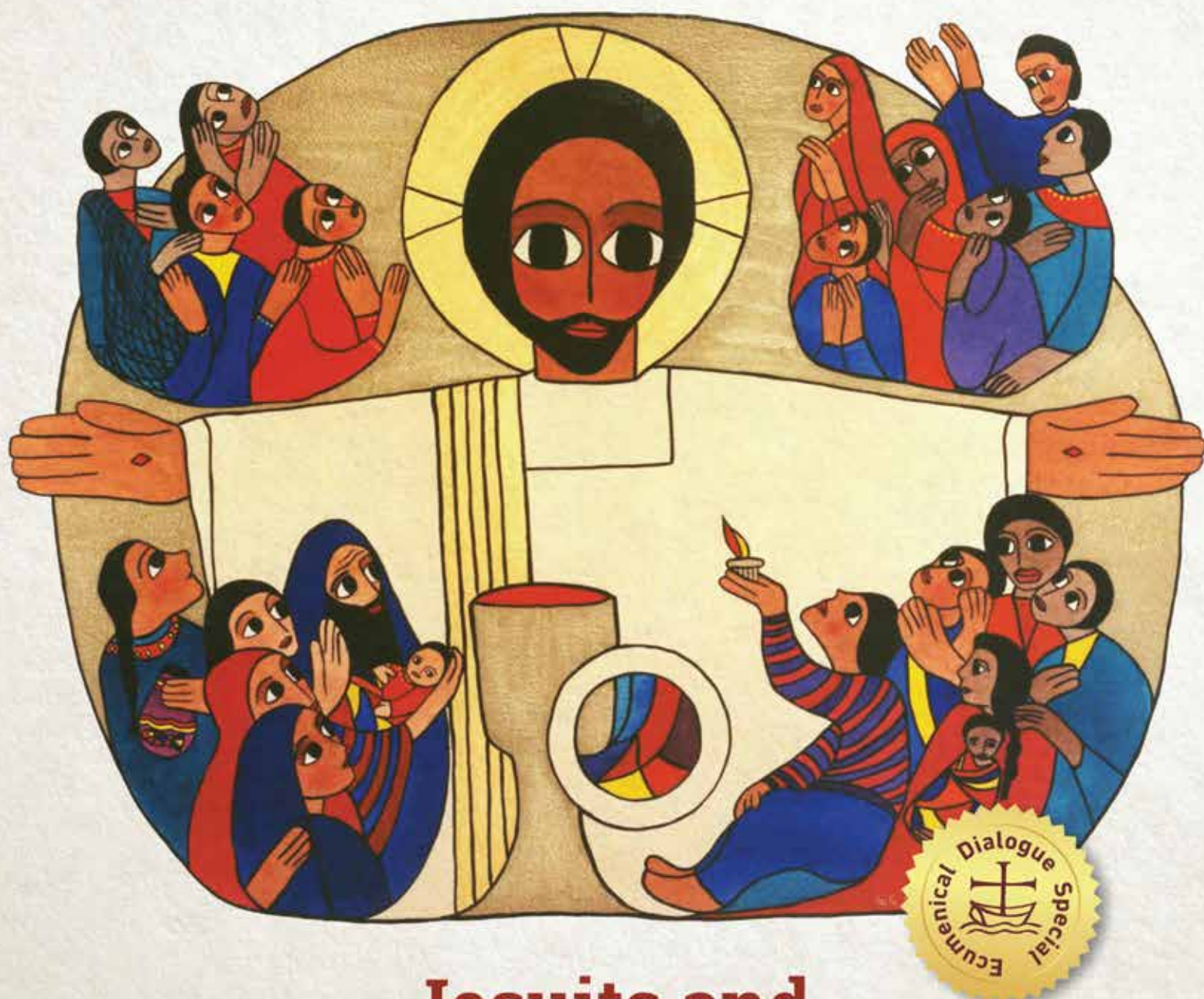


October 2019

JIVAN

NEWS AND VIEWS OF JESUITS IN INDIA



Jesuits and Ecumenical Dialogue

FOOTPRINTS

NOTE The term 'Spring Offensive' refers to the attacks by insurgents on the government in Afghanistan. The poem deals with the hope that the children of a conflict-ridden country place in education. More precisely, in a land where there is little scope for girl- child education, and the risks that girls take in overcoming traditional and cultural taboos by going to JRS centres of education.

Spring Offensive

The cold and dreary days are over,
Winter has beaten a hasty retreat;
The trees are planning a green cover
As the snow lies defeated in the street.

The bukharis (coal heaters) have been oiled and put aside,
Threadbare carpets dry out in the sun;
The ice-cream vendor struts with pride,
And young boys can be seen having fun.

Yes young boys can be seen having fun,
Chasing each other from shop to shop;
As each aspires for a different toy gun,
Will these war-games never stop?

Will these war-games never stop?
In Russia, Qatar, and the USA.
Leaders and warlords debating non-stop,
While the nation lies in disarray.

In a small camp in down-town Kabul,
Many young girls set out to school;
Shy, timid and apprehensive,
They've begun the Spring Offensive.

They've begun the Spring Offensive
Against illiteracy and ignorance;
Determined, resolute, not defensive,
To give peace a realistic chance.

With shawl-covered heads,
And demeanour pensive,
They gaze ahead,
Towards a future evasive.

Their paths are paved with taunts and insults,
As they set out to overcome tradition;
Convincing angry and suspicious adults,
Has become their foremost ambition.

How far can they go?
When will it end?
As long as it takes, they smile,
Till we get peace in our land.

In schools all over the land
With books and pens in hand;
Children dream of peace in their lifetime,
They've begun the Spring Offensive.

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(The author is mentor for vernacular medium schools in Mumbai Province.)



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IN THIS ISSUE

OCTOBER 2019



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The canonisation of John Henry Newman 04

Ecumenism and the Society of Jesus today 07

In Conversation with Fr. Markus Schmidt, SJ 08

Receptive Ecumenism 10

Promoting Christian Unity in the Divided World 12

Women and Ecumenism in India 16

REGAE II - a destination already and not yet 18

Two years on: 'No light at the end of the tunnel yet' 20

Mahatma and Saint 22

BON APPETIT
23

IN MEMORIAM
26 - 27

NEWS
24 - 25

CRUCIAL CONVERSATIONS
28

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.

Jesuit Alumni/ae a relevant topic

You chose a very relevant topic for the August issue of Jivan - Jesuit Alumni/Alumnae. In the introductory article the author, Fr. Tom Kunnunkal, has explained very well what the 'Jesuit Charism' is and has highlighted the key values upheld by Jesuits. All the contributors have shared nostalgic memories of their respective 'alma mater', mentioning how the values they learned there have guided them in life. I have met and interacted with some of them like Naresh Gupta and Julio Ribeiro. Shashi Tharoor was here last January as a prominent guest at the Jaipur "Literature Festival." I appreciate the article by Job Kozhamthadam on the philanthropist Jose Parayanken. I knew the latter as a Patna Jesuit scholastic. Thank you for the wonderful work of bringing out Jivan regularly.

Mani Nedumattam, SJ | Jaipur

What about the Jesuit alumnae?

As a member of the Editorial Board, while planning the August issue I posed the question: What happens to the Jesuit alumnae? Consequently, we made a special effort to contact women. Unfortunately, those we did were unable to respond for various reasons resulting in a solitary female voice. Reading the responses from the alumni, however, I couldn't help wondering: Do women feel as much of a bond with their Jesuit alma mater as men do? Is 'eminence' the mark of success; what about the unsung women who make a difference nurturing the magis in households and classrooms, or opting for the poor?

Reading the nostalgic reminiscences of Jesuit alumni also made me think of the tribal Eklavya who became a disciple of Dronacharya without ever having been taught by him. Like him I have been 'nourished' by Jesuit 'teachers' without ever having studied in a Jesuit institution. At birth I was marked with holy oil by a Jesuit who marked India; in my tumultuous teens I was guided by a Jesuit cousin, and in adulthood I was informed by a Jesuit counsellor. Over the decades I have interacted with these men of sharp intellect and occasional wit; sometimes still and deep, other times roaring wind; with a breadth that has inspired me not to be contained. Their 'option for the poor' has sensitised me to those on the margins of my gated world, and their quest for excellence has become my way of life, with magis my by-line. So, as you take stock, don't forget the Eklavyas for whom you have been, and will be, alma maters.

Astrid Lobo Gajiwala | Mumbai

Mistaken

The September issue of the Jivan just arrived. Thanks. Congratulations on the theme chosen. You refer to the conflicts between Buddhists and Hindus in Sri Lanka. The conflict is with the Government of Sri Lanka. Most of those at the centre are Sinhala Buddhists whose relationship with the northern Tamils - both Christian and Hindu - was frayed since justice did not prevail. You also write - Of the eight South Asian countries, only two are secular (India and Nepal), the rest have a State religion of their own. Sorry, dear Fr. Vinayak, Sri Lanka is a secular country. Cardinal Malcolm Ranjith made the same mistake.

Ranjit Yawu, SJ | Sri Lanka

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POSA Speaks

GEORGE PATTERY, SJ

Our silence today could cost us dearly tomorrow

Come October, the season of festivals and celebrations begins. Celebrations abound, filled with 'religious fervour' across South Asia. Religions outdo each other in celebrating. Unfortunately, in the social mapping, celebrations are also perceived as 'threat moments'- that too in the name of religions.

Of late 'nationalism' is drummed for celebrations. Any achievement, be it military, scientific or athletic, is attributed to 'nation' defined in an exclusive religious majoritarianism. Are we witnessing mob lynching as victory of the nation? Attributing false cases and getting minority community members arrested or their property destroyed is considered today a fitting national narrative. Hatred is being celebrated!

Is this the nation or the land that our forefathers and mothers fought for? Is this the kind of nationalism that we learnt of in our text books? How come we are people that do not recognize each other? How come this change of narrative? We don't even know what a celebration is.

Narratives change when they are not celebrated. We did not celebrate the essence of India's diversity by intercultural exchanges; instead we vied with each for our own identities. We did not celebrate the people of India with its many languages by learning a new Indian language; we did not celebrate the rivers and mountains of India by visiting different landscapes except when necessitated by demands of jobs. We did not celebrate the story of our freedom struggle; instead we instituted 'memorials' for our heroes to be frozen in memories. We did not connect with the leaders of our freedom struggle; instead we politicized them for the sake of our parties.

Let us create narratives that are true and genuine and celebrate them - narratives that speak of joy, peace, courage and self-gift. Let us build up stories of our people reaching out to each other in need; stories of our people in love across language, culture and religion. Let us not abandon the narrative space to the powerful and the arrogant - people who love to create hate narratives that exclude people from one another. The religious texts and traditions of our land testify a universal and inclusive perspective that is not often visible in other parts of the world. However an ideological group has wrested power and imposed a narrative that is divisive and exclusive. We need to ask: why do they do that? Did they feel excluded and marginalized? Were they silenced? Why does the majority turn silent today? How do we access resources of our traditions that speak of non-violent communication and conflict resolutions? How do we bring about a narrative that is not polemic and polarizing? It is time to build short narratives in our own way to counter the hegemony of hatred and violence. Our silence today could be costly for tomorrow.



Editor's Desk

VINAYAK JADAV, SJ

So much light, whither the fire?

Every January the Christian Unity Octave passes by almost unnoticed. Those who take note of it organize inter-denominational prayer meetings that fly by unnoticed as well. The academia arranges seminars while others bring out literature on themes of ecumenism. Ecumenical dialogue ends up remaining within the walls of intellectual activity and spiritual discourse. Can it move beyond the level of interior enlightenment to collaborative action?

Pope Francis has placed the Catholic Church in a leading transformation position by focusing more on pastoral action, leaving aside the sticky disputes of dogma or theology. Hearts unite stronger than minds do. We are perhaps called to explore beyond theoretical or theological boundaries of thought, and venture into action of common causes and humanitarian mission.

We share the one universal faith in Christ through Baptism and boldly proclaim the same Christ-experience and message. If we recognize Christ as our unifier, we need to engage in concrete actions that express this by standing united against all the 'anti-Christ' elements around. Speaking up against the present-day threats to minorities is one platform we can share; the ecological crisis is another. Providing a common response to (and through) the media is the third area we can jointly explore. Action in favour of the Dalits, women, children and other marginalized sections is yet another voice we can commonly raise. Instead of engaging in 'sheep-stealing,' we can engage in 'sheep-sharing' that can strengthen our bond and mission. 'A house divided against itself' cannot stand. Praiseworthy efforts by United Christian fora or fellowships across the country is surely acknowledged and appreciated. There is room for moving beyond mere meetings and peace rallies!

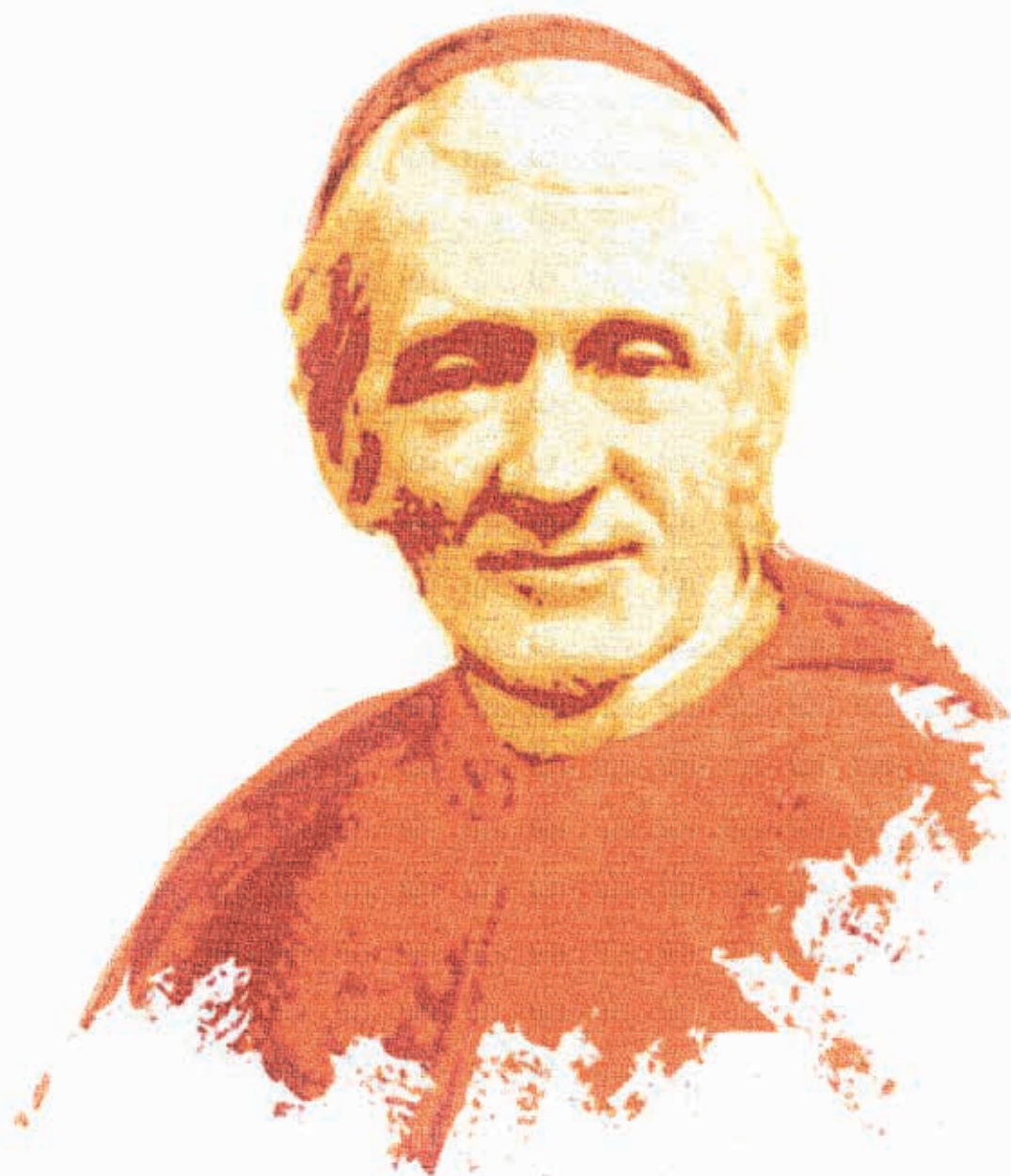
Besides engaging in common action against the forces of evil, we need to share a common attitude of respect and openness towards all that is good in 'non-Christian' communities. Without ending up as a 'Christian' ghetto we must visibly participate together in "preserving, promoting and acknowledging the moral and spiritual good of other religions and cultural traditions" (Nostra Aetate) and celebrate the 'good' that is present in all religions and cultures. Joining together in initiatives like movements and rallies by other secular or religious groups is an ecumenical opportunity not adequately explored.

The word ecumenism comes from a family of Classical Greek words: oikos, meaning a 'house', 'family', 'people', or 'nation'; oikoumen, 'the whole inhabited world'; and oikoumenikos, 'open to or participating in the whole world' (Encyclopaedia Britannica). The challenge of ecumenism invites us to break free from our theological cocoons and bear witness to being one house-family-people-nation of God. Isn't ecumenism, for us Jesuits, yet another forgotten challenge of reconciliation (GC 36), beckoning us urgently? Or are we going to continue relegating it to the few in the dialogue ministry? Is it not the time, for us Christians, to engage in actions that spark the energetic fire, rather than keep speculating on its safe peripheral light?

JIVAN thanks Fr. Cedric Prakash, SJ for planning and procuring the articles on ecumenism for this issue.



The canonisation of John Henry Newman: an encouraging moment for ecumenists



Note: Cardinal John Henry Newman is one of the five to be canonized on 13th October, 2019 by Holy Father Pope Francis in St. Peter's Basilica, Rome.

Graphic: Vinod Kuriakose

The upcoming canonisation of John Henry Newman (1801-1890) will surely be a moment of consolation and encouragement for those of us engaged in ecumenical ministry. He brings together in his own person the Anglican and Catholic traditions. I well remember my first visit to Littlemore (outside Oxford) in September 1982 where Newman had lived a life of communal prayer and study in his days as an Anglican. One could not help but to be struck by the spirit of contemplation and reflection in the architecture of the place. It was here he read the Fathers of the Church and considered what implications their insights might provide for the Church in later times. In the particular moment in history in which Newman and his contemporaries in the Oxford Movement found themselves the challenge presented was one of the Anglican Church remaining free in terms of State control so that it could be faithful to its mission under the guidance of the Holy Spirit.

A few days previously I had visited the parish church of St. Mary the Virgin where he had served as vicar and to which so many students and university lecturers and professors came to hear his inspiring sermons. Sitting under the pulpit, I tried to journey in imagination to those Sundays when he would have preached at Matins and Evensong, and the hearers would have gone home profoundly nourished and deeply challenged.

But his words were heard in a very particular context: that of the ordered worship of the Church of England with the singing of the Psalms and of the Gospel Canticles of the Benedictus (at Matins) and the Magnificat and the Nunc Dimittis at Evensong. These hours of the daily office in a parish setting create a climate that is contemplative.

As we celebrate the canonisation of Newman, we are led back to the spiritual practices of the Church in which he was originally baptised and confirmed. The elegant simplicity and unaffected solemnity of these services can lead us to a place where we are prepared for an encounter with the Divine. As Catholics we are familiar with the hours of the Office being celebrated in monastic and religious communities and maybe in some cathedrals. I believe we can

helpfully introduce simple versions of morning and evening prayer with a homily to a parish setting. In a more secular world, people can participate in a service in which they are invited to listen and to recite the responses to the prayers. They do not have to make a gesture of commitment: that can come later when they are spiritually able to offer themselves in the service of the reign of God as they share in the Eucharist. Maybe we Catholics could take a service like Evensong and use it as form of evening worship.

We can only understand Newman fully when we see how he was formed by his participation in the prayer forms of the Anglican Communion. One way we can enter into his experience is by exploring these forms ourselves. For many years now, I have attended Sunday Evensong in



influenced by the experience of history in the way theological understandings have emerged and been expressed in our respective traditions.

We need to know our history well: history of our Catholic tradition and that of our Anglican sisters and brothers. Often, we only partly know it and we have to overcome the bias that distorts our vision and the inertia which can militate against our wanting to engage in the serious labour which is necessary to arrive at a better understanding. Newman's thinking can stimulate and guide us.

His thought on consulting the faithful surely fits in with the call we are receiving from Pope Francis to become more discerning in our discipleship. Discernment always involves consulting persons, listening to their take on situations and to their articulation of the experience of their own inner movements. Newman had profound reverence towards the sovereignty of God in life. But in practice he believed in dialogue and conversation with each other as we journey towards being obedient to God.

We can see examples of this listening and consultation in the recent Synods on the Family. This is a model that can be adapted in dioceses and parishes so that we can truly be both hearers and doers of the word in our lives. Highlighting the legacy of Newman's theology at the time of his canonisation could spur us on to be more creative in the ways we consult in a discerning way.

As well as being enriched by Newman's thinking as found in his 'Parochial and Plain Sermons', 'An Essay in Aid of a Grammar of Assent', 'The Idea of a University' and the 'Apologia Pro Vita Sua' many of us have been often unconsciously formed and shaped by his hymns. I think especially of 'Lead, kindly light amid th' encircling gloom' and 'Praise to the Holiest in the height'. Newman's spirituality is always clearly focused and simply expressed. It is characterised by simple language that speaks to the reality of the situation.

In 'Lead, kindly light...', he is writing out of an experience of feeling lost at sea in the Mediterranean and being in mortal danger, but applies it to the existential

an Anglican parish church in city centre Belfast where I live. It has helped me to appreciate the background that formed and influenced Newman's thought as well as deepening my own sense of the Psalms and the Canticles.

Newman was the great English-speaking theologian of the nineteenth century who prepared the way for the Second Vatican Council with his thinking on the development of doctrine and on consulting the faithful. We give thanks for the great progress made in the bilateral dialogues between the Anglican and Catholic Churches. We have arrived at common statements on the Eucharist, ministry, church order, salvation, Mary, and in other areas. Newman's reflections on the development of doctrine can help us to realise how we have been

Image Source: Twitter

voyage of Christian life. Even though

'the night is dark, and I am far from home,

lead thou me on.'

For those of us engaged in ecumenical ministry it can often be difficult to see how we can make progress and move further. But maybe Newman counsels us aright when he says

'... I do not ask to see the distant scene; one step enough for me.'

He asks that the Lord would lead him and keep his feet on the path. In the ups and downs of ecumenical ministry, we are invited to invest in the conversation happening now, the small initiative being entered into and carried forward. We cannot see the distant scene, what the final culmination will be. But we can commit to the present in a spirit of hope for the future as we engage in theological conversation, shared study of the Scriptures and common reading of the signs of the times.

There is in Newman a realistic awareness of his own human weakness and sinfulness as we see in

'I loved the garish day, and, spite of fears, pride ruled my will; remember not past years.'

He simply asks

'..., but now lead thou me on.'

Between the lines there is a gentle invitation to trust in the kindly ways of God's gracious Providence. Looking at how God has guided and sustained him in the past, there is the assurance that this will continue into the future.

'... sure it still will lead me on o'er moor and fen, o'er crag and torrent, till the night is gone, and with the morn those angel faces smile which I have loved long since, and lost awhile.'

It seems to me that the hymn is an invitation to look beyond current vicissitudes (without denying them) and to view the situation from the broader perspective of God's vantage point.



For those of us engaged in ecumenical ministry it can often be difficult to see how we can make progress and move further. But maybe Newman counsels us aright when he says

'... I do not ask to see the distant scene; one step enough for me.'

In Ecumenical ministry, we can be so conscious of what is not working out, of where unity is not being achieved and where new forms of division are emerging. There is the call to us to hold our nerve, to refuse to give into panic, and to keep on hoping against hope. There is something in Newman's steady reliability and spirit of genuine Christian hope which can serve as a model for us. He does not deny the darkness on the journey along the way but has the awareness of the angel faces smiling, of God giving us consolation and hope even in moments when these might have seemed absent.

In 'Praise to the Holiest in the height', Newman reflects on what God has given us through the Son's Paschal Mystery, a God who is

'in all his words most wonderful, most sure in all his ways.'

He praises 'the loving wisdom of our God' who 'when all was sin and shame' sent the Son to be a second Adam who '... to the rescue came.' He rejoices in the victory of the Son who in his humanity (flesh and blood)

'should strive afresh against the foe, should strive and should prevail;'

I have always found Newman's articulation of the divinity of Jesus tellingly eloquent in its simplicity.

'And that a higher gift than grace should flesh and blood refine, God's presence and his very self,

and Essence all divine.'

At the heart of all our ecumenical service is the person of Jesus in whose life we are invited to participate and share in the Spirit. This is at the core of the vocation of all Christians. Each generation will articulate this in its own way. Newman did it in nineteenth century England. His example is an encouragement to us to put words on the experience of our common discipleship of the One we see as the Way to the Father, the Truth who sets us free, and the Life who has overcome sin, evil and death in his dying and rising. Newman reflects on how Jesus teaches and inspires us both in the quiet anguish in Gethsemane and in the public passion in the Crucifixion:

'And in the garden secretly and on the Cross on high, should teach his brethren, and inspire to suffer and to die.'

Newman is moved by the 'O generous love!' that he notices in the saving work of Jesus Christ in his passion and death. Surely our vocation as Christian ecumenists is to allow ourselves to be drawn ever more deeply into the orbit of this generous love and to bear witness to it in our proclamation of the word, our celebration of liturgy and sacrament, and our engagement in the work for justice and reconciliation in our wounded world at this moment in its history.

John Henry Newman can be for us a trustworthy guide who gives felicitous expression to the mysteries of faith with a simplicity and eloquence that speaks to us across the ages. His canonisation will be a moment of great joy for Anglicans and for Catholics and also for all those who have a care and concern for the unity of the Body of Christ. We can allow our spirits to be cheered by the wisdom he has left us in his writings and in the example of his life in both its Anglican and Catholic periods. Above all, we can rejoice in the public proclamation that he is indeed one of those in that great cloud of witnesses supporting us by their participation in Christ's great priestly prayer that all might be one.

The author is the Coordinator of Ecumenism for the Irish Jesuits. He also served as Provincial of Ireland.

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Ecumenism and the Society of Jesus today

Every two years since 1969, the International Congresses of Jesuit Ecumenists have provided a forum for encouraging exchange among Jesuits drawn to the ecumenical dimension of the Ignatian charism. The ecumenical dimension was evident in the ministry of St. Pierre Favre during the emergence of the Reformation, and effective in the contribution of Cardinal Augustin Bea, S.J. (1881–1968) to Vatican II. Cardinal Bea exemplified the Society of Jesus' appropriation of pastoral, papal, and magisterial commitment to Catholic participation in the modern ecumenical movement. The Congress humbly walks according to his spirit. The Congresses focus on how the Ignatian heritage intersects pastorally, theologically, and spiritually with the ecumenical movement. This is the realm of 'spiritual ecumenism' that the *Decree on Ecumenism* and *The Ecumenical Directory* place at the centre of Catholic participation in ecumenism.

Although churches have more in common that unite than divide them, nonetheless they do not yet operate fully according to Christ's manifest will. Unity marks the Church because Father, Son, and Spirit are one God in creating and redeeming one (as far as we know) creation. Church unity is not a static attribute but rather the coordinated impact of the missions of Son and Spirit ceaselessly moving the still divided churches into communal witness to the Trinity and the multi-faceted gospel of Christ. Division impairs the credibility of evangelizing because it issues in competing baptisms.

Ecumenism aspires to renewed realization of a more visible Church unity for the sake of the whole Church's witness to Christ and the gospel. On a parallel trajectory Vatican II's *Declaration on the Relation of the Church to Non-Christian Religions* initiated Catholic pilgrimage on the different path toward interreligious comity. Surely respect, dialogue, friendship, and cooperation belong to that path as well as to ecumenism. However, the interreligious goal is not ecclesial diversity visibly reconciled for the sake of more credible evangelizing. The two paths in some respects share some similar means but the destinations are markedly different.

Post Conciliar General Congregations 31 and 32 incorporated ecumenism into directives for formation; Jesuits since then have studied theology in ecumenically propitious ways. Then came something altogether more striking. Decree 12 from GC

34 declared that ecumenism is nothing less than a "*new way of being Christian*." Thus recognized, where it may not have been the case before, ecumenism has been incorporated into Catholic Jesuit identity. Concern for Christian unity qualifies Jesuit mission in myriad apostolates. The ecumenical quality can be lived and enacted in very many ways. The International Congresses of Jesuit Ecumenists provide a collegial platform for those with an affinity for that movement.

Rather than selecting topics of general interest, the International Congresses have come to focus on how the Ignatian heritage intersects pastorally, theologically, and spiritually with the ecumenical movement. This intersection



Image Source : saltandlighttv.org

belongs to the realm of 'spiritual ecumenism' that Vatican II and *The Directory on Ecumenism* place at the core of Catholic participation in the ecumenical movement.

How will the four apostolic preferences formulated and authorized by Fr. General Arturo Sosa for the Society of Jesus over the next 10 years affect Jesuit contributions to ecumenism? The question lands at the top of the Jesuit ecumenical agenda.

The author is Associate Professor Emeritus of Theology at Marquette University, USA and is one of the pioneers of the JesEcum group.
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Interview with Fr. Markus Schmidt, SJ

President of the International Society of Jesuit Ecumenists

(Fr Markus Schmidt, the President of the International Society of Jesuit Ecumenists was interviewed on behalf of JIVAN by **Fr. Cedric Prakash**. Fr. Schmidt is an Assistant Professor of Ecumenical Theology at the University of Innsbruck, Austria and since September 2015, he has been Counsellor of the Jesuit General, Fr. Arturo Sosa, on ecumenical matters regarding the Protestants.)

Contact: markus.schmidt@jesuiten.org

JIVAN: *As President of the International Society of Jesuit Ecumenists what are the lights and shadows you experience in the Jesuit response to Ecumenism today?*

Markus Schmidt: Some Jesuits are very committed to Ecumenism. They are often academic researchers or members of Diocesan Ecumenical Commissions. Jesuits are also involved in ecumenical projects directed by other Christian denominations. These Jesuits do the work because they find themselves called to it. They have a passion for Christian unity. On the other hand, Jesuits involved in Ecumenism are not many. It seems to me that more Jesuits are interested in inter-religious dialogue. Both dialogues can indeed learn from each other, but they have to be differentiated.

JIVAN: *Do you think that Jesuits are not sufficiently gripped with Ecumenical concerns today? If so, why?*

MS: Yes, that is my impression. As I have already said, it seems that inter-religious dialogue attracts more Jesuits. A reason for that could be that this dialogue appears to be a more pressing issue today than Ecumenism. The ecumenical dialogue, however, has also some urgent issues, for instance, the desire of mixed couples to receive Holy Communion together or Papal Primacy. We need to bring visible Christian unity further to be able to dialogue fruitfully with other religions.

JIVAN: *Could you share with the readers of JIVAN your role and responsibility as advisor to Fr. General on matters related to Ecumenism?*



Image Courtesy: Cedric Prakash, SJ

MS: Fr. General appointed me as his advisor on mainline Protestantism. In this role, I am a member of the Secretariat of Ecumenical and Inter-religious Dialogue at the Curia Generalis in Rome. The speciality of the Secretariat is that all the members stay in their location of work. They meet annually at the Curia to discuss their reports to Fr. General with each other and with Fr. General. My responsibility is to inform Fr. General about new developments in mainline Protestantism and advise him when he asks for advice on particular topics.

JIVAN: *Last July in Ireland you presided over the XXV International Congress of Jesuit Ecumenists. What were the highlights of this Congress?*

MS: It is a bit hard to tell because there were so many highlights. I will mention just some, but the list is not exhaustive. It was a great joy to have Prof. John Brewer (Queen's University Belfast) with us. He gave a thought-provoking talk on 'Reconciliation from a sociological perspective.' It was an honour for us that Fr. Anthony Currer (Pontifical Council for Promoting Christian Unity) joined us. He talked about 'Receptive Ecumenism and ARCIC III.' Fr. Tom Layden, SJ, gave an engaging paper on 'Ecumenism in Ireland now: some observations.' I also have to mention our excursion to Glendalough, where St. Kevin lived and founded a monastery.

JIVAN: *In the context of the Universal Apostolic Preferences of the Society of Jesus, do you think that there is a specific role for the ministry of Ecumenism?*

MS: The Universal Apostolic Preferences do not mention the ecumenical dialogue. So, I do not think there is a specific role for the ministry. Fr. General, however, makes it clear that the preferences are not priorities but preferences. That means they should direct our attention. The first preference, for instance, talks about the Spiritual Exercises and discernment as a means to show the way to God. In the ecumenical dialogue, we need serious discernment. The Spiritual Exercises will help us to strengthen this discernment.

JIVAN: *A couple of years ago Pope Francis led the Catholic Church in commemorating five hundred years of reformation. Has his effort helped in bringing the various Church denominations together and in what ways?*

MS: Pope Francis performed remarkable gestures during the commemoration of 500 years of the Reformation. His openness to the Protestant Churches and ecclesial communities



Some Jesuits are very committed to Ecumenism. They are often academic researchers or members of Diocesan Ecumenical Commissions. Jesuits are also involved in ecumenical projects directed by other Christian denominations. These Jesuits do the work because they find themselves called to it. They have a passion for Christian unity. "

supported the ecumenical dialogue between Catholics and Protestants. Pope Francis could strengthen the trust between them. It was also a great sign that Catholics and Protestants could commemorate - in Protestant terms, to celebrate - 500 years of the Reformation together which was possible for the first time in history.

JIVAN: *It is more than fifty years since the establishment of The Joint Working Group (JWG) between the Roman Catholic Church (RCC) and the World Council of Churches (WCC). Do you think that this group is making a significant impact for unity among Christians?*

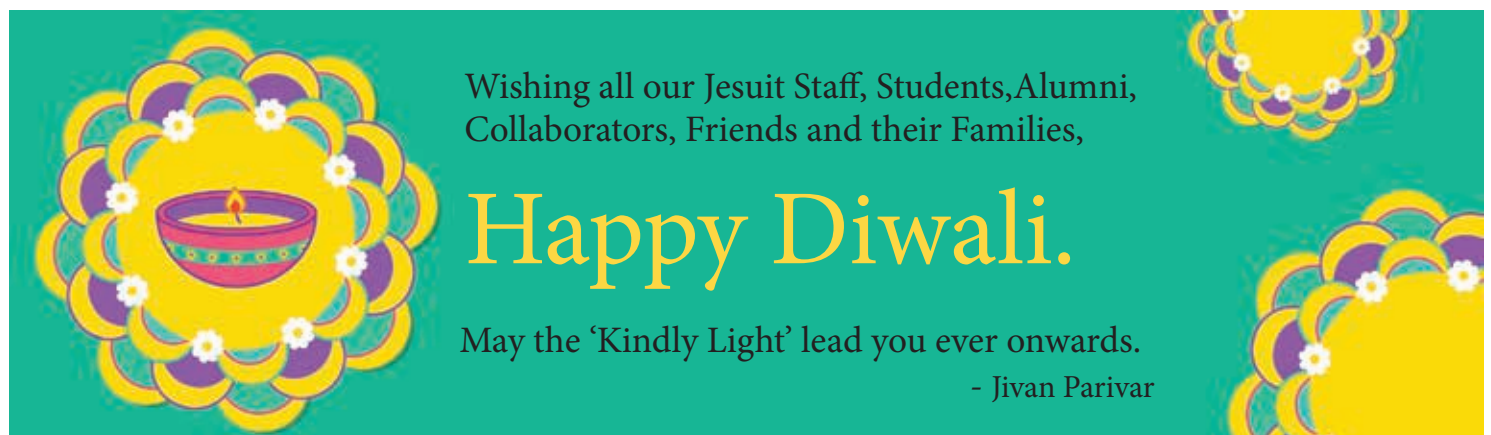
MS: The Joint Working Group is indeed significant because the Catholic Church is not a member of the World Council of Churches. It is, however, necessary that the Catholic Church is involved with the Council. The Joint Working Group is an excellent opportunity to take part in the efforts of the WCC.

JIVAN: *What are the major challenges you think that the Jesuit ecumenical movement will face in the coming years?*

MS: An urgent challenge is to attract younger Jesuits to this ministry. Another necessity is to advance the ecumenical dialogue in unity with the Church. It is so easy to perform one's own thing, but to be faithful to the Church, endure the pain of Christian separation, and strive with other Christian denominations, theologically responsible, for Christian unity is a great challenge.

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Receptive Ecumenism



Pope Francis met with members of the Anglican-Roman Catholic International Commission

Image Source: iarcum.org

The communiqué from ARCIC III's (the Anglican-Roman Catholic International Commission, Phase 3) first plenary meeting in 2011 declared the Commission's intent to use the method of receptive ecumenism which it described as seeking "to make ecumenical progress by learning from our partner, rather than simply asking our partner to learn from us." The statement went on: "Receptive ecumenism is more about self-examination and inner conversion than convincing the other; Anglicans and Roman Catholics can help each other grow in faith, life and witness to Christ if they are open to being transformed by God's grace mediated through each other."

We read in *Unitatis redintegratio* §6, "Christ summons the Church to continual reformation as she sojourns here on earth." The Church is always in need of this reform which is a conversion

and a recommitment to following her calling. The same paragraph, speaking of ecclesial renewal states, "Undoubtedly this is the basis of the movement toward unity."

Receptive ecumenism is a method which gives central place to this ecclesial renewal and reform as "the basis of the movement toward unity". It envisages dialogue, as *Unitatis redintegratio* did, as a process by which, "all are led to examine their own faithfulness to Christ's will for the Church and accordingly to undertake with vigour the task of renewal and reform" (§4). However, Receptive ecumenism adds to this understanding that in dialogue we not only come to recognise our own ecclesial shortcomings, but we are also given the remedy, the balm to heal our wounds, which is the grace already received by our dialogue partner.

Putting Anglican and Catholic parish and diocesan structures side by side highlights the limited role of the laity in Catholic polity. The emphasis in Vatican II documents that the ministry of the ordained is directed towards the faithful and spiritual realities whereas that of the universal priesthood is directed towards the world has been consolidated and made more definitive by the 1983 Code of Canon Law. The laity is restricted to bodies that are consultative and can be dispensed with or disbanded, and therefore we must acknowledge the exclusion of the laity in this level of Church governance and decision-making. The Catholics of the commission saw that we could learn from Anglicans the inclusion of "voices and concerns of the whole parish or diocesan community in the decision-making of the Church" particularly when it comes to appointments (§100). Catholics tend to be



Receptive ecumenism is more about self-examination and inner conversion than convincing the other; Anglicans and Roman Catholics can help each other grow in faith, life and witness to Christ if they are open to being transformed by God's grace mediated through each other. ”

wary of frank and open discussion. The commission saw that Catholics could learn “from the Anglican experience of open and sometimes painful debate” in the “process of coming to a common mind” (§101). Regarding ministry, the commission thought that we could learn from the experience of Anglicans as we consider possibilities such as the female diaconate, the ordination of married men in certain circumstances, or the licensing of lay ministers of the Word (§102).

There are four “instruments of communion” whose task is to preserve the unity of the Anglican Communion. These are: The Archbishop of Canterbury; the Lambeth Conference; the Anglican Consultative Council; and the Primates’ Meeting. ARCIC identified four roughly parallel Catholic instruments (at Catholic insistence we began with the conciliar): A General Council; the Bishop of Rome; the Roman Curia; and the Synod of Bishops. For both Catholics and Anglicans this section produced the most potential receptive learning. Catholics thought their Church could learn from the primacy of the Archbishop of Canterbury, whose role is to “articulate consensus” in the process of debate and decision-making (§145). Catholics further asked if they could learn from Anglicans: to be more transparent the processes of decision-making (§145); to improve the quality of synodal conversation (with reference from indaba) (§146); to make the synod of bishops a deliberative rather than a consultative body (§146). Lastly, the commission asked if Catholics could learn something from Anglicans who make more modest and less definitive

claims for the authority of their teaching:

The receptive learning that WTW proposes for the Catholic Church may seem limited, or merely a repetition of familiar calls for ecclesial reform. They may not seem capable of bringing about the unity of our two communions, and in themselves this is true. However, every renewal of the Church which is a faithful response to Christ moves the Churches towards unity. This, I have argued, is the path to unity proposed by *Unitatis redintegratio*. Moreover, the documents provide proposals that Anglicans and Catholics can live into, in the knowledge that they are both living their ecclesial lives in greater fidelity to Christ and moving towards the unity that he wills for his Church.

WTW deals with very concrete issues. Some may complain that it is not theological enough. Cardinal Ratzinger’s 1983 article, which concentrated on the subject of authority, repeatedly stressed that any treatment of this question which could lead to unity “would have to take into account in a much more concrete way the actual form of authority in order to do justice to the question.” He goes on, “For it is of the essence of authority to be concrete, consequently one can only do justice to the theme by naming the actual authorities and clarifying their relative position on both sides instead of just theorising about authority.” This is what WTW did.

This begs one final question: is the method of receptive ecumenism only a method for dealing with structures and the exercise of authority in Christian communities? Speaking at a recent service to mark

the 20th anniversary of the JDDJ held in Rome, the General Secretary of the Lutheran World Federation, Dr Martin Junge, said that the declaration was an example of both differentiated consensus and receptive ecumenism. Junge explained that the text was the product of the method of differentiated consensus which established an agreed consensus statement on the theology of justification, while acknowledging remaining differences. Junge then said that employing the method of receptive ecumenism, these very differences could be received by Christian communities as both a challenge and a gift.

This suggests that the utility of receptive ecumenism is not spent once we move beyond the spheres of authority and ecclesial structures. It could be used to address some of the remaining differences identified in the documents of ARCIC I & II. We can ask what are the deficiencies and weaknesses in our own theological positions and what could we receive from the theology of a partner that could attend to or augment this deficit. As ARCIC III now turns its attention towards the question of the ecclesial discernment of ethical teaching the commission is already examining how receptive ecumenism can help the churches move towards unity.

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This article is based on a talk given at the International Congress of Jesuit Ecumenists held in Ireland July 2019



Promoting Christian Unity in the Divided World



Image Source : friendlyatheist.pathaos.com

The World Evangelical Alliance General Assembly to be held in Jakarta in November 2019 has the theme “*Your Kingdom Come! Our heart’s Cry - Advancing God’s Kingdom Together.*” For the eleventh Assembly of World Council of Churches to be held at Karlsruhe in Germany the theme is “*Christ’s Love moves the World to Reconciliation and Unity.*” These themes reflect the role of our Church leaders in striving to witness Christ together in one spirit and accord. In these themes there is a motif of God’s love, reconciliation, and unity within the parasol of the Kingdom of God which has been a part of our ecumenical journey. Every denomination which believes in the basic tenets of the Christian faith has something significant to contribute to the ecumenical movements through its rich traditions. As Christians, our faith journey begins with Christ and ultimately culminates in Him. Inviting a Protestant to write in this magazine on the Ecumenical theme reflects unity in diversity.

Christian Unity

The theological basis for Christian unity is rooted in the New

Testament. Jesus prayed that his followers ‘*may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me*’ (Jn. 17:21). Paul urged the Ephesians to ‘*keep the unity of the spirit through the bond of peace*’ (Eph. 4:3-5). In Hebrew 13:1, Paul encourages, ‘*Let mutual love continue...*’ There are many other verses in the Bible which require us to live in unity and love. Our first question should not be how we may be united together but it should begin with: what unites us? Paul writes, ‘*for if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection*’ (Rm. 6:5).

Bishop Efraim Tendaro (Secretary-General, WEA) in his article *The Centrality of Christian Unity* raises two pertinent questions and the first one is: “Why we need to work together?”¹ The issue of why we need to work together goes back to the Triune God whom we worship who demonstrates the significance of unity in His very nature. Secondly, the very nature of the Church as a body with various members dictates to us that we must work together. Paul emphasizes our oneness by listing seven aspects of unity in a single verse,

Ephesians 4:4: *one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.* Unfortunately, division has crept into our life-style. In India, many brothers and sisters from other faiths understand denominations as a replica of the caste system within Christianity. The first Indian Bishop of the Anglican Church Bishop Vedanayagam Azariah was a world-known ecumenical statesman.² In 1936, Dr. B.R. Ambedkar, an architect of the Indian Constitution, stated that the Hindu harijans should embrace a religion which would give them equal status with the existing devotees of that religion. Azariah approached him with the hope that Ambedkar might regard Christianity as an acceptable religion. However, he was shaken when Ambedkar asked him which denomination he would suggest for his harijan followers. This determined the Bishop to strengthen his initiative for Church union in South India.³ Jesus' prayer for unity among believers in John 17:20-23 is the key to bring Churches together. The Church ought to be the epitome of unity. The prayer of Jesus does not emphasize the merger of different denominations into one but is a prayer of unity in diversity where every member in the body of Christ is honoured and treated equally under the "universal" Church.

Challenges

Since its beginning the Church has faced challenges within and outside. But the unity among Christians has helped her to conquer such challenges. Issues such as heresies in the early centuries, *reaching the unreached* raised during Edinburgh 1910, Barmen Declaration to counterfeit Nazi's regime are some of the prominent examples where Christians have raised their voices through various ecumenical forums. The events of the twentieth century such as the Armenian Genocide, the holocaust, etc. gave new impetus for ecumenism. It was against such backgrounds that the World Council of Churches was created in 1948. But the Church is still battling with new challenges:

Challenges coming from the multi-religious: Religious nationalism, religious intolerance, minority status, lack of religious freedom because of socio-political as well as religious structures, an increase in persecution and martyrdom are the important issues that need to be addressed by the Church. Many of our South Asian countries, including India, are struggling in this situation.

Challenges coming from rapid social changes: In recent decades, globalization has brought the world together. But problems of migration, poverty, urbanization, environmental crises, human trafficking, etc. are some serious social issues. The biblical prophetic call to care for the poor, widows and orphans, and the stranger without compromise or exception has always been the mandate of the Church.

Challenges are coming from divided Churches: We have failed to recognize our brothers and sisters within the body of Christ, i.e., there is mutual exclusion. As a consequence, we have also failed to share and receive gifts of mutual love, and the richness of each tradition. This has led us to division among ourselves where we do not have a strong united voice or credible witness to society nor does the Church engage robustly in bringing the Gospel in a cultural context, especially in Asian countries.

Journey of togetherness

The second question: "How we can work together?" raised by Bishop Efraim Tendero in his article invites the Churches to come together and work on the areas of agreement. Instead of focusing on what separates us we need to emphasize what unites us.⁴ It is important to be together in the midst of all challenges. We are looking forward for the Church to fully reconcile and witness together for the glory of God.

Along with the challenges, the Church, especially in Asia, has hope. Firstly, the Church has been increasing in number. For example, the rebirth and growth of Chinese Christianity, in spite of socio-political challenges; the emergence of new movements in India such as *Yesu Darbar* Church in Allahabad, *Maitre Dham* in Varanasi; United Prayer movements, etc. are great encouragements for Christianity today. There are signs of spiritual renewal engaging holistically to serve society, reaching out to the younger generation, prayer movements, and new music. There are also signs of increasing ecumenical engagement. The formation of the National United Christian Forum is one of the best examples in India.

As Churches are engaged in relating to each other, historic Churches can enrich younger Churches with long-standing tenets of faith and the younger Churches may share their contemporary spiritual experiences. Our witness must be both Christological in content and Christ-like in manner; it should affirm the Lordship of Jesus Christ in both theology and practice. It should enable the members to learn about and to enter into the traditional experiences of the members of other denominations. We need to come together for the sake of the Church and for the survival of humanity. We don't need too many ecumenical bodies but one body where we can address our common issues with one voice. I want to close with the prayer formulated for the Wittenburg gathering in 2017:

"Lord Jesus Christ, You prayed: 'May they all be one, as you, Father, are in me, and I in you. May they be one so that the world may believe.' We pray that the body of Christ may be united in you, the God of Abraham, Isaac, and Jacob. Break down what stands between us. Strengthen what unites us. Give victory over what separates us. Fill us with the power of your Spirit that we may seek ways to unite with each other. Bring about the day when we can praise you together, in the fellowship of all who believe." Amen.⁵

1. Efraim Tendero 'The Centrality of Christian Unity' in Richard Howell (eds.) *Sharing Faith Stories: A Methodological for Promoting Unity* (New Delhi: Caleb Institute of Theology & Masihi Sahitya Sanstha, 2018), 23.

2. Carol Graham, 'The Legacy of V. S. Azariah' in *International Bulletin of Missionary Research* (January 1, 1985) 18.

3. S D Ponraj, *Pioneers of the Gospel: The Life and Work of Pioneering Missionaries* (Chennai: Mission Educational Books, 2010) 97-98

4. Efraim Tendero 'The Centrality of Christian Unity' 24-25.

5. Kelly Steinhaus, 'Unite Boston Movement' in Richard Howell (eds.) *Sharing Faith Stories: A Methodological for Promoting Unity*, 245.

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THOUSAND WORDS

In Commemoration of 150th Birth
Anniversary of Mahatma Gandhi.



**“ Let hundreds like me
perish, but let truth prevail.
Let us not reduce the
standards of truth even by
a hair’s breadth for judging
erring mortals like myself. ”**

| Mahatma Gandhi, My Experiments with Truth





Women and Ecumenism in India



Image Source: The Lutheran World Federation

The ecumenical movement has its origin in Jesus' poignant prayer on the eve of his death, his yearning for the unity of all - "that they may all be one as I am in you" (Jn. 17:21). Towards this end, the movement has created an ecumenical space for the coming together of the Churches to negotiate doctrinal and theological differences so as to become a credible and prophetic witness in the world. Globally, the Churches have gone through moments of profound wisdom when they recognized that working together on mission challenges facing the world, allows them to have an even greater impact than if they did it alone. Jesus' call inspires them to forge ties of unity in faith, moving forward to a common confession of faith.

The focus of this article is on women and the ecumenical movement, and how we fit into the efforts of the Churches to seek unity in Christ. In a recently completed manuscript of a book to be published soon¹ I demonstrate that it has not been easy for women to participate as full and equal partners in the

ecumenical movement. Right from the first founding Assembly of the World Council of Churches in 1948, women had insisted that "the question of women's place in the Church was a theological and ecclesiological issue, and it had to do with the very nature of the Church and their membership in the body of Christ, and that, women's experiences in the Churches were not to be ignored."²

Yet, several events and issues can be cited to show that women's contributions are most often trivialised. Feminist theologians argue that ensuring a just community of women and men in the Church is a precursor to the unity of the Churches.

Melanie May an ordained minister of the Church of the Brethren in the US, who served on the Faith and Order Commission of the World Council of Churches, draws attention to the link between women in ordained ministry and the unity of the Church. She writes:

*Discussion of the ordination of women is threaded through the ecumenical movement in the 20th century. This thread of discussion is, however, a slender one and has, at times, been all but unravelled by silence on the subject. Today we seek to weave this thread more integrally into the search for the visible unity of the Church, acknowledging that the visible unity of the Church is predicated on the recognition of all baptized members and the recognition of all those who are called to ordained ministries. We cannot, therefore, achieve the visible unity of the Church unless we are willing to talk together, in truth and in love, about the question of women's ministries, including the ordination of women.*³

The issue of the ordination of women to priesthood has been one of the most divisive for the ecumenical movement. Mary Tanner, former Moderator of the Faith and Order Commission of the World Council of Churches, describes the dilemma clearly when she writes that among the Churches that grew out of the Reformation, the movement to ordain women to full ministry of word and sacrament coincided with the movement towards the visible unity of the Church. The one has influenced the other. This result is not surprising, for the visible unity of the Church involves the recognition not only of all its baptized members as members of a single community of faith but also of those who are called to be ministers of one communion.⁴ She continues by quoting Anglican Archbishop William Temple who had as early as 1916 expressed the view that he would like to see women ordained, because "desirable as it would be in itself, the effect might be to put back the re-union of Christendom – and reunion is more important."⁵

Women have spoken of the glass ceiling that blocks their upward mobility in leadership, and the slippery floors that restrict and stifle their uninhibited and creative participation. There is evidence in the work of the World Council of Churches that the question of the ordination of women to priesthood is not by any standards the most important issue that has gripped the attention of women in the Churches and the ecumenical movement in the last 60 odd years. In fact, it is only occasionally discussed as women grapple with more fundamental questions regarding their life and witness in the Church and their prophetic role in society.

Feminist theologians like Letty Russell point the way by questioning any static understanding of the orders of the Church: "*Church historians and theologians no longer hold that a particular pattern of ministry was established by Christ from the beginnings of the church. Rather, they search for ways to show that a particular Church tradition represents a continuation of the basic tradition of Jesus' life and ministry, and continuing presence through the Spirit in the life of the Church.*"⁶



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In seeking the most effective ecumenical tools to enhance their contributions to the ecumenical vision, women everywhere have sought non-institutional ways to stay together and work together across denominational divides. They recognise the need for alternative ways to be Church in the world. It is in such a context that the Indian Christian Women's Movement (ICWM), a national movement of Christian women, was born in 2014. Celebrating the 50th anniversary of the Second Vatican Council, a consultation was organized in Bangalore by Streevani Pune, NBCLC Bangalore, ISI Bangalore, Montfort Social Institute Hyderabad and CBCI Office for Women. As an outcome of this important gathering a decision was taken by the women to form the ICWM as an ecumenical space bringing together women from all Christian denominations in India.

Ecumenism comes easily to women. No questions are asked about denominational or doctrinal differences that span Protestant,

Roman Catholic and Orthodox Churches. By its very nature the movement promotes ecumenical openness to different ecclesiologies, and a commitment to the vision of a new social order founded on equality, justice and peace in Jesus Christ. Such a vision opposes the 'New India' with its exclusion and violence, where secular forces are being threatened and genuine spirituality is undermined. Additionally, it challenges gender-based discrimination (even of ordained women) in the life of the Churches, and the sexual abuse of women in pastoral contexts.

ICWM is a living statement that women will not be cowed down by institutional strangleholds and restriction to their participation, and will contribute in fullness and freedom to the flourishing of the ecumenical movement rooted in the liberating message of Jesus.

1. With Courage and Commitment: Women and the Ecumenical Movement, (in production), Fortress Augsburg Press, USA.

2. Crawford, "Women and Ecclesiology: Two Ecumenical Streams?" The Ecumenical Review, Vol.53, Number 1, (January 2001), Geneva, Switzerland: WCC Publications, 14

3. Melanie M. May, "A survey of Faith and Order discussions on the ordination of women: a retrospective introduction to future work". June 1, 1998

4. Tanner, "Ordination of Women", Dictionary of the Ecumenical Movement, 753.

5. Tanner, "Ordination of Women" 753. Emphasis added.

6. Letty Russell, Church in the Round: Feminist Interpretation of the Church, (Louisville: Westminster/John Knox Press, 1993), 49.

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REGAE II

a destination already and not yet



Image Courtesy: Siji Noorokariyil, SJ

In October-November 2014 the Major Superiors of the Jesuit Conference of South Asia (JCSA) met in Phesama, Nagaland, and moved by “a palpable experience of the Spirit at work among us”, responded boldly and generously to the invitation of Fr. General regards restructuring at the JCSA level. At Phesama, began a journey that, over five years, has twice spanned the length and breadth of the Conference. The first phase, the *Spiritual Animation Process*, was aimed at reawakening in us a sense of belonging to the universal apostolic body of the Society of Jesus through a process of spiritual conversations. More than 3000 Jesuits in the Conference journeyed back to our roots, and returned renewed. Meanwhile two other sub-committees studied and made recommendations for the Formation sector and for Renewal of Governance Structures.

The JCSA Meeting at Jabalpur in February 2017 reviewed the achievements of Phase I and decided to initiate Phase II of the journey. It was re-christened *Re-orienting for Greater Apostolic*

Effectiveness (REGAE II). In the first workshop at JDV, Pune, 160 Jesuits from the four Zones were involved in developing the design and content for the REGAE II programs. In a second workshop at ISI, Bangalore, 51 Jesuits from the different Provinces were trained to animate these programs across the Conference. The preparatory work completed, the real journey of REGAE II was ready to begin. Between September 2018 and June 2019, REGAE II covered 61 Zonal Programs (ZPs), across the four Zones, with an average participation of 40 Jesuits each. In August 2019, the consolidated reports of these ZPs were tabled before a select group of 47 Jesuits, comprising Conference officials and representatives of each Province for their confirmation through collective discernment. The process now awaits the confirmation of the Major Superiors at the next meeting of the JCSA, and planning for action.

While the REGAE II train chugged along, picking up passengers at each of the 61 stations along the way, other trains bulleted

past on parallel tracks. Even as REGAE II was discerning the challenges for the Conference and Zones, Fr. General arrived at the Universal Apostolic Preferences, concluding a sixteen-month discernment process, ratified by the Holy Father. Even as REGAE II grappled with the roles of POSA and JCSA, the new Statutes of JCSA were promulgated. So, where does this leave us? Has this journey been an exercise in futility? What have we learnt along the way?

REGAE II has delivered on its promises, on many fronts, but more importantly, it has actually brought into effect some of the very things that we are seeking to achieve. In some ways, our destination was in our journey all along, if only we can see! Let's look briefly at some of these aspects:

REGAE II set out to involve "as many Jesuits as possible". Of the 3860 Jesuits in the South Asia Assistancy (excluding 274 novices)², 2468 Jesuits participated in the Zonal Programs, a whopping 64%. The percentage climbs even higher if we allow for the elderly and infirm.

REGAE II set out to involve Jesuits in a process "that involves both head and heart." Some of the key moments expressed in the *examens* and evaluations during the ZPs: people felt they were "listened" to, and were "moved as we listened..." Every animator, in the course of the 2, 3 or 5 ZPs he was involved in, encountered at least one person who came to the program tepid, even ill-disposed, and left with a sense of wonder, gratitude and hope.

REGAE II fell back on an old tradition of our founding fathers, the method of Spiritual Conversations. I think it's fair to say some of us found this a challenge. We found it difficult to get out of that rational mode that we Jesuits are well known for, or difficult to lay down baggage we have carried for so many years. On the other hand, it's just as fair to say that Spiritual Conversations has been one of the biggest gains of the REGAE II process. Post REGAE II, in many Province and community processes, it has now become our way of proceeding.

That the Spirit was accompanying us all the way was evident. Where we particularly felt His presence was the convergence we experienced. How do you explain 58 of the 61 ZPs across the Conference, agreeing on the challenge before the Conference? That's a whopping 97%. How do you explain that in the confirmatory meeting at Bangalore, 22 choices were made either unanimously or by a clear majority (only in two cases was it required to count votes during the show of hands)? We used to humour ourselves, "Put ten Jesuits together and you have eleven opinions." REGAE II has shown that we can be different.

The revised Statutes of JCSA seem to be emphasizing the importance of the Zone in the apostolic planning process. Networking and collaboration at the Zonal level, features often in the deliberations of REGAE II. But the primary locus of REGAE II was the Zone, and as such, REGAE II seems to have demonstrated precisely what the revised JCSA statutes are asking for. 50 of the 61 ZPs had 50% of the participants from outside the host Province, indicating a healthy zonal interaction. Animators were chosen from each Province and operated in mixed teams in ZPs across the Zone. A sense of bonding, teamwork and of zonal belonging have been the

enduring graces in these Zonal teams. Perhaps this sentiment echoed by many participants sums it up: "It is exciting to see the great possibilities for collaboration; we can already start sharing in the Zone."

One of the major tasks of REGAE II was to come up with concrete suggestions for the renewal of governance structures in the light of today's Mission. Governance structures by their very nature involve technicalities, and the technical competence of a group of people as a whole generally decreases as the number increases. To expect 2468 Jesuits to come up with concrete suggestions for governance structures at different levels was unrealistic to begin with. REGAE II has humbly acknowledged its lack of competence in some of these areas. But what REGAE II has achieved is that today, 2468 Jesuits have a better understanding of governance in the Conference than prior to September 2018. Further, where the "head" faltered, the "heart" compensated. The consensus with respect to the Secretariats, the Province Apostolic Commissions, the restructuring of Province works, were decisions of the heart – 2468 hearts open to the Spirit, now more receptive to the recommendations of a specialized team and the decisions of JCSA.

While REGAE II has not made any specific suggestion for the merging or re-defining of Province boundaries, one thing is certain – the mental process of breaking down walls has begun. The evolution of the Zonal Conference, an increase in collaborative initiatives at the inter-provincial, even Conference level in certain key apostolic areas, as an interim step to the definitive redefining of Provinces can well be expected.

Conclusion

So after twelve months of journeying with REGAE II, where have we reached? We have a clearer idea today of what the Universal Apostolic Preferences mean for our Conference and our Zone. With the Apostolic Planning processes now in motion at the Conference, and Province levels, we can expect a more consolidated and collaborative approach to Mission. While the paradigm shift to a more universal, collaborative approach to Mission has been initiated, there is always the danger of being pulled back by our old attachments. This is where systematic, honest apostolic planning at the level of the Province and Zone will have to step in, and keep us focussed on what the Mission is really asking of us. The REGAE II process stopped short of specific recommendations for shifting of Province boundaries. Our Province boundaries, as we know them today, are part of our colonial heritage, and bear witness to the collaborative ties with our mother Provinces of years gone by. As new collaborative ties are forged, new structures will have to be put in place to administer and support them. REGAE II has brought us up to base camp. Now, the real climb begins.

1. JCSA, The Phesama Statement, October-November 2014.

2. Figures for 2019 taken from website of the Society of Jesus ...

The author was Coordinator for the REGAE II West Zone team, and part of the Conference team that collated and presented the REGAE II Report at Bangalore.

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Two years on: 'No light at the end of the tunnel yet'

Second repatriation attempt failed

As the second and latest repatriation attempt failed to take off on 22nd August, there is now cause for more gloom and despair among the 1.1 million Rohingyas currently sheltered in the 34 odd makeshift camps in Cox's Bazar, Bangladesh. Quite ironically the second repatriation attempt fell through just 2 days before 25th August which marks two years of the triggering of this biggest Rohingya crisis, which led to the massive influx of 945,000 Rohingya refugees into Teknaf and Ukhiya sub-districts of Cox's Bazar.

Even though the Bangladesh government had made all the arrangements to repatriate a mutually agreed number of 3450 Rohingya refugees, none of the listed refugees turned up. Besides, over the past two years, several thousand new babies have been born in the camps; according to Save the Children, INGO, in 2018 alone there were over 48,000 new births expected in the camps. And it is reported that till January 2019, there were 64,000 pregnant women in the camps.

Gloom and growing despair in the camps

Following two such failed repatriation attempts in November 2018 and in August 2019 respectively, Rohingya refugees now feel completely helpless and abandoned, confused and directionless about their uncertain future. Only one thing they can say for certain is that neither they or nor their children can ever hope to build a future, living in these cramped makeshift camps in Bangladesh. On the other hand, to think of returning to their homeland, Rakhine State in Myanmar, without guarantee for the safety of their women, girls and children and their basic rights, seems to be no less scary



Fr Jeyaraj Veluswamy, SJ, conducting a session for Rohingya youth at Kutupalong Camp.

and depressive. So, the question on everyone's mind in the camp is: when will we see the light at the end of the tunnel? Will we ever see it at all in our life time?

Bangladesh's generosity, dilemma and hope

Having generously welcomed Rohingyas on its soil, Bangladesh is now feeling the burden of having to provide for their needs and ensure their safety without the least clue of how long it will have to carry on looking after them whose presence is already the cause of multiple problems and crimes. At the same time, Bangladesh can least afford to give up its ongoing efforts at repatriation! The Bangladesh government has been running from pillar to post, seeking help and support from the international community and the UN hoping to start the repatriation of the displaced Myanmar nationals as early as June 2018. Unfortunately, the efforts so far have not borne the desired outcome.

Can there be a repeat of the 1978 and 1992 repatriation success this time around? Thanks to the bilateral efforts between Bangladesh and Myanmar, facilitated and supported by the UNHCR, the return of 200,000 Rohingya refugees in 1978 and another 250,000 of them in 1992 was made possible, voluntary and safe. The then displaced people, almost all of them, did return to their homeland and were able to reclaim the house, land and property they had left behind before fleeing a lesser scale attack by the Myanmarese junta military in the name of Operation Nagamin, (Dragon King) in 1978, and the forced labour, rapes and religious persecution at the hands of the military again in 1992. About 30,000 of the 1992 influx could not be repatriated and so they remained in the two registered camps, one at Kutupalong RC in Ukhiya and the other at Nayapara RC in Teknaf.

Rohingyas' demands and conditions for return

The Rohingya leaders in the camps have



The citizenship issue of Rohingyas is said to be at the core of this decades long crisis. Through the enactment and promulgation of the 1982 Burmese Citizenship Law, the Myanmar military regime had effectively disenfranchised Rohingyas and listed them as ‘aliens’ living illegally inside Myanmar. It was done despite the fact that Rohingyas had enjoyed citizenship rights for several years since Independence in 1948.”



Fr Stan Fernandes, JRS RD, visiting Rohingya refugee children at Kutupalong Camp.

Image Courtesy: Jeyaraj Veluswamy, SJ

put forward their five crucial demands as preconditions for their return to Rakhine. The first is recognition of their right to call themselves ‘Rohingya ethnicity’. The other four demands include full citizenship in Myanmar, safety and security after repatriation, the return of their homes and lands lost in the conflict, and justice for the crimes committed against them.

They also realize that they have no future in the camps in Bangladesh and that it would be better for them to eventually return to Rakhine to build a future for their children. However, they are still too afraid to go back, as there is little evidence and assurance that things are safe and conducive back in Rakhine for their safe and voluntary return right now.

Core issue: citizens or aliens

The citizenship issue of Rohingyas is said to be at the core of this decades long crisis. Through the enactment and promulgation of the 1982 Burmese Citizenship Law, the Myanmar military regime had effectively disenfranchised Rohingyas and listed them as ‘aliens’ living illegally inside Myanmar. It was done despite the fact that Rohingyas had enjoyed citizenship rights for several years since Independence in 1948. The Junta sealed the list of ‘national races’ or indigenous ethnicities by declaring only the 135 ethnicities that have been living in Burma prior to the arrival of the British in 1824. All the other minorities - Rohingyas, Indians, ethnic Chinese, Nepalese and many Muslims - are thus rendered non-citizens, and can only apply for a lower tier citizenship, called

‘Associate Citizenship or Naturalized Citizenship’. They are all excluded from the first tier ‘Full Citizenship’ rights which only belongs to the member of the 135 national races. However, it is said that so far 40,000 Rohingyas have managed to obtain naturalized citizenship in Myanmar.

In addition, a 10 member Myanmar Delegation led by U Myint Thu, Foreign Secretary, visited Rohingya camps at Cox’s bazar on 28th-29th July, 2019 and held a face to face meeting with the 15 Rohingya leaders. The Myanmar Foreign Secretary clearly stated that Rohingyas are not citizens of Myanmar according to Myanmar Constitution, but they could all the same be legally permitted to reside in Myanmar by the virtue of NVC – National Verification Card - which would be a step towards obtaining citizenship eventually. Rohingya leaders were not convinced of the promise and the merit of NVC process, based on their years of negative experiences as NVC holders.

JRS Mission: Ray of happiness and hope for Rohingya children

In August 2019, JRS completes 18 months of accompaniment and service to Rohingya refugees, in Cox’s Bazar. In partnership with Caritas Bangladesh JRS has been extending its humanitarian service under the Protection sector in the camp. Protection of Rohingya children is a major concern as well as a huge challenge in the sprawling refugee camp in Kutupalong. Given the fact that children alone account for 55% of the total refugee population which is

estimated to be 945,000, special attention and care has to be given to the safety and protection of the children, among whom there are about 6000 separated and unaccompanied children. JRS is currently running 11 CFS (Child Friendly Spaces) in three camps in Kutupalong mega camp, reaching out to over 3300 children.

It is a shift system that is followed to accommodate batches of various age group: 4-6, 7-9, 10-12 and 13-16. Like a school program, the CFS runs from 9 am to 4 pm, engaging the children with a lot of learning and group building activities and programs. JRS run CFS centres serve both as a safe and friendly space for children to play and interact together, and as a secure space for emotionally affected children in receiving psychosocial support service.

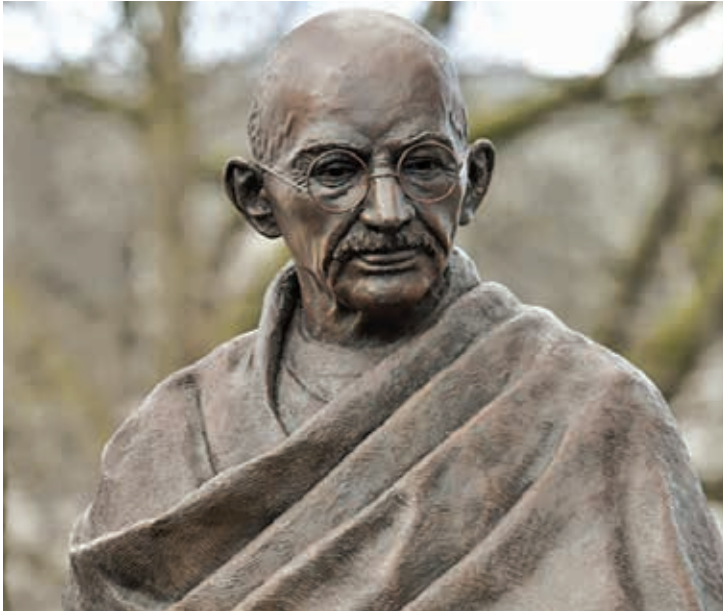
True to its moto - accompany, serve and advocate - JRS is committed to accompanying Rohingyas as long as they remain in the camps in Cox’s Bazar and are in need of service. Given the huge need and urgency for the education of Rohingya children, JRS is seriously exploring ways to step into the Education Sector and provide quality education to the children, as it is not only their need but their right as well. This is the assurance and message that JRS South Asia Regional Directors, Fr Stan Fernandes and Fr Albert Louie, shared with the JRS Bangladesh and Caritas Bangladesh members during their recent visit from July 23rd - 25th, 2019.

The author is currently serving JRS mission for Rohingya Refugee Children in Bangladesh.

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Mahatma and Saint



Come October 2019 and the world will be celebrating the 150th birth anniversary of Mahatma Gandhi (2nd Oct.) and the canonization (13th Oct.) of Cardinal Newman

What is little known, however, is the connection between the two and the similarities that marked their lives! John Henry Newman (1801-1890) had a tremendous influence on Mohandas Karamchand Gandhi (1869-1948). Newman was one of the foremost scholars and thinkers of his time who, as Professor at Oxford University, could hold large groups of students and intellectuals spellbound with his depth, erudite and brilliant communication skills.

Newman was a relentless seeker of truth. In a major shock to the Victorian establishment and intelligentsia of his times, he left the Church of England to embrace Catholicism. He was a prolific and incisive writer. His most famous poem-prayer *Lead, kindly Light*, was apparently penned during his search to do what is right. First published in 1834, it soon became very popular in literary circles and even in Churches in England and in the United States.

Gandhi had probably come to know this poem as a school boy at Alfred High

School, Rajkot. He perhaps got more acquainted with it as a student of law in London from 1888-1891. This was the time when Newman's death had left a deep void in the literary and religious circles of England. Later on in South Africa, the tremendous impact this poem on Gandhi is obvious from the fact that *Lead, kindly Light* held a unique place as the motto of the 'Satyagraha' movement that he launched.

There is an unnerving similarity in the spirituality of Newman and Gandhi which is reflected in the very first verse of the poem:

Lead, kindly Light, amid the encircling gloom,

Lead Thou me on!

The night is dark, and I am far from home

Lead Thou me on!

Keep Thou my feet; I do not ask to see

the distant scene - one step enough for me.!"

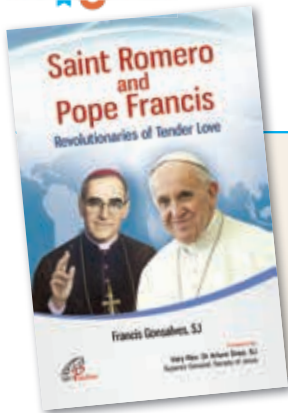
Both Newman and Gandhi went through a painful process of discernment asking for light before they took a crucial next step in their journey ahead. These 'enlightened steps' were indeed turning

points in their lives and in the profound impact they had on the lives of others. In 1916, after Mahatma Gandhi had established his Ashram on the banks of the River Sabarmati, Ahmedabad, *Lead, kindly Light* had a very special place in the daily prayers there. Gandhi had the prayer translated into Gujarati by Narasinhrao Divetia. For more than thirty years, several of Gandhi's writings and speeches had a reference either to 'lead, kindly light' or to 'one step enough for me.'

Once, when asked the reason for his constant references to Newman and the latter's works, Gandhi was quick on the retort, "He is perhaps the only honest Englishman I have come across!" On 10th March, 1947 Gandhi wrote to Vinobha Bhave, his closest disciple, "In my prayers, I pray to God to lead me from untruth to truth. Isn't the same idea conveyed in 'Lead kindly Light'?" As we celebrate the Mahatma and the Saint, let us resolve to learn from them the openness to search for what is right, the humility to discern and, above all, the courage to stand up for Truth!

The author is the Gujarat Province human rights activist and prolific writer.

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Revolutionaries of Tender Love

TITLE: Saint Romero and Pope Francis: Revolutionaries of Tender Love

AUTHOR: Francis Gonsalves, SJ

PUBLISHER: Pauline Publications, Mumbai

PAGES: 216 | PRICE: ₹ 200

What do Oscar Romero and Jorge M. Bergoglio have in common? Latin Americans, God's fearless prophets, people's pastors, tireless campaigners of human rights, trailblazers of ecumenism, protectors of the poor, friends of mother earth, dialoguers, bridge-builders, branded as Marxists, celebrated by Leftists, critiqued by Rightists, and humble servants of all God's people. In sum, they are revolutionaries. Of love!

In his latest book: Saint Romero and Pope Francis: Revolutionaries of Tender Love, Jesuit, Professor and Dean of Theology at JDV - Pune, journalist, social activist and motivational speaker Francis Gonsalves,

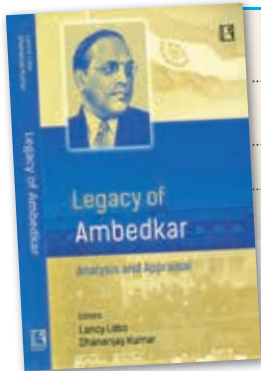
SJ, argues that, far from being Leftist and 'liberal' St. Romero and Pope Francis are Christic and 'radical' - from the Latin root radix - rooted in Christ.

Launching out from a brief exegesis of the encounters of Jesus with our 'first pope' Peter (Mt. 16:13-19; Jn. 21:15-19), Gonsalves argues that the triptych of community, identity and mission (C-I-M) is central to understand and unravel 'who' Romero and Bergoglio are, 'whom' they preferentially serve, and 'where' they intend Church to live-die-rise again. Theologically speaking, just as St. Peter harmonized his Christology, Ecclesiology and Missiology, so do St. Romero and Pope Francis have their 'C-I-M' fixed upon and fructifying with Christ.

The book abounds with real-life stories, personal quotes and testaments of co-workers of these two exemplary churchmen - showing the world how a 'revolution of tender love' must be unleashed, here-and-now. Animated with a 'Foreword' by Fr. Arturo Sosa, Superior General of the Jesuits, and with an 'Afterword' and glowing comments from Jesuits Jon Sobrino, Aloysius Pieris, Antonio Spadaro and Chema Tojeira - who've had a foretaste of the book - St. Romero and Pope Francis will challenge you to be a better Christian, priest, pastor and prophet of our times.

■ Courtesy: Francis Gonsalves

Assessing Ambedkar



TITLE: LEGACY OF AMBEDKAR: Analysis and Appraisal

AUTHOR: Lancy Lobo, SJ and Dhananjay Kumar (Eds.)

PUBLISHER: Rawat Publications, Jaipur

PAGES: 216 | PRICE: ₹ 850

This collection of essays examines the legacy of Dr. B.R. Ambedkar with regard to his ideas of social democracy, eradication of caste system, formation and strengthening of constitutional institutions, and the role of religion and caste in a democracy. This volume is not a eulogy

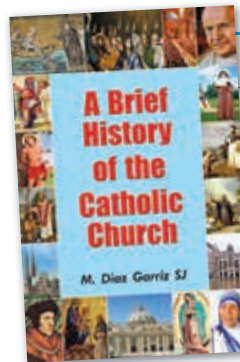
for Ambedkar, but an analytical attempt to look at his contributions and failures. The primary objective of the volume is to assess Ambedkar from a detached, unbiased and objective view in the light of changing contemporary India.

The volume is organized into four parts. Part I discusses the strengths and limitations of Ambedkar's social, political and constitutional thoughts. It also demonstrates some of his ignored ideas such as the moral dimension of the Constitution. Part II deals with Ambedkar's idea of caste annihilation and his efforts for restoration of constitutional rights for the marginalized. Part III exemplifies his contribution to the development of the Indian Constitution, and his approach that the Constitution is not just an outcome of political revolution but also a product of research and deliberations. Part IV assesses the significance of Ambedkar's social, political and economic thoughts in the present era of globalization.

The volume also illustrates some of his overlooked but relevant thoughts such as his idea of a training school for budding politicians, his notion of social transformation, his approach to equity and justice in the neo-liberalized era, and his proposal to study neo-Buddhist values in the society. This stimulating volume, with its innovative analysis, will interest all those in the fields of Political Science, Sociology, Dalit Studies, and Ambedkar Studies.

■ Courtesy: Lancy Lobo, SJ

Capsule History of the Catholic Church



TITLE: A Brief History of the Catholic Church

AUTHOR: Garriz M. Diaz, SJ

PUBLISHER: Gujarat Sahitya Prakash, Anand

PAGES: 519 | PRICE: ₹ 500

The book under review provides a thick historical narrative for Europe and India, and a thin narrative for other continents with reference to Christianisation, de-Christianisation and the struggling Church.

The book has four parts: 1) from the beginning up to 800 AD; 2) the Middle Ages up to 1350; 3) the New Age up to 1622 and 4) in two parts: a) the Age of Enlightenment up to 1815 and b) from the Congress of Vienna to the Second Vatican Council, up to 1965.

While the book tends to cover the history of Christianity in all the continents, Europe has been given more attention. The Americas, Africa and Australia get passing attention. A special feature of this book is the history of the Church in India which is fairly detailed and has been fitted into the periodisation mentioned earlier.

This book is reader friendly and written in an easy prose style. Another feature is that the role that the Saints played in the Church in different contexts is very insightful and does not limit it to a simple hagiography. So also the role played by different Religious Orders is very significant in different historical contexts.

Having said the above, one must commend that this brief history by Fr. Garriz is a useful tool for Christians to know their own heritage, the ups and downs, and struggles of the global Church. I am sure this capsule history of the Catholic Church will be read by religious and lay people alike. Not reading history we are bound to commit the same mistakes.

■ Courtesy: Lancy Lobo, SJ

Three Jesuits appointed cardinals by Pope Francis



Fr. Michael Czerny



Rev. Jean-Claude Hollerich



Rev. Sigitas Tamkevičius

years old, his appointment as cardinal is made because of his distinguished service to the Church; he will not be among the electors in the context of a future conclave. He was persecuted and even sent to a labour camp when Lithuania was under Soviet rule. A diocesan priest, he joined the Society of Jesus in 1968; it was then illegal to enter a religious order. He had protested against the discrimination shown by the civil authorities at the time. He was Archbishop of Kaunas from 1996 to 2015.

Jean-Claude Hollerich is well known in the General Curia. Last year, during the Synod on Youth, of which he was one of the participants, he resided at the Curia. His missionary experience in Japan marked his approach and openness to the various religious traditions. His leadership has been recognized by his fellow bishops as he is currently President of the European Bishops' Conference.

After the Angelus on Sunday, September 1, Pope Francis announced the names of 13 new cardinals who will be created during a consistory on October 5. Among them are three Jesuits:

Most Reverend Jean-Claude Hollerich, Archbishop of Luxembourg (he is from the Province of Japan since he was a missionary in Japan before being appointed Archbishop of Luxembourg);

Fr. Michael Czerny, of the Province of Canada, currently Under-Secretary of the Migrants Section of the Dicastery for the service of integral human development;

Most Reverend Sigitas Tamkevičius, Archbishop Emeritus of Kaunas (Lithuania). Archbishop Tamkevičius being more than 80

Michael Czerny has served the Society of Jesus and the Church internationally in various ways over the decades, especially in the social sphere. He was one of those who offered to replace the Jesuit martyrs of El Salvador at the Jesuit University of San Salvador. He was Secretary of the Secretariat for Social Justice at the General Curia, created the African Jesuit Network on AIDS (AJAN) and then served on the Pontifical Council for Justice and Peace before moving to his current position in the dicastery for the service of integral development. He was also appointed Secretary of the Synod on the Pan-Amazon Region to be held in October.

■ Mpay Kemboly, SJ (Source: sjcuria.global)

Ecology also holds the attention of ecumenical and interreligious dialogue

"The group of advisers to Father General on Ecumenism and Interreligious Relations met in Rome from 2 to 5 September. Its job is mainly to alert and inform the General and his Council on issues, processes and involvements of Jesuits and the Church in the field of ecumenical dialogue and interreligious relations. Besides, the advisers share their thoughts and expertise on a particular topic that Father General asks them to consider. For this year and in view of the coming Synod on the Amazon, the topic was ecology or the relation with nature and creation according to Christian denominations and religions (spiritualities or ways of wisdom) that are represented in the group.

We are now eleven advisers. Three deal with the ecumenical

dialogue with Oriental Churches, (Mainline) Protestants, and with Pentecostals and Evangelicals. Eight others are involved with traditional and indigenous religions of Africa, the Americas and India, with Buddhism, Hinduism, Islam, and Judaism.

Father General's address focussed on three main points: the profound meaning of the Universal Apostolic Preferences (2019-2029), a "job description" of the Secretary for the service of the faith, and some questions to be addressed by this group of advisers about its way of proceeding. More precisely, we had to clarify the link between ecumenism, interreligious relations and the special call for the mission of the Society, finding ways of better working and helping the Society to embody the Universal Apostolic Preferences, and the



consequences to be drawn for this group from being now integrated into the mission of the secretariat for the service of the faith.

The first part of our works was devoted to sharing experiences and thoughts with guests (Jesuits and non-Jesuits), first in small groups and then in plenary, on the general situation of the ecumenical dialogue and interreligious relations in the Society and the Church. The third day was dedicated to discussions on ecology in accordance with each Christian denomination and religion and their implications for us. Our deliberation was nourished by two presentations, one on ecology by Xavier Jeyaraj SJ, the Secretary for social justice and ecology, and the other by James Hanvey on the call for an integral ecology from the reading of the encyclical 'Laudato si' of Pope Francis.

| Source: sjcuria.global

LOCAL NEWS

Jesuit Mission Centre - Mundli attacked in Jharkhand

Mundli is one of the oldest centres of Dumka-Raiganj Province. It has a parish church, presbytery, hostel for catholic children of the parish, a middle school, a high school and an inter-college, an English medium primary school, a hostel for Adivasi students, an apostolic school and two hostels for girls run by sisters.

On 31st August, there was a quarrel between a hostel student and a day-scholar of the inter-college. On 3rd September a crowd of around 500 people armed with pistols, pipes, iron rods, chains, sticks, knives, bricks and stones reached the place around 7:30 am and beat up a few Adivasi students. But their main aim was to destroy the college property. So they destroyed whatever they could in the college. The girl students who were hiding under the desks were also targeted and some from the crowd attempted to molest them. Though a small police force arrived, they were outnumbered and could not help at all.

Then they went to the Adivasi hostel and threw stones breaking all the glasses. The inspector who tried to stop them was manhandled and the police jeep destroyed. They entered hostel and vandalized rooms, offices, switchboards, etc. They also took away laptops, mobiles and money from the Director's room. Then they destroyed



five motor cycles and a jeep. Until more force arrived from Sahibganj, the mob had a field day. Sadly, the DVRs of the CCTV setups were also destroyed and so we do not have any pictures of the scene. We have heard that forces opposed to the Church had three meetings in different places on Monday evening planning the attack.

The administration seems to be passive and inactive so far though the people have come forward in support of us. There were several demonstrations in Sahibganj, Borio, and Barhait with memoranda to the administration.

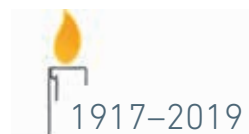
| Thomas Kuzhively, SJ | Mundli

**Intention
For October
2019**

**Evangelization:
A Missionary "Spring" in the Church**

That the breath of the Holy Spirit engender a new missionary spring in the Church

**POPE'S
WORLDWIDE
PRAYER
NETWORK**



Fr. José Maria Pariza de López, SJ (GUJ)

Fr. Pariza lived to the extraordinary age of 102 of which 85 years were spent as a religious in the Society of Jesus. In 1950, Fr. Pariza left his homeland for the Gujarat missions. After a brief stay at Vinayalaya where he learnt English, he moved to Petlad to learn Gujarati. On 2nd February 1951, Fr. Pariza pronounced his final vows. He made Gujarat as his karma bhumi and spent his entire life in loving service to the people of Kheda-Anand.

Fr. Pariza was rooted in Jesus Christ. He was a man of God, a man of prayer committed to his religious vows. Even after he became feeble and could no longer go visiting the people, he would get up early in the morning, spent time praying in the community chapel, and then celebrate the Eucharist with two lay collaborators serving at the altar. After breakfast we would again spend time before the Blessed Sacrament either reading the breviary or reciting the rosary. He thus not only edified but also challenged the community members to be faithful to the Lord in prayer. His day would not be complete without the visit

to the Blessed Sacrament before he went to bed at night. Fr. Pariza lived a simple and austere life; he held the poor and the needy close to his heart. Caring for and serving the poor was in his blood and he reached out to them even building houses for them. Colonies such as St. Joseph's and Fatima's in the Gamdi area are a proof of his love and concern for the poor and the marginalized.

He was obedient and accountable to his superiors. He has been a source of inspiration for many young boys and girls to choose religious life. Many fathers and sisters present at his funeral would testify to that. The litany of Fr. Pariza's virtues can go on and on. What remains now is for us to keep his life and memory alive in the way we live out our Christian vocation. Fr. Pariza has shown us the path of holiness and commitment to the Lord.

|| Anthony Pitchai Vedom, SJ



Fr. Amalan Thainase, SJ (GUJ)

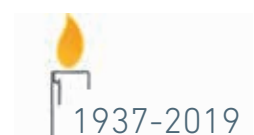
It is unfortunate to write an obituary for my nephew, less than eighteen months after preaching at his first thanksgiving Eucharist on 17th December 2017. There have been times when his mother, who was with him the last three months of his earthly life, would say, "Why is the Lord making you suffer so much, especially that you are a priest?" His reply was always, "Ammma, don't blame the Lord, he is wonderful and gracious." After the third surgery, he concelebrated at the Eucharist with Frs. Varghese, Shaji and me on the Feast of St. Ignatius of Loyola. Probably the last time he was concelebrating wearing the vestments. He told us jokingly that he felt one with St. Ignatius especially now that his left hand and leg were paralyzed and he was bedridden. Rarely did he complain or grumble about his sickness or pain.

Amalan was studious, clever and hardworking. He scored more than 80% in Std. XII and did well in his undergraduate studies majoring in Chemistry from St. Xavier's College,

Ahmedabad. He told me that he was interested in working with Jesuit Refugee Service (JRS). He expressed his desire to Fr. Provincial and was sent to Cambodia for his regency. His spiritual director in Cambodia shared with me once that Amalan mastered Khmer, the native language of Cambodia, in a short time and enjoyed his ministry.

Amalan lived his priestly life to the full though it was just for six months. Then the third surgery left him paralyzed on his left side. As Fr. Provincial mentioned in the introduction at the funeral Mass, Amalan was a young man in a hurry to live his priestly life. He was spiritual, hopeful and a faith-filled person. He seems to have told a number of people that he would surely go to heaven, "Because I am a child of God and where else will God send me?"

|| David K Roy, SJ



Fr. Dorairaj S. Joseph, SJ (MDU)

Fr. Dorairaj entered the Society in 1955. After his ordination in 1968 and tertianship in 1973 he was missioned to Mauritius. For the first six years he was in charge of the technical school at Rose Bell. Additionally, he used to go to the high schools in the area to teach the New Testament. After this teaching experience, he wanted to have pastoral experience and he was given the large St. Claire Parish in the North of the island. The parishioners loved him because he was a man of prayer. His passion for work was admired by all. Besides being a good English teacher, he was an artist and he loved music. Naturally, the parish youth were attracted to him.

After a decade of faithful service in Mauritius, Fr. Dorai moved to Zambia in 1984. Once there, he set three goals for himself as a missionary: a) to be a holy priest – he was a holy man and never missed celebrating the daily Eucharist; b) to be a zealous missionary – after a week of full-time teaching he would travel long distances to offer

Sunday Eucharist for the people in the remotest places in Zambia; c) to be a competent teacher - he had approximately 25 classes a week and numerous bundles of notebooks to correct. Apart from that he also had Arts Club for students and taught them handwriting skills.

After being a missionary for 36 years in Mauritius and Zambia, Fr. Dorai returned to Madurai Province due to failing health. But he remained ascribed to Zambia Province. Even in his 'retirement' he was teaching in the Pre-novitiate and Novitiate. He did not know how to rest. Finally, he is resting in the Lord having quietly passed to his heavenly abode on 14th July, 2019.

|| Patrick Ravichandran



Fr. Augustine Silveira, SJ (BOM)

Before giving this homily, I had a conversation with Augustine, in Konkani. He said, "Aare Ferrao, borem, borem utram mhun, hanh!" (Say some nice words, huh!). St. Francis of Assisi had said, "Preach always... and, if necessary, use words." Surely, Augustine's daily preaching was full of Franciscan simplicity, Mary-like humility and Pope Francis-like joy! But he also found it necessary to use special words - words which added the Silveira touch to the ministry of our dear POP - Priest of the People.

Coming to the first 'word': many have waited expectantly for that early morning call to hear this booming voice, "Good morning... Happy Birthday." Simple, down-to-earth expression of love and concern. A birthday was incomplete without Fr. Augustine's life-giving words - "Happy Birthday"!

The next important 'word': At a party, it was invitation enough to roar out, 'Pop for a song!' And he was ready with his signature song "Sorpotel". He belted it out with such energy and gusto, that you couldn't but join in. Without Sorpotel - the dish and the song - no Pop party was complete.

The next important 'word': Thivim - the village in Goa he hailed from. Once every year he organized a meaningful Eucharist and a mouth-watering spread, which obviously had his signature dish - sorpotel. This warm, towering Thivimkar will be sorely missed at the next annual celebration.

Another important 'word': mission. The Young Men's Sodality inspired him to give up a lucrative Bank job to follow Christ in the Society. He was appointed to put new spirit into our mission works. His focus on 'mission' is best expressed in his inspirational involvement with the "Better World Movement". Later he plunged into the pastoral field and began to "smell like his sheep."

In his passing away POP is still on mission and will surely be celebrating with sorpotel! Viva!

Wasn't it necessary to 'use words'?

|| Lawrie Ferrao, SJ



Fr. Hedwig da Costa, SJ (KAR)

Only a few are fortunate to have a death like that of Fr. Hedwig da Costa - on the feast of our founder St Ignatius. Born in Bangalore on 21st September, 1936, the third among eight children, he joined the Society in June 1953 after completing his schooling at St Joseph's Boys High School. Later, he did his graduation from St. Aloysius College, Mangalore, and his Masters from USA. He was ordained on 17th March, 1967. After a brief illness he passed away on 31st July 2019.

Fr. Hedwig is seen as a great person, educator, administrator, scholar, visionary and caretaker. He was the Principal of St. Joseph's Boys High School, St. Joseph's Evening College and St. Joseph's Day College. He was Rector of St Joseph's College. Later, he was the treasurer of Karnataka Province, Ashirvad and Jesuit Nivas. He was a great builder and has put up several buildings in the Province. He was well known for his memory and his powerful speeches.

He was very human in his dealing with others. He had a heart for all, particularly the poor, the suffering and the marginalized. His human way of dealing in fact hastened his death. When he was ill he needed the help of the attendant at night but he did not want to disturb the latter's sleep. Hence he had a serious fall from which he never recovered.

Fr. Hedwig was a great Jesuit. True to the Jesuit motto he lived for the greater glory of God and he was always at the service of others. He loved everyone - the Jesuits, his family, teachers and students. Something beautiful about Fr Hedwig da Costa remains with us as he moves into the Mansion of his Master. Indeed, we are sad at the loss. He was a rose whose beauty and greatness still lingers on with us. RIP dear Fr. Hedwig.

|| Eugene Lobo, S.J.



Fr. Theodore Toppo (T), SJ (MAP)

"No one lights a lamp and places it under a bushel basket..." Fr. Theodore could not hide himself. By nature he was available to love and to serve. He radiated humility, kindness, patience and knowledge. His commitment remained exemplary. He was a voracious reader.

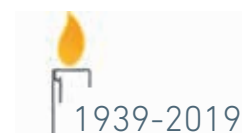
He smelled a sheep as a parish priest. His disposition of ongoing growth in spirituality inspired novices for a decade. Scholastics flocked to him as their spiritual guide in DNC, Pune, for five years. He accompanied tertians for a year. As Provincial he cared for one and all with fatherly concern. He led the Province to the frontier missions of Koradu, Gond and Satnami ethnic groups. Under his guidance missions multiplied and were consolidated.

After his administration days were over he was a retreat guide at Asha Deep, Pathalgaon. By this time he found became a diabetic. Once, a little scratch led nearly to the

amputation of one of his legs. His surrender was marvellous. His post recovery found him in Ashta Seminary, MP. He was loved as Professor and spiritual guide for four years. A need of smooth sailing of XIDAS brought him to Jabalpur as superior. His ill health made him move to Raipur. He chose to go to Khrist Milan Ashram, Ambikapur, for rest and treatment.

He had an uneasy feeling on 31st July. He was admitted in Holy Cross Hospital. On 7th August, he had packed his belongings to return to Khrist Milan Ashram. But he got fever and had to stay back. Early next morning he went to heaven. A veteran Jesuit departed with his work unfinished, the Province felt. Truly he was a light to the world!

|| Polycarp Tirkey, SJ





CRUCIAL CONVERSATIONS

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.



Varghese Pallipalakkatt, SJ

Cordial, committed and creative (productive) communities make province governance a pleasure. Spending time with the communities, motivating them to live the Jesuit way of life as wholeheartedly as possible, and collaborating with other religious,

lay groups and congregations were my top priority. With improvement in Jesuit religious life there is evident improvement in our apostolic life as well.

Since there was a feeling that we needed renewal in our life and mission, we divided the Province into four zones and had two rounds of coming together as 'friends in the Lord' spending a day in spiritual conversation. After the first such togetherness all of us felt the need to come together at least twice a year; so we have made it a six monthly programme.

Many times I felt helpless and by God's grace, instead of becoming frustrated, I turned to Him and found solace, comfort and inspiration. The helplessness inspired me to rely more on God than on myself. This has made me more humble. I started looking at people and events from the perspective of my helplessness and God's own timely interventions. I began to understand the struggle my brothers go through and started empathizing with them. It made me seek God's help in all my decisions as I came to realize that the Society has given me this responsibility to do God's work and help bring about God's kingdom; my part is only to facilitate God's Spirit who acts in and through us.

Multi-culturality is a boon as well as a curse. It makes us sensitive to feelings, emotions, thought patterns and behaviours unfamiliar to us. It also makes us creative and much more human. But at the same time, it can be a cause for worry and tension. There are times when you have to deal not with individual but group feelings and interests. At such moments it is not easy for people to practice indifference and discern God's will. Such situations have taught me to rely on God.

Discerning the signs of the times and acting on them is much more difficult than we imagine. Communitarian discernment may not always come to clear resolutions that lead to action. All the participants in the discernment process may not be of the same mind and heart, and detachment or Ignatian indifference may not be then very visible. Hence implementation becomes a problem as all may not own up the result of the discernment process. This is what I find most difficult. When we go through the process, all say 'yes' to the given resolution. But even after repeated reminders things do not change.

Careerism has crept into our lives in a big way. The idea of vocation is not clear in many minds. Media influence may be one of the reasons for this. But shrewd Jesuits know how to convince superiors to get what they want, and they make sure that they get it by any means.

Looking back, I find these years very valuable. Being a Provincial taught me many lessons which otherwise I would not have had a chance to learn. Finally, it is pure gratitude and thanks that fill my heart.

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Sheise Porunnakkottu, SJ

When I think of my Jesuit superiors their ever smiling face makes me proud. They brought light into my life and I can't help but whisper a big 'thank you' with eyes filled with tears of gratitude. The words of Arundhati

Roy ring in my mind. Dedicating the Booker prize winning novel *The God of Small Things* to her mother she says: "For Mary Roy, who grew me up, who taught me to say 'excuse me' before interrupting her in public, who loved me enough to let me go." Most of the qualities that we expect from a good Jesuit superior have been described perhaps in the briefest and best way possible by Ms. Roy. There are three key phrases that I would like to focus on from there namely, 'grew me up', 'excuse me' and 'loved me enough to let me go.'

'Grew me up' make us think deeply and gratefully how certain Jesuits have been and continue to be instrumental in our ongoing process of growing up into homo sapiens, literally, 'wise men.' 'Excuse me' encompasses everything a human being has to do in order to become morally and spiritually a sound 'social being.' From taking care of one's personal needs to recognizing the sacredness of the other who is around. Since most Jesuits join at a very young age, it is important that we have able superiors who can guide our young men not only to say 'excuse me' but also to make them live the spirit of these words.

'Loved me enough to let me go' is essentially for love and freedom. Richard Bach in his bestseller *Jonathan Livingston Seagull* makes the following comment: "The gull that flies the highest is the gull that can see the farthest." Only a gull who is free can fly high. And only a gull that has experienced the joy of flying high and looking at the ever widening horizons can let other gulls know what it means to be 'up there in the sky.' My superiors have loved me enough to trust me and let me go.

After my master's degree as I came back to the Province for my regency, I was blessed to have Fr. Xavier Veliyakam as the one in charge. He knew that I was passionate about arts and theatre. One of the first things he told me was (the words reverberate in me still): "I don't want to cut off your wings... I want you to fly."

I often marvel at the freedom I have enjoyed in the Society. It is neither with rules and norms, nor with dos and don'ts, but with love and compassion that the Society has been moulding me. I am grateful that I had great superiors - persons who loved, cared for, taught, corrected and freed themselves and others to soar higher and higher, for His Greater Glory.

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One man's Eco dream - lived!



Purushothaman shows his water bill

Purushothaman was a technician in the Defence Research and Development Organisation (DRDO), Bangalore. He saw the rapid growth of industry, population, and the consequent explosion of filth in the 'garden' city of India! He dreamt of living in clean surroundings, enjoying the abundance of Mother Earth.

He started to segregate his family's waste, in 1996. Tree plantation and Rain Water Harvesting (RWH) followed. Good manure from composted waste and water from RWH launched him to tree planting. After due experimentation, he started planting trees, in his land and housing colony. His initiative became contagious! Some neighbours learnt from him and started waste-segregation, composting, etc... Others brought waste to him; soon some 4,000 households!

People contributed a small amount to get their garbage collected, sorted and recycled, by some workers. The ugly 'gardens' and filthy streets became green and beautiful. In 2007 the expanded Bangalore Corporation took over his work. But he did not rest on his laurels!

He continued:

- Segregate waste: recycle bio-degradable waste into manure, dispose the rest safely, and earn some revenue too.
- RWH: he has harvested 60,000 litres water till now; his monthly water bill is only Rs.100/-.
- Tree planting: He has planted 6,000 trees.
- Single-use plastic items - Stop them; look for alternatives to plastic cutlery. He started a free steel cutlery lending 'library'! The use of 25,000 one-time plastic items has been avoided from 2017.
- He offers 'Awareness workshops/classes' to all age groups - to manage waste, plant trees and save water. He keeps items like manure, saplings, bio-enzymes at home to make them easily available to people.

Everyone talks about how they want to save the environment, but only a few work at it. Purushothaman ventured, many joined him. When asked what inspired him to continue his journey for so long, he replied, "It is all in the mind. In the beginning, there might be hurdles, but make it a habit and the process becomes easier. I have not taken any extraordinary measures or spent too much to adopt a green lifestyle." "If I can, you can too," he signs off.



Purushothaman saved around 60,000 litres of rainwater

Image Source: Bangalore times

Adapted from TBI

THE ROAD NOT TAKEN

C. Joe Arun, SJ
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Ageless value

A first-aid kit containing all the emergency requirements - bandages, antiseptic lotion, cream for burns and paracetamol; with basic knowledge of administering first aid having gone through formal training, this is no ambulance or an ambulance driver. He is an auto driver.



Harjinder Singh, 76-year-old resident of Delhi, runs a free auto ambulance, not just for a living, but with a social value. He is a personification of altruism. He has held various positions in the past, a Traffic Warden for the Delhi Police, General Secretary of the Auto Rickshaw Union, etc. Having started as an auto-rickshaw driver in 1964, he has been driving for over 55 years but not once has he got a challan for traffic violation; he has not even been stopped by traffic police.

He runs a free auto ambulance service on Delhi streets. Where did he get this deep commitment? Singh says, "I remember the time when there were floods in Delhi. As a member of the Sikh community, I got together with many others and did seva (service) wherever I could. While that ended, my desire to continue to help people did not. So I started the free auto ambulance service. Whenever I see an injured person on the streets, I make it a point to take

him or her to the nearest hospital to receive immediate medical assistance."

Besides keeping a part of the money he makes from driving the auto for his family, he spends on buying medicines for patients who are unable to afford them. He makes a note of their name, address, etc. and whenever he is in the vicinity, he drops off the free medicines to them.

When asked why he did not take a break and stay at home, he said that working kept him mentally fit. "I do not want ever to stand around and watch some helpless person lose his life," he says. Even at this age this deep-rooted desire to help people has not just priceless, but ageless social value. Don't you think so? If you call him at +91 875 069 7110 you will feel younger than you are.