

IJ MATTERS



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SHRINE HAPPENINGS IN JULY 2025

The month of July was a month of rains in Nashik. The rains brought the temperature down tremendously and has cooled the whole city. God's presence is felt tangibly in the rains and in the very pleasant weather.

At the beginning of the month of July (6-11, 2025), Fr. Errol was at Atmashodh Darshan Kendra situated at Sandor, Vasai, for a Retreat to the first batch of 45 priests from the Vasai Diocese. Bishop Thomas D'souza had invited Fr. Errol and introduced him to the priests at the start of the Retreat. Many of the priests were students of Fr. Errol, who has been teaching at St. Pius X Seminary, Goregaon for the last 32 years. It was a Spirit filled Retreat. Through the grace of the Holy Spirit, the priests got into the Retreat from the start. This was the first Retreat to be held in the newly built Kendra. Bishop Thomas prayed that this first retreat would be the start of many, many more to come.



From Atmashodh Darshan Kendra, Fr. Errol went to St. Pius X College, Goregaon (July 11-25, 2025) for his annual course with the students of First Year theology on the Gospel of Mark. It was a two-week course, during which there were three lectures every day.



I am in St. Pius X College, Goregaon for my course on the Gospel of Mark which begins on Monday, July 14, 2025. Kindly keep me and the students of First Year Theology in your prayers. Thanks in anticipation.

He returned to Nashik on July 25, 2025. By this time, we were into the Nine-day Novena to St. Ignatius of Loyola, (the founder of the Society of Jesus) which began on July 22, 2025. The themes of the Novena were qualities which our Lord has displayed in his three-year ministry in Palestine, and which Ignatius had picked up from the Lord., These were as follows

Day	Theme
Day One	Listening to and waiting for the Lord
Day Two	Deep Personal Love for God
Day Three	Contemplation in action
Day Four	Total involvement in the lives of the needy
Day Five	Finding God in all things and all things in God
Day Six	Discernment - Reading the signs of the times
Day Seven	Detachment
Day Eight	The Magis
Day Nine	Men and Women for others

The focus of the Novena was to pray that we too will imbibe the qualities that our Lord displayed as Ignatius did.

Besides maintaining the Shrine at Nashik, Frs Bosco and Vinay were busy with one day Recollections to the Sisters of the neighboring convents. Fr. Augustine attended an eleven-day Retreat conducted at the Shrine.

The first Unit test for the school was conducted successfully. Some students excelled, whereas others realised that they need to pull up their socks.

With a view to getting the students of Grade X to focus, Fr. Errol meets them once every month and addresses them for between 30 and 40 minutes each time. The following is a summary of one of the addresses:

Fr. Errol began by stating they there were two main reasons for meeting the students of Grade 10.

- I. He was concerned about their wellbeing and wanted them to know that he was always available whenever they needed help
- II. They were the last batch of the SSC and the first batch of the ICSE of our school, and because of this, their names would go down in the history books of the school. They would be remembered for many, many years. It was a tradition of St. Xavier's that our students did very well in the X Board exams. This is why there must be no anxiety or tension. We are confident that our students will do well.



He then made the following points:

1. He reminded them of what he had said on the first day of the school namely: “Well begun is half done”. This means that if they start the academic year well, they will be able to complete it in the better than the best way. A corollary to this is “perseverance” which means sticking to a task and seeing it through its completing. Perseverance or persistence means never giving up or giving in. It means keeping on keeping on. In the context of beginning well, he reminded them of the motto of St. John Berchmans which in Latin is “Age quod agis” and means in English “Do what you are doing”. In other words, it was to live in the present moment. The present determined the future, the now determined the later.
2. The second point was regarding preparing a Time-table. There were two aspects to the time-table.

The first was the timetable of the day which would include the time they would wake in the morning, the number of hours they spend in academics, sports/games/walks, screen time (which would include the mobile phone, Television and computers), meals, relaxation, rest and sleep.

The second timetable was with regard to academics. If in the timetable of the day, they had set aside 6 hours for academics, this second timetable would help them to plan HOW they would use these 6 hours in the most productive way. The suggestion was that they plan for each period of study, the number of pages they would complete of a particular subject. This would mean that they would know at the start of the day what they will have accomplished by the end of the day. When preparing this timetable, it would be prudent to make allowances for contingencies. If for some reason they did not finish what they had planned, they could give a little more time for academics on the following day. They would review their progress every week and make changes as required. This timetable could be prepared for a month at a time or even for three months if required.



3. Fr. Errol recommended that the students limit their screen time (mobile, Television, computers) because it would affect their sleep. While each one's body was different and each must adjust accordingly, the general consensus among experts was that we must sleep for at least 8 hours each day, preferably from 10 pm until 5 or 6 am. Physical exercise is also important. At this age, the students must spend at least one hour in some kind of physical exercise. If for some reason, the students did not like games or did not want to play them, a brisk walk of 2 or 3 kms or so every day would help tremendously. Fr. Errol mentioned that very few schools have as large a ground as we have. The students were welcome to come in the May holidays and use the ground for games or walks.
4. Fr. Errol ended by informing the students that he was available to them whenever they needed help. He sits either in the Manager's Office or in the Chaplain's Office and stated that they could approach him at any time. He would always be willing to help any of the students.

Fr. Errol Fernandes SJ

July 2025

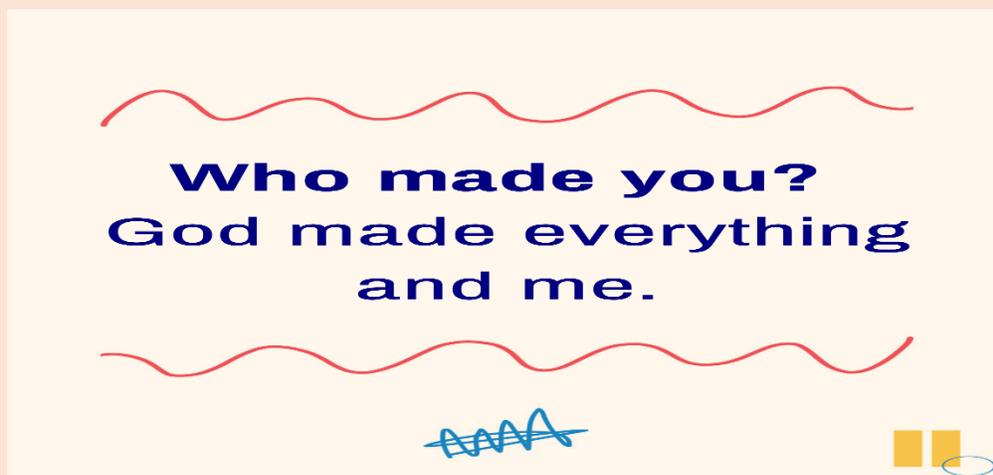
LIVING JOYFULLY ONE MOMENT OF ONE DAY AT A TIME

An Adaptation of Annotation 23

Many scholars of Ignatian spirituality are of the opinion that the content of Annotation 23 (which is the last Annotation in the Spiritual Exercise of St. Ignatius) titled “The Principle and Foundation”, contains enough material for reflection and meditation for the whole retreat. They think that it contains almost all the points made in the other parts of the Spiritual Exercises. I agree with this view.

On deeper reflection on the content of Annotation 23, I have found that all of it is contained in the catechism we learn during our initiation into Christianity. As a matter of fact, this catechism could also be the imitation to any other faith tradition. In this catechism, there are two questions and responses as follows:

1. Who made you? God made me
2. Why did God make me? To love God, to serve God and to be happy with God forever.



In the book of Genesis, we read about the creation of the heavens and the earth and of life on the earth. We are also told that humans are created in the “image and likeness of God” (Gen 1:26-28). This means that as humans we were created for eternity. It is in this context that we can understand what Pierre Teilhard de Chardin said, “We are not human beings having a spiritual experience. We are spiritual beings having a human experience”. There was to be no limit or end to life. Sin – symbolised by selfishness - was the cause of the end to life. Because of sin, humans would now have an end.

Thus, to be “MADE” means that each of us has come at a moment in time and will HAVE TO GO at a moment in time. The date of birth on a variety of documents that we possess indicated the date, month and year when we were born and so came into this world. However, very few, if any, realise this. This moment is all that I have and all that is given to me. Since I do not know WHEN that time will be, I will live every moment

of every day as it were my last moment. I will have no regrets about the past (I will learn from it) and no obsession with the future (though I will plan for it). If we adopt the motto of the Jesuit saint John Berchmans “Age quod agis” (which roughly means “Do what you are doing” and paraphrased means “live in the present moment”), we will be able to look back at the “past” with a sense of satisfaction and fulfillment. It will also mean that the “future” will naturally have been planned. In the conclusion to the parable of the shrewd steward (Lk 16:1-7), Jesus makes exactly this point. The steward is shrewd because he acts in the present. In this, he prepares for his “future”, but by acting in the Now. This leads Jesus to state the following in conclusion, “For the children of this world are more astute in dealing with their own than are the children of light” (Lk 16:8). It is an invitation and exhortation to live in the NOW.

Since we do not know when our life on earth will come to an end, we must be circumspect in our accumulation of things. The way to do this is to not convert our wants into our needs. Even a cursory reflection will reveal that we need very little to live fully and be happy. We often convert our wants/cravings/longings (James 4:1-3) into our needs. We then get obsessed with acquiring those “wants” and so stop living in the now. It is a good practice to do some spring-cleaning once every few months and give away that which we do not need to others who might need them. This will be a freeing experience and also lead to a sense of detachment.

To be “made” means that I cannot be in two places at the same time. It also means that I cannot be at two times in the same place. The present moment is never intolerable. What is intolerable is to have our body in a particular place and our minds in another.

We were created for a triple purpose. To LOVE God means to glory in my selfhood. It means to thank God for who I am. It means that I will never compare myself with anyone. I do not need to be better than anyone. I do not need to feel lesser than anyone. I am who I am. In the parable of the workers in the vineyard (Mt 20:1-16) where the owner of the vineyard pays first those who were hired last, the reason for the consternation on the part of those who were hired first was because they compared themselves to others. To be sure, the owner was not being unfair because he paid everyone what had been agreed to in advance. However, when those who were hired first witnessed that those who worked only one hour were being paid the amount that the owner had agreed to pay them, they assumed – because they compared with others and because of their craving and desire for more – that they would be paid more. If we stop comparing ourselves with others and realise the glory that is within us, we will love ourselves, others and God.

SERVICE implies work, surely, but it goes beyond the action to the attitude we take to our “work”. The German mystic Meister Eckhart summarised this well when he said “You should bother less about what you ought to do and think more about what you

ought to be. Because if your being were good, your works would shine forth brightly”. Thus, the focus ought to be our being/attitude/heart/inner being more than the action.

In the Gospel of Luke, Jesus makes a telling point in his instructions on how service must be rendered. “So, you also, when you have done all that is commanded you, say, ‘We are unworthy servants; we have only done what was our duty.’” (Lk 17:10). The meaning of this is that we must have no expectations of any kind of reward or congratulations for the service that we do. We must consider the privilege of rendering the service as reward in and of itself. This is reiterated when Jesus sends his disciples on Mission and exhorts them thus, “You received without paying, give without pay”. (Mt 10:8)

I am meant to be HAPPY at all times and in every place. In the Gospel of Mark, 10:23, Jesus says to his disciples, after the rich man had rejected his offer to give his possessions away, “How hard it will be for those who have riches to enter the Kingdom of God!” He repeats this in 10:24, because his disciples are amazed that he could say such a thing. The point that Jesus is making in these verses is that possessions take hold of us in such a manner that we are not able to realise their temporary nature. The verses may be translated thus, “How hard it will be for those whom riches have to enter the Kingdom of God!” In other words, he is referring to those who are possessed by their riches, those who are controlled by their riches, those whom their riches will not allow to be free.



We could summarise the “Principle and Foundation” and the early catechism as follows:
To be CREATED/MADE means that BECAUSE we do not know WHEN the Lord will call us, we live this moment as if was our last.

To LOVE God means to thank God for the gift of who I am and to glory in my selfhood.
To SERVE God means to do what I do and see the reward of my action in the action itself.

To BE HAPPY with God means that I need nothing from without to make me happy. I have ALL that I need within myself.

Fr. Errol Fernandes SJ
July 2025

The Jesuit Ethos

The Greek word Ethos has been defined as, “the characteristic spirit of a culture, community or institution as manifested in its attitude, aspirations and way of proceeding”. In other words, Ethos means the guiding spirit and beliefs or what an institution stands for. Of the many guiding beliefs that make up the Jesuit Ethos, I will choose four, which I think are fundamental for any Jesuit, Jesuit institutions and anyone associated with the Jesuits.

The overarching characteristic which encompasses all others is the MAGIS. The word “Magis” has often been rendered “More”. It is in fact the adverbial form of the adjective “maior,” and can be translated “to a greater extent” or “more nearly” in addition to “the more.”

In the life of Ignatius (and so in the life of any Jesuit and those associated with the Jesuits), however, the “Magis” was more than a word or a term, it was an attitude. Ignatius possessed this attitude even before his conversion from knight for king, to knight for God. He always desired to do better; to do more. He was never content with the status quo, with the tried and tested. For him mediocrity was never an option. This attitude showed itself in his bravery, daring and courage both in battle and at other times. In the initial years after his “conversion”, the Magis was about DOING MORE. After his “conversion”, however, it was not merely “doing more”, but “doing more for God the heavenly king”. He believed that if the saints before him could do so much for God, he too could do it and even better. Thus, he was constantly searching for newer, better and more challenging ways of doing things. This desire to do more, sometimes led to extremes in the hope that he would be considered as one who had gone beyond; who had done more.

Soon, the “Magis” became not so much a quality but an attitude. It became an attitude that permeates all that an individual is and therefore does. The man or woman of the “Magis” is constantly driven to rediscover, redefine and reach out for the more, the newer, the better only because that is what God wants for him or her. Then, the good becomes better, the better becomes better still and the better still becomes still better. The man or woman of the “Magis” is one who is bold with a holy boldness which has its roots in Jesus and in Jesus’ relationship with the Father. Everything that such a person does flows from this relationship.

In a day and in an age when a person’s worth is often measured by what he or she has or possesses, the “Magis” of Ignatius comes as a breath of fresh air. When so many are striving to “achieve” greatness by increasing their possessions and material wealth, the Magis invites and challenges us to focus not on having but “on being”. When so many are placing their trust in externals and property, the Magis invites us to realise the temporariness and passing nature of all things and that God alone is eternal and permanent. When so many have made “things” ends in themselves and are possessed by

them rather than possessing them, the Magis challenges us to realise that the basic reason of our creation and existence is to praise, reverence and serve God alone.

A second quality or characteristic is that of “Temporariness or Impermanence”. Ignatius’ experience of external beauty turning into wrinkles, creases, folds and tucks led to the realisation that all in the world was passing. Nothing was permanent and eternal except God. This realisation led to living full in the present moment with no regrets of the past or obsession with the future. It led to the realisation that all was a gift from God and that we are only Trustees. Being a trustee meant that we must be responsible in our use of things. Accumulation, amassing, hoarding and waste must be avoided.

The world today has woken up to the fact that we have for centuries abused the world that we have been given in trust. We have converted our wants into our needs. We live profligate, wasteful and decadent lives, thinking only of our selves. The quality of temporariness reminds us of our responsibility as trustees. It challenges us to reduce our needs and our carbon footprint on the earth and endeavour to leave the world a better place for our children.

A third quality is “Finding God in all things and all things in God”. Ignatius was convinced that all things began and ended with God and that God was at the centre of all that happened. When Ignatius chose the name of Jesus for the Society he founded, it was because of this conviction. He knew that God was the originator and sustainer of all that happened in the world. Nothing happened that was not according to God’s plan and will. The challenge for us was to see and become aware of this fact. Ignatius was so aware of this that the first exercise in the Spiritual Exercises titled, “The Principle and Foundation” makes explicitly clear that the prime (even sole) purpose of our creation is the praise, reverence and service of God. All things come from God and go back to God. In the final meditation in the Spiritual Exercises, titled “The Contemplation to Obtain love”, there are four parts. 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.

We need to develop the ability to see and find God in all things, persons and events that 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). It is fairly easy to see and experience God and find God when things go the way we want them to go. However, when our plans go awry and when things do not happen the way we want them to, it is important to know that God is in control.

The fourth characteristic is that a Jesuit is necessarily “A man for others”. Since Jesus was Ignatius’ model, it is no surprise that this characteristic was an important part of his life. In his challenge to those who wish to follow him, Jesus demands a total denial of self before one can follow (Mt 16:24; Lk 9:23; Mk 8:34). This demand when expressed positively necessarily means that a disciple must be willing to be a person for others. In practical terms this means a movement from Egoism to Selflessness, from the craving to possess to the will to let go, from accumulating to sharing, from materialism to generosity, from consumerism to detachment and from social injustice to an option and concern for the poor.

Let the feast of St. Ignatius be for each one of us an opportunity to strive to assimilate as many of the characteristics that characterised the life of Ignatius and before him the life of our Lord.

Fr. Errol Fernandes SJ
July 2025

That Knight Ignatius

The 31st of July will come
Like every year before
Nostalgically sounds the march
For striving evermore

This march of ages never ends
New causes always call
Our strengths may sometimes match the task
And there are times we stall

But though our strivings seem so frail
The end being far to sight
There is a hope that saves the dream
Recalling the limping Knight



He was that Knight who fought himself
To free from worldly fame
To love and serve the human cause
In Jesus' treasured name

Whatever times may swirl around
That Knight so leads us on
To give our best not counting cost
As he did once upon
GODFREY D'LIM

SAINTS JOAQUIM AND ANNE

Today's recall of Grand Old Folk
Like Anne and Joaquim of yore
Who left a heritage for us
That we could build on more

They weren't the perfect flawless ones
Nor had they ease of wealth
But with their toil and wisdom served
To keep us in good health



We glimpse their sorrows and their joys
They were not highly colleged
Sometimes their worth was recognised
Sometimes they weren't acknowledged

It is a marvel how they steered
Secured by faith in Heaven
And so they crossed the bar beyond
Leaving for us their leaven

GODFREY D'LIMA

मूलगामी शिक्षणद्रष्टे संत इग्राती !वेन्सी डिमेलो.

जेज्वीट संघ हा जागतिक पातळीवर शिक्षणक्षेत्रात आघाडीवर नि अव्वल राहिलेला एकमेव संघ आहे. लोयोला युनिव्हर्सिटी असो वा संत झेवियर कॉलेजे असोत. ती जगभर प्रसिद्ध आहेत. त्या ह्या संघाचे संस्थापक शिक्षण महर्षी संत इग्रेसियस लोयोला उर्फ संत इग्राती लोयोलाकर हे आहेत. त्यांना जगात शिक्षणाचा मूलगामी विचार करणारा द्रष्टा संबोधिले जाते.

डाॅक्टर राॅबर्ट रस्क हे ग्लॅक्सो विद्यापीठातले प्राध्यापक व एक शिक्षणतज्ज्ञ. त्यांनी थोर शिक्षणतज्ज्ञ व त्यांची तंत्रज्ञाने हा ग्रंथ लिहिला आहे. त्या ग्रंथात पाश्चात्य अकरा शिक्षणतज्ञांचा त्याने समावेश केला आहे. त्या अकरातला इग्रेसियस लोयोला हा एक आहे.

मूलगामी आणि जीवनाचा सर्वस्पर्शी विचार करणारा शिक्षणाद्वारे मानवी व्यवहारांना नवी दिशा दाखविणारा प्रवर्तक असे त्याने इग्रेसियसविषयी लिहिले आहे. काय आहे हा शिक्षण विषयक मुलगाही द्रष्टा विचार?

आज एकविसाव्या शतकात यशस्वी प्रवेश केल्याच्या गोष्टी बोलल्या जातात. परंतु त्याच बरोबर विसाव्या शतकाने आपल्या समोर उभे केलेले प्रश्नचिन्हही आहे. ज्ञान विज्ञानाच्या सामर्थ्याने माणूस एकविसाव्या शतकात लिलया प्रवेश करील. पण प्रवेश व्हायला हवा तो स्पर्धात्मक शिक्षणाने नव्हे तर मनाने आत्मिक प्रेरणेने व्हायला हवा.

संत इग्रेसियस याच्या मूल्याधिष्ठीत मुलगामी शिक्षणाचा मूलभूत असा एक विचार आहे. ते म्हणतात.. "शिक्षण हे केवळ ज्ञान विज्ञानासाठी नव्हे तर विवेक शहाणपणासाठी आहे....." पण दुर्दैवानं शिक्षणाच्या बाजारीकरणाच्या ह्या जागतिक स्पर्धात नि आपली शैक्षणिक अस्मिता टिकविण्यासाठीच्या गुंत्यात नि नादात इतरांप्रमाणे जेज्वीट शाळाही आता ह्या ज्ञानाच्या जीवघेण्या स्पर्धेत आणि जागतिक खुल्या बाजारीकरणात वाहात जाताना दिसत आहेत. ह्याचे ह्या आद्य प्रवर्तक शिक्षण तपस्वी जेज्वीटांचे शिक्षणाचा सर्वस्पर्शी विचार करणाऱ्या ह्या तज्ञांचे मनस्वी वाईट वाटते.

जगभर शिक्षणाचे व्रत घेतलेली ही जेज्वीट मंडळी. आज कुठले विद्यार्थी प्रसवत आहेत? आपल्या कॉलेजातून बाहेर पडलेले इंजिनियर्स, डाॅक्टर्स, विधीतज्ञ. प्राध्यापक हे जीवनात मूल्ये देणारे असे शिक्षण सेवाकार्य आज करतात काय?

तो आदर्श दाखवतात का? अपवाद असू शकतात.

जर तसे असेल तर रस्ते, पूल, निवासी इमारती ह्यांना तात्काळ तडे कसे जातात. आज डाॅक्टर्स, इंजिनियर्स, विधीज्ञ ह्यांच्या जनतेला लुटणाऱ्या लाॅबीज नि गट तयार झालेले आपणास दिसतात. 'पाचारण कमी आणि पैशासाठी पेशा, व्यवसाय, बिझनेस जास्त'. हे का आहे शिक्षणाचे मूल्य नि संस्कार?

हीच मंडळी कृतीम तुटवडाही निर्माण करतात. वैद्यकीय क्षेत्रात औषधांचा. अन्न वस्त्र निवारा क्षेत्रात अन्नाचा वस्त्रांचा. निवासी सदनिकांचा. पाण्याचाही तुटवडा निर्माण करून मग "टॅंकर लाॅबी" "बिल्डर लाॅबी"

डाॅक्टरांच्या मेडिकेशन लाॅबी तयार होताना. त्यात भर म्हणून राजकीयमंडळी आर्थिक, सामाजिक, शैक्षणिक, वैद्यकीय क्षेत्रात लाॅबीज् निर्माण करतात. ह्यांना सत्तेचाही आशीर्वाद लाभल्याने मग ह्या सामान्य लोकांचा, दीन दुबळ्यांचा स्वैर स्वच्छंद छळ मांडला जातो. हेच तत्व मूल्य संस्कार शिक्षण शिकवते काय?

शिक्षणात आता इंटरनेशनल शाळा, सिबिआयसी, आयसीएससी शाळा अशा 'स्कूल लाॅबीज' तयार झाल्या आहेत. सोबत ट्यूशन लाॅबीही महाभयंकर आणि मायंदळ वाढल्या आहेत. शिक्षणाचा हा धंदा होणे ह्याला आपण मानव मानवेतर सृष्टीच्या सर्वस्पर्शी सर्वांगीण विकासाचे शिक्षण म्हणावे काय?

शालेय शिक्षण, पदवी शिक्षण कमी की काय... तर शालेय अभ्यासक्रम पूर्ण करूनही "नीट" सीटच्या परीक्षा देणेही विद्यार्थ्यांवर लादले जाते आहे. मग त्यासाठी ट्यूशन, वेळ, पैसा, प्रवास आदि आला. आणि त्यासाठी मग अनेक ट्यूशनकार आपली दुकाने थाटून बसली आहेत. अक्षरशा लुटमार चालू आहे. कधी मुद्दामहून पेपर फुटी. कधी अचानक परीक्षा रद्द करून विद्यार्थ्यांशी खेळले जाते. ट्यूशन लाॅबिसाठी पास विद्यार्थी नापासही केले जातात.

सर्वेक्षणानुसार आपल्या देशात प्रामाणिक पणे शिक्षण घेणाऱ्यांचे किती हाल होतात नि त्याच बरोबर धनवान बोगस वैद्यकीय, डाॅक्टरची, पिएच् डी. आदींना छद्मी पदव्या देऊन. भरपूर माया जमा केली जाते आहे. त्या पदव्या घेऊन काही महाभाग समाजात प्रतिष्ठित म्हणून उजळ माथ्याने नांदताना दिसत आहेत. शिक्षणाचं मूल्यच जग हरवून बसले आहे.

अशा ह्या भ्रष्टाचारी शिक्षण व्यवस्थेच्या पार्श्वभूमीवर मग संत इग्रेशियस आठवत रहातात. त्यांचे शिक्षणविषयक द्रष्टे विचार याद येतात.

संत इग्राती त्यांच्या अध्यात्म साधनेत म्हणतो. " प्रत्येक माणसाच्या ठायी "सत्य आणि प्रेमाचा अंश वास करीत असतो. ते आपण आपल्या जीवनात आणि आचरणाने शिक्षणाने दाखवून दिले पाहिजे". संत इग्रेशियसच्या शिकवणूकी प्रमाणे सारे अनर्थ कशामुळे घडतात? तर माणूस हा आपले जीवन केवळ देहाचे समजतो. स्वार्थासाठी उपभोगतो. हृदयी अंतर्यामी प्रेम अनुभवत नाही. म्हणूनच हा शिक्षणाचा दुरोपयोग"

"ईश्वर म्हणजे प्रेम आणि प्रेम म्हणजेच ईश्वर. आणि माणूस हा त्या ईश्वराचेच प्रतिरूप आहे. आणि प्रेम हे प्रत्येकाच्या अंतरी वसत असते. आणि हे जाणणे शिक्षणाची पहिली पायरी आहे. प्रत्येक विद्यार्थी आणि त्याला घडविणारा प्रत्येक अध्यापक जेव्हा.. हे जीवन ईश्वरी अंशाने त्या प्रेमाने शिकवू लागेल तेव्हाच खरे शिक्षण सुरू होईल. नाहीतर फक्त ज्ञान पैसा संपत्त. त्यात शहाणपण विवेक नाही. आणि फक्त नि फक्त माहिती तंत्रज्ञान सर्वांगीण घडण नाही. मानवी सर्वस्पर्शी विकास नाही.

मिशन: येशू संघाचे नि संघाचे !! वेन्सी डिमेलो.

जेज्वीट संघाचे मिशन आणि राष्ट्रीय स्वयंसेवक संघाचे मिशन ह्यात खूप साम्य आहे. बांधिलकीच्या सेवेतील सख्य आहे. तसाच खूप मोठा भेदही आढळतो.

दोन्हीही संघ सैनिकी शिस्तीचे पक्के. डोंगरी असो वा शहरी रयतेच्या अंगणापर्यंत पोहोचणारे सेवा मिशन असो. ते सेवेचे आद्य प्रवर्तक आहेत ! सेवेतील बांधिलकी जपणारे देशप्रेमी आहेत!! राष्ट्रभक्ती नि श्रमप्रतिष्ठा अंगात भिनलेले, अंगिकारणारे. संस्कृती तसेच आध्यात्मिक व शैक्षणिक क्षेत्र सेवेतील अग्रगण्य उपासक आहेत!!

मात्र फरक हाच की एक आहे 'वंश' उपासक तर दुसरा 'प्रभूची लेकरे सारी' असे मानणारा 'ईश' उपासक. एक चतुःवर्णीय वर्ग मानणारा साधक!! तर दुसरा प्रजासत्ताक घटना मानणारा तपस्वी !!

दीर्घकाळ तपस्येनंतर अंतर्यामी जाणीव होताच जेज्वीट साधक इंग्रेशीयसने देवाकडे भावोत्कट भक्ती पूजा अर्चा हा उपासनेचा 'वर' न मागता विधात्याकडे प्रेम, कृपा, सेवा, सद्विवेक, चित्त आणि नीती ह्याचा 'वर' मागितला. मानवी मूल्यांची निवड केली. कारण त्याला कर्मकांडाने नव्हे तर पूर्ण जीवाने, पूर्ण बुद्धीने, पूर्ण मनाने पारख करूनच जनतेची सेवा करायची होती.

तसेच ध्यान साधनेतून संत इंग्रेशीयसला ह्याचीही जाणीव झाली होती की अति दुःखात अति आनंदात अति

उत्साहात अशा भावनिक धार्मिक अवस्थेत कुठलाही गंभीर निर्णय घेऊ नये वा देऊ नये. तो समाज घातक ठरू शकतो. म्हणून इंग्रेशीयस हा साधक त्याकाळी निःपक्षपाती सद्विवेकाने पारख करणारा संत म्हणून प्रसिद्ध होता. आजही आहे. तीच आध्यात्मिक साधना आजचे जेज्वीटही त्यांच्या मिशन कार्यात पाळतात. देव धर्म पूजनाआधी माणूस महत्वाचा मानतात.

अशा साधक इंग्रेशीयसने लिहिलेल्या जेज्वीट धर्म घटनेमध्ये वा संविधानामध्ये शिस्तबद्ध संस्था वा संघ कसे असावेत? गंभीरतेने ते कसे चालवावेत? ह्याचे शास्त्रशुद्ध विवेचन केलेले आहे. जगातील अनेक प्रगत देशांच्या राजकीय नेत्यांनी ती 'जेज्वीट घटना' आपल्या देशाचा आदर्श कारभार नि राज्यशकट हाकण्यासाठी त्या घटनेतील नियमावलीची आपल्या देशाच्या राज्य घटनेसाठी निवड केली आहे. इतकी ती शिस्तबद्ध लोकाभिमुख नि व्यवहारी अशी घटना आणि नियमावली आहे.

माजी पंतप्रधान इंदिराजींनी अभिव्यक्ती स्वातंत्र्याविरुद्ध देशावर लादलेल्या आणीबाणीवेळी अनेक विवेकी स्वातंत्र्यप्रेमी एका झेंड्याखाली एकत्र आले होते. त्यात हल्लीच्या भाजप पक्षाचे (जनसंघाचे) नि संघाचे कार्यकर्तेही भरपूर होते. (आताचे न्यायमूर्ती धनंजय चंद्रचूड ह्यांचे वडील यशवंत चंद्रचूड त्यावेळी सर्वोच्च न्यायालयाचे कर्तबगार न्यायनिष्ठ

न्यायमूर्ती होते. योगायोगाने आजच्या भाजपच्या अघोषित दहशतवादी आणीबाणीतही त्यांचे सुपूत्र धनंजय चंद्रचूड आज आपल्या देशाच्या सर्वोच्च न्यायालयाचे सरन्यायाधीश आहेत. ह्याला योगायोग म्हणावे काय?) असो....

त्या एकत्र आलेल्या लोकशाही बचाव झेंड्याखाली संघवालेही अनेकांचे मित्र बनले होते. माझेही मात्र होते.

नाशकात दुर्गम आदिवासी भागात आम्हा मिशनरींप्रमाणे एकत्रित शिक्षण सेवाकार्य करणाऱ्या त्यातील उच्चशिक्षित माझ्या एका संघ मित्राने मजकडे संत इंग्रेशीयसने लिहिलेल्या 'जेज्वीट घटना नियमावलीच्या' पुस्तकाच्या अभ्यासासाठी मागणी केली. मी ते पुस्तक त्याला दिले.

सोबत ही जेज्वीट नियमावली देताना आध्यात्माच्या मूल्यांच्या प्रकाशात ही घटना कशी अमलांत आणावी म्हणून संत इंग्रेशीयसने लिहिलेला 'आध्यात्मिक साधना' ग्रंथही देऊ केला. तो मात्र त्यांनी कृतज्ञापूर्वक सहआदर नाकारला. कारण संघासाठीच्या त्यांच्या संकोचित विचारांच्या तो सोयीचा नव्हता.

इंग्रेशीयसने संस्थेसाठी लिहिलेली घटना व नियमावली ह्याला आध्यात्मिक साधनेचे नि मानवी मूल्यांचे सात्विक कोंदण आहे. ती ध्येय साधना संस्थेसाठी वापरावी. तरच घटना आणि ही नियमावली परिपूर्ण होते.

कारण ह्या आध्यात्मिक साधनेत परमेश्वर, मानवाप्रती प्रेम तसेच मानवेतरसृष्टी प्रति 'प्रभूची लेकरे सारी' अशी आस्था आहे. सर्वाप्रती स्वातंत्र्य, समता, बंधुता, एकता, न्याय असा समाजवादी विचार त्यात आहे. अशी ही साधना आहे.

केवळ जेज्वीट घटना नियमावली वापरून आणि संत इंग्रेशीयसची आध्यात्मिक साधना आत्मसात न करणारी केवळ नि केवळ सत्ता भोगणारी आज जगात अनेक राष्ट्रे आहेत. जी युद्धसदृश्य, जाती धर्म व्यवस्थेवर आधारित, दहशतवादी, आपापसात भेदभाव जपणारी, द्वेष नि इतरांना तुच्छ लेखणारी. वंशपरंपरागत संस्कृती पाळणारी धर्मांध क्रुसेडर्स जिहादसारख्या प्रवृत्तीला महत्व देणारी कर्मठ, कडवी, स्थितीवादी म्हणून जगात ही राष्ट्रे आज गणली जातात.

म्हणून या अशांत रक्तपिपासू अत्याचारी धर्मांध जगात आज मानवी सुव्यवस्थेसाठी जेज्वीट संस्थापक व द्रष्ट्या संत ज्ञानी इंग्रेशीयसची, त्याच्या संस्थेची शिस्तबद्ध रचनात्मक घटना, त्यामागील खोल आध्यात्मिकता, संत इंग्रेशीयस प्रणित शैक्षणिक विवेकी अध्यापन पद्धती आज जगाला महत्वाची ठरणार आहे.

संत इग्राती: एक सोल्जर! मीना बनसोडे.

आपल्या देशासाठी प्राणपणाने लढणारा योद्धा हा संन्यासी झाला. आणि देवाच्या अधिकतम गौरवासाठी जीवन जगला.

अशीच ही एक जीवन कहाणी आहे.

" सेंट इग्रेशियस लोयोलाची "

जो इनिगो झाला इनिगो म्हणजे अग्नीपंखी !! 💧

" स्पेन देशाचा इग्रेशियस लोयोलाकर "

एक सोल्जर!! युद्धामध्ये जखमी होऊन आपला पाय गमावतो. व हॉस्पिटलमध्ये भरती होतो. जास्त काळ हॉस्पिटलमध्ये राहावे लागल्यामुळे विरंगुळा म्हणून पुस्तक वाचण्याची इच्छा निर्माण होते.

काही पुस्तके इनिगोकडे ठेवण्यात आली. पण त्यातून ह्या लढवय्या शूर जवानाने "ख्रिस्तानुवर्तन" हा चरित्रग्रंथ वाचण्यास सुरुवात केली. त्यातून त्याच्या जीवनास नवीन वाटचाल मिळाली. जीवनाची दिशा बदलली. "सारे जग कमावले आणि स्वताचा आत्मा गमावला तर त्याचा तुला काय लाभ..." ह्या एका वचनाने त्याचे जीवन आमूलाग्र बदलले... 🙏

" इनिगो " चा अर्थ अग्निप्रिय अग्नीपंखी किंवा जीवनात शोध घेणारा उत्साही होतकरू. असा होतो. तो त्या प्रेमळ ज्वालेचा शोध घेऊ लागला. ❤️

पुढे धर्मशास्त्रातील शिक्षण पूर्ण झाल्यावर त्यांनी आपले नाव बदलले. ऑगस्ट १५३७ मध्ये त्यांनी आपले नाव "इनिगो इग्रेशियस " असे ठेवले. (उत्साहीअग्नी)
इग्रेशियसचे दुसरे नाव थियोफरस (ईश वाहक) असेही त्याला म्हटले जाते.

त्यांना लोयोलो का म्हणतात? कारण त्यांचा जन्म स्पेनमधील लोयालो या बास्क गावामध्ये झाला म्हणून त्यांना लोयोलोकर म्हणतात.

एका श्रीमंत राजघराण्यातील कुटुंबामध्ये इनिगोचा जन्म झाला. सर्वात धाकटा आणि खट्याळ परंतु सर्वांचा लाडका मुलगा. त्यांची मावशी त्याला बालपणी गमतीने म्हणे. "तुझी तंगडी तुटतील तेव्हाच तुला शहाणपण येईल." आणि झालेही तसेच. ऐन तारुण्यात युद्धभूमीवर लढत असताना तोफेचा एक गोळा पायावर येऊन आदळला आणि इग्रेशियस धारातीर्थी पडला.

१५२१ मध्ये त्याच्या पायास तोफेचा गोळा लागल्याने त्याची लौकिक लष्करी कारकीर्द अचानक संपुष्टात आली. आणि
इस्पितळात " ख्रिस्त वचने वाचल्याने एका सोल्जरचा देव वाहक झाला.

संत इग्रेशियस हे एक स्पॅनिश कॅथोलिक धर्मगुरू होते. ज्यांनी त्यांच्या सहा साहसी साथीदारांसह सोसायटी ऑफ जिजस या धार्मिक संस्थेची स्थापना केली. उद्देश असा की भिंतीतील बंदिस्त

पूजापाठाची उपासना सोडून एकान्तातून लोकांतात जाऊन मिशनरी काम करणे आणि गरजूंना अध्यापन शिक्षण देणे. त्यांच्यासाठी शाळा उघडणे.

भारतामध्ये जेव्हा हे येशूसंघीय मिशनरी आले तेव्हा भारताची शिक्षणाद्वारे आर्थिक नि सामाजिक स्थिती बदलली.

त्यावेळी भारताची परिस्थिती अत्यंत दयनीय होती. रयत अनिष्ट रुढी आणि धर्मांधात गुंतली होती. पूर्ण बुडाली होती.

जेज्वीट मिशनऱ्यांनी अनेक वसतीगृहे शाळा, कॉलेजेस, युनिव्हर्सिटी उभारून भारत देशाची बोद्धिक पातळी वाढवली. सामाजिक स्थितीही बदलली.

आजही हे येशू संघीय फादर्स आणि ब्रदर्स अनेक मिशनमध्ये ध्येयनिष्ठ चांगलं काम करीत आहेत. एक चांगला सज्जन सुदृढ सर्वस्पर्शी अंत्योदयी सेवाभावी समाज घडविण्याचे निरपेक्ष सेवाकार्य ते करीत आहेत.

सेंट इग्रेशियसची अध्यात्म साधना जगभर प्रसिद्ध आहे. पारख करुन निर्णय घेण्याची पद्धती जगभर पाळली जाते.

Discernment साधक आपल्या दैनंदिन लोक जीवनात साध्य करत आहेत.

"देव या विश्वात उपस्थित आहे तो आपल्या अंतर्दामीही आहे. आणि आपल्या जीवनात सक्रिय आहे. ही देवाची सखोल उपस्थिती प्रार्थना आणि तीव्र चाणाक्ष सदसदविवेकबुद्धीने शोधावी. त्यातून चांगले निर्णय आणि इतरांची सेवा करणारा सक्रिय मार्ग निवडून जीवन जगावे.

मला आठवते मी जेव्हा शाळेत होते तेव्हा आम्हाला संतांची पुस्तके वाचायला देत असत. आणि माझ्या हातात पहिलं पुस्तक सेंट इग्रेशियस यांच्या सात्विक जीवनाविषयी आले. पुस्तक संताच्या जीवन चरित्रासह, चित्रासहीत अंकित केलेले असे होते. वर अलौकिक चित्र आणि खाली चित्रमयलेखन असे होते. त्यामुळे ते पुस्तक वाचण्यास उत्साह वाटत असे. मी हे संपूर्ण पुस्तक वाचले. संतांचे पुस्तक वाचल्यावर आपल्या मनामध्येपण संतांसारखे विचार येतात आपल्याला पण यांच्यासारखे होता येईल का ? वागता येईल का? असे सुविचार मनात रुंजी घालू लागतात.

त्यांच्या सेवा कार्याचे नि अलौकिकतेचे निकष लावून १६२२ मध्ये त्यांना संतपद देण्यात आले. त्यांनी एका व्याधीग्रस्त महिलेला बरे केले. जिचा वाळलेला हात संत इग्रातीच्या आध्यात्म साधनेची पारायणे केल्यावर त्या दैवी नि अलौकीक मानसिकतूतून बरा झाला होता.

सेंट इग्रेशियस यांचा मृत्यू ३१ जुलै १५५६ रोजी रोममध्ये झाला.

त्यांचा हा पूण्यमृत्यू दिवस " येशू संघीय " जेज्वीट ब्रदर्स फादर्स मोठ्या उत्साहाने स्मृतीदिन म्हणून जगभर साजरा करतात.

इग्रेशियसचे आपल्या आध्यात्मिक साधनेत ख्रिस्ताच्या सेवामयी देवत्वाची शिकवण दिली आहे. आपल्या सेवेतून तशी साक्ष दिली आहे. आपण सेवेद्वारे येशूचा देह आणि आत्मा दोन्ही धारण

करतो. देव प्रत्येकाच्या देहात अंतर्दामी अस्तित्वात आहे. मरण्याआधी मी हे जग सात्विक सुंदर सुगंधी बनविन ह्यातच खरे जीवन मार्ग नि सत्य आहे. पुनरुत्थान आहे.

Teach us, good God (St. Ignatius)

Teach us, good God
To serve you
As you deserve.
To give and not
to count the cost.
to fight and not
to heed the wounds.
to toil and not
to seek for rest.
to labour and not
to ask for reward.
Except that of knowing
that we are doing your will...

जगभर सर्व " येशू संघीय " फादर्स ब्रदर्स हा सण साजरा करीत असताना.... त्यांच्यासाठी देवाकडे प्रार्थना करूया की त्यांना देवाचे हे चांगलं कार्य करण्यास परमेश्वराने अजून भरपूर शक्ती, धैर्य , साहस, सामर्थ्य द्यावे व चांगले आरोग्य लाभावे हीच ईश्वरचरणी सदैव प्रार्थना.

TENTH RESIDENTIAL RETREAT FOR THE LAITY
AUGUST 15 (Arrival in the evening)
until AUGUST 17, 2025 (Departure after lunch)



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