

Challenge

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BULLETIN OF THE JESUITS OF THE GOA PROVINCE

Connecting Young People to the Eucharist



Finding God in the
Eucharist

Making the Eucharist as the
centre of Youths lives

Pedro Arrupe's views on
Youth and Eucharist

Editor's Voice

The future of the Church is not in its buildings and its structures but in her capacity to attract and maintain the young people within her ranks. The youth today face tremendous pressures and challenges. They need the strength to cope. They need to know Jesus. They need to feel loved, saved and forgiven. They need assurance from the Gospel. They need to truly believe in, "My grace is sufficient for you." Corinthians 12:9 They need to fall in love with the Eucharist. The Eucharist will help them to develop a relationship with God and give them an experience of Jesus' presence in their daily lives. The youth do have a desire to serve, to volunteer, to be involved and be a part of a group. This desire should be nurtured and steered towards the Eucharist which is the soul and summit of Christian life.

This issue of CHALLENGE focusses on the importance of connecting young people to the Eucharist, throws light on the Eucharistic Youth Movement and Pedro Arrupe's views on this important matter.

Ms. Dorothea D'Costa



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Relationship with God: The Eucharist and Youth

"The Catholic Church describes the Holy Eucharist, which is the Sacrifice of the Mass, as the source and summit of our Christian life" (CCC 1324). It is the source because through the Eucharist, we get the power to lead our daily sacramental life, and it is the summit since it takes us closer to God through our lives as Christians in building a more intimate union with Him. The Eucharist primarily worships God as individuals and as a community. We worship God, and God, in turn, sanctifies us. The Eucharist allows us to participate in the Paschal Mystery of Christ, for Christ is present in the Eucharist. If we can understand the true meaning of the Eucharist and partake in it thoroughly, it allows us to come closer to the love of God. Through the

Eucharist, we can attain truth and love for God. Therefore, when we participate in the Eucharist, we can reciprocate Christ's love for us and his presence in the Church.

We have often come across catchphrases like "the youth are the future," "the youth are the church's pillars," etc. For this to be a reality, we should be able to draw them closer to God by making them fall in love with the Eucharist and the sacraments. By helping them understand the real presence of Christ in the Eucharist, we convey the message that it is not 'what' but rather 'who' they consume. We take on what we have eaten; we become Christ for one another. This prompts us to make the Eucharist the center of our lives. This does not end here; once we realize how important the Eucharist is in our lives, a mission is attached to it. In one of his addresses to youth, St John Paul II said, "In the first place love the Eucharist. Never get tired of celebrating and adoring the Eucharist with the entire Christian community, especially on Sunday. Know how to put it at the center of your personal and community life so that communion with Christ may help you



carry out your courageous choices. In the second place, he said, have missionary passion. Do not be afraid to bear witness to hope, which has a specific name: Jesus Christ! In order to facilitate young people's encounter with true Eucharistic spirituality, do not cease forming yourselves in the school of listening to the Word of God, prayer, and celebrating the sacraments".

One of the apostolic preferences of the Jesuits is "Journeying with the youth." It entails not only accompanying them in their academic life but also their spiritual life. Increasing their desire for and helping them fall in love with the Eucharist can be a great accompaniment. We need to teach them that the Eucharist is another way to the atonement of their sins. We share in Jesus' atonement for our sins by participating in the Mass. It can be an occasion to remind them that just as they require a doctor for physical healing, the Eucharist can be a source



that we are part of the body of Christ. We are united with Christ in one mind and heart. Today's youth are intrigued by the themes and idea of vibrancy and afterlife, but their thoughts are often not well-founded. We can take this sense and desire in them and draw them to the words of Christ, "whoever eats my flesh and drinks my blood has eternal life." Finally, the need to make them aware of all the gifts and blessings they have received from the Lord and partaking in the Eucharist is one way of showing gratitude for all the graces received.

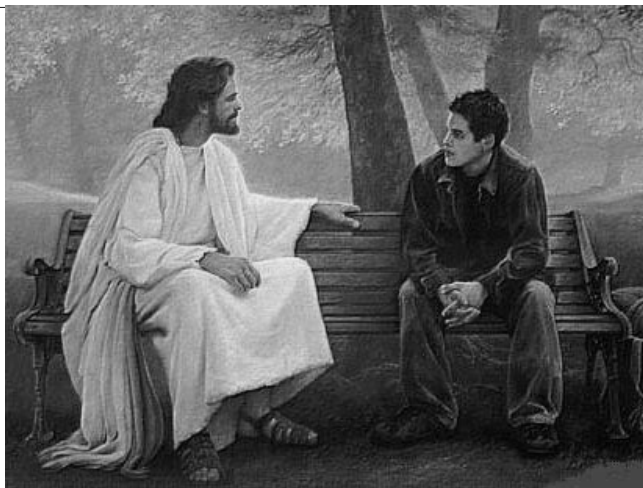


of their spiritual healing. By partaking in the Eucharist, which is a communal celebration, we are acknowledging

Since the Eucharist is a community celebration, the priests must ensure that the faithful understand the Eucharist's relational, dialogical, and participative aspects. Something to take note of is that the quality of our liturgies needs to be improved so that they can engage people, and for this, the priest needs to prepare it well as well as have a deep, grounded prayer life and faith so that he can inspire and bring the others close to Christ. People who

participate in the Mass do not come there to watch the priest and join in the singing. If that's why they are at Mass, it can be said that it is a priest's Mass and not a community celebration. Another element that I would like to highlight is that there is nothing incompatible between solemnity and laughter. St. Augustine mentions in his sermons the clapping of the people during his homilies. They showed their approval and appreciation in this manner. Some of his remarks might have also produced laughter as St. Augustine was a sensitive speaker. Light humor in the sermon is a good option to get the people's attention. However, it should be kept in mind that the purpose should not be to entertain but rather to enlighten, for nothing teaches as well as an honest joke. Those who may have been wandering in their attention are also sharply pulled up by the response of the others.

The Eucharistic Celebration is a celebration of thanksgiving. Witnessing Christ in the Eucharistic celebration brings us closer to him and makes us his true disciples. When we come together to celebrate the Eucharist, a strong bond is created between the holiness of God and us. This unifies us to him; in a way, it is like bridging the gap between heaven and earth. This is the profound effect that the Eucharist can have on our lives. So, we can confidently say that it



is not just Christ offering himself to us in the Liturgy, but we can give ourselves as a gift to Christ to the Father through the Spirit.



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The Eucharistic Youth Movement



It was during my degree studies as a scholastic. My rector then Late Fr. Joaquim I. D'Melo S.J. who once said to me when he saw me busy doing apostolic work outside. ***"Your mission is here and now, in your studies and the little things of every day."*** His words kept ringing in me and made sense to me that a life entirely given to study at that time could be very effective in the apostolate.

The above is very much true when we read about the history of the Eucharistic youth movement way back in 1844, on the feast of St. Francis Xavier, at the novitiate for the

Jesuit students in Vals-pres-le-Puy (Central part of France). Their spiritual father, Fr. Gautrelet, SJ in a meeting held with his students expressed his dissatisfaction in their performance in their theology studies because they were more motivated by the idea of setting off for faraway missions in India than by having to learn theology. He urged them to concentrate more on their studies he said: ***"If each one infuses his labours with the spirit of prayer and makes of them an offering; if several jointly direct themselves in the same way there would be a convergence of power capable of lifting up mountains!"*** Fr. Gautrelet

suggested a very simple initiative that would give meaning to what they were already experiencing in the service of Christ's mission, while further deepening in them their apostolic capacity. They were told to see prayer as mission and spread the faith by prayer. This brought about a quick transformation in the house: the Mass, sacramental offering of Christ, became the centre of the day and the day became an extension of the Mass. As days went this way of living by the young Jesuits praying rooted in daily life spread like



wildfire, first in the surrounding country villages and slowly throughout the world. This was called the "**Apostleship of Prayer**". It was recognized by Pope Pius IX by 1849 and in 1890, Leo XIII entrusted to it his monthly prayer intentions.

In 1865 when first children joined this great wave of prayer, they formed a kind of '**Pope Militia**' who referred to these children as '**Crusaders**'. Thanks to the dynamic work of Fr. Henri Ramiere SJ, the '**Apostleship of Prayer**' had drawn in thousands of children. Over the years after going through various changes, many bishop's

adopted the 'Eucharistic crusade' as an official movement for youth education. In 1960 Pope John XXIII did not use the word 'crusade', but instead employed the expression 'Eucharistic movement'. In 1962, the title 'Eucharistic Youth Movement' was officially recognized by the assembly of cardinals and bishops of France.

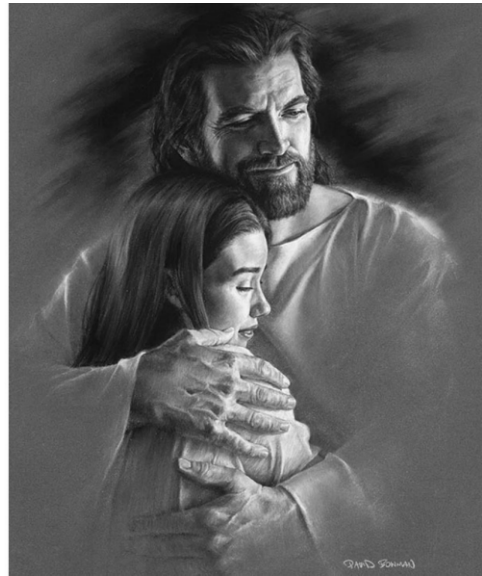
This Eucharistic Youth Movement in whatever shape it may have been right from its inception has always been the responsibility of the Jesuits to see to its

effectiveness and spread. Hence the Jesuit General has given this as a mandate to all the provincials to put it into practice effectively in their own provinces. The Goa Province has already started seriously to put the above into effect by forming a special team for the same. We have been conducting a lot of activity for the students under us either in the institution, parishes and youth ministry work in various parts of Karnataka and Maharashtra.

Fortunately or unfortunately we may have not realized that the different works that we are doing may be in some way related to 'Eucharistic Youth Movement'. But we have to look at it more closely and give a check on the same. There is a need for all of us to look much deeper in our youth activity. It should not be an annual activity that is conducted either in the parish, institution or in our youth ministry. Very often it has been like that and we have failed to really cater to the young in terms of spirituality and inculcating in them a deep relationship with Jesus. We may have been successful in making them

good leaders and take up responsibility and also build in them courage and confidence to stand up on their own feet. But when it comes to spirituality we have a lot to be done and that is what the 'Eucharistic Youth Movement' is calling us to do.

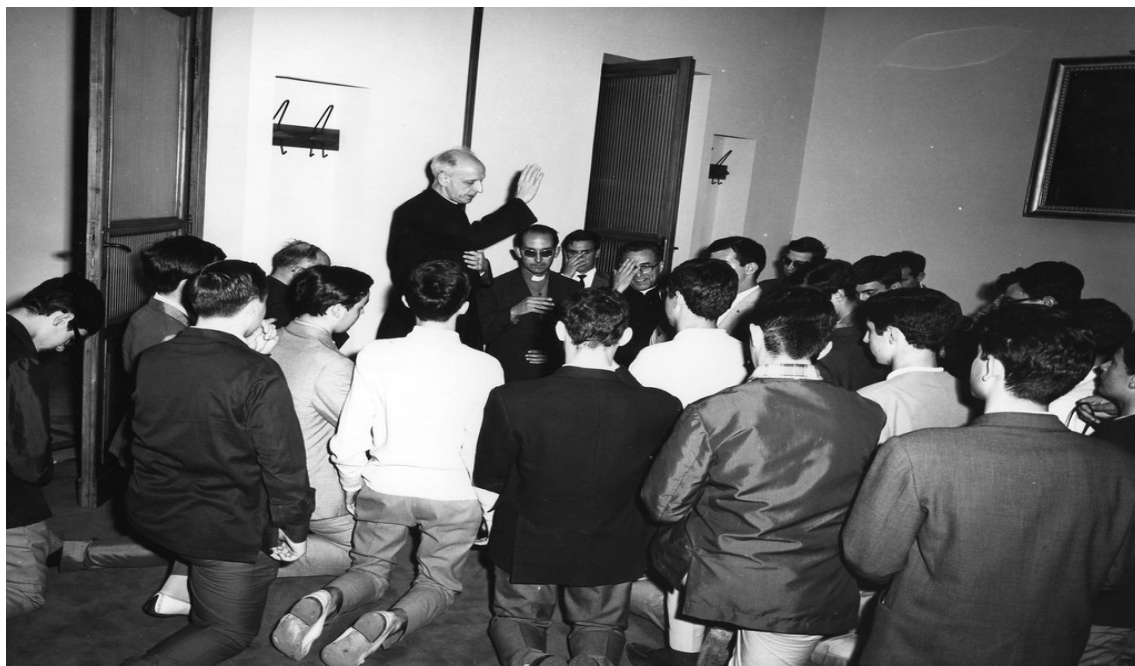
If we truly make an extra effort to immerse the young into this way of the movement it will in long run hold a great impact on a person's mindset often affecting their personality and nature. We have to make a conscious effort and invite the young people to live in Jesus' way in a heart-to heart relationship of friendship with him based on a Eucharistic spirituality for the mission. The youth of today are going through lot of mental stress, emotional problem and find it difficult to cope up, this could be either they have poor self esteem or their spiritual development has not taken deep roots, hence the 'Eucharistic Youth Movement' is the best opportunity we have to help them to develop deep roots in spirituality.



Fr. Pedro Rodrigues SJ
is the Principal of Loyola
Higher Secondary



Pedro Arrupe's Views on Eucharist and the Youth



Pedro Arrupe (1907-1991), was superior general of the Society of Jesus from 1965 – 1983, during a time of great change in the church and the world. In 1981, Arrupe suffered a stroke from which he never recovered. In his last address to the General Congregation of Jesuits that met in 1983 to elect his successor, he said, “More than ever I find myself in the hands of God. This is what I have wanted all my life from my youth. But now there is a difference; The initiative is entirely with

God. It is indeed a profound spiritual experience. To know and feel myself so totally in God's hands.” This prayer of Arrupe expresses his deep seated desire to be in the presence of the Lord. It is in remaining with Him that he found meaning and purpose to his life.

Pedro Arrupe was known for being personal in his approach with everyone, caring, devoted man of the church, wholehearted and faithful in his commitment to the poor, and those who work with the poor. His love



for the Eucharist and to the youth, the future pillars of the society had no measure. Being the Master of Novices, Arrupe showed his love to the Novices who were under his paternal care. He instilled in them a filial love for the Eucharist and a readiness to approach the Eucharistic Lord in the Tabernacle.

Pedro Arrupe presided at the Solemn Eucharist in the Church of St Ignatius in New York in April 1966. The parish was celebrating the 100th anniversary of the Jesuits' takeover of the complex. In the book, *The Jesuits in Yorkville – 1866-1966*, which served as a kind of journal for the anniversary year, the homily of Fr Arrupe was recorded thus: “The true story of the parish is the story of every child whose faith has been born in its baptismal womb ... every heart that has offered sacrifice on this altar; every tongue that has cradled its Eucharistic Lord at the foot of this altar; every mind that has opened to God's grand world in these classrooms.”

In May 1971, on a flight from the US to Latin America, Fr Arrupe was seated next to

a young man. Who noticed his clergy suit and asked: “Are you a priest?” Fr Arrupe nodded. “Not a Jesuit, though?”, he queried further. Fr Arrupe nodded again. “Really?” said the youth, “Have you read Fr Arrupe? A real revolutionary!” Again Fr Arrupe nodded, this time with a bigger smile. The young man's day was made. He had sat next to a *real* revolutionary.

Later, as General of the Jesuits, he had no qualms to highlight the role of men and women in today's world. And how they could contribute to peace and harmony through education. *In his address to the "Tenth International Congress of Jesuit Alumni of Europe," in Valencia, Spain, on July 31, 1973, Fr. Arrupe asserted that, "Today our prime educational objective must be to form men-and-women-for-others; men and women who will live not for themselves but for God and his Christ - for the God-man who lived and died for all the world ..."*



An Address of Fr Arrupe at the "International Symposium on Hunger" International Eucharistic Congress Philadelphia on August 2, 1976. Arrupe stressed on we are one body with those who perish of hunger. “Let us try to see them: their bodies weak and emaciated, their outstretched hands, their

weak and fading voices, their terrible silence: 'Give us bread ... for we are dying of hunger.' Arrupe quipped, "And if, at the end of our discussions on "the Eucharist and the Hunger for Bread," as we left the hall, we had to pick our way through this mass of dying bodies, how



could we claim that our Eucharist is the Bread of Life? How could we pretend to be announcing and sharing with others the same Lord who said: "I come that they may have life, and have it more abundantly."?

For, in the Eucharist, we receive Jesus Christ who will one day ask us: "I was hungry, did you give me to eat? I was thirsty, did you give me to drink? I tell you solemnly, insofar as you neglected to do this to one of the least of these my brothers, you neglected to do it to me." In the understanding of Arrupe, it is in the Eucharist, Jesus becomes the voice of those who have no voice. He speaks for the powerless, the oppressed, the poor, the hungry.

One can resonate Arrupe's thought of the direct consequence of, as well as the condition for, their praying together and sharing the Bread of the Lord together in the Eucharist, was to share what the early Christians had in common so that no one was in want. First, our fellowship with the Father, with God. Second, our fellowship with Christ through the Eucharist. And third, our fellowship with each other that leads us to share what we have with others.

Thus, we cannot have fellowship with God unless we have fellowship with each other which was the epitome of Arrupe's understanding and thought process. Eucharist is the visible bond which both signifies this fellowship and helps to bring it about, whether it be with the

youth, or the elderly. Arrupe saw holy communion as the Sacrament of our brotherhood and unity. We share in a meal together, eating the same bread from the same table. "The fact that there is only one loaf means that, though there are many of us, we form a single body because we all have a share in this one loaf (1 Cor 10: 17)."

**Fr. Joseph Cardozo SJ
is the Socius to the
Provincial.**



A guide to Jesuit Formation



First Studies:

At one of several Jesuit universities across the country (Fordham, St. Louis University, Loyola Chicago), the Jesuits, now scholastics (or brothers), study philosophy and theology and work a few perhaps 10 to 15 hours a week in ministry in a First Studies program. Sometimes they are mistakenly called (by older Jesuits like me who remember the term,) “philosophers” from the time when this period was strictly philosophy or, even by even older Jesuits

“collegians,” when many of the younger men still had to complete their college-level degrees. He is still **Mr. or Br. John Smith, S.J.** (Common journalist mistake: they are not “seminarians,” they are “scholastics” or “brothers” or “Jesuits in formation.”). They study theology and philosophy for three years until...



Regency:

The Jesuit (again, either the brother or scholastic) works full time in a Jesuit ministry for generally two to three years. Or longer, depending on the decision of the man's provincial.

They are called **regents**. He is still **Mr. or Br. John Smith, S.J.** After they are approved, they move onto....

**Fr. James Martins SJ,
American Jesuit Priest
Article Written on 11th
August 2013**



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Jesuit Profiles

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Place of Philosophy: DNC, Pune

Place of Theology: Vidyankur, Nashik, DMC, Pune

Date of Ordination: May 01, 1992

Present Ministry: Superior at Pedro Arrupe, Raia



What do you like the best of the Society of Jesus/ Jesuits:

1. Freedom to grow - Gives you opportunities to excel
2. Bondness of the Jesuits various

Short description of your Vocation to the Society of Jesus:

Was Educated in a Jesuit school, and was mainly in touch & inspired by the Jesuits. Attended one/two Jesuit camps organized by Fr. Ronny D'Souza SJ.

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-Go Make a Difference-

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

Come, be a close Follower of Jesus.



Contact
The Vocation promoter,
Loyola Hall, Miramar, Panjim
9673108457
jesuitvocationgoa@gmail.com



St. Francis Xavier
was the First Jesuit
Missionary to India.

Come; let us pray with the Pope!



INTRODUCTION

Pope's Worldwide Prayer Network (PWWP/ Apostleship of Prayer) is an ecclesial service of the Holy See entrusted to the Society of Jesus (the Jesuits). Its 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. PWWP has as its 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 PWWP celebrates 175 years of its foundation.

POPE'S PRAYER INTENTIONS

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

APRIL

For a culture of peace and non violence:

We pray for the spread of peace and non violence, by decreasing the use of weapons by States and citizens.

MAY

For Church movements and groups:

Let us pray that ecclesial movements and groups may daily rediscover their evangelizing mission, placing their own charisms at the service of the world's needs.

JUNE

For the abolition of torture:

Let us pray that the international community may commit itself concretely to abolish torture, guaranteeing support to victims and their families.

Join the Pope's Prayer Group:

www.clicktopray.org

www.thepopevideo.org





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