

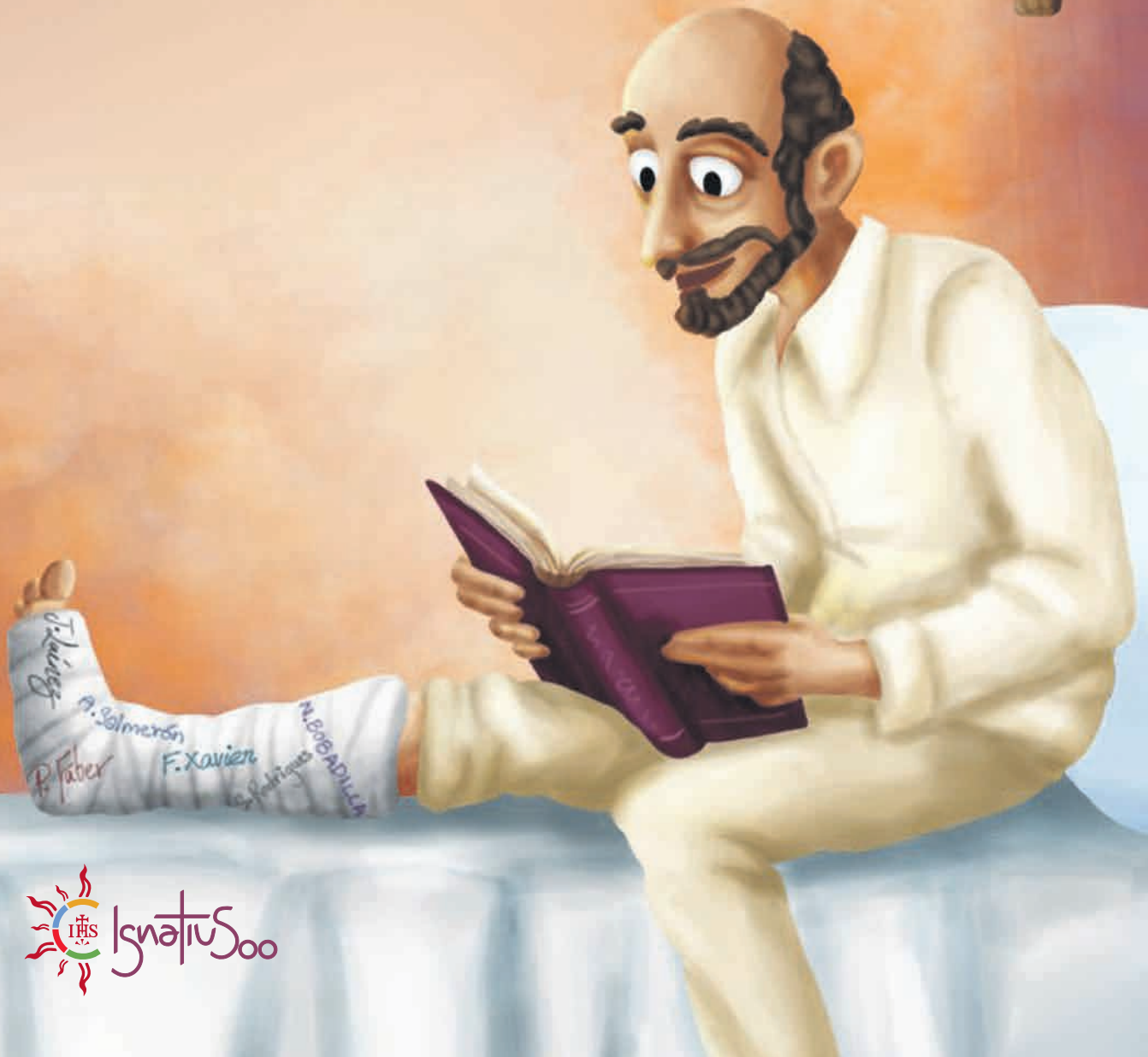
May 2021

JIVAN

NEWS AND VIEWS OF JESUITS IN INDIA

IGNATIAN YEAR

To see all things new in Christ



Thankful

(After having recovered from Covid)

When looking back upon my Covid days
Plunged into this strange sinister battle
Too weakened to keep walking usual ways
Death could even sound its fatal rattle

From out of my helplessness I saw around
The many sent it were by heaven's grace
To bring me healing, strength that would confound
Covidic fear now menacing our race

The friends who drove me safe hour on hour
Care of medics defying Covid's scourge
Concern, prayer abundant to empower
New health and hope that slowly would emerge

Why was I blest I cannot fully know
For all around the dance of death has played
And human grief has seen an endless flow
To leave the spirit broken and dismayed

So many meet our needs and never show
I pray they may be blessed upon life's way
To God whose plans I can't pretend to know
This lease of life is His to use today

Godfrey D'Lima, SJ

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(The author works in rural Maharashtra and is involved in non-formal educational programmes.)



JIVAN

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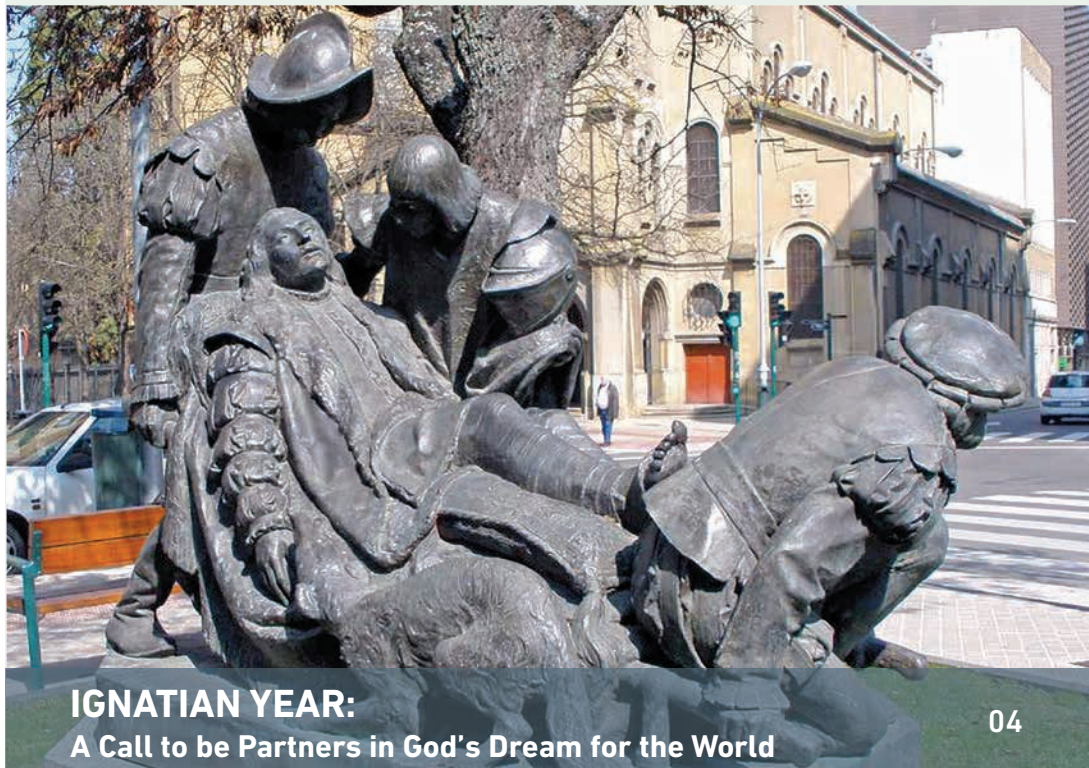
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MAY 2021

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JIVAN thanks Fr. Jossie D'Mello, SJ for planning and procuring the articles for this special issue on the Ignatian Year.

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.

Cover photo courtesy : The Archdiocese of Bombay

Rich and insightful essays

My name is Peter C. Phan. I am a Vietnamese, and though I do not have the fortune of being a Jesuit, I am a professor of theology at Georgetown University, a Jesuit and the oldest Catholic university in the USA. Since my scholarly interest is Asian theology I read it with great care. I would like to congratulate JIVAN for its very rich and insightful essays on Jesuit responses to feminism, theology from below, interreligious dialogue, ecology, the caste system, and mission. I will share these insights with my students and introduce them to your journal. Meanwhile I sincerely thank you for your editorship of JIVAN and best wishes for good health and peace.

Dr. Peter C. Phan | Georgetown University, Washington, DC

Energizing JIVAN

Congratulations for the creative, inspiring and challenging presentations through Jivan. I always look forward to skimming through Jivan and am always energised by it.

Sister Amala, SND | Gumla, Jharkhand

JIVAN, a dependable source

Sincere thanks for the copy of my article for JIVAN's Patna Centenary edition (April 2021). I am very happy with the photo chosen to accompany the article, as well as the headline you've given it. I look forward to reading the entire issue when it's released. Thank you for making JIVAN a dependable, lively and excellent source of Indian Jesuit news and views!

Paul Faulstich, SJ | Arrupe House, Chicago

Enriching variety in Patna Centenary issue

I congratulate you and your editorial team for the enriching variety of its contents. Since this issue is especially on the Patna Province's Centenary, a reader gets a fairly clear picture of apostolic activities taking place in the Province, together with its historical development. I am also happy to note the enriching sharing by Fr. Julian Fernandes in the Crucial Conversations page! Thanks and God bless!

Mani Nedumattam, SJ | Jaipur

| Myron Pereira, SJ | pereira.myron@yahoo.in

JESWITS



"Oh yes, he does take after our Holy Father Ignatius. He's bald. He has a goatee beard. And most of all, he limps."



"Trouble is, I'm not sure if I'm an obedient Jesuit --- or just a clerical conformist!"



"You know, a soldier's greatest fear is a general with a map."
"Yeaah -- and a Jesuit's greatest fear is a Provincial with a mandate."



"Our problem is...our five volunteers only want to work with migrants to America and Canada!"



POSA Speaks

STANY D' SOUZA, SJ

Take rest, Be effective

I am sure you have glanced through the article: OUR TEACHERS NEED A BREAK, by Giri Balasubramaniam, written in the context of various education boards (State and Central), announcing their intent to start the next academic year by April 2021. In fact, even when the school buildings were closed, the teachers had non-stop work. They picked up new skills and conducted regular online classes. They did all this, especially the women, while churning out the daily chores at home. In this context, Mr Giri requests people to empathise with the teachers and give them the much-needed summer break.

This article made me to have a cursory look at the men and ministries in our Conference. We have a huge number of ministries and a majority of our men overwork. At some places, they are not merely the captains of the ship but also everything. Hence, many of them are physically and spiritually, intellectually and emotionally exasperated and quite a few of them are having a 'burnout'. They also need a break, don't they?

If we look at our life, there is an inbuilt mechanism to deal with fatigue and stress. These are spiritual exercises and spiritual direction, rest and recreations. Along with rest and weekend break and annual vacations, there is one more thing in the Society, the sabbatical.

The Sabbatical is a break taken after a prolonged work, to relax and refresh, reinvent and rededicate oneself to the Lord and his people. During the Sabbaticals, one visits different places, attends different programmes, learns new skills etc. The goal is to rejuvenate oneself and to acquire new ideas and skills for a fruitful mission.

Of course, there are issues: there is always work. One has to find a replacement for the person who goes for a long sabbatical. There are financial constraints too. However, a superior who is mindful of his mission of cura personalis and cura apostolica, gives attention to rest for his men. While emphasizing daily rest and recreations, yearly retreats, picnics and breaks, he also recommends short and long sabbaticals.

Break isn't a luxury at all. God rested on the seventh day. Even St Ignatius gave great importance to rest. He insisted that the Jesuits should have what he called "villas", where they could go at least for annual vacations if not one day every week. He himself spent some time every now and then in a Jesuit villa in Rome.

In normal circumstances, summer is a time to take a short break. Hence, do explore ways to take adequate rest, periodic breaks and of course, some short or long sabbaticals to be effective and productive in life and mission.



Editor's Desk

VINAYAK JADAV, SJ

The Conversion of Ignatius Where's the Path-breaker in me?

The celebration of the Ignatian year -- 500 years of the conversion of St. Ignatius at Loyola -- reminds us how Inigo, led by the innermost Spirit, allowed his life to take an unprecedented turn.

The charism of this courageous soldier moved him towards dreams quite different from the ones he earlier chased. From the moment of his conversion, Ignatius gradually awakened to an 'entrepreneurship' that was uncommon to his times - an apostolic form of religious life way different from that of well-known monastic orders. Father Arturo Sosa has articulated this call to newness in the theme of the Ignatian Year: "We ask for the grace to be renewed by the Lord, to discover a new apostolic enthusiasm inside ourselves, a new life, new ways to follow the Lord. This is why we have chosen as our theme for the year: To see all things new in Christ."

In other words, the Ignatian year invites us to be entrepreneurs for Christ!

Ignatius was a person full of holy restlessness, charismatic desires and sublime ambition. As he was purified of his vainglory, his newly awakened energy was channelized towards a spirit that finally cried out, "Go, set the world afire". Whether in the army or in the Society of Jesus, Ignatius believed in making a difference! "Greater glory" meant keep making a greater difference.

At his conversion, Ignatius 'tasted and relished' a new spirit which beckoned him to conquer a new Kingdom, like Francis and Dominic did. These sacred moments of the conversion of Ignatius challenge us to examine ourselves - do we still carry the fire we came with to the novitiate, with which we were ablaze on the day of our ordination? Or, have we lost it somewhere along the way?

The entrepreneurial spirit of Ignatius led him to break paths with the existing monastic culture, and introduce an apostolic order that was 'contemplative in action'. This made a difference not just to Ignatius himself, but to human history. In other words, Ignatius changed the rules of the game.

All game changers are crazy or quixotic at first sight. Did not little children go behind Ignatius, laughing and mocking him? As the American singer Kurt Cobain put it, "They laugh at me because I'm different; I laugh at them because they're all the same."

In the conversion of Ignatius, we commemorate a paradigm shift, a different path, the construction of a new framework.

Jesus, whom Ignatius ardently imitated, was the greatest game changer of all. No wonder that history dates itself as "before Christ", and "in the year of the Lord". Jesus used to say, "It was said...but I say to you" and, "I have not come for.... but I have come for..." - all testimonies to Jesus's charism for trend-setting. Jesus's 'Kingdom values' reverse the social order. The God whom Jesus proclaims is not a distant tyrant, but a loving Father -- "Abba".

The Bible is full of game changers who 'reversed the course' in their times -- Abraham, Moses, David, Isaiah, Deborah, Esther...down to Peter and Paul, all of whom believed in the unexpected, and trusted the unforeseen. They all took "the roads not taken" and emerged as founders, pioneers, innovators - or in today's parlance, entrepreneurs!

The Gospel parable of the talents challenges us to entrepreneurship -- have we multiplied our talents, or buried them? "Be alert!" says the Gospel, shake off your slumber, and embrace the audacity of the impossible.

The Society of Jesus has been traditionally blessed with founders and pioneers; front-liners, trend-setters and go-getters; dreamers and die-hards, discoverers and inventors. We've had a rich history. But today, five hundred years later, the conversion of Ignatius returns to haunt each one of us: where, oh where, is the Path-breaker in me?



IGNATIAN YEAR

A Call to be Partners in God's Dream for the World



Image Source: Wikimedia Commons

Does God have a dream for our world? God certainly has one. “Let us work the redemption of the human race.” [SE 107] This statement of the Holy Trinity clearly indicates God’s dream for this world. God calls each one of us to be God’s ‘co-creators’, and partners in the realization of this divine dream. Ignatius of Loyola collaborated wholeheartedly in the divine plan and made a difference in the world and the Church. This is what we are celebrating in the Ignatian Year, from 20th May 2021 to 31st July 2022, with the theme, “To see all things new in Christ”. Therefore, this is an opportune time, a kairos moment for us to revisit God’s dream for the world and examine our response to it.

KEY DATES

20th May 2021 marks the fifth centenary of Ignatius’ injury at Pamplona.

12th March 2022 marks the fourth centenary of the canonization of St. Ignatius of Loyola and St. Francis Xavier.

31st July 2022 is the conclusion of the Ignatian year.

From Pamplona to Manresa: A Journey of Conversion

To understand the theme of the Ignatian year, “To see all things new in Christ”, one needs to reflect over the journey of Ignatius from Pamplona (20th May, 1521) to Manresa (March 1522 – February 1523).

1. Pamplona (20th May 1521) – A ‘Crisis’ Moment: “Up to the age of twenty-six he was given to the follies of the world; and what he enjoyed most was exercise with arms, having a great and foolish desire to win fame.” [Autobiography 1] Ignatius in a laconic way, summarizes the twenty-six years of his life as a self-seeking man. But now as the cannon ball shattered his leg, his dreams too collapsed. It is a crisis moment, a turning point in the life of Inigo. Perhaps, it was the intervention of God.

2. Loyola (May 1521 – March 1522) – A ‘Sifting’ Moment: Confined to his bed, as he reads the Life of Christ and the Lives of Saints, Ignatius is exposed to the eternal horizon, to a new meaning system. A knight who was so much engrossed in the external world, now realizes that there is an inner world of interior movements and gradually recognizes the difference between the “spirits”. It was a ‘sifting’ moment: sifting the good from the evil. Therefore, he says that at Loyola “his eyes were opened a little.” [Autobiography 8]

3. Montserrat (25th March 1522) –A ‘Pilgrim’ Moment: On his way to Jerusalem, Ignatius goes to Montserrat where he makes his general confession and offers his sword and dagger at the altar of Our Lady; strips off all his garments and gives

them to a beggar. The knight becomes a ‘pilgrim’ and begins to rely totally on God.

4. Manresa (March 1522 – February 1523) – A ‘Seeing with New Eyes’ Moment: Here the self-seeking Ignatius becomes truly a God-seeking one. It was a long process filled with interior turmoil. At Manresa, “Reality became transparent to him, enabling him to see God working in the depths of everything and inviting him to ‘help souls’. This new view of reality led Ignatius to seek and find God in all things.” (GC 35, d.2, 5)

Ignatius goes through an internal change, a process of conversion from Pamplona to Manresa: from living for one’s own dream to living for God’s dream. The Cardoner experience, ‘seeing all things new in Christ’ enables Ignatius to perceive the dream of God for the world, and to commit himself passionately to actualize it.

This is where we, the Jesuits, come from: from Pamplona, Loyola, Montserrat, and Manresa, all defining moments for the Society of Jesus. The story of Ignatius is the story of every Jesuit. During the Ignatian year, we are invited to re-live this story by going to our sources in order to renew ourselves and get apostolically energized so as to be better instruments in realizing the dream of God.

The “Fifth Week” Moment - “To See all Things New in Christ”

Last year one of my Jesuit friends after completing his thirty-day retreat sent me a WhatsApp message: “Please pray for me as I begin the fifth week of the Spiritual Exercises.” The ‘fifth week’ refers to the life after the retreat, when we live the graces of the Spiritual Exercises in daily life. The Ignatian Year, perhaps, calls us to review our ‘fifth week’ in the light of realizing God’s dream for the world. The following three aspects of the ‘fifth week’ would help us to celebrate meaningfully the Ignatian year.

1. The Kingdom Exercise: Passion

The retreatant in the contemplation on the Incarnation is invited to gaze at the world with the eyes of the Trinity [SE 102]. The Trinity while observing the lights and shadows of the world says, “Let us work the redemption of the human race.” [SE 107] As a result, God sends his only Son into the world to transform it into the Kingdom of God. It is not only during the retreat, but also in the ‘fifth week’ that we need to see time and again our world, our country, our Church, our Society, our Conference, our Province, our communities, our apostolic works, our families with the eyes of the Trinity and ask honestly, “Where does the Lord want to bring transformation during this Ignatian year?”

The Lord shares with us his dream for the world through the Kingdom Exercise [SE 91-100]. He invites us to be his collaborators and partners in this divine enterprise. The Lord



Ignatius of Loyola collaborated wholeheartedly in the divine plan and made a difference in the world and the Church. This is what we are celebrating in the Ignatian Year, from 20th May 2021 to 31st July 2022, with the theme, “To see all things new in Christ”.

needs persons who are passionate, who are ready to walk an extra mile in materializing it. GC 36, after much prayer, reflection, deliberation and discernment, articulated the Society's way of realizing God's dream for the world as "mission of reconciliation and justice". The Apostolic Preferences at the levels of the universal Society, the Conference and the provinces make us better servants of reconciliation and justice. GC 36 and the Apostolic Preferences at all levels point to our desire to collaborate in the *missio Dei*, by responding to the dream of God wholeheartedly by being passionate about it and owning it up. We need to fall in love with the dream of God as the mission of God requires the whole person: mind, heart and body.

While collaborating with the plan of God, we need to remember our identity: we are companions of Jesus. Here the emphasis is on Jesus. We are the Society of Jesus. We are not an NGO.

2. The Two Standards – Introspection

God's dream for the world is realized in a complex context of the forces of good and evil. The forces of evil want to sabotage the actualization of God's dream, and perpetuate the culture of death. The upsurge of majoritarianism, apparent decline of democracy, unjust incarceration of human rights defenders



Image Source: Jesuits Global

including Fr Stan Swamy, are all strong indicators that the forces of evil want to intimidate us. If we fall prey to their intimidation, if we live in despair, then the forces of evil will have accomplished their mission. Here we need to read the signs of the times. What are we going through as the South Asian Conference, as we read, hear and see the stark reality around us? Do we see a light at the end of the dark tunnel? The anti-Citizenship Amendment Act protests, farmers' protests, 'the caged bird can still sing' by Fr Stan Swamy, Sr. Ann Nu Thawng's kneeling protest in Myanmar, etc. are indicators of hope for us.

The forces of evil are not only external but also internal. In the context of the Ignatian year, we are invited not only to a personal conversion but also to a communal and institutional conversion. A lack of witnessing, of spiritual and intellectual depth, of collaboration, of introspection, of the pioneering spirit, as also mediocrity in our ministries, regionalism, casteism, clericalism, careerism, consumerism, etc. affect our life-mission. Some of these concerns have become a real block in the fruitfulness of our ministries.

In our ministries today often our collaborators have become mere-implementers of our decision-making than co-discerners. We need to do a real soul-searching here during the jubilee year. Moreover, to realize the dream of God, it is necessary that more than others collaborating with us, we need to collaborate with the people of goodwill.

Through our introspection, we are called to choose the Marga (path) of Jesus who looked at the reality from the periphery; chose the counter-narrative of reconciliation and peace; opted for the path of poverty and humility and more than being successful, wanted to be faithful to his Father. Therefore, it is not enough to know only where we want to go but also how we want to get there. The Ignatian year calls us to introspect into the way we do our ministries and to be led by the Spirit.

3. Contemplation to Attain Love – Action

Ignatian spirituality is affective as well as effective; it is action oriented: to love and to serve the Divine Majesty in all things. "Your grace and love are enough for me" – this should be our disposition while co-labouring with the dream of God. Therefore, as we chalk out the action plan for the Ignatian year, certain points could be kept in mind:

The celebration of the Ignatian year is not only external. Rather it is about interior change. Our activities should initiate processes of conversion at personal, communal and institutional levels. We could identify the areas where we find it difficult to see all things new in Christ. Therefore, the focus is not only on doing but also on being.

The celebration is about going to our sources, drawing inspiration from them, growing in inner freedom and the spirit of the magis and becoming better collaborators in the mission of reconciliation and justice.

The main 'verbs' of UAPs "To Show the way to God", "To Walk with the excluded", "To Accompany the Young" and "To Collaborate in the care of our common home" need to find a place in all our ministries.

Fr General invites us to 'come closer to the Lord's own way of life', by "deepening our vow of poverty". The Ignatian year is an occasion for us to review our lives and take some concrete measures to align our life-style with the life style of Jesus.

The former President of India, the late Dr A P J Abdul Kalam said, "Dream is not that which you see while sleeping; it is something that does not let you sleep." The dream of God should keep us awake, attentive and active in the Ignatian year through a process of conversion and renewal to see all things new in Christ and to be better collaborators in the mission of God, in order to realize the dream of God.

The author is Socius to the Provincial of Karnataka Province.
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Open Your Hearts

Interview with **Fr. Arjen Tete, SJ**



Photo Courtesy: Fr. Arjen Tete, SJ

Hearty Congratulations, Fr. Tete, on being appointed the Conference Delegate for Formation for South Asia. It will be nice to hear about how you feel being entrusted with an important responsibility in the life and mission of the South Asian Jesuit Conference.

My uppermost feelings are astonishment, anxiety, gratitude and joy. Though I am astonished at this unexpected assignment by the Society and anxious to shoulder this challenging task, feelings of gratitude and joy supersede them, knowing that the Society places its trust in me and understanding that directions and pathways for an integral formation in South Asia have been worked out in these past years. I am hopeful of strengthening those directions, listening, discerning and journeying together with our formees and formators.

What according to you would be the three major strengths of the Jesuit formation particularly in the

South Asian Conference?

In my opinion, the three major strengths of Jesuit formation in the Conference are intercultural communion, self-formation and compassion for the underprivileged. First of all, our formation provides conducive and enabling ambience to grow in respect for all cultures. Our formees, who come from diverse cultures and languages, feel accepted and esteemed. They, on their part, become more accommodative and open to others. They learn not only from the formators but also from one another and grow together, mutually exchanging ideas and deepening their relationships.

Another strength of Jesuit formation is the space for self-formation. The Jesuit formees are adults and are treated as such in their process of transformation. The formators play significant and supportive roles accompanying and offering them opportunities for growth but the main responsibilities



A group of Scholastics

Another strength of Jesuit formation is the space for self-formation. The Jesuit formees are adults and are treated as such in their process of transformation. The formators play significant and supportive roles accompanying and offering them opportunities for growth but the main responsibilities of formation rest with the formees.”

of formation rest with the formees. Formation, thus, enables them to grow in freedom with responsibility, to be focused and grounded, independent, critical, and constructive thinkers. It empowers them to withstand challenges of the time and mature into happy, loving and self-giving persons, making God’s love real to people.

Finally, Jesuit formation in South Asia enhances love, empathy and compassion for the underprivileged. It provides ample opportunities to be close to the poor. These formees, who are culturally compassionate towards all beings, find it quite natural to be in solidarity with the marginalized. Having seen appalling miseries in their neighbourhoods, they want the poor to move out of that situation to the one which is willed by God. Their compassion consists of certain spiritual empathy which gets manifested in their liberation-oriented services to the poor.

In the same terms, what would be the three major weaknesses, rather, challenges to formation especially in the South Asian context?

I think communalisation, criminalisation and complacency are three major external and internal challenges to formation. The South Asian society, in general, is highly communalised today. Since the communal agenda silences criticism and stifles the voice of dissent, formators and formees seem to prefer a culture of silence and indifference. One could consider

this as insensitivity and a lack of social consciousness.

Today, even an honest attempt to empower the marginalized with rights and entitlements enshrined in the Constitution of India and various socially-relevant legislations is branded as seditious or criminal activity. Christian institutions and personnel are coming under increasing scrutiny by various governmental agencies. In such an atmosphere of fear, the natural tendencies of formators and formees are to look for their own security and survival. Hence, they prefer to conform and compromise rather than to confront for radical change.

A professional works hard to be competent and up-to-date. One cannot afford to be complacent. But complacency is a challenge to formation. The formees do not find the academic program and the academics in common houses very challenging. A deeper challenge is the level of love for the people of God for whom they are training themselves and the level of love and loyalty to Mother Society. They do not work hard or make great sacrifice to survive in the Society. Consequently, formation easily tends to become a life of comfortable mediocrity.

In the light of these consolations and desolations about the Formation, how would you briefly articulate your vision and mission for the formation of our young ones?

I plan to strengthen three areas of formation: (a) Capacity Building - to enhance personal growth of ‘ours’, enabling them to be resilient, balanced and integrated persons through rigorous and robust academic processes; (b) Enhancing Social-Consciousness - to embolden them to involve and synergise with the civil societies and transcend our self-insulated ghetto mentality; (c) Deep intellectual cum Spiritual enlightenment - to deepen original thinking, based on spiritual depth.

In view of the approaching Ignatian Year and its overarching theme “To see all things new in Christ”, how do you see the “conversion” of formation especially in the light of the UAPs, CAPs and the Post REGAE and Post COVID times?

I envisage that each person will endeavour to be rooted in Ignatian spirituality. He will move closer to the poor, the youth and the earth, to hear and respond to their cries for justice, peace, reconciliation and quality education in his particular context. Secondly, I wish that all our formees recommit themselves to intellectual formation, since translation of these preferences into actions will require study and research. Finally, I hope for greater collaboration with the laity and the civil rights groups in sharing this mission, since we are all interconnected and interdependent.

GC 36 emphasized the need to form our men to be collaborators, not just leaders. What do you think?

Our collaboration with those who share Ignatian heritage

has certainly deepened our mission and has extended our ministries. We are neither master builders nor messiahs, but workers and ministers. We are “men-with-others.” Hence, we need to form leaders who can empower, encourage, enable and ennoble others. We need to instil in our men a sense of cordiality and common mission to collaborate with the clergy, other religious, men and women of other religions, laymen and women, grassroots’ NGOs and civil rights groups, for collective reflection and concerted action.

In the context of protecting the vulnerable, what efforts would you take to train our men in their formation to be sensitive to those like children, youth and women?

To create an awareness among the formees, we shall provide basic information on sexual abuse, and its legal and ethical consequences. Those in formation will study written policies of the Society of Jesus on protection of minors and the recent law passed by the Indian Parliament on Sexual Abuse of children. We shall also organise gender sensitization programmes by women counsellors, in order to help our formees develop healthy interactions with and respect for women as equal partners.

The South Asian Conference is blessed with the largest number of Jesuits in the world, youthful and highly qualified. How do you intend making use of this unique privilege?

The Conference is blessed to have young and qualified Jesuits. But as most of them work in their respective provinces, we shall create common forums wherein we can engage in some common ministries. We are grateful to the Provincials for sharing some of their best men to the common works, and I am hopeful that they will also consider engaging in those

common ministries.

How do you perceive the crisis in Jesuit vocations today and how prepared are you for it?

The crisis in Jesuit vocations today is real. It needs to be faced with serenity. What is most dangerous is not the loss of numbers but less inspiring lives. What is required of each individual is not success but commitment and faithfulness. It would be essential for each Jesuit, besides the efforts of fulltime vocation promoters, to take personal responsibility to invite and welcome young people into communities - giving witness of their lives which would inspire and captivate their minds. Another way is of partnering with many excellent young people today who take up a fervent spiritual life, with a deep interest in our mission, without assuming the particular commitments of the consecrated life.

Thank you, Fr. Tete. Finally, what short message would you wish to give to the Formators and the Formees (the Scholastics)?

We know that no one can really form another human being. Yet, our main functions as formators are to inspire, interact and instruct. We cannot be simply lecturers. We need to be inspiring persons that our formees can look up to. Constant and caring interactions with our formees are crucial. We need to invest much love, time and other resources for the growth of our formees.

To the formees I would say that our formation is not intended to prepare “good Jesuits” to keep the works of the provinces running. In this world of tremendous turmoil, we cannot be complacent, content, safe and secure. I wish that scholastics open their eyes and ears, and above all their hearts, so as not to be complacent about things as they are, but to be anguished and unsettled by the challenges of the time.

ESSAY & SHORT STORY CONTEST FOR JESUIT JUNIORS



ESSAY COMPETITION

- I Sch. Arundeeep Kujur (JAM) Calcutta Juniorate
- II Sch. A Leokanth (SRI) Sri Lanka Juniorate
- III Sch. Jones Vimal (MDU) Madurai Juniorate

SHORT STORY COMPETITION

- I Sch. Rejoy Suresh (MDU) Madurai
- II Sch. Brian Anjelo (SRI) Sri Lanka
- III Sch. Santosh Murmu (CCU) Calcutta

Issued by: Conference Delegate for Formation for South Asia.



Image Source: Google

The Conversions of Ignatius of Loyola

On the third floor of the Loyola family mansion –La Santa Casa- there is a room now known as the “Chapel of the Conversion”. It is believed that in those scarcely 30 square meters, Ignatius had his lodgings during the nine months he spent there from the day he arrived after being wounded in Pamplona (May 1521) till the day he departed towards Jerusalem (end of Feb 1522), full of impossible dreams and quixotic ideals.

In that chapel there is a phrase written on the central beam that reads: “Here Ignatius of Loyola surrendered to God”. Jesuit tradition has always identified the experience of the conversion of Ignatius with the internal process he lived during his convalescence, motivated to a great extent by the

pious books he was reading (*Vita Christi* and *Flos Sanctorum*), and the inner feelings that such readings provoked. Something very dramatic happened in the inner recesses of Ignatius, so that in a relatively short time, such a drastic transformation could take place in the realm of his desires, his projects, his values, even his most profound sentiments. Let’s not forget that in 1521 Ignatius was a mature man (of 30 years of age) and deeply in love with a lofty lady whose identity we still ignore.

What happened in Loyola was the “founding” experience that framed and made possible, whatever happened to Ignatius in the remaining 35 years of his life. But, what was the root-origin of that experience? What happened before? How did it affect his immediate future?

The Autobiography begins by giving us Ignatius's age (at the time of his court experience in Arévalo): 26 years of age. If Ignatius was born in 1491 and the battle of Pamplona took place in 1521 we can conclude that when he fell seriously wounded by the cannon ball, Ignatius was 30 years old. But the Autobiography begins by describing the young soldier as already disenchanted of vain glory and worldly values.... apparently referring to something that happened four years before, that is in 1517. What happened in the life of Ignatius in 1517 when he was 26 years of age? What really happened was that Germana de Foix expelled from the palace of Arévalo, a Juan Velázquez de Cuéllar, main Administrator of the Crown, and with him was expelled his whole entourage....Ignatius included.

The humiliation and trauma of that event left its mark on Ignatius. Even before the shot from a French cannon wounded him, the experience of that failure hit hard the solid personality of Ignatius, and led him to reconsider the direction his life was taking. Back to Nájera, Ignatius experienced his first conversion, more of a philosophical and metaphysical kind that led him to ponder on the profound meaning of life, the inexorable and ephemeral passage of time, and the intensity of the present instant. Leaving behind the superficial ambience of the court with all its vanities and glamour – Ignatius felt the need to redirect his life and to live it like an adult. Perhaps he realized that life was not just a game, but something far more serious – that we live only once and that he was forced to enter into the mysterious shadow of real life.

This first conversion laid the foundation and prepared him to welcome generously and openly the second conversion that was waiting for him in Loyola four years later. If the first (1517) was a conversion to Life itself, the second (1521) was a conversion to the Source of Life. In all simplicity, we can affirm that in Loyola, Ignatius was converted to Jesus. We do not know exactly the different stages of the inner process lived by him, but from the available documents and testimonies (Laínez 1547, Polanco 1548, Cámara 1553, Ribadeneira 1573) we know that in Loyola, Ignatius distanced himself from the hitherto pursued goals, values and ways of understanding (and feeling!) about the world....and felt attracted (passively) by other values and goals that more often than not, were inviting him to walk in a different direction – even towards a way of life totally opposite to the life he had been accustomed to.

In Loyola, Ignatius was placed (passively) with Jesus, in a marvelous simplicity. In the enforced and silent retirement all he had to rely on were two pious books. Something so simple, even limited and elementary as reading books – was the beginning of a transformation that Ignatius could not even imagine. He kept on reading (1). Whenever he stopped reading...the narrative of his readings, the very real life of Jesus ...was becoming alive in his imagination and fantasies. (2) Iñigo felt himself caught in thoughts about Galilee, apostles, miracles, bread and fishes. His fantasies affected his feelings (3) and led him to his first consolation and the feeling turned soon into a desire (4) to know Jesus better, to live like Him, to speak of Him...His life was beginning to become Evangelic....At the end of this process, a decision (5), a journey: to Jerusalem.

The experience of Loyola carried Ignatius towards the essential. It placed Iñigo with Jesus. Surely this poor pilgrim's soul had yet to travel many miles till he would be placed once again with Jesus in La Storta. But in Loyola the Holy Spirit had already accomplished the most important work, perhaps the most difficult: disenchant him from the culture of vain glory and attract him affectively to the culture of humility.

Ignatius left Loyola towards Manresa with a wrong perception of his own experience. What he thought that had changed, and what had really changed, did not match. True conversion was a much longer and painful experience than he could imagine. To dream with Jerusalem, put on poor clothes and shoes, buy a pilgrim's staff or let his hair and nails grow wild...was not sufficient to change a whole world of values, desires and dreams. The eleven months spent in Manresa (March 1522 – Feb 1523) forced him to grapple with an inner world of passions and temptations that the Benedictine monk of Montserrat (Juan Chanones), with prudence and wisdom helped him to face. It is amazing that in the midst of that terrible crisis, Iñigo did not decide to return to Azpeitia. Why did he not abandon his project? Because he trusted again and again in the consolation he had experienced in Loyola and in his deep intuition: his life had changed course and now it was only for Jesus and His Gospel. The "ego" had to be converted, and this was the third conversion, perhaps the most difficult, the surrender of self-love, a conversion that demands the total surrender of our very self. But the steps of the ego, walk much slower than our feet normally do. It was easier for Ignatius to reach Jerusalem than to travel to the depths of his self.

With the enlightenment he had in the Cardoner, a circle in the process of conversion was closed. But only a circle. The profound mystical experience narrated in his Spiritual Diary (1544-1545) testifies that real conversion is a dynamic process, always active, never fully accomplished. And there we are all, in permanent conversion...full of hope.

+The experience of Ignatius teaches us that life events are interpreted very differently by us or by God: what for a human being may perhaps be a total failure (a wound), for God may be the beginning of a life full of meaning.

+The conversion of Ignatius gives us optimistic hope because it proves that the energy of Grace is always greater than our resistance to the inspirations of the Spirit.

+The conversion of Ignatius is an invitation to cast a patient and merciful look at ourselves, and will help us to enter into the time and plans of God, whose clock ticks at a very different rhythm than ours...

+Finally, the conversion of Ignatius encourages us to live from the consolation that the Word of Jesus, spoken in the depth of our hearts, is the only Word whose echo resounds, giving sense in time of crisis and light in the dark night of the Faith.

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An Ignatian Moment of Conversion



Image Source: YouTube.com

The Society of Jesus plans to observe the year 2021 – 2022 as Ignatian Year during which she would relive the conversion experience of St. Ignatius. The Society traces her origin, charisma and spirituality to this Ignatian Moment. His astute spiritual self-reflection spurred him to change the trajectory of his life. He wanted not transient happiness which he had found in worldly desires, dreams, ambitions, and successes but permanent happiness which he had come to experience in desiring, dreaming, and doing the things that brought glory to God. Ignatius repented; loved Jesus; clothed him in poverty; and walked the way of the saints. Everything was new! Everything was for the Greater Glory of God. It is 500 years since then. Today, truly, the Society longs to recapture that Ignatian moment of conversion to renew her life and mission.

We Have a MISSION for South Asia

It is my earnest desire that the Ignatian Year bring to us Jesuits in South Asia deep consolation and confirmation on

our mission for OUR WORLD for TODAY. When we locate ourselves in the context of the de-motivation, distress, confusion, helplessness and fear that had overpowered, numbed, and dislocated us in the recent times as a result of the many devastating developments in South Asian Countries, clarity on our mission is paramount. In such a dark moment in his life, wounded, devastated and dislocated as he was, Father Ignatius experienced, within the process of his conversion, consolation from God confirming God's plan for him.

In the past decade, we witnessed increasing violence, hatred, misery, suffering, homelessness on the one hand and increasing economic inequality, religious bigotry and majoritarianism, and diminishing democratic freedoms and civil liberties on the other. It was not easy for us to come to terms with what was happening to our world in general and South Asia in particular and to discern how to respond to the emerging situation. As a whole, together with many others, we experienced deep desolation leading to frustration and resignation. We had become victims!

It was at this juncture, true to her tradition, that the Society turned to the Lord to show us the way. The then Superior General Fr. Adolfo Nicolas led us to seek the CALL of the Eternal King to the Society. “Meditating on the call of the Eternal King, what do we discern to be the three most important calls that the Lord makes to the whole Society today?” Looking at the various processes before, during and after the General Congregation 36 in a continuum, we can rightly suggest that the CALL of the Eternal King to the Society at this point in history, is Reconciliation and Justice in the world through the four Universal Apostolic Preferences, namely:

1. To show the way to God through the Spiritual Exercises and discernment

2. To walk with the poor, the outcasts of the world in a mission of reconciliation and justice

3. To accompany the youth to the creation of a hope filled future

4. To collaborate in the care of our common home

We should no longer grope in the dark and continue to be victims of forces of darkness. We should arise; embrace our mission with joy, confidence and passion! Every Jesuit, community, institution and apostolic sector should arise and be renewed by the power of our conviction that reconciliation and justice through the Universal Apostolic Preferences is the mission that the Lord gives to us for today. Greater the confidence on the mission, greater shall be its efficacy.

In its depth, scope and power, let our mission of reconciliation and justice in the world through the four Universal Apostolic Preferences be no less than the mission that originated in the mind of the Holy Trinity whose gaze was upon the world, or the clarity of vision that Ignatius experienced from Manresa to La Storta, or the dream of equality and freedom that Martin Luther King had given to his people. Let us take this mission in full measure with joy and passion to Taloja Jail, ‘Shaheenbagh’, Myamar, Rohingyas, the migrants and the farmers; to our schools, colleges, and parishes; to our villages, streets, slums, and towns. The forces that made us restless, numb, and confused are still there, perhaps, in greater strength and degree. But we have already overcome them with the mission. Fr. Stan Swamy’s notes from the jail confirm this. Our desperation must give way to a total confirmation that we are here with a mission and we are no longer victims. How great it would be if we Jesuits in South Asia ascend with full ‘union of minds and hearts’ to the conviction that reconciliation and justice through the Universal Apostolic Preferences is our mission – OUR PASSION and OUR LOVE!

Grace of Conversion

As we desire that the Jesuits in South Asia ascend in one mind and heart to the mission for today, we realize that our true conversion is necessary for our mission to impact South Asia as a true leaven that would foster reconciliation and justice. Fr. General communicates with much clarity and passion, that the Society is in need of conversion. He envisages a conversion that is as real and comprehensive as in the case of St. Ignatius. He takes care to enable the Society to see the direct link between the ability of the Society to fulfill her mission and her conversion.

Not so long ago, the Society acknowledged not only the need for conversion but also her refusal to conversion: “The question that confronts the Society today is why the Exercises do not change us as deeply as we would hope. What elements in our lives, works, or lifestyles hinder our ability to let God’s gracious mercy transform us? This Congregation is deeply convinced that God is calling the entire Society to a profound spiritual renewal” (GC 36, D 2, # 18). The Society expressed, painfully though, her anguish that she does not have that collective will necessary for conversion so much so that even the spiritual exercises do not change her. Though frightening, this realization must, in fact, penetrate into the soul of every Jesuit, community, institution and apostolic sector in every province in the conference. Without conversion, the Society of Jesus in South Asia is soulless and incapable of carrying out her mission. It would be terrible for us to contemplate a situation when we are incapable of carrying out our mission at a crucial time when hatred, authoritarianism, violence, inequality, poses threat, more than ever, to human civilization built on love, equality and fellowship. We must arise! We must arise! Let the grace of conversion and change, enter our lives. It is an imperative!



Does love for Christ and love for the poor wake us up, as Father Arrupe prayed? If Love for the Poor and Christ abound in us, the Ignatian Moment of conversion shall sweep our life, our communities, institutions, and apostolic works.”

In his rigorous spiritual exercises, Ignatius found that it was not the cannonballs, but the love for Christ the poor that gave him the grace of conversion. Conversion and real change is impossible if we do not love Christ and the poor more than anything else in our individual and corporate life. Does love for Christ and love for the poor wake us up, as Father Arrupe prayed? If Love for the poor and Christ abound in us, the Ignatian Moment of conversion shall sweep our life, our communities, institutions, and apostolic works. In 2029 when we look back, our eyes would witness what the Lord has done through us. For the greater glory of God!

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THOUSAND WORDS

In Commemoration of International Nurses Day - 12th May



You risked your lives when our lives were at risk.
Thank you for your Love for Humanity, Dear Corona Warriors.

-JIVAN





The Divine in the Face of the Other



As a young girl I remember the catechism class teacher asking me “Where is God?” I responded in faith by saying that God is everywhere. Back then, I didn’t fully comprehend the full implication of my answer, but as I reflect and ponder this question, I now realize the full implication of my initial response as a child. It is in and through my mission with women cooperatives, and their empowerment, that I discovered that God is really present in all things. Whichever direction I turn to in my ministry, I see the face of God in the situations of darkness and light that I face daily. I experienced the face of God in suffering, injustices, and through my involvement in mission with women. I witnessed the destruction of the human dignity of women, benefiting one group with power and instilling fear and injustice in others. As religious, we cannot refuse to be disconnected from human life’s falsifications, hurts, injustices, and fake news. In fact, we need to choose

the distortions of lived reality rather than the safety of our traditional mission. It is in these experiences, I discovered God summoning me to respond to God’s image present in all the experiences of the women I work with.

I am working in partnership with the Jesuits concerning women empowerment. Working for the welfare of women and empowering them is how I see God manifest His graces in and through all my experiences. I firmly believe that God’s glory is revealed when the persons I work with, women or men, become more fully alive. My ministry puts me, in a privileged way, in touch with the marginalized of our society. In organising, and empowering unrecognised and powerless women in the cooperative movement, I have seen God’s Glory and Face come to the fore. One of the significant ways of seeing God in all things for me, was to focus on building a society based on the principle of equality and justice.

I noticed that the lowly women in our groups were exalted, and God's power was revealed in and through their total liberation at the spiritual and physical level. I toiled at increasing their bargaining power, group power, and organizational capacity to become a force to reckon with, in spite of the multiple obstacles they face daily in their life's journey. I witnessed the hand of God blessing these women with Divine gifts of mind, heart and spirit. Through the latent gifts they received from God, they were able to portray Divine love and presence in their lived reality.



Image Source: IndiaSpend

As the process of transformation continued, these insignificant women no longer remained weak and exploited but empowered. Working together as a team, they acquired the competence to see, and courage to act to be efficient and effective to build a team of cooperatives with financial independence, and a trait that enable them to identify social issues, and unjust practices against women. Being supportive and networking as a team in mutual sharing and planning, they have a voice now, namely the voice of God which invites them to fight for their rights and privileges, and to raise objections against unfair customs and systems. This for me is witnessing the face of God in women acquiring independence and freedom.

In my attempt to discern the finger of God in all things in my life and mission, I faced many stumbling-blocks that prevented my inner freedom from encountering God in all things. There was a time when I was called to give priority to the Congregation's internal and administrative ministry. This somehow restricted my vision to be inclusive without boundaries.

I experienced new avenues opening up as I relaunched my mission to discern the face of God in my work

with women empowerment. During the initial stages, my work was confined to a Catholic environment, and I was comfortable for a limited period, but internally in conflict, due to my all-embracing and all-encompassing vision of seeing God in all things. From my lived reality I was compelled to open up to a wider circle of people through whom I could experience that God is indeed present among all women!

So far, we religious have confined the presence of God only to the spiritual and devotional domain but have yet to translate God's presence into the limitless areas of life where God's face is still hidden due to our tunnel vision. Our vision of the face of God needs to be liberated from the confines of our narrow domestic walls to be fully human and alive by committing to the actual realities of life, and mirror the face of God in all women.

Salvation for me is a cosmic, all-embracing act of God summoning me to reach out to all. The word "all" appears in texts that depict the scope of God's redemptive work (2 Cor 5:14-15). The gospels depict Jesus as provokingly associating with all - especially outcasts. Jesus was able to discern goodness in those people His society presumed to be beyond salvation. These provocative relationships of Jesus are not exceptions to His mission. The extension of compassion, love and friendship to all, and allowing God to find us in all, is a living parable in action I feel called to live as a religious.

So, no frontier allows me to ignore the other; no border prevents me from sitting at table with those of other faiths. In doing this, I have come to learn how much we have in common; and appreciate the beauty of differences. Seeing God in all things and being open to allow God to find me in all things, has enabled me to respond to the mission of Christ in an inclusive, universal and all-encompassing manner.

My experiences in ministry challenge me to question my Ignatian spirituality that was drilled in me from early childhood in a Jesuit parish and in my Congregation. Unfortunately, this spirituality was not internalized and concretized, and hence got drowned by adverse forces from my environment. The Ignatian spirituality of experiencing God in all things and allowing God to find me in all things was insufficiently incorporated and integrated in mission with peoples of all faith in our country, to experience the face of God in all experiences of ministry. So far, it seems to me that my Ignatian spirituality is still locked up and not fully liberated as I have yet to actualize it in my lived reality as a religious.

Furthermore, as I live the spirituality of St. Ignatius of experiencing God in all things and allowing God to find me in all things, I need to see if the message I proclaim through my mission is consistent with the spirituality of St. Ignatius. And secondly, to see if my actual existence embodies the truthfulness of this spirituality. God has not given up on the created order, no matter how perverted and self-destructive it has become, and neither can I as a religious inspired to live this spirituality in ministry.

The clarion call then is to develop a new methodology to integrate the spirituality of seeing God in all things and allowing God to find me in all things; in simple, concrete and practical applications. This could make inroads into the hearts of all people in our country and foster new possibilities for mission and growth.

In living the Ignatian spirituality of experiencing God in all things and allowing God to find me in all things, could break new ground for mission and fulfil unmet dreams and possibilities of seeing God in all things. There is an ancient Irish proverb that states, 'If you can keep a green branch alive in your heart at the hour of darkness, then the Lord will send a bird to come and sing from that branch with the dawning of the day.'

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The Mysticism of St. Ignatius

“The Christian of the future will be a mystic or not a Christian at all” - (Karl Rahner). That future has already arrived but not fully yet. Ignatian spirituality properly comprehended has a critical place in bringing about this *kairos*.

Clarifications and Contexts

In sociological terms mysticism is about charism, an especial gift that attracts a following. Weber sees this charism as being institutionalised in a tradition to preserve and spreads its impact. This at the same time alienates the very charism from its origins. It is a dilemma for all traditions, especially religious ones: the freedom of the spirit that brings newness and authenticity to its belief and practice, versus the letter and the law which makes for stabilising and preserving it. This dilemma cannot be resolved, it must be lived in creative and imaginative tension, or fall into a dichotomy in an institution, a schizophrenia in the soul. In sociological terms, religious prophets are charismatic, persons graced with a deep experience of the Divine that gives them a natural authority over others: they teach ‘with authority’.

A prophet’s ‘ethic’ can be either this-worldly, or other-worldly oriented. In the Abrahamic, Semitic traditions, there are more ethical prophets, focused on action; in the Eastern cosmic religions, they are more mystical, devoted more to contemplation. This polarity must be addressed creatively, as a contemplative-in-action, or an inspirational example. These cannot be completely exclusive of each other; just as ‘doing’ and ‘being’, necessarily imply the each other, as we see with all the great prophets and mystics. The difference is of priority and emphasis in any particular instance.

By way of illustration: those gathered in the name of Jesus share a salvation history. Within this tradition, Jesus experiences his Father, Abba, and gathers disciples into a fellowship which grows into a community that eventually structures itself into an assembly – people of the Way – a Church which must continually be reformed and renewed. Ethical and mystical prophets do this differently. We can think of the Society of Jesus as companions living out this fellowship inspired by Ignatius’s charism with its spirituality and mysticism, which gets institutionalised in a religious order in the Church,

This religious order creatively expresses the inspiration of their spiritual vision and mission, contextualising it in the exigencies and practicalities of the situation into which it is inserted, imagining a future of new ventures and daring possibilities from the greatest to the least.



Mysticism as The Experience of God

Traditionally spiritual theologians, like de Guibert, (1953) have understood mysticism in terms of acquired or infused contemplation. However, Karl Rahner, whose theology of grace earned him the title of the teacher of mysticism (Doctor Mysticus) begins by presenting the divine as accessible and the human person as ultimately oriented toward this divine transcendence, while remaining an incomprehensible mystery. Rahner’s work is particularly relevant to spirituality. The experience of God as an ordinary occurrence gives it a sense of normality which does not focus on the extremes of many of the saints. Though he does not deny their value, he holds that every human being has experienced this Mystery, and needs only to recognize it.

Hugo Rahner’s *Spirituality of St Ignatius Loyola*, (1953) keeps this tension between action and prayer. His image of Ignatian spirituality is of one, who from the foot of the Cross runs to the

world to save it, not from the world to save himself. For Hugo Rahner, this adds up to a spirituality of service, a mysticism of action. Jerome Nadal captured this in one of its earliest formulations “contemplative in action”. But the expression that goes back to Ignatius himself is: “Finding God in all things and all things in God”, which is foregrounded in the Fourth Week, in ‘The Contemplation for Love’.

However, every ‘week’ of the Spiritual Exercises has its own spiritual experience that matures into its own special mystical intuition as its natural progression. Detachment and purposefulness is the intuition in the principal and foundation; sorrow and repentance in the First Week, generosity with the Triple Colloquy; in the Second Week it is familiarity with the Master in order to discern, decide and follow him; in the Third Week, immersion into the Paschal Mystery, with the Third Degree of Humility as the high point of a Christocentric love; in the Fourth Week it’s Resurrection Joy, and finally in

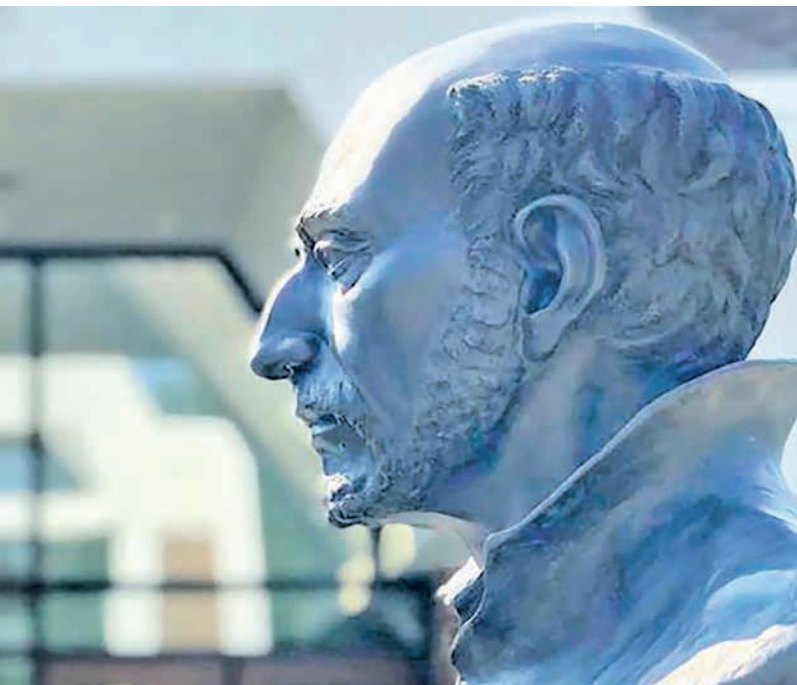


Image Source: Fairfield University

the Contemplation for love as the culmination of the Spiritual Exercises, it becomes a practical mysticism of everyday things, a mysticism of joy in the world, premised on the experience of God’s gratuitous love given us and followed by our grateful love in return.

This is precisely the experience in Ignatius’s encounter with the Holy Trinity that begins at Manresa on the Cardoner: God ‘labouring’ to bring forth the world out of nothing and reintegrating it all into his Trinitarian self as its final end. This is “The Ignatian Mysticism of Joy in the World,” as Karl Rahner termed it: “Finding God in all things and all things in God”, in Ignatius’s own words.

We do possess a vague empirical concept of the ultimate in our lives by whatever name we call it. These may not be the extreme religious experiences of higher impulses, of visions, and inspirations. However, we all have had peak experiences

of closeness to an ultimate. We need to recognise and cultivate them, with the guidance of the Holy Spirit. All this is comprised in our understanding of Ignatian mysticism.

What exactly is of ultimate importance in our lives? The details may diverge, but ultimately converge in the same finality. Whatever name we call this mystery, it is always accessible to and yet never completely comprehensible: within our reach but beyond our grasp.

Dynamic Coincidence of Opposites

The integration of opposites in Ignatian mysticism is always dynamic. Ignatius is not content to be entranced by the marvel of creation coming from God and returning to God. He must be involved and participate in this movement. Ignatius’s vision on the Cardoner sees the whole of creation coming from God out of nothing and returning to find its fulfilment in the Three Divine Persons: originating in the ‘Father’, reflected in the ‘Son’, bonded in the Spirit’. All are invited to wonder at and participate in this mystery. The separation of contemplation and action is thus dissolved; being and doing are not distinct.

This God, far from the unmoved mover of the philosopher, is the loving Father of Jesus, who brings us back through his saving death and resurrection, and leaves his Spirit as a continuing presence for us. Ignatian mysticism is quintessentially Trinitarian – embracing all three divine persons.

Ignatian mysticism apprehends God’s presence in the everyday things of this world, yet is humbly aware the Divine always remains incomprehensible; the immanence and transcendence of the Divine are two aspects of the one mystery, epitomised in the life of Jesus.

The traditional ‘examination of conscience’ focuses on our infidelities; we need an examination of consciousness as a practical way of deepening our ‘consciousness’ of the Divine presence and founding our lives on it. For in it we live and move and have our being. All too often the ‘noise’ around distracts us. Deepening ‘consciousness’, focuses one’s mind – mindfulness – sharpens and clarifies our spiritual discernment, and stimulates our apostolic imagination, leading us to be more loving persons for others, and more inspirational exemplars in our world.

This gives the coincidence of opposites in Ignatian mysticism its especial characteristic – the Jesuit imagination – creatively expressing the inspiration of their spiritual vision and mission, contextualising it in the exigencies and practicalities of the situation into which they are inserted, imagining a future of new ventures and daring possibilities from the greatest to the least.

In this Ignatian year, let us endeavour to recapture this Jesuit imagination: “Non cohiberi a maximo, contineri tamen a minimo, hoc divinum est” (to reach out to the greatest yet stay by the least). (Parmananda Divarkar 1977: 23)

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Note: This section on "Ignatian Family" will carry articles related to the congregations of the religious started or inspired by Jesuits.

Peter Joseph de Cloriviere

In Search of God during Revolutionary Times



Peter Joseph de Cloriviere

The Society of the Daughters of the Heart of Mary (DHM), has just celebrated the bi-centenary year of the death of their co-founder, Fr. Peter Joseph de Cloriviere, a Jesuit priest, who went to his eternal rest on 9th January, 1820.

His search for God resembles our own efforts today, to see more clearly the Will of God in the turmoil and unpredictability of events around us, creating a certain obscurity in foreseeing and making plans for the future.

Peter Joseph was born in 1735 in Brittany, France, close to the port of Saint Malo which was inhabited by a sea-faring population. His own family counted many who had joined the French Navy and who were engaged in important ship-building enterprises.

As a child, he lost his father at the age of five and his mother at the age of eight, thus even before the age of 9 he was an orphan depending on the care of kind relatives. We do not know much about this period of his life except some references which speak about his timidity and the handicap of a stammer which posed a painful problem in his self-expression and social relationships. Even when he made the decision to join the Jesuit Society and pursue a long period of formation, he was often frustrated in his ability to express himself in front of his peers and professors. So marked was his handicap that there was a serious question of admitting him to the priesthood. Peter Joseph was even led to considering being a Coadjutor Brother in the Society, because he loved his Jesuit vocation.

In his search for God's Will, he turned with child-like trust to Mary who held a very special place in his life, beseeching her through prayer and pilgrimages on foot to her shrine to help deliver him from the stammer so that he could be a priest. Eventually, his request to be a priest was granted but he still had to contend with the stammer. He learnt to give his students and retreatants useful written notes specially composed for their apostolic needs. As a parish priest, though often embarrassed during his homilies, people appreciated and valued his wisdom and personal example of holiness.

The rumblings of the French Revolution grew louder, and negative forces mustered strength to obtain the suppression of the Society of Jesus both on the political and religious fronts. Those who were to make solemn vows were given the option to return to secular life or choose the Society and face the consequence of an uncertain future. Peter

Joseph experienced a time of painful anxiety but confiding in the help of Mary, he decided to make his Solemn Vows hardly a day before Pope Clement XIV announced the Suppression of the Society in France.

With the political situation in France becoming increasingly difficult, Peter Joseph even thought of a new mission in Canada where he was invited by a bishop friend but... God had another plan in view. At the time, Peter Joseph had been appointed Superior of the Diocesan Seminary at Dinan and Chaplain to a community of Ursuline sisters living in the vicinity of a mineral spring with therapeutic properties. Adelaide de Cice, a noblewoman from Brittany, under medical advice, came to spend a few days at the spring. Residing with

the Ursuline community gave her the opportunity to meet Fr. de Cloriviere whom she soon recognised as the kind of guide she had been searching for, since many years. She was able to share with him the deep longings within her for consecrated life, desiring to live it in a manner different to the traditional pattern of the cloister. She was touched by the plight of the poor and suffering on the streets and felt moved to visit them, extending whatever help they might need - physical, emotional or spiritual. Those to whom she had turned to for guidance earlier, did not seem to understand, and found her to be “imprudent,” and “presumptuous”; her family members frowned on her choice of a simple style of dress, considering her aristocratic background. While Cloriviere was able to sense a genuine touch of the divine in her quest, he was not clear about the details of God’s plan and he advised her to pray much and await the hour of the Lord. Adelaide felt confident of Cloriviere’s direction, and so it became a collaborative search with his guidance, to know God’s Plan in the atmosphere of the French Revolution.

The morning of the 19th July, 1790, Fr. de Cloriviere was preparing a homily on the feast of St. Vincent de Paul. Suddenly he heard a voice interiorly: “Why not in France? Why not in the world?” In a flash he saw the possibility of living a life consecrated to God “without a fixed form, and possible to live in any part of the world”. He was convinced that the inspiration came from God, and despite the inadequacy he felt within himself, he was urged to speak that very day to a respected priest, the Dean of Studies at Saint-Malo. On listening to Peter Joseph, the Dean confirmed that the inspiration was from God, that it responded to the need of the Church at the time and that Peter Joseph should put down immediately in writing, an account of the morning’s inspiration.

Thus did Cloriviere trace in his words the plan revealed to him: a religious life with “no sign to distinguish its members, no special dress, no office in choir, no enclosure.” The main purpose would be to live a consecrated life in the spirit of the evangelical counsels. He first thought of this life as applicable to men, but as he finished writing the presentation for the Bishop, it came to his mind, very forcibly, that he should do a similar project for women. This thought came as a continuation of the Inspiration which he shared with Adelaide. She saw immediately in the

Inspiration, an answer to a plan of religious life God had revealed to her years ago, during a particular Retreat.

During the next months while the Revolution continued with house arrests of people under suspicion, imprisonment, the guillotine, the Society began to draw women from different milieus, in discreet but creative ways, desirous of consecrating themselves to God by prayer and service, under the guidance of the founders. At various points of time, searches and false accusations were made, leading even to arrests and a 4-year imprisonment of Cloriviere. All this happened while every effort was also being made to obtain recognition from the Church in France and from the Holy Father for the legitimate existence of the newly inspired religious Society. The members lived in their own homes but came together to experience their strength in the Lord and his Mother, thus to communicate His living presence to those around them according to their need.

“ Peter Joseph experienced a time of painful anxiety but confiding in the help of Mary, he decided to make his Solemn Vows hardly a day before Pope Clement XIV announced the Suppression of the Society in France. ”

To find meaningful and effective ways of living the Inspiration in day to day reality meant a constant search to understand the divine purpose of the Society, and help Church authorities to grasp the need of a plan of adaptation to live according to the signs of the times. Under the persevering and vigilant care of the early Sisters and in consultation with Church authorities a Constitution was drawn up, to guide the functioning of the Society with a unity of purpose in a world subject to change. Over two hundred years have passed since the Inspiration of the Society whereby God wished to be recognised among his people more by the witness of a caring presence, rather than by mere external routine.

The Inspiration represents the unity of the search: that of the human heart for God and God’s search to grace the human heart with his Spirit. Be it the French Revolution or the Covid Pandemic, whatever be the challenge, the search must be pursued, echoing the words of Jesus on the Cross: “I thirst”...the thirst of humanity for the One whose name is Love.

The author is former Superior General of the Daughters of the Heart of Mary, and former Principal of Nirmala Niketan, the College of Social Work, Mumbai.
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**Intention For
May 2021**

Universal intention - The world of finance

Let us pray that those in charge of finance will work with governments to regulate the financial sphere and protect citizens from its dangers.



**Pope's Worldwide
Prayer Network**





Hope in the Valley of Tears

The Anguish of a Pastor in the Pandemic



Image Source: AP

Every pastor is called to walk alongside the people of God, guiding them, learning from them, journeying with them in struggles and successes. Pope Francis through his life, writings and concrete initiatives, shows how we can effectively journey with God's people - especially the people who live in the peripheries. He challenges the church to practice 'compassionate pastoral ministry' by making God's loving compassion present in all situations of life. Personally, living this compassionate pastoral ministry during this pandemic has been my most challenging experience as a pastor. I'm sharing some of our pastoral initiatives, dilemmas and challenges we faced, desolations and consolations we experienced, while accompanying our people as we all go through intense and anxious moments of fear, total uncertainty, absolute helplessness and overall - a real experience of shattering of faith.

Constructing a Virtual Parish as a platform for spiritual support: - The most important challenge was, 'How do we provide pastoral and spiritual support when our churches are closed, and mobility is totally restricted?' Creating a virtual parish was the only option, and in line with the current trend. It provided a platform to conduct online liturgical and para-liturgical services, and to keep alive every segment of the parish through faith-based virtual gatherings, retreats, classes, counselling sessions and so on. This enabled our people to remain connected with the parish and among themselves, to support one another as we face this dark phase in human history. The virtual parish also allowed for individual pastoral care visits via video calls and other social media. Importantly, it helped to regularly check-in on individual members, particularly those fighting self-isolation, the elderly, people with disabilities and those who are otherwise vulnerable. We

used this platform to enhance the mental and spiritual health of our people while being aware, and cautioning people of the limitations and dangers of online liturgical services.

Creating Compassionate Networks within the Parish:

- Reaching out to the most affected by this pandemic was another colossal challenge. Due to the fear of infection, in spite of good will and the desire to reach out, people felt powerless. To help counter this helplessness, we encouraged the different associations and networks in the parish like the Parish Pastoral Council, the Society of St. Vincent de Paul, the Women's group, etc., to become pro-active, use virtual means, identify those who are in need, and provide necessary medical, financial, and psychological/emotional support. Many families actively participated in this initiative to become missionaries of mercy and compassion. The 'Calling Tree', was one of our ventures through which each person was encouraged to call up at least five persons on a regular basis.

Struggle to Move Beyond Comfortable Pastoral Ministry to Compassionate Pastoral Ministry:

- One of the most challenging ministries for a pastor is to administer the sacrament of the sick and to conduct the last rites of a loved one. Exercising this dimension of pastoral ministry during the pandemic has been the most difficult experience. Constant news about people who are infected or passed away, the continuous siren of the ambulance wailing by, people's struggle to get a bed in hospitals, the frantic hunt for oxygen support, funeral after funeral – often done late at night and in a hurried manner, the absolute helpless situation of family members to provide a decent burial to their loved ones, as they themselves are struggling with positive infections in different hospitals, a long wait at the mortuary to get the dead bodies of their loved ones, lack of space in the cemeteries, the struggle of the people to accept cremation (instead of burial) for their loved ones, etc., created an extremely complex pastoral scenario and posed unprecedented challenges as a pastor.

Often the whole situation was like living in a 'valley of tears'. Amid so much of fear, anxiety, confusion, and death; understanding the depths of people's emotions; and journeying with them in dark moments, has been extremely difficult. As a pastor, on the one hand, I'm deeply affected and moved by compassion, and I want to reach out a helping hand. On the other hand, I feel scared and frightened. It's easy to say 'as a priest, I have nothing to lose' but it was not easy to put it into practice. What encouraged me along is this constant inner voice challenging me to go beyond my own reasonable fears and anxieties, to be there for the people, even if it meant risking one's own health and even life. The conflict between what is reasonable fear v/s faith is not an easy fight – often I would be confused; but the realization that, as a pastor, my presence with my people in places like hospitals, mortuaries, cemeteries and crematoriums is much appreciated, helped

clear the confusion for me. People see my involvement in their lives as an expression of my prayerful solidarity which often brings much comfort, solace, reassurance, and healing in these situations of absolute helplessness. I constantly realized that all this was possible only if I was ready to move beyond a comfortable pastoral ministry to compassionate and prophetic pastoral ministry.

Communicating a Sense of Hope: - Most of my people, though struggling with utter helplessness and even hopelessness, are trying hard to hold on to their faith. At the funeral of a COVID-19 individual, a youth of my parish said, 'Father, I have lost hope, but I cannot afford to lose my faith as there is nothing else I have, to hold onto'. Yet others are fighting a faith crisis and are tending towards losing hope. The absence of a compassionate momentum among many of our clergy, the lack of dynamic 'spur on' leadership of the institutional church and a general inertia among the church-run institutions during this pandemic have raised the eyebrows of many of the lay people. Sometimes they have wondered if the church and its massive infrastructure was indeed doing enough in this

fire fighting or were they overplaying their own safety worrying about their immunities and menus. The battle cry was for hearing the "cry of the people!". Many are experiencing the 'dark night of the soul' – a real feeling of the absence of God. People frequently ask questions like, 'where is God?', 'is God in control of the world anymore?', 'what is the meaning and purpose of this pandemic situation?', 'is God punishing us?', 'is life worth living?' etc. All our pastoral interventions and liturgical celebrations are fundamentally geared towards giving our people a sense of hope, a sense of meaning and a sense of purpose.

When the people of Israel returned from exile in Babylon, they found their nation in total ruins. Out of

this rubble came the prophet Zechariah with a message of hope proclaiming that their God had not forsaken them. As a pastor, I find it extremely difficult to communicate this sense of hope to my people in this situation of apparent hopelessness – I pray for God's grace and strength each day!

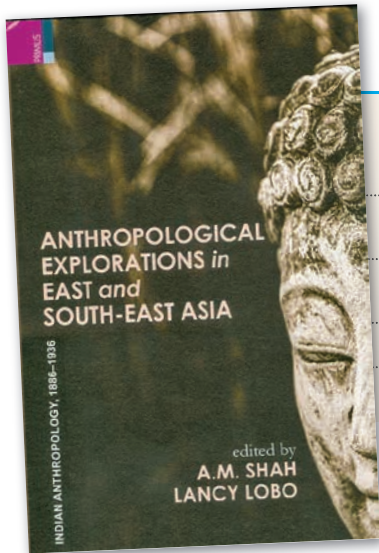
Although this experience of trying to journey with the people of God in this time of the pandemic has been a very emotionally, psychologically, and spiritually draining experience, it fills me with a lot of consolation. Pope Francis constantly invites the clergy and the religious to move out to the periphery. This pandemic, no doubt, restricts our physically moving out. But, if our hearts are moved, then we may be enabled to wipe away, tear by tear of our people, and share in their suffering in this 'valley of tears'.

The author is the Parish priest of St. Xavier's Parish, Ahmedabad and Associate Lecturer of Theology at JDV, Pune.

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Of Ethnographer's interest



TITLE: Anthropological Explorations in East and South –East Asia

EDITORS: A. M. Shah, Lancy Lobo, SJ

PUBLISHER: Primus Publications, Delhi

PAGES: 228

PRICE: ₹ 1250

This volume is a collection of eighteen ethnographic essays on Anthropological Explorations in East and South-East Asia, reprinted from the almost forgotten Journal of the Anthropological Society of Bombay, published during 1886-1936. Divided into five parts, it includes works on history, religion, tea cult, the Torii of Japan and the Torans of India; a paper that deals with the veneration of dead in China; eight papers on Tibet: on its customs, devil-driving processions, book procession of Lamas, Tibetan folklore in eastern Himalayas, and the method of computing distance by means of tea-cups; a paper on Burma on the monastic institution and its Phongys; and four papers on Malaysia, dealing with the tiger in Malay folklore, folk medicine, etiological folktales, Burmese and Indian folk beliefs.

The volume suggests that the history of anthropological writings in India is much older than is believed to be. In addition, it also portrays glimpses of non-tribal societies beyond India studied by indigenous scholars. This book should interest anthropologists, sociologists, Buddhists, and students of East and South-East Asia.

l Lancy Lobo, SJ

Collective Violence: The New Normal

“If the rains fail, desertification will inevitably follow. But first the crisis must be recognized before it can be addressed; the problem understood, before a resolution can be attempted. The urgency of the present emphatically suggests that collective violence in India, with its brutalizing horrors, is now becoming the new normal, to judge by the way it is rationalized by its perpetrators, supporters and ideologues.”

Contemporary India is poised at the cross-roads: either it can take the Gandhian road or else the Godse’s road. Godse’s road is violent, full of hate, provoking vigilantism and in one word fascist. This, if allowed, will erase the gains made by democracy in India as also contravene the civilizational values of India.

Hence, ‘at a deeper level...is the Gandhian claim that the real struggle that democracy must wage is a struggle within the self, between the urge to dominate and defile the other, and a willingness to live respectfully on terms of compassion and equality, with all the vulnerability that such a life entails.’ The Gandhian way is posing a challenge to Vedantins, Christians, Muslims and other religionists.

Gandhian understanding begins with ahimsa, commonly translated as non-violence. Gandhi never seemed to tire of emphasizing that his concept of ahimsa was not a passive one: ‘In its positive form, Ahimsa means the largest love, greatest charity.’

This volume contains eight chapters : promises broken, hopes betrayed; rediscovering our history; religionizing violence; comprehending violence; interlocuting Gandhi; spiraling violence; bridging the faultlines; and ends with a healing touch.

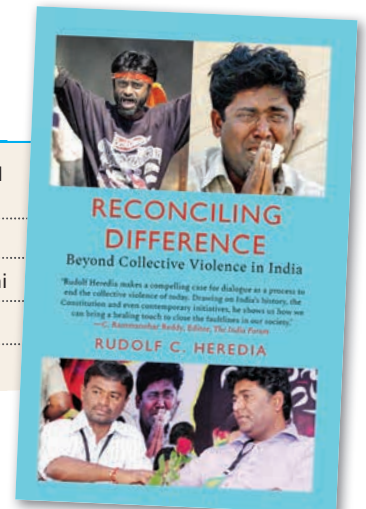
TITLE: Reconciling Difference: Beyond collective violence in India

AUTHOR: Rudolf C. Heredia

PUBLISHER: Speaking Tiger LLP, Delhi

PAGES: 392

PRICE: ₹ 425



This volume has won wholesome praise from a variety of persons such as scholars, journalists, and political commentators. One of them has this to say:

“Heredia asks us to return to Gandhian non-violence in a time of escalating religious nationalism, sectarian strife and majoritarian violence. He explores India’s multiple traditions of religious and philosophical thought, in search of resources to revitalize our damaged polity and heal our fraying social fabric. This book will rally all those who truly care about the survival and flourishing of Indian democracy”.

l Lancy Lobo, SJ

A New Retreat House in the Northeast



The Claretian Fathers of the Northeast Region, the first batch of retreatants in the Arrupe Renewal Centre (ARC).

The Jesuits of the Kohima Region in the Northeast are now glad to have the new Arrupe Renewal Centre (ARC) located in the campus of the Region's novitiate at Mawshohroh, Ri Bhoi Dist., Meghalaya. Perched on one of the hills surrounding the Bara Pani and overlooking the large lake, the ARC offers a quiet place for persons who wish to spend their time with the Lord. Azure skies, deep green forests, the lush green grass and the rolling hills – all creating an ambience to help individuals who wish to reflect and pray in their quiet moments of solitude.

Right now the ARC has been booked for different programmes right up to September 2021. These programmes include the Scholastics' programme in May, the Region Retreat in July, the Novice Masters' meeting in August and the SUPDOWS meeting in September. All the same, do let us know if you are interested in spending your time here before September 2021. If it is a short retreat or triduum, we could try our best to insert it into the few days between the regular programmes we have already slated.

Those interested in coming here are welcome, provided you inform us early as to make sure of your accommodation here. Fr. Julian Fernandes, Fr. Albert D'Silva and Fr. Scotus Fernandez are the resident spiritual directors and members of the Staff here. Contact numbers: 9485430433, 8101686037.

| Scotus Fernandez, SJ

Webinar on Peace between India and Pakistan

Joseph Kalathil SJ presented a webinar on "Peace is your Right!" on January 24th 2021. Peace is the need of the hour, and everyone has the right to live in peace. In the ambience of peace founded on justice, we shall glorify God our Creator, noted Fr. Kalathil. Further, he pointed out that genuine and true peace is the fruit of an 'inner experience of God'. It is this real peace that makes people come closer to one another as brothers and sisters and recognizing one another as an image of God.

Fr. Kalathil drawing from his experience of helping some children from Pakistan and India to dream for peace in the South Asian neighbourhood, said that, if we want to have peace within India, we need to have peace between India and Pakistan, and vice versa. He called upon the Jesuits to emerge as messengers of peace with solid academic foundation as roots and sincere pastoral hearts as wings. "At this moment, we are aware, deep within us, that this is not an easy job; that this is a very difficult and very

challenging work—difficult and challenging, but at the same time not impossible. We need to be firmly convinced that peace is possible. It is then that we may be able to see things change for the better. We need to have patience" he said.



He reminded his listeners - especially Jesuits - the words of Pope Paul VI: "Wherever in the Church, even in the most difficult and extreme fields, at the crossroads of ideologies, in the social trenches, there has been and there is confrontation between the burning exigencies of man and the perennial message of the Gospel, here also there have been, and there are, Jesuits". Are we ready to come out

of our comfort zones, give a new meaning to our lives and have this place made into a better place for our future generations? The webinar ended on a perfect note as we recited the Prayer of Peace by St. Francis of Assisi, together.

| Joshua, SJ

Prayerful communion in the Pandemic

JIVAN earnestly prays for the 182 Jesuits of the South Asian Conference affected by the Covid-19 and wishes them a speedy recovery.

JIVAN sadly mourns the demise of 26 Jesuits of the South Asian Conference due to Covid-19. May the souls of these departed servants rest in eternal peace.

Data courtesy: The Socius, JCSA.



The Last American Missionary

We have come together, dear friends in the Lord, to pay our last respects and lay to rest, the last missionary priest of the many missionaries, from America, who came to Batticaloa, Sri Lanka.

Fr. Lloyd Lorio, a priest, sharp in mind, soft in heart and energy in the body at the age of 94, and with a grace period of 65 years, as a Priest of God, has done humble, impactful service, in our country for 72 years.

The “Woods are lovely, dark and deep”, very pleasant, very comfortable, very secure, this is his American, New Orleans Home. But, at the age of 23, within his heart, he felt a consoling urge. “I have promises to keep, and miles to go before I sleep”. He took this long journey, and as a young scholastic, reached Batticaloa, St. Michael’s College. His challenges were many. Language, communication, different culture, harsh environment, did not hinder him to withdraw into a depressive state. They resiliated his inner spiritual drive, he connected himself to his inner call: “Here I am Lord”, he said, “I put my hand to the plough. I will not turn back”. Neither the inclement weather, nor the stomach ailments, pungent Food, the conflicts understanding the young people, discouraged him to commit himself to the missionary task that lay ahead of him.

One of the apostolic preferences of the Jesuits is “to accompany, and befriend, and be a companion to youth”. He was a great befriend of the youth. They searched for him and asked him, “Father where do you live”. So much warmth magnetism, energy, and acceptance, he had for them. He went through their door, and came out, together, through the same door. He used his natural talents, acquired skills, to impact the youth, in Batticaloa, Trincomalee, Adampan, Vavuniya and Galle. He was a great pedagogue, academically and technically, using his magic hands, to mesmerize the youth.

In the 1958 floods, the disastrous flood cut off all communications with the rest of the country. Fr. Lorio, installed a transmitter station, at St. Michael’s College tower, trained the youth and through long distance communication obtained relief help. For Fr. Lorio S.J, technical education was a passion. Wherever he went, Batticaloa, Galle, Adampan, he accompanied the youth, training them, forming them and enhancing their dignity and self-confidence. He was a prime founder of the Easter Technical Institute (ETI). Through this institute, he, created job opportunities, for youth. In 1978, when there was a ferocious

cyclone, he manufactured roof sheets for the poor, who lost their huts. He was also an innovative English Teacher. Young boys and girls flocked to him, learnt English through digital image exposure, online virtual communication.

Another preference of the Jesuits is “To walk with the poor and vulnerable”. Fr. Lorio was intimately involved with the poor. Very generous in his heart’s disposition, he continually would ask: “what can I do for you?” He realized that in some villages, there was no electricity. The children could not study. He dreamt the impossible dream of lightning up a whole village of 1000 houses, with a Solar Powered lighting system. With the help of the Old boys of S.M.C and Rotary partnership in America, he realized his dream. More young people had access to education and value-oriented life.

Fr. Lorio S.J evangelized more with his “being”, than his activities. He penetrated the truth of the divine personality of Jesus. He understood Jesus in the depth of his human, divine reality. This heart transformation, made him more committed, more responsible. Assimilating the spirit of the Spiritual Exercises of the St. Ignatius of Loyola, he experienced Jesus Christ through our Blessed Mother. Constantly, he would say the rosary and invoke through our Blessed Mother, from Jesus, favours for his suffering people.

We Jesuits, regularly come together, for community interactions. When we asked him to share his thoughts on the topics discussed, his only ejaculatory, repeated, mantra, was “let us work together” . Even when his faculties were dwindling, his heart call was: “Let us work together”. He wanted us, Jesuits, to live in the community, united in heart and mind.

Fr. Lorio S.J has been a pioneer, and a frontier breaker, into areas where others would not dare to enter. The drive, motivation, and push that gave this courage was his deep love for Jesus. He wanted to take Jesus to places, where Jesus was not known, known less, or not known at all. As a great missionary, he has disseminated the “faith seed”. This seed, Fr. Lorio, has gone down into the earth. But, this same seed, will sprout, and have much fruit. We will gather this harvest, and enjoy this divine life, and share it with others.

May Fr. Lorio rest in peace.



Fr. Lloyd Lorio, SJ (SRI) (1927-2021)

Paul Satkunayagam, SJ



Fr. Oscar Rosario, SJ (BOM)

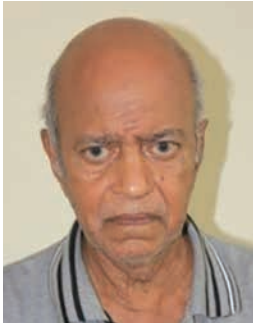
Oscar was a very generous person who typified the gospel image of giving in full measure, pressed down and running over. The same measure of blessings he received from Our Lord, was the measure he gave out to others.

A loyal son of St. Ignatius: Oscar was passionate about the Jesuit legacy and was in his elements during conference class. His classes were power packed with emotions and he could bring tears to the eyes of us novices with his narrations of Jesuit history. Oscar was a man of the Spiritual Exercises, and is well remembered as a powerful preacher and retreat director. On account of his unique blend of human qualities and spiritual depth, he was entrusted with many responsibilities in the Society. He was also a pioneer who implemented the 'option for the poor' in the novitiate, showing courage and foresight in improvising novitiate experiments according to the times. A down-to-earth pastor: People loved to see Oscar at the altar celebrating Mass. The

church would be packed to capacity, resounding with zestful singing. All who met him, came away knowing that he was a good, spiritual man. And there was never a dull moment with him around. We were in awe of his prodigious memory, his wit and his ability to make a story come alive. Hospitality was another trademark of his character. His cheerful, caring behavior, was in itself a good advertisement for religious life.

A person who suffered cheerfully: It is said that we can gauge the character of the person in the refectory or on the playground. Perhaps we can extend that to include the Infirmary. During the last stage of his life, Oscar suffered memory loss and was disoriented. But that did not deter him from sporting a smiling face. No complaints or sound of pain when he was in the infirmary. An exemplary Jesuit indeed! We will miss him very much.

| Robert Das, SJ



Br. Victor Campos, SJ (GOA)

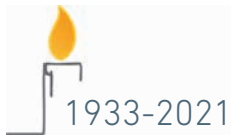
Bro. Victor Campos was reunited with his Master and Lord on 10th March 2021. He had lived his life to serve Christ and His people, and he was ready to go home to God. Br Campos joined the Society in the year 1956 and was sent to Portugal to complete his Novitiate; he joined the Jesuits, desiring to serve in the Lord's vineyard as a Brother. He returned to Goa in 1960, was sent to Bombay for training, and then began school and office work at St. Britto HS, Mapusa, under Fr. Meyrelles, the Principal at that time.

He was a man of prayer, deeply rooted in Christ; he demonstrated spiritual depth and familiarity with God. His standard of living was simple and exemplary; he showed no desire for worldly things. He showed great availability to whatever was asked of him. A man ready to serve, he rendered his loving services at Xavier Training College, Desur, St. Paul's High School, Belagavi, and

Pedro Arrupe Institute, Raia. His willingness to extend himself in service to the community brought about good will and a spirit of cooperation in the community. He is fondly remembered by all who benefitted from his presence. He contributed his talents in whatever way he could, to the well-being of the community.

Towards the latter part of his life, he spent most of his time in prayer, and helped out in doing odd jobs, to make his small contribution to the community. Those who came to PAI-Raia for the daily Eucharistic celebration remember Br. Campos for his gentleness and dedication to keeping everything ready much in advance. For Br. Campos, it was his way of showing his great love for the Society and the Church.

| Roland Coelho, SJ



Fr. Arul Jeevan, SJ (MDU)

Fr. Arul Jeevan was born the seventh of nine children to Mr. Jeevanandam and Mrs. Masilla Mary on 19th November 1947, at Rajakembiram, in the Diocese of Sivagangai. He finished his undergraduate studies in Mathematics before joining the Society in 1970. After his Ordination in 1981, he served in parishes for a couple of years. Then, for more than two decades, he served as Teacher/ Asst. Head Master in our schools.

Felicitating him on the occasion of his Golden Jubilee as a Jesuit, Fr. Arturo Sosa, our Superior General, wrote: "During those years you involved yourself not merely in teaching, but also in character formation of students, with your added interest in counseling. Your alumni carry good memories of your accompaniment. Your insistence on discipline among staff and students and your promotion of the Ignatian pedagogical paradigm, with its focus on accompanying the learners in their growth and development, have left indelible footprints in

the Secondary Education sector of Madurai Province." After his retirement from service in Secondary Education, Fr. Arul Jeevan served as Librarian of Jnana Deepa, Pune, from 2006 to 2011. During those years, he also got involved in weekend pastoral and youth ministries in neighbouring parishes. Fr. Arul Jeevan's much appreciated work in Pune came to an abrupt halt when illness struck. He had to undergo craniotomy twice and other operations followed. As Fr. General mentions in his Golden Jubilee letter, he "not only accepted medical options but also dared to accept God's invitation to live a life of pain and suffering."

He was admitted in St. Joseph Hospital, Dindigul, on 18th March 2021, and breathed his last on March 22nd. His funeral Mass was celebrated on the following day, with restricted attendance.

| L. Michael Doss, SJ





E.P. Mathew, SJ

Nearly two years ago I was placed in the present situation of Jesuit governance, raw and inexperienced as I am even today. Earlier, for nearly three decades, I was rather at home in a world of formation as a teacher of philosophy where it is often pretty difficult to make sense of the “why of things”.

Every age brings with it its joys and sorrows, struggles and challenges. Jesuit life in the last century, perhaps, had the comfort of stable structures, a pattern of community living, and viable numbers. Today, in the 21st century, VUCA (volatile, uncertain, complex, and ambiguous) sensibilities are gaining the upper hand, and governance is being challenged radically. That would demand greater energy and intuitiveness in interpreting the Ignatian mind for today’s challenges.

Quite often I found myself in very delicate situations. The elderly believe that Superiors are not performing well as they do not give clear orders and call the shots. The middle-aged believe that Superiors are discerning well as long as their decisions do not affect their comfort zones. The young, the so-called new-gen,

deeply influenced by the speedy internet, fast-moving mobile technology, and having grown up in circumstances where denial was rarely experienced, often find the traditional categories outdated.

The real challenge to governance in the 21st century, in my view, concerns listening to what one is saying, and often, what one is not saying. The Ignatian mind seems to be rooted in seeking

and finding God’s will and always waiting for confirmation. True discernment calls for the gift of deep listening, listening primarily to the person concerned so that he can truly be missioned. It presupposes that we listen to God alone. Today, understanding the Ignatian mind expects us to make sense of ambiguities despite our upholding certain fundamentals. Gone are days when certainty was the catchword. It means manifesting the heroism of faith, as we see in Abraham, that leads one to move on, to discover God who is ever maius (greater). It calls for one to be truly a pilgrim seeker. Fr. Arturo Sosa, our General, is fond of saying that Life-Mission should be held together. We as Jesuits will have to carry forward the God project.

In today’s world, pulled apart by ideologies, philosophies and sound bites of all sorts, Superiors are often called to believe, that we can become channels of God’s will. It needs heroism of faith, adoption of a wider perspective that gives meaning to every event, joyful or sad. The challenge of Ignatian obedience makes the superior bold enough to say, in modern idioms, that the buck stops here, and if, after all the efforts, one is not able to understand, consider some other path of serving God ...(See GC 32, Decree 11, 256-f).

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Dn. Devadoss, SJ

We address the Society of Jesus as a mother because she is affable, convivial, and considerate in her fundamental dealings. Precisely, this is what I like about our mother society. She is very meticulous in taking care of every minute need of the members. Her formative techniques are such that enable the candidates

to be censorious, pedagogic, and rational. She introduces us to philosophical and theological approaches to life. Her emphasis on ‘Faith doing justice’, ‘All for the greater glory of God’, ‘Agere contra’, and ‘Magis’ put us together as one family towards one goal. Equality seems to be the rudimentary feature that is experienced from the beginning of the formative years. The ‘Dialogical process’ is something that paves the way for greater understanding between authorities and subjects. Her constitution and province policies function as a shield to protect our fundamental rights. ‘Freedom with responsibility’ is the cornerstone of her lucrative formation.

This mother is magnanimous enough to provide us superiors who function as parents and modelers.

Though the very word ‘superior’ is very jarring to our ears as it signifies an ‘unequal’ value system, it is lived out positively in the Society of Jesus. They accompany us in our realization of truth and escort us to live out that truth in an effective way. They mend our ways so that we may be used as efficacious instruments in the hands of God. They earnestly engage in our unlearning and relearning processes. They help us learn the right thing at the right time. This is a special kind of relationship that is enriched and lived out in greater love. Any relationship is successful when there is mutual understanding present. The path towards perfect relationship never remains a bed of roses. There exists a constant struggle to make it successful. As a senior scholastic, I too go through certain struggles to comprehend certain ways of this relationship.

As we are systematically trained to question even the question itself, it is surprising sometimes when we don’t receive any answers as we question superiors. We are rather controlled by the vow of obedience and named as rebels. This forces us to be submissive and play a passive role in community activities. As our mother society is generous to take care of our needs, it is felt sometimes that we are at the mercy of the superiors. If we are good with superiors, our requests have an easy go-through. The application of province policies remains at the mercy of superiors. The invitation to please God takes its shift to please our superiors. The conversations are restricted to mere business dealings. Importance is given to ‘who’ says, than ‘what’ is being said. When novel ideas and opinions are seen as personal attacks, the interpersonal care is lost in the community. At this stage of my formation, I realize the value of ‘Community itself is a mission’.

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An arid Kerala village checked water for irrigation



Image Source: IE

Farmers of Yethadka, near Kasaragod, Kerala, pool money to build 16 temporary check dams on tributaries of the Chandragiri River, with available resources. An 11-metre high granite wall with water to the brim, they call it Katta. Handmade without any leakage, it costs one lakh to irrigate their fields; but these walls are life-savers.

There are 21 check-dams along 20 km, on the Shiriya River - 16 of them built by the farmers. The biggest is 40m wide and 4m high, and stores 12 crore litres, enough to irrigate the fields till May. Smaller Kattas store up to 5 crore litres. "This year we will have water till the next monsoon, because we got rain in December too," says Udayshankara. Farmers have been making Kattas for the past 70 years. The distance between two Kattas ranges from 300m to 1km.

Those villages produce arecanut, coconut, cocoa, pepper, rice, and nutmeg, all with water from the Kattas. "If we don't make them, the water will end up in the sea and leave us without water during the peak summer," says Udayashankara.

Till recently, workers used granite rocks and pack clay soil against them, to make Kattas; it was labor-intensive. Now, they stack up sandbags against the granite wall and protect the sandbags with Polyethylene sheets. It saves labor; around 10-12 men make a Katta in two weeks.

Sacred Structure: The farmers consider Kattas a sacred structure. Once completed, they offer toddy to the deity at the sacred grove, and offer prayers at their temple for the strength of the Katta.

As the monsoon approaches, the sandbags and rocks are removed for the free flow of water. The sandbags can be used for years.

The government has two drinking water projects from the Kattas built by the farmers. The bore-wells and other wells along the river, have water only if there is water in the Kattas.

Kasaragod district has nine big rivers and three small rivers with 650 tributaries. Yet, every summer, they had to run tankers to supply drinking water to families.

In the past five years, the district administration invested around Rs. 225 crores to build 400-500 Kattas. Now, the district has 1,100 Kattas, with 900 working.

The district also built five rubber check-dams, the first in India, to solve the drinking water crisis.

THE ROAD NOT TAKEN

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ARMY OF HELP



He failed to qualify for the defence examinations. But today Silu Nayak from Arakhadu village of Odisha, trains youth that aspire to qualify for the defence service examinations. His height was 1cm less than the required 169 cms., so he was offered a job with the Odisha Industrial Security Forces (OISF), under the parent department of Odisha Police. He did not take up the job. "I wanted to help society at large. Being in the armed forces could help me achieve that. The salary I was offered for the OISF was Rs 7,200 a month. I declined the offer. But how would I survive with less income and work for a social cause?" he said to The Better India.

Initially, Silu went into depression for almost three months. But later he gathered himself and used the skills he acquired to serve the larger society by training other students preparing for defence examinations.

He has trained more than 300 aspirants who qualified for the security forces - the Indian Army, the Indian Air Force, the Navy, the Border Security Force, Central Reserve Police Force (CRPF), and Paramilitary forces. His centre is called Mahaguru Battalion.



Image Source: TBI

Silu does not train the youth for money. He does not run an NGO to run the training programmes. Instead, he uses his own money for the programme. For his survival, Silu is satisfied with the income he and his father earn from grazing cattle and working as a part-time driver. Silu says to The Better India that helping the students brings peace to his soul. "If I had managed to enter the defence forces, I would be just one person succeeding. This way, I can bring success to many. Their dream is mine, and it is my responsibility to ensure they qualify."

Silu could not qualify for the army. That did not make him lose heart. Instead, he now lives a quality life by training personnel for the Indian Army. Don't you think that he is an army of help to the rural youth?