

JIVAN

News and Views of Jesuits in India

February 2014

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a new column

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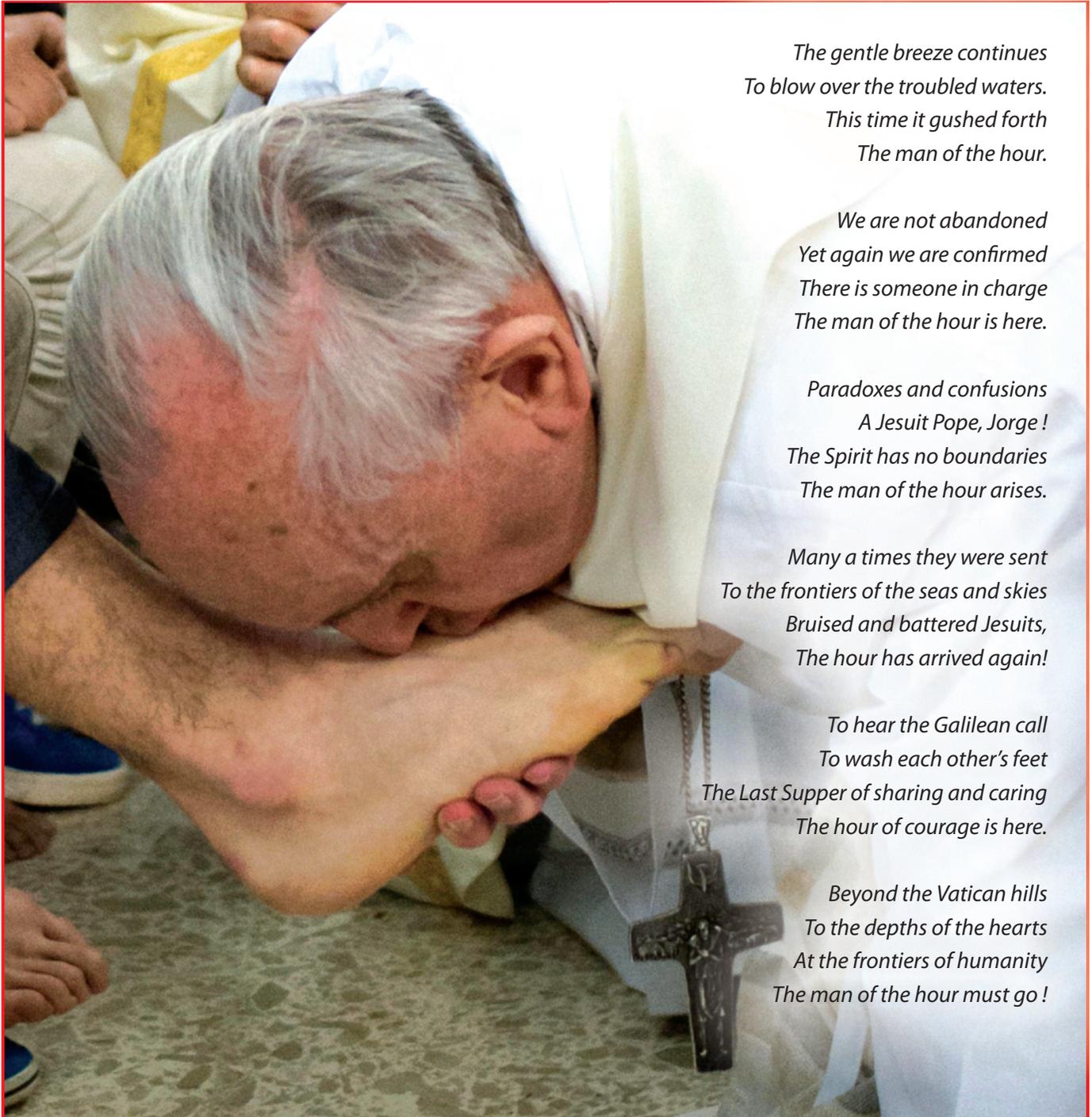
"men in tension"?

Formators discuss

Jesuit vocations



How Can the Society
Restore Itself
again?



*The gentle breeze continues
To blow over the troubled waters.
This time it gushed forth
The man of the hour.*

*We are not abandoned
Yet again we are confirmed
There is someone in charge
The man of the hour is here.*

*Paradoxes and confusions
A Jesuit Pope, Jorge!
The Spirit has no boundaries
The man of the hour arises.*

*Many a times they were sent
To the frontiers of the seas and skies
Bruised and battered Jesuits,
The hour has arrived again!*

*To hear the Galilean call
To wash each other's feet
The Last Supper of sharing and caring
The hour of courage is here.*

*Beyond the Vatican hills
To the depths of the hearts
At the frontiers of humanity
The man of the hour must go!*

The man of the hour

BY KINLEY TSHERING, SJ

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FEBRUARY 2014

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Published by

Jerry Sequeira, SJ

for Gujarat Sahitya Prakash Society
P.B. 70, Anand - 388 001
and printed by him at Anand Press,
Anand - 388 001.

Matter for publication

to be sent to:

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C/o IDCR

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Anand - 388 001, Gujarat.
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Annual Donation: Rs.250/-

As a service of information for the South Asian Jesuit Assistency, *Jivan* is sent to Jesuits and their colleagues, collaborators and friends. Articles appearing in *Jivan* express the views of the authors and not of the Jesuit Conference of South Asia. The Editor regrets he is unable to return articles and photographs. So please keep a copy of whatever you send for publication. All material sent for publication may be edited for reasons of space, clarity or policy. Readers are requested to donate generously towards Jesuit ministries.

For quite some time now I have been asking myself, 'What exactly is the secret of the appeal of Pope Francis? What makes him such a hit with the masses as well as the media?'

I don't know what you think, I don't know what the scholars will say, but my answer is simple: He offers us hope - hope that the world and the Church can change in order to make our lives better.

If you offer hope to people at a time when there is little to nourish it, then you become 'the man of the hour.' That is what our poet-provincial, Kinley Tshering calls him in the poem on p.2. (Is there any other Jesuit Provincial who writes poems?). Kinley says he wrote it when he was in Rome recently and someone showed it to Pope Francis who did something typical - wrote him a personal note of appreciation and thanks.

Hope, by the way, is something we humans desperately need. We live in what they call the media age and so we can't escape from being bombarded by the media that go after things that diminish our hope. This why I like books such as *the Assurance of Hope* - an anthology that compiles writings by various authors on this precious commodity called hope (Continuum, 2006). The book's title is actually a phrase from St Paul's letter to the Hebrews (6: 19).

Christopher Howse, its editor, says in his Introduction, "Each person is a viator, a journeyer. If he knows he is a pilgrim to the city of peace, as Walter Hilton says, still the road is long, uncertain and hard, with the dangers of robbers, bad weather, thirst and tiredness. Every pilgrim has trouble keeping up his own spirits, in staying on the road, and in retaining confidence that it is the right road to a real place.

Therefore "implicitly mankind lives in hope. Human beings behave in practice as if there will be something turning up that will help them carry on their lives. It is a pragmatic optimism that generally outweighs even well-founded pessimism. In the computer metaphor of the day, we are hardwired to hope. To persevere is in our nature.

"At night we hope for dawn and

the hope is seldom vain. We hope for food, for health when it is lost, for friendship and for requited love. Hope is implicit in our continuing to live at all. The heart leaps up when it sees a rainbow in the sky, a daffodil or two beside the lake or a baa-lamb in the field. ...In our surroundings there are readymade metaphors for hopefulness: every spring, every baby.

But what is the basis of our hope? "If the heart is to have any hope, then it must hold on to providence. If there is no providence, then human beings are in a fundamentally tragic position in the world. By providence I mean the care that God gives to those who keep his commands. He has promised them justice and beatitude as a correlative to the commands he enjoins. I do not say that if we break our relationship with God everything is lost, for his promises entail an undertaking to have mercy and forgive the sinner who repents... His love is utterly dependable - not unknowing or uncaring about human failures, quite the opposite. For God has made promises and he has the power to keep them. His love is guarantee enough that he will not break his promises."

This is what makes Julian of Norwich declare, "All shall be well, and all shall be well and all manner of thing shall be well."

We should do our bit - like our brother and leader, Pope Francis - to nurture hope, shouldn't we? So we begin with this issue 'Cheers!' - a column that will bring you things to cheer - things that increase our hope and therefore our joy. At the moment I am thinking of a film, an event and a book that tell us something uplifting, something inspiring, something that helps us understand, appreciate and live our lives better.

We have an eminent panel to contribute to this column: Ama Samy, Cedric Prakash, Errol Fernandes, Francis Jayapathy, Joseph Christie, Michael Amaladoss, Rex Angelo, Rappai Poothokaren, Robert Athickal and Rudolf Heredia. From their field of expertise and experience they will bring us things that nourish and nurture our hope.

So turn to p. 18 and say 'Cheers!'

- M.A.J.A.



How can the Society restore itself again?

BY MICHAEL AMALADOSS, SJ

The commemoration of the second centenary of the Restoration offers us an occasion to ask ourselves how the Society can again restore itself today. Blessed Cardinal Newman said, “To live is to change and to have lived long in to have changed often.” The restored Society of 1814 was not the same as the Society of 1773. The Society of today has to look to the future than to the past. Of course we have to get back to our roots if we want to keep our deeper identity. At the same time, we have to adapt ourselves to a fast changing world, if we wish to be relevant. In this sense, life is an ongoing moment of restoration that is also an adaptation.

Why Suppression?

Why was the Society suppressed? The Society was caught in the crosshairs of a struggle between the Papacy and the monarchs. The Pope still claimed absolute power in both political and religious spheres. The monarchs were seeking to affirm their own absolute power in the political sphere, which also impinged upon the power structures of the religious sphere. The people were slowly asserting their own power against the monarchs. The philosophers of the Enlightenment were promoting the power of reason

spiritual. Such an impression continued to haunt them. Imprudence by a few Jesuits need not be excluded. Given the role of the Jesuits in the field of education, the leaders on all sides would have been their students. Clement XIV listed a lot of allegations against the Jesuits in his letter of suppression without saying whether they were true, but forbade them from asking for any explanation.

The monarchs thought that removing them from the scene will make their quest for power easier. The Pope thought that by sacrificing them, he would ease the pressure on himself. But in spite of the suppression of the Society both the monarchs and the Pope lost their absolute powers in the civil sphere. Making the Society a scape goat did not stop the historical process.



Though there have been constant reminders that these are not two distinct apostolates, but two dimensions of everything we do, we do not really see such an integration yet.

against the religious power of the Church, defended by the Jesuits. The Jansenists accused the Society of being liberal in doctrine and lax in morals. In this situation, the Society was seen as a powerful influence in the educational, social, political and spiritual spheres of the community, attached to the Pope by a special vow and loyal to him.

The Society was also accused of promoting syncretism in the missions because of the inculturating work of missionaries like Mateo Ricci and Roberto de Nobili. The Paraguay reductions were accused of instigating the people against the monarch. More than a century earlier, a former Superior General, Muzio Vitelleschi, in his letter, commemorating the centenary of the Society in 1639, recalled the accusations made against the Jesuits: being proud, scheming, thinking they know everything, being more astute and political than

What Can We Learn?

What does this event teach us? While we should be careful about the kind of faults which Vitelleschi spoke about and while we regret the suppression and accept it as a kind of call to purification, we can answer with the words of Pope Clement XIII who, when Fr General Lorenzo Ricci proposed to him to accept a change in the Constitutions in order to save the Society from expulsion from France, said: *Autsintut sint, aut*

non sint – Let them be as they are, or not be at all! Following this advice, we have to hold our middle ground against the extremisms on the right of the Jansenists and on the left of the Enlightenment philosophers.

We need not be apologetic about the missionary policies either of Ricci and de Nobili or of the Jesuits of the Paraguay reductions. We have to continue and even intensify them, now encouraged by Pope Francis. We cannot withdraw from the affairs of the world which we want to reform.

to us by the Constitutions and the Spiritual Exercises. The Exercises help us to become *people of discernment*, ridding ourselves of self and finding God's will in all things and at every moment. If the world is changing, so will God's will in relation to the world. The Exercises gives us a freedom to be continuously relevant and not to be tied down to historical precedents and structures. The Constitutions offer us a structure in which the superior discerns God's will with us and confirms us. Our task is to be

in his duchy.

The Restoration Today

Perhaps without explicit reference to the experience of suppression/restoration, challenged by the Second Vatican Council and the changing situation of the world, the Society has been engaged in restoring itself over the last 50 years. Responding positively to the directives of the post-Vatican II General Congregations 32 to 35 were an attempt to restore the Society today. Basing myself on this ongoing effort at restoration, I shall



Our educational institutions used to have a 'missionary' purpose. Now they have become minority institutions focused primarily on service to Catholics.

So there will be tension. I am intrigued by a GC 34 passage which asks the Jesuits "to live, as always, with the tension involved in being faithful to the teachings of the Church and at the same time trying to read accurately the signs of the times." (GC 34: 14,14)

The suppression of the Society was unjust and, so rather than yield, we must affirm our basic identity as spelt out in our Constitutions and the Spiritual Exercises. This was insisted upon by Pius VII in his letter of Restoration and the letters written by by Fr General Roothan (1829-1853), who is often considered the second founder of the Society.

Retaining our identity:

This 'being as we are' consists of two areas. One is the identity given

available for mission anywhere, at any time, in any way.

Our Apostolate:

The second area concerns the fields of our apostolate. From the documents of this period, these seem to be *three: education, formation of youth, and the service of faith* through various pastoral ministries like preaching, hearing confessions, etc. Another important work given to us was *the missions*. The education and formation of youth was seen as particularly important by Catherine of Russia, who did not let the Society be suppressed in her territories and by the Duke of Parma, who was responsible for the beginnings of the restoration in Western Europe, when he invited the Jesuits from Russia to come to work

make some comments. I shall group them according to the two areas that I have mentioned above: our identity and our apostolate. I shall also limit my comments to the South Asian situation which I know better.

Our Identity as Jesuits

The 32nd GC started its declaration on Jesuits Today saying that to be a Jesuit "is to know that one is a sinner, yet called to be a companion of Jesus... It is to engage, under the standard of the Cross, in the crucial struggle of our time: *the struggle for faith and that struggle for justice which it includes.*" (GC32:2,1-2) Jesuits need a sense of profound *humility* and at the same time a sense of self-affirmation of *being the companions of Jesus, which involves the readiness to struggle.*

Humility does not mean passivity or fear of the powerful. It is significant that in his interview to the Jesuit magazines Pope Francis identified himself as a sinner. To be companions of Jesus involves being “servants of Christ’s mission”, according to GC 34. (2,1) It goes on to elaborate on Jesuit identity by exploring the characteristics of our way of proceeding in a special decree: *Deep personal love for Jesus Christ; Contemplative in action; An apostolic body in the Church; In solidarity with those most in need; Partnership with others; Called to learned ministry; Men sent, always available for new missions; Ever searching for the magis.* (cf. GC34:26) Referring back to the alleged words of St Ignatius to St Francis Xavier “Go, set the world alight” and quoting what was said about St Alberto Hurtado, GC 35 identified Jesuits as “a fire that kindles other fires.” (GC35: 2,25) The image of fire adds a certain dynamism.

Jesuits are also called to be *on the frontiers*, as Paul VI told them: “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.” (Dec. 3, 1974) This has been repeated by John Paul II and Benedict XVI. Jesuits are not people whosettle down to a comfortable life. Jesuits should be available to go anywhere where there is a need. This does not mean that they have to be loners. They are called to *collaborate* internationally with other Jesuits and everywhere with all people of good will, not only inviting them to work with us, but also going out to work with them in their projects. (cf. GC34: 13; 21; CG35: 6)

The Spiritual Exercises should

make us *people of discernment, individually and collectively.* My own impression is that today we have a lot of consultations and community meetings, but not much discernment. Listening to God in prayer to know God’s will seems rarely a part of these consultations. The Society is an apostolic body. But the Constitutions do not focus much on community structures. The superior is the point of communion. In an atmosphere of growing individualism one speaks of community life itself as mission. I hope that we would not focus on community structures (life and prayer together), but on being ‘friends in the Lord’ through mutual communication and prayerful support to each other. So here we have the different facets of an image of a Jesuit of the 21st century. There is a lot here to mediate on, to be aware of and to become what we really should be. What better way to restore ourselves?

Our Apostolates

Let us now look at our apostolates. I have evoked three areas earlier: education of the youth, service of faith and mission. I shall group my reflections around these. I am not going to make any value judgments. I shall limit myself to pointing out some areas and asking questions.

Education: At the time of the suppression, about two thirds of the Jesuits were involved in *education*. It may be true also today. But today, we no longer have a monopoly on education. The government itself and many other private players have entered the field. But what is special about our schools? Do they excel merely in getting better results in government examinations? Or are they also involved in character formation and value education? What are the special efforts that we are making to achieve this? Are they adequate?

Our educational institutions have



Though we claim Roberto de Nobili as a pioneer of inculturation, the Church remains largely foreign and the central authority in the Church sees to it that we remain so.

multiplied and the Jesuit presence is limited. How much of our time goes in administration? How much time do we have to reach out to students and establish personal contact? How far do we succeed in animating, enabling and empowering our other collaborators on the staff to share our ideals, goals and practices? Character cannot be formed only through classes. What kind of extra-curricular activities do we have to supplement the classroom work? What kind of contact do we have after they leave our campus?

The students that come to us are not only Catholics, but members of all religions. What are we doing to reach out to the youth of other

religions? Our educational institutions used to have a 'missionary' purpose. Now they have become minority institutions focused primarily on service to Catholics, so they almost claim the colleges as theirs. Though they may not help us much, they claim benefits. Is this the primary purpose of our educational institutions? What about our mission to everyone and to the world?

Formation of youth: Today the youth are formed, not so much by the job-oriented academic education, but more by the peer groups and the social media. How present are we in the social media? Do we have youth

Exercises in a creative way.

Service of Faith & Justice: The other two areas of the apostolate are the service of faith and mission. Today the traditional idea of mission as foreign mission has practically disappeared. People who do go abroad, do so more to help the local Churches.

The Society has rethought its mission seriously after the Second Vatican Council. The 32nd General Congregation redefined mission as the service of faith which includes the promotion of justice. There was a tendency among some Jesuits to reduce the first to the second. Though there

complicated matters further by saying, "The aim of our mission (the service of faith) and its integrating principle (faith directed towards the justice of the Kingdom) are dynamically related to the *inculturated proclamation of the Gospel and dialogue with other religious traditions as integral dimensions of evangelization.*" (GC 34: 2,40) This is a beautiful, holistic vision, especially relevant to us in South Asia which has highly developed cultures and living religions going back 4000 years.

But as a matter of fact, Christianity is still seen as a 'foreign' religion in the country, not without justification,



What is special about our schools? Do they excel merely in getting better results in government examinations? Or are they also involved in character formation and value education?

groups who can be our mediators with other youth? So how do we restore our apostolate of educating and forming the youth? An observation of Benedict XVI indicates to us that our educational apostolate is not limited to the youth. In his letter to Fr. Peter Kolvenbach before GC 35, he writes: "The evangelizing work of the Church very much counts on the formative responsibility which the Society has in the areas of *theology, of spirituality, and of mission.*" (Jan 10, 2008, No. 6) This includes, *besides the youth, also lay adults, religious and priests.* Spiritual formation will also depend upon the way we use the Spiritual

have been constant reminders that these are not two distinct apostolates, but two dimensions of everything we do, we do not really see such an integration yet. In a Province, some will be involved in education, others will be doing pastoral ministry and still others will be busy working for the liberation of the poor. There may not be much co-ordination between these. The challenge is that though an apostolate focuses particularly on one dimension, say education, it must attend to the promotion of faith and justice through education.

Inculturation & Dialogue: The 34th General Congregation

since we have our power centres and sources of funding elsewhere. Though we claim Roberto de Nobili as a pioneer of inculturation, the Church remains largely foreign and the central authority in the Church sees to it that we remain so. In every province there may be a couple of Jesuits who show some interest in dialoguing with other religions. We are not inculturated and inreligionized (to use Aloysius Pieris's term) as we ought to be. We are happy to convert a few poor people who live a cosmic religiosity without a developed culture or religion.

We are not present in the cultural world of literature and the arts of any

of the major languages of the region. We may sing the praises of foreign missionaries like Beschi, Thomas Stevens or Camille Bulke. Where are the Indian Jesuits who can stand beside them? Rather we seem to be going backward. Taking Tamil Nadu as an example, we had more classical poets and musicians in the Church 60-100 years ago than now. Our schools and colleges are in the forefront of enabling our students to migrate abroad. We are persecuted by Hindu fundamentalist groups and so we become self-defensive rather than dialogue oriented. Are we more interested in survival than in mission? An inculturated programme of formation evolved nearly 40 years ago after an exploration and study by a special commission seems to be slowly collapsing in an era of globalization centred in Euro-America. We do not seem to realize that we cannot transform South Asian society in the power of the Gospel if we do not become 'incarnate' in it as Jesus did in Palestine. We are ethnically South Asian. But our Christianity has not become South Asian and is not able to dialogue with the South Asian cultures and religions from within, so to speak, following the incarnate way of Jesus.

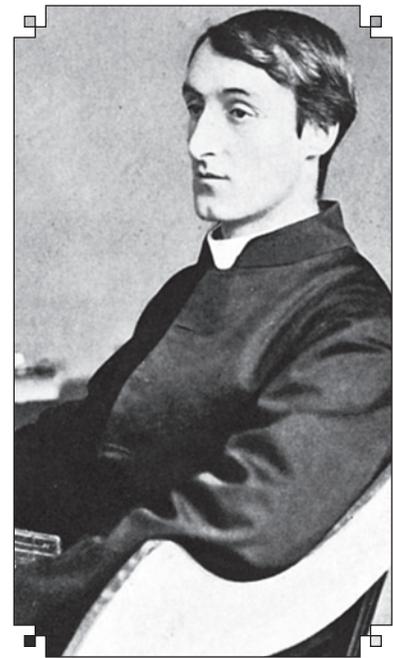
Intellectual apostolate: GC 34 had a special decree on The Intellectual Dimension of Jesuit Ministries. (GC34:16) This would involve research and writing, which seem to be lacking in South Asia to a large extent, proportionate to our numbers and presence in higher education. Some of the other parts of the Society have journals for the educated people like *America*, *Etudes*, *StimmenderZeit*, *Civiltà Cattolica*, etc. We have experimented with reviews like *New Review* in Kolkata and *Thai Nadu* in Tamil Nadu. But they are things of the past. Where are such reviews today?

Women & Ecology: Two new areas of our apostolic concern emerged in GC 32, namely women and ecology. Women's contribution is not to be limited to the family but must include the Church and public life. Jesuits too have contributed to a spirit of clericalism in the Church. It is now the moment for Jesuits to "listen carefully and courageously to the experience of women... in a spirit of partnership and equality, and to align themselves in solidarity with women." (GC 34: 14, 12-13) With regard to ecology, the Jesuits are told: "In our preaching, teaching, and retreat direction, we should invite all people to appreciate more deeply our covenant with creation as central to right relationships with God and one another, and to act accordingly in terms of political responsibility, employment, family life and personal life style." (GC35: 3,36).

Reconciliation & Collaboration: GC 35 has also insisted on reconciliation, as establishing right relationships with God, others and creation and on collaboration within the society from a global point of view and with others, especially with all people of good will, "in building a new future in Christ for a 'globalization in solidarity, a globalization without marginalization.'" (GC35:3,30) In South Asia we could encourage the Ignatian Family movement that brings together every one who feels inspired by Ignatian spirituality in mission.

Conclusion: A Call to Mysticism

On 17 December 2014, his birthday, Pope Francis declared our companion Peter Faber a saint. He is certainly a model for us. In his interview to the Jesuit magazines, the Pope says why he likes Peter Faber: "[His] dialogue with all, even the most remote and even with his opponents; his simple piety, a certain



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naïveté perhaps, his being available straightaway, his careful interior discernment, the fact that he was a man capable of great and strong decisions but also capable of being so gentle and loving." The Pope continues: "Ignatius is a mystic, not an ascetic... And Faber was a mystic." Perhaps this is our greatest challenge today as Jesuits: How can we all become mystics finding God in all things, like Peter Faber and Ignatius?

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Leadership in Jesuit schools

JEA Triennial 2013



"In this important journey, knowledge and personal integrity are of prime importance. We need to develop a positive attitude and approach towards collaborative initiatives," said Fr Edward S. Mudavassery SJ, POSA, in his key note address at the JEA Triennial – 2013 on the theme 'Leadership in Jesuit Schools'. The triennial was organized mainly for the Principals of Jesuit schools in the South Asian Assistency on 07-10 Nov '13 at JDV campus, Pune. About 160 Principals, mainly Jesuits and a few lay collaborators, participated in the triennial, organized by Fr Norbert, Secretary of JEA.

Fr. Edward underlined five areas for reflection and action:
 - The Jesuit legacy to be shared with our lay collaborators - Proper apostolic planning with the urgency to update and develop competency - Rationalization of our institutions: the need to think of inclusive expansion and moving to new frontiers - Meeting the challenge of misinformation against the backdrop of the general elections. - In the context of polarization, the need to maintain a harmonious, inclusive atmosphere and communal harmony.

"As leaders of Jesuit schools, we are called to be leaders to focus on people, do the right things, inspire, influence, motivate, build and shape entities. A leader's power is rooted in positional authority, expertise, information, right relationship, commitment, transparent integrity and personal power" emphasized Fr. Emmanuel Arockiam SJ, Deputy Director, LIBA, Chennai, while delivering his thematic presentation on 'Being effective leaders in Jesuit schools'. The personality traits of a promising leader include verbal facility, honesty, initiative, self-confidence, focus on goals, originality, sociability and adaptability. Fr. Emma explained that level 5 leaders have humility and professional will.

Fr. Jose Mesa S.J., Curia secretary of secondary education, Rome spoke on Jesuit education and its legacy and challenges. After describing the historical legacy and the contributions of former Generals to our understanding of this important Jesuit apostolate, he underlined the following challenges for Jesuit education today:
 - Training in the Ignatian vision: training in Spiritual Exercise, our pedagogy, in conversation with current developments in education: smart schools, cooperative learning, neuroscience... and in the creation of school communities - Identity vs. diversity: we welcome diversity: religion, ethnicities, students with disabilities, social classes... Do we express our identity joyfully and without fear

or shame or threatening others? - The challenge of inclusion: Humanity has come a long way to understand the need to include everybody in our societies and schools. This means a new way to conceive our service in education and to struggle to make our schools more inclusive to everybody.- Caring for the environment: Today we understand our mission as three dimensions: faith, justice, care for the environment.- Networking: We need to educate our students, faculty, parents, alumnae and of course ourselves to be part of a global network with strong local and regional work.

Ms. Melina Fernandes (St. Vincent's School, Pune), Sr. Lourdes Mary (St. Xavier's School, Hazaribagh), Dr. Vincent (St. Joseph's Indian P.U. College, Bangalore) and Ms. Jennifer Diaz (St. Xavier's School, Mumbai) were the panelists who shared on the positive elements of collaboration with the Jesuits in their institutions and highlighted some areas for growth. The main positive elements shared by the panelists included full freedom with respect, constant encouragement, concern for the welfare of the collaborators, generosity in providing resources for work, continuous monitoring and guidance, humane approach, trust and confidence placed on them.

They also pointed out some areas where Jesuits need to grow: frequent transfers of Jesuits, evaluation of the principals, proper code of conduct, lack of teamwork, lack of clarity regarding roles, constant interference in the administration, underestimating the capacity of the lay collaborators, lack of clear vision, goals and actions, narrow outlook, superiority complex and authoritarianism. Fr S.M. John Kennedy S.J, moderated the panel discussion. Fr Joe Mathias, SJ, Director, NVSC, spoke on 'Providing a Safe Environment for Holistic Growth of Children and Youth in Schools'. He detailed the measures we could adopt in our schools to prevent child abuse.

At the concluding session, the following five areas were finalized as follow up measures of the triennial: Jesuit Legacy to be imparted to our staff, parents, students and stakeholders - Updating and ongoing training for our staff and Jesuits - Networking (personnel and resources) at local / national / international levels -Promoting alumni/public relations - Asserting RTE and Minority Rights. Each province will work out actions plans on the aforementioned thrust areas and carry them out in the coming years.

- S.M. John Kennedy, SJ

BY P.A. CHACKO, SJ

The accidental death of a migrant worker, Ramakant Patmanji from Odisha, in an unlicensed stone quarry on 23 July '13 at Vengola, Ernakulam district, is but the tip of an iceberg. An average of 20 non-Keralite migrant labourers die every month in Kerala, says *Mathrubhoomi* (04 Sept '12). From convent kitchens to industrial backyards girls and boys from north India slog under work conditions fixed by the local employers.

Patmanji was one of Kerala's 3 million migrant work force eking out a living at Vengola, known for its garland of death traps of deep gorges of quarries with sky-embracing rocky ridges. He was one of the four victims in Mr. Rajan's unlicensed quarry at Vengola. This quarry functions just about 500 feet away from Vengola Panchayat office. But the officials turn a blind eye to unlicensed quarries, illegal quarrying and preventable accidental deaths of labourers.

Kerala is described by *the National Geographic Traveller* as one of the ten 'paradises' in the world. Also known as God's own country, this southern State is suffering from a personnel vacuum in the domestic labour sector. Most of Kerala's able and educated men and women leave the State for better prospects



elsewhere. This is where the migrant work force steps in. 60 per cent are reported to be in the construction sector, while there are 3 per cent in agriculture, 7 per cent in hospitality, 8 per cent in manufacturing and some as domestic workers. They slog from 9 to 12 hours a day for wages ranging between Rs.150/- to Rs. 600/-. At a plastic industry we visited in Perumbavoor that employs a number of women workers, there was just a single lavatory for men and women - which is against labour rules. The women are paid Rs.150/- as daily wages. This means they don't get the 7th day as a paid holiday after six days of continuous work.

Kerala's Labour and Rehabilitation Minister, Shibu Baby John, described them as "the wealth creators of Kerala." Most of these migrant workers hail from India's north-eastern States as well as from Bihar, Bengal, Jharkhand, Rajasthan and UP. They fan out into every nook and corner of the State, from Trivandrum to Kasargod, ready to do any work. Such readiness lands them in situations considered most repugnant by Keralites. For example, it has been reported that, where a Keralite was found dead in a septic tank, migrant workers were engaged to pull out the stinking corpse.

The reasons why so many land up in Kerala are many. Poverty and displacement from land and resources due to industrialisation and land acquisition are evident reasons why people migrate to Kerala in search of work. The trains that reach Kerala from the northern States are jam-packed with potential

About 20 non-Keralite migrant labourers die every month in Kerala

work force. Before they reach the destination most of them are at the mercy of middlemen-contractor nexus which extracts its 'pound of flesh'. These sharks continue to demand a share of wages once the workers land a job. In addition, they also get their contract money from the owners who employ the workers. There are contractors or middlemen who just sit at home and collect a payroll of Rs.50,000/- to 100,000 per month from contracted workers and factory owners.

The unorganised nature of work, the vagaries of the labour market, the lack of bargaining power of the 'guest workers', the poor and unhygienic accommodation and the consequent health problems, the lack of job security and social security, and the absence of a helpline are serious issues that need to be addressed. Kerala's Labour and Rehabilitation Minister highlighted five important recommendations made by GIFT (Gulati Institute of Finance and Taxation) in its Government sponsored survey: Common single point one-time voluntary registration system - Improving housing and living conditions - Social security net - Training in awareness of worker's rights and obligations - Helpline staffed by people speaking different languages.

The saddest part is that these 'guest workers' do not attract the attention of any political party or even trade union, because they have no voting right even if they have completed six years in Kerala. Worse still is the attitude of the locals toward these migrant workers. Locals call them 'Bai', a corrupt form of 'Bhai' in Hindi meaning 'brother'. But there is nothing brotherly in the way the local people see them. On a recent trip to Kottayam from Perumbavoor I witnessed what happened between the bus conductor and two 'Bais'. Not knowing Malayalam, the boys could not understand how much fare the conductor asked. One of them gave him a ten-rupee note. The conductor had said, "Rs. 20". Seeing that the boy was struggling to understand what the conductor wanted, I told him in Hindi to pay Rs. 10 more. As the conductor handed out the ticket, he mumbled loudly: 'Ee kallamaru' (These thieves). Such attitudes are not rare. If one or two labourers are caught for some alleged criminal acts, we tend to blame them all. We forget that this God's own country has thousands of local people incarcerated for alleged crimes. That does not mean all Malayalees are criminals. We extract the energy of these 'Bais' as our 'pound of flesh'. But they are human persons who contribute to our wealth creation. Should we not treat them with fairness and respect? ■

Fr P.A. Chacko, SJ (DUM) is engaged in Kerala migrant labour apostolate on behalf of Kerala Province.



Mission in the marketplace

-What a Jesuit does in the 'Sin City'

Interview with
Max Oliva, SJ

Las Vegas (Nevada, USA), the entertainment capital of the world, richly deserves its sobriquet, "Sin-City," for it is primarily known for gambling, casino-hotels, and nightlife. One could wonder what a Jesuit could be doing in such a place. Max Oliva SJ, holding an MBA degree from the University of California at Berkeley, talks to business people and to those engaged in the entertainment industry about spirituality and about ethics in market place. Oliva is an author of at least 5 books, and his latest, *Beatitudes for the Workplace*, considers eight virtues and their transformative effect on the personal and professional lives of adult men and women: wisdom, integrity, honesty, compassion, justice, forgiveness, generosity, and courage. He has taught classes on ethical decision-making in the School of Management at Regis University Nevada. He also directs "Commuter Retreats" for busy working people like CFOs, CEOs, lawyers, and businessmen.

Fr Max Oliva spoke to John Rose SJ, our Jivan Correspondent in California:

How did you land in 'Sin-City'? What prompted you to take ethics to the business world, and that too to those involved in the entertainment industry in Las Vegas?

A letter was sent to the Province from the Provincial asking for volunteers to minister in Las Vegas. While praying during a summer retreat I made after that letter was sent, I was moved to volunteer. I think it was the Spirit that led me to Las Vegas. Las Vegas is truly a 'frontier' like the one our General talks about. Also, my ministry is not restricted to those in the entertainment industry. There are a lot of people in the City that have nothing to do with it. My main ministry is with them. But because the gaming establishment is so central to the valley, I work indirectly through them, in the manner of a "gaming lawyer," in a world that, despite all its glitz, is peopled by human beings like you and me.

Are there ethical differences

specific to the fields of business and entertainment?

Ethics pervades all occupations like law, politics, education, medicine. But each occupation has its own particular ethical considerations. But none can function optimally without the virtues I write about in my book. This comes out in all the stories I narrate of the men and women who strive to live ethical lives.

How do you actually go about your work?

I give talks on ethics to business groups. I write a monthly column on "Ethics in the Marketplace," for *Business Press*, a local weekly publication. People meet me individually to discuss matters of a personal nature or those that pertain to their profession. There is a sale of my books, especially of *Beatitudes for the Workplace*, in various bookstores and special venues. And I write a monthly on-line newsletter called, "Spirituality and Ethics," that goes out to many here

in Las Vegas and in other parts of the world too.

Tell us about “Commuter Retreat”. What happens at a Commuter Retreat??

I explain the retreat in Chapter 01 of my book, *Beatitudes for the Workplace*. The retreat is based on the Spiritual Exercises of St Ignatius. It is six days in duration, usually beginning on a Monday and ending on a Saturday. The

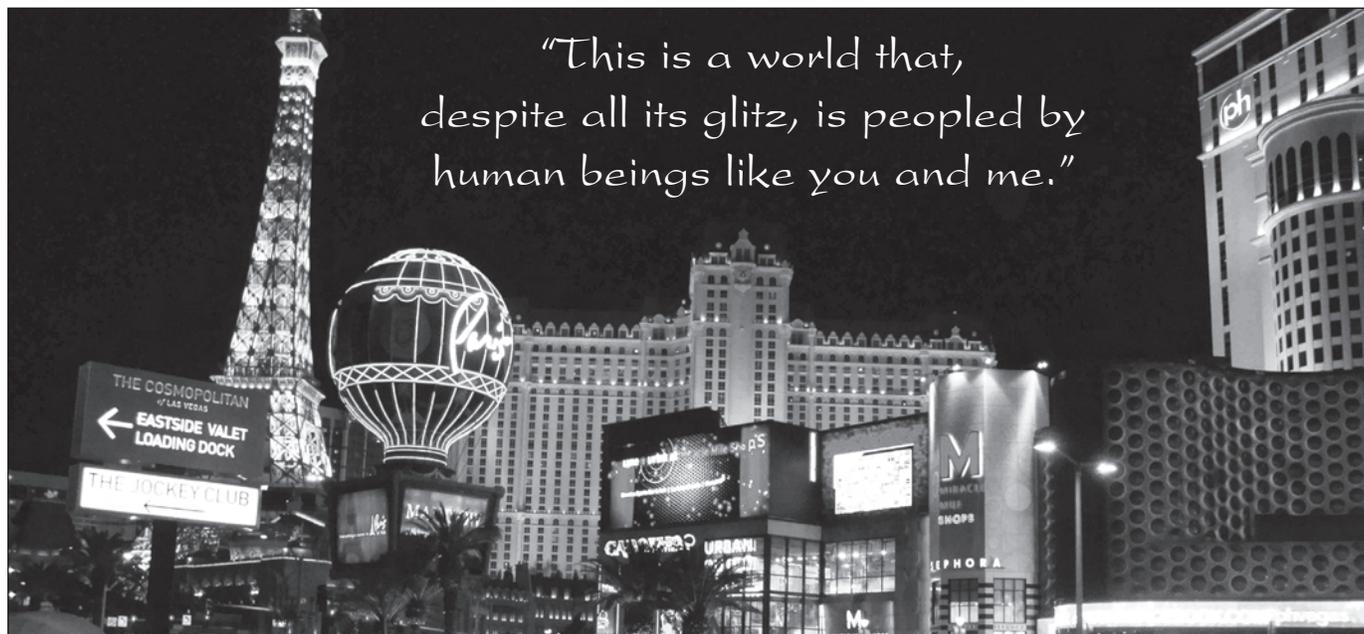
time I ministered there I paid attention to the kinds of virtues that business people needed and specially noted those they struggled to put into practice. In the book I actually wrote my own beatitudes, each one based on a virtue. By the way, I did not deal explicitly with sexual harassment, since that can be found in any situation.

“Ethics@marketplace” is a catchy word. Are business people really

Do your best to insert topics connected with ethics and discernment into your courses so that students will understand that social responsibilities pertain to all professions and occupations.

Would you like to share your mission statement with the Jivan readers?

Yes, of course. It is: “By presenting insights on ethics and moral development,



person making the retreat sees me once a day, for an hour, at a time of their own choosing, while continuing with their regular work schedules. A week before the retreat begins I send each one some questions for reflection and ask for answers to be sent to me via e-mail before the retreat begins. At our first meeting the director and I go over the answers. This helps to find out how to get the retreatant started. I request that between visits to me the retreatant does at least half an hour of prayer; most do at least an hour.

Could you tell us briefly about the *Beatitudes for the Workplace*? Is sexual harassment at the workplace common in the entertainment industry?

Beatitudes for the Workplace came out of my work in Calgary, Alberta, Canada where the main industry is connected with oil and natural gas. During the

interested in Ethics and Spirituality? Do they make less profit if they follow ethical norms in business?

In Calgary, the title of my ministry to the business community was “Spirituality at Work” and that title was well accepted by all. But when I started my ministry in Las Vegas, my Advisory Committee of 6 men and 3 women drawn from the corporate community - we meet quarterly - recommended I change the title to ‘Ethics in the Marketplace’. Which I did. I am frequently asked to give presentations here in the valley and that is an indication to me that people are hungry for insights that they can apply in their own lives. It is a truism that what one is seeking for in life is not profit but general happiness or fulfillment.

What message would you like to give to Jesuits who teach in business schools?

I hope to enhance each participant’s sense of job satisfaction and personal well-being, thereby improving the morale of the organization and, further, having a positive impact on the wider community.”

Max, as a Jesuit, you have been recognized as a wonderful speaker, educator, pastor, spiritual coach, and author. Which role gives you the greatest satisfaction?

I like giving talks on both spirituality and ethics, but I am most comfortable with issues related to our faith: different methods of prayer (I taught two 5-week seminars on “Prayer Practices for Busy People” here and they were very well attended), Ignatian Spirituality (I gave two 5-week seminars, one on the east side and one on the west side of the valley), Discernment, and the integration of faith and work. ■

“Seventy per cent of our vocations are from middle class families”

The Annual Meeting of the Assistency Commission for Formation was held at Ashirwad, Bangalore, on 30 Sept - to 04 Oct '13. We were a group of 24, including Fr.Edward Mudavassery, POSA, our ADF, Fr. Gratian Carlo, the four Rectors and Superior of the Common Houses and the PCFs of 18 Provinces and Regions. The PCFs of Nepal and Darjeeling were unable to attend. Fr Ivan Mendonca, our host PCF, Fr Prashanth Mudtha Director of Ashirwad welcomed us. Fr Francis Serrao, Provincial of Karnataka, inaugurated the meeting. In an insightful speech, he spoke on the issues related to 'the polity, the Church and the Society in Karnataka'. Fr Arun D'Souza presented the findings of a Questionnaire submitted to the PCFs earlier, relevant to the theme: 'Jesuit Vocation Today: A Changing Personal Profile in a Changing Social Context – Implications for Jesuit Formation'. His presented his thoughts under three heads: Culture, Identity, Formation. Some of the points we “grappled with”, included the reality of no more mono-cultures but multi-cultures and shifting world views and multiple elements existing within a person and so responses to various situations are sometimes contradictory. Other areas ere Identity and Subjectivity, Urban-Rural Divide, the effects of Globalization, consequences of Low Income Vocations, Caste and Tribal identity. These days 70% of vocations in our Assistency are from lower middle class/caste families. He concluded his presentation saying that many lay people today outshine many Jesuits whose contribution to church and society is minimal and whose way of life no longer attracts vocations. His talk led to some radical questions such as: 'Should our formation follow a personalized model more than on a standardized one and be composed more of teams even at the novitiate level? Do we encourage our own self-assessment by the young men in our care?' Later Fr Keith D'Souza, the chairperson of the 'Scholastics Formation Log Book' committee, explained the 3 parts of the Log Book which were discussed by the group and various queries and suggestions were made. Some PCFs have already implemented parts of the programme. We all agreed it would helpful for the scholastics and thanked Keith & Co for their work. Zonal Meetings planned for common programmes such as POP, Pre-Regency, College allotments for the next academic year etc.

On the 2nd Day Fr Edward Mudavassery, told us that this group [ACF], was crucial for the Assistency and he commended the work being done by Fr Gratian to strengthen the various stages of formation and the attention being given to the syllabus and the training of formators. He also shared some of his concerns and

urged us to develop personal relationships with the scholastics.

On the last day, Fr.Edward shared information about the Conference and the co-operation needed with our neighbouring Assistency of Asia Pacific and also provinces in Africa and South America. He told of the needs for men in the Curia, Vatican Radio and the Roman Houses. Fr.Gratian Carlo S.J. the ADF, reminded us of the motto of the ACF: 'let us do things better and in a better way" and said it can be carried out in three ways: Pooling together the 'best practices' at each stage of formation - Initiating some new steps or procedures in formation - Identifying areas that need a rethink and creative action. The areas include the introduction of the Log Book, an Assistency level graded syllabus, the annual budget and policies regarding the poorly performing students. There was a session for the sharing of the Rectors/Superiors of Common Houses.



Day 3 saw the PCFs sharing of their consolations and concerns in guiding the young men. Consolations were: early formation is being taken seriously in most provinces. Scholastics are talented, highly motivated and generous. They show openness in seeking spiritual guidance and support. All the provinces are organizing regular courses in aspects of Jesuit Spirituality and a number of creative programmes during the summer. Concerns were: lack of proper discernment especially of those planning to leave the Society,

lack of accountability and too much attachment to family, lack of spiritual depth and some not meeting the spiritual guide regularly, ecclesiastical studies not taken seriously, a trend of diminishing love and attachment to the Society and its members, excessive drinking habit of some scholastics and misuse of mobile phones. They late discussed in groups some important issues which came up in the PCF's sharing: the timing of the Arrupe Month, the clarification of the annual budget amount, scholastics' family concerns; the timing and grading of psycho-sexual integration programmes; low emotional quotient of scholastics and the use of mobile phones. These points were discussed at length and some were referred to the JCSA Meet in Delhi for policy decisions for the whole Assistency.

Day 4 was spent planning for next year's meet and evaluating and thanking Fr Mendonca, the host PCF, Ashirwad community and our host province. Next year's Meeting will be held in Pune (Western Zone), and Fr James Selvaraj will be the Co-ordinator. The topic will be "Psychological Profile and Related Tests".

**- Geoff Meagher, SJ
with inputs from Richard, John & James**

The perception that Christian Cross was closely linked with the colonial sword did little to endear many missionaries to ancient cultures like the Indian, Chinese, Japanese, etc. But some Jesuit missionaries, from the earliest times, wanted to ‘incarnate’ Jesus into the culture of the land they served. Such missionaries learnt the local language, culture, customs and way of life and presented Christianity in the language of the local people.

and published comprehensive Grammar books of Gamit and Dangi languages.

“When I began my first Missionary work at Zankhvav, in the heart of Adivasi land, I found that the Fathers and Sisters spoke in English among themselves, in Gujarati with the Adivasis, but Adivasis themselves spoke their languages among themselves! I felt uneasy and unhappy about it”, says Raymund. “Right from my childhood at Gomtipur, I received the Good News of Jesus in my mother tongue, Gujarati, always. Why should the Adivasis

of T, ‘we’, ‘they’, and men male versions! The gender identity and individuality are expressed, always! Verbs too end differently to indicate male or female subjects.

Raymund’s next Dangi grammar book was easier to prepare. The commonalities among the South Gujarat Adivasi languages helped him to compare and contrast the similarities and differences. This time a computer was of very great service. Raymund’s latest venture is a Vasavi language grammar



Gujarati Jesuit’s rare gift to Adivasis

Fr Chauhan has published grammar books of three Adivasi languages



Alonzo de Barcena (1528-1598) acquired practical knowledge of eleven tribal languages in South America. Mateo Ricci (1552-1610) mastered classical Chinese language, Alexandre de Rhodes (1591-1660), was proficient in Vietnamese, Robert De Nobili ((1577 – 1656) mastered Sanskrit, Telugu and Tamil. Thomas Stephen (1549-1619), who came to Goa, mastered Konkani and Marathi. Johann Ernest Hanxleden (1681-1732), known in Kerala as Arnos Pathiri, mastered Malayalam and Syriac, and other languages. Camille Bulcke, who worked in Ranchi, became a highly admired scholar in Hindi, Carlos Valles was given the highest award for Gujarati literature for his several Gujarati books, Fr. John-Baptist Hoffmann (1857-1928) brought out 15 volumes of *Encyclopaedia Mundarica*, gathering all that was then known of the Munda Tribe in India.

We now have in Gujarat another Jesuit who can be counted with these eminent pioneers. Raymund Chauhan, SJ, from Gujarat and of Gujarat Province, has mastered three Adivasi languages of south Gujarat – Vasavi, Gamit and Dangi,

be deprived of listening to the message of Jesus in their mother tongue?” When he was made Assistant Parish Priest P of Unai in 1991, Raymund took a vow to learn and speak to Adivasis only in their language.

Among the Adivasis all over the world, culture, religion, customs, values and skills were effectively transmitted from generation to generation orally. No written literature existed in their languages. Raymund had to learn to speak, write (in Gujarati script) and verify all the aspects of language – vocabulary, grammar, idioms, variations, etc... through oral communication. His university was the Gamit people. The process of gathering every bit of information and knowledge of the language from the people, orally, was time-consuming and painstaking. But it was also very interesting and rewarding. Once he mastered the language, he decided to work on a Grammar book. As Gamit was only an oral language, he had to develop and standardize many spellings of Gamit words in Gujarati script.

He got some interesting insights into their culture through their language. For instance, in most languages ‘I’, ‘we’, and ‘they’ include both genders. Not so in Gamit. Gamit women have female versions

of T, ‘we’, ‘they’, and men male versions! The gender identity and individuality are expressed, always! Verbs too end differently to indicate male or female subjects. Raymund’s mastery of the language resulted in many books, enriching Gamit culture and Christian community. The Adivasi communities of south Gujarat are small – Dangis are about 2,00,000, Gamits about 5,00,000 and Vasavas around 11,00,000. Non Adivasis, in large numbers, have penetrated the Adivasi lands. All formal education is in Gujarati. Under such conditions, the orally transmitted Adivasi languages could disappear in a decade or so.

Raymund has documented for posterity the grammars of three Adivasi languages with no professional linguistic training and no written materials, One sad side of this remarkable work is that the two Grammars are written in Gamit and Dangi languages with no translations even in Gujarati. Who will read and study these Grammars in Adivasi languages ten years from now? By then, these languages, unfortunately, may have joined many other Indian languages becoming extinct. But the documentation of their Grammar, and the insights he got into their cultures have timeless value. In the tradition of many Jesuit missionaries before him – he is giving the Good News of Jesus to the Adivasis in their own language.

- Rappai Poothokaren, SJ

SAPI comes up with a 'People's Manifesto'

Around 65 members of South Asian Peoples' Initiatives (SAPI) from all over the country came together at Indian Social Institute, Bangalore on 9-12 Jan '14 to prepare the Peoples' Manifesto in view of the forthcoming



general election in May 2014. Dividing themselves into six groups, they deliberated on 8 thematic issues, namely, economic, social, political, educational, health, cultural, environmental, governance and security and prepared their demands."

Containing proposals and recommendations, the People's Manifesto has been framed with the objective of making people aware of their legitimate rights and of the responsibility of those who contest the elections. SAPI expects citizens to use the ballot in the interest of all the people. The SAPI members see in the upcoming elections an opportunity to assertively regain what is due to the people of the country, by making the aspiring representatives to provide an assurance that they will remain faithful to the Constitutional mandate. They plan to place the People's Manifesto before various political parties as people's agenda for good governance.

South Asian Peoples' Initiatives (SAPI) is a civil society network of more than 100 faith-based as well as secular organizations in India, Sri Lanka and Nepal. SAPI was floated in 2003, a little before the Mumbai World Social Forum 2004. Facilitated and animated by the Jesuits of South Asia, specifically by their social action wing known as Jesuits in Social Action (JESA), SAPI envisions a democratic, egalitarian, secular, cultural-pluralist society, and strives for its realisation through collective search and action with and on behalf of the marginalized communities: Dalits, Adivasis/tribals/indigenous peoples, women, unorganized workers, youth, children, refugees and minorities.

- Sannybhai

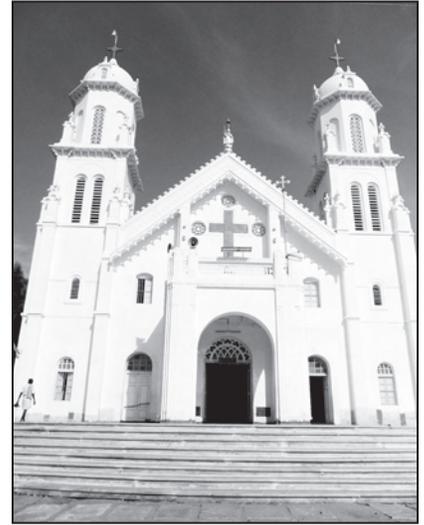
Unique Insurance Scheme for Migrant Tribals

The Jesuit-run Xavier Institute of Management and Research, (XIMR) Mumbai, in collaboration with the Chotanagpur Migrant Tribal Development (CMTD) Network, Seva Niketan, Byculla, Mumbai has designed a unique financial solution for nearly 20,000 migrant tribals from Jharkhand, Chattisgarh, Orissa, West Bengal in Mumbai. It is running a pilot project to encourage monthly savings, incentivizing them with Medical and Health Insurance for their families. Partners will include banks, insurance and healthcare companies. The business solution is built on the premise that the livelihood of people at the bottom of the Pyramid improves when they get access to finance.

- XIMR

School completes 50 years where a saint was martyred

"This school laid the foundation for my progress in my life especially in my political career. Education is the basis for any progress in life. Christians are still the forerunners in imparting education to the country" said Mr. S. Thirunavukarasar, former Union minister and now one of the national secretaries of the Indian National Congress, at the valedictory function of the Golden Jubilee celebrations of St.



Arulanandar H.S. School, Oriyur in Madurai Province on 5 Dec '13. It was the culmination of the year-long Jubilee celebration. Fr Sebast L. Raj, Madurai Provincial, assured that this school being a rural one, catering to the most downtrodden, he, with the collaboration of well wishers, will do everything possible to enhance the infrastructure and other facilities of the school.

Fr. Provincial was the main celebrant in the thanks giving Eucharist, celebrated in the morning. All the former headmasters,



superiors, retired and transferred teachers were honoured at the end of the Eucharistic celebration.

Arulanandar is how St John de Britto is called in Tamil. Oriyur is the place where he was martyred. The primary school in Oriyur, named after the saint, was started In 1908 by Fr Noronha. In 1952 it was upgraded into a middle school and 11 years later, Fr A. Kulandaisamy made it a high school. Fr J.L. Pragasam upgraded it into a higher secondary school.

The school serves the poor children – especially the Dalits – of around 100 villages around Oriyur. The first Jesuit school in Tamil Nadu to admit also girls it now educates 2,100 students. Fr P.S. Arul is the Correspondent and Fr Wilson Arockiasamy is the Headmaster.

- S.M. John Kennedy, SJ

BY HEDWIG LEWIS, SJ

The Society which Pius VII restored was in all things the same as that founded by St Ignatius and approved by Pope Paul III in 1540. The Holy See introduced no change whatever either in the Society's internal organization or in its traditional activities. From the canonical point of view, therefore, everything was as it had been before 1773. However, as far as the reality of the situation was concerned, there were great differences, because of the generational gap of four decades between the suppression and restoration. [Please refer to *Year Book of the Society of Jesus 2014*, 65-68].

Rooted in the past

After the death of Superior General Brzozowski, GC 20 elected Fr Aloysius Fortis as his successor on 18 Oct 1820. GC 20 reasserted without ambiguity that this was the same Society of Jesus as founded by St Ignatius of Loyola: it declared that not just the Constitutions, their Declarations, the various "rules" but all the legislation of the previous congregations and letters of Generals of the old Society remained in effect. The new Pope Leo XII granted Fr Fortis this confirmation. There were around 1200 Jesuits, in 6 provinces, at that time.

Fr Fortis dedicated his short term of office to restoring the texture of Jesuit life as he had known it in the old Society. His letters to the whole Society describe in detail the customs which should regulate the life of the novitiates and scholasticates. He re-established several provinces, including in the new world (Mexico), and three missions (Ireland, Maryland and Missouri) that were directly under the General. Requests were coming from many places for the Jesuits to start anew the work they had been doing in the past, especially in the educational field. This prompted Fortis to initiate a revision of the *Ratio Studiorum* to adapt it to the thoroughly new socio-religious atmosphere of the 19th century. A sign of the new trust of the papacy towards the Society is the fact that Pope Leo XII returned to



The Restoration - 1814

Part II: Post Restoration Revival

Jesuit management the Roman College, as well as the church of St Ignatius, in Rome (1824).

Demands for ministries

The restoration clearly was not a return to the past in matters political and social. However, in religious matters the situation paralleled in many ways that which confronted the Church in the time of the Council of Trent: the upheaval of the Reformation, the discovery of the New World, and the first colonial expansion which opened new fields to the spread of the faith. The early 19th century, in the aftermath of the French Revolution and the Napoleonic era, was a time when the Church was laying the foundations of many new projects and enterprises. The enthusiasm and zeal displayed by new Jesuits after the restoration, recalled the situation of the first companions of St Ignatius.

The Society of Jesus received worldwide appeals from ecclesiastics and others for Jesuits to take up responsibilities or to initiate new ministries. The response of the Society was phenomenal, and seemingly too unrestrained. Parishes, colleges and missions manned by Jesuits sprung up everywhere.

Leadership

Providentially, at this crucial juncture the Society had a leader in the Superior General Fr Jan Philipp Roothaan (1829-1852), who, with

wisdom and firmness, could harness the exuberant zeal of the new Jesuits. The mandate given him by GC 21 that elected him was to strengthen and stabilize the fledgling 'new' Society: going slow on opening new schools, improving the intellectual and spiritual formation of the Jesuits, reintroducing practices of the past (Annual letters, Congregations of procurators every three years, and the like), keeping the Latin language for official communications, being strict with regard to admission to final profession, and so on.

Roothaan is credited with preserving and strengthening the internal spirit of the Society. So he devoted nine of his eleven circular letters to this aim, starting with the first, soon after entering office, *De amore Societatis et Instituti nostri* (1830). For the same purpose he also worked on the new edition of the Spiritual Exercises, providing it with an introduction and explanatory notes.

The most important document he published was the new *Ratio Studiorum* in 1832. It included the history of the Church and canon law in the theological curriculum. The humanistic studies were enriched by history and geography.

Roothaan increased the breadth of apostolic activities, and in a vibrant letter (*De missionum exterarum desiderio*, 1833) he called for volunteers for the foreign missions. At the end of his term (1853) Jesuits extended geographically to the Americas, Africa, Asia, and Australia.

Traditional apostolic works also received his support, such as preaching the rural missions. When an epidemic of cholera hit Rome in 1837 he sent the Jesuits to organise relief among the sick. Intellectual work was restarted: the Bollandists and historical research.

In visual terms, "the new Society was the same image but now painted using different colours and shadings, chosen by the artist to bring out new details in an image that was already well known. These new "colours" were the apostolic zeal, the spiritual fervour, ultramontanism, the valuing laced on the virtues, as well as the disciplinary conception of obedience" (YB, p. 68). ■

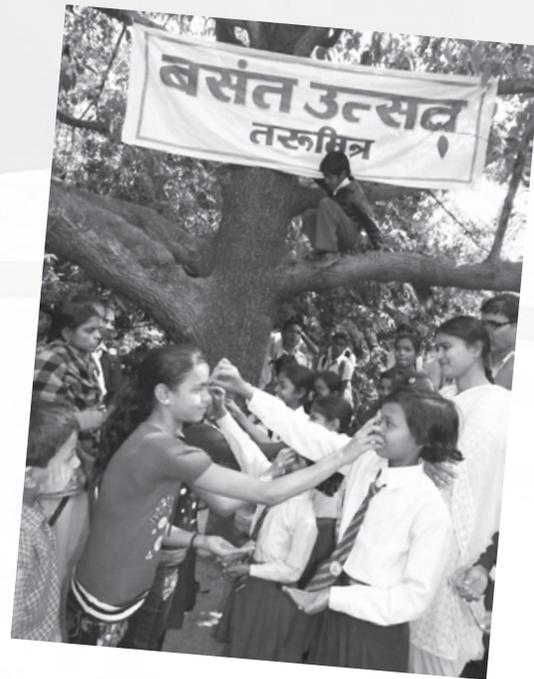
"The Train Goes to Moscow"



Gian Lorenzo Bernini or Peter Paul Rubens are great artists who were very close to the Society of Jesus. The cultural and spiritual climate of the day influenced these famous artists. From its very beginnings, the Society of Jesus always had a mission of evangelizing culture and cultures.

The Fondazione Culturale San Fedele in Milan has dealt with this dialogue between art and faith in a new, award-winning film. In a co-production with Kiné-Vezfilm, with contributions from Fondazione Cariplo as well as a number of other companies, it has produced *The Train Goes to Moscow*. The movie has been directed by Federico Ferrone and Michele Minzolini. It was selected for competition in the 31st Turin Film Festival, in the category restricted to young filmmakers. The award is part of a larger project which comprises art and music as well. *The Train Goes to Moscow* won the San Fedele Award for young filmmakers. The award presentation was made in the Auditorium San Fedele in December 2013.

Tarumitra students celebrate World Earth Day



Tarumitra students from various schools and colleges organized the celebration of the World Earth day for a whole month starting from March 2013. The idea was that the spirit of the jubilation of the Earth Mother must reach a large number of their peers and their families. Joining hands with www.earthday.org was a new dimension that helped the students to get connected to the world community.

Siji Varghese SJ, doing research in TISS, Mumbai spoke to the Tarumitra activists and underlined the fact that Climate Changes were hitting us today right on the eye. The basic factor that has caused the ecological crisis has been the disconnection we have had with the earth. He suggested that Tarumitra could try ways and means to connect the present generation back to the earth.

"Our Lord can never be angry"

The Complete Julian of Norwich, ed. Fr. John-Julian Paraclete Press, 2009, 2012.

In the midst of a woeful calamitous period of 14th century Julian of Norwich manifests a wondrous and saving vision of divine love and beauty. In Julian's vision, sin is inevitable, but has no substance. Jesus tells her, "Sin is inevitable, but all shall be well, and all shall be well, and all manner of thing shall be well".

'According to Julian, there is no wrath in God. Julian's uncompromising proposition that "our Lord was never angry, nor ever shall be" speaks to the guilt-ridden Christians of today. "Julian's transcendence of history is not a repudiation of pain, suffering, and turmoil ... but it is a 'passing beyond' those earthly things, a refusal to be trapped by the existential, in the quiet confidence that "truly He does and causes every thing that is done."

- Ama Samy, SJ



We Catholics form just 1.6 percent of the Indian population. (Christians: 2.5 percent.). That makes us some eighteen million. This small community has about 125,000 religious, of whom the vast majority are women. This makes Indian religious the largest such group in the world. Right now, India is also the country that sends out the largest number of religious to other countries – to 166 nations, to be precise.

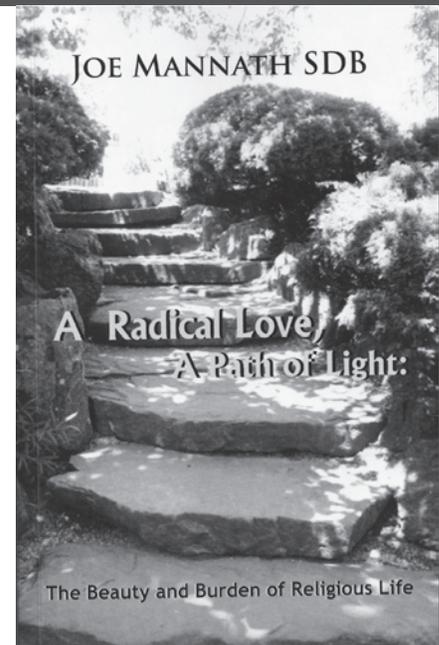
The contribution of religious to the activities of the church in India is enormous – the majority of Catholic schools and colleges, hospitals, orphanages and social welfare centres bear witness to this. Catholic leprosaria,

offering statistics would not give us a feel or the flavor of the extraordinary work done by religious in India.

I think of the love of Father Gerald for the destitute elderly he looks after with evident tenderness.

Or Murthy, a young man at an Internet Café in Bangalore, who had run away from home, was picked up on the streets by a religious priest working with street children. “I am what I am today because of those Fathers,” says Murthy.

Or Rahim, a poor manual worker supporting wife and children on a miserable daily wage, who is moved by the exquisite kindness of a sister working in a hospital who does her best



Religious in India Today

Title	:	A Radical Love, A Path of Light: The Beauty and Burden of Religious Life
Author	:	Joe Mannath, SDB
Publisher	:	CRI House, Masiingarh, Okhla, New Delhi - 110025
Pages	:	224
Price	:	Rs.180/-

treatment centres for AIDS patients, shelters for the destitute, homes for abandoned babies and old age homes for the poor – most such institutions are run by religious. At the 70th anniversary of CHAI (Catholic Health Association of India), held in Bangalore in October 2013, striking statistics emerged: 3410 member institutions, including 484 large hospitals, more than 2000 mid-size and smaller ones, 27 nursing schools, 52 leprosaria. The religious engaged in medical work include one thousand sister-doctors, 25,000 sister-nurses and 10,000 para-medics. This is just one aspect of the extraordinary work done by religious in India.

At the national CRI we have found that about 40,000 religious are trained in social work.

Many more work in education.

But counting institutions and

to help his sick children.

Or Sisters and priests working in remote areas of the country, close to the poor, educating the children of landless Dalits and tribals, and facing upper caste opposition for it.

I think of Sr Judy, who never accepts personal gifts, even for her jubilee, but insists that people who want to give gifts can give cash or things that she can pass on to the poor. There are many religious like Judy.

I think of missionaries who left their homeland and lived among the very poor in our country, loving them like one's own sisters and brothers, eating their food, speaking their languages without racism or class arrogance. Many of them think of India as their second, or even first, homeland, which they love deeply.

Many heroic epics can be written

about the lives of these women and men. A layman, principal of a well-known school, told me: “I have high regard for religious and priests. I get a good salary for the work I do. For doing the same work, or more, all that a religious gets is food and a room to sleep in.”

In India, parents of other religions will trust us with their children, more readily than they would trust their own organizations. This trust helps us to do so many things, for them, and with them.

Unlike Western Europe and North America, religious in India are relatively young. India has the world's largest number of religious in active service and in initial formation. This is the greatest treasure religious congregations possess.

The challenge facing us today is to train this large group of young religious into committed men and women of love, integrity and vision, who will do great things for God – stand for truth and justice, be good news for the poor, and create loving communities united in a God-search, not divided by power-games and pettiness. It is also the task of this generation to seek more effective forms of religious life creatively, and to learn to work with lay people as equals. We need to work with men and women

of all faiths (or no faith) - to create a more human world.

We need to beware of dangers, both evident and lurking – the pursuit of power and comfort and upward mobility rather than of service; the cult of mediocrity; divisions based on region, language, caste or tribe, often promoted by senior members; forgetting the mission and seeking our comfort

suggestions.

It would be a blunder to remedy falling numbers with careless selection and choosing quantity over quality. We will be stuck with unhappy and problematic individuals who will do harm. A small group of committed visionaries filled with Christ's spirit will do better and do much more than a large bunch of mediocrities.

We need to beware of dangers, both evident and lurking – the pursuit of power and comfort and upward mobility rather than of service; the cult of mediocrity; divisions based on region, language, caste or tribe, often promoted by senior members...

zones; mutual indifference or rivalry in communities; the quest for numbers in the place of genuine vocational discernment; anemic spiritual life leading to superficiality, boredom and unworthy compensations.

I have no satisfactory answers to the many questions being asked about the future of religious life. (Nor do I think these are the most important questions facing humankind today.). It is no use throwing clichés around, like, “religious life in the new century, or (sillier still!) in the new millennium.” No one can predict the future, or foresee the configuration of the next hundred years. If we can plan for a generation, it is good enough.

I end with a couple of

Some things we, Indian religious, need to keep in mind: Many of us, especially of international congregations, were used to looking up to the West (or to our Mother House) for guidance and answers on everything. Some in the West enjoyed this; others thought us childish for doing this. It is high time we acted like adults, learnt to find local solutions to our problems. The Western church, as Cardinal Martini said months before he died, is old and tired. I am not saying we should cut ourselves off, or act like rebellious teenagers, but that we should contribute more to the thinking and direction of the international group, rather than wait, like good little boys and girls, to be told what to do.

Grown-up sons and daughters share responsibility; they do not have to be looked after like children.

So, too, the world economy has changed drastically. High time the Indian church stopped its habit of begging everywhere. There is much money in India. We need to learn to raise more funds right here, and even contribute to the centre, should they need our help. Many funding agencies, as we know, are taking India off their list. This is something to be proud of, not something to complain about.

The tone of a congregation is set by its leaders and senior members. The inspiring good examples and the discouraging bad examples, both come from the top, not from the youngest members.

There are worthwhile studies being done on various aspects of religious life in India. Better any day to base ourselves on facts rather than to meaningless platitudes, even if some of the facts are disturbing. Father Paul Parathazham's studies on religious orders and on formees and formators are worth quoting. So, too. Brother Paul Raj SG's rigorously done doctoral research at Madras University on the issue of multiculturalism in religious life. We should not simply go on quoting American and European studies, as if there were no research being done here on religious life.

India is a wonderful location and culture for doing good. We enjoy well-functioning families, political freedom, friendly neighbours, respectful young people, a peaceful atmosphere, general acceptance of religious differences, keen interest in education, a free press, a reasonably good legal system, and large areas of human need which we can address. What is needed are men and women of vision, courage and love who want to serve their brothers and sisters in the spirit of Jesus, and who find the inner journey worth pursuing. ■

- excerpts from the book,
A Radical Love, A Path of Light

BY FR ROGER VERMALEN KARBAN

Was Jesus's public ministry prompted solely by his desire to get all of us into heaven - or did he have something more in mind for his followers? Having studied and taught Scripture for over 45 years, I'm convinced Jesus is as interested in our lives now as he is about where we're going to spend eternity. In fact, he links the two.

we miss much of what else is directly within our field of vision. No one sees everything. Those who presume they can or do are badly mistaken. For those who doubt that statement, the authors offer many individuals who never saw what to others was obvious.

More than twelve years ago, Chabris and Simons conducted an experiment (available on YouTube) in which they asked people to count the number of passes made by a specific basketball team. As the players were throwing the ball back and forth, a young

us Jesus began his public ministry with the same statement: "The kingdom of God is at hand. Repent, and believe in the gospel" (Mk 1:15b, with parallels in Mt 3:2 and Lk 4:43). Presuming Jesus was an itinerant preacher, scholars believe he somehow wove this statement into every talk or sermon he delivered. We might describe it as an essential part of his "stump speech." The insight contained in this proclamation seems to have impelled him to shutter his carpenter shop and begin traveling to synagogues throughout Galilee and Judea, sharing

Through the eyes of Jesus

This conviction was powerfully reinforced by Christopher Chabris and Daniel Simons's book, *The Invisible Gorilla* (Crown Publishing Group).

Had this book been written 2,000 years ago, I think Jesus would certainly have made its first chapter required reading for all his followers. It may help readers to understand the faith and teachings of Jesus more than any book besides Scripture itself.

Technically, the opening chapter has nothing directly to do with faith. It's simply a scientific exploration of a basic human question: What do we actually see when we're looking at something immediately in front of us?

The two psychologist-authors discovered that we see only the object on which our eyes actually focus. By nature,

girl in a gorilla outfit appeared, threading her way among the players, in full view of anyone watching the action.

After the passes stopped, the viewers were asked: How many passes did their team make? And did you notice the gorilla walking among the players while they were making the passes?

Almost everyone gave the correct number of passes; but more than half never saw the gorilla! This book has spoken to so many people and situations that it has already been translated into fourteen languages with another four in progress.

Surprising as the authors' findings are, they have a great deal to do with our faith.

Kingdom of God Includes Now
Our first three Gospel writers tell

this message with everyone who would listen.

An important biblical concept, the "kingdom of God" (or Matthew's parallel "kingdom of heaven") doesn't refer to the place where we plan to spend eternity. Rather, it's the term Jesus and others used for how God works in our lives right now, long before we step through those pearly gates.

Although most of us believe that Jesus came primarily to get us into heaven eventually, that hardly describes how he saw his ministry. We need only to turn to Mark 10:17-31 to surface his intentions.

A rich, young man comes up to Jesus and asks, "Good teacher, what must I do to inherit eternal life?" In popular theological terms, the man wants to know what he must do to get

into heaven.

Jesus immediately checks the man's record on keeping the commandments. When he responds that he's observed them all "from my youth," we presume his worries are over. After he dies, he can have his mail forwarded to heaven.

But before he walks away, confident that his commandment-keeping lifestyle guarantees him eternal life, Jesus adds another option to the mix. He invites this good man, long before he dies, to enter the kingdom of God: to experience God working in his daily life. There's only one prerequisite: He must give up his wealth, distribute his money to the poor, and follow Jesus.

The rich man finds this option simply too demanding. Content with the assurance he will one day get into heaven, he turns away sadly and walks away. His refusal prompts Jesus to muse, "It is easier for a camel..." (25). It's not very complicated to figure out why this is so.

Normally, a wealthy person's eyes are focused on the wrong thing. We can only experience God working in our lives by zeroing in on the people and situations that we easily overlook. Though God's kingdom is within our field of vision, we frequently fail to see it because we're zeroing in on something else: in this case, acquiring wealth.

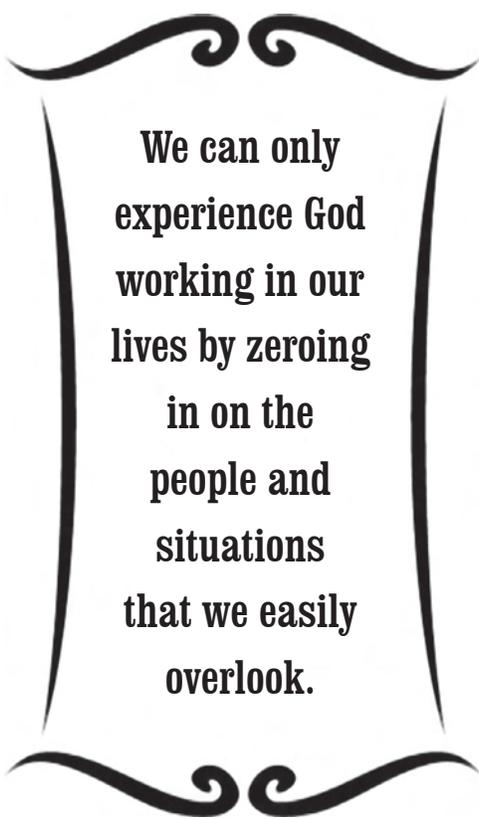
Sharpening Our Focus

That's why repentance is an essential part of surfacing God's kingdom. The Greek word used in Scripture (*metanoia*) means more than simply saying we're sorry for our sins, even though we're fairly certain we'll commit them again. The term implies that we engage in a complete change of our value system. In Chabris and Simons's terminology, that means we start focusing on the things and people we have previously ignored.

We hear Jesus demand this change at the very beginning of Mark's Gospel. Immediately after he delivers his proclamation about God's kingdom, Jesus calls his first four followers, assuring the four fishermen, "I will make you fishers of men" (1:17b). In other words, "I'm changing the focus of your life.

People, not fish, will now be your point of concentration." They will be seeing things they've never seen before.

More than ten years before Mark composed his Gospel, Paul shared his own experience of a change in focus with his community in Philippi. "Whatever gains I had, these I have come to consider a loss..." (3:7, 9). Those who knew Saul before his Damascus road conversion are amazed at what he now sees, things that many of them had never noticed.



Our four Gospel writers constantly show how Jesus encourages his followers to see new things. John has him directly address the issue in his well-known chapter 9 story of the man born blind. After accepting the now-sighted man's profession of faith, Jesus says, "I came into this world for judgment, so that those who do not see might see, and those who do see might become blind" (39). When his enemies protest, "Surely we are not also blind, are we?" Jesus snaps back, "If you were blind, you would have no sin; but now you are saying, 'We see,' so your sin remains" (40-41).

For John's Jesus, sin basically

consists of refusing to see what Jesus sees. Those who are content being blind will, like the rich, young man, experience God only when they step into eternity. What a waste of life!

Where Is Jesus Working?

Matthew's entire Sermon on the Mount (5-7) is simply an early Christian lesson on refocusing. It begins with the oft-quoted but rarely practiced beatitudes, an ingenious way of reminding us that Jesus's followers habitually see reality differently from those who do not follow him. It's precisely in the midst of situations that most people try to avoid (for example, poverty, sorrow, frustration, and persecution) that we can recognize the risen Jesus working in our everyday lives.

Jesus constantly teaches his followers how to surface this kingdom of heaven. They must look far beyond rules and regulations; rather, they concentrate on their relationships with God and one another. Notice how often Jesus says, "You have heard it said... but I tell you..." (five times in chapter 5). In many situations, even if we keep all the rules, we can still hurt others by how we think about them. Jesus continually calls us to notice things we missed before our metanoia.

That's why it's no accident that the evangelist records Jesus as saying early in the Sermon on the Mount, "I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the kingdom of heaven" (5:20). In other words, "If you go through life simply focusing on laws, you'll never be able to see what God sees."

The late Carroll Stuhlmueller, CP, often reminded his students that prophetic reformers of the faith rarely bring up anything new. Their ministry simply revolves around taking elements that institutional religion has relegated to the periphery of our faith and placing them directly in front of our eyes. These demands have always been there; we have simply never noticed them before.

The questions Deutero-Isaiah asks in chapter 40 are classic: "Do you not know? Have you not heard? Was it not

foretold you from the beginning? Have you not understood?” (21). No one can accuse Yahweh of not describing how his people need to live. Over the centuries, some have successfully excluded from their field of vision things that dominate a prophet’s field of vision.

If there’s any doubt about Jesus’s prophetic ministry, Mark has him click off a list similar to Deutero-Isaiah’s in chapter 8. “Do you not yet understand or comprehend? Are your hearts hardened? Do you have eyes and not see, ears and not hear? And do you not remember. . . ?” (17b-18).

It’s precisely because of such religious blindness that Matthew’s Jesus ends chapter 13’s well-known series of parables about the kingdom of heaven with two mini-parables about discovery. “The kingdom of heaven is like a treasure buried in a field, which a person finds... When he finds a pearl of great price...” (44-45).

Seeing With New Eyes

In chapter 12 of Mark, Jesus draws his followers’ attention to something many Christians still overlook. When priests and ministers encourage parishioners to increase their weekly donations, they often employ the example of the widow who donates her last coins to the upkeep of the Jerusalem Temple (41-44). There’s just one problem. Those who use this poor, nameless woman this way aren’t seeing what Jesus sees. Because of our vested interest in raising money for religious purposes, we overlook the obvious.

Remember what precedes this passage! Jesus warns his disciples, “Beware of the scribes, who like to go around in long robes and accept greetings in the marketplaces, seats of honor in synagogues, and places of honor at banquets. They devour the houses of widows and, as a pretext, recite lengthy prayers. They will receive a very severe condemnation” (38b-40).

Then he quickly presents them with Exhibit A, proving his point about religious leaders devouring the houses of widows. “He sat down opposite the

treasury and observed how the crowd put money into the treasury. Many rich people put in large sums. A poor widow also came and put in two small coins worth a few cents. Calling his disciples to himself, he said to them, ‘Amen, I say to you, this poor widow put in more than all the other contributors to the treasury. For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood’” (41-44).

**Normally,
a wealthy
person’s eyes
are focused
on the
wrong thing.**

While most Temple visitors—and casual readers of the Gospel—see only a generous widow willing to go beyond the last mile to make certain this shrine continues to be the glorious site her ancestors envisioned, Jesus sees someone who is being horribly abused by a religious institution. Instead of the institution taking care of her, she’s taking care of it.

People who use this story to increase their collections are asking us to see what isn’t here: Jesus praising her action. He never even hints that she’s doing the right thing by contributing all she has; he simply points out what she’s doing. Given Jesus’s prior comment about unscrupulous religious leaders stealing from the poor and helpless, Jesus’s disciples and Mark’s readers must draw the logical conclusion.

The authors of *The Invisible Gorilla* assert, “For the human brain, attention

is essentially a zero-sum game: If we pay more attention to one place, object, or event, we necessarily pay less attention to others. . . . In essence, trying to eliminate inattentive blindness would be equivalent to asking people to try flying by flapping their arms really rapidly. The structure of the human body doesn’t permit us to fly, just as the structure of the mind doesn’t permit us to consciously perceive everything around us.”

No wonder Jesus is convinced that people focused on acquiring wealth can never see God’s kingdom. Yet Chabris and Simons also observe that even though a huge percentage of automobile drivers never seem to notice motorcycle riders, a majority of motorcycle riders, when driving automobiles, almost always see their counterparts.

On a different but parallel level, Jesus would probably reinforce the finding of Chabris and Simons by stating, “Only when you imitate me and become one with those on the lower rungs of the social ladder, will you begin to notice others in that same position.”

Jesus’s story about the rich man and Lazarus (Lk 16:19-31) recalls two things: 1) it is very easy not to see someone in need, and 2) our decisions now affect eternity.

Jesus’s story about the people condemned at the Last Judgment for not feeding the hungry, clothing the naked, and performing other works of compassion (Mt 25:31-46) reinforces the same two points.

We can never forget that Paul once reminded his Philippian community, “[Jesus] emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross” (2:7-8). Of course, we can’t overlook that Paul begins this reminder by remarking, “Have among yourselves the same attitude that is also yours in Christ Jesus” (2:5).

Jesus expects only one thing of his followers: to see what he sees. Those who do so become “other Christs.” ■

Courtesy: Messenger of St Anthony

Well-known peace activist

John Dear dismissed from Society

BY JOSHUA J. MCELWEE

A popular U.S. Catholic priest and author known for his peace writings and some 75 arrests for civil disobedience actions across the U.S. has been dismissed from the Jesuit order, which says he was “obstinately disobedient” to its directives.

Removal of Fr John Dear caps 32 years in the order for the priest, who has been known for protesting a wide range of issues, including U.S. policies on Latin America, nuclear weapons development, and the cooperation of Jesuit educational institutions with American military recruiting programs such as the ROTC.

Dear writes that he is leaving “with a heavy heart ... because the Society of Jesus in the U.S. has changed so much since I entered in 1982 and because my Jesuit superiors have tried so hard over the decades to stop my work for peace.”

Dear also made available to NCR copies of letters from both the Jesuit headquarters in Rome and the Vatican congregation responsible for matters concerning religious life, notifying him of his dismissal. The specific charge against Dear listed in the documents is his refusal to live in a Jesuit community in Baltimore.

The decree from the Jesuits, signed by the order’s Superior General, Fr Adolfo Nicolás, and dated 19 June ‘13, says Dear has been “obstinately disobedient to the lawful order of Superiors in a grave matter.” Fr General states that Dear “was duly informed ... that his failure to obey the command that he return to the specified house of the Order by a specified date would be cause for his dismissal from the Society of Jesus.”

Fr Nicolás says the matter came to the attention of the Jesuit officials in Rome following a request for action from the Maryland province, one of seven Jesuit provinces in the U.S. and the one in which Dear became a Jesuit. Fr Nicolás says he and five other members of the Jesuits’ international council then held a vote on

whether to dismiss Dear, which resulted in a unanimous vote for dismissal.

A separate letter from the Vatican’s Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, dated 14 Oct, confirms the Jesuits’ decree of dismissal but also asks for confirmation of the decree from Pope Francis.



In his column Dear says he decided to stop living at the Jesuit community in Baltimore, choosing to return to living at a previous assignment in New Mexico because the Provincial of the Maryland province, Jesuit Fr James Shea, did not arrange an appropriate assignment for him in the Baltimore area.

In an emailed statement to NCR Fr Shea said Dear was dismissed from the order as of Dec. 20 “following an extended period of dialogue between the leadership of the Maryland Province and John regarding his ministerial assignment and time he requested to discern his vocation. The process was initiated in the fall of 2012 after John declined to return to his Province to live in a Jesuit community while continuing his ministry of peace and social justice, including lecturing and writing,” Shea wrote.

Dear lived in New Mexico, where he previously served as pastor of five parishes in the archdiocese of Santa Fe, until 2011, when Shea ordered him to return to Baltimore, the headquarters of the Maryland province.

Dear joined the Jesuits in 1982 and was ordained a priest in 1993, celebrating his first Mass at Washington’s now-closed St. Aloysius Jesuit church, which sits just a few blocks north of the U.S. Capitol.

His 2008 autobiography, *A Persistent Peace: One Man’s Struggle for a Nonviolent World*, described a frequently tense relationship between him and his superiors in different postings. Early in his time in the order, he garnered critique for his protest of the presence of a military recruiter at a Jesuit high school in Scranton, Pa., where he was serving as a teacher in the mid-’80s.

Other Jesuits who have served as Dear’s superiors in the past said the priest was a good member of the order, if a bit headstrong at times. Jesuit Fr. George Murphy, who as the rector of the Jesuit community in Berkeley, Calif., from 1985 to 1991 oversaw Dear while he attended the Jesuit School of Theology at Berkeley, said he thought Dear was “a fine man.” “I think he was a little impulsive and I suspect he’s still got a bit of that of him - but he’s just got a keen sense of justice and a desire for peace in the world,” said Murphy, American University in El Salvador. “I know he’s had trouble with superiors at different points in his life,” said Murphy, the director of spiritual formation at Jesuit-run Santa Clara University. “And I suspect he always will.”

Both Nicolás’ decree and the confirmation from the Vatican congregation specify that while Dear has been dismissed from the Jesuits, he remains a priest. According to canon law, however, he cannot officially act in a priestly role unless he finds a bishop willing to receive Dear into the bishop’s diocese.

Dear says in his column he does not know if any U.S. bishops will welcome him into their diocese and he is unsure if he will remain a priest.

- NCR

BY JAMES V. SCHALL, SJ

Why the Pope calls Jesuits “Men in Tension”

“We (Jesuits) are men in tension. We are also contradictory men and incoherent, sinners, all of us. But we are men who wish to walk under the gaze of Jesus”(Pope Francis, homily at the Gesu, Rome, 03 Jan '14). The Feast of the Holy Name of Jesus (January 3) is the titular feast of the Society of Jesus.

Since he has been Pope, Jorge Bergoglio also celebrated St Ignatius Day (July 31) at the Church of the Gesu. As this year was the 200th anniversary of the reestablishment of the Society of Jesus after its suppression in 1773, it was fitting for the Pope to celebrate the Mass of the Holy Name of Jesus at the Gesu, the great Baroque Jesuit church in Rome.

Pope Francis' brief homily was largely on the recently canonized companion of St Ignatius, Peter Faber. But the Pope also had some remarkable things to say about what he thought was the heart of the Jesuit (and hence his own) vocation. This homily, however, might be called not an exhortation to Franciscan poverty, Dominican preaching, Benedictine “ora et labora,” or even Jesuit obedience, but to Augustinian “restlessness.” Almost everyone, in any age, who reads St Augustine, including Popes, is struck by his famous passage that reads: “Thou hast made us for Thyself, O Lord, and our hearts are restless until they rest in Thee.” Such a powerful passage is peculiar to no religious order, or even to any religion or philosophy, but is the heritage of every human being who is aware of what goes on in his own soul.

“We Jesuits wish to be etched in the name of Jesus,” said Pope Francis, using the words of St. Ignatius: “This means to think as He does, to will the good with Him, to see as He sees, and to walk with Him. It means to do what he has done and with the same sentiments, with the passion of His Cross.”

The Pope, following St. Paul, does not present an easy doctrine. “The heart of Christ is the heart of God, who, through love, has ‘emptied’ Himself out. Every one of us Jesuits who follow Jesus ought to be disposed to ‘empty’ himself. We are called to lower ourselves: to be of those who have emptied themselves.”

Many people, including the Jesuits themselves, have wondered how this

Jesuit Pope would deal with them. In this context, it is interesting that, like John the Baptist, they are to “decrease,” to “empty” themselves of themselves. “They are to become men who ought not to live lives concentrated on themselves, because the center of the Society is Christ and His Church.”

And God is “the God who is always greater.” Obviously here, Pope Francis recalls the Jesuit motto, *ad maiorem Dei gloriam*, “to the greater glory of God.” Then Pope Francis interprets this motto in an unexpected way. But it is a way that has become the style of this Pope for everyone - that is, we never quite know what he will say next.

Thus, Francis tells the Jesuits: “He is the God who always surprises us.” In one sense, this notion of the God of surprises means the God whose “ways are not our ways.” It is not that we cannot understand what He tells us of Himself. But once we grasp a bit of what He has revealed to us, there is always more that we hardly imagine. Thus, “if the God who surprises is not at the center, the Society is disoriented.” There is a message here, no doubt.

How does the Pope understand this disorientation? “To be Jesuits signifies to be a person of incomplete thought, of open thought.” Why is this not relativism? “We must always think looking at the horizon which is the glory of God, a glory that always becomes greater. And this surprises us without ceasing.” Aquinas spoke of God being the “horizon” of what is.

What is this continual amazement? It is the “chasm” or perhaps whirlpool of our restlessness. “This is a holy and beautiful restlessness.” It is Augustine’s restlessness that encounters all those “beautiful things,” only to discover that, while they are good, they do not satisfy us. We are made to live amidst all these beautiful things, to work out our destiny there, amidst them. We are to use them; indeed, to enjoy them. But in due order, one by one, we discover they are not God, not what or whom we seek.

Thus, “this restlessness prepares us to receive the gift of the apostolic fecundity.” Notice that it is a gift; we do not concoct it by ourselves. We must decrease. “Without this restlessness we are sterile.” Blunt words. No wonder this Pope always seems to spend his time rousing us out of our lethargy to see what we have been missing in the people about us, in the gifts that we have already been given.

“An authentic faith always implies a profound desire to change the world. We ought to ask ourselves: Do we also have our great visions and slants? Are we also audacious? Do our dreams leap high?” He is afraid that we might choose to be “mediocre and content in our own self-made apostolic laboratory.” But neither is he a utopian ideologue whose only perspective is this world.

We are to remember that “the power of the Church does not dwell in itself or in its organizational capacity but is hidden in the profound depths of God.” This is why “we are always in tension.” It is not that we know much or do much. But God always “surprises” us by how much is left to do and how much more there is to know. At the immediate level of our actual lives, we must be conscious of our finiteness.

But, in the end, what the Pope tells the Jesuits he tells to us all. What is it for which we are created? Why is it that we are restless in our hearts and souls? It is because we are made, from the beginning, not for ourselves but for God, for the eternal life of the Trinity. All those who, in the course of time, choose this Trinitarian life over themselves still wonder why their hearts are restless. They are “surprised,” as Pope Francis puts it, that the true answer to their restlessness is not something they concoct for themselves. It is a gift which they must await and anticipate. And, on its being given to them, they accept it not as from themselves but indeed for themselves. The restlessness does cease. ■

Courtesy: Catholic Pulse
Fr James V. Schall, S.J., is professor emeritus of Georgetown University and a writer.

CHINA

China Contact programme
The Chinese Province is offering a 10-day introduction to China for Jesuits interested in learning about the country and the Society's mission there. China is one of the apostolic preferences of the Society of Jesus. The Jesuit Chinese Provincial, Fr John Lee SJ, said that the aim of China Contact Program is to provide young Jesuit priests and scholastics with "a better knowledge and first-hand experience of China." It will also "form better and solid young Jesuits for foreign mission in our Society today, especially for the China mission." The China Contact Program will be held in Beijing from 2 to 11 August 2014 in English.

- SJ Web

VATICAN

A Step forward for Matteo Ricci

On 10 Jan '14 the results of the diocesan process for the beatification of Fr Matteo Ricci were handed over to the Congregation for the Causes of Saints. Msgr Claudio Giuliodori, the apostolic administrator of the diocese of Macerata, Ricci's hometown, declared this recently. With the hand-over of the documents to Rome, the diocesan phase of Ricci's beatification process is officially completed. The Jesuit missionary was born in Macerata in 1552. He died in Beijing, China in 1610. For Msgr Giuliodori, Ricci's cause of beatification fits in the context of the "challenges which face the Church in China. I hope that with the input of Pope Francis, there will be a renewed effort to evangelize and dialogue with China."

- SJ Web



ITALY

Monitoring migration

In Palermo last December, the Jesuit Pedro Arrupe Institute launched the Monitoring Migration program. It is the result of a research project of the Institute, jointly sponsored by, among others, the SYLFF program of the Tokyo Foundation.

During the event representatives of the Institute and of the Palermo municipality signed a memorandum of understanding. "Before our eyes, we still have images of immigrants and refugees coming to our shores. So often, they tragically drowned. We fear they will continue to die on our shores," it said. "And so, we need to stop and reflect on the issue of migration."

- SJ Web

FRANCE

Award for Jesuit's book

The French Ministry of Economy and Finance awarded its Lire l'économie 2013 prize for high school publications to the Jesuit economist Gaël Giraud for his book, *Illusion Financière* (Financial Illusion), published in 2013. The prize was decided by 3,000 high school students in 150 classrooms. It recognizes works which promote economic analysis and reflection, which have a significant educative role, and which contribute to the spread of economic culture. Once again, the award acknowledges the great clarity and educational skills of Gaël Giraud, 43. Fr Giraud is the director of research at the CNRS (National Centre for Scientific Research).

- SJ Web

"Engaging hearts and minds for justice and peace"

After the 1989 murders at the University of Central America, El Salvador of six Jesuit scholars, their housekeeper and her daughter the Society of Jesus assigned members from abroad to fill the posts of their fallen companions. One of the substitutes was Fr Michael Czerny, whose new duties included philosophy teaching, parish ministry and direction of the university's Institute of Human Rights. By documenting and denouncing human rights violations, the Jesuit says, the institute contributed to United Nations-led negotiations, between the government of El Salvador and the rebel coalition, that brought the war to an end in 1992.



"My two years in El Salvador were an immense lesson in the many human dimensions of a historical crisis of injustice caught up in the geopolitics of the day," said Fr Czerny. That experience was only one episode in Fr Czerny's long career in the field of social justice, which he now pursues inside the Vatican as an official of the Pontifical Council for Justice and Peace.

The Montreal native graduated from Spokane's Jesuit-run Gonzaga University in 1968 with a joint degree in philosophy and literature. The next year he entered the University of Chicago, where he earned a doctorate in the analysis of ideas and the study of methods - an interdisciplinary humanities program unique to the university - with a study of Christian-Marxist dialogue. "The program's disciplined pluralism has served me well," he says. Another experience he considers a career highlight was his work as founding director of the African Jesuit AIDS Network, an organization which responds to the HIV/AIDS pandemic "in an effective, evangelical and coordinated manner."

In 2010, Pope Benedict XVI called the Jesuit to the Vatican. The Pontifical Council for Justice and Peace, founded in 1967 in response to a proposal of the Second Vatican Council, supports the church's work on a range of issues that threaten the dignity of human life. Fr Czerny says the office thus acts as an instrument of evangelization, since many individuals have come to know Christ through the church's response to violations of human rights. The council has published an authoritative compendium of the church's social teaching and many specialized documents on the subject; and regularly organizes conferences, such as a meeting at the Vatican last September where mining company executives discussed their industry's treatment of employees and impact on the environment. Father Czerny serves as assistant to the council's president, Ghanaian Cardinal Peter Turkson, and his ordinary duties include attending conferences and meetings, writing speeches and occasionally travelling with the cardinal.

"I am always drawing on the many wonderful contacts I have made all over the world in my 50 years as a Jesuit, to engage willing hearts and great minds in the work of justice and peace," he said.

- CNS

Leadership

- newleadership@jesus.com
- Jerry, SJ
- The New Leader Publications
Armenian Street, Chennai - 600001
- Pages: 119; Price: Rs.100

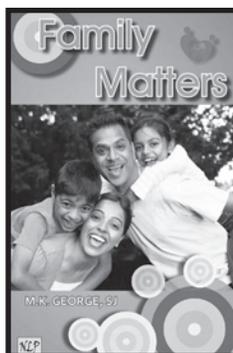
This is yet another booklet from the ever active Jerry Rosario. This time the topic is leadership based on the teachings and life of Jesus. Like all his other booklets this too is written in his typical unconventional style. Those who know him and like him will like what he has to offer in this book. Every chapter begins with 'Jesus' words' and 'explaining context' and concludes with 'significant challenges', 'upward quotes' and 'spiritual exercises'.



Families

- Family Matters
- M.K. George, SJ
- The New Leader Publications
Armenian Street, Chennai - 600001
- Pages: 113; Price: Rs.100

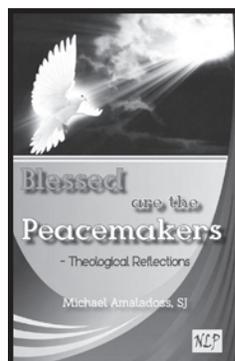
The book is a collection of articles published in a regular column written by Fr M.K. George in *the New Leader*. It is based on his experiences with families. "I have been blessed by so many families in allowing me to listen to their struggles, accompany them and watch them struggle and grow," says Fr George. Chapters are short, very readable as they begin with real life stories and highlight what today's families need in order to be united and happy.



Peace

- Blessed are the Peacemakers
- Michael Amaladoss, SJ
- The New Leader Publications
Armenian Street, Chennai - 600001
- Pages: 203; Price: Rs.150

The book is a collection of Fr Amaladoss's articles published in the *New Leader* in a monthly column. This time the well-known theologian reflects on themes related to that elusive reality - peace. But since he writes for a popular magazine like *the New Leader*, whose readers belong to all walks of life, he writes in a simple style that is

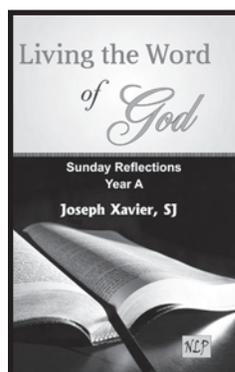


accessible to all.

Scripture

- Living the Word of God
- Joseph Xavier, SJ
- The New Leader Publications
Armenian Street, Chennai - 600001
- Pages: 198; Price: Rs.100

The author of this book is an Indian Jesuit teaching at the Gregorian University, Rome. These are his reflections on the Sunday readings for the liturgical Year A. Published in *the New Leader* during a three-year-liturgical cycle beginning from Advent 2010, the reflections are relevant and useful. The author brings in anecdotes and quotations to illustrate the points he wants to make.



CARTOON CORNER



"Do you mind repeating that last commandment? My stenographer missed it."

EVERIC J. PAIS, SJ

(BOM) 1926 - 2013



Everic has faded away. He was a tough fighter till the end. Fr Everic was a Jesuit of rare vintage. A mould of a special kind. The mould is broken and you won't get a second Everic.

I won't ever forget his trade mark smile. The last time I met him was at Shanti Avedna. He was finding it very hard to smile. The pain, as he said, was 'unbearably unbearable'. We spoke a little, he was finding it painful. But his

mind was sharp and he answered correctly all the questions I asked him. He found it hard to smile. He was feeling bad, he had nothing to offer me, typical Everic. I gave him a blessing and as I departed, he gave me a painful half smile.

After his studies, Everic worked in the Southern Railways and Air India, before joining the Society at the age of 29. After his formation and then ordination, his first posting was at Vinayalaya as Minister of the community and Director of Snehasadan for one year. His main apostolate was in Manmad where he spent a total of ten years. That is why he would always say, 'when I die bury me in Yeola', which is next to Manmad town, as he loved the Dalits.

From 1984 to 2013 he worked in ten different places, in some for short stints. In Nagaland he worked for six years. He was appointed to Manmad as Superior and Parish Priest in 1967. It was certainly not an enviable job. He took over from the Father who had left the Society of Jesus. There were many problems and turbulent times. The Shetkari Seva Mandal problems. There were Educational problems in both our Primary and Secondary Schools. There were boarding problems, land and property problems. Our community meetings lasted from 9 am up to 4 pm, with a break for tea and lunch. Nothing was left to chance. There was total transparency and honesty in the meetings, that was Everic. The heavy responsibility and tension took a toll on his health. So in mid 1973 he was forced to take a break. Yet, till the end Manmad remained his first love.

He blended us into one community together with the Vincentian Sisters, who worked closely with us. To sum up, his work at Manmad left an indelible stamp on his personality. Everic was tough as nails. Many hard decisions were taken by him concerning the schools, the boardings, the village work, and the Mandal work. He took all of them in his stride.

He practised austerity and poverty to a fault. Once he wanted to have a community retreat "in the caves." I said, "No way!" So he compromised and we went to Malighogargaon, a Fransalian mission station in Aurangabad. We prayed, ate and slept all together. That bonded us very deeply. We worked as one, eight of us Jesuits. No one dared to break this bond. The man behind it was Everic. His values were very clear. Deep bonding flows from a deep experience of God.

Like St. Paul, he could say, "I have fought the good fight. I have run the race. I have kept the Faith. In the end the just judge will give me a crown of glory." I like to think that when Everic enters heaven he will get a red carpet welcome. Besides all our Jesuit Saints and Blesseds will give him a standing ovation.

- Julian Saldanha, SJ

VICTOR PIOVESAN, SJ

(KAR) 1928 - 2014



Fr Victor Piovesan, who was Professor of Theology and Spiritual Director at St Joseph's Seminary at Jeppu, Karnatak did not despair about seeing Italy. He was born there and had returned several times ever since he came to Mangalore, 64 years ago. He was the last of the Italian Jesuits in Mangalore, who landed in Mangalore on 31 Dec 1879. Victor Piovesan was born at Treviso, a small town 20 KM from

Venice, on 5 Jan 1927. He had his elementary education in his parish and then went on to prepare for the diocesan priesthood, studying philosophy and earning a Master's degree in classical languages. But, his sight was stretched beyond the diocesan parish-bound priesthood. He was interested in ecumenism – union among various denominations of Christianity. He joined the Rome Institute run by Jesuits.

In 1950, Fr Piovesan was sent to India in a move which he ascribed to "mysterious ways of God". He lived in Calicut, then the Papal Seminary in Candy, Christ Hall Novitiate, St Michael's Anglo-Indian School at Kannur, then to Kurseong. Fr Piovesan was ordained a priest in 1958 and was sent to Mangalore the following year. He was then told that the posting was "temporary for one year" and he wryly said that one year had lasted into 2000s. But he had no complaints. In 1964–65 Fr Piovesan studied at Gregorian University in Rome, leading to a doctorate in theology. He returned to Mangalore in 1966. Meanwhile, his mother had died in 1962. His father died in 1972. Even if he had wanted to go to Italy for his father's funeral, he could not as he himself was close to death, after suffering uncontrollable internal hemorrhage, following eating hot Indian curries while attending a seminar in Bangalore. Dr. Venkat Rao treated him at Father Mullers, Kankanady. Unable to control the bleeding, Dr. Rao one day said in desperation: "I am sorry you won't be here tomorrow". The last sacraments were administered. The next thing he knew was complete recovery. It turned out that he couldn't stand spicy, hot food. For many years then, a neighbouring convent used to send him bland food. Fr Piovesan was appointed Rector of Jeppu Seminary in 1977 which position he held till 1983. Since then he had been Professor and Mentor for seminarians. He said Mass in Malayalam every Sunday at Milagres Church for Malayalees. Once when he ventured to preach in Konkani, because of his Italian accent and pronunciation, the congregation laughed uncontrollably and that was the end of it.

Fr Piovesan, an eminent theologian, was much in demand for giving lectures, conducting courses and retreats in convents. Being one of the oldest and enduring professors at Jeppu Seminary, he counted about eight bishops among his students. His early interest in ecumenism got concrete expression through Mangalore Christian Council which involved interaction with Protestant, Hindu and Muslim leaders. He had special praise for Mangaloreans as well-educated and hospitable people. He soldiered on cheerfully in Mangalore until a few years ago when his close relatives took him to Italy to spend his sunset years there.

- John B. Monteiro

From Washington with love

Dear India's Jesuits,

Since the summer of 2012, I have had the privilege to meet and befriend a significant number of you. I have worked alongside Jesuits in Tamil Nadu to promote interfaith peace, and I have collaborated with the Indian Social Institute (ISI) in New Delhi to research Jesuit social action. Now that I have returned to the U.S., I would like to briefly and humbly address all of you.

First and foremost, I want to thank you. Thank you for welcoming, guiding, inspiring, and teaching me. Among the many gifts you have given me, perhaps the most touching have been your abundant kindness and comforting hospitality. Indeed, your actions have expressed that "the guest is God." Thank you for treating me so well. I have absolutely enjoyed living in your communities, and I cannot count the number of times your generosity has led me to feel profound gratitude.

Second, I would like to encourage you to continue to love and serve. Many of you demonstrate a steadfast commitment to faith that does justice ad majorem Dei gloriam. I wish for all of you clarity and positive change as you discern signs of the times.

Though I am not a Jesuit, the Jesuits have been and will continue to be brothers of mine. I relate to you in important ways, and I endeavor to join you as a man for others. The Society encourages all of us to be contemplatives, activists, and changemakers. Good luck, God bless, and thank you. May peace be onto each and every one of you.

- Ross Feehan
Washington, D.C., U.S.

Depending on 'Informations'

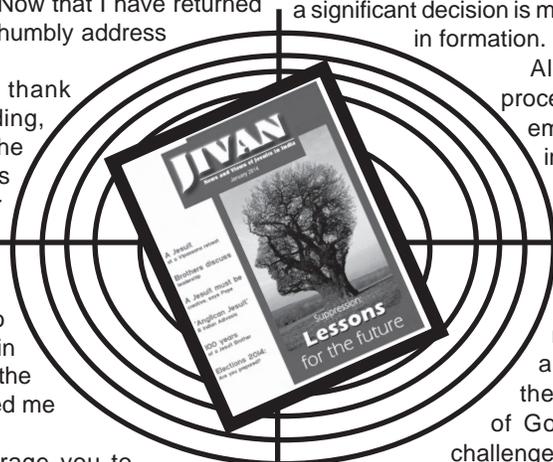
The enlightenment gained from the cover feature in Jan '14 issue of Jivan helps us to think of our Jesuit way of proceeding. After reading what Pope Francis says about the religious Life - and the 'Words to Ponder' by Aloysius Pieris, I think our way of proceeding: 'the informationes' called for before a significant decision is made by the Provincial regarding a Jesuit in formation.

Aloysius Pieris speaks of our way of proceeding to be the most humane way of employing the flexibility already ingrained in the Constitutions.

Ignatius and hence all Jesuits, always look to the Vicar of Christ for guidance. The Vicar of Christ, Pope Francis says "formation is a work of art, not a police action. We must form their hearts. Otherwise we are creating little monsters. And then these little monsters mould the People of God. Personal formation is a serious challenge, always keeping in mind the People of God.. It is true sometimes we are very cruel. We all experience the temptation to criticize for personal satisfactions or to gain personal advantage. Tenderness helps to overcome conflicts."

My questions, therefore, are: Should we still depend on 'informationes' ? Isn't there a danger of destructive criticism creeping into the informationes? Are the Provincial and his Consultors able to perceive this dimension in the 'informationes'?

- Ranjit Yawu, SJ
Sri Lanka



"Give us a child and we will return you a Man, a Child of God and a good Citizen of his country"

Multi-Media Package Mentors **TRIBUTE TO THE JESUITS of South Asia** Supporters Appeals Testimonials

On 7 August 2014 a multi-media tribute will be released in the form of an Illustrated Book, a Documentary Film, Talk Shows and Editorials in newspapers and magazines across South Asia, to honour the Jesuits. For almost 400 years they have impacted the lives of people across the world through pioneering work in Education, Research, Academics and Social Action.

'Jesuit Tribute 2014' is an initiative by people across South Asia to acknowledge the distinctiveness of Xavier and Loyola education and the commitment of the Jesuits to academic excellence, social service and intellectual rigour. 'Every boy given to them has been returned to society a man, a good citizen and a son of God?' says Dr APJ Abdul Kalam, Former President of India! Jesuit Tribute 2014 features testimonials from students, teachers, ex students like him and it covers a cross section of people including sports persons, Bollywood icons, industrialists, artists, writers, media personalities, activists and politicians.

We need your whole hearted support.

Please log on to www.jesuittribute.com and sign in to express your support.

- Sreeya Sen
for the Organizers

Lessons for Life

I've learned from France

Sch Vivian Richard, SJ (KAR) is doing his philosophical studies in France. He serves the JRS France as their web administrator. His photographs have appeared on the back cover of Jivan.



BY VIVAN RICHARD, SJ

Be open to other cultures

I live in a community where people of diverse cultures live together. We are from 14 different countries and 12 Jesuit Provinces. This atmosphere has given me an opportunity to taste the goodness present in all cultures and accept all as they are.

Be patient

Upon my arrival in France, the first task I was expected to do was to learn the language. And of course, the gift of speaking a language would not come within a fortnight; I had to wait patiently, trying out everyday what I learnt without hesitating to make mistakes.

Rest, Relax

Given the courses and assignments at the University where I study, the end of a semester would be at times tiring; but the holidays that follow the exams taught me to take a break to relax and refresh and to re-begin, learning from my falls.

Use the internet

Living in a world where Google has it all, I learnt to surf on the subjects that I study. It has, in a way, helped me to understand the authors better and widen my perspective in a variety of subjects

Meet new faces

One of the great advantages of studying abroad is meeting people of various attitudes and temperaments. This has indeed made me experience the rich 'Jesuitness' that is present; though different by nationalities and cultures, we can work for our one common mission



Think out of the box

The day-to-day life would be so monotonous if I had not thought out of the box. This knowledge has made me to be more creative in my works as I engage myself in producing videos from time-to-time.

Be professional

An aspect of the culture of France is to be professional. This fact has encouraged me to be more professional in the tasks that are assigned to me: my studies and my photography which is my passion.

Go green

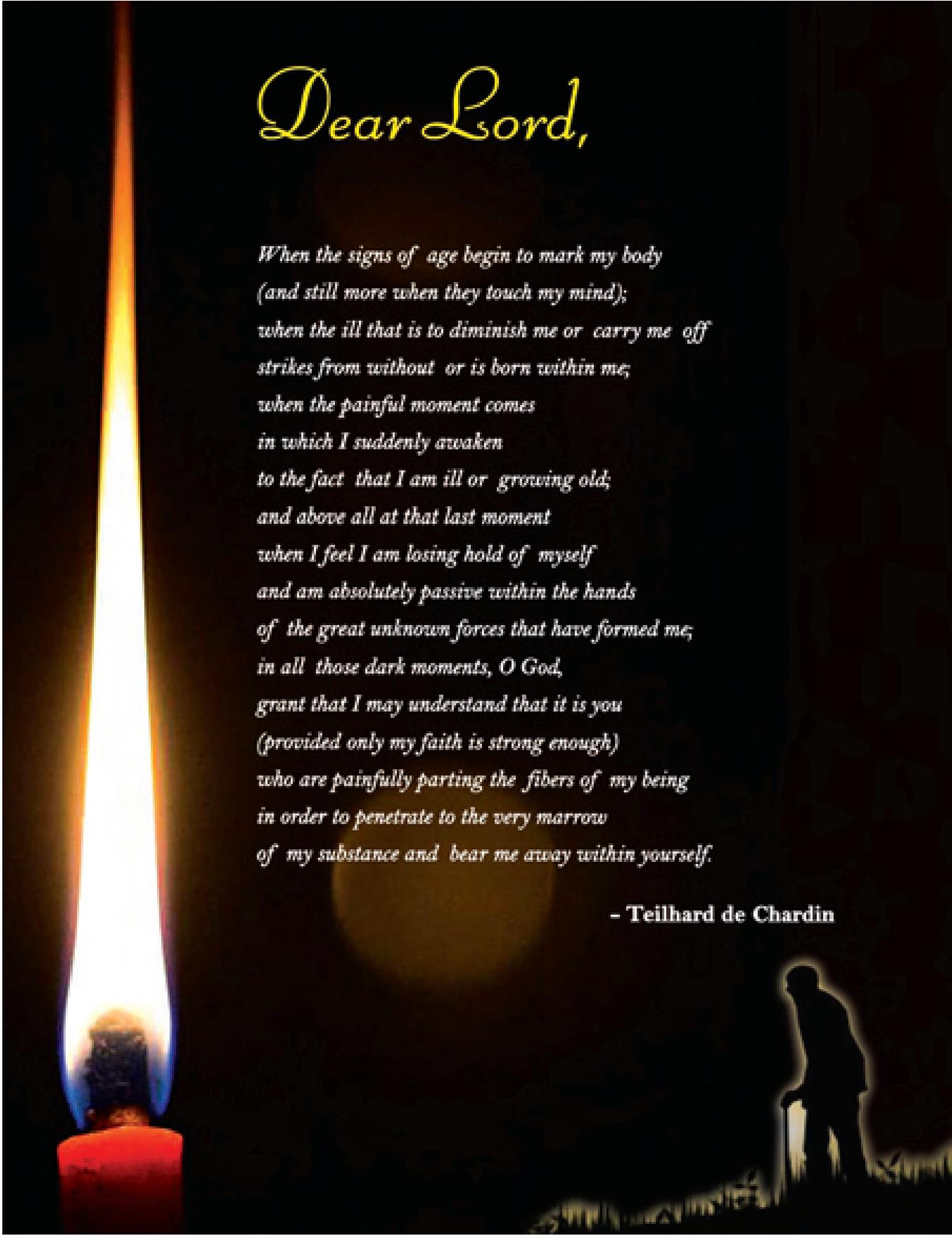
France is known for its natural beauty. The French consider it their responsibility to safeguard their green heritage. They try in various ways to protect and help Mother Nature. They try to keep their places clean by the simple method of using bins and treating garbage. France has taught me to 'go green.'

Feel the oneness

The strongest of all sentiments I experience when I think of my life in France is the feeling of oneness. Each one- from the novice to the Provincial - respect both Ignatian liberty and responsibility. So I enjoy my freedom but I know I have to form myself and be and feel one with all the Jesuits.

Keep moving

Falls are part of one's existence, but the trick for a happy life is to rise and keep moving. The French do this constantly. I have learnt from my stay in France to never regret for my falls, but rise and move forward, looking at the brighter side of every event. ■



Dear Lord,

*When the signs of age begin to mark my body
(and still more when they touch my mind);
when the ill that is to diminish me or carry me off
strikes from without or is born within me;
when the painful moment comes
in which I suddenly awaken
to the fact that I am ill or growing old;
and above all at that last moment
when I feel I am losing hold of myself
and am absolutely passive within the hands
of the great unknown forces that have formed me;
in all those dark moments, O God,
grant that I may understand that it is you
(provided only my faith is strong enough)
who are painfully parting the fibers of my being
in order to penetrate to the very marrow
of my substance and bear me away within yourself.*

- Teilhard de Chardin

MOMENTS



© Vivian Richard, SJ (KAR)

*"We know only too well that what we are doing
is nothing more than a drop in the ocean. But if the drops
were not there, the ocean would be missing something."*

- Mother Teresa