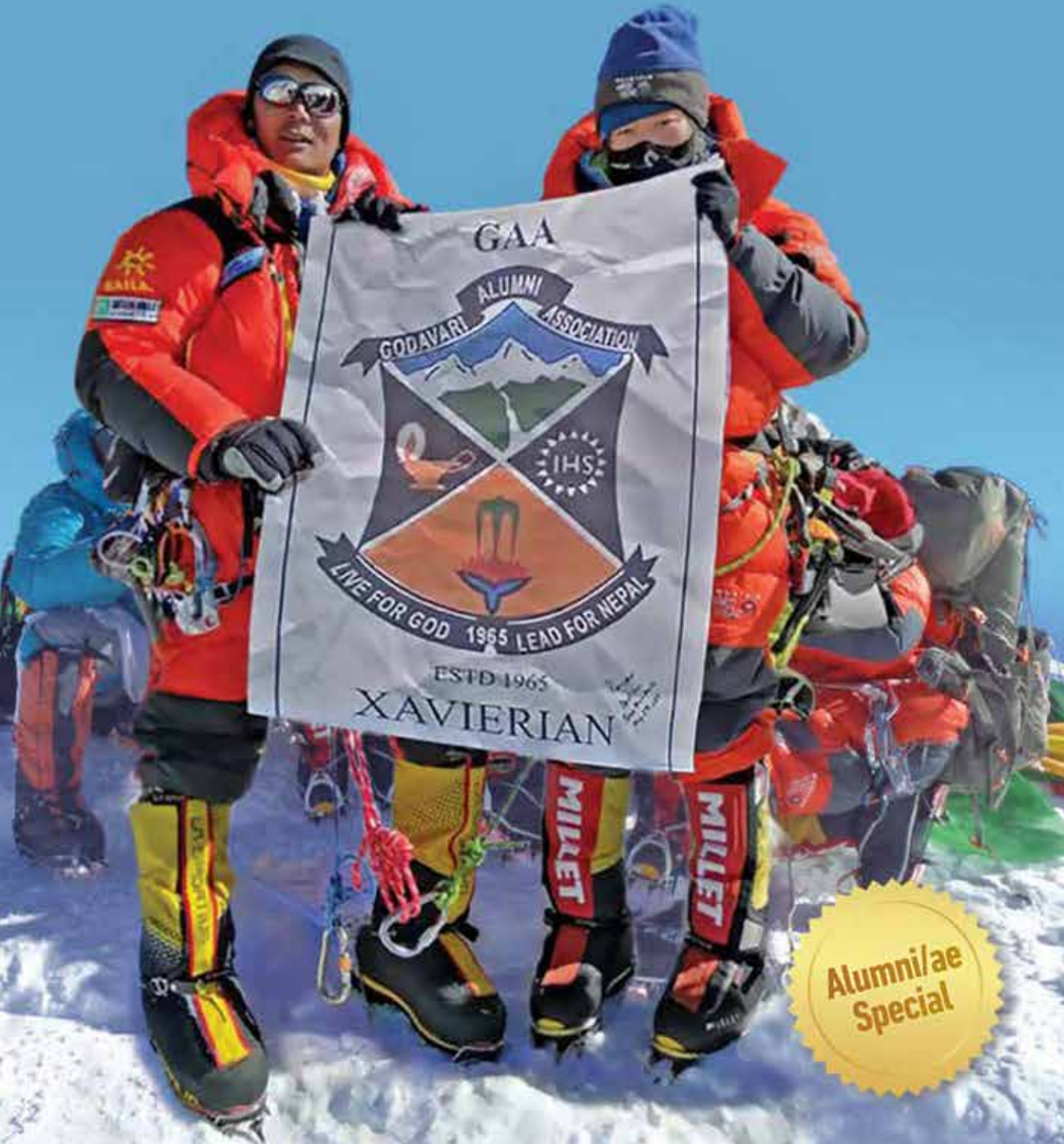


August 2019

JIVAN

NEWS AND VIEWS OF JESUITS IN INDIA



THE JESUIT STORY
Its Charism and Values

The Trek to Trent

'Neath the stately, rolling, rugged Alpine hills
Were you, O Peter, in lovely, little Villaret, born
As spring's gorgeous hues nestled on 13th April
And daintily shed a lush green lawn that early morn.

Later, the fluffy ewes, sheep and lamb you tended
Midst the ambience of nature's lovely rocks and rills
The Lord's loving presence your tender heart attended
With no encouragement, flourishes, glitter or frills.

In that young heart of yours the longing descended
To keep yourself clean, undefiled and impeccable
As the dream of going to school, your will befriended
And soon your prayers made the impossible, accessible.

From Villaret to Paris, a long, treacherous trek indeed
For you and that 'holy man' who from Spain came to scout
For a place he cheerfully shared with you in dire need
One wonders how that strange arrangement came about?

Scotus Fernandez, SJ

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(The poet is presently working at the Jesuit novitiate of the Kohima Region in Meghalaya.)

St. Peter Faber whose feast fell on 2nd August. He was the first to be canonized by Pope Francis through a special process called the 'equivalent canonization' on 17th December 2013.

Of that early group of friends, Inigo felt you were the best
To have grasped all the inner dynamics of the 'Exercises'
Fathoming mysteries of the human journey's incessant, quest
Offering souls with insights and experience that truly divinizes.

Later, when failing health made Inigo leave Paris for Spain
Entrusting with deep faith his other companions to you
Your solicitude ensured to keep them enthusiastic, aglow, aflame
Fostering the group, the Company, ever vibrant and new.

Jay, Codure and Broet of that early energetic band
Were enamoured by your humble, simple, winsome ways
Ever ready to trod to any distant town, city or land
Generous in following Jesus' will and plan all their days.

As you trod those long miles to distant Spain
The Pope's strong desire beckoned you to Trent
En route you detoured to Rome, though weary in pain
Graced were you in Inigo's arms tho' lifeless and bent.



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COVER: Godavari Alumni Association (Kathmandu) banner unfurled atop Mt. Everest.

As a service of information for the South Asian Jesuit Assistency, Jivan is sent to Jesuits and their colleagues, Collaborators and friends. Articles appearing in Jivan express the views of the authors and not of the Jesuit Conference of South Asia. All material sent for publication may be edited for reasons of space, clarity or policy. Readers are requested to donate generously towards Jesuit ministries.

The power-imbancing Theology

The article "Gender Sensitivity and the Catholic Clergy" was excellent both in its analysis of the situation and in the suggestions for a way ahead. The widespread horrors of paedophilia behind the closed doors of the Church across the world eclipsed the equivalent horrors of sexual abuse of women, excused too trivially under the guise of being 'consensual'.

The concept that a priest 'is "ontologically" different from other human beings (Catechism, 1994) because his soul is different since he is "configured to Christ" (John Paul II)' took me by surprise. I vaguely remember some such teaching from my days studying philosophy, and I recall a few of us arguing against it.

It is such a theory that creates both the gulf and the pedestal – that which separates the priest from the laity, and that which elevates him above the latter – creating a structure of power that allows for unqualified abuse. It goes even beyond the power exercised in normal pyramidal structures like educational or corporate institutions, because the priest is imbued with a near divine aura that makes any accusation against him seem like an accusation against God.

Such antediluvian teaching must not merely be revisited, but removed from the theology of the Church. A priest fulfils one of the many roles in the Church, roles which emanate from the foundational Sacrament of Baptism. To hold that a priest is specially called by God is to deny free will and the stronger possibility that if God does call She calls to

respond to Her love. It is my personal choice to respond in the manner I feel best about, and whatever that response, if sincere and true it should be seen as good. There is no higher calling or lower calling.

A change in this theology will help eradicate the absurd clerical superiority that characterises a number of priests, and diminish greatly the sense of awe with which many priests are seen (and like to be seen)! It will also go some way to equalise the power imbalances that exist. Along with that, I endorse all the suggestions made by Astrid.

| Suren Abreu | Mumbai

Journalism of honesty and courage

I wait for Jivan every month. I have interacted with many editors. What disturbs me very much is that even journals that present themselves as 'learned' or 'research' are more and more toeing the establishment line of thought. Jivan is one of the exceptions. Recently it carried the write-ups of Pieris and Lobo-Gajiwala, and the letters of Mattam and others. I am in fully agreement with these honest and brave writers. Lot of our problems are due to an expanding spiral of unholy silence. We refuse to abandon our own constructions and continue to assert that they are of divine origin. Most of our lay people do not have the necessary background to question us. Some, who do question us, are demonized. Thank you Vinayak. May your tribe increase and multiply for the greater glory of God, and for the good of his people.

| Subhash Anand | Udaipur

JESWITS

| Trevor Miranda, SJ | miranda.trevor@gmail.com



... and remember, your success will be measured by how much you donate to the "College Development Fund."



Because when you're old and lonely, you'll get mail from your Alumni Association. That's why you must graduate.



Congratulations. Please remember the financial plight of the College.



Find two or three alumni who actually have jobs and profile them as success stories!



POSA Speaks

GEORGE PATTERY, SJ

Our Common Home Whose is it?

For us Jesuits the life and mission in the Society is our pathway to God. ‘Ablaze with God’ Ignatius initiated a process that makes us perennial seekers joining hands with all seekers.

The corollary of this ‘pathway’ to God is that we journey on this path as one body, together with all other seekers who inhabit our Common Home. Thus the care for our Common Home is the natural outcome of our journey on the pathway. ‘Our Common Home’ as enunciated in *Laudato Si* is a revolutionary concept. All three words are significant. It is a *Home* - we inhabit it. It is a *Common* home - it is everybody’s as much as it is mine. It is *Ours* - all belong to the Common Home.

In fact, today, this ‘Common Home’ seems to belong to a few people - the rich and the powerful of this world occupy it. The earth has been apportioned among the rich and the powerful, leaving the majority on the peripheries of existence. That is why *Laudato Si* invites us to treat ecological and social crises as one and the same.

UAP (Universal Apostolic Preferences) as care for the common home says:

i) *“We resolve, considering who we are and the means that we have, to collaborate with others in the construction of alternative models of life that are based on respect for creation and on a sustainable development capable of producing goods that, when justly distributed, ensure a decent life for all human beings on our planet.”*

ii) We Jesuits need ecological conversion. “Conversion for us, Jesuits and our companions in mission begins by **changing the habits** of life in the duty to care for creation through little daily actions.” It is wonderful how education can bring about real changes in lifestyle.

iii) We need to collaborate with women and men of good will to promote ‘an ecological devotion’ among nations and peoples. In South Asia we Jesuits have several praiseworthy endeavours in ecological concerns. ‘Tarumitra’ initiated by Robert Athickal more than three decades ago being one such pioneering and well-known example, not forgetting the several other initiatives across the Assistency.

Amitav Ghosh’s ‘The Great Derangement’ is an important study on ecological crisis, where he devotes several pages commenting on *Laudato Si* as yet the best ever document on ecology. Eco-sense is bringing up a new type of spirituality, in tune with *contemplatio ad amorem* shaping a new sense of respect and reverence to one and all. Ecology is a compassionate way of being and acting, bringing the sacred and the secular together.



Editor’s Desk

VINAYAK JADAV, SJ

What makes the past students our Alumni/ae

The word ‘alumnus’ comes from the Latin root *alere* meaning ‘to nourish’. Therefore alumnus or alumna literally means nourished or foster son/daughter and *alma mater* would, therefore, mean the nourishing or foster mother. What produces Alumni/ae is the experience of the students of being nourished by their *alma mater*.

One of the key ministries in Jesuit education is nurturing an ongoing relationship with our Alumni/ae. The past students of our institutions are our very extensions. They reflect to the world what we have been to them. Our emotional involvement with them is what binds them to us. Our ‘*cura personalis*’ is what they proclaim everywhere. What they remember for years to come is the way we have touched them.

Our first capital, therefore, is the care they received from us. Institutionally a particular individual Jesuit may be in charge but personally each Jesuit contributes to fostering our Alumni/ae. A pat on the back, a smile in response to a greeting, a home visit on a given occasion or a listening ear in times of crisis goes a long way in building this relationship.

Our second capital is life-values they got from us. A former student may proudly recall the social orientation received, another may be grateful for the career guidance s/he received, and yet another will recall the helping hand that proved life-saving. These inspiring memories remain with them as values worth emulating. What they remember the most is what we conveyed without words! Our institutions have a ‘soul’ - integrity of life, fidelity to persons and inclusivity - something they miss after leaving us. Our Alumni/ae are the ambassadors of our vision and mission. They are our conscience carrying our inner voice to the lost. Accompanying them is what ongoing education is all about. Recently Fr. Arturo Sosa (Bandra, 2017) addressing the Alumni emphasized that Alumni Associations must ‘provide a forum for ongoing formation’ more than being interested in ‘paying back so to say a debt they owe to the institution.’ Once a Xavierite, always a Xavierite!

Competence is the most primary capital that our Alumni/ae take with them. Quality education will always be our hallmark despite avid competitors that surround us today. We have reasons to celebrate this. A fair amount of self-confidence in facing life is something our Alumni/ae value.

Ultimately, our Alumni/ae are evangelists in today’s world. As lights of the world, salt of the earth and leaven in the dough they continue spreading the good news we have shared with them, verbally and non-verbally. Pedro Arrupe called them “agents of change” (Valencia, 1973) and Adolfo Nicholas called them “men and women for and with others” (Colombia, 2013). Kolvenbach stressed on “Competence, Conscience, Compassionate commitment” (Rome, 1993) as the goal of Jesuit education. Our alumni/ae are precisely those, in and through whom, the flame of such Jesuit education keeps ever burning.



The Jesuit Story its Charism and Values



St. Joseph's School, North Point, Darjeeling

We come across two kinds of people. The first (they form the majority of the good, the bad and the indifferent) when asked what life means to them or what, for them, are its whys and purposes, are ignorant and are unable to give a direct answer. The other kind are enthusiastic and creative, who have filled their life with meaning and purpose and who, even though they form a minority, are largely contributing to the wonder



Image Source: Vijay Macwan

world we are fashioning in many sectors of life. These are charismatic persons. Humbly but truthfully we can say that the Society of Jesus also belongs to this charismatic group and has made a significant difference to the Church and to the larger society while pursuing its charism and values.

A charism develops when beliefs, attitudes, and tradition-maintained behaviour patterns join together and become a powerful paradigm for life and mission. Charism plays a transformative function. To list these: it clarifies the whys of your life; it defines your goals and purposes; it explains why you make a decision or behave in a particular way; it provides you with a road map for your life which enables you to navigate through the ever-changing roads and pathways of life; it gives a frame of reference or a lens to look through and assess its conditions; it provides you with a model which guides your decisions and patterns of behaviour; it becomes a great resource, providing energy and motive power for your actions.

The evolution of the Jesuit charism

Ignatius went through a long learning process alone and later with his companions to identify their charism. Those long years and often a very penitential journey of Ignatius and his mystical experiences helped him to gain many profound insights into the mystery of God and His mission for the world. Two key visions, one at the river Cardoner and the other at La Storta, enabled Ignatius to gain insights into the God mystery and provided clarity and divine assurance of the apostolic endeavours he must take up.

Discernment to arrive at God's will for the New Company

Ignatius and his companions met at Venice and engaged in a long process of spiritual discernment listening to one another to gain clarity about who they are and what they want to be. Clarity came at the end of this process of discernment. This group of ten decided to stay together, chose

Ignatius as their superior and presented themselves to the Pope to receive from him whatever mission he would give them. The Society was founded in 1540 with the mandate to promote the spread of faith. The motto and fundamental motive for all ministries was to seek the greater glory of God and the salvation of souls. The Spiritual Exercises and the Constitution aim to create the spirit of inner freedom and total availability. This is the distinctive hallmark of Ignatian and Jesuit spirituality. This fashioned and energized many Jesuit missionaries to travel to distant lands, live in extremely difficult and at times dangerous conditions, as it filled them with great passion to "help souls". Many of these were canonized, (there are 49 Jesuit saints) and a much larger number became martyrs.

Key Jesuit values

§ *Cura personalis*: "care for the person." It means having concern and care for the personal development of the whole person.

§ *Magis*: the single thrust action word that seeks always the greater glory of God and the more universal good.

§ *Men and women for and with others*: the 'with' Gospel spirituality humanizes and unites.

§ *Union of mind and heart*: making community itself becomes mission.

§ *Contemplatives in action*: integrating the spiritual and the apostolic.

§ *Finding God in all things*: providing the anchor and energy for mission.

Authentic spirituality must be anchored in the reality conditions and contexts of the time. Therefore, the Society was open to examine its charism and re-define it from time to time. Jesuits sought to bring about the greatest influence by influencing the most influential and powerful persons. Hence we find Jesuits in the courts of the kings of France, Portugal, China, and Akbar in India. Since the paradigm of working with the most influential did not yield results, a radical shift was made to work from the bottom up. The rapid spread of the Society and the fact that it made a big difference and contribution to the Church was twofold: spiritual and intellectual.



“To be extraordinary and to make significant contributions and make a difference to society of which one is a part, is the call and vocation, not to a few but to all Jesuits.”

Responding to need areas was one of the policy decisions of the Society. Hence, Fr. Kolvenbach identified Africa and China as need areas and many Jesuits responded generously. More recently, Afghanistan was also identified as a need area and we have an organized presence there and have made good contributions. The Jesuit Refugee Service is another example.

New policy thrust directions from the GC documents

GC 32 Decree 4 made the charism as a ‘faith that does justice’. “The service of faith and the promotion of justice cannot be for us simply one ministry among others. It must be the integrating factor of all our ministries; and not only of our ministries but also of our inner life as individuals, as communities, and as a world-wide brotherhood.” The integrating principle of our mission is the inseparable link between faith and the promotion of the justice of the Kingdom.

To mention some context-based decrees of GC 34: ‘Our Mission and Interreligious Dialogue’ - the culture of dialogue must become a distinctive characteristic of the Society and so developing a culture of dialogue in our life and ministry; ‘Cooperation with the Laity in Mission’ - making ‘men with others’ the central aspect of our charism, seeing cooperation with the laity as a constitutive element of our way of proceeding; ‘Jesuits and the situation of Women in the Church and Civil Society.’ It also identified

the following eight characteristics of the Jesuit way of proceeding: 1. Deep personal love for Jesus Christ that binds Jesuits to Jesus and to one another; 2. Being a contemplative in action: the Jesuit joins with the Lord labouring in all events and people, and inviting us to join His labours; 3. Remaining an apostolic body in the Church, as friends in the Lord, and united with the Roman Pontiff who can send us on any mission; 4. In solidarity with those most in need, a major initiative; 5. In partnership with others in a complex and diverse world context, making collaboration an essential dimension of the Jesuit way; 6. Called to learned ministry: We overcome ignorance and prejudice through learning and teaching and through theological reflection bring the good news to a confused and troubled world; 7. Men sent, always available for Mission: A Jesuit is essentially a man on a mission. Jesuits remain open and adaptable and eager to receive a call to mission; 8. Ever searching for the Magis: this permeates all the other characteristics - always seeking the greater glory of God seeing new frontiers and boundaries not as obstacles but as new challenges to be faced, and new opportunities to be welcomed. Ours is a holy boldness, “a certain apostolic aggressivity” typical of our way of proceeding.

Responding to the mandate from GC 36, and after almost two years of prayer, discernment and spiritual conversation, engaging all Jesuits, Fr. General has identified four Universal Apostolic Preferences: (a) to show the way to God through the Spiritual Exercises and discernment: (b) to walk with the poor, the outcasts of the world, those

whose dignity has been violated, in a mission of reconciliation and justice; (c) to accompany young people in the creation of a hope-filled future; (d) to collaborate in the care of our Common Home. Radical implementation of these Universal Apostolic Preferences will significantly contribute to make us a powerful transformative force in the world society. Can a Jesuit be ordinary? The magis dimension makes that impossible. To be extraordinary and to make significant contributions and make a difference to society of which one is a part, is the call and vocation, not to a few but to all Jesuits.

The Society kept its charism dynamic and evolving by responding to the changing needs and conditions of the time. How do Jesuits deal with the dialectic of charism and institution? In an organized society, institutions are needed. The real question is: how to avoid institutionalization? Jesuits derive clarity and strength from Ignatian spirituality and the Spiritual Exercises that make us recognize that the Mission is from God and of God and we are only His instruments with inner freedom to accept any mission. Such periodic redefining of the charism, flying to new heights while remaining rooted, makes the Jesuit Mission a fascinating socio-cultural and spiritual adventure that dares to create an alternate world order, the Kingdom world.

The author is the former Principal of St. Xavier’s School-Delhi, former Chairman of CBSE, Founder Chairman of National Institute of Open Schooling and Regional Superior of Delhi Jesuits.

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The Dragon King of Bhutan

My first encounter with my King who is admirably called the Great Fourth was on the basketball court. He was an avid basketball player and we were privileged to play with him on a regular basis way back in the '70s. My serious encounter with him was when I became a Catholic in 1974. To be a Catholic in a fully Buddhist country in those days was breaking a new path filled with uncertainties. The conversation with my King was personal; all I need to say here is that my admiration for him went up very high and is still growing in 2019!

King Jigme Singye Wangchuck, the fourth hereditary King of Bhutan, is a Jesuit Alumnus. He joined the famous school of royalties of that time run by the Jesuits - St. Joseph's School, North Point, Darjeeling. The royal families of Bhutan, Nepal, Sikkim, and of the Principalities of West Bengal, Orissa and Tripura studied here. The school also gave us a Cardinal - Cardinal Pichachy of Kolkata, a world billiard champion - Michael Ferreira, many prime ministers of Bhutan, foreign ministers of Thailand and Bhutan. The list goes on with authors, entertainers, politicians, etc. The latest are the deputy chief minister of Tripura, and the youngest member to be elected in the recent elections from Sikkim, Aditya Golay.

The Royal family of Bhutan has had deep connections with the Catholic Church as many of them went to our schools. The Royal Grandmother, HRH Ashi Kesang Choden Wangchuck graduated from St Joseph's Convent, Kalimpong. Our two queen mothers are also graduates from the same school. Two other queens graduated from St Helen's Convent, Kurseong. Our beloved queen of the present King also graced St Joseph's, Kalimpong. When the father of modern education system in Bhutan, Fr William Mackey, SJ, was on his death bed, Her Majesty Ashi Kesang was there to comfort him and asked me, to my amazement, to recite Psalm 23! She was a dear friend of the Jesuits. It is not surprising that she choose a Jesuit school to educate her son. Unfortunately, the fourth King could not graduate from North Point due to the Indo-China war in 1962. He was pulled out of school for security reasons.

However, North Point is proud because this man has become what Jesuits would like their Alumnus to be, "a man for others." When world leaders are clamouring to hold on to their positions even using violence, he gracefully abdicated his throne in favour of his son, King Jigme Khesar Namgyel Wangchuck in 2006. The present King has become a popular and loved leader in his own right.

The "Dragon King" literally managed to steer his country from being gobbled up by China or India. Look what happened to Tibet and Sikkim! At the young age of sixteen he took on the reins of the country in 1974 till his abdication in 2006. He ushered in democracy which his subjects did not want, and worked towards formalizing it. The Constitution of Bhutan was enacted 18th July 2008 and the first free and fair elections were held the same year. Here was a man who in his wisdom was putting his country and people first. Contrast this with all the recent dictators the world has seen. Towards this endeavour of serving his people he left no stone unturned. He wanted to see his nation move forward into modern times but with great caution and in Bhutan's way. He introduced the concept of Gross National Happiness, for which Bhutan is well known, over Gross National Income.



King Jigme Singye Wangchuck, Former king of Bhutan, Alumnus of St. Joseph's School, North Point, Darjeeling

Image Source : Google

He is a great environmentalist and because of his vision today Bhutan has eighty percent forest cover and is the only carbon negative country in the world. I do not wish to delve into details of his far-sighted vision on culture, sustainable development, reforms in judiciary, diplomacy with other countries, and many other achievements in his time. I want to focus on the man. He is a man of simple living but great thinking. He even now lives in a simple eco-friendly palace and is seen cycling around the town and mountains. I pray that this visionary and transformative leader will be with Bhutan for a long time unlike his father who died at the early age of 44. As an elder statesman and symbol of unity the King has an important role to still play.

The Jesuits can be proud that we had a role to play, though limited, in his formation. He had great regard for Fr. William Mackey and awarded him the highest civilian order, the SOB - Son of Bhutan. The Jesuits started the first college in Bhutan and two other schools which we ran till 1986, when our term of contract was over. There are no longer any Jesuit institutions in Bhutan but we have many students who have passed through our Jesuit institutions in India and other parts of the world; the present foreign minister is one. The first foreigners to come to Bhutan were two Jesuits in 1627. The connections between the Jesuits and Bhutan is mysterious and deep, but we have a Jesuit Alumnus in the person of our beloved and most respected fourth King Jigme Singye Wangchuck for whom we can give thanks to God.

The author is the in-charge of Bhutan Jesuit mission and Episcopal VICAR of Bhutan.

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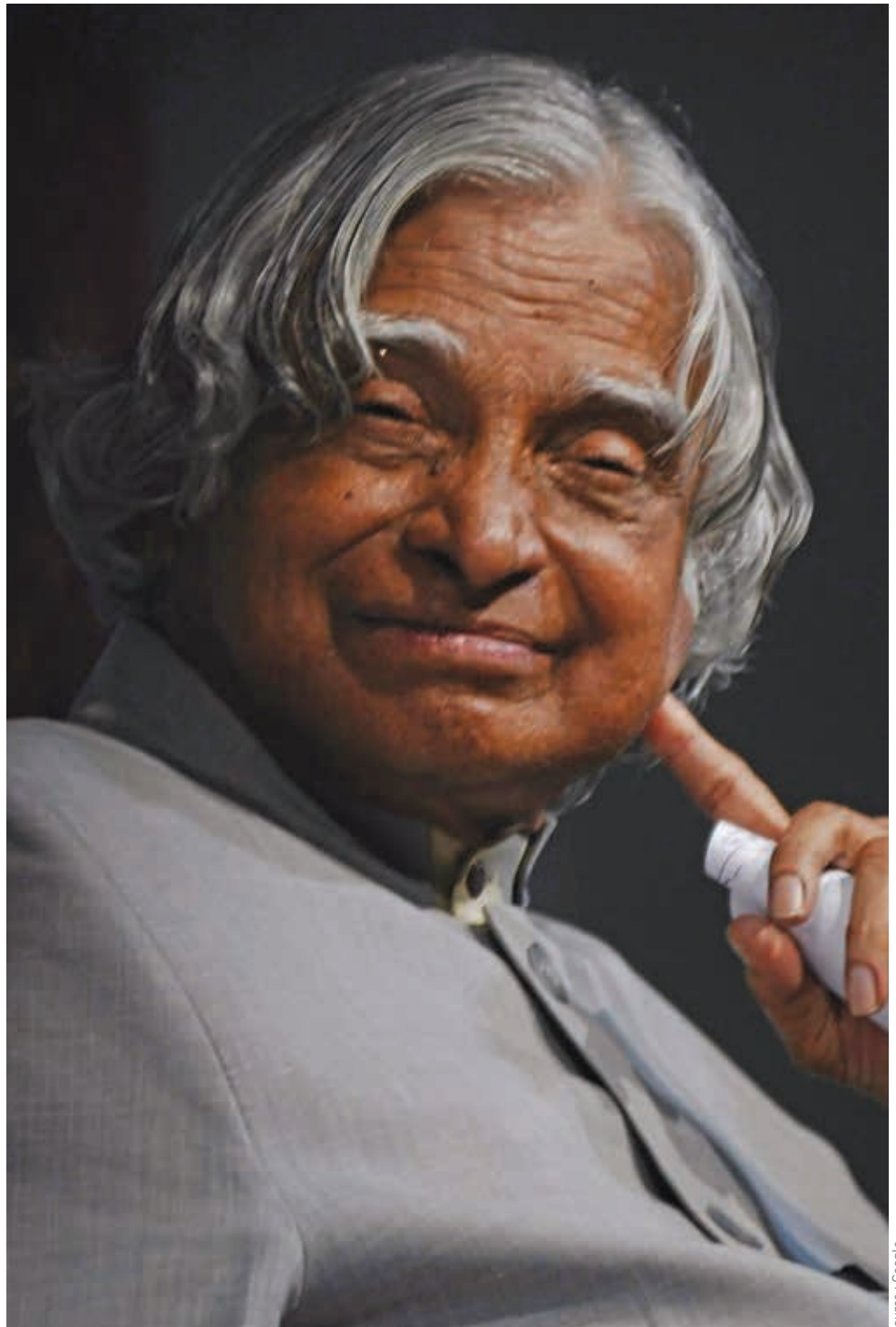


Dr. A. P. J. Abdul Kalam an Eminent Jesuit Alumnus

Popularly known as the “Missile Man of India”, Dr. APJ Abdul Kalam is one of the most distinguished and rarest jewels among Jesuit Alumni in India, especially St. Joseph’s College, Trichy. He was born on 15th October 1931, into a family with limited means and started selling newspapers as a child to supplement his family’s income. Dr. Kalam, in spite of his achievements, always wanted to be remembered as a teacher. And it was as a teacher addressing a gathering at IIM in Shillong that he passed away on 27th July, 2015. From humble beginnings, he earned the reputation of being the people’s President. He endeared himself to all sections, especially the young. He was the first from a non-political background to be sworn in as President of India.

On 16th March, 1995, he presided over the Sesquicentenary (150 years) celebrations at St. Joseph’s College, Trichy. During the Annual Report of the College I quoted and applied to Dr. Kalam the words of Teilhard de Chardin, the Jesuit palaeontologist: “Someday, after mastering the winds, the waves, the tides and gravity, we shall harness for God the energies of love, and then, for a second time in the history of the world, man will have discovered fire.” Dr. Kalam had made these words his own ideal in life. The word ‘fire’ reminded him of ‘Agni’ and his contribution towards civilian Space programme, the military missile development efforts, and launch vehicle technology. Addressing the over 3000 students and Staff of his ‘Alma Mater’ he challenged them to discover the ‘fire’ for themselves and contribute their mite to the development of our beloved motherland. He energized them to enkindle the fire within to achieve the impossible and acquire a positive approach in life more than focusing on their individual academic achievements,

The values he had imbibed at St. Joseph’s College (1950-1954) shone brilliantly in his life especially as the 11th President



Dr. A. P. J. Abdul Kalam, “Missile Man of India”, Alumnus of St. Joseph’s College, Trichy

Image Source : Google

of the India (2002-2007). Like Teilhard he staunchly believed 'for me science has always been the path to spiritual enrichment and self-realization' (Wings of Fire, p. 15). "We are not human beings having a spiritual experience. We are spiritual beings having a human experience". He was a firm believer in the above words of Teilhard. During his student days at St. Joseph's his close association with illustrious teachers challenged him to look up to greater heights of excellence and humanness. He often recalled nostalgically several Professors who had moulded him and made him a person of simplicity, vision, hard work and dauntless optimism. Among them Frs. T. N. Sequeira, Kalathil, Prof. Thothari Iyengar, Suryanarayana Sastri, Krishnamurthy, his school teacher Iyadurai Solomon, and especially Prof. Fr. Ladislaus Chinnadurai, his chief mentor in St. Joseph's are noteworthy.

A few days before his demise he made a trip to Dindigul to greet and pay respect to Fr. Chinnadurai. On the same day during his convocation address at Mother Teresa University in Kodaikanal he recalled his association with Fr. Chinnadurai who had taught him Nuclear Physics and Thermodynamics. "Teachers are very important," he said. "The foundation was laid by him," he proudly acknowledged before the spellbound new graduates. It is not an exaggeration to say that the titles of his books, Wings of Fire, Ignited Minds and others echo the scientific temper of Teilhard and the Jesuit erudition.

Whenever he came to St. Joseph's Dr. Kalam visited the New Hostel (Room 125) where he had stayed, the Physics Department and the famed Lawley Hall. In the New hostel he had as his roommates an orthodox Iyengar from Srirangam, and a Syrian Christian from Kerala. He said, "The three of us had a wonderful time together."

Dr. Kalam had a major role to play in developing many missiles, including Agni (an intermediate range ballistic missile) and Prithvi (the tactical surface-to-surface missile). He served as the Chief Scientific Adviser to the Prime Minister and Secretary of the Defence Research and Development Organisation from July 1992 to December 1999. The Pokhran-II nuclear tests were conducted during this period. He served as the Chief Project Coordinator, along with Rajagopala Chidambaram, during the testing phase. Media coverage of Dr. Kalam during this period made him the country's best known nuclear scientist.



St. Joseph's College (Autonomous), Tiruchirappalli



A few days before his demise he made a trip to Dindigul to greet and pay respect to Fr. Chinnadurai. On the same day during his convocation address at Mother Teresa University in Kodaikanal he recalled his association with Fr. Chinnadurai who had taught him Nuclear Physics and Thermodynamics. ”

As President he often had his meals sitting on the floor along with the staff. He invited a cobbler from Kerala and a small hotel owner from Trivandrum as Presidential guests. He was the cleanest politician India has ever seen and remained uninvolved in political nuances even as President. He conceptualised PURA, otherwise known as Provision of Urban Amenities to Rural Areas, that works for the betterment of rural India. Dr. Kalam started off by telling the students in the audience that corruption is all-pervasive today and is not the exclusive territory of politicians. Emphasizing the need for personal ethics, he then asked them to "work with integrity, succeed with integrity". Elaborating on his 'Vision 2020' dream of an economically developed India, he outlined the ten pillars of development that will help make this dream a reality. Dr. Kalam claimed the greatest achievement of his career was designing low-weight ortho-callipers for kids who were affected by polio.

He believed in the power of youth and their capability to bring about change. He delivered speeches in schools and colleges to inspire Young India. He was always down to earth and friendly with the kids winning everyone over with his charismatic personality. Dr. Kalam harnessed the energy of the adoring crowd with beautiful words of wisdom that he got the crowd to repeat after him, such as 'Where there is righteousness in the heart, there is beauty in the character; where there is beauty in the character, there is harmony in the home; where there is harmony in the home, there is order in the nation; when there is order in the nation, there is peace in the world.'

He was one of the most distinguished scientists of India and had received honorary doctorates from 30 universities and institutions. He was awarded the Padma Bhushan (1981) and Padma Vibhushan (1990) and the highest civilian award Bharat Ratna (1997). He was also the recipient of several other awards besides being a Fellow of many professional institutions. In conclusion I would say that the Ignatian charism of the magis had truly blossomed in Dr. APJ Abdul Kalam.

The author is the Director of the Rapinat Herbarium at St. Joseph's College, Tiruchirappalli.

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Nothing beyond those years

Forty years on, the morning is as crisp as it was then: a 17 year old youngster, full of trepidation and nervousness, quietly slipped into the hallowed portals of St. Xavier's College, Calcutta, as a fresher in the morning B. Com Department - a much aspired place to belong to in the heart of every school pass out in eastern India. After an interview by the legendary powerhouses, Frs. P. Joris and J. Malliyekal, I was granted a seat in the Honours course.

The timetable and routine handed to me revealed that both the icons mentioned above were to be my teachers, and destiny alone knew how they would not just impact my life in the three years and many more to come, but also chisel me into the person I am today.

Fr. Joris, a Belgian Jesuit was fondly addressed as Papa Joris. He shaped the character and personality of St. Xavier's, as it stands today, and it is thanks to him that generations of rough cuts like me were polished in the years to come. His contribution to Jesuit education can just never be admired or appreciated enough for it is also due to his efforts that St. Xavier's reached the pinnacle of it's glory. Much later, as destiny was to will it, I was instrumental in participating and initiating the annual Father Joris Memorial Nihil Ultra Debate, a much looked forward to event in every calendar year.

Fr. Joris was a teacher of Resource Studies, a euphemism for Geography. He certainly knew how to brighten up a dull morning, both with his wit and humour as well as his approach to the subject that prodded even the sleepest laggard in class. Very gently Papa J would follow all bunking induced boys to wherever they had escaped to and haul them back with the gentlest of admonitions, reminding us that our parents had sent us to study and not to escape studies!

It is in Fr. Malliyekal that Papa Joris had his partner, in so many ways. From the gentle Belgian, we now had the ferocious Indian to deal with; every morning would see Fr. Malliyekal standing at the gates, admonishing those who stumbled in a few minutes later than the stipulated 6am... even on wintry foggy mornings! Attendance started being adhered to in a never before harrowing manner. Fr. would ride his Lambretta scooter to all the favourite cafes and tea stalls near St. Xavier's, hauling physically all those poor souls who had the misfortune of being spotted by the sharp eyed priest. That he was a terror to us panic stricken lads was not debatable anymore; what was indeed striking was the sea change in how he did not spare the rod and thus never spoil his boys.

St. Xavier's soon became a hotbed for many social initiatives involving charity, philanthropy and giving of oneself according to one's competence. We raised funds for the Missionaries of Charity and thus were privileged to have been associated – and photographed – with Saint (then Mother) Teresa herself.



Naresh Gupta, Secretary of World Union of Jesuit Alumni (WUJA), Alumnus of St. Xavier's College, Calcutta

Image Source : Google

A young Usha Uthup had sung for the fundraising and Fr. Malliyekal's pearly smile flashes through me as I key this reminiscence in.

Apart from these two giants, in the staff room were those who are still remembered as beacon lights of their subjects and fields: Profs. S. Sengupta, N. Vishwanathan, B. B Chatterjee, Manab Mukherjee and many more who we were fortunate to be taught by.

It is in the company of the Jesuit Fathers that I encountered Jesuit values for the first time ever in my life. They came across as a universal fragrance that permeates through every humane commandment. They gradually became my moral compass, a guiding light that continues to show me the path ahead in times bright and not, in situations light and not.

The union of the mind, body and soul in the formation of a wholesome personality was a value that affected me personally; and it is this one code that led me to all others in the pantheon of Jesuit way of life: Cura personalis, i.e, caring for a person in the most all-encompassing manner; Magis, meaning more;

creating men and women for others; finding God in all things and all people; believing that if it's God's work it shall be done and will be done and many more such beautiful pearls that I have set in my heart.

The larger than life memory that still tingles within my nerves and tugs within my heart is the launch of 'Xavotsav', the annual festival of the St. Xavier's College, Calcutta. It was around 1980. The festival was being initiated that year and we were fervently searching for a name to call it by. Finally, Xavotsav dawned and it continues to be a coinage that has stood the test of time even forty years later.

Another memory that never fades from within and that always, without fail, brings out a laugh even so many decades later pertains to the opening up of the century old 'all boys' St. Xavier's College to a co-educational institution: girls were welcomed into the Day departments of Arts and Science whilst

the morning Commerce Department was given a miss in this colourful transition. Quite devastated as we were, we marched to Papa Joris, in the hope of pinning him to a debate about our demands. The gentleman flashed his naughty smile and said that the change of B.Com (morning) to co-education would never happen since otherwise the Park Street Police Station – literally opposite the road from the main gates of St. Xavier's – would have to then be converted to a maternity home!

My reminiscence shall be incomplete without the mention of the proud emblem of St. Xavier's College, Calcutta: Nihil Ultra, which means Nothing Beyond.

How prophetic it is. For since those magical years there literally has been nothing beyond!

|| Written By: Naresh Gupta

My golden decade

Childhood memories are the most precious possessions of a person. Recollection and retrospection fill one's present with valuable lessons learnt, and with the joy of contentment.

The years in school were crowded with relentless examinations coming one after another. Certainly, the Almighty could have found an easier way of painlessly assessing a student's response to his school tasks. However, along with the fear of periodic examinations and the publishing of results, there are the million dollar memories of our great teachers and dear fellow students that I continue to cherish. So many years have passed since I left my beloved school. Fortunately there have been opportunities to return to my alma mater again and again, both as an ex-student and as the guardian-father of my son. This bond of love and gratitude is immeasurable.

Not every person in my city could get into a great educational institution like St. Xavier's. I was only six years old when I had the good fortune of becoming a Xaverian. Ten years later when I completed the school journey, I realised why it is so precious and so important to preserve the values inculcated in me by this unique educational institution. Every educational institution prepares its students for well-defined courses. But all of them do not inspire the students to treat human beings as equals, and with humaneness. We derived these values of life from activities beyond the prescribed syllabus.

Looking back, I feel proud that my school is distinctly different

from many other institutions. I have been taught not to treat people on the basis of their success, income or stature. Treating everyone with equality and humaneness is not an easy task, but the great teachers who guided us, and the Jesuit values we imbibed during our formative days remain a source of inspiration – they were like milestones of light posts that keep dispelling the darkness every time we feel despondent.



Sanjiv Goenka, The chairman of RP-Sanjiv Goenka Group, Alumnus of St. Xavier's School and College, Kolkata

Image Source : Google

Different teachers leave behind different messages during life's journey. I still remember gratefully Mr. Thomas Vienna who taught us how to be competent human beings through English and Mathematics. My golden decade (from six to sixteen) remains an invaluable treasure of life's most precious lessons. There were of course some discordant notes. I remember I was chosen for an inter-class elocution contest when in the sixth standard. Fr. Goldsmith did not like the poem I had chosen. He was a person of strong views and he chose for me 'Spider and the Fly' which I had chosen. I ended up coming last! I still think my miserable performance was because of the choice of a wrong poem! However, this small mishap enriched my experience of the

virtues of failure - one strengthens one's temperament and learns to strive.

My school and my education are the two significant pillars of my life. It is just not ten years – I now realise what you learn in school lasts a lifetime.

|| Written By: Sanjiv Goenka

Confession by Mr. Lakshmi Narayan Mittal

In 2013 I met Mr. Lakshmi Mittal, the Steel Baron, in London. We conferred the “Global Xaverian” award on him at a public function in the British Museum. Our interaction began with Mr. Mittal’s spontaneous, candid introduction, “Father, I have a confession to make.” The man went on in a meditative mood...

“I had passed out from a Hindi medium school in Calcutta in 1966. I went to St. Xavier’s College for admission. Fr. Paul Joris, who was then the Vice-Principal, told me categorically that I would not be able to make it to Xavier’s as the medium of instruction was English.

“I was determined to get the admission. So I stood in front of Fr. Joris’ office from morning to evening for nearly a month. I had some hope that his sympathetic eyes would fall on me. Towards the close of admissions, he called me into his office and appreciated my perseverance. He gave me admission with a warning that if I failed I would be dismissed.

“From that day I realised my responsibility and worked hard systematically. I attended tuition classes in English in order to understand the lectures better. In the second as well as third year examinations I stood first in the University – the fruit of my hard work. Fr. Joris called me to his office, congratulated me and offered me a teaching post in the College. I gently declined saying that I was willing to consider it if classes started at 9.00 am instead of 6.00 am.

“Tell me Father, what would have I been today if I had joined St. Xavier’s College as a teacher in 1969!”



Lakshmi Narayan Mittal, chairman and CEO of ArcelorMittal, Alumnus of St. Xavier’s College, Kolkata

Photo Courtesy: Fr. J. Felix Raj, SJ

I replied, “Mr. Mittal, you have chosen your destined path and we all celebrate your care for the academic community, and your contribution to global social causes.”

Mr. Mittal involved himself wholeheartedly in our Xaverian ‘Vision 2020’ and generously contributed toward the genesis of St. Xavier’s University, Kolkata. He was there with his family on 7th July, 2017, to inaugurate St. Xavier’s University. Jesuits, especially those of Calcutta Province, are immensely grateful to this Man of Steel.

Coordinated by Xaverians: Yagyaseni Bhattacharya, Manuella De Rosario, Vatsal Chirmar and Rahul Datta

Compiled by Fr. J. Felix Raj, SJ

Where I fell in love with sport



Rahul Dravid, Former Indian cricketer, Alumnus of St. Joseph’s Boys’ High School, Bengaluru

Image Source : Google

Walking into St. Joseph’s Boys’ High School for the first time was a bit overwhelming. It was different from the small St. Antony’s where I studied till 4th standard. I was so excited to discover the campus and, of course, the ground was the high point!

Looking back, I think the best part of school was how we were made to balance both studies and sport. All the teachers and the Principal supported us very much by helping us to catch up with all the studies we missed while playing different matches. They were willing to stay back to ensure we caught up and they were also happy to give us re-exams.

St. Joseph’s is where I really fell in love with sport. We played cricket, hockey, and football. We also took part in athletics and swimming. We learnt so much and made friends for life. Mr. Shivprakash, our PT teacher, was our favourite; maybe because we got to see so much more of him than our class teachers. His love for sport and attention to detail was inspiring. The way he used to organise our sports day was so amazing – a real life lesson in management.

I am so grateful for the time I spent in Joseph’s and thankful to my Principal Fr. Coelho, my teachers and support staff.

! Courtesy: Clifford Sequeira

The Xaverian ethos

My years at St Xavier's (1969-71) were among the happiest in my life and helped shape me definitively for the challenges that followed in adulthood. On this auspicious occasion, I join my fellow Xaverians in celebrating the high standards, the devotion to learning and the dedication to country and community that St Xavier's instilled in all of us.

I still remember what it felt like to come to St. Xavier's for the first time, as a rather nervous young boy, not yet in his teens. St. Xavier's, Calcutta, was unquestionably in my day the best school in the city, particularly in terms of its intellectual rigour. A couple of my friends in school and I came out with the highest possible grades in the school system in the country largely because of the quality of the teaching.

The excellence of the institution was derived from the high quality of the teaching staff, especially the Jesuits themselves. I should mention that all the three schools I went to from ages 6 to 16 had an interesting thing in common: they were all Jesuit schools. It is remarkable how much this one Order has done to educate and train millions of Indian children to make successes of their lives. St. Xavier's is an exemplar of what makes Jesuit education so worthwhile.

A number of the priests at these schools were very well trained themselves. I remember a young Jesuit - Fr. Cyril Desbruslais - who actually took us through an epistemological argument for the existence of God, which certainly impressed my fourteen-year-old imagination no end because I was just beginning to flirt with the idea of atheism.

When you discover rationality, your religion doesn't seem so impressive anymore, and when you discover the limitations of rationality it all comes back, but in between I had this very rational, structured philosophical argument from a Jesuit priest who lectured us teenagers

on the proof for divinity, citing Kant and Thomas Aquinas in the process. And that was very striking. The values the Jesuits imparted were vital, too: I especially admired the late Fr. Remedios, an excellent class teacher who, after instilling in me a deep knowledge of Shakespeare's Julius Caesar, visited prisoners in his spare time.

I remember playing during the recess in



Shashi Tharoor, Member of Parliament, Alumna of St. Xavier's Collegiate School, Kolkata

Image Source - Google

our wonderful 'big field' and, of course, I remember the galaxy of Reverend Fathers who taught us in the classroom and instructed us outside it, from whom we learnt so much. Both from the books and what books couldn't teach us and what only good souls could teach us... what the Fr. Remedios used to call 'values of life'.

One of the things I most valued about St. Xavier's, apart from the quality of education I received, was the warmth of friends who so generously welcomed this new kid from Bombay in their midst. Also, the institution was insulated to a

remarkable extent from the prejudices of middle-class Indian life. It little mattered where you were from, which Indian language you spoke at home, what religion or faith you espoused, what caste or creed you belonged to.

So when I joined SXCS in January 1969, the son of a Keralite newspaper executive, I did not have to worry about fitting in. We were united by that Xaverian spirit and were all part of one extraordinary eclectic hybrid culture.

I studied at SXCS for three years and it is, of course, a small and decreasing proportion of my life. Yet it has marked me profoundly for all the years that have followed. Partly this is because I enjoyed an extraordinary amount of freedom here, and not just in debates and speech contests. We were absolutely free to express our beliefs. Elsewhere, you learn to answer the questions. At St. Xavier's, you learn to question the answers and later I went on to question the questions, too. Too many schools are places for lectures, for rote learning, memorisation and regurgitation. We had to do our share at St. Xavier's, too but our teachers encouraged random reading, individual note-taking and extra-curricular development. The school's Leadership Training Service was a terrific incubator that brought out the best in many of us in terms of developing a sense of social responsibility.

St Xavier's inspires secularism. An education there gives you the pan-India outlook, the well-rounded education, the eclectic social interests, the questioning spirit, the humanitarian regard for the well-being of others - all the vital ingredients of the Xaverian ethos. In the spirit of "Nihil Ultra", I would like to convey my warmest regards to my fellow Xaverians and wish our grand alma mater great success in all its endeavours.

Written By: Shashi Tharoor

THOUSAND WORDS





In India, a man is not a scavenger because of his work. He is a scavenger because of his birth irrespective of the question whether he does scavenging or not. ”

| Dr B.R. Ambedkar

Source: What Congress & Gandhi Have done to the Untouchables (Page-281)

I look on all Jesuit priests with respect and affection

My children and my grand children studied in various schools, but I was a student of just one – St Xavier’s School, Fort, for decades the best known Jesuit school in South Mumbai. I am glad for this. I started my schooling here at the age of six, and finished at the age of 15, and I remember all the teachers who influenced me.

What I remember about them is that all, without exception, were sincere about teaching and about shaping young minds. I cannot think of any teacher who took to the profession with the sole intent of making a living. I mention this because I noticed that many join the profession today only to earn a living and not because they like to teach.

Of all the teachers I had two were very dear to me. One was Ms. Phoebe D’Souza, my class teacher in Standard 3. I kept in touch with her after I joined the Indian Police Service. Her brother was a bureaucrat belonging to the



Julio Ribeiro, Retired civil servant, Alumnus of St. Xavier’s High School, Mumbai

Image Source : Google

Indian Administrative Service who later became the Chief Secretary of the State. Ms. Phoebe married into the important Ferreira family and died in Mahim at the age of a hundred. She was much loved by her students.

The other teacher was Fr. Andrew Jorda, SJ. I remember him because he was particularly fond of me and always gave me a huge smile whenever and

wherever he saw me. He told me that he came from the South of Spain and had some Moorish blood in his veins. He was transferred from St. Xavier’s School to Loyola School in Margao, Goa, probably because he could speak Konkani. I look upon all Jesuit priests with respect and affection probably because he planted those feelings in me.

I am in touch with the Jesuits of St. Xavier’s College. Incidentally I did not study there as I took commerce for my graduate studies and commerce was not taught at St. Xavier’s College in those days. There are fewer priests in the College today. The ones who are there concentrate on managing the institution or conducting specialist studies in which they excel. Their influence on young minds helps to build better citizens with ethical and moral values which are required in the India of today.

Written By: Julio Ribeiro

He believed I had the ability to do something for India



Shaheen Mistry, social activist and educator, Alumna of St. Xavier’s College, Mumbai

Image Source : Google

While I was at St. Xavier’s, Mumbai, I started Akanksha. One of our first centres was located at St. Xavier’s in the boys’ hostel. We had a tiny office right under the staircase there. My fondest memories are of bringing our children from P. D’Mello Road into the College to teach them. It must have been inspiring for them to see the grandeur of St. Xavier’s and to know that one day they could be in a College like that. Years later, we indeed had Akanksha students join St. Xavier’s!

The Professor who inspired me the most was Sam Taraporevala - to see him turn the fact that he was visually impaired into a life-long mission to empower the visually impaired was hugely inspiring.

The person I’m grateful to the most was my Principal, Fr. Emil D’Cruz. He welcomed me into Xavier’s, believing that I had the ability to do something for India. I will never forget his kindness. I see the Jesuits as a tightly knit community who believe in both education and service, and strive to be good human beings.

Written By: Shaheen Mistry

My years at St. Xavier's College

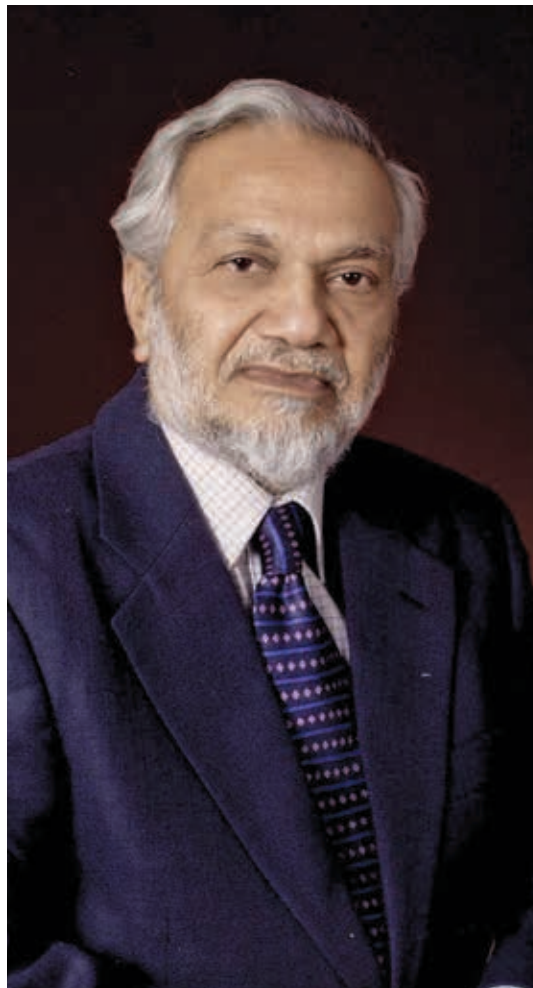
I would like to say a few words that I have long wanted to about my association with St. Xavier's College, Mumbai. I entered the College as a science student in 1950 at the young age of 15, hoping eventually to read medicine. I had come from a small village, had poor command of English, and found both the city and the College intimidating. For several months I was restless, ill at ease in my academic and urban environment, and unsure of my ambition. As I began to settle down and make friends. I began to feel at peace and even to enjoy myself. I met Royists, socialists, liberals and people of other political persuasions. I took part in debates where my record was undistinguished. I tried non-vegetarian meals to prove my urbanity and quite liked them. I was surrounded by bright boys and girls, most of them migrants from Pakistan, who conversed in excellent English that made me feel rather small. Naturally I preferred the company of those with my kind of linguistic background, and did not venture out.

During my first year in the College, I stayed in its hall of residence. Once, without realizing, I broke the rules governing the practice of 'Retreat' and found myself chatting in a fellow student's room. The rule required complete silence and no communication between students, loud or subdued. I was spotted, punished and denied accommodation in the hall of residence the following year. I resented the punishment because to the best of my knowledge, it was not meted out to other students. This chastening, even humiliating, experience had two consequences. First, I learned the value of discipline, even obsessively so, and the importance of respecting the rules of an organization. Secondly, I badly needed an alternative accommodation which I found in Ramkrishna Mission in Khar. This turned out to be a great boon. In its small hall of residence of around forty, I took part in regular debates and learned the art of debating. I also learnt Sanskrit, Indian philosophy and culture, and refreshed my knowledge of the Gita. All of this stood me in good stead in later years. Most importantly, I was now surrounded by students who went to local colleges, had come from rural schools, and had an even poorer command over English than I had. This gave me a sense of superiority and self worth that compensated for the sense of linguistic, cultural and social inferiority that I had developed at St. Xavier's College.

I lived in two worlds: one reinforced my sense of superiority, the other that of inferiority. This worked out rather well in practice. I was no longer overwhelmed by the superior English and social manners of my fellow students at St. Xavier's but felt their equal and confidently participated in various activities. This gave a certain polish to my manners and also a certain degree of intellectual depth. Ramkrishna Mission acted as

a balancing factor, a stabilizing influence in my life. Even now I visit the latter almost every time I am in Mumbai and pay my silent respect. St. Xavier's College too matters to me as a place where I learnt to speak English, think and acquire certain urbane manners. The affection I feel for it is equal to but different in quality from that for Ramkrishna Mission which gave me stability when I badly needed it.

I spent three reasonably happy years at St. Xavier's College. I could not make it to medical college because I had switched to Arts early due to my language difficulty. Do I call myself a Xavierite? I am not sure. The College did not have a distinct identity in which I could claim to have been moulded. It was too eclectic and disparate for that. There is no distinctly Xavierite way of talking, viewing the world, or speaking English. If one has developed in recent years, I am not a privy to it. Nor is there a particular set of values or ethical attitudes the College stood for. A student of Oxford, Harvard or Yale is generally marked with certain common values, but not a student from St. Xavier's who could be of any moral or political persuasion including the most rightwing. This is a tribute to its intellectual and moral openness but also indicates its failure to evolve a common collective character. Being a Xavierite refers to one's academic origins and affiliations, not to an intellectual or a moral brand. In this institutional sense I am happy to call myself a Xavierite. I would have also felt proud to call myself one if the College had in place provisions such as moral tutors, advisors or lines of communication to take care of those with my kind of background. In those early years after India's independence, this was too much to ask for. Anyway, thanks St. Xavier's College for all you did for me.



Lord Bhikhu Parekh, Member of the House of Lords, Alumna of St. Xavier's College, Mumbai

Image Source : Google

|| Written By: Lord Bhikhu Parekh



Rajdeep Sardesai, Indian news anchor and author, Alumnus of Campion School and St. Xavier's College, Mumbai.

A home away from home

On telephone with Rajdeep Sardesai

Vinayak Jadav: *Hi Rajdeep. It feels nice talking to somebody who is born in Ahmedabad, whose mother is a Gujarati and who is a full blooded Jesuit Alumnus having studied at Campion School and St. Xavier's College, Mumbai.*

Rajdeep Sardesai: I am a Maharashtrian but my grandfather was a police officer in Gujarat. My father is a Goan and, my mother is Maharashtrian. The Gujarat connection is because my grandfather was transferred from Maharashtra to Gujarat during the bifurcation.

VJ: *Ok. So, as I mentioned earlier, we are bringing out an issue on Jesuit Alumni. We have had some well known celebrity alumni from all over India and abroad share their experiences. I am keen that you share your experiences of being a Jesuit Alumnus. Basically, how has being at Campion and Xavier's helped you shape your career as a successful media person?*

RS: You know, I came to Xavier's in my 1st year BA after doing my 11th and 12th at Wilson College. During those two years my obsession was playing cricket. The reason why I went to Wilson was primarily to improve my cricket. I saw my future as a cricketer. Very often when you are sixteen-seventeen you entertain all kinds of illusions about life. Mine was that I could play cricket for Wilson College Gymkhana at Marine Drive. I had two great years playing inter-college cricket. I captained Bombay schools for two years. But I think somewhere down the line around 1983 I realized that there was only so much that cricket could do for me. I wasn't good enough to take the next step forward. That's when I decided to make the shift from Wilson to Xavier's and focus a bit more on academics. I then opted for Economics major with Sociology as minor.

Image Source: Google

I think what Xavier's did was it gave me a sort of all round education. I got an opportunity to be in a very open, plural and progressive environment. I'd like to believe that Xavier's was a mirror for Mumbai's cosmopolitanism of the 1980s. People came from varied backgrounds, class, suburbs, and towns. Xavier's more than any other Mumbai colleges - I don't know today but at the time at least - was a reflection of the city that Mumbai was. That made a huge difference to me because I met people from such diverse backgrounds. Wilson was, in a sense, where I discovered my Maharashtrian roots away from the usual South Mumbai elitism and cricket took me right across the city, from Dadar Shivaji Park to Azad Maidan. I am grateful for those years in Wilson and cricket, in particular. Cricket is the ultimate Mumbai aspirational dream for all the young. Maybe it still is, but it certainly was in the 1980s. Xavier's gave me the cosmopolitan spirit that I think was very important to me in life. I have nothing but the fondest memories of Xavier's from organizing Malhar in 1985 to just playing cricket for the College, from having some wonderful professors of Economics and Sociology to just chilling in the canteen and allowing the world pass by. Xavier's didn't put too much pressure on the individual to sort of max your papers or your exams but it gave you the opportunity to realize your potentials in different forms. You didn't have to be someone sitting in class but be someone who could sit under the nice lovely banyan tree near the canteen and just talk about life. It brings lifelong friendships and I think for me the period in Xavier's opened my mind. That is something I cherish and I have taken along with me in life.

We had good relationship with the Principal Fr. Emil D'Cruz and Fr. Misquitta. I think Xavier's has enabled me to get the cosmopolitan grounding which I would like to believe is what defines my attitude to Journalism as well. The belief that at the end of the day the citizen really matters and that you got to reach out to the last citizen in whatever way possible above divisions of caste, class and region or religion. I don't think anyone at Xavier's ever saw someone as Hindu or Muslim or Catholic. You were an Indian first! Xavier's encouraged that attitude without forcing it down. It came naturally and that was the beautiful thing about Xavier's. There was nothing imposed. You just realized the spirit of Indianness. It was the Jesuit culture both at Campion's and Xavier's. So I am full Jesuit product in that sense.

VJ: *Do you have any particular memory of a Jesuit or lay staff member besides your mom who was the HoD of Sociology?*

RS: I have very fond memories of Fr. Emil who was part of the Sociology Department. There were Frs. Rudi and Macia of the same Department. All three were very different individuals. Fr. Rudi was much more of an academician and ideological, Fr. Emil was a wonderful warm human being, and Fr. Marcia was

among those great Spanish priests who had made India their home. I had them both in school and in college. Each of them in their own little way would influence the mind of the young. They were wonderful. Fr. Emil, in particular, had a way with young people. I remember when we were doing Malhar and wanted to do a fashion show and a rock show. Initially there was some opposition from the College saying that we can't do these things here. But eventually we were able to persuade Fr. Emil who realized that times were changing. I think his willingness to embrace the change is what stood out for me. The priests were people who were open minded and free spirited.

They had strong moral values and underpinning those moral values a deep sense of Indianness. Fr. Emil was someone I have very fond memories from those days in Xavier's. The other memories: the College canteen had the best khimapao you could get; playing volleyball and basketball in the quadrangle. The College was a home away from home. You just sort of melted into the College scene.

The fact that my mother was there had its advantages and disadvantages. The advantage was it gave me easy access and smooth entry into the College. The disadvantage was that you obviously don't want to be taught by your mother. It gets embarrassing at times. But, then eventually everything worked out.

VJ: *We definitely are proud of you, Rajdeep. We see you on India Today. Anything else, finally?*

RS: Ah! The other thing was that Xavier's had the loveliest girls. You see I had come from an all-boys school and so it took time to adjust to the environment. But that too worked out well in the end.

VJ: *Basically, how would you relate your present career in media with your Jesuit education?*

RS: Jesuit education helped me to be open in my outlook. This is something that has been very valuable for my career and life, in general. Ultimately you are a people's person and you are somebody who is interacting with a variety of people. I think Xavier's ensured that your feet are always on the ground. It gives you a certain balance in life and that is important in any profession not just journalism.

VJ: Thanks, Rajdeep. Thank you very much for taking time out. To close this interview the way you do: "I appreciate it."



Jesuit education helped me to be open in my outlook. This is something that has been very valuable for my career and life, in general.

The author is the Editor of Jivan and Professor at St. Xavier's College, Ahmedabad.

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From XLRI to Mozambique

‘Mozambique’ may invoke in many minds the thought of some prehistoric monster! Far from it! It is a scenic African nation with a 2,400 kilometre stretch off the Indian Ocean on its eastern border. Historically, misery has been its constant companion in every way: economically – almost half of its 30 million people live below poverty line; politically – till 1975 it was a Portuguese colony with accompanying exploitation; humanly – it was a victim of the accursed slave-trade that was rampant in many parts of Africa; ecologically – cyclones and other natural disasters continue to be frequent visitors of this unfortunate nation; domestically – civil wars and political rivalries never allowed the nation to enjoy moments of peace and prosperity. However, in recent times, the situation is slowly changing – rays of hope have begun to appear on the horizon. A democratic government is in place. The recent discovery of natural gas is indeed a God-sent timely boon to boost its economy. Further, one of the most recent studies ranks Mozambique among world’s top ten tourist destinations. This welcome turn-around was no mere chance event. Many generous, highly-talented and dedicated entrepreneurs gave their best to make it happen. This paper highlights one such person – Jose Parayanken, winner of the Pravasi Samman, the highest award conferred by the Government of India on an NRI. He is the Founder - Director of Mozambique Holding Group of Companies.

Hailing from Manimala, a small hill-town in Kerala, Parayanken keeps a very low profile, despite being listed among the 7 most successful NRIs in the world. After getting an excellent MBA from XLRI, Jamshedpur, he became an energetic and successful officer of the Exim Bank, in charge of its African operations. But leaving behind this much-coveted job in 1986 he decided to make the poor, little-known Mozambique his *karmabhumi*. His blueprint for the development of Mozambique was simple, but brilliantly practical. It was planned sagaciously

with great foresight, and executed with meticulous care and professionalism under his guidance by his handpicked team of competent and dedicated collaborators. His Mozambique “Project of Rural Sanitation and Drinking Water” offers a good illustration. Being one of the basic human needs, the UN and other donor nations had already invested huge sums of money to meet this pressing need, but without real success. They used sophisticated machines and methods

used for repair and maintenance. In each unit a small team of capable and committed women was chosen who were given the basic training. They also had access to mobile phones to contact the experts in the main office in case of any major breakdown or emergency. Naturally, the project was a thumping success – the drinking water coverage in Northern Mozambique improved 68% in 2018.

For a person of initiative, creativity and determination one successful venture leads to another. The Mozambique Holding Group of Companies, founded in 1990, has operations today in transport and automobile distribution, transit warehousing and distribution, production and distribution of military and police uniforms, ground water development and irrigation systems, toll road construction and maintenance, mining, etc.

Awards and recognitions followed. To mention a few, in addition to Pravasi Samman, Parayanken was honoured with prestigious awards like XLRI Distinguished Alumnus, Local Best Entrepreneur, Member of the Board of Directors of XLRI, etc. He says that being a member of the XLRI Board is his greatest honour. However, he never forgets the contribution of his loyal team. He says, “Nothing is ever achieved singlehandedly; you are only as good as your team.”

What role did his “Jesuit connection” play in this impressive success story? He admits that he had the good fortune of getting Jesuit education and imbibing Jesuit values at two critical periods of his life: the concluding years of his high school at the Jesuit-run Leo XIII, Alapuzha, Kerala, and the final phase of his career-training at XLRI (MBA). Far more influential were his six years as a Patna Jesuit scholastic, which he considers an “important part of my life.” The impact of Jesuit values and tradition has been conspicuous in his outstanding service in and for Mozambique. The



Jose Parayanken, Founder- Director of Mozambique Holding Group of Companies, Alumnus of XLRI, Jamshedpur

Image Source: Google

without providing adequate follow-up and support. The project collapsed mainly because of frequent breakdowns and lack of spares. Sensing this situation as a challenging opportunity to serve the people and set up their own business, Parayanken and team stepped in and introduced a low-cost, time-tested water-drilling technology that had proved very successful in India. They managed to get the Government of India involved, and received an aid of 20 million US dollars. Various steps were taken to ensure maximum efficiency and utility: a census was taken to assess the number of beneficiaries; care was taken to avoid overuse and wastage; local talent was

Jesuit focus has always been people-oriented, particularly their basic needs. It is this that motivated him to take up rural sanitation and drinking water project as his first priority. Also he and his company extended generous support to different religious congregations engaged in the rehabilitation and developmental works of the poor, notably the Missionaries of St. Francis de Sales (MSFS) and Sisters St. John the Baptist (SJB), both of which have been serving Mozambique for decades. I met several members of these congregations in Kochi at the wedding of his son and successor Deepak Parayanken. They told me that they had come all the way to Kochi as a token of their appreciation

and gratitude. In India Parayanken has helped XLRI - Jamshedpur, Atmadarshan - Patna, Manimala Church - Kerala, and several others. Caring for, and sharing with, the underprivileged have always been fundamental Jesuit values. In this area too one can see the Jesuit influence on Parayanken. Reading the signs of the times, being attentive to the world around and being alert to respond responsibly to the challenges are among the long-recognized traits of Jesuit tradition. In his correspondence and personal sharing with me he has acknowledged some of these points.

Space constraint compels me to leave my report and reflection sketchy and

incomplete. I feel proud and gratified that the time-honoured Jesuit values and great tradition can and do form and guide talented persons like Jose Parayanken, not only to forge a great career for themselves, but also to contribute substantially towards the growth and betterment of the marginalized and underprivileged in Mozambique and other less fortunate regions.

The author is currently Director of IISR (Indian Institute of Science and Religion) Delhi and Professor Emeritus of Jnana-Deepa Vidyapeeth, Pune.

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To be a Xavierite is to be a chosen one

St Xavier's High School changed me forever. From a shy, reticent, awkward young boy I metamorphosed into a bold, confident, vibrant young man. This transformation was, in large part, due to the ethos of the school. Looking back I realise that the environment was carefully crafted to instil into us Ignatian values of caring, sharing, humility, tolerance and love for every living being.

While we were steeped in the pedagogy of Ignatius we were challenged to excel in academic and extra-curricular activities. This holistic development of mind, body and soul reaped huge dividends for each of us and was the foundation upon which we launched ourselves into the hurly burly of the outside world.

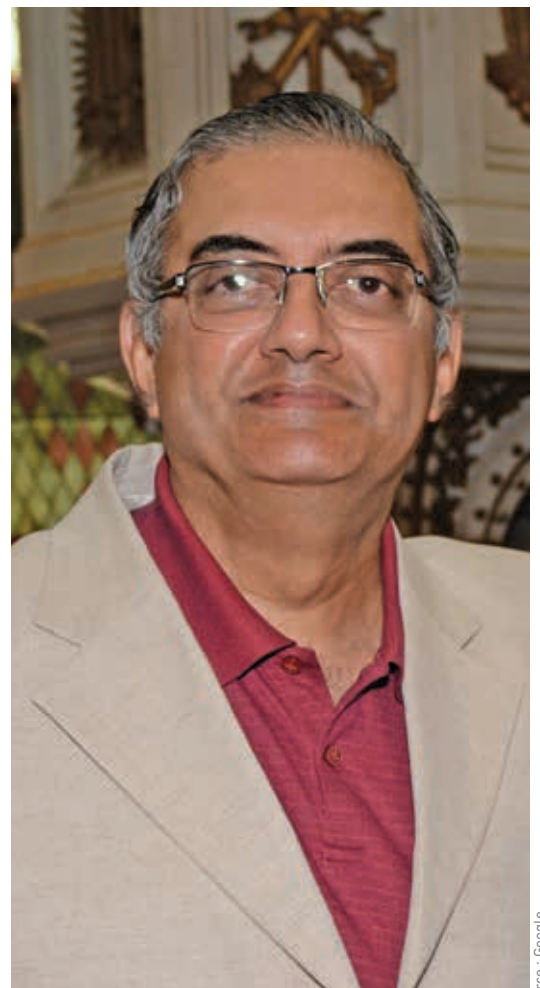
I had a galaxy of extraordinary teachers who were completely devoted to their profession. They taught with a zeal and passion that was exemplary. It is 50 years that I graduated from my Alma Mater but the voices of Mr. J. X. Fernandes and Mr. Bruno Da Costa still echo in my brain as they explained the intricacies of their chosen subjects.

They kindled in me a deep and enduring curiosity to probe every issue until there was an epiphany. Both of them raised the bar gradually but steadily so that the average student was able to grasp fundamental concepts. For those who were above average they challenged them with conundrums and problems that brought out the very best in them. This intellectual discipline and rigour prepared us to take the world head on. I am grateful to all my teachers and will publicly acknowledge a personal debt of gratitude to each of them.

To be a Xavierite is to be a chosen one. A Jesuit education leaves behind a very special distillate after you have forgotten what you learnt in school or college. This is the Holy Grail that many seek but few find. I believe that acquiring such an education greatly increases your chances of finding what you seek.

In today's world, full of increasing intolerance and decreasing vocations the only way forward for the Jesuits is to strengthen lay participation in all spheres.

I am sure that this model will bring rich dividends as we involve the grass root Christian with the requisite expertise in the day-to-day running of Jesuit institutions of excellence that exist.



Dr. Eric Borges, eminent cardiologist, Alumnus of St. Xavier's High School, Mumbai

Image Source : Google

Written By: Dr. Eric Borges



Loyola legend Vijay Amritraj

Vijay Amritraj, the tennis legend who played outstanding tennis at the international level during 1970s and 1980s is truly an epitome of the education, training and discipline imparted at Loyola College, Chennai. He attributes all that he is today to the impeccable learning atmosphere created and maintained by Jesuit education. Hence, as he says, “the present generation has to come to the centre of excellence and make the best use of rare opportunity to become men and women for and with others.”

Born in Chennai, Vijay has two brothers, Anand and Ashok, who also played equally great tennis at the national level. Since Vijay was suffering from stunted growth, he was initiated to playing tennis mainly to improve his health. His parents Robert and Maggie supported him and provided all help. What started as a healing process turned out to be a record breaking moment in his sports career. Maggie his mother was the driving force behind her son’s successful sports career though he was not nearly as fit as his brother, Anand.

Who could have known then, that Vijay would become part of the ABC of tennis, the matchless tennis triumvirate - A for Amritraj, B for Bjorn Borg and C for Connors - who dominated the world of tennis. In his illustrious sports career, Amritraj fought tooth and nail and registered wins over his legendary counterparts, Bjorn Borg, Jimmy Connors, Rod Laver and John McEnroe. That’s how he emerged as the first Indian tennis superstar. He used his fame very well even after retirement to promote the game in India.

Amritraj fondly recalls the insightful, enriching and memorable experiences he had at Loyola College as a student and as a tennis player. The College has played a very important role in his life and in the life of his brothers and family. He attributes to the institution what he is today. He cherishes his memories of the College and considers the rich experiences as special in his life. He recollects the fun he had with his fellow students and shares it proudly with others.

Immediately after his schooling in Don Bosco, Chennai, he entered Loyola as a student of PUC and Commerce from 1968 to 1972. He found the atmosphere exciting and completely different with a sprawling campus, greenery, excellent staff members, national and international students, and excellent infrastructure facilities. The ambience of the campus invited him to do his best. The tennis courts, in particular, inspired him to do his best and add charm to the games played there. He lived close by and was fortunate enough to walk to College and the Church.

Fr. Francis, SJ, the Principal then, was a great educationist who encouraged all sports persons. Amritraj was fortunate to be under his stewardship. “The ground staff gave me priority and

provided me with all possible support to play tennis. I played first for the College, then for the University, the State, and finally for the country,” he says proudly. Amritraj progressed well to compete at the international level. When he started playing tennis for India at the age of 17, obviously the College took care of him from day one and was proud of him. In addition, his mother frequented the tennis courts and made it a point to inspire her son as he practised rigorously, and played in tournaments.

Amritraj got unconditional support in his academics as well. He was given special classes whenever he missed regular classes

on account of the tournaments held outside the city and the State. Amritraj met some extraordinary professors in his academic career. Among them, he says without hesitation “Prof. Berchmans who taught logic was my favourite teacher. He was a father figure to me. His smile and style of teaching attracted me.” Amritraj graduated from the best College in the city with a sense of gratitude as well as a large collection of trophies and cups. Loyola shaped his career and more importantly his spiritual life.

He even ventured into Hollywood and became the first Indian to act in Hollywood. After his retirement from international tennis he became a very well known TV presenter and commentator at many Grand Slam finals. Later, Amritraj was appointed a messenger of peace by the

United Nations. He has been raising awareness on the issues of drugs and HIV/AIDS and has mobilized funds to fight the spread of AIDS worldwide. All these noble services were possible thanks to the Vijay Amritraj Foundation which he founded in 2006. He was awarded the Padma Shri by the Government of India.

Even now when Amritraj addresses audiences at various colleges and universities around the world, he cannot resist the temptation of speaking about his unforgettable years at Loyola. He considers Loyola as a place for holistic development. Priority is given to education but equal attention paid to extracurricular activities, outreach programmes, sports, etc. What moulded him was his interaction with Jesuits, the staff and the students. In his own words “Loyola is a place for anyone who aspires for a definite career especially in sports.” He often transmits what he learnt at Loyola to his children. He concludes “my wish and prayer are that the present generation should also have a similar experience and climb the path of success. I want students to keep coming to Loyola considering it a privilege and not a right. I dream of such students making use of the rare opportunity in the best way possible to shape their future and become better persons.”

The author is a retired Army officer and an executive member of Loyola Alumni, Chennai.

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Vijay Amritraj, Former star tennis player, Alumnus of Loyola College, Chennai

Image Source : Google

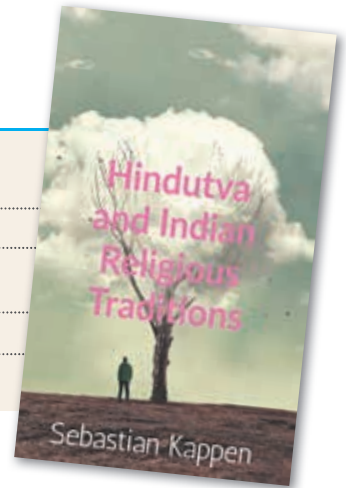


Finding roots of Hindutva

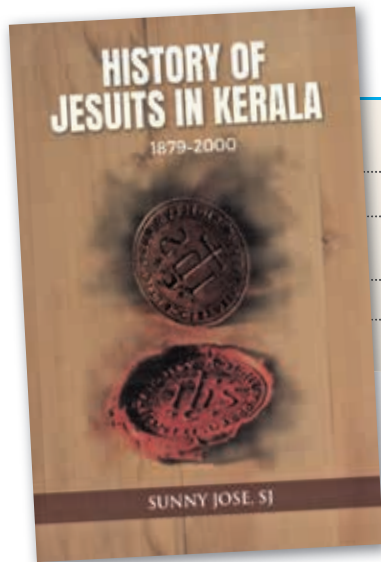
This book consists of six essays on religious traditions in India and the emerging Hindutva movement, written by the famous theologian and socialist thinker Sebastian Kappen, who died in 1993. The essays are compiled and edited by Sebastian Vattamattam, his nephew and close associate. The spirit of intolerance and bigotry was never akin to Indian religious traditions. Then how is it that Hindutva has become so powerful in India? Kappen addresses this question in the papers compiled in this volume. He explores the fascist character of Hindutva, and outlines a new vision for the future. Kappen finds the roots of Hindutva not so much in the Brahmanic scriptures as in the Judeo-Christian myths. To him what is happening is not exactly a revival of Hinduism but its betrayal and semiticization.

┆ Courtesy: Biju Joseph, SJ

TITLE: Hindutva and Indian Religious Traditions
AUTHOR: Sebastian Kappen
PUBLISHER: Notion Press; 1 edition (2019)
PAGES: 92
PRICE: ₹ 130



Jesuits in Kerala and their second coming



TITLE: History of Jesuits in Kerala (1879-2000)
AUTHOR: Sunny Jose, SJ
PUBLISHER: ATC Publishers, Bengaluru
PAGES: 217
PRICE: ₹ 250

The Jesuits, one of the largest Roman Catholic religious orders founded by St. Ignatius of Loyola in 1534, started their mission in Kerala with the coming of Francis Xavier in 1544. They engaged themselves in preaching, establishing churches, pastoral care, running schools and colleges, seminaries, printing and publishing, undertaking diplomatic missions, etc. Creative and daring from the outset, the Jesuits left very few areas untouched in the realisation of their mission. In the process, they made significant contributions to religion, culture, linguistics, literature, ethnography, printing, education, and social mobility.

The history of the Jesuit mission in Kerala is divided into two phases: Before the Suppression of the Society in 1773, and after its restoration in 1814. After 1814, the Jesuits returned to Kerala as part of two missions: to British Malabar in 1879 as part of the Mangalore Mission, and to Cochin in 1892 as part of the Goa Mission. There are a number of studies on the first phase but none on the latter period.

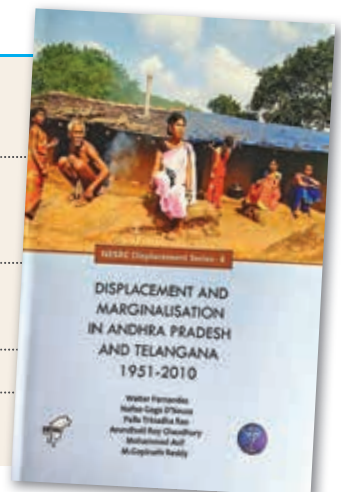
This book is the first ever attempt to trace the history of Jesuits in Kerala after their second coming in 1879. It is a scholarly work based on original documents available in various archives of India and abroad. Research scholars are sure to find this book a valuable reference manual. The narration is interesting and provides a better understanding of the history of Jesuits in Kerala to the general readers too.

┆ Courtesy: Biju Joseph, SJ

In the name of development

The publication, sixth in the NESRC displacement series, continues the debate on development and displacement that are complementary. The approach to them depends on the development paradigm chosen by India's decision-makers. Some view development only as infrastructure building and justify displacement as inevitable. Votaries of inclusive development speak of it as economic and human growth going hand in hand. They believe that in the present paradigm the more than 65 million people who lose their sustenance in the name of national development belong mainly to the subaltern classes while those who get its benefits belong to another class. The more than five million people displaced in AP and Telangana, the failure to rehabilitate them and its impacts leave one with the impression that the GDP, infrastructure development and economic growth are accorded priority and people are ignored. One found in the data signs of people's impoverishment, social and environmental degradation because of alienation of the livelihood of the poor for the benefit of another class. The recommendations deal with these issues.

TITLE: Displacement and Marginalisation in Andhra Pradesh and Telangana 1951-2010
AUTHORS: Walter Fernandes, Nafisa Goga D'Souza, Palla Trinadha Rao, Arundhati Roy Chaudhury, Mohammed Asif, M. Gopinathreddy
PUBLISHER: North Eastern Social Research Centre, Guwahati (NESRC) and Laya Resource Centre, Visakhapatnam.
PAGES: 528
PRICE: Paper Bound ₹ 300
Hard Bound ₹ 700



Media Training Workshop for the Scholastics of Western Zone



The scholastics of Western Zone attended a course on Media Training for ten days during summer in Ahmedabad. Fr. Ashok Vaghela and the Gurjarvani team effectively conducted this workshop for the 34 scholastics from all the four provinces of the western zone. The core objective of this course was to make us aware of the impact of media in our daily life and value-system, and how we as Jesuits can make a difference expressing effectively what we want to convey with the help of various media skills.

Fr. Ambrose Vedam set the tone for the entire training at the inaugural mass. Fr. Jimmy Dabhi led us to look at the social reality around us in a challenging way. Fr. Cedric Prakash creatively guided us and even encouraged us to use the various means of communication to spread the core values of Christianity. Fr. Devasia taught us the various ways to tell a story through the effective use of chalk-talk. Though, chalk talk may seem to be out dated, it is very effective in places where one cannot completely rely on the modern gadgets. It is also very much used for the story-board in preparing sequences or scenes. It is said that a single picture is worth a thousand words. Mr. Pratik Raj taught us basic skills of photography.

One of the most captivating sessions of this course was of film appreciation which was conducted by Mr. Bhushan Kankal. A film is basically seeing events through the eyes of a director. Therefore, one needs to be very critical while watching a film

though it is an entertainment. The story-telling session was to basically make us think creatively and communicate in an interesting manner. Mr. Sachin Desai who is the director, cinematographer and editor of a recently released Gujarati film, taught us how to shoot for video. We were taught the basic skills in editing. Stanny Paul instructed us how to edit on certain software.

As a part of making a video song, Mr. Edwin Vaz and his two musician sons who are working for Bollywood films conducted very interesting sessions. We learnt about how songs are recorded in the studio. We were invited to record our songs under the direction of Mr. Vaz. These were later filmed by the WAVES team. Mr. Manish Macwan helped with some skills in journalism and made us write a short news-story as an exercise. The visit to the printing press of a well-known Gujarati daily, 'Divya Bhaskar' was very enlightening. The course ended with a preparation of our short video programmes the screening of which was the grand finale.

We are grateful for the wonderful accommodation by Premal Jyoti community where the scholastics of Gujarat Province ensured that our stay was both fruitful and enjoyable even in the heat of Ahmedabad.

— Jackson D'Souza, SJ

Jesuit Alumni comprise 10% of 116th U.S. Congress

WASHINGTON, DC: For the second consecutive session, Jesuit-educated alumni comprise 10% of Congress. Among the 535 members of the 116th United States Congress, 55 graduated from Jesuit institutions - 12 in the Senate and 43 in the House of Representatives.

Of the 55 alumni/ae in the 116th U.S. Congress, seven were elected in 2018: Representatives Gil Cisneros (D-CA, M.B.A. Regis University, 2002); Greg Pence (R-IN, B.A. Loyola University Chicago, 1979; M.B.A. Loyola University Chicago, 1983); Mikie Sherrill (D-NJ, J.D. Georgetown University, 2007); Xochitl Torres Small (D-NM, B.A. Georgetown University, 2007); Greg Stanton (D-AZ, B.A. Marquette University, 1992); Bryan Steil (R-WI, B.S. Georgetown University, 2003); and Lori Trahan (D-MA, B.A. Georgetown University, 1995).

Twelve Jesuit institutions are currently represented by alumni in the 116th U.S. Congress. Georgetown University has the most with a total of 28, followed by Boston College and Fordham University, each with 6 [note: Representative Tom Suozzi (D-NY) is an alumnus of both Boston College and Fordham]; Representative Rosa DeLauro is an alumna of Marymount College, which was later incorporated by Fordham University). The College of the Holy Cross has 3 alumni while Loyola University Chicago, Marquette University, Saint Peter's University, Santa Clara University and the University of Detroit Mercy all have two alumni



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represented. The remaining schools with an alumnus in Congress are Creighton University, Gonzaga University and Regis University.

Jesuit-educated members are well represented in leadership positions in both the Senate and the House. In the Senate, Senator John Barrasso (R-WY, Georgetown) serves as chairman of the Senate Republican Conference, while Senator Richard Durbin (D-IL, Georgetown) serves as Minority Whip. In the House, Representative Steny Hoyer (D-MD, Georgetown) serves as Majority Leader and Representative Hakeem

Jeffries (D-NY, Georgetown) serves as chair of the House Democratic Caucus.

In addition to the 55 alumni from Jesuit colleges and universities who are serving in the 116th Congress there are many who are graduates of Jesuit high schools. And although not an elected member, Gonzaga University alumnus Rev. Patrick Conroy, S.J. continues his service as House Chaplain.

AJCU president Rev. Michael J. Sheeran, S.J. said, "A hallmark of Jesuit education is service to others, and we are proud to see that commitment represented by the alumni of Jesuit institutions who serve in the House and Senate. We appreciate their leadership and look forward to working with them during the 116th Congress."

| Naresh Gupta

Pope Francis celebrates 175 years of the Worldwide Prayer Network

Ignatian spirituality is at the service of the Church helping ordinary people to follow God and be His missionaries. One such innovation took place in 1844 in a Jesuit Scholasticate in France and was called Apostleship of Prayer. From the beginning the Popes saw immense value in it for the Church, and encouraged and supported it. In 2016, Pope Francis renamed it as POPE'S WORLDWIDE PRAYER NETWORK and in 2018, raised it as the Pontifical Organization with its offices in the Vatican.

On the occasion of its 175th anniversary there were grand celebrations. The first one was in the Pope Paul VI Audience Hall on 28th June, the Solemnity of the Sacred Heart of Jesus with more than 5000 people of 52 delegations with the Pope and Father General, Arturo Sosa, present. South Asia was represented by the National Director of Sri Lanka, Fr. Sanjeeva Fernando, Fr. Selvamanickam from Madurai - former National Director for India, Mr. Giby Joseph from Kerala - in-charge of Eucharistic Youth Movement (EYM) in India, and Fr. Jagdish

Parmar, the National Director of PWPN and EYM. The Pope emphasized that the heart of the Church's Mission is prayer and led the gathering into silence and prayer. He personally met all the Continental Directors and National Directors from the South Asia. The Holy Father was offered a Nepali traditional scarf and a brochure of the Movement in India.

The celebration continued at the Arch basilica of St. John Lateran - the Pope's own Cathedral - with a solemn Mass by Fr.



Fr. Frederic Fornos SJ, International Director of PWPN/EYM welcoming the Pope at the International Meeting

Directors of PWPN and its youth branch EYM in the General Congregation Hall of the Jesuit Curia with Father General joining in at the end. In the evening there was a cultural programme arranged by the Italian branch of the EYM at La Sapienza University under the able leadership of Fr. Andrea Piccau, the National Director of EYM, Italy.

Two Apps were created during the recreation process. India was the first to view the App thepopevideo on YouTube in April. The second App clicktopray can be downloaded for free on the mobile. Pope Francis has set an example by becoming its member on 20th January, 2019.

For more information, please visit <http://www.popesprayer.va> and www.175years.org

Arturo Sosa and concelebrated by all the Continental Directors. Fr. Frederic Fornos, the International Director, gave the homily. Next there was a meeting of all the National

| Jagdish Parmar, SJ

NATIONAL NEWS

Patna Jesuits in Social Action defend Fr. Stan Swamy during its Annual Meet

Jesuits engaged in Social Action in Bihar concluded their five-day Annual Deliberations resolving to stand in solidarity with Fr. Stan Swamy as he is being subjected to raids and harassment for his lifelong commitment human rights and, in particular, the rights of the Adivasis. The Jesuits also resolved to intensify their journey with the Musahar - Manjhi community, the third largest Scheduled Castes in Bihar, who rank at the bottom of the social pyramid.

Condemning the raids and harassment that Fr. Stan Swamy is being subjected to the Jesuits said in a statement:

"We, the Jesuits of Patna Province engaged in Social Action strongly condemn the unwarranted raids on him. We are convinced of his total commitment to the cause of the Adivasis and other excluded communities in society. As fellow Jesuits, mandated with the same vision and mission, we are in solidarity with Fr. Stan in all his endeavours. We call upon all women and men of goodwill to take a stand in favour of the poor and the excluded of this country and for human rights defenders like Fr. Stan."

Resolving to intensify Jesuit efforts towards empowerment of the Musahar community in Bihar, the deliberations decided to work towards quality education of children through innovative



educational models. The deliberations decided to create a virtual Musahar - Manjhi Cultural Museum to preserve and promote the rich culture heritage of the community, which has almost become non-existent. "The cultural heroes and the mythical stories on them can truly become an important tool for the empowerment of the community", remarked Fr. Edwin Menezes, SJ who has worked for many years collecting the cultural stories, songs, and cultural practices of the community. The Jesuits, during the deliberations,

dialogued with the leaders of Deena Bhadri Morcha, an organization of the community named after their cultural hero. The Jesuits and the leaders of the Morcha agreed to collaborate and work together for the empowerment of the community.

The Jesuits recollected the three decades of their journey with the community, a journey pioneered by Fr. Philip Manthara, a well-known human rights activist in Bihar and former state president of PUCL, Bihar unit. The Social Action Jesuits congratulated Fr. T. Nishant for the release of his book *Musahars: A Noble People, a Resilient Culture*.

| Anto Joseph, SJ



Fr. Mathew Nampiarambil, SJ (KER)

Fr. Mathew Nampiarambil left for his eternal reward on 4th May, 2019. Though suffering from spine-related ailments, nobody suspected that the end would be so soon. Last October he had moved from Lumen, Kochi to Christ Hall, Kozhikode for better medical and nursing care. With a cheerful face, he was moving around in his wheel-chair, greeting people and helping in sacramental ministry.

Fr. Mathew (Nampi, as he was fondly called) was born on 6th June, 1937, at Vazhakulam in Kerala. He completed his degree studies at St Joseph's College, Trichy, and entered the Society in 1958. After his ordination in 1970, he was assigned to teach Physics at St. Xavier's College, Thumba. He served as its Principal from 1981 to 1990. He served as Principal of two other colleges also, viz. St Aloysius College, Edathua, and Immanuel College, Vazhachal. Often Fr. Nampi was sent to difficult situations since he was seen as a skilled trouble shooter. His total dedication

to the work was the secret of his success. "Fr. Nampi is the first person to reach the college in the morning and the last to leave," people used to say.

Fr. Nampi was not a man with extraordinary talents, but he was skilled in roping in people with talent into his team. He had no pretensions and egoistic pride in seeking their help. He had no enemies either. He would never keep a grudge against those who might have hurt him. So he was blessed with an army of friends everywhere. He placed his trust in God's grace rather than in human capacity. He will be fondly remembered by his numerous friends, collaborators and students. He will remain in their hearts though he is no longer in our midst.



■ Sunny Jose, SJ



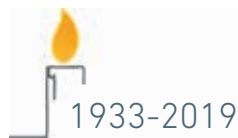
Fr. R. Jesu Raja, SJ (MDU)

Fr. R. Jesu Raja, SJ (85/66) aka Scripture Raja, Bible Raja, Psalms Raja passed away on 6th May, 2019 at Beschillam, Dindigul. His resolute commitment as the servant of the Word of God was eloquently manifest in his systematic research, meticulous translation, effective teaching and popular preaching. He was energetically engaged in teaching Sacred Scriptures to young seminarians, Jesuits in formation, and sisters of various religious congregations for nearly thirty years. He taught Scripture at St. Paul's Seminary, Tiruchirapalli for 25 years and was the last Jesuit Rector there. He was also visiting faculty at Mater Dei (Goa), Jeevan Jyoti (Hyderabad), Lumen Institute (Tindivanam), and Arul Kadal (Chennai). His brilliant lectures were much awaited by his students.

The Ignatian spirit of vibrating with the Church was very evident in Raja's life and mission. That is why perhaps during his tenure as the Principal and Professor at Vidyajyoti (Delhi) from 1988-1993 he was recommended

by the CBCI and chosen by Cardinal Ratzinger (later Pope Benedict XVI) to be a member of the Pontifical Biblical Commission (PBC) representing Asia for ten years. With his fluency in Italian, German, and English, besides his mastery of Biblical languages and Tamil, he contributed a lot to the monumental PBC document The Interpretation of the Bible in the Church (1993).

From 1999 onwards, Raja served as a spiritual guide and helped many young religious through his personal conversations, succinct retreat points, and concise recollection talks. He is rightly remembered for his spiritual fidelity, intellectual integrity, total commitment to the formation of his students and his conviction that the study of the Bible is the soul of Theology.



■ A. Maria Arul Raja, SJ



Fr. S. Joseph Maliyakal, SJ (MDU)

Fr. S. Joseph Maliyakal (83/65) was the eldest son of Mrs. Sarah Sebastian and Prof. M.P. Sebastian (Dept. of Chemistry, Loyola College, Chennai).

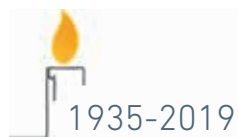
S. Joseph and two of his companions at the Intermediate (Loyola College) - Aelred D'Silva and Leonard Paul - entered the Jesuit novitiate at Shembaganur in June 1953. The long retreat brought about a permanent change in his character. From a city-bred, lively and fun-loving young man he became a simple, serious and austere religious.

He was ordained on 18th March 1967 in Kolkata, his birthplace, and was assigned to work at St. Thomas Church, Kolkata. His principal ministries as a priest were pastoral work and formation with two short stints as a teacher at SXC, Kolkata and St. Lawrence, Ballygunge. He liked pastoral work very much and worked in the parishes in Kolkata, 24 Parganas, Kerala and Tamil Nadu. Being fluent in Bengali, Malayalam, Tamil and English he had no problem being assigned across State boundaries.

In 1981, he was asked to move to St Joseph's Mission Home, Palai, Kerala, as Director. In 1987, he was back in Kolkata as pre-novitiate Director for a couple years and had short stints at Maitri Bhavan, Varanasi, Raghbapur and Prabhu Jisu Girja, Kolkata, before he was missioned to Madurai as co-pastor of St. Mary's Cathedral.

He was the Acting Superior of Vidyantiketan SICJ, Thiruvananthapuram (1994-1996), pre-novitiate Director at VMI, Vilangudi (2001-2003) and Spiritual Director of Berchmansillam, Chennai (2006-2015). He was eager to help formees and he was much appreciated as a formator and looked up to as an exemplary religious.

With failing health, he had to move to Beschillam, Dindigul, in 2016. He passed away there on 2nd June, 2019. May God grant him eternal rest!



■ G. Joseph Antony Samy, SJ



Note: Jivan is happy to introduce this new section that will cover gut-level views of someone in the position of governing and another of being governed. It is a platform that intends to bridge the gap between the two and eventually provide a healing touch.



George Fernandes, SJ

Governance in the secular world is based on the type of organisation. The commercial ones are profit-oriented, while the service ones are performance-oriented. Although today a lot of importance is given to the personal care and welfare of the

employees, it is in view of optimizing their energies for greater profits or better performance. Besides, there is a move towards teamwork in all organisations.

On the other hand, governance in the Society is apostolic while emphasising personal care - cura personalis and cura apostolica at the Province and community levels. Community itself being mission, it becomes an integral part of governance. In other words, how we live our life as religious and how we respond to the mission through our ministries, are two sides of the same coin. Although hierarchical in structure collective decision-making at all levels has been part of our governance right from the beginning of the Society. Moreover, one of the principal tools of decision-making is discernment, which guided the First Fathers in their deliberation. Throughout the history of the Society discernment has been the backbone of important decision-making processes.

I have come across many Jesuits with great degree of commitment and motivation, generously available to take up any ministry. Their courage to face any challenge in difficult areas and ministries is a great consolation. Considering the future needs we have been giving special attention to personnel planning, in spite of limited numbers. One of the major positives was the decision to shift our focus on the expansion in Odisha. Although we may not have progressed very much we have made a good beginning though there is a long way to go. There is an effort to improve the process of vocation promotion and selection by appointing a full-time vocation promoter. We have also made changes in the candidacy programme. But it needs further fine-tuning.

There is a degree of complacency in our men and lack of leadership which is a matter of concern. There is also a tendency for comfort and a resistance among some to engage in challenging ministries and move to the peripheries. There are a few who see red in Superiors, resulting with suspicion and criticism of decisions. Ethnicity plays quite a role in creating negative opinions during the transfer of personnel. Lack of personnel, in terms of numbers and quality, is affecting the ministries. The effort to strengthen and rejuvenate communities has not met with the required degree of success. I have also been concerned about lack of accountability and transparency in some cases of financial administration.

I believe that we need to recapture the spirit of the First Fathers through spiritual renewal. It will help us to rise above ethnicity and mediocrity, and serve the universal mission of the Society. There is also a need to strengthen the process of discernment for effective governance.

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Br. Malcolm Rodrigues, SJ

I have a strong feeling that this is a dubious distinction of being the opening batsman/ bowler of Jivan's new column 'Crucial Conversations.' "Fools rush in where angels fear to tread."

Being a Jesuit Brother I have been 'governed' so to say for the last fifty-four years. That is not exactly true. I have also been in the position of 'governing' and so I believe I am in a good position to comment on both.

Firstly, in an institution there is no avoiding the fact that there are those who 'govern' and those who are 'governed'. In religious life this has a deeper meaning in the context of our religious vows, specifically the vow of obedience.

In the business world obedience is demanded in order to achieve the goals of the company. But in religious life obedience, like chastity and poverty, has many dimensions. Like in the business world it does serve to achieve the ends of the institution, but that is only one dimension. The dimension that has been real and meaningful for me is that obedience has helped me discover who I am. My vows are an aid to that end. The purpose of my life is to know who I am.

This has not always been the case. I am 'a work in progress'. Being a subject has often been a painful and frightening experience. Leaving idealism aside, when I recall my years as a Jesuit I realise that my reactions and responses, be it as a subject or a superior, were closely related to my personal, emotional and spiritual growth at that time. I have been angry, hurt depressed, etc. as subject and vice versa. As much as I have been immature, insecure, lacking in spirituality and poor in the ways of the world, so too have been the superiors. But today I do understand, 'life is never a bed of roses'. I need to face my challenges and make life beautiful for myself and for those I serve.

To cut a long story short, in religious life we have the superior and subject. But there is no clear line of separation since the superior comes from the ranks of the subjects and will sooner or later be back there. Today the term 'servant leadership' clearly enunciates the 'job description' of the superior. Thus we may say an ideal subject becomes an ideal superior.

Apart from our human and emotional qualities, a deep spiritual life makes for a healthy superior-subject relationship, what in Jesuit jargon is referred to as 'cura personalis' - care of the persons. There is NO ideal superior and there is NO ideal subject.

"Remember where you came from, where you're going, and why you created this mess you got yourself into in the first place" (Illusions by Richard Bach).

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Chennai Engineers develop nozzles to cut water wastage by 95%



Arun Subramanian



Roshan Kartik

Image Source: Arun Maribus/Facebook

Normally, about 600 ml water is used in a single hand wash. According to UN, about 350 ml of this is wasted. Now consider that this simple nozzle reduces the water used in a single hand wash to only 15-20 ml!

A train carrying 2.5 million litres of water came to Chennai from Jolarpettai in Tamil Nadu's Vellore District. This is how bad the water scarcity situation is in Chennai, with groundwater levels at a critical low.

A group of engineering graduates from the Madras Institute of Technology (MIT) have built two types of nozzles for your taps through their start-up, Earth Fokus. Using atomization technology, these nozzles release water from your tap in the form of a mist-like spray. They can reduce water flow from 12 litres a minute to 600 millilitres a minute. The nozzle atomizes water into a fine gentle mist. Thus you save more than 95% of the water, depending on the pressure.

Cognizant IT Company claims, "We have installed special nozzles into washbasin taps. These reduce the water flow to

a mist, bringing down water consumption by 80%, preventing wastage.

Earth Fokus has two kinds of products: QuaMist and EcoMist. "Twisting the cap will allow you to control the flow of water. The cap converts the mist into a high-pressure steady stream while still saving more than 85% water. The spray radius can be manipulated by slowly rotating the cap anti-clockwise."

The second and more popular product is the EcoMist - a nozzle which goes inside the tap. Once installed, it is difficult to remove. According to the company, EcoMist can help save around 95% water, releasing only 0.5 LPM (litres per minute) compared to the regular discharge of 10 LPM.

Many major IT companies are buying Earth Fokus products. EcoMist costs Rs. 550 per piece, and QuaMist costs Rs. 660 per piece.

Adapted from TBI

THE ROAD NOT TAKEN

C. Joe Arun, SJ
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Murali - the Missionary

He is not a missionary. But he has done more than any missionary could have done. In his two decade long journey of bringing education to one of the most remote tribal regions in Kerala, he did not let his personal life stand in the way of his mission.



Photo Source: TheHindu.com

In 1999 P. K. Muraleedharan went as a 29-year-old to Nenmanalkudy, a tribal settlement in Kerala's Idukki district. He was a volunteer with Kerala's District Primary Education Project (DPEP) which had to set up Multi-Grade Learning Centres (MGLC) in remote tribal locations across the State to be run as single-teacher schools.

Realising the importance of living with them instead of visiting them as other volunteers did Murali stayed with the tribal children. His wife passed away in 2006. He has a son and daughter but because of the nature of his work he had to leave them with his parents in Mankulam. He used to visit them every month, spend a day or two with them before returning to the tribal settlements. He has been devoted to the Muthuvans - a reclusive tribal community known for its unwavering adherence to their ancient customs and practices. They live in the kooragal (small huts) that are scattered across a forest replete with reed bamboo but not in close proximity as in most tribal settlements across India.

More than teaching them Murali focused on forming their character that aligned with the ecosystem they lived. "I would take the men to the nearest stream in the forest so that they could bathe and wash their clothes. Since they had no spare clothes, we'd wait till the ones they had on dried up. That is how the initial months were," remembers Murali. When he found the school children coming to the school without proper food he started cooking for them and in 2005 fought with the government to get an allowance of Rs. 8/- per child.

In 2017, Murali and other like-minded teachers teamed up and formed a cluster of five single teacher schools in Edamalakkudy, with support from SCERT (Kerala) and also helped the tribal community become aware of the local governance system and how things worked. Seeking help at both political and government levels, Murali helped them get voter IDs as well as ration cards.

He has written two books, *Edamalakkudy Orrum Porulum* and *Gothramanasam* covering the history and life of the Muthuvans.