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Fr. Markus Inama SJ | Rector

August 2017

Dear Friends!

At the beginning of this year, and for the first time in my life, I had the opportunity to visit India. There I met several Jesuits whom I knew already: some because they had studied recently in Innsbruck, and others who are still studying there. Four of them were my guides and showed me around. However, I also met many new Jesuits and friends of Jesuits. I would like to tell you a little about two of the Jesuits I came to know.

The encounter which most surprised me was a short meeting with an old Jesuit Father in Kozhikode, Kerala. I was staying at the provincial's house, where a home for older Jesuits was also located. In the afternoon, my guide, Thomas Karimundackal, told me that one of the old Jesuits would like to speak to me.

When he entered my room he was carrying a photo album which looked really old. The pictures were from his first Holy Mass in July 1966 in a little village called Rum, close to Innsbruck. The album was given to him by the parishioners so that he might always remember this special day. The pictures showed a very young priest: Fr. Joseph Kottukapally. The same person was now sitting beside me 50 years later. He never had the opportunity to visit Innsbruck again but the memories were as alive to him as if his first Mass had been yesterday.

In Pune, Fr. Provincial Bhausahab, whom I knew from Innsbruck because we did our theology together, organized a trip to a social project of the Jesuit Mission about 200 km north of Pune. In 17 settlements around the city of Ahmednagar, the Jesuit Mission supports the so-called Thakar tribes. The project is staffed by one female teacher, nine volunteers (animators) and three Jesuits. They instruct and assist the people in digging for water and building a well so that they are able to water their gardens and fields, and they have built up a preschool program for about 800 children. I took part in a ceremony of a community of about 200 people and enjoyed their hospitality. This project was started in the year 1966 by Fr. Hermann Bacher, a Jesuit from Switzerland. On returning to Innsbruck, I called Fr. Bacher who is now spending his retirement in a community in Basel, Switzerland, together with other Swiss Jesuits. He was very happy to hear about my visit to Ahmednagar.

Thus I discovered that, in 1966, an Indian Jesuit celebrated his first Holy Mass in Austria, and a Swiss Jesuit started a social project in India. 50 years later, each is living in the country of his birth and looking back gratefully on a fulfilled life as a Jesuit. I'm very happy to have met and/or spoken with these fellow Jesuits and to have been granted a tiny glimpse into the rich history connecting these two very different parts of the world.
With kind regards from Innsbruck.

Yours,



Fr. Markus Inama SJ
Rector

> COMMUNITY NEWS <

From December 16th to May 17th, **Martin Pucher**, a young man from Styria who was taking part in the Austria-wide "Voluntary Religious Year", was living in our community and working in different areas such as the library, church, kitchen... It was a great pleasure to have him here. Mr. Pucher has now been accepted for the novitiate in Nuremberg.

On January 21st, 2017, **Fr. Helmut Platzgummer SJ** passed away at the age of 87. For most of his life, he served at the Jesuit School at Freinberg/Linz.

Since the end of January, **Clement Jesudoss Santhanam SJ** from Madurai Province has been a member of our community. He is doing his PhD in Christian philosophy.

In Easter Week, about 20 Jesuits from Innsbruck took part in the first common province symposium of the Lithuanian, Hungarian, Swiss, German and Austrian Provinces in Schwäbisch-Gmünd, close to Stuttgart. **Fr. General Arturo Sosa SJ** spent 1 day with us (for parts of his speech see page 4).

As they do every year on April 27th, the Faculty of Theology and the Diocese of Innsbruck organized the Feast of St. Peter Canisius, a day of prayer, discussions and workshops. This year, the topic chosen was "500 years of Reformation. A Challenge for the Church and for Theology."

On May 5th 2016, **Fr. Cornelius Ekka SJ** from Madhya Pradesh Province returned to India after having finished his doctorate in church history. The title of his dissertation is "The German Swiss Jesuits in India (1914-1962) - A Historico-Missiological Study". He started working at Vidyajyoti in Pune in July.

At the end of May, a group of Jesuit students, together with **Fr. Goller SJ** and **Fr. Inama SJ**, went to Batschuns in Vorarlberg for two days of recollection. We made a pilgrimage to the Mountain church in Rankweil where Fr. Goller celebrated Mass. In the afternoon we enjoyed a boat tour on Lake Constance in beautiful weather.



Pilgrimage from Thaur to Hall

On June 10th, our community made the annual pilgrimage for the promotion of vocations. We walked from the former Villa house in Thaur, which in the "old society" belonged to the Jesuit College in Hall, to the Jesuit church in Hall where **Fr. Helmut Schumacher SJ** celebrated Mass with us.



Max Heine-Geldern SJ, Helmut Schumacher SJ

On June 17th, six members of the CLC youth centre received the sacrament of confirmation administered by **Fr. Provincial Bernhard Bürgler SJ**. Afterwards, the CLC youth club celebrated a farewell party for **Max Heine-Geldern SJ** who directed the youth center for four years and will now study theology at "Il Gesu" in Rome. The youngsters also welcomed **Fr. Helmut Schumacher SJ** as new director of the youth centre.

During the summer months, **Victor Cancino SJ** (USA), **Tomasz Fiedler SJ** (Poland), **Vino Selukas SJ** (India), **Rayan Lobo SJ** (India), **Levelt Michaud SJ** (Haiti), **Francisco Martins SJ** (Portugal), **Nikolas Kristiyanto SJ** (Indonesia) and **Sergio Gadea SJ** (Spain) will attend a German language course at the University of Innsbruck. They will stay at the Jesuit College and enjoy some excursions with Jesuits from our community.

As usual, the Canisianum celebrated the feast of the Sacred Heart at the old Canisianum in Tschurtschenthalerstraße. It was the last celebration with **Rector Friedrich Prassl**, as he is leaving for Vienna to take up the post of director of the "Kardinal König Haus". **Fr. Andreas Schermann SJ** will become the new Rector of the Canisianum, starting October 1st.

> NEW BOOKS <

Józef Niewiadomski (Hg.)

Das Drama der Freiheit im Disput. Die Kerngedanken der Theologie Raymund Schwagers.

Herder Verlag Freiburg i. Breisgau 2017, 326 S.
ISBN 978-3-451-37554-5

Liborius Olaf Lumma:

Die Komplet. Eine Auslegung des römisch-katholischen Nachtgebets.

Verlag Friedrich Pustet Regensburg 2017, 240 S.
ISBN 978-3-7917-2878-0 (kt.)
eISBN 978-3-7917-7142-7 (pdf)

Klaus Viertbauer, Franz Gruber (Hg.)

Habermas und die Religion.

Wissenschaftliche Buchgesellschaft Darmstadt 2017, 270 S.
ISBN 978-3534268887

Johann Bair, Wilhelm Rees (Hg.)

Religionsunterricht in der öffentlichen Schule im ökumenischen und interreligiösen Dialog

(Conference Series: Religion und Staat im Brennpunkt 2).

Innsbruck University Press 2017, 303 S.

ISBN 978-3-903122-83-3

> EUROPE SEEN THROUGH THE EYES OF AN OUTSIDER <

It has already been a good three and a half years since I first set foot on European soil, and how time flies! The initial thing I had to grapple with was letting go of all the misconceptions I had grown up with over the years or even learnt in school, be it positive or negative. As a result, I haven't exercised the art of listening anywhere before in my life the way I have had to do in my 'Innsbruck days'. In coping with a new language, culture, civilisation, methods of schooling, even praying, there has been at times a sense of starting from novitiate all over again. I can attest that it took me a considerable amount of time to find my bearings. From being a teacher to being a student in all aspects of life may have brought me nearer to our Holy Founder's 'Paris days' - but what have been my impressions of this continent thus far?

No doubt the democratic maturity in this part of the world is unsurpassed even if variations are to be observed between the different countries. Europe has reached a state of *auto-nomy* that the philosophers of old yearned for, whereby governments have minimal grip on the day-to-day affairs of the populace. The freedoms enjoyed by the citizens, be it workers, students, the press, minorities, children as well as senior citizens, leave me with awe and admiration. Undeniably, the effects are noticeable, namely, economic prosperity and well-being at exceptionally high levels. 70 years of relative peace since WWII is a treasure this continent shouldn't take for granted. Thanks to peace, a gigantic network among all countries has been stitched together on all fronts, be it political, fiscal, scientific, social or even religious. Yet for me the question that instantly stirs up in my gut is: why doesn't this work elsewhere?

The Church on her part is undergoing one of her greatest testing moments. Nonetheless, I see these not as trials but challenges, or better said, a *kairos* moment for a second *renaissance* of this old continent. And this includes the reigning refugee crisis. Here, however, these affluent nations have much to learn from young democracies. Apparently there seems to be a looming nostalgia for the olden days of excessive nationalism. The ensuing polarity can be spotted in recently concluded elections across the spectrum and what's more worrying is that the young have been trapped in this snare. The love of one's nation is certainly praiseworthy but we should not forget that excessive patriotism only breeds chauvinism and racial intolerance. In this optic, Europe may have to take a leaf out of her own historical heritage when her missionary and political zeal took her to all corners of the globe. To be apprehensive about a stranger who is intrinsically vulnerable and harmless is one of the greatest paradoxes I have observed here.

Regrettably, material affluence has likewise insulated so many from realities around them, both near and far. The subsequent danger is a sort of self-centredness and a very limited worldview on so many realities. A case in point is the failure to connect the dots between terrorism, the refugee crisis and the arms-race. The world recently witnessed the American President signing a \$110 billion arms deal with Saudi Arabia and no single European power came up to question the sanity of this commerce for reasons that



Allan Ggita SJ

may be obvious! I think this is where the Church could be of great assistance. She may not have the numbers to fill the pews on Sunday, but she still has the scientific and moral muscle to reason with the powers-that-be so as to negotiate for balance of trade, social justice, modern-day slavery, ecology, religious fundamentalism, discrimination, etc. on a global forum and not just in Brussels. As long as the imbalances on these fronts remain so great, the world order will remain as it is for a very long time.

The times have blessed us with a Pope who has tried to help us re-focus our gaze on this world with human eyes. Time and again, he has called on Europe to re-live the dynamics of her past glory which was anchored in faith and humanism. If that may not be so appealing to secular ears, at least a reminder of the vision embodied by the forerunners of today's European Union may come in handy; they advocated for the centrality of man, concrete solidarity, openness to the world, the pursuit of peace and development, openness to the future

> A GIFT, A TASK AND A TURN <



Fr. Dieudonné Mbiribindi SJ

Coming from a simple family in the Democratic Republic of Congo, I thought that becoming a Jesuit could be a personal response to the many gifts that I acknowledge I have received from the Good God: the gift of life, of growing up in a Catholic family and having been formed and educated in Jesuit institutions. I wanted to work with

God's people and help them to have a personal relationship with Christ because of the experience of the Spiritual Exercises which, ever since my Noviciate, constitute one of my most important experiences. I believed that one day, this could be my way of service in the society of Jesus. Finding myself studying in Innsbruck six months after my ordination has been an unexpected experience. And yet I understood that, indeed, the ways of the Lord are not always our own ways.

Living in the Jesuit College has been a very enriching experience not only of spiritual growth but also of daily transformation of my previous vision of the Society, of European people, of European philosophy and theology - a *Metanoia*. I came to discover the daily call to go beyond spiritual and human frontiers and to embrace with patience and openness the other world, the other language, the other clothes, the other foods and so on.

The Jesuit community provides just such an experience, and this has helped me to strengthen my Jesuit identity in a context of plurality through its structured and traditional religious life as well as its keen sense of commitment and goodness. I discovered that each member of the community has his own history, secrets, the reason why he is here, the treasure he has discovered and because of which he has abandoned everything and is here. I'm fascinated by such encounters and I am learning to respect the beauty of the existential experience of others as well as their history. I have discovered a wide range of ages, experiences, characters and origins in the Jesuit community, but at the same time a deep communion of hearts.

Such a context continually sustains my doctoral researches in metaphysic and analytical theology, as I study the relationship between Martin Heidegger's ontology and Quine Analytical ontology. As I look back and examine the paths I have travelled, I experience what Heidegger calls *Kehre*, or what the Greeks call *Kainos* - a new articulation of my previous aspirations and visions. Moving from the spiritual ministry of which I dreamt before, to a spiritual ministry nourished by knowledge, is my new perspective as I remain open to welcome the surprises which God has in store. As I'm on the road - *Unterwegs*, time and time again I pray that I will not forget where I come from - the needs, crosses, hopes, struggles and anxiety of our people in Africa-DRC - and I pray to God to reveal to me the joy of a life given through His grace and mercy.

> DISCERNMENT, COLLABORATION AND NETWORKING <



Fr. General Arturo Sosa SJ

An extract of Fr. General Sosas address at the province symposium in Schwäbisch-Gmünd:

18. Discernment, collaboration and networking offer three important perspectives on our contemporary way of proceeding. As the Society of Jesus is an "international and multicultural body" in a complex, "fragmented

and divided world," attention to these perspectives helps to streamline governance and make it more flexible and apostolically effective.

19. Discernment is a way of making decisions that enables us to pay attention to the spiritual movements in relation to the issue that is being discerned. To pay attention to spiritual movements is to go beyond rational arguments, which is a normal temptation for most of us. To seek and to find the will of God is the objective of discernment that seeks to put us at the service of the mission of Christ. Discernment necessarily involves a tension between, on the one hand, seeking and finding the will of God and, on the other hand, apostolic planning.

20. We realize that collaboration with others is the only way the Society of Jesus can fulfill its mission. The magnitude and interconnectedness of the problems that affect humanity and challenge the mission of the Church and the Society are such, that only by working together can we contribute effectively to their solution. Along the way of collaboration, we encounter people and organizations dedicated to the service of others. Some of these share the Christian faith, others faith in God, and yet others are men and women of goodwill - all committed to the task of reconciling humanity.

21. Collaboration leads spontaneously to cooperation through networks. Collaboration finds in networking a creative way for organizing apostolic works. Networks facilitate collaboration between the apostolic works of the Society and with the works of others, opening new horizons that go beyond those of a province or region in addition to mobilizing resources in support of the mission.

22. There are some conditions for networking in mission. We need to achieve and improve in a "culture of generosity" as the basis of openness in collaborating with others and being effective leaders who are capable of maintaining a balance between local initiative and their own authority. At the same level it is necessary to share a vision of the mission we try to fulfill together. GC 36 also recalls the challenge represented by the governance of Jesuit apostolic networks that go, on the one hand, beyond the works and boundaries of provinces and, on the other, those networks that are established in conjunction with other (non-Jesuit) institutions.