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Cooperation between Jesuits and Lay Partners

Jesuits are both “men for others” and “men with others”. This central characteristic of their charism deepens their identify and calls for an attitude and readiness to cooperate, to listen and to learn from others, to share their spiritual and apostolic inheritance.

Over the past four decades or so, increasing numbers of lay people have responded to the call of collaboration with Jesuits in Jesuit institutions globally. Spurred by the Second Vatican Council, the General Congregation 31 urged the Jesuits to “foster the cooperation with the laity in our own apostolic works.”

Since that time, subsequent General Congregations of the Jesuits have laid emphasis and clarified many aspects of cooperation. Decree 13 of the 34th General Congregation declared that Jesuits would offer “our spiritual and apostolic inheritance, our educational resources and our friendship.”

Cooperation with the laity has been growing and has expanded their mission and transformed the ways in which Jesuits carry it out in partnership with others. It has enriched what they do and how they do. Cooperation also includes many others: priest, men and women religious and with people of all faiths who seek to build the

Kingdom of God.

As lay people continue to grow in their service to the world, the Society of Jesus will find opportunities for cooperation with them reaching far beyond the present experience.

Lay persons could add to the mission contributing to the knowledge and techniques with which they are familiar in the diverse areas in which they work: politics, economy, social communication, the world of work and business relations. They can further Jesuit ways of education and promote values and take a prophetic and coherent stand with these same values.

In response to many requests to take new steps forward in cooperation the General Congregation 34 recommended: 1) Jesuit services to the lay people in their works; 2) formation of both laity and the Jesuits for this cooperation, 3) Jesuit cooperation with laity and 4) opportunities for the future.

GC 35 encouraged the dynamism initiated by GC 34: “We are humbled and grateful that so many – inspired as we have been the vocation of Ignatius and the tradition of the Society – have chosen both to work with us and to share our sense of mission and our passion to reach out to the men and women of our broken but lovable world. We are led more and more to

offer our gifts and to share with others the Good News of the Kingdom.”

God is calling Jesuits as “men for and with others” to share with lay men and women what they believe, who they are, and what they have, in creative companionship for the greater glory of God.

Fr. Adolfo Nicholas SJ, Superior General of the Jesuits observes “Mobility is essential to our Jesuit charism; thus we need to learn a new way of discernment, to let go and move on. For example, when starting a school, we should immediately prepare our lay successor so that we can hand the work over to them after no more that 15 to 30 years. The growing number of competent lay people who wish to work in our institutions is compensating for the shrinking number of Jesuits. This gives us freedom to dream again, to be creative, flexible and mobile. See our institutions as our children: let them go off, get married and go their own ways.”

As the members of laity participate in lay collaboration, they pursue their mission with absolute belief in its achievability – through gradual realization of their individual goals and eventual harvest of a mutual destiny of expansion, equity and excellence.

- Fr. J Felix Raj, SJ

Lay collaboration in Jesuit Institutions

By Cheryl Francis

Director of Social Work & NSS
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My association with a Jesuit Institution goes back to my college days. As an active AICUF

student I got to interact and work closely with Jesuit Fathers and brothers who made a significant impact on my way of life. I wondered very often as to why women were not allowed to become a Jesuit. I even went to the extent of asking the former Jesuit General Fr. Kolvenbach, during his visit to College, “When can women join the Society?” and prompt came the answer, “Not as long as I am General.” Disappointing though it was, I soon found another way of working closely with this group of Men who were out to set the world on fire.

I was fortunate to represent South Asia for the Jesuit Lay Collaborators Meet held in Rome in 2006. By now I was already a full time College appointee. I was pleasantly surprised to see so many Lay women and men who were present for this meet. What struck me most was the expression made by one lady who came from New Orleans when she used the term, “My Provincial said....” The term ‘My Provincial’ was what made me feel how well bonded she was with the Jesuits.

From being a Jesuit product, I became a Jesuit co-worker. Initially I was a bit skeptical as to how I would manage with this group of intelligent, wise, and strong headed individuals but soon I was made comfortable by their simplistic approach. What I appreciate most is



Lay collaborators: Prof. Shalabh Agarwal (Admission Coordinator), Prof. Bertram Da Silva (Vice-Principal, Arts/Science), Prof. Swati Sarkar (Vice-Principal, Department of Education), Dr. Madhusree Mukherjee (Vice-Principal, B. Com Evening) and Prof. Ashis Mitra (Member Secretary, Academic Council).

the trust that Jesuits have on lay collaborators and co-workers.

Though the concept of Lay collaboration is not new, its need is felt strongly in recent times. With the decrease in the number of vocations to religious life and increase in the number of Institutions, most religious congregations are encouraging lay people to partake in their mission. Actually it works both ways. There are those who do not want to join religious life as such, but would like to work for a cause and yet remain independent. I consider myself as one of them.

After my work experience with one or two NGOs and other organizations, working in a Jesuit Institution has been the cherry on the cake, though not free from major challenges. Lay collaborators are given a lot of freedom with responsibility in Jesuit Institutions which is very encouraging. This helps the collaborators to become more effective and accountable. However, lay collaborators look up to the Jesuits for leadership. If Lay

collaboration needs to be strengthened, then strong leadership among Jesuits needs to emerge. A visionary leader who is dynamic, intelligent, and charismatic and has fantastic PR skills will surely have followers who will be motivated to become lay collaborators. It is the responsibility of the Institution to recognize, nurture and sustain them. The need of the hour is to formalize “Lay Collaborators”. This means that the Institution should aim at selecting groups of people who are willing to be Lay Collaborators and training them and familiarizing them with Ignatian Spirituality.

As Father Kolvenbach had once stated, “the Jesuit of today is not only a man for others but a man with others”. This it is so true. The speed at which the Institutions are expanding, Jesuits (and others) have to look for sincere Lay collaborators who would take the mission forward in the true spirit of AMDG – *Ad maiorem Dei gloriam!* (For the Greater Glory of God!)

Lay Collaboration - the need of the hour

By Prof. Swati Sarkar
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*“Alone we can do
so little;
together we can
do so much.”*
– Helen Keller

Collaboration is seen as one of the essential and cementing factors for success. We need to understand the importance and necessity of collaboration.

It is essential to develop strong relations across different sections of the society to accomplish a common goal. In order to make any endeavour successful, skills, resources, outlooks and values are pooled from the environment to stimulate diverse thinking. This very emotion had been emulated by Henry Ford who had said “Coming together is a beginning. Keeping together is progress. Working together is success.”

- It helps us to get a better understanding of each other and to form a productive and cordial environment conducive for growth and to appreciate Jesuit vision and mission.
- Collaboration promotes trust and transparency.
- It assures stable source of growth.
- It helps us to effectively cope with the changing dynamic world.

For the Jesuits, the roots of collaboration can be traced back to the Ignatian contemplation on the incarnation in the Spiritual Exercises. The frontiers for collaboration is inclusive of the entire world including people of various cultures, languages and religions.

The interface between the Jesuit and Lay collaboration can be explained within the framework of identity formation. The study of identities has a complex trajectory ranging from the aspects of Psychology to Anthropology. It varies from one individual to another and from one community to the other. As we look into the Jesuit identity we find that it is a highly dynamic process which has & is continuing to evolve over the years. This ongoing process of evolution is neither static nor stagnant. It is influenced by various contexts of the society, culture, history, polity and economy of the region. It is due to these influences that there emerged the need of collaboration of the Jesuit and the Lay people. The demand for the inclusion of laity is not only the need of the present society but also the need of the future. The involvement of laity in the Jesuit Society needs to be looked at as the response to the challenges of the present time. In last few decades, collaboration between Jesuits and lay people received special attention in the Central East Province of Brazil, especially in many educational institutions. At present much importance has been given to the spiritual formation of the laity.

By putting collaboration between Lay people and Jesuits in a wider metaphysical context, it becomes clear that collaboration is more necessary than ever. Neither the mission of the church, nor the Society can be conceived today without the participation of the laity. It is hence a common mission that must be shared by both the church and the people. Collaboration is a mission on an equal platform but with a clear recognition of the contribution made by each via vocation and it helps to better define and reinforce

the specific identity of both the Jesuits and the lay. The need of the hour is not to define a separate apostolic identity rather it is to interchange with those called to share the same mission. For this to take flight, more responsibilities could be delegated to Lay people from time to time and at the same time direct some resources for their formation. It is also necessary to share some of the opportunities, which Jesuits are offered during their formation, with the Lay men and women.

A healthy interchange between Jesuits and Lay persons can help in attaining a fruitful common goal. A structured network could also be a way of strengthening the faith of the Lay under Ignatian inspiration. The collaboration between Jesuits & the Lay people can be approached in various ways:

- While moving towards a shared future one should simultaneously work for complementary vision without sacrificing individual missions.
- Human and material resources of both could be combined to enhance a common mission.
- Existing relationships should be treasured while fostering new relationships.
- Opportunities should be created for a symbiotic relationship.

Today there is a great diversity of organizations which accept and promote volunteer efforts thus attracting capable and available experts to dedicate their time, energy and understanding to social work. It is preferable if Lay men and women of the society with their diversity of culture, tradition, language etc. were to become admirers of the Ignatian spirituality and appeal & would find themselves in collaboration with the Society in order to fulfil their common goal.

Lay Collaboration in Jesuit Institutions

By Prof. Zaid Al Baset
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Jesuit institutions are committed to the cause of social justice and peace in a global milieu. The founder of the Society of Jesus, Saint Ignatius wrote in his treatise titled *Spiritual Exercises of St. Ignatius of Loyola* that 'Man is created to praise, reverence and serve God our Lord and by this means to save his soul'. The resolve to work 'for the greater glory of god' has ensured their nurturing presence in the remotest and most deprived parts of the globe. In the field of education Jesuits are committed to the intellectual, spiritual and moral growth of students into a 'whole person' and creating 'men and women for others'.

The contemporary Jesuit mission reads thus - 'advancing faith through the promotion of justice'. In contemporary society, the word 'faith' on account of its deep association with religion has become suspect. This is because religion itself has become synonymous with bigotry, prejudice, discrimination, conflict and organized violence. In such an environment the Jesuit mission of restoring faith while concomitantly striving for justice, peace and an end to oppression may appear to a lay person as idealistic at best, and oxymoronic at worst. The Jesuit mission is also challenged by the fact that the model of human development today is predominantly liberal and secular in

character. Yet, it is undeniable that religion in a globalized world continues to animate our lives, inform our conception of selves and engender differences. Religion remains a significant vehicle of making sense of human existence. Human history is witness to the enduring influence and the recalcitrant survival of religion in man's life. Any model of human development must then far from denying the import of faith must acknowledge it, engage with it, innovate it to serve the ends of justice and peace. In this, Jesuit institutions continue to be pioneers. Jesuit institutions all over the world are peopled by and cater to lay persons. This situation provokes a question: with what conviction can people of varying faiths and people who may have given up on faith (in its commonsensical understanding) collaborate and contribute to the Jesuit mission?

Wildfred Cantwell Smith, who was a professor of comparative religion and Director of Harvard's Centre for the Study of World Religions is most well known for his distinction between faith and belief (against the impression that they are identical). He likens belief to religious traditions including art, prose, poetry, ideas, doctrinal formulations, rituals and morality which are expression of faith. Faith, Smith notes, 'is a personal quality of which we see many sort of expressions'. Religious statements, theological systems in all its historical and contextual variability are ultimately about transcendence. As he succinctly writes 'The traditional evolves. Faith varies. God endures.' Thus, while faith is variable and expressed differently by different persons, it is ultimately a personal trait to transcend the

immediate, to look for the transcendent in the monotonous. Such a formulation, in my opinion, not only releases faith from the moorings of religion, it is able to allow individuals to strive for an interfaith dialogue between differing religious traditions to create a more just global order. In this radical reformulation of faith-as that which varies and also that which underlies different religious orientations- the Jesuit mission of 'advancing faith through the promotion of justice' becomes a realizable end.

In cultivating a faith that teaches compassion, a desire for peace, an appreciation of the others and love for fellow beings, lay persons in Jesuit institutions will be doing the work of god without necessarily having to belong to a religious tradition or aligning with particular doctrines. Through imaginative empathy lay collaborators may realize that 'seeing god in all things' is simply a way of preserving the sanctity and beauty of each living entity.



... It is the particular calling of lay people to be immersed in the secular world and its activities; and so they have a God-given vocation to cultivate a fervent Christian spirit and to act as a yeast in the secular order. (310)

Decree on the Apostolate of Laity, Apostolicam Actuositatem

Paul VI, November 18, 1965
The Teachings of the Second Vatican Council

My journey along the Ignatian way....

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December 5th, 1992
– a day embedded
in my conscious
memory. It was the

day that I was invited by Fr. Andre Bruylants, SJ, (the then Head Master, St Xavier's Collegiate School) to take over the responsibilities of the Primary School as Prefect – the 1st ever lay-Prefect in the history of the Institution ! I greeted this invitation with a pregnant silence – a silence born out of the fact that I, a lay educator, was chosen to become a 'Jesuit administrator'. Never before had I dreamed that a lay person could become a 'head' in a Catholic Institution which for years was always headed by a Jesuit! I reflected, prayed and, having shared this proposal with my family, decided to take up this challenge. This decision has been the pivotal point in my career as a teacher, educational administrator, a resource person for the training of teachers and educational administrators and now as an Academic Advisor to an Educational Trust.

My association as a teacher at SXCS began in April 1988 when (late) Fr Camille Bouche found it fit to appoint me as a Class teacher. From then there was no looking back: Class teacher (1988 – 89), Class teacher & House Co-ordinator (1990- 93) and then, Prefect of Junior School from 1st January, 1993.

My journey as a 'lay collaborator' officially thus began on the 1st January, 1993.

Today, as I look back at that significant moment, I can vividly recollect all those who assisted and

guided me in my journey and all their valuable inputs which have helped me become who I am today – a man 'for' and 'with others'. Among all these 'guides', those who stand out are Frs Andre Bruylants, P C Mathew, Andre Wavreil, Camille Bouche, Joe D'Souza (former Principal SXC) Joe Saldanha, Felix Raj, Ruy Cordeiro, Bob Slattery, Tom Keogh, Boris D'Santos My grateful thanks to each of them.

The period of 1990 – 2000 was a period of *glasnost & perestroika* at SXCS – a period of Change & Continuity. The change in 1993 from a Jesuit Prefect (Fr Jerome Francis) to a lay Prefect was a paradigm shift. It was a change that both Jesuits and lay people (faculty, parents and alumni) found a bit unnerving; for, after all, the head of a Catholic School had always been a 'Father'! And so, this was how my name was prefixed for a while!

For the Jesuits (though not overtly), making a lay person a partner was rather more acceptable on the cognitive level rather than on the affective and behavioural level. To them, it was like giving the company store away to an outsider. For the lay colleagues, parents & alumni, the question was: 'How can a lay person be capable, good and knowledgeable as a Jesuit?' My feeling was like being 'a guinea pig in the Jesuit experiment'! However, this was not to be so. This was a challenge for all to undertake and, with the constant support and cooperation of all concerned, my role and responsibilities as the Prefect of the Junior School took on a new hue, a new dimension. Under the guidance and mentorship of Fr Andre Bruylants I began to look at my 'mission' with new eyes.

1993 was also a hallmark year as it witnessed 'looking at learning differently' with the introduction of the Ignatian Pedagogical Process

(IPP) in the Province. The encouragement to work as a team, the formation of a Core group of collaborators (mostly lay), and the freedom to innovate and create a wholesome teaching-learning climate – all served to make these years as a Prefect a memorable and enriching experience.

This experience was reinforced by the many IPP training workshops at Nav Jyoti Niketan (Patna), the Action Research workshops at XISS (Ranchi) and the Secondary School Administrators Conference /workshop in 1997 at Hua Hin (Thailand). It was at this Conference at Hua Hin that I had the privilege of interacting with Jenny Go, Frs Howard Gray, Daven Day and others from SE Asia. Further deepening of the IPP concepts and practices was made possible by being given the opportunity of conducting training and refresher programmes at SXCS (for new teachers of Catholic schools of the Calcutta Archdiocese), St Xavier's (Hazaribagh), St. Joseph's (Darjeeling) and the many training sessions with the Jesuit Juniors at Dhyana Ashram. In all these programmes I received the guidance and care of my mentor, teacher and friend, the late Fr Andre Bruylants.

I looked to the future, to the invitation to partnership with the Jesuits, with optimism. It was, I realized, a change for the better – for the institution (with new thoughts, new dimensions to teaching & learning, new initiatives and new beginnings), for the stakeholders (new direct involvement of parents, students & alumni) and for the community at large. My 3-D position as a lay Head – parent/teacher/administrator, helped me to interact with parents, students & alumni at different levels, to

understand them from different perspectives, to contribute my experience and to develop and pursue a variety of new initiatives for the overall growth & development of the institution. This was not easy, by any means. It was a challenge to exercise my talents and skills and use my experience to bring about a greater working partnership among all the integral elements in the teaching-learning community. My active involvement in the Ignatian pedagogical process deepened my commitment as an educator and encouraged me to seek out other avenues where the IPP could find its relevance as a liberating educative process.

After my sojourn at SXCS in 2002, I received a far greater challenge – that of taking on the role and responsibilities as Principal & Administrator of a corporate School and Junior College in Andhra Pradesh. The educational climate was completely different from that at SXCS. This was an institution set amidst an industrial context and far removed from the urban scenario. My experience as a lay-Jesuit collaborator now came into use. I could 'look at learning differently'. My years of training at SXCS helped me to put into practice the five elements of the IPP (Integral Pedagogy Process) in a different form. I realized that the IPP is a dynamic, versatile Teaching-Learning Process which can be successfully implemented in the development of human resources in organizations (other than educational institutions) and is a 'way of becoming'.

Reflecting upon all these experiences I now begin to question: *'Where is the IPP in our Jesuit institutions today? Do our Schools / Colleges in the Calcutta Province teach the 'Ignatian way'? Are these elements present in our teachers and students today? Where is the 'active' Jesuit-lay partnership today? Is there a clear mechanism*



General Assistants addressing the Alumni/ae of St. Xavier's College on 1st November 2014 at St. Xavier's College, Kolkata

for evaluating the successes and failures of our institutions in living up to its self definition?'

For a partnership to grow, develop and flourish into an achievable goal calls for determination and conscious efforts from both sides. It further calls for knowing each other as persons working and praying together to take responsibility, eg. for the achievement of the mission of the institution.

The key to partnership is spirituality. Without this as a base, partnership cannot be meaningful and the building of a school/college community, a community 'with and for others', is not achievable.

Partnership does not mean we shall be without tensions or conflicts. We are people with personality differences; but if we start with a firm resolve to overcome these differences, the road to real partnership will be more easily travelled. We need to allay the fears of some Jesuits about "giving away the company store". The laity is not "buying out the store"; this is not a corporate takeover; it is a merger of our gifts and riches but not our identities. It is really two *partners* – retaining their identities and working together to do God's will and for His greater glory and

honour.

To help grow and sustain a living partnership, educating lay persons towards responsibility and accountability is necessary. This responsibility must extend to the task of forming the next generation of lay Ignatian leaders.

My experience as a lay partner brought me into contact with the writings of Parker J Palmer: 'To Know as we are Known- Education as a Spiritual journey', 'The Characteristics of Jesuit Education', the 'Ignatian Pedagogical Paradigm' and the many documents related to Lay-Jesuit collaboration as laid out in GC 34 and the recent GC 35. These writings have helped me to further reflect upon my commitment as an educator and have deepened my understanding of what it means to be a man 'for and with others'.

Collaboration is more than 'working together', more than 'sharing cooperatively in decisions', more than 'consultation of co-workers'. It is not a management technique. If anyone is going to collaborate, they must begin to know each other at the level of deep personal commitment and value. This is the foundation for collaboration. Once we discover the mutual possession of these vague

'Send my roots rain'

By Dr. Argha Banerjee

Dean of Arts

St. Xavier's College (Autonomous)



*'Mine, O thou lord
of life, send my
roots rain'*

— Gerard Manley Hopkins

My memory beckons me to revisit a tumultuous monsoon day in late July 2001. The sudden incessant downpour in the morning had not only over flooded the streets, but in certain places traffic had come to a total standstill. Nothing moved. Stranded in the traffic jam, I was trying to reconcile myself that I was definitely going to miss my scheduled 10.45 lecture with the second year English Honours students. Yet there was an uneasy anxiety and guilt at the thought. Seeing no other way, I took to the streets, braving my way through Hungerford Street making a valiant entry through the back gate of the college. I was late for my class, but I was happy to make it. Better late than never!

Being asked to share one's involvement as a lay collaborator of a Jesuit institution is indeed a nostalgic journey down the memory lane. As an old boy of St Xavier's School and College, Kolkata (then Calcutta!), and subsequently as a teacher and an administrator, I have, consciously and unconsciously, imbibed a great deal of the values and principles of a Jesuit institution. As an academician cum administrator, I consider myself lucky to be associated with an institution which is over 150 years young, thriving, carrying on a legacy that was initiated by a group of seven Belgian Jesuits under the able guidance of Fr H. Depelchin.

Run by the Society of Jesus (which was founded by Saint Ignatius of Loyola in 1540), in the present day educational scenario, the institution stands like an oasis in a desert, embodying certain values which are almost impossible to implement in any other institution in the state. It is perhaps for this reason that most parents covet to enrol their children in the hallowed portals of this institution even after 154 years of its inception. What accounts for such a remarkable success story? The answer is simple. The institution struggles to endeavour and preserve some of the basic norms congenial to academics, which are by and large widely flouted elsewhere. Under the able stewardship of generations of Jesuit fathers, the institution has built on a tradition of competence, commitment, compassion and conscience. As a lay collaborator, over the years, some of these values have become an integral part of my own self.

As a student and teacher of English literature my personal tryst with Jesuit missionary zeal had been initiated through my reading of various British writers. Most notable among them was the poet Gerard Manley Hopkins (1844-89). Upon entering the Jesuit Order in 1868, Hopkins in spite of being a remarkable extraordinary poet had

burnt all poems he had written, resolving to write no more till he should be specifically asked to do so by the ecclesiastical authority. Subsequently he was asked to elegise five Franciscan nuns who had perished in the wreck of the 'Deutschland'. Hopkins composed 'The Wreck of the Deutschland' in 1875. Hopkins's verse is immortal but what appealed to me most was his self-abnegation, the absolute surrender of the painter-poet to the *Greater Glory of God*. It is this dissolution of the self that is embodied in the words of Fr Pedro Arrupe: 'men and women for others'.

The *mantra* of the young Xaverian is the old adage as underlined by Father O'Neill, Rector of the institution from 1904-14: *Perfectum nihil est, aliqiriddum restat agentium*. (Nothing is perfect as long as anything remains to be done). It is this quest that makes the institution blossom with each passing year. As a lay collaborator it has been a rare privilege to be associated with an institution that has provided an appropriate milieu to humbly serve, treat work as worship and in the process reach out to larger humanity on a symbiotic association of deeper love, sacrifice and spirituality.

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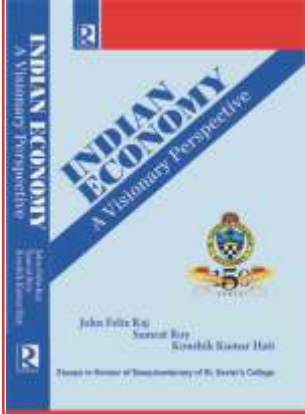
Indian Economy

**By John Felix Raj
Samrat Roy
Koushik Kumar Hati**

**Essays in Honour of
Sesquicentenary of St. Xavier's College**

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Lay Collaboration



By Prof. Bertram da Silva
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The notion of a Jesuit Institution is based on an idea, an ideology, a tradition. The Jesuits have been the guardians and trustees of this praxis, but in keeping with a new outlook of strategic open-mindedness they have initiated collaborative projects to involve lay participation in the administration of their institutions. This inclusiveness is an assurance of the Jesuit commitment to their academic and pietistic vision, a vision which acknowledges no limits, no boundaries: there is only the infinite possibility of majis – greater, greater and again greater. The lay community has now begun to see itself as integrally a part of this vision. It has willingly co-opted itself into the Jesuit community whose idea, ideology and tradition it embraces and is committed to advancing. Trust engenders responsibility, and the laity has set itself the noble task of enshrining and preserving Jesuit ideals in the education it imparts. This unity of the Church and the laity bodes well for the future for it ensures the healthy and sustainable growth of Jesuit institutions in India and abroad.



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- A rich mine where the gold is such to inspire minds in millions. **Saptarshi Mallick**, Kolkata.

My journey along the Ignatian way....

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but powerful values, then a precious collaborative community develops.

I would like to place these lines from GC 34, Decree 13 (360 26) for reflection and action : “Cooperation with the laity is both a constitutive element of our way of proceeding and a grace calling for individual, communal, and institutional renewal. It invites us to the ministry of lay people, partnership with them in mission, and openness to creative ways of future cooperation. The Spirit beckons us as *men for and with others*, to share with lay men and women what we believe, who we are, and what we have in creative companionship, *for the help of souls and the greater glory of God*”.

I would conclude with an excerpt from GC 35, Decree 6 on 'Collaboration at the heart of Mission': “*To respond today to the pressing needs of our complex and fragile world, many hands are surely needed. Collaboration in mission is not only an effective strategy, it expresses our true identity as members of the Church, the complementary of our diverse calls to holiness, our mutual responsibility for the mission of Christ, our desire to join people of goodwill in the service of the human family and the coming of the Kingdom of God. It is a grace given to us in this moment; one consistent with our Jesuit way of proceeding*”.

I do express my happiness at being offered the invitation to share of my experiences as a Resource Person in Ignatian Pedagogy at the beginning of St Xavier's University (Bhubaneshwar in June 2014) and, lately, with the final year B Ed trainees at St Xavier's College (Autonomous) Kolkata.

I am thankful for the memories, dreams and lived experience of my Ignatian journey and will continue to share with others in the years ahead.

Thanks to Goethals News for giving me the privilege of sharing my experiences as a 'lay collaborator' in this issue of the newsletter.

Ad Maiorem Dei Gloriam

"General Congregation 31 urged us to foster the collaboration of the laity in our own apostolic works. . . . We seek to respond to this grace by putting ourselves at the service of the full realization of the mission of the laity. We also collaborate with . . . people of all faiths and beliefs who seek to build a world of truth, justice, freedom, peace and love. We are grateful for this collaboration and are enriched by it. Jesuits are men for others and men with others."
(From the 1995 Jesuit General Congregation 34 held in Rome)