



THE CANNON-BALL

A COFFEETABLE BOOK BY THE ST. PAUL'S JESUITS OF THE GOA PROVINCE

Ignatius 500

ANNIVERSARY OF
THE CONVERSION
OF IGNATIUS

The Cannon-Ball



A coffee-table book by
the St. Paul's Jesuits of the Goa Province

The Cannon-Ball

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Sch. Anthony Noronha SJ, Collegian, Jesuit House, Belgaum, without whom this idea wouldn't get implemented.



To the selfless service
of all the Jesuits
of the Goa Province



Ad
maio-rem
dei
gloriam

AD MAJOREM DEI GLORIAM

Editorial

Being an Alumni of the esteemed St. Paul's High School, Belgaum, I have been associated with the school and the Jesuits for a bit more than three long decades, half of which, is after I graduated from SSLC. Having had the opportunity to study in this wonderful institution, thanks to late Fr. Jacob Carvalho SJ, the Principal of the school at that time, I have managed to keep in touch with base camp over the years, in some form or another.

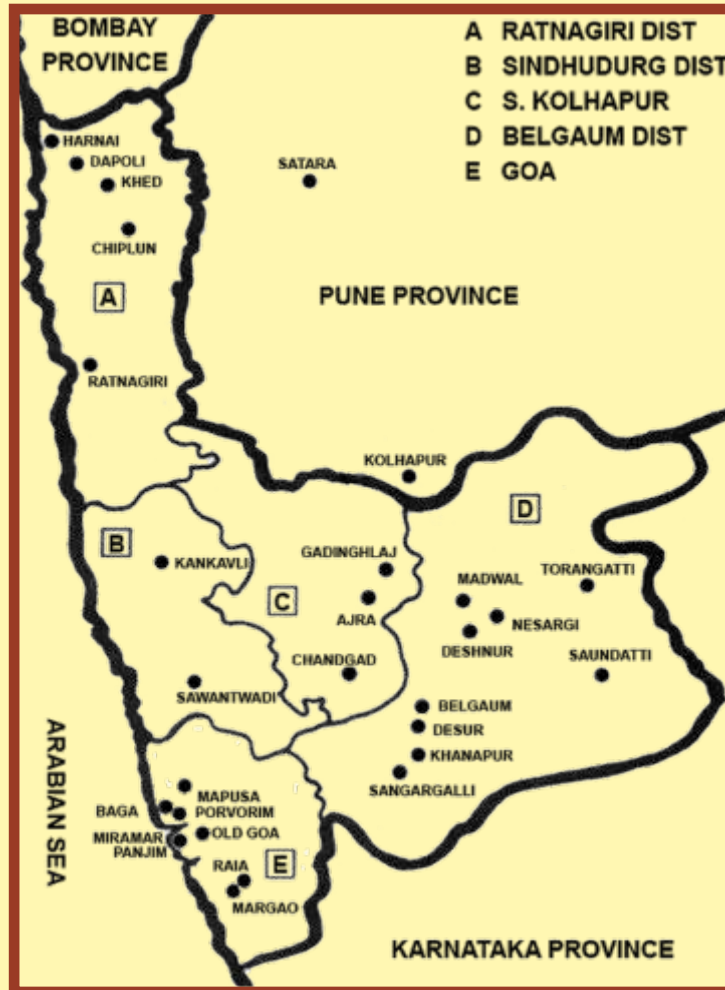
As the editor of a school magazine, which I conceptualized and published in my SSLC; as the person behind the online digital presence of the school, from the early 2000's, until recently when Sch. Anthony Noronha SJ took over, in 2021; and having held the post of the sub-editor, and later Editor of the Alumni Magazine, 'The Paulite Link' for over a decade, I've been the 'go-to person' almost by default, for all things literary.

Last year, as the school was prepping up for the feast of St. Ignatius, and also the inauguration function of the Ignatian Year, Sch. Anthony Noronha SJ started a series of motivational webinars (The Cannon Ball Series), one for each day of the 31 days of July 2021. These were very well received by the St. Paul's community, and their success was immense. Then on 31st July, during the feast, as I contemplated over the memoirs of the life of Ignatius, I felt that it would be very nice to have a coffee-table book that would serve as a broad inclusive light-read for all the people of good will - Jesuits, Alumni, and all Collaborators in deed.

After a couple of meetings with Fr. Ronald D'Souza, the Rector of the Jesuit House, Belgaum, Fr. Savio Abreu SJ, Principal of St. Paul's High School, Fr. Seby Pereira, Vice-Principal of St. Paul's High School, and Sch. Anthony Noronha SJ, Collegian at the Jesuit House, Belgaum, we were able to work out a design plan to implement, and this lovely book, is a result of that.

On behalf of the entire team that worked selflessly to bring out this book,

S. Bandukwala
15-07-2022



Goa Province

The Cannon-Ball

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Preface

Preface



Fr. Sunny Jacob SJ
*Assistant Secretary,
Global Network of
Jesuit Schools (JGNS), Rome,
Coordinator for Mission and
Identity and Faith Formation,
Educate Magis, Ireland*

Cannonball is a symbol for every Jesuit, ‘a place where purpose meets a new path; it is understanding the ‘why’ that drives everything we do as Jesuits. Life takes on a new meaning, and our purpose becomes crystal clear to us. It is a moment for every person that inspires fulfilment in all areas of his/her life.

500 years ago, while defending the citadel of Pamplona against the French, Ignatius was hit by a cannonball on May 20, 1521, sustaining a bad fracture of his right leg and damage to his left. This Cannonball caused injury and changed Inigo to Ignatius — a worldly ambitious Inigo to a God Centred great Saint. Perhaps all our celebrations must beacon us to take an inward pilgrimage to recognise, identify and articulate the ‘cannon ball’ experience of each of us.

What is your cannonball moment? What changed you in your life journey? What is the Cannonball moment in your community/family and institutional life? What transformative experience in your institutional/professional life corresponds to the Cannonball moment of Inigo (for you)?

The cannonball was a surprise to Ignatius—but a sign of the Holy Spirit working in his life. The same Spirit is at work in us too. Recognise the work of the Spirit in you, in your family / community, and in the institution you serve. Let us make a spiritual pilgrimage as Ignatius did.

As Pope Francis points out, “The cannonball also meant that Ignatius failed in the dreams he had for his life. But God had a bigger dream for him. God’s dream for Ignatius was not about Ignatius. It was about helping souls. It was a dream of redemption, a dream of going out into the world, accompanied by Jesus, humble and poor.”

I hope that all those who are inspired by Ignatius, by Ignatian spirituality, will truly live this year as an experience of transformation.





Overview



Pebbles that make Ripples!



Fr. Ronald D'Souza SJ
Paulite Alumnus 1959
Rector, Jesuit House,
Belgaum

This year 2021-22 was the Ignatian year, the 500th anniversary of the conversion of St. Ignatius starting with his legs being shattered by splinters from debris that a cannon ball scattered. Hence this was known as the Cannon ball experience.

During this year, throughout the Jesuit world, people associated with us, and we ourselves shared our own “Kairos” moments when God touched us through people or incidents to change for the better; to become people for others. We have collated these in magazines. At the end of the Ignatian year on July 31st 2022 we are hoping to present to you a Coffee Table Magazine.

We hope you will find this magazine could be a refreshing topic for conversation between friends and interesting reading material for your own leisure.

There are in this magazine a variety of interesting articles. True, since the topic is about the conversion of St. Ignatius and correspondingly different individuals who have experienced changes for the better due to various reasons, the magazine does have a religious tone but we assure you there are a variety of topics. Eminent persons like bishops and some Jesuit provincials have had their say in their articles, and they make good reading. But you could also delight in a dreamer who dreamt about travelling round the world and because of his Jesuit connections was successful. If you like reading on Ecology we have an article on that too. The work of some people can make interesting reading, for which we have a formator and a lecturer sharing their own cannon ball experiences. I believe you could find their articles strangely interesting. Those of you who delight in Social Action must know we have a couple of articles that could satisfy you, while



Overview

those with a literary bent would certainly find the article by the Dean of the Jesuit Juniorate an enjoyable one. A sister shares her experience with Jesuit spirituality. I believe you will enjoy the same.

It is our hope that you will find this Coffee Table magazine a book that will be “pebbles that make ripples” in your home and neighbourhood and be part of our Cannon ball community who have had our own experience of change for the better, helping, with God’s grace, to make this world a better place to live in.

Happy feast and God bless you all!

Fr. Ronald D’Souza SJ
Paulite Alumnus 1959
Rector, Jesuit House,
Belgaum



This bronze monument represents Saint Ignace of Loyola carried on a stretcher, after being seriously wounded in the battle of Pamplona on May 20, 1521. The statue remembers the very place in which the Saint was wounded. (the date can be read on the base of the statue)



**Ignatian Year
Within the Covid Pandemic**

Ignatian Year Within the Covid Pandemic



Fr. (Dr.) Roland Coelho SJ
Paulite Alumnus 1988
Provincial,
Goa Jesuit Province

This year 2022-23, the Jesuits around the world—along with their family members, collaborators, benefactors, alumni, and friends—are celebrating the 500th anniversary of the conversion of St. Ignatius of Loyola, the founder of the Society of Jesus. Our St. Paul’s School, Belagaum, has shared very inspiring video testimonies from staff, students, and alumni regarding their own personal “cannonball experiences” which served to jolt them from their comfort zones and transform them into better human beings.

In this Ignatian Year, the focus has not been so much on external celebrations but rather on gratitude and interior conversion. While thanking God for all that we are and all the gifts God has given to us human beings, we also do some soul-searching: Who am I? How am I living my life? Where am I going? Am I living a selfish life or am I able to live a life of generous and loving service to others?

The covid-19 pandemic, over the last two years, has hit almost everyone very severely. Other than a few super-rich and powerful people who have increased their power and finances tremendously during this pandemic, most people have struggled in some way or the other—some lost their own family members or loved ones, some lost their jobs, some could not pay their house rent, some found it hard to pay the fees of their children, and some found it hard to put a little rice and dhal on the table.

From what we read in the newspapers or see on the TV news, it has been a challenge for many who wanted by all means for things to get back to “normal.” From my reading and personal interaction with many others, the covid pandemic, besides being very challenging in numerous



Ignatian Year Within the Covid Pandemic

ways, helped them to slow down and to reflect: Am I on the right track? Do I need all these things that I am running after? Am I happy getting caught up in a consumeristic and materialistic world? Recently, one lady stated as we had a meal with her husband and children: “Father, this covid pandemic taught us to value the important things, particularly the value of spending time together as family!”

In a workshop for teachers in Goa, soon after the first wave of the covid pandemic, one of the participants reflected in front of all his colleagues: “For the first time, people in our area reached out to the sick and elderly without thinking about one another’s religion or caste or status.” When we reflect on what has happened, one of the positives of the pandemic is that it has brought leaders and people to think of One Humanity. Scientists and countries realized that they have to share information and cooperate with others if they were to come up with a solution to the covid virus. Some rich countries realized that they could not vaccinate their own citizens only, but they had to think of the poor in the subaltern areas. No one is safe until all are safe. While some countries accumulated a massive stockpile of vaccines, other nations shared some of their excess with those who had not.

To make our world a better place of peace, reconciliation, harmony, and justice, perhaps we can turn to our elder brother, Ignatius. St Ignatius of Loyola has much to offer us in the world we live in today. Very briefly, here are a few Ignatian insights to build human communities. If you ask our young men and women who have graduated from Jesuit schools: What did your school inspire you to become? Well, some of them (I hope) may answer: “Men and women for others and with others.” They are quite clear in their hearts and in their minds that this holistic education is not merely for themselves, but also to help them to reach out to walk with others, particularly those who are underprivileged or excluded by society. And I personally know many alumni who are doing just that in their own creative ways.

Our teachers in Jesuit institutions have learned a Jesuit term — “cura personalis” — which means personal care. And

teachers have practised this too so that it doesn't become a cliché. I have known teachers to visit the homes of students coming from broken families, to reach out to those who have been sick/injured, and take special care of those who were bullied. A few teachers (I came to know from others) quietly dipped into their own savings to pay the fees of poor students.

Students have picked up many Jesuit charisms. They often remember the Jesuit “magis” which means the greater or the more or the better (way of doing something). They have learned the value of excellence in whatever they choose to do. If something is worth doing, it is worth doing well. They know that they are called to build bridges, not walls. They have learned how to make friends with students who do not belong to their own faith or caste or mother tongue. And they learn to get along well with everyone. They learn a different way of living, learning, and critical thinking because of the five elements that characterize their learning experience, namely, context, experience, reflection, action, and evaluation. They learn to discern or choose between what is good and what is the greater good. They learn to seek and find God in their daily lives and even when life does not seem to be so fine.

The Jesuit fathers and brothers and teachers in our educational institutions have been working hard over the last 475 years to form women and men of compassion, competence, conscience, and commitment. These four pillars of Jesuit education have served to provide some very fine people who have generously served our country India and the world in various ways. The Ignatian Year — after our experience in the covid pandemic — invites us once again to work towards reconstructing our Vasudhaiva Kutumbakam (i.e., the entire world is one family).

Fr. (Dr.) Roland Coelho SJ

Paulite Alumnus 1988

Provincial – Goa Jesuit Province



Journey to Sainthood

Journey to Sainthood



Fr. (Dr.) Savio Abreu SJ
*Principal,
St. Paul's High School and
St. Paul's Jesuit School (ICSE),
Belgaum*

The life story of Ignatius shows him to be a very self-centered man for the first 30 years of his life (1491-1521). However towards the later part of his life Ignatius is seen as a man deeply centered on God. What changed Ignatius? Clearly the life-story of Ignatius shows us that God led Ignatius just as a school master leads a child. The broken leg at Pamplona and other similar incidents in his life journey reflect the initiative of God in a person totally open to the working of the Spirit.

Beginning of the Journey

Inigo de Loyola was born in 1491 in Azpeitia in the Basque province of Guipuzcoa in northern Spain. The Loyola family was among the great families of Guipuzcoa closely associated with the Kings of Castile. He was the youngest of 13 children. He was born at a time when corruption was ordinary among the secular clergy (diocesan priests) and not uncommon in the cloister (monastic and religious). Scandal and abuse seemed everywhere in the Church, but conditions breed their own antidote. Evil was met with virtue.

Ignatius had no special training or nurturing during his childhood and adolescence in preparation for his high destiny. At the age of 16 he was sent to serve as a page to Juan Velazquez, the treasurer of the kingdom of Castile. The impressionable lad soon developed a taste for all that the court presented, especially the ladies. He was very addicted to gambling, and though barely able to read or write, he quickly grew adept with dagger and sword and in all the graces and tricks of the courtier. This life of Ignatius as a full-fledged soldier, eager to battle, enjoying life and dreaming of romances, did not last long as God had other plans for him.





COAT OF ARMS OF THE HOUSE OF LOYOLA

The name Loyola may be derived from the Spanish Lobo-y-olla, meaning “wolf and kettle”.



THE LOYOLA CASTLE ENTRANCE AND WALL

The foundations of the building were square-hewn stones dating from the end of the fourteenth century, the rest of the building dates from 1461.



ROOMS IN THE CASTLE OF LOYOLA



AQUÍ NACIÓ



ST. IGNATIUS WAS BORN IN THIS ROOM

1491



GLIMPSES FROM INSIDE THE CASTLE OF LOYOLA





GLIMPSES FROM INSIDE THE CASTLE OF LOYOLA





A Radical Turn in his Journey

France and Spain were at war. At the age of thirty, Ignatius found himself as an officer defending the fortress of the town of Pamplona against the French. The French besieged the fortress and there was heavy fighting. The Spaniards were terribly outnumbered and the commander of the Spanish forces wanted to surrender, but Ignatius convinced him to fight on for the honour of Spain, if not for victory. A cannon ball felled Ignatius, breaking one leg and wounding the other. The French overwhelmed the defenders, but were so struck by Ignatius' fierce bravery, that in the chivalric manner of the age, they arranged to carry him back to his ancestral home, rather than to prison.

His right leg set badly and so it was necessary to break it again and reset it. It was a painful process as it was all without anesthesia. He became grievously ill and almost died. During the long weeks of his recuperation, he was extremely bored and asked for some romance novels to pass the time. But all that was available in the castle of Loyola was a copy of the Life of Christ and a book on the saints. Desperate, he began to read them and the Ignatian miracle began. He began to find the exploits of the saints worth imitating, and he who was already judged a hero became deeply impressed with far greater deeds of heroism. Jesus was a model for him and his saints showed Ignatius how to follow Jesus. This set off a train of thoughts. On the other hand he felt that after his days of convalescence he could return to his former knightly ways and therefore he spent much time day-dreaming of winning fame and glory and the love of a noble lady. He was the center of those dreams & would sometimes spend several hours at a time day-dreaming. He realized that the two thought patterns produced different reactions in him. The first line of thought when he desired to imitate our Lord and his saints produced joy and peace at the time and that continued afterwards, even after having left them aside, unlike the second line of thought, which gave him superficial satisfaction at the time he entertained those thoughts but afterwards he would feel restless and empty. Not only was this experience the beginning of his conversion to a life of holiness, it was also the beginning of the



HIS SPIRITUAL CONVERSION BEGAN HERE AS HE RECUPERATED



VITA CHRISTI CARTUJANO



LEYENDA DE LOS SANTOS

The books on the Life of Christ and the lives of Saints in Castilian, preserved to this date at the castle of Loyola, were handed over to Ignatius as he lay recuperating from the wounds of the battle of Pamplona. Through his readings, Ignatius felt challenged to a new way of life dedicated to the service of his Eternal King.

discernment of spirits, which is characteristic of Ignatius and described in his Spiritual Exercises. His deep and accurate self-analysis showed him that two different forces were acting in him, one was taking him God-wards and the other made him more self-centered.

On the Path to Sainthood

Ignatius had many outstanding human qualities- a born leader, a man of great physical courage & will power, ambitious & competitive, a man of great desires, a man with a clear incisive mind and a resolute will. These qualities were the raw material of sanctity. God would take this talented man and help him to develop these qualities not for his own selfish ends but to be available for the service of God and to 'aid souls' as Ignatius expressed it.

After his Canon ball experience at Pamplona he decided to go to Jerusalem to live where Jesus Christ had spent his life. As a first step he proceeded to the Benedictine shrine of Our Lady of Montserrat, made a general confession and spent the entire night in vigil before Mother Mary's altar. From there he proceeded along the river Cardoner to a little town called Manresa. Here he embarked upon a prodigious program of prayer and contemplation, austerity and works of charity. It was here that he began to make notes of his attempts at ascent towards God through prayer and from these notes written by a man as yet with scanty education, came a little book called the Spiritual Exercises. This book is a very important practical manual to achieve, step by step, absolute negation of self and to find God in all things. In fact finding God in all things is a central characteristic of Jesuit spirituality. That is one of the reasons you find Jesuits involved in every possible sphere of human activity like in education here at St. Paul's Belgaum, and not just restricted to 'spiritual' or 'sacred' matters.

The commitment of Jesuits to education is well known and this goes back to their founder, Ignatius who realized in his own life that to be of value to others, he had to correct the deficiencies of his education. It was no easy task for a man in his

In the presence of this statue of Our Lady of Montserrat also affectionately called as the Black Madonna, Ignatius spent a night praying and began his new life by laying down his sword and dagger at her feet.



30s, with such meager schooling to begin studies for the priesthood, but he undertook it with characteristic will and zeal. For eleven long years, living the life of a pauper and beggar, he bent himself to books and listened to lectures, at the Universities of Alcala, of Salamanca, and of Paris. While studying Latin grammar with young boys in a school in Barcelona he made a promise to his master, “I promise you that I shall never fall short in paying attention to you in these two years as long as I can find bread and water in Barcelona on which I can survive”. Ignatius realized that study opened the door to helping people and that what the church urgently needed at that time was learned priests who were well trained. His experience made him insist that his men be well versed in all branches of learning, especially in theology. This emphasis on education and the intellectual apostolate reflected by his choice of the first companions, all of whom like Francis Xavier and Peter Faber were graduates from the University of Paris, has become a hallmark of the Jesuits. The Society of Jesus, as this new order came to be known as, was formally approved by Pope Paul III on September 27, 1540 and in spite of his reluctance, Ignatius was unanimously elected the first superior.

The last lap of the journey

Ignatius, who loved teaching catechism to children, directing people in the Spiritual Exercises, and working among the poor and in hospitals, was forced for the most part to sacrifice this love for the last 15 years of his life from his election as superior general in 1541 until his death in 1556. During these 15 years he would work out of two small rooms, his bedroom and next to it, his office, directing this fledgling Society of Jesus, which would go on to penetrate the corners of the known world. His administrative genius was given tremendous scope and a thousand projects occupied his agile mind. The flamboyant gentleman-at-arms had become a pivotal administrator.

He spent years composing meticulously the Constitutions of the Society and writing thousands of letters to all corners of the globe to his fellow Jesuits dealing with the affairs of the Society and to lay men and women directing them in



the life of the spirit. The mind of Ignatius was that those joining the Society should live freely by the inspiration of the Holy Spirit under the guidance of a Superior and so organization was to be minimal and anything but military in the Society. For Ignatius every ministry was a combination of the working of the spirit and human initiative. He used to say, ‘Pray as if everything depends on God, work as if everything depends on you’. A lot of space was given to human initiative and creativity, and thus freedom with responsibility continues to be the hall mark of Jesuit formation.

Ever since his student days in Paris, Ignatius had suffered from stomach ailments and they became increasingly troublesome in Rome, a result of his rigorous fasting at Manresa. Also his work load and anxieties in governing the fledging Society weakened him further. In his last three years he had been close to death several times. In the summer of 1556 as his health grew worse he realized his end was near. On the afternoon of July 30th he asked his secretary, Polanco to go and get the Pope’s blessing for him and early next morning he passed away. As Polanco wrote to all houses, “Ignatius died on July 31, 1556 earlier than two hours before sunlight”.

Those who lived with him in Rome when discussing his essential quality agreed that it was best described by the word ‘magnanimous’. Philip Caraman in his book, Ignatius Loyola says it is difficult to define Ignatius’ character: it contained several seeming contradictions. He could act on a sudden impulse, yet be highly prudent. Though gentle, he could be strong-minded and unyielding when there was opposition to be overcome. He had a great capacity for friendship and was referred to in Rome as the “small Spaniard who limped a little and had such laughing eyes”. The journey that began at Loyola did not end with one man becoming a saint. It made one man into many men, all with the same goal, dedicated to finding and following the divine will. The journey of Ignatius on the path to sainthood continues even today.

Fr. (Dr.) Savio Abreu SJ

Principal – St. Paul’s High School and St. Paul’s Jesuit School (ICSE), Belgaum



Ihs

Io Ignatio de Loyola, Proposito generale della Compagnia di Gesù, in nome mio et di tutta la Congregazione di questa città vobis di Roma, prometto conferme al Instrumento fatto fra il Mag^{ro} Camillo sciatto nobile Romano, et la In. mc. del vob^o Carlo Frullo di Pietro Le-
daccio, che le tenesse di certe case che si comprano del detto M. Camillo, a dirimendo le
quello di sua libera libératione, si faranno à loro et non à vista, et se furono fatte à
vista, et piacevi al detto M. Camillo che se facciano à loro solamente, prometto di farlo
ricordo l'Instrumento detto di sopra requisitione, et in fede di ciò ho sottoscritto la
regalata del nostro solito sigillo, boggio. di ottobre 1601

Ignatio J



A HANDWRITTEN LETTER OF ST. IGNATIUS

ALONG WITH HIS PERSONAL SEAL AND SIGNATURE

One of the thousands of letters he wrote to all corners of the globe to his fellow Jesuits - dealing with the affairs of the Society and to lay men and women directing them in the life of the spirit.



Uniuersal Apostolic Preferences

Fr. General's Letter



Fr. Arturo Sosa SJ
*Superior General,
Society of Jesus*

“The universal apostolic preferences... have been above all the Society’s response to the needs of the Church... They have expressed and should still express in concrete terms our readiness, as a universal apostolic body, to work beneath the banner of the cross, to serve the Lord alone and the Church, his spouse, under the Roman Pontiff. Thus, apostolic preferences create for us the tension of seeking the most universal good as the ultimate goal of the numerous apostolic activities the Society carries out...

The universal apostolic preferences, therefore, have been and are precisely what their name signifies: points of reference for the whole Society, that inspire its discernment in common and its apostolic planning at all levels of our life-mission. At the same time they are a guide for restructuring the Society’s governance and for creating working networks, both among ourselves and with others, in this same ministry of reconciliation.

We are all too well aware of the disproportion between the needs of humanity which the Church seeks to meet and the resources we have at hand. The preferences provide us guidance about how to use those resources effectively, without dispersing them, so that they serve the greater glory of God, which has been the Society’s aim since its foundation. The preferences do not establish a hierarchy of the needs of humanity or of the Church, but they do indicate the best ways for the Society to make use of the resources it has available for the service of Christ’s reconciling mission in the world.”

Fr. Arturo Sosa SJ,
October 3, 2017



Caring for our Common Home



Fr. Seby Pereira SJ
*Vice-Principal,
St. Paul's High School and
St. Paul's Jesuit School (ICSE),
Belgaum*

Recently, as I was waiting at the school entrance, I over-heard a conversation, which was quite thought-provoking. Two young lads were gazing at the huge flex board hung at the main gate. One of them asked the other “what is UAP?”; I suppose they both read the board completely, but I wondered how much they actually understood. Their discussion progressed toward the fourth UAP - “Caring for our Common Home.” They seemed a bit confused as to what is the common home being referred to, and how can one care for it. Later that day, I thought about it and came to a conclusion that these questions are not only in the minds of these lads, but in all our minds.

To be able to explain this better, I need to inform our readers that the management has dedicated a space on the wall of the Office building for our Universal Apostolic Preferences (UAP's), and the Jesuit Vision and Mission. Our recent alumni and the much more senior guys would probably never have seen such signboards in the school campus during their time. This doesn't mean that we are ‘Christianizing,’ our school, but the signboards are part of our greater effort to remember our Jesuit values and what we set out to do as Jesuit Educationists.

The Universal Apostolic Preferences are a mission of the Church through Pope Francis, and are the fruit of a process of discernment lasting for almost two years. The Preferences give a horizon, a point of reference to the whole Society of Jesus, and unite us in our mission. They capture our imaginations and awaken our desires. The new Preferences are four areas vital for our world today. The Society of Jesus will pay special attention to them in the next ten years.

- Showing the way to God
- Walking with the Excluded
- Journeying with Youth
- Caring for our Common Home

As part of the renewed mission of the Society globally, the Jesuits of the Goa Province too are creating awareness toward the four vital areas in various ways.

So, back to the question in the minds of the two lads; “Caring for our Common Home,” means safeguarding the rights and interests of the poor and marginalised sections of society, who are often the greatest sufferers from the menace of climate change. And the only way to halt climate change, is to join the global effort in reducing greenhouse gas emissions - by using green energy instead of conventional energy.

In a time when a major portion of the Co2 pollution comes from power plants burning fossil fuels, we can still turn things around by moving to renewable energy; thus minimizing carbon pollution and creating a much lower impact on our environment.

Our Go Green Initiative at St. Paul’s is part of our caring for our common home. We have successfully undertaken and completed a number of long lasting projects under this initiative, including:

- A 79kW On-Grid Solar Project
- Use of LED’s to save on power consumption
- Rainwater Harvesting and Tree Plantation across the campus
- A move toward digital admissions, to save on all the unnecessary use of paper.

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Ignatian Spirituality

Ignatius Facing the World of his Day



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The sixteenth century of Inigo de Loyola (1491-1556) saw seven main historical events namely, the Magellan expedition (1519-1522), the fall of Tenochtitlan and the Aztecs (1521), the siege of Rhodes (1522), the beginning of the scientific revolution (1543 onwards), the reformation of Europe (1517-1555), Spanish conquest of the Inca empire (1532-1572) and unification of Japan (1590). Undoubtedly, the reformation which spread in Europe challenged Ignatius and his contemporaries: Teresa of Avila (1515-1582) and John of the Cross (1542-1591). They are well-known Spanish mystics, saints and most influential figures of Counter-Reformation. Their writings, life of holiness and zeal are avid precursors for modern life. Though they lived in difficult times of the sixteenth century, their positive outlook towards life and people are a reminder for us that life has great things to offer, if only we remain optimistic and gaze ourselves on God.

In this article, I will concentrate on Ignatius facing the world of his day, in the light of the writing and giving of the Spiritual Exercises (SE). The sixteenth world of Ignatius was rooted in the desire to know, love God intimately, and a willing wish to make progress in holiness. However, it was marred with misunderstanding, scepticism, heresy, and scruples. The battle of Pamplona shattered the lofty dreams of Ignatius. While convalescing, the readings on lives of Saints (*Flos Sanctorum*) and life of Christ (*Vita Christi*) brought a gradual transformation in his life. He became conscious of the interior movements of the Spirits (*Autobiography 8*, henceforth *AB*) and was ablazed with God (*AB 9*). Ignatius wrote the *Spiritual Exercises* at different places with several moments of experiences. The writing of the *SE* started at Loyola in 1522 but it got a definite shape through experience, prayer, and reflection (*AB 99*) in 1541. He recorded his



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experiences on a notebook: that which pertains to Mary, he wrote in blue and for Jesus he chose to write in red (AB 11).

The second moment was at Manresa, a moment of enlightenment at Cardoner (AB 28-30). He learnt all matters of faith and wrote down all those experiences. He did “spiritual conversation with various people who were facing their own problems (AB 21, 32, 34, 37).” He began to write down as a help for spiritual conversation. It is from Laínez we know, “at least in its substance,” that the book was written at Manresa. The ‘substance’ contained the division of the four weeks, King Exercise [SE 91-100], Two Standards [SE 136-148], the Examination of Conscience (SE Particular 24-31 and General 32-43), rules for discernment of Spirits [1st Week (SE 313-327)], some instructions on election and three methods of prayer [SE 238-260]. George E. Ganss states, among all his works, the SE “contains the marrow of his spiritual outlook and most quickly mirrors to us the synthesis of his principles.”

The third moment was in Paris, where he began to give SE (AB 67.6). From the experience of giving the SE, Ignatius began to put down various points: content and methods for prayer, the Three Classes of Persons (SE 149-157), Three Ways of Loving (SE 165-167), some Annotations, esp. SE 3, 5, 11, 12, 16, 20, additional directives for prayer [SE 73-90] and rules for thinking with the Church [SE 352-370]. However, the inquisition wanted a copy of the SE [AB 86.5] to find out for any heresies and errors in it. The bachelor Frias examined each of them separately, and the pilgrim gave him all his papers, which were the Exercises, to be examined (AB 67). The Spanish inquisition (ca. 1478-1834) which was initiated to combat heresy, began in Spain but later it spread to Italy, France and to other parts of the world. The Dominican inquisitors took a center stage. In the course of time, Ignatius was questioned by the inquisitors for eight times: Alcalá (3); Salamanca (1); Paris (2); Venice (1) and Rome (1). He was set free from the accusations and his Exercises were found devoid of errors and heresies. It was in Paris that Ignatius associated himself with Master Peter Faber and Master Francis Xavier, both of whom he later won for God’s service by means of the Exercises (AB 82). The contempt for worldly values, docility to grace and familiarity with God had deeply

influenced Ignatius.

While facing the inquisitors and in the writing of the SE, Ignatius was helped by the previous reading of the writings of Abbot García de Cisneros (1455-1510), namely, *Ejercitatorio de Vida Espiritual* (Exercises of Spiritual Life); the *Directorio de las Horas Canónicas* (Directory of the Canonical Hours) and the *Compendio breve de ejercicios espirituales* (Brief Compendium of the Spiritual Exercises). Juan Chanones had introduced Ignatius to the methods of mental prayer as described in *Ejercitatorio de la Vida Espiritual* (Exercises of Spiritual Life) of García de Cisneros. Javier Melloni is of the opinion that the Cisnerian characteristics might have reached Ignatius through his work *Compendio Breve de Ejercicios Espirituales* (Brief Compendium of the Spiritual Exercises). However, he might have read the *Imitation of Christ*, today attributed to Thomas A Kempis (+1471) and in the world of Ignatius to John Gerson (1363-1429). So also, *devotio moderna* (Modern devotion) which stressed on meditation, inner life, attached little importance to ritual and external works.

Nevertheless, he kept correcting and improving the text in Venice, Vicenza, and Rome. It is from the experience of giving the SE, he made 32 marginal corrections and wrote rest of the Annotations. Ignatius completed his last substantial revisions of the Spiritual Exercises in Rome in 1541. Pope Paul III on July 31, 1548 approved the SE *Versio Vulgata* by the Bull *Pastoralis Officii Cura* and stated that the SE are a good instrument for the pastoral care of the people. Moreover, Pope Pius XI through the Bull *Summorum Pontificum*, on July 25, 1922 declared St. Ignatius as Patron of all the Spiritual Exercises. While Pope Benedict XVI to the members of GC 35 stated that the SE is a gift of the Holy Spirit to the Church and an efficacious means for ‘helping souls.’

In facing the world of his day, Ignatius documented his spiritual experiences and later titled it as Spiritual Exercises. While facing the world of our day, Ignatius’ Spiritual Exercises ought to create an impact on our life. The SE is not a book on Spirituality but a book of spirituality: a book to be put into practice. In commenting on the Spiritual Exercises of St. Ignatius of

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Loyola, Pope Pius XI, in *Mens Nostra* states, “the wisest and most comprehensive handbook of spiritual direction ... the soundest guide to inner conversion & piety.” No doubt the SE enables one to see things differently. It helps one to relate with God, oneself, others and cosmos in a new way. It aids one to be another person with another mind, to be alive to God and to discern the will of God. Like Ignatius may we face our world of the day with hope and optimism.

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Contemplation and the Spiritual Exercises



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Ignatius was born in the green, mountainous Basque country. The Basque shepherds spend much of the day grazing their sheep on the hillsides. They were present and alert, but lost in contemplation. Ignatius must have absorbed ‘Contemplation in Action’ from the Basque shepherds!

Injured in the battle against the French at Pamplona, he was brought home to Loyola and spent a long time convalescing in a top room with a great view of the lush greenery around. During this time of painful surgeries and prolonged convalescence, Ignatius discerned the path he wanted to follow.

Many searches, experiences, struggles and discoveries later, he composed the “Spiritual Exercises” (SE) based on his pursuit of holiness, deeply linked to Mother Earth. In the SE he presents a structured ascent to attain communion with the Divine Being through His Creation.

Principle and Foundation: The SE begins with the ‘Principle and Foundation’ where Ignatius says, “The human person is created to praise, reverence, and serve God Our Lord, and by doing so, to save the soul... All other things on earth are created for human beings in order to help them pursue the end for which they are created.” The goal of human life is to attain communion with God, through the use all creatures.

“It follows from this that one must use created things if they help towards one's end, and free oneself if they are obstacles to one's end.” One should use creatures *Tantum-Quantum*, as much as needed, only.





Contemplation and the Spiritual Exercises

Contemplation to Obtain Love: The SE close with the “Contemplation to Obtain Love” where Ignatius reminds us that all we have is a gift from God; He even gifts Himself to us! My response could only be to offer Him all that I have, and am!

Ignatius adds that God dwells in all His creatures – “giving being to elements, vegetation to plants, feeling to animals, understanding to humans and making me His ‘image and likeness.’”

According to Ignatius, human beings share with non-human creatures being, vegetation and feelings. But, only human beings, created in the ‘image and likeness’ of the Creator Lord, are additionally given understanding which includes “all my liberty, my memory, my intellect, and all my will.” We have the freedom to choose our way to the goal.

Communion with God through Creation: Had Ignatius written plainly that our communion with God was only possible through creation, he might well have been condemned as a Pantheistic heretic. He suffered imprisonment at Salamanca, accused of being an ‘Illuminati!’ I think he presented his deep spiritual experiences in the SE the way he did to avoid the long arm of the ‘heresy hunters’ of his day. He was a sharp Basque!

It is interesting that many of Ignatius’ mystical experiences occurred in the lap of nature. In 1522 he spent over eleven months in a Manresa cave, next to the River Cardoner. It had a decisive influence on his spirituality. It was here that he composed most of the SE.

On his way to Rome, at the wayside chapel of the Madonna Della Strada (Our Lady of the Way), Ignatius had a great mystical vision and experience of the Father and Son confirming his mission in Rome. Ignatius would spend long hours contemplating the stars through his window.

In the SE he insisted on the 'composition of place' before going into contemplation. He wanted the retreatant contemplating the life of Jesus to see, hear, touch, taste and feel - to be present with all the senses - the place, people and events being contemplated. This is true communion with the Lord in His Creation! Human beings are part of Creation. Communion with God is possible only through Creation.

Jesus Speaks: At Jacob's well a Samaritan woman told him, "Our fathers worshipped on this mountain, but you Jews say that the temple where God should be worshipped is in Jerusalem." Jesus replied, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem...But a time is coming - and now is here - when true worshippers will worship the Father in spirit and truth, for the Father seeks such people to be his worshippers. God is Spirit, and the people who worship him must worship in spirit and truth" (Jn.4:20-24).

St. Francis of Assisi from his own experience, held a very similar position. Pope Francis in his Encyclical, 'Laudato Si' tells us: "Human life is grounded on three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself" (LS 66).

If Creation is our way to reach the Creator Lord, should we not link our prayer (communion with God) with Mother Earth? God is present, always, in His Creation. We are in communion with Him in and through creation all our lives - even when asleep, through the air we breathe. We attempt communion with God in magnificent man-made Churches/Temples, with their highly structured ceremonies and celebrations, often ritualised, repetitive and pompous. Isn't it time to replace these? Shall we do so by having communion with the Creator in His Creation?

Interestingly, Rabindranath Tagore presents the same insight into communion with the Divine in his 'Gitanjali'. "Leave this chanting and singing and telling of beads! God is where the tiller is tilling the hard ground and where the path



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maker is breaking stones.”

Could we evolve spirituality in and through Mother Earth? Like a mother and her child, a lover and his beloved, a shepherd and his sheep... God and his children are always in communion with each other in the lap of Mother Earth, “in whom we live, move and have our being.”

Such an experience could lead us to live fuller and rooted lives. Loneliness, anxiety, insecurity, over-consumption and accumulation, craving for power and prestige, fear of the future, etc. diminish in our lives. Love, peace, joy, sensitivity, creativity, sense of humour, compassion, generosity, caring and sharing, fun, etc. could replace them. One-upmanship, hatred and conflicts, wars in the name of religion could diminish and eventually disappear. God’s dream and wish for us is that we live with the absolute assurance of the eternal and unconditional love of God. When we doubt, “Look at the birds of the air... and the lilies of the field.”

During the lifetime of St. Ignatius of Loyola itself, Jesuits spread across the world known to Europe then. Most of them followed the Colonizers from Portugal or Spain. They went with a vision and Mission to establish Catholic Church, in the pattern of the Church in Europe. The Colonizers aimed at maximizing the wealth they could grab from the colonies, and they felt that a community of Christians could further that goal!

Many Jesuits in the Missions saw beyond the souls to be saved. They applied their minds, hearts and brains to communicate the Good News. Some opted for a two-way process of dialogue with the people they encountered – learning their languages, customs and culture, values, their knowledge of the world around them and their religious life.

Matteo Ricci in China is a classical example. He mastered the language, culture, beliefs and customs of the Chinese,

to evolve a culturally rooted Christianity there. The Reductions of Paraguay were an incredible venture by Jesuits to protect the South American Tribal communities from colonial enslavement, and build a Christian community organized on Gospel values, integrated with their existing culture and way of life. Many Jesuit Missionaries explored, discovered, researched and learnt much of the knowledge and wisdom possessed by local peoples and cultures – their knowledge of Nature, Farming, Medicines, Food, Animals, Climate, etc...

In the last five Centuries Jesuits have ventured into almost all branches of human science – Astronomy, Geographical exploration, Biology, Botany, Physics, Chemistry... Our Jesuit Pope Francis has given an enlightened vision to Jesus’ call to share the Good News with the whole creation today. He integrates Creation Spirituality and Christian Spirituality into Human Spirituality. In his encyclical, “Laudato Si,” he says Christians “realize that their responsibility within creation, and their duty towards nature and the Creator, are an essential part of their faith”. (LS 64)

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St. Ignatius and Priestly Theological Formation



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Ignatius was not an academic theologian like many others of his times. In fact, he ventured into studying theology and Latin grammar, relatively late in life, in order to become qualified to teach the ‘things of God’ and relatedly to be an ordained priest. Hence, academic theology for him, was clearly a means to an end. Incidentally, later, he advised three of his companions, Laynez, Faber and Salmeron, who were invited to assist the Papal legates in theological matters, at the Council of Trent, not to get into theological discussions that would not have any spiritual or transformative effect. This clearly shows that for Ignatius, theology was a tool for pastoral service – saving souls.

Today we need to retrieve this vision of Ignatius into the context of our own theological formation. Perhaps a very small number of Jesuits may be called to become theology professors, professional theologians for contributing in terms of theological publications, and so forth. However, most of us have to learn to integrate theology pastorally in our life and mission. This needs a concomitantly relevant formation. I would like to spell out the following characteristics of such a theological formation:

1. A theological formation that facilitates the integration of theology with meaningful personal prayer, daily Examen and other forms of Ignatian spirituality. As a result, we not only study about the Triune God (theos + logos) and other related subjects, but also and more importantly, encounter God experientially throughout the formation and thereafter.
2. A theological formation that not only gives rise to an effective socio-pastoral

involvement, but also fosters a theology that springs from the crucible of such an involvement.

3. A theological formation that facilitates a critical and creative dialogue between faith and life in its entirety.
4. A theological formation that does not stop with the comprehensive examination at the end of a bachelor's course in theology; rather, continues and becomes more mature, responsible and relevant during the post-ordination years and decades.
5. A theological formation that aims at personal transformation of the formees and formators.
6. A theological formation that sensitizes the formees to the multi-religious and multi-cultural context and trains them to harness the spiritual potential enshrined in various religions for a liberative pastoral praxis in a synodal way that enables them to walk together with all people of goodwill.
7. A theological formation that trains the formees to hold the Bible in one hand, daily events in the other and both close to the heart with the intention of promoting a faith response to our situation today and tomorrow.
8. A theological formation that values and employs the insights of the natural, social and human sciences in understanding the reality in depth, in the process of developing faith-based responses.
9. A theological formation that trains the formees to develop such praxical responses to the situation that along with traditional ones also employs various art forms such as dance, drama, painting, story-telling, documentaries, and so forth.
10. A theological formation that not only responds to the faith-doubts of the formees, but also creates fresh faith-based doubts in them about all that is against love, justice, and fraternity.

St. Ignatius and Priestly Theological Formation

The question is, if and to what extent does the Ignatian vision of theological formation provide a vision, impetus, framework, and a finality to such a theological formation?

The central dynamics of the Spiritual Exercises, the source of Ignatian spirituality, is geared towards bringing about a personal conversion to God and God's Reign, so that one can commit oneself to the cause of this Reign even to the point of death. Indeed, to the person of such a commitment the participation in the resurrection of Christ is promised. Therefore, a meaningful theological formation in this vision cannot be merely speculative; rather, that which facilitates the personal transformation; thereby enabling the individual to commit himself wholeheartedly to the cause of the Reign, without counting the cost.

To be effective in this way, theological formation in the Ignatian perspective needs to facilitate a meaningful integration of the cognitive, affective, spiritual and apostolic dimensions of life of the formees. How the curriculum of theological formation is to ensure such an integration, has to be the major concern of any formee, formator and formation plan.

The Spiritual Exercises as such is not a theological treatise in the traditional sense, like *Summa Theologiae* of St. Thomas Aquinas. However, it is interesting to note the watershed theological depth of the Spiritual Exercises, out of which several theological treatises could have been developed. This fact is succinctly expressed when Ignatius, speaking about his mystical experience at the river Cardoner confesses –“he understood and learnt many things, both spiritual matters and matters of faith and of scholarship...with so great an enlightenment that he felt as if he were another man with another mind” (Autobiography, 30).

To be sure, it was a pure gift of God to Ignatius. Nevertheless, it can be considered as the ideal and a much desirable

event, which a meaningful theological formation should prepare the formees for. A non enlightened understanding of theological subjects many a time turns out to be futile, having no potential for promoting a fruitful mission.

Among other things, theology indeed is an intellectually rigorous discipline. Without denying this fact, however, in the Ignatian vision, theology remains a ‘second act’; the first being finding God in all things. It is not a surprise then, that Ignatius asked the Jesuit theologians at Trent to live in poor hospices instead of the palatial lodges prepared for the delegates, so that the experience of finding God among the poor in the hospices might shape their theological reflection and contributions. This memory needs to haunt us today as we visualize, plan and carry out theological curricula in our formation houses.

What would possibly Ignatius say to today’s theology students and professors? I don’t think anything very different from those soul-stirring words that he whispered into the ears of St Francis Xavier: “ite, inflamate omnia”, meaning, “go and set the whole world on fire [of God’s love]”. What would that imply for today’s theological formation other than setting all those involved in it on the fire that kindles other fires?

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My Encounter with Ignatius as a Formator



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Introduction

The one who forms is called a formator. Just as a teacher forms students and parents form their children, a Jesuit formator forms those who enter the Society of Jesus to become Jesuits. Forming implies pruning, trimming and moulding. Inspired by the process of formation that St. Ignatius went through, it is said and understood that the first formator to form those who join to become the Jesuits is God. It is God who moulds the individuals. The second formator is the one being formed himself. It is he who has to take personal responsibility for his formation and the third formator is the one who is appointed as formator, who is God's instrument to form these individuals in order to serve God and humanity. Ignatius allowed himself to be formed by God by surrendering his life to the will of God, and took responsibility to his integral formation. Thus, he became a God-centred and other-centred person.

Forming to move from being a Self-centred person to be a God-centred person

The story of Ignatius shows him as a very self-centred man for the first thirty years of his life. However, at the end of his life we see him as a very God-centred man. He was always aware of God's presence at work in him. In early years after his conversion, Ignatius still wanted to be in charge of his life, doing what he wanted and working for God in his own way. He had yet to learn that there is a big difference between doing what he wanted to do for God and doing what God wanted him to do. What had changed Ignatius? It was clearly God who led him as Ignatius himself said, as a school master leads a child. In his life-story we see the initiative of God. Slowly God turned him around. It was a painful process but Ignatius had to learn to feel his need for God.

Ignatius kept calling himself 'The Pilgrim'. Pilgrim had the sense of one who leaves, journeys, and opens oneself to God. The pilgrimage was a search for some deeper understanding of the meaning of one's life. Thus it was symbolic of ongoing conversion and formation, where formation was understood as a change in all dimensions of the human person: affections, dreams, images and choices. It reached down into the innermost being of the person. By this, he meant a person who was God-haunted and so God-hunting; a man gripped by God and so possessed by God. A man whose whole being hungered and thirsted for God because he had experienced God deeply. Ignatius is a pilgrim, ever in search of this God who calls, forms, leads, satisfies him, yet beckons him on to greater union. Ignatius signifies that as a pilgrim he was always open to whatever God might want of him. Ignatius had no blueprint of his life even though he had great favours from God. It was only after twenty years of searching that he became the founder of the Society of Jesus. All those years, God led him through many paths, often up what seemed to Ignatius like blind alleys, with Ignatius learning from his mistakes and learning also to listen to God and to cooperate with him.

Forming to become an Other-centred person

Friendship with the Lord is a gift from God to us but this gift has a task of having friendship with the neighbour. Friendship with the Lord leads us to have friendship with the poor - friendship with the last, the least and the lost. We make a preferential option for the poor. We proclaim the good news to the poor. The poor are the representatives of Christ in the world and in history, and their suffering makes the cross of Christ present to us. Serving them gives us the opportunity to proclaim the Gospel in an effective manner in concrete deeds and not just in words. This becomes the imitation of the ministry of Jesus and his disciples. Ignatius and the first companions precisely did this and were led to form the Society of Jesus with its apostolic end. The mission is the central part of the Society. The goal of the Society is apostolic. It is for the greater glory of God and to attain greater universal good by helping humanity. Today as we respond to the Society's mission

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of Faith, Justice, inculturation, inter-religious dialogue and reconciliation, we need to keep the other as the centre of our apostolic zeal. The other-centredness flows directly from our God-centredness especially towards those who are marginalized and downtrodden.

Conclusion

A Jesuit is supposed to be a joyful person. He finds fullness of Joy in living out the Gospel. The mission of Jesus was centralized in giving life - life in abundance (Jn 10:10). When a Jesuit forms himself to live out the joy of the Gospel, he experiences this fullness of life so that Lord's joy remains in him and that his joy may be complete (Jn 15:11). Ignatius of Loyola, our Founder, identified consolation as genuine happiness and spiritual joy (Spiritual Exercise 329). Pope Francis, in his address, to the 36th General Congregation invited the Society to persistently ask for joy of consolation. He said, "Joy is not a decorative 'add-on' but a clear indicator of grace: it indicates that love is active, operative and present. Therefore searching for it should not be confused with searching for some 'special effect' easily produced today for the mere purpose of consumption, but rather it should be sought in its essential trait of permanence." One needs to discover the difference between the joys that endure and the joys that pass away like St. Ignatius (Autobiography 8).

How can a Jesuit find this genuine 'Joy' in his life? Well, Joy has 3 important aspects. J: Jesus, O: Others, Y: You. When you give the topmost priority to your relationship with Jesus you fall in love with him by experiencing intimacy and union with Him. As a result you become other-centred person by being sensitive to others' needs. And in doing so, you take care of your Jesuit vocation and mission in order to experience JOY so that your joy may be complete.

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Ignatian Spirituality in Formation



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God remains our first formator throughout, but do we allow God to form us like a school master, or do we bunk classes? It takes humility, spiritual sensitivity and an openness to be moulded by God. The conflict between our plans and Gods will exist in all our lives. For this purpose, we are taught to discern divine will and to distinguish the good spirit from the evil spirit. A Jesuit is not the director of Gods plan on earth - he is formed, oriented and directed only if he is willing to follow God.

Ignatius began his conversion journey limping, and yet he was able to walk in the right path since he could trace the footsteps of God walking next to him through discernment. This is a journey where God transforms Ignatius and through him, begins spiritual conversations with the people on the streets. God, like a school teacher, began instructing a limping pilgrim beggar, and through him stroking the souls of all those who came to Him.

When Ignatius began his journey, the formative structures were different. He did not enter the Novitiate, Juniorate and Regency as we have today, nor was he aware that he would be a priest. He just began to walk trusting in God alone, and as he walked, his formation matured. What followed was divine intervention to him and to people he interacted with in the streets, and yet, he was just an anonymous beggar. This is the exact experience we feel when during our formation, we as novices are sent out of the structures and systems, on pilgrimages to villages, hospitals and far off places, to meet people and exchange words with strangers. Many a times, without having fluency in the local languages, we come across instances not knowing what to say next and at end of a conversation, and then, the divine presence takes over, guiding us on our

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path, forming us in the streets. This dynamic and personal formation is an on-going process of refining the soul that lasts throughout our journey till the end.

Just as Gods' plan was to keep Ignatius in Rome, when Ignatius' initial plan was to go to the Holy land, the same occurs in the life of every Jesuit. Every individual joining the society has a plan to be a Jesuit in a particular place or institution, without realizing Gods will. We are trained to be open to the Divine will and to alter our plans according to God's wishes, and thus we are able to fulfil our life's purpose. Such alteration is a part of our daily conversion during the ongoing formation.

During my journey since I joined the Society of Jesus to be a Jesuit Priest, there have been many occasions when I had to unlearn and relearn few things for this state of life. Learning the language of the people was of topmost priority, and then followed learning and adjusting to the culture and food habits not only of the people, but also of different religions. All this has been extremely challenging, but very necessary - the more equipped I am, the better I will be at serving my Divine Master! Today as I do my regency in the Worli belt, these adaptations have helped me and benefited the mission that is entrusted to the Society at large. The holistic formation of Ignatian Spirituality that I have received within the systematic structures has formed me so that God may work through me.

Sch. Roshan K Goveas SJ

*Regency at Talasari,
Bombay Province
Maharashtra*



The cave at Manresa where Ignatius spent most of his time pondering on the movements of spirits within his soul and reflecting on the manner in which God was leading him.

It was here that he put down his spiritual experience in writing, and this took the form of the Spiritual Exercises.

37.5.

Exercitia ^{lasta} _{de st}

SPIRITVALLIA.

Ignacio de Manresa

by
the
author



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CONIMBRICAE.

M. D. LIII.

THE FIRST PRINTED EDITION OF THE SPIRITUAL EXERCISES IN LATIN
PRINTED IN 1553



BEGGING BOWL USED BY 'THE PILGRIM'
Preserved by the Tort's House and given to the Cova, Manresa in 2006.



Ignatian way of Life

Cannonball Moments

The Cannonball Moment of Ignatius in the light of Aristotle's Theory of Drama



Fr. Learoy Rodrigues SJ

*Dean of Studies,
Jesuit Juniorate,
Mumbai*

In 1521, a cannonball had shattered the leg of Ignatius. But something far greater seemed to have shattered his pride, his vanity, and even his soul. While recuperating at the castle of Loyola in Spain, Ignatius might well have heard certain words and sentiments resound disturbingly in his head, 'Remember who you are! Know what you are created for! Recognize the reason for your existence on earth!' Ignatius soon knew that he was led to a point from where he couldn't help but look closely at his life's real purpose. He saw clearly that lasting happiness could come only from letting God lead him forward. This was his first of many 'recognition-moments' in which he would come face to face with God guiding him towards newer paths.

Aristotle, the famous Greek philosopher, in his treatise on Greek drama (POETICS), makes use of a term called Anagnorisis (Greek for 'recognition'). It refers to that part of a play where the protagonist or some other leading character makes a startling discovery, or experiences a moment of great insight. It refers to a sudden unraveling of someone's character, or intentions, or true identity. So for instance, in the play, for Oedipus Rex, the chief moment of recognition would be when King Oedipus finally recognizes that the man he was looking for all along – the killer of his own father – was none other than himself. This was his moment of great awakening; a rude shock.

The cannonball moment was Ignatius' moment of rude awakening. He could now see that all his bravery, his dreams, his loyalty, were ill directed. They were valuable, and yet they held meaning only when they were directed towards God who had always been so gracious towards him. In the months and years following his injury he would now see his whole past life



Cannonball Moments

playing out before him. He would notice how shallow his life had been. Most of all, he recognized that it was in letting God lead the way that he found inner peace and purpose.

Recognition-moments of this kind are generally preceded by a moment of crisis. The crisis could be of a material kind, or it could be an existential crisis. A material crisis would involve a sudden change in an external situation, e.g., a sudden loss of a job, or a tragic illness in the family leading to exorbitant hospital bills, or the nurturing of a special child, or some financial difficulty, or even the outbreak of war. Many other crises are of an existential kind, like having to put up with a troublesome spouse, or coping with abuse, or working under great duress at work, etc. Often material and existential crises go hand in hand, and one often influences the other. This was certainly the case with Ignatius. He was physically shattered by the cannonball, but that pain was nothing compared to the darkness he experienced in his soul. He experienced utter chaos. His future was in doubt. His past troubled him. His present had turned into a boring period of convalescence in bed. That's when God found him. And to Ignatius' credit, he recognized the Lord. Like the beloved disciple in the gospel of John, Ignatius too might well have said beneath his breath, "It is the Lord!"

Anagnorisis generally leads to a phenomenon called peripeteia. This was the term Aristotle used to refer to 'a sudden reversal of circumstances.' So in drama, a major recognition-moment would generally bring about a change in the fortunes of the protagonist. Ignatius' life was never the same after the Loyola adventure. In fact, his life took such a turn, the kind rarely seen in human history. He moved from being self-centered to being God-centered. From always focusing on what he wanted for himself, he now focused solely on what God wanted of him. From serving an earthly king, he now dedicated his life to the one true Lord and Master.

At least three things characterize the reversal in circumstance that Ignatius experienced. After his conversion experience, Ignatius began to let God lead the way. With every decision of his, he consulted the Lord. At crossroad moments,



he looked to God for direction. Secondly, after his conversion experience, he cultivated new and healthy life patterns. So, for instance, he looked at every future crisis as an opportunity to learn something. And thirdly, recognizing God's constant intervention in the world became for him a way of life. In any moment he wanted to, he could find God. Such was his closeness and familiarity with God.

The dramatic reversal that took place in the life of Ignatius fills us with a lot of hope. It gives us a perspective on our own crisis moments. It reminds us that all struggles hold great potential for growth. The COVID struggle and the war in Ukraine, even for all the destruction it has caused, is among the cannonball moments of our times. It comes as a reminder that even in this chaos we are called to recognize the Lord, make provision for a reversal of sorts, and thus revive our lives of faith and service. May St. Ignatius ever intercede!

Fr. Learoy Rodrigues SJ

*Dean of Studies,
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Ignatian Characteristics



Fr. Steven Almeida SJ
*Administrator,
 St. Paul's PU College
 Belgaum*

From having a handful of members in 1540, to 15000+ members in 2022, the “Society of Jesus” has stood the test of time. It is probably the oldest and still functioning non-profit, with members and provinces that are functional in more than 112 countries. The members of the Society are widely known as the Jesuits. Time and again, the Jesuits have made their mark not just in the human world but also celestially. In today’s fast-changing world that witnesses a socio-politico-digital revolution every three years, it’s hard and difficult to maintain an organization’s standing for more than a decade. Then what is it that makes the Jesuits still relevant even after 481 years of their inception? Mind you, it is a non profit organization (NFO)! Its NFO status makes our search even more difficult, because if there is no profit, then why is there a surge in their numbers? In order to know the success of an organization we need to break the organization into its constituent members - What is their make-up? What goes into the making of a Jesuit?

Ignatius was a man with an idea to change the world, and he did it with panache. Ignatius of Loyola, a Basque soldier founded the Society of Jesus in 1540 with a handful of men who were generous intellectuals and skilled in various trades. Ignatius recruited men to the Society who could give their will, memory and understanding, i.e., everything, all that one has and possesses. Joining the Jesuits meant ripping off one’s self fully in order to work for the greater good. After a thorough screening which is called the “four sheets,” the aspiring candidate is admitted in the Society’s training house called the “Novitiate” where one is grilled into schooling one’s heart to be generous in giving one’s self. At the end of the rigorous training, candidates are invited to pronounce the vows of “Poverty, Chastity and Obedience.”

Poverty, Chastity and Obedience! How do these help one become generous? The vows are an embodiment of commitment and attitude towards life. Poverty ought to be understood in two senses, firstly, it helps the Jesuits to live with minimum resources thus sets them free of material attachments. Secondly, a sense of detachment, one may have riches, material goods, financial abundance, but a Jesuit is not attached to these resources. Poverty helps a Jesuit develop a sense of “indifference” towards material things. Chastity (tyaag) sets one to be free to relate to all and be available for service. He is not attached to his family, kith and kin. The world is his family (Vasudhaiva Kutumbakam). Obedience, is the hallmark of a Jesuit, a Jesuit could be assigned to do any job, anywhere in the world. With the vow of Obedience, a Jesuit has surrendered everything to the Society of Jesus, which is at the service of humanity. Thus, a Jesuit reaches out to the areas where no one has reached. The vows do not restrict a Jesuit but they are the wings that let him achieve great heights for the greater good. Having schooled one’s heart, a Jesuit is sent for studies in Humanities and Languages, this stage is called the Juniorate, wherein a Jesuit attains a finesse in Languages and Arts.

“Life not reflected is not worth living,” - the Jesuits are sent for a two year course/degree in Philosophy to cultivate sound thinking, sound mind, and a sound soul. A Jesuit is now ready to be put in active Jesuit works/missions where a Jesuit gets to discern as to whether this is the life that he is seeking - a life of mission to the poor and with the poor. This stage may last for a year or two. Having discerned one’s calling as a Jesuit, he is then sent for a theological study, which is an interdisciplinary field that incorporates studies of scriptures of various religions, sociology, environment, psychology, human person, teachings of the Church and God. A Jesuit is ordained at the end of the third year of theological studies. After ordination, the Jesuit is again immersed in the mission to have a hands-on experience, to make the assigned mission fruitful.

The making of a Jesuit is an on-going process, it is not perfection but excelling in one’s own field. Jesuits are driven by the motto, “everything for the greater good”. They can be singled out when one observes the following characteristics:

1. Cura Personalis (Latin)

Care of the Person - Jesuits are not just driven by the mission but also by individual care. This is witnessed at our institutes, outreach centers, parishes, schools and colleges. The Society of Jesus takes good care of its members.

2. Magis (Latin)

Jesuits do not settle for good but always try for 'more' - 'Magis,' always striving to make things better. Remember, the Jesuit motto - "For the Greater Good." Here, there is emphasis on 'Greater,' not the 'good'.

3. Discernment (Decision making)

A right decision at the right time can bring about a revolution. Jesuits discern all their actions as per the rules of discernment laid down by Ignatius.

4. Contemplatives even in action

By virtue of their training, the Jesuits are contemplatives but they do so even when they are in action - one cannot work while praying but one could pray while working!

5. Men and Women for others

Jesuits strive towards building a society in which people care for one another irrespective of colour, caste and creed.

6. Finding God in all things

God is not just found in temples, mosques, and churches, but God is found in everything. For a Jesuit - no work is small or big. He gives dignity to the work. He finds the Divine in all his actions. Today a Jesuit may be a principal of a renowned College but tomorrow he could be sent to a remote village as a pastor.

7. Consciousness Examen

A Jesuit does his Consciousness Examen twice a day to take stock of his commitment towards God and Humanity, to check whether he found God in all things.

Above all, what keeps the organization in the race is the ability to adapt, to change, to improvise, to innovate; and a routine thorough check over their quality delivery.

The Jesuits are known right from the beginning for their penchant for excellence; innovation being their charisma. They have an intellectual bent to their mission, and cater to its needs. This is akin to great organisations that cater to their customers needs and improvise on that. Moreover, Jesuits are committed to creating an atmosphere for EXCELLENCE, and St. Paul's Belgaum is no exception.

Jesuit education inspires students to live purposeful and fulfilling lives of leadership and service to others. In short, it helps create a better world by imbibing a giving nature. Over the years, millions of people across the globe have experienced the transformative power of Jesuit education.

One does not need to take vows to be a Jesuit, but if one follows the 7 points (given above) faithfully then nothing can stop one from putting the Jesuit attitude on.

Fr. Steven Almeida SJ

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Working for Justice

Legal inspiration in the eyes of St. Ignatius



Fr. Jerald D'Souza SJ

Director

*St. Joseph's College of Law,
Bangalore*

Jesuits spread across over 112 countries, not only administer colleges and universities, high schools, parishes, retreat homes, and missions, but they also participate in a variety of social justice initiatives, including working with prisoners, the sick, and migrants. They help individuals who are in need and advocate for them.

Social concern is a significant dimension of Jesuit tradition and it has over time assumed a more specific character in Jesuit spirituality. The inspiration for work in this direction can be drawn from the life of the founder of the Jesuit order, St Ignatius of Loyola.

In his autobiography St. Ignatius recounts on how the life of Christ deeply moved and touched him. As a Castilian military man, he was involved in a justice system that involved battle, capturing, and vengeance. As a soldier he had a tenacious conception of justice which was primarily modelled on retribution. On his conversion, Ignatius understood that his idea of justice was a world apart from God's justice. Ignatius's understanding of justice slowly transformed when he began recounting his own personal sin.

He reflected deeply on Christ's invitation to the Pharisees and the adulterous woman. Christ's justice was more about compassionate love rather than on condemnation. The encounter between Jesus and the adulterous woman also spoke volumes about dignity and value of a human being and transformation, and hope that such an approach can create in a person. This instance not only serves as a lesson on the human rights discourse but gives a glimpse into the active and visible intervention by Christ in the face of injustice, where he chose not to remain silent in the face of injustice and inhumanity, but to respond with assured dignity.

On seeing the temple being turned into a market place, Christ took immediate steps to stop converting God's place into a business house; this action also inspired Ignatius against systemic sin and corrupt systems of injustice in the world and made him work towards social reform. Ignatius' conviction about social justice activism as a form of religious experience grew in momentum; he firmly believed that Christian life cannot be divorced from one's social and political responsibility. Christian response to injustice or violation calls for reflection coupled with action.

Ignatius' many endeavours like establishing Saint Martha, a Rome-based institution for prostitutes, arranging aid for Rome's impoverished during war, are all worthy illustrations which prove that we are called to a two-handed gospel that reaches to the farthest corners of the earth, and minister into the darkest and deepest corners of broken humanity. Christ always spoke the truth, in love, and displayed the truth in his actions. If we are to fully represent Christ today, we need to both proclaim his truth and demonstrate his love.

The Ignatian examen is a way of prayer and reflection whose primary function is in developing the "inner alertness" to God's presence in everything. The cannon ball experience changed Ignatius' outlook and broke down the divide between faith and justice. Lawyers, Jurists, law makers must begin to break down the walls that have separated the practice of law from the faith, and approach the practice of law as an integral part of their spiritual journey.

Inspired by the life and teachings of St. Ignatius, Jesuit missionary work also affirms the idea that it is time to dismantle the false separation of preaching versus demonstrating the gospel. It is acts of mercy that reveal God's true compassionate character in a compelling way to a broken and hurting world. We are called to be the healing, restoring hand and feet of Jesus today. Profound humanism is the core of Ignatian spirituality. It respects people's lived experience and honours the vast diversity of God's work in the world. Every person has been called to play the Good Samaritan on life's roadside but this will be only an initial act. One day the whole Jericho Road must be transformed so that men and women will

Working for Justice

not be beaten and robbed in their journey of life. True compassion is more than flinging a coin to a beggar; it understands that an edifice that produces beggars needs restructuring. The domain of study and practice provides an opportunity to empirically understand and address problems of injustice, inequality and disregard to human rights of a person.

Christian faith not only involves duties to God but to one's neighbour as well. Each of us are vested with a duty to understand human rights, and take responsibility for respecting, defending, and promoting human rights. Legal and human rights awareness plays an important role in this regard as it helps one to understand the importance of human rights, internalize human rights values, and integrate them into the way they live. One of the important outcomes of human rights education is empowerment, a process by which people and communities increase control of their own lives and the decisions that affect them. It also gives people a sense of responsibility for respecting and defending human rights and empowers them through skills to take appropriate action.

Saint Ignatius of Loyola firmly believed that our faith must translate into working for justice. He believed that where concerns for justice and human dignity are lacking, there cannot be a true expression of faith. Social justice is at the heart of Ignatian spirituality. It calls us to open up our eyes to the needs of others who may be suffering due to the way we conduct business. Hence Jesuits are called to walk in solidarity with the people through legal education, Legal practice and ongoing human rights discourse amidst increasing crisis, in upholding rule of law and constitutional morality.

Fr Jerald D'Souza SJ

Director

St. Joseph's College of Law,

Bangalore



THE UNIVERSITY OF ALCALA
Ignatius studied in 1526



THE UNIVERSITY OF SALAMANCA
Ignatius studied in 1527.



On 15th August 1534, Ignatius of Loyola and six other students at the University of Paris met at Montmartre in a crypt beneath the church of St. Denis. They called themselves the Company of Jesus and also “Friends in the Lord,” they vowed to serve God in perfect poverty, chastity, to help the souls, and go to the Holy Land.





On Christmas Day, 1538, Fr. Ignatius celebrated his first Mass. He had been ordained 18 months earlier. Unable to celebrate his first mass in the Holy Land, he settled for the next best place - the Basilica of St. Mary Major in Rome, a chapel dedicated to the Nativity with relics from the manger where Jesus was laid after his birth.



The Jesuits in India

Institutions in India



Sch. Anthony Noronha SJ
*Collegian,
Jesuit House, Belgaum*

In the context of glaring inequalities and widespread poverty, the insistence is no longer on influencing the rich, the learned and the powerful as the best means of doing good, but rather on helping the common man to live a decent human existence. This has been implemented through the numerous institutions of education that have been established across India.

A new thrust is seen: a single-minded and wholehearted response to the multi-religious and multi-cultural realities of the modern world. Their response is promotion of justice as an integral dimension of faith and a dialogue with unbelievers and with those of various secular ideologies. These three bearings now guide the course of Jesuit activities and institutions.

The Jesuit link with India, and especially Goa has been rather strong. The first Jesuit, St. Francis Xavier landed here in 1542. That is very early in the history of the Society, which was officially founded only in 1540. The Jesuits have played a prominent role in shaping Goa's history through Education and research.

Today, Jesuits run no less than 52 university colleges, 17 institutes of business administration and 220 high schools spread throughout the country, almost all of them among its most reputed. More than 360,000 students belonging to every religious, linguistic and socio-economic group receive their education at Jesuit Institutions every year. Apart from this, Jesuits also run a number of social and religious initiatives of outreach across the country.

Sch. Anthony Noronha SJ
Collegian, Jesuit House, Belgaum



The Christian Life Community



Fr. Hector Almeida SJ
*Ecclesiastical Assistant,
Christian Life Community,
Goa Province*

When I had been asked to take charge of the CLC in the Province, I was then attached to the Jesuit house in Panjim. The house was an ideal place for meetings. It was centrally located in the city and generally accessible to people. We were thankfully given a room in the house, and this room served as our office as well. The chapel was in an adjoining room. We began our meetings in the chapel spending time with the Lord. This period of prayer lasted not more than 15 minutes but it prepared us mentally for the meeting proper.

Members were welcomed by the appointed leader and everyone was put at ease.

The meetings began with an appropriate scripture passage, which was brief and to the point. The passage was read aloud by one of the members and repeated a few times in order to allow the Word of God to sink in. It was the Ignation method of meditation. All present listened attentively, allowing the Holy Spirit to touch our hearts, as the Psalmist would have it “Taste and see that the Lord is Good”. (PS.34:8)

When a scripture passage described a gospel scene, we would use the Ignation method of contemplation. Our members were taught how to visualize and personalize the scene, entering into the scene and identifying themselves with the people present in the gospel scene. It was very encouraging to see how our members took to and even enjoyed this novel and very Ignation method of contemplative prayer. The scripture passage became alive and real. Our members truly benefited immensely from this type of exercise. As recommended by St. Ignatius, we ended the exercise with the “coloquy” or prayer addressed to our Lady or to the Holy Trinity which summed up the feelings and thoughts we experienced. From the little experience I have

working with lay people, I have discovered that they are open to new ways of prayer and the Holy Spirit is truly One who opens the scripture to us. The Ignatian method of prayer should be taught by us because they help people enter into a deeper and closer relationship with God, like the apostles who went to Jesus and said “Lord teach us how to pray”.

As with every committed Christian, so too with CLC members, prayer is one of the pillars of our spirituality. Jesus prayed and also spent his life by doing good. CLC members strive to imitate Jesus’ life of prayer and evangelical outreach or mission: to be witnesses of Christ in the world, is our mission. The Spiritual Exercises of St. Ignatius make members aware of their responsibilities of working with Christ to build God’s kingdom.

The CLC is a Way of Life. It is founded on the conviction that God is at work in our lives and is personally directing each of us on the sure path of holiness. All we need to do is to attend to the stirrings of the Spirit in our hearts, and to respond generously to God’s invitation to greater union with him. The Spiritual Exercises of St. Ignatius is a very effective method of awakening the spirit in us.

OUR HISTORY

Although the CLC is an independent association and does not belong to the Society of Jesus, it has strong links with the Society. The roots of this Association can be traced back to the Marian Congregations first established in Rome during the time of St. Ignatius. One may recall that he and his companions gathered lay people for a life of greater commitment and service to the Church’s mission in the world. Later, Fr. Jean Leuni’s SJ, a Belgian Jesuit and contemporary of St. Ignatius started the first officially approved Marian Sodality, of the present CLC. These were approved by the Holy See in 1584.

After many years of growth but not without many trials (especially after the suppression of the Society of Jesus), the

The Christian Life Community

sodalities were re-organized and re-named as the Christian Life Community and approved by the Holy See in 1990.

Finding God in all things sums up aptly the unique thrust of the association. As mentioned earlier, our first mission is the ordinary life, finding God in our daily activities, such as work, family, social commitments and so on. Each of us receives from God - a call to make Christ and his saving action present in our surroundings. As the name CLC suggests, ours is a way of Christian living centered on Christ and his paschal mystery. We draw our inspiration and our Strength from the Sacred Scriptures, the Liturgy, the teaching of the Church and the revelation of God's will through the events of our life.

The Spiritual Exercises of St. Ignatius is the source and instrument of our spirituality. We recognize the necessity of prayer, of discernment, of the daily examination of consciousness and spiritual guidance as means of finding God in all things. With the help of our community, we strive for a continuing personal and Social growth, which is spiritual, human and apostolic. Our spirituality is centered on Christ, but the Blessed Virgin Mary is the model of our collaboration in Christ's mission. We rely on her powerful intercession in fulfilling our vocation. Although we were small in numbers, I take pride in the fact that our members have achieved much despite it all. I like to recall the words spoken by Jesus to his little flock": "Do not be afraid, little flock. Your Father has been pleased to give you the Kingdom. (Luke 12.32).

Fr. Hector Almeida SJ

*Ecclesiastical Assistant
Christian Life Community,
Goa Province*

A Home for the Homeless



Fr. Noel Pinto SJ
*Director
Snehasadan
Bombay*

Snehasadan primarily works with children who are in need of care and protection. The vision of Snehasadan is, 'To provide every child on the street a home of love'. The organization is managed by the Jesuit priests who are renowned all over the world as Educationists and Mentors to many leaders and people from different creative fields.

Snehasadan was started in the year 1962 by a Jesuit priest, Fr. Ricardo Frances. The organization currently has 7 homes for boys and 5 homes for girls in different parts of the western suburbs of Mumbai, with a total of around 200 children. All children are admitted into Snehasadan with the orders of the Child Welfare Committee. Homes for boys are taken care and managed by House Parents and homes for girls are taken care and managed by religious nuns. All children from Snehasadan attend school, college or vocational courses. Children are also encouraged to take part in co-curricular activities and sports. Besides the residential homes, Snehasadan also has 2 shelters; Amchi Kholi – Balashray at C.S.M.T. railway station and Nivara at Borivili railway station which are points of first contact for street children.

Snehasadan runs a community-based model of care, where each child which comes in contact with the organisation can be protected from exploitation and neglect which maybe happening due to lack of parental care or inadequate parental care. Snehasadan has developed a model where the house parents are a married couple living with their biological children in accommodation which is offered by the organization along with a maximum of 20-22 children (boys) who are assigned under their care. The girls' homes are run by religious nuns from different congregations. The children attend regular schools which are available within their



locality and attend tuitions and other classes like children from regular homes do. Every such Home is provided with support to cope with the demands of taking care of these children with different facilities and training to cope with dealing effectively with all the children under their care. Also, there is special awareness of the fact that these demands could lead to some amount of tension and friction in the marital life of these parents and they may need to be skilled to handle such situations.

In the year 1962, when Snehasadan started working with street children, the general approach to child care was mainly a very Reformatory approach, which came from an innate belief that the children are wrong and there is a need for correction, whereas Snehasadan works on the belief that the child is not wrong but is coping with a difficulty (which is probably due to the incompetency of parents, natural calamities or death of parent(s)). Therefore, there is lack of support within the immediate environment of the child and therefore with a little support, care and nurturing, most children have the resilience to cope and bloom as winners. Therefore, Snehasadan does not have the typical child care institutions set up to segregate children from the community, but here children continue to be a part of the so-called mainstream and cope with the rules and demands of this mainstream society. The Snehasadan model of foster care is a Quasi- Institutional and foster care model where we have the protection and support from the community and we endeavor to enable the child to lead a normal life in society when they grow up.

The Organization works with every child with no discrimination whatsoever of caste, creed, religion or gender. The Organization is dedicated towards building each individual under its care into a person of high integrity and nationalist values. Snehasadan looks at the child and its holistic development taking inspiration from the United Nations Convention on the Rights of the Child and the law of the land i.e. The Juvenile Justice Act, 2015.

The organization has evolved very many good and innovative programs for the marginalized families, women who are victims of violence and primarily for the homeless child who is in difficult circumstances.

The organization apart from being a service-based organization, has also got a history of doing advocacy and policy related work in the area of child rights. The Director and social worker of Snehasadan were part of the expert group when the Juvenile Justice Act, 2000 was being deliberated at Bangalore in the year 1999 (The Centre for Child and Law, National Law School were the hosting body).

Apart from this, Snehasadan is actively involved with the National NGO forum which has drawn the attention of the State on the child rights violations that happen with children in difficult circumstances - like street and working children etc.

The Forum Against Child Sexual Abuse (FACSE) is a network of individuals, professionals and organizations working in the area of child rights and has also been part of the deliberations on the Protection of Children from Sexual Offences Act, 2012 (POCSO). Snehasadan till recently was the convener of this network and is participating actively to take this Act to the masses who can use this law for their protection from violence and abuse.

The agency has received a lot of encouragement and support for its pioneering work and every acknowledgement has encouraged the dedicated staff and management to delve into newer and more challenging projects.

In the year 1975, the then Director of Snehasadan, Fr. Placido Fonseca SJ was given a national award for Social Work by the then Honourable President of India, Giani Zail Singh. The Award was to felicitate the exemplary work undertaken.

Fr. Noel Pinto SJ

*Director
Snehasadan
Bombay*



Roll of Honour

Jesuits who studied in the different Jesuit Institutions of the Goa Province

Rosary High School Ajara

Fr. Allwyn Cruz SJ
Fr. Benito Fernandez SJ
Fr. Joseph Monteiro SJ
Fr. Mathew Bardeskar SJ
Fr. Simon Fernandez SJ

Sarvodaya Vidhyalaya High School, Khanapur

Fr. Baptist D'Souza SJ
Fr. Jacob Carvalho SJ
Fr. Paul Fernandes SJ
Br. Anthony D'Souza SJ
Sch. Swapnil Borges SJ

St. Britto's High School Goa

Fr. Anthony Da Silva SJ
Fr. Cecil Fernandes SJ
Fr. Cedric Fernandes SJ
Fr. Colman de Souza SJ
Fr. Jovito D'souza SJ
Fr. Lawry Triniteade SJ
Fr. Menoy D'Souza SJ
Fr. Merwin D'Souza SJ
Fr. Patricio Fernandes SJ
Fr. Patrick De Mello SJ
Fr. Reginald Britto SJ
Fr. Richard D'Souza SJ
Fr. Shannon Pereira SJ
Fr. Shawn D'Souza SJ
Fr. William Rodrigues SJ
Sch. Danzil Fernandes SJ

St. Loyola's High School Margao

Fr. Agnelo Mascarenhas SJ
Fr. Anderson Fernandes SJ
Fr. Braz Faleiro SJ
Fr. Denzil Rodrigues SJ
Fr. Elvin Cardoso SJ
Fr. Franklin D'Souza SJ
Fr. Hector Almeida SJ
Fr. Jimmy Mendes SJ
Fr. Jovilton Afonso SJ
Fr. Malcom Barreto SJ
Fr. Menoy D'Souza SJ
Fr. Nigel Alphonso SJ
Fr. Rosario Rocha SJ
Fr. Savio Rodrigues SJ

**St. Loyola's High School
Margao**

Fr. Simon D'Mello SJ
Fr. Solon Fernandes SJ
Br. Joseph Cana SJ
Br. Steven Furtado SJ
Sch. Alendro D'Costa SJ
Sch. Anthony Noronha
Sch. Irivo Joao SJ
Sch. Joswalt Noronha SJ
Sch. Luis Alberto SJ
Sch. Mark Fizardo SJ
Sch. Sean Cardozo SJ
Sch. Shawn D'Silva SJ

**Vidya Mandir
High School, Nesargi**

Fr. Menino Gonsalves SJ
Fr. Santosh Vas SJ

**St. Paul's High School
Belgaum**

Fr. Agnelo Pinto SJ
Fr. Alban D'Souza SJ
Fr. Alfred Benjamin SJ
Fr. Alfred D'Souza SJ
Fr. Aloysius Coelho SJ
Fr. Ambrose Thomas SJ
Fr. Amit D'Souza SJ
Fr. Anand D'Souza SJ
Fr. Anthony F. D'Souza SJ
Fr. Appolinarius Cardozo
Fr. Augustine Pushparaj SJ
Fr. Basil Vago SJ
Fr. Cajetan C. Coutinho SJ
Fr. Cecil Fernandes SJ
Fr. Cedric Fernandes SJ
Fr. Edward D'Souza SJ

**St. Paul's High School
Belgaum**

Fr. J. A. de Miranda SJ
Fr. Joseph Maciel SJ
Fr. Joseph Toscano SJ
Fr. Ladislaus J. Rego SJ
Fr. Leslie Almeida SJ
Fr. Patrick Lobo SJ
Fr. Raul D'Souza SJ
Fr. Roland Coelho SJ
Fr. Ronald D'Souza SJ
Fr. Rui de Menezes SJ
Fr. Sebastian Mscarenhas
Fr. Terence Joseph Lobo SJ
Fr. Thomas Ambrose SJ
Fr. Vincent D'Souza SJ
Br. Ephanio Dias SJ
Br. Eric da Silva SJ

This list has been prepared with records available with the Jesuit House, Belgaum as on date, and may not be comprehensive.



The Basilica of Bom Gesù that is famous throughout the world, for it housed the mortal remains of St. Francis Xavier, the Goencho Saib, Patron of Goa.

St. Francis Xavier was one of the first seven members of the Jesuit order, and was also the first Jesuit to come to India. He landed in Goa on 6th May 1542.





Above the main altar of the Basilica of Bom Gesu Goa, depicts the life size figure of St. Ignatius of Loyola gazing at the image of the Holy Trinity.



The Jesuit Impact

My Ignatian Experience at St. Paul's



Arch. Bp. Peter Machado
Paulite Alumnus 1969
Archbishop of Bangalore

As an alumnus of St. Paul's High School, Belgaum, I continue to be a life member of the "fan club" of St. Ignatius of Loyola, who has impressed me much. There is something mythical and mysterious about St. Ignatius, whose 500 years of conversion, the Jesuits are celebrating this year all over the world. I say mythical because, it is unbelievable that a character who was unknown and unrecognised was a very different man after his conversion, so much so, he was said to be on fire (Ignis is Latin means fire). He continues to set the Jesuits all over the world on fire in innumerable path-breaking ways. And mysterious because, a significant event like being hit by a cannon ball in war ripped off his own life and created ripples in the lives of so many others.

In this short article, let me focus on the spiritual revolution that St. Ignatius has caused in a very positive sense. I am a secret admirer of the Jesuits, having been shaped by them ever since my school days, up to the completion of my Seminary training. In those tender years when I was in School at St. Paul's, Belgaum, what set in me a whirlwind of thoughts and feelings for St. Ignatius in particular and the Jesuits in general was a hymn that was sung repeatedly those days at offertory time during the mass: "Take, Lord, and receive all my liberty, my memory, my understanding and my entire will, all that I have and possess. You have given all to me. To you, Lord, I return" I reasoned, who could ever make such a foolish offer, even to God!

Anyway, at that tender age of 12 or 13 in school, I got closer to Fr. Januarius D'Souza SJ, who huddled the catholic boys together in the School chapel once a week for a short meditation and pep talk. He even gave us a prayer book, which we carried along with us, clutched close to us,



My Ignatian Experience at St. Paul's

hoping others would notice! It was in sheer curiosity that I once asked Fr. Januarius about the words of the above hymn and lo and behold, Fr. Janu, as we affectionately called him, beamed a big smile and said that they were the words of St. Ignatius of Loyola, the founder of the Jesuit Society. Naturally I got more curious and made inquiries in my later years of this strange Saint, who disciplined and steamrolled even unreasonable and dare I say, uncontrollable giants into a meek but resolute Society of Jesus. Marvellous & unbelievable!

St. Ignatius was a spiritual giant. Not only could he analyse the human mind, he was capable of gauging the strength and weakness of the persons that came to him to volunteer to be his disciples. In his Spiritual Exercises, he puts the mind and the soul to an enduring and endearing test to gauge the stamina of the soul in as much as the human elements in the person. He called for the best and the utmost in everyone who wished to follow him. He was not working for an earthly emperor. He wished to commend himself and his followers to the heavenly emperor. He desired to give off nothing less than the best. That's why he carved a lofty motif for them: "Everything for the greater glory of God".

St. Irenaeus is credited with the saying "Man fully alive is God's greatest glory". Perhaps this saying would find real meaning in St. Ignatius' life and works as he was basically a humanist. He recognized the potentialities as also weaknesses of his men and challenged them to give off their best, always relying on the designs of God in their life and existence.

There was nothing in his purview that was extra or wasteful. He rightly said "All the things in this world are gifts of God, created for us, to be the means by which we can come to know him better, love him more surely and serve him more faithfully". Accordingly, he gave the freedom to his followers to cull out from their own talents and skills, that which would bring the greatest glory to God. Was it education? Was it research? Or anyone wishing to dabble with sciences, physics, mathematics or astronomy? The list is endless. Sky is the limit, some would say! St. Ignatius believed that God was pleased not only with our chants and prayers, but also in exploring the divine in the earthly realities. He was convinced that grace was

built on human nature and service to mankind in any form pleased God most.

Ultimately St. Ignatius was an obedient soldier unto death. He reasoned with God, fought with him, but finally submitted himself to His will. That's the beauty of his total surrender to God. And in his surrender, he carved out a vision and mission for the "Society" that he founded. For him the reason to live was the reason to spend his life in service. No wonder, he enunciates his life philosophy in his prayer for generosity:

*"Dearest Lord, teach me to be generous
Teach me to serve you as you deserve –
to give and not to count the cost,
to fight and not to heed the wounds,
to toil and not to ask for rest,
to labour and not to seek reward,
except to know my God, that I do you well".*

St. Ignatius has impressed me more than any other Saint. Perhaps the greatest contribution of the Jesuits all over the world would be to keep alive the legacy of his impassionate love for God and a relentless pursuit of good in men and women of every age.

Arch. Bp. Peter Machado

Paulite Alumnus 1969

Archbishop of Bangalore

Interaction with the Jesuits



Bp. Derek Fernandes
*Bishop of Belgaum;
Apostolic Administrator
of Karwar Diocese*

An interaction with the Jesuits cannot be besides the life of their founder, but should be in the shadow of it, in whose life each and every Jesuit glories himself.

In the period before the rediscovery of his faith, St. Ignatius describes himself as “a man given to the vanities of the world, whose chief delight consisted in martial exercises, with a great and vain desire to win renown”. How could it be possible that such a man turns his heart to Christ? And as St. Ignatius describes: “the eyes of his mind began to open and, without seeing any vision, he understood and knew many things, as well spiritual things as things of the faith”. For us to be able to understand this, history gives us only one indication – during his convalescence of many weeks at Loyola after his leg injury at the battle of Pamplona, he read the Life of Christ and a book on the Lives of the Saints, the only reading material the castle of Loyola afforded.

We live in a world of saturation of information, available on the internet (and mostly digital information). In such a context, how many people can say that they have had an encounter with Christ because the only reading material available to them was faith-based or spiritual? Or, would it be possible today to make only such material available even on a so-called Catholic site? Would many of us be bold enough to profess our faith in today’s multicultural and multi religious context where each one claims his or her religion to be the only religion that offers salvation? Many find spiritual reading boring. Many in fact, would prefer to make a certain kind of reading material available that cannot be branded as spiritual or Christian.

Having said what impresses me about the life of St. Ignatius, let me also share about my



interactions with Jesuits. This year, Pope Francis, who is a Jesuit, has invited the whole Church to focus its attention on the synodality in the Church. One of the characteristics of synodality is the osmotic relationship among the members of the Church irrespective of them being the laity or the clergy – a relationship that transpires communion. In a certain sense, the Jesuits have preceded the Holy Father in this regard: if we think of the empowerment of the laity the Jesuits have done in their own institutions in many parts of the world and even in our own country, it is exceedingly remarkable. Some such remarkable examples are the appointments of laypersons as head the educational and other institutions. When in 2015 St.Xavier’s College, Mumbai, appointed a non-Jesuit as principal, subsequently in other places too, it was truly a sign of empowerment of the Laity and of collaboration between laity and clergy. It is certainly a great example of empowerment of and collaboration with lay colleagues who certainly share the Ignatian vision. Nevertheless, I am not sure how much of this is characteristic of a synodal process. But this is certainly a great step ahead toward a non-clerical idea of the Church.

It is always reassuring to remember that India is the first Jesuit province outside Europe and the third in the world after Portugal and Spain – with its span of work extending from S. Africa to Japan. It is even more encouraging to know that the first house of higher education founded by the Jesuits was in Goa i.e. St. Paul’s College. This is because, higher education goes together with the Jesuits and obviously so, since its founder St. Ignatius and the first Jesuit to come to India St. Francis Xavier, were all educated in famous universities. “Right from the beginning, when the Society was founded on 27th September 1540, Ignatius stressed on a rigorous academic formation for all those who desired to become Jesuits”. Nevertheless, it is not just the higher education but education itself that is done with a lot of dedication by the Jesuits. We have examples of these even in our own diocese in the educational institutions and the parishes that the Jesuits are heading. Although the Jesuit dedication to education and many social causes (like that of Fr. Stan Swamy) and their educational institutes are highly appreciated all over the country, their unstinted collaboration with the local ordinary, the local priests and the local Church would certainly make their efforts worthwhile producing long-lasting fruits.

Interaction with the Jesuits

“Contemplatives in action” as the Jesuits are often referred to, is certainly a recall of the characteristics and nature of the Christian role in society. A Christian is not just a religious bigot involved only in his meditations and religious duties but he/she is also deeply involved in society and its problems. St. Ignatius and St. Francis Xavier have been not only teachers of this approach to many Jesuits, they are also witnesses to the truth of this approach to faith.

As we celebrate the 500th anniversary of the conversion of St. Ignatius of Loyola, may the Lord illuminate us all to learn from His works in the history of man and in the History of the Church. After the council of Trent in the sixteenth century, it was the Jesuits who played a very important role in its implementation; it was Jesuits like St. Robert Bellarmine who contributed so much to the education in faith through the Catechism of the Council of Trent. May we learn from all these heroes and contribute to the building of the Church.

Bp. Derek Fernandes

Bishop of Belgaum;

Apostolic Administrator

of Karwar Diocese

Lead me On, St. Ignatius



Sr. Maggie Matthew fdcc
*Former Provincial of the
Canossian Sisters of the
Mumbai Province,
Maharashtra*

“I alone know the plans I have for you, plans to bring you prosperity and not disaster, plans to bring about the future you hope for.” (Jeremiah 29:11) — Even a casual reading of the Bible and the lives of the saints gives us ample proof of this promise and assurance of God, made through prophet Jeremiah. At the conclusion of the year-long commemoration and celebration of the 500th anniversary of conversion of St. Ignatius, it is profitable to glance through our own lives, to understand and appreciate how God has fulfilled His plans in our lives.

On May 20th 1521, St. Ignatius, wounded by a cannon ball at the battle of Pamplona, was bed-ridden for the whole year. It was as he convalesced during this period and experienced total helplessness and frustration, that God visited him, making his painful experience a great blessing for him, and for the whole world. This was when a great saint was born, together with the great Society of Jesus whose guiding principle is the ‘MAGIS’ – which means, doing all things for the Greater Glory of God, and constantly seeking to do more for Christ and for others.

This life-transforming experience of St. Ignatius encourages us to review the visitations of God in our own daily lives. Ironically, my very own “cannon ball experience” came while I was at the peak of my career as the principal of Canossa High School, Mahim, Mumbai. I experienced loneliness in the midst of people who appreciated, encouraged and applauded me. I experienced emptiness in the midst of hectic activity. People close to me could sense my restlessness, but could not help me. This experience puzzled and disturbed me greatly, and in utter helplessness I turned to Jesus in desperate prayer to help me decipher this strange phenomenon. The Spirit of the living God made me understand that I was slowly losing the



Lead me On, St. Ignatius

ground under my feet. I was beginning to enjoy the limelight while drinking in success, that great intoxicant. Eventually, there came a strong awareness that I was moving along the wrong path.

Against this background I thank St. Ignatius profusely for the marvellous tool of discernment. I started a serious process to discover God's will for me, and this process helped me to understand and accept that it was for my spiritual good and the glory of God that I should take voluntary retirement from my teaching career and discover anew the joy and true purpose of my consecrated life. After much prayer and consultation with my superiors, I finally resigned voluntarily from my teaching career in June 2000, while I still had six more years to go for official retirement. I am deeply grateful to my then Provincial, Sr. Ita Fernandes, and her councilors, who valued God's will and the good of the sister above the material benefit of "maintaining the work force".

Twenty-one long years later, as I reminisce and walk down memory lane, I am filled with a deep sense of joy and gratitude. I thank God for that grace-filled restlessness – God's special visitation — which changed the course of my life. God's precious hands have guided my steps ever since, through myriad responsibilities that were entrusted to me, and through the many happy, colourful and painful experiences of my life. I have found a new purpose and meaning in my life. I have understood very powerfully that discerning and embracing God's will joyfully as it is made known through different meditations is the surest way to holiness. I like to make my own the sentiments of the great Jesuit scientist Pierre Teilhard de Chardin who if I remember well, once said, "Every force that lifts me or hurts me is a sign of God's will, and I adore it."

Dear St. Ignatius, you always strove hard to be the best for the greater glory of God. As a Canossian sister, my Mother Foundress, St. Magdalene of Canossa, also challenges me with "di piu" — the more. Help me, dear St. Ignatius, along my life's journey, to give my all to Jesus and to live only for Him as a true follower of Jesus and a genuine daughter of St. Magdalene.

Sr. Maggie Matthew fdcc

Striving for the Magis in Education



Christianand Vase
Jesuit Collaborator

I belong to a family of 7 brothers, all of whom passed out from St. Vincent's High School, Pune. From the eldest to the youngest and including my service as a teacher in St. Vincent's, one or more of the Vase brothers were part of St. Vincent's as student or teacher for most of the years from 1953 till 1996.

I have been extremely blessed to be in Jesuit institutions for more than 30 years — 12 years as a student in St. Vincent's, Pune, then 10 years at St. Vincent's as a teacher and a sports master / coach. Thereafter, 8 years as the Director of Personalised Formation and a football coach at St. Paul's Belgaum. Then, before the pandemic struck i helped to direct a grassroots football training program at Loyola High School, Pune.

Without batting an eye lid, we (7 brothers) will all testify to the fact that the good in each of us is largely due to the untiring, committed and caring efforts of the Jesuits.

As i look back and analyse the reason for the enormous impact that the Jesuits have had in our lives, i realise that one of the most important lessons that we picked up was to live out the "Magis" i.e. "to live the life of the more". To do the "Extra", to give "More", to be "More" and to live "More". This quality of the "Magis" was exhibited by the Jesuits, the teachers, the staff and the peons.

In this article i will restrict myself to Sports training - the "Magis" in education. Sports training was a large part of my job profile in all the Jesuit Institutions that I was associated with.



During these years I have found that sports training can truly be the MAGIS in education. The students at the various Jesuit schools had often to choose between coming for sports training during the summer holidays and going for a long summer vacation. Many chose the sports training. I have yet to come across any ex-student who regrets this decision. Many students learn to choose the better of two good options; Thus they learn from an early age to make choices for the greater good. In other words they learn to live out the MAGIS. I know 2 young Ex Vincentians who have left lucrative jobs in the Gulf without family status and chosen lesser paying jobs in Pune in order to live with their young families. The greater choices made earlier is helping these players to make better life choices now.

Further, sports training fulfils the spirit of the MAGIS in that; it is for the universal good. Case in point is Loyola High School and Fr. Nelton in particular, whose desire it was to see that every student had an opportunity for sports training and no one is prohibited from attending sports training irrespective of his calibre. The same was the case with the various Directors of Gnanmata Bal Bhavan (GBB) under whom I served (Fr. Ladislaus Rego, Fr. Savio Abreo and Fr. Cecil Fernandes).

In addition, while going through training, the players develop a very good work ethic. This work ethic is supported by discipline, punctuality and involves doing one's best – with body, mind and spirit.

The outstanding fruit of sports training is that character formation seems to grow on the players along the way. The players learn to accept their mistakes, help their teammates, strive for the team, learn from opponents and their own mistakes, overcome pain, push their limits, learn to be graceful winners and honourable losers. Most of the boys who have passed out from GBB are doing well for themselves. Some are also doing the “Extra” for their parents and families.

Sports training is a great emotional booster, as well. As the boys push the limits, do that “Extra”, they begin to feel good about themselves and negativity is reduced. As they earn the respect and admiration of their peers, they start believing

in themselves. Their improved physical fitness and growth in game specific skills serve as a motivator which enables them to dream about bigger and greater goals. This is an important component of the MAGIS.

An ex-student of St. Vincent's, Durand Engineer, was a below average student academically. He started sports training at 11. He soon excelled in football and athletics. After scraping through school and passing his SSC, Durand excelled in football in Pune and beyond. He went on to get a sports scholarship in an American University. Today he is a football coach in an American school.

Sports training has been a fulfilling experience and the vehicle to accompany the boys in their spiritual journey. Today a number of them, to mention a few — Gerald Lewis; Rohit Ignatius; Allan Menezes (Ex-Vincentians); Martin Mendonca (Ex Paulite – Gnanmata Bal Bhavan) are helping other young people and couples to follow Jesus in prayer groups and catholic communities. Amit D'Souza, a good footballer and athlete (Ex Paulite – Gnanmata Bal Bhavan) and Rahul D'Souza are ordained Jesuit priests of the Goa Province.

I realise that today many students are longing for effective Sports Training. I know that Fr. Oesch, Fr. Schoch, Fr. Vincent Catao, Fr. Gregory Naik, Fr. Misquitta, Fr. Andrew Fernandes, Fr. Robert Das, Fr. Anish, Fr. Francis Patekar, Fr. Nelton, Fr. Cecil Fernandes, Fr. Patricio Fernandes, Fr. Jacob Carvalho and Fr. Savio Abreo have inspired and accompanied many students towards the spirit of the MAGIS. Even greater and better things will certainly happen in Jesuit schools as Jesuits spend time with students on the field — for the harvest is plentiful. In addition, holistic and amazing formation happens through sports training when the sports masters / coaches live the life of the More, for the greater glory of God.

Christanand Vase
Jesuit Collaborator



Ignatius in my Life



Pascoal Barbosa Noronha
Jesuit Collaborator

Ignatius, the first Superior General of the Society of Jesus, was a mystic, a man on a ceaseless quest, always forging ahead with faith in God. He never looked back even as he neared his journey's end. But he wasn't always like that; on the contrary, he was totally opposite until his conversion. As a young man, Ignatius was constantly caught up in unrealistic ambitions, but the cannonball strike gave way to a partnership between him and God that left an immensely rich legacy through the Society of Jesus and his writings, mainly the SE. He was liberated and formulated the Ignatian Charisma, which is the foundation of the Society of Jesus.

Finding God in all things is at the core of Ignatian Spirituality and is rooted in our growing awareness that God can be found in everyone, in every place and in everything. In finding God in all things, we discover sacred moments in everyday life - grace filled opportunities to encounter God, in nature, our relationships, our academic pursuits, our own stories, and in the stories of those around us.

My own experiences in life led me to seek answers of my supreme purpose. I plunged deep into situations, searching for meaning to my daily life. Many questions routinely ran through my mind --- "Am I going to the passive, to forces and habits that remained unexamined and imprisoned me? Or can I engage myself by waking up to them and participate fully in their unfolding?" These thoughts and the quest for answers were fulfilled through 'Deepen Your Faith' programs conducted by the Jesuits at Pedro Arrupe Institute (PAI) at Raia, Goa. These Ignatian programs led me to have enough interest in prayer, to be able to read scriptures and make use of them by adapting to circumstances.

Ignatian Spirituality helped me to experience things from the inside out, instead of just the outside in. It matured my religion thus helping me find ways to die to my small self, so that I could find our Big Self. It made me understand that a false and largely self-constructed identity must be surrendered before the True Self. This led me to contemplative prayer. Through this method of prayer I learnt to die to my passing identity, emotions and thoughts, so that I could be open to receive and participate in Love, thus opening myself to the Divine Union. This daily transformation achieved through prayer is a gift to be received, ie we cannot achieve it; like grace, it is given and can only be accepted.

Whenever I feel change in my spiritual health I return to the Examen to get me back on track. I feel like the Examen always reveals to me what is really happening; so I always pray before bed. As I sit in God's presence, I feel less anxious, knowing God is there with me. I ask him to show me where he has been present in my day and where he is working.

With God's presence while seeing my shortcomings, my sin becomes more obvious – but so does God's grace. I ask for forgiveness and the strength to move through the next day with more grace. I know I am not alone; I just need to keep my heart open.

Take a moment now. Rest in the awareness of Presence and know that you are never apart from it. When this moment ends, God will still be here, now and always.

Pascoal Barbosa Noronha
Jesuit Collaborator

My Jesuit Influence in St. Paul's



Xavier Alemao
Paulite Alumnus 1970

When my Mother scooped up the four of us, ages ranging from 3 to 9 years, from the relative security of a small village in Goa, living in the shadow of the Parochial Church and the Portuguese reign, and headed to Belgaum, in new India, where she knew just 1 distant relative and not much more, but had heard of St. Paul's School run by the Jesuits — it was a giant leap of faith she took for our sake. She wanted us to study in the English medium.

Thus started my association with St. Paul's and the Jesuits! When I think of my life's conscious journey that started in Belgaum, the wonderment is from the very beginning; from my KG class teacher, who put me in the Gold House — was it a fluke or did she do that because I was a Leo, ruled by the Sun, and my favorite colour, yellow? Then a few years later, after receiving my First Holy Communion, getting drafted into being an Altar boy and coming to oscillate in the shadow of Fr. Pinto, Fr. George, and Fr. Januarius, getting elevated not just physically in the Cathedral but also in the eyes of my peers. Then growing a little older, to fall under the influence of Fr. Machado & Fr. Pat, graduating into the "Sodality" and the school Choir, that sometimes also sang in the Cathedral. Then the last year of school where during the "Religion" period, we got to discuss a book written by Fr. Rehm, taught by Fr. Toscano, on Karl Marx and socialism, capitalism — all at the tender age of 15!! Or the focus on Team sports - being led, leading, falling, getting up and starting again! And finally, not forgetting the whole array of gifted and dedicated secular teachers, who had consciously or unconsciously bought into the Jesuit magic of instruction.

With that fabric of Jesuit influence weaved over 15 years and wrapped at my core, I ventured into the world not knowing where the road would lead to, but confident in faith, to cope as life played its cards. I joined the Merchant Navy while still in my late teens and through

the next 15 years, navigated the oceans and people in new lands, fulfilling my childhood dreams of seeing the world. Somehow what I learnt in those early years in Belgaum never left me, through calm weather and storms, in my personal and professional life: the ability to get along with others, to try and see their point of view, to play fair, to remember that every individual, no matter how high or low in rank, also has a story, and above all, a loved one back home who thought the world of him or her.

I confess that I have also used my Jesuit roots for personal advantage. When I first came to the USA from the ships and the seas, looking for a job ashore, I was interviewed by an American who could not quite figure how an Indian had a Catholic name! With concealed glee, I explained to him the dynamics of the colourful Indian tapestry and casually dropped the fact that I was a Catholic and had been to a Jesuit school. He was very surprised, but I got the job! In his defense, this was the late 80's and the world was much more distant, with no cell phones and no WhatsApp! Years later, I was interviewing at our HO in France, for an interesting expat posting. After the work aspects were done, he asked me, being Indian, how come I was named Xavier. By then, I had become good at fielding such questions. I gave him my usual spiel, casually ending with the fact that I was from Goa, where lay the uncorrupted remains of St. Francis Xavier, from where I got the name, and that I went to a Jesuit school. He was astonished, but I got the posting. I learnt later that he too went to a Jesuit school. Such is life!

Through the civilizations, this world has produced great men and women, who went on to make a difference. One can read on them and get inspired. At my diminutive level, I look at the Jesuits who passed through my own life, those named above and others who are not — what made them who they were? Was it the distinct vows they took — of poverty, chastity and obedience? Was it the life of St. Ignatius? I may never know, but what I do know is that they have had a lasting influence on my life. What more does one need to be inspired from the Jesuit way of life, to make us better humans? For me, that was enough. It is truly a badge of honour. *Induamur Arma Lucis!*

Xavier Alemao (*Paulite Alumnus 1970*)



AD MAJOREM DEI GLORIAM