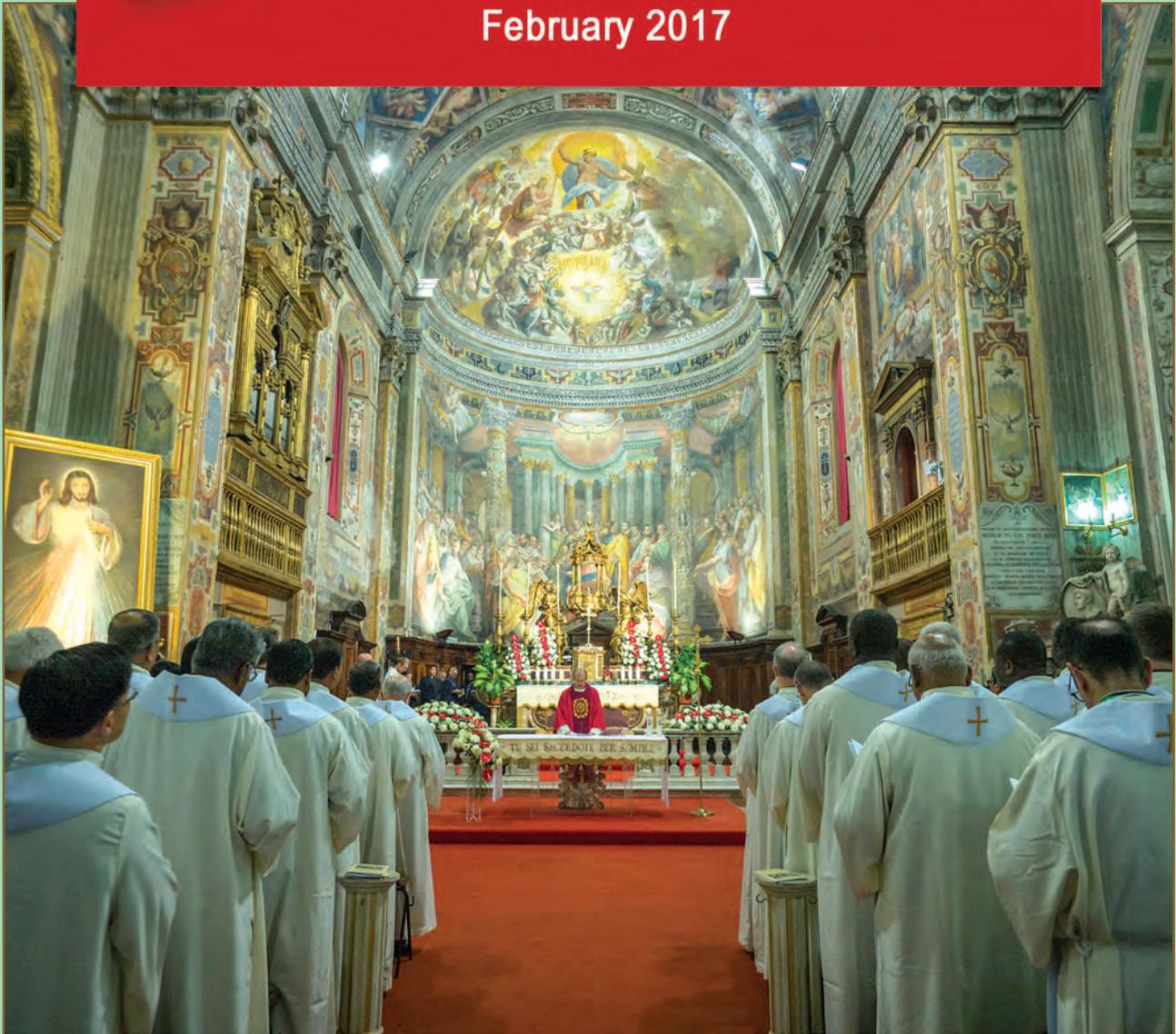


# JWAN

**News and Views of Jesuits in India**

February 2017



## **In the wake of GC 36**

**GC 36 & South Asia**

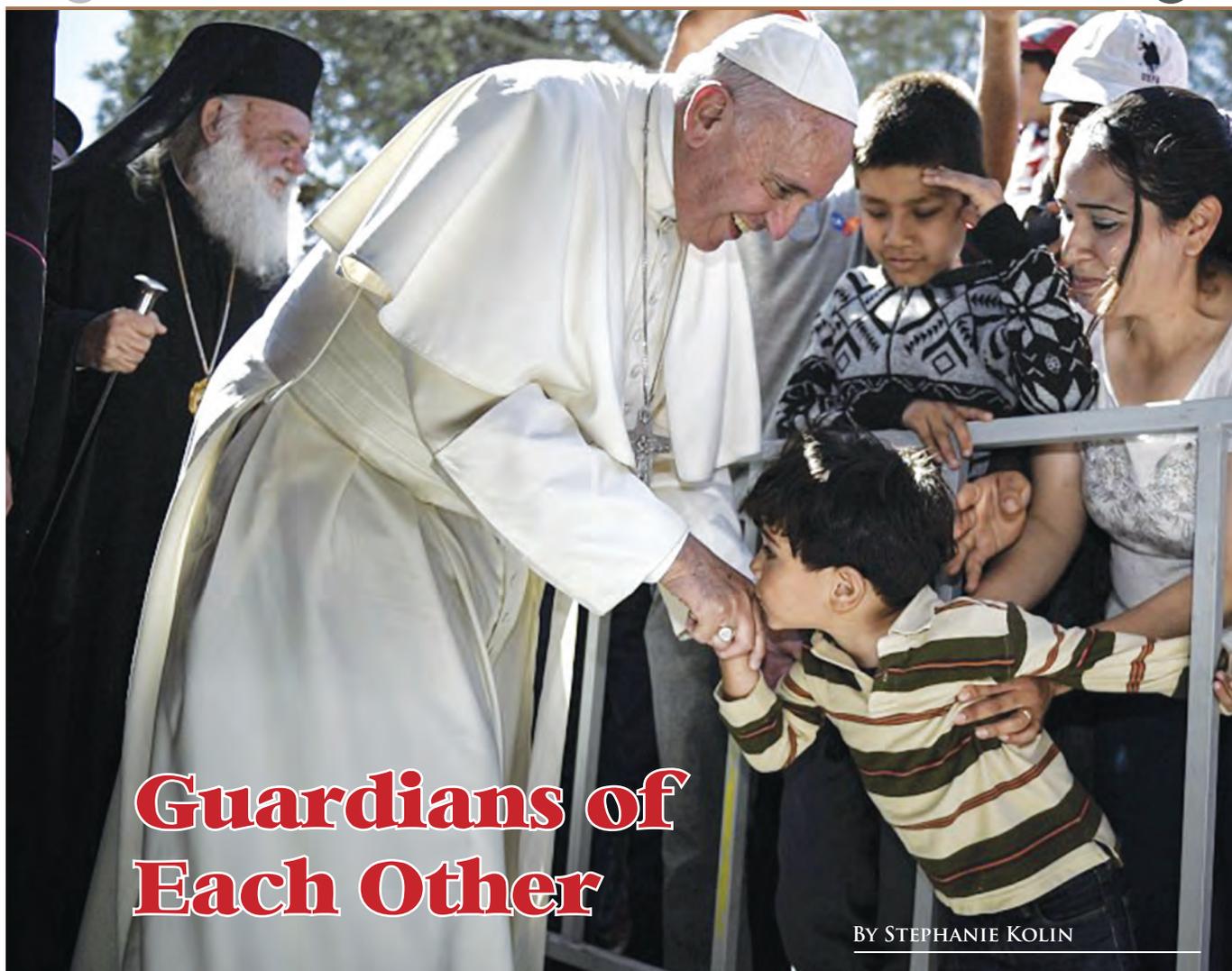
Fr POSA

**JWL**

for online learning

**Priests & tenderness**

Pope Francis



## Guardians of Each Other

BY STEPHANIE KOLIN

*In the book of Genesis, Cain arrogantly demands of God:  
Am I my brother's keeper?*

*In the silence that follows his existential question, we answer YES.*

*Yes, we are our brothers' keepers – our sisters and our brothers of every faith,  
of no faith and of every race: We are our brothers' keepers.*

*When a Muslim woman's hijab is ripped off her, we tremble as we feel the  
garment pulled from our bodies, too, for we are our brother's keepers.*

*When young black boys board a bus and are told they belong in the back –  
our dignity is ruptured with theirs, for we are our brothers' keepers.*

*When a man of the Sikh faith is called terrorist and refused water at the  
marathon, our mouths are parched and our bodies ache with him,  
for we are brothers' keepers.*

*When a note is left for a gay man saying that his family no longer counts,  
our families shudder with the threat, for we are our brothers' keepers.*

*When an immigrant child cries as his classmates chant "build a wall,"  
tears stream down our cheeks, too, for we are our brothers' keepers.*

*Courtesy: On Faith*

FEBRUARY 2017

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**I**f you lived in this part of the world you would see the first month of 2017 as a month of protests - here in this southern State of Tamil Nadu, India and the U.S. and other parts of the world.

What happened here is a remarkable phenomenon. Several groups of youth - mostly college students - spontaneously came together to protest peacefully the ban imposed by the Supreme Court on a traditional - in fact, ancient - sport of bull-taming called *Jallikattu*. It is held during the harvest festival of Pongal, celebrated in the middle of January with joyful enthusiasm by people of all religions.

The reason why the top Court banned this is the complaint from a few animal rights groups that bulls are tortured. Compared to what happens in the bull fights in Spain or Mexico, what happens in *Jallikattu* is practically nothing.

This year the protesters in a town where this sport has been held for hundreds of years were beaten up and arrested by the police. This led to groups of youth gathering in the Marina Beach in Chennai, the State capital. In a day or two youth in several towns and villages across the State, expressing solidarity, started their own protests. Soon women and children, parents of the youth, farmers, traders and drivers joined the protests. Groups of Tamils settled in countries like the U.S., Italy, Australia, Singapore and Sri Lanka organized protests and declared they stand solidly behind the youth. Then - only then - the whole country and the national media woke up to this unique protest happening in the usually peaceful State.

What made this unique? The protest was completely peaceful. What happens usually in such protests - like looting, damaging public property, setting fire to vehicles - never happened. None of the political parties was involved. The protesters shunned the support that came from political parties. They turned away politicians and film actors who wanted to gain political mileage or media coverage. There was no leader who hogged the limelight or was after publicity. The agitating youth helped the police regulate traffic. They ensured the safety of women and children. Seeing the sincerity and determination of the protesting youth several individuals and firms brought them food and water.

It soon became clear that the youth were not merely fighting for an adventure sport. "The public uprising has gone

beyond *Jallikattu*, attained a critical mass as an assertion of Tamil identity and culture, and metamorphosed into a protest against mainstream political parties," said *the Hindu* in an editorial (23 Jan '17).

Beneath the protests was suppressed anger and hurt - caused by the way the governments in the State and the Centre dealt with this and other issues, the failure of the monsoon, the refusal of a neighbouring State to share water in spite of repeated Court orders, the way the Central government washed its hands off its responsibility, the sufferings caused by its bizarre move of demonetization, suicides of heart-broken farmers, disappearance of native breeds of cows and bulls, the arrogant and aggressive ways of hypocritical organizations fighting for rights of animals...

The unique determined protest, gathering more and more support each passing day, forced the Central and the local governments to act and pass an ordinance. But before the agitators could be convinced to conclude the protests on their own, the police tried to evict them forcibly, which ended in a bloody finale.

At the height of this protest, far away in Washington, Donald Trump was sworn into office. The world watched in dismay as the businessman billionaire, who became the 45th President of the United States, declared that American wealth had been "ripped from homes and redistributed across the world."

Thousands of people took part in anti-Trump protests in Washington DC and across America. Protesters clashed with the police, set a limousine on fire and damaged property. More than 200 arrests were made.

But the day Women's Marches took place across the United States to protest Donald Trump's inauguration are said to be the largest - and most peaceful - day of protest in U.S. history. Somewhere between 3.3 million and 4.6 million women across the country made their feelings known. Revealing how millions across the world perceive the man, whom aggrieved and anxious jobless American whites seem to see as their saviour, about 670 protests by women took place across the world - in Berlin, Paris, Rome, Vienna, Geneva and Amsterdam.

To men, whose faith pushes them to the frontiers in order to support people who struggle for justice and reconciliation that brings about true peace, protests offer a lot to ponder. - **M.A.J.A.**



# In the wake of GC 36

BY WENDELL D'CRUZ, SJ

**O**n 6 December 2017 Fr General promulgated the Decrees of GC 36. Many of you will now have access to the document. So, rather than attempt to summarize, analyze or explain the document, I will share with you what I heard GC 36 say to us, as individuals and as a Society, and how I am trying to make sense of it all. This could provide an insight into the “author’s horizon” and in that way assist with the dialogue that the text now opens with its readers.

From the very beginning it was clear that we at GC 36 didn’t want elaborate treatises exposing the different problems in the world. We already had excellent analyses of the world situation in texts like *Laudato Si*, and *Justice in the Global Economy*, to name just two. What GC 36 was looking for was a faith vision that integrated these different dimensions of our lives so that we can make a wholistic response. The decrees of GC 36 are best read against the background of the decrees of GC 35, recent Papal encyclicals, and the letters of Fr General. I like to look at the challenge that GC 36 poses us as a dual invitation - the invitation to a Renewed Gaze on our world and the invitation to Respond in Depth.

**Invitation to a Renewed Gaze upon our World.** [101ff] (*Henceforth the square brackets will refer to the numbers in Spiritual Exercises of St. Ignatius. I have used the translation of George E. Ganss, S.J., Gujarat Sahitya Prakash, 1995.*)

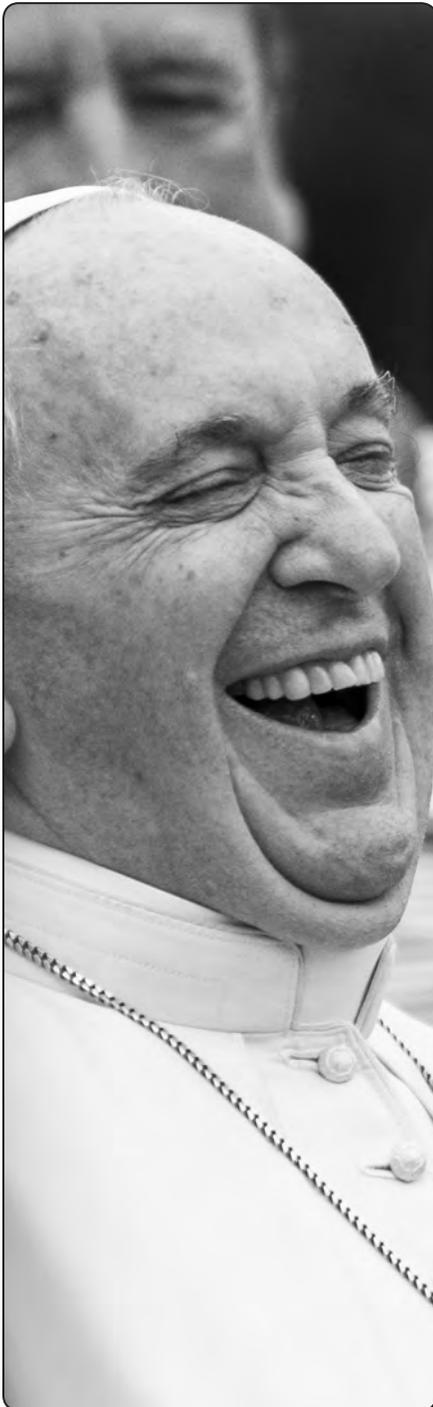
Fr Adolfo Nicholas, SJ, set the ball rolling when he asked the whole Society, as a preparation to GC 36, to enter into a contemporary meditation on the Call of the Eternal King [91 ff]. The three Calls and the Postulates from the Province Congregations were collated by the Coordinating Committee (CoCo) into six areas covering Jesuit Life and the Society’s Mission, and were communicated to the GC delegates through the *Relatio Praevia*. A number of postulates dealt with matters of governance, which were collated and presented as Part II of the *Relatio Praevia*. So from the very outset the CoCo focused the efforts of the Congregation on a faith vision that integrated the Life and Mission of the Society, and the governance structures that would better able us to achieve that end.

I like to look at Pope Francis’ call “to pray insistently for consolation” as a prerequisite disposition for this renewed gaze upon the world. Consolation implies the “great spirit and generosity” that is presupposed in the fifth annotation [5]. St Ignatius talks of consolation as “every increase in hope, faith and charity , and every interior joy ... peace [316] This consolation is characteristic of one who is already on the path of spiritual progress [315]. I like to think of this consolation of the First Week of the Spiritual Exercises as the prerequisite state for those who enter into a dialogue with the decrees of GC 36. The Congregation will then invite us to go forward along the path of greater interior freedom, to discern and make decisions that will affect our lives and mission.

We heard  
heartbreaking stories  
of pain and suffering,  
and also courage  
and hope.



It is in apostolic discernment that our communities become witnesses to the joy of the gospel.



With this base-level disposition assured, I hear the second invitation of Pope Francis, that our renewed gaze upon the world must be shaped by “the compassionate gaze from the cross”. There were a few members at GC 36, who were present at GC 35 and still shared vivid memories of the dramatic turn that the meeting with the Holy Father had on the Congregation then. There was a sense of expectancy that the Holy Father would give us clear directives of where he wished the Society of Jesus to be in today’s world. (That would have made our task so much easier!) But this was not the case. Pope Francis took us back to our sources, he asked us to revisit our foundational experiences, to rediscover our bonds with the Church and look anew at the world. In response, GC 36 acknowledged that there are no quick-fix, one-time solutions for the complex problems of our times. To be able to respond to these varied contexts locally and globally we need to be men of intellectual and spiritual depth, interiorly free, individually and collectively, willing to gaze anew at our world from the vantage point of the Cross.

One of the moments of great consolation in the Aula was the sharing of Jesuits working in frontier ministries in war zones. Syria was fresh in our minds and in the news, but the forgotten war zones of Africa - the world’s media has long since moved on to other “breaking” news - were in a way more disturbing. We heard heartbreaking stories of pain and suffering, and also courage and hope. We heard how our Jesuit brothers have been irresistibly drawn to the

cross, and how the faith of simple poor people has strengthened them. I’m sure there are other delegates, who like me, will look back at those sessions and say, “Were not our hearts burning within us...?” (Lk 24:32)

Even as I listened in the Aula, I heard another voice within, strong, very strong. It disturbed me, like the good spirit moving one who is slipping away [314], it forced me to ask myself, “How many of the works back in our province even hold a match to what we are sharing here?” And here is the key : This invitation is not about arbitrarily or lightly deciding to close down or hand over established works and move on. It is an invitation to relook at our world anew, with the disposition of interior freedom, with a vision informed by His compassionate gaze, to listen to what the Lord is asking of us, to respond in freedom and with courage, to allow ourselves to experience the Consolation of the Cross, and the joy of knowing that we labour with Him.

### **Invitation to Respond in Depth.**

As I said earlier, GC 36 has neither provided us with answers to all the problems of our times, nor has it established sectorial or geographical apostolic priorities. But there are a number of areas in which it has invited us to delve into in greater depth.

#### *1. Discernment & Community Life as Mission:*

GC 36 reiterated the role of discernment at every stage in the process of renewal of our life and mission. The rules for discernment of Spirits that guide the Spiritual Exercises are very much at play in the life and mission of the Jesuit. Pope

Francis, quoting Peter Faber, pointed out that we need discernment not only in what we decide to do, but also in how we go about doing it. What we want to do may be very good, how we go about it may not always be God's way. Pope Francis pointed to our rules for "Thinking with the Church" as one of the safeguards to ensure that we are being led by the good spirit.

If thinking with the Church provides one foot on which our discernment will stand firm, community life is the second. 'Community is mission' has been one of the fruits of GC35 that has not been digested; some still resist. Community life should always be at the service of mission. That is why St Ignatius fought so hard to keep the Society free from all external practices that tied it down to a cloistered way of life. But, does that freedom from external practices of community life guarantee interior freedom? This is where GC 36 invites us to go deeper, to surrender our personal discernment to the discernment of the community, to ensure that our mission is truly free from all disordered attachment. It is in apostolic discernment that our communities become witnesses to the joy of the gospel and thus truly mission.

As you would expect, discernment played a crucial role in the workings of the Congregation. GC 36 travelled back to Venice 1537, to see how the apostolic decisions of the first companions were formed by the life they lived together, and when dispersed in small groups. At one particular moment, when the Congregation was divided right down the middle on a rather sensitive issue,

we were introduced to the practice of "Spiritual Conversations" - a process that encouraged us to listen to how the Spirit was moving each one of us, rather than just the rational arguments for or against my preferred ideology or line of action.

Needless to say this is something we will have to practice more and more in our communities. Formal discernment processes for important decisions are few and far between. The on-going discernment process is what carries us through from day to day. The Examen, at the individual level, and spiritual conversations, at the community level, could be two structures that will help us build our lives around our special spiritual inheritance - discernment. Having said this, it will only be fair to acknowledge that our communities are not picture-postcard perfect. Each community will have a number of genuine, practical difficulties that will have to be negotiated - e.g: In some of our large communities with multiple works we might ask whether the "discerning community" comprises all the members living in the house or only those directly involved in a work, or only those who can meaningfully contribute to a spiritual conversation? In a spiritual conversation exercise, what weightage do you give to individual community members who are obviously not at the same level of interior freedom? Communities will have to grapple with these and a host of other issues as they devise effective ways of proceeding specific to their own circumstances.

*2. Reconciliation, Historical Processes & Intellectual Depth:*



At one particular moment, when the Congregation was divided right down the middle on a rather sensitive issue, we were introduced to the practice of 'Spiritual Conversations'.

The three-fold reconciliation of GC 35 was another area that has posed a challenge to many Jesuits. To many it seemed like GC35 had diluted the commitment to Justice by bringing in reconciliation – justice was a commitment to the right by doing away with the wrong, reconciliation was about compromises. GC 36 invites us to return to reconciliation with renewed depth. It looks at the three-fold reconciliation as three dimensions of one reality. Reconciliation places our commitment to justice within the wider framework of the Paschal Mystery. Reconciliation shifts the focus from us to Him, the source of all reconciliation. It reinforces the faith dimension in the justice-faith dialectic. While justice rejects the wrongdoer, reconciliation converts him, ensuring sustained just action. Reconciliation is about the on-going nature of God's labors, the human and cosmic processes that go beyond our individual and collective life spans.

Pope Francis invited us to engage in historical processes. Rather than occupy spaces, he challenged us to create spaces where the seeds of the joy of the Gospel are sown. This calls for a paradigm shift in the apostolate from establishing and managing our own institutions, to being present, animating peoples' processes with the hope that flows from the joy of the Gospel. This doesn't automatically blacklist every institution that we run. Some would certainly require rethinking and I hope we will have the inner freedom and courage to do it - but this puts the focus squarely on historical processes - the faith, socio-economic, developmental and a host of other groups of persons that we



**GC 36 renewed the invitation to reconcile the world with God, with humanity and creation. We sadly acknowledged that we all need to be reconciled with ourselves first.**

animate. Does our presence there truly bring about reconciliation, with God, humanity and creation, and lead all to a better world of peace?

Today, more than ever, we need to be men of more than ordinary intellectual depth. Men who understand our world, analyze it, and can name it for what it really is. But our intellectual depth needs to be matched by our spiritual depth. Our institutions cannot merely be places of academic excellence; they need to open up avenues of critical dialogue with the world from the perspective of the poor. That the Church and now the Society have both turned for leadership to the global south is not just coincidence. It is a confirmation that the development paradigm of the global north has failed. The lie of globalization, as being unquestionably beneficial for all, stares us in the face. GC 36 invites us to enter once again into a life of close proximity to the poor, to analyze the signs of the times from the perspective of the poor, and to animate peoples' processes that can lead to inclusive, sustainable development.

### *3. Restructuring Governance & Rowing into the Deep:*

A number of postulates focused on the type of changes we need in our governance structures to make the Society more efficacious in today's world. The Conferences and the role of Conference Presidents is one area that still needs much work. Listening to others in the Congregation, we became aware of how other Conferences/ Assistancies have forged ahead in the process of re-structuring province boundaries, creating inter-provincial apostolic platforms for

greater apostolic efficacy. In South Asia we seem reluctant to sever the umbilical cords that tie us to our mother provinces. That was a structure that fostered the expansion and growth of the mission in an historical context. We now need new structures in response to the apostolic needs of today and tomorrow. The process of restructuring begun in the Assistancy is a step in the right direction, but only the first step. In the process of following up GC 36, we will be challenged to transcend provincial boundaries, ethnic and caste ties, and all that divides us, for the greater apostolic good. The process of restructuring must begin though, with ourselves. We have to write this new vision of our global vocation and mission into our personal vocation stories and into the stories of our provinces.

The CoCo chose as the theme for GC36 “Rowing into the Deep”. The phrase itself didn’t seem to fire the imagination of the delegates -- apparently it doesn’t translate into some of the other languages with the same intensity as the English -- but the sense and the invitation to greater depth was never compromised. The sailor has his home and family, village and ethnic community, nationality... all dimensions of his identity, but his true identity as sailor is made manifest when he leaves behind these safe shores and rows out into the deep. This readiness to go beyond the horizons of our known world is an intrinsic part of our Jesuit identity and way of proceeding that GC36 is asking us to renew at different levels. This challenge, to gaze at our world with a renewed intellectual and spiritual

**This challenge, to gaze at our world with a renewed intellectual and spiritual depth, from the vantage point of the Cross and then row out into the deep, will manifest itself in many different ways.**



depth, from the vantage point of the Cross and then row out into the deep, will manifest itself in many different ways in our life and mission. We will be called upon to set up new structures for governance to support and sustain these new ways of life and mission.

#### **In Conclusion:**

One of the leitmotifs that ran through GC 36 was the interplay between the internal forum and the external forum. We expected the Holy Father to prioritize works and places for apostolic action – he led us deeper into ourselves to discover the roots of our vocation; We looked out for mission – GC 36 reminded us to begin with our communities; GC 36 renewed the invitation to reconcile the world with God, with humanity and creation – we sadly acknowledged that we all need to be reconciled with ourselves first, the many scars of our past, our prejudices...etc.; We can barely respond to the call to deeper, personal renewal – and GC 36 challenges us to create new structures to support and sustain this renewal. We are going to have to struggle with this apparent duality as we proceed to the next phase of interiorizing the fruit of GC 36 even as we express it in our life, mission and governance structures. Fr General, in his letter of Promulgation of the Decrees of GC 36, dated 6 January 2017, says, “The success of the Congregation lies in the fruit of our personal conversion, in the necessary changes in the life style of our communities, and in the willingness to be sent to the peripheries or frontiers of the contemporary world to share the joy of the gospel.”

May the joy of the risen Lord, console our broken hearts, and lead us to labour ever more closely with Him in our world! ■

*Fr Wendell D’Cruz, SJ, was the Bombay Province delegate at GC 36. Presently he is the Rector of Talasari Mission of Bombay Province. He can be contacted at: wendelldcruzsj@gmail.com*

# The Elanji tree that has grown for 25 years

## Silver Jubilee of Atmadarshan, Patna

BY JOE KUNNUMPURAM, SJ

**A**tmadarshan, Center for Counseling and Spirituality, celebrated her Silver Jubilee on 26 Nov '16. The agony and ecstasy of the growth of Atmadarshan during the last 25 years can be compared to the growth of an Elanji Tree planted in the quadrangle of Atmadarshan Jesuit Residence.

Elanji tree is a beautiful big tree with rich foliage and star like flowers giving honey, nectar, fragrance, and shelter to bees, butterflies, humans, and birds of the air. Young women decorate their hair with garlands made of Elanji flowers. It is also true that the Elanji tree is frequently attacked by moths and worms and yet it goes on producing ever green new foliage and sweet-smelling flowers.

In 2007 an Elanji sapling was planted in the quadrangle of Atmadarshan Jesuit Residence. It grew into a beautiful young tree with the love and care it received from the inmates of Atmadarshan and the affection and appreciation of people who came there for various programs and retreats. As the young tree grew into a big tree, moths and worms began to attack it. The tree became dry and desolate. It had very few leaves and flowers. But it went on to produce new foliage in abundance and beautiful flowers. This cycle of pain and flowering continued for several years.

Slowly and steadily the Elanji tree grew into a big shady tree, giving flowers in due season. Its rich foliage covers almost the entire quadrangle. During the flowering season honey bees and butterflies come to take honey and nectar. The flowers that fall from the tree make a beautiful flower bed for people to come and relax. The birds of the air have started coming to rest in its branches. Recently a dozen song birds have come to make their home in the tree. They come in the evening as the sun sets

and sing praises to God and take their rest in the tree at night. Then early in the morning as the sun rises they sing again and in pairs they fly away in search of food. In the evening these song birds come back to sing and rest.

I see this as a parable of the growth of the Kingdom of God emerging in Atmadarshan. Just as the young Elanji Tree received appreciation and love from many, young Atmadarshan too got great love and appreciation from the staff, resource persons, and participants who came from all parts of the world. They came from the four continents



of Asia, Africa, Europe, and America. They came to unburden their physical, emotional, mental, and spiritual burdens. Atmadarshan gave them solace through Awareness Meditative Relaxation (AMR) by removing their fear, sadness and anger and to find love, joy, and peace of the good news of Jesus.

After ten years of its existence, like the Elanji Tree, Atmadarshan was attacked by moths and worms in the form of financial problems, lack of personnel, severe criticisms from many quarters, and even the threat of being closed down. In spite of these attacks and its deep desolation, Atmadarshan went on wiping the tears of the suffering humanity by anointing them with the fragrance of the good news of Jesus.

Like the Elanji tree Atmadarshan has now grown into a mature tall tree with many branches, foliage, and flowers. It has been a shelter to people from all walks of life through various

programs and retreats. It has helped them deal with their fear, sadness, and anger to experience the love, joy, and peace of the Lord Jesus. Like the song birds of the air the participants go out to spread the fragrance of the good news of Jesus in their ministry as formators, pastors, social workers, school men, medical personnel, counselors, retreat directors. The grace of Our Lord Jesus Christ who made the Elanji Tree grow into a mature tree in spite of various obstacles, the Spirit of Jesus has transformed Atmadarshan through various trials into a grace-filled Institution to give solace to the suffering humanity.

Christians, Hindus, Muslims, Buddhists, and people from all walks of life have come and found a resting place in Atmadarshan. The non-sectarian approach to awareness, meditation, relaxation, healing, empowerment, and spiritual transformation leading to the good news of Jesus has attracted many a person. This way it has indirectly promoted unity of all sections of society for the last 25 years. The shorter programs like workshops and retreats, and longer programs like renewal for Sisters lasting a month and a half, Program for Formators lasting two months, and Atmadarshan Experience lasting four months have attracted people from all over the world. Like the Elanji Tree Atmadarshan has become a home for all sections of the society.

Thus the mission of awareness, healing, empowerment, and spiritual growth inherent in the good news of Jesus, begun in Atmadarshan in 1991, with its share in the agony and ecstasy of Jesus, has spread all over the world for the last 25 years. As Atmadarshan celebrates her Silver Jubilee, we at the community here thank all our friends, benefactors, and well wishers who have contributed generously to the growth of Atmadarshan. On the occasion of the Silver Jubilee of Atmadarshan we pray that like the Elanji tree Atmadarshan may continue to spread the fragrance of the good news of Jesus to all creatures great and small. ■

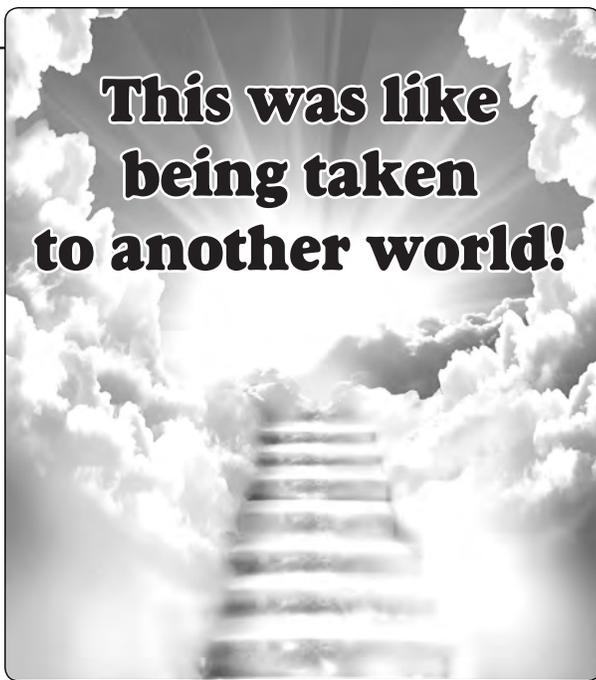
BY FRANCIS ALMEIDA, SJ

**N**ever did I know anything about Holotropic Breathwork till I reached Bosco Institute of Psychology and Spirituality (BIPS), Monvila, Trivandrum, Kerala on 16 Sep '16. It was a revelation to me that several years ago this particular spiritual enlightenment method was used in Sadhana at Lonavla. I was fascinated to learn this experience which is a tool to reach the heavenly bliss.

Holotropic Breathwork was the main part of the Integral Transformative Program (ITP) at BIPS, run by Salesian Fathers under the able guidance of Fr. K.C.Thomas, SDB, Director. Holotropic Breathwork is a method of *accessing non-ordinary states of consciousness in the service of healing and learning*. Stanislav Grof, one of the founders of Transpersonal Psychology and Christiana Grof developed this process from their explorations of contemplative religious traditions and consciousness studies. Through *accelerated breathing* combined with *music* and *focused bodywork*, participants in Holotropic Breathwork gain access to levels of awareness that are not normally in our scope of consciousness. For many people there is a *recognition* and *integration* of elements of themselves that are forgotten or energetically and emotionally blocked. Others experience insights about the nature of consciousness and understanding of the self. Many experience a new strength in their connection with an inner spiritual source.

I had the rare privilege of ten sessions of the breathwork. During the first seven sessions several childhood experiences came up which revealed the deeper meaning of my life. In order to undergo this particular spiritual exercise one has to go through a lot of mental preparation. A certified facilitator is a must for undergoing this process. The major part of Holotropic breathwork is concentration on breathing. One is expected to breathe a little deeper and faster than normal breathing. The whole process lasts for about two

**This was like  
being taken  
to another world!**



and a half hours. The process begins with relaxation of the body from the toes to the head. I felt like giving up after seven sessions. But to my surprise, at the eighth session after the relaxation exercise, the facilitator Fr K.C. said, "You may invite a spiritual figure to accompany you in your journey". I prayed for the assistance of Sacred Heart of Jesus and St Lawrence.

As soon as the music began, I became fully aware of my breathing and within a few minutes, I was elevated to

a fully heavenly experience of peace, joy and happiness. I felt totally elevated and taken to another world, fully in contact with the divine. For the entire two and half hours, I forgot this world, experienced total silence within, and the mind was empty of all thoughts. In the whole experience my concentration was on my breath. There were no distractions whatever through out the session. Not even for a single moment my concentration was away from my breath. I was totally absorbed in the presence of the ultimate, whom I call my God, Abba, Father, I believe it was similar to the experience of Jesus at Mount Tabor. When the music stopped I was in that state for a while and realized that I was lying down on the mattress and on the floor.

I had the total experience of the healing of all my negative thoughts, actions, behaviours, feelings etc. In the 'mandala drawing' that followed, I could only draw the heavenly bliss. After this experience, I found that all my past experiences which were unpleasant were slowly disappearing. In the next two sessions, I felt the same experience. There was greater happiness and joy. I felt the joy of the gospel which Pope Francis speaks of deeply within my being. This experience of the Ultimate for the two and a half hours at each of the three sessions, I feel was my first experience of the divine without any disturbance. I wish this experience is available to many more of my Jesuit brothers! ■

Fr Francis Almeida, SJ (KAR) teaches at St Aloysius College, Mangalore, Karnataka.

# Dialogue Coordinators meet in Kolkata



“The City of Joy”, Kolkata, welcomed us on 15 Dec ‘16 into its embrace, inspiring us to ‘row into the deep’ to seek the new horizon and newer forms of religious relationships. The Kolkata Dharsan, guided by Fr Timir Singha, SJ, Coordinator of Dialogue for Calcutta Province, unfolded the immense possibilities of ‘rowing deep’ into other cultures and religious traditions in the Indian contexts. NITIKA, the Don Bosco Centre run by Fr. Jose Thanicakal, SDB and his team, extended a hearty welcome and their presence and support furthered our reflections on dialogue ministry.

In his presidential address Archbishop Thomas D’Souza of Calcutta reminded us of the great dialogue of life that St. Mother Teresa of Kolkata entered into through serving the poor of this city. He applauded the Jesuit initiatives and contributions related to interreligious dialogue. Fr Jeyaraj Velusamy, SJ, Provincial of Calcutta, indicated that the dialogue was not just to tolerate differences but to celebrate life through respecting and accepting other religious traditions. *Let us Stand Up for Prayer: Sacred Texts that Shape Perspectives*, a practical anthology of sacred texts on 50 themes authored by Vincent Sekhar SJ, Assistancy Secretary for Dialogue, and useful to school assemblies and interreligious gatherings, was released by Emeritus Bishop Linus Gomes SJ of Baraipur.

It was the keynote address from the eminent theologian Fr. Michael Amaladoss, SJ, Director of the Institute of Dialogue with Cultures and Religions (IDCR), Chennai, which set the importance of the conference proceedings. He quoted major documents of the Church to show that ‘rowing into the deep’ into other religions

and communities and the ministry of interreligious relationships is still relevant. On the following day, Fr. Sudhir Kumar, Coordinator for Ranchi, presided over the Eucharist. In the morning session, we continued our discussion with the resource person Fr. Amaladoss. It was a good occasion for participants to clarify theological issues related to salvation, caste and Hinduism, and the best approach to dialogue in the present Indian contexts. After this, a thought-provoking paper entitled *The Ministry of Interfaith Dialogue in India: Shades and Shores* was presented by Vincent Sekhar, SJ, sketching out the journey of interreligious dialogue in the past years by the Jesuits in the Indian contexts. Fr. Sekhar put forward two crucial areas for our reflection, namely the communalizing politics/religions and the challenges of religious fundamentalism and provocation, seriously affecting the twin-pillar of India’s democracy and secularism, which called for newer directions to the mission of interreligious dialogue.

The presentation helped the group come out with practical suggestions on countering fundamentalism and religious conflicts, given their distinct contexts and interreligious relationships. Both religious fundamentalism and extremism emerged as a major concern in the discussions. There was also the sharing of dialogue activities in their respective provinces and regions. In the afternoon, we had a learning cum spiritual visit to Dhakshineswar, where Sri Ramakrishna Paramahansa had his multi-experience of God in other religious traditions. Mr. Dipankar Basu, of St. Xavier’s High School, explained the importance of Dakshineswar.

On the following day, it was so moving to offer the Holy Mass at the tomb

of St. Mother Teresa of Calcutta, presided over by Fr Bosco (AND). The final day started with sharing of the Coordinators. Participants generally felt that neither the Institutional Church nor the Society of Jesus has taken adequate steps to counter the impacts of disharmony in the country. Despite our strong presence in the field of Education and Social Action, inter-ministerial understanding, coordination and network are lacking. Motivated by the Church documents and the positive attitude and actions of Popes, we need to be engaged in building harmony in our neighbourhood. The Coordinators mentioned a list of up-coming activities in their centres and regions. At the end of the sharing of the Coordinators, Fr. Jose Kalapura, Coordinator of Patna Province, collated key issues that came up in the sharing. The group spent some time on important issues like Conversion, the Chotanagpur Tenancy (CNT) Act and saffronization of tribals. At the end, Fr. Michael Amaladoss gathered the fruits of all that we discussed and urged the need for promotion of *the dialogue of life*. Fr. Vincent Sekhar, JCSA Secretary for Dialogue, sought advice from the group on how to tackle lack of interest and involvement in this ministry. At a culmination of the three-day meeting, Frs. Devadhas Muthiah, SJ (Madurai), Sudhir Kumar Kujur, SJ (Ranchi), and Jose Kalapura, SJ (Patna), formulated a Final Statement, which was discussed and approved by the group.

The group is very thankful to Fr. Timir Singha, SJ, Calcutta Province Coordinator, who planned so well with the JCSA Secretary and made the all local arrangements.

**- Francis Xavier Tharamel, SJ & Vincent Sekhar, SJ**

# Integral pedagogy for an inter-dependent world

is what we need, says **George Pattery, SJ**, Provincial of South Asia

(Fr George Pattery, SJ, POSA (Provincial of South Asia), in an interview given to **Sunny Jacob, SJ**, Assistancy Secretary for Secondary Education, shares his experiences and impressions of GC 36 and his message to Jesuits of South Asia)

**Fr George, what do you remember about GC 36?**

GC 36 will be remembered for three key phrases: *audacity for*

**What are the major areas discussed at length by GC 36?**

a) Apostolic discernment, based on the Venice phase of the deliberations of the First Fathers; b) integral dimensions of identity, mission and community; c) care for migrants; d) care for our common home - ecology and sustainable development, e) reconciliation as cutting edge of justice.

the East. He insisted on 'depth' in all our engagements. Probably he could not fully translate his vision into reality as much as he would have loved to.

**GC 36 gave us a new General. What do you think will be the priorities of Fr Arturo Sosa?**

Arturo will bring in social sciences' perspective into governance, with greater emphasis on apostolic



*the improbable* (from the homily of the inaugural Mass, presided over by Dominican Master General, Fr Cordure, OP); *seek consolation and joy in daily examen* (Pope Francis to GC delegates) and *we collaborate with others, and not so much others collaborate with us* (Fr Arturo Sosa, sj in his homily at thanksgiving liturgy).

**How will you summarise the tenure of Fr Adolfo Nicolas, our former Superior General? What major contribution of his stands out?**

Adolfo had a great and comprehensive vision that was profoundly theological and intercultural. He was a wisdom figure combining the best of the West and

planning at the universal level. His expertise at the university administration and familiarity with the Roman faculties might bring in more focused 'intellectual thrust' in Jesuit ways. He would emphasize 'collaboration with others' in our mission which is not ours, but 'missio Dei' – mission of God.

**In the light of this GC, how can we, the South Asian Jesuits, make our mission more vibrant and meaningful?**

South Asia hopes to bring in a dialogue between the 'Restructuring Process' (Restructuring for Greater Apostolic Effectiveness - REGAE) and 'Apostolic Discernment' of GC 36; we need to envisage 'Assistancy planning' especially for ecology,

Jesuits across the Society. After all, now we live and move in an inter-related and inter-dependent world.

**After this GC there is a secretariat for Apostolic Planning and Discernment. How is it going to help the Society, especially South Asia?**

Apostolic planning is the key phrase of GC 36. We recognized that

**Christians in South Asia, what proactive steps must we take to enhance our mission?**

In an increasingly intolerant world around us - in South Asia and across the world - we need to explore our mission of reconciliation. Hostility and divisiveness feed on fear. We need spiritual depth and academic rigour to articulate the implications of reconciliation in our world. That is the call of the decree on 'Life and Mission' of GC 36. South Asia has spiritual and religious resources in 'peace and reconciliation' with excellent historical models to fall back on.

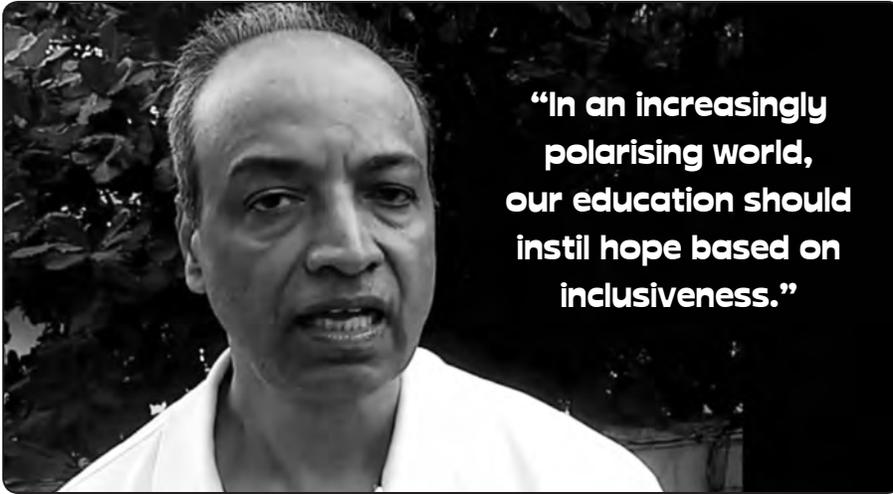
**In the light of GC 36 what will you tell our men in education? What can they or what should they do differently from what they have been doing so far?**

Education should prepare men and women with a discerning heart and mind. Rather than enabling them to be 'employable' we need to capacitate them to 'listen to the movements of the Spirit with and without, in the interiority of our hearts and in the exterior world of socio-political and cultural movements'. That is the critical and creative Ignatian pedagogy; we need to devise an integral pedagogy for the inter-related and inter-dependent world of ours.

In an increasingly polarising world, our education should instil hope based on inclusiveness; we need to devise strategies for reconciliation with justice and impart a positive vision of an inter-dependent and inter-related world.

**What is your message for South Asian Jesuits in general?**

Let us develop an integral pedagogy for an inter-dependent and inter-related world, in the increasingly polarising politics of the day. We need spiritual depth and academic rigour in this mission. The dynamics of the Spiritual Exercises is our 'tool' and let us sharpen this tool for our mission to enter upon apostolic discernment in and for South Asia. ■



non-formal education, entitlements, migration, and reconciliation to counter intolerance). We need to put in place strategies to take up these issues according to the exigencies of each of the zones. We need to reach out to all the countries of the assistancy with these 'priorities', with 'spiritual depth and academic rigour'.

**I understand that GC 36 focused on three areas: Discernment, Collaboration and Networking. Is that correct? Could you elaborate on them?**

Apostolic discernment (as imaged for us in the Venice phase of the First Fathers) is a must. We have been weak in this. Apostolic planning means entering upon a 'process' with open-ended circles, without immediately looking for institutionalization. Such a 'process' will enable us to search for collaborators, to collaborate with others who are on a similar path and search. This will necessarily lead us to network with others, especially with

such planning is also required at the universal level of the Society. Hence proactively Fr General proposed to have one General Assistant fully devoted to this task; it is not so much a secretariat but an Assistant for planning. It will evolve gradually.

**What are your plans to reach out to our neighbouring countries like Bhutan and Bangladesh? Is there anything that the Assistancy's Educational Secretariat can do in this direction?**

None of the other countries of South Asia - except India and partly Nepal - has any substantial involvement in education, much less in higher education. JEA could proactively look for support in education (formal and informal) in Sri Lanka, Bangladesh, Bhutan, Pakistan and Afghanistan. This is our specific and urgent challenge.

**In the light of the growing hostility and suspicion against**

BY RON ROLHEISER

**A** good part of our lives are taken up with daydreams, though few of us admit that and even fewer of us would own-up to the contents of those fantasies. We're ashamed to admit how much we escape into fantasy and we're even more ashamed to reveal the content of those fantasies. But, whether we admit it or not, we're all pathological daydreamers; except this isn't necessarily a pathology. Our hearts and minds, chronically frustrated by the limits of our lives, naturally seek solace in daydreaming. It's an almost irresistible temptation. Indeed the more sensitive you are,

and our own): You have made us for yourself Lord and our hearts are restless until they rest in you. Simply put, we are over-charged for our lives, given infinite spirits and infinite appetites and put into this world wherein everything is finite. That's a formula for chronic dissatisfaction. What's our escape? Daydreams.

However these second kind of daydreams are somewhat different from the first. They aren't so much focused on the immediate angers and temptations in our lives but rather are the habitual imaginary lives that we have interiorly fashioned for ourselves, fantasy lives that we play over and over again in our minds the way we might play and replay a favorite movie. But there's something interesting and important to note here. In these

on your favorite piece of music. It can be an escape that takes the edge off of the frustrations within your life.

But there's a potential downside to this: Since in our daydreams we are always the hero or the heroine and the center of attention and admiration, our daydreams can easily stoke our natural narcissism. Since we are the center of everything in our daydreams we can easily become over-frustrated with a world within which we are not much the center of anything. And there's more: Etty Hillesum, reflecting on her own experience, suggests another negative consequence from habitually escaping into daydreams. She affirms that because we make ourselves the center of the universe inside our daydreams we often end up not being able to give anything or anybody the

## Our day dreams



perhaps the stronger will be the propensity to escape into daydreams. Sensitivity triggers restlessness and restlessness doesn't easily find quiet inside ordinary life. Hence, the escape into daydreams.

And what about the contents of those daydreams?

We tend to have two kinds of daydreams: The first kind are triggered more by the immediate hurts and temptations within our lives; for example, a lingering hurt or anger has you fantasizing about revenge and you play out various scenes of retaliation over and over again in your mind. Or an emotional or sexual obsession has you fantasizing about various kinds of consummation.

The other kind of daydream we escape into is not so much triggered by the hurts and obsessions of the present moment but takes its root in something deeper, something classically expressed by St. Augustine in the opening lines of his Confessions (a hermeneutical key for his life

daydreams we are never petty or small, rather we are always noble and grand, the hero or the heroine, generous, big-hearted, immune from faults, drawing perfect respect, and making perfect love. In these daydreams we, in fact, intuit the vision of Isaiah where he foresees a perfect world, the lamb the lion lying down together, the sick being healed, the hungry being fed, all restlessness being brought to calm, and God, himself, drying away every tear. Isaiah too fantasied about perfect consummation. His fantasy was a prophecy. In our earthy fantasies we might not prophesize but we do intuit the Kingdom of God.

With that being said, we still need to ask ourselves: How good or bad is it to escape into daydreams?

At one level, daydreams are not just harmless but can be a positive form of relaxation and a way to steady us inside the frustrations of our lives. Sitting back in an easy chair and sinking into a daydream can be little different than sitting back and turning

simple gaze of admiration. Rather, in her strong words, in our daydreams we take in what we should be admiring and, instead, masturbate with it. For this reason, among others, daydreams help block us from mindfulness, from being in the present moment. When we are all wrapped-up in fantasy it's hard to see what's in front of us.

So where should we go with all of this? Given both the good and bad within our daydreams and given our near-incurable propensity to escape into fantasy, we need to be patient with ourselves. Henri Nouwen suggests that the struggle to turn our fantasies into prayer is one of the great congenital struggles within our spiritual lives. Pierre Teilhard de Chardin shares in his journals that when he was young he struggled a lot with fantasy but, as he grew older, he was able more and more to stand in the present moment without the need to escape into daydreams. That's the task we need to set before ourselves.

*Courtesy: [www.ronrolheiser.com](http://www.ronrolheiser.com)*



# JESUIT WORLDWIDE LEARNING

## HIGHER EDUCATION AT THE MARGINS

### Origin of JC-HEM:

Jesuit Commons: Higher Education at the Margins (JC-HEM) was formed in 2009 with the goal of creating a 'sustainable, scalable, and transferable' model to deliver tertiary education to those at the margins of our societies. It was a combination of growing expertise in online delivery techniques and the expertise of JRS in supporting refugee communities in camps and urban settings.

The tertiary education program was launched in 2010 as a pilot program in Malawi, Kenya and Syria and then introduced in Jordan. It was an initiative of Jesuit Universities in the USA, such as Regis University in Denver, Gonzaga University in Spokane, and Georgetown University in Washington. JC-HEM offered online education with the focus on liberal studies and Community Service Learning so that those at the peripheries of the societies could be empowered through education and employment. Since then, more than 5,000 young men and women from more than 25 countries have benefited from the services of JC-HEM. Now there are 11 learning centers across nine countries, where students have access to language and vocational/technical training and they work toward a Diploma in Liberal Arts.

### JWL:

In Sep 2016 JC-HEM was re-named as JWL (Jesuit Worldwide Learning – Higher Education at the Margins) with its Head Quarters in Geneva, Switzerland with the legal structure of an Association according to Swiss law. The three Provincials of Switzerland, Austria, and Germany accepted JWL as a work of the Society of Jesus. The Jesuit Provincial of Switzerland is the President of the Association JWL; Fr Michael Garanzini SJ (UCS), the Secretary of the Society of Jesus for Higher Education, is the Vice President of the Association which has 5 other members delegated by the German

and Austrian Provincials; Fr Peter Balleis, SJ (GER), the former Mission Procurator in Germany and the former International Director of JRS in Rome, is the executive President; Fr Francis P Xavier SJ (MDU) is the Vice President for Academics and Research; Mrs Cindy Bonfini Hotlosz (Jesuitnet Global) is the Vice-President for IT & Innovation and Mr Mark Harrington (Director in KPMG) will be the Vice-President for Operations & Finance. JWL continues to exist as a non-profit organization as JWL USA for all operations happening in the USA. JWL Global, based in Geneva, is the umbrella organization.

JWL is a collaborative global partnership comprising of organizations, institutions, companies and, above all, people, to provide tertiary education to those who would otherwise not have access to higher learning opportunities. It partners with Jesuit Provinces and Institutions, with JRS and UN Refugee Agency (UNHCR) in the field of refugees, reaching out to the needy and marginalized through digital education. The goal and hope of JWL is to learn together to transform and to create a more peaceful and humane world (<http://www.jc-hem.org/directors-letters/>).

### Mission:

*Learning Together to Transform the World.*

### Vision:

JWL provides tertiary learning to people and communities at the very edges of our societies – be it through poverty, location, lack of opportunity, conflict or forced displacement – so that they can contribute their knowledge and voices to the global community of learners and together we will foster hope to create a more peaceful and humane world (<http://www.jwl.org/mission-vision/>).

### Strategies

JWL is an organization built on four cornerstones:

- Global Thinking
- Strategic Partnerships
- Ignatian Experience
- Highest Quality at Affordable Cost.

Through these cornerstones, JWL is sustainable over time, scalable to meet needs, and transferable across the globe, to ensure access to tertiary learning for people and communities around the world.

JWL is committed to offer tertiary education in communities at the margins – rural or urban poor, indigenous, isolated or forcibly displaced people – to form a multi-ethnic, multi-cultural and multi-religious global community of learners. Collaboration and worldwide alliances are sought with universities and mission-aligned strategic partners.

### JWL Regional Centers:

JWL has set out as a US led initiative and has built a strong academic, IT support and production structure in the USA. In 2016 JWL established the Munich Office as the JWL center for Europe. In order to make the JWL mission of global education a reality, there is need for other JWL centers in other parts of the world.

JWL is exploring the possibility of establishing a center in South Asia. At present half of the JWL students are located in South Asia, Afghanistan, and Sri Lanka. JRS and JWL work hand in hand and have reached in 2016 about 1,500 students. To establish a centre for academic, IT support and production in South Asia will be an important next step to be taken in 2017. The Jesuit institutions in South Asia are important to carry out this global mission of JWL in terms of academic content, faculties, as awarding institutions. JWL looks at South Asia for the development of vocational courses, technical courses on professional and academic level.

- Francis P. Xavier, SJ

# “Ignatian spirituality has transformed my life,” says a Hindu professor

BY BENU GAUTAM

*(Excerpts from the sharing of Mr. Benu Gautam, Dean of Cambridge A-Levels at St. Xavier's College, Kathmandu, Nepal on the first day of the JEPASA Meet 2016.)*

**W**hat have I learned during the many years that I have worked in a Jesuit College? Let me share with you the transformation I have experienced after being a part of St. Xavier's College Family, Kathmandu, Nepal, for the last 11 years.

Even before I came to St. Xavier's College, Kathmandu, I came to know Jesuits when I was doing my B.Sc in Sikkim Government College, Sikkim. At that time the college was under the care of the Jesuits. I still remember Fr Mathew Mollel, SJ, who was the Principal then and Fr Kinley, the present Provincial of Darjeeling Province who was the Dean of Students at that time. I have not forgotten how these Jesuits were different from many other teachers I knew at that time.

As I reflect upon my 11 years at SXC, I realize that the way of proceeding of the Jesuits has changed my outlook towards my mission, my belief systems, and in fact my perception of life itself. I believe I can say that for me, Ignatian Spirituality has become a way of life.

It is generally understood that Ignatian Pedagogical Paradigm (IPP) is a tool or technique used in Jesuit education. For me, IPP is not simply a tool; it is a way of living.

After I learned about the Jesuit way of education, I realized that during the 7 years I was teaching elsewhere,

I was not teaching students Biology; I was teaching a subject called Biology. I might have used Experience, Action and Evaluation in my class even before I came to SXC. However, SXC taught me that I was missing two very essential components of any effective teacher, any effective human person for that matter, namely Context and Reflection.

I believe that without knowing the context of the learners, it is impossible to make a lasting change in the learners. Now I know that lifelong transformation in my students can be brought about only if I know them well.

Now I know that relationship is very important for growth and development of learners. Unless one develops a relationship of love and care with the learners, they will not internalize the teachings. It is not the mind that helps learners excel in their life endeavors; it is their heart. So it is necessary to inspire them through establishing a relationship of love and care.

Another component of Ignatian Spirituality, according to me, is Reflection. Reflection has become an integral part of my life. After becoming a part of the great Jesuit educational tradition, I often started thinking of my actions and consequences with respect to me and my learners. I know that the Jesuit terminology for this practice is called the Examen of Conscience. The practice of spontaneous Examen of Conscience has helped me a lot to make better and correct decisions not only in my professional life but also in my family and social life.

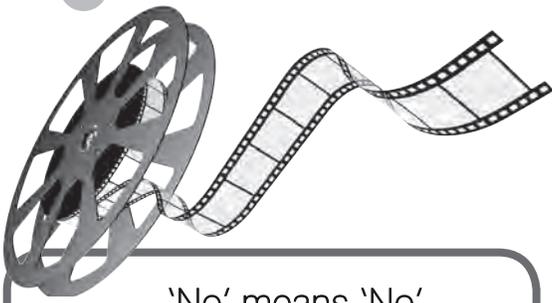
A third dimension of Ignatian spirituality that I believe has made a



difference in my life is that love is best shown in actions rather than in words. This is how I understand it. I strongly believe that our learners should be academically excellent, morally upright and socially responsible. (In the Jesuit parlance it is known as the 3 Cs: Competence, Consciousness and Compassionate Commitment.) To inculcate these characteristics in our learners, I must live these values and be an example for my students. New generation learners do not listen to what a teacher says, rather they are transformed by who the teachers are.

One of my favourite Jesuit themes is Magis. I was brought up in a traditional Hindu family with its own rigid customs and practices. Very often, I was made to believe that there is only one way. Having worked with a variety of Jesuits who have come from different linguistic, cultural and racial backgrounds and who have their own set of beliefs and values, I have realized that even though each one of them had undergone the same formation offered by the Society of Jesus, everyone had a unique approach to life; an approach that is adaptable, flexible and inclusive. Magis, I have realized, is this ability to be receptive to differences and perceptions. Magis is the decision to embrace change and growth.

This is how I live the Ignatian Spirituality in my professional life, family life and my social life, by keeping my heart flexible to include everyone and all points of views; to find love in everyone and everything. ■

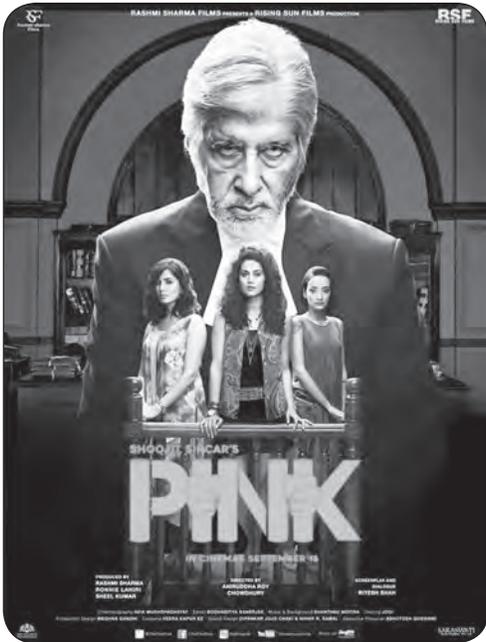


## 'No' means 'No'

*Pink*

A film by Aniruddha Roy Chowdhury

Starring Amitabh Bachchan, Tapsee Pannu, Kirti Kulhari...



All those associated with the making of *Pink* please take a deep bow : finally, a powerful, brave Hindi mainstream film which focuses on real young women who live real lives and deal with thorny day-to-day issues, which young women the world over will identify and relate with. The three female protagonists of *Pink* are your regular young women. Instead of being the victims, they will be painted by men as the aggressors. When they question you, you label them cheap, slut, whore etc, The film's main message is: 'When a girl says no, she means no. It means go away, don't bother me'. It can also be a prelude to stronger language if the aggressor in question refuses to back off. The film underlines a woman's freedom to own her sexuality. The message is priceless and very much needed, especially in a country like India.

## A comforting mother in Kashmir

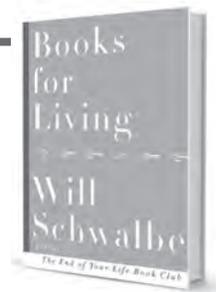


When the Kashmir conflict between India and Pakistan has severely damaged the lives of the people of the region, there is a woman who has made it her life's mission to help the women and children of Jammu and Kashmir. Born on 16 Jan 1951, Mrs. Nighat Shafi, in 1995, saw how war had torn families and children apart, her life took a new turn. She saw that apart from the physical damage, the conflict had broken emotional lives in the valley. With the objective of helping women and children affected by the violence in the strife-torn valley, Mrs. Shafi instituted the HELP (Human Effort for Love and Peace) Foundation in 1997. The foundation's prime focus is to provide education and mental health counselling to women and children. Mrs. Shafi runs an orphanage called Shehjaar, It is a cool, comfortable, and happy place that she has created for the conflict-affected children of the Valley. Shehjaar also houses a women's empowerment centre, a health centre, a drug de-addiction facility, and a computer centre. HELP runs several clinics and camps with psychiatrists and doctors to help identify and work with children and women. She has worked also for minority communities like Kashmiri Pandits and Sikhs.

Courtesy: [www.thebetterindia.com](http://www.thebetterindia.com)

## Read and live!

This is a book that explores the power of books to shape our lives in an era of constant connectivity. Why is it that we read? Is it to pass time? To learn something new? To escape from reality? For Will Schwalbe, the author, reading is a way to entertain himself but also to make sense of the world, to become a better person, and to find the answers to the big (and small) questions about how to live his life. In this delightful celebration of reading, Schwalbe invites us along on his quest for books that speak to the specific challenges of living in our modern world, with all its noise and distractions.



### **Books for Living**

By Will Schwalbe

Published by Knopf Publishing

Group

Price: Rs.1857/- Pages: 288

# “We must get faith and science to dialogue”



*Theologian Heidi Russell, who teaches theology at Loyola University Chicago's Institute of Pastoral Studies, has a special interest in the relationship between science and faith. She speaks as passionately about neuroscience and quantum physics as she does about theology and God. Her recent book, Quantum Shift, explores the theological and pastoral implications of contemporary developments in science, from relativity to quantum mechanics to cosmology. Russell suggests ways in which people of faith might engage these scientific developments to foster their relationship with God. Excerpts from an interview published by U.S. Catholic:*

## **Do you think Christians are scared to ask what science might tell us about what we believe?**

Sometimes. I think the universe-versus-multiverse question is a good example of this fear. People - not everybody, but some - have such a resistance to the theory of the multiverse, which is a theory motivated by real science that says we are part of an ever-growing number of other parallel universes. Somehow, that totally shakes up our concept of God. That always baffles me a little bit. How is thinking that God created a multiverse any different from thinking God created the universe? I don't think that has to shift our core concept of God as creator.

People get this surface overview of the relationship between faith and

science because well-known scientists such as Stephen Hawking write about scientific theories and discoveries from an atheist's perspective. Hawking writes about the multiverse theory as evidence that there's an explanation for how our universe came to be, therefore we don't need God to explain our existence.

A Christian doesn't have to look at it in the same way. But that's not what people realize. They think, "Oh, the multiverse is used to disprove the idea of God, therefore we have to be against the idea of a multiverse if we want to be Christian."

When a very famous scientist says a scientific discovery or theory contradicts the idea of God, you have to look at the theory itself and ask, "Does this actually contradict what our idea of God is?" In order to have that conversation, you have to first have the conversation about our ideas of God. I think that's where the conversation has to start.

What people hear about is when there is some sort of battle between faith and science, and therefore their assumption is that these two things don't go together. Good dialogue between faith and science doesn't make the headlines of the newspapers because it's not controversial.

## **Is there a pastoral way to approach that conversation?**

I recently had a phone conference with three deacons from Texas. They had

a pastor who was very much into science and religion and very into deepening his own understanding in faith; he actually had read my book and told them they all had to read it.

Not only did they read it, but they read the background materials as well. They would go to the *Scientific American* articles and other resources. They had a whole list of questions for me. We talked about how to go about this dialogue in a parish. You might have 12 people who come to your book club discussion group, if you're lucky. You might only have three or four, or nobody. But then what about the other 97 percent of the people in the parish?

Part of what I said to the deacons is that I think one of the first things we have to do is educate people on how we read scripture as Catholics and to educate people on how we understand God as Catholics, because I think a lot of people don't have a very deep theological background. They read scripture at face value - not much different than a fundamentalist might. Or, their idea of God may be that old man in the sky image, and even if they kind of tried to get away from that, it's still very much the image of a big, important human being, like the CEO of the universe or something.

**What are the small ways we can start to crack open this "man in the sky" image of God using science?**

Getting people open to dialoguing with science is a good way to get away from that mythological or anthropomorphic image of God. If your idea of God is a superhuman in the sky who sat down with some paper and a pencil and planned out the universe, and then literally spoke some words and had it *-poof!-* come into existence, the multiverse image of the creation of the universe is going to shake that up a bit.

You could sit down and talk to somebody about the fact that there might be 11 dimensions and we only ever experience three of them. There could be, right next to us, this whole other world that exists that we, perhaps, will never be able to encounter or experience.

We can even use the multiverse as a metaphor for talking about God. Eleven dimensions are not so strange when we think about the fact that Christians believe God is around us all the time. Yet we don't directly see God or touch God.

**It's almost as if the science itself just affirms the infinite mystery of the universe - and the infinite mystery of God - as opposed to challenging and undoing everything.**

Absolutely. For me it does. My dad read my book, and my dad taught science. My book confirms what I think my dad always felt.

I think the reason I am so drawn to the theologian Karl Rahner is that he affirms the intuitive vision of God I've always had. For people of science - scientists themselves or people just interested in science - who are also believers, when they study science it affirms what they already believe about God.

**Why is Karl Rahner such a good dialogue partner for science?**

First and foremost, he talks about the language of mystery. God is an incomprehensible mystery for Rahner. As soon as you start to try to conceptualize God, there's that recognition that your words and your concepts are always going to fall short of who God is. That has got to be recognized in all of our

theology and our conversations between faith and science, because science also deals in mystery. I think having that common language makes Rahner a good dialogue partner.

**Why is mystery common ground for science and faith?**

This was something that's been drummed in me from my theology of Rahner classes. Sometimes, we think of mystery as a mystery to be solved; there are things like crime mystery, where there's always an answer at the end when you solve it. But when it's used in theology, especially by Rahner, the word I think of is *depth*. It's inexhaustible depth. It's the infinite. It's the idea that whenever you find an answer, it leads to a new question. It's never-ending. For Rahner it's the idea of the horizon. As you move toward the horizon, you never get to it. He talks about human transcendence and restlessness: We've got these restless hearts that are always yearning for something more, looking for something more. That longing, Rahner would say, is God: infinite mystery, drawing us near. He uses the word *God* to define that one thing we can't transcend, the one thing that we can't fully comprehend. Because if we could comprehend it, we could transcend it. My theology professor would always use the image of the horizon versus an island. An island is concrete. You can circle it. You can circumnavigate it. You can get out on it, walk around. You can measure it. God is not the island. God is the horizon beyond the island. God is what allows you to experience the island.

**Do you think people are aware the Catholic Church has been historically open to science?**

We have the Vatican Observatory. How many churches can say they operate one of the premier scientific observatories in the entire world? But a lot of people aren't even aware of the relationship the Catholic Church has with science and how progressive it is. In my book, I quote a letter that St. John Paul II wrote to Jesuit Fr George Coyne,

the former director of the Vatican Observatory. The pope asked Coyne: What can we as faithful Christians learn from science? What can we learn from evolution? The pope encourages that exploration. We have the support of the institutional Church in terms of opening up that dialogue. Most Catholics are already somewhat open-minded toward science, and if they're not, there are resources available to open up that way of thinking. The greater challenge in our parishes is to move people in their theology and their understanding of scripture.

When I was at Washington Theological Union, I went to the Kennedy Center to hear a concert with a fellow student, and we ran into a couple who were tourists from Texas. I don't know how we struck up a conversation, but somehow we did. The man found out that we were seminarians. He was Baptist. He said, "Oh, I used to be a Baptist minister, but I lost my faith. Do you know how I lost my faith? I started reading the Bible. When you read the book of Genesis, do you know what was created on the fourth day?" I had recently been taking scripture classes, so I said, "The sun was created on the fourth day!" He said, "Right, and the plants were created before that, so how could you have plants before you had sun?" I said, "Well, we're Catholic, and we don't read scripture literally. The pope actually made a statement recently in which he said there is no conflict for a Catholic in terms of reading scripture and believing in the concept of evolution." He was floored.

**Do Christians have anything to teach scientists?**

Most scientists can agree that love exists, that humans have intangible things that we call freedom, that we call agency, things that cannot be explained away by science. Maybe we can understand more aspects of them through science. Most scientists, even those who are pretty strong atheists, would agree with that. That's a place to start that dialogue with someone. ■

Courtesy: [www.uscatholic.org](http://www.uscatholic.org)

*Excerpts from an interview Pope Francis gave the Belgian Catholic weekly, Tertio, on the occasion of the conclusion of the Extraordinary Jubilee of Mercy:*

**We are living at a time when national politics our country (Belgium) wants to separate religion from public life, for instance, in the educational curriculum. They say if you want to be secular religion must be reserved to private life. How can we be a missionary Church, reaching out to the society, and live the tension created by such public opinion?**

Well, I don't want to defend anyone but this is an antiquated position. This is the legacy the Enlightenment left us, isn't it? Where every religious event is a sub-culture. It's the difference between secularism and laicism. I've talked about this with the French. Vatican II speaks to us about the autonomy of things or of processes or of institutions. There is a healthy laicism, for instance, the State's laicism. In general the secular State is good. It's better than a confessional State, because confessional States end badly.

However, laicism is one thing, and secularism is another. And secularism closes the doors to transcendence: to a twofold transcendence, both transcendence towards others, especially transcendence towards God or towards what is Beyond. And openness to transcendence is part of the human essence; it's part of man. I'm not talking about religion. I'm talking about openness to transcendence. So a culture or system that doesn't respect openness to the transcendence of the human person, prunes, trims the human person, namely, doesn't respect the human person. This is more or less what I think. Then, to send any act of transcendence to the sacristy is an

asepsis, which doesn't go with human nature.

**You are concerned about inter-religious relations. In our times we coexist with terrorism, with war. Sometimes it's said that the root of the present wars lies in the difference between religions. What should be said about this?**

You are witnesses of this; you have experienced it in your homeland. But they are religious deformations, which do not make up the essence of what religion is. What is religious, rather, is love, unity, respect, dialogue, all those things. No true religion can proclaim war. But all religions have fundamentalist groups –all of them. We do as well. And it is their



***"Don't feel ashamed to be tender"***

***- Pope tells priests***

Yes, I believe the comment exists. However, no religion as such can foment war, because in that case it's proclaiming a god of destruction, a god of hatred. War can't be carried out in the name of God or in the name of a religious position. War can't be carried out by any religion. Therefore terrorism and war are not related to religion. Religious deformations are used to justify them, that's true.

fundamentalism that makes them destroy.

**Another question regarding war. We are commemorating 100 years since World War I. What would you say to the European Continent regarding the post-War motto "Never again war"?**

I have spoken three times to the European Continent: twice in

Strasbourg and once last year or this year – I can't remember – at the time of the Charlemagne Prize [06 May 2016]. I think that "Never again war" was not taken seriously, because after the first War the second came and after the second this third war which we are now living in *pieces*, in little pieces. We are at war. The world is engaged in World War III: Ukraine, the Middle East, Africa, Yemen ...

It's very serious. While mouthing slogans like "never again war" we manufacture weapons, and sell them, and sell them to our adversaries, because the same manufacturer of weapons sells to this one, to that one, who are at war with one another. It's true. There is an economic theory, which I never tried to verify, but which I have read about in several books: that in the history of humanity, when the State saw that its balance sheets weren't right, it created war and righted its balances. That is, it's one of the easiest ways of creating wealth. Of course the price is very costly: blood.

I believe that "Never again war" is something that Europe said sincerely; it said it sincerely. Schumann, De Gasperi, Adenauer ... they said it sincerely. But then ... today we lack great leaders. Europe needs leaders, leaders that go forward

**Is there a possibility that you will come to Belgium for this commemoration?**

No, it's not planned. It's not foreseen. I used to go to Belgium every year and a half when I was the Provincial, because there was an Association there of Friends of the Catholic University of Cordoba. I was the Chancellor ... So I went there to talk to them. They were engaged in their Spiritual Exercises. And I went to thank them. And I took a great liking to Belgium. For me, Belgium's most beautiful city is not yours but Bruges ... [laughs].

**I have to tell you this. My brother is a Jesuit.**

O, really? I didn't know that!

**Besides being a Jesuit he is a good person.**

I was going to ask you whether he was a Catholic ... *(laughs heartily)*

**We are completing the Year of Mercy. Can you describe how you have lived the year? Now that the year is over what do you expect?**

The Year of Mercy was not an idea that I had all of a sudden. It came from Blessed Paul VI. Paul VI had already taken some steps to rediscover God's mercy. Then St John Paul II settled this with three events: the encyclical *Dives in Misericordia*, the canonization of St Faustina, and the Feast of Divine Mercy in the Octave of Easter. He died on the eve of this Feast.

And so he already set the Church on that path. And I felt that the Lord wanted this. I don't know how the idea was formed in my heart, but one good day I said to Monsignor Fisichella, who came to see me for matters of his dicastery, "How I would like to hold a Jubilee, a Jubilee Year of Mercy." And he said to me: "And why not?" And so the Jubilee Year of Mercy began. It wasn't a human idea. It came from above. I believe the Lord inspired it. And, evidently, it did much good. On the other hand, the fact that the Jubilee was not only in Rome but in the whole world, in all the dioceses and within each diocese, it moved the people and mobilized them. They felt called to be reconciled with God, to encounter the Lord again, to feel the Father's embrace.

**German theologian Dietrich Bonhoeffer made the distinction between cheap and precious grace. What does cheap or precious grace mean to you?**

Mercy is precious and cheap. I don't know Bonhoeffer's text, I don't know how he explains it. But ... it's cheap because one doesn't have to pay anything; indulgences don't have to be bought; it's a pure gift, a pure gift, and it's precious because it is the most valuable gift. There is a book that was made on the basis of an interview I had given. It is titled *The Name of God Is Mercy*, and it's precious because it's God's name: God is mercy.

**It seems to us that you are reinforcing Vatican II in today's times. You are charting paths of renewal in the Church. The Synodal Church ... In the Synod you explained your vision of the Church of the future. Can you explain it to our readers?**

The "Synodal Church," – I'll take this word. The Church is born of communities, it's born of the grass-roots, of the community, it's born of Baptism and is organized around a Bishop who convokes her, gives her strength – the Bishop, who is a successor of the Apostles. This is the Church. However, there are many Bishops in the whole world, many organized Churches, and there is Peter. Then, either there is a pyramidal Church, where what Peter says is done, or there is a Synodal Church, where Peter is Peter, but he accompanies the Church and makes her grow, he listens to her; more than that, he learns from that, and goes harmonizing, discerning what comes from the Churches, and he gives it back. The richest experience of this was the two last Synods. All the Bishops of the world were heard there. To prepare for the Synod the dioceses worked. All that material arrived. Then it was returned. And it came back a second time to the second Synod to be completed. From there *Amoris Laetitia* issued. The richness of the different hues is curious. It's proper

to the Church. It's unity in difference. That is synodal. Not to go down from the top, but to listen to the Churches, to harmonize them, to discern. Then there is the Post-Synodal Exhortation, which is *Amoris Laetitia*, which is the result of two Synods, where the whole Church worked, and which the Pope made his own. He expresses it in a harmonious way. Everything that's there in *Amoris Laetitia* was approved in the Synod by more than two-thirds of the Fathers, which is needed. A Synodal Church means that there is this movement from above to below, from below to above. The same thing happens in the dioceses. However, there is a Latin formula that says that the Churches are always *cum Petro e sub Petro* (with Peter and under Peter). Peter is the guarantor of the Church's unity – the guarantor. So this is the meaning. And there must be progress in Synodality, which is one of the things that the Orthodox have kept, and also the Catholic Eastern Churches. It's one of their assets; I acknowledge it in the encyclical.

**It seemed to me that that passage that the second Synod made of the method to “see, judge and act” in order to “listen, understand and accompany” is very different. It's what I say constantly to people. The path the Synod shows is to “see, judge and act,” - to listen to the people's reality, to understand it well and then to accompany the people in their journey.**

At the Synod every one shared what he was thinking, without fear of being judged. And all were actively listening, without condemning. Then discussions were held as brothers in groups. There was very great freedom of expression, and that's lovely.

**One last question, Holy Father, an opinion on the media.**

The media has a great responsibility. In their hands today

is the possibility and capacity to form opinions. They can form a good or



**A revolution of tenderness is needed today in this world that is suffering from the sickness of cardio-sclerosis.**

bad opinion. The media are builders of a society. On their own, they exist to build, to exchange, to fraternize to make one think, to educate. In itself the media is positive. Of course, as we are all sinners, the media can fall - those of us who are involved in the media - can do damage. And the media has its temptations. It can be tempted to calumny, to spoil people's reputation, especially in the world of politics it can be used for defamation. Every person has the right to a good reputation. To bring to light the problems someone had a long time ago is grave, it causes harm, a person is destroyed. Nobody has the right to do that. It's a sin and

it does harm. And something in the media that can cause great harm is disinformation, namely, in face of a situation to say a part of the truth and not the other. No! That is to disinform, because one gives the television viewer half the truth. Therefore, he can't make a serious judgment on the complete truth. Disinformation is probably the greatest harm the media can do, because it orients opinion in a particular direction, taking away the other part of the truth. And then, I believe the media must be very clean, very clean and very transparent. And must not fall into the sickness of *coprophilia*: a constant urge to communicate scandals, to communicate ugly things, even if they are true. And as people have the tendency to *coprophagy*, much harm can be done. So I have talked of four temptations. However, the media are opinion builders and so they can edify, and do immense, immense good.

**To end, a word for priests. What is the most important thing for a priest?**

It's a somewhat Salesian answer. It comes from my heart. “Remember that you have a Mother who loves you. Do not cease to love your Virgin Mother.” Second: Let Jesus look at you. Third: Look for the suffering body of Jesus in your brothers. You will encounter Jesus there - that is the basis. Everything stems from there. If you are an orphaned priest, who has forgotten that he has a Mother; if you are a priest who are disengaged from the One who called you, who is Jesus, you will never be able to take the Gospel. What is the way? Tenderness. Be tender. Priests, don't be ashamed to be tender. Caress Jesus' suffering blood. A revolution of tenderness is needed today in this world that is suffering from the sickness of cardio-sclerosis.

**- Zenit**

## German Jesuit revered in Kerala

**Ernest Turned Arnos**

**Ernst Hanxleden: Linguist Par Excellence**

**Abraham Adappur, SJ**

Asian Trading Corporation, Bengaluru / info@atcbooks.com

Pages: 172; Price: Rs.199

In the nearly five centuries of Jesuit history in India one person often overlooked is a German Jesuit called Arnos Pathiri in Kerala where he is revered as a popular poet and scholar. But he is hardly known beyond its borders. *Ernest Turned Arnos* by Fr Abraham Adappur, SJ, brings alive Ernst Hansxleden, a German Jesuit missionary scholar who lived and died three centuries ago, leaving behind indelible marks in the world of literature. He is variously described as a linguist, poet, lexicographer, grammarian, and philologist. The book is the fruit of a few decades of passionate labour that took Fr Adappur to Ernest's native place in Germany, and to various archives in Europe. He has been publishing the fruits of his search in Malayalam during the past few decades; now he has compiled them in a book to introduce Arnos Pathiri to readers in English.



- P.T. Mathew, SJ

## Theological frontiers

**Exploring Frontiers**

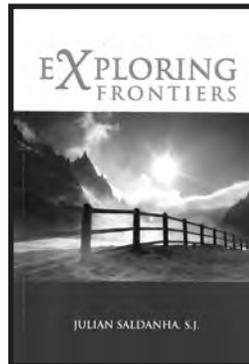
**Julian Saldanha, SJ**

Claretian Publications, Bangalore

Pages: 239; Price: Rs.150

The mission of the Church takes her into a variety of contexts and new issues, which have been thrown up by new advances in knowledge and a fast changing world. Many of the questions have changed and yesterday's answers are often inadequate to answer today's questions. Yet these questions and issues have to be faced, if the Church and her message are to be relevant to the times. In assisting the Church in this task, theologians are often led to the very frontiers of theology and the Church's mission. As a contribution in this context, this book covers a large variety of topics, united by the common effort to explore boundaries or frontiers. Julian Saldanha, SJ, the author brings a questioning mind and erudition to the task of answering debated questions. His explorations are based on extensive historical and theological research. There is a fine balance between discerning respect for tradition and today's pastoral needs. The questions and explorations remain actual. Questions will continue to emerge, but we should meet them as Fr. Julian does, by reflecting and exploring theology, history, experience and common sense."

- Michael Amaladoss, SJ



## Many names, but one God

**Experiencing God in India**

**Michael Amaladoss, SJ**

Gujarat Sahitya Prakash

P.B. 70, Anand, 388 001, Gujarat, India

Pages: 192; Price: Rs. 200

This book by the well-known theologian, Michael Amaladoss, SJ, released on his 80th birthday, eschews the scholastic system based on Aristotlean philosophy, which is not relevant to India, and takes the contextual approach that reflects on people's actual experiences and the questions they raise. "I am trying to present the God-experience of various believers of different religions, reflect on them, and explore what kind of images of God arise from this dialogue between experience and reflection," he says in his Foreword. "For me, this has been a journey of discovery and I invite you to accompany me on this journey." At the end of this 'journey' he affirms that while

religions may have different images of and names for God and suggest various ways of reaching God, God transcends all these and God is one... So God need not be a factor of division, but of communion and collaboration."

- MAJA



## A Sufi saint's spiritual path

**Guided by Maneri**

**Paul Jackson, SJ**

Gujarat Sahitya Prakash, P.B. 70, Anand 388 001, Gujarat

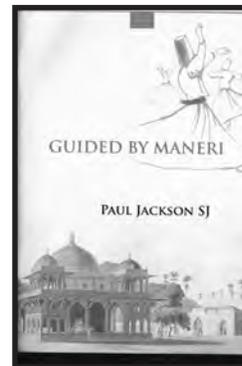
Pages: 88; Price: Rs.150

This booklet, written by a well-known Catholic scholar of South Asian Sufi Islam, Paul Jackson, SJ, presents the spiritual teachings of a 14th century Sufi saint from Bihar, Shrafuddin Maneri.

There seems to be a symbiotic relationship between this Jesuit scholar and the Sufi saint. Jackson's doctoral thesis was on Maneri. He has translated and commented on his spiritual letters. "Since 1961, Paul Jackson has shared the harsh climate and stark life conditions of Maneri's Bihar," says Christian Troll, SJ in his Foreword. "I do not know of any outline of the spiritual path of an outstanding Sufi, that could in any way match the qualities of the present text," says Troll.

How could it help today's readers? It could "offer consolation to so many aching hearts - wounded by senseless acts of violence committed in the name of religion," says Prof Edward J. Alam, who calls the book "a much-needed light in the new darkness that surrounds us."

- MAJA



# Five years of Indo-Pak Peace Mission of an Indian Jesuit

Interview with Fr Joe Kalathil, SJ



*In an exclusive interview for Jivan Fr Joe Kalathil, SJ, who launched his Indo-Pak Peace Mission in 2011, speaks to Jerry Rosario, SJ, about the progress it has made and the challenges it faces:*

**Not everyone has heard about the Indo-Pak Peace Mission that you have launched. Even those who may have may not know the details.**

I see the 'Peace Mission' as a prophetic intervention of God. It started in a very insignificant way, but the challenging Mission has unfolded in a slow, but steady progress beyond human expectations. In 1998 while giving a retreat to the SCJM Sisters who are in the Indo-Pak border village of Chogawa, an elderly lady, told me that her parents, brothers and sisters were living in a village across the border, in Pakistan, and she did not know anything about the welfare and whereabouts of her parents and siblings, if they are dead or alive. If she makes a phone call to

any of them, the security forces, the intelligence people, and so on, will be after her. Fearing the harassment, she dreads to make any contact even with her own parents and other immediate relations. It registered deep in me.

'Can't we humans correct such a man-made tragic situation?' was the question I encountered. It pained me, and I felt helpless, but at the same time, a thirst for finding a solution to it. I shared it with Fr General, Peter- Hans Kolvenbach when I met him in the year 2000. He encouraged my 'thirst' to do something to alleviate the mental suffering of the people who are the victims of the political division.

The then Bishop of Jammu-Srinagar diocese, Bishop Peter Celestine had been working on promoting peace especially in the strife-torn Jammu & Kashmir State for which the Bishop was awarded 'Gandhi Peace Medal' by the Government of Jammu & Kashmir. In 2011 Bishop Peter Celestine of happy

memory called me to Jammu and he asked me to do whatever is possible to promote peace between Pakistan and India. I declined the request giving various excuses why I could not. Bishop Peter Celestine would not budge and finally, Bishop Ignatius Mascarenhas asked me to take it up. I was totally confused as to how and where to begin it and how to go about it.

The very next day, 28 May, a news item appeared in the *Tribune* newspaper that "28 year old Gurmeet Singh Bajwa rejected offers of lucrative jobs in the corporate world abroad and preferred to become the sarpanch of the Kaloen panchayat to serve the people of his native Kang village." Gurmeet Singh, who did engineering in Information Technology and MBA from Derbyshire Business School, U.K., was offered jobs by various corporate houses, but he chose to serve his people. He wanted to go back to his village to help the people of his Kang village, which is one of the most socially, economically and educationally backward area of the RS Pura sib-division in J&K. It is located near the international border between India and Pakistan and the residents of this belt always bear the brunt of the hostility between India and Pakistan. For me it was a God-given message and immediately I contacted Sardar Gurnmeet Singh who was very happy to assure me of his full support to the 'Peace Mission'. The people in the villages along the Indo-Pak border were 'fed up' of the conflict and loss of personnel and property. They too gave me full support.

**This was on the Indian side. What about Pakistan?**

I went to three big schools in Jammu and told the students that I was going to Pakistan to promote peace and asked: "Do you want a friend from Pakistan? If you want, give a letter addressed to an 'unknown friend of Pakistan'". After repeated requests, 32 students from three schools came forward to give me a letter each. With 32 'Peace Letters' I went to Pakistan on 06 Nov 2012.

Thanks to the encouragement and help of Fr Renato, many people came forward to help. I went the second time, in 2013. When I went there the third time in 2014, people became much more interested. We were able to start groups such as 'Lawyers for Peace,' 'Women for Peace,' 'Youth for Peace,' 'Writers for Peace,' 'Civil Society for Peace,' and 'Families for Peace.' A Core Committee to supervise the functioning of these groups was formed.

After I returned to India, more Schools from not merely J&K, but also from other states like Punjab, Jharkhand, Odisha, Kerala, Tamil Nadu and Telungana have joined. Groups of 'Lawyers for Peace' were formed in Punjab, Kerala, and 'Group of Youth for Peace' was formed in Chennai and Bangalore. I hope all these will help to bring Pakistan and India closer to each other.

Bishop Joseph Karikasserry of Kottapuram and I went to Pakistan on 02 Oct 2015. We visited Taxela where St Thomas the Apostle is reported to have stayed and probably established a small Christian Community. The diocesan head quarters of Kottapuram Diocese in Kerala is situated close to the ancient Kodunagallur Port where St. Thomas is believed to have arrived in 52 A.D. and established a Christian community. Thus the visit of Bishop Karikasserry was a source of unifying two Apostolic Churches of India and Pakistan which can together become a powerful force for peace. Bishop Karikasserry has also started the 'Association of People Praying for Peace' (APPP) in Lahore.

So far only the Catholic Schools in Pakistan had agreed to exchange 'Peace letters' with the students of India. In 2015 two Muslim Schools also joined.

**In 2016 I joined you and went with you to Pakistan - to Lahore, Gojranwala, Multan and Kasur. We also met three Bishops there. I know that you have visited 6 times. But aren't there powerful forces in both countries that do not want peace?**

Yes. In India some elements have managed to instill 'fear' in the minds of the people here. This fear nurtures

'hatred' towards the people of Pakistan. The politicians take full advantage of such unwarranted 'fear and hate' complex which they have created among the people. As far as the people are concerned, they want nothing but peace and friendship and I hope that once they know the truth, they will get rid of this 'fear and hate' complex. The enthusiastic response I get from the students of different schools, is a very clear sign of it.

As for Pakistan, it is more or less the same situation. The media too play a role. The bus from Lahore to Delhi and Delhi to Lahore as well as from Amritsar to Lahore and Lahore to Amritsar are running normally except that, due to the false propaganda, there are very few people traveling in the bus. Often the buses are crossing the border without any passenger.

But what gives me hope is what has happened in the past five years. Thousands of people belonging to different strata show interest in joining the 'Peace Mission' both in India as well as in Pakistan. Compared to the hopelessness I saw 2012 today people have some hope that 'Peace is Possible.' People to people contact has helped to bring the people closer to each other

**What are some of your dreams and expectations?**

For the past 69 years after the independence and partition of our country, both the countries have been fighting with each other for nothing at all. If only both the nations use the energy and resources they waste in fighting for development, we would have achieved a lot. Why should our two countries commit a mutual 'suicide' by promoting hostility and conflict? As Christians, it is our duty to save both the nations from destroying each other, by breaking the wall (Eph. 2:14) separating one from the other. This is a prophetic call. It is my dream that one day both the countries will work together for development and progress of the entire sub-continent.

**How do you place your 'Peace Mission' in the over-all Jesuit vision,**

**especially in the present GC 36-scenario?**

As a companion of Jesus every Jesuit is called to continue the work which Jesus started. What Jesus did essentially, was to 'break the walls' (Eph. 2:14). This is exactly what the Peace Mission is doing: Breaking the barriers which separate people from one another and consequently from God. GC 35 exhorted the Jesuits to reach out to the 'peripheries' and take up what others do not want to take up. Our new Superior General, coming from 'the ends of the world' as Pope Francis put it, will hopefully lead the Society in this direction. 'Peace Mission' is doing exactly what the Society is called to do, build 'bridges' and work for reconciliation. I am sure that this Peace Mission will be in full conformity with GC36.

**What are your expectation from the Indian Church and Jesuits in India?**

It is the Lord's Mission and the future of this Mission is purely in the hands of the Lord. I expect the Indian Church to take this Mission as a special Mission and entrust it to the Society of Jesus. I expect that many more institutions of the Church in India as well as many more lay leaders will come forward to take an active part in the Peace Mission. I pray that the Church and the Society of Jesus may make 'peace building' a subject taught in all our schools and colleges.

Though the Society of Jesus has not yet recognized the Peace Mission officially, it is very encouraging to note that many Jesuits and Jesuit institutions are much interested in it. Vidya Jyoti, Delhi has agreed in principle to introduce 'Peace' as a subject to be taught. Fr George Pattery, the Provincial of South Asia, told me that the Peace Mission very well fits into the over all mission of the Society. He suggested that we could expand it to our neighbouring countries like Sri Lanka, Nepal, Tibet, Afghanistan - which is a very good idea. So let me hope that the JCSA will adopt it officially as their mission. ■

## ANTHONY D'SOUZA, SJ

(PUN) 1924 - 2016



He was born on 24 March 1924. Initially he entered Ranchi Province on 31 July 1950. Later on he worked in Hazaribag region in the years 1957- 1968. In Goa-Pune province, he served as Minister, as Supervisor of construction works and ad omnia in many of our communities.

He worked in Loyola, Margaon, Snehasadan, Pune, Vidya Bhavan, Beed and in Ahmednagar district. He was a hard worker, willing and ever ready to dirty his hands for the mission. He enjoyed community life and the company of young Jesuits. He was always eager to learn new skills, so that he could be of greater service. He had even tried his hand at candle and statue making. He was very compassionate and concerned about the workers and their families and prayed for them. He was hospitable and welcoming to guests, going out of his way to make them feel at home.

Years before Tony entered the Society, he was employed in a factory on the outskirts of Bombay. Labour trouble led to unprecedented violence. Two groups from opposing labour unions and the police formed the main protagonists in this mini warfare. One day the group of the two unions clashed in a bloody battle. Tony was struck on the head and on his right leg. He collapsed unconscious among a heap of other bodies. Recovering consciousness, he carefully opened half an eye and in his terror, he found little difficulty in stopping his breath. His tormentors turned his body, beheld the blood pouring from his head wound and concluded that he was already dead! That is the reason we still had Tony with us. His head wound healed perfectly and did not prevent him from entering the Society on 31 July 1950. However, his broken leg had given him anxious moments throughout his career. He had experienced the cross of suffering and pain even before he came to the Society. In the Society, that cross had accompanied him leading to frequent falls, fractures and hospitalization. In spite of these he had borne that cross patiently and even cheerfully due to his spiritual resources.

In spite of his physical handicap, in spite of having to carry around the metal that had to be inserted into his bones, he served the Lord well as Minister, Supervisor of construction works and 'ad omnia' in a number of Jesuit communities from Hazaribag in the north to Margaon, Goa in the South. In all his assignments he had made good use of his common sense and practical knowledge, especially the knowledge of herbal medicines.

Finally, in the last two months he was hospitalized for various illnesses. He endured his pain and suffering patiently and cheerfully. At last on 01 Dec at 02.45 pm he breathed his last and surrendered himself together with all his suffering and pain to the Lord.

He has now returned to his Master and Lord and is waiting for his Master and Lord to resurrect him. May his soul rest in peace!

- Francis D'Souza, SJ

## CHERUBIM C. SAH, SJ

(PAT) 1928 - 2016



Fr Cherbubim was born on 01 Jan 1928 in Bettiah, a town in Bihar bordering Nepal. He was the eldest son of Mr Cajetan Elias Sah and Mrs Veronica, who were devout Catholics. He passed his matriculation exam from K.R. School, Bettiah in 1948. When Fr. Vincent McGlinchy from Bettiah parish invited him to become a Jesuit, leaving his job as machine apprentice in Kanpur, he generously responded to the call of God and joined the Society in 1950.

After his novitiate at St Stanislaus, Hazaribag (1950-52) and Juniorate (1952-54) in Manresa, Ranchi St Stanislaus, Hazaribag and Fr Cherbubim studied philosophy (1954-56) at De Nobili College, Poona. He did his regency at St. Xavier's, Patna from 1956-60. He was at St. Mary's, Kurseong for four years of theology (1956-60) and he was ordained a priest in Bettiah on 25 March 1963. After his tertianship at St. Stanislaus, Hazaribag, Fr. Cherbubim took his final vows on 02 Feb 1966. Starting his priestly ministry as a co-pastor in Sasaram (1965-66), he was appointed to his alma mater, K.R. School as the hostel superintendent (1966-68).

He went on to serve as a caring pastor and fantastic farm manager in Mokama (1968-69), Marpa, (1969-75) Shahpur, (1975-78) Ramnagar, (1979-80) Chakni (1980-85), Siwan (1985-86), Bettiah (1986-87), Rampur (1987-92), Chapra (1992-93), Chanpatia (1993-94), Narkatiaganj (1994-96/97-98), Chuhari (1996-97) Darbanga (1998-2004) before finally moving to X.T.T.I in 2004 initially assisting in farm and spiritual ministries and eventually retiring to a simple life in the infirmary till his death in 2016.

Out of his 40 years of active priestly ministry, he served mostly in the undivided Muzaffarpur diocese. As a caring pastor he was so much for the people that he had the smell of the sheep and endeared himself to his flock. A gifted farmer, he turned everything green and profitable. Fr Cherbubim Sah, affectionately called 'Mama', was a simple, humble, unassuming, loving, lovable and, most of all, an uncomplaining and cheerful person. He was deeply human and loved and cherished human company and endeared himself to all age groups. He was a just man who spoke straight from his heart. He was always youthful and positive – 'hum jawan ba' was his refrain. His knowledge stretched from farm matters to literature and history. He enthralled people with his rustic humour that flowed from a wealth of Bhojpuri folklore, idioms and proverbs.

He was deeply spiritual, devoted to his daily Mass, rosary and divine office. He was a loyal Jesuit ever willing to go wherever he was assigned. Hospitalised with breathing problems on 08 Nov his condition worsened on 09 evening and at about 2.30 am on 10 Nov he breathed his last.

Dear Mamaji, we will miss you very much, but we firmly believe that you will be blessing us and interceding for us from heaven. May God welcome you to eternal life and perpetual joy!

- Selvin Xavier, SJ

## MATHEW JAYANTH, SJ

(CCU) 1954 - 2016



"I have fought the good fight, I have finished the race, and I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give to me on that day". (2nd Timothy 4:7&8). The words of St. Paul has fulfilled in the case of Fr. Mathew Jayanth. Mathew I knew was an amazing personality, a rare phenomenon. To know Mathew was

difficult, because outwardly he was rough and tough, a private person; yet inwardly he was soft. He was like a coconut fruit; the soft kernel covered by hard skin. Except God, he was not afraid of anyone.

When I heard the news that Mathew Jayanth passed off, on the way to Burdwan for the Eucharistic celebration at St. Xavier's School, on the feast of St. Francis Xavier, a sudden flash, a lightning happened in my mind. I was reminded of a sharing Mathew did, almost forty years ago, when he was doing his novitiate at Dhyana Ashram. I was one year junior to him at novitiate. In one of the sharings, about his vocation, he said, "I want to be like St. Francis Xavier, a learned Jesuit Missionary, and to die in an unknown land". In fact he became a learned Missionary and died in an unknown land. He reached his Mission "Gurap" in the month of October and died in the month of December, on the feast of St. Francis Xavier, on the way to say Holy Mass.

As I said he was a rare phenomenon, because he wanted to be first and best in everything. He had a firm will power and determination to achieve what he wanted. He worked for it and achieved it, whether in academic field, games, dress or in food. He was excellent in his academic performance, a good basketball player and a good cook. He was a gold medalist from Yadavpur University in his graduation in comparative literature and finished his Ph.D. in record time. During his studies he used to spend fourteen to fifteen hours a day to achieve this excellence.

After his teaching profession, he opted for missionary work. For three years, he was a curate at St. Joseph's Church, Raghobpur. My last meeting with Jayanth was in the month of September at Morning Star College, Barrackpore, when he came to teach anthropology to theologians. One day, as senior citizens, we were talking about our life, our destiny and works of Kolkota Province; I noticed that Jayanth was very positive about everything. There is no negativism in anything. I felt that I am meeting a completely transformed Jayanth, a person who is completely contented and happy, a true devotee, a true disciple of Jesus. I told him in a lighter note "I envy you; you have reached your destination". I never thought that destiny was so near. In this context, I am reminded of a few slokas from Bhagawad Gita (12:13&14) in which it describes about a true devotee, "Friendly and compassionate to all and without any touch of hatred, devoid of possessiveness and arrogance, ever content and contemplative, alike in happiness and misery, self-controlled and with firm conviction, dedicated to Me, with all his heart and his soul, dear to Me is a man who thus devoted".

I pray that his soul may rest in peace, be with his master.

- T.J. Thomas, SJ

## PAUL FRANS TERRENS, SJ

(RNC) 1924 - 2016



Fr Paul Frans Terrens was born on 11 Jan 1924 in a devout Catholic family in Antwerp, Belgium. When he studied at St Xavier's School, Antwerp in 1936-1942, he developed a great desire to become a missionary in India. So he entered the Society on 7 Sep 1942 to do his novitiate in Drongen in 1942-1944. After his philosophy he came to Ranchi and joined the language school to study Indian languages.

After his regency and theology, he was ordained on 21 Nov 1955. Paul started his priestly ministry as an assistant parish priest in Rengarih in 1957-1959. During this time he started the Apostolic School for Brothers and served as its Director. The school that he founded developed later into Rengarih High School. Later on, he was assigned to establish an Apostolic School in Kunkuri of which he was the Director from 1960 to 1967. In 1967 he was transferred to Samtoli, again to establish another Apostolic School where he served as Director from 1969 to 1981. He devoted his life to training young men for priesthood. From 1985 to 1997, he served as Superior of ATC and Ashirvad, Namkum, Ranchi. In 1997-2012, he served as chaplain at the Holy Family Hospital, Mandar. Terrens had mastered Sadri, the lingua franca of Chotanagpur.

He was very keen on providing care to the sick and meeting their spiritual needs. A cheerful man, he was a man of prayer and faith, mortification and discipline. His life was centered on Eucharist, which gave him a burning zeal for mission. He travelled by bicycle to many parishes. He instructed his students about how mission stations came into being. To arouse the interest for mission, he assigned a group of students to study about a particular mission station and to present to the students. The students quietly developed a taste for mission work. From Samtoli he used to take every fresh batch of students to Baghlata cave for spelunking. Terrens was a born spelunker, a hobby that he enjoyed during two of his four home visits to Belgium too. He centered his training on prayer, Bible and Eucharist and works of mercy.

He formed them intellectually by developing their reading habits in Hindi and English. He himself was a voracious reader. He knew his students by name. He was well acquainted with their family, village, social and economic background. He used to visit every student at home. He was interested in their whereabouts and works. He made it a point to be present at the ordination of his students till his death. He had a special love for the poor, the sick and widows. He used to visit patients in hospitals regularly. He cared for the sick and the disabled. He assisted orphan children in their studies, financially whenever needed.

He himself was a mortified man. He received a pair of suits at his home visit but that was missing during his next visit. Quite likely, Terrens gave them to someone else. He was a very pleasant person to live with. He was approachable, kind, loveable, merciful, simple, humble, forgiving and generous. The centre of his life was God and his people.

Terrens, for all the marvellous things you did for God's people, may you enjoy eternal life!

- Emmanuel Barla, SJ

## To promote dialogue

Time and again it is insisted that young Jesuits should have exposure to interreligious and intercultural milieu in order to breathe in a spirit that broadens them up and a spirit that becomes universal. As the Secretary for Interreligious Dialogue in the Assistency of South Asia, it has been my ambition and objective to reach out to the young ones to motivate them in the ministry primarily of dialogue and reconciliation. Positively, it is to build bridges in humanities that are divided and fighting, and to live with care in the surrounding of all forms of life including nature. It is my second term as JCSA Secretary for dialogue (2000-2007, 2013- ). I did this exercise of visiting with the Juniors, philosophers, and theologians in 2013. And recently I travelled to Pune and Mumbai then to Patna, Bodhi Gaya, Sitagarha, and Ranchi, and Kolkata to address the young Jesuits on the status of the Ministry of Interreligious Dialogue, its shades and shores.

In all these places, I presented the religio-political situation of contemporary India to discern newer paths and directions the ministry of dialogue should take shape, and the qualities and the competence a Jesuit needs to have. I encouraged the young Jesuits to think and to relate with others beyond the boundaries of caste and religion, harnessing good will and genuine interest in them. The Juniors filled a survey form regarding their knowledge and interest in the Ministry of interreligious Dialogue.

These travels gave me the opportunity to meet with several senior Jesuits, dialoguing with the poor, with Buddhism, and in Formation and Education. I had a short interview with Fr. Philip Manthara in Patna St. Xavier's High School on the human rights situation in the Northern part of India and how it is linked to the ministry of dialogue. "Promoting the values of Justice, Equality, and Fellowship enshrined in the Preamble of the Indian Constitutions should be the core mission of all, including Jesuits," Fr. Philip emphasized. On the whole, the visits were enriching to me as I met many Jesuits, particularly the young ones, and also hopefully an occasion for the young ones to learn and to show interest in this needed apostolate.

- Vincent Sekhar, SJ  
Chennai - 600 034

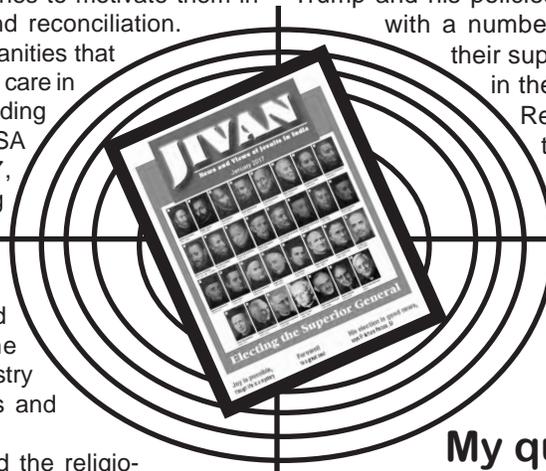
### P.G. DIPLOMA in IGNATIAN SPIRITUALITY

This new programme started at JDV, Pontifical Institute of Philosophy and Religion, Pune, is a one-year rigorous programme in Ignatian Spirituality. Students who complete this P.G. Diploma may obtain an M.Th in Spirituality by doing one more year of studies in General Spirituality. Contact: Fr. Jossie D'Mello SJ/ JDV, Pontifical Institute of Philosophy and Religion/ Ramwadi, Nagar Road/ Pune - 411 014. Email: jdvdiagn@gmail.com; jossiedm@jesuits.net / Phone: +91 08625018646, 020- 41036 144 / 111.

## One issue people

From Bill Bourke's letter in the Jan '17 issue of *Jivan*, I can't make out if he is just pointing out that you, like many others, don't understand the reasons why so many Americans have supported Trump in spite of all that makes him obnoxious for others or if he himself supports Trump and his policies. Here in Cambodia I had to argue with a number of Filipino lay-missionaries about their support for what their President is doing in the Philippines. I also heard that many Religious, even Jesuits, and clergy in the Philippines support Duterte. There they are against drugs and in the USA it is to bring back jobs. That done the rest - even so many extra-judicial killings - can be swept under the carpet.

- Noel Oliver, SJ  
Cambodia



## My questions

In your editorial in the Jan '17 issue of *Jivan*, you say that a concrete way of responding to this wounded world would be to continue the legacy of the Year of Mercy. During, and in the aftermath of the Year of Mercy, in many places, the Catholic Church seems to be taking the lead in encouraging people to donate their body organs to give life to others, and even to donate their entire body, after death, for medical research. Many seem to support the idea.

How ever, this raises in me several disturbing questions about some of our basic beliefs. It is true that the various organs of the body have been given to us for our use and may, therefore, belong to us. We could thus assume, that it is a service to God to donate them, if we are sure that they will be used to give life to others. However, our faith teaches us that our body, as a whole, does not belong to us, but to God alone, and that therefore, we have no right to donate our entire body after death, even for medical research.

Besides, if we claim the right to donate our bodies, the purely mechanistic view of the human body, held by rationalists and atheists, is bound to spread. As a result, the human body will soon come to be regarded as a mere machine, which can be bought and sold, its parts removed, and then disposed of as we please. This will be the incentive to propose 'euthanasia' in cases of terminal ill persons, since the whole body would then be more quickly available for research. Such an attitude contradicts the Biblical view, expressed by St. Paul in the words, "Do you not know that your body is the temple of the Holy Spirit within you, which you have from God? ... (1 Cor 6,19-20). Even vivisection of animals for research is being discouraged in many countries, so as to minimize cruelty to these poor creatures. Mahatma Gandhi always vehemently opposed vivisection of animals for scientific research. So can we easily promote organ donation?

- Joseph M. Dias, SJ  
Andheri (E), Mumbai- 400 093

# Lessons for Life

## I've learned from JRS

BY CEDRIC PRAKASH, SJ

It is one year now, since I began working with the Jesuit Refugee Service (MENA) here in Beirut, Lebanon. There is much that I have already learned. Let me list them like a primer.

**Adaptability:** Life is very different here: cultures, customs, language, food, attitudes, sensitivities; one has to shed the 'old skins' and enter a completely new world. Jesuits have always been known for their diversity; but adapting to a community of men from a dozen different nationalities, ages from 25 to 90 years, a variety of qualifications and expertise – is indeed a great learning experience!

**Blessedness:** I now have a deeper understanding of the Beatitudes. The "blessedness" which Jesus speaks about in his Sermon on the Mount- about the poor in spirit, those who mourn, those who hunger and thirst for justice. As I listen to the cries of the people, I learn the sum and substance of 'blessedness.'

**Collaboration:** The need and importance of collaboration has been re-emphasized by GC 36. The more I immerse myself in responding to the cries of the refugees, the more I realize that I am able to do so more effectively only when I work in collaboration with fellow Jesuits, men and women espoused to the same cause, other NGOs, The UN, Governments. Networking, regular communications, mutuality and transparency are integral dimensions in collaboration.

**Discernment:** For a Jesuit, discernment is a prerequisite for knowing God's will in one's life. It is not an easy process. Coming to the Middle East, I have learnt that I need to spend more time in deep reflection and prayer, to assimilate my daily experiences and encounters and in an honest way to see where God is leading me!

**Education:** Refugee/Displaced children are denied their childhood. Education- one that is holistic, which

Fr Cedric Prakash, SJ (GUJ) is a human rights activist. He is currently based in Beirut, Lebanon and engaged with the Jesuit Refugee Service (JRS) in the Middle East on advocacy and communications.



gives them a sense of belonging- is a sure way to help these children. Education has always been the forte of Jesuits. Through Advocacy and Communications, I have been learning that even people who have many degrees – need to be educated – about the rights of refugees and about their plight.

**Freedom:** Is something everyone cherishes! When simple, ordinary people – have to leave everything behind and flee overnight and oftentimes, with nowhere to go; when one listens to children, who have to spend long hours toiling to eke out a living or a woman who is enslaved – one learns, in a painful way, that freedom is priceless.

**Generosity:** Refugees easily make sacrifices for one another. Young women and men, from comfortable homes,

happily volunteer to give their time to be with refugee children. Those who have, generously give from their abundance and very often in anonymous ways. I have learned much about generosity.

**Hope:** Wars normally make people despair; victims often do not see any end in sight. However, organizations like the JRS are able to provide hope to many of them. Through serving, accompanying and advocating for the refugees I

learn that I can be a sign of hope for them; that I can do something to give them hope for a better life.

**Inclusiveness:** Is an important lesson, which I learn all the time; I learn that I constantly have to check my attitudes, my behavioural patterns, my words and even my jokes! 'Exclusion', 'divisiveness', 'building walls' seem to have become not only the new jargon but also something that is gaining greater acceptance everywhere. My learning is that, I must do otherwise.

**Justice:** The cry and the quest for a more just and humane society is paramount. The victims of this present crisis have injustice upon injustice heaped on them. The promotion of justice is an essential first step to healing, to reconciliation. As Martin Luther King reminds us,, "injustice anywhere is a threat to justice everywhere."

Many lessons learned... and I am still learning! ■



# GREEN COVER

## Leading our youth to eco awareness & commitment

*“I am convinced that change is impossible without motivation and a process of education. Ecological education can take place in a variety of settings: at school, in families, in the media, in catechesis and elsewhere. Good education plants seeds when we are young, and these continue to bear fruit throughout life. All Christian communities have an important role to play in ecological education,” says Pope Francis in Laudato Si (15, 213,214).*

Loyola Hall Parish, Ahmedabad, organized a 3-day Catechetical-cum-Leadership Training Program with 120 youth from standards 5-9, from various parishes in Ahmedabad. The theme of the Camp was *Laudato Si*. The camp activities were planned and implemented by a core group of parents along with Gujarat Jesuit Ecological Mission [GJEM] team.

What is so special about *Laudato Si*? First, it is the first social encyclical to address care for environment and environmental justice in a direct, specific way. Second, it is addressed to all on the planet, not just the Catholic Church. Third, it contains many elements of Catholic teaching, but is not focused on Church doctrine only.

“What kind of world do we want to leave our children?” Our responsibility as good stewards of creation is to care for our world, and not “steal” resources from future generations.

Pope Francis’ encyclical emphasizes the connection between environmental degradation and poverty, between the love for creation and poverty reduction, and the interconnection between human dignity, human development and human ecology. He calls us to an ecological conversion.

Love and care for creation are essential dimensions of our faith. *Laudato Si* helps Catholics address, reflect and respond to the environmental challenges our world is facing today.

The participants did lively activities that opened up vistas of eco-awareness and action possibilities. Through a lively activity, they learnt the interconnectivity (the web of life) of the whole Universe. A session on global warming opened their eyes to that sad reality. A nature walk gave them a taste of our relationship to plants, trees and other creatures. By planting trees, they contributed to bio-diversity. They learnt about the rampant use of pesticides and its consequences on all our lives. Eucharist in God’s own Cathedral, in the open, was a joyful experience in which they actively participated.

GJEM began its ecological initiatives in Gujarat Jesuit Province much before *Laudato Si*, but takes inspiration from it and is much strengthened by it.

- Lancy D’cruz, SJ



# MOMENTS



*"Everything starts with a sunrise,  
but it's what we do before it sets that matters."*

**- K. McGraw**