



# Goethals News

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**M**OTHER TERESA OF CALCUTTA has been declared a saint by Pope Francis in Rome on September 4, 2016. It was a major event in the Catholic Church in the Extraordinary Jubilee Year of Mercy, which concluded on November 20, 2016. By this canonization, the Church presents Mother Teresa as an icon of God's tender and merciful love, radiating Divine compassion to humanity through her work of service both material and spiritual. As a tribute to Mother, the Christmas issue of **Goethals News** publishes the papers presented in the **Symposium on The Contribution of Mother Teresa to Humanity**, held on August 7, 2016, at St. Xavier's College, Kolkata. At the heart of Christmas is the

mystery of the incarnation of God's mercy in the new-born Christ Child of Bethlehem who is the eternal sign of divine mercy and tender love for human well being. Saint John tells us that God so loved the world that he sent his only Son so that we might experience the divine mercy and forgiveness (John 3:16 – 17). Blake writes, *“He is meek and He is mild, He became a little child”*.

“The mercy of God is his loving concern for each one of us,” affirms Pope Francis, in his Letter of Declaration of his Extraordinary Jubilee of Mercy, *Misericordiae Vultus* (n.9). The story of Christmas is how God, abounding in love and fidelity, has looked with kindness on humanity, the God's most cherished creation, and come to make God's dwelling among us in

Jesus Christ. This “kindness and generous love of God our Saviour appeared,” Saint Paul tells us, “not because of any righteous deeds we had done, but because of his mercy” (Titus 3:4-5).

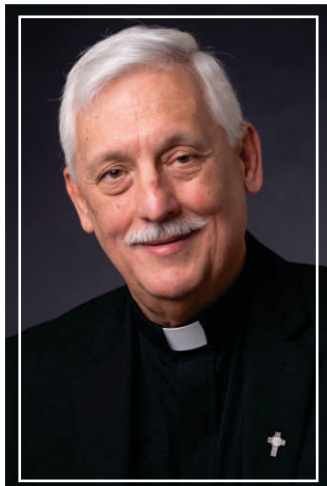
Christmas invites us to commemorate events of the past and of all times, participants in, and witnesses to this divine mercy and forgiveness in the way we relate ourselves with our neighbours. Let mercy be born within us so that our entire lives might radiate the mercy as seen in Christ. For, “I desire mercy and sacrifice,” said Jesus (Matthew 9:13). This is the source of joy of all who celebrate Christmas.

*May God bless you with love, mercy and peace. Merry Christmas!*

**Fr. J. Felix Raj, SJ**



## New General of the Jesuits



Father Arturo Sosa Abascal  
Superior General

The 36th General Congregation of the Society of Jesus, the highest legislative body, which began on October 2, 2016 in the Jesuit headquarters in Rome, has elected Father Arturo Sosa Abascal (67), of the Venezuela, Superior General of the Society of Jesus.

Father Arturo Sosa is the first Latin-American leader to head the Society of Jesus, the largest religious Order that was started in 1540. He has become the 31st General or the 30th successor of St Ignatius of Loyola, who founded the Order. Around 212 delegates from across the world, representing nearly 16,600 Jesuits worldwide, elected Father Sosa.

Prior to his appointment as provincial, he was in charge of the social apostolate of the Jesuits in Venezuela, which included the massive poor-school Jesuit network, *Fe y Alegría*. He was also head of the *Centro Gumilla*, the Jesuit-run social and action research center.

Father Arturo Sosa was born in Caracas, Venezuela, on November 12, 1948. He was in charge of the International houses and Works of the Society of Jesus in Rome. He is a Doctor in Political Sciences from the Universidad Central de Venezuela.

# A Theological Perspective On Mother's Mission

By Fr. D. John Romus



## Mother Teresa, a Saint of Mercy

Mother Teresa, for me, is a saint of mercy. Her life was a composite dedication to the defence of the life of those most in need, the poorest of the poor, which Christ commanded us to do, namely caring for the hungry, the homeless, the naked, the sick and the imprisoned (Mt 25:35–40). In my theological discourse on Mother's Mission, I attempt to bring out her lasting contribution to humanity and its significance for us today. For this, first, I place the extraordinary story of her service to the rejects of the world in the twentieth century context, which is unusually a horrible century of cruelty to humanity, as well as in the context of Kolkata of the 1940s, the city's tragic decade, when Mother Teresa began her work there in the slums. Secondly, I connect her mission of mercy with the various prophetic voices of compassion heard the world over in that cruel century. My reflection begins with the biblical meaning of mercy, which underpins Christian life and mission right from the inception of the Church, including Mother's mission that she received in her 'call within a call'.

### Mercy, the core biblical revelation

The concept of mercy is at the core of biblical revelation. It has a specific meaning as used in the Bible. The Hebrew word used in the Bible for "mercy" and "compassion" is "*rachamim*". This word is derived from "*rechem*", which means "womb". So, the

biblical meaning of mercy, when applied to God, means that like a mother, who tenderly loves and cares to protect her child in her womb, God protects life, which is God's precious gift to humanity created in the divine image.

Mercy is God's response to life-threatening calamity and misery that humans encounter. From the beginning of creation, God takes repeatedly ever-new counter-measures against the disorder that ruins human flourishing (Gen 3:20; 4:15; 8:23; 9:1–5f). The poor (*anawim*) – those who are deprived of material and social goods necessary for a life worthy of human dignity – have a special place in the divine scheme of mercy (Ex 22: 20–26; 23: 6 – 8). Thus the Hebrew prophets denounced every form of exploitation that oppressed the poor (Amos 2: 6 – 8; 4:1, 7–12; 8:4 –7). For them, the practice of justice and righteousness that brings wellbeing to the poor is the true religious service (Amos 5:21–25; Isaiah 1:11–17; 58:5–7; Ezekiel 18:7–9; Hosea 4:1–3; 6:6; 8:13; 14:4; Micah 6:6–8).

The central message of Christ's mission is mercy. The poor are the privileged beneficiaries of his messianic mission as foretold in Isaiah 61: 1–3. Christ proclaimed it in his inaugural address given in the Nazareth synagogue (Lk 4: 16 – 19) with which his public ministry began. His messianic identity is marked by his commitment to the poor (Lk 7: 18–25; Mt 11:2–6). The beatitudes underscore the point that the poor are the beneficiaries of God's mercy (Mt 5: 3–12; Lk 6: 20–23) because God's mercy desires human happiness.

The stories of the Good Samaritan (Lk 10:25–37) and Last Judgement (Mt 25: 31 – 46) tell us to do the

works of mercy. The Good Samaritan story sums up the fact that love of God and love of neighbour are the two sides of the same coin. Neighbour is any person who is in dire need of our care for his/her survival; service to that person is service to God. The Last Judgement story conveys to us that the blessed persons are those who render the corporal works of mercy to the abandoned ones, shunned by the society and who need life-protection the most. These stories have an ethics. I call it the ethics of inter-human concern. It is the ethics of care calling us to save people caught up in vulnerable conditions. It is the ethics of the Kingdom of God that Christ taught. Hence, mercy implies our willingness to enter into the chaotic life-setting of people where care is most needed for protecting life.

### Works of mercy in Christian life and mission

In the Middle Ages, the monasteries in Europe became the extraordinary centres of mercy for the poor and the destitute. Religious Congregations opened houses and hospices and shelters across Europe for lepers, victims of syphilis, prostitutes and all kinds of destitutes thrown out of society. This biblical legacy is being carried on to this day by many Religious Congregations.

### A violent century cries for mercy

The twentieth century was a very cruel century: It had two world wars. Fifty to seventy million people died in the Second World War alone. Hundreds of millions of people were tortured and killed under totalitarian regimes, in concentration camps (Auschwitz) and forced labour camps (gulags), and by atom bombs in Hiroshima and Nagasaki.

As for Kolkata, the 1940s were the disastrous years: World War II

created the scarcity of food grains in the city (1941–42). In the “Great Bengal Famine” of 1943, three million people perished.



The famine ravaged the sick and the starving, the lepers and the dying coming from the villages, inundated the streets of Kolkata in search of scraps for mere survival. The “Great Calcutta Killing” of 1946, shattered the city: 4000 died, over 20,000 people were maimed and raped, and about 100,000 were rendered homeless. An air of death and desolation hung over Kolkata. This was aggravated by the 1947 Partition bringing into the city three million refugees from East Pakistan (now Bangladesh). Slums and shanty towns mushroomed in an apocalyptic proportion. But the age of horror did not go on for long. Across the world, people raised the voice of protest that echoed the idea that 'this should not be and must not go on'. This, I call a contrast experience. They condemned war and every form of violence against humanity and called for compassion towards suffering humanity. They defended the innate dignity and the worth of every person. Therefore, they advocated for everyone's inalienable right to life, liberty and security of life, including the right to social security and the right to basic amenities indispensable to lead a life worthy of human dignity. Their voices found the due place in the UN Charter of Human Rights (1948).

This type of contrasted experience has been the central argument of the proponents of Post-modern Philosophy. For them, compassion

is essential for human survival. For, by nature, humans are relational beings. In day-to-day life, it is expressed through solidarity, dialogue, love and forgiveness, all grounded on compassion (Horkheimer & Adorno, 1972: 101–117). W. Schulz proposed, “Compassion is the very final possibility for saving the human person in his or her 'naked existence' in the face of the direct negation of this existence” (cf. W. Kasper, 2013: 53). These are life-affirming values based on an “ethics of care” that guards human dignity, beginning with the least and the lost in the society.

The makers of modern India, namely Swami Vivekananda, Rabindranath Tagore, and Mahatma Gandhi were led by the contrasted experience for their dedicated life to humanity. Swami Vivekananda questioned the orthodoxy of the elite Hindu spirituality that was unconcerned with the suffering of teeming millions and promoted a spirituality open to the service to the poor. He saw God in the form of bread: “...I do not believe in a God who cannot give us bread here, giving me eternal bliss in heaven” (Swami Vivekananda, IV: 368).

In contrast to traditionalism, Rabindranath Tagore saw God's preferential dwelling place not in the temple but with the poor, the lowly and the destitute: “There rest thy feet where live the poorest and lowliest and lost. Whom does thou worship in this lonely dark corner of

the temple with doors all shut?...He is there where the tiller is tilling the hard ground and where the path maker is breaking stones...He is with them in sun and in shower and his garment is covered with dust...Meet him and stand by him in toil and in sweat of thy brow” (Gitanjali, 1912: n.10–11).

No less was the commitment of Gandhiji to the God of the periphery (*Daridranarayana*). Inspired by his contrast experience, his prophetic voice thundered, “I recognize no God except the God that is found in the hearts of dumb millions. They do not recognize His presence. I do, and I worship God that is Truth or Truth which is God through service to these millions” (*Young India*, 11 March 1939). He worshiped his God by serving God's poor, the “half-starved”, the “half-naked”, the “dumb millions” (*Young India*, 14 August 1924). These great souls of humanity stood for religion with a human face. For them, service to humanity was service to God. They encountered the divine in the peripheries of the society.

These are the worldwide signs of the times calling for sympathy, solidarity, compassion and mercy in a violent century, when Mother Teresa, led by her 'call within a call', responded to the unremitting misery of her city of Kolkata, by her mission of mercy. From the theological point of view, the contrasted experiences are inspirational experiences stirred by the voice of God and heard by all people of good will in many and various ways (Heb 1: 1). These are self-transforming experiences inviting the people for the creation of a humane world order, when humanness of a culture and society is in danger. This is how God responds to chaos through human agencies, as seen in the biblical narratives, to sustain, protect, promote and create life anew, beginning with the least in the society, because divine mercy

desires to flourish all peoples of the world.

It is the same divine voice that inspired the Hebrew prophets to protect life whenever the survival of the poor was under threat. It is the same divine voice that inspired Mother Teresa to give witness to the core biblical message of mercy. What was at stake in her inspiration, was that Christ wanted her to give up her secure convent life, and serve him in the distressing disguise of the poorest of the poor. The works that she did in the slums of Kolkata, and in the urban peripheries of the world, were impelled and sustained by her faith in Christ whom she saw, touched and served in the poor. Precisely, her “call within a call”, was to offer generously this divine mercy, to people who suffer due to human neglect. Hence, her mission was an eloquent witness to God's tender care to the unwanted and unloved of the world.

### **Mission for human dignity**

Restoration of human dignity to the poorest of the poor, was basic to the mission that Mother Teresa began. Speaking on the most important need of the poor as she experienced it she said, “What the poor need the most is not pity but love. They need to feel respected for their human dignity, which is neither less nor different from the dignity of any other human being”.

She believed in the sacredness of every person. It is based on her theological vision that created in God's image and redeemed by Christ, every person is a child of God, destined to the eternal life of blessed communion with God. In virtue of this divine endowment, a person is always an inalienable value and must be treated with dignity.

She was against war, including the theory of just war, and also capital punishment. She said, “Let us not use bombs and guns to overcome the world. If everyone could see the image of God in his neighbour, do

you think we should still need tanks and generals”. She could not understand how any person could dare take human life, since all life is a gift of God. Mother stood for Peace and this was recognised when she was awarded the Nobel Peace Prize in 1979: “The hallmark of her work has been respect for the individual and the individual's worth and dignity. The loneliest and the most wretched, the dying destitute, the abandoned lepers, have been received by her and her Sisters with warm com-*passion*, devoid of condescension, based on this reverence for Christ in Man”.

### **Mission through dialogue**

Developing a culture of dialogue is an urgent need in India and elsewhere since religious conflicts are major obstacles to social amity and human progress. Dialogue entails an attitude of inclusive connectivity with our neighbours' faiths. Mother's service to humanity was through dialogue: “We are all God's children – we have been created for greater things, to love and be loved. God loves each one of us with an everlasting love... Religion is a gift of God and is meant to help us to be one heart full of love in the heart of God ... What matters is that we love... Let us not use religion to divide us. In all the holy books we see how God calls us to love”.

She used to say, “Some call Him Ishwar, some call Him Allah, some simply God, but we all have to acknowledge that it is He who made us for greater things, to love and to be loved. What matters is that we love. We cannot love without prayer, and so whatever religion we are, we must pray together.”

Centered on Christ, the love of her heart, she connected herself with all people as God's children through the dialogue of life and the dialogue of action. She spoke the language of dialogue with the poor through her life of solidarity with them in their life-setting and by her loving action

for their wellbeing. Her inclusive interactions facilitated her to establish multiple levels of collaboration with people of diverse faith persuasions and ideologies. Millions of Volunteers and Co-workers of her organisation bear witness to this fact. They are a global community coming from every walk of life and from many faith communities. They continue the works of mercy in their own life-settings. Her dialogical disposition enabled her to receive wonderful collaboration for her work from political leaders even in communist countries where religion was anathema.

### **Mother Teresa, a conscience-keeper**

Mother Teresa reminds Christians about Christ's call to meet him on the margins of society (Matthew 25:34 – 40). By her canonization, the Church points out to the world that she is a countersign to every policy that uses people and exploits them. She is a countersign to every ideology that shows contempt for human life and the use of violence to end it. Through her example, we are introduced into a culture of life that protects the innate dignity and inalienable worth of every person in all stages and conditions of life. It further promotes everyone's right to live a secure life. Mother touches something deeply human in all of us: the feeling of compassion ingrained in us and our desire to do good inbuilt in us.

Mother Teresa tells the policy makers that the love of neighbour is a realistic principle for social cohesion and national integration; it has the value potential for the creation of an inclusive civilisation, founded on the dignity and the sacredness of every person. In multicultural societies, her memory will be a catalyst for social amity and national progress.



# Jesuits and the Making of Mother Teresa

By Fr. Julian Das, SJ



The

Merriam-Webster dictionary defined them as those given to craft, intrigue and equivocation, and those who fought fiercely against the progressive Reformation of the Middle Ages. This band of men became not only the protectors, but also the defenders of a nun who walked out of the hallowed portals of a comfortable, cozy convent, to dirty her hands in the slums and the streets of Calcutta. I am sure by now you know who and what I am talking about – the Jesuits and the making of Mother Teresa.

Can you think of Mother Teresa without the Jesuits in her life? If you think you can, then I would like to request you to rethink.

When Agnes Gonxhe Bojaxhiu was a young girl of 15 in her hometown Skopje in the present day Macedonia, she was under the pastoral care of the Jesuits. Fr Franjo Jambrekovic, a Croatian Jesuit is credited to have nurtured the religious vocation in the heart of young Agnes. The priest had begun a Marian Sodality for the young people of the parish, and Agnes and her elder sister Agatha are said to have taken keen interest in the Sodality.

Agnes' initial interest in missionary life, which gradually bloomed into religious vocation, was due to the several stories of Jesuit missionaries from the Bengal mission, which Fr. Franjo read out to the young people during the Sodality meetings. Thus the seed of vocation to religious life was sown into the heart of Agnes by this Jesuit priest. It was as a means of living a

missionary life in Bengal, that Agnes decided to join the Loreto Congregation, which she knew would help her to fulfill her dream of preaching the Gospel of Jesus in Bengal.

Agnes took seriously her resolve to be a missionary in Bengal, and to be sure that this was exactly what God wanted of her, she went through the thirty-day long Spiritual Exercises of St Ignatius in 1928 in Latinica, and decided to leave her home for Bengal through Ireland in 1928.

Sister Teresa, as she was called after her postulancy in Rathfarnham in Ireland, joined the Institute of the Blessed Virgin Mary, popularly known as the Loreto Congregation in 1928. This congregation, which is part of the Ignatian Family, as it follows closely the Ignatian Spirituality, has been following the Constitution of the Jesuits in “letter and spirit”. Thus Sr. Teresa continued to have Jesuits and their spirituality as her guiding principal in life, as a Loreto nun in Calcutta. Every Loreto nun goes through the annual Ignatian retreat for eight days, and is guided by the Ignatian ideals, the same which guided the Jesuits all over the world. Thus Sister Teresa was steeped in Ignatian spirituality, the core spirituality of the Jesuits, the evidences of which are found in her numerous letters. Now Mother Teresa, as she was called after her final vows on May 24, 1937, had lived this way of life for about 19 years, until she heard the “call within the call”, on her historic trip to Darjeeling to make her annual retreat.

From the moment of her “call within the call” on September 10, 1946, Mother Teresa received the wholehearted support of Jesuits to pursue her dream, her true vocation. The first one to whom Mother Teresa confided her deep spiritual



experiences on the way to Darjeeling and later during the retreat, was Fr Celeste Van Exem, who had been the spiritual director of Mother in Loreto Entally.

In the true Ignatian tradition, Fr Van Exem helped Mother Teresa to discern what might be assailing her. When he was sure that he received confirmation that the inspiration was from the Lord, he referred the matter to the then Jesuit Archbishop Ferdinand Perier of Calcutta. There were numerous exchanges between Mother Teresa on the one hand and Archbishop Perier and Fr Van Exem on the other. This was with regard to her call to serve Jesus in the distressing disguise of the poor. These two Jesuits were there with Mother Teresa on August 17, 1948, when she left the Loreto Congregation to trust blindly the loving providence of God, and to satiate the thirst of Jesus in the poorest of the poor, in the slums and the streets of Calcutta. They continued to support Mother till the end of their lives.

Soon to join these two Jesuits was another Jesuit Fr Julien Henry, who was a curate at St Theresa's Church in Moulali. He helped Mother to settle down in Gomes' House at 14, Creek Lane and blessed Mother's first “school” in Motijhil on January 15, 1949. Frs. Van Exem and Henry also started to collect food grains from Catholics of their parishes, to support Mother Teresa to feed those suffering from tuberculosis.

Despite the rapid growth of the nascent congregation, Mother



Teresa always turned to Jesuits to guide her in her spiritual life. From March 29, 1959, Mother Teresa related closely with Jesuit Fr Lawrence Trevor Picachy, who was then directing a retreat for the Tertiaries. At the last minute, Mother Teresa decided to join the tertians in the retreat. She later said that it was one of the most practical retreats she had ever attended. She also opened her heart to the Jesuit Fathers about the dark night of her soul, starting with Fr Picachy.

But one of the prominent Jesuits to whom Mother Teresa disclosed some of the deepest secrets of her heart about the dark night of the soul experiences was Fr Josef Nuener, who in 1957 had written an article on Mother Teresa in a Catholic magazine in Germany. Mother sought the help of Fr Nuener, who was then teaching theology at Jnanadeepa Vidyapith in Pune, to reply to the many readers who wrote to her from Germany. Gradually she began to confide in him with regard to her struggles in spiritual life.

Jesuit pastor and author, Fr Edward Le Joly played an important role in letting the world know that Mother did all these works for Jesus, with his first book, *We do it for Jesus*, published on January 1, 1977. In the same year, he also published another book on Mother Teresa, *Servant of Love*. In 1983, Fr Le Joly wrote *Messenger of God's Love*, and in 1993, *Mother Teresa: A Woman in Love*. He also assisted

Mother Teresa with the classes for the Novices.

One of the most beautiful gifts of the Jesuits to Mother Teresa, was Fr Ian Travers-Ball of Hazaribagh Jesuit Province. He took the name of Brother Andrew and together with Mother Teresa co-founded on March 25, 1963, the Missionaries of Charity Brothers' congregation.

Other Jesuits of Calcutta Province also continued to assist Mother Teresa's Missionaries of Charity during the later years. They included, Servant of God Fr Ante Gabric from Croatia, who helped Mother to reach out to the poor in the Sunderbans, Fr Camille Bouche, Fr Joseph Maliekal, Fr Albert Huart, and Fr Andre Bruylants, to name just a few.

The regard that Mother Teresa had for the Jesuits of Calcutta is evident from the brief letter she wrote for Calcutta Jesuits and Friends, a magazine published by the Jesuits on the triple Jubilee of the Jesuits on August 29, 1990: "Nearly every Missionary of Charity owes deep gratitude to the Society of Jesus for allowing their priests to take care of our spiritual formation and growth in holiness. Our deep gratitude to each one of them all over the world, especially Calcutta, is our prayer that the Society of Jesus may give many saints to the Mother Church. Let us pray. God bless you."

Even today many Jesuits are engaged in spiritual ministry among the Missionaries of Charity, acting

as confessors, spiritual guides and tutors. This is not to underestimate the contribution of other religious priests and clergy in the making of Mother Teresa. Today they may support and assist the Missionaries of Charity more readily and promptly than the Jesuits. However it must be conceded that, at a time when there were very few priests of other congregations, the Jesuits did accompany Mother Teresa on her journey towards the realisation of her spiritual mission.

Let us now come back to the question I posed at the beginning – can you think of Mother Teresa without the Jesuits?

Yes, it is me, a Jesuit who is claiming that historically this band of priests played an important but surely not an indispensable role in the making of Mother Teresa. The Jesuits are grateful to God and deeply indebted to Him for giving them the rare privilege of accompanying Mother Teresa in her spiritual quest to satiate the thirst of Jesus in the poorest of the poor

I am this Jesuit, who at one point of time was hyper critical, even cynical about Mother Teresa during my formative years. I had refused to have an audience with Mother Teresa when I was offered an opportunity by an MC Sister, who happened to help in the Sunday School along with me at St Theresa's Church, Moulali in the late 80's. Perhaps, I was all too frightened of Mother Teresa's capacity to bring me down to earth, thereby unmasking my arrogance and pride. I stand proudly before you today, talking about how this 'saint of the gutters' influenced me and other Jesuits to become increasingly aware of the cause and concern of the holy in the humans. I am deeply touched by her humanity and cry out loudly in the immortal words of St Augustine, "Late have I known thee, Mother!"



# My Experience with the 'Saint'

Mrs. Sunita Kumar



After my second child in '66, I wanted to do something more than just be at home, so I joined a

ladies group who were coworkers of Mother Teresa. This group made special paper packets designed by Mother, so that the lepers could take their pills without help.

Mother would drop in occasionally at these meetings. It was at one such meeting in 1967 that I first met her. When I shook hands with her, I felt a warmth and strength that I can't explain. Little did I know, that I would have the privilege of working with her for the rest of her life. Happily, I continue to help the Missionaries of Charity, till this day. Mother was a Virgo like me, so we got along very well. All work had to be done instantly. Whenever she called me for some work, she expected a call back as early as possible.

Somehow she could always sense if you were actually doing the work or just bluffing. One evening, we were having a party at home, when Mother called me to come to Mother House for some work. I told Mother that my driver had gone home. Promptly she said, "don't worry I'll send you my Ambulance". Taken aback, I apologised and told her the truth. "Never mind", she said lovingly, "you can come tomorrow morning", and did not launch into a sermon. That was the first and last time I tried to bluff her. She had the ability of seeing through you.

One of her greatest strengths was her humility. Apart from her organizational skills, she tackled the complex Civil and Police regulations, for all her homes and work, always at the lower levels, and made friends with them, so that



Mother Teresa accompanies Pope John Paul II as he visits people at the Home For the Dying in Kolkata, India, in 1986. (CNS photo/Arturo Mari, L'Osservatore Romano)

she did not disturb the top bosses. All of them willingly co-operated with her and always helped her out. I remember an incident when Mother was very sick with a heart problem. She was being shifted from Woodlands Nursing Home to the Birla Heart Hospital - She was being carried out on a stretcher when she suddenly said, "Ajoy Kaiman Aacho", to one of the bystanders. I was very surprised and asked her "How do you know him?". "He is a driver of the Kolkata Corporation Ambulance", said Mother. "I call him when I need to pick up an abandoned destitute from the footpath. He comes with the ambulance immediately and takes care of all the formalities". This connect at the lower levels helped cut out red tape and get immediate help. Usually Mother's presence would open all doors.

I recall another incident, when our jockey Dwayne Woods had a riding accident on the Racecourse, and broke his back. He was rushed to the hospital, and his parents asked us to request Mother to come and pray for him. It was mid afternoon, and Mother was to catch a flight that

evening, but though the time was short she still agreed. When we arrived with Mother, to our amazement, we were rudely told by the receptionist, that it was not visiting hours, and Mother couldn't see Dwayne. We were very surprised and my husband Naresh got into a heated argument with the receptionist. Mother was quiet for a while, then told us that the receptionist was only doing his duty. There was an uneasy silence and we didn't know what to do. Struck by Mother's humility, the receptionist suddenly changed his mind and allowed us to go up. Being humble was one of Mother's virtues.

I used to visit and work at several of Mother's homes happily. After a while, Mother realized that I was hesitant to go and work at Nirmal Hriday - the home of the dying. So one day, she personally escorted me there, to help me get over my fear of seeing the suffering of some of the dying inmates. She said, "You don't have to be scared when you see the inmates, just smile and walk in. When you see them you'll find the inmates are happy to see you". In



Mothers homes, all the sisters and volunteers are always smiling and working. Nobody is screaming and shouting. The atmosphere is calm and full of love. Going with her made me strong enough to see such human suffering.

Working with her was a pleasure. She had a good sense of humour. One day we were driving past the Victoria Memorial and she said "Why can't they give this monument to me to house my poor". She was obsessed to just look after and work for the poor.

Mother was above any particular religious consideration. It didn't matter to her about which religion you belonged to. She looked after everybody. All of us are praying to one God. Many of her homes all over the world are built and donated by people of all religions, companies and trusts. We always went to pray with her before taking

our flights abroad. She would take us to the Chapel and say "you sit the way you do for your prayers and pray

and I will kneel and say my prayers". Then she would pray for our safe journey.

To work with Mother Teresa was relaxing. There were no demands or pressure. You could go when you had the time. She would always say, "you look after your home and family first and then come to me". There is no need to sacrifice your comforts. Continue to live in the same way that you are accustomed to; Such congeniality ensured capable and competent participation from each one of us.

Travelling with Mother was a great experience. It revealed the deep love and respect she enjoyed all over the world. At Heathrow airport, Bowler hatted Englishmen would put down their briefcases and clap. Many people wanted to be blessed by her, while others just wanted to touch her saree. Once at Rome airport there

was a near stampede. Since Mother never had any booked luggage, I decided to carry all my belongings in a small air bag, so that Mother did not have to wait for my luggage. She maintained a more than hectic pace, attending to her work and it was impossible for me to keep up with her. I was totally exhausted and requested for a break. I asked her how she could work continuously without resting. She smiled and said, "Sunita, I fill my tank with prayer!"

I remember, one day, she decided to give away her awards and use the money for the poor. She brought out the cloak that she was given at the University of Cambridge, where she had received an award. She handed it to me and said, "This is for you, it suits your style". Of course, I didn't accept it. I always dressed simply when I went to meet Mother, but she was aware that I liked to dress stylishly and often complimented me on my clothes.

In the thirty years that I spent with her, I learnt all about life. Specially to give love, dignity and service to the poor, irrespective of race and religion. She is an embodiment of the true spirit of sainthood.



One winter night, a child was born  
and time split into two - B.C. and A.D.

**The Director and  
the Staff  
wish all readers  
A Grace-filled  
Christmas and  
Joy-filled  
New Year 2017.**

# Essay Writing Competition

Students of St. Xavier's College were invited to write a 300 words essay in English on the theme "India of my dreams", as a part of our 70th Independence Day celebration. The winners and the prizes are as follows:

1st

**Suchismito Khatua**

III English (Hons)

Rs. 5000/-



2nd

**Mudafia Zafar**

III English (Hons)

Rs. 3000/-



3rd

**Chandril Chattopadhyay**

III English (Hons)

Rs. 2000/-



*The prizes were distributed on the 15th of August, 2016 during the Independence Day Celebrations in the College.*

## India of my Dreams

**By Suchismito Khatua**

*When butterflies sleep, and stars smile longingly at each other, and soldiers are resting and the battlefield is silent-at the stroke of midnight hour-India quietly awakes and sits by the window. She has had a dream.*

... 'where Strength is respected and not Power; where Tolerance is understood, and Empathy is practised; where Hunger is a weapon and not a condition; where disparity is vulgar; where violence isn't deified; where Development isn't Displacement; where Oppression isn't Normalcy; where Hope is respected and Freedom is meant; where People are more important than Boundaries; where Terrorism is Terrorism, and Terrorism is criminal; where cynicism is indefensible; where Laws don't condition Love; where Accumulation is unnatural and Equality is tangible; where Happiness is universal and Justice inclusive ...

*She sits up. And, then, suddenly, she notices. that faint streak in the east ... the sun is rising ...*

... where Religion lies in its Fundamentals, not with the Fundamentalists; where the Saffron and the Green belong equally to the Flag; where love for the Mother doesn't necessitate hatred for the neighbour; where murder isn't glorious and martyrdom is a myth; where Beauty is pursued and Poetry

*Cont. to pg 10*

## India of my dreams

**By Mudafia Zafar**

*"Yes: I am a dreamer. For a dreamer is one who can only find his way by moonlight, and his punishment is that he sees the dawn before the rest of the world."* **Oscar Wilde**

I am standing on the middle of an unfamiliar road. At some distance the Indian flag is waving in the wind.

I see a bright light and start walking towards it. After a while I arrive at a village where I meet farmers singing merrily and harvesting lush green fields. Regular rainfall, friendly government loans and funds, decline in the rate of farmer suicides are the reasons for their ecstasy and prosperity.

I walk further and reach an industrial belt. The increased number of small scale and agro based industries, effluent treatment plants and the 'eco-friendly' logo printed on the banner of each industry specially catch my attention.

I hop onto a bus that takes me to the adjacent city. To my surprise the streets are not littered with garbage and there are dustbins at regular intervals. I see students cycling along the road. I follow them and arrive at an educational complex called 'Knowledge City' which encompasses integrated education for the individual from nursery to post graduate.

Interacting with one of the students

I come to know that India has achieved hundred percent literacy and employment rate. There is a stark reduction in mass poverty, gross inequality and social injustice. India is soaring high in the fields of nuclear, cancer and space research and has also set an example before the world as a nation where there are the least number of rapes and atrocities on women who are at par with men in all walks of life. Corruption and bribery also has declined and the bureaucracy has become more active and efficient.

Walking further I reach an open ground where mosques, churches and temples are constructed on the same land and people of all religions, gender and class are allowed entry.

Surprised and delighted seeing India traverse all impediments on its road to progress, I sit down by the corner of the street where I fall asleep, only to wake up by my alarm everyday and realize that I was dreaming.

I am an idealist and I dream of an 'ideal' India. In my dreams I create a vision of a new India with a dignified spiritual and moral character, de-entangled from its mesh of defining circumstances, not peopled with dead abstractions or stagnancy, and where every Indian possesses a latent potential of idealizing the real and realizing the ideal.

## Eternal Blots "at the stroke of midnight"

By Chandril Chattopadhyay

There was a triggering fear of falling through the Rusty Bars of an oxidized India when Mahatma Gandhi penned down "The India Of my Dreams", in the year 1947. Gandhi was a far sighted individual with a forehead of wrinkled worries and nostrils full of patriotism -patriotism that has lost its valor and shine in the humid climate of Kolkata over these years. India of my dreams is a global concept-that needs the attention of the citizens who embody the spirit of its oneness, citizens who criticize its malnourished resources, citizens who proudly fight in heavy bottomed jeans and flowing kurtis in foreign lands for the sake of their country. Indians have come a long way from its state of arboreal parasitism. They have become terrestrial parasites who can access the plethora of facilities to corrode the country's scheme of development even more. The "Mera Bharat Mahan" concept is an utopian idea that can be

savored only in dreams. Salman Rushdie says in the *Midnight's children*-

"I learned: the first lesson of my life: nobody can face the world with his eyes open all the time."

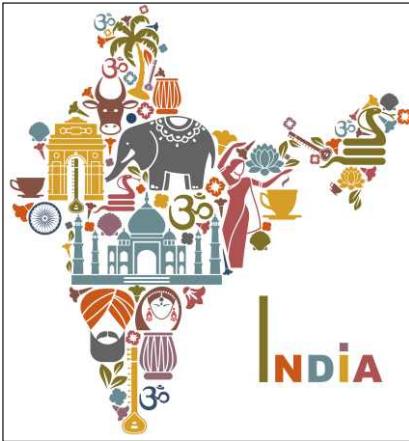
So,

In the darkest alleys of a war torn Kashmir, there shall be a house from where a little boy would draft Ghazal in favour of a soldier in the Indian Army, who protected him during a curfew on his way back from school, not knowing that the man has shot his mother during the same agitation.

In the darkest alleys of a soporific "brothel" -ic neighbourhood, a warm lamp shall be lit under every such bed, where the doomed children of God's grace shall prepare themselves for a better tomorrow with their eyes full of passionate ambitions.

But the only problem is that these dreams are "simple, normal and therefore they are difficult to satisfy".

Still, let us give it a try. "Bharat Mata ki jai".



### India of my Dreams

(Continued from pg. 9)

is possible; where Wealth is unquantifiable; where Imagination is free; where to exist is to live; where to question is to think; where Realisation replaces Acceptance; where Diversity is celebrated and Dissent is considered; where Change is Beautiful; where War is within the Soul-a quest for the Truth

...

... She has had that dream. Tomorrow is coming. She can see the golden rays light up the east. She knows ...

"A new India is not only possible, she is on her way. On a quiet day, you can hear her breathing." ■

## Painting Competition

Topic: "Mother Teresa: The Messenger of Mercy"



*Congratulations to the Winners!*



**Mouli Saha**

II Multimedia & Animation,  
Prize: Rs. 10,000/-



**Paul Chiranjit Parmanik**

III B. Com (M),  
Prize: Rs. 6,000/-



**Suchismito Khatua**

III English,  
Prize: Rs. 4,000/-

The Winners were felicitated on the 29th of September at 10:00 a.m., during the inauguration of an Exhibition on Mother Teresa. Titled, **A Tribute to Saint Teresa of Kolkata**. It was organised by St. Xavier's College, (Autonomous), Kolkata at Fr. Depelchin Auditorium. The paintings of the winners was on display during the Exhibition - 29th September to 5th October, 2016.

# Exhibition of Plates and Maps



An Art Exhibition of the 'Oriental Scenery', by the famous British Painters, **Thomas and William Daniell**, as well as the **Old Calcutta** paintings of William Wood and James B. Fraser, were hosted by the **Goethals Indian Library & Research Society** at The Goethals Library, St. Xavier's College, Kolkata from 18-23 July, 2016.

The curios and antiques of the library were also put on display during the exhibition.

The exhibition was a grand success. There were a large number of visitors. The art show may become an annual feature. There are several ambitious plans to promote the art collections of Goethals.

*Merry*   
*Christmas* 

## Visitor's speak at the Art Exhibition

- **A Amrita Anandi**, St. Xavier's College –Enriching, interesting, beautiful collection and very well maintained.
- **Arpita Hazra, Mayank Kumar and Nidhish Doshi**, St. Xavier's College - Outstanding, splendid collection, glad to have witnessed such art work and a great collection.
- **Dr. Dipankar Roy & Arunima Roy** – Brilliant archive of beautiful rendition of lovely illustration.
- **Iman Chatterjee** - It is a remarkable collection of art work and history.
- **Loreto House, (CI- VIII & IX)** - Very interesting and illuminating beautiful pictures, very well maintained, great learning experience. Thank you!
- **Sarthakbrata Haldar**, SXC School - It was very nice to see the manuscripts, paintings and daggers.
- **Swarnima Das**, St. Xavier's College - I am glad that our College is offering us an opportunity to have a look at some amazing works of art.

## Symposium on Mother Teresa of Kolkata



A Symposium on "*The Contribution of Mother Teresa to Humanity*", was held by St. Xavier's College (Autonomous) Kolkata at Fr. Depelchin Auditorium on 7th August, 2016.

## New Arrivals

**Ecumenism Redefined - Journey of the Diocese of Calcutta 1814-2014** by Rev. Dr. Somen Das, published by The Rt. Revd. Ashoke Biswas, Diocese of Calcutta, 2015.

**Ernest Turned Arnos** by Abraham Adappur, Asian Trading Corporation, Bengaluru, 2015.

**Ethical Approaches to Population** by Stain D'Souza, Indian Social Institute, New Delhi, 2004.

**Faith and True Love** by Sangeeta Maheshwari, published by Rupa Publications India Pvt. Ltd., New Delhi, 2015.

**Fire Must Burn** by L. Clarysse, The Catholic Press, Ranchi, 1993.

**Growth and Development of Tourism in India** by Ananda Mohan Mishra & D. N. Konar, Akansha Publishing House, 2008.

**Indian Economy a Visionary Perspective** by John Felix Raj, Samrat Roy & Koushik Kumar Hati, Regal Publications, New Delhi, 2015.

**New Market Tales** by Jayant Kripalani, published by Macmillan Publishers Ltd., London, 2013.

**The Sundarbans** by Biswajit Roy Chowdhury & Pradeep Vyas, published by Rupa Publications India Pvt. Ltd., New Delhi, 2005.

**Thy Blessed Touch** by Bhaskar Gupta, published by Knowledge Bank Publishers & Distributors, Kolkata, 2013.



## mails & emails



Congratulations for your excellent work with the Goethals Library and the Goethals News. Your current digital

presentation of St. Teresa of Kolkata with your lead article caught my attention.

I have been receiving the Goethals News in hard copies so far. I suggest you put me on your digital list. This would be faster and with no other hassles.

Once again congratulations and my best wishes to you.

**Tom Karthanam, S.J.**

Thank you for sending me the Goethals News, which has touched my heart with regard to the outstanding work of Mother Teresa. Thus, everybody in the world is waiting for the canonization of Mother Teresa on 5 September, 2016 which is a Gift to Kolkata. Did you hear the good news of a lady who became blind due to Diabetes and for whom nothing could be done. The lady after praying at Mother's Tomb, got back her vision and she is blessed by St. Mother Teresa. Please continue to send this newsletter to me. It can help me to write research based articles on St. Mother Teresa.

**Dr. Lawrence Gomes**

## Researchers at the Goethals

**Ana Jelnikar** on Yugoslav Missionaries in Bengal, Slovenia, Europe.

**Debalina Roy** on Bramabandhav Upadhyay, Kolkata, India.

**Dibya Anjela Lakra** on The Tribes of central India, Kolkata, India.

**Dipankar Sarkar** on Bible Studies, Kolkata, India.

**Dr. Tamojit Ghosh** on Jesuit Saints, Mother Teresa and Catholics in India, Kolkata, India.

**Fr. Khiet Pham S.J.** on Global Education in High School in India and Vietnam, London, UK.

**Fr. Xavier Jeyaraj, S.J.** on Peoples Movement, Kolkata, India.

**Mousumi Roy & Rupali Rudra** on Novels and Art, Kolkata, India.



**An Exhibition of Paintings of Mother Teresa was held at Fr. Depelchin Auditorium, St. Xavier's College, Kolkata from September 29 - October 5, 2016. It was a great success.**

**The Goethals Indian Library & Research Society, St. Xavier's, 30 Mother Teresa Sarani, Kolkata 700016, India.**

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**Director:** Fr. Dr. J. Felix Raj, SJ ● **Staff:** Avijan Mondal, Sudipto Ghosh and Sunil Mondol (For Private Circulation Only)