

IJ MATTERS



Nashik India: Volume II Issue 9 – July 2023

SHRINE HAPPENINGS – JULY 2023

A lot has happened at the Shrine of the Infant Jesus in the month of July.

On the first day of the month, Fr. Dion the Manager of the School had to be taken to Mumbai for treatment as he was unwell. Fr. Augustine accompanied him in the ambulance. He was at our infirmary at Vinayalaya after being discharged from hospital and is now back in the community. We are very grateful to Sr. Leena (who is In-charge of the Infirmary) and the Jesuit community at Viyalaya for their help.

21 youth accompanied by two Jesuits arrived from Prague on July 4, 2023. They stayed at the Shrine Guest house. They were here to have an experience of village work being done by our Jesuit Organisation in Nashik which is named Maharashtra Prabodhan Seva Mandal (MPSM). They had a fulfilling experience and went back to their homes richer for the experience.

Bishop Lourdes of Nashik is a regular visitor to the Shrine and an ardent devotee of the Infant Jesus. He paid three visits to the Shrine in this month and met with the Jesuit community.

We were delighted when Mr. Ben D'sa accepted our invitation to present on St. Joseph at our weekly programme of "Food from the heart and to the heart" on Thursday, July 6, 2023. Since St. Joseph was husband and father, it was appropriate that someone who is husband and father make the presentation. We thank Ben for his wonderful presentation.

Fr. Errol was out of Nashik for two weeks in July. He had gone to St. Pius X Seminary, Goregaon, Mumbai for his annual course to the students of First Year theology on the Gospel of Mark.

Fr. Terry was out for a few days in Mumbai and Goa and spent time with his siblings. He celebrated his birthday on July 25, 2023 which is also the feast of St. James, the Apostle.

The Novena to St. Ignatius of Loyola began on July 22, 2023 and went on till July 30, 2023 from 7-7.30 pm. Though there were not many who participated in person, the online attendance was over 500 people. We thank all those who joined us and for this who could not the Novena is still on our channel. This is the link <https://www.youtube.com/playlist?list=PL-yU4Yvdd8LXX6u5e9LeU2gTgx7Jl48dI>

We have introduced Scripture Nuggets for the first time in IJ Matters. Let us know what you think.

We wish all of our patrons a very happy feast of St. Ignatius and ask for the intercession of this soldier turned saint on all our work at the Shrine and on each of you and your families.

May the Infant Jesus bless you all abundantly and may Joseph and Mary always intercede.

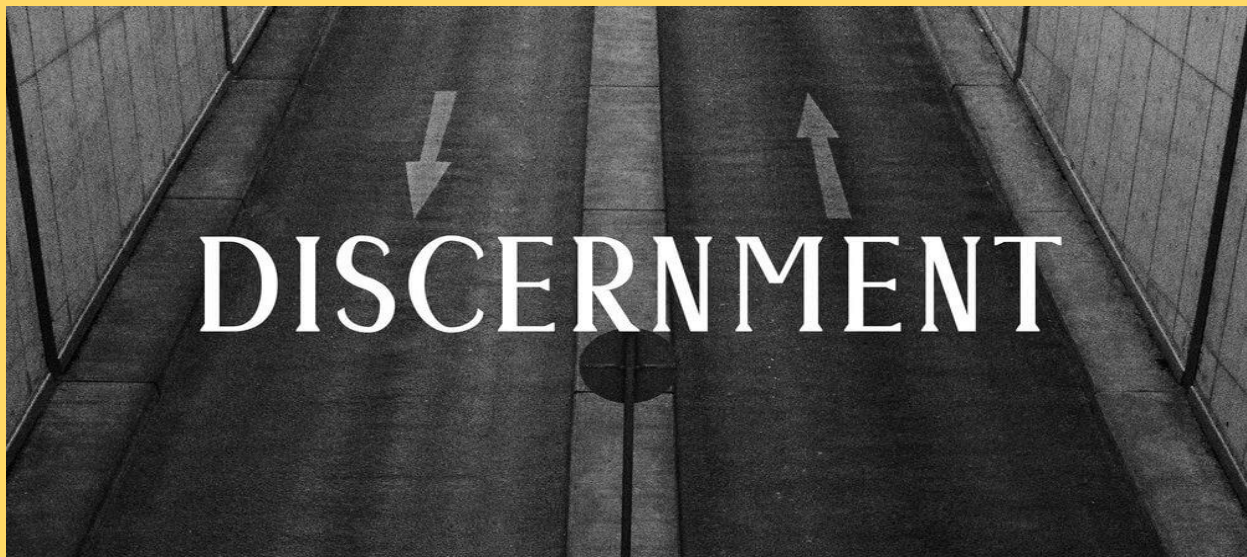
Fr. Errol Fernandes SJ
July 2023

Discerned decision making

We keep making decisions many times every day. These decisions can be as regular as waking up when the alarm rings or continuing to sleep; taking a bus, metro, train to work or going by a private vehicle, eating vegetarian food on all days of the week except Sunday and so on.

There are times in our lives, however, when we have to make life-changing decisions. Ought I to change my job or remain in the present one? Ought I to marry or remain single? Ought I to emigrate or remain in the State/Country in which I am? Decisions like these are made through a process of discernment.

Discernment is one of the many spiritual gifts that St. Ignatius left to the world as his legacy. It has been defined as “the ability to judge well” or “the quality of being able to grasp and comprehend what is obscure”, it has been used as a synonym for wisdom, perspicacity and right judgement.



There are numerous examples of discernment and discerned decision making in the life of Jesus as narrated in the scriptures (Mk 1:12-13; 1:35; 6:45; 14:34-42; Mt 4:1-11; Lk 4:1-13; Jn 6:15). Before he began his ministry, Jesus received an invitation from God. This was at his Baptism. The invitation was to become “Son” by being “servant and slave”. Jesus hears this invitation and has to discern if he is willing to accept it. This is why, immediately after his Baptism, Jesus goes into the desert to “discern” (Mk 1:12-13; Mt 4:1-11; Lk 4:1-13).

Even as he began his ministry, he had to discern if he wanted to restrict himself to a particular territory or if he wanted to “go viral” (Mk 1:35,38-39). His discernment led him to “going viral”. After feeding the five thousand with five loaves and two fish in which twelve baskets are gathered, Jesus has to discern whether he will be the popular leader and provider that people expect or

whether he will keep doing God's will. His discernment leads him to decide on the latter course of action (Jn 6:15; Mt 14:23; Mk 6:45, 53-56).

Though we are not given details of the process of discernment in the above instances, we can conjecture or infer what these might have been from the prayer of Jesus in Gethsemane (Mk 14:34-36,39,41). Here, Jesus has to decide about accepting or not accepting to go to the cross. Before him is the standard of the world which prods him to believe that accepting the cross is foolishness and futile. There is on the other hand, the standard of God which prompts him to trust that it is through the cross that he can save the whole of humanity. He has to align his will to the will of God. He prays for insight. The prayer that he utters 'Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.' (Mk 14:36), gives us an insight into his discernment.

I. By addressing God as 'Abba', Jesus expresses the intimacy and closeness that he feels. This term also indicates that Jesus "knows" that God is for him and will always do what is best for him. It expresses confidence that he is secure no matter what the challenges might be.

II. Through the phrase 'for you all things are possible', Jesus acknowledges that God is Almighty and cedes the initiative to God. Since nothing is impossible for God, Jesus knows that God will prompt him to choose that option which is best for Jesus. Since God can accomplish this or that option, the Spirit will move Jesus to act in Jesus' best interests which is God's will.

III. He places one option before God. He wants the cup to be removed. However, even as he suggests this option, Jesus is aware that it fits in with the standard of the world (this is evident through his distress and agitation which is expressed by him in these words, 'I am deeply grieved, even to death;') and not God. Realising this, he decides for God's will through the words, 'yet, not what I want, but what you want.' The word 'yet' used here is instructive and throws light on the struggle that Jesus went through and his openness to God's Spirit. It is used here to emphasize or repeat. Here it means 'nevertheless' or 'in spite of what has been said earlier'.

IV. In the case of Jesus, we are able to see clearly that by opting for God's will rather than the standard of the world, he won salvation for all.

In the Acts of the Apostles, we are given a detailed account of how a discerned decision was made in the choice of Matthias as the twelfth apostle. We can identify six parts in this process. These are:

I. **Prayer:** Acts 1:14 – "All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers."

In the context of discernment, prayer must be defined as openness to the promptings of God's Spirit. If one believes that God is constantly engaged and involved in the world, it will mean that God keeps directing and guiding us through God's Spirit. This is why the start of the discernment process we pray for the gift of openness.

II. **Scripture:** Acts 1:20 (Ps 69:25; Ps 109:8). God speaks constantly and consistently in persons and events of our times. This word of God must be interpreted for the times. In the case of the first apostles, they interpreted verses of Psalms 69 and 109 to mean that God wanted them to increase their number to twelve after Judas broke away.

III. **Reasons:** Acts 1:21 – "So one of the men who have accompanied us throughout the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these must become a witness with us to his resurrection."

IV. **Proposal:** (Acts 1:23) – "So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias."

V. **Prayer:** (Acts 1:24) – “Then they prayed and said, ‘Lord, you know everyone’s heart. Show us which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.’”

VI. **Choice:** (Acts 1:26) – “And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.”

Another excellent example of discernment is found in the Gospel of Luke 16:1-8 in the parable of the astute or shrewd steward. The steward is found out by his master. The master has made his decision that the steward is to be dismissed. It is a challenging situation for the steward. However, because he is a man who is resourceful he rises to the occasion and responds with astuteness and creativity. The following may be noticed about his discerned response, and we can learn from it.

I. He does not give in to despair. He does not lament his fate or cry over the loss of his job. He does launch a tirade against his employer. He was entrusted with responsibility and trusted to do what needed to be done honestly. He forgot his role and remembered only himself. He has been lax, he has been dishonest, and he has not fulfilled his responsibility. Now, he must face the consequences of his actions. He accepts the judgement of the owner and readies himself. (Lk 16:3a).

II. He does so first through a discernment. The soliloquy can be interpreted here as both prayer and discernment. He weighs the pros and cons. He judges prudently and through discernment how to cope with the present crisis. He is astutely aware of his talents and what he can do and what he cannot. His physical state will not allow him to do hard labour. His self-esteem will not allow him to seek for alms from others. (Lk 16:3b).

III. He knows what he must do. He will prepare in the present for the future. He will act now, so that his later will be secure. He will not delay. There will be no procrastination of any kind. (Lk 16:4)

His action of reducing the debts of his master’s debtors has been interpreted as:

i. Foregoing his own commission and so not being dishonest, but placing his master’s debtors under debt to him.

ii. Continuing to act in a dishonest manner and so short-changing his Master, but providing himself, even if at his master’s cost. (Lk 16:5-7).

Be that as it may, the point is that he PREPARES in the PRESENT for the FUTURE.

In the three instances above, we note that there are similarities and differences. This means that the CONTENT of the discernment and the situation will determine the method that will be used. However, what is common is: prayer for openness, listening to the inner voice, checking the options, weighing them and then deciding.

When we have to make important decisions, we could use the above ‘formulae’. It is both prudent and practical to begin any discernment with a **prayer for openness**. This is because, if one’s mind and heart are closed, God’s Spirit cannot make its presence felt. The Spirit of God is unobtrusive and will never impose itself on anyone. However, if there is openness and receptivity, the Spirit will indeed come in. God gives the Spirit to anyone who asks. The epitome of openness in the scriptures is St. Joseph. In the Gospel of Matthew, we see his obedience to God’s word though he had made up his mind to act otherwise (Mt 1:18-21,24). BECAUSE he was open, his righteousness did not translate into self-righteousness. Thrice after this, his attentiveness to God’s word and openness to God’s Spirit informs the decisions he takes regarding Jesus, Mary and himself (Mt 2:13-14; 2:19-21; 2:22).

If my discernment is about a change in my state of life (remaining single/marrying), I go to that scripture which will throw light on the topic of my discernment. In case of whether one ought to

remain single or married, texts like that from 1 Cor 7; Eph 5:21-32; Col 3 can be very instructive. Reading and reflecting on Scripture will give insights into the direction that one ought to take. In the third step, one can **put down the reasons why one will opt** for a particular way of life. Since one has prayed for the gift of the Spirit of Openness, at this time one will focus only on the reasons for. Once one is convinced that one has put down all the reasons, **one can move on to the reasons against.**

The fourth step is an **evaluation of the reasons** for and the reasons against. This means placing them in order of priority.

The penultimate step is to see **which way the Spirit is moving one's heart, mind** and will. If the movements are of joy, peace, love faith and hope when one thinks of one of the two options, it is likely that that is what one must choose. However, if the movements are of turmoil, lack of faith, listlessness, tepidity and despair, then it is not the option that one must choose.

Based on the movements experienced in the penultimate step, **I make a choice.** After I have made my choice, I become aware of the movements within me. If I experience 'consolation' when I think of my choice, it is very likely that it is God's will. In the case of Jesus in Gethsemane, the consolation he experienced was confirmed in that he was fortified to drink the cup. Consolation means feelings of deep peace, joy, hope and love. If on the other hand I experience "desolation" which are feelings of turmoil, faithlessness, hopelessness and despair, it is likely that my choice is not God's will. It must be noted that positive feelings alone are no confirmation that a decision is God's will and negative feelings alone are not confirmation that my choice is not God's will. It is likely that if my choice is a selfish one, it is possible that I will "feel good" about it and if it is a selfless one, I will "feel bad" about it. In such cases, I will need to review my decision with the help of a person/persons whom I trust.

Fr. Errol Fernandes SJ

July 2023

IF I WAS SAINT IGNATIUS

I've often heard the legend
Of who Ignatius was
And what he said and did before
For Gods most holy cause

But now it's very needed
To think anew today
Not parroting the things he wrote
We'll try to have a say

I think of his three maxims
Of which I'm somewhat clear
I cannot spare the time for more
I'm not forever here

Finding God in everything
Brings meaning to all life
In what we think or say and do
Through calm or anguished strife

To love and serve is joyful
Though struggles we must face
When there's a cause for striving hard
That helps the human race

To do the more and greater
We always keep in sight
Enabling us to reach the least
No care for wealth or might

To summarise Ignatius
And make his thought my own
I must be ready for new paths
And often stand alone

I don't now need Manresa
La Storta or Gesu
If I was Saint Ignatius so
The here and now will do

Fr. Godfrey D'Lima SJ

Inter-Religious Dialogue on an Educational Platform

I have been teaching at Mahatma Gandhi Vidyamandir's Loknete Vyankatrao Hiray, Arts, Science and Commerce College, Panchavati, Nashik for one year. It happened in the third month after I joined the College. I was not familiar with the entire College since it is a big establishment. Besides this, a lot of new construction work was undertaken in the College. One Day, the Head of the Department of English and I were going from one building to another. I was going that way for the first time. While we were talking about some topic I followed her blindly and I hit my head against a newly constructed cement beam and I fell backward on the stairs and went rolling down to the floor. There was a big cut on my forehead and it was bleeding heavily.

I was rushed to a nearby hospital where first aid was given to me and then I was shifted to Apollo Hospital not very far from the College. Five people accompanied me from the College, three professors and two people from administrative staff. All of them waited till all the necessary tests were done. I was discharged after few hours and two professors from the College who were with me in the hospital reached me to Holy Cross Church, at Trimbak Naka.

It was a beautiful experience of the goodness of human heart. I never experienced any slightest negligence shown towards me from the time I met with an accident in the College till I was reached back to Holy Cross Church. I felt, as if I was attended by my own family members. Whole situation was handled with utmost maturity, and even after I rejoined the College, not a single person passed any pejorative remark on the incident or towards me. While I was recuperating at Holy Cross Church, the Principal of the College, a noble man Dr. B.S. Jagdale himself enquired about my health over the phone. After I rejoined the duty most of the teaching and non-teaching staff genuinely asked about my health. After the above incident several faculty members showed an interest in visiting Holy Cross Church. I felt though the incident occurred with me as an individual, gradually it progressed and generated some dialogue between two communities.

Fr. Vinay Kantela SJ

listening to the leaves....1



artwork : wendell d'cruz s.j.

AND GOD SAW THAT IT WAS GOOD

In pitch-black stark He stretches hand
Unleashed with love, creative will
And suddenly a void is filled.
A thousand million pulsing forms.

He gifts the void a heart – His own.
The stars, the sun, the moon and sky,
Earth, land and sea, each grain of sand
And mountain range, His sign they bear.
Each coloured leaf, tree, bird and beast
Come from his hand, kneel at his feet.

And then he crowns it all with Man
And Woman, in his image made.

Love's gift to them : life, breath and food.
He sees it all and it is good.

terryq : december 2004

listening to the leaves.. 2



artwork : wendell d'cruz s.j.

THE BLOOD OF YOUR BROTHER

The leaves are yellow, gold and green
In splendour, wholesome offering.

Then suddenly a splash of death
Spilled blood, the leaves transform to red.
A brother slain by brother's hand
A curse consumes once sacred land.

First parent's sin takes root and grows,
Bliss shattered, nature-man rain blows
And writhe in turmoil, anguish, pain -
Paradise lost yet again.

And yet again as ages pass,
Good-evil swirl, the battle lasts
Awaiting God's redemptive plan
Through death to resurrecting man.

terryq : december 2004

listening to the leaves.... 3



artwork : wendell d'cruz s.j.

YOU AND YOUR DESCENDENTS

In worldly chaos God finds good.
He reaches out with grace-filled hand
New covenant He makes with man.

Each autumn falling leaf makes place
For flush of other spring leaves, grace
Continues and descendants blessed
By long ago made promise, kept
Through waywardness, war, storm and strife
His word remains, His love gives life.

In chosen people now lies hid
The seed of hope grace to be born.
“Your God I am, my people you
Remain and I will send again
My Son, new covenant refreshed.

terryq : december 2004

धर्म वेगळे तरी....
तेच संस्कार तीच मूल्ये !!
..... वेन्सी डिमेलो.

८० - ९० घ्या दशकात रामानंद सागर ह्यांची रामायण महाभारत मालिका जोषात होती. सकाळी नऊ नंतर सारे रस्ते चिडीचूप असत. सारे डोळे टी.व्ही पडद्यावर लागलेले असत. सारेच धर्माचे लोक ही मालिका मोठ्या उत्सुकतेने पहात असत. रविवारची रसिक कुतुहलाने वाट पहात रहात.

त्यावेळी आम्ही ख्रिस्ती मिशनरी प्रार्थना आणि नीतिमूल्ये शिकवण्यासाठी नाशिक येथील ओझर टाऊन शिपमध्ये जात असू. तेथे केरळा आणि मराठी ख्रिस्ती समाजातील मुलेमुली आपल्या पालकांसह मिस्सासाठी येत. मिस्सानंतर परिपाठा प्रमाणे संडे स्कूल असे.

पण आमच्या शिकवण्यावर मुलांचे अजिबात लक्ष नसे. मुले चुळबूळ करीत. डोळे नि वेध मालिकेच्या वेळेकडे लागलेले असत. त्यांच्या पालकांचीही तीच स्थिती असे. मालिकेसाठी कुतुहल असे. मी त्यांची गरज नि मानसिकता ओळखली....

रात्रभर विचार करू लागलो. ह्यावर चिंतन केले....
राम रावण. पांडव कौरव. येशू शास्त्री परुषी. परंपरावादी नि धर्म सुधारक नैतिकता नि अनैतिकता ह्यातील फरक समजून सांगणारा तो धर्म. आणि मानवतेच्या नि मानवी कल्याणाच्या आड येणारा तो अधर्म.

मी विचार करू लागलो. जी मानवी मूल्ये येशूने बायबलातून दिली तीच मूल्ये व्यास ऋषी वाल्मिकी मुनींनी रामायणातून नि महाभारतातून दिली. नीतिमूल्यांसाठी संघर्ष करून इतर धर्मांच्या देवदेवता, ऋषीमुनी, संतांनी ती मानवी मूल्ये या जगाला दिली. मग धर्माधर्मात भेदभाव, द्वेष, रुसवेफुगवे, संघर्ष, युद्ध, अहंभाव माझाच धर्म श्रेष्ठ हा अभिनिवेश का?

मी सानेगुरुजी, विनोबा, गांधी, टॉलस्टॉय
ह्यांच्या धर्मविषयक चिंतनाचा अभ्यासक.
गुरूजींचे भारतीय संस्कृती आणि इस्लाम
संस्कृती नि ख्रिस्तीसंस्कृती मी ही पुस्तके वाचली होती. त्यातून एकच सार निघत होते. "खरा तो एकच धर्म जगाला प्रेम अर्पवि...."
धर्माला ग्लानी आली. धर्म उन्मत्त झाला.
म्हणजे जगात देवमाणसं कशी अवतार घेतात हे गीतेने शिकवले. तेच बुद्ध ख्रिस्त
पैगंबरांनी शिकवले.

आई प्रत्येकाची वेगळी असावी. मात्र तिचे मातृत्व वात्सल्य सर्वत्र एकच असावे तसेच धर्माचे आहे. माझ्या जन्मदात्या मातेवर माझे प्रेम आहे. मला ती पूर्णपणे उमगली आहे. म्हणजेच इतरांच्या आयांवरही मी तसे प्रेम करावे. तसेच धर्माचे आहे. येथूनच धर्माध समभाव नव्हे तर धर्मनिरपेक्षता जन्म घेते. आणि आपण एकमेकांवर निरपेक्ष प्रेम करू लागतो.
ह्या स्थितप्रज्ञप्रती पोहचल्यावर मी ओझर येथील मुलांचे संडे स्कूल मुलांबरोबर मुलांना आकर्षित करणाऱ्या ह्या मालिका पाहून घेऊ लागलो.

त्या मालिकेत देवांनी सैतानावर केलेली मात. नैतिकतेने अनैतिकतेवर मिळविलेला विजय. मी रामायण महाभारत मालिकेतून मुलांना समजून देऊ लागलो. जी येशूची नैतिकतेची शिकवण मी बायबल मधून शिकवायचो ते मी ह्या मालिकेतून मुलांना शिकवून त्यावर नीती धर्माचे संस्कार करू लागलो.

प्रत्येक धर्मात नीती समजून सांगण्यासाठी प्रतीकांचा वापर केला आहे. बायबलप्रमाणे तो आपल्या भारतीय संतांनीही केला आहे त्या प्रतिकाप्रती भावोत्कट होऊन त्यांची पूजाअर्चा, कर्मकांडादी उपासना न करता त्यातील मानवोत्कट अर्थ शोधून मानवतेचे कल्याण कसे साधावे? हे मी ह्या धार्मिक मालिकेतून बालमनावर बिंबवत राही. त्यातील छद्मी चमत्कार आणि नैतिकता ह्यातील फरक समजून देई.

ह्यातून मुलांचा प्रत्येक धर्माकडे पहाण्याचा दृष्टीकोन संकोचित न होता सकारात्मक नि व्यापक बनला. हीच तर सानेगुरुजीची आंतरभारती आणि महर्षी टॉलस्टॉय ह्यांची धर्मविषयक व्यापक जागतिक संकल्पना होती. ह्यातूनच 'विश्वची माझे घर' 'जिकडे तिकडे मज भावडे' ही संतांची , विश्व धर्मविषयक मांडणी जगात प्रचलीत झाली.

आज मी हिंदू राष्ट्र, ख्रिस्ती राष्ट्र, इस्लामिक राष्ट्र ह्या संकल्पनेवर विचार करतो तेव्हा, मानवी संकोची मनाने धर्म किती बंधन बनवला आहे. हे ध्यानात येते. धर्म हा वैश्विक आहे कुणा राष्ट्राची प्रांताची ओळख पटवून देण्यापुरता तो मर्यादित नाही. भाषेचेही तसेच आहे. भाषा ही वैश्विक आहे. दुर्दैवाने माणसाने धर्म भाषा ही केवळ अस्मितेची आपली स्वार्थी ओळख पटवून देणारी प्रतिके बनवली.

आजच्या ह्या खुल्या जगात नि खुल्या अर्थव्यवस्थेत धर्म अधिकाधिक व्यापक अर्थाचा बनत चाललेला असताना काही संकुचीत मानवी प्रवृत्ती धर्माला देशाची ओळख देऊ पाहत आहे. हिंदूराष्ट्र, ख्रिस्ती राष्ट्र, इस्लाम राष्ट्र हा प्रयोग कदापी यशस्वी होणार नाही. फार तर हे धर्माच्या नावे जुमला खेळून सत्ता आणू शकतात. राजवट राबवू शकतात. आणि त्यासाठीच तर धर्माधांचा वंश टिकवून ठेवण्याच्या गोंडस विषवल्लीच्या नावाखाली इतर धर्मीय मानवजात मारली जात आहे. संस्कृतीचा विध्वंस सुरू आहे.

मानव धर्मनिरपेक्ष बनेल तो दिवस हीच मानवी अभ्युदयाची एकमेव आशा आज शिल्लक आहे....



परीघावरील इग्राती !!

(St. Ignatius of Peripheries)

..... वेन्सी डिमेलो.

संत इग्नेशियस लोयोला ह्या जेज्वीट संघ संस्थापकाच्या आध्यात्मिक साधनेचे जसे शहर केंद्रीत साधक आहेत. तसे ते आपणास खेडेगावातील माळरानावर, जंगलभागात, परीघावरील सरहद्दीवरही आढळतात. जसे शहरात शाळा कॉलेजात शिकवणारे शिक्षक, प्राध्यापक तसे ते खेडेगावातील परीघावरीलही शिक्षण सेवेत राबताना आढळतात.

परीघावर पोहचण्याची ही परंपरा तशी चारपाचशे वर्षे जुनी आहे. संस्थापक संत इग्रातीने आपला जवळचा सहकारी संत फ्रान्सिस झेवियर ह्याला जगाच्या परीघावरील भारत देशात पाठविले. आणि हा उमदा तरूण जेज्वीट मिशनरी तेरा पंधरा महिन्याच्या खडतर समुद्रप्रवासाने परदेशातून भारताच्या किनाऱ्यावर पोहचला. आणि त्याने भारत देशाच्या शिक्षणक्षेत्रात क्रांती घडवून आणली. म्हणून भारतातील सर्वाधिक युनिव्हर्सिटी शाळा, कॉलेजे विद्यापिठे ही संत फ्रान्सिस झेवियर ह्यांच्या नावे आजही सुप्रसिद्ध आहेत. अजरामर झाली आहेत.

आफ्रिकेहून परतलेल्या बॅरिस्टर गांधीनी भारताचा दौरा केला तेव्हा त्यांनी पाहिलेले देशाच्या परीघावरील दारिद्र्य ते पाहून ते ह्या निर्णयाप्रत आले आणि त्यांनी आपल्या अनुयायांना, "खेड्याकडे चला" हा दूरदृष्टीचा नारा दिला.

आज आपण शहरकेंद्रीत विकास दूरदर्शनवर पहातो. तसेच अनेक अविकसित खेडी विकासाविना रखडलेलीही खुरडलेली आपण पहातो. त्यामुळे भारत आणि इंडिया असे दोन देश आपल्याला आपल्या एकाच देशात पहावयास मिळतात.

ज्या जेज्वीट साधकाना त्यांचे पाचारण परीघावर खुणावते असे साधक खेड्याकडे वळतात आणि तेथे विकासाची क्रांती घडवून आणतात. त्यापैकी मला स्पर्शून गेले दोन आद्दप्रवर्तक फादर आलवेशियस फोन्सेका आणि जागतिक कीर्तीचे लेखक आणि मनोवैज्ञानिक समुपदेशक फादर अँथनी डीमेलो.

उच्चशिक्षित फा. फोन्सेका ह्यांनी मुंबई शहर सोडले आणि त्यांनी महाराष्ट्र गुजरात परीघावरील नाशिक जिल्ह्यातील सुरगाणा हा अतिदुर्गम आणि अति दुष्काळी तालुका आपले कार्यक्षेत्र निवडले. अशा आदिवासी बहुल भागात त्यांनी शाळा उघडल्या आणि शिक्षण व शेतीविषयक प्रबोधनास सुरुवात केली. आज महाराष्ट्र प्रबोधन सेवा मंडळ तेथे शेती व शिक्षण क्षेत्रात क्रांती घडवीत आहे. बदल घडत आहे.

फादर अँथनी शहरी भागात कार्यरत असताना त्यांना महाराष्ट्र मध्यप्रदेश परीघावरील सातपुड्याची गिरीशिखरे खुणावू लागली. तेथील भिल्ल पावरा जमाती भाकरीसाठी वणवण भटकत मध्यप्रदेश मधून धुळे जिल्ह्यातील शिरपूर तालुक्यात येत. ही भट्टी जमात आपली मेंढरे चारीत. मेढपाळाविणा मेंढरे अशी ह्या आदिवासींची स्थिती होती. तेथे जंगलातील वनवाटा होत्या. चालताना पालापाचोळाची सळसळ ऐकू येई. श्वापदांच्या पावलांचा रव ऐकू यावा तसा. अशा घनदाट परीघावरील कार्यक्षेत्र फादर अँथनी ह्यांनी निवडले.

ह्या भटक्या धनगर मुलांसाठी फादरांनी सर्व प्रथम शिक्षणासाठी वसतीगृहे बांधली. फादरांबरोबर परीघावर आलेल्या कनोशीयन सिस्टरांनी मुलींना सांभाळले. त्या दुबळ्या आदिवासींसाठी दवाखाना उघडला. वनवाटा सरळ केल्या. आदिवासींना सोबत घेऊन "फूड फॉर वर्क" ह्या रोजगार हमी सारख्या योजना राबवून पंचवीस तीस कि.मी. रस्ते तयार केले. पक्क्या सडका बांधल्या. वीस पंचवीस पांडे जोडले गेले. त्यावरून बैलगाड्या धावू लागल्या. व्यापार वाढला. दळणवळण वाढले. बाजारपेठा जोडल्या गेल्या. माल विकू लागला. आज शिरपूर तालुक्यात मूख्य रस्त्याला जोडलेल्या ज्या वाटा दिसतात त्या ह्या परीघावर आलेल्या मिशनरींच्या आद्दप्रवर्तक दिशादर्शनामुळे.

आज इकडील मुलेमुली डॉक्टर, इंजिनियर, वकील, तलाठी, नायब तहसीलदार, कलेक्टर, प्राध्यापक, शिक्षक आदी पदे दिमाखाने भूषवित आहेत. नंदुरबार शिरपूर परीघावरील सरहद्दीवरही प्रत्येकी चाळीस जोडवर्ग "सपोर्टीव" क्लासेस मिशनरींतर्फे जिल्हापरिषदेच्या शाळेत तेथीलच आदिवासी शिक्षक अल्पसे मानधन घेऊन आपल्या आदिवासी मुलांना शिकवत आहेत.

शहरात "शासन आमच्या दारी" हा कार्यक्रम राज्यातील मंत्रीगण राबवत आहेत. परीघावर "मिशनरी आमचे दारी" हा शिक्षण उपक्रम राबवला जात आहे.

परीघावरील शिक्षण विषयक कार्य करीत असताना फादर फोन्सेका ह्यांना अफगाणिस्तानमध्ये वीर मरण आले. थोर मनोवैज्ञानिक फादर डिमेलो ह्यांना परदेशातील परीघावर देवाज्ञा झाली. आज हेच परीघावरील शिक्षण, आरोग्य, न्यायदानाचे, मानवी हक्कांच्या जागृतीचे इग्रातीचे मिशनरी कार्य जगभर चालू आहे.

परीघावरील ह्या इग्रातीच्या साधकांची माणसात देव पहाण्याची ही तळमळ, कळकळ हे आध्यात्म त्यांच्यात येते कोठून? "जेथे वेदना व्याकुळ जीव तळमळत असतात तेथेच सेवेद्वारे देवस्पर्श होत असतो. पर दुःखाने रडला प्राणी देव प्रकटला त्याच ठिकाणी ही आध्यात्मिक जाणीव येते कोठून?" ती सुद्धा "विचारात वास्तव पकडून ते तसेच न ठेवता ते वास्तव कृतीत बदलण्याचा" जो सेवाकार्याचा सिद्धांत आहे. तो चिंतनात पकडण्यासाठीची नि निस्वार्थीपणे सेवा करून ते देवकार्य आस्वादण्याची बहुमोल आध्यात्म साधना इग्रातीने पारख करून पारखून निरखून (Discernment) करून आपल्या साधकांना दिली आहे.

त्याच प्रेरणेने श्रद्धेने हे परीघावरील साधक कार्य करीत आहेत. अशी ही ईश्वरी आध्यात्म सेवा साधकाकडून आज घडत आहे. खऱ्या समाधानाचा, आनंदाचा आस्वाद साधक घेत आहेत.

परीघावरील येशूच्या शिष्यांचा अमानूष छळ करणाऱ्या शौलाचा भरधाव घोडा अडखळला, किंचाळला चित्कारला. शौल जमिनीवर पालथा पडला. आणि त्याचक्षणी शौलाचा पोल झाला. दोन देशांच्या परीघावरील सरहद्दीवरून पेटलेल्या वादात लढताना सेनापती इग्राती कोसळला. त्यातून त्याला विपरती झाली. आणि आता तो देशांच्या इंच इंच जागेसाठी, सरहद्दीसाठी नव्हे तर परीघावरील अगतिकांसाठी उंच उंच उडू लागला. त्यांची सेवा करू लागला. अध्यात्मात न्हाहू लागला. इग्रातीच्या अध्यात्माला सेवेची जोड आहे. म्हणून ही इग्रातीची आध्यात्मिक साधना आजही परीघावर जिवंत आहे.





1. The New Testament (also called The Second Testament) consists of 27 books. These are divided into Gospels (4); Acts (1); Letters of the Pauline Corpus (13); The letter to the Hebrews (1); the Catholic Letters (7) and the Book of Revelation (1)
2. The Seven Catholic letters are the letters of James (1); Peter (2); John (3) and Jude (1). They are called “Catholic” or “Universal” because unlike the letters of Paul, they have not been addressed to a specific congregation but to the Universal Church.
3. The letters of Paul have been placed in the Bible in order of their length. Accordingly, the letter to the Romans is the longest of Paul’s letters and the letter to Philemon is the shortest.
4. The Gospel of Mark is the shortest of the four Gospels
5. Though the Gospel of Matthew has more chapters (28) than Mark (16); Luke (24) and John (21), the Gospel of Luke is the longest of the four Gospels.
6. There are only two miracles in the Synoptic Gospels in which Jesus uses external methods. Both these are found in the Gospel of Mark (7:31-37 and 8:22-26)
7. The Parable of the seed growing secretly (Mk 4:26-29) is found only in the Gospel of Mark
8. The Parable of the seed growing secretly may be summarized in four words which are: **Scatter, sleep, rise, growth**. Translated these words mean: Do what you have to do (Scatter); rest assured in the knowledge that you have done all that was required (sleep); since you have done all that was required which helped you to sleep well, you can rise fresh and ready for any challenges that might come your way (rise). The outcome will be determined by the first step and not by your worrying (growth).
9. Chapter 13 of the Gospel of Matthew which is known as the Parable Discourse, contains 7 parables.
10. Chapters 8 and 9 of the Gospel of Matthew which is known as “The Miracle Cycle” contains ten miracles in series of three each with a concluding miracle.