



DNC*Times*

DEC-JAN-FEB | 2024 | VOL II





Cover Page Painting
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Editor's Desk

“**R**oots and wings” make an excellent metaphor to speak of the rich and profound spiritual legacy of St. Ignatius of Loyola. ‘Roots’ signify a source or a foundation that provides support and nourishment, as in the case of plants. ‘Wings’ represent freedom, desire, and ability for growth, transcendence, and the pursuit of excellence in life, just as wings enable birds to soar to great heights. These two images bring out the core aspects of spirituality which facilitates a person to be rooted in one’s beliefs and values. Spirituality helps individuals to find purpose in life and live it to the full.

Similarly, these images can be referred to as Ignatian quintessence because they represent the core aspects of Ignatian spirituality, encompassing its principle and profundity. Fr. Doug Leonhardt SJ, in his article titled ‘What is Ignatian Spirituality?’ describes, “Ignatian Spirituality presents a vision of life based on the Principle and Foundation” (Spiritual Exercises no. 23). Thus, Ignatian spirituality enables individuals to be rooted in their faith and to remain firm in their conviction of who they are and what they are created for. It invites individuals to delve within themselves to connect with their innermost desires and dreams and to align them with their faith and values system. In other words, Ignatian spirituality provides a foundation of self-awareness, self-acceptance, integrity, and conviction derived from the intimate experience of God’s faithfulness, forgiveness, and compassionate love.

Again, in the words of Fr. Leonhardt, “Ignatian spirituality is a spirituality of people

actively involved and engaged for and with others.” Thus, it invites individuals to actions. First of all, it calls on individuals to strive for personal spiritual growth by embracing challenges, taking off one’s shoes, stepping out of comfort zones, and daring to explore the better version of oneself. Secondly, rooted in the understanding of one’s own humanity and enriched by the personal experience of Christ’s compassionate love, driven by a sense of justice and compassion, one is impelled, in total freedom, to give one’s total self for the good of humanity. In Jesuits’ terminology, such



individuals are persons of depth, interior freedom, selfless service, and of *Magis*, the hallmarks of Ignatian spirituality.

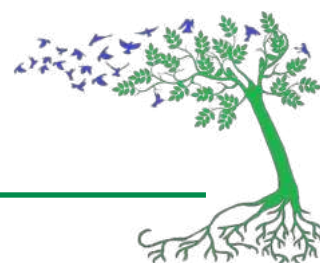
Any individual who is deeply rooted in, inspired, and transformed by this spirituality cannot but be at the service of mankind, especially of the *anawim*, the oppressed, the marginalised, the ostracised, and the victims of all forms of injustice. Furthermore, one cannot be mediocre but a person of *Magis*. Enflamed by the fire of love for service, such an individual is always available to serve and dedicate one's God-given talents and skills for the upliftment of society and for the greater glory of God. Therefore, it is apt to say that 'roots and wings' are like two sides of the same coin, the quintessence of Ignatian spirituality.

The world scenario today, especially of our nation, reminds us of what is said in the General Congregation 34 (D11-307). "[There is] hunger, religious and racial

persecution, economic and cultural imbalances, lack of political freedom and social justice, discrimination and exploitation, sexual abuse, [violence, war] etc: all these confront, often massively, the Church—and therefore ourselves—and demand our response." Ignatian spirituality has much to offer in this regard to help us find our response to these confrontations. The ability to generate prophetic responses from this spirituality lies in our familiarity with it. The question is: How familiar are we with Ignatian spirituality? This calls for self-introspection and invites us to enter into the depths of this spirituality in order to be transformed and be a prophetic response in bringing about transformation in society. In these trying times, may we remain rooted in our spirituality, our faith and the Gospel values, and soar above all that hinder our growth as children of God.



SCH. DANIELSON C. SYIEMLIEH SJ
EDITOR, DNC TIMES



CONTENTS

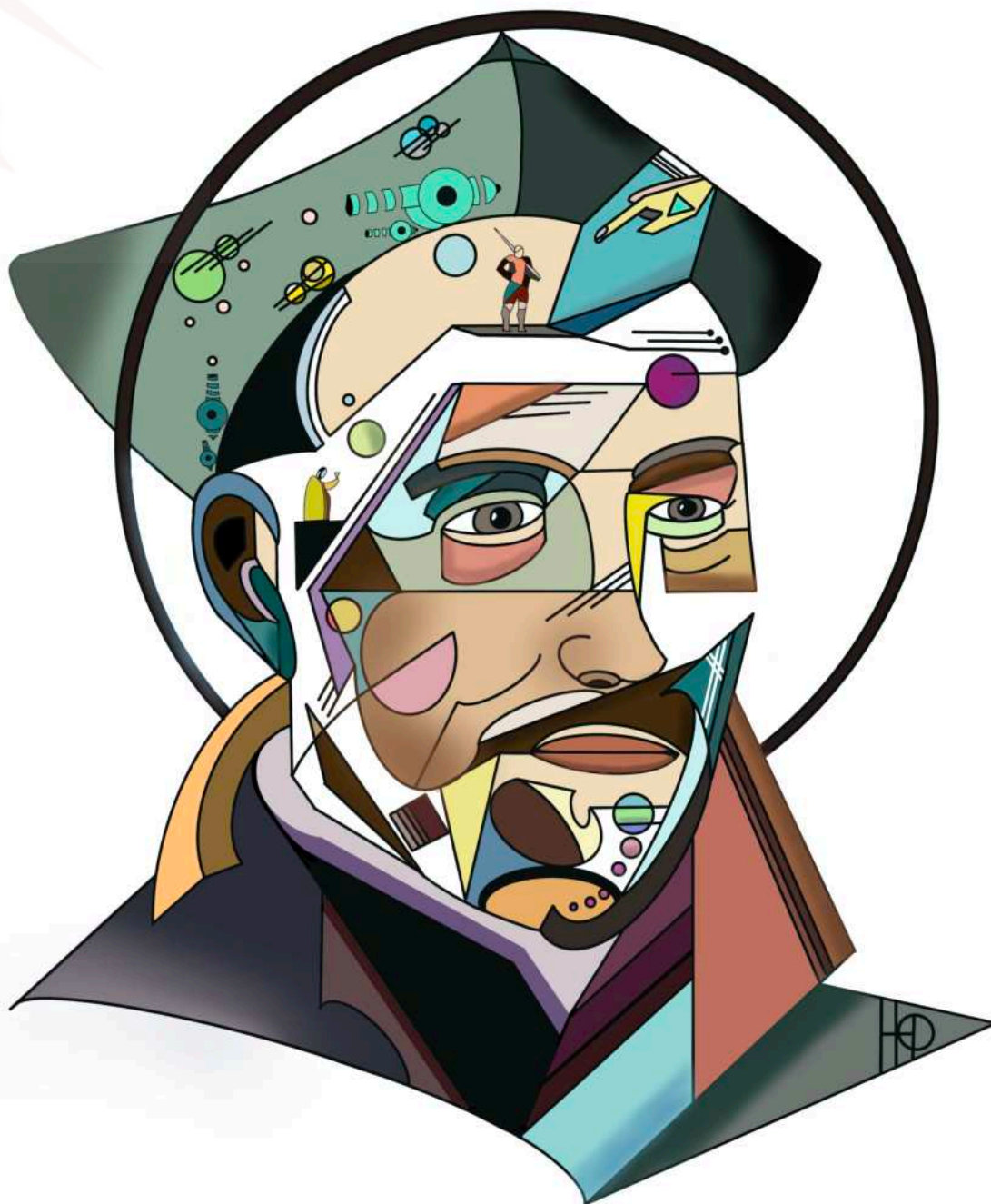
- 7** My Journey as an Ignatian Pedagogue
- *Prof Dr Nishant A. Irudayadason*
- 10** “Ignatian Spirituality for the Mission of Service”
- *Fr Joseph Cardozo SJ*
- 12** Ignatian Flame
- *Sch. Thomas J Philip SJ*
- 13** Sanctus Tensio
- *Deslin Paulson SJ*
- 15** My Journey with the Jesuits: Discovering the Depth Ignatian spirituality
- *Mr. Montwyn D’Costa*
- 17** Walking with the Excluded
- *Sch. Ramhorchan Mashangva SJ*
- 18** From Contemplation to Action: Connecting Ignatian and Johannine Perspectives on Divine Love- *Sean Cardozo SJ*
- 20** From Rocks to Reflection
- *Sch. Pravin Kumar SJ*
- 22** Beneath the Oaks: Ignatian Roots and Soaring Wings
- *Sch. Saurabh Parmar SJ*
- 23** Art of Choosing in a World of Options
- *Sch. Sachin SJ*
- 26** Attaining Interior Freedom
- *Sch. John Lepcha SJ*
- 28** A Gifted Jesuit
- *Sch. Praveen Baa SJ*
- 29** Build On
- *Sch. Alex George Jefry SJ*
- 32** The Ignatian Spiritual Depth and Personal Growth
- *Sch. Sagar Xalxo SJ*
- 33** Spiritual Exercises: An Ignatian Prema Marga
- *Vysakh Titus SJ*
- 35** Finding God in Everything
- *Bro. Sanju CST*
- 38** Ignatian Roots and Wings
- *Sch. Pallam Raju SJ*
- 40** To the Point of Death
- *Sch. Royster Monis SJ*
- 43** Groundhog Day
- *Sch. Agil Roy J. SJ*

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I N I G O



SCH. RONALD KHARSOHTUN SJ



My Journey as an Ignatian Pedagogue

Let's start with a paradox: Ignatius of Loyola, the founder of the Society of Jesus, was not a teacher. He never taught in one of those colleges that made the Jesuits famous. He was not an educator. He didn't even theorize about pedagogy. And yet, it is justified, even fundamental, to speak of Ignatian pedagogy. The surprisingly inextricable link of Ignatius to pedagogy lies in his personal experience. In *The Pilgrim's Story*, he says that God behaved toward him as "a schoolmaster teaches a child." What then became important to Ignatius was to act in the very way God acted upon him. During his life, he sought to follow the pedagogy that God has never ceased to use towards him.

The first step in God's pedagogy towards Ignatius was to make him experience an interior life. On his convalescent bed, after the various adventures inaugurated by the famous canon ball of Pamplona in 1521, Ignatius discovered that he was inhabited by inner movements. At times, he was cheerful, enthusiastic, and full of overflowing life. At other times, he was sad, sullen, and discouraged. By being attentive to his "interiority," he realized that he was carried by what he would call "consolations," that gave him joy, taste, inner peace, and perseverance; and, that at other times, he was marked by what he would call "desolations" that made him feel sad, despondent, worried, and unstable. This personal and experiential learning of what was going on within him opened a path to himself and to God. The God of Jesus Christ thus provides a compass to guide him inwardly in his life. As an educator, the fruitfulness

of these inner movements would lead me to, the a priori favourable and benevolent gaze towards those I accompany. If God is already at work, not only in the world but in every human being, it is He that I welcome in each individual, it is He that I already recognize at work in each student.

The second step in God's pedagogy with regard to Ignatius consists in making him experience the place of images not only in the unfolding of this interior life but above all in its deciphering in the footsteps of the incarnated Christ. In this work of the imagination, Ignatius opens an inner path to grow in freedom. By immersing himself in this inner theatre, he could unmask what bound him and held him back and he could discover what called him from the depths of himself. He could decipher the fears that paralyzed him, the aspirations that attracted him, the mirages that led him astray, and the concrete faces that fed him. Imagination with its symbolism, its games and its staging were not entertainment but education to oneself and the world, in the representations that carry the construction of a personality and a society. The play of images develops in us as the translation of the inner struggle that structures our journey of humanity. For me as an educator, the image is not just a simple tool to which I should stoop to reach the simplest minds but what enables me and my students to enter into the incessant game of distancing, detachment and purification through which inner freedom is built.

The third step in God's pedagogy towards Ignatius is to make him feel his unity. Shortly after his departure from Loyola and his stay in Montserrat, Ignatius suddenly sees the three persons of the Trinity in the form of three organ keys that make only one melody. He experiences that his existence is now immersed in the incessant movement of God





who unifies everything in his dance. He enters into this active grace of a God who knows how to hold in his Son both humanity and divinity, and this fully, without fusion or division, “without confusion or separation” to use the expressions of the Council of Chalcedon (451). What man separates, and opposes in irreconcilable tensions, Jesus gives it to live unified. Following Christ, Ignatius was now invited to “see God in all things,” as he would later say. For me, this work of unification could be only a literary or aesthetic coquetry limited to playing rhetorically with oxymorons, unless impelled by the Trinitarian movement, which alone can carry me forward to surpass myself. This initiative to give my best to my

students results from the unconditional gift experienced in the Trinitarian movement of divine love.

The “schoolmaster” could have stopped there, as the third stage of unification seems to have sealed in his student something definitive, but it remains for Ignatius to enter into the experience of intellectual synthesis. As an educator, I find my vocation in bringing my students into the gift of this intellectual “enlightenment” that makes all things new. As an “Ignatian pedagogue,” I wish to mobilise everything, to invest all my competence and all my know-how so that my students access those moments when they can discover themselves being carried away by what exceeds them and become more human than before, surpassing my own imagination of what they would become.



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SCH. NITESH ROHIT MINJ SJ



“Ignatian Spirituality for the Mission of Service”

Ignatian spirituality is a way of life that reverberates the spirit within me to yearn for magis in a world that is fragmented by consumerism, self-centeredness, and ideological differences. It is a spirituality that encourages me to move beyond the known horizons and venture into the unknown. However, it is an on-going quest to radically come to the Ignatian realization to the ease of finding God in all things [AB 99.7]. From the perspective of the mission and apostolate that I am engaged with, Ignatian Spirituality urges me to reach out to people of good-will with love and service. It invites me to periodically question myself, “What am I doing for Christ? What have I done for Christ? What ought I to do for Christ? (SE 53.2).” These questions enable me to march forward in Jesuit life with optimism and to have an openness to encounter Christ. Though the encounter takes place in prayer and sacraments but more so in my relationships with God’s people. In a world where we are called to multi-tasking, I engage in a few responsibilities (Superior of a candidate house, animator of the young Jesuit Priests, Chaplain of SFN congregation and of PWP). Ignatian Spirituality inspires me to be more effective in my ministry as a religious Priest. It permeates into the mundane activities

and in the entrusted mission as Socius to the Provincial, where I am continually called to be his close companion in the pursuit of governance in the Society of Jesus.

Being Socius (companion) is a multi-faceted life of love and service. The Constitution states, “The general ought to have one person who ordinarily accompanies him and should be his memory ... for all the affairs of his office ... [Const. 800.8].” Likewise, for a Provincial to have a fellow Jesuit as companion to journey along in guiding the province to the realm of giving God the greater glory through service. It is a daily commitment to accompany the Provincial in all his functions, processes, procedures of the Society, and to assist him in the relations with Rome. The Ignatian dictum, *age quod agis* (do what you are doing or hand over your entire self to whatever you are doing) enables me to establish a good functioning relationship between the Province and the General Curia. The work is discreet yet it is necessary to the running of the Province.

A Jesuit, therefore, is essentially “a man on a mission ... the one sent by the Father. It is by being sent that the Jesuit becomes a companion of Jesus (GC 32, d 2, 14).” My mission as a Consultor of the Province and Admonitor of the Provincial, urges me to monitor his health, help him strive for balance in his activities, and responsibilities. I ensure that the flow of information between Provincials, the Province, and Rome is timely and sufficient. I also attend to the task of the



curia as the governing body for the universal mission, discernment, apostolic planning, correspondence, and database management. Thus, the principles of Ignatian spirituality are intertwined in the mission as Socius to serve Christ and his people.

Ignatian spirituality has immense relevance to the men and women of today, especially the youth. It helps to create a hope-filled future (Magis 2023 theme) for everyone. If the youth orient themselves on magis (SE endnotes 22, more-excellence) then it will assist them in life. The magis has a spiritual magic which is built around the 5 pillars: morning prayer, practical-physical activity, Mass, group reflection, and daily Examen. Though they are practiced in the context of a magis event, but orienting one's life on two or three pillars will benefit immensely. Moreover, Ignatian spirituality is practical which appeals to the youth, where they come to know for themselves of what it means to follow Christ. It emphasizes faith as an ongoing dialogue between God and humans. The youth find it as appealing to them, as they can discover

God. Today's youth constantly confront ambiguity and change. Ignatian spirituality can help them to engage in a process of ongoing conversion. Five elements of Ignatian Spirituality will help them to grow in their faith: principle and foundation; finding God in all things; walking with Christ; consolation-desolation, and social justice.

The entrusted mission of service will continue but as the Society of Jesus has fewer members, we ought to collaborate more effectively with lay partners and youth. Ignatius envisaged *minima compaña*, the least Society of Jesus [Const. 134, 190, 638]. It is with the spirit of poverty and in humility that we will be able to establish Christ's mission in collaboration with others. It is in maintaining the spirit of the Society as a discerning body that we will be able to have a renewal in our religious life. Our familiar turf of having spiritual conversations and discernment ought to be practiced with greater zeal.



FR JOSEPH CARDOZO SJ,
SOCIUS OF GOA PROVINCE



Ignatian Flame

Initially the mule discerned for him
In the crossroads.
Later he taught,
To listen to our inner voice,
And follow the path that's sought.

I asked "can I take it"?
He replied "tantum quantum".
"As much as I want!"?
"Yes, but for Ad Majorem Dei Gloriam"

Then what to do with all I have?
"Pray for generosity
To give without counting cost
To fight and not to heed the wounds"

"Will there be anything left for me at last?"
"The master told – unless a grain falls into
the ground and dies, it remains alone".

"What is your magic for all these?"
"Nothing but magis- more and more
For my master's service".

Within the soul, a spark alights,
Igniting paths, ascending heights,
A quest for wisdom, truth, and grace,
A call to be contemplative in action
To find God in all things.
The Ignatian flame, a guiding star,
Transforming lives for the Eternal King.



SCH. THOMAS J PHILIP SJ



Sanctus Tensio

Tension is a word that is usually associated with vexation, anxiety that can lead a person to optimal productivity or ineffectuality. So, a minimum tension is needed to tap the best fruits out of a person. I think we require a 'Holy Tension' (sanctus tensio) in order to have the audacity for the improbable, as the Master of the Order of Preachers asked the Jesuits during the commencement of GC 36. Tension is not a new word for a Jesuit whose one foot is

this holy tension. This will help us to abide in him and produce the fruits (Jn 15: 4, 8) that the Lord desires of us.

As a prelude to GC 36, former general Fr. Adolfo Nicholas asked all Jesuits to contemplate the classic meditation 'Two Standards' (Spiritual Exercises, 136). A Jesuit needs to differentiate, using discernment, the standards of God and Satan. With the emergence of globalisation, the world has changed. One cannot deny the progress that humankind is making because



always raised like his founder. GC 35 declares that a Jesuit must experience a 'tension (I call it a holy tension) between prayer and action, between mysticism and service' (GC 35, Decree 2, 9). This tension leads a Jesuit to live his life as a contemplative in action. All our 'service of faith and promotion of justice' (GC 32, D 4, 48) need to have the foundation of

of it. It has also put before the Church various challenges.

From GC 31 onwards, Jesuits were aware of the challenges of the world, like atheism and humanism (GC 31, D1, 13), losing the sense of God (GC 32, D4, 51), growing institutional injustices (GC 32, D4, 52), relativism, and the erosion of traditional values. In order to explain the human nature of the times, they reiterated what Thomas Hobbes said of human nature as egoistic and selfish (GC 32, D4, 67). GC 35 describes the current



world as a world of ceaseless noise and stimulation (D2, 10). The world has lost the sense of prayer and deep relationship with God. Jesuits are no exception to the influence of this contemporary world. Our ideas and attitudes in this post-truth era have made many of us live in our cocoons of beliefs. Many of us have been influenced by subjectivism, moral relativism, practical materialism, and hedonism, which have led to an erroneous vision of God and of man (GC 35, D3, 64). These challenges need to be faced, and antidotes have to be provided.

The answer to these challenges was already given by our founder, St. Ignatius, in the Formula of the Institute and through the Spiritual Exercises. GCs 32 and 35 remind us to contemplate the mystery of the Incarnation (SE 101-109). Here, Ignatius did not sweeten the realities, but he presented the actuality of the world, which is also manifested in poverty, abandonment, forced displacement, violence, structural injustices etc. Jesus decided to be born as a vulnerable little baby amidst these situations. Jesus will continue to take birth amidst the current challenges we face today with all our vulnerabilities and through us if we are to immerse ourselves in the 'Son's pattern of life' (GC 35, D2, 4). For that, we need to have a long loving look at the Lord, who is manifested in Jesus.

We cannot move around trying to hew out cisterns that are dry (Jer 2:13) that cannot give us the living water by denying the truth, manifested in Jesus. Jesus is the only one who can give us the true living liberating water (Jn 7:37-39, Jn 4: 13). Our primary grace is 'to be with Him, to go with Him, to look on the world with His eyes, to love it with His heart, to enter into its depth with unlimited compassion' (GC 35, D2, 15). We can find

here a cumulative succession of graces. The substratum and the substance are 'to be with Him (Lt: Mecum).' When we are 'with Him,' we receive other graces. By being with Him (Mt 26:40, Jn 15:5), a Jesuit becomes capable of facing the challenges of the era. Else, we will not be able to pass through the uncertainties that arise from those challenges. For this purpose, Jesuits, must consider Spiritual exercises, Eucharist, Daily prayer, Sacrament of Reconciliation, Spiritual direction, and Examen as the most prized possessions (GC 36, D1, 18). This will help Jesuits have a profound experience of God, which is required for our apostolic availability. Our services in the fields of education, refugee services, intellectual apostolate, social works, pastoral and spiritual apostolates, care for creation etc. will produce fruits a hundredfold only when we root ourselves in the fertile ground, which is Christ (Lk 8:8, Ps 1:3, Jer 17:7). Our *modus operandi* must be Christ and submission to the magisterium of the Church through our obedience to the Roman Pontiff, which is a distinctive mark of the Jesuits according to St. Ignatius (GC 35, D2, 16). Our challenge is to believe it and be ready to abnegate our own will under well-discerned obedience in order to do only God's Will. This is a great challenge posed before us in this post-truth world. Then we can proclaim, 'Ad maiorem Dei gloriam'. Love towards Him alone, leaning on His breast, listening to His heartbeats and experiencing its warmth, which are part of Johannine grace, need to be asked constantly for living our lives as a Jesuit. This will give us the holy tension that we Jesuits require in order to face the challenges of the world and steer Society.



DESLIN PAULSON SJ



My Journey with the Jesuits:

Discovering the Depth of Ignatian Spirituality

Over the many years of association with the Jesuits, I have picked up different aspects of Ignatian spirituality during retreats, training programmes, reading books and articles, and informal chats. I list below the ones that have impressed me tremendously.

First, a reflection and gradual awareness of God's unconditional love. All action flows from this awareness that I am richly blessed. These blessings overflow without much effort to others I associate with at home, my friend circle, my parish, work groups, and people I don't even know. In order to be aware of God's presence in one's life, there is no option but to spend hours in silence, awareness, contemplation, and reflection. There is no substitute for active silence. No talks, reading, spiritual guidance, etc. will produce spiritual growth if you cannot communicate with the spirit speaking to you. We cannot fake spiritual growth with intellectual knowledge and spiritual discourses. It takes time and patience to observe. All blessings are not because of our merit, but a gift that each receptive and eagerly awaiting will receive at the appropriate time.

The importance of a spiritual director: I was blessed to do the 19th Annotation retreat twice with the great retreat master Fr. Allwyn Fernandes in 2005 and Fr. Philip Terassa in 2022. The most repeated instructions were to be aware of the 'feelings' that arise and not the head-level thoughts. They both commented on my reflections by the list of feelings and not the thinking. Living in the 'NOW' was one of the greatest lessons learned from these

masters. My guru since 1986, Fr. Dudley Mendonca, will constantly mention 'staying at the affectual' level (awareness of feelings, emotions, and moods), and when we speak the language of feelings, we communicate love. To seek God within, we need to clear up all the hurt experienced and heal the wounds of the past. The process has no shortcuts by any means. In Ignatian terms, you cannot discern if you are not aware of the interior movements of consolation and desolation while living your daily life.

The greatest moments of spiritual growth are in a crisis situation. I have found that to be very true. One should not run away from these moments. On the contrary, one should see what these events have in store for oneself to grow, deepen one's faith, a new perspective on life, get in touch with reality, new insights, etc. One should not be seeking pain and suffering, but use them to grow as and when they come.

Mt 7:21-23 constantly plays at the back of my mind. "Not everyone who calls me Lord will enter God's Kingdom. The only people who



will enter are those who do what my Father in heaven wants” (V21). I guess that’s what the ‘Principle and Foundation’ would point to: to achieve the purpose one is created for by praising, reverencing, and serving God. One has to patiently seek, find, and live out the purpose of one’s life.

One of the latest learnings has been that of ‘Spiritual Conversations’. Going through a process of prayer, personal sharing, and active listening in a group. I believe that God is speaking through people and I pay attention to how the spirit works through the feelings experienced during prayer and group sharing. While many are experts at working ‘solo’, a lot more can be achieved through ‘teamwork’ and ‘networking’.

I truly believe that an un-reflected life will not lead to much progress in any aspect. Hence, an ‘Examen of consciousness’ is a must-do if one has to see the work of God in progress in daily living. As I go through the ups and downs of daily life, the above reflections have

helped me wade through the tough times and challenge me to give freely to others what I’ve received freely as a gift from God. They also inspired me to seek the will of God at all times, see the hand of God in all of creation, be patient and accept others just as they are, and experience the unconditional love of God at every moment of life.

To conclude, I would like to mention the first ever session I had as a ‘Seeker’ (the group animated by Fr. Peter Ribes and team), when I had just finished my 10 Standard board exam. We had to choose a theme for the camp, and from the various posters, the one chosen was ‘GIVE WHAT YOU LIVE’. At that time, I don’t think any of us were old enough to have understood its value; it was the easiest one to remember, hence we selected it. Today, I see the application of that slogan in just about everything I do. I just cannot speak, do or act in any way if I don’t have it in me. Therefore, each of us can only give what we live.



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Walking with the Excluded

In the footsteps of St Ignatius,
Let us walk with the poor and the marginalised.
Let us listen with an open heart and mind, as their story unfolds,
Their struggles and sorrows,
Their joys and their pains,
Their hopes and their dreams,
Their faith and their gains.
Let our hearts be disturbed as we listen to them.

Let us walk with them as a companion and friends,
Let us walk together hand in hand,
Through the valleys and hills.
Together we work for a world that is just.
Where dignity is upheld and hope is restored,
Where love overcomes hate and peace is adored.
It's an invitation to see the world with new compassionate eyes,
To live and love in a human way.

Let us seek to find God in all things,
In the excluded, the marginalised and the broken too,
In their life's journey let us find our own,
A path of service, a love that is true.
In the mission of reconciliation and justice,
Let us stand with the poor and the outcast
Let us learn with them how to love and be in solidarity.
All for the greater glory of God.



SCH. RAMHORCHAN MASHANGVA SJ



From Contemplation to Action: Connecting Ignatian and Johannine Perspectives on Divine Love

The boundless love of God, perfectly embodied in Christ's radical servanthood, offers a transformative revelation that has indelibly shaped Christian spirituality over the centuries. Two traditions that compellingly demonstrate how encountering divine love impassions grace-empowered service are the Ignatian spiritual practices stemming from St. Ignatius of Loyola's seminal Spiritual Exercises, and the unparalleled theological perspective on Christ found in the Gospel of John.

At the heart of Ignatian spirituality is the *Contemplatio* or Contemplation to Attain Love, which utilizes creative visualization and sensory immersion to enter scriptural scenes while attuning to God's presence. By reflecting deeply on emotional resonances arising within these narrative experiences, penetrative realizations dawn, exposing disordered affections and priorities needing realignment toward agape love. This purgative unveiling administered by grace makes one radically available to fully serve God and

others compassionately. The *Suscipe* prayer summarizes Ignatian spirituality's thrust as it pleads for the humility and wisdom to completely surrender oneself with the sole desire for "Your Love and Your Grace" to maximize one's unique role within God's redemptive work in the world.

Similarly, the Gospel of John offers insight into the very identity of God incarnated in Jesus Christ and the supreme extent He would humble Himself out of self-giving love to restore fallen humanity. The entire gospel message is beautifully summarized in John 3:16 which declares "God so loved the world" that He sacrificially offered up Christ, His only Son, so that all who believe can inherit eternal life by grace. This high point of revelation briefly captures the vast breadth, length, height, and depth of divine redemptive love around Creation, while demonstrating this love's active authentication via the utterly humbling gift of Christ.

Additionally, John 13 recounts Jesus the night before His death subversively assuming the role of the lowliest household slave, tenderly washing His disciples' feet, modelling servant leadership as the defining posture of greatness in God's Kingdom despite profoundly possessing the highest cosmic status and authority. This sign-act sums up how His entire mission of gently meeting human needs is enabled by a love that gives completely of itself, even unto death on a cross. Afterwards, Jesus invites His disciples to follow this paradigm of mutual, sacrificial service



marking a genuine Christian community.

Finally, John 21 depicts the resurrected Christ gently reinstating Peter by asking him three times if he loves Him, mirroring Peter's threefold denial. Jesus then exhorts Peter to feed and tend His sheep, connecting Peter's love for Christ with compassionately caring for members of Christ's flock. The threefold questioning refers to Peter's gracious redemption and rehabilitation by the Good Shepherd following temporary failure.

Collectively, the Gospel of John connects the essence of God to selfless, needs-meeting service manifesting sacred love that humbly sacrifices privilege, rights, and status out of unconditional grace. This Christlike servant ethic reshapes relationships within the Christian community and ministry led by love. The enlightened understanding gained through Scripture immersion leads to concrete action embodying Kingdom ethics. Hence, this Johannine depiction strongly aligns with the Ignatian spiritual tradition's contemplative core. By imaginatively encountering Scripture's revelation of divine nature as self-effacing, kenotic love embodied to the utmost in Christ's radical servanthood, followers regularly increase self-understanding to shed distorted affections and freely offer themselves as instruments of service via the *Suscipe* prayer. As spiritual consolation and self-knowledge compound through regular creative interaction with the Bible's transformative vision, the fire of desire to actively participate in Christ's mission of

redemption grows.

Both spiritual practices see mystically realigning one's core identity and purpose with Christ's paradigm of humble, servant leadership meeting needs as essential to maturation. Emptying egoist preoccupations through illumination by Scripture makes space for Christ's incarnational mission to flow freely through one's gifts to bless a struggling world. This ever-deepening centeredness in God's loving character overflows effortlessly into small, daily acts of redemption, gradually changing culture through little Christlike displays of selfless love in human interactions. Therefore, despite divergent religious languages, the Johannine biblical testimony and Ignatian spirituality practices beautifully converge in revealing divine love as the cornerstone of spiritual vitality, which overflows into active compassion. By persevering in surrendered contemplation of Scripture alongside caring availability to needs prompted by grace, disciples increasingly take on the mind of Christ. This profound interweaving of enlightened understanding motivating virtuous service contains timeless significance as the engine of soul growth and cultural leavening. Immersing hearts in the ocean of God's agape love makes self-giving second nature. As roots reaching toward the Eternal grow downward through consuming Christ in contemplative wonder, fruits of outward actions marked by liberating love blossom upward through participating in *Missio Dei*.



SEAN CARDOZO



From Rocks to Reflection

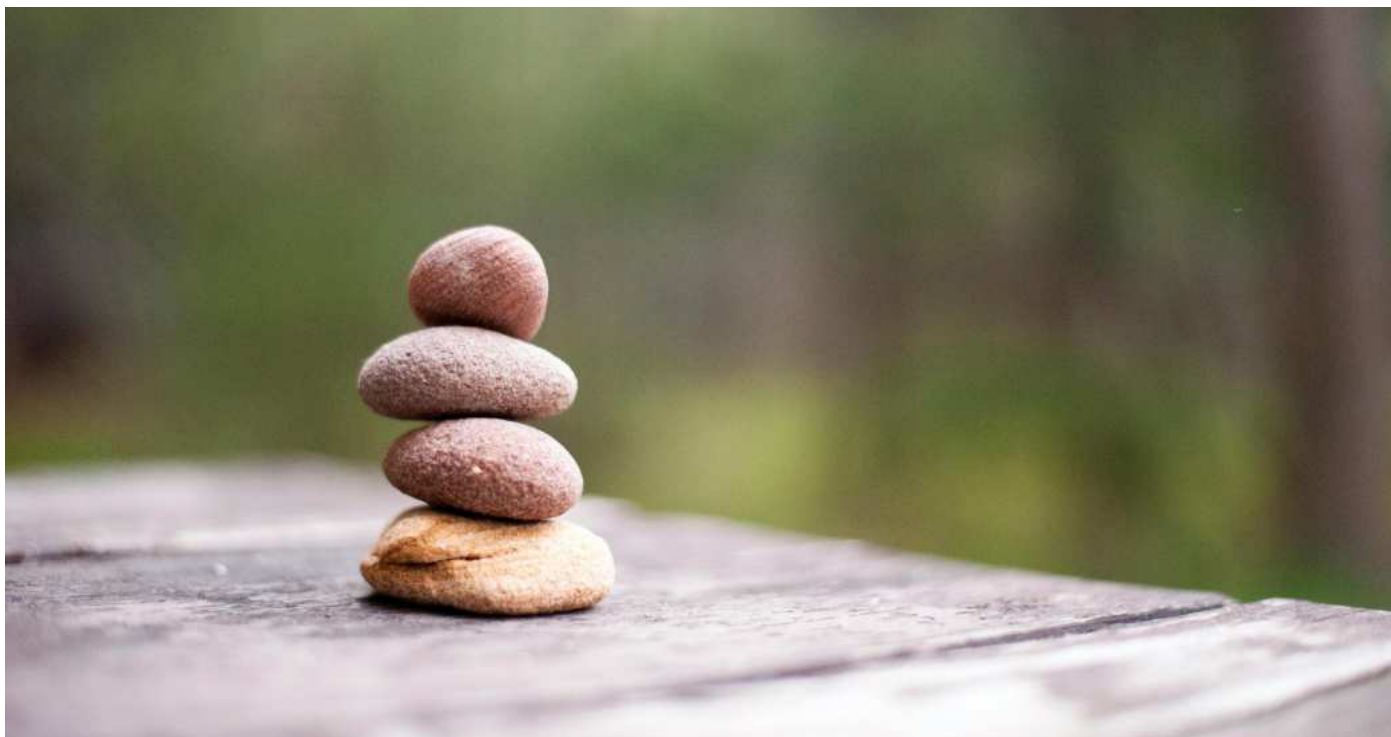
The recent announcement by India's Geological Survey on its preliminary exploration of lithium reserves in Jammu and Kashmir generated mixed feelings in me. As a student of geology, I was excited to learn about the various aspects of this rich natural resource and the boost it could provide to our country's development. However, as a religious and someone concerned about the ecological crisis we face today, I could only imagine the irreversible harm the extraction process could cause to the delicate and diverse Himalayan ecosystems.

The idea of God being present in the creation was actually introduced to me by my Hindu neighbours, and I grew up believing strongly in it. It was only reinforced later through the Spiritual Exercises of St. Ignatius. In the Exercises, he invites us to meditate, "going through all creatures, how they have left [us] in life and preserved [us] in it... [the angels and the Saints ... and the heavens, sun, moon, stars and elements, fruits, birds, fishes and animals... and the earth (Sp. Ex. 60)]" and understand our relation to the rest of the creation. From Ignatius' experience of "seeing God in all things and all things in God" to his "Contemplation to attain Love," it is very clear that God could be found anywhere, especially

in nature. He believed that God has not only gifted us with the marvellous creation, but He continues to live and labour in it. It only seems criminal to do anything that could disrespect, let alone destroy, creation in any form.

My studies in geology have led me to the realisation that even the most stable-looking, unchanging earth's surface is never static. It is constantly moving, changing, and intricately related to life processes. The 'Principle and Foundation' reiterates the idea that all of creation is driven towards life. The "Tantum Quantum" could be understood as a call to exercise prudence and constraint in the use of natural resources available to us. "From this it follows that we ought to use these things to the extent that they help us towards our end (Sp. Ex. 23)" and refrain from them when they do not. Geology is also incomplete without due respect to the time bygone. The sense of time is only heightened here to reveal that our existence on the planet is very recent and very insignificant in terms of duration. But the degree of harm and destruction we have caused could prove catastrophic. The key is 'awareness'. Like Ignatius, we need to become aware of the way creation works together and understand our active and passive roles in it. The meditation on the 'Two





Standards’ can help us see the ever-widening rift between the ‘rich’ and the ‘poor’ and the ecological injustice it entails. The greed and unsustainable consumption patterns of some cause suffering to others. The emphasis of Ignatian spirituality on the ‘Option for the Poor’ has a direct implication on this ecological crisis. According to the former General of the Society of Jesus, Fr. Peter-Hans Kolvenbach, “the first victims of any ecological imbalance are and always will be the poor.”

Another powerful tool given to us by St. Ignatius is the Daily Examen. One could use this to monitor the impact of their attitude towards nature and their daily ecological footprint on the environment. We could use ‘contemplation’ to immerse ourselves

in nature when it is inaccessible to do so physically. The ideal outcome would be the realisation that we are part of nature as much as nature is part of us. Every atom of our body is borrowed from a rock and will ultimately return to it. And God is present inseparably in all of these! St. Ignatius could realise this in an age and time where we did not have the modern scientific knowledge to actually prove that all of creation is interconnected. It only seems logical and necessary for us to follow his path, especially amidst the challenges of the ecological crisis we face today. We do so with hope and commitment so that many more generations will be able to see and relish the beauty of God’s creation and wonders.



SCH. PRAVIN KUMAR SJ



“Beneath the Oaks: Ignatian Roots and Soaring Wings”

In Ignatian spirit, we find our song,
A harmony of life where we belong,
With roots that anchor in depths profound,
And wings to soar, in freedom unbound.

Oh, “Roots and Wings,” a timeless embrace,
The Ignatian quintessence we embrace,
With roots like ancient oaks, sturdy and strong,
They guide us through life, where we truly belong.

These roots, they ground us, in values and grace,
In the warmth of community’s loving embrace,
In the teachings of Ignatius, we find our way,
To navigate challenges, come what may.

But wings of the spirit, they beckon us forth,
To explore, to question, to prove our self-worth,
In each new horizon, a challenge we face,
With Ignatian wisdom, we find our own space.

With roots in compassion, in love that we share,
In serving with purpose, in showing we care,
With Ignatian guidance, we find in our hearts,
A strength that never from our side departs.

In “Roots and Wings,” we find the perfect blend,
The Ignatian essence, an anthem to send,
To the world, to the heavens, to places unknown,
With roots in our hearts, our wings we have grown.

So, let us sing praises to this guiding light,
This quintessence of Ignatian might,
“Roots and Wings,” our compass, our true north,
In Ignatian spirit, we find our worth.



SCH. SAURABH PARMAR SJ



Art of Choosing in a World of Options

In our modern world, we are surrounded by an abundance of options. From choosing what to wear to deciding what to eat, our daily lives are filled with many choices. Even simple daily routines, like picking a toothbrush or toothpaste, can mean navigating through many brands and types. The truth is that every aspect of our daily lives is filled with countless choices.

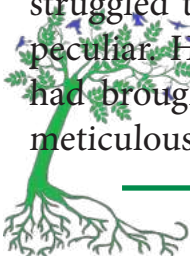
After a moment of thought, he began to walk back home with his younger sister. In reality, the cricket bat wasn't an urgent need, but it represented a long-awaited dream come true. Even though the boy didn't buy the bat, he returned home with a smile, and the joy of the moment touched his father and sister.



There was a scene taking place on a bustling street where schools, colleges, and a common playground came together. Along this route stands a sports equipment shop with cricket bats displayed to attract young passers-by. Each day, young people pause for a moment, even in the biting cold, to look at the cricket bats. The shop owner knew that this location attracted young enthusiasts. One day, a young boy, along with his three-year-old sister, decided to enter the sports shop. When they entered, the boy was excited at first, but he soon felt overwhelmed. The shop had so many cricket bats—far more than the one outside could offer. The boy found himself lost among countless cricket bat options, ranging from a hundred rupees to a hefty ten thousand rupees. Each bat he looked at seemed more unique than the last, and he struggled to decide. Then he did something peculiar. He took out a small saving box he had brought with him, counted his money meticulously, and counted it again.

The word “choice” often brings to mind selecting between two opposing options: good and bad, healthy and unhealthy, and so on. Typically, when choosing between two options, one good and one bad, people naturally gravitate towards the good, never the bad. For example, when asked to choose between food and an alcoholic beverage, how many would pick drinks over food? In reality, almost no one would. Even someone with an addiction would find it nearly impossible to choose drinks over food because hunger is a fundamental human need. This choice is clear and straightforward.

However, the choice St. Ignatius talks about is different. He encourages us to explore choices between two good options. We often make these choices unconsciously without even realising it. Getting out of bed in the morning is one example. There's no inherently “good” or “bad” time to wake up. It's a matter of personal preference, not a choice between



good and bad. The same goes for picking a toothpaste from the many available options; it's a choice between different "goods," not a matter of avoiding the "bad."

St. Ignatius sheds light on this subtle but essential aspect of choice—choosing between good things. We make these choices all the time, even when we're unsure. In a world full of choices, Ignatius introduces a unique method of discernment that allows us to make decisions, whether it's choosing between books or political candidates, with more clarity. He encourages us to list the advantages and disadvantages of selecting a particular option and not choosing it. By looking at every angle, we can determine which option aligns more with our preference or the purpose of choosing something.

It's important to note that not all choices are the same. Ignatius distinguishes between changeable and unchangeable choices. In changeable choices, where our judgment might be clouded by bias, discernment can be revisited to get the most out of it. But in unchangeable choices, like choosing between a life of celibacy or marriage, one must stick with their decision.

This step may seem to be easy, but here lies the real task of hardship; "It is necessary that all the matters about which we wish to make an election should in themselves be either indifferent or good..." (Spiritual Exercise 170). In other words, the power of discernment lies in our ability to see beyond immediate needs and desires to make choices that align with our true values and principles. Whether it's choosing the right political leader or simply

picking between two books, discernment empowers us to make decisions that can have a lasting and positive impact, not only on our own lives but on society as a whole. Ignatius reminds us that discernment is not just about making choices; it's about making choices that matter.

The previous story might have appeared to conclude abruptly, but in truth, the father's happiness didn't stem from the arrival of his son and daughter, nor did it result from abandoning the idea of purchasing a cricket bat. It was the sight of his children making a wise decision that lit up his face. Their family neither led an opulent nor impoverished life, and while the little boy was eager to acquire a new cricket bat, a moment of contemplation in the sports equipment shop altered the course of events. A fleeting glimpse of his shivering three-year-old sister led him to make a judicious choice. He purchased a warm sweater for her, a decision that took his father by surprise.

Thus, at the heart of Ignatian discernment lies an invitation to make wise decisions and to hold onto them. While the process may appear challenging, once we are firmly rooted in a wise decision, we begin to savour the fruits of it. Thus, the fruits of it become evident in the ultimate outcome, as in the case of that boy's joy in losing his desire and choosing the need of the time, which needn't be one's own personal need. This firm grounding in a particular spirituality provides us with the wings to soar, enabling us to navigate and transcend adversity on our path towards our goals.



SCH. SACHIN SJ





BRO. SHERBAL RAJ



Attaining Interior Freedom

The goal of Spiritual Exercises is to attain freedom from inordinate attachments. It means to attain inner freedom, to be free from the attachments that block our spiritual growth, intellectual creativity, wider relationships, acceptance of others as persons or ideas and suggestions, our ability to accept the newness in life, and to be tuned in to the voice of the spirit and self-maturity. So, what we need is to discover our inordinate attachments. Sometimes we are not aware of our own attachments. For example, attachments to ideologies and experiences, people and status, power, attachments to our knowledge and interpretations, our culture and ethnicities, thinking and ideas, etc. are some of them which we may not be aware.

Ignatian pedagogy in the Spiritual Exercises invites us to make a prayer of surrender at the beginning of our meditation. Here we

surrender before God all our thoughts, our feelings, and our beings, allowing ourselves to be guided by the Holy Spirit. To let God work in us and through us, we need to be well-disposed and allow God to take us where he wants. What is dispensable is a right disposition on our part. The graces that we receive and the prayers that we make have to be with the intention to praise and glorify God alone, not ourselves.

Even after his legs had been shattered, Ignatius' intention was the same: to gain name and fame and to please the lady of his dream. It was not until he got those two books – 'Life of Christ' and the 'Life of Saints' – that his focus started to change slowly. He did not attain this in a day or two. His detachment from inordinate matters begins once he starts discovering the true Christ. But even after that, we see Ignatius as adamant and desirous of being holy in the ways that he wanted. He wanted to please God by fasting and penance, even to the point that he was in danger of losing his life. He wanted to serve God as he served his previous king on the basis of merit that he trains to become holy. This is a very human desire. He had not yet abandoned himself to God. So here we see that he is still attached to his own ideals. He was yet to attain that inner freedom, or what he would later call indifference.

In our lives too, there may be things that enslave us; these can be material things such as mobile phones and social media or immaterial things such as our own self-image, desires, and fixed ideas that heavily condition our way of being and acting, preventing us from doing what we really want to do. Often, we think that we are always right. Therefore,





we never or fail to listen to others.

In the contemporary world, we observe the element of fear creeping and paralyzing human society. The lack of trust in relationships at a personal level, among communities, and at the global level reflects how unfree we are. This fear has its root in what we call inordinate attachment. We want to hold on to our attachments and are afraid of losing them. These attachments hinder us from accepting others. Thus, this insecurity within us prevents us from attaining inner freedom. Ignatian Spirituality is therefore one of the pathways that enables one to discover oneself

more and to attain inner freedom. When we are interiorly free, our focus will be other-oriented. 'The Principle and Foundation' states that human beings are created to praise, honour, reverence, and serve God, our Lord, and by this means to save one's soul. All the other things are to be used as long as this helps to achieve this goal. (Sp. Ex. 23). Hence, when our hearts and souls are directed towards God, we become interiorly free, as there won't be anything of a selfish desire to enchain us. Thus, if we are interiorly free, we will be able to enjoy every moment of our life, making it more meaningful to live.



SCH. JOHN LEPCHA SJ
II STB, VIDYA JYOTI, DELHI



A Gifted Jesuit

He is made of a clay
To mould his soul and to pray
To connect with the Lord with stray
And to make God's way as his own way.

Yes! He is a gifted Jesuit

Internalizes the virtue of Ignatian indifference
God's mission becomes his primary preference
Uplifting the downtrodden is a sign of great reverence
Reuniting the broken hearted is his natural exuberance.

Yes! He is a gifted Jesuit

Labors for the humanity and grows in moral responsibility
Let go all his egos and adapts the quality of humility
Inculcates the attributes of challenging Interculturality
Stays rooted in mission and is known for his availability.

Yes! He is a gifted Jesuit

In the path of wellbeing, he is a pilgrim
God, the care taker and guide is his Supreme
Saving souls and showing right path is his dream
In fields concerning commitment, he is a floating stream.

Yes! He is a gifted Jesuit.



SCH. PRAVEEN BAA SJ
SATYANILAYAM, CHENNAI



Build On

Imagine a house. It's not just one big piece, right? It's made of many small things called bricks. Think of each brick like a building block. One by one, they are carefully stacked on top of each other, not just in any way, but in a special order. What makes the house strong and sturdy is this order, not a wobbly mess. All those bricks are put together for something amazing. They create a safe place to live, a place to sleep, eat, and play. It is not just a pile of bricks anymore; it is a home!

A tiny seed nestled within you, not for an ordinary plant, but for something grander – our calling to a religious life. Though dormant at birth, this seed awakens as we grow. Maybe it is through an inspiring soul's gentle fragrance or a profound experience like volunteering or witnessing a sacred ceremony. Each moment, like a ray of sunshine, helps it sprout, building upon the last, like bricks forming a house. The path may be slow and quiet, but with each step, each encounter and each learning, our calling strengthens. And one day, just like a majestic cathedral rising, our faith will stand tall and proud. Remember, our seed is unique. Nurture it with kindness, curiosity, and an open heart, and let it guide you on our remarkable journey.

In our journey through life, we are constantly growing. Each day brings new experiences and interactions that shape us into who we are, carve out who we are, and mould us into what we want to become. The following explores the concept of internal growth, highlighting how our lives are built upon the foundation of these daily experiences and encounters that contribute to our personal development.

Can we believe that each experience we receive becomes a foundation for many other?

Can we think of a conversation with our friend that went in vain?

Such questions might stimulate us to pose questions like, what is experience? Why should I interact with people at all?



Our lives are filled with countless experiences. Whether big or small, positive or challenging, each encounter has the potential to leave a lasting impact on our personal growth. Much like a house built with care and precision, our lives gain structure and depth through the accumulation of these individual moments. Such moments would also pave a way to further construction of our life. This familiar word, experience, reminds me of Ignatius' examination of consciousness. This is one of the roots that goes deep inside the ground, strengthens the very existence of the plants, and one of the tools through which we take a deep look within ourselves, questioning our actions and motives. It is, in fact, a gentle and spiritual conversation with oneself to gain a profound understanding of one's thoughts and emotions. It is a prime process that each and every experience should go through in order to build our life the way we want it to be. It is because of these bits and pieces of



awareness that we are able to revive our past and reorient our future effectively.

It is, in fact, the external factors that play an important role in building our inner selves. Meeting new people, listening to various talks, and visiting diverse places are new opportunities abundantly available every day, where we faithfully invest our time in them. These, in turn, qualitatively contribute to our personal development. Every encounter introduces us to different faces, various perspectives, diverse cultures, and ideas, shattering old assumptions and enriching our understanding. Each of them appears part by part or even scattered but plays a significant role in building the whole person. Moreover, it is like many strong bricks piled up one on another and like the vocation seed that receives necessary components to develop itself — our experiences coming together to build us who we are. When we understand that such factors created an effect within us, it does not mean that our previous perspective vanished but it means that our thoughts and perspective evolved – reaching one step higher. The experiences and thoughts remain with us and journey with us, whether we are aware, building us from part to whole. So, our interior landscapes are sculpted by the winds of circumstance, each encounter leaving its mark on the contours of our minds.

To conclude, In the grand orchestra of our lives, each experience serves as a unique musical note, weaving together a symphony of growth and understanding. While internal reflection, like Ignatius' examination, nourishes the roots of our self-awareness, external encounters play the role of vibrant melodies, enriching our perspectives and shattering limiting assumptions. It is through this harmonious exchange, this interplay of the inward and the outward, that the symphony of our being truly takes shape.

Much like a building rising from the sturdy bricks, our internal landscapes are sculpted by the architects of experience. Every encounter, every conversation, and every challenge becomes a brick meticulously laid, shaping the contours of our thoughts and emotions. Yet, this construction is not merely an addition or subtraction; it is a subtle evolution, a constant reshaping of our internal perspective while honouring the foundations laid before. Therefore, let us embrace the winds of circumstance, both the gentle breezes of introspection and the exhilarating gusts of new encounters. For it is in the interplay of these forces that we find the symphony of self, evolving with each note and building an interior landscape rich in experience and ever-unfolding potential.



SCH. ALEX GEORGE JEFERY SJ

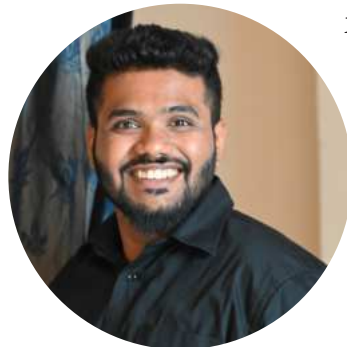


Roots and Wings



*All these pieces, broken and scattered,
in mercy gathered, mended and whole,
Empty-handed, but not forsaken,
I've been set free,
I've been set free...
Oh, amazing grace, how sweet the
sound, that saved a wretch like me!*

It's a broken world that we live in today, broken homes, broken relationships, broken hearts, broken trusts... But in Christ Jesus, we see brokenness in a very different light.



SCH. MACWIN SJ

A plant's existence begins with a tiny seed, which breaks into roots and everything grows from the roots. A tree with strong roots can withstand any storm, while branches with wings can soar to new heights. Both roots and wings emerge by breaking their exteriors. A bird breaks free from its egg, a butterfly breaks free from its cocoon, and both grow wings and take off to the skies. They break from their shells to free themselves. Christ broke Himself to free us. He continues to break at the altar every day.

Broken pieces of glass bursting forth with abstract colours signify hope in the chaotic and broken world. The hope of humanity is the brokenness and woundedness of Jesus. This picture portrays my view of the wounded world; where Jesus in His brokenness heals the world and unites the pieces to transform the chaos into beauty. And so, I want Christ to dwell in me richly. We are called to be rooted in Christ wherein He becomes the source that we draw everything from. He also becomes the wind beneath our wings and makes us rise up like the eagle.

Christ gave me wings to show me what I could become and roots to remind me where I am from - my eternal home. And as my roots are strong, no matter where I roam, I will always come back to Christ - my home.



The Ignatian Spiritual Depth and Personal Growth

The Ignatian approach to life encapsulates a profound essence captured in the metaphorical interplay of “roots” and “wings.” Originating from the teachings of Saint Ignatius of Loyola, this symbolises the balance between roundedness and liberation, stability, and exploration. When we look at the concept of roots, we can find that roots symbolise a deep connection to one’s foundation, identity, and values. In the Ignatian context, these roots delve into spirituality, ethics, and self-awareness. Ignatian spirituality emphasises the importance of self-reflection, discernment, and prayerful contemplation. It encourages individuals to establish a strong connection to their inner core, their faith, and their moral compass. These roots provide stability, nourishment, and a sense of belonging, fostering resilience and fortitude in navigating life’s challenges. However, the Ignatian essence isn’t confined to mere grounding. It equally celebrates “wings”—the aspirations, aspirations, and capacities to soar beyond the familiar and known. Wings represent the freedom to explore, innovate, and grow. Ignatian teachings inspire individuals to embark on journeys of learning, service, and understanding. It calls for an openness to new experiences, diverse perspectives, and intellectual curiosity.

The call to ‘finding God in all things’ exemplifies this expansive vision, urging individuals to seek meaning and purpose in every facet of existence. We can say that the quintessence of Ignatian understanding lies in harmonising these elements—rootedness and flight, tradition and innovation, stability and exploration. The collaboration between roots and wings cultivates a holistic approach to life. Grounded in values and self-awareness,

individuals are empowered to venture into the world, serving with compassion, engaging with diverse communities, and advocating for justice. The Ignatian spirit champions the development of a person - intellectually, spiritually, emotionally, and physically. It promotes a balanced life that cherishes contemplation and action, silence and dialogue, solitude, and community. Rootedness fosters a sense of belonging and resilience, enabling individuals to weather storms and remain steadfast. Simultaneously, the wings allow for growth, transformation, and a boundless pursuit of knowledge, understanding, and societal betterment. The Ignatian quintessence thrives in the tension between these seemingly opposing forces. It’s not merely about embracing roots or wings individually, but about embracing both in a symbiotic relationship. It’s about honouring tradition while embracing change, fostering stability, and encouraging growth. In essence, “roots and wings” signify a dynamic equilibrium—a way of being that acknowledges the significance of staying grounded in one’s values and beliefs while daring to explore, learn, and contribute to the world. It’s an invitation to live purposefully, with a profound understanding of oneself and a commitment to making a meaningful difference in the world.



SCH. SAGAR XALXO SJ



Spiritual Exercises: An Ignatian Prema Marga

All the spiritualities in the world has two dimensions. They call us to freedom from darkness and freedom to absolute bliss, truth, love and peace. These have led the great sages and saints to experience a union with the divine. Finally, it calls us to love and be at peace with the fellow human beings.

In the Indian understanding of spiritual life or philosophy of life, we are invited to have freedom from the phenomenal existence or the veil of ignorance and freedom to *Moksha*., i.e., a true relationship with the divine. But how to attain *Moksha*? To attain *Moksha*, *Margas* or paths namely *Jnana Marga*, *Bhakti Marga* and *Karma Marga* are proposed in Hinduism.

Jnana Marga is the way of right knowledge to *Moksha*. It is to realise oneself as '*Aham Brahmasmi*' in the realm of '*Saccidananda*'. However, for a Christian, it is a way to have knowledge of the Trinity as *Saccidananda*. *Sat* as Being, the Father, *Cit* as pure consciousness, the Son and *Ananda* as bliss, the Spirit, and to understand the Trinity in its divine koinonia or relationship. Swami Abhishiktananda would invite us to understand this reality in the cave of the heart.

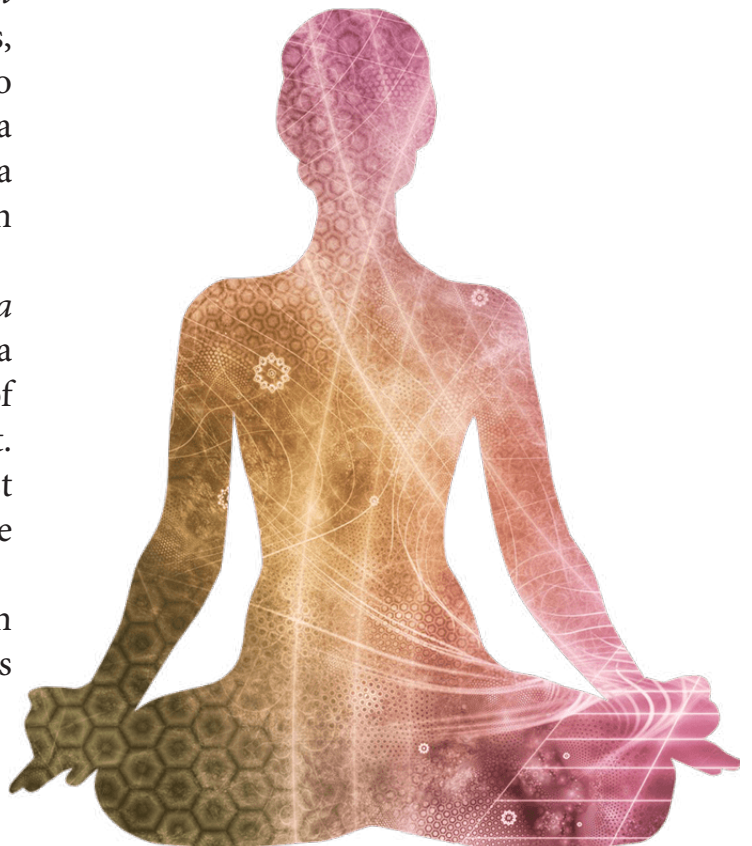
Bhakti Marga is the way of devotion. *Gita* would say it as a loving surrender to a personal God (*Istadevata*) with the totality of one's person, with one's body, mind and heart. But, for a Christian, it is to experience Christ in the depth of one's heart as *Antaryamin*, the fountain of love.

Karma Marga is the way of action. When one work selflessly to establish righteousness

(*Dharma*) for the welfare of the world (*Lokasamgraha*) without any desire for fruits (*Nishkama Karma*) then he or she attains *Moksha*. On the other side, for Christians, it is 'Love put in action.' It is a call to Jesus' *Karma Marga*, i.e., Kenosis, Forgiveness and Self-abnegation, and the best example is the 'Way of the Cross.'

When we consider the above *Margas* in the light of Christian way of life, we see an underlying reality, a way of love. Love or *Prema* is present in above *Margas* in essence. Therefore, integrating all the three *Margas*, Fr Richard Lopes S J, invites us to *Prema Marga*. Here, we see the Christian way of Love, in *Jnana* (knowledge), i.e., loving knowledge of God, in *Bhakti* (devotion), i.e., loving devotion to God, and finally, in *Karma* (action), i.e., loving action for God.

Prema Marga could be said as the sublimation point of the *Jnana Marga*, *Bhakti Marga* and



Karma Marga. Jesus Christ shows us this Way of Love, and it is in Him where the three *Margas* unite. This uniting point in love helps us to know Him, to follow Him and to abide in Him, i.e., to be a *Jnani* (One with him), *Karma yogi* (to serve others) and *Bhakta* (to abide in Him). The saints and great Christians realised these and journeyed through the Way of Love to be integral persons.

In line with the above-mentioned *Prema Marga*, when we look at St Ignatius of Loyola's Spiritual Exercises, we see an invitation to the Christ's Way of Love, i.e., Christ's *Prema Marga*. Hence, in the Spiritual Exercises, we meditate, contemplate and experience this *Prema Marga* from diverse perspectives. The first week of the Spiritual Exercises allows us to reflect on the loving presence *Antaryamin* in our life and to experience the forgiving love of God even though we are sinners. In the second week, we are called to know Christ deeply, to love Him ardently and to follow Him closely through the contemplation of life of Christ, the *Dharma* of the Kingdom of God. Then, we experience the Kenotic love in the passion of Christ. And finally, in the

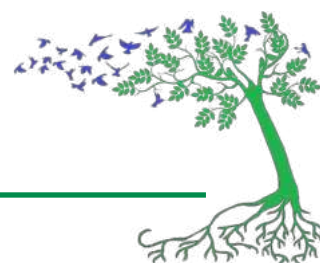
fourth week, we experience the triumphant love of Christ in His resurrection.

Finally, when we go through the 'Contemplation to Attain Love,' we reach the pinnacle of the experience of the *Prema Marga*, i.e., to experience the love around us with our senses. It is an invitation to see how God, as *Antaryamin*, exists in all creatures, granting them existence, life, sensation, and intelligence, and, how we are God's temple, created in the image and likeness of God (Sp. Ex. No 235). Then, we try to see and experience the *Nishkama Karma* of God for me in all the creatures on earth for *Lokasamgraha*. (Sp. Ex. No 236).

On a personal note, I realised the beauty of the *Prema Marga* of the Spiritual Exercises during an exam. As always, I prepared for the exam in my own way and went for the exam and presented my idea on *Prema Marga*. But the examiner's counter question opened my eyes to see the beauty of love present in the Spiritual Exercises. After that exam, I feel that the quintessence of the Spiritual Exercise is a way of loving knowledge (*Jnana*), loving devotion (*Bhakti*) and loving action (*Karma*) on the *Prema Marga* of Christ for the 'Ad Majorem Dei Gloriam.'



SCH VYSAKH TITUS SJ



Finding God in Everything

The spirituality of St. Ignatius teaches us a marvellous lesson in loving God through this insightful phrase, ‘finding God in everything’. We also see this concept in the spirituality of St. Therese of Child Jesus, who also tried her best to find God in everything through her ‘Little Way’. St. Ignatius’ spirituality is practical and is best seen as a way of living “fully awake” to the practical events of everyday life and every moment inspired by the Holy Spirit. This can be seen as “roots” in our spiritual journey, grounding us in our identity and where our soul resides.

into their everyday actions. This can be seen as “wings,” allowing us to explore the world, appreciate things, learn new things, and grow in our spiritual journey.

Ignatian spirituality places great emphasis on the affective life: the use of imagination in prayer, the discernment and interpretation of feelings, the cultivation of great desires, and generous service. It is rooted in the conviction that God is active, personal, and above all, present to us. In essence, finding God in everything is at the heart of Ignatian spirituality. It’s about seeing God’s presence in all things and responding with gratitude



On the other hand, St. Therese of Child Jesus advocated for a childlike spirituality. She emphasised simplicity and humility in daily life, believing that even small, ordinary actions can have great spiritual significance. This approach encourages individuals to seek holiness not through magnificent deeds but through the love and dedication they put

and generosity. It’s a practical spirituality that encourages us to find God in our everyday experiences and live out our faith in action. It is also a pathway to deeper prayer, good decisions guided by keen discernment, and an active life of service to others. Reflecting upon the spirituality of St. Therese, she saw God’s presence in every aspect of life and sought to live every moment in His divine presence. Her spirituality was not about seeking extraordinary experiences but about recognising the divine in the ordinary. This is





why she is often referred to as the “Mystic of the Ordinary.”

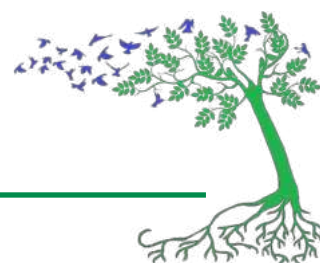
Putting these two great spiritualities together, I would say the spirituality of St. Ignatius provides us with “roots,” grounding us in our identity and guiding us in our spiritual journey. The spirituality of St. Therese gives us “wings,” encouraging us to explore, learn, and grow. Together, they guide us towards finding God in everything - in our identity (roots), in our exploration and learning (wings), and in all aspects of our daily life.

The influence of the spirituality of St. Ignatius has a vital role in my spirituality. Though I belong to the Little Flower Congregation (CST), I found some beautiful similarities and practical aspects when I relate Theresian

spirituality with Ignatian spirituality. Doing everything for the love of God and seeing God in everything give quite the same vision of spirituality. Practically, this involves infusing every action with love and devotion for a higher purpose, fostering a conscious awareness of sacred in daily life. Whether performing routine tasks, engaging in relationships, or facing challenges, one approaches each moment as an opportunity for spiritual expression. This interconnected perspective transcends religious boundaries, emphasizing a universal spirituality that unites actions with a profound recognition of the divine presence permeating every facet of existence. In practice, it cultivates a life where love, mindfulness, and spirituality intertwine harmoniously.



BRO. SANJU CST





SCH. RONALD KHARSOHTUN SJ



Ignatian Roots and Wings

Mind thought, the mind thinks and, the mind will think

I was the best person in the world

I am the best of all in the present world

I will be the best of all in the universe

Mind was, partially precise, and partially imprecise.

Heart felt, the heart feels, and the heart will feel.

I was the all-important of all the organs in the body

I am the all-important of all the organs in the body

I will be the all-important of all the organs in the body

Heart was, in part, accurate and, in part, inaccurate.

Emotions sensed, the emotions sense, and the emotions will sense.

we were nearly the all-sensible parts among all

we are nearly the all-sensible parts among all

we will be nearly the all-sensible parts among all

Emotions are moderately true, and moderately false.

When the mind, heart, and emotions are aware of their respective roles, they are abstemiously truthful. However, it is inaccurate to draw analogies between them and other bodily components. It turns worse if they think of themselves as the greatest. Positive energy is created when people treat themselves as though they are just as important as other bodily components. Thus, the secret to a happy existence is to be at one with God, with others, with oneself, and with the universe.



So,

Nothing is more practical than being in touch with oneself.

Nothing is more practical than being in touch with others.

Nothing is more practical than being in touch with the cosmos.

Nothing is more practical than being in touch with God.

Fall in love, stay in love, one will decide everything for oneself.

Fall in love, stay in love, others will decide for themselves

Fall in love, stay in love, nature will decide everything for nature

Fall in love, stay in love, God will decide everything. for the universe. (Fr Pedro Arrupe)

The three main pillars of Ignatius's spirituality are the mind, heart, and emotions.

Ignatius places a focus on ideas. Firstly, one must carefully monitor his thoughts.

Secondly, one pays attention to the heart and how it perceives the ideas that lead there.

Thirdly, one has to have emotional intelligence. These are the reasonable times that might also end up becoming desolations or consolations. Ultimately, the inclusivity of all three ideas, sentiments, and emotions characterizes Ignatius' spirituality.



SCH. PALLAM RAJU SJ



To the Point of Death

The Society of Jesus has left an inerasable footprint in the history of the Church. The Reformation and Counter Reformation periods, perhaps, turned out to be an opportunity for the newly formed group of the time to rise against the Lutheran barriers and bring back thousands of fence-sitting Catholics. Indeed, it is a historical fact. However, there must have been a fire that kindled this group to become a difference in the Church.

Everything in the world is just a means that helps human beings to reach the end for which they are created. Ignatian Spirituality lies in the service and praise of the Divine Majesty. For St Ignatius, it was not human wisdom

but rather divine enlightenment. When he saw all things coming from God and going back to God, he realized the greatness of God and the foolishness of humans. As a result of this vision at the river Cardoner, St Ignatius offered himself wholeheartedly to the will of God. This offering has now turned out to be a part of every Jesuit's life. We beautifully call it 'Obedience'.

Obedience has undergone evolution in the Society of Jesus. Obedience was a sign of reverence and self-emptying for God's greater glory. However, the 18th century tried to prove it as a mere human act of surrender. As a result, the Society of Jesus was suppressed. A good and much needed 40 years of life lessons reshaped the Society of Jesus. Since then, obedience has been the hallmark of the Society. The Spiritual exercises of St Ignatius, the Constitution of the Society of Jesus, life incidents of St Ignatius narrated in his autobiography, and so on are a bunch of textual treasures for us to understand the integration of this vow in life. It will never be too late to introspect how obedience can be a virtue that gives us freedom! In today's growing consumerist and competitive world, does obedience make any sense? Is observing the vow of obedience relevant in today's world? Perhaps, drinking water from our own wells will answer these questions!

Obedience is not about just saying a 'Yes', but more importantly, it is about being aware of our thoughts, words, and deeds in accordance with the norms of the Society and the Church. In recent times, the youngsters who enter the Society take a little more time to find the true meaning of obedience in daily





life. The family background, psychological growth, less spiritual quotient, attachment to comforts and so on are some of the possible reasons that hinder young Jesuits to live an authentic and a radical vowed life. “If anyone would come after me, let him deny himself and take up his cross and follow me” (Lk 9: 23). To live the vow of obedience is nothing but denying oneself, taking up every cross that come in the way of life and follow our Master Jesus. “For God so loved the world that He gave his only Son...” (Jn 3:16) And the same Son “humbled Himself and became obedient to the point of death – even death on a cross.” (Phil 2:8). We the Disciples of Christ are called to comprehend His obedience to the Father and integrate the same in our lives. During the ordination ceremony, we hear the emcee reading ‘He now is another Christ.’

To become another Christ is to relive the Christ’s obedience. Though He was God; He hid His divinity and embraced the humanity.

Our first Fathers and many others later lived Christ-like life. The greatness of Sts. Francis Xavier, John de Britto, Jose de Anchieta, Peter Claver, Alphonsus Rodrigues and many others that we recall and celebrate is all the result of their obedience. As I said in the introduction, the energy that every Jesuit had during the Counter Reformation period flowed from the vow of Obedience to Father Ignatius. Obedience does not bind us. It frees us: frees us from self-motives, frees us from our ego problems, and frees us from wrong discernments and actions. Obedience is all about celebrating the life we are called for.



SCH. ROYSTER MONIS SJ





SCH. ELDOS SJ



Groundhog Day

Groundhog Day is a 1993 (it might seem very old to some of us) American fantasy comedy film. Well, for those of you who have not seen the movie, it is a story about a cynical television weatherman called Phil, covering the annual Groundhog Day event, who becomes trapped in a time loop. This forces him to relive the 2nd of February repeatedly. Initially, Phil struggles but then he realises that there are no consequences for his actions. He engages in reckless behaviours like binge eating, one-night stands, theft, and other dangerous activities. He leverages his growing knowledge of the day's events and the people in the town to control situations in his favour. Subsequently, his primary focus shifts towards the pursuit of his colleague, Rita. He employs the repetitive time loop to gain insight into her character and exert influence. Despite his efforts, Rita consistently rejects his advances and emphasises that he lacks a true understanding of her. Eventually, it leads Phil into depression, and he tries to commit suicide in several ways, but each time, he reawakens on the 2nd of February. One day, with all his predictions, Rita believes that Phil is actually in a time loop. She asks him to consider it as a blessing rather than a curse. On the next day (same old day), Phil decides to do good; he saves people from deadly accidents, learns to play piano, sculpt ice, and speak French. Finally, the day gets better; he does his weather report without any discontent, and Rita falls for him. The next day is the 3rd of February.

What does this story have to do with Ignatian Spirituality? Have you ever experienced a sense of monotony in your daily routine, as if you're stuck in a time loop?

Did you find yourself weary of the familiar tasks and activities?

How do you make your day better?

Well, if you have seen the movie or read my boring summary of it you would have already known that Phil uses his knowledge of the day to improve the next encounter with the same situation. St Ignatius of Loyola would call this kind of reflection as the examination of consciousness. A little hiatus could make the rest of your day or the next day better. In the movie we see Phil, learning from the days' incidents, he tries to face them differently the next same day. Ignatian examen focuses on reflecting over the past incidents and to re-live the lessons learnt to experience a better tomorrow. This little but insightful and effective exercise will help us to be creative every day, to break the monotony of our routine life and to not repeat the same mistakes. Sometimes we can invent mistakes in order to learn from it. It not only makes our day better but also helps us become better human beings; just as you see in the movie, where Phil decides to help people and to learn some essential skills. So now it is time for us to make a better tomorrow.



SCH. AGIL ROY J. SJ



DNC News

Silver Jubilee Celebration of CONER

The year 2023 marked the silver jubilee year of the Catholics of North Eastern Region (CONER) in Pune. This group, commonly called as CONER, was founded by the scholastics from Kohima Region in 1998 as part of their weekly ministry at De Nobili College. CONER caters to the spiritual needs of students and professionals hailing from the Region and residing in Pune.

for the cultural programme. Mrs. Jennifer Syiem Rodriques, the President of CONER, expressed her gratitude to the Rector, Fr. Francis, and the entire DNC community for reaching out to them through this ministry. She also acknowledged the constant support, help, and guidance CONER receives from the DNC community. The wholehearted participation of everyone who attended the event created a warm and vibrant atmosphere



With a joyful and grateful heart, CONER celebrated this momentous occasion on the 3rd of December, 2023, at De Nobili College (DNC). “Great is Thy Faithfulness” was a befitting theme for this occasion to celebrate and recall God’s faithfulness to every member of this community. It was a thanksgiving moment for the 25 long years of spiritual journey, friendship, and togetherness in the community of diverse cultures and traditions. Fr. Khathing SJ, the former President of CONER, presided over the Holy Eucharist. Fr. Gideon Warisa SJ gave a beautiful introduction on the history of CONER, highlighting its conception and growth during the last 25 years. Fr. Robert SJ delivered an inspiring homily, inviting the congregation to continue to work for the betterment of everyone in the group, keeping God at the centre of our lives. Fr. Francis Pudhicherry SJ, the Rector of DNC, was the Chief Guest

of togetherness. Brothers, Sisters, and a few volunteers, along with the CONER team, did a commendable service, making the celebration a successful and memorable one.



North Zone Cultural Celebration

On the 21st of December 2023, the North Zone Cultural Evening was held, showcasing the rich and diverse cultures of North East India under the theme “Celebrating Diversity.” The event began with a Holy Eucharist celebrated by Fr. Robert SJ and concelebrated by Frs. Gabriel SJ and Rajesh SJ. The Kohima Jesuits enthralled the congregation with the hymns in North-East regional languages.

A video presentation highlighting the Jesuits’ missions in the Kohima Region was displayed. Fr. Gabriel, the RCF of Kohima Region, released the song composed and sung by Sch. Stephen Naulak SJ along with his companions. The song is intended to promote peace and harmony in Manipur. The evening continued with a grand dinner, providing an opportunity for attendees to enjoy the cultural delicacies of the region. The presence of the Tertiaries added joy and blessings to the event, further enhancing the celebration of cultural diversity. In summary, the cultural evening was a memorable occasion, bringing us together to appreciate the unique traditions and heritage of North East India.

Christmas Celebration

As the Christmas season approached, our anticipation grew for the arrival of the infant Jesus at DNC. Following the completion of semester examinations at JD, the preparations for Christmas kicked off, ushering in a festive atmosphere within our community. But this year’s celebration diverged significantly from the usual festive fervour. Distinctive in its depth and purpose, our Christmas transcended the conventional Silver Bells and glittering lights. Guided by the Pope’s message to embrace peace and reject war, our main crib poignantly depicted the unprecedented

violence in Manipur. Baby Jesus is in a burnt hut amidst the ashes, and surrounded by destroyed houses. This served as a symbolic tribute, urging reflection on the need for peace amid turmoil.

A poignant prelude to Christmas involved a meaningful celebration with our domestic co-workers, fostering a sense of shared joy and community. On Christmas day, the Eucharistic celebration added spiritual depth, while a fellowship meal united us as a community. The community hall resonated with Zonal Christmas carols, and the festive spirit was further elevated by collective music, singing, and even playful games like Tambola. Post-Christmas, the Triduum provided space for introspection and reconciliation, making the celebration both pleasant and heart-evoking. This Christmas at DNC transcended tradition, embracing a deeper and more meaningful celebration.

Chotanagpur Adivasi Association Annual Gathering 2024

The Chotanagpur Adivasi Association (CAA) marked their annual gathering on January 14, 2024, at the splendid DNC Sundervan Garden. The event brought together nearly 300 faithful and tribal fathers, brothers, and sisters from the campus, creating an atmosphere of warmth and camaraderie.



The festivities commenced with a Holy Mass, setting the tone for a day filled with cultural



richness and community spirit. Following the spiritual nourishment, a light breakfast was shared by all, fostering a sense of togetherness among the attendees. The day unfolded with vibrant cultural programs that showcased the diversity and traditions of the Adivasi community. From traditional dances to melodious songs, the audience was treated to a visual and auditory feast that celebrated the unique heritage of the Chotanagpur Adivasi. A delectable lunch was served, bringing

everyone together around the table to share not just a meal but also the joy of unity. In conclusion, the day was a testament to the spirit of community and togetherness, with laughter, music, and dance echoing through the DNC Sundervan Garden. The enthusiastic participation of the people made the gathering a resounding success, leaving cherished memories in the hearts of all who attended the gathering.

Sch. Anup Minj SJ

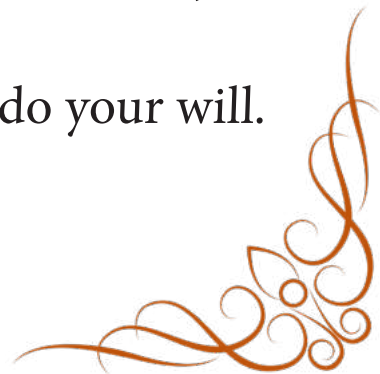




PRAYER FOR GENEROSITY

Dear Lord teach me to be generous;
teach me to serve you as you deserve,
to give and not to count the cost,
to fight and not to heed the wounds,
to toil and not to seek for rest,
to labor and not to ask for reward,
save that of knowing that I do your will.

Amen.



Next Issue



**SACRED VOICES,
TRANSFORMING CHOICES:
A CALL FOR POLITICAL INTERVENTION
IN THE LIGHT OF FAITH?**