A Jesuit at a Vipassana retreat

Brothers discuss leadership

A Jesuit must be creative, says Pope

‘Anglican Jesuit’ & Indian Adivasis

100 years of a Jesuit Brother

Elections 2014: Are you prepared?

Suppression: Lessons for the future
Where has the old year gone, Lord?  
How did it go?  
And how did I go with you, Lord, 
these past twelve months?

I remember the times 
we walked and talked together, 
you and I...

And I remember the times 
when I forgot, somehow, 
that you were right there by my side...

I remember the times when you took delight 
in my words and my work 
and I remember the times I ignored and forgot you 
- and still you loved me 
and forgave me...

Nothing I have done, Lord, 
merits all you have given me: 
your love is grace and pure gift...

In return I offer so little 
and I have so little to offer...

But there comes a new year, Lord, 
and with it my prayer 
to live a life more worthy 
of all you so freely give me...

In this new year, Lord, 
make strong my resolve to be faithful, 
make deep my trust in your presence 
and make sure my hope in your promise, 
for without your help 
I will fail...

In this new year, help me to recognize 
what is false, cheap and sham...

Help me to settle for nothing less 
than what comes from your heart and hand...

Nourish me, Lord: 
give me a hunger for what is genuine, 
a thirst for what is holy, 
a wisdom for discerning your gifts...

Shake from my heart what has no place there 
and wake my heart 
to the gift of your grace 
at the dawn of a new beginning...

- Austin Fleming

Courtesy: http://concordpastor.blogspot.in
As we step into 2014 let me present to you three men who are sure to fill you with hope, energy and enthusiasm you will need for a new year.

First, a great man who has just gone home for rest and reward - Nelson Mandela. Unlike Mahatma Gandhi Mandela did succumb to the temptation of violence in the initial stages of his struggle against South Africa’s rabid racist regime. But soon he realized that while he needed to fight the injustice, embracing the enemy and talking to him would help him achieve his goals - not destroying the enemy.

The change could have begun when he was accused of treason and dragged to the court. Addressing the judge, he said, “I have dedicated my life to this struggle of the African people. I have fought against white domination and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for, and to see realized.” Then, looking directly at the judge, Mandela said, “But my Lord, if needs be, it is an ideal for which I am prepared to die.” The judge sentenced Mandela to life imprisonment with hard labour.

He was consigned to an island-jail where he was forced to live in a cold, tiny cell, ordered to break rocks, and forbidden to talk to anyone. When he was freed after 27 years in prison, he was 71. South Africa’s first free elections in 1994 made him the President.

What made him a hero all over the world was how he treated those who had persecuted him. Mandela treated his prosecutor to an official lunch. The man had tried to have Mandela hanged. He sought out one of his old jailers and made him the Ambassador to Austria. In his inaugural speech, Mandela declared, “Never, never and never again shall it be that this beautiful land will again experience the oppression of one by another.”

The second person is one of our own whom God has gifted to the universal Church - Pope Francis. Explaining why Time has chosen him ‘Person of the Year’ in an impressive and eloquent editorial, Nancy Gibbs, Time’s managing editor, said, “...In less than a year, he has done something remarkable: he has not changed the words, but he has changed the music... He lives not in the papal palace surrounded by courtiers but in a spare hostel surrounded by priests. He prays all the time, even while waiting for the dentist. He has retired the papal Mercedes in favor of a scuffed-up Ford Focus. No red shoes, no gilded cross, just an iron one around his neck. When he rejects the pomp and the privilege, releases information on Vatican finances for the first time, reprimands a profligate German Archbishop, cold-calls strangers in distress, offers to baptize the baby of a divorced woman... he is doing more than modeling mercy and transparency... The church is a field hospital, he says. Our first duty is to tend to the wounded. You don’t ask a bleeding man about his cholesterol level. This focus on compassion, along with a general aura of merriment not always associated with princes of the church, has made Francis something of a rock star. More than 3 million people turned out to see him in Rio de Janeiro..., the crowds in St. Peter’s Square are ecstatic... Francesco is the most popular male baby name in Italy. Churches report a “Francis effect” of lapsed Catholics returning to Mass and confession...”

The third man is probably not known beyond India. He is Arvind Kejriwal, the founder of Aam Aadmi Party that has given the two big national parties - the corrupt Congress and the communal BJP the shock of their lives. He has managed to tell Indian voters, who seem to have lost faith in politicians of all hues, that an alternative is possible. He has shown the cynical pundits that people will support a political formation if it focuses on their real concerns. If it focusses on their real concerns. What offers hope is the new party’s refreshing emphasis on transparency and accountability in Indian politics.

As we walk into 2014 - the year when Indians will vote for a new government - here are three men who can be our guiding stars. From cynicism and despair they will lead us to hope and change. A happy, grace-filled New Year!

- M.A.J.A
The sad chapter in Jesuit history: Lessons for the future
The year 2014 marks the 200th anniversary of the Restoration of the Society of Jesus. Throughout this year, therefore, every Jesuit should recall the important historical details that led to this painful turn of events and analyse the reasons why such a reputed and successful religious order such as ours came to be suppressed. We should look for the valuable lessons that we need to learn for our future from this segment of our past.

Quick growth: Approved as a Religious Order by Pope Paul III in 1540, the Society had already 1000 members in 1556, the year of St Ignatius’ death. The Society grew rapidly and by 1750 there were 23,000 Jesuits worldwide. With their unique charism of being contemplatives in action, the Jesuits involved themselves in every kind of apostolic service for God’s greater glory. And this new model of religious life began to attract many young men to join their ranks. Preaching the word of God as missioners, guiding individuals through the Ignatian Spiritual Exercises, helping the bishops with the much-needed pastoral care of the faithful, opening and running schools for the youth, evangelization work in distant lands – were all part their apostolate. By mid seventeenth century they were considered ‘school masters of Europe’.

Too many enemies: This multi-dimensional apostolate of the Jesuits, with their staunch defense of the Pope and their apparent closeness to the many royal courts of Europe gradually led to a lot of jealousy in various quarters. The Jansenists with their rigorous spirituality were suspicious of the Jesuits on account of their more liberal interpretation of the teachings of Christ in their pastoral practice. On the opposite side were the so-called ‘philosophers’ influenced by the 18th century ‘enlightenment’ in Europe. Many of them were atheists or agnostics, and consequently opposed to the Jesuits who were exhorting the Christians to be faithful to the demands of their religion. The Gallicans in France, the Calvinists, the Free Masons - all began to consider the Jesuits as their enemies! This anti-Jesuit feeling started to take concrete shape in different countries of Europe by mid 18th century.

Minister vs Missionary: Portugal was the first kingdom that decided to expel all Jesuits from its territories, including its colonies like Brazil. Two individuals of opposite character and temperament are specially involved in the unfortunate drama that ended in the expulsion of all the Jesuits from Portugal. One was Sebastiso Jose de Carvalho, later made Duke of Pombal by King Joseph, who was the principal minister of the kingdom with sweeping authority. The other was the reputed Jesuit missionary in Brazil, Fr Gabriele Malagrida who was a favorite of the royal family. Pombal, influenced by the ideas of the ‘enlightenment’ of the period, was not in favor of any religious influence at the royal court. The great missionary’s criticism of the scandalous conduct of Pombal’s brother, governor of one of the provinces of Brazil, only added to the high official’s irritation at the interference of the zealous missionary in the affairs of the State.

The devastating earthquake that brought death and destruction to Lisbon in 1755 became an occasion that intensified this ill feeling. Pombal did a commendable job of rehabilitation after the tragic loss of life and property, considering it a natural calamity. Malagrida, however, saw it as a punishment from God for the sins of the people and exhorted them to do penance and make amendments in his forthright sermons from the pulpit. He advised the king to go through the Spiritual Exercises. Pombal then took more radical steps to get rid of the Jesuits: first he forbade the five court confessors from coming to the royal palace; then he got Pope Benedict XIV to appoint Cardinal Francisco Saldanha as Apostolic

cover feature

By Mani Nedumattam, SJ
Visitor for the reform of the Portuguese Jesuits. Saldanha was Pombal’s own cousin! The official Visitor naturally found the Portuguese Jesuits guilty of illicit commerce. Then Pombal got the Patriarch of Lisbon to withdraw their faculties to hear confession and to preach. Malagrida was even suspected of complicity in the attempt on the life of the king by some of his enemies in 1758. Finally in September 1759 the king signed a decree of expulsion of all the Jesuits from his territories.

Expelled by Portugal: There were 1698 Portuguese Jesuits at the time of their expulsion: 789 in Portugal and the rest in their colonies like Brazil and Goa. They all were packed into ships and sent off to the Papal States. Malagrida languished in Pombal’s dungeons for another two years. Various charges were brought against him, and he was handed over to the Inquisition. They condemned him for heresy and various other imaginary crimes, and he was burnt at the stake and his ashes thrown into the river in 1761. Malagrida’s tragic end reminds one of the fiery Dominican preacher Savonarola, who was condemned and burnt at the stake in Florence in 1498 for being too critical of the immoral life of Pope Alexander VI. Pombal himself fell from royal favor after the king’s death. He was thrown out of his job in 1777 and was found guilty of various crimes. He escaped punishment because of his age, and permitted to retire to his private estate where he died of leprosy in 1782.

Forbidden by France: Then it was the turn of the French parliament, dominated by anti-Catholic elements like the Jansenists who hated the Jesuits for their unswerving loyalty to the Pope. The unfortunate incident of the huge financial loss incurred by the Jesuit missionary Antoine Lavalette provided them with a plausible reason to go after the Jesuits in the whole of France. Although King Louis XV and the entire episcopal body were in favor of the Jesuits, the powerful parliament decided to get rid of ‘the troublesome’ Jesuits and passed a decree in 1762 forbidding them to function as a religious order in France.

Banished by Spain: Spain was the next Bourbon court to expel the Jesuits. On 2 April 1767 a royal decree was read out to the Jesuit communities in Spain: “Moved by various reasons linked with my duty to keep my peoples in submission, tranquility and justice, in addition to other urgent, just and compelling reasons which I keep in my royal breast...I have decided to order the expulsion from all my dominions in Spain and the Indies, the Philippines and other adjoining islands, the members of the Society, both priests and coadjutors or lay brothers...and that all the properties of the Society in my dominions be occupied.” Then began the exodus of over 1600 religious men, young and old, in thirteen ships headed for the Papal States in Italy. Fortunately for them they had a dependable leader in Joseph Pignatelli who took care of all their needs for several months until the hapless men found shelter in the Papal States.

Death of protector: The enemies of the Jesuits now began to put pressure on the Pope - Clement XIII - to abolish the entire Society of Jesus. The French minister Choisuel took the initiative in this plot. But Clement XIII was adamant to protect the Jesuits; he would not even agree to make any changes in their rules or way of life. When this was suggested the Pope is reported to have made the famous statement: ‘sint sicut sunt aut non sint’ (let them be as they are, or let them disappear!). Unfortunately this champion of the Jesuits died of a cardiac arrest on 2 February 1769. The conclave that met to elect his successor was much sullied by political interference. The Bourbon rulers were determined to get someone who would agree to suppress the Jesuits elected the Pope. Cardinal Lorenzo Ganganelli, a Conventual Franciscan, was elected and he took the name of Clement XIV. Though he had not made any promise to suppress the Society, he had made it known that he thought it was canonically possible to abolish the Society.

Willing and ready to abolish: Soon the representatives of the Bourbon rulers in Rome began to put pressure on the new Pope to proceed with the proposed suppression of the Jesuit Order. They even hinted at the possibility of breaking away from the Roman Church if their demand was not granted, as Henry VIII of England had done over two hundred years before! In a letter to the Spanish King, Clement XIV referred to the Jesuits as ‘restless and troublesome’ but he hesitated to act in a hurry. After much procrastination the Pope finally appointed Monsignor Zelada to draw up a Brief for the purpose. By early 1773 the Brief was ready, and he appointed a commission of five Cardinals and two consulters to implement the brief. It was to come into effect on 16 Aug 1773.
The brief, *Dominus ac Redemptor*, starts with the biblical text that it is not enough to ‘plant and to build’, but it is also necessary at times to ‘uproot and to destroy’. Then it goes on to say that the Society had always been an object of discord and dissension, implying that they are troublemakers, defiant and rebellious. So the Pope has decided to ‘extinguish and suppress’ the Society of Jesus.

By launching what was called ‘Counter Reformation’ Jesuits had saved for the Church thousands who would have otherwise been influenced by the reformers to leave the Church. Now the suppression of the Jesuits indirectly did the same, since the Bourbon rulers had hinted at leaving the Church, if the Pope would not suppress the Jesuits. So one may say that “even in their death the Jesuits continued true to their vocation of service to the Church”, as William Bangert remarks.

**General jailed:** In the evening of 16 August two executors of the brief appeared at the Jesuit curia in Rome, accompanied by a contingent of soldiers. They sent for the General, the Assistants and the Secretary of the Society, and read out the Brief of suppression. On being asked if he accepted the brief, Fr General Lorenzo Ricci replied that whatever the Pope decided was sacred to him and his consent was not needed. A few days later Fr General, his Assistants and the Secretary of the Society were confined to the notorious papal prison, Castel Sant’ Angelo. Several times Ricci was interrogated, but there was no serious accusation of any crime. He was asked, for example, if there was money stored in the hiding places of the Gesu! The cell in which he was confined was not heated, and he suffered from the cold. The food ration was minimal and served cold. He could not communicate with anyone and an armed guard was always present. Though Ricci asked several times to know the reason for his imprisonment, he did not get an answer. One of the interrogators however told him that he was not in prison for any crime!

Clement XIV died on 22 September 1774. He was succeeded by Pius VI elected in a protracted conclave in February 1775. Since the Pope was aware of the fact that the Jesuit leaders were imprisoned without any just reason, he determined to let them free as early as he could. In fact by September of the same year all except Ricci were freed from prison. Ricci became seriously ill in early November and he passed away in prison on 24 November. Pius VI saw to it that he was given a fitting funeral. The coffin was solemnly carried to the Gesu, and the last General of the pre-suppression Society was buried there close to his predecessors.

**Sorrow in China:** French missionaries had followed up the pioneering work begun by Matteo Ricci in China at the end of the 16th century. They received the support of the king and the establishment, who were impressed by the knowledge of the Jesuits and their readiness to adapt to the Chinese ethos and culture. Therefore the news about the Suppression came as a shocking, cruel blow to the Jesuits working in China. Their shock and sorrow are evident in an epitaph found on the wall of a house outside Peking, discovered by a Vincentian missionary in 1835.

The oft-quoted lines read: “In the name of Jesus: Amen. Long unshaken but overcome at last by so many storms, it has fallen. Traveler, stop and read: Reflect for a few moments on the inconstancy of things human. Here

**Because of various vested interests, confrontation with political or even religious authorities is always possible when we, as a group, stand up and speak up for justice.**
lie the French missionaries of that renowned Society which taught and spread abroad in all its purity the worship of the true God, which, while imitating amid pain and toil and as far as human weakness allows, Jesus whose name it bore, lived virtuously, helped the neighbor and, making itself all things to all in order to gain all, for two flourishing centuries and more gave to the Church martyrs and confessors.

“I, Joseph-Marie Amiot, and the other French missionaries of the same Society, under the patronage and protection of the Tartar-Chinese monarch and with the support of the arts and sciences which we practice, still forward the divine cause. While in the imperial palace itself, amid altars of false gods, our French Church shines with a true magnificence, we, secretly grieving even to the last of our days, have erected here amid burial groves this monument of our fraternal affection.

“Go traveler, continue on your way. Felicitate the dead; Weep for the living; pray for all. Wonder, and be silent! In the year of Christ, 1774, on the 14th day of October, in the twentieth year of Ch’ien lung, the 10th day of the 9th moon. ”

Active in Russia: The Brief of suppression was not accepted in Russia and Prussia. Tsarina Catherine the Great of Russia, wanted the Jesuits to serve the country with modern education. So she refused to implement the papal brief in her Empire, and asked the Jesuits to continue their educational work. And she made it known that any Jesuit who wanted to cross over to White Russia would be welcome there. Later in 1780 a novitiate was opened at Polotsk in order to train the men needed for the various apostolic works begun in Russia. Pope Pius VI gave his oral approval - saying ‘approbo’ three times! - of these developments in Russia. But it was his successor, Pius VII who gave his official approval of the Society in Russia through his Brief Catholicae Fidei in March 1801, in answer to a formal request made by Tsar Paul I, who had succeeded his mother Catherine to the throne. The new ruler was very close to the versatile Viennese Jesuit Gabriel Gruber, the representative of the Society at the capital. Requests to join the Jesuit novitiate in Russia began to come in from other parts of Europe. The Jesuits in the Russian territory held General Congregations to elect their superior who assumed the title of Vicar General, with his Curia at Polotsk. The first such Vicar-general was Stanislaw Czerniewicz.

Served in Prussia & Austria: Frederick II of Prussia actually forbade the publication of the Brief of suppression in his dominions. His basic reason was also to let the Jesuits carry on the excellent educational service rendered by them in Prussia and Silesia. In response to his request Pope Pius VI advised the bishops in Prussia to accommodate themselves to the wishes of the ruler! As a result of these developments the Jesuits continued to function in these two kingdoms ruled by non-Catholic monarchs: Prussia and Russia! Empress Maria Theresa of Austria too refused the publication of the Brief in her kingdom since she wanted the Jesuits to carry on their valuable service mainly in the field of education.

Professors & Bishops: Many Jesuits of the suppressed Society were employed as professors in Universities and Seminaries. Over forty of them were made bishops. John Carroll was appointed bishop of Baltimore - the first Catholic bishop in the U.S. For the proper growth of the Catholic Church in the new world, he took the initiative and started a college at Georgetown on the Potomac, which today is the well-known University of Georgetown.

Delayed: During the period of the suppression of the Society, Europe had to go through the whirlwind of the French Revolution and the Napoleonic wars that brought untold sufferings to the ordinary people. Many individuals began to express their wish to get the Jesuits restored to their former state. Pope Pius VI himself was determined to initiate the process, but before he could do so the French troops seized the aged Pope and took him away to exile in France in February 1798, where he passed away in August next year. Cardinal Barnaba Chiaramonti was elected Pope in Venice in May 1800, and chose the name Pius VII. He was determined to restore the Society of Jesus at the earliest opportunity. The actual restoration of the Society began with that of Parma, Naples and the Two Sicilies on a request from king Ferdinand himself. The request was sent first to Joseph Pignatelli, who was already appointed Provincial of Italy by Vicar General Gabriel Gruber in 1802. The king was advised to apply to the Pope first. After necessary consultations, on 30 July 1802 Pius VII signed the Brief restoring the Society of Jesus in Naples and Sicily, and on August 15 the Jesuits took possession of the Gesu Church. Napoleon had made Pius VII a prisoner and taken him to France, but after his military debacle in Russia, he released the Pope and sent him back to Rome.

Restored: Soon after his return to the Vatican Pius VII acted with a sense of urgency in order to restore the Society. Finally on 7 August 1814 the Bull Sollicitudo Omnium Ecclesiarum was published, restoring the Jesuit Society to its former state. In fact the Pope had wanted to publish this document on 31 July, the feast of St Ignatius, but it had to be postponed by a week because of bureaucratic delays. On the morning of 7 August Pius VII went from his palace in the Quirinale to the Church of the Gesu. About 100 survivors of the pre-suppression Society, together with all the Cardinals in town, were waiting there for his arrival. After celebrating Mass at the altar of St Ignatius, he moved to the Sodality Chapel where Monsignor Christaldi read out the papal bull. The Pope then handed it over to the Italian Provincial, Fr Panizoni who represented General Brzozowski. Then he briefly met each one of the veterans of the old Society.

The suppression of the Society of Jesus for 41 years had its repercussions...
also in the far flung missions of the Society in areas like China, India, Canada and South America, mainly due to the non availability of Jesuit personnel to replace the ageing veterans. It took over a decade for the ‘Second Spring’ of regular Jesuit apostolates to flourish once again under the able guidance of Fr General Jan Roothaan.

The lessons we should learn: Because of various vested interests, confrontation with political or even religious authorities is always possible when we as a group stand up and speak up for justice. This was the case with the unfortunate ‘Reductions’ of Paraguay. We are aware of the tension that developed in the relationship between Pope John Paul II and Fr General Pedro Arrupe on account of the latter’s support for the pro-poor stand taken by Jesuits in places like El Salvador in South America. Still in many parts of the world Church leaders who do not want to rock the boat, who just want to maintain the status quo and the superficial peace and order, do not want Jesuits in their area, as Jesuits are likely to analyse and question and initiate debate.

But what we Jesuits need to learn from this sad chapter of our history is to be alert to and avoid ‘corporate pride’ mentioned by Fr General Lorenzo Ricci. This is what he said quite frankly in his address soon after his election as General: “The hatred of almost all social classes, especially the religious, against the Society is due to the arrogance of some of our writings, the lack of respect for others, the boastfulness with which we praise ourselves, the little we make of humility.”

Pride or arrogance can never be excused in a Jesuit, given the example of St Ignatius and his insistence in the Spiritual Exercises on asking for the grace of humility, in fact, what he calls the the third degree of humility.

It is enough to be gifted, to be talented and to be appreciated for your God-given talents to evoke jealousy in some people. This is why we come across bishops, priests and religious who do not like us, although we have done nothing to earn their dislike. Our training, our reputation, and our intellectual apostolate could make them feel inferior and insecure. But arrogance that makes a group boast about itself and fail to respect others are suicidal, as these will easily make people jealous and resentful. These negative feelings may easily lead to dislike and hatred, which would drive unscrupulous individuals to indulge in actions that will undermine our ministry.

However good our motives may be, and however just our actions are, we, as Catholics and religious, ought to deal with the Church leaders with respect and courtesy. For whatever we want to do for God’s greater glory and the well-being of God’s people, we need the good will of the leaders. Therefore it is our responsibility to nurture good relationships with them and with all people of good will in all walks of life - without compromising in any way our commitment to what we have understood our mission to be: service of faith and promotion of justice.

It is learning such much-needed lessons from this part of our history that will make the commemoration meaningful.

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Brothers Coordinators meet in Jaipur, discuss leadership

The South Asian Assistancy Brothers Coordinators’ Meet was held at St Xavier’s School, Jaipur on 11-14 Oct ’13. 20 Brothers attended. Fr Varkey Perekkatt, Provincial of Delhi, was the main celebrant at the inaugural Eucharist. At the inaugural session Br Thomas Arulappan (MDU), the South Asian Assistancy Coordinator, welcomed all and explained the dynamics. Fr Varkey delivered the key-note address in which he reflected on the oneness and solidarity needed today. He also commented on the theme of the meet, ‘Leadership and Managerial Skills.’ Fr Carlo Gratian, the ADF, read out the message of Fr Edward Mudavassery, the POSA.

Fr Selvan John Ravi, the Principal, St Xavier’s School and the resource person for the seminar dealt with the theme in an effective and elaborate manner. One of the important qualities of a good leader is to know all aspects of oneself. Other requirements are a vision for life and knowledge to implement the leader’s tasks. He must have the ability to read the signs of the time and change accordingly. He also should have the right attitudes. Fr Ravi explained the 12 steps needed to attain a proper self-image needed in a leader, as this will determine his life and behaviour. Various styles of leadership were explained to us in detail. “My attitude to life will be manifested in my daily behavior and witnessed by everyone around me. My daily behavior will also reflect as to whether I am an autocratic or democratic or charismatic leader,” said Fr Ravi.

We were shown 15 characteristics to follow in this endeavor, finishing with conflict situations we usually encounter and their causes. At the end of the seminar Br Siluvainathan thanked Fr Ravi, the resource person, expressing appreciation for his humorous and simple way of explaining complicated ideas and concepts.

In the afternoon on the last day all the Coordinators presented their reports and shared their views. They also offered clarifications for the doubts raised. During the evaluation all appreciated the topic of the seminar and the choice of the resource person. When the Brothers had to vote to elect the next Assistancy Coordinator for Brothers, they voted for another term for the present co-ordinator, Br Thomas, which was later confirmed by Fr POSA. Before the meet ended Br Francis Mathias thanked all - especially Br Gyanprakash of St Xavier’s and all the Jesuits of the community for their support and hospitality.

- Br Thomas Arulappan, SJ

200 for 200

Pondering on how to celebrate the 200th anniversary of the Restoration of the Society, we, the Jesuit students of philosophy at Satya Nilayam, Chennai understood that the suppression was a foundation to a New Beginning. It was a fall that paved the way to an unprecedented growth later. During these 200 years after the Restoration, the Society of Jesus has reached far and wide, spreading all over the world and rendering innumerable services through various ministries like education, pastoral, spiritual, social, youth, communication and culture and dialogue. Indeed the suppression was not a failure but a stepping stone to a new beginning. This is why, we reasoned, that all over the Society there is great jubilation as we recall the 200 years of our Restoration.

Considering various options, we finally agreed that there could be no better way of celebrating the Restoration than contributing our mite to the restoration of our eco-systems, one of the present frontier missions of the Society. Hence, on 02 Nov ’13, All Souls Day we, the members of Satya Nilayam community, celebrated the Restoration by planting 200 saplings of timber plants organized by our Eco Club.

Everyone was involved in this celebration – the Jesuit scholastics, the teaching and administrative staff, the co-workers of the farm, kitchen, library, and academic office, and even our regular mass attendees from outside. “Live deep – Begin A New Life” was the theme of the Eucharist. The theme was apt for both the All Souls Day and the Planting Day.

Planting trees - a humble attempt to restore the resources of Nature - was a symbolic representation of our Restoration. The 200 saplings represented each year of our journey after the historic event that gave us new life. The saplings reminded us of the fruits of the labour of hundreds of committed Jesuits all over the world. They pointed to the growth of the many new ministries that Society began in its zeal to serve the greater glory of God.

- K. Ravi Kumar, SJ
I had heard about Vipassana retreats from those who claimed that they benefitted immensely from them. Each time I heard somebody narrate their experience my eyes would light up and I knew one day I too must make it. I was very curious and eager. Finally I found the time for a 10-day vipassana retreat at Igatpuri, Nashik. The place had healing greenery, a soothing breeze and speaking mountains. As a Jesuit I soon discovered that my Ignatian roots had great many similarities with Vipassana.

The word *Vipassana* means ‘to see through’ or ‘see beyond’. It is seeing through and seeing beyond the Self. One of the main aims of Vipassana is to bring about an attitudinal change, and this change comes about from self-awareness. “The unexamined life is not worth living,” said Socrates. “Why do you see the speck that in your brother’s eye but do not notice the log that is in your own?” asked Jesus. This is the starting point of Vipassana. I am led to have a long look at myself - my perceptions, my attitudes, my motives, my intentions, my desires - and thus the inner journey begins that leads to a surprising self-discovery.

St Ignatius calls it ‘discernment of spirits’. We need to be discerning to find out what would help and what would hinder our spiritual growth. So awareness can be called discernment. For St Ignatius discernment is not just about the present moment but about one’s whole life. He asks the exercitant to observe his whole life pattern and discern where it is going and then to take charge to make it go towards the direction it should go. Vipassana also asks us to see the pattern - the pattern of my thoughts, words and actions - so that I become aware of them. Awareness leads to change. Through simple awareness of our breath and its pattern Vipassana gives us great insights into ourselves and all this without any coercion or help from anyone else.

Apart from the connection between awareness and change I learnt the value of purity of intention, being equanimous, and non-aversion. I began to see the similarity between ‘principle and foundation’ of the Spiritual Exercises and the ‘golden mean’ advocated by Vipassana. Vipassana urges us to maintain a golden mean - yielding neither to attraction nor to aversion - but to be in equilibrium. The principle and foundation says, “We should not fix our desires on health or sickness, wealth or poverty, success or failure, a long life or a short one. For everything has the potential of calling forth in us a deeper response to our life in God.” St Ignatius uses the word ‘indifferent’ to mean ‘non-attachment’ - not being attached to any particular outcome or condition, and being attached only to God. Vipassana would call this maintaining a balance no matter what life throws at us. It is similar to the *Nishkam-karma* of the Gita.

Both Ignatian spirituality and Vipassana are geared to help the person take responsibility for his/her life. It is a call to take charge of your life. By simply observing our thoughts we can change our destiny. ‘Watch your thoughts; they become words. Watch your words; they become actions. Watch your actions; they become habits. Watch your habits; they become your character. Watch your character; it becomes your destiny.”

*S* Fr Caesar Faroz, SJ (BOM) is presently working in Raigad District, Maharashtra with the Katkari tribe.

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**CARTOON CORNER**

“John, when people say ‘Happy New Year’ to you, it’s not polite to answer, ‘How do you know?’”

Courtesy: www.the-fools-journey.blogspot.com
Part I of this much-talked about interview with Pope Francis was published in the Oct ’13 issue of Jivan and Part II in the Nov-Dec ’13 issue. The interview was done by Antonio Spadaro, SJ, editor in chief of La Civiltà Cattolica, the Italian Jesuit journal, on behalf of many Jesuit journals around the world. Here is the final Part III of the interview published with the kind permission of America.

The Second Vatican Council

“What did the Second Vatican Council accomplish?” I ask.

“Vatican II was a re-reading of the Gospel in light of contemporary culture,” says the Pope. “Vatican II produced a renewal movement that simply comes from the same Gospel. Its fruits are enormous. Just recall the liturgy. The work of liturgical reform has been a service to the people as a re-reading of the Gospel from a concrete historical situation. Yes, there are hermeneutics of continuity and discontinuity, but one thing is clear: the dynamic of reading the Gospel, actualizing its message for today - which was typical of Vatican II - is absolutely irreversible. Then there are particular issues, like the liturgy according to the Vetus Ordo. I think the decision of Pope Benedict [his decision of 07 July 2007 to allow a wider use of the Tridentine Mass] was prudent and motivated by the desire to help people who have this sensitivity. What is worrying, though, is the risk of the ideologization of the Vetus Ordo, its exploitation.”

To Seek and Find God in All Things

At the World Youth Day in Rio de Janeiro, Pope Francis repeatedly declared: “God is real. He manifests himself today. God is everywhere.” These are phrases that echo the Ignatian expression “to seek and find God in all things.” So I ask the pope: “How do you seek and find God in all things?”

“What I said in Rio referred to the time in which we seek God,” he answers. “In fact, there is a temptation to seek God in the past or in a possible future. God is certainly in the past because we can see the footprints. And God is also in the future as a promise. But the ‘concrete’ God, so to speak, is today. For this reason, complaining never helps us find God. The complaints of today about how ‘barbaric’ the world is - these complaints sometimes end up giving birth within the Church to desires to establish order in the sense of pure conservation, as a defense. No: God is to be encountered in the world of today. God manifests himself in historical revelation, in history. Time initiates processes, and space crystallizes them. God is in history, in the processes.

“We must not focus on occupying the spaces where power is exercised, but rather on starting long-run historical processes. We must initiate processes rather than occupy spaces. God manifests himself in time and is present in the processes of history. This gives priority to actions that give birth to new historical dynamics. And it requires patience, waiting. Finding God in all things is not an ‘empirical eureka.’ When we desire to encounter God, we would like to verify him immediately by an empirical method. But you cannot meet God this way. God is found in the gentle breeze perceived by Elijah. The senses that find God are the ones St Ignatius called spiritual senses. Ignatius asks us to open
must enter into the adventure of the quest for meeting God; we must let God search and encounter us.

“Because God is first; God is always first and makes the first move. God is a bit like the almond flower of your Sicily, Antonio, which always blooms first. We read it in the Prophets. God is encountered walking, along the path. At this juncture, someone might say that this is relativity. Is it relativity? Yes, if it is misunderstood as a kind of indistinct pantheism. It is not relativity if it is understood in the biblical sense, that God is always a surprise, so you never know where and how you will find him. You are not setting the time and place of the encounter with him. You must, therefore, discern the encounter. Discernment is essential.

If the Christian is a restorationist, a legalist, if he wants everything clear and safe, then he will find nothing. Tradition and memory of the past must help us to have the courage to open up new areas to God. Those who today always look for disciplinarian solutions, those who long for an exaggerated doctrinal ‘security,’ those who stubbornly try to recover a past that no longer exists - they have a static and inward-directed view of things. In this way, faith becomes an ideology among other ideologies. I have a dogmatic certainty: God is in every person’s life. You can, you must try to seek God in every human life. Although the life of a person is a land full of thorns and weeds, there is always a space in which the good seed can grow. You have to trust God.”

**Certitude and Mistakes**

I ask, “So if the encounter with God is not an ‘empirical eureka,’ and if it is a journey that sees with the eyes of history, then we can also make mistakes?”

The Pope replies: “Yes, in this quest to seek and find God in all things there is still an area of uncertainty. There must be. If a person says that he met God with total certainty and is not touched by a margin of uncertainty, then this is not good. For me, this is an important key. If one has the answers to all the questions - that is the proof that God is not with him. It means that he is a false prophet using religion for himself. The great leaders of the people of God, like Moses, have always left room for doubt. You must leave room for the Lord, not for our certainties; we must be humble. Uncertainty is in every true discernment that is open to finding confirmation in spiritual consolation.

“The risk in seeking and finding God in all things, then, is the willingness to explain too much, to say with human certainty and arrogance: ‘God is here.’ We will find only a god that fits our measure. The correct attitude is that of St. Augustine: seek God to find him, and find God to keep searching for God forever. Often we seek as if we were blind, as one often reads in the Bible. And this is the experience of the great fathers of the faith, who are our models. We have to re-read the Letter to the Hebrews, Chapter 11. Abraham leaves his home without knowing where he was going, by faith. All of our ancestors in the faith died seeing the good that was promised, but from a distance.... Our life is not given to us like an opera libretto, in which all is written down; but it means going, walking, doing, searching, seeing.... We
The piece by Bach that I love so much is Hölderlin compares his grandmother to the Virgin Mary, who gave birth to Jesus, the friend of the earth who did not want to read it again. Manzoni gave me so much. When I was a child, my grandmother taught me by heart the grandmother that is very beautiful and that poem written for the birthday of his grandmother is very beautiful and was spiritually very enriching for me. The poem ends with the verse, 'May the man hold fast to what the child has promised.' I was also impressed because I loved my grandmother Rosa, and in that poem Hölderlin compares his grandmother to the Virgin Mary, who gave birth to Jesus, the friend of the earth who did not consider anybody a foreigner.

"I have read The Betrothed, by Alessandro Manzoni, three times, and I have it now on my table because I want to read it again. Manzoni gave me so much. When I was a child, my grandmother taught me by heart the beginning of The Betrothed: 'That branch of Lake Como that turns off to the south between two unbroken chains of mountains....' I also liked Gerard Manley Hopkins very much.

"Among the great painters, I admire Caravaggio; his paintings speak to me. But also Chagall, with his 'White Crucifixion.' Among musicians I love Mozart, of course. The Et incarnatus est from his Mass in C minor is matchless; it lifts you to God! I love Mozart performed by Clara Haskil. Mozart fulfills me. But I cannot think about his music; I hold fast to what the child has promised.' For me this can be a good definition of the classics."

"If one has the answers to all the questions - that is the proof that God is not with him."

"We should also talk about the cinema. La Strada by Fellini is the movie that perhaps I loved the most. I identify with this movie, in which there is an implicit reference to St. Francis. I also believe that I watched all of the Italian movies with Anna Magnani and Aldo Fabrizi when I was between 10 and 12 years old. Another film that I loved is Rome, Open City. I owe my film culture to his Mass in C minor is matchless; it lifts you to God! I love Mozart performed by Clara Haskil. Mozart fulfills me. But I cannot think about his music; I hold fast to what the child has promised.' For me this can be a good definition of the classics."

"Anyway, in general I love tragic artists, especially classical ones. There is a nice definition that Cervantes puts on the lips of the bachelor Carrasco to praise the story of Don Quixote: 'Children have it in their hands, young people read it, adults understand it, the elderly praise it.' For me this can be a good definition of the classics."

I ask Pope Francis what should be the priorities of journals published by the Society of Jesus. "The three key words that I commended to La Civiltà Cattolica can be extended to all the journals of the Society, perhaps with different emphases according to their natures and their objectives. I am afraid of laboratories because in the laboratory you take the problems... I did not like to have a rigid schedule, but rather I liked to know where we had to go with the readings, with a rough sense of where we were headed. Then I also started to get them to write. In the end I decided to send Borges two stories written by my boys. I knew his secretary, who had been my piano teacher. And Borges liked those stories very much. And then he set out to write the introduction to a collection of these writings."

"Then, Holy Father, creativity is important for the life of a person? I ask. He laughs and replies: "For a Jesuit it is extremely important! A Jesuit must be creative."

Frontiers and Laboratories

During a visit by the fathers and staff of La Civiltà Cattolica, the Pope had spoken about the importance of the triad "dialogue, discernment, frontier." And he insisted particularly on the last point, citing Paul VI and what he had said in a famous speech about the Jesuits: "Wherever in the Church - even in the most difficult and extreme fields, in the crossroads of ideologies, in the social trenches - there has been and is now conversation between the deepest desires of human beings and the perennial message of the Gospel, Jesuits have been and are there."

I ask Pope Francis what should be the priorities of journals published by the Society of Jesus. "The three key words that I commended to La Civiltà Cattolica can be extended to all the journals of the Society, perhaps with different emphases according to their natures and their objectives. When I insist on the frontier, I am referring in a particular way to the need for those who work in the world of culture to be inserted into the context in which they operate and on which they reflect. There is always the lurking danger of living in a laboratory. Ours is not a 'lab faith,' but a 'journey faith,' a historical faith. God has revealed himself as history, not as a compendium of abstract truths. I am afraid of laboratories because in the laboratory you take the problems..."
and then you bring them home to tame them, to paint them, out of their context. You cannot bring home the frontier, but you have to live on the border and be audacious.”

I ask for examples from his personal experience.

“When it comes to social issues, it is one thing to have a meeting to study the problem of drugs in a slum neighborhood and quite another thing to go there, live there and understand the problem from the inside and study it. There is a brilliant letter by Father Arrupe to the Centers for Social Research and Action on poverty, in which he says clearly that one cannot speak of poverty if one does not experience poverty, with a direct connection to the places in which there is poverty. The word insertion is dangerous because some religious have taken it as a fad, and disasters have occurred because of a lack of discernment. But it is truly important.”

“The frontiers are many. Let us think of the religious sisters living in hospitals. They live on the frontier. I am alive because of one of them. When I was at the hospital for my lung disease, the doctor gave me penicillin and streptomycin in certain doses. The sister who was on duty tripled my doses because she was daringly astute; she knew what to do because she was with ill people all day. The doctor, who really was a good one, lived in his laboratory; the sister lived on the frontier and was in dialogue with it every day. Domesticating the frontier means just talking from a remote location, locking yourself up in a laboratory. Laboratories are useful, but reflection for us must always start from experience.”

Human Self-Understanding

I ask Pope Francis about the enormous changes occurring in society and the way human beings are reinterpreting themselves. At this point he gets up and goes to get the breviary from his desk. It is in Latin, now worn from use. He opens to the Office of Readings for Friday of the 27th Week in Ordinary Time and reads me a passage from the Commonitorium Primum of St. Vincent of Lerins: “Even the dogma of the Christian religion must follow these laws, consolidating over the years, developing over time, deepening with age.”

The Pope comments: “St Vincent of Lerins makes a comparison between the biological development of man and the transmission from one era to another of the deposit of faith, which grows and is strengthened with time. Here, human self-understanding changes with time and so also human consciousness deepens. Let us think of when slavery was accepted or the death penalty was allowed without any problem. So we grow in the understanding of the truth. Exegetes and theologians help the Church to mature in her own judgment. Even the other sciences and their development help the Church in its growth in understanding. There are ecclesiastical rules and precepts that were once effective, but now they have lost their value or meaning. The view of the Church’s teaching as a monolith to defend without nuance or different understandings is wrong. “After all, in every age of history, humans try to understand and express themselves better. So human beings in time change the way they perceive themselves...Humans are in search of themselves, and, of course, in this search they can also make mistakes. The Church has experienced times of brilliance, like that of Thomas Aquinas. But the Church has lived also times of decline in its ability to think. For example, we must not confuse the genius of Thomas Aquinas with the age of decadent Thomist commentaries...In thinking of the human being, therefore, the Church should strive for genius and not for decadence. “When does a formulation of thought cease to be valid? When it loses sight of the human or even when it is afraid of the human or deluded about itself... The thinking of the Church must recover genius and better understand how human beings understand themselves today, in order to develop and deepen the Church’s teaching.”

Prayer

I ask Pope Francis about his preferred way to pray.

“I pray the breviary every morning. I like to pray with the psalms. Then, later, I celebrate Mass. I pray the Rosary. What I really prefer is adoration in the evening, even when I get distracted and think of other things, or even fall asleep praying. In the evening then, between seven and eight o’clock, I stay in front of the Blessed Sacrament for an hour in adoration. But I pray mentally even when I am waiting at the dentist or at other times of the day. “Prayer for me is always a prayer full of memory, of recollection, even the memory of my own history or what the Lord has done in his Church or in a particular parish. For me it is the memory of which St Ignatius speaks in the First Week of the Exercises in the encounter with the merciful Christ crucified. And I ask myself: What have I done for Christ? What am I doing for Christ? What should I do for Christ? It is the memory of which Ignatius speaks in the ‘Contemplation for Experiencing Divine Love,’ when he asks us to recall the gifts we have received. But above all, I also know that the Lord remembers me. I can forget about him, but I know that he never, ever forgets me. Memory has a fundamental role for the heart of a Jesuit: memory of grace, the memory mentioned in Deuteronomy, the memory of God’s works that are the basis of the covenant between God and the people. It is this memory that makes me a father, too.”

(continued)
‘Who is a Jesuit Social Activist?’

Province Co-ordinators of Jesuit Social Action of the South Asian Assistancy and two representatives from SJES, Rome, Frs Patxi and Xavier Jeyaraj, descended on the lush green ‘Wilder-nest’ of Tarumitra, Patna on 15 Oct ‘13 for the annual CSAs’ meet.

The gathering began on 16th morning with the Eucharistic celebration. Frs Anto and Robert, the hosts welcomed all after the lamp was lit. Then the objectives of the meet were clarified. The first one and a half days were spent in sharing of joys, successes, struggles and lessons learnt. This sharing revealed that there is a definite move from charity-based approach to rights-based approach and an emergence of an integral and holistic approach to development in our mission. But questions that still remain include: ‘How do we characterize an integral approach and balance the promotion of faith and justice dimensions in our ministries?’ ‘Is it time for an evaluation of JESA, as we need to respond to the changing trends and contexts in a meaningful way?’

On the second day, a session on SWOT analysis of JESA was held. The following queries emerged: What is our group response to Communalism? How do we counter the strategies of Fascist, Fundamental forces like RSS? How do we prepare ourselves and our people for the forthcoming general elections? How transparent and accountable are we with regard to our finances and other aspects of ministry? What does it mean to be a Jesuit Social Activist? How do we confront some major issues like international and national human trafficking, migration, mining, displacement, drugs mafia, etc.? Later in the day, sharing on the Global Ignatian Advocacy Networks (GIAN) took place. The group leaders shared with the groups the efforts they have made so far on their themes and tried to present some concrete plans for the Assistancy and sought the support of all the Jesuits. In the first half of the third day, the members were divided into four groups for discussion. It emphasized that a Jesuit social activist keeps his identity as a companion of Jesus committing himself for the building up of the kingdom of peace, justice and equality and spends himself for the sustainable development of the most needy, vulnerable and excluded people. He needs to be a discerning person with competency to face the challenges and to be a servant Leader!

In the concluding session after lunch, concrete planning was done for 2013-14. The group expressed its gratitude towards Anto, the host and Sannybhai, the JESA Secretary, for the job well done. The group also appreciated the presence of Frs Patxi and Jeyaraj and felt accompanied.

- Frs. Simon, Owen, Fulchandra and Benny C

CMTD Network celebrates God’s inclusive love

Chotanapur Migrant Tribal Development (CMTD) Network, Mumbai organized a celebration of God’s inclusive love. Cardinal Oswald Gracias, Bishop Angelo Gracias, Bishop Savio Fernandes, Bishop John Rodrigues and priests concelebrated a Holy Mass for the first time together for the Chotanapur Migrant Tribal Catholics on 27 Oct ‘13. As many as 8000 Catholic Adivasis flocked from various places.

The whole event was organized under the aegis of Chotanapur Migrant Tribal Development (CMTD) Network, a socio-pastoral movement. The efforts of Fr Paul Vaz, Director of Seva Niketan, Byculla to bring together all Catholic NGOs and Institutes working with migrant tribals have led to the formation of CMTD. It envisages bringing together the migrant tribals who are faceless and alienated in this metropolis and bringing about effective and sustainable changes in their lives.

Bishop Agnelo Gracias is an active member of this network. The network meets frequently at Seva Niketan for working on strategic directions and perspectives.

In collaboration with all the members of the network, CMTD aims at: Empowering and developing the migrant communities and a sense of belongingness in them (Project Saksham) - Holistic development of children as well as adults, through creative learning and exposure (Project Gyan) - Searching tribal brothers and sisters and getting them together so that they are not alienated in the city of Mumbai (Project Talash) - Developing and sustaining family unity and peace (Project Kutumb) - Preserving the tribal culture and passing it on to the next generation (Project Sanskruti) - Supporting the migrants to gain their identity by enabling them to get Pan cards, Adhar cards, birth certificates etc (Project Pehechan) - Highlighting the needs of the Chotanapur Migrant Tribals including freedom from exploitation and social discrimination, physical and sexual abuse as well as their duties (Project Awaz) - Health care and awareness campaigns (Project Sehat) - Pastoral ministry and development. 10 centers to offer Hindi Mass for tribals and Small Prayer groups in their locations. Cemetery facility (Project Shradha) - Economic empowerment through financial inclusion (Project Punji)

Ms Mary Goretti said in her vote of thanks that “the Shepherds have smelt their migrant scattered sheep.” Cardinal Gracias said, "You all are very special to me and you are always in my heart.”

- Fr Paul Vaz, SJ & Ms Goretti Xalxo
Partial revivals

In 1793, the Duke of Parma, Italy, after obtaining a secret approval from the Pope, requested Catherine II to ask the Jesuit Vicar General in Russia to send him Jesuits. Three Jesuits were sent to Parma in 1794, and were soon joined by former Jesuits. In 1797, Fr Joseph Pignatelli joined the community, and publicly renewed his religious profession as a Jesuit. In 1799, when the Society opened a novitiate in Colorno, Pignatelli was appointed Superior and Novice Master, and in 1803, as Provincial.

In 1801, Pope Pius VII, through the Brief, *Catholicae Fidei*, recognized the Society in Russia and allowed affiliations from across the world. Jesuit communities sprang up in England (1803), in Holland and Belgium (1804-1805), and other countries. Many former Jesuits re-joined. In 1804, a group of Jesuits from Russia were sent to Boston, where they were joined by five former Jesuits.

In 1804, the Pope, through the Brief, *Per Alias*, restored the Society in the Kingdom of Naples (Two Sicilies), as an extension of the Society in Russia. 135 former Jesuits re-joined their Province, and Pignatelli was appointed Provincial. In January 1806, however, Napoleon invaded Naples, and in July he expelled the Jesuits. Pignatelli and the Jesuits who could make the journey went to Rome, where the Pope placed at their disposal the Roman College and the residence of the Gesù. These Jesuits were given charge of several seminaries and they also did pastoral work. From this centre proceeded continual demands for the restoration of the Society.

In France, Fr Pierre de Clorivièrè (1735-1820), after the suppression, helped organize groups of Jesuits in 1791 under the titles of ‘The Fathers of the Sacred Heart of Jesus’, ‘The Society of the Heart of Jesus’ and ‘The Fathers of Faith.’ He was arrested when Napoleon came to power and incarcerated in the Temple prison for five years. In 1814 at the restoration, he was entrusted by the Superior General in Russia with re-establishing the Society of Jesus in France. Almost all the former Jesuits joined the new Jesuit Province in France.

The activities of the Society had borne abundant fruit in Russia and in the countries where it had been allowed to reestablish itself, for instance, in the kingdom of the Two Sicilies, by the briefs of 1801, and of 1804.

**D-Day**

With the fall of Napoleon, Pope Pius VII, exiled in France, regained his freedom and returned to Rome on 24 May 1814. He was determined to revive the Society universally on the feast of St Ignatius, 31 July. Owing to some conflicting opinions of Cardinals in the papal curia, the drafting of the Bull was delayed, and it was published on the Octave day of the feast instead – almost the first official act of the Pope since his return from exile.

On 7 August 1814, at the Basilica of Saint Mary Major in Rome, the Pope signed the Bull, *Solicitude Omnium Ecclesiarum* (For the Care of All the Churches), which explicitly granted the Society of Jesus two rights: (i) to receive and incorporate members anywhere in the world and (ii) to exist as a single apostolic body. The Pope affirmed that it was “the same Society” that had been suppressed, and that the Superior General in Russia, Thaddeus Brzozowski, would now acquire universal jurisdiction.

The Pope proceeded in state to celebrate Mass at the altar of St Ignatius in the Gesù. After Mass, he went to the adjoining chapel of the Aristocrats and read out the Bull in the presence of 18 Cardinals, many high dignitaries and about 150 Jesuits. Brzozowski, who was denied permission to leave Russia because of soured relations with the Emperor, was represented by the Provincial of Italy, Fr Luigi Panizzzone, a veteran of 85, to whom the Pope handed over the Bull.

**Revival**

The revived order made its way quickly in most places. Ferdinand VII of Spain, immediately after the Restoration, resolved to support his tottering throne with the help of the Jesuits. To strengthen his intention Pius VII sent him a letter on 15 Dec 1814, warmly commending the Order, and on 29 May 1815 such Spanish laws as were a hindrance to the return of the Jesuits were repealed. Soon, the Jesuits came into possession of great riches and regained their old power in the confessional and in the schools.

In Piedmont, Italy, the Jesuits had a faithful friend in Charles Emanuel, the brother of Victor Emanuel I, who at the beginning of 1815, became a Jesuit novice; and there also they soon became, by favour of the King and of the nobility, masters of the universities and in the schools. In 1816 they came to Vienna, and in 1818 by the help of the Bishop of Geneva and Lausanne they obtained a stronghold at Fribourg, from which they could work at other places in Switzerland.

Francis Borgia’s prophetic words came true: “Like lambs have we crept into power, like wolves have we used it, like dogs shall we be driven out, but like eagles shall we renew our youth.”
During the Christmas season, a 69-year-old French Jesuit, Fr Oliver Morin, visits the Medical Correctional Institution in Bangkok. He exuberantly greets each of the 200 patients in bed - all prisoners - most of them Buddhists and gives each a bag containing soap, towels, T-shirts, and other necessities. The patients suffer from mental illness, TB and AIDS. A patient remarked: “Father is one of the very few people who visit us. Before being imprisoned, I had so many friends. But now I have only two, because only two people visit me - Father and Doctor. Father has only one leg and he still visits us with smiles and laughter.” Morin’s left leg was amputated after a motorcycle accident. “Prison is a desert,” said Fr Morin, “and that prisoners need to know someone loves them.”

- Contributed by Hedwig Lewis, SJ

7 Feb 1878: At Rome, the death of Pius IX. He was sincerely devoted to the Society; when one of the Cardinals expressed surprise that he could be so attached to an order against which even high ecclesiastics brought serious charges, his reply was: “You have to be Pope to know the worth of the Society.”

8 Feb 1890: At Rome in the Palazzo Barberini, Cardinal Joseph Pecci died. He left the Society of Jesus in 1847 but was re-admitted 40 years later at the request of his brother who was Pope Leo XIII.

14 Feb 1656: At Cologne, the death of Fr Herman Baving, a German who, when Provincial of the Lower Rhine, continually exhorted the masters in the colleges to promote among their scholars devotion to the guardian angels.

15 Feb 1732: Fr Chamillard SJ, who had been reported by the Jansenists as having died a Jansenist and working miracles, suddenly appears alive and well!

16 Feb 1776: At Rome the Jesuit prisoners in Castel S. Angelo were restored to liberty. Fr Romberg, the German Assistant, aged 80, expressed a wish to remain in prison.

“Ignatius formulated the Jesuit Constitution in such a way that the variants such as the times, the circumstances and the individuals, which no law can foresee, were given a determinant role to play in a superior’s decisions - presuming, perhaps, that the Jesuit superiors would be as human in applying the Constitution as he was in formulating it. Arrupe, too, excelled as a supreme example of a humanizer of communities, something that Ignatius’ best friend Francis Xavier, a legal stickler, failed to be. It was well known that Arrupe’s modus operandi (in his vocabulary, modus procedendi or proper procedure) came out as the most humane way of employing the flexibility already ingrained in the Constitution by Ignatius.” - Aloysius Pieris, SJ

Source: Anon
Jesuits could be better preachers
with help from IPP

by Bob Slattery, SJ

Henri Nouwen, in his book The Way of the Heart, writes, “Preachers preach their sermons week after week and year after year. But their parishioners remain the same and often think: ‘They are just words.’ The Sunday homily may not be the most important part of the Mass but it is surely very important. So it is good to ask ourselves whether we also are preachers who have no effect on our congregations. Or we may be the cause worse things. A very fine friend of mine once told me he was fed up with the sermons and therefore decided not to go to Mass. Another friend, doing wonderful work in a Jesuit school, preferred to watch a TV programme explaining the Bible for his daily life rather than listening to a long wined sermon that appeared not to have been prepared. And in one church on a Sunday, after the priest had gone on for a half an hour, the congregation put up their hands, signifying that they had had enough!

I think the Ignatian Pedagogical Paradigm could help our homilies not to be “just words”. The first element of the paradigm is the context. That means we need to ask, “Are we clear about whom we are preaching to? Are the congregation very mixed with young and old, even school and college students? Do so we aim our homily at all of them? Is it possible? Maybe but certainly not easy. Or is our main aim the parents in the congregation? Last Sunday I said Mass for prisoners in jail. Fortunately for me it was easy to link their context with that of the second reading - taken from St Paul writing from jail to Philemon. Like all the members of my congregation Paul was a prisoner.

Are most of the members of my congregation educated? If so, they do not need a homily which just paraphrases the gospel. Do most of the congregation prefer a long homily of 15 to 20 minutes or a shorter homily? I, as the homilist, am also part of the context. Does the congregation see me as one who understands their challenges, their hopes and fears, one who tries to practice what he preaches? How long have I spent preparing my homily? Did I look at the readings a few days before hand and spend time during the week reflecting on their meaning for myself and the congregation? Or did my preparation begin on Saturday evening, hunting up commentaries, writing down a few points?

The next element of the paradigm is experience. Do I intend to give the congregation a greater understanding of the meaning of the text, informing them, for example, of the rules at that time for observing the Sabbath, hence why healing was a work and therefore not allowed on the Sabbath? Do I ask the congregation to think of a similar incident in their lives? Do I connect the reading about which I am preaching with what is happening in 2013 or merely talk about the Gospel incident that happened 2000 years ago and an incident that many in the congregation have heard about? Do I reinforce the point of the relative importance of rules, by pointing out that 70 years ago, the rule of the Church was that you were forbidden to eat meat on Fridays and had to fast from midnight if you wished to go to Communion? In this approach we are working on the mind level, giving the congregation more knowledge of scripture, of the Church’s official rules. Or do you wish to give an experience at the feeling level, inviting the congregation to feel with the widow of Naim as she accompanies her dead son to the grave, and possibly then inviting them to reflect on a similar experience in their lives or the lives of their neighbours? Is my homily for the congregation a boring experience for them or a life giving one?

The next element in the paradigm is reflection and in this context, reflection is concerned with the meaning of the particular reading for the daily life of my listeners. Who does the reflection, gives the meaning? Do I immediately spring in to tell the congregation what to do? Or do I ask the congregation to think about what the reading or the homily may mean for them? Do I give them a little time to think for themselves? And then only after that may be I could give them my reflections, admitting that they may not be relevant for them. We need to give our congregation at least the chance to decide how the Bible reading is connected with their life.

The last two elements in the paradigm are action and evaluation. Action can be doing something as a follow up on my reflection and usually this is not going to occur right then in the church. But action is especially concerned with a change in attitude. My reflection leads me to have a more understanding attitude to my neighbour whose dog barks loudly at night when I am trying to sleep. Or reflecting on the destruction of God’s beautiful creation, my attitude to the use or misuse of water changes.

Evaluation is the last element. Who evaluates my homily? Of course, if I have my eyes on the congregation, I can sometimes get their evaluation as they look here and there, keep their eyes down, fidget, clearly showing that they are waiting for me to end the homily. Occasionally I may get a surprise when I tell a story connected with their lives and feel they are really listening. Of course, many in the congregation are very polite giving the impression that they are listening and appreciating what you are saying. Unfortunately you do not hear what Mr and Mrs are saying as they hurry home after your 20 minute homily. What we need is a very good friend in the congregation who will tell you honestly how useful your homily was.

If more of us Sunday homilists follow the Ignatian Pedagogical Paradigm in our preparation for our homilies, my two friends, and other sincere persons like them, would decide to come again to Sunday Mass for spiritual refreshment. Or if we found that too tough an assignment, could we ask one of the Sisters or a layman or laywoman who have listened to our homilies for years to help us prepare our homily? In fact I would prefer to ask one of them to preach on Sunday, but that unfortunately would probably be a bit too far ahead of the times.

Fr Bob Slattery, SJ (HAZ) resides at Arrupe Niwas, Hazaribag.
'Can we afford to ignore our youth?'

JYMSA (Jesuit Youth Ministry of South Asia) Coordinators Meet was held at Navsarjan, Surat on 9-10 Nov '13. Thirteen Youth Coordinators from different provinces of South Asia attended the meet. During the first session, we studied the “Vision, Goal and Objectives of the Jesuit Youth Ministry in South Asia.” This session provided clarity on our specific mission: To accompany the youth (especially the unorganized youth) in their search for meaning and to work for their integral formation and effective mobilization through educational, pastoral, social and other ministries.

The next two sessions were facilitated by Fr Xavier Manjooran (GUJ), the pioneer of JYMSA work in the Assistancy. He shared with us the history of JYMSA movement and made two inspiring presentations on “Youth Reality – Youth at the Crossroads” and “Spirituality of Youth Ministry.” Since more than half of our countries population is below 30, Fr Xavier suggested that youth ministry should become one of the priority ministries of the Assistancy. He also urged us to “waste time” (“invest time”) with youth, in order to accompany them meaningfully. During the discussion, the members felt that reaching out to the unorganized and unreached youth will remain a utopian dream unless we involve the organized youth as our partners or collaborators.

On the second day, the members shared some of the best practices of youth ministry in their provinces. In many Provinces the Jesuits are actively involved in mobilizing and empowering the unorganized youth. In several provinces, the Jesuits share a very good rapport with the diocesan and other youth coordinators and work in collaboration with them in organizing camps, conventions, courses and programs. During the last session of the meet, we decided to work on a Five Year Action Plan to strengthen youth work in our Provinces. Many coordinators agreed to conduct MAGIS programs in their respective provinces. We decided that JYMSA will organize a national seminar for youth animators in Bhopal on 08-10 Nov ‘14 on ‘Ignatian Charism and Youth Ministry’.

We are grateful to Fr Vijay D’Souza (GUJ) and the Navsarjan Jesuit Community for hosting our annual meeting. Along with the comradeship among ourselves, we enjoyed the warm and wonderful hospitality of Gujarat Jesuits. We left hoping that our Major Superiors would consider youth ministry as a “frontier ministry” and appointed full time Province Youth Coordinators to carry out youth work in their respective provinces. While our politicians try every trick to woo the youth, why should we miss out on a great opportunity to reach out to the future of Asia and the world?

- Brian Pereira, SJ

'Scholastics should be trained in media'

JESCOM meet of the South Asian Assistancy was held at Fatima Retreat House, Mangalore, on 27-29 Oct ‘13. Seventeen Provinces’ JESCOM co-ordinators along with Fr Edward Mudavassery, our POSA, Fr Benny Moolan, JESCOM secretary and Fr Lourduraj SJ, Central Zone JESCOM secretary attended the meet. The meet began on 27 Oct with 3 input sessions at St. Aloysius College, Mangalore. Mr. Govind D. Belgaumkar, City Editor, The Hindu spoke on media and ethics. Mr. Ronald Anil Fernandes, Principal Correspondent, Deccan Herald spoke on “Media and Agenda.” Mr. Pattabhirama Somayaji, Professor, Department of English, University College, Mangalore spoke on “Media and Communualism.” The participants visited St. Aloysius Institute of Management and Information Technology (AIMITI) and Fr Denzil Lobo, Rector & Director of the institute, explained to us the vision and work of the institute.

On 28 Oct the secretaries shared the activities in communication ministries in their provinces. We learnt about the PG diploma course in Film & TV of XIC, the awards won by the students of Lievens’ Institute of Film & Electronic media, Ranchi.

Kerala’s new English magazine titled “Tik Tik Life” for school children, Madurai’s plans for a new media center, LIFE, Ranchi’s new course titled “C4D” (Communication for Development) with the help of UNICEF, communication courses at St Joseph’s, Bangalore and St Aloysius, Mangalore, Patna’s Sunday school of Music and Dance.

After the sharing of the province coordinators, Fr Edward expressed his concern that we in the South Asian Assistancy have not been able to synergize our resources in the ministry. He also stressed on the fact that South Asian Assistancy needs apostolic planning through apostolic alliances and strategic planning of our personnel. Fr Edward also appealed to the coordinators to identify young and talented people in the provinces and suggest their names to the provincials to be trained for communication ministry. The gathering also discussed issues like collaboration between provinces and zones in media production. It was proposed that Fr Vincent Pereppadan would write the script for videos on moral education. Fr Lourduraj and Fr Ashok Vaghela, the zonal coordinators, will take charge of the productions. The members felt that we need to promote our Jesuit media productions throughout South Asia and that our scholastics must be trained in media and research.

- Benny Moolan, SJ
From Sodality to Solidarity

The Bond between an ‘Anglican Jesuit’ and Indian Adivasis

Matt Cobb, a Native American, is an Anglican pastor. At the Jesuit-organized National Tribal Festival at Chaibasa, Jharkhand in October ‘13 he spoke on embodied Ignatian spirituality during a panel discussion. He presented an indigenous prayer dance and initiated a process of networking among indigenous peoples on a global level. He has a doctorate in ministry and a Masters’ in Ignatian Spirituality. He has made a long retreat. This is the interview he gave for Jivan to Prashant Olalekar, SJ, who calls him ‘an Anglican Jesuit’:

What brought you to India?
When we first met in June 2004, during our doctoral studies at the Graduate Theological Union in Berkeley, California, my intuition told me that we would be friends. Yet, I never imagined that it would give such a different turn to my vocation and mission. This is my sixth visit to India in less than five years and what brought me here the first time continues to bring me here. When I first came it was to visit friends and now my friendships have evolved into familial relationships. When you invited me it was like being asked to dance or play with you in your place. It was a feeling of saying yes to someone that genuinely wanted to get to know me better by sharing his culture, home and ministry with me. Inigo of Loyola called this feeling “sodality”. Therefore, it was this bond of sodality that carried me over 9,000 miles to India.

When we met, you were an Episcopalian and I a Jesuit. Since the Episcopal Church (TEC) is part of the Anglican Communion and the Society of Jesus is part of the Roman Catholic Church, how did you approach that difference?
You are correct, there was difference in our affiliation. The Anglican Communion is the second largest church world-wide with 75 million Anglicans. Roman Catholics are first with more than a billion faithful affiliates. Yet, most of my formation has come from the Society of Jesus in the form of undergraduate and graduate education as well as training to be a spiritual director and retreat leader. The American Jesuits gifted me with the Bachelor’s and Master’s degrees as well as certificates in Ignatian Spirituality and Directed Retreats. You have often called me an Anglican Jesuit. Perhaps that is exactly what I am, an Anglican Jesuit who has met an Indian Jesuit and said yes to that call of sodality. My approach is to suspend all my fears in favor of receiving divine love communicated through relationships.

Our two Churches have many differences and disagreements that have led to suspending interreligious dialogues for more than a decade. Do you feel that your calling as an Anglican Jesuit may demonstrate how the differences can be remedied through your active participation in shared ministry with Indian Jesuits?
Unequivocally, yes! An unswerving attention to the presence of God’s love flowing through friendships, shared ministry and the many new relationships with Jesuits from several provinces throughout India is already a witness to this new vision of reality for our two Churches. I have often pondered the origins of the differences among the Churches. My best guess is that the competition flared up into an irascible zeal for righteousness and holiness, perhaps Cain and Abel all over again throughout the history of religions. Yet, I experience cooperation and collaboration to be just as fulfilling as competition. In fact, all three held within balance may actually refine the relationship to greater coexistence and perhaps one day unity amongst the Churches.

Let me also say that within the Anglican communion we have our own internal differences that we are working through. Five years ago as I sat on the floor of General Convention, which is our governing body that meets every three years to pass resolutions to guide the direction of our mission, I voted as a deputy for the full inclusion of gay clergy and the blessing of gay relationships. For a few people these two issues stand alone and are lifted completely out of context by fundamentalist perspectives within the Episcopal Church and the Anglican Communion world-wide. The decision to have full inclusion of gay clergy and blessing of gay relationships was ratified by a large majority in 2006. At the same convention the Episcopalian Bishops elected from among their peers our current Presiding Bishop and Primate, the Most Rt. Rev’d. Katherine Jefferts Shori, PhD. As an intelligent woman she was seen as a threat to the integrity of the Anglican Communion and not invited to attend the Lambeth Conference in Lambeth Palace, England in 2008. I think this inflamed the fundamentalist reactivity among the bishops within the Anglican Communion who simply do not want the Church to change or be more alive. On these three issues the interreligious dialogue
between Anglicans and Roman Catholics continues to be indefinitely closed.

You say that there needs to be a balance between competition, cooperation and collaboration. Can you give us an example?

Yes, in my experience of the graces that were received by Inigo from the Holy Spirit, I see all three held in perfect balance. The Spiritual Exercises and Annotations show me how a mysticism of service is possible within the current “family feud” of the Anglican Communion and also between our two Churches. Fr Aloysius Pieris, SJ, has best described what a mysticism of service, the Jesuit charism, may look like which keeps the focal point of faithfulness continuously on the 3rd Degree of Humility. The Call of the King of Kings is to always be in relationship to the poor. Thus, without seeking, asking and knocking at the door of the King it is impossible to always be in relationship with the poor. As the exercitant approaches God’s Kingdom in the manner of the 3rd Degree of Humility, inevitably the absolute poverty of our basic human dependence on God is revealed. Our wills are laid at the door as an oblation of ourselves to God.

Blessed are the poor for they shall inherit, what? In the 3 Degrees of Humility I have discovered a desperately needed antidote to modern industrial fundamentalism’s irascible zeal for more, which is often labelled as greed. The first degree is how to be competitive without feeling too angry when you lose. The second degree is how to be cooperative without feeling too guilty when you win. The third degree is how to be collaborative with the feeling of God’s love lifting all of us at the door of the ‘Kingdom Come and Will Be Done, On Earth As It Is In Heaven’. What I have witnessed in my own life is a competition that liberates through play, a cooperation that liberates through song, and a collaboration that liberates through dance. The 3rd Degree of Humility is the key to unlocking the door, which opens us to experiencing the Contemplation to Attain Divine Love or learning to be a recipient of God’s living Presence in all things.

I have witnessed your profound empathy for the American Indians and our Adi Vasis who love to play, sing and dance. How has your connection to indigenous peoples in North America and India affected your vocation?

My first visit to India landed me in South Gujarat at the Jesuit missions of Unai and Bardipada, where I experienced the most beautiful Tribal Dance Festival. There were 16 different amazing dances and some people walked for two days to be there. I felt the power of complete devotion to a sense of place both in the song and dance performed, but also in the laughter and light heartedness that flowed between the Adi Vasis participants. Adi Vasis definitely have a sense of place in the Kingdom of God and that is expressed in how grateful they are for the missions and missionaries that have brought educational opportunities and health care. Perhaps, what I admire most is the coexistence of missionaries and first peoples (Adi-Vasis). I think this is where a mysticism of service is possible within the current phenomenon beginning to happen in India amongst the various tribals in India. I discovered that I am also indigenous or tribal and my tribe is Cherokee.

What I know from my own healing of the ancestral tree is what I refer to as shattered identity. I share this story, because I have witnessed a similar phenomenon beginning to happen in India amongst the various tribals in India. I think that the efforts to sustain a sense of tribal identity must increase.

At the festival I was amazed to see the Adi Vasis spellbound when you played the Native American drum and sang the soul stirring song from the sun dance. Do you sense a deep bond between you and our Adi Vasis?

Yes it was a moving experience for me too. These bonds can gradually evolve into advocacy for the rights of tribals who for all practical purposes do not count in the progress of our global village. Last August I participated in a demonstration led by Native Americans in front of the United Nations. I am hopeful of forging deeper bonds so that we can support the cause of Indian tribals who have no recognition at the international level. As we move from sodality to solidarity I can sincerely pray “Take, Lord, and receive…”
As Br John Alphonso (PUN) celebrates his 100th birthday, we join him with hearts filled with gratitude for God’s gift of his full life that bridges the 20th and 21st centuries. We thank the Lord for calling him to the Society.

Br Alphonso was born on 12 January 1914 in Agashi, Vasai, Maharashtra. He studied at St. Stanislaus High School, Bandra. He entered the Society of Jesus in 1936, and was sent for his Novitiate to Calicut. He worked in Mapuca, Margao, and Belgaum.

Those who have lived with Br. Alphonso in the communities at Calicut, Mapuca, Margao, Shembaganur, Belgaum, or at St. Xavier’s, Kolhapur, in Loyola, Pashan, or over the last 29 years at St. Vincent’s, Pune, have all been inspired by his devotion, gentleness, simplicity and deep religious convictions. To everyone, he has been and remains a source of blessing by his enduring commitment to mission, personifying for almost 80 years the Ignatian charism of the Jesuit Brother!

As a pioneer, he has been missioned to every corner of the former Goa-Poona Province, to prepare the way, like John the Baptist. Very often unnoticed, he played a vital role in many a new beginning of the pioneering ministries in Belgaum, Margao, Kolhapur and Pune – working tirelessly to lay the foundations for others to build on……. Like John, he spent years in the wilderness, as he toiled for 13 long years in Desur, leveling the grounds, developing the farms, fields and orchards, and supervising the construction of the Xavier Training College buildings, which today serve as the Novitiate and Juniorate for the Bombay, Goa and Pune Jesuit Provinces.

As a dedicated religious, well on in years but ever young at heart, he has spent his lifetime listening to the quiet whisper of the Lord in his daily devotions, in his prayer, and in the breaking of the Bread. He continues to proclaim God’s message, not so much in words, but rather by the witness of his life of dedicated service and compassionate outreach. Many have known him as a professional philatelist – an interest he developed as a hobby and which he pursued devotedly for the mission, to provide education and livelihood to many less privileged children and vulnerable widows. Everything he has done and continues to do is stamped by meticulous planning and persevering dedication. He himself is like a rare stamp in a rare collection, which like good red wine, matures, sparkles and grows ever more precious with the years!

We thank the Lord for Br. Alphonso and for the 100 grace-filled years of his life’s journey, abounding with the wonders of God’s love and goodness. We thank him for the inspiration and blessing he is – as he teaches us to listen attentively, and to give cheerfully with love, risking everything for the treasure we have set our hearts on – like a priceless, rare stamp for which we must be ready to give our all, without counting the cost……

May the good God grace his onward journey, as he follows with tireless zest and enthusiastic spirit where the Lord chooses to lead him! May he continue to inspire us, his brothers and companions in mission, to cross boundaries and reach out for new frontiers….. God bless you, dear Br. Alphonso, and keep you always in his loving care!

- Stan Fernandes, SJ
Fr Cedric Prakash chosen for Mother Teresa Award for Justice

The Harmony Foundation has chosen Fr Cedric Prakash, SJ, Director, Prashant, Ahmedabad for its ‘Mother Teresa Memorial Award for Social Justice.’ The award was given at a function on 27 Oct ‘13 at the Leela Hotel, Mumbai.

The citation said, “Your credible and commendable work in the promotion of Communal Harmony, justice, peace and human rights has highly projected you to the admirable position of the protector of minorities and vulnerable groups.

“Also to note with admiration was your prompt action of providing safety at your NGO ‘Prashant’ which became ‘Noah’s Ark’ to those who were displaced the anarchic goons in the wake of the communal carnage which engulfed Gujarat State in 2002. Such outstanding efforts on your part has strongly imparted the message of being one another’s keeper in the spirit of love your neighbor as yourself being the biblical norm of living together in peace and harmony.

“In view of the above, it is the unanimous decision of the organizing committee to invite you to accept the ‘Mother Teresa Memorial Award’ this year.”

The Harmony Foundation’s international Award this year was given to Mr Sam Childers, a renowned activist who works to rescue child soldiers and sex slaves in southern Sudan. Mr Childers works with the Sudanese government to help rescue and rehabilitate such children and help them escape from the clutches of heinous war criminals.

Explaining why the Social Justice award has been named after Mother Teresa, the Harmony Foundation says, “There is no legacy in the world that speaks uniquely as the legacy of Mother Teresa of Kolkata. Her life story was set against the backdrop of the poor and destitute of India” The award seeks to honour commendable efforts by Organizations or individuals who have endeavored in the cause of social justice and upliftment of the poor and downtrodden of society.

The award was instituted in the year 2005. Some of those who have honoured with the award in the past years include Dr Mahathir Mohammad, former Prime Minister of Malaysia, the Dalai Lama, Dr Sima Samar, Former Deputy Prime Minister of Afghanistan in 2012 along with Miss Malala Yousafzai, victim of Taliban attack and the current global icon for the education of the girl child.

Other awardees in the past include Sudha Murty, Kiran Bedi, The Times of India, Indian Cancer Society, NDTV, Anna Hazare, and Kulidp Nayar.

JIGSA meet discusses ‘inter-secretarial collaboration’

The JIGSA Province Co-ordinators meet took place at Dhyan Ashram, Chennai, on 24-26 Oct ‘13. The theme of the meeting was ‘Inter Secretarial Collaboration - Education, Communications and Pastoral’. Consequently, the Assistancy Secretaries of the three ministries participated in the meeting along with the POSA, Fr Edward Mudavassery.

Commenting on Inter Secretarial Collaboration from the educational apostolate perspective, Fr Norbert Menezes, the JEA Secretary, pointed out the need for Jesuit renewal in education through an updating of our spirituality and theology, besides sharing our legacy with educators. There is a need of vision-ownership of Jesuit Spirituality and Jesuit legacy in the prevailing social context. In the group discussion the participants explored various ways and means of inserting and integrating Ignatian Spirituality into the educational apostolate. These included seminars cum retreats for Jesuit educators, workshops of varying durations conducted in phases, special modules and correspondence courses available for collaborators, linking JIGSA with IPP centers, creative initiatives at the province and zonal levels including digital and interactive approaches.

Fr. Benny Moolan, SJ, the JESCOM Secretary, emphasized the importance of understanding the culture of the people for better and effective communication. In discussing areas of collaboration it was pointed out that JESCOM could help JIGSA launch its website on Ignatian spirituality as part of the JCSA website. JESCOM could also assist in producing audio-visual programs on Ignatian spirituality, CDs/DVDs for marketing, perhaps, even a film on the life of St. Ignatius suited to our times. Fr. Alwyn D’Souza, SJ, substituted for Fr. George Anthony, SJ, the JEPASA Secretary. He sought the collaboration of JIGSA to help Jesuit pastors update themselves on Ignatian Spirituality. Fr. Michael Amaladoss, SJ, editor of Ignis, shared his experiences of bringing the Indian dimension of Ignatian Spirituality to the universal Society through the journal. Fr. Edward Mudavassery, SJ, POSA, asked JIGSA coordinators to persuade their Provinces to form experts in Ignatian Spirituality.

The road-map for JIGSA 2014 includes follow-up of the collaboration with JEA, JESCOM, and JEPASA at the Zonal level, Roots and Wings Seminar, Pooling of Ignatian Resources, a Board of Editors for Ignis and a Directory of those who are involved in Ignatian Spirituality. Eucharist at the Tomb of St Thomas, the Apostle, was the finale of the meet.

- Donald Miranda, SJ
Elections 2014: Are you prepared?

BY CEDRIC PRAKASH, SJ

POLITICAL INVOLVEMENT:
- Get involved in mainstream politics.
- Encourage and support political parties which focus on governance and issues related to transparency, human rights, justice and peace and safeguarding the freedom of all citizens.
- Check out the candidates, the parties wish to nominate for a particular seat.
- Organize public debates and dialogues with them and assess their views and promises.
- Study their Election Manifesto of the previous elections and see whether the ruling party and the sitting candidate have fulfilled the promises made.
- Assess their views on vulnerable groups like the tribals, dalits, children, women, minorities and also on critical subjects like water, education, food, security, shelter, environment, employment, health and globalization.

BEFORE THE ELECTIONS:
- It is the right and the duty of every citizen above the age of 18 to exercise his/her vote. You must have your name on the Electoral Roll (ER). It is a basic identity for an adult citizen of India.
- Check immediately whether your name is on the ER (at your Taluka Office / Collector's Office / the local branch Office of a National political party).
- For inclusion of your name on the ER, you will have to fill in Form No. 6.
- Ask the concerned officer when you should return to confirm that your name is on the ER.
- To raise any objection or for deletion of one's name, you will have to fill in Form No. 7.
- For correction of entries in the Electoral Roll you will have to fill in Form No. 8.
- Please feel free to write your complaints to the Chief Election Officer (CEO) of your State and / or to the Chief Election Commissioner (CEC) Delhi.
- Always retain copies of your application / letters signed by the receiving officer for further reference.
- Ensure that you have the updated Elector's Photo Identity Card (EPIC). (At times, you may be required to provide your own Passport Photos in order to receive an EPIC).
- Help the poor, marginalized, underprivileged to have their names on the ER, this may be their only identity.

ON VOTING DAY:
- Cast your vote – and do it early in the day. Encourage all others to cast their votes too.
- Vote for a party or individual who is not corrupt, criminal, castest or communal.
- Do not vote for an individual who belongs to or support a party whose ideology is communal, divisive or fascist.
- You also have the right to cast your vote for “NO CANDIDATE” (Option for None of the Above).
- If you notice any bogus voting, rigging or booth capturing, bring it to the notice of the police or election officers immediately and preferably in writing.
- Serious concerns like the disenfranchisement of a whole community or village must also be brought to the notice of: The Chief Election Commissioner of India, Nirvachan Sadan, Ashoka Road, New Delhi 110 001 www.eci.gov.in.
  Tel.: (011) 23717391 - 98 Fax: (011) 23713412 email: feedback@eci.gov.in

AFTER ELECTIONS:
- Find out the details of your elected representative (name, address, telephone / fax nos., email, etc.)
- Get various groups invite the person to share his / her views about the area for the next five years.
- Remember that they have budgetary allocations for their constituency; find out for what programmes the money is being utilized.
- Insist that your views / concerns are voiced in the Assembly / Parliament.
- Remind the representative that as a voter you have a right to recall, or to ask for his / her resignation.
- Use the Right to Information Act www.righttoinformation.gov.in
- Contact Prashant for further information / assistance.

By Cedric Prakash, SJ
**SYRIA**

**Still in Syria**

Jesuit Fr Frans van der Lugt, a Dutch Jesuit currently in the besieged Syrian city of Homs, recently wrote a letter detailing the extreme circumstances which face those who still live in the city. The Syrians in Homs are challenged by shortages of food and fuel. “Disease has taken hold of some of us, and is knocking on the door of others. No food has entered our besieged region for over 15 months. For a number of months, we were able to rely on local warehouses, but these are now empty,” writes Fr van der Lugt. - SJ Web

**ITALY**

**Catalogue Recovered**

Several years of effort by the Italian Province of the Society of Jesus and the support of various public and private institutions made possible the realization of the project: Recovering and Improving the Ancient Library Catalogue of the Italian Jesuits. The results of this project were presented first at the Aloisianum in Gallarate, Varese on 9 Nov, and the second at the Luigi Gonzaga Institute in Palermo on 23 Nov. A number of experts in the field took part in these seminars. The project involved the recovery of over 75,000 books from 275 libraries in Jesuit houses all over Italy. The end result is a large library which is mainly located in three different cities - Gallarate, Naples and Palermo. - SJ Web

**ZIMBABWE**

**A Catholic Radio Station:**

The Archbishop of Harare, Robert Christopher Ndlovu, has announced an initiative to establish a Catholic community radio station. It will start broadcasting once it receives a license from the government. He says that the Catholic community radio station, Radio Chiedza, will be led by Fr Nigel Johnson, SJ along with the Director of Jesuit Communications, Mr Gift Mambipiri. For the past ten years, both Fr Johnson and Mr Mambipiri have had wide experience of community radio initiatives in Zimbabwe. So far, not one of these community radio stations has been licensed to broadcast in the country. Radio Chiedza promises to amplify the message of the Church, especially on social justice issues. It will also aim at the evangelization of the political, social, cultural and economic dimensions of life. - SJ Web

**BOLIVIA**

**Bolivia honours Jesuit's contribution**

Bolivia's National Legislative Assembly conferred the "Marcelo Quiroga Santa Cruz" Medal on Jesuit Fr Mauricio Bacardit Busquet for his contribution to, and work for democracy throughout his life. The citation reads: “Fr Mauricio Bacardit Busquet has carried out his work for the benefit of society. He has contributed to strengthening social and participatory democracy. He has devoted great care to the education of children and young people. He has encouraged a knowledge which transmits those values and principles which lead to life and progress.” - SJ Web

**Society’s first priest is its newest Saint**

Pope Francis issued a decree on 17 Dec '13 declaring one of his favorite Jesuits, Blessed Peter Faber (1506 - 1546), a saint. The decree is what the Vatican terms an "equivalent canonization," in which the Pope inserts the name of the new saint in the universal calendar of saints without verifying a miracle performed through his intercession and without holding a formal canonization ceremony. Along with St Ignatius of Loyola and St Francis Xavier, Peter Faber was a founding member of the Society of Jesus.

Welcoming the news of Faber’s canonization, a statement from the Jesuit headquarters in Rome said the canonization was significant because it highlights a man who “is a model of the spirituality and priestly life of the current Pontiff and at the same time is one of the important references for understanding his style of governance.”

St. Faber, who was born in 1506 in what is now France, shared lodgings with Ignatius and Francis Xavier at the College of St Barbara at the University of Paris. Faber actually was the first of the Jesuits to be ordained a priest and he celebrated the Mass in 1534 during which St. Ignatius and the others took their vows of poverty, chastity and obedience.

Jesuit Fr Marc Lindeijer, vice postulator or promoter of Jesuit sainthood causes, said that “more or less right after his election” in March, Pope Francis asked that the process be started for the canonization of St Faber. While according to Church law Pope Francis could have signed a decree immediately, Fr Lindeijer said the Pope asked that the cause “be studied and evaluated on its merits.”

The “equivalent canonizations” - used most recently for St Angela of Foligno and St Hildegard of Bingen - recognize the candidates’ widespread fame of holiness and veneration by Catholic faithful sustained over centuries.

In an interview given to Jesuit periodicals this September Pope Francis said he admired Faber’s “dialogue with all, even the most remote and even with his opponents; his simple piety, 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.” - CNS
This book is an interesting exploration of the theme of Social Justice in contemporary India. The Constitution of India is a noble document anchored in the paramount ideals of Liberty, Equality and Fraternity. It sets the parameters within which the Indian nation is to function if it is to grow to its full potential. But like all noble documents and manifestos, it remains an ideal. Sadly there is a yawning gap between precept and practice, the ideal and the real.

Heredia surveys at great length the present day scenario in Indian society and polity. The picture that emerges is not a flattering one. Whether on a historical time-scale, or a geographical canvas, or yet a demographic profile, Indian society is a far cry from a truly humane and equitable socio-political formation. Whether on the basis of caste, tribe, religion, region, class or gender, Indian society is riddled vertically and horizontally with inequalities of various kinds. Many of these inequalities and biases have gone into the mindset and bloodstream of the populace. It will be a Herculean task to eliminate these. But one cannot throw up one's hands in despair either. In this respect the author is both critical and hopeful.

Heredia examines in depth the question of Justice as it is handled in various traditions and by eminent thinkers, past and present. The idea is to situate his discourse foursquare within the template of a practicable justice that is transformative of society and not merely didactic. Is it possible to infuse our institutions and policies with a justice that is not merely a notion but an 'elan vital' that truly empowers and emancipates the weaker sections of our people, particularly the Scheduled castes and tribes, the linguistic and religious minorities, the backward classes and the women who “hold up half the sky”? Heredia thinks that this is feasible even if it is a tall order. But it requires hard-to-come-by political will.

The book devotes ample space to a discussion of the problems specific to each of the marginalized sections of society referred to above. It also examines meticulously the various legislative, executive and judicial initiatives and interventions purporting to address, if not solve, some of them, from pre-colonial times to our day and age. While some progress has been made in redressing historical grievances, one gets the impression that “the more things change, the more they remain the same”. That might sound cynical but unfortunately reflects the sad reality on the ground. Heredia brings considerable scholarship and insight to bear on the theme he is elaborating. He has researched the topic widely and makes perceptive comments. His approach is normative and his arguments are made eloquently and with sensitivity. He is forceful in his statements but is open to counter-arguments that may be put forth by those of other liberal persuasions. At the same time he gives no quarter to obscurantists and fundamentalists of all hues.

While dealing with the challenges coming from vested interests in the guise of caste, class, tribe, gender or creed, Heredia points out the perils and pitfalls that public authorities and social reformers must face in meeting them effectively. Often the cure proves worse than the disease and a social malaise can morph into different avatars, paying put to the best of intentions. As the saying goes, “you are damned if you do and damned if you don’t”. Therefore a normative approach such as Heredia’s runs the risk of coming a cropper when it comes to “walking the talk”. It is all very well to enunciate laudable principles and to do so eloquently. But how do you operationalize these principles? How do you prevent them from becoming platitudes?

This is, however, not to question Heredia’s bonafides or the validity of his observations. As a scholar he has every right to call a spade a spade. But putting together a formula for a viable public policy is another ball game altogether. It is not fair to expect Heredia to do this exercise as well. That is for the netas and babus to do, under the watchful eye of an alert citizenry.

To sum up, this is a book worth reading. It combines substance with style, though the latter tends to spiral out and become repetitive at times. But there is no gainsaying that Heredia has put out a valuable book in the public domain and has given a fillip to the societal discourse on the vital project of fashioning a truly civilized, humane and equitable Republic of India.

Dr Lionel Fernandes is the former Reader & Head, Department of Civics and Politics, University of Mumbai.
CHRISTIAN DE BROUWER, SJ  
(RNC) 1924 - 2013

Christian was born as the first child of Charles and Edmee Berthier on 21 Jan 1924, in France. The great day of his First Communion was unforgettable. It was a seal for a life of friendship with the Lord.

Christian was always somewhere at the top of the class. He was so studious that games meant little for him. But a health weakness changed the course of his life. For a full year after leaving school, he went down with pneumonia. There were no antibiotics yet. His right lung collapsed. This did not change his determination to give himself to God. But when he went to present himself to the Trappists to lead a contemplative life, his weak health barred his acceptance.

He then decided to join the Jesuits, which he did in Drongen Noviciate in Sept 1942. I joined the Noviciate in Aug 1944. I remember how saintly he was during the Triduum before his First Vows. We were together in the potato cellar of the noviciate, to protect ourselves from passing bombers. In 1946, he was sent to India. The plane hopped from place to place, stopping in Cairo and finally landing in Calcutta. The Hindu-Muslim riots were going on in full force.

The Superior, Fr De Jonghe sent him to the novitiate chapel was packed. Fr Motilal Martin Hansdak was born at Mohonpur village on 23 Sept 1952. He joined the Society on 20 July 1969 at Sitagarha. Having done his B.A.(Hons) Econ. At St Xavier’s, Ranchi, he did his philosophy at Shembaganur and Theology at Vidya Jyoti in Delhi. He was ordained a priest on 23 April 1983. He served mostly in the educational field working at St John Berchmans, Munduli, St Ignatius Hostel and Vinay Bhavan at Sahibganj, and CTC, Torai. He loved mathematics and so took delight in coaching classes to prepare the students for the matriculation examination.

In 2006 Fr Motilal was assigned to St Xavier’s, Sahibganj, to rest as his health deteriorated. Still whenever he was asked he coached students in mathematics.

About two years ago, his eyesight began to deteriorate so that reading became difficult for him. This must have been a great trial as he liked to read. But he never complained. In the past few months, Motilal kept saying, “We have to go when the Lord called.” He was prepared when the call came on 17 Oct. On 19 Oct Bishop Julius Marandi of Dumka, Bishop Angelus Kujur, SJ of Purulia, co-novice of Fr.Motilal, and 60 priests said the funeral Mass attended by his aged mother, brother and sisters. After Bishop Kujur’s final prayers at the grave, Fr Motilal was buried at the Jisu Jaher cemetery.

Fr Motilal Martin Hansdak suffered from diabetes and high blood pressure for a number of years. He took ill on 9 Oct and was admitted at the Ursuline Health Care Clinic in Dumka. On 17 Oct when we planned to take him to the Curia since he was feeling much better, at 3.15 p.m. he suffered a massive heart attack and went to His Lord.

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Even when he became sickly, he was always ready to go to any mission station to coach the students. His love for Santali history, culture and tribal religion remained with him all his life. He read books, took notes and contributed articles, mainly on cultural matters, to various Santali magazines. In 2006 Fr Motilal was assigned to St Xavier’s, Sahibganj, to rest as his health deteriorated. Still whenever he was asked he coached students in mathematics.

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**M ERLIN PEREIRA, SJ**  
(JAM) 1935 - 2013

Bro Merlin Pereira was born in Mazagaon on 1 July 1935. He joined the Society on 15 August 1958. His end came on 12 Oct ‘13. This would make Merlin 78 years old spending 55 of these years as a Jesuit.

Bro Merlin was a man of many talents and excelled in public relations at the Government, company and police level. He was a jack of all trades, and unlike most, a master of quite a few.

He served as Minister in many houses of the Province where service was his middle name. A trained cook and caterer, he excelled as a teacher. He rendered generous service as Secretary to the Provincial and for a short stint as Secretary of the National Institute of Religious Brothers. In Bangalore he gave a unique impetus to this association. His readiness to take on new challenges was seen when he drove a car load of Jesuits from Dhanbad to Kashmir and back. Later he was forced to drive himself around in a wheelchair when he was laid low by a serious spinal condition, bringing into focus that line from St Ignatius of Loyola, “sickness is no less a gift than health.”

Tony Uvari’s team of George Anthony, R Tony, Jerry Kujur and Sylvester Ekka saw Merlin off in the mortuary on 12 Oct and on 15 they took him out from the mortuary and placed in a beautifully decorated coffin and taken to the chapel of the Novitiate at Jesu Bhawan. Joining Bishop Felix Toppo at the altar were George Fernandes and Abe Enthemkuzhy from XL Community, Merlin’s priest brother from Bombay, Lancy, at 82, supported himself with his walking stick and our Vicar General, C.R. Prabhu.

The novitiate chapel was packed. Fr C.R. Prabhu spoke from the heart as he painted the multi-talented, multi-tasked Merlin that had us nodding in agreement.

George Fernandes, as Superior, took charge at the graveside. Before Merlin was lowered down, his brother, Lancy, raised his hand in a final blessing over Merlin with a tear beginning to form in his eye.

**ERIC CASSEL, SJ**

**M OTI LAL H ANSD A K, SJ**  
(DUM) 1952 - 2013

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**PAUL AQUILINA, SJ**
**Pride and Prejudice**

The cover story (Jivan, Nov-Dec ’13) brought out very well the connection between the historical events we celebrate this year and the festival of Christmas which we celebrate every year. We were suppressed because of pride and prejudice - our pride and the prejudice of some powerful elements. All during those 41 years when the Society was suppressed the Jesuits must have walked the way of the cross, experiencing mockery and ridicule of all those who hated the Society and its work and also abandonment, seeing that the Pope whom they vowed to defend and serve not merely had failed to protect them but abandoned them to political powers that caused so much of suffering and harassment to them.

But I see even the Suppression as a graced event, a felix culpa that helped our Society be restored to its pristine spiritual strength. It is more a case of Paradise Regained rather than Paradise Lost. We are called to fight for the King under the banner of the cross and these events exemplify the mystery of the cross. At La Storta our father St Ignatius saw Christ carrying the cross. It must be to reveal the relevance of the cross not merely in the life of Jesus but also that of Ignatius. But the cross eventually leads to the crown.

- A. Felix Joseph, SJ
Madurai - 625 001

**An important area for collaboration**

The UPA government whose term will end in a few months has brought in some revolutionary legal provisions to provide food to the millions of our poor brothers and sisters in the country who are forced to go to bed daily with an empty stomach, provide sustenance to millions of undernourished children; impart literacy to crores of children who are deprived of basic education and are forced to become child labourers; eradicate corruption from public life whose victims are generally the marginalized of the society. These revolutionary laws are referred to as RTF, RTE and RTI. Though the intention of the government through these provisions is to better the lot of the poor, because of the ignorance on the part of the beneficiaries of these legal provisions or because of the various corrupt administrative structures and individuals responsible for implementing these provisions, they are not implemented and their benefits do not reach the deserving poor. Obviously it is unrealistic to expect the law makers to go around everywhere in order to implement the laws they have made.

Well I think here is where responsible and committed individuals as well as organizations such as ours working for the marginalized have an urgent and important role to play. They can assist in various ways the beneficiaries of these laws so that they are effectively implemented. The Jesuits in India don’t seem to realize that they can and should get all non-Jesuits to collaborate in realizing the aims of RTF, RTE & RTI. They can collaborate with the government in favour of millions of our people. The Jesuit collaboration here will certainly make a vast difference and inspire all people of good will who also desire to improve the lot of the poor and the marginalized.

- William Macwan, SJ
Vidyanagar, Gujarat - 388 120

**My dream is that after the 2014 Elections...**

As I look into the future of India, I have a dream. My dream is that after the 2014 General Election we may get a Government who will fulfill my dream. My dream contains the following fundamental rights for every citizen of India. Of these the UPA government has brought laws to protect the Right to Food (RTF), Right to Education (RTE) and Right to Information (RTI). But there are other important rights as well:

**Right to Property (RTP):** This is the most fundamental right that should be made into law and effectively implemented. Under this law a radical land reform has to be implemented in such a way that every family gets a plot of land to live on.

**Right to Home (RTH):** Under this legislation every family gets a home. All BPL families must get financial assistance from the government to build a decent house.

**Right to Work (RTW):** Every citizen of India has a right to work. The rulers should make the right to work more effective, especially for BPL families.

**Right to Vote (RTV):** Every citizen of India has a right to vote. Let there be free and fair elections. Let there be state funding of elections. Election expenses must be kept to a minimum.

**Right to Service (RTS):** As the Government is at the service of the people of India, every citizen has a right to service from the Government. Hence legislation must be enacted so that time-bound and efficient service is rendered to the people of India.

- Joe Kunnumpuram, SJ
Patna - 800 011

**Let us learn from him**

As I read and reflected on the interview of Pope Francis (Jivan, Oct ’13), I was deeply moved by his great humility. Ever since he was elected the Vicar of Christ, Pope Francis is making a great impact through his words and deeds. “I am a sinner whom the Lord has looked upon” - these humble words of the first Jesuit Pope reveal the great humility with which the Pope has embraced the papacy.

In the interview, the Pope has emphasized on missionary spirit, community and discipline as the three things that struck him the most about the Society. His meaningful life in the modern world really makes me proud that our friend in the Lord is making a mark in the history of the Church. His life should inspire us, Jesuits, who are sinners yet called to be the companions of Jesus. It is right time for every Jesuit to reflect over our missionary spirit, community life and discipline. At a time when even priests and religious hunger for power and positions, we need to learn from the Pope not to cling on to power but to cling on to the people whom we serve. Inspired by this great man, let us humbly continue to serve the Church and the poor. Together we can make the Church of Christ what he really wanted it to be.

- G.S. Thayriam, SJ
Vilangudi, T.N. - 613 204
Lessons for Life
I’ve learned from Japan

BY BRITTO FRANCIS, SJ

Observe social cleanliness
The first thing that struck me about the Japanese was their cleanliness, especially what we may call their ‘social cleanliness’, as regards things outside of self and home, such as streets, public toilets, walls, rivers, and pavements. Even Europeans and Americans are often awed by the cleanliness they see in Japan, and the civic sense the Japanese exhibit in trying to keep public places beautiful.

Give up taboos
The Japanese have managed to shed most of their taboos and hang-ups after the mid-19th century. Especially in matters of human contact, food, and customs, they have changed dramatically, accommodating themselves to the constant demands of the times. Irrational taboos are rare in Japan.

Respect every person
A rich young man ordering a poor old man, ‘Wait there’ is quite common in India. But it will be unthinkable in Japan. Every laborer, the Japanese feel, deserves respect regardless of the job he or she does, for society needs the services of everyone and is obliged to respect everyone.

Take pride in your work
When I was studying theology in Tokyo, an 80-year old lady was working part-time, washing our glasses after meals. After washing each glass, she would hold it up against the light and examine it scrupulously if it still had any stain or smear. It is rare to see such commitment among workers in many other countries, where ‘supervisors’ are often required to oversee the workers.

Have consideration for others
The Japanese term omoi yari means acting with consideration for others, foreseeing their needs and desires. On an escalator, the Japanese will stand only on the left side, leaving the right side free for those who may rush along in a hurry. While waiting for a train, they will queue up away from the exit door so as to let the outgoing passengers get out easily. During the cold season, a Japanese would cover his face with a mask not only to avoid catching cold, but also to avoid to giving one’s own cold to others. Omoiyari is charity in concrete which constantly calls on one to examine how one’s actions will impinge on others.

Be orderly
When I landed in Chennai and walked out of the airport in May 2011, the first thing that struck me was the chaos. Just getting out of the airport was an excruciating experience, as people and vehicles were all trying to get out at the same time. Whenever I land in Narita, Tokyo, however, everywhere there is order, everything moves like clockwork, and absolutely no one sounds the car horn. People stand in queues to be served, vehicles arrive and depart smoothly, and pedestrians amble along unhindered.

Be ethical
Many countries are afflicted by corruption, and Japan is no exception, with its own share of corrupt politicians and crooked financiers. However, in ordinary life, it is rare to come across any serious crime like murder, rape, stealing, cheating, or pickpocketing, and one can truly feel free and safe in Japan.

Make it easy
Japan has numerous formulaic expressions, and for the most important occasions of life, all you have to do is simply to repeat them. Apart from the phrases for greeting, the Japanese use formulaic expressions before eating, while eating, after eating, when visiting the sick, when felicitating on a marriage, when condoling a loss.

Pay attention to how you present
The way the Japanese present food or a gift is an art much appreciated around the world. Even though their food may be simple, each item will have its own exquisite dish (a white bowl for rice, a dark bowl for soup, a little saucer for soy sauce, an elongated dish for fish, a tiny porcelain bed for chopsticks, and so on.). It’s often said that the Japanese cooking is a feast for the eyes. Most Japanese know how to wrap any gift artistically—in a manner one rarely sees in other countries.
O Lord,

You come to me as a small,
powerless child born away from home.
You live for me as a stranger in your own land.
I wonder now if my deep sense of homelessness
does not bring me closer to you
than my occasional feelings of belonging.
Where do I truly celebrate your birth:
in a cozy home or in an unfamiliar house,
among welcoming friends or among unknown strangers,
with feelings of well-being or with feelings of loneliness?
I do not have to run away from those experiences
that are closest to yours.
Just as you do not belong to this world,
so I do not belong to this world.
Every time I feel this way I have an occasion to be grateful
and to embrace you better and taste more fully your joy and peace.
Come, Lord Jesus, and be with me where I feel poorest.
I trust that this is the place where you will find
your manger and bring your light.
Come, Lord Jesus, come.

- Henri J.M. Nouwen
from The Road to Daybreak
MOMENTS

"Tomorrow hopes we have learned something from yesterday..."

- John Wayne