

Challenge

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BULLETIN OF THE JESUITS OF THE GOA PROVINCE

Pope Francis' Ecclesial Dream



An Inculturated Church

Beloved Amazonia

Some Reflections

Editor's Voice

"I dream of Christian communities capable of generous commitment, incarnate in the Amazon region, and giving the Church new faces with Amazonian features." This is the Ecclesial Dream of Pope Francis in his Apostolic Exhortation: *Querida Amazonia* (Beloved Amazon). We notice that there is a lot of other-centredness in the dream. Our Christian faith is not just a faith that is of God and me only, but it has its roots in a community. In other words, it is not 'I-me-and God' but 'I-we-and God.' This is a faith that is shared and given to others.

Pope Francis speaks of the faith being 'incarnate.' In this way, the Holy Father wishes "to develop a Church with an Amazonian face." It is not just for the Amazonian region but for the whole world. We have various parts of the Catholic faith

wherein we can adapt to a particular culture or group of people.

The Jesuits of the Goa Province practice this faith with local customs and traditions. For example, there are Jesuits who are totally immersed in their culture in rural Belgaum. They don't eat meat nor drink alcohol. The local people, majority of them Hindus, call the Jesuits the Swamis. In fact there were Jesuits from Goa who were pioneers in this Swami Apostolate. Being with the people of the place the Swamijis have "an authentic option for the poor and the abandoned." Today the Swamis provide the local folks with good education and thereby they build human communities.



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Cover Photo: The people of the Amazon with Pope Francis.

Ecclesial Dream



Human beings are social beings. Each one needs to nurture one's relationship with oneself, with one another, with the cosmos and more importantly with God present in the cosmos. These four aspects are interconnected. In the Post-Synodal Apostolic Exhortation, entitled, 'Querida Amazonia,' of Pope Francis, he shared the following dreams in four areas, with the Universal Church, namely, Social Dream, Cultural Dream, Ecological Dream and Ecclesial Dream. In keeping with the title of the article, lets together reflect on the Ecclesial Dream of Pope Francis for our world of today, based on the Amazonian region and contribute our might to make it a

reality. Pope Francis already began the Ecclesial dream with this quote, "The thing the church needs most today is the ability to heal wounds and to warm the hearts of the faithful; it needs nearness, proximity. I see the church as a field hospital after battle. It is useless to ask a seriously injured person if he has high cholesterol and about the level of his blood sugars! You have to heal his wounds. Then we can talk about everything else. Heal the wounds, heal the wounds... And you have to start from the ground up. (From "A Big Heart Open to God," America magazine Sept. 19, 2013). This imagery is very down to earth and reveals the heart of Pope

Francis, which is basically pastorally oriented. It is a dream of a church totally involved with the suffering and pain of humanity. A church which does not hesitate to get soiled and yet has its feet firmly placed on the ground, in the very midst, where the need of humankind is the greatest. It is a pilgrim Church, walking side by side with the poor and reaching out to the least, last and lost of society. This is very much in keeping with the heart and mind of Jesus who presented himself, before his apostles and those who wished to follow him, based on his model of servant leadership.

This same spirit of Jesus, to reach out in service to others, can be ours today, when we learn to experience God working in our lives.

St. Ignatius and every Jesuit after him, including all those who journey, through the 30 days months retreat, becomes a true Contemplative in the Ignatian sense of the word. They learn to find all things in God and God in all things. One gradually encounters God in the land where one is born, in the culture where ones upbringing takes place and in the confluence of different religions and

religious traditions. Indeed, one need not shy always from interacting with holy men and women and countless and myriad individuals who are all searching for God with a sincere heart, one becomes a part of that search a fellow pilgrim and the Church at large becomes enculturated.

In this journey, one realizes the importance of inculcating an essential quality of sincerity of heart in this search. This in turn will motivate each one of us



not only to pay heed to the Ecclesial Dream of Pope Francis, but more importantly make this dream a reality. This need for enculturation, would include, an openness on the part of the Church, in keeping with the spirit of Jesus, a

willingness to constantly reshaping her identity through listening and dialoguing with the people, the realities and the history of the land. We need to be a Church which is fully rooted in our land and simultaneously giving credible witness to Jesus. Hence, we need to evangelize, by committing ourselves to the Kingdom of Justice, by reaching out and protecting those who are relegated to

the margins of society. It also means sharing with other like-minded individuals our spirituality, which is centred on the one God and Lord, made visible through his incarnate son Jesus. At the same time, being in touch with the sincere and genuine needs of our people, many who earnestly make efforts to lead a worthy and truthful life. It also means enjoying, God's blessings in their lives, finding harmony and peace, resolution of family issues, being taken care of in times of illness and eventually the seeing the dream of each father and mother for their children to grow to be happy, to be a reality.

For the Church to play a vital role in reaching out, to those around her, involves a collaborative effort of not just clergy and religious, but more importantly the lay people. We also notice that with a dearth in numbers joining religious life, the Church can

increasingly be called the Church of and for the laity and they need to be encouraged to play a prominent role, in spreading the Kingdom of God. This is very much applicable in a country like ours, where we are less than 2 percent of the total population and hence there is pressing need for inter-religious and ecumenical collaboration, based on the values of Jesus. In this endeavour and as also advocated by our Holy Father Pope

Francis in his prayer intention for the month of October 2020, the missionary month, in which he calls for the promotion of greater integration of the lay faithful, especially women, in areas of responsibility in the Church. In Jesus' time too, there were a number of women who sustained Jesus and his disciples and contributed to building up the Church. Women have an important role to play in the Church. There are strong and generous women who, undoubtedly are called and prompted, by the Holy Spirit, to participate in the mission of the Church.



Finally, let these words of Pope Francis, urge us on to make this Ecclesial Dream a reality, "Let us now lift our gaze to Mary. The Mother whom Christ gave us is also the one Mother of all, who reveals herself in the Amazon region in distinct ways. We know that "the indigenous peoples have a vital

encounter with Jesus Christ in many ways; but the path of Mary has contributed greatly to this encounter."

Fr. Jude Carrasco, SJ is in-charge in the Youth Formation Movement where retreats for Std. X students are held.



Ecclesial Dream of Pope Francis: An Inculturated, Inclusive, Involved, Missionary, Accessible, Poor and United Church



“Nothing happens unless first a dream”

- Carl Sandburg

The prophetic, '*Querida Amazonia*' meaning 'Beloved Amazon' by Pope Francis is the fruit of the Synod of the Bishops on the Amazon. *Querida Amazonia* is divided into four chapters, each dedicated to a 'great dream' for the region from which the rest of the world can take a cue. The fourth and last 'dream' of Pope Francis is what he calls the 'Ecclesial dream.' This dream is expounded in the final chapter of the document and is the longest among the

others. Broadly summarized, the Pope invites us to “develop a Church with an Amazonian face” through a “great missionary proclamation”, a message that needs to be heard in the Amazon region. A “social message” is not enough according to the Pope. These peoples have a right to hear the Gospel of Jesus too, otherwise he says, “every ecclesial structure would become an NGO.”

To try and develop a Church with an Amazonian face

The Pope invites us to “develop a Church with an

Amazonian face” through a “great missionary proclamation.” He goes to share what inculturation should actually be and how the church must look like a church of the local people and not some foreign entity thrust upon them (as is noticeably seen in many places around the world, including Goa.) Referring to the Vatican II document, *Gaudium et Spes*, he speaks of “inculturation” as a process which brings “to fulfilment in the light of the Gospel” the good that already exists in the Amazonian cultures. For inculturation to truly happen, there is a primary need of the higher ups to acknowledge the goodness present in the local cultures and not to suppress them.

A renewed inculturation of the Gospel in the Amazon region

The Pope then turns his gaze more in depth to the “paths of inculturation in the Amazon region.” The values present in the indigenous communities, he writes, need to be taken into account “in the process of evangelization”. The Gospel is to be inculturated according to the local contexts and new interpretations should be sought that would effect a change in the people and seek a faith response from them.

In the next two paragraphs, Pope Francis dwells on “social and spiritual inculturation.” The Pope highlights that, given the condition of poverty in which many of those who live in the

Amazonian region experience, inculturation needs to have a “markedly social cast”. At the same time, however, the social dimension should be integrated with the spiritual one else there is danger that the message the Church may simply become another NGO whose message is purely a sociological one.

An “Amazonian Holiness” by Inculturating the liturgy

The document further goes on to say that the “starting points for an Amazonian holiness” which should not copy models imported from other places because those models are suited for other contexts. He emphasizes that it is possible to take up an indigenous symbol in some way, without necessarily considering it as idolatry. Symbols can be powerful in their own settings and contexts and so these can be incorporated to enhance the spirituality of the people and evoke a faith response. The same applies to some religious feasts which erstwhile were considered pagan and not compatible with the Catholic faith. A certain study, understanding and incorporation is needed so that their culture and traditions are valued and comprehended by Church authorities and the ecclesia.

Another significant passage in *Querida Amazonia* is on the inculturation of the liturgy. The Pontiff notes that the Second Vatican Council had already called for an effort to

inculturate the liturgy among indigenous peoples. In addition, he recalls that during the Synod a proposal to develop an 'Amazonian Rite' emerged.

Sending missionaries to the Amazon region

Since the Amazon has a vast expanse and accessibility limited, Pope Francis encourages missionaries to help reach out to those who live in inaccessible areas. According to the Pope, a more frequent celebration of the Eucharist, must be guaranteed. This would mean that a priest is needed to administer this sacrament. How is it possible, then, to ensure this priestly ministry in remote zones? Pope Francis urges all the bishops, especially those in Latin America, to be more generous in encouraging those who “display a missionary vocation” to choose the Amazon region and invites them to evaluate formation to the priesthood. The Sacraments, he states, “should be accessible to EVERYONE, especially for the poor”.

Fostering involvement of the laity in the communities

After speaking about the Sacraments, *Querida Amazonia* dwells on communities filled with life in which the laity must assume important responsibilities. For Pope Francis, in fact, it is not a matter of facilitating a greater presence of ordained ministers. He calls this a narrow

objective if it does not succeed in awakening new life in communities. Thus, new “lay services” are called for. Only through an active and participative involvement of the laity, he reiterates, can the Church respond to the challenges in the Amazon region. According to Pope Francis, consecrated persons have a special role to play. At the same time, he reminds us of the role of the base communities who have defended social rights.

Christians fighting together to defend the poor in the Amazon region

The chapter on the ecclesial dream ends with the theme “ecumenical and interreligious coexistence.” The Pope invites believers to find occasions to speak to one another and to act together for the common good. “How can we not struggle together?” the Pontiff asks. “How can we not pray and work together, side by side, to defend the poor of the Amazon region?” These words may sound cliché but they reiterate a very strong message of common personhood where we move forward together with a united front on this earthly pilgrim journey where ALL lives matter.

Fr. Anderson Fernandes, SJ is the Administrator at XCHR and will be going for studies in Scripture to Rome.



Beloved Amazon



In his Post-Synodal Apostolic Exhortation '*Querida Amazonia*' (Beloved Amazon), Pope Francis speaks of four dreams he has for the Amazon, one of which is, 'An Ecclesial Dream.' The dream is to develop in the Amazon, a church with an Amazonian face.

The Amazon is beset with many problems, but to address their problems without proclaiming Christ, would be denying them the right to hear the Gospel. We, who have had the privilege of encountering Christ, are duty bound to proclaim Him to those who have not even heard of

Him. "*Woe to me if I do not preach the Gospel*" (1Cor 9:16). Pope Francis goes on to say that without the Proclamation, every ecclesial structure would become just another NGO.

He says the key word of this ecclesial dream is 'inculturation', while proclaiming the message of salvation (*kerygma*). Christianity does not have a single cultural mode. It should absorb what is good in the cultures where it is spread, as well as contribute to the culture by making it fruitful, with the transforming power of the Gospel.

Pope Francis wants the church in the Amazon, to listen to the ancestral wisdom of the Amazon, to recognise the values present in the way of life of the original communities by listening to the voice of the elderly. All this will help the church to recover over time the rich narratives of the peoples. By having a dialogue with the Amazonian people, we can have a church with an Amazonian face and heart.

The inculturation of the Gospel in the Amazon region, should have an integration of the social and the spiritual, so that the poor need not look for a spirituality that responds to their deepest yearnings, outside the church.

Commitment to the kingdom of Justice and Amazonian holiness.

This inculturation must consider, the poverty and abandonment of the Amazonians, and have a clear commitment to the kingdom of justice in reaching out to and protecting social outcasts.

Pope Francis also speaks of an Amazonian holiness, thereby implying that holiness too is inculturated. According to him, there is no standard holiness that is universal.

Holiness need not take away energy, vitality and joy from the hearts of people. Jesus Christ is not an enemy of joy. If Christianity is portrayed as a

sombre religion bereft of joy (which it isn't), it will drive away people from even trying to know about Christianity.

The Inculturation of the Liturgy

According to Pope Francis, this approach means that we can include in the liturgy, many elements proper to the experience of indigenous peoples in their contact with nature, and respect native forms of expression in song, dance, rituals, gestures and symbols.

Develop a distinctively lay ecclesial culture.

In the Amazon region, there is need for the Church to be present at every level. This is only possible with the vigorous, broad and active involvement of the laity. The laity are familiar with the languages, cultures, spiritual experiences and communal way of life in different places, thus enabling them to have a wider outreach. The laity should increasingly be involved in proclaiming the Word of God, teaching and organising communities in leadership roles, celebration of certain Sacraments, etc.

However, as no Christian community can exist unless, it has its basis and centre in the celebration of the most Holy Eucharist, there must be prayer for priestly vocations among the indigenous peoples. Those priests with missionary zeal should be sent to the Amazon, after being well trained to work in the Amazon.

Further, the Amazonian churches need itinerant missionary teams, as there is great internal mobility in the Amazon with a constant and ever changing migration.

The strength and gift of women.

In the Amazon region, women have been the ones to preserve and pass on the faith down generations, through their remarkable devotion and deep faith. They have baptised, catechised, prayed and acted as missionaries where there were none. Without them, there would be no church in the Amazon region.

Pope Francis says these women have a central role to play in the Amazonian communities. They should have access



to positions, including ecclesial services that do not entail Holy Orders. This would allow them to have a real and effective impact on the organisation.

Ecumenical and interreligious coexistence.

In the Amazonian region, there is a presence of different religions, so we need to find spaces to converse and act together for the common good and the promotion of the poorest.

If we believe that the Holy Spirit can work amidst differences, then we will

try to let ourselves be enriched by that insight. This will enable us to grow in our ability to grasp the significance of what others say and do, even if we cannot accept it as our own conviction.

Expanding horizons beyond conflicts.

The ecclesial dream ends by recognising two challenges that may be encountered in the process. (1) conflict within the church and (2) Interreligious coexistence.

These conflicts can be resolved by each group elevating their perspective to a higher level. This approach was

followed by the early church, which enabled it from its Jewish roots, to take shape in the

Greco-Roman cultures, which in time acquired distinct forms. Similarly, dialogues with other religions should focus on what unites us, while not abandoning our convictions.

The Pope concludes the exhortation with a simple plea, before turning to the Blessed Mother, Queen of the Amazon.

Dr. Silvia Noronha is a Professor at the Goa University.



An Ecclesial Dream: Some Reflections



The Post-Synodal Apostolic Exhortation, “Querida Amazonia” of Pope Francis highlights four dreams for the Amazon region and lessons that could be drawn for the Universal Church. His fourth dream “An Ecclesial Dream,” has been expressed thus, “I dream of Christian communities capable of generous commitment, incarnate in the Amazon region, and giving the Church new faces with Amazonian features”.

While highlighting what needs to be done in the Amazon region, he also suggests avenues for changes in the Church and her ministry.

The following points have been put forward:

The Church while addressing issues of justice and the development of peoples should be careful about functioning as just another NGO. Therefore its first priority is the proclamation of the Gospel and fraternal charity.

1. Inculturation: Under this broad term he stresses the need for inculturation at different levels to meet different needs.

Inculturation that fosters respect and appreciation for the values of Amazonian culture. While cultures where the Gospel is preached can enrich and transform the indigenous peoples, the Church has much to learn from the culture of the people. The Amazonian culture is marked by what it considers as “Good living.” Some of the

salient traits are:

- Personal, communal and cosmic harmony.
- A respect for natural resources
- Finding contentment in an austere and simple life style, without accumulating great possessions
- The sacred character of human life.
- An esteem for the family
- A sense of solidarity and shared responsibility in common work

The Church especially in the Westernized and urban communities can learn how to adopt a simple life style without the craze for having more. Migrants from these regions who come into cities must be helped to preserve their values while making a transition to urbanized cultures.

In Goa we have a large migrant population. Can the Church create forums where their voices will be heard? Can migrant youth be given opportunities for participating in special youth programmes and become part of parish youth groups. Through its schools, the Church has opened the doors to many migrant children. Could we give them better opportunities for academic growth and personal development? Can we listen to what they have to offer?

2. Social and Spiritual Inculturation: The Pope exhorts us to work for the rights of the poor. The Church has to reveal the face of Christ, who wished with special tenderness to be identified with the weak and the poor [107]. The Church is called upon to work for the weak and the discarded. The document suggests that pastoral workers be given a suitable training in the Church's social doctrine. However care must be taken to give equal importance to the transcendent and spiritual dimension and

the dimension of human development.

During the lockdown many Christian groups have been providing relief to the migrants living in different areas. Will this be a sporadic service that will end when the pandemic is over? Will the Church through its lay collaborators have a sustainable development programme for the poor and the marginalized?

We have Small Christian Communities functioning in the Church. Could we experiment with forming 'Small Interfaith Communities' to work for communal harmony, development of the weak and marginalized. In every religious group there are men and women of good will who could be encouraged to join forces for the upliftment of all peoples irrespective of the religion they practice.

Starting points for an Amazonian holiness. The Pope suggests that the Church should use indigenous symbols, myths, festivals which are occasions for gathering and fraternity, to present Christ in the local context and to demonstrate that holiness cannot be devoid of energy, vitality and joy that exists among the people. The Community dimension should be strengthened. Catechetics could adapt ancient folk tales and imbue them with Christian values.

3. The inculturation of the liturgy. Experiments in inculturation with regard to the liturgy have been going on in the Church in India for a long time. In the Amazon region, the sacraments "are a privileged way in which nature is taken up by God to become a means of mediating supernatural life" [114]. The Eucharist "joins heaven and earth, it embraces and penetrates all creation ." [116]. The Church needs to

explore means of making our liturgies come alive, by using local symbols. A special effort must be made to present the Church as a Mother demonstrating mercy and acceptance through pastoral outreach.

4. Inculturation of forms of ministry: Since the Amazonian region consists of difficult terrain, the people do not have the privilege of frequent celebration of Eucharist. New forms of ministry could be envisioned like having permanent deacons and other lay collaborators except in the case of the celebration of the Eucharist and the Sacrament of Reconciliation. The Pope makes an appeal to the Church to encourage priestly and missionary vocations. Especial efforts must be made in the local church to foster vocations. But this will only happen when priests become living witnesses of the Gospel they proclaim.

5. The Strength and gift of women. The Amazonian Church has carried on for decades because of the presence of strong and generous women who baptized, catechized, prayed and acted as missionaries. “There is an urgent need to harness the spiritual power and natural grace of women to strengthen the Church structures. The Church today needs to recognize the contribution that empowered women can make and encourage genuine partnerships with them. In highlighting the role of women in the Church, the Pope points to the role of Mary in God's plan of redemption.

6. Ecumenical and Inter-religious co-existence: In our world which is being

divided more and more on the basis of religion, the Church needs to step up its efforts in promoting inter-religious dialogue. This should not be limited to one or two programmes per year. It would be extremely useful if programmes to foster respect and acceptance of good in all religions be conducted in schools. Teams of lay Christian people along with leaders of other religious could get together and prepare modules for promoting interreligious harmony. This would be relevant in the context of the Christ Project, where the sole aim of Jesus' mission was summed up in His prayer.

Jn 17:20-21. I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father art in me and I in thee, that they also may be in us, so that the world may believe that thou has sent me.” May we be zealous in bringing about this oneness among people.

7. The role of Mary: The last part of this fourth dream is a dedication to Mary and the role she has to play in individual lives and in the life of the Church.

I believe we need visionaries and people of deep faith who putting their trust in the Father, Son and Spirit can share the best elements of different cultures and re-create the beautiful face of Christ in its diversity of peoples, so that the Church will be more resplendent as the Bride of Christ.

Dr. Rita Paes, DHM is the Director of the Nirmala Institute of Education, Altinho



JESUIT HISTORY

They Set the world on Fire: 41 years 'hiatus' of the Jesuits and the Restoration of the Society of Jesus (1773-1814)

The Society of Jesus was suppressed for a period of 41 years. Pope Clement XIV had given his verdict to expel them worldwide. The major Catholic countries – Italy, France, Spain and Portugal had the Jesuits expelled and welcomed the Papal brief *Dominus ac Redemptor Noster*. Many Jesuits remained faithful to the old Society and remained as priests/brothers despite the fact that the Society was disbanded. Some Jesuits joined the diocese at various places. Some Jesuits were also facing trials at various courts – on accounts of treason and corruption.

However, the Society of Jesus continued to exist in kingdoms and countries. The Jesuits in Belgium especially the scholarly Society of Bollandists – who studied hagiography and the cult of the saints in Christianity, moved from Antwerp to Brussels –

where they continued their work in a monastery. Czarina Catherine II of Russia – known as Catherine the Great, is said to have torn the Papal brief upon receiving it - with regards to the expulsion of the Jesuits. She openly supported the Jesuits and went to the extent of seeing the ordination of Jesuit priests, schools run by the Jesuits and the novitiates and other formation houses being functional. Thanks to Catherine the Great, under the patronage of the Russian Society, the Jesuit Provinces were re-established in Great Britain, Sicily and United States of America. Her successor, Paul I asked Pope Pius VIII to formally approve the Society of Jesus in Russia. In Italy, Ferdinand, the Duke of Parma who had violently thrown out the Jesuits, now in 1793, requested the Jesuits to re-establish the Society here. In Prussia, a

former German State, which later became part of Poland and Russia, Frederick the Great refused to allow the papal document to be circulated in his country.

The Jesuits who were officially expelled - were now functioning in various territories. Though they were not under the Roman Pontiff as yet, they did their bit of serving God and the needs of the people. The step towards restoration became more intense and widespread towards the onset of the 19th Century.

The struggle for the Society to be restored was a long process. The man who has been credited of working towards the Restoration was Fr. Joseph Pignatelli, a Spanish Jesuit (now St. Joseph Pignatelli). Fr. Pignatelli was the bridge between the 'old' Society and the 'new' Society. When Pope Pius VI granted former Jesuits to reunite with the Jesuits of Russia, Pignatelli had sought

to go there. But for some reason he did not go to Russia. However, Ferdinand – The Duke of Parma allowed him to re-establish the Society of Jesus. He renewed his religious vows in 1797, became the Master of Novices in 1799, and became the Provincial Superior within Italy in 1800 – by Pope Pius VII. He was given an offer from the Kingdom



of Naples – to re-establish the Society. Schools and colleges were now opened thanks to the papal brief *Catholicae fidei* of Pope Pius VII which officially recognized the presence of the Society of Jesus. However due to the Napoleonic Wars, where Napoleon Bonaparte captured the territories in

Sicily and Naples, the Jesuits had to disperse themselves.

Unfortunately, the health of Fr. Pignatelli was deteriorating due to tuberculosis. This resulted to his death on 15 November 1811, which meant he could not see the Society being restored

in 1814. Towards the end and defeat of Napoleon Bonaparte in 1814, Pope Pius VII restored the Society of Jesus by the papal bull *Sollicitudo omnium Ecclesiarum* – on August 7, 1814 – thanks to the Congress of Vienna – which favoured the Society being restored. The Monarchs who had vouched for the suppression of the Society were no longer in power. The American War of Independence which resulted in its independence in 1776

and the French Revolution of 1789 had changed the political scenario of Europe – and indirectly contributed for the revival of the Society of Jesus. We will see more in our next issue – the post-Restoration years – Jesuits worldwide.

Fr. Malcolm Barreto, SJ is the Director of Vocations at Loyola Hall, Miramar.



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Short description of your Vocation to the Society of Jesus:
Daily mass celebrated by Fr. Irineu Lobo, SJ, who was Director of the Baga Retreat House, helped me in my vocation. My aunt was a devotional person and that is what inspired me.



Join the Jesuits Go Make A Difference

The Goa Jesuits invite you to walk
in the legacy of St. Francis Xavier.



*Come, be a close
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St. Francis Xavier
was the First Jesuit
Missionary to India.

Come; let us pray with the Pope!



INTRODUCTION

Pope's Worldwide Prayer Network (PWPN/ Apostleship of Prayer) is an ecclesial service of the Holy See entrusted to the Society of Jesus (the Jesuits). It's Mission is to mobilize Christians through prayer and action for the challenges of humanity and of the mission of the Church. These challenges are discerned by the Pope, and are expressed under the form of Prayer Intentions (see below) which he entrusts to the entire Church. PWPN has as it's foundation the spirituality of the Sacred Heart of Jesus, a spirituality for mission. It is present in 98 countries in the world with 35 million Catholics. This year the PWPN celebrates 175 years of it's foundation.

POPE'S PRAYER INTENTIONS

Note: Kindly whisper a small prayer when you read each of the Intentions below.

APRIL

Universal intention - Fundamental rights

We pray for those who risk their lives while fighting for fundamental rights under dictatorships, authoritarian regimes and even in democracies in crisis.

MAY

Universal intention - The world of finance

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

JUNE

Evangelization - The beauty of marriage

Let us pray for young people who are preparing for marriage with the support of a Christian community: may they grow in love, with generosity, faithfulness and patience.

Join the Pope's Prayer Group:

www.clicktopray.org

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St. Anne's Church, Harnai, Ratnagiri District, Maharashtra

St. Anne's Church, Harnai was built by the Portuguese in 1718. In 1994 the Bishop entrusted the Ratnagiri Mission to the Society of Jesus (the Jesuits).

In 1948 the Church had more than 200 Catholics but today many have moved to Mumbai for better jobs and for a better future. Besides my Sacramental Duties here I give English Speaking classes for Muslims and Hindus too. I also have inter-religious dialogues. I guide the youth and I do counselling for Christians and non-Christians alike.

I would like that my work expands but I am in need of donations. Harnai is a poor village and I want the people here to stand on their own feet. That's why your donations will help me to also give tuition classes for drop outs, for those who are weak in studies and to those who cannot afford to go to school because their families are financially backward. Kindly donate. Thank you.

Fr. Benito Fernandes, SJ

To donate contact us: +91 8010159733

