

Afternoon Workshops Day 3: 4th December, 2010 (Saturday)

Workshop 301 Ignatian Spirituality and Buddhism – by Fr Michael Amaladoss

There are many Jesuits who have been and are serious practitioners of Zen and Vipassana techniques of meditation. Buddhism aims at the emptying of desire or craving. Ignatius aims at helping us to rid ourselves of all attachments. Discernment requires us to get rid of self-will, self-love and self-interest. Buddhist systems of meditation can help us in this process of self-emptying or egolessness – *anatta*. In the void so created we can experience the presence and hear voice of God. We find God in all things. This discovery of God-in-all-things also resonate with another insight of Mahayana Buddhism: Nirvana is samsara and samsara is nirvana. Christianity tend to see God as the great Other. The Asian tendency is to see God within. In Buddhism the Absolute merges with Reality. Here an interesting dialogue can take place between the Mahayana insight that ‘nirvana is samsara’ and the Ignatian vision of seeing God in all things and all things in God. One could call this the secularization of spirituality.

Workshop 302 Transforming Friends in the Lord to Pastoral Leaders the Ignatian Way by Ms Johanna Chao & Fr Beda Liu

The participants will articulate their own path of formation as receivers and givers of the gift of affirmation, encouragement, compassion and contemplation... Hopefully, through personal awareness and community building, all will leave with the desire of knowing Christ clearer, loving Him dearer and following Him nearer in deeds and actions in their own pastoral settings!

Workshop 303 Rhythm of the Exercises Week II-IV Reflections [cont] – by Fr Howard Gray

For the revelation of the development of Jesus to have an impact on the development of the one making the *Exercises*, there has to be a growing affective attachment on the part of the one making the Exercises for the Christ of the *Exercises*, the One who now sits at the right hand of the Father. The gospel events help us to know what made him what he is forever, the Lord Jesus. In the *Exercises* the man or woman making then wants to be with this Lord on mission today and through his or her own life. This is the meaning of the election, the personal choice to imitate the discerning Jesus. It is the stance of the Beloved Disciple in John’s Gospel. [Weeks II-IV]

Workshop 304 The “Stranger” in Inter-Cultural Dialogue: Self-Knowledge and Self-Forgetfulness – by Fr Peter McIsaac

In this workshop, we would explore the dynamics of the “missionary” who enters the new culture and develops strategies for acculturation. This is really a question of the personal development of a man like Ricci, who may be presented as a static figure. Ricci, like all foreigners, underwent a process of integration, which probably has common elements among those who are in some sense successful evangelizers, even as “outsiders”. There is a growing “self-awareness”: that is, a new vantage point for understanding one’s own cultural background and formation; and there is “self-forgetfulness”: that is, the subtle adoption of the new culture and the gradual loss of the old “self” that is largely identified with one’s past cultural identity. Not all foreign evangelists have the same degree of success, and the “person” himself/herself is not irrelevant to the

general strategy of evangelization.

Ricci's success in China, then, may be attributed to his contribution and participation in the science and technology of his era, but I suspect that Ricci's capacity to "lose himself" in the process of adaptation some sense may be a more important element of his success. There is an authority of the dialogue partner that precedes the dialogue itself.

In our situation in Jamaica, the ability to adapt to and interpret the culture the culture is vital. Expertise in education and social institutions likewise gave enormous credibility to the Jesuits in Jamaica and to the stature of the Church (even as a minority church). But the reputation of the Jesuits for integration and residency in the poorest and most violent areas of Kingston (which has the highest murder rate in the world), is perhaps the most powerful means of gaining access to dialogue with the predominant culture, and the "knowledge base" that requires a significant "self knowledge and self-forgetfulness"

Workshop 305 Leadership and Creativity – by Ms Bernadette Miles

What does it mean to be a creative leader in a Christian setting in the 21st Century? The primary task of leadership in ministry is to enable and empower all members of the group to use their gifts in the service of others. In this workshop we will explore the concept of enabling creativity in others to create vibrant collaborative ministry teams.

Workshop 306 Forced displacement in Asia Pacific today – by Fr Mark Raper

The vision of Ignatius is universal. Refugees are a universal phenomenon. In an imaginative meditation, Ignatius Loyola invites us to gaze on the whole world, seeing it with compassion as the Trinity sees it, ready to reach out and make whole. The call that Ignatius puts before us is to follow our Lord and Master in seeking out and binding up the lost and the broken. How does that meditation help us to be aware of and respond to the people on the move today? Who and where are they? Why are they displaced from their homes? What can we do?

Workshop 307 Apostolic planning & Leadership—From the experience in Thailand, Cambodia, East Timor, and Micronesia – by Fr Arther Leger

The workshop would look at the Jesuit documents on planning, especially GC 35 and how discernment can be a grace or a hindrance when one tries to link apostolic planning to strategic or scenario planning from the organizational world. I would also speak about the struggles superiors and planners encounter when trying to initiate an apostolic planning process.

Workshop 308 Spiritual Empowerment – by Fr. Benoit Vermander

Spirituality is to be anchored into social realities. What kind of Ignatian spirituality may be developed in today's Asia? Can our Ignatian resources foster at the same time cultural diversity, sustainable development and spiritual empowerment?

Workshop 309 The Stories We Live By – Fr Geoffrey Monty Williams

This workshop looks at the way narratives control our lives and suggests that in a postmodern world there is the search for security, meaning, community, and liberty. These tropes are in tension with the the narratives of God which call us to rootedness, mystery, inclusivity and freedom. Creative leadership today is called to negotiate between these poles of identity. The Ignatian contemplation on the Incarnation offers a way of addressing this tension.