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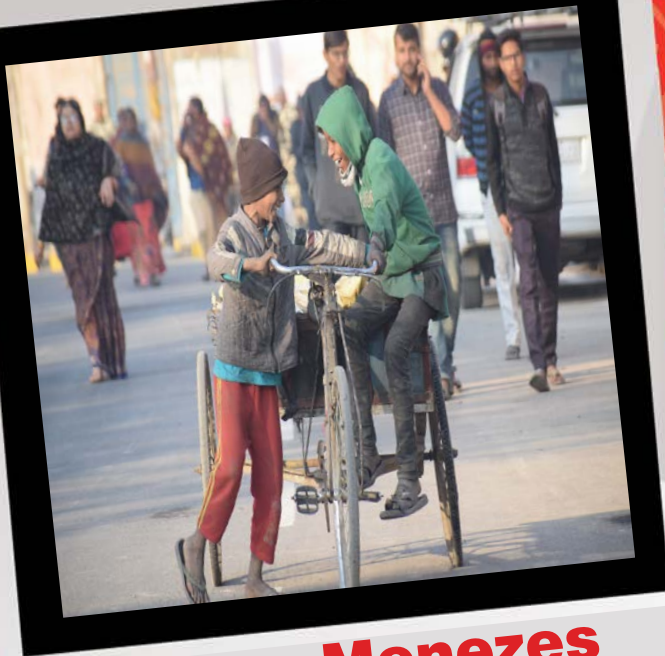
YOUTH SYNERGY



**Photo
Gallery**



Royston Pinto
Second Prize



Larren Menezes
First Prize



Prize winning Photographs in DNCTIMES Photography Contest on
“Pune Street Life”.



YOUTH SYNERGY

“Washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral.” says the famous educationist Paulo Friere. When the Indian Parliament passed the discriminatory amendment act CAA 2019, the youth of the nation couldn't stay put. The anti-CAA-NRC protests should not be seen as isolated events rather as an expression of the change in the attitudes and convictions of our younger generation.

Nations across the globe, by and large, were able to prevent another world war from happening again. The relative peace in the world has accelerated economic growth and improved our standard of living. Although nationalism seems to be paramount in this period, the phenomena of globalization could somehow overcome the barriers set up by narrow nationalism and transform the world into a 'Global Village'. The technological advancements also had an important role to play in this process. As PM Narendra Modi has pointed out, “Today, the youth of India have a wide range of opportunities, something we never had. I hope India's youngsters harness these opportunities coming their way.” Yet the youth seem to be immensely discontented, and in some cases disoriented. In my opinion, this is because they don't see the change they desire to see in this world. Their concerns about climate change, the rich-poor disparity, divisive politics and failing economy fall on deaf ears. They are forced to address non-issues like Islamophobia, the miracle healing power of cow dung/urine, delusions of grandiosity and prosperity.

The student protests have become global phenomena. When Greta Thunberg tweets millions follow her. Thousands of people gather to greet Kanhaiya Kumar and to protect Chandrasekhar Azad Ravan. Even when people disagree with the specificities of their approach, their arguments, values and their goals, and more importantly these young leaders represent the zeitgeist (the spirit of our present times).

They are demanding a paradigm shift in our plans and priorities. Unlike the violent revolutions of the past, the new revolution that is brought about by the youth all over the world is democratic and dialogical. An iconic imagery that captures the spirit of the youth movement is perhaps, Ms. Shreya Priyam Roy offering a red rose to the security personnel at Jantar Mantar on December 19, 2019.

Dissenting voices are catalysts of a mature democratic process, especially when it comes from the statesmen and women of tomorrow. Actually, the Gandhian approach of anti-CAA-NRC protests, with their vibrant creativity and joyful odes to the Constitution, would be a moment of pride for any mature democracy. It shows that our future is in the safe hands of a responsible generation.

Institutions often resist change. The delayed and ambiguous response of the Catholic church to CAA is a clear example. The Indian Jesuits response too was inadequate despite that 'accompanying the youth' has become a Universal Apostolic Preference. Why is this mediocrity and slow response both from the system and from the young members in it? The answer seems to be when the system is battling with structural inefficiency and the fear of repercussions, the young members of the Society might lack social consciousness and adequate autonomy in thinking resulting in disorientation and passivity. Nobel-winning JNU alumnus Abhijit Banerjee credits the “extremely unregulated freedom” on US campuses for spurring success. Freedom instils responsibility, direction and trust in the young minds.

As the veteran youth specialist Fr. Cyril Desbrulais says, “Young people are desperate to talk to somebody, if chance is given to them the response can be gratifying”.

Rosan SJ



Interview

Excerpts from a chat over a coffee with



Fr
Cyril
Desbrulais
SJ

Interview with Fr. Cyril



A. The Call

I was born in Howrah, a suburb of Calcutta, on the 21st of December 1940, the eldest child of Cyril and Maisie Desbrulais. Two sisters followed me, Maisie, who is two years younger to me, and little Marina, who was carried off by TB, at 18 months! Mum and Dad were targeted by the same malady and succumbed to in 1949.

We were brought up by an Uncle, Maurice, my Mum's brother, who was a very good man. I was in the Jesuit-run St. Xavier's High School, Calcutta and my sister in Loreto Convent, Entally. We both ended our schooling in nearby Asansol, I was with the Christian Brothers at St. Vincents School and Maisie with Loreto.

After completing from St. Xavier's my B. Com. I plunged myself into the Anglo-Indian tradition of girl-friends, dances and movies while working for Remington Rand. As soon as I detected the first signs to priesthood, I had resisted it, but it would not go away. Eventually, I joined the Jesuits. I knew about them vaguely from my school days and another of my Mums brothers was a Jesuit.

I spent my Novitiate in Mt. St. Joseph's, Bangalore from 1962 – 1964 and my Jouniorate was in Vinayalaya, Bombay, in 1964 – 1965. After that, there followed three years of Philosophy at De Nobili College, Pune, and two years of my MA (English) at Pune University. After about eight years of Jesuit life, I returned to Calcutta for my regency at St. Xavier's. I had already been approached as a future teacher

of Philosophy and next year I was at DNC again for my Theological studies. During this time, I found a youth group, the SSU (Searching and Service in Unity), which is still going strong. I was ordained at St. Thomas Church, Calcutta, and was sent for my Doctorate to Sorbonne, Paris.

Back to Pune, I loved teaching Philosophy, was the Dean of Philosophy for separate terms and was the Superior of the Philosophers for an equal length of time before I opted for Pune Province, where I had spent so much of my Jesuit life.

B. Call within The Call

I did not want to spend my whole life locked up as a Jesuit among priests and seminarians exclusively. I had joined the Jesuits to serve the people, and so I asked if I could work among the youth in my off-hours from teaching Philosophy, already while I was studying Theology. I was given the liberty to do so.

I began in 1972 and the SSU is still continuing. As a professor, I was very dedicated too and accepted all the courses that were given to me. I volunteered to teach optional courses and reading ravenously, while devoting myself to radical youth work. Mornings, afternoons and early evenings I used to devote myself to the service of seminarians and philosophical studies and teaching; and in the late evenings.

I would devote myself to the service of the youth. I enjoyed my teaching philosophy and formation of young priests and sisters equally well.

C. Mission at Jnana Deepa Vidyapeeth

In Philosophy, I had read Gutierrez's Theology of Liberation, where he said that this was a new kind of hermeneutics – an interpretation from the point of view of those at the underside of the boot, the oppressed! I went on to read Ernesto Cardenal SJ and his Gospel According to Solentiname, in which he showed that people illiterate and having poor level of education, could say things that would make theologians of repute and years of learning sit up and take notice.

I then wanted to develop a theology of Liberation for India. But I found difficulty here. The Theology of Liberation was suitable for Latin America, where the majority were Christians. But of what use was it for India, where a small group of people were convinced Christians? What of the non – Christian majority? The real face of India was the oppressed masses! How do we facilitate the concerted action of the oppressed?

Then I hit upon the idea of a PHILOSOPHY of Liberation, taking as the starting point the human person - potential and tendencies. Knowing well that people from different cultures have different understandings of the human person.

what a truly liberated person would be. This was the start for our philosophy of liberation, which would not hesitate to pass tentative judgments on certain religious doctrines – even that of Christianity and Catholicism.

Briefly, I tested my philosophical theories (particularly my courses in Philosophy of Religion and Ethics) on the youth I met. I was convinced that the educated youngsters would be the best judges of the meaningfulness of these positions, which I had to modify to make them more intelligible. Thanks to the non-Christians, I was spared of sometimes the narrow and misguided views of some priests. Of course, I checked these assertions with their religious



leaders and my own colleagues from the Department of Indian Philosophy. I also used to invite youngsters, from time to time, to my class to evaluate my students' answers and say what was dissatisfying to them.

D. Ministering the Society and Youth

Life is too fast! Today the young people have more facilities like computers, mobiles and other gadgets. To teach them to use time, energy and money wisely is a great challenge at present. The youngsters also have no time to play games because of tuitions and other things. Their situation is problematic. I have to find ways and means to reach out to them, may be go out or sit down with them. Nowadays, it is not easy as it used to be before. Also the sadhus or the mullahs do not talk to non-Christian youth. Once you befriend them they show interest because they have more problems and a lot to confide on you. Young people are desperate to talk to somebody, if chance is given to them response can be gratifying and Jesuits have an immense role to play here.

This is what I have been experiencing in the SSU for the last 45 – 46 years. These young people come from various backgrounds, different religions and cultures but an interfaith atmosphere seem to lead them to service.

(to be continued)

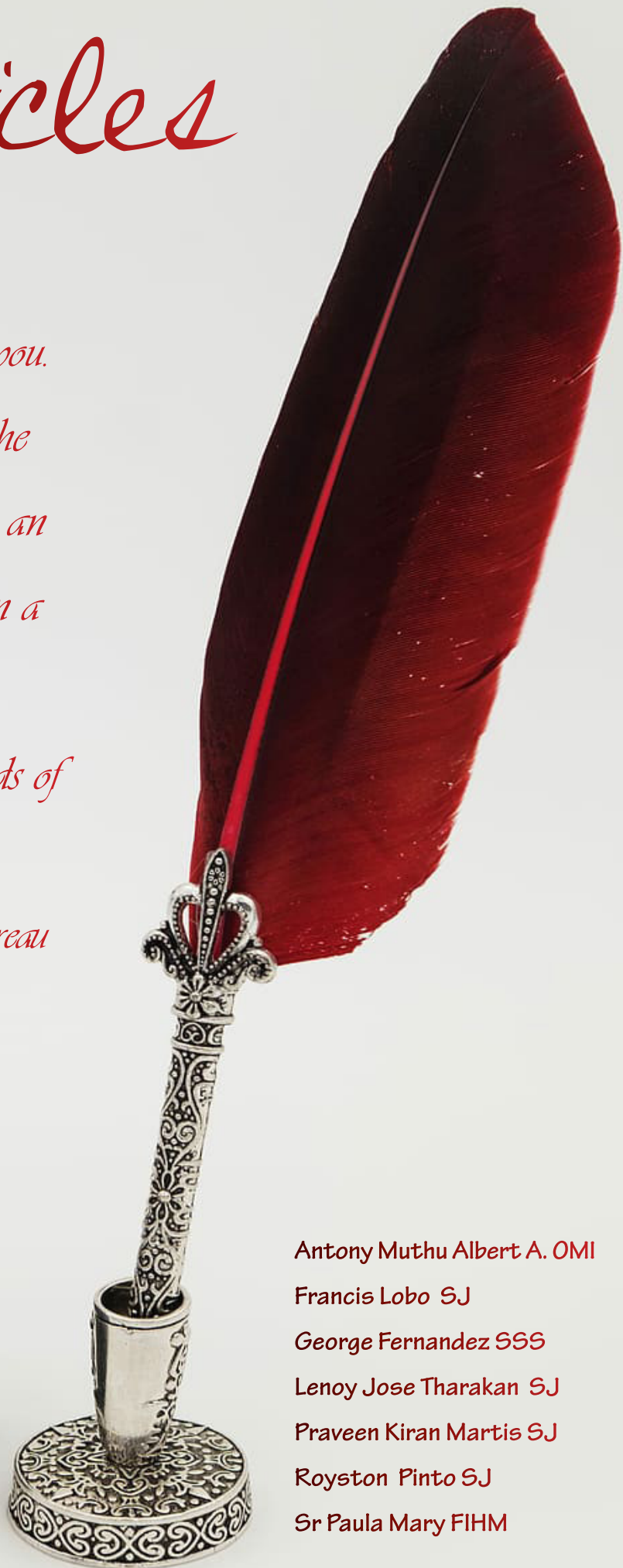
Articles

"Write while the heat is in you.

*The writer who postpones the
recording of his thoughts uses an
iron which has cooled to burn a
hole with.*

*He cannot inflame the minds of
his audience."*

- Henry David Thoreau



Antony Muthu Albert A. OMI

Francis Lobo SJ

George Fernandez SSS

Lenoy Jose Tharakan SJ

Praveen Kiran Martis SJ

Royston Pinto SJ

Sr Paula Mary FIHM

Role of Youth in Nation Building



Antony Muthu Albert A. OMI



The youth are very energetic and enthusiastic. It is a known fact that the youth of any country is a great wealth. The youth are the backbone of our nation and future of the country. The youth always have lots of dreams and hopes for the nation. We need to use the energy and spirit of the youth fully for the growth of the nation. They are the building blocks of the country and the future of the society. The right use of the intellect and the efforts of the youth will take a country on the way of development. They have the ability to learn and adapt to any circumstances and situations. Our youth can bring social reform and renewal in the society. We cannot do anything that is progressive without the youth of our country.

Youth power is a massive power in the world. The youth power has always won against the injustices and problems of the society. In Tamil Nadu recently we witnessed the massive gathering of the youth at the 'Jallikattu protest' to save the cultural identity of Tamil people at the marina beach, Chennai; and these days we are also witnessing the protests against Anti-CAA and NRC throughout India. These instances show us the interest and thirst of our youth in building our nation and its democratic values. Often today's youth are stereotyped

as "Neck bend and mobile swiping generation" but we need to understand the changing times in which they are living to understand the youth of today in a better manner.

Today's youth have a great responsibility on their shoulders in safeguarding our national ethos, because our Constitution is at risk in the hands of powers that be. We see

"All the power is within you.

You can do anything and everything"

- Swami Vivekananda

three "C's" are running riot in our country. They are: Corruption, Caste and the Corporates. And now one more "C" is added to our detriment that is the Citizenship Act. The well-known identity of India i.e. "unity in diversity", is under threat today because of the 'one nation, one language and one religion' ideology that is proclaimed by our ruling dispensation. It is the responsibility of youth to protect and promote the constitutional values of India. It is possible only through the active participation of the youth in nation building.

How can the youth bring this into reality in a nation which

is progressive, democratic, economically sound and at the same time upholds 'equality, liberty, fraternity' for all its citizens? This is possible only through education. There is an urgent need for greater awareness among the youth of their power and the role they have to play in nation building. The government and other NGOs also need to organise youth empowerment programmes to animate and build leadership among the youth at different levels. The government must also address the problem of unemployment. Equal opportunities are provided for all irrespective of caste, creed, gender, race, religion and more. The real talents of our youth are not recognized because of favoritism in different fields, like sports, Government jobs... etc. This must be done away with immediately. We must make sure that every youth has the chance to prove themselves worthy and second to none. Our nation's future is in the hands of the youth; our youth are very creative in their thinking and logical in their doing and proactive in their dealings. We must do everything possible to harness this great power of our youth!

Antony Muthu is a 3rd year theology student at JDV, Pune. He belongs to the Missionary Oblates of Mary Immaculate.

What have We given, What have They received?



Francis Lobo SJ

Who would have imagined that this question would arise in the most developed technological and sophisticated world of ours concerning the present condition of youth throughout the world today? The question deals with the past generations who have passed on the heritage of this earth to the coming generations and the present generations who experience the life on earth. There are a lot of issues which must concern each one of us as the care takers of the upcoming generations, but we will deal with a few major ones. The innovations and discoveries which were assumed to be a blessing have turned out to be the monsters and a threat to the whole of humanity. They are all around us, alluring each one with their smartness, beauty and virtual competencies.

The young parents of 21st century have experienced the transition of the millennia. Probably they are the last ones to live a natural life and the first ones to compete and survive in the technology-based way of living. They were the children who walked miles to get educated, cared for each penny, longed for gifts and laughed till their stomachs pained. Yet they were the ones who enjoyed life in the most natural way before getting trapped into the techno web and social media. There was then enough time to play outside the house, enough fresh air to breathe, organic food to keep healthy, and joint families to care for one another every hour of the day.

As the families became smaller, individualism, consumerism, commercialism, use of internet went on increasing at higher and higher rates. The techno friendly children have become experts to buy online, play online, learn online and even live online! Parents, who stand hours and hours in queue to get their children to the best schools, hardly spend any time with them as they grow up. As a result, they get closer to gadgets and social media which are available twenty-four seven to them. Social identity, selfie culture, status updates and display pictures control their state of mind. Parents have no time to spend with their children, friends are excessively busy

mares. The addictions and drugs bring little comfort leaving them again lonely, isolated and hollow. When you are living in the virtual reality, it's so easy to quit the game or to retract the lives at will, but it is not possible in the the real world, it gives us only one chance. But now it has become a habit to quit the game instantly without discernment; without consulting the parents or other wise people.

It's not yet too late... a simple accompaniment makes a lot of difference. Right now the Society of Jesus has given top preference to this noble act of accompanying and nurturing these precious young souls by just being with them and being companions in their lives journey. We must listen to them because they have lot to share. Be there, they have lot to ask. Assure them it's okay to be real. Tell them that one must jump into the water to learn to swim and one must

overcome the fears of the edge to learn to fly!

“Everyone is born as an original, but many people end up dying as photocopies”. Don't let that happen to you!

- Christus Vivit

Francis Lobo is a Jesuit belonging to Pune Jesuit Province. He is a 2nd year theologian at JDV, Pune.



on their gadgets, school teachers are intensively strict and demanding for higher grades, the society is quick in judging and giving 'fit' certificates. Ultimately the real world seems uncertain, insecure, demanding, worthless, pressurizing and broken, in contrast to the virtual reality. The realization comes as a shock when these two realities do not match at all. One is fake and the other, real. They are unprepared to swim, to jump, to dive, to get hurt and to get healed. The real world is not instant, it requires patience. The creeping tensions and depressions have become night

Youth Network

George Fernandez SSS



We have never failed to comprehend the vast complex network in the cosmos, since our brain itself is a tiny galaxy or miniature universe. The amount of communications and transactions being interchanged among the biological systems of ours predispose us towards an impressive network in the human body. Thus, network is the infrastructure of human organism, which builds up our psycho-physical wellbeing and keeps us alive. Computer network, social network, business network, professional network, and the youth network are the copycat of our biological network which exchanges information and communicates with other people, groups and institutions in order to develop a mutually profitable relationship. Having briefed you about different networks, I now move into the heart of the theme 'Youth Network'.

The world is filled with young minds with numerous potentials and talents, yet the unemployment ratio is very high among the youth. The famous saying that 'youth are not useless but used-less', presumes that it functions as a motivating factor for the youth to have self respect, but it is absolutely incorrect. I don't find much difference between useless and used-less because things that are not used gradually turn out to be useless.

My dad was growing a mango tree at home. Without fail, he watered it, manured it, pruned it with care, and fenced it in order to protect it from being eaten by domestic animals. The mango tree flourished and started yielding lots of 'new and fresh' mangoes. All of a sudden, we shifted our home to the next village where my dad, being a farmer, again started growing another mango tree with the same sort of dedication. The sad part of the story was, none of us had the privilege to taste those mangoes. The raw mangoes became ripe, overripe, then rotten, and finally they decomposed. This story is an analogy of the condition of youth of our country. Like those abandoned mangoes that were neither consumed by the owner nor exported, but just left to be eaten by bats, squirrels, birds, and animals, most of the youth are left to rot by the invasion of alcohol, drugs, cinema, mobile phones, video games, gambling, etc. Our Indian education system and our parents can be blamed equally along with the other evil forces for this pathetic situation of our youth.

Youth committing suicide is another worrisome issue apart from the involvement in various criminal activities. One of the best mechanisms to scale down the problems of unemployment, the rate of youth suicide, and their involvement in

criminal activities, is the 'youth network'. It will help them to value the preciousness of their lives. In a way youth network prevents the youth from getting involved in any sort of unhealthy activities. It saves them from self-destruction. They will no longer be ripe, over-ripe, rotten or decomposed mangoes.

Youth network is an informal social gathering; it functions as a hub for multiple young minds to connect with each other in order to give and take, get inspired and inspire others, to motivate and get motivated, to share information and to gain information on diverse fields, such as for jobs, education, and development. It also empowers youth, trains them in skills to face the daily battles of life; it keeps them updated with current issues, and supports them to grow in confidence. Youth network addresses needs of the youth to develop their lives by which their own community can develop and in turn transform the society itself. Finally the Youth Network brings out the enormous energy of the youth to make a huge impact on the world and to live their lives to the fullest.

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Lenoy Jose Tharakan SJ

Youth Synergy

Youth synergy is that force which unites the youth together to work towards a common goal and attain results far beyond individual efforts summed up. A live

example of

this youth synergy in our country has been witnessed by all of us and continue to witness in the form of the protests against nation

wide implementation of NRC and the CAA. While this nation has the history of the very young freedom fighters like Khudiram Bose and Prafulla Chaki; given the tradition and culture where the young are expected to just obey and agree to whatever the elders say this trend of today is a great shock to many. However, this is not something that has just happened overnight. The changing environment in the family has contributed a lot towards what we see now. There is no doubt that family and upbringing has always laid the foundation to individual behaviour both in private and public. If we look at the way things have progressed in the family, we see how the child who had no voice in the family now decides what the family buys and consumes. The child who was only to obey has now taken the role of the decision maker. This trend of freedom to express one's opinion and demand for what one wants at home later takes the form of a belief system which gives the confidence that when one is right one should never shy away from expressing. This is further

enhanced by the teachings given in the schools and colleges where the students from early primary education are, taught lessons on social and civic responsibilities.

This new education system further strengthens the belief system and adds to the confidence of the young person. These are the factors that mould and influence what we see happening today. This generation of youth has been brought up under multiple influences which in turn reinforce their mindset of expressing themselves freely. This is that force which has brought the youth out into the streets to express their assent and dissent. However, as one can see this trend is more evident in the cities.

Alone we can do so little; together we can do so much.

- Helen Keller

The youth form groups and come together overcoming all traditional limitations. While access to means of communication and social media has a role in coordinating things, educating and spread awareness; this also has something to do with the environment they have grown up with. Most of them have grown up in a cosmopolitan environment

where caste, religion, etc is not the main determining factor of whom they make friends with and interact with. This is one blessing that

most of the cities offer thanks to the ambitious and busy life mostpeople lead. Since there is no wall of

separation on thebasis of caste, religion, financial ability, etc. the

youth have no qualms in coming together for a common cause. They have no reservations in working with the other. They are capable of seeing it asa human need rather than moving with an 'I-am-not-impacted-it-is-them' attitude. This environment of unity has ensured that the politics of 'us and them' does not create divisions. Thus, when I look at the youth synergy that we are witnessing in our country my convictions and limited understanding tell me that it is a by-product of the slow but certain change in the family, education system and the change in the general environment that they are brought up in. Major role is played by the way things operate at home and in the educational institutions. Often, how one lives within the four walls of one's home and the educational system is what is projected in the way one lives outside.

Lenoy Jose Tharakan is a Jesuit belonging to Bombay Jesuit Province. He is a 3rd year theologian and the president of student's council at JDV, Pune.

Wellsprings of Christus Vivit

Praveen Kiran Martis SJ



“Christ is Alive!” –These are the words with which Pope Francis begins his post-synodal apostolic exhortation to young people, *Christus Vivit*. Any reflection on contemporary Christian youth would be incomplete without giving due attention to Pope Francis’ reflections and insights in this document. *Christus Vivit* is composed in the Holy Father’s characteristic candid language which speaks directly to the hearts of the reader. In short, *Christus Vivit* invites us to cherish the gift of youth with an invitation to the young people to build solid roots to face the challenges of the changing times.

Christus Vivit is written with the purpose of reminding the youth of certain convictions born of our faith and to encourage the youth to grow in holiness and in commitment to their personal vocation. In line with this aim, the document consists of nine broad chapters. Youth in the Holy Bible, young Jesus, vocation, discernment, paths of youth, a great message for all young people, young people with roots, etc. are some of the

topics which are discussed in *Christus Vivit*.

What is youth? In Pope’s words, “True youth means having a heart capable of loving; whereas everything that separates us from others makes the soul grow old.” Since God is love, God is very close to the young. To prove this, Pope Francis opens the Holy Bible which is full of instances of God calling the youth to be his ambassadors. Jesus, ever young, is a model for the Christian youth and Jesus’ life teaches us to encounter others and to reach out to others in generous service. Mary, who courageously said ‘yes’ to the divine plan, is a supreme model for a youthful church.

Youth are the “Now” of God and are the bearer of a promise. Each young person’s heart is a ‘holy ground’. But this promise is threatened by untold suffering, negative influences and many challenges of modern life. In the context of various challenges assailing the youth, the Pope tells the church to be generous in listening to

the young voices and weeping with them. ‘God loves you – Christ saves you – The Spirit gives life’ is a three-point formula that becomes Pope Francis’ great message for all the young people. Youth ministry in the church need to be flexible, synodal, and creative and must address the issues and concerns of the youth in their own language.

Christus Vivit opens new horizons as it views the life of the youth with new lens. In this new document Pope Francis wishes to see youth who are strongly rooted and branching out to others as true missionaries. It is highly motivating and full of positive energy. One can sense the youthful spirit and liveliness of Pope Francis as one reads the document. The youth are the strong pillars of the age-old church and therefore this timely document invites them to look to Christ from whom all can cultivate a thirst for life and a youthful spirit.

Praveen Martis is a Jesuit belonging to Karnataka Jesuit Province. He is a 3rd year theologian at JDV, Pune.

A New Theology of Listening to the Youth



Royston Pinto SJ

Listening is one of the most vital skills we can have. How well we listen has an enormous impact on the quality of our work and relationships with others. In the scripture, we read faith comes from hearing the message and hearing the message comes through the word of Christ” (Rom 10:17). In the past, the Church has listened to the message of Christ in many societal issues. Today, the population of the youth has increased in the world, and their life has become a societal issue where the Church is called to listen and pay attention to them. At this juncture, the Church is genuinely trying listening to the joy, hope, the grief and anguish of the people of our time, especially the youth who is struggling in their lives and are afflicted with various personal, communitarian and social problems and challenges. By willingly doing so the Church fondly cherishes a mutual feeling of deep solidarity with the gifted youth of this present time (Gaudium et Spes 1).

Before Pope Francis, the Church had lost touch with the youth because it typically considered youth as one ‘element’ among the people of God. But today, the Church has come to realize that the youth have their own world, which is not as same as that of rest of the people of God. In order to voluntarily enter into this world of theirs, we genuinely need effective listening to the youth. The Church under the practical guidance of Pope Francis felt this specific need of listening to the conscious mind and generous heart of the youth. From the age-old times, the Church has been practicing two modes of listening to the youth in its active ministries. These two modes seemed efficient enough to understand the youth, however, were not good enough to comprehend their real aspirations. I am proposing a third preferred mode of listening through which we can come closer

to the youth and effectively bring them to Christ.

First Model: In the past, the Church paid attention to the youth by simply listening to their fundamental questions, and tacitly answered them according to the traditional theology of the church. The Church already had the answers to any problem that young people presented. This was fill—the-empty-vessel approach. The Church invariably saw the young people like an empty vessel into which the Church had to pour in various traditional teachings or she saw the youth as a vessel full of garbage, which had to be emptied to make room for the inputs from the Church.

Second Model: This approach emerged after Pope Francis took up the papacy. The Church cautiously opened the doors to listen carefully to what the young people were thinking or had to say about the church to discover how much the current ‘modus operandi’ of the church needed to change. As the world progressed in various spheres, the modern challenges crept into the society and in particular into the lives of youth. The Church had to humbly admit, that the church’s traditional programs were not working. It realized keenly that things had to change; and reform was essential. Therefore, the Church had to listen to the youth in order to get novel ideas and solutions to the problems of the youth.

Third Model: Today the Church is called to make it’s own the approach practiced by the School of Brother Alois, prior of the Taizé community in France. This community listens to the young people to discover where the Spirit is alive in **their** lives, even in the lives of those who do not consider themselves believers. In this approach, the task of the listeners was not to impose their ideas on the young,

but it was to help the young see the presence of the Spirit in their own selves. This community is convinced that if God is love, then wherever there is love, compassion, a thirst for justice, a desire for reconciliation, there God is present, even though some of them were non-believers. Taize community believes that the young people are already filled with the Spirit; what they require is help in recognizing it. This third approach of listening is radically different because it teaches the young to listen to their own more authentic selves and discern the Spirit working in them. I believe the Church must make a journey from the first two models and personalize the third model of listening to the youth and all humanity in general.

Today, the youth is seeking from the Church nothing but a listening heart. This can be achieved without a second thought if the Church makes it’s on the third model of listening. “Listening is an encounter in freedom, which requires humility, patience, willingness to understand and a commitment to working out responses in a new way. Listening transforms the heart of those who live it, above all when they take on an inner attitude of harmony and docility to the Spirit of Christ.” (Synod of Bishop on “Young people, faith and vocational discernment”- 3rd to 28th Oct. 2018). The youth are not just the future of the Church; they are “today’s Church.” May the Lord bless our efforts, so that we can listen to the young people; let us be their neighbors and witnesses to Jesus and his Gospel through the joy of our lives. May this prayer of Pope Francis during the closing mass of the Synod on Youth, become a reality in our lives as the companions of the Youth in the mission of Christ.

Royston Pinto is a Jesuit belonging to Karnataka Jesuit Province. He is a 3rd year theologian at JDV, Pune.

Youth, it's Potential for a Breakthrough in the Society

"Youth is the gift of nature, but age is a work of Art."

Young people with their boundless talent and energy and their vision for a brighter tomorrow, hold enormous potential to change the existing society. Global security is endangered by the continuous assaults from the terrorist groups. Moreover, environmental sustainability is currently a major challenge the world leaders are making efforts to address.

The public problems will fester until the young ethical leaders of this generation come forward. A society that denies its youth opportunities to participate in the growth and development does it at its own risk. Thriving societies understand that it is through its youth and their creativity, energy, resourcefulness, character, positive outlook and intelligence, the pace of development and transformation gets fast-tracked. A nation finds her motivation for progress in young people's dreams and hopes; communities develop through their participation and involvement; through their creative talents and energy. A society makes giant strides, and experience economic development and overall

advancement through the efforts and hard work of its young people. Young people must be given a role in the decision making bodies that shape the policies and governance. A world shaped by others for the young people without consulting and involving them is a massive waste of time and effort.

"We cannot always build the future for our youth, but we can build our youth for the future." This is a famous quote by Franklin D. Roosevelt. It reflects what youth can do for the nation when they are empowered to be agents of positive change. There is no doubt that the youth comprise the biggest percentage of global population with productivity capabilities that can sustain our economies; they are full of energy, they are innovative and they have an insatiable capacity to discover new ways of solving critical problems and challenges. The youth undoubtedly are a strong resource for the nations.

The hope for an inclusive, just and prosperous society rests with our youth. They have the creativity, potential and energy to make changes happen in our society. Young people can make our civil society more vibrant and resourceful. They are the architects of the future to build a new society of our dreams where equality, fraternity and liberty can flourish; where there will be no discrimination based on caste, creed or gender; and human rights and human dignity, peace and prosperity would be high priorities for all the citizens without exceptions.

Youth! It's your time when you have the highest potential to do something worthwhile.



Sr Paula Mary FIHM

My message, especially to young people is to have the courage to think differently, courage to invent, to travel the unexplored path, courage to discover the impossible and to conquer the problems and succeed. These are great qualities that they must work towards. This is my message to the young people.

- A.P.J. Abdul Kalam,

Sr Paula Mary is a 3rd year theology student at JDV, Pune. She belongs to the Franciscan Sisters of the Immaculate Heart of Mary.

POETRY



Poetry Is
Well and
Truly in the
Margins
Will It Ever
Get Out?

PROSENJIT GOMES
VINOD A J



THE PULSATING ENERGY

Pining to be connected and aware,
Realizing the wrong somewhere
They act in solidarity with dialogue
'Cause a better future is their prologue

Seeking not the limelight, nor spotlight
Fight in search of the future has been their plight.
Energy pulsating, being informed, and restless
They feel everything conventional worthless

Injustice against environment? Against citizenship?
Name it! Ready are these with their leadership!
Sharing views, raising voices and solidarity creating,
Their future, embracing in their hands, worth deliberating

The poor cynical domination's for a short spanned life,
The spirit of change keeps fanning this vigorous strife.
The future of the communities in their hand,
Thus do the youth rekindle the renewal!
Yes the youth! The youth rekindle the renewal of every land.

*Prosenjit Gomes is Jesuit belonging to
Culcutta Jesuit Province. He is a 2nd year
philosophy student at JDV, Pune.*



PROSENJIT PAUL GOMES



A FORCE TO RECKON WITH

*Their eyes sparkle with hope
Their voices proclaim a cry for justice
Their conviction has no boundaries
Behold, the Youth of today
Celebrating their unique, precious stories.*

*Their lives glitter like diamonds
Their dreams challenge the stars
Their path seek greater prospects
Behold, the Youth of today
Reinventing life's precepts.*

*Welcome to the gen next- era
Where creativity dates the skies
Where tradition kisses modernity
Behold, the Youth of today
Exploring their inner identity.*

*Vinod A J is Jesuit belonging to Karnataka
Jesuit Province. He is a 3rd year theology
student at JDV, Pune.*



VINOD A J

collaboration



Collaboration
with
others is
the only way
the Society of Jesus
can fulfil
the mission
of
Reconciliation
entrusted
to
her.

- GC 36 D1,36



Why We Fight?

Ishika Saxsena



Unnamed Poem

Aarti Prabhakar



Ishika Saxsena

Why We Fight?

I remember a friend telling me that she no longer feels safe in this country, as she held a placard that read 'Aap mujhse itni nafrat kyun karte ho?' (or, 'why do you hate me so much?'). I remember waking up late one night and reading an old friend's status exclaiming that libraries were sacred. I remember week after week watching videos and listening to stories of brutality and horror. I remember it like it was yesterday. Because, it was only yesterday that the women of Gargi were molested inside their campus.

Often, the question has been asked of me, 'why do you have to change the world?' My parents, friends, teachers, all seem to think that I thrust upon myself a duty that is not mine. I have never felt like this duty was thrust upon me by anything beyond my own choosing and circumstances. Nothing has made me assume this responsibility. To me, I am simply doing what I would wish every person around me to be doing. The point is that, it is never one person who changes the world, but several people doing small things together.

Often, the question has been asked of me, 'why do you have to change the world?' My parents, friends, teachers, all seem to think that I thrust upon myself a duty that is not mine. To me, I am simply doing what I would wish every person around me to be doing.



Ishika addressing Tuesday Think Tank in JDV

In Mumbai, a friend of mine asked a 'Muslim' why he was out on the streets today. He replied saying that when they didn't come out after the mandir-masjid faisla (the Ayodhya verdict), they would not have come out even today. But seeing the students standing up, they were present to stand alongside their brothers, their children.

I have been told that I am sympathetic to Muslims because I grew up in the Gulf. I do not believe this is the reason, but even if it is, why is it wrong to reevaluate a stereotype based on experience?

This is simply the idea of India. The preamble mentions 4 basic principles; justice, liberty, equality, and fraternity. Of all of these values, it is an attack on fraternity that caused the subcontinent to wake up. In a liberal contractarian democracy, we must inevitably stand up for one another. It is the foundation, the ethical core of our society. When the fraternity of the country was placed under scrutiny and attempted to be removed and questioned, the entire country chose to stand up. It is especially important to stand up for Kashmir at these sites of protest as well..

In a liberal contractarian democracy, we must inevitably stand up for one another. It is the foundation, the ethical core of our society.

The solidarities formed at protest sites are of crucial importance. Your resistance today must include going to protests. But it must also include learning to love, listen and engage with those around you. As someone newly introduced to 'doing' politics, you often realize that the protests are sporadic. For lasting change, our efforts must be sustained- they must include long-term strategies. The students today have a duty, especially in universities, to talk about this- to debate, discuss and arrive at our own politics.

Recently, a friend of mine messaged me talking about the issue he was facing in combating his parents' ground-level Islamophobia. It is one thing to argue with those who do

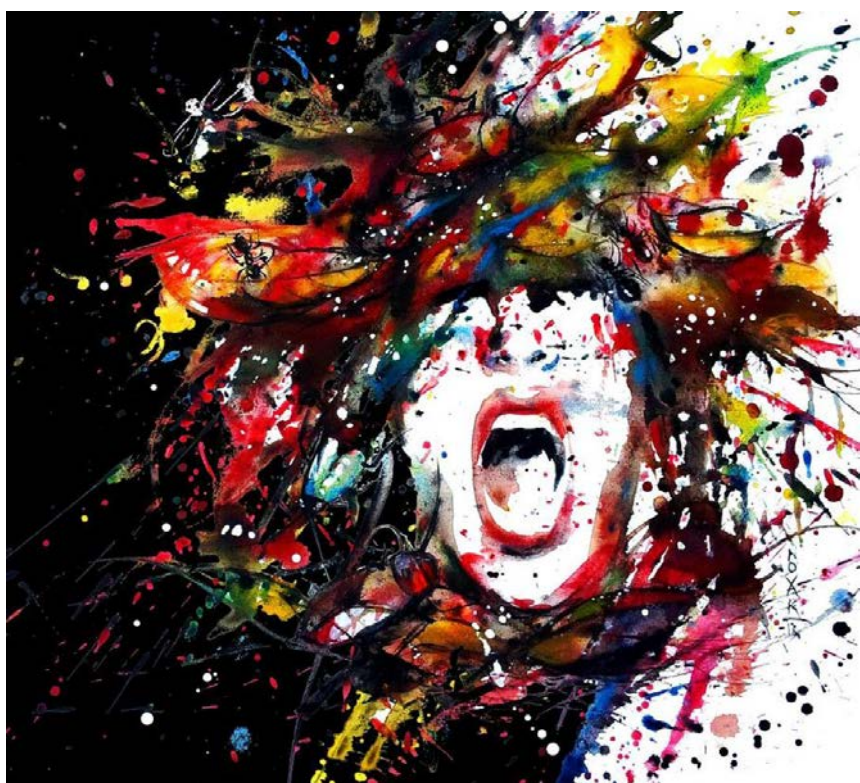
not think Muslims are persecuted, and another ballgame to engage with those who think such a persecution is alright, and even necessary.

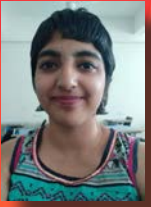
Indian Muslims are those that chose secularism over an Islamist state at the time of partition. The history of Mughals and other communities have consistently shown us the inevitability of imagining Muslims in any idea we have of India. Yet, what is being given to us is an erasure of history, the use of hate speech and other means to paint for us a reimagined India, different from the one most of us have grown up knowing. This has constantly been a battle; we have constantly been fighting to maintain the idea of secularism as it has existed in our country and our imagination of the idea of this country.

The constitution exists in two forms, in its letter of the law and in its spirit. It is the spirit of the constitution, and the vision of the drafters of the constitution that is being threatened today.

(Ishika is a fourth-year student at the Symbiosis School for Liberal Arts, majoring in Political Science. She has been involved in activism since the end of December 2019, or since the anti-CAA/NRC protests began in the country. She has seen the movement slowly lose its momentum in Pune and believe we need larger and more localized efforts to sustain it's mobilization.)

“Youth is happy because it has the capacity to see BEAUTY. Anyone who keeps the ability to see beauty never grows old.”
-Franz Kafka





unnamed poem

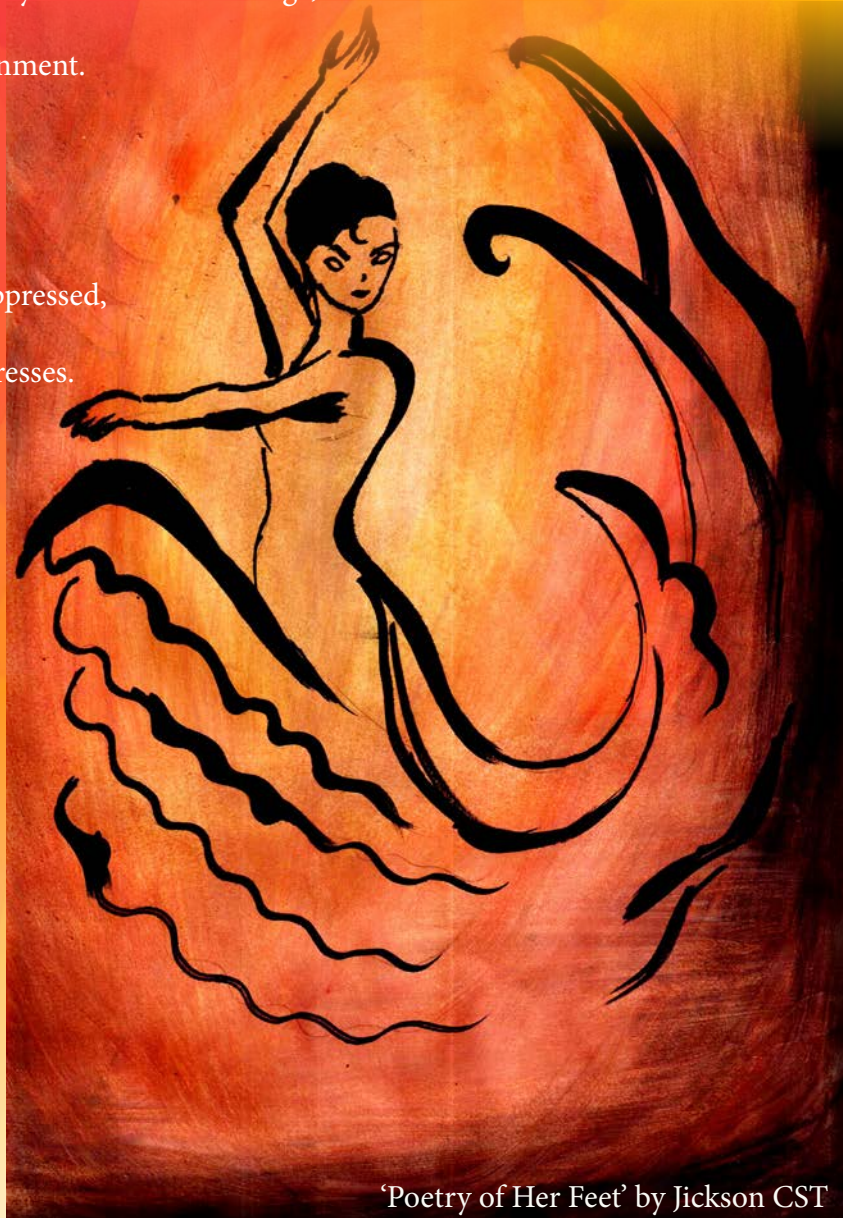
My mother asks me
Why are you so angry all the time?
Reading and preaching,
Why can't you count the number of beads in the Rudraksh,
Instead of the number of bodies sprawled across the genocides in the news?
Why can't you clap your hands to beat of the wedding ceremonies of temple deities,
Instead of clapping to the beat of sexually promiscuous women on your screen?
Why can't you fight for Us,
Instead of fighting for the Other?

Be more like us,
Like Us better than Them,
Love your family better than all the communities you keep taking sides of,
Worry about your studies as much as you worry about climate change,
Dream about a steady job and marriage
Instead of the decline of a majoritarian government.

My mother asks me
Why are you so angry all the time?
And I want to scream
I have gained the right to be angry
By being a member of a community that is oppressed,
And I have gained the duty to be angry
By being a member of a community that oppresses.

My mother asks me,
why are you so angry all the time?
And to that I say,
Why aren't you?

(Aarti is a fourth year student at Symbiosis School for Liberal arts. Her major is media studies and my minors are psychology and English literature. She's been writing poetry for a long time but this is the year she started performing in public. Anti-CAA protests were a creative platform for her to showcase her talents and to show her commitment to the nation)



'Poetry of Her Feet' by Jickson CST

Story

**“There is no greater power on
this earth than story.”**

-Liba Bray

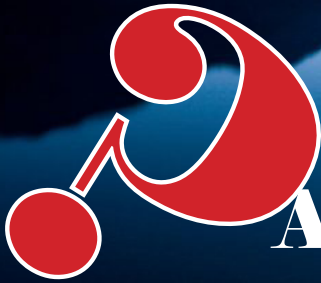


**Praveen Kumar I
Anjo Thomas
Royal Saldhana**

WHOAMI



Praveen Kumar I



A single question




Everything was set. The entire crowd was ready to receive the chief guest. It was a national level “Youth Conference”. Youths from around the nation were present in the hall. A great motivational speaker was the chief guest. As the chief guest entered the hall, the audience was dumbfounded. The speaker seemed to be a young college student. The function began as it was planned. When it was time for the chief guest to address the audience he reached the dais and spoke thus:

“I have nothing great to say; you have everything within you. It would be good if we interact. Now over to you.” Immediately a student asked him, “Sir, you and I are almost of the same age. Then what is the thing which made you to be there as the chief guest and me here as an audience?”

“It is a wonderful question. Let me tell you a story. Xavier was like any other youth till his first year of college. He had nothing to worry about anything. He got everything he wanted. He flowed in the current of time. He used to make fun of the people who were little different from him. He taunted those who were serious in their life. Making fun and enjoyment was his aim in life.

In the course of time, a situation arose in his life that he was being rejected by everyone. He felt within himself as a useless and worthless person. His family, friends and professors began to consider him as a scourge to the society. He lost hope in everyone, even in himself. Then he began to question himself, “I too go to college like anyone else and enjoy with friends. Then why is it that I am only not respected. In what way are others different from me?” He put these questions to his father as well. His father said,



“Don’t ask ‘in what way are others different from me’ but ask, ‘in what way am I different from others.’ ”



That single question made him stand up for himself, to work and to make others like him live with hope and dignity. Today that Xavier is speaking to you all as a chief guest in front of you. He concluded saying, “When you will find your uniqueness, you shall stand different. Let the energy of your youth help you create everything anew.”

(Praveen Kumar I is a Jesuit belonging to Chennai Jesuit Province . He is a 2nd year philosophy student at JDV, Pune)



Anjo Thomas

C.A.B (Can it be Christmas)

It was a fine Sunday morning in the month of December. I was assigned for the parlour duty from 8 am to 10 am. After the breakfast with a grumbling mouth I sat near the entrance with a newspaper in my hand. The chill breeze made my uncovered toe numbed. I protected my nose by covering my face with the long collar of my jacket which let my spectacle glasses be tainted with my breath. Most of my companions had left the seminary for the Christmas holidays and some of us were left to toil. I was rather pessimistic! To add on to my negativity there appeared an old man who approached me talking about a picture in the newspaper of the protests happening all around India against new bill C.A.B (Citizenship (Amendment) Bill). I could have listened to the chirping of birds or admired the dancing trees in the campus. Rather we started off on a serious discussion on C.A.B and filled ourselves with all kinds of negative emotions particularly indifference and frustration. Was that an indication how this Christmas season would be? Where was the hope and love promised by Christmas?

As it reached last half of my duty time, there came a lady wearing a black jacket. The silver lining on her thick hair was something splendid. As she was coming close to me, I was happy.... Lo there is someone with whom I can practice my receptionist skills!

She asked me “brother, can I meet the priest who takes care of the turtles?”

“You mean Fr. Savy?” I replied. She nodded her head affirmatively. “He got transferred from here...” I continued.

“So what about the turtles he had? Where are they?...”, she inquired.

I remembered the turtles pacing around in his room once when I visited him. After his transfer they shifted the turtles to the pond in front of the house. I showed her the pond and she went over there.

When I came back after the tea she was still standing there gazing at the turtles. Her eyes were softened by the tears. As she felt my presence she began talking. “These turtles were my son’s. When we shifted to Uttar Pradesh, my son gave these turtles to the priest. My son was killed in the police firing during the protests against C.A.B. He had gone out to buy tobacco for his grandfather. He died on the spot. The police killed him thinking he was one of the potesters.” After a long pose she continued,

“I can feel his presence here. When I called the turtle his name it came to the surface and smiled at me!”

I think that was the Christmas gift that was prepared for me. Yet what about the Christmas joy for the thousands on the streets?

(Anjo Thomas is a Jesuit belonging to Kerala Jesuit Province . He is a 2nd year philosophy student at JDV, Pune. It is a 2nd prize winning story)

NRC



Royal Saldhana



CAA

Devil's Game

My eyes settled on my granddaughter who was eating nuts.
“Hiba, is it too difficult to crack the nuts?” My daughter-in-law asked.
I responded to myself, “Yes, sometimes. I was a hard nut, and lost everything for my sinful act.”
“Death bed reminds me how sinful I have been.”

The killings and lynching went on but I was peaceful ‘Allah nak maaf aak’.

My tears have no meaning today. If I were to shed the tears thirty years ago, India would have retained its heritage of secularism.

Mr Aman was the MP of in the government which claimed to make India a Hindu Rashtra. The major work began on 3 August. The first missile struck Jammu and Kashmir; the second, Assam; and the third, the whole India. NRC & CAA...

That night, bell rang, 1 January 2020. The first message was from my daughter, a Social activist in Gujarat. “Welcome back India.” Year 1920. Yes 1920. Repressive governments, overtly communal and divisive legislation, sold out media, communication blockages, devastated economy. India didn’t move a year forward, but a century backward.

My reply was a smiling emoji!



She replied, “What devil’s game do you think you are playing, papa?”

My nerves quivered at her words.

The people’s had cry started on 27 November, and on 12 December, people had started coming to streets. I was for it just because I was told someone has to replace a politician in Tihar jail.

When the government went against the citizens of my country, my conscience pricked me. But I felt helpless because I was merely a puppet. I was asked to support NRC and CAA.

The blood on the road looked like water. People’s protest was like a voiceless harmonica. I was deaf to hear the cry of my own people. I was blind to see the killings and I was dumb to voice against the CAA.

I went near the Ambedkar statue and thought: if statues were to speak, what would this statue have said!!!?

I knew they will filter the people as did Hitler. Amid these, I forgot I didn’t have enough documents to remain in India.

Today after 30 years I sit in Afghanistan and ask myself, “Am I not a Judas?” Ha.. Today once again, the bell stuck for the New Year 2050. But today, without any message from her! Only memories of her lifeless body!

(Royal Saldhana is a Jesuit belonging to Khoima Jesuit Region. He is a 1st year Theology student at JDV, Pune. It is a 1st prize winning story)

MEMOIR

“What matters in life is not what happens to you but what you remember and how you remember it.”

-Gabriel Garcia Marquez

R

REASONS TO STAY ALIVE



THE JOURNEY THROUGH THE CORRIDOR



Steven Almeida SJ

The Legacy

Your formation is not complete if you haven't walked the corridors

of DNC! Every alumnus, be it Jesuit or non-Jesuit, of this great institute says that; and I am no exception. What's so special about

its corridors that it becomes sine qua non for one's formation? Is it because they are long and wide? Or there is more to it than just the

corridors? De Nobili College is the largest house of formation of the Society of Jesus. So, obviously, there is abundance of everything, students, professors, home grown organic food, books, intellectuals, technicians, artists, resources; you name it and the college has it. The formation at DNC is distinct because of its intellectual and spiritual legacy. It's good to gloriously bask in the Jesuit heritage, it helps us absorb the vibes of the stalwarts. Believe it or not the legacy at DNC does affect its residents.

Unleashing the Devils

In June 2012 when I first stepped into DNC Campus, I was pleasantly mesmerized and intimidated by its exquisite beauty of the mammoth structure. The internal symmetrical structure often delayed for supper. It took me nearly a month to learn the place and the proceedings. The internet wasn't so easily accessible, what used to surprise me was the mad rush at the computer Room soon after breakfast. If there were no breakfast people would go straight to the Computer room from the Chapel, gradually I too became the victim of the internet boom. The abuse of the freedom to suit one's needs was very common. I went through a stage of being crazy, from going bald, to bunking classes, courses and even the Mass. But there was an uncanny attraction for the seminars and the extension lectures. Besides Cyril Desbruslais' short classes at JDV and DNC on anything in the universe were enlightening and entertaining. Fr Henry's Indian blend to the philosophy opened my eyes to see our ancient treasure and appreciate. Basket Ball mania was another disease that I struggled with. There were

months when I lived only to play the Basket Ball until I broke my elbow. I unleashed my devils within by various experiments with my 'self'. Philosophy was all about letting the imagination run wild, question everything, yes even the catholic faith, explore new avenues, and this was possible only because of the liberative space available at DNC. Unleashing happens when there is space and acceptance. The DNC molds the trainees without having them to lose their individuality. Once we unleash the devils then it becomes easy to know who we actually are.

Know thyself

The beauty this largest formation house is that the search for deeper meaning, longing for the ultimate, experimentations that one did turn into a 'Sadhana' unconsciously. Daily life at the College drilled the "our way of proceedings" into our being. Each scholastic had something or the other to offer at the casual chats and discussions; the real churning of philosophical ideas happened at these fora. The daily ministry to the slums kept the philosophizing grounded contextualized. Whereas my visits to the 'Observation Home' as a theology student questioned my own prejudices and moral precepts. Years later When I returned to my alma mater for theology with crushed ego; life was very different on the other side. I have had a blend of good as well as bad experiences the good always outweighed the bad in retrospect the bad was not so bad; everything had a transformative value.

Being with the Other Transformation is the 'key-word' about DNC formation; one cannot help but get transformed.

Be it philosophy or theology. Philosophy prepared me for regency and the Theology prepared me for life. The Jesuit hall mark of 'Creative Fidelity' is ingrained deep within all for the greater glory of God. The community days, Ministry Balmel's, Living Group, Province Group gatherings/meetings nurtured the 'ecce quam bonum and love for our mother Society. The deep friendships that I have built here have lasted longer than any other. Falling in love with the transcendent third is what happens in the bargain as Aristotle puts it. As a philosopher my struggle was to be somebody, and as a theologian I struggle to be nobody. The floods in Maharashtra shook me completely and challenged my formation for good. A true transformation happens in the solitude, and the transformation is for the other. In Jesuit circles the buzzword is Interculturality: the Karam, Pongal and the Onam look as though they are my own festivals, the constant exposure to these festivals and we end up becoming the one we spend most time with. Very often good in the other can enhance the good within us. Which what even the great missionary Robert de Nobili discovered. That is what expected of each Jesuit. Five years of formation at DNC has led me go deeper into my 'self' to do more for the other, and for Christ.

Steven Almeida is a Jesuit belonging to Goa Jesuit Province. He is a 3rd year theology student at JDV, Pune.



MY EXPERIENCE

One day, as I was in my class room attending a lecture according to my usual schedule of my Under Graduate studies, I was called to the department to help out with some work of computing. As soon as I logged into my email account to download a Word file, an email popped up from my PCF on the screen. It was something that I had never thought of even in my wildest of dreams. He wrote, "Dear Amalan, Greetings! I am happy to inform you that you will be going DNC Pune, to do your philosophy. I wish and pray that you will get enriched by immersing yourself into the World of Philosophy. All the best, taste success in all your endeavors. Regards, XXXXXX". I do not have any words to express what I went through. The reason, of course, behind my excitement was my experience of doing my novitiate in Darjeeling. There I had developed an intense thirst to encounter new cultures, new people, new environment and an entirely new way of life. With these past experiences, I was fully convinced that exposure to something new opens up our minds, broadens out our horizons and deepens depths of our self-discovery.

The Sun had set as I arrived at DNC gates and I was in no mood to look for the moon, after a long and tiring journey. I reached the front gate of DNC and entered into the large building through a narrow door. It was a strange feeling, as I walked through the dark corridors; rooms on both sides like prison cells. It took some time for me to feel at home in the building. However, once I started my life at DNC, the same

AROCKIA AMALAN V.



dark corridors became beautiful places of encounter with people of all sizes, shapes and backgrounds. Thus, began my life in DNC.

One of the most cherished experiences in my community life at DNC was the space that was provided for companionship. As a novice, Ps: 133:1 used to be my favorite verse. Whenever I got the chance I read this Bible verse often before meals. It read, "How wonderful and pleasant it is when brothers live together in harmony!" Ps 133:1. Perhaps, I believed that this particular verse gave a lot of meaning to the life to which I was called. I recall also reading an article by Fr Kinley Tshering (Former Provincial of DAR) who wrote about Community Living. He wrote, "Good community is made of 4Hs; Head (attitudes towards each other) + Heart (Empathy and ability to understand each other) + Hand (actions however small they may be) + Holiness (Culmination of all the three). When we have the right thoughts, loving emotions in our hearts and practice authentic actions, then our natural experiences will touch the

experiences and memories of the DNC community life and the many activities in which I have participated during the past two years have helped me to build the academic and spiritual foundations for my future Jesuit life and mission.

The one thing which nobody who has walked the corridors of DNC will ever forget is the experience of FREEDOM. For me, freedom does not mean that nobody ever interferes with me; or an attitude of 'free for all', rather, we are given space to explore and to discover realities that have the stamp of our own uniqueness. In fact, this FREEDOM challenges me to take responsibility for my self-formation; it will ask me to be

all who have contributed to my life, my companions, formators, co-workers, people at the ministry and many other well-wishers. My life as a whole, here at DNC, seems to connect me with the experiences of the Founding Fathers of the Society of Jesus. They were from

different countries, language backgrounds and cultures; consequently many personality differences, likes and dislikes and inborn prejudices.

In spite of that they were able rise above these differences and come together as one body, the Society of Jesus, in order to Serve the Lord and His Church under the Roman Pontif. I really feel proud to belong to this company by being a member in this largest Jesuit formation community in the world. This feeling emerges from my formative experiences at DNC, of unity in diversity that we share as Friends in the Lord. Thank you one and all for being part of my story. "How wonderful and pleasant it is when brothers live together in harmony!"

A. Amalan is a Jesuit belonging to Madurai Jesuit Province. He is a 3rd year philosopher at JDV, Pune.

accountable for every one of my action. It questions me whenever I waste my time. It appreciates me and pushes me to do better in my efforts next time. It helps me to discover my hidden potentials and interests and the plan of God for me in a personal way. Such are my experiences in terms of freedom at DNC.

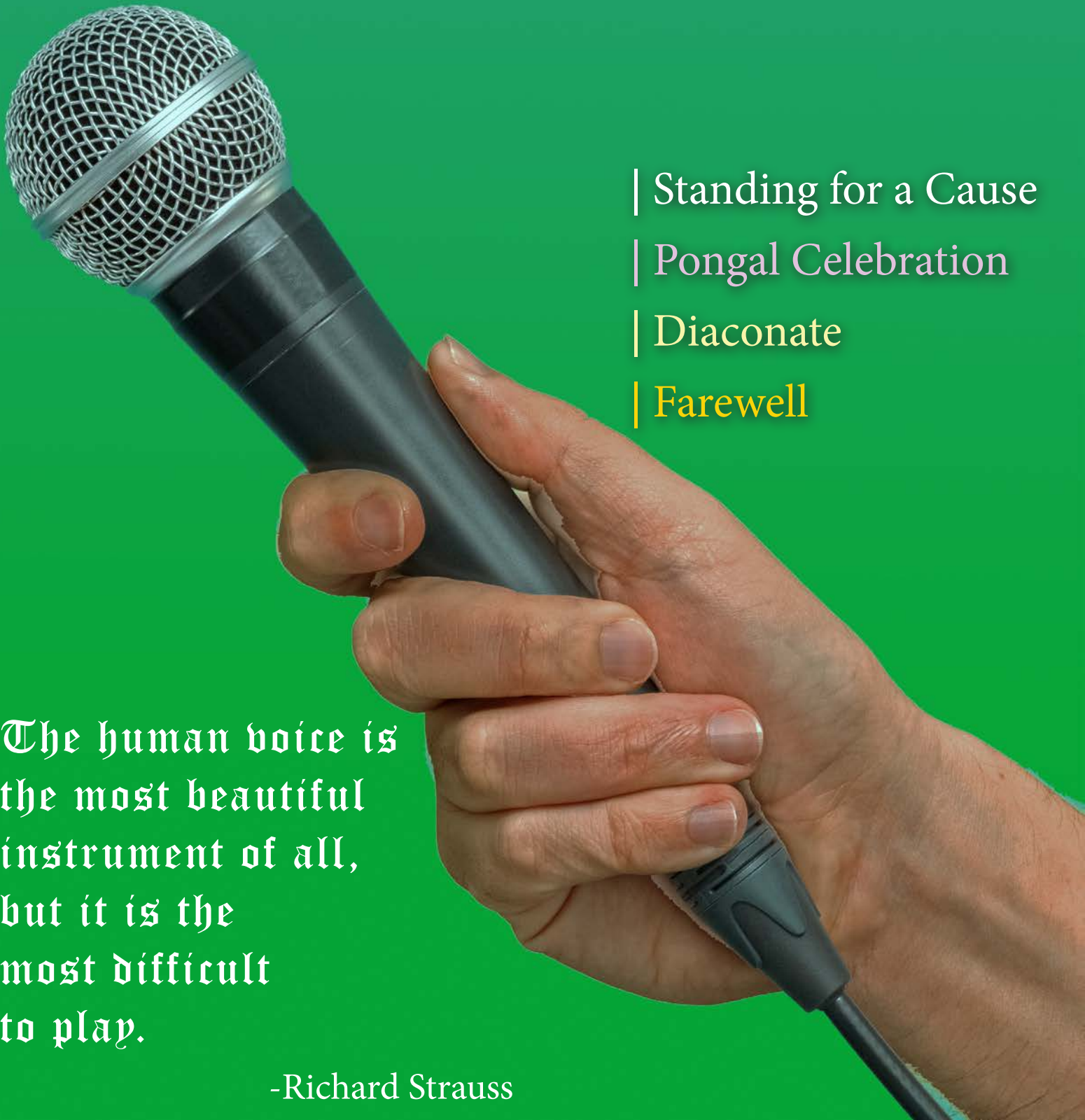
As I come to the end of my days at DNC, I feel extremely grateful to

realms of truly spiritual".

If that is so, I am sure, that my



Reports



- | Standing for a Cause
- | Pongal Celebration
- | Diaconate
- | Farewell

The human voice is the most beautiful instrument of all, but it is the most difficult to play.

-Richard Strauss

Standing up for a Cause

When the youth of the nation decided to stand up against the discriminatory law CAA 2019, the DNC Jesuit scholastics too joined the efforts in Pune. Here in Pune the movements were spearheaded by the students from Pune University, FTII, Symbiosis etc. Fr. Arjen Tete encouraged and coordinated the scholastics who participated in the protests. The following time-line gives a concrete picture of the various events:



17 December 2019: Protest concerning Citizenship Amendment Bill at Collector's Office

14 January 2020: Third Tuesday Think Tank at JDV with the students from Symbiosis who organized various programmes in the city.

17 January 2020: Cultural Resistance NPR-NRC-CAA titled 'Hum Dekenge' held at Sambhaji Garden Footpath

19 January 2020: Peace Prayer Service for World Peace and Special prayers for our country at DNC.

27 January 2020: 'Public Meeting' organized at Rastra Seva Dal concerning CAA-NRC-NPA.

30 January 2020: 1. Inter-faith prayer service organized by Hope Centre. 2. DNC-Pa-pal Houses along with some other campus houses organized the formation of a 'Human Chain' in commemoration of the death anniversary of Mahatma Gandhi as well as the martyrs' day.

PONGAL CELEBRATION

Pongal was celebrated in DNC community on 18th of January in a grand manner. The celebration began with the holy Eucharist in the morning. Traditional Tamil fun games were conducted for the community members at 8.30 am. The lunch was prepared by our Tamil brothers and was served in the traditional manner. In the evening, we had a cultural program consisting of different kinds of folk dances and videos elaborating the significance of Tamil culture. It was certainly a memorable celebration for all.



DIACONATE

“Call to Reach Out to the Peripheries”

was the theme chosen for this year’s diaconate ordination held in DNC. A total of twenty two brothers of whom, six brothers belonging to the Capuchin and sixteen brothers of De Nobili College received the diaconate on 9th Feb 2020. Out of the sixteen brothers who received the diaconate from DNC this year, fifteen belonged to seven Jesuit provinces of India and one belonged to the RCJ congregation.



The remote preparation began under the able guidance of Fr. Paul Raj SJ who meticulously led the two weeks of preparation which put the would-be deacons at ease on the D-day. The beautifully decorated theologian’s chapel was the venue, where the diaconate was conferred upon the deacons by Most Rev. Thomas Dabre the bishop of Pune. The Holy Eucharist was con-celebrated by Fr. Edward SJ (Rector of DNC), Fr. Andrew SJ (Provincial of Pune Province), Fr. Joby Kavungal RCJ (Provincial of the RCJ congregation) and Fr. Philip Gonsalves (Provincial of the Capuchins). The laying of hands by the Bishop, conferring the office of deacon was the defining moment for all the candidates during the entire ceremony. A short felicitation program followed the Mass, which was organised in the community hall to congratulate the deacons followed by refreshments for the invitees.

FAREWELL

On the 25th of February the outgoing Scholastics and the newly ordained Deacons of De Nobili College were given a farewell. The programme was organized at the Theologian’s basketball court. The community was present for the evening programme to express their best wishes for the outgoing Philosophers and Theologians. The Masters of the Ceremony were the first year Philosophers, Sch. Vicky Lal and Sujin Wilson. They gave a warm welcome speech. The programme then started with a prayer song by the first year Philosophers. This was followed by a farewell speech by Sch.

Praveen Kumar I, expressing his experiences of being with the senior scholastics for a year. Next speech was delivered by Sch. Anjo Alapatt, a second year Philosopher. Much of what he said were words of gratitude with some humorous anecdotes. Fr. George Beck, the Philosophers Superior, then conveyed his words of encouragement and assurance to the Scholastics. One of the Spiritual Guides, Fr. Illanko Xavier, who is appointed the Socius to the Provincial for the new Province of Chennai and is leaving soon for his new mission, was also felicitated. Then the felicitation of the outgoing Scholastics was accompanied by a farewell song sung by first year Philosophers. Again, a farewell speech by Theologian Anish Hansdak refreshed the sweet memories of Scholastics growing up in this community of love. Subsequently, Deacon Anish Issen of the RCJ congregation took the opportunity to verbalize his long five years of rich experiences at De Nobili College. Following this, there was a thanksgiving video presentation for the outgoing Scholastics prepared by Sch. James Ekka. Towards the end of the programme the Rector, Fr. Edward Mudavaserry, brought out the importance of formation in the Common House, the facilities provided and the necessity of an ongoing formation in a Jesuit’s life. The programme culminated with the vote of thanks by Philosophers Beadle Sch. Marvin Apose. Fr. Jacob, the Minister of the House, provided an exquisite dinner with which the programme concluded.

Editorial Team



Standing (from Left) :- Fr. Edward S. Mudavassery SJ,
Br. Jickson Tomy, Sch. Rosan Roy,
Sch. Dasan Bernard, Sch. Prosenjith Paul Gomes,
Sch. Innocent Tudu, Sch. Goldenstar Dkhr,
Dn. Roshan Pinto.

Sitting (from Left) :- Sch. Larren Joy Menezes,
Sch. James Ekka, Sch. Casimir Eelaraj A,
Sch. Vivekraj A, Fr. George Beck SJ.

“Build
the New,
Don't
just fight
the Old”

-Sairee Chahal

(Sairee Chahal is the Founder, CEO of SHEROES – a community platform for women, offering support, resources, opportunities and interactions via Sheroes.com)

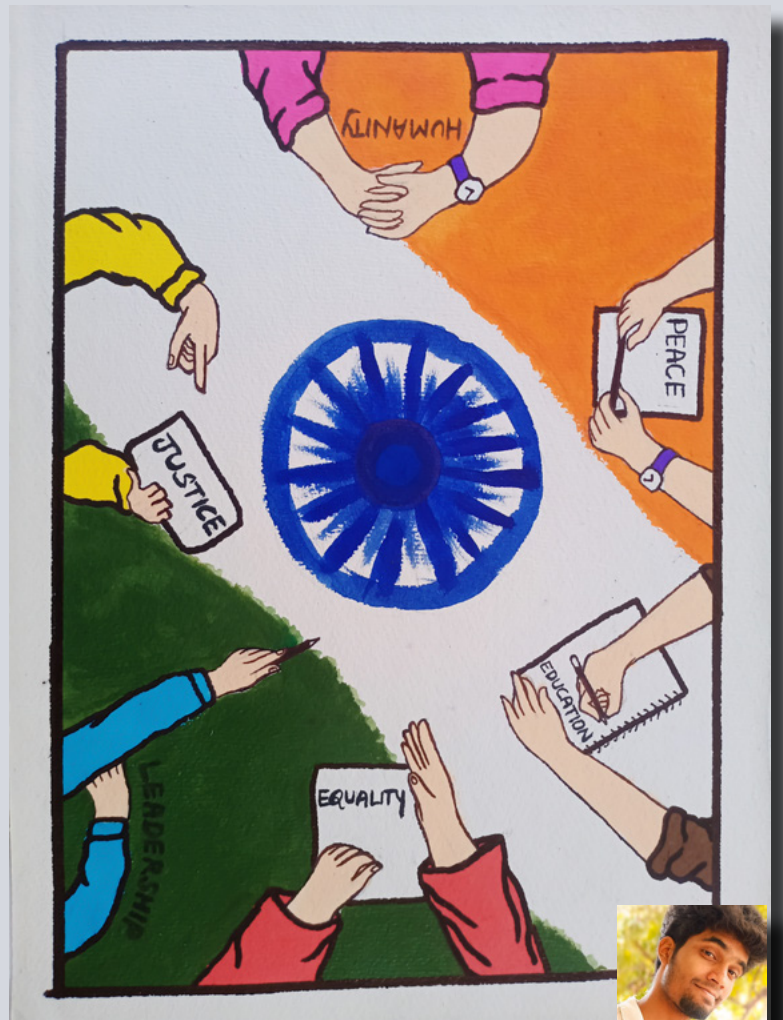
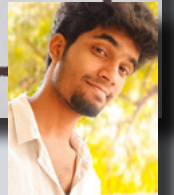


Illustration by Mr. Vivek (SJC, Trichy)



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