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Editorial

Faith, Commitment and Action

Now that we have a new president in the United States, it is useful to go back to six years ago, soon after the release of the ecological encyclical *Laudato Si'* (Francis, 2015).

The then Vice President Biden issued a sweeping endorsement of Pope Francis soon after publication of the Vatican's draft encyclical on climate change, saying of the pontiff, "We have a good one now" (Warrick, 2015).

Biden credited the pope for helping to move public opinion on a problem that both the church and the Obama administration have sought to frame as a moral issue.

Biden credited the pope for helping to move public opinion on a problem that both the church and the Obama administration have sought to frame as a moral issue.

The remarks came during a speech that was Biden's first public appearance since the funeral services for his son, Beau Biden, who died of brain cancer, on 30 May 2015.

"There's a consensus growing," Biden said, after quoting from media coverage of the leaked encyclical, the official version of

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which is due to be issued Thursday. “This doesn’t only have a moral component to it. It has a security component to it, as well as an economic component.”

The Vatican then accepted the scientific consensus linking human activity to global warming and calls on the world’s wealthy nations to reduce consumption and cut back on the use of fossil fuels. The draft document chastises climate-change deniers and says the “poor and the Earth are shouting” for action on addressing the causes of warming.

Biden, addressing a White House-sponsored forum on clean-energy investment, noted the recent activism on climate change by a wide range of religious communities, “from leading evangelicals ... to the pope.”

“I’m a practising Catholic. I always joke – they say, ‘Why am I a practising Catholic?’ I say, ‘Because of the nuns and Jesuits’,” Biden said. Then he added, referring to the church’s first Jesuit pope: “We have a good one now.”

“I’m a practising Catholic. I always joke – they say, ‘Why am I a practising Catholic?’ I say, ‘Because of the nuns and Jesuits’,” Biden said. Then he added, referring to the church’s first Jesuit pope: “We have a good one now.”

Biden went on to read excerpts from an article about the leaked draft from The Washington Post, which in a verbal slip, he referred to as “The Washington Pope.”

“Post. Pope, heh,” he said, correcting the error. “They sometimes think they’re ‘pope.’

Echoing several of the draft encyclical’s themes, Biden warned that the world was rapidly approaching a “point of no return” for preventing severe impacts from climate change, and he berated members of Congress and climate-change skeptics for blocking progress on reducing greenhouse gases.

“It’s not only the morally right thing to do, it’s also a smart economic play,” said Biden, describing climate change as the “single-most important” challenge facing the administration.

Let us hope that President Biden’s Catholic faith will continue to shape his political, economic and social concerns and commitments, in line with the present Pope’s (Groppe, 2021)

Further, we are happy to inform that AUC: Asian Journal of Religious Studies has gone fully online. It will be available at www.punejournal.co.in. We have also been ISSN for the E-Journal (E-2582-791X). We hope that our readers will be able to make better use of our journal with its Electronic version.

Editor

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Fostering Holistic Freedom for All

Jerome Stanislaus D'Souza, SJ

President, Jesuit Conference of South Asia, New Delhi

Abstract: In this article, adapted from his online homily on 72nd republic day of India (Jan 23, 2021), to the staff and students of Jnana Deepa, Institute of Philosophy and Theology, the author urges all Indian to ensure justice and freedom for all, especially the poor. He also challenges the Christian theologians to take care of the holistic needs of the people, which includes physical and spiritual. Finally, drawing inspiration from Pope Francis, he urges all of us to work for total and holistic freedom, that ensures justice, harmony and reconciliation.

Keywords: Integral Freedom to the Poor, Challenge to Theologians, God-Centric Leaders, Poor-Centric Leaders.

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Introduction

Although India gained freedom on 15th of August 1947, she was declared a republic with her own constitution only on 26th of January 1950. Hoisting the National Flag, singing the National Anthem, and parading of diverse tableaux we are reminded of the significant moments of our shared history that had its share of joys and jubilations, pain and pathos, differences and distinctions, successes and shadows. It is indeed a time to remember with grateful hearts those who strove to restore freedom to our countrymen. One can't admire and appreciate the numerous people, scholars, scientists, advocates, humanists, leaders who formulated a constitution that paved the way for a fully democratic system in which the administration lies at the hands of the people and in and through their elected representatives.

Ensuring Justice and Integral Freedom to the Poor

This year, however, we celebrate this historic moment against the background of 2020, a year of great tragedies and violence. To cite a few, we witnessed the outbreak of a monstrous coronavirus that played havoc on all fronts of life. It rendered many jobless and homeless and some even lost their precious lives. We saw the farmers' legitimate agitation on the streets along the borders of Delhi. We read and heard about people being charged with false and baseless allegations, illegal imprisonment of humanists and social activists, solitary confinement of senior people including our Fr Stan. All these unfortunate events have shaken our souls.

When we cast a bird's eye view of our country, India looks so fragile. Pugnacious Pakistan and confrontational China make our borders look insecure. The ravaging inter-community, inter-religious or international conflicts and tensions have made our social fabric look vulnerable. In the name of development, the poor are made homeless and hopeless. Our media has become spineless and the politicians directionless. Hence, naturally, as we celebrate the republic day of our country many questions crop up in our

minds: How secure are we in our country? Do we have the tools to deal with the inter-community, inter-religious or international conflicts and tensions? Can we ensure justice to the poor? (See Esteves & Service, 2020)

It is not merely political freedom but integral freedom which ensures the growth of all. Hence, the framers of the constitution propounded holistic development. However, the tragedy is that even during the pandemic, when the poor went jobless and hungry, the corporates made huge profits becoming 35% richer. Can democratic India become so insensitive and indifferent to the cries of the poor? Does the government listen to their woes? Do we Christians and theologians listen to their voices? It is our God-given responsibility.

The Challenge to the Theologians

Theologians have a great role in such a scenario. They are called to bring out the meaning of the Word of God communicated to humankind as a gift, to the fore and guide the people. We all have heard of Victor Frankl's book *Man's Search for Meaning* (Frankl, 2020). Meaning is essential for human life. The word of God, which is a lamp to our path, gives meaning to our life. Theologians need to present it to people with all its nuances.

Pope Francis is a prophet of our times. Basing himself on the Word of God and the Christian tradition, he calls "all those at the helm, in politics, economic affairs, media and public institutions to collaborate and keep ruthlessness at a distance"

In this ministry of the Word, Pope Francis is a great inspiration to us. He is a prophet of our times. Basing himself on the Word of God and the Christian tradition, he calls "all those at the helm, in politics, economic affairs, media and public institutions to collaborate and keep ruthlessness at a distance" (Bent, 2019).

The Christian perspective provides a holistic view of reality in all spheres, including political participation. Joseph and Daniel of the Old Testament served in governments wielding influence. Jesus' holistic ministry involved not only preaching and teaching but caring for the physical needs of the people as well.

At the heart of evangelization lies the task of sharing what we hold as precious, the person and the good news of Jesus Christ. In his letter to the Galatians Paul exhorts: "As we have the opportunity, let us do good to everyone" (Galatians 6:10). In his letter to Timothy, St Paul urges Timothy to pray for everyone including kings and all those who are in high positions. It is Christian to do good, and one of the good things all can do is to pray. True prayer gives energy and direction. As we know, power is good and it is required to do good things. However, we also know that power corrupts, and absolute power corrupts absolutely. Indeed, power can be cancerous. It can destroy persons, institutions and democracies completely. It is in this context, that we need to pray for our leaders to be God-centric and poor centric.

Fostering Total Freedom

To make our prayer powerful and fruitful we need an encounter with Jesus, we need to believe in him and become his disciples. We sit at his feet and listen to him; sit at his feet to see him and learn from him. In other words, a disciple is not called to be the best version of himself or herself but to become the reflection and representative of Jesus. Hence, it is important to be with him. It is the secret of all freedom. No one becomes free by being born in a particular caste or clan as the Jews believed. Freedom is a choice to be with and for Jesus. We need to foster this total freedom.

Let us be honest. The year 2021 presents a polarized scenario. Secularism in the Indian republic seems to be in crisis; its space is shrinking. Issues like the reconversion (*ghar wapsi*), derogatory speeches, the pseudo 'majoritarianism' are rattling our country. The rights enshrined in the Constitution are thwarted to satisfy the

whims and fancies of a few. So, we need to say a definite “no” to the culture of disintegration (Landgraf, 2005), which is diabolic, divisive, and say a convinced “yes” to the culture of hospitality and communion, which is close to Jesus’ work of reconciliation (Gatz, 2020).

Denouncing unjust structures and transgressions have always been a part of the Christian prophetic tradition. Prophets unequivocally denounced kings and the people when they were in error. They considered reproving evil and announcing the holistic liberation as their mission. Of course, they paid the price for the prophetic positions they upheld. Jesus paid the price as well. In fact, he himself warned us that if the master was treated so brutally and unjustly, we His disciples certainly would not be spared. Treading the same pathway, people like Fr Stan Samy remind us of this vocation and invite us to walk that untrodden path (Shantha, 2020).

Conclusion

As we celebrate the republic day of our country let us open our eyes and see the reality. Let us storm heaven with our prayers. Let us awaken the flame of Christ and Christian values buried in our hearts and become beacons of light and heralds of hope for our countrymen and women in these difficult and dangerous times. Let us also fan the sparks of freedom, faith, fairness and fellowship in our hearts. Of course, We cannot fight alone. Let us collaborate with the other sturdy and saintly stalwarts of our times. May Christ who invited us to be his disciples and companions guide our path and make us the heralds of his love, joy and peace in our country.

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A Plea for Passion and Hard Work: An interview with Dr S. Ignacimuthu, SJ

S. Ignacimuth SJ

Palayamkottai, TN

Abstract: AUC is happy to know that Prof Dr Savarimuthu Ignacimuthu is identified as one of the top 1% scientists in the world in the field of Biology based on citations of your publications by Professors of Stanford University, USA in their publication dated 16-10-2020 in PLOS BIOLOGY. So this interview on the need for research, passion for intellectual work within a religious (Jesuit) framework is taken by the editor, AUC. A brief biodata of Dr Savarimuthu is also included as part of this article.

Keywords: S. Ignacimuthu, Passion for Research, Intellectual Apostolate, Ignacimuthu as One of the Best Scientists

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Asian Journal of Religious Studies (AUC): Dear Dr Ignacimuthu, Congratulations! We are happy to know that you are identified as one of the top 1% scientists in the world in the field of Biology based on citations of your publications by Professors of Stanford University, USA in their publication dated 16-10-2020 in PLOS BIOLOGY. Can you say something more about it?

Dr S. Ignacimuthu (SI): *Thank you very much for your words of appreciation. May God be praised.*

On and off, scientists from different parts of the world try to assess the effectiveness of their research and its impact on other scientists by calculating the citations of their publications by others. This is normally done by some scientists in collaboration with some publishers who monitor the citation index. There are three groups which do this, SCOPUS, WEB OF SCIENCE and GOOGLE SCHOLAR. Out of these the professors from Stanford University took data from SCOPUS and have calculated the impact of millions of scientists who have published even one paper in various fields of science. My case falls into the Biology field. In that, they have assessed the impact of my publications from 1985 to 2019. In this group, I stand at 872nd position out of 1,30,000 (less than 1%) scientists in the world. I have been consistently placed within 1,000 positions for the last 20 years.

AUC: You have carried on various administrative responsibilities like Principal of two important colleges, Director of research Institutes, and VC of two universities. What are some of the lessons that you learnt as an able and effective administrator?

SI: *The most important principle I followed was the delegation of duties. I was ready to trust people and give them the power and responsibility to carry out the assigned work. This helped me to find more time for research. Another principle I followed was being with them in times of*

difficulties and owning the responsibility for any mistake. This is very important to be successful in leadership. What lessons did I learn? Cooperation leads to success.

AUC: You have excelled in research. You have contributed 800 research articles and 80 books. That's an incredible achievement. How do you feel about it?

SI: Certainly very joyful. It is a gift from God to use all our talents. I knew many people were benefitting from my writing of books. Some of them have been used as textbooks all over India and abroad. I always tried to use all available time for intellectual pursuit.

AUC: Where and how do you find hope and fulfilment in your academic life? How do you overcome the challenges and difficulties that you face?

SI: First and foremost I find them in God. I place all my trust in God and let things happen. From my childhood, I have had a very special devotion and attachment to the person of Jesus and Mother Mary. This has carried me through. With regard to how I learnt to face the challenges and difficulties, I never used to get discouraged. I always believed that if one door closed, another will open. I never took any failure or difficulty to my heart.

AUC: In all your talks and interactions, you have been stressing on the need for rigorous and dedicated research for the well-being of humanity. You have helped more than 100 candidates to get their doctorates! Can you please share with us how satisfied you are with your research?

SI: My greatest satisfaction comes only in giving. As I was able to give my help to so many students and staff who worked with me, I used to feel I was doing the right thing to build human talents. We always chose problems which were socially relevant and which needed our intervention. This is

also related to what Jesus has told us 'what you do to the least of my brothers and sisters, you do to me'.

AUC: At all times you have been insisting on passion and hard work? Can you please elaborate on these traits of a researcher especially for the younger generation?

***SI:** Passion is very important for anyone who wants to attain a certain level of perfection. Just take the example of the innumerable number of sportspersons and other achievers in other fields as well. With regard to research and intellectual pursuit, a strong desire to contribute something is very important. Only this will push us on steadily to move forward in spite of obstacles and difficulties. Along with passion, hard work is also very essential, since there is no substitute for hard work. Only persistent and enduring hard work will bring the desired results.*

AUC: Your work and research have always been motivated by the divine experience you have. How do you situate your academic work in your religious life and Jesuit way of life?

***SI:** All of us have the basic foundational experience of the Divine from our upbringing and our formation. As a Jesuit, we are very well trained to be contemplatives in action. We also have learned to integrate our spirituality of seeing God in all things and all things in God.*

In this way, we can be fully religious and fully human. Those of us who work in academic institutions have the opportunity to take care of our religious duties both in the morning and in the evenings. The whole day is available for us to take care of our academic matters. Learning to integrate these in a systematic and profound way helps us to take care of this.

AUC: What do you say to those who tend to “ridicule” science and its search for truth and fairness?

SI: Well, science is one dimension through which God reveals himself. If we believe nature is God's gift to us, then finding new things in nature and proclaiming them is also one aspect of revealing God to others.

AUC: For the sake of lay men and women can you elaborate on the significance of the insect species (*Jacthrips ignacimuthui*) and natural molecule (*Ignaciomycin*) named after you?

SI: The significance is only related to honouring a person by giving name. Since these are new to science, the staff and students who found these with my assistance decided to name them after me. In science, we are allowed to do this when some new things are found.

AUC: What is your message for young scholastics/ seminarians or sisters who will be priests and religious leaders tomorrow?

SI: Being authentic is very important for us. It is the identity card for our dedicated work. Having strong motivation to excel in any field we may choose to be in is another asset we need to have. Being united with God all the time will be of great strength. Setting goals and pursuing them with vigor is also needed.

AUC: In spite of all these great achievements, we all find you very simple and humble. How is this/

SI: This is God's gift for me. I always reminded myself that It is God who has given me all these talents and it is he who has given all the opportunities, etc. So this keeps me always to remember that all these things happen not based on my talents and efforts but due to God's love for me.

AUC: Any other message you would like to give.

SI: Set priorities right and be prepared to sacrifice many things in order to fulfil your priorities. Let the intentions be pure. Do everything as if everything depends on you and leave everything as if everything depends on God.

Thank you very much for sharing your valuable insights with the readers of AUC: Asian Journal of Religious Studies.

Rev. Fr Dr S. Ignacimuthu, S.J.: Brief Biodata

Rev. Fr Dr S. Ignacimuthu, S.J. is a Jesuit priest belonging to an international religious congregation, Society of Jesus. He was born on 9th September 1948 in Sindalacherry, Theni district. He did his initial schooling in the village. He studied in St. Mary's Madurai and St. Joseph's College, Trichy for high school and predegree. He studied his B.Sc. Botany at Loyola College, Chennai in 1969-1972 and secured Distinction and University Second Rank. He completed his M.Sc. Botany at St. Joseph's College, Trichy from 1976-1978 securing University First Rank and Gold Medal. He completed his M.Phil in 1982 and Ph.D. in 1985 in the field of Genetics from the University of Delhi with outstanding merit and his D.Sc. in the field of Plant Biotechnology from the University of Madras in 2001. He is one of the very few scientists to acquire this degree.

He began his teaching career in 1980 at St. Joseph's College, Trichy and continued to be there till 1992 serving also as director of hostels and vice principal. In 1992 he was Principal of St. Xavier's College, Palayamkottai. In 1993 he was Assistant Director of Entomology Research Institute, Loyola College, Chennai. In 1996, he became the Director, Entomology Research Institute, Loyola College, Chennai. In 1997 he became the principal of Loyola College, Chennai. In October 2000 he was appointed Vice Chancellor of Bharathiar University, Coimbatore. In June 2002, he was appointed Vice Chancellor of University of Madras, Chennai. He was the Director of Entomology Research Institute, Loyola College, Chennai for nearly 20 years and presently he is the Director of Xavier Research Foundation, St Xavier's College, Palayamkottai.

As principal and vice-chancellor he made a mark in administration and academic reforms like introducing teacher evaluation by students, establishing poor students' scholarships, introducing choice based credit system, introducing Semester System with credits, compulsory social service scheme and transparency system of handing over the photocopy of all the answer sheets to the students.

Apart from being an able and good administrator, he is known all over the world as a good scientist. He has published more than 800 research papers and 80 books. His articles have been cited more than 23,000 times by other

scientists. Due to his great contribution to research and publications, Loyola was ranked 2nd best college in the country with a score of 100 out of 100 for research and publications by MHRD, New Delhi. Some of his books on Biotechnology, Bioinformatics, Bioethics and Environment are used as textbooks in Universities and Colleges. His books ‘Basic Good manners’, ‘Values for Life’, ‘Being Happy and Successful’, ‘Skills and Qualities for Effective Life’, ‘Shining in Life’ and ‘Tips to Study Well’ (English and Tamil) are used as textbooks for value education and personality development in many universities and colleges.

His Tamil book on environmental awareness got the best book award from Tamil Nadu Government in 1995. He was awarded Tamil Nadu Scientist for Life Sciences (2000) by Tamil Nadu Government. He was also given Kamarajar Award for research on Environmental Management by Government of Tamil Nadu in 2009. The Royal Entomological Society, London awarded FRES (Fellow of Royal Entomological Society) for his outstanding contribution in Entomology. He is also a fellow of National Academy of Agricultural Sciences, New Delhi. He is Emeritus Scientist of UGC, CSIR and ICMR, New Delhi

He has carried out already more than 40 major research projects funded by government agencies. He has helped more than 100 students to get their doctoral degrees. He has many patents. PONNEEM an ecofriendly biopesticide was developed by him. One insect species is named after him: *Jacthrips ignacimuthui*. One natural molecule is named after him: *Ignaciomycin*. He developed Xavier Herbal Hand Sanitizer to fight against pathogens including Covid-19. He has also visited many countries such as USA, Japan, Germany, Switzerland, Australia and Saudi Arabia as visiting scientist. American Biographical Institute, USA and international Biographical centre, England have identified him as one of the good scientists in the world. He is identified as one of the top 1% scientists in the world in the field of Biology based on citations of his publications by Professors of Stanford University, USA in their publication dated 16-10-2020 in PLOS BIOLOGY. ORCID: 0000-0002-8467-789X

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Living Longer and Happier: The Nutritional and Spiritual Bases

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Abstract: After analysing the lifestyle of people living in Blue Zones and their longevity up to 100 years, the author concludes that moderation in food and a spiritual basis for life can lead us to a healthier and happier lives. For a healthy and happy life, she pleads for moderation in food and spiritual basis for life. Such nutrition combined with spirituality fosters physical, emotional and spiritual well-being.

Keywords: Centenarians, Longevity, Moderation in food, Spiritual Basis

A handful of small towns have remarkable longevity. What is it about their lifestyle that can increase your chances of living to 100? Five locations – Nicoya in Costa Rica, Sardinia in Italy, Ikaria in Greece, Okinawa in Japan and Loma Linda in California – are scattered in different corners of the world and could not look more different. One unifying factor of these five cities is their longevity. In these Blue Zones people's chances of living to 100 years old are ten times higher than the US average of less than 1%.

The term Blue Zone was coined by the Italian epidemiologist Gianni Pes and the Belgian demographer Michel Poulain, who investigated rates of mortality in Sardinia, according to a BBC report (Robson 2020). Many scientists have continued their research into the Blue Zones, with many interesting hypotheses about what might explain the longevity in these regions.

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Vegetarian and Moderate Diet

The first is diet. Particularly in the past, many people in the Blue Zones tended to eat in moderation. In Okinawa, for example, the elderly people follow the ancient rule of “Hara hachi bu” – eating only until the stomach is 80% full. And this seems to slow ageing (Robson 2020).

Long-term animal studies by Rozalyn Anderson, who researches metabolism and ageing at the University of Wisconsin, have shown that macaques following similar “calorie restricted” diets and have a markedly lower risk of age-related diseases such as cancer, diabetes and heart disease. They even look younger – the macaques’ fur took longer to turn grey, for example.

Besides being fairly frugal, the diets in the Blue Zones are mostly vegetarian, which can contribute to greater heart health (Buettner & McLain, 2019).

Some other unique quirks can also give us some hints at the secrets of exceptional longevity. For instance, on the Greek island of Ikaria, the population is known to drink a few cups of tea and coffee a day, and this seems to be associated with reduced cardiovascular disease in the region. Greek coffee is regarded as healthy for the body since it releases polyphenols, known as chlorogenic acids, which reduce inflammation throughout the body.

Combined with a moderate, low-calorie diet, caffeinated drinks may contribute to a longer and healthier existence. Like the food in Okinawa and Sardinia, the diet in Ikaria is notably low in meat and high in fresh fruit and vegetables (Robson 2020). Similarly, the exceptional longevity of Okinawa’s residents has generated lots of interest in two of its most common ingredients: the sweet potato and the bitter melon – that may have life-extending properties.

Spiritual Basis

In addition to their eating habits, of equal importance are the social lives these centenarians enjoy: the people in the Blue Zones tend to live in highly integrated communities. It is now well accepted that a sense of social connection helps to reduce the effects of stress, while the responsibility of maintaining those friendships encourages greater

overall mental and physical activity. In one meta-analysis, Julianne Holt-Lunstad, a psychologist at Brigham Young University, in Provo, Utah, found that the quality of our relationships is as important to our health as physical exercise or nutritional or moderate diet (Robson 2020).

Religion offers one important source of social connection in the Blue Zones. The people of Loma Linda are mostly Seventh-Day Adventists, for instance, while the Nicoyans and Sardinians are Catholics, the Ikarians are Greek Orthodox, and in Okinawa, the locals practice the Ryukyuan religion.

In addition to the social connection they can provide, religious practices, including many spiritual activities, offer “a sense of purpose to life, and offer solace during upset, which together are thought to add between one and five years to believers’ life expectancy” (Robson 2020). The awe we experience in nature may also have similar benefits.

Conclusion

Exceptional longevity of the Blue Zones can not be restricted to a single magic ingredient. eating moderately with plenty of fruit and vegetables, exercising plenty, drinking coffee and tea, and finding space for spiritual solace are things that we can all build into our daily lives. That takes us to fulfilling and happier lives.

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Tenants of Psychological Reality: Navigating Human Unconscious

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Abstract: Unconscious communication is the subtle, unintentional, unconscious cues that provide information to the unsettling and deeply buried layers in the human mind. While the focus of the present article is based on comparison between Freudian and Jungian studies, It's important to note that the systematic enquiry into the working of the unconscious was spearheaded by French Neurologist Jean – Martin Charcot. The unconscious can speak in multiple ways, it can be verbal (speech patterns), physical activity while speaking, or the tone of an individual or can be nonverbal such as body language and facial expressions. Many decisions are based on the unconscious communication, which is interpreted and created in the right hemisphere of the brain. The right hemisphere is dominant in perceiving and expressing body language, facial expressions, verbal cues and other indications that have to do with emotion but does not exclusively deal with the

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unconscious. The subject matter of unconscious has evolved dynamically over the past few centuries and the concept of mental health disorders and its relation to the unconscious. In the light of the development of the study of the unconscious, it's worthwhile to look at some critical features and contributions by Freud and Jung.

Keywords: Collective Unconscious, Personal Unconscious, Repressed Memories, Archetypes, Psychic Energy, Psychopathology.

Approaching the Unconscious

Human personality is a complex one. In our day to day life we are not fully aware to what extent and how human organs are involved in our functional capacities. For example: To what extent are we aware that every minute of life, the human heart silently pumps five litres of blood to the vascular system to nourish and keep every single human cell alive? In the same way we need to understand human mind is fully operational at all times unconsciously and consciously. In our understanding of human psyche, the unconscious remains to be a mystery for human kind because it unfolds deep reservoirs in front of us. It's important for us to understand that long before Sigmund Freud or even William James the idea of unconscious was a subject matter throughout history.

Therefore, it is worthwhile to underline remarkable influence of opposing views of Sigmund Freud and Carl Jung even as we wrestle to comprehend the 'concept of evolving human psyche'. For Freud it was a sum total of repressed memories and for analytical and spiritual mind of Carl Jung (analytical psychologist) the individual unconscious is open to the collective unconscious of the archetypes, which according to the nature of his work is the collection of symbols and images. It functions as a link between the personal unconscious and the collective unconscious. "For Freud his first concept of the unconscious as being the total of repressed memories and tendencies" (Ellenberge, 1970: 146).

As the unconscious represents different levels and rich layers of human personality, we can be curious to grasp its operation. It contains emotions and memories that connect the personality of the person with the past life. Our journey through the fantasies and dreams can unfold many revelations that make the link with the present and the future. As Freud termed dreaming “the royal road to the unconscious”. According to Freud unfulfilled wishes and urges are in the unconscious. Our realm of consciousness has many gaps that prevent us from recalling our experiences from the past life. We don’t know where some of our personal ideas and assumptions come from and consciousness does not provide us any proof, this I believe should broaden our horizon to explore the unconscious. Jung coined his understanding of unconscious in three ways and they are personal unconscious, collective unconscious and consciousness. Jung’s unconscious evolved unlikely to Freudian’s concept as it connects through the archetypal images, symbols and dreams in communion with humanity.

However, we need to acknowledge Freud’s revolutionary contribution in developing arena of unconscious and bringing it forth to the systematic study of the subject. During the 19th century the dominant trend in the Western thought was positivism, i.e.; positive affirmation can come from authentic scientific knowledge and such a period of revolution subscribed to Freudian thinking. Crucial to the operation of the unconscious is ‘repression’. According to Freud, we often experience thoughts and feelings which are so painful that we cannot bear them and associated memories, Freud argued, be banished from conscious mind, the number of gaps in the conscious mind paves for the unconscious to gain an edge over human memories. An example I can think here is transference experience in therapy, (memory of the past reflecting in therapy room in a light hearted manner) something shared intentionally in therapy either by a client (patient) or by therapist becomes a

healing agent. Jung developed the unconscious in such a way to understand that unlocking the unconscious can offer deep reservoirs for our personal growth and development.

Unconscious is Dynamic

This is a process of interplay of the driving forces in the unconscious. It explores mental phenomena as the result of the interaction and counteraction of forces. A dynamic system examines the phenomena in terms of processes of development of progression or regression. These are both urging forces and checking forces, there is reciprocity between urging forces and checking forces. For example: A person's id urges him to pay injustice with injustice, like the memory of the murder of his father that happened when he was a child. Now he is of age and he wants to revenge, but his superego comes into play strongly to remind him of his need to transform his life and subsequently of the legal consequences. What is the role of Christian spirituality in this effort of transformation? How can the therapist / pastoral care giver utilize psychological resources and his faith tradition for effective intervention? How can he be present in suffering?

“External frustration is a state of privation or deprivation, while internal frustration is a state of inner inhibition” (Hall, 1976: 9).

The nucleus of the unconscious consists of instinctual representatives which seek to discharge their wishful impulses. These instinctual impulses co-ordinate with one another, exist side by side without being influenced by one another and exempt from mutual contradiction.

Therefore, it could be a primary tenet in the psychoanalytic circle the deeply painful memories inhabited in us and they are part of the psychopathology of everyday life. The psychic process does not bring into consciousness, but dealt by the mental energies in the dynamic unconscious.

The Idea of Illness

The idea of illness and cure was associated with various cultural and religious meanings. The religious leaders and clergymen assumed crucial roles in alleviating illness and pronouncing cure. There were myths and beliefs about the nature of illness and in many ways it added to the development of illness and the cure of it. There was a basic understanding that unequal distribution of energy could be the cause for the illness. It's interesting to note how persons like Mesmer viewed aetiology of illness. It could be that there is a connection between what happens in our mind-body systems and cosmos. Health and wellbeing depends upon man's inherent relationship to the environment and if there is imbalance in that connection and lack of effort to repair the imbalance can possibly lead to breakdown.

The Unconscious Can Be Accessed and Interacted with

We can access and interact with the unconscious through symbols and images. When interaction takes place with the unconscious, there is transformation of psychic energy and removal of the mental blocks result in healing. Before the emergence of modern psychiatry there were culturally bound beliefs that contributed to various methods of treatment. There were exorcists who had exercised power over what was called long discussions with the evil spirits and the spirits agreed to leave at a given time and under certain conditions. The most crucial aspect that evolved in terms of entering into the unconscious was the therapist's ability to establish rapport with patient and his resilience to continue in that rapport. There is transmission of psychic energy into patient to elicit response. The end result depends on the outcome of reciprocity of patient in response to the shared rapport between patient and therapist.

Freud believed in free association that helped him to journey with his patients into their unconscious.

The modern psychoanalytic model has evolved through trials and errors. There is no doubt that Freud made an outstanding contribution in the rediscovery and promotion of the unconscious, despite his certain dogmatic approaches to the unconscious. Jung's contribution to the subject with the expansion of collective unconscious opened the gates in such ways to look at the functioning of the unconscious from cultural and universal perspectives.

Spiritual Care and Psychoanalysis

There are fundamental differences and similarities between pastoral care and psychoanalytical work. At the outset, it should be noted that pastoral care / spiritual care is based on the confession of faith and psychoanalysis is based on the medical model. Traditionally, pastoral care-givers are expected to play a direct role in solving the problems of the people based on the faith tradition of their congregation and in line with the dogmatic approach of the biblical concepts, whereas in psychotherapy, the patient along with the therapist through therapy engages in searching the meaning of any lived past and current experience in joint venture. Personal experiences, thought process and emotional experiences of the patients/ clients accorded significance by all means in the context of caregiver's relationship with the other.

Jungian analyst involves with the tradition and any form of faith and images which patient brings into therapy. Both Psychoanalysis and Pastoral care aims to facilitate healing process. The challenge is to learn to develop resources and culturally relevant approaches to bring about the relationship and usefulness between faith traditions and modern psychological thought.. Jung offers vast resources to enhance the skills of the spiritual care givers and provide great insights in understanding the struggles of individuals in multicultural context.

We can integrate spiritual dimension into psychotherapeutic resources taking into consideration the rapidly changing socio-cultural conditions of individuals and groups. There is both conscious and unconscious search for appropriate and sensitive ‘spirituality driven therapy to address many unfamiliar terrains of the psyche today.

Conclusion

The study of spiritual resources/religious dimensions for the benefit and wellbeing of persons in illness and suffering can be very inspiring and challenging. This area of discovery of the unconscious cannot be a comfortable journey, but a road less travelled. At the same time, there is constant drive across the cultures to search for the meaning of life journey in the midst of chaos and breakdown. In this context, this work can add some value for those in academic circles and care givers who are engaged in healing touch, transformation of individuals and community.

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What Do Scientists Really Think about Religion?

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Abstract: The book *Science vs Religion* by Elaine Ecklund clearly demonstrates that we must move beyond general statements, to a nuanced view of questions around religious attitudes towards science... Science Vs Religion; what do Scientists Really think? Explores the religious views of some of the Popular scientists from U.S. research universities. And it is recommended as a very important book for those who pursue in science and religion. Elaine presents the true findings of what Scientists actually think and moreover their views about Religion. We come across some of the interesting findings, portraying their religious faith and how very few scientists keep the balance between their faith lives and work. Seeking creative ways to work with the tensions between science and faith outside the society.

Keywords; Science and Religion, Elaine Howard Ecklund, Galileo, Faith-Based Thinking.

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Introduction

Science vs Religion is a century old debate. Some argue even today there is an existence of irreconcilable difference between science and religion. But we have scientists from religious background and non-religious background. Therefore, we can't say that they live in conflict with their religion or that they avoided religion because it conflicts with their science. Perhaps, we need to ask them why they walk the paths they do. In her book *Science vs Religion; What Scientists Really Think?* Ecklund (2010) reveals how scientists and believers are struggling to engage with the increasing number of religious students in their classrooms and argues that many scientists are searching for boundary pioneer to cross the picket lines separating religion. Perhaps, this book is a dose of reality to the science and religion debates.

1. A Long History of the Alleged Conflict Paradigm

Galileo, the father of modern science, insisted that the earth revolved around the Sun not the other way around, but according to the church, this contradicted the holy scripture (Machamer, 1998). The scientific findings did not conflict with religion, unfortunately, the people in charge did not agree. The idea that religion and science are necessarily in conflict has been institutionalized by some of the nation's elite universities. And the idea that science was oppressed by religion and would over time even replace religion was nicely encompassed in the title of White's (2009), landmark volume, *A History of the Warfare of Science with Theology in Christendom*. Over the past hundred years, scholars have continued to find that scientists are generally less religious than other Americans, pointing to this as proof that religion and Science remain in conflict.

The God Gene, embryonic stem cell research, teaching evolution in public schools the religion-science conflict narrative is upon us again, returning with a vengeance in the early twenty-first century. The debate propelled by current controversies label higher education as the enemy of religion and the friend of science. And there is some evidence that the more educated individuals become less likely they are to be religious. Highly religious individuals especially those Christians who believe that the Bible must be taken literally, tend to

have a more adversarial relationship with science, particularly evolutionary theory (Ecklund, 2010: 2). Increased knowledge of science does seem to suppress some traditional religious forms, just as Galileo's discovery forced a re-reading of the Old Testament's claim that the earth cannot be moved. Scientists need to do a better job of communicating the importance of science to religious people. And to the content that religion could be a resource to motivate people to study science in order, for instance to better care for God's creation, this resource should not be left untapped. If the public thinks that to be a successful scientist, you have to be either anti-religious or clueless about religion, this can only deter scientific progress and public funding (Ecklund, 2010: 2). "Since, the dawn of the scientific revolution there have been religious challenges to science, and there will be more in the future. Scientists have usually taken a defensive posture in these threats, but they need to go the offensive. They can begin by examining themselves" (Ecklund, 2010: 23). This book engages scientists in a virtual conversation with one another. Looking inside their own lives and the lives of their peers to better understand their collective forms of religion and spirituality and where these differ from and overlap with those Americans.

We depend too much on science and not enough on faith. And that scientific research these days doesn't pay enough attention to the moral values of society. The message of this book for Americans of faith is that even the most secular of scientists often struggle with the implications of their work for religion. Especially in that many of them look to religious communities for the moral education of their children or for guidance in ethical matters, moreover, there are scientists who share your faith and who work to maintain their traditions in the midst of the demands of their scientific career (Ecklund, 2010: 9).

2. The Voice of Faith

This important book examines the lives of scientists who do not have any religious beliefs, with particular focus on their reasons for not being religious. To explain this better Elain brings a physicist named Arik. At the age of 13 itself, he was very drawn to scientists and their stories. He is an easy-going person, but when discussions come to religion, he becomes passionate. Arik truly believes that religion should not exist. He was raised Jewish and he abandoned Judaism in any format sense over what he views

as its meaningless rituals and anti-intellectualism. He describes religion as a form of intellectual terrorism. And so, he has raised his children non-religiously. He remarks proudly that his children have been thoroughly and successfully indoctrinated to believe as he does, that belief in God a form of mental weakness (Ecklund, 2010: 13).

To Arik religion opposes science; it's a tool to wield power over those who are not intelligent enough to know better. He often applied the metaphor of a virus to describe religion or faith as a child, he was infected by religion or faith. "As a child, he was infected by religion, but now he is immune. He believes that this sort of view is shared by other scientists, and he explains that we have this viral nature of faith-based thinking because parent infect their children and there is a new generation and they go on to infect more" (Ecklund, 2010: 13). In contrast, science holds almost a magical quality for Arik.

He and his colleagues view science as a dear product of human minds. He is furious that others do not understand the importance of basic science. For example, Arik does not see why mother Teresa got more attention than MRI machines and doctors; in his irritation, too many people believe in the power of prayer over the power of science. He assumed as science continues to make further advances in the pursuit of knowledge, they reasoned it is going to be harder and harder for religion to have peace in the society. It is clear that these scientists have a very particular notion of what constitutes science. Science is fact, those who adhere to this unwavering conflict position hold religion under the lamp of what they see an empirical reality. In this light religion is vacant. However, today scientists have many reasons to reject Religion. And there are also scientists who maintain their faith irrespective of demanding careers (Ecklund, 2010: 14).

From the research of Elaine, it is very clear that the majority of religious scientists were raised in homes with a faith tradition. And the survey shows that 50 per cent of those from a protestant tradition retained religious beliefs and practices of some type. Unsurprisingly those who said that religion was important in their family when growing up were less likely to say that they currently see no truth in religion, do not believe in God, or do not attend religious services.

On the other hand, just because scientists were raised with faith and eventually retained faith does not mean that they went through their lives without experiencing a personal struggle between religion and science. There was a tremendous struggle for those connected with faith and still had an interest in science (Ecklund, 2010: 23). These struggles often brought scientists to a deeper understanding of how science and religion connected for them personally. From here Elaine moves on to discuss what religion is. Elaine speaks of occasional public faith, regarding this there is controversy among religious scientists about how outspoken they should be about their faith. Some think that being open about faith practices and beliefs are paramount to what it means to be a practitioner of their tradition and Elaine shares about a few scientists and about their faith. “She refers to a person called Jack who is a biologist in his late forties when she asked him about religion, he immediately referred to the Latin root word, as ‘that which keeps us together’” (Ecklund, 2010:49). Jack thinks that being raised a catholic made him the person that he is, but became frustrated with some of the teachings of the Church and went through a period he described as ‘very worldly’. Further, he explained that many of his beliefs are consistent with evangelicalism although he stressed that is not a fundamentalist and that his church would not really be called evangelical (Ecklund, 2010:51). When Elaine asked Jacks about personal beliefs, he held, he replied, I ask myself, how we should live and what should be the guiding principles! I think Jesus Christ provided them. Even though Jack was a biologist he was open about his faith. Although we think that most other biologists would prefer not to talk about religion. Jack went on to say with a sense of humour; some of my friends on the faculty actually try to persuade me against religion. They tried to put religion down and then to get me to renounce it. Realistically speaking today, we have scientists who hold the double-sided view (Ecklund, 2010: 53). Henceforth, we shift our focus on how science and religion are, in fact, being practised in universities and centres of higher education.

3. No Place for God in the Academy?

Historian George Marsden, in his eloquently titled book *The Soul of the American University; From Protestant Establishment to Established Nonbelief* (Marsden, 1996: 97) argues that the modern American university began with a soul that sprang from religious roots and was later trammelled by movements to secularize the academy. Over time,

Americans began to see science less as a cultural threat and more as a saviour, with the ability to ensure the place and prominence of the United States on the world stage. The connection between religion and science was a central concern of what sociologist Christian Smith calls the movement to secularize the academy. Smith has argued that this institutional shift in the model of the modern university as a shift; in other words, universities ought to become complete with funds and institutional leaders who wanted to bring about more secular education (Ecklund, 2010: 87-88). The efforts of professional associations (such as the American Sociological Association) and benefactors were a huge success; religious concerns were redefined as irrelevant to the educational mission of universities. As a result, religion was pushed to the outskirts of university life, to take place only in chapels, divinity schools, religious study departments, and specialized campus ministries. After years of researching university and college ministries across the country, they find strong evidence that indicates a new story needs to be told about religion in the academy, one that recognizes the resilience of the study of the sacred in a secular institution. And foundations such as the Teagle Foundation have committed resources to the specialized mission of developing models of character in higher education. Princeton University like Duke and Emory might be more open to integrating religion into the curriculum because they are located in the South, amid a populace that is more likely to be religious (Ecklund, 2010: 88-90).

Models of University Life

This lack of commitment among scientists in talking about and responding to religion on their particular campuses come for both religious and non-religious faculty from particular models of the university. When a university is seen as a place that should be religion-free, the result is an institutional separation of religion from the rest of intellectual life and, in some cases, actual suppression of religion. For him, to accept religion in university life would be to support opinions that he sees as dangerous to the mission of science in the university. In this topic and the next, we are moving beyond scientists' abstract views about religion and science to discover what place they think religion ought to occupy on their particular campuses

as well as in universities more generally. This topic delves into the views of scientists who think that religion is irrelevant or even dangerous to the mission of science within universities (Ecklund, 2010: 90-91). Before we explore the activities of scientists as right or wrong it is worth studying why religion is seen as a threat!

Why is Religion Seen as a Threat?

Scientists come to their views about religion in the midst of what they see as religiously based opposition to their freedom of speech movements, led by David Horowitz and others, who argue that universities are overrun by liberal academics' who are hostile to religion. Given the decrease in public funding for science, the need for greater science literacy among the general public, a growing fear that faculty will be attacked if they appear to malign religion, and recent court cases that threaten to give religion more place in public life, scientists feel they have good reasons for thinking that religion might threaten science education. And since elite universities are the places that train

Given the decrease in public funding for science, the need for greater science literacy among the general public, a growing fear that faculty will be attacked if they appear to malign religion, and recent court cases that threaten to give religion more place in public life, scientists feel they have good reasons for thinking that religion might threaten science education.

the next generation of top scientists, it makes sense to some scientists that they should do all they can to constrain or marginalize religion. Increased discussion about religion at major U.S. research universities is seen in an increase in the number of religious studies departments, societies for the scholarly study of religion, and scholarly institutes devoted to dialogue between religion and science. Besides, because religious scientists often have a closeted faith, their nonreligious colleagues might find little reason to question their assumption that there is simply no place for religion in the academy (Ecklund, 2010: 91-92). We turn to the activities of scientists by moving beyond the classrooms.

4. What Scientists Are Doing Wrong and How They Could Turn it Right

This topic moves beyond classrooms and universities to examine how scientists see themselves as addressing religion-science controversies in their interactions with the rest of the U.S. populace. Some think scientists should not waste their precious research time talking about issues of science and faith with the public, that religious America will never be won over to science and scientific understanding. And those who think that imparting better scientific understanding to members of the American public is a central goal for scientists are sometimes at a disadvantage. The ones who are the most religious sometimes see themselves as having a special disadvantage at the same time the ones who are the most religious sometimes see themselves as having a special responsibility to help religious people better understand that religions and sciences do not have to be in conflict. Here, Elaine synthesize the voices of scientists themselves as they comment on this role in shaping public understanding of the relationship between science and religion. If that is a goal, scientists first need to develop a more indicate language and set of frameworks for religion and for the relationship between religion and science regardless of whether they personally identify with a religious tradition. Here we both examine the impediments to scientists taking a role in shaping public understanding of possible science-religion intersections and shed light on some of the best practices in which individual scientists are already engaged. (Ecklund, 2010: 127-128).

What Scientists Are Doing Wrong

If scientists believe that religion in general and some forms in particular might be a threat to the advancement of science in the United States, then what are they specifically doing to engage with religion so that it does not halt the advancement of science. Now we hear from scientists who in response to their colleagues who are fearful of religion's threatening encroachment would argue that the onus is ultimately on scientists themselves to advance the cause of public science through more thoughtful dialogue with members to the general public. Some scientists, Elaine talked with, would say rather critically that a biologist like this one should use his position as a

platform for convincing the general public about the value of science and science education. They feel that scientists talk mainly to one another about issues of public science, leaving them with little direct familiarity with members of the public and little ability to relate to those outside of academia, especially when important religion-and-science issues come to the fore. Scientists coitized their colleagues in very specific ways, challenging them to reorient their sense of what it means to be a scientist in a university setting and what their responsibilities are to the public. We have heard the voices of scientists who think that religion in the general public is dangerous to science. We have heard the voices of those who think that scientists themselves ought to be doing more to engage nonscientists about issues related to religion and science. Now we will hear from some who have ideas about what their colleagues could do better to advance the cause of science among a religious public (Ecklund, 2010: 131-132).

What Scientists Are Doing Right

Scientists have a tremendous ability to affect the public perception of science and is something about which all scientists should develop nuanced views. We might think of the dialogue scientists enter into with the public about issues of religion as having distinct stages, not hierarchical stages, wherein all scientists ideally proceed from one to the next, but stages where scientists might choose to enter and

Scientists have a tremendous ability to affect the public perception of science and is something about which all scientists should develop nuanced views.

remain or to progress from the next, depending on their own backgrounds and propensities. This base stage would be for scientists to recognize that there is a diversity of religious traditions and that different traditions intersect with science in distinct ways. The third stage especially for scientists who are religious would be a willingness to talk publicly about the connections between their own faith and the work they do as scientists. This engagement would provide models for religious members of the public who might be otherwise unwilling to entrust and endorse (Ecklund, 2010: 133).

5. Recognizing Religious Diversity

It will be especially important to open a dialogue with the broader public about issues of religion and science because of the increasing diversity of the nation as a result of recent immigration. (more Hindus, Muslims, and Buddhists are coming to the United States, and Christian immigrants are changing the racial and ethnic composition of established American Christianity). And their religious colleagues are critical of them for not recognizing the diversity in religious perspectives that exist both in their midst and within the broader public. But public-minded religious scientists, in particular, think their colleagues still need to understand the variety of religious traditions that are in the broader world and stop promoting stereotypes about religious people. She suspects that this same politicization might be happening in the United States; there are a lot of people using religion to back their political views, and these folks may not be the most religious. An economist, talking about the place of religion in the broader American public, explained that there are certainly places where it's a negative force, but there are millions and millions of people who try to do good, and partly the reason that they do so is because of their religious teachings. Scientists thought that more ought to be done to dispel misconceptions that some in the general public have about the incompatibility of religion and science. She thinks that an essential part of the work scientists must do to reach out to the religious in the general public is to help them know that there are scientists involved in religious communities, such as those who have managed to integrate their faith with their work as scientists.

Addressing Religious Challenges to Evolution

A few of the Scientists whom Elaine interviewed would agree that it would have a minimal impact on science curriculum and the teaching of evolutionary theory to state that school provides a model for how scientists could actively and productively respond to those who have religious views that appear to contradict and sometimes even stand in the way of science. In his sense of things, scientists should be engaging more with the public about issues related to religion and the public transmission of science, and he feels that educating high -

school science teachers is a good place to start with. He believes instead that science and religion can coexist quite happily and what scientists are doing wrong instead of doing right. A kind of religion that is in conflict with science is a very narrow religion, for example, requires a seven-day creation in order to be true. In his own tradition of Catholicism, he finds little if

Having seen the challenges to evolution, it is also worth to see some of the best practices that would help science and religion.

any conflict between religion and science. His personal agenda, he said, which is shared by a lot of people around here, is that “the scientists who are using evolutionary biology as a club against religion are really doing a lot of harm. What this biologist is doing is also helping to create a sense of best practices for dialogue between religion and science that others can learn from. Having seen the challenges to evolution, it is also worth to see some of the best practices that would help science and religion” (Ecklund, 2010: 143-144).

Implementing the Best Practices

Even religious scientists those we would think would be the most invested in seeing their coreligionists think more about the connections between religion and science also mentioned doing little in the way of outreach efforts. For him, the group is a place to talk about the specialized challenges to people of faith in the academy. The biggest challenges that scientists with faith face, he said, do not have to do with reconciling science and religion, because most elite scientists seem to have reconciled these well before they came to their current posts. Still, he feels the pressure of their disapproval; in fact, some of my colleagues think I am crazy for devoting any time to this at all in two courses over the period of seven years. What does this biologist say to those colleagues who think he is engaged in something not worth the precious time of a high-level science researcher? (Ecklund, 2010: 146-147).

Conclusion

From the above review and reflection, we came to know better the lives of the scientists as well as better understood the relationship between science and religion. We highlighted some of the relevant topics in science started with classroom and concluded in laboratory. We also explored and

critically looked at what scientists are doing as well as what are they not doing and eventually concluded by suggesting some of the best practices that scientists could implement in their field of science. As we have seen in this review that sometimes science may seem to contradict religion but often, they have been complementary to each other and the relationship has been dynamic. Science and religion are both important facets of modern life.

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Catholic Church and Cosmology

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Abstract: Rev Cris Corbally, SJ, has become the 11th Jesuit priest to have name connected to an asteroid. This gives the author an opportunity to explore the relations between Jesuits and cosmology. In this article we take up only some significant Jesuits who have contributed to cosmology. The enormous contribution made by the Jesuits to cosmology will, hopefully, dispel any doubt that religion is opposed to religion. The author wants to indicate that the Church has always been encouraging science and fostering dialogue between science and religion.

Keywords: Rev Cris Corbally, SJ, Vatican Observatory, Jesuits and cosmology, Asteroid names, Science-Religion Dialogue

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Rev Cris Corbally, SJ, has become the 11th Jesuit priest to have name connected to an asteroid. The astronomical body was named for the catholic priest to honour his 37 years of good work at the Vatican Observatory.

Catholic News Service (CNS) reports that the asteroid, which is about a mile wide, is now known as 119248 Corbally. The particular asteroid is about a mile across in size. It was discovered Sept. 10, 2001, by Roy Tucker, a recently retired senior engineer from the Imaging Technology Laboratory at the University of Arizona.

This gives an opportunity to explore the relations between Jesuits and cosmology. In this article we take up only some significant Jesuits who have contributed to cosmology. The enormous contribution made by the Jesuits to cosmology, I hope, will dispel any doubt that religion is opposed to religion.

Corbally as a Jesuit Scientist

Corbally (1946-) has been working at the Vatican Observatory since 1983, where he has held the position of Director of the Vatican Observatory Research Group.

Asteroids are indeed small (relative to other bodies in outer space) rocks, regarded as minor planets, that are caught in the sun's orbit. CNS noted that the orbit of 119248 Corbally takes it around the sun every four years. There are millions of asteroids orbiting within the inner solar system. Asteroids are small rocky bodies that orbit the sun. Thousands of them are located in the asteroid belt between the orbits of Mars and Jupiter. But some have orbits that bring them into other locations in the solar system.

Although he was pleased with the naming, Fr. Corbally recalled that his interests lie more in star systems, their classifications, galactic structure and more. He added: "I'm very much a star man. But realizing that stars are in our galaxy, I'm also interested in galactic structure and history of star populations in our galaxy. My way of probing all this is through the individual stars."

"I'm not a kind of an asteroid guy" like some of his colleagues at the observatory, he said. "For me it came as a complete surprise. That's why it's kind of nice."

Tucker has worked extensively with Vatican astronomers. His work included building and maintaining the charge-coupled device cameras used for digital imaging of celestial objects at

the Vatican Advanced Technology Laboratory as well as on telescopes used by Corbally at the University of Arizona's Steward Observatory.

Naming an asteroid requires approval from a committee of the International Astronomical Union. Once named, a short citation about the person being honored is published in a circular from the IAU's Minor Planet Center.

Born in London, Chris Corbally has been on the Vatican Observatory staff since 1983. He joined the observatory after completing a doctorate degree in astronomy from the University of Toronto. He was vice director of the Vatican Observatory Research Group until 2012. It may be noted that Corbally has a wide range of research interests. They have spanned multiple star systems, stellar spectral classification, activity in solar-type stars, galactic structure and star formation regions and telescope technology. Currently he researches on human sentience in the context of evolution.

Vatican Observatory

The Vatican Observatory (Italian: Specola Vaticana) is an astronomical research and educational institution supported by the Holy See. Originally based in the Roman College of Rome, the Observatory is now headquartered in Castel Gandolfo, Italy and operates a telescope at the Mount Graham International Observatory in the United States.

In its historical roots and traditions the Vatican Observatory can claim to be one of the oldest astronomical institutes in the world. For the first foreshadowing of the Observatory can be traced to the constitution by Pope Gregory XIII (1502-1585) of a committee to study the scientific data and implications involved in the reform of the calendar in 1582. The committee included the famous Jesuit mathematician Christoph Clavius. From that time and with some degree of continuity the Papacy has manifested an interest in and support for astronomical research. In fact, three early observatories were founded by the Papacy: the Observatory of the Roman College (1774-1878), the Observatory of the Capitol (1827-1870), and the Specula Vaticana (1789-1821). These early traditions of the Observatory reached their climax in the mid-nineteenth century with the researches at the Roman College of the famous Jesuit, Father

Angelo Secchi, the first to classify stars according to their spectra. To deepen the astronomical explorations and “in order to counteract the longstanding accusations of a hostility of the Church towards science” (Vatican Observatory, 2015). Pope Leo XIII formally re-founded the Specola Vaticana (Vatican Observatory) in 1891 and located it on a hillside behind the dome of St. Peter's Basilica. In 1906, Pope Pius X entrusted the Vatican Observatory to the Society of Jesus.

Because of the urbanization of Rome, it became difficult to study the fainter stars. So Pope Pius XI provided a new location for the Observatory at the Papal Summer Residence at Castel Gandolfo about 25 km southeast of Rome in 1930. It is here that the modern observatory, entrusted to the Jesuits, with the construction of two new telescopes, the installation of an astrophysical laboratory for spectro-chemical analysis, and the expansion of several important research programs on variable stars. With the installation of a Schmidt wide-angle telescope in 1957 research was extended to other topics such as new techniques for the classification of stars according to their spectra. This is still an active program at the observator.

Further, in 1981, for the first time in its history, the Observatory founded a second research center, the Vatican Observatory Research Group (VORG), in Tucson, Arizona in the United States, one of the world's largest and most modern centers for observational astronomy.

In 1993 the Observatory, in collaboration with Steward Observatory, completed the construction of the Vatican Advanced Technology Telescope (VATT), Arizona, probably the best astronomical site in the Continental United States (Vatican Observatory, 2015).

Jesuits and Cosmology

Research by the Vatican Observatory has turned up at least 11 asteroids named for Jesuits, including St. Ignatius of Loyola (1451-1556), founder of the Society of Jesus, “3562 Ignatius” (Macke, 2018).

Other asteroids have been named for Corbally's contemporaries: Brother Guy Consolmagno, director of the Vatican Observatory and president of its foundation, Father Richard P. Boyle (1943-) and Congo-born Father Jean Baptiste Kikwaya (1965), astronomers at the observatory, and Father Robert Macke (1974-), a research scientist and meteorite curator for the observatory, notes J-P Mauro, writing in *Aleteia*.

In addition, asteroids have been named for Father George Coyne, a onetime observatory director who died Feb. 11, 2020; German Jesuit Christopher Clavius (1538-1612), whose mathematical measurements helped develop the Gregorian calendar; Father Ruggiero Boscovich (1711-1787), an 18th-century mathematician; Father Maximilian Hell (1720-1792), who determined the solar parallax from observations of Venus as it transited in front of the sun in 1769; and Father Angelo Secchi (1818-1878), director of the Roman College observatory in Rome during the 19th century (Macke, 2018).

In a related case, in July 2018 an Indian born Jesuit from the same Vatican Observatory, Richard D'Souza (1978-) made a path-breaking discovery. He, with his colleagues, showed that our galaxy Milky Way had a sibling, which was devoured by the Andromeda galaxy almost two billion years ago.

Conclusion

In this article, I have been able to list a very limited number of Jesuits who have contributed to the ongoing growth of cosmology. There are other Jesuits and Catholic priests who have been at the forefront of the scientific and cosmological revolutions taking place today.

As human being longing for stories that will connect us with the rest of ourselves and the whole cosmos, it is natural for us to seek our common origin and end. As such, science with its various theories on the origin (and possible end) of the universe provides "adequate and satisfactory" answers to this end. These stories can surely complement with the perennial Biblical versions of the beginning and end of the universe. We need to emphasize that both these stories are autonomous, distinct and at the same time complementary. Thus the scientific study of cosmology gives a firm and surer footing to deliberate on the theological version of

the origin and end of the universe (cosmos and eschatology). We need to respect their autonomy and complementarity.

The commitment and pioneering work of these priest-scientists make it obvious there is a healthy relationship between spiritual commitment and scientific research and between priestly vocation and scientific openness. We just cannot afford to remain in the outdated thinking that science is opposed to religion. They are different and are opposed only to the extent the thumb is opposed to the other fingers, a unique human feature. There may be some difference between some scientists and some religious people. But inherently there is and there cannot be contradictions between science and religion. The dictum

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Book Reviews

M. D. Joseph. *Adolescence and Personality Growth: A Philosophical and Psychological Probe*. Guwahati: Eastern Pub (India), 2021. 978-93-90434-41-1 pp. 66 Hdbd. Index. ₹ 495.

Adolescence is a developmental period that is remarked by substantial change in affective and incentive-seeking behaviour, which is relative to both childhood and adulthood, including a heightened emotional propensity to engage in risky behaviours and experience persistent negative and labile mood states. This volume on human life discusses the emotional and incentive-driven behavioural changes in the phase of adolescence, associated specially with rapid development and progress in physical and neural changes during this significant stage in the life of the teens. It throws light on what it means to be human, responsible and authentic. This book enables and encourages human life in this phase of life, helping the youngsters to move from childhood to adolescence from adolescence to adulthood and find one's unique and responsible place in the society.

With Forewords by Dr M. Angamuthu, IAS, Deputy Commissioner, Kamrup Metropolitan District, Guwahati and Most Rev John Moolachira, Archbishop of Guwahati, this book deals with the meaning of adolescence, the storms associated with it. It also takes into consideration the role emotion plays in the life of adolescence. It explores the role of friendship and leadership in this crucial phase of life. Then it takes up the philosophical notion of "I am that I am," which talks of personality, maturity behavior, moral growth, etc. the final chapter deals with the important role that the school and teachers play in the life of adolescents. The author, with a doctorate in philosophy, is a guide and mentor for adolescents, who can guide them in the path of morality, responsibility and wisdom.

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This book is gentle in its approach and open-minded in its vision and progressive in Weltanschauung. It is highly recommended to adolescents, parents and teachers and will be a good asset in all school and college libraries. It is a good guide to teens, adolescents, teachers and parents. **KP**

Nago, Santan FS. *In the Land of Jesus*. Rainbow Ad, Panbazar, Guwahati, 2020. Pp. 112. ₹ 300

The Holy Land today remains a goal of pilgrimage for all people, a place of prayer and penance, as was testified to it in antiquity by authors like St. Jerome. The more we turn our eyes and our hearts to the earthly Jerusalem, the more will our yearning be kindled for the heavenly Jerusalem, the true goal of every pilgrimage. This book is a picturesque introduction to the Holy Land.

Apart from buildings, the sea whose storms Jesus calmed, hill slopes on which he proposed the Beatitudes, the birds of the air and the lilies of the field that he referred to, make us feel that he is still with us, that he has just moved out for a while to return and enquire whether we have profited by the services he has rendered us. This colourful and illuminating book reminds us that the stones on which Jesus walked are still charged with his memory and continue to “cry out” the Good News. Because of this, the Synod fathers recalled the felicitous phrase that speaks of the Holy Land as “the Fifth Gospel, not written on ink but written in stones.”

This book inspires us to stand on the very place where Jesus lived; seeing the same sights he saw; walking the steps he walked; listening to him at the places he preached and created miracles; bowing at the spot he was born; kneeling at Calvary where he died; and worshipping him at the tomb he was buried and resurrected from. This creates a profound sense of union with Jesus.

The book is meaningfully divided into seven sections like “From Nazareth to River Jordan,” and “Jerusalem Panorama.” Stations of the Cross (pp. 61 ff) and the Via Dolorosa (p. 60) are remarkably poignant. The concise and clear headings and notes make this book, printed on glossy paper, a prize worth possessing. The author urges us, “As pilgrims on this earth, let us enter the land of Jesus from the very place where it all began” (p. 11). It is recommended to all Christians, especially to those who cannot afford travel or pilgrimage to the Holy Land. **KP**



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Illustration: NASA

**The heavens declare the glory of God;
the skies proclaim the work of his hands. (Ps 19:1)**



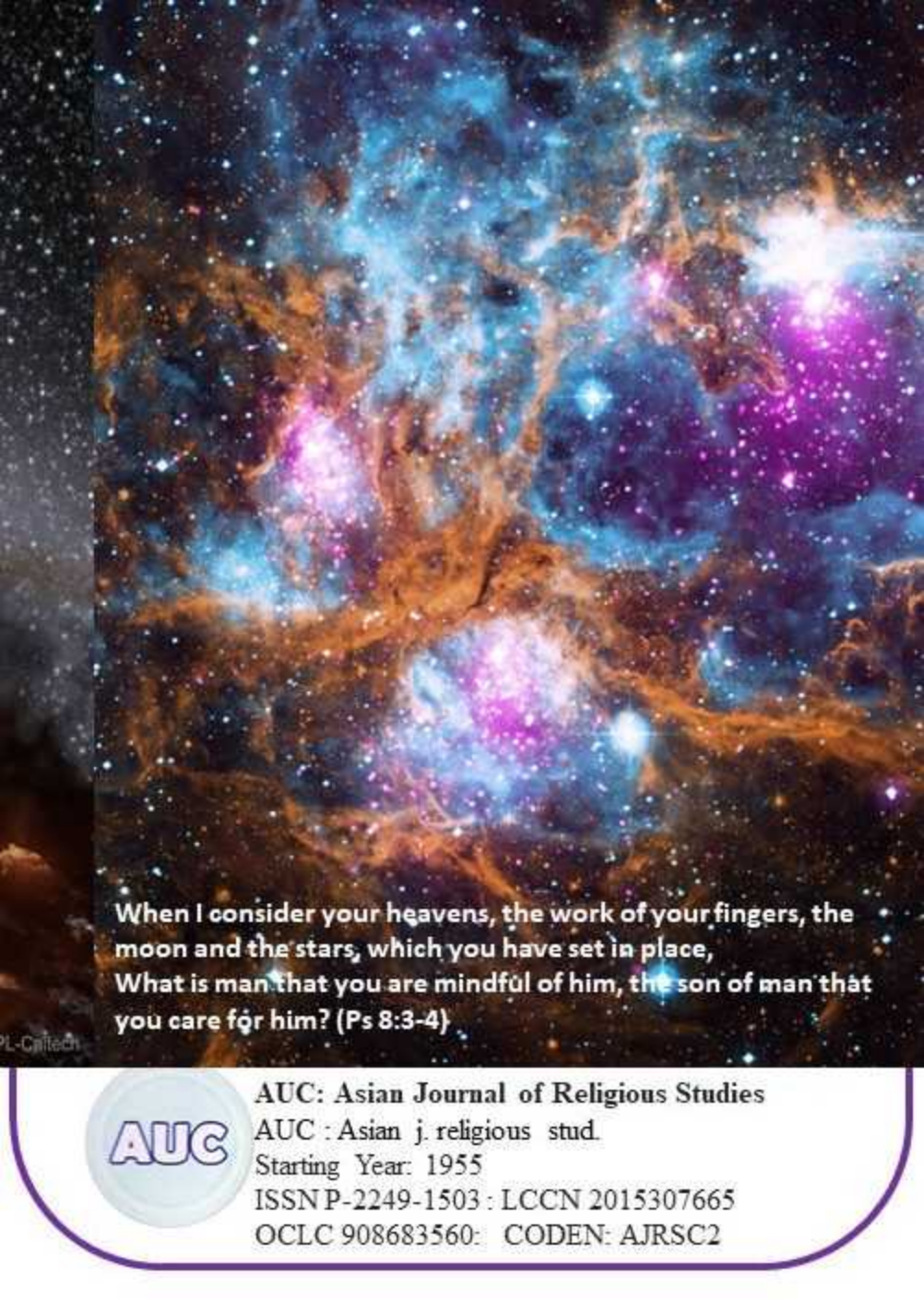
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When I consider your heavens, the work of your fingers, the
moon and the stars, which you have set in place,
What is man that you are mindful of him, the son of man that
you care for him? (Ps 8:3-4)

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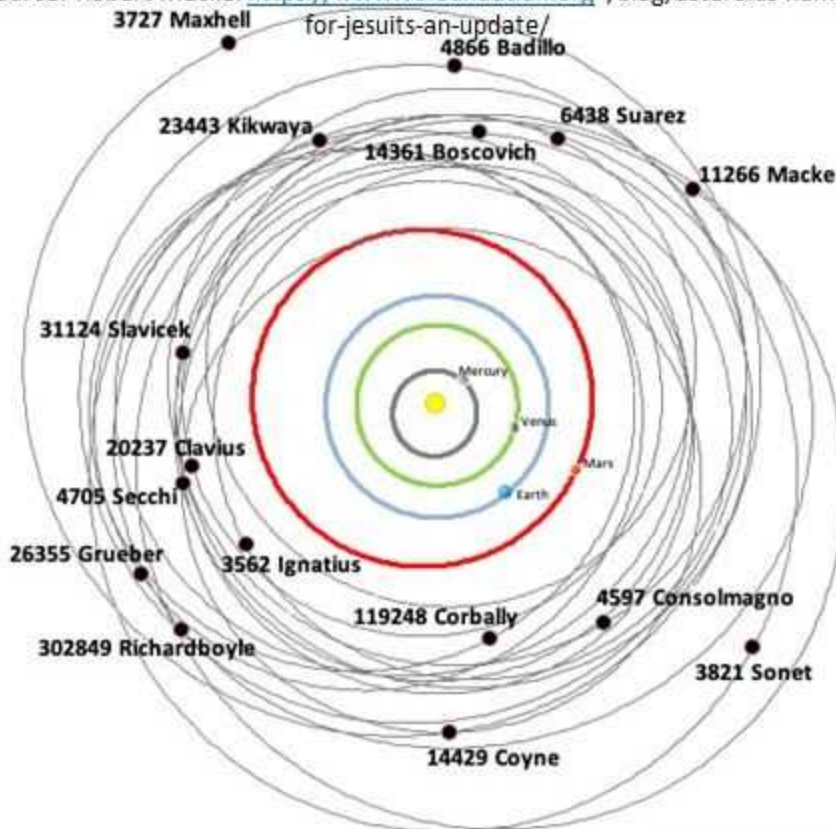
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Asteroids Named after Jesuit Cosmologists

Source: Robert Macke. <https://www.vofoundation.org/blog/asteroids-named-for-jesuits-an-update/>



Orbital positions for July 31, 2020



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