

# SHRINE OF THE INFANT JESUS

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IJ matters

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# A word before.....



The Bishop of Nashik, Lourdes Daniel chose the Shrine of the Infant Jesus as the place for the Pre-Synod of the Nashik Diocese. It was held from June 1-4, 2022. The Bishop was present from the first to the last session, along with 80 other participants. Of these 40 were lay women and men from different Parishes in the Diocese, 20 Priests of the Diocese and 20 religious men and women from different religious congregations.

The Bishop's presence was unobtrusive and yet supportive. His physical and spiritual presence encouraged all the participants to speak freely and without hindrance. The general feeling among all participants was that it was time well spent and they were glad that they could voice their opinions without fear. There was depth in the discussions and every one present was given a chance to speak.

The final document of the Pre-Synod of the Nashik Diocese is testimony to the gentle shepherd-like leadership provided by Bishop Lourdes Daniel. We are delighted that he has allowed use the English and Marathi summaries of the Pre-Synod in IJ Matters so that many outside the Diocese can be inspired.



Since we celebrate the feast of St. Ignatius of Loyola in this month, there are some articles on Ignatius and his influence on the world. The last year and this have been special for us as Jesuits. We began our celebration of what we termed as “The Cannonball Moment” (when Ignatius when struck by a cannonball in the battle of Pamplona on May 20, 1521) which began the transformation of Ignatius from a man of the world to a man of God and of others. We end this year of grace which was called “The Ignatian year” on the feast of St. Ignatius of Loyola which is July 31, 2022.

We thank all our readers and benefactors for their generous support to the Shrine of the Infant Jesus. It is because of your support and encouragement that we can do what we do for God and for the poor.

May God be with you and your families, may the Infant Jesus bless you abundantly and may Mary keep interceding.

Fr. Errol Fernandes SJ

# FINDING GOD IN ALL THINGS AND ALL THINGS IN GOD

The Spiritual Exercises of St. Ignatius of Loyola is regarded as an all time classic by many. It has been responsible for the transformation not only of Jesuits, but of so many who had the privilege to 'make' or 'do' the Exercises.

In its simplest form, the Exercises are divided into four 'weeks', where a week is not a period of seven days, but a set of meditations dedicated to particular themes. Thus in the 'first week' of the Exercises, the focus is on Sin and Repentance. Repentance here is interpreted as the unconditional love of God which fills the heart of the exercitant or retreatant and allows him/her to look at all things in a new way.

This experience of the magnanimous and unfathomable love of God leads the exercitant in the 'second week' to cease focussing on self and to gaze instead on Christ, the Lord and King. The Mission of Christ who came to do the will of the Father no matter what the consequences ends with his Passion and Death, which is the focus in the 'third week'. However, death is not the end of the story. The 'fourth week' is devoted to the Resurrection of Christ and his constant and continued presence in the world. In order to become aware of this, the final meditation proposed by Ignatius in the Exercises is titled "The Contemplatio" or "The Contemplation to obtain Love". In English the word 'obtain' means 'to get, acquire or secure'. This indicates effort on one's part. It indicates that one has to 'do something'. This is not what Ignatius means as is evident from the points he makes in the Contemplatio. I thus prefer this title for the final meditation "The Contemplation to BECOME AWARE of

love". God's love is unconditional and immeasurable. It is given without reserve or conditions. It is given freely and gratuitously. In Jesus, God's love is constant. It is given not because one is good or holy, but given when one is a sinner so that the one who opens him/herself to this love may love others just as freely and generously (1Jn 4:10, 19-20).

The first line of the poem "God's grandeur" by the Jesuit poet Gerard Manley Hopkins reads, "The earth is charged with the grandeur of God". The poet understands that God is all and in all. In the first four lines of the poem he laments that humans have not been able to see and feel and experience God's presence in creation. It seems to me that this poem was influenced by "The Contemplatio".

'The Contemplatio' is a mediation that consists of four parts. The first of these is gratitude to God for all that God gives, the second is to see how God dwells in everyone and everything and in me, the third is to see how God continues to labour in things, persons and me preserving and sustaining and the fourth is to see how God becomes present in the gifts that God gives.

There is a gradation in the four parts of the Contemplatio where the end of the first becomes the means to the second and so on, till finally the exercitant is able to see and find God in all things and all things in God. The movement is from gratitude to love and finally to union with God and all of creation.

In the first of the four points above, God wants to hold nothing back and God's gifts range from creation to redemption.

We encounter here a God who wants to give everything. The epitome of this giving was experienced in the Incarnation when God gave everything in giving the son (Jn 3:16). There was but one reason why God sent the son into the world and it was Salvation (Jn 3:17). In fact the choice of the name Jesus was precisely to indicate the function that the son would perform which would be “to save people from their sins” (Mt 1:21). Since God gives freely and without reserve the only proper response to this giving – if what God gives is received – is to give in return. This is why at the end of this part we realise that each one of us is a 'trustee' and must behave as trustees concerned about and caring for God's creation. Selfishness goes out of the window and is replaced instead with altruism and sharing.

Thus in the second point, one moves to the ability to see and find God in all things, persons and events who are also an integral part of God's creation. This means that everything is sacred. As the Jesuit palaeontologist, philosopher and theologian Teilhard de Chardin put it so beautifully, “there is no reality that is only profane for those who know how to look”. It means therefore, that we avoid 'clear' distinctions that we sometimes make of the sacred and the secular and the holy and the unholy. It means that we look at the world and people as Christ would have looked, as when he saw in the tax collector Matthew a potential disciple (Mt 9:9) and in the woman whom everyone else regarded as a sinner, one who loved much (Lk 7:47). Our response then, to God's creation must be awe and reverence much like the Psalmist who is able to see and experience God's presence in the whole of creation (Ps.8).

Since God loves the world and all in it unconditionally, God does not leave the world

to its own design, but constantly 'labours' in the world. This is evident in the fact that though we have so often abused rather than used God's creation, God continues to send messengers, prophets and heralds to lead us back to God (Heb 1:1-4). The 'labour' of God reached its zenith in the sending of the Son. By doing so not only did God grace our humanity, but also showed us our true selves, namely that we are divine because of Jesus.

This realization is the final point of the Contemplatio – we become one with God who is “Father of all, who is above all, and through all and in all.” (Eph 4:6). Here we go beyond the gift to the giver of all gifts and offer everything back to him with the words, 'Take Lord and receive... all we have and possess. Give us only your love and your grace and that is enough'.

The meditation on the Contemplatio is thus a meditation on God, creation and self. It is not only a meditation on finding God in all things, but also on letting God find us. It begins with an awareness of our creatureliness and moves to an awareness of our divinity. It also makes us aware that the divine dwells in us and in all of creation and we can find the divine if we know how to look.

The Ignatian year will end on July 31, 2022. However, the end of the year can be the start of a new way of looking, so that like Ignatius we might make every attempt to see all things new in Christ.

Fr. Errol Fernandes SJ  
Chaplain, The Shrine of Infant Jesus



# HE. LIGHTS. UP. MY. LIFE....

Terry Quadros s.j.

Occasionally I get little comforting and inspiring notes from God. I have got quite a number of them over the years.

Sharing one of these with you...

The picture is taken from inside my Counselling Centre when I was in Xavier's College many years ago.

You will notice my slippers at the doorway. That means I am inside. There is bright sunshine

outside. Looks all dark and scary inside.

Actually it isn't dark and scary inside. It really is warm glow and comfortable. Many have remarked this. They sense and appreciate the positive vibes and easy comfort inside the centre. There is a clutter of familiar things and an easy access to serene and calm. If you need something it is there.

If you need nothing you will find that there too.

There is a reason for all this and the note from God says it all...



He lights up my life ... He lights up my room and all is in place and well. For me as well as for those who drop in.

He lights up all of our lives as well. Soft lights, bright lights, glow lights, dazzle lights. Just the kind of lights for the occasion we need those lights for. And all is well and in place because He does not just light up our lives and goes away. He stays with us making us bright and beautiful by His presence.

The light, His light, is not for us to keep for ourselves.

His light is for sharing with those who might be in need.

They may not even know that they need it. They may not even be asking for it.

It is for us to sense the need and respond to it in

the way that He would want us to. The good works that we do are an announcement of the presence of His light within us. And others will see this and share in having this light in themselves too.

"Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." (Mt. 5.16)

So more bright and beautiful in your life and living.

And more generous and kindly sharing of this light so that the world would be a brighter place for all of us.

Share in God's glorious wonderful light.

Forgive and be forgiven.



**“To err is human... to forgive divine” they say.**

*Fr. Terry Quadros SJ*



We use this adage to buffer our inclination to forgive.

It isn't natural, we think.

It requires an abundance of grace, we believe.

It needs divine intervention, we assume.

One has to be a real saint to forgive, we conclude!

And we continue on an err-ing highway without looking at our rear view mirror at the shadow-scars and damage we've left behind.

And the shadow-scars and damage are on us too!

Hurt and angry, we drive on hardly bothering to make a U-turn to go back and sort things out.

Go back?

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Go back?

Go forward would be more like it!

When we forgive we go forward springtiming ourselves as well as others into fresh seasons of renewed relationships and living.

There's good news on that highway of misunderstanding, taking for granted, thoughtless judgements, hurt and similar upsets:

**TO FORGIVE IS HUMAN TOO !!!**

Let me say that boldly again : **TO FORGIVE IS HUMAN TOO!**

Haven't you yourself done it sometime or the other? Often?

And aren't you human? As human as the one you have forgiven?

To forgive does not mean that one has to deny or suppress the pain and hurt. One accepts it, gives it legitimate time to wander around one's personal distress zones and find its place in one's storehouse of lifetime experiences. Then one needs to put it aside and find a way of forgiving the one who has done us wrong.

Maybe one is a bit cautious with those who have hurt us and that is understandable.

But if there is a positive response to the forgiveness then there is mutual healing and the relationship can carry on comfortably.

And guess what? We ourselves get to feel a whole lot better after that.

Forgiveness frees us from giving to others the power to upset us. And that is a sensible, though perhaps difficult, human thing to do!

Give it a shot. You have nothing to lose but your own distress!





Fr. Bosco D'souza SJ

Asst. Chaplain The Shrine of Infant Jesus

# THE 'CALL'

The 'CALL' was simple, loud and clear. Yet it could only be heard as a 'gentle loving invitation from one heart to another, i.e. from the Heart of Jesus overflowing with LOVE, to my confused heart. The tone was of a soft whisper, like the sound of silence. Was the call real or was I just dreaming or imagining things? 'COME AND SEE' the voice seemed to say. At that time I was working in 'RICHARDSON AND CRUDDAS PVT. LTD., BYCULLA, and had completed 10 years of service in that Company. Come 'WHERE'? And see 'WHAT'? I seemed to ask myself.

Having joined the 'Young Men's Sodality' (which later came to be known as 'Christian Life Community or C.L.C.) at St. Anne's Church, Mazagaon, I was able to make a 3 day Retreat each year, at Seva Niketan, Byculla. During those years I was in touch with the Jesuits, both, at St. Anne's Church and Seva Niketan, and with their help and guidance - through the process of discernment - I decided to join the Jesuits of the Bombay Province.

Soon after that, I handed in my resignation letter at Richardson and Cruddas Pvt. Ltd., but my bosses were unwilling to accept it. I had a boss whose name was Bhagwan Ghadiali, a very soft spoken gentleman. He asked me why I wanted to leave the Company. I told him that another 'Bhagwan' was calling me to be a 'PRIEST'. Hearing this he said, 'Go ahead and my blessings are with you.' I was overjoyed with his answer, and immediately informed all my colleagues about my decision. I had decided to follow Jesus, and there would be no turning back. Jesus had said, 'COME' and I responded by saying

'YESIAMREADY'.

On 20<sup>th</sup> June 1972, I entered the Jesuit Novitiate at Vinayalaya, Andheri. Now the second part of Jesus' invitation had just begun. I slowly began to see and experience the Jesuit way of life and what the call had in store for me. Fifty (50) years have passed. As I look back, I see that the Lord has been guiding and moulding me through these years and making me what I am today. I have had many beautiful experiences of the Lord's love, protection, encouragement and forgiveness through the involvement of so many people I have met and interacted with during all these years.

My formation years at Vinayalaya and later at De Nobili College, Pune helped me to prepare for the challenges I would later have to face in the various apostolates I would be involved in, as a Jesuit Priest. Fostering the growth of C.L.C.'s (Christian Life Communities) in many places, getting more youth involved through camps and retreats, was something I enjoyed very much. After my tertianship (a year of formation before we are accepted fully in the Society of Jesus), I was appointed in a parish to help in the building of small Christian Communities. This was very much to my liking and I could see how the parish was growing stronger through greater commitment of the laity. Meeting in small groups like the early Church, in the homes of unit leaders and working zone-wise under the leadership of elected zonal leaders helped in greater participation of individuals in the building of the church at grass root levels.

Various programmes were conducted for children, youth, and adults, to get more and more parishioners involved in the building of Communities. I was also involved in directing Retreats for Religious and lay people. At different stages of my life as a Jesuit, I was given various responsibilities in parishes and communities, and this helped me to interact with all kinds of people including Priests and Religious of other Congregations as well.

‘COME AND SEE’ Jesus had said to me, and during all these years I have seen how He has been leading and guiding me in the building of His Kingdom of love, joy, peace and forgiveness. At the moment I have been posted at the Shrine of the Infant Jesus, Nashik. This Shrine draws people from all walks of life, Christian, and people of other faiths as well. They come from Nashik and from other parts of India, e.g. Mumbai, Vasai, Thane, Goa, Pune, etc. Besides, the daily on-line Masses, and the other programmes we conduct here at the Shrine, help us to connect with people from all parts of the world. Being part of the Jesuit Community here at Nashik, has helped me to get in touch with people who come as pilgrims and devotees of the Infant Jesus. I have always been happy meeting and working with people all these years, and being here increases my joy even more, as many known people come to visit the Shrine every day.

This year happens to be a very special year for me because on 20<sup>th</sup> June 2022, I completed 50 years in the Society of Jesus. I thought that this day would pass like any other day, but my Superior, Fr. Errol Fernandes, S.J. planned a wonderful surprise for me, as part of the Golden Jubilee Celebrations. He arranged to have the celebration at the 12 noon Mass on Sunday, 19<sup>th</sup> June in anticipation of my Golden Jubilee, and

invited Bishop of Nashik, Lourdes Daniel to be the Main Celebrant for the Mass. Being a very simple, lovable and down to earth Bishop; he invited me to be the Main Celebrant instead. Together with me at the Altar were Bishop Lourdes, Fr. Errol, Fr. Dion and Fr. Augustine as well. It was a day to be always remembered. This Special Eucharistic Celebration on the occasion of my Golden Jubilee, filled me with tremendous joy and happiness, and I thanked and praised God for having called me to be a Jesuit Priest. I also expressed my gratitude to Bishop Lourdes for gracing the occasion with his gentle presence, my Jesuit Community at the Shrine, and the many people who have been instrumental in my life all these years, in making me what I am today.

At the end of the Eucharistic celebration, Bishop Lourdes presented me with a beautiful shawl, as a token of friendship and love. Then as the Choir and the congregation sang the song, 'CONGRATULATIONS AND CELEBRATIONS', I was invited to cut the cake. This brought an end to the touching celebration of my Golden Jubilee in the beautiful Shrine of the Infant Jesus, here at Nashik.

I am ever grateful to God for having called me to be a Jesuit as I continue to keep on seeing and experiencing what the Lord has in store for me in the coming years. And last but not the least, I wish to thank God for my Parents and all my family members for their encouragement and their continuous love, support and prayers for me during all these years.

# A new beginning at the end of the Ignatian year

On July 31, 2022, when we celebrate the feast of St. Ignatius of Loyola, we will conclude the Ignatian year. This year began on May 20, 2021 to commemorate the 500<sup>th</sup> Anniversary of the date (May 20, 1551) on which Ignatius was struck by a cannonball in the battle of Pamplona. The theme of the year was “to see all things new in Christ”. The reason for the choice of this theme was because Ignatius had a transforming experience after being struck by the cannonball and being laid low. This experience led him to see all things in a new light. The vain soldier who wanted to win the heart of his ladylove became an ardent disciple who wanted only to do God's will. The army man who would fight for king now wanted to reconcile all people to God.

Though the Ignatian Year was celebrated under the cloud of the Covid-19 pandemic, numerous spiritual and other programmes were conducted in different parts of the world to celebrate this event.

During this year, the Society of Jesus also gave an added thrust to the four Universal Apostolic Preferences (UAP's) which are as follows:

1. To show the way to God through the Spiritual Exercises and Discernment.
2. To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice.
3. To accompany young people in the creation of a hope-filled future.
4. To collaborate in the care of our Common Home.

The conclusion of the year is an opportunity to keep revisiting the UAP's. These will continue to be our guides as we take on the challenges that life brings. The UAP's are helpful not only for Jesuits, but for everyone who wants to live a fuller life.

What follows is what the UAP's mean to me and how I try to live them out. There is also the hope that all who read this will find the relevance of the UAP's in their own lives.

## ***1. To show the way to God through the Spiritual Exercises and Discernment.***

Two books of mine on the Spiritual Exercises

were recently published. One was for Priests and Religious and the other was for laity. I titled the books, “Transformed into the Lord”. This title may be seen as presumptuous on the one hand, but on the other, as one, which expresses faith and hope in the promises of the Lord. It might seem presumptuous because the title indicates that the aim is to become an “Alter Christus” (another Christ). Through the Spiritual Exercises, I want to be transformed **into the Lord**. Is this not an unreachable goal? Does not Ignatius himself state in the first Annotation that “*the term 'Spiritual Exercises' includes every method of meditation, contemplation, verbal and non-verbal prayer that is done with a view to get rid of attachments and to find God and God's will.*” Does this not mean that we can only aim to achieve a sense of detachment and keep seeking God's will, but not become another Christ? The answer is No. The aim of the Spiritual Exercises need not be restricted to becoming detached, but can be extended to becoming Jesus, because then like him, my food and drink will be to do God's will (Jn 4:34). In other words, I will be naturally detached as Jesus was and I will naturally seek God's will, as Jesus did. Thus, the aim of the Spiritual Exercises is to be able to say like Paul does in Gal 2:20, “*it is no longer I who live, but Christ who lives in me*”.

Not many laity can afford the privilege of making an eight-day annual Retreat. For these millions, the daily Examination of Consciousness (Examen) is an equally powerful tool and can take the place of a Retreat. The Examen may be seen to be divided into five parts as follows:

**i. Thanksgiving:** All we have and are is a gift of God. We realise how weak we are by ourselves, but how strong we can be when we take God with us. The first gift that God has given us is that of life itself. There is much to be thankful for.

**ii. Prayer for grace:** We cannot do anything on our own. We are in constant need of God's grace. This is given as a gift to those who ask. Our prayer ought to be “Lord, open my heart to receive your grace”. The grace here is for insight and openness.

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**iii. Examination of Consciousness:** This is sometimes called "Examination of Conscience". However, it is better to regard it as consciousness of self with relation to God, others and the whole of creation. In this step, we go through the events of our day, and see how God revealed himself to me. It is possible that in most instances I was not aware of God's presence when the event took place. Often, if it is an event that does not happen the way I plan, it is difficult to see God's hand in it. Some questions that might point the way are: What was/were the first thought/s that entered my mind when I awoke? What was my "mood"? When brushing my teeth/having my bath/eating my breakfast, was I already thinking of my work?

Did I enjoy what I was doing at that moment? How did I approach the ministry that has been assigned to me? How often did I get disturbed in the course of the day? Did I try to strive for the "Magis" (the greater/better/more) in any way, or was I content with mediocrity? Did I reach out in any way to anyone, or was I merely content not to do wrong? Did I do right? How close or how far was I to be like Jesus?

**iv. Express dependence on God:** The numerous times I fell short are an indication to me of how much I am in need of grace, and how far I am from the kind of person God means me to be. I acknowledge my dependence on God with a heart filled not with sorrow or remorse, but with hope that I can do better.

**v. Resolution:** I am confident that God has graced and will continue to grace me; I resolve to become more conscious from now of God's presence in my life. I resolve to be a little more like Jesus from now on.

If I do this Examen exercise every day and keep reminding myself that I am called to be an Alter Christus and if I open myself to God's gift of God's immeasurable Spirit, I will find myself moving toward this goal.

**2. To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice.**

The pandemic of Covid-19 taught us many lessons. It taught us that despite all the advancements humanity has made in the fields of science, technology, medicine and other areas of life, a dead virus has held us ransom for nearly three years. It has taught us as Hamlet tells Horatio that 'there are more things in heaven and earth, than are dreamt of in your philosophy.' It has brought home the powerful truth that is so much that we do not yet know. It has taught us that we will continue to be human and limited, and that only God is God.

Besides these learnings, however, the pandemic has highlighted two important truths. One is that we are not merely dependent on each other and the universe, but are interdependent. My actions can infect and affect the universe and you, as your actions can infect and affect the universe and me. The other is that while we were and still are in the same storm, we are in very different boats. Some are in cruise ships, others in catamarans, still others in dinghies and millions on makeshift rafts without even a paddle. These millions are the ones we need whom we need to reach. They are the ones whose dignity is violated and who are not regarded as humans. They live on the margins, on the peripheries, on the streets, in hovels and slums and are tossed about violently by even the smallest wave.

How do we walk with these millions? Will be content to merely discuss their pitiable condition or will we will we take action? If we will take action, what concrete steps will we take in our communities and our homes to translate our intentions into tangible actions?

**3. To accompany young people in the creation of a hope-filled future.**

Children and youth are the future of any society. We need to nurture and care for them. We must motivate, encourage and guide them.

In some parts of Europe, the percentage of youth is expected to be 15% by 2052. India on the other hand has more than 50% of its population below the age of 25 and more than 65% below the age of 35.

The time to accompany youth starts now. We need to become aware that our actions in the present affect the future. This is why we have to focus on the youth today, not later. Generally, we learn more from the actions than words. This is why we need to act more than speak, for youth to learn. There must be a consistency in our way of being and a coherence between our words and actions. We must do what we say and be men and women of our word. Youth pick up this kind of coherence and unity more quickly than any sermon or discourse.

If our actions are altruistic, unselfish and generous, we can hope that theirs too will be.

#### ***4. To collaborate in the care of our Common Home.***

We are travellers on this earth and our dwelling here is temporary. As the Psalmist says, “*The days of our life are seventy years or perhaps eighty, if we are strong;*” (Ps 90:10). This has been true from time immemorial. However, the sad fact is that we have forgotten this simple and fundamental truth. We have treated the earth – each of us – as our private possession and have ravaged it. We have abused it and have left it devastated. Now is the time to act. Each of us can keep in mind these points and so in our own small but very significant way protect the earth from further devastation. **4. To collaborate in the care of our Common Home.**

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*i. Use water sparingly:* Only about 3% of the Earth's water is fresh water. Of this only 1.2% can be used as drinking water. In many parts of the world, this percentage is even lower. People have to trudge for miles to fetch water for washing and bathing. They are forced to drink water that is not potable. This leads to a variety of health complications and other challenges. Yet, in other places there is so much of waste of this special natural resource. If each of us who are privileged to have taps in our homes will decide to use water as sparingly as we can we will

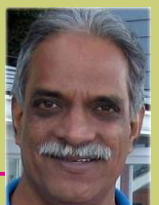
have done a great deal to protect and care for our common home.

*ii. Use paper sparingly:* One tree produces enough paper to make 62 books or around 8,333.3 sheets of paper. This means that the more paper we use, the more trees will need to be cut. Forest loss and damage is the cause of around 10% of global warming. There is simply no way we can fight the climate crisis if we do not stop deforestation. We can – each of us – prevent this if we use less paper. The way to do this is to print only when absolutely necessary. Even when we print it is in our interest and the interest of the environment to use paper which has already been used on one side. When using a note book or paper to take notes, we can use the margin instead of leaving it blank.

*iii. Avoid any waste of food:* It has been estimated that there are 795 million people on our planet who suffer from chronic hunger. This means that 1 in 9 people go to bed hungry each night. Food loss and waste is a fact not only in the so-called industrialized countries but also in the so-called developing countries. This is sad, but true.

*iv. Use electricity sparingly:* Close to 1 billion people – mostly in Africa and Asia- have no access to electricity worldwide. In South Sudan, ranked as the least-electrified country in the world, only 7% of its population has access to electricity. According to the International Renewable Energy Agency (IRENA) as many as 30 countries in Africa have electricity outages. In many cities in India, however, we have got used to using air-conditioners not only in offices and institutions but also in our homes. For many it has become a necessity in the summer. We have converted a want into a need. If we realise that it is not necessary to have the fan on at all times and that we can manage without air-conditioners even in summer, if we learn to use the light of the sun as much as we can, we will have done our bit to save our world.

The end of the Ignatian Year is an opportunity for a new beginning. Ignatius began to see all things new in Christ when on his sick-bed after the cannonball struck his leg. We need not wait for a cannonball to strike us before we attempt to see all things new in Christ.



**Fr. Errol Fernandes SJ**  
Chaplain, The Shrine of Infant Jesus



Mrs. Sweta Walter Dias  
Asst. Teacher, St. Xavier's School, Nashik Road

## Neither great.....Nor greatest.... But, 'For the GREATER glory of God' The MAGIS....

In the silence of our heart we can hear a faint voice whispering to us, **“My people need me... Whom shall I send ???”**

Married or single, religious or lay, each of us is called not to do great things but to do small things for greater change. We look for God in the various holy places of worship but ignore our neighbour who is in need.

The Ignatian Spirit is all about **giving more, doing more, loving more, caring more....** St. Ignatius of Loyola never said, “For the **great** glory of God...” or “For the **greatest** glory of God...” But he said, “For the **greater** glory of God...” Our every act or deed should be for the greater glory of God.

**Magis** refers to the philosophy of doing more for Christ, and therefore doing more for others. It is an expression of an aspiration and inspiration. It relates to forming the ideal society centered on Jesus Christ. St. Ignatius invites us to know more about Christ. He believed that the more we get closer to Jesus the more we will see His face in the needy around us. We start reasoning out and asking ourselves, “If Christ died for me, what have I done for Him?”, “God so loved the world that He sent His only Son to be sacrificed, am I ready to sacrifice my life for my brother?” and many other questions.

Magis-driven leadership inevitably leads to heroism. Heroism begins with us analyzing, introspecting, and shaping our mission. Whether we work within a large organization or alone, no mission is motivating until it is personal. Our mission can sustain only when we make the search for magis a reflexive, daily habit. A magis-driven leader is never satisfied to settle with what he or she has done but is always looking for something more, something

greater. Instead of wishing circumstances were different, magis-driven leaders either make them different or make the most of what they have. Instead of waiting for golden opportunities, they find the gold in the opportunities at hand. They not only find the gold but create opportunities for themselves as well as others. A magis-driven person will always see good in everything because he or she knows that their act or deed should be for the upliftment of the downtrodden.

It doesn't mean that a magis-influenced person never fails. Rather all their actions usually fail in the beginning because it takes time for the people surrounding them to understand them and support them. But once the influence is strong a revolution takes place and most of all we can see the hand of God working wonders.

Being associated with the Jesuits we learn the true meaning of MAGIS -the value for striving for the better, striving for excellence. It is the spirit of giving and providing service to those in need and standing with the poor and marginalized. We strive to become better, then better still and then still better...and so on.

As we pass through this earthly life let us ask ourselves, “What have I done to bring up my needy brothers and sisters?” , “Have I been able to save at least one person from dying of hunger?” , “God has blessed me in abundance. Have I shared my abundance with someone in need?” .....

There are many other questions we need to introspect to know if we played our part well on this Earth or did we fail. There are millions and millions who are crying out for help, let us go out and stretch out our arms just as Jesus Christ did and spread his love to all and never forget - **LOVE AND SERVE IN ALL THINGS FOR THE GREATER GLORY OF GOD.**



# A CALL TO HEAVEN

Fr. Godfrey D'lima SJ

**Angels, come!**

**The world now needs you;**

**Bring an answer to our prayer!**

**Hate and tyranny are ruling -**

**Call up Mary's faith to dare.**

**Heaven's strength is all we count on,**

**Human strategies grow weak;**

**Tyrants dominate - we cower,**

**And the future grows more bleak.**

**Come O Heavens to our rescue!**

**Saints and angels heed our call -**

**And with Mary help our striving**

**To bring Love and Peace to all!**

*“The Synodal process is a continual process which needs to go further in the Diocese of Nashik” – Rt Rev Bishop Lourdes Daniel.*

## **REPORT OF THE DIOCESAN PRE-SYNOD – NASHIK, MAHARASHTRA, INDIA**

**The Theme: “For a Synodal Church: Communion, Participation and Mission”**



### **Preface**

The Holy Spirit is leading the Church of God by the hand in the process of the Synodal journey. Through it we have been invited to reflect on a theme that is imperative for its life and mission here on earth. This journey, which follows in the wake of the Church's renewal as envisaged in the Second Vatican Council, is both a gift and a task. The clergy is called to join hands with the Laity, to enable the Church to experience and know in its true sense the pulse of its faithful, and live in communion to achieve optimum participation in the Mission of the Church.

### **Information of the Diocese**

The Catholic Diocese of Nashik consists of the civil revenue districts of Nashik, Dhule, Jalgaon, Nandurbar and Ahmednagar. The diocese is spread over an area of 57,532 sq kms. All these five districts are in the State of Maharashtra. It has about approximately 75,000 Catholics (out of an overall population of two million in the 5 civil districts). It is a missionary diocese, comprising of small and big parishes as well as mass centers. Most of the parishes extend to villages on the outskirts where the majority of people live.

### **THE DIOCESAN PRE-SYNOD**

1. After the completion of the listening and consulting phase in all the parishes, a four day Diocesan Pre-Synod was organized at the Shrine of Infant Jesus, Nashik Road from June 1-4, 2022. Eighty (80) representatives of the lay faithful, clergy and religious of the Diocese of Nashik participated along with the Bishop.

2. The meeting began at 5.30 pm with a Prayer Dance followed by a procession for Enthronement of the WORD OF GOD. After lighting the lamp symbolizing Christ the light of the world, Bishop Lourdes Daniel declared the Synod open and thus the deliberations began.

It began with the Synod Prayer to Holy Spirit. Bishop Lourdes in his opening speech encouraged the participants to freely express their views and suggestions. He stressed that, “in this Synodal process, journeying together with the Lord' is very important. When we walk with the Lord and proclaim Him in our words and deeds, we live the Synod. Listening to the Holy Spirit will help us to listen to others.” Further he expressed: “Although this phase has taken place, it is not yet over. It's an ongoing process.”

3. The Keynote address was given by Fr. Errol Fernandes, SJ, the Chaplain of the Shrine of Infant Jesus. Speaking on the synodal process Fr Errol explained as to 'where are we, where we ought to go and suggested how we get to where we ought to go.' He encouraged the participants to take part in this synodal process wholeheartedly and underlined the importance of women's role in the administration of the Church.

4. Thereafter, Fr. Joe Gaikwad, SJ presented the 'Diocesan Synthesis' prepared on the basis of the consultation held in all the parishes (urban and rural). The synthesis mentioned that the priests and the lay faithful had taken the synodal process very seriously at all the levels. The answers were long and descriptive which showed that the priests and lay faithful were serious about the process. In the report, it was noted that the answers to a few of the questions in the Synodal process were misunderstood and were not very clear.



5. The next three days were dedicated to the 6 themes were chosen by DCG based on the synodal consultation process carried out at the grass root level. Every day we started with the Eucharist at the Shrine of Infant Jesus, Nashik, and the Synod Prayer to the Holy Spirit and concluded with exposition of the Blessed Sacrament and Adoration.

**The following talks were delivered on the Themes proposed in the 1<sup>st</sup> part of the diocesan pre-synod:**

No	THEMES	RESOURCE PERSON	MODERATOR
1	Faith Formation	Fr. Prakash Bhalerao, SJ	Fr. Vishal Tribhuvan
2	Liturgy	Fr. Philip Vaz (Vasai)	Fr. Allwyn K
3	Sacraments (marriage +)	Fr. Roque Alphonso (Pune)	Fr. Vilas Sonawane
4	Vocation	Fr Robert Pen SDB	Fr. Sachin Muntode
5	Clergy -laity relationship	Dr Eknath Patole	Fr James Tuscano SDB
6	Mission	Fr Bhausahab Sansare SJ	Fr Kishore Vidhate

All the talks were followed by clarifications, group discussions and presentation of the group discussion.

The 2<sup>nd</sup> part of the diocesan pre-synod focussed on 'Synthesis and the way forward'' wherein the moderators presented the synthesis of each of the group discussion and invited the participants to come up with concrete lines of actions.

In his concluding address Bishop Lourdes Daniel announced the six commissions to be headed by six priests who will carry forward the lines of actions. The commission heads were asked to choose 5 commission members each from the synod participants to help them in their task.

<u>Name of the Commission</u>	<u>Commission Head</u>
1. Faith Formation	- Fr. Vishal Tribhuvan
2. Liturgy	- Fr. Allwyn K
3. Sacraments	- Fr Vilas Sonawane
4. Vocation	- Fr Sachin Muntode
5. Clergy-Lay Relation	- Fr James Tuscano
6. Mission	- Fr Kishore Vidhate

### **CONCLUSION:**

The above has been the fruit of an eight month long process of 'journeying together' of clergy, religious and laity as one family. As fellow travelers on the same journey we have tried to understand together through our grass-root level participation and communion what it means to be 'the Church' in our Diocese. The process has helped us to change our way of thinking and move towards becoming a Synodal Church. We hope that the lines of actions drawn as the fruit of the pre-synod together with the contribution of the DCP members will lead us on the path of 'Communion, Participation and Mission' in the diocese of Nasik.

Bp Lourdes Daniel,  
Bishop of Nashik.

# धर्म सुधारक मार्टिन ल्युथर आणि इंग्रेशीयस लोयोला!!

वेन्सी डिमेलो एस.जे.

मार्टिन ल्युथरच्या कालखंडात प्रस्थापित कॅथोलिक पंथ खूप भ्रष्ट बनला होता. भाविकांना चिरडीस आणत होता. मोठमोठी धार्मिक कर्मकांडाची ओझी गरीब रयतेंवर लादत होता. धर्माचे रक्षक भक्षक बनले होते. धर्म विसरून माया जमवत होते.

हे पुरोगामी विवेकी कॅथोलिक धर्म पंडीत मार्टिन ल्युथरला रुचले नाही. त्यांनी भ्रष्ट गोष्टींना विरोध केला. तो अशा भ्रष्ट पंथातून बाहेर पडला. आणि त्याने वेगळा प्रोटेस्टन पंथ स्थापन केला.

त्या कॅथोलिक पंथाला प्रोटेस्ट करणारा मार्टिन लुथरचा मृत्यू आणि त्याच वर्षी जेज्वीट संस्थेचा संस्थापक संत इंग्रेशीयस लोयोला ह्या संतांचा जन्म नि उगम. ह्या दोघा द्वयींनी त्याकाळच्या सुखावलेल्या सुस्थावलेल्या, आणि डुलक्या घेत पहुडलेल्या भ्रष्ट ख्रिस्ती धर्माच्या व्यवस्थेच्या डोळ्यात झणझणीत अंजन टाकले आहे.

खडबडून जागे केले आहे. फरक इतकाच की एक होता घर सोडून जाणारा तर दुसरा होता ते मोडके घर सावरणारा.

कितीही झाले तरी घर भेटू द्यायचे नाही. जे देवाने जोडले आहे. ते माणसाने तोडू नये. घराबाहेर पडण्यापेक्षा घरात राहून घर सुधारावे त्याचे शुद्धीकरण व्हावे असे संत इंग्रेशीयसला आणि त्याच्या जेज्वीट संघीयांना वाटे. त्यावर संतानी आपल्या वास्तव आद्यात्मिकतेच्या पायाची नीव रचली आहे.

घरात कितीही असंतोष असला तरी. भावनेच्या भरात कुठलीही टोकाची भूमिका न घेता. वा घरातून बाहेर न पडता. पारख करावी. Discernment करावे. अगदी तटस्थपणे सदसद्विवेकबुद्धीने विवेकाने समस्येचे निराकरण समीक्षा विश्लेषण करावे.

येशू एके ठिकाणी म्हणतो..

"प्रचलित धर्मात मला उणिवा दिसत असल्यातरी मी धर्म

किंवा त्याची शिकवण रद्द करावयास आलो आहे असे

समजू नका. तर मी देवपित्याचे घर त्याचा धर्म परिपूर्ण करण्यास आलो आहे. अबाधित सुरक्षित ठेवण्यासाठी आलो आहे. त्यासाठी मला मरण पत्करावे लागले तरी चालेल. पण मी मरण्याआधी माझ्या पित्याचे घर शुद्ध अभेद्य ठेवण्याचा प्रयत्न करीन."

कुटुंबात, समाजात, देशात, राष्ट्रात, राजकारणात आपापली मते पटली नाहीत की लगेच वेगळी चूल मांडतात. कदाचित तो निर्णय बरोबरही असू शकेल. मात्र ह्या निर्णय कृतीत बऱ्याचदा प्रामाणिकतेहून स्वार्थच अधिक दडलेला असतो. आणि मग उधळ्यापूत्राप्रमाणे नंतर पश्चाताप होतो. मग तुटलेले घर पुन्हा जोडायला खूप कष्ट पडतात.

त्याच घरातील विवेकी, पारखी सदस्य मात्र घर जोडून ठेवण्याचा प्रयत्न करतात.

चर्च सहजासहजी कुटुंब विभक्त होऊ देत नाही. ते सामज्यसपणे जोडून ठेवण्याचाच चर्च अधिक प्रयत्न करीत असते.

अस्थाव्यस्थ झालेले दुर्दैवी घर व्यवस्थित पुन्हा सावरण्यातच चर्च धन्यता मानते.

प्रत्येक समाजाची, संस्थेची, देशाची, राष्ट्राची, घटना आणि त्यांचे संविधान जोडून ठेवण्यासाठीच असते. त्यात वेळोवेळी बदल सुचवू शकते. मात्र स्वातंत्र्य, समता, बंधुता, एकता, न्याय, समाजहीत हा मूळ ढाचा अबाधित ठेवूनच. ते आपापले घर मोडू देत नाही. शाबूत ठेवण्यात शहाणपण मानतात.

काहींना वाटते की ह्या पारंपरिक ढाच्यात आपला विकास होत नाही. मग काही अतिउत्साही घरात, समाजात, देशात, राष्ट्रात एखादी एकाधिकारशाही पद्धती, हुकुमशाही राजवट लादण्याचा प्रयोग करतात. तो यशस्वी होत नाही. बऱ्याचदा हा प्रयत्नच अमानवी, अमानुषच अधिक असतो. असा आजवरचा जागतिक अनुभव आहे.

आज आपला देश जगाच्या नकाशावर अनेक बाबतीत आघाडीवर आहे. त्याला कारण इथले देवभीरू पापभीरू संस्कार.

जाती धर्मातला विविधतेतील सलोखा. शिक्षित समाज. सावध

चित्ते शोधून सावधानतेने अचूक वेचणारे, धर्मांध, भ्रष्ट, संकोचित समाजमनावर अंकुश ठेवणारे.

पारखी, जागृतपणा असलेले विद्याविभूषित डोळस विवेकी श्रद्धेचे नेतृत्व.

मात्र अति ऐश्वर्याच्या धुंदीने समाजात कुटुंबात हलकल्लोळ माजतो आणि मग घरफुटीला सुरूवात होते. गर्व, अभिमान घरात समाजात देशात शिरकाव करतो.

'खरे ते माझे' असे रहात नाही. 'माझेच ते खरे' हा अहंम आणि अभिनिवेश वाढू लागतो. येथूनच समाजाच्या देशाच्या अधोगतीला आरंभ होतो. ह्या स्वार्थाच्या बाजारात असल्या आजाराने आज अनेक निस्वार्थी नावलौकिक मिळविलेल्या समाजीमूख संस्था केवळ मान सन्मान आणि पदासाठी. आपले स्वार्थी इप्सित साधण्यासाठी घर सोडणाऱ्या 'उधळ्या पूत्राच्या प्रवृत्तीमुळे' नामशेष होताना दिसत आहेत. होणार आहेत.

आपल्या इथे मात्र जागृत जनता हे होऊ देणार नाही. ही एकमेव अभ्युदयाची आशा आहे. कारण ही संतांची, समाज सुधारकांची निस्वार्थी समाज सेवकांची भूमी आहे.

..... विवेक

# सेंट इग्नेशियस लोयोला

मीना बनसोडे रुपवते.

उत्तर स्पेनमधील लोयोला राजघराण्यात 1491 साली एक बाळ जन्माला आले. त्याचे नाव "इनिगो" म्हणजे (अग्नी पूत्र) असे ठेवण्यात आले.

आज आपण त्याला संत इग्नेशीयस लोयोला म्हणतो. इनिगोला सात भाऊ आणि पाच बहिणी होत्या. इनिगो सर्व भावंडात लहान होता.

त्याच्या वडिलांचे नाव डॉन बेल ड्रोन आणि आईचे नाव डोना मरीना होते. आईची तब्येत बरी नसल्याने त्याचा सांभाळ घरा शेजारील एका नर्सने केला. इनिगो पाच वर्षांचा असताना त्याची आई मरण पावली.

त्याला वाढवणारी स्थानिक लोहाराची पत्नी मरियाडी गॅरीन हिच्या देखरेखीखाली तो वाढत गेला.

तरुण इनिगो लष्करी सरावात निष्णात होता. फ्रान्स देशाने जेव्हा स्पेन देशाविरुद्ध युद्ध छेडले तेव्हा इनिगो त्या पाम्पलोनाच्या रणभूमीत आघाडीवर होता.

त्याला शूरवीर सुप्रसिद्ध योद्धा बनायचे होते. म्हणून त्या इच्छेने प्रेरित होऊन तो एल सिड, नाइट्स ऑफ कॉम् लोट आणि सॉनस रोनाल्डच्या ह्यांच्या शौर्य कथा वाचत असे. त्या भोवती त्याने आपले जीवन गुंतवले होते.

तो वयाच्या सतराव्या वर्षी सैन्यात सामील झाला. कमरेला तलवार आणि खंजीर असा त्याचा रुबाबदार सैनिकी पोशाख होता.

वयाच्या अठराव्या वर्षी इनिगोने नाजा रे चा दुसरा ड्युक ओटोनिओ मॅनरिक डि लारा याच्यासाठी हाती शस्त्र उचलले. त्याच्या मुद्देगिरी आणि नेतृत्वगुणामुळे "न्यायालयाचा सेवक" ही पदवी मिळाली.

तथापि २० मे १५२१ मध्ये पॉम्पलोनाच्या किल्ल्यावर हल्ला केला असता तो गंभीर जखमी झाला. आणि जवळच्या बुरूजावरून एक तोफेचा गोळा त्याच्या उजव्या पायाला लागला पाय चिरडला गेला. त्या पायावर अनेक शस्त्रक्रिया केल्या. पण शेवटी ऑपरेशनमुळे त्याचा उजवा पाय दुसऱ्यापेक्षा लहान राहिला आणि त्याची लष्करी कारकीर्द संपुष्टात आली. ह्या दुखापती मात्र एक घटना घडली.

त्याचे इस्पितळात धार्मिक आद्यात्मिक वाचन करीत असता परिवर्तन झाले. तो सैनिकाचा देवाचा सेवक बनला.

आजारातून बरे झाल्यावर मॅनरेसा, येथील गुहेतील चॅपल मध्ये इग्नेशियसने वर्षभर तपस्या केली आणि आध्यात्मिक साधनेची तयारी केली. शस्त्रक्रियेतून बरे होत असताना इनिगोचे आध्यात्मिक परिवर्तन झाले. आणि धार्मिक जीवनाची हाक त्याला ऐकू आली. त्याला रोमॅंटिक प्रेम कथा वाचायला आवडत. पण त्या उपलब्ध नसल्यामुळे येशूच्या जीवनावर आणि संतांच्या जीवनावरील धार्मिक ग्रंथ त्याला वाचायला दिले. " इमिटेशन ऑफ ख्राईस्ट" "ख्रिस्तानुवर्तन" ह्या धार्मिक पुस्तकाने त्याला विशेष प्रभावित केले. आपले जीवन किती पोकळ आणि अर्थहीन आहे. ह्याची जाणीव त्याला झाली. त्याने स्वताला प्रश्न केला. "जर ही सगळी माणसे संतपदाला जाऊन पोहचू शकत असतील तर मी का नाही?"

पूर्णपणे बरे झाल्यानंतर त्याने पवित्र भूमीची तीर्थयात्रा सुरू केली. "ज्या पृथ्वीवर आपला प्रभू चालला होता त्या पृथ्वीचे चुंबन घेण्याचा आणि कठोर तपश्चर्या करण्याचा त्याने विचार केला."

वर्जिन मेरीच्या दृष्टांताने त्याच्या योजनेची पुष्टी झाली. एका रात्री त्यांनी येशूला अनुभवले. की ज्यामुळे त्याला खूप समाधान सांत्वन प्राप्त झाले. तेथे त्याने आपल्या गतकालीन पापाची काळजीपूर्वक कबुली दिली. भेटलेल्या गरिबांना त्याचे चांगले भरजरी कपडे दिले. नंतर मंदिरात रात्रभर जागरण करून आपली तलवार आणि खंजीर ही शस्त्रे पवित्र मरीये चरणी अर्पण केली. पूर्णपणे आपले जीवन देवाला समर्पित केले. इनिगोचा इग्रेसीयस (इग्राती) झाला.

१५ ऑगस्ट १५३४ रोजी सकाळी सेंट पीटर चर्चच्या चॅपल मध्ये छोटेखानी प्रार्थनालयात इग्राती लोयलो आणि त्याचे सहा साथीदार ज्या पैकी फक्त एक पुजारी होता. असे सातजण मिळून सर्वांनी आयुष्यभराच्या समर्पित कार्यासाठीची पवित्र शपथ घेतली.

३३ वर्षांचा असताना बार्सेलोना येथे त्याने लॅटीन भाषेचा अभ्यास केला. पुढे ११ वर्षे तत्वज्ञान आणि ईशज्ञानाचा अभ्यास केला.

१५३५ साली त्याने पॅरीस शहरातील विश्वविद्यालयात पदवी संपादन केली. त्या वेळी आत्मक्लेश साथी रहाणी आणि आद्यात्मिक साधना या गुणांनी सहा तरुणांना आपणाकडे आकर्षून घेतले.

१५३९ मध्ये पीटर फेबर आणि फ्रान्सिस झेवियर आणि काही साथीदारांसोबत इग्रेसीयसने सोसायटी ऑफ जीजसची जेज्वीट संघाची स्थापना केली. ज्या संघाला पोप पॉल दुसरे यांनी १५४० मध्ये मान्यता दिली.

इग्रेसीयसने आपल्या सर्व साथीदारांना संपूर्ण युरोपमध्ये शाळा, महाविद्यालये आणि सेमिनरी स्थापन करण्यासाठी त्या मिशन वर पाठवले.

३१ जुलै १५५६ मध्ये रोम येथे इग्रेसीयसचा मृत्यू झाला. त्यावेळी एक हजार धर्मगुरू आणि भारतासहीत जगभर जेज्वीट संघाच्या शंभरेक शाखा इत्यादींचे नमस्कार शैक्षणिक सामाजिक सेवाकार्य सुरू होते.

जगभरातील अनेक नावलौकिक शहरात शैक्षणिक संस्था विद्यापीठे त्यांच्या नावावर आहेत.

आफ्रिका अमेरिका भारत जपान इत्यादी युरोपीय देशात त्याच्या कार्याचा प्रभाव आहे.

३१ जुलै रोजी चर्च ऑफ इंग्लंड मध्ये लोयोलाच्या इग्रेसीयसचे स्मरण केले जाते.

ओनास/लोयोलाची ढाल

ही ओ नास वंशाचे प्रतीक आहे. कुटुंबाचे अधिकृत रंग लाल आणि सोनेरी आहेत.

इग्रेसीयस अध्यात्मिक साधनेचे एक जगप्रसिद्ध पथदर्शक म्हणून प्रसिद्ध आहेत.

त्याचा अध्यात्मिक साधनाग्रंथ जग प्रसिद्ध आहे. तो १८४८ मध्ये प्रथम प्रकाशित झाला. त्याला संत इग्रेसीयन लोयोलाकृत " आध्यात्मिक तपसाधना" म्हणून ओळखले जाते.

१६०९ मध्ये इग्रेसीयसला धन्यवादीत म्हणून सन्मानित करण्यात आले. आणि १२ मार्च १६२२ रोजी "संत" ही पदवी प्राप्त करून पोप ग्रेगरी पंधरावे यांनी त्याला मान्यता दिली. त्याचा उत्सव जगभरातील चर्चमध्ये ३१ जुलै रोजी साजरा केला जातो.

इग्रेसीयस हे अग्रगण्य सैनिकांचे संरक्षक संत म्हणून देखील मानले जातात.

"देवाच्या महत्तर गौरवासाठी" संत

इग्रेसीयसने आपले सारे जीवन सार्थकी लावले.

“सिनडची प्रक्रिया ही एक सातत्याने चालणारी प्रक्रिया आहे. नाशिक धर्मप्रांतामध्ये ही प्रक्रिया अजून पुढे घेऊन जाण्याची गरज आहे - बिशप लुईस डॅनिएल, महागुरुस्वामी, नाशिक धर्मप्रांत ”

### नाशिक धर्मप्रांतात आयोजित सिनडची प्रक्रियेचा (धर्मपरिषद) अहवाल

विषय: एक सहप्रवासी ख्रिस्तसभेसाठी :- एकात्मता, सहभागिता व मिशन (प्रेषितकार्य)

#### प्रस्तावना:-

सिनडच्या ह्या सहप्रवासात देवाच्या मंडळीला पवित्र आत्म्या हात धरून पुढे नेत आहे. त्याच्याद्वारेच आपणांस सिनडच्या विषयावर चिंतन व मनन करून आपले ह्या भूतलावरील जीवन व मिशन कार्याचे महत्त्व स्पष्ट केले जात आहे. दुस-या व्हॅटिकनच्या परिषदेमध्ये सुचित केल्याप्रमाणे ख्रिस्तसभेचा हा होणारा सहप्रवास, विशेषतः गावपातळीवर, तळागाळातील भाविकांबरोबर एकत्रित बसून, त्यांची मते जाणून, त्यांच्या मनातील स्पंदने जाणून घेण्यासाठी आपल्या मिशनकार्याच्या पूर्ततेसाठी ख्रिस्तसभेसाठी ही एक मोठी संधी आहे.

#### नाशिक धर्मप्रांतीय धर्मपरिषद (प्रि-सिनड)

##### पहिला दिवस - १ जून २०२२: उद्घाटन समारोह

१. सिनड प्रक्रियेतील चर्चिल्या गेलेल्या मुद्द्यांना अनुसरून नाशिक धर्मप्रांताची धर्मपरिषद (प्रि-सिनड) दिनांक १ जून ते ४ जून २०२२ घेण्याचा निर्णय घेण्यात आला. त्यानुसार नाशिक रोड येथील बाळ येशू तीर्थस्थान (श्राईन) येथे ही धर्मपरिषद (प्रि-सिनड) आयोजित करण्यात आली. त्यामध्ये संपूर्ण नाशिक धर्मप्रांतातून धर्मगुरु, धर्मभगिनी व प्रापंचिकांच्या ८० प्रतिनिधींनी महागुरुस्वामीसह सहभाग घेतला. ही धर्मप्रांतीय धर्मपरिषद रोम मध्ये २०२३ साली होणा-या महागुरुस्वामींच्या धर्मपरिषदेचा (सिनड) एक भाग आहे.

२. ही धर्मपरिषद (प्रि-सिनड) १ जून रोजी (बुधवार) २०२२ रोजी सांयकाळी ५.३० वाजता पवित्र शास्त्राच्या मिरवणूकी ने सुरु झाली. भक्तिगीताच्या तालावर लहान मुलींनी पवित्र शास्त्रापुढे नृत्य करीत व्यासपिठापर्यंत आल्यावर आ.महागुरुस्वामी लुईस डॅनिएल यांनी पवित्र शास्त्र आदरपूर्वक स्थापित करून त्यास नमन केले व त्यानंतर दीप प्रज्वलन करण्यात आले व पवित्र आत्म्याकडे सिनडसाठी प्रार्थना केल्यानंतर महागुरुस्वामींनी धर्मपरिषदेच्या उद्घाटनाची घोषणा केली. त्यांनी उपस्थितांना मनातील विचार मोकळेपणाने सांगण्याचे आवाहन करून म्हटले की, तुमचा प्रत्येक शब्द मोलाचा आहे व त्यांची नोंद घेण्यात येईल. ते पुढे म्हणाले की “या सिनडच्या प्रक्रियेत सहप्रवास करीत असता प्रभूला सदैव समोर ठेवणे अगत्य आहे. ज्यावेळी आपण प्रभूसह चालतो व त्याची सुवार्ता आपल्या शब्दाद्वारे व कृती द्वारे घोषित करतो त्यावेळी आपण ही सिनड जगतो व त्यासाठी पवित्र आत्मा आम्हाला इतरांचे विचार समजून घेण्यास मदत करीत असतो. सिनड प्रक्रियेचा हा टप्पा येथे जरी संपला असे वाटले, तरी सर्व काही संपले असे नाही, तर आपल्याला अधिक पुढे जायचे आहे”. महागुरुंच्या मार्गदर्शनानंतर बाळ येशू तीर्थस्थानाचे प्रमुख (श्राईन)चे फादर एरॉल, ये.सं. यांनी आपण कोठे आहोत, आपण पुढे कसे जाऊ शकतो व पुढील वाटचाल कशी असावी यावर मार्गदर्शनपर प्रबोधन केले व त्यामध्ये त्यांनी विशेषकरून स्त्रियांचे योगदान अधोरेखित केले .

३. धर्मप्रांतातील प्रत्येक धर्मग्रामात सिनडसंबंधीची चर्चा गावपातळीवर झाली होती व संपूर्ण धर्मप्रांतातील धर्मग्रामातून (शहरी व ग्रामीण) चर्चिलेल्या प्रश्नांचा व उत्तरांचा संकलित अहवाल श्री वॉल्टर कांबळे व फा.ज्यो गायकवाड यांनी तयार केला होता त्या अहवालाचे वाचन फा.ज्यो गायकवाड यांनी केले. ह्या अहवालात सकारात्मक बाबी व चिंतेच्या बाबी व या अनुषंगाने आपण धर्मप्रांतीय स्तरावर कोणते उपक्रम राबवू शकतो हेही नमूद केले. सिनडच्या प्रक्रियेतील ही चर्चा धर्मगुरु व प्रापंचिकांनी गांभिर्याने घेतली होती, परंतू काही ठिकाणी असे पाहण्यात आले की सिनडची ही प्रक्रिया काहींना पूर्ण समजली नव्हती किंवा तिच्यातील गांभिर्याचे आकलन झाले नव्हते.

४. त्यानंतर पुढील तीन दिवसात नामांकित वक्त्यांच्या द्वारे सिनडच्या प्रक्रियेस अनुसरून भाषणे झाली. प्रत्येक दिवसाची सुरुवात बाळ येशू तीर्थस्थानी (श्राईन) येथे पवित्र मिस्सेने व्हायची, व शेवट हा पवित्र साक्रामेताच्या भक्ती आराधनेत संपन्न होत असे.

त्यानंतर विषयानुसार पुढील मार्गदर्शनपर भाषणे झाली

## दुसरा दिवस २ जून २०२२ – विषय:- श्रद्धाबांधणी.

**पहिले सत्र.** श्रद्धा बांधणी यावर फा. प्रकाश भालेराव, ये.सं. यांनी पुढील मुद्द्यांना स्पर्श करून मार्गदर्शन केले: श्रद्धाबांधणीची व्याख्या, तीची वैशिष्ट्ये स्पष्ट, श्रद्धेचे ज्ञान, उपासनेचे व साक्रामेंत ज्ञान, ख्रिस्ताठायी नैतिक जीवन, ख्रिस्तासह प्रार्थना, मिशनकार्यात सहभाग, आध्यात्मिकता, ख्रिस्तसभेची भूमिका, कुटुंबाची भूमिका इत्यादी. त्यांनी श्रद्धाबांधणीच्या प्रमुख घटकाविषयी म्हणजे उपासना, सेवा, प्रार्थना, साक्रामेंत व मिशन कार्याची प्रेरणा यावर मार्गदर्शन केले. हे सत्र फा विशाल त्रिभुवन यांनी मॉडरेटर म्हणून चांगल्याप्रकारे सांभाळून उपस्थित सदस्यांना सहभागी केले.

**दुसरे सत्र.** फा.फिलिप वाझ (वसई) यांनी पवित्र उपासनेचे महत्व विषद करीत उपासनेचे स्वरूप, ख्रिस्तसभेची अधिकृत उपासना, भाविकांचा सक्रिय सहभाग, उपासनेचे नियम व त्यासंबंधीच्या आवश्यक सुचना यांची माहिती दिली. हे सत्र मॉडरेटर म्हणून फा. ऑल्विन यांनी यशस्वीपणे सांभाळून उपस्थित सदस्यांकडून चर्चा घडवून आणली.

**तिसरे सत्र.** संस्कार (विवाह) यावर फा. रॉक अल्फॉन्सो (पुणे) यांनी मार्गदर्शन केले. लग्नसंस्कारासाठी आवश्यक असलेल्या तीन महत्वपूर्वक घटकाविषयी त्यांनी भाष्य केले: १) लग्न हा स्त्री-पुरुषातील अभेद्य दृढ व न मोडणारा असा संस्कार, २) लग्नास लागणारी पात्रता, व ३) सुखी संसारासाठी नियम. ह्या सत्रात फा.विलास सोनवणे यांनी मॉडरेटर म्हणून काम केले व उपस्थितीतांकडून आलेल्या प्रश्नांचे सूचक उत्तरे दिली.

**चौथे सत्र.** चौथ्या सत्रात पाचारण या विषयावर फा रॉबर्ट पेन, एसडीबी यांनी मार्गदर्शन केले. त्यांनी पाचारणाचे शुभवर्तमानातील संदर्भ, पाचारणाविषयी ख्रिस्तसभेचे दस्तऐवज, पाचारण म्हणजे काय, पाचारण एक हाक, पाचारण एक प्रवास, पाचारण एक कार्य, पाचारणाचे विविध प्रकार (१) अविवाहित जीवन, २) व्रतस्थ, ३) धर्मगुरुपद व ४) वैवाहिक जीवन) व ते जगण्यास आवश्यक असणा-या देणग्या व प्रतिभा याविषयी स्पष्टीकरण केले. फा.सचिन मुन्तोडे यांनी मॉडरेटर म्हणून उपस्थितांकडून प्रश्न स्वीकारले तर त्या प्रश्नांचे फा.रॉबर्ट यांनी निराकरण केले.

**पाचवे सत्र.** धर्मगुरु-प्रापंचिकांचे संबंध या संवेदनशील विषयावर एक प्रापंचिक म्हणून डॉ एकनाथ पाटोळे वक्ते म्हणून लाभले होते. त्यांनी या विषयावर बोलताना ख्रिस्ताच्या विश्वासू मंडळीचे स्पष्टीकरण करीत धर्मगुरु कोण, त्यांची भूमिका तसेच सामान्य प्रापंचिक कोण, त्याचे हक्क इत्यादी पैलू मांडले. त्यानंतर त्यांनी धर्मग्रामस्तरावर धर्मगुरु व प्रापंचिकांचे अपेक्षित संबंध, ते नातेसंबंध कसे प्रस्थापित करता येईल इ.मुद्दे स्पष्ट केले. मॉडरेटर म्हणून फा.जेम्स तुस्कानो यांनी उपस्थितांमध्ये चर्चा घडवून आणली.

**सहावे सत्र.** या सत्रात मिशन या विषयावर फा.भाऊसाहेब संसारे, ये.सं. यांनी पुढील मुद्द्यांना अनुसरून मार्गदर्शन केले. १) मिशनची संकल्पना आणि व्याख्या, २) ख्रिस्तसभेचा मिशन बद्दलचा समज आणि संकल्पना, ३)नाशिक/अहमदनगर मिशनची सुरुवात, ४) जर्मन मिशन-यांनी जगलेले आणि समजलेले देवाचे मिशन, ५) मिशनचा आजचा प्रभाव आणि मिशनच्या सेवेसाठी स्वतःला प्रेरणा देण्याचे धडे या सर्वांवर त्यांनी अत्यंत प्रभावीपणे स्पष्टीकरण केले. फा.किशोर विधाते यांनी मॉडरेटर म्हणून आपले कार्य चोखपणे करून उपस्थितीतांमध्ये चर्चा घडवून आणली

## तिसरा दिवस – ३ जून २०२२ – विषय: श्रद्धा व पाचारण

**सातवे सत्र.** “श्रद्धा व पाचारण” या विषयावर अगोदर मिळालेल्या मार्गदर्शनाला अनुसरून त्यावर “संश्लेषण व त्याचा पुढील प्रवास” यावर सखोलपणे अभ्यासपूर्ण चर्चा घडवून आणण्यासाठी धर्मपरिषदेचा हा तिसरा दिवस समर्पित करण्यात आला. या विषयांचे सुत्रसंचालन अनुक्रमे फा.विशाल त्रिभुवन आणि फा.सचिन मुन्तोडे यांनी केले. या सत्रात दोन्ही धर्मगुरुंनी त्यांच्यावर सोपविलेल्या कार्याची रूपरेषा स्पष्ट केली.

**आठवे सत्र.** “उपासना व साक्रामेंत” या विषयावर अगोदर मिळालेल्या मार्गदर्शनानुसार त्यावर “संश्लेषण व त्याचा पुढील प्रवास” यावर सखोलपणे अभ्यासपूर्ण चर्चा घडवून आणण्यात आली. या सत्राचे सुत्रसंचालन अनुक्रमे फा.ऑल्विन के व फा.विलास सोनवणे यांनी केले.

सर्व मॉडरेटरांनी आपले विषय सखोलपणे व विचारपूर्वक हाताळून आपले विचार मांडले. वरील विषयावर चर्चा घडवून आणण्यासाठी पाच गट तयार करण्यात आले होते व प्रत्येक गटांसाठी एका धर्मगुरुंची गटप्रमुख म्हणून नियुक्ती करण्यात आली होती. नियोजित विषयावर तीन प्रश्नांचा संच तयार करून प्रत्येक गटाला देण्यात आला. चर्चेसाठी २० मिनिटांचा अवधी देण्यात आला. नंतर त्याचा अहवाल सर्व उपस्थितांसमोर वाचण्यात आला.

**नववे सत्र.** विषय – “मिशन व धर्मगुरु-प्रापंचिक संबंध व त्यावर संश्लेषण व त्याचा पुढील प्रवास”. ह्या सत्राचे फा.किशोर विधाते व फा.जेम्स तुस्कानो यांनी सुत्रसंचालन केले. त्यांनी आपले विचार मांडल्यावर पुन्हा एकदा तीन प्रश्नांचा संच पाच गटांना देण्यात आले व त्यावर चर्चा करण्यासाठी २० मिनिटे देण्यात आली. चर्चेनंतर त्याचा अहवाल उपस्थितांना वाचून दाखविण्यात आला.

**समारोपन-** चार दिवसांच्या धर्मपरिषदेच्या (प्रि-सिनड) विचारमंथनावरील समारोपाचे विधान एक सामान्य प्रापंचिक म्हणून श्रीमती फिलोमिना बागुल यांनी केले आणि आभार प्रदर्शन श्री भाऊसाहेब साळवे यांनी केले.

महागुरुस्वामी लुईस डॅनिएल यांनी आपल्या समारोपाच्या भाषणात नाशिक धर्मप्रांतासाठी सहा आयोग (Commission), त्यांच्यावर सहा धर्मगुरुंची प्रमुख म्हणून नियुक्ती (Commission Heads) व त्याचबरोबर धर्मप्रांतीय पाळकीय समिती (Diocesan Pastoral Committee(DPC) स्थापनेची घोषणा केली.

त्यानंतर धर्मप्रांतीय धर्मपरिषदेचा (प्रि-सिनड) समारोप ११ वाजता संत आन्ना महामंदिर, नाशिक रोड येथे महागुरुस्वामींनी पवित्र मिस्सेमध्ये केला. चार दिवसीय नाशिक धर्मप्रांताची धर्मपरिषदेच्या (प्रि-सिनड) विचारमंथनातून घोषित केल्यानुसार खाली दिलेल्या आयोगाची स्थापना व त्याचे प्रमुख म्हणून पुढील धर्मगुरुंची निवड करण्यात आली.

<u>आयोगाचे नाव</u>		<u>आयोग प्रमुख</u>
१. श्रद्धा बांधणी	-	फा.विशाल त्रिभुवन
२. उपासना	-	फा.ऑल्विन के
३. साक्रामेंट	-	फा.विलास सोनवणे
४. पाचारण	-	फा.सचिन मुन्तोडे
५. धर्मगुरु-प्रापंचिक संबंध	-	फा.जेम्स तुस्काने, एसडीबी
६. मिशन	-	फा.किशोर विधाते

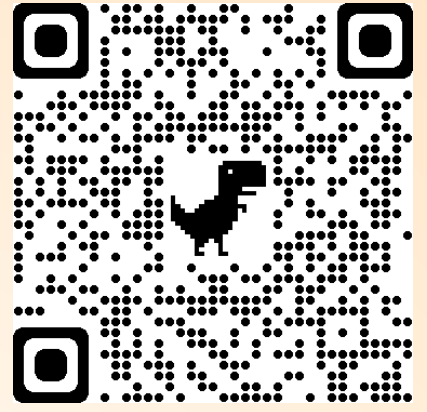
उपरोक्त आयोगाचे प्रमुख आपले ठोस आराखडे (Plan of Action) तयार करतील व आपल्या आयोगासाठी धर्मप्रांतातून विविध धर्मग्रामातून ५ सदस्य निवडतील ज्यामधून पुन्हा एकदा धर्मप्रांतीय पाळकीय समितीसाठी (Diocesan Pastoral Committee) दोन दोन सदस्य निवडले जातील. या आयोगाचा कार्यकाल ३ वर्षासाठी असेल. हे आयोग सिनडच्या एकत्रित भावनेने कार्य करेल. धर्मप्रांतीय धर्मपरिषदेमध्ये घेतलेले विचारपूर्ण व कृतीशील निर्णय हे समाजाच्या परिवर्तनासाठी व सुवार्तेची घोषणा करण्याची इच्छा प्रकट करतात. सिनडच्या माध्यमातून मिळालेल्या मिशनची नवीन बांधिलकी आम्हाला प्रेषितकार्यासाठी शक्ती प्रदान करीत आहे. प्रभू स्वतः येणा-या त्या प्रत्येक गावात व स्थानात आम्हाला घेऊन जात आहे. यासाठीच धर्मप्रांतीय स्तरावर सामान्य प्रापंचिकांसोबत एकात्मतेत, सहभागितेत व मिशनकार्यामध्ये एकत्रित प्रवास करण्यासाठी आम्ही कटीबद्ध आहोत.





## Daily Reflection

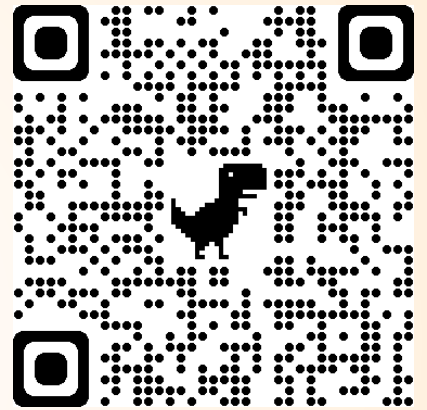
I have a youtube channel and I post reflections on it every day. You can reach my channel by scanning the QR Code or Tapping on the QR Code. Do subscribe to My channel. **Subscription is Free**



-Fr. Errol Fernandes SJ



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