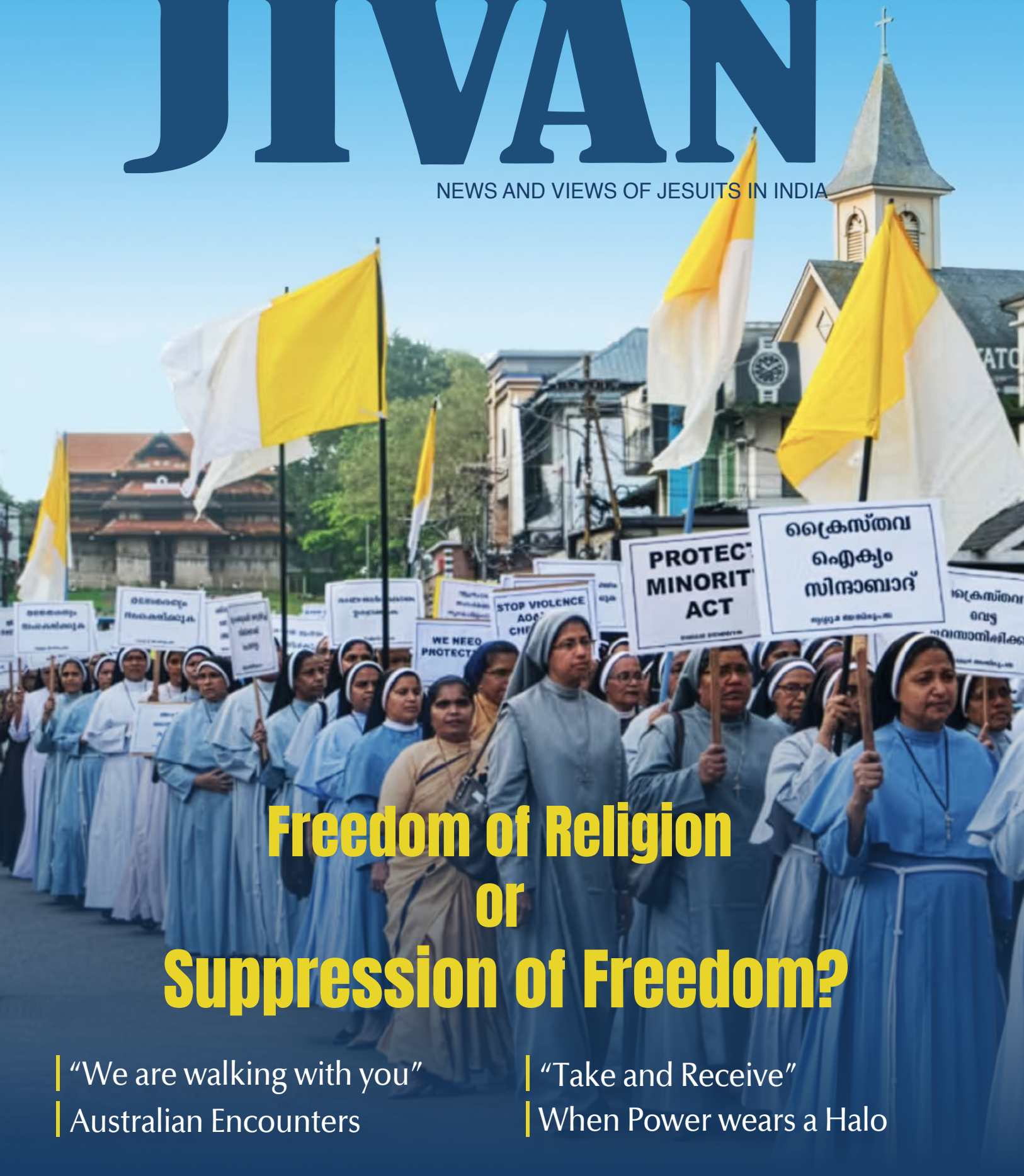


July, 2026

JIVAN

NEWS AND VIEWS OF JESUITS IN INDIA



Freedom of Religion or Suppression of Freedom?

| "We are walking with you"

| Australian Encounters

| "Take and Receive"

| When Power wears a Halo



In All Things: The Jesuit Way

In access and in exile

In elite halls and in thatched classrooms

In the study of the skies and in the pain found on earth

In theories shaped in towers and in truths learned in the dust

In calendars that measure time and at deathbeds where time halts

In cited research and in graves remembered by none

In words chosen with precision and in lives spent beyond words

With the powerful in palaces and with the forgotten in distant fields

Where mercy disarms the hand and where justice demands its rise

Where incense rises with hymns and where fists rise in protest

Where faith kneels at the altar and stands at the barricade

Hands lifted in praise and clenched in resistance

In sacred hymns and in protest songs

In preaching the cross with well-worn words

And in carrying it beside the Crucified

A road for the greater glory of God

of presence, not preference

of rhythms held in tension

the Jesuit way.

C. Pragasan, SJ (DAN), is a Professor of Mass Communication at St. Joseph's College, Darjeeling.

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As a service of information for the South Asian Jesuit Conference, JIVAN is sent to Jesuits and their colleagues, collaborators and friends. Articles appearing in JIVAN express the views of the authors and not of the Jesuit Conference of South Asia. All material sent for publication may be edited for reasons of space, clarity or policy. Readers are requested to donate generously towards Jesuit ministries.

Inaccurate

I wish to bring to your attention an inaccuracy of a statement that appeared under “What do you think” of the February 2026 issue of *Jivan*. It was regarding the toe injury sustained by Fr. Donald during the visit to our holiday house in Boragas, Nuwara Eliya. The statement why would three hospitals refuse to give him the urgent help he needed? Because he was a “foreign national” has caused disturbance among some province members. I too feel the same.

This statement appears to be a misinterpretation of facts. Fr. Donald may have narrated to you what happened during their picnic to our Holiday House in the hills - Nuwara Eliya. I also checked for the veracity of the above statement with the house Minister who was with Fr. Donald throughout that picnic.

For clarity sake, I would like to mention the sequence of events as Fr. Donald himself narrated to me. While visiting a nearby waterfall in the evening in Boragas where the Holiday House is, Fr. Donald sustained a serious toe injury. Upon returning to the holiday house, he was taken to a nearby dispensary. Given the severity of the wound, the doctor advised immediate hospitalization. He was then taken to a private hospital in Nuwara Eliya, where the doctors, after examining a deep cut extending to the bone of his toe, were not willing to take a risk due to the severity of the injury, and advised that Fr. Donald be taken to the Government Hospital in Nuwara Eliya. This could happen to anyone, even to a local patient, because the doctors tend to be extra careful in handling serious cases, and when they know that it requires special care and attention they would advise the patient to seek medical care in a bigger hospital. Then when he was taken to the Government Hospital, he was admitted and the medical team was ready to proceed with treatment. However, as Donald and the others were scheduled to return to the tertianship in Kandy the following day, he opted to continue treatment in Kandy rather than getting hospitalized and spending a few more days there. He obtained discharge from the hospital with written consent, took the prescribed oral medication, and returned to the holiday house in Boragas that night. The next day, he traveled back to Kandy with others but did not seek further medical attention, assuming that the wound would heal gradually. Unfortunately, by the following day, the condition of the wound had worsened significantly.

He was then rushed to the private hospital in Kandy, where, due to the severity of the infection, the doctors had no alternative but to amputate the toe.

So I wish to say categorically that the three hospitals refused to give him the urgent help he needed because he was a “foreign national” is not true. That only speaks ill of our Health care services in Sri Lanka. So I would appreciate it if you could kindly rectify this error in your next issue of *Jivan*. Thank you for your understanding.

| Angelo Sujeewa Pathirana, SJ | Provincial, Sri Lanka

Lessons in trust

Kudos to Sch. Sam Alexander, SJ, for his inspiring article, “Five Lessons in One Year at Jnana Deepa,” in the May–June ’26 issue of *Jivan*! I found myself smiling and often pausing as I read, because many of his experiences resonated deeply with my own journey.

The article took me back to my own transition from the novitiate to the Juniorate last year. I too underwent the challenge of moving from a structured and sheltered environment to one with greater freedom and responsibility. There was no novice master or socius behind my back to check what I was doing. Yet, with time, those very challenges became lessons in trust and maturity. I too have learned similar lessons.

| Sch. Chris Derrick Mariyo, SJ | Clive House, Trichy

Don’t forget to discuss them!

Thanks for beginning a new series called, ‘Listen to Young Religious!’ If we want to accompany youth we should first listen to them. In his article in the May–June ’26 issue, Chitla Jeevan Sadhwik raises a crucial question: Is our formation truly equipping us for the life we have chosen? The findings of his study are clear warnings to Formators as well as those in formation. His recommendations should be taken up for discussion and discernment when our Formators get together for their meetings.

| Sch. Daniel Arockia Raja, SJ | Clive House, Trichy



WHAT DO YOU SAY?

STANY D'SOUZA, SJ
President, JCSA

Hold him up as a mirror!

Ever wondered why the modern elevators have mirrors? Looking at those mirrors, you'd have surely combed your hair, arranged your clothes and winked at yourself. But mirrors weren't installed for that purpose. When skyscrapers were introduced, there was a tsunami of complaints regarding the slow speed of elevators. To fix the problem, the companies hired scores of experts, engineers and technicians. After much research, they declared that they could not increase the speed.

Undeterred by the negative response, one smart manager approached a psychologist. He solved the problem immediately. He said: "Install mirrors in the elevators. People get bored and sometimes lonely and anxious in the closed box; but if they have something attractive to refocus their attention, they will not mind the slow speed of elevators."

It's difficult to imagine life without mirrors. Mirrors help you comb your hair, see if there is any stain on your face and dress neatly; they project back to you 'who' you really are.

Ignatius of Loyola was a mirror throughout his lifetime. Gazing at him, many altered their lifestyles, reimagined their goals and reinvented their life's journey, becoming trailblazing priests, pastors, prophets and pioneers - fiercely loyal not just to Loyola, their leader, but to Christ, their Eternal King.

What made St Ignatius a mirror? In Part IX of the Constitutions, he paints a portrait of the Superior General of the Society. Six qualities, he says, are non-negotiable: (i) closely united with God; (ii) exemplary in all virtues; (iii) great intelligence and prudence; (iv) vigilant and solicitous in undertaking and completing projects; (v) possessing good health and appearance; (vi) esteemed and having a good reputation.

Those who knew St Ignatius testified that he enfolded each of these qualities. Over and above the externals, he cultivated rich inner resources and became a 'mirror' and a 'model'. He led by example. Like the apostle Paul, he could surely say, "Be imitators of me, as I am of Christ." (1 Cor 11:1). He walked the talk: the finest example of 'who' a Jesuit should be.

As we celebrate his feast on the last day of July, shall we not hold him up as a mirror? He will reflect the quality of our life-mission, and show if we reflect His image and likeness, AMDG? What do you say?



WHAT DO YOU THINK?

M.A. JOE ANTONY, SJ
Editor

Pernicious laws in 12 Indian States

Do you know the name of the woman who remained a Jesuit all her life? She is the only woman who has had this privilege. Read the Starlight article on p. 31 to know more about her.

Quite a few features in this issue will remind you that July is the Ignatian month.

In an eloquent and insightful commentary on one of the most treasured prayers in Ignatian spirituality - 'Take and Receive' or 'Suscipe' - Hedwig Lewis, SJ says, "It is not merely a prayer to be recited but a rhythm of surrender woven into daily life. When it moves from the lips to the heart, it becomes a way of living, a posture renewed each day, in the midst of unrealized desires and unresolved fears. It teaches us to breathe more lightly, to walk more freely, and to live with a deeper awareness that our lives are entrusted to Love rather than owned by ourselves."

"In this daily offering, the heart learns freedom: freedom from fear, freedom from the weight of managing everything alone, freedom to trust." After liberty, the prayer asks us to offer our memory, which means "allowing God to hold our past so that it no longer haunts or inflates us. It is a recognition that even our history belongs to the Creator." Next, as we surrender our understanding, we acknowledge that our perspective is always partial, limited...It is not the 'surrender' of a defeated army but the 'surrender' of a lover who gives everything to the beloved." The prayer recited or sung by Jesuits and in Jesuit institutions all over the world "is the only logical response to realizing that everything we are and have is already a gift."

In her Cover Story (*See p. 7-9*) Astrid Lobo Gajiwala reminds us of what happened on 26 July last year to two nuns and a young man. Bajrang Dal member, Jyoti Sharma, was caught on video accusing two middle aged nuns and a young man, of being part of a human trafficking and religious conversion racket. She is seen yelling at the man, "Do you understand? Will you speak? Or should I hit you?" She then turns to the nuns and threatens, "If you don't want to speak, I will smash your face." Astrid Lobo warns us that more such shocking incidents may happen in the 12 BJP-ruled States that have enacted what they cunningly call 'Freedom of Religion Acts'. Read the article to see the real dangers that lurk in these laws.

Media Workshop for Scholastics



The Jesuit Conference of South Asia, in collaboration with the Karnataka Jesuit Province, organized a 7-day Media and Communication Workshop for Jesuit scholastics at St. Joseph's University, Bangalore. Planned by Fr. Vernard SJ, JCSA Communications Coordinator, it was meticulously carried out by Frs. Pradeep Antony SJ (KAR) and Arul Antony SJ (KAR). Its theme was: "Media for Mission: Critical and Creative use of Media." The workshop was attended by 11 Jesuit scholastics from 7 different provinces.

| Sch. Romero Rezin, SJ (DEL)

Eco-Jesuits meet in Darjeeling

Are we doing enough for our Common Home? At Inigo Bhawan in Matigara, Darjeeling, this question shaped a three-day Eco-Jesuit meeting on 17-19 April 2026. It was organized by Fr. John Kennedy, Eco-Coordinator (JCSA) and hosted by the Darjeeling-Nepal Jesuit Province (DAN). Fr. Stan D'Souza, SJ, President of the Jesuit Conference of South Asia, Dr. Sunita Narain, Director, Centre for Science and Environment, Fr. Frazer Mascarenhas, SJ (BOM), Fr. Roberto Jaramillo, Secretary, SJES, Rome, Mr. Soumya Dutta, environmental activist spoke at the meeting. A nationwide Walkathon on October 4 and engagement with COP31 were proposed.



| Lumnesh S Kumar, SJ (KAR)

Spiritual Directors Meet



The Spiritual Directors of JCSA met on 25-28 March, '26 at the Franciscan Monastery in the campus of St. George's College, run by the Patrician Brothers in the picturesque town of Mussoorie. The resource person was Sr. Prisca, CJ. It was attended by 12 Spiritual Directors from JCSA. Fr. Somy Mannoor, CDF organized this meeting, the first of its kind in the Conference.

| Jagdish Parmar, SJ (DAN)



Freedom of Religion or Suppression of Freedom?

On 26 July last year Bajrang Dal member, Jyoti Sharma, was caught on video accusing two middle aged nuns and a young man, of being part of a human trafficking and religious conversion racket. She is seen yelling at the man, “Do you understand? Will you speak? Or should I hit you?” She then turns to the nuns and threatens, “If you don’t want to speak, I will smash your face.”

In reality, these three were simply accompanying three adult women, with explicit parental consent, to employment opportunities in Agra. Despite this, the police arrested them and charged them under the Chhattisgarh Religious Freedom Act, 1968, and for trafficking. The three were placed in judicial custody at Central Jail, Durg. Although the NIA released them a week later on conditional bail, their freedom came at a heavy cost. They faced confiscated passports, bi-weekly police check-ins, and are barred from addressing the media. Despite the intervention of the National Women’s Commission, till date no FIRs have been filed against their abusers.

This incident is not an isolated malfunction of justice; it is a direct consequence of a rapidly expanding legal framework, and such scenes are expected to be on the rise. 12 States have enacted Freedom of Religion Acts, and Maharashtra is the latest to join this brigade.

Opposition to the Bill: In their prompt protest against this Bill, on March 19, 2026 the Bishops of Maharashtra pointed out that this Act “effectively undermines the very right it claims to protect.” Further, they made it clear that “the Catholic Church has consistently opposed forced conversions.” Canon 865/1 explicitly requires that an adult seeking baptism must do so freely and after proper instruction spanning several months.

However, under the present law with its “broad, ambiguous language” even such a carefully discerned and freely chosen conversion could be easily challenged if family members raise objections.

The bishops also drew attention to the lack of empirical data to warrant this bill, and the absence



of a specific deterrent penalty for filing false complaints. This lacuna results in an asymmetrical law where the accused face immediate arrest without a warrant (cognizable), a prison term and a fine, and have no automatic right to bail (non-bailable), while the false complainants face no immediate risk or penalty.

This imbalance can potentially weaponize the law for personal, familial, or political vendettas, allowing disapproving parents and vigilante organizations to legally disrupt weddings, pressure landlords to evict couples, or trigger police raids on private spaces without fearing legal consequences for harassment. It also burdens courts with domestic or community disputes masquerading as “forced conversions”.

Many women’s rights advocates view the Bill as a paternalistic instrument that strips adult women of their legal autonomy. By framing women as vulnerable subjects requiring state protection, the Act infantilizes them, reducing their capacity to make independent adult choices about their personal faith and life partners. It violates their constitutional right to privacy and exposes them to heightened family coercion, domestic confinement, and honour-based violence.

One question that has not been asked is whether aggressive Ghar Wapsi (homecoming) campaigns that use social boycotts, physical intimidation, or threats of violence, and denigrate minority faiths, can be held accountable for legally committing an act of unlawful allurements. If such a campaign targets an entire village or community group at once, will it trigger the “mass conversion” penalties of the Act?

While the law purports to be applied across all religions, in effect it is designed politically to target minority proselytization. Thus, though Ghar Wapsi campaigners in theory may be committing a cognizable, non-bailable offense under the Act, in practice the law is widely understood to only police conversions away from the majority faith. Proponents of Ghar Wapsi justify their actions with the claim that all citizens of India were originally culturally



or religiously Hindu, and therefore changing their faith back to Hinduism is a restoration, not a new conversion.

Based on the same premise, the conversion of Adivasis to Hinduism also escapes the legal net, even though tribal nationalists argue that branding their unique, cultural identities as “Hindu” is an act of cultural assimilation that dilutes their constitutional land rights, distinct legal protections, and unique history.

Spiritual Challenge: For Christians, this legislation also poses an existential and spiritual challenge. It reduces religion to a legality, placing a deeply personal matter of faith and conscience under bureaucratic oversight, thereby “opening the door to scrutiny, suspicion, and harassment.” By determining whether a conversion is valid or not, it allows the State to take the place of God, shifting its role from a secular administrator to an arbiter of the soul.

The broad definition of “allurement” effectively criminalizes the core tenets of Christian ministry to bring good news to the poor and to liberate the oppressed (Luke 4:18).

The biggest losers in this political game are the poor, as Christian charitable organizations fearing



Pic courtesy: acharyaprasanth.org

legal persecution, may scale back vital operations, leaving vulnerable communities isolated from essential educational and healthcare infrastructure.

Pastoral activities are frequently misconstrued as attempts at forced conversion. In some States, self-styled moral police regularly disrupt peaceful church services under the pretext of stopping “mass conversion” Traditional religious expressions, such as praying for the sick or preaching about salvation, are easily twisted into allegations of practicing fraudulent “divine healing” or deploying psychological coercion through threats of “divine displeasure.” Local law enforcement influenced by the statutory mandate to treat these offenses severely, often register complaints against pastors and congregants instead of protecting them from intimidation.

Because the burden of proof is with the accused, and the “offence” is non-bailable, the accused face immediate arrest, prolonged pre-trial detention, and exorbitant legal fees. Thus the legal process itself serves as the punishment, creating an environment of fear that destabilizes the religious freedom guaranteed under Articles 19, 21, and 25 of the Indian Constitution. When applied to interfaith couples, this fear could also spread to priests,

registrars of marriage, and interfaith witnesses, leading to hesitation on their part to solemnize or participate in these wedding ceremonies.

Measures for Safeguarding:

In response to this hostile climate, Christian institutions and dioceses across India need to establish safeguards such as consent forms for vulnerable individuals when travelling for employment or education, separation of spiritual programmes from charitable activities, adherence to State notification timelines for baptisms, and notarized affidavits from those converting stating deep personal conviction and absence of incentives.

While immediate-response legal cells consisting of human rights lawyers are a must for dealing with accusations of violation of the law, mechanisms must be put in place to file formal complaints with constitutional, statutory, and human rights bodies like the State Women’s Commission, the National Commission for Minorities, or the National Human Rights Commission, and demand independent inquiries and accountability.

At its core the Bill challenges us to courageously claim our dual identity as faithful disciples of Christ and as conscientious citizens of India, bound by its Constitution. The Churches have already taken an important step in this direction. On 8 May 2026, they launched the National Federation of Churches in India (NFCI) consisting of bishops and heads of Churches, with a view to forging a single, resonant voice, and to mobilize resources to protect their rights.

Ironically, the legislative pressures that were designed to polarize religious communities have catalyzed an unprecedented movement toward ecumenical unity. The Spirit blows where She wills, and this perhaps is an unexpected result moving the Churches closer to fulfilling Jesus’ prayer in the upper room, that all may be one (John 17:20, 21). ❖

Dr. Astrid Lobo Gajiwala is a scientist, writer, activist, and a feminist theologian. She is a member of Jivan Editorial Board.

HEPSN: ALC, Vijayawada's unique initiative

Since 2009, Andhra Loyola College has had a unique arrangement to help those with special needs. Called 'Higher Education for Persons with Special Needs' (HEPSN) it has grown from a support cell into a regional beacon for inclusive education, serving over 300 visually and orthopedically challenged students.

HEPSN provides a holistic support ecosystem to ensure academic and professional autonomy. Central to its work is specialized computer-aided learning, using screen-reading software such as NVDA (Non Visual Desktop Access), enabling visually impaired students to read text books and write examinations on

many students have moved from scribe dependence to independent exam writing using NVDA. A vibrant volunteer culture fosters men and women for and with others, with sighted students serving as scribes and mentors. Barrier-free infrastructure and training in digital safety reflect the integration of faith and culture, treating human dignity as a sacred trust.

Innovation drives inclusion. The Resource Centre houses assistive technologies – from AI-powered smart vision glasses to high end laptops - and collaborates with the Andhra Loyola Institute of Engineering and Technology (ALIET) to involve students in prototyping

assistive devices using Python and sensor technology. Continuous on-campus modules in digital literacy and job readiness, delivered by Enable India, prepare students for the workforce.

HEPSN-trained individuals have secured jobs as Machine Learning Associates at Amazon, Probationary Officers at SBI, and positions in the Andhra State government. HEPSN's advocacy



laptops independently. The Unit also organizes scribe assistance through a dedicated volunteer network and offers intensive life skills and employability training via a resident trainer from Enable India.

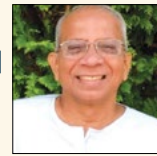
Strategic partnerships strengthen HEPSN's impact. The Help the Blind Foundation supplies laptops and scholarships, while Youth4Jobs and Samarthanam Trust facilitate job melas and placements. By combining assistive technology, mentoring, and financial aid, HEPSN enables students to pursue excellence and meaningful careers.

HEPSN fulfils admirably Jesuit educational goals. It advances social justice by facilitating over ₹60 lakhs in scholarships through HTBF, removing economic barriers to education. Through MAGIS,

extends beyond campus: UGC-sponsored seminars have trained over 180 educators in disability rights and the Unit coordinates state-level sports and legal entitlement workshops, making ALC a recognized resource hub for corporations and government bodies. This has led Cognizant to certify ALC as disability-friendly, and won 12 State Pratibha Awards for HEPSN students.

The HEPSN Unit is a testament to what happens when Jesuit vision meets dedicated action. Looking ahead, ALC plans digitization of regional literature, an EMAT Centre for employability and mobility, and an alumni mentoring network to sustain this journey from barriers to bridges. ❖

A. Rex Angelo SJ & Dr G. Sahaya Baskaran



“We are walking with you” (Fr General’s letter on accompanying youth)



Pic courtesy: organiser.org

“**I**te, inflammate omnia” (Go, set the world on fire) is an expression attributed to St. Ignatius Loyola. Apparently, Ignatius often used this expression when his companions went out on a mission and often ended his letters to those Jesuits who were in the missions. So, when Fr. Arturo Sosa, the Superior General of the Society of Jesus, wrote a letter on the Solemnity of Pentecost (24 May 2026) addressed to all Major Superiors of the Society, he is implying the very expression of Ignatius without using the actual words! Fr.

Arturo is writing about the youth of today and the way one should accompany them in these challenging times.

In his opening remarks, he makes the intent of his letter amply clear and provides a context: the challenging realities of our world today. Fr. Arturo states, “Our Third Apostolic Preference, given to us as a mission by Pope Francis in 2019 and confirmed by Pope Leo XIV, missions us to accompany young adults in their search for a hope-filled future. That search today is not an easy

one. We are seeing a trampling on human rights, a disregard for our common home, the breakdown of international order, war, and recklessness about human life at all its stages.”

After situating the context, he adds, “We say to young people: “Courage! We are walking with you.” We hear their longing for peace and for justice and we admire their bravery and courage. This is a clarion call to the Jesuits to accompany the youth of today in their relentless pursuit for justice and peace. Fr. Arturo then provides the Jesuit specificity in the accompaniment of youth. We want to journey with them towards a hope-filled future. “To do this, we need to bring a new intensity, coherence, and depth to our work. Answering this call will mean carrying the cross with Jesus as he walks to liberate his people.”

The letter then goes on to highlight the unique possibilities which we Jesuits have in order to walk with young adults, primarily due to the many educational institutions which we run. Fr Arturo then invites all to dream again and with young people, to become persons of the beatitudes and to realize that the destination is clear - “a world where peace based on justice prevails and where reconciliation is the driving force.”

Fr. Arturo then underlines three distinct yet inter-related characteristics (hallmarks) of authentic Ignatian Young Adult ministry. They are i) vocational element ii) sensitivity to the poor and a desire to build a more just society that anticipates the coming of the Kingdom iii) the offer of community, so fundamental to our Christian and Jesuit commitment. One does not need to go far to realize that these three characteristics are rooted in the Jesuit way of proceeding: the faith-justice mandate and in the synodal journey of communion, participation, and mission.

Fr Arturo then brings our attention to the ‘Global Digital Culture’ which he calls ‘a new door’. The positives of this culture need to be appreciated whilst the negatives are certainly an area of concern. Emphasizing this ‘new door’ he says, “To

accompany them in this very particular context we want to create ‘pathways to the soul’ by offering spiritual exercises, contact with different cultures and opportunities to appreciate literature, art, music, and film”

The focus of the letter is ‘Magis Korea and the Magis Young Adult Network.’ He details the preparations that are on for the Magis programme to be held in Korea in July 2027 in the context of the World Youth Day (WYD). The theme chosen

is: ‘Living Hope and Igniting Peace.’ Fr. Arturo then calls for the careful selection of the participants for WYD, Korea - young adults who have spiritual depth and leadership potential. Besides, sufficient importance should be given to selecting youth ‘from the disadvantaged and other vulnerable sections of society: the poor, refugees,

victims of war. “Imagine if a thousand young people return from Magis in Korea with fire in their hearts and a determination to help those who are on the margins. This will have a transformative impact on our young adult ministry.”

He also brings to attention the role of younger Jesuits in this important mission. One should also work in collaboration with Alumni Associations for the realization of this UAP.

Fr Arturo’s incisive letter challenges us and calls for serious introspection of how we accompany young adults today. Are we prepared to meet this challenge? He concludes with a note of hope, “At this time of Pentecost, we once again place our hands into the hands of the Lord. Guided by His Spirit, we will speak the new languages of our cultures and go forward with passion to a hope-filled future. Together, we will move to new frontiers. Together, we will not be afraid of challenges but rather embrace them joyfully, knowing that frontier mission is at the heart of our Jesuit charism.” ❖

Cedric Prakash, SJ (GUJ) is a human rights activist and a writer.



“We need to tap into the thirst for God in youth”

- Brendan Byrne, SJ talks to *Jivan*

Brendan Byrne, SJ, taught New Testament for over three decades at Jesuit Theological College, Parkville, Australia. He has also been a visiting professor in Rome, Vietnam, and Kenya. A former member of the Pontifical Biblical Commission (1990-96), he has published over 20 books on all four Gospels, on the Letters of Paul, and on Ignatian spirituality. His most recent publication is *Words of Faith: A Vocabulary of Paul the Apostle* (Paulist, 2023). Now Professor Emeritus of the University of Divinity, Melbourne, he continues to write and gives workshops and retreats to clergy and parish communities around Australia.

What made you join the Jesuits? Did your family play any role in your vocation?

I come from a middle-class Irish Australian family in Melbourne. We were not especially pious but the Catholic faith was simply assumed and pervasive like the air one breathes. My association with Jesuits began very early when at the age of six I became a student at the primary school of Xavier College, Melbourne. I always wanted to be a priest but my attraction to the Society waxed and waned during my school years. The Jesuits impressed me both as teachers and priests, and one or two as admirable human beings. One thing I really appreciated in the later years was that you could walk up to any Jesuit in the grounds at lunchtime, engage them in conversation, and have your ideas and even recommendations taken seriously; you were not being treated as a boy but as a young adult; that was very affirming.

When you reflect on your life as a Jesuit, what are you particularly grateful for?

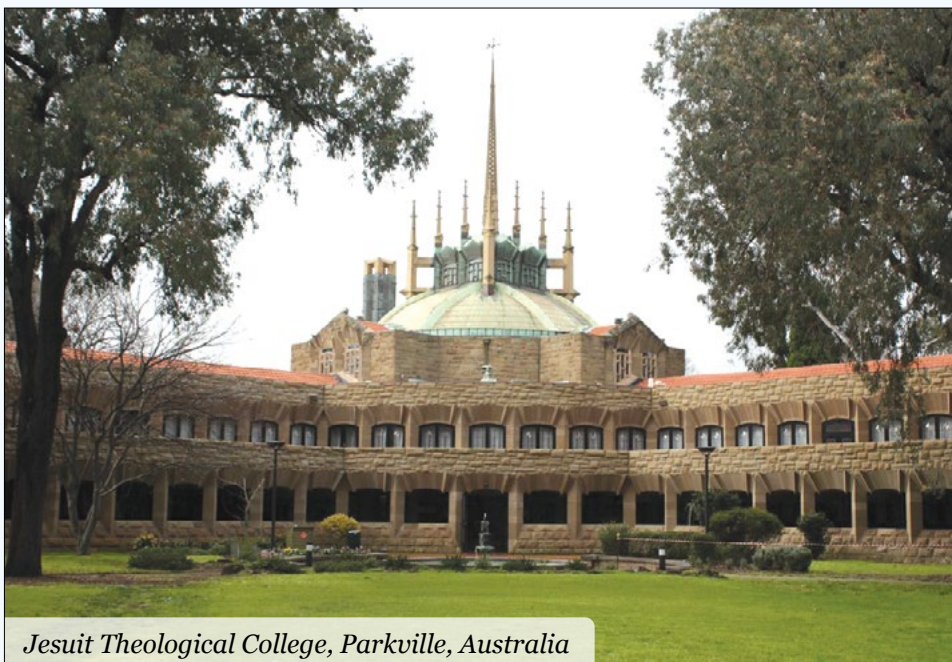
I entered the Society straight from school at the age of 17, probably too young, but I've always been very grateful for the group that joined the same year. We turned out to be a talented group academically and in a variety of apostolates. The Society can do marvellous things with pretty raw material and we were blessed to have some really visionary mentors who set us up well for the opportunities opened up by Vatican II. In my first year of theology our theologate moved from outer suburban isolation in Sydney to an ecumenical cluster in inner Melbourne

and that became the site of my later teaching as a Scripture scholar. It was wonderful to teach Scripture in dialogue with traditions that take the Word so seriously.

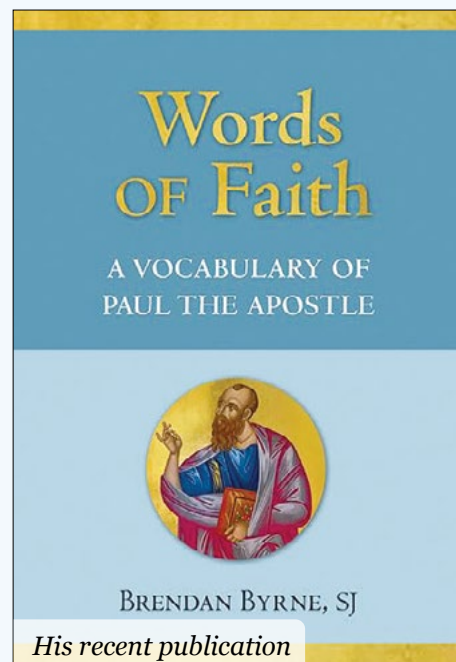
But there are so many things to be grateful for in the Society: our spirituality, “strongly traced out” as Paul VI described it, so biblically based through the Exercises rather than on a particular devotion; our respect for human experience and positive though discerning welcome to culture; the alertness stemming from the Examen; our intellectual tradition; the sense that the service of God demands excellence; the encouragement from our earliest years to write and publish, to never be without something “on the go”.

I have travelled a fair bit and lived in many other provinces. One thing that has struck me is that, across multiple cultures and backgrounds, there's a commonality you meet in Jesuits: deep commitment and zeal worn lightly, practicality, common sense, humour, and, above all, sympathy for the human in every way. I suppose it goes back to Ignatius and the Exercises.

Let me in this connection mention some Jesuits I've been profoundly grateful to have met or lived with along the way: Pedro Arrupe; Parmananda Divarkar; Howard Gray; Cecil McGarry; Phil Crotty; Ed Trudeau (in his late 80's finding education for Sudanese refugees in Uganda); Jan Lambrechts (Belgian NT scholar); Maurie Dullard; Adolfo Nicolás.



Jesuit Theological College, Parkville, Australia



His recent publication

When you reflect on your work as a Jesuit, what gives you satisfaction?

It has been a wonderful privilege to help make the Gospels and St Paul come alive as Good News for today. People tell me they catch my passion when I preach, teach, or give retreats and talks. Preparation, especially writing, can be a hard slog. But, granted that most people find the scriptural texts puzzling and hard to understand, it's great to see them come alive when they find meaning and inspiration in them.

What are the challenges you face in living as a Jesuit in Australia?

Our apostolic institutions, save for parishes, are all staffed and led - in most cases very competently and fruitfully - by lay companions. As Jesuits age, the challenge is to know where we can be most effectively inserted in the ministries without being spread too thinly or imposing crushing burdens on our younger members, who are excellent but far fewer in number.

As a Jesuit in the "twilight" years what are your concerns about the Society in the future?

I am concerned about the future of the Society. I was disappointed that the tradition of the Society from its foundation of serving the Church through excellence in theology, philosophy and other branches of learning, and indeed education

in general, did not feature among the 4 UAPs emerging from GC 36. Faced with all the needs of the world at the present time, we seem to think we must tackle them all, rather than asking about the distinctive contribution that we can make and what we should leave to others. Is there a danger that the transcendent aspect of our ministries will so slip from consciousness as to leave us simply a Gospel-inspired NGO? We won't attract vocations to the Society unless we tap into the thirst for God rising in young people today.

What would you like to tell the South Asian Jesuits?

I really don't think it's my place to offer advice to Jesuits in South Asia. We have many immigrants from the subcontinent now in our parishes. I am struck by how often they mention gratitude for their Jesuit educators. My hope would be that South Asian provinces, richer in vocations than mine, would encourage a good number of their talented young men to take up the challenge of preserving the intellectual tradition of the Society in the Gregorian University in Rome and other institutions. The preparation can be long and arduous, the seduction of the more immediate strong. But without commitment to the intellectual and spiritual "depth" that Adolfo Nicolás in particular called for, our service to the Church and society will be a pale shadow of what it once was. ❖



Every day of the week Ignatius walks with me



Pic courtesy: jesuits.org

When St. Francis Xavier's incorrupt body was brought to India, the Jesuits found a glittering locket hanging around his neck. Inside, they discovered a tiny piece of paper containing the signature of St. Ignatius, which Francis had cut from a letter and kept close to his heart. He was so inspired by the lived values and principles of Ignatius -principles that remain remarkably simple, practical, and potent even today in my day-to-day life.

In order to let St. Ignatius guide me away from all the dangers and to let him lead me to a competent, compassionate commitment to the mission I serve and the community where I live, on all the seven days of the week I remind myself of these key Ignatian themes:

Monday: Principle & Foundation: "I am created to praise, reverence, and serve our Lord." (SE #23). Beginning from my novitiate till today, the one Ignatian theme that has constantly echoed in my mind and heart was that a loving relationship with God is the only goal that truly matters. Everything else in life is supposed to be oriented toward this single purpose. I am created to praise, reverence, and serve our Lord, and by doing so, I save my soul.

Tuesday: A visit to hell (SE #65). St. Ignatius asks me to visit the hell that reveals the stark reality of a life completely cut off from the Divine. For St. Ignatius, the physical imagery

of fire is merely a shadow of the true pain of hell: the total and eternal loss of God's presence. St. Ignatius notes that if my love for God ever grows cold, or if I temporarily lose sight of my higher spiritual motives, a healthy, reverent fear of the consequences of sin can act as a secondary guardrail to keep me from hurting myself and others.

Wednesday: "He led me like a schoolmaster." (SE #91) In the second year of my regency, I was sent to Bangkok, Thailand, to pursue a diploma at St. Gabriel University. Things there were not as purely enjoyable as I had imagined. In a university where I stood out completely, I felt like a dark spot on a white sheet. Despite this initial sense of isolation, I managed to build relationships and make new friends.

By the end of the year, my best friend and I were selected through a campus interview for a high-paying job. Suddenly, I had the prospect of both romance and financial security to begin a completely new life. The fantasy of a comfortable, married life was so soothing that I completely lost consciousness of my original calling. As Pope Francis explicitly states in his encyclical, *Laudato Si'*, regarding integral ecology, at the heart of our modern crisis lies a deep human and spiritual amnesia: I had forgotten who I was and where I came from. At this critical juncture, I deeply experienced St. Ignatius leading me like a schoolmaster to Jesus the King, calling me to join His mission to heal and transform the world rather than chasing what the world can offer.

Thursday: The Application of the Senses. (SE #121) The five senses act as physical instruments through which the mind and soul perceive the external world, while also being intimately connected to the five elements of nature (*Pancha Bhootas*). St. Ignatius asks me to use these five senses internally to perceive the divine elements in order to achieve the wisdom of God. This profound prayer practice acts as a spiritual restoration, refining my inner sight, hearing, touch, taste, and smell so that I can encounter God's grace working through the physical world around me.

Friday: The two standards of life. (SE #136) While I was reading the history of my province, I saw how the Belgian and Maltese missionaries

entered a landscape of immense material poverty, exploitation, and cultural isolation. They didn't conquer with armies or buy allegiance with money. Instead, they embedded themselves in the lives of the Santali people. I could instantly feel how they lived with Ignatian spiritual poverty, endured insults and contempt, and walked in humility rather than seeking riches, vain glory, and pride. On Good Friday, Jesus died on the cross for me with absolute humility. Therefore, every Friday serves as a powerful reminder for me to choose His banner, embrace that same humility, and die to my own pride in service to others.

Saturday: Discernment of Spirits (SE #313). "...He encamps, explores the fortifications, and attacks us at our weakest point" (SE #327). Every day in my apostolate, I undergo a battle between good and evil. Both God and the evil spirit try to pull my heart toward their side. But for me, the evil one often appears so attractive. Many times I have fallen, only to get up and return to the Father like the prodigal son. Saint Ignatius provides me with a pathway of discernment; without it, I would be like a blind man searching in a dark room for a black cat that isn't even there. Therefore, every Saturday, I dedicate the day to Mother Mary, begging for the grace of spiritual discernment in my daily life.

Sunday: Contemplation to Attain Love (SE #230). Like Saint Thomas, I often find myself doubting Jesus' resurrection, expecting a tangible sign - such as His physical wounds - in order to believe. St. Ignatius seems to know the questioning Thomas in me. Therefore, he shows me the entire creation as a magnificent proof of God's love. As he says, "Reflect how God dwells in creatures... and how God works and labors for me in all things created on the face of the earth." (SE #235-236). St. Ignatius helps me see the invisible God in everything through the lens of faith, so that I may never doubt the presence of God in and around me. I dedicate my Sundays to intentionally rebuilding and celebrating my relationship with God, Nature, and Humanity.

These seven profound themes of St Ignatius have allowed me to map out a perfect seven-day spiritual journey. ❖

Carter Thomas, SJ (DUM) is now the Principal at Karon ICSE Rural English Medium School, Karon, Jharkhand.



“Take and Receive” A Daily Radical Surrender



Pic courtesy: modernagejournal.com

One of the most treasured prayers in Ignatian spirituality is “Take and Receive.” It is called ‘the Suscipe’, Latin for “Receive.” It is also one of the most demanding. It is not merely a prayer to be recited but a rhythm of surrender woven into daily life. When it moves from the lips to the heart, it becomes a way of living, a posture renewed each day, in the midst of unrealized desires and unresolved fears. It teaches us to breathe more lightly, to walk more freely, and to live with a deeper awareness that our lives are entrusted to

Love rather than owned by ourselves. Surrender is not a single act completed once and for all, but a continual offering, a rhythm that stretches the heart in quiet and surprising ways.

The movement of the prayer begins with freedom. “Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will.” To pray the Suscipe is to practice release. Each morning our hearts drift toward familiar patterns: worry, control, self reliance. We tighten our grip on expectations and images of ourselves.

The Suscipe leads us to loosen that grip, to place what we cling to into God's hands. In this daily offering, the heart learns freedom: freedom from fear, freedom from the weight of managing everything alone, freedom to trust. It is training in detachment, not as indifference but as a deeper attachment to the One who holds all things.

The prayer systematically addresses the faculties by which we construct our identity. By offering the memory, we are handing over our narrative. Our memories weave our identity; they contain triumphs that feed our pride and wounds that dictate our fears. Surrendering our memory means allowing God to hold our past so that it no longer haunts or inflates us. It is a recognition that even our history belongs to the Creator.

Next, as we surrender our understanding, we acknowledge that our perspective is always partial, limited. We allow God to expand our vision, teaching us to see not just with the eyes of reason, but with the eyes of compassion and wonder.

In surrendering the will, we give up the driver's seat. This is perhaps the most difficult to relinquish, for we are trained to assert ourselves and bend circumstances to our desires. Yet, this surrender is not an act of passivity or a resignation. It is not the 'surrender' of a defeated army but the 'surrender' of a lover who gives everything to the beloved. In the Ignatian context, this prayer follows the 'Contemplation to Attain Love' where the retreatants gaze upon creation and recognize how God has laboured tirelessly for them. The Suscipe becomes the apt response: a wholehearted offering of self.

Finally, the prayer addresses our possessions. This is a quiet revolution against a culture of accumulation. To offer our possessions daily is to hold them lightly, recognizing ourselves as stewards rather than owners.

The Suscipe is the only logical response to realizing that everything we are and have is already a gift. We are simply returning what was borrowed. This realization shifts the tone of the prayer from one of loss to one of liberation. There is a profound lightness that comes with owning

Inspiration

During his conversion, Ignatius experienced a moment that echoes the heart of the Suscipe. In the *Autobiography* (§96–98), he recalls placing his entire future in God's hands with a freedom that surprised even him. He had no clear plan, no certainty, and no resources of his own. What he did have was a growing trust that God would shape his life more wisely than he could shape it himself.

nothing. When we truly believe that our liberty, intellect, and will are held in God's hands, the anxiety of maintaining our 'self' begins to dissolve.

The prayer concludes with a striking petition: "Give me only your love and your grace, for these are enough for me." This is the pivot point of the entire reflection. It acknowledges a fundamental spiritual law: we cannot be filled if we are already full of ourselves. By emptying ourselves of "all that I have and possess" we make room for the only two things that are eternal.

The Suscipe suggests that if we have God's love (the source of our being) and His grace (the power that sustains us), everything else - wealth, health, and status all become tools to be used if they lead to God, and set aside if they do not.

The Suscipe trains the heart to say yes before it knows all the details. It teaches us to trust that the God who receives our offering also receives us, incomplete and unfinished. As a daily prayer, it draws us into a way of living where nothing is withheld, and nothing is wasted, because everything is placed in the hands of God who labours lovingly in all things. Each repetition strengthens the soul's capacity to release control, to welcome surprise, and to discover joy in dependence upon Love. ❖

Hedwig Lewis, SJ (GUJ) is an educationist and writer and has served as a lecturer and principal. He can be contacted at hedwiglewis@jesuits.net.



When Power Wears a Halo

Sometime in the middle of the night, this religious seminarian wakes up before the bell. He instinctively reaches for the phone. The thought kept haunting him: of him wanting to say something during the community meeting, but he had swallowed it half way for the fear of his superior.

Elsewhere, in a convent a Sister lies awake wrestling with the thoughts evoked by the transfer letter she had received late that evening. No prior consultation. No information. But the language was prayerful. It read,

“For the Greater Good.” Yet, deep within, it felt less like God’s will, and more like a plot.

Somewhere a woman religious knows that her hard work sustains the school, the convent kitchen, the formation house in the campus and the infirmary, and yet she knows her freedom to question the obvious discrimination and disparity within the system remains limited.

Priests and religious are trained to speak eloquently in public with integrity, but they hesitate



Pic courtesy: in.pinterest.com

to speak of their emotional suffering. In formation settings where silence is deemed the road to holiness, spiritual language is used to neutralize objections from conscience and basic human rights, and obedience is used to gaslight individuals. Since these emotional wounds remain largely invisible, they are often spiritualized rather than attended to.

Recently, I took a survey of 138 religious across India and Sri Lanka exploring experiences of spiritual, emotional, authoritarian, and sexual abuse in religious life. The findings neither sensationalize religious life, nor suggest it is collapsing. Yet, deep within the roots, freedom, conscience, and human dignity are gradually eroding.

Muted Voices: A clear pattern emerges between fear and institutional misuse. Across the sample, 65.4 % reported experiencing at least one form of misuse including silencing, denial of opportunities, control etc. Furthermore, the structural nature of the issue is very alarming. Those with higher levels of fear reported having the most experiences of denial of opportunities (41.7%) and over-control (41.7%), while the ones having moderate amount of fear reported highest experiences of silencing (38.3%). This suggests that fear arises more from repeated encounters with stringent environments rather than mere personal insecurity. When members restrain themselves from expressing concerns fearing exclusion, loss of opportunities, and stringent control, silence emerges as a strategy of self-preservation.

Obedience or Control: Obedience remains a central evangelical value in religious life. The findings indicate a strong correlation between the misuse of obedience and the presence of psychologically harmful practices. Nearly 69% report misuse of obedience, while the remaining 30% hardly seemed to have witnessed it. With 12% of respondents reporting gaslighting and 23.9% reporting blind obedience, these patterns signal that when obedience is detached from discernment, deliberation and dialogue, it could lead to control and domination. In contrast, in communities marked by authentic relationships, respect, transparency, and mutual trust such misuse of obedience was often absent.

Unequal ground: Among all the findings, perceived inequality stood out. Nearly 92% reported preferential treatment towards men and 94.2% believed that women religious faced greater restrictions despite their long years of experience in religious

life. Many also reported women's contributions were undervalued. Restrained mobility, lack of leadership opportunities and reduced participation in decision-making, and lack of freedom to question authority were among the concerns identified.

While the study did not directly measure institutional practices, these perceptions raise questions about credibility, human dignity and mutual care within the communities that claim to embody gospel values.

Vulnerable priests: The priests themselves reported the highest levels of spiritual pressure (3.14/5), and denial of opportunities. This suggests that being a male doesn't necessarily protect individuals from institutional pressure and inequality. Seminarians and novices (irrespective of gender) reported highest rates of silencing (40%) and significant denial of opportunities (46.7%) highlighting the vulnerability of formative years.

Sacralized power and sexual abuse: Sixty-five respondents ((47%) reported experiencing or witnessing sexual vulnerability. From these 11 also reported indicators of spiritual abuse. Though this represents only 16.9% of sexual vulnerability cases, it reveals situations where manipulation, gaslighting and silencing coexist with unequal power. Even when the perpetrators were identified, superiors were unwilling to act immediately to protect the victim. These findings do not suggest that spiritual authority is inherently harmful, but they do call for greater accountability, transparency and respect for conscience.

A wake-up call: The findings of this small, limited study reveal that many religious, lacking the freedom to speak up, prefer to be silent. Perhaps, the future creditability of religious life is neither about moral failure nor about unjust hierarchy, it's more about whether communities can be places where the religious enjoy freedom to speak their mind without any fear of punitive action. Certainly, the most alarming reality is the presence of emotionally underdeveloped systems camouflaged in spiritually sophisticated language. The gospel never demands a flawless institution, but it calls for a sensitive, truthful conscience. Perhaps, it is time for conversion from control to accompaniment, fear to discernment and rituals to spiritual authenticity. ❖

Sch. Romero Rezin, SJ (DEL), after his B.Ph. from Jnana Deepa, Pune, is currently doing his Regency at Sanjeevan Niwas, Patna. He can be contacted at romerorezinsj@gmail.com



**Bloom
where
you
are
planted!**



Pic courtesy: in.pinterest.com

As Abhinav sat in the tent, reminiscing over his life, it dawned on him. A video someone had sent him showed immigrants being forcibly deported from the U.S. He was deeply distressed. Tears started flowing and slowly he fell asleep.

The next morning, he travelled back to India. His father was surprised to see that his son has returned so soon, as he knew that he was determined to live in the U.S. But nobody wanted to annoy Abhinav, by asking what happened and why he returned so quickly. Abhinav went into his room and locked the door. The members of his family were confused by his silence. After a month as he stepped out of his room, all in his family were surprised to see him dressed elegantly as if he was going to attend an interview.

He went to a famous company not just in search of a job but to present a proposal. All these days when he was at home without talking to anyone, Abhinav had been trying to come up with a new and creative business financial management strategy. When he explained his idea, the owner of the company was amazed. He not merely approved the deal, but he also made Abhinav the CEO.

His idea became popular, and he was invited to many states and countries to guide them. He was also invited by a famous company in New York. When he went there the press was already waiting for him. But he just rushed into the office without talking to any reporter. The idea that he presented to the Board was well appreciated. They offered him a very handsome salary. They asked him to stay and work with them.

But Abhinav refused.

While returning he couldn't escape the reporters who kept following him. One of them asked, "Sir, why

don't you want to stay and work here in the U.S.?" He replied with a smile, "The companies here didn't want me because of my brown skin. Jobless and so penniless, I couldn't sleep at nights. One of those nights I remembered my Jesuit professor, whom I met during my MBA studies. He used to repeat, 'Bloom where you are planted.' The next day I called him and shared about my situation. He said, "Dear Abhinav, I know you are a smart student. So you didn't expect to be rejected by companies. Now don't think about getting a job or money. Ask yourself how you can help millions of Indians who don't have what you do. How can you become a great beacon of hope and inspiration to people, especially the poor?" Those words moved me. I decided to shift from self-centeredness to other centeredness."

Abhinav went from there to Houston, the tent city- where he had taken shelter before. The tent city was in its same awful condition. He met those people who had known him earlier there. He said to them, "Dear friends, I came here in search of talented people to work in my company." Everyone was overjoyed. Abhinav learnt that many were experts in different fields. They had been rejected by companies because of their nationality and skin colour – not because they had no talent. He provided them good jobs not merely in the U.S., but also in India and many other countries. He returned to India and kept helping people in as many ways as possible. He made generous donations to worthy causes. Wherever he went, he had just one message: 'You don't have to go anywhere to live your dream life. Bloom where you are planted.' ❖

Sch. T. Praveen, SJ (AND) is currently pursuing B.Tech in Computer Science and Engineering (AI & ML) at Andhra Loyola Institute of Engineering and Technology (ALIET), Vijayawada.

Prayer
Intention for
July '26

For respect for human life.

Let us pray for the respect and protection of human life in all its stages, recognizing it as a gift from God.



Pic courtesy: rcpolitics.org

Roots and Wings - 2026



‘Roots and Wings 2026’, sponsored by JCSA’s Secretariat of Faith, was held from 7 April to 8 May 2026 at the Sacred Heart College, Shenbaganur, Kodaikanal, Tamil Nadu. The main purpose of the

course was to deepen the knowledge of Ignatian contributions to the Church and to the Society. There were 23 Jesuits and six Sisters from various religious congregations and three lay collaborators. Fr. Davadhas Muthiah, SJ (CEN), Fr. Santos Minj SJ (HAZ), Fr. Pavulraj Michael SJ (MDU), Fr. Francis Pudhicherry, SJ (GUJ), and Fr. I. Raj, SJ (GUJ) were the resource persons. The course ended with an eight-day retreat.

| Mr. Libori Ignatius

Capacity Building for South Zone Teachers

JCSA’s School Education Commission conducted a 10-day residential ‘Capacity Building Programme’ at Beschi College, Dindigul, Tamil Nadu from 1 to 10 May 2026. It was organized for 40 newly- recruited staff members from Jesuit institutions across the South Zone provinces of Madurai, Chennai, Kerala, Karnataka and Andhra. The aim was to equip them with the pedagogical, digital, and spiritual tools necessary for the 21st-century classroom. Fr. Stephen Lourdu Prakasam SJ, Fr. John Kennedy SJ, Fr. Pavulraj Michael, SJ, Dr Beena Joice, Prof. Charles Durai, Fr. Henry Jerome SJ, Prof. A. Vimal, Dr Amal, Prof. Aloy, Fr. Thomas Amritham SJ, Provincial of the



Madurai Province, Fr. Denzil Fernandes, SJ, ISI, Bangalore and his team and Fr. Britto Vincent SJ, Provincial of the Chennai Province spoke or conducted sessions.

| S.M. John Kennedy SJ (MDU)

Summer Course on Christian-Muslim Relations

The Henry Martin Institute, Hyderabad offered a course on Christian-Muslim Relations from 3 to 10 May 2026. The aim was to provide Christians, primarily students from institutions that prepare pastors for their churches, with a valuable introduction to Muslims in India, their beliefs and practices, as well as the Church’s perspective

on interreligious dialogue, and Christian-Muslim relations.

The course featured classroom presentations by scholars from the Department of Islamic Studies at the Maulana Azad National Urdu University, and visits to a mosque and chances to interact with Muslims.

| Joseph Victor Edwin, SJ (DEL)



 1933 - 2026

Abraham Puthumana, SJ (PAT)

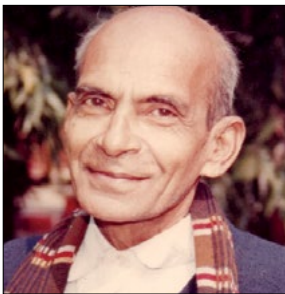
Fr. Abraham Puthumana served the Society as Principal, Provincial, and the Assistancy Delegate for Formation. Born at Ponkunnam, Kerala, he joined the Jesuits in 1953 and was ordained a priest in 1966. He took his final vows in 1971.

Called 'Abe' by the Jesuits, he was loved and respected by many. Deeply committed to social justice, and option for the poor, he introduced a new education policy in the Patna Province in 1979 when he was the Provincial. The policy envisaged opening our schools to the poor and the marginalized, and encouraging local language and culture. Later, as the Director of Atmadarshan, he came up with new, in-depth courses. Abe helped thousands of priests, religious, and lay people

with his wisdom and knowledge, encouraging words, counselling, spiritual direction and retreats. He envisaged a new world order based on love, freedom, fellowship and justice.

A large number of Jesuits, Priests, Religious Sisters, and Catholics from Patna and other parts of Bihar attended his funeral service. Fr. Joe Kunnumpuram, in his homily, emphasized he was a man of hope for the future and encouraged new creative ventures in the province. Archbishop Kallupura recalled the wonderful collaboration Abe fostered between the Jesuits and the Archdiocese.

— Joe Kunnumpuram, SJ



 1929 - 2026

Aloysius Carvalho (CCU)

Fr. Aloysius Patrick Carvalho breathed his last at St. Xavier's College, Kolkata on 06 May, 2026 at the age of 96. Born in Calcutta, he studied at St. Vincent's, Pune, St. Patrick's, Asansol, St. Mary's, Murgighata – and then at St. Xavier's School and College, Kolkata. After joining Jadavpur Engineering College he 'left everything' and joined the Society in Calcutta Province in 1949.

After his ordination in 1962, Fr. Carvalho worked in Howrah Parish, and St. Thomas' Parish, Calcutta, and St. Mary's, Ripon Street. He was the founder, administrator, director and principal of St. Mary's School, Ripon Street. He was a strict disciplinarian and a meticulous

and thoroughgoing person, but possessed a heart that reached out to the poor. He would take off on weekends to serve Bengali Catholics in the remote villages of 24 Parganas (S). He served as a pioneering missionary among Santals. In Bankura he was also the Director of the Prenovitiate from 1997 to 2001.

He served in the Prenovitiate in Barasat for several years as a teacher as well as Superior, and at the age of 88 went to teach in the Juniorate in Dhyana Ashram. May he find his heavenly Master eagerly waiting to reward him!

— Sunny George Kunnel, SJ



 1947 - 2026

Arulanandam Arockiam, SJ (MDU)

Fr. Arulanandam Arockiam passed away peacefully on 4 May 2026 at the age of 79. Born in 1947 in Aiyampatti, Dindigul, he became a Jesuit in 1963 and ordained in 1978, and professed his last vows in 1983. His family was blessed with three priests. While Fr. Michael works in the U.S., his other brother is Fr. Paul Dominic (AND). His regency in Mauritius exposed him to diverse apostolic realities, and he later pursued theological studies in France, where he developed a strong command over the French language, an asset that later enriched his work as an archivist.

Fr. Arul served as Director of Candidacy in Madurai, teacher in several Jesuit schools, Superior in communities such as Nagercoil, Trivandrum - Vidyaniketan, Socius to the Provincial, Archivist

at Shembaganur, and spiritual guide in Palayamkottai and Mettupalayam. In each of these assignments, he brought a rare blend of administrative clarity, pastoral sensitivity, and personal simplicity.

At his Funeral Mass Fr. Santhanam Arockiasamy stressed Fr. Arulanandam was a "true formator" who promoted interdisciplinary learning and encouraged students to pursue diverse academic fields. Fr. Richard Hiruthayaraj, Socius of Chennai Province, recalled a retreat preached by Fr. Arulanandam that offered a fresh and inspiring spiritual approach.

— Santhanam Arockiasamy, SJ

George Varangalakudy, SJ (KER)

Fr George Varangalakudy, SJ, was called to eternal life after nearly sixty years of Jesuit life and forty-eight years of priestly ministry. Born in 1946 at Mailacombu, Kerala, George entered the Society in 1966, and was ordained a priest in 1977. He earned a Ph.D. in Indian Philosophy and devoted much of his life to education and formation. He served St. Xavier's

College, Thiruvananthapuram, as lecturer, Vice-Principal, and Principal. He inspired generations of students and colleagues. A gifted teacher of Logic and Philosophy, he combined intellectual depth with clarity and dedication. He also served as a Visiting Professor at Sogang University, Seoul, Korea. After

retirement, he developed innovative methods for teaching spoken English, helping many students gain confidence and fluency in spoken English.

He was a man of simplicity, warmth, and genuine concern for others. His love for the poor found expression in tuition classes, motivation programmes, and personality development camps for underprivileged children.

With his passing, the Kerala Province has lost a respected educator, an accomplished philosopher, a dedicated Jesuit, and a beloved companion.

|| Deepak, SJ



Jeyaraj Michael, SJ (MDU)

Fr. Michael Jeyaraj entered eternal glory on 6 May, 2026, leaving behind a remarkable legacy of faith, courage, compassion, and commitment to social transformation. Born in 1938, he served as a Professor of Social Work at Loyola College. He pursued his theological studies at Sankt Georg, Frankfurt, Germany, and went to Pennsylvania, Philadelphia, USA, where he completed his studies in Criminology and Counselling.

His heart longed to be among the poor and the marginalized and on the day he took his Final Vows at St. Mary's, Madurai, he 'took a special promise renouncing his caste of origin'. As Provincial of the Jesuit Madurai Province, Fr. Jeyaraj emerged as a visionary and a courageous leader. During his tenure, the Province Assembly of 1985 officially

adopted the inspiring vision statement: "Towards Liberation Together with the Poor." In 1987, this vision led to "Towards Liberation Together with the Dalits." Though his progressive and radical initiatives sometimes attracted criticism and resistance, he always responded with gentleness, humility, and remarkable patience. Simplicity, calmness, respect for all, administrative efficiency, and prophetic leadership became the hallmarks of his life and ministry. He served for 21 years at IDEAS, Madurai.

After a long and fruitful mission, Fr. Jeyaraj moved to Beschi in 2022, and on 6 May 2026, he peacefully entered the heavenly abode.

|| Sahaya Philomin Raj, SJ



Leo Cachat, SJ

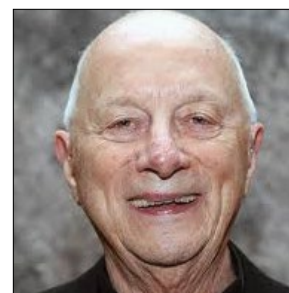
Born in 1933 in Cleveland, Leo Cachat joined the Jesuits in 1954 in Milford, Ohio. Initially assigned to the Patna province, he came to Nepal in 1961. Leo was ordained in 1966 in Kurseong, and from then on worked in schools in Kathmandu. In 1978 he founded the Godavari Ashram and directed retreats there. In 1985 he set up Kamal Niwas (the Candidates House) in a rented house in Kathmandu. For many years he guided the POP program at the Godavari Ashram, assisted by Bill Schock. All those who came in contact with him found him very loving and caring, and always cheerful.

Many Jesuits, religious, and lay people have profited from his spiritual guidance. In 1991 Leo

became the Regional Superior of Nepal. It was during his time that Jesuits moved to the eastern part of Nepal.

He went to Myanmar and worked there for many years for the diocese before moving back to Detroit, U.S. Later he took to spiritual ministry. After 18 years in Manresa Retreat House in Detroit, Leo was given a farewell in June 2025, and he moved to Colombiere Retirement Center. May the good Lord, whom he served so lovingly and faithfully for many years, reward him abundantly!

|| Mathew Assarikudy, SJ





Ravi Santosh Kamath, SJ (KAR)

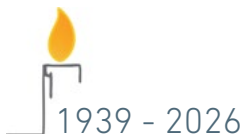
An energetic pastor, marriage counselor, and seminary professor and polyglot, Fr Santosh passed away peacefully on 8 May 2026 at Fr Muller's Hospital, Mangaluru, at the age of 86. A Jesuit for 67 years and a priest for 55, Santosh, true to his name, brought joy to all.

Born Ronald Apolinaris Pereira on 5 October 1939 in Kuntal Kambla, Mangalore, he entered the Society in 1958 and was ordained in 1971. After his Master's in Philosophy and Psychology, followed by a degree in French, and a Doctorate in Systematic Theology from the Gregorian University, Rome, he was a distinguished Professor at the St Joseph's Inter-diocesan Seminary in Mangalore for over

three decades. As Campus Minister at St. Agnes College, he mentored generations of women through his spiritual guidance and wisdom. Renowned for his flair for languages, he pioneered 'The French Connection,' a school for foreign languages, at the Fatima Retreat House.

He was a compassionate pastor who reached out to the sick and the elderly through his tireless ministry, personally carrying the Eucharistic Lord to the homebound on Sundays. He will be remembered for his legendary punctuality, prodigious memory, quick wit and genuine love for the poor.

■ Ryan Savio Rodrigues, SJ



Savarimuthu Michael, SJ (MDU)

Br. Savarimuthu, known for his commitment, cheerfulness, affection, generosity, and hard work, went quietly for his eternal reward on 27 April 2026. Born at Vellaalankulam, in the diocese of Palayamkottai, he lost both his parents at the tender age of four, and so was brought up in the home of their uncle.

On completing the middle school, he was encouraged by Fr. Jesudasan, the then Parish Priest of Chidambarapuram, to become a Jesuit Brother, which he did in 1960. Following his novitiate, he served with dedication, joy, and serenity in various Jesuit communities and institutions. Wherever he was missioned, he led an exemplary life, and gave his best to the work assigned to him. Cycling around the campus

every evening, he enjoyed good health and maintained a disciplined routine. In the last four years of his life, he experienced a gradual decline of memory and so was transferred in 2024 from St. Joseph's College to Beschi Illam for rest and care.

Even after he suffered a stroke resulting in loss of speech and mobility in October 2025, he remained cheerful, retaining his characteristic smile and serenity. At his funeral Mass, Fr. Xavier Arockiasamy described him as a man of few needs, always positive, ever ready to serve, and one who neither complained nor spoke ill of others.

■ Antony Selvam, SJ & Xavier Arockiasamy, SJ



Sebastian Lobo, SJ (BOM)

Br Sebastian Lobo SJ (BOM) passed away peacefully in the Vinayalaya Infirmary on 28 May 2026. He was 93 years old and had spent 68 of those years as a Jesuit. He was quiet and unassuming in demeanor, but rigorous in his interior life and in his devotion to our Jesuit ideals and spiritual practice.

Br Saby was very caring by nature. He generally did not intrude or interfere in anyone's life. But he was genuinely concerned if you were sick or in discomfort. He then would proceed to show you which pressure points to press. Perhaps this faith in Naturopathy was the reason for his long and illness-free life. Saby spent much of

his life in technical education and training. And he did his work with great passion. Saby once replied to a query on the identity of a Jesuit brother. "The Jesuit Brother must never forget his unique vocation in the Society - to be available." As simple as that. And he was convinced of it.

Towards the evening of his life in the province infirmary, his devotion to Our Lady stood out. He would never miss the daily rosary, and was most often the one to recite the first decade. Towards the end, he died as he lived, quietly passing away without any fuss.

■ Thomas Vaz, SJ



Arrupe Month 2026: Preparing to be Priests



On 20 April 2026, 27 first-year Jesuit students of theology from provinces across India - Ranchi, Calcutta, Madhya Pradesh, Patna, Bombay, Hazaribagh, Dumka, and Jamshedpur, arrived at Woodcot in Kurseong for the Pre-Ordination Programme (POP), known as the Arrupe Month. Accompanied by Fr. Sajeev and Fr. George, the Scholastics embarked on a month-long programme in order to deepen their priestly formation through reflection, dialogue, and outreach.

The carefully-curated schedule unfolded week by week to address different facets of Jesuit priesthood. In the first week, following the inaugural Mass and orientation, the Scholastics were grounded in the core of their vocation. They reflected on letters from Fr. Adolfo Nicolás, Fr. Kolvenbach, and Fr. Pedro Arrupe, which heightened their sense of the permanence of the Jesuit priesthood. The focus then shifted in the second week to the expectations laypeople have of their priests. Fr. Pankaj, SJ (DAN) shared the real-world challenges faced by newly-ordained priests.

In the third week, the scholastics turned inward to focus on psycho-sexual integration, guided by Fr. Sajeev. This was followed by a highly practical session on legal awareness, where Fr. Stanley, a lawyer and Rector of Northpoint, illuminated crucial legal responsibilities such as POC SO and POSH.

The transformative month concluded with an eight-day Ignatian retreat, which began on 10 May with a pilgrimage to the Grotto on St. Mary's Campus, evoking a deep connection to our Jesuit forebears. Guided by Fr. George's Ignatian expertise, the retreat offered graced hillside moments to contemplate God's wonders. After an evaluation, the Scholastics departed on 20 May, joyfully returning to their respective provinces carrying the immense graces of the Arrupe Month, particularly a holistic vision of their future priestly ministry. ❖

| Sahaya Ravi, SJ (CCU)



Her conscience was her law!

Film: *Sophie Scholl – The Final Days* (2005)

Director: Marc Rothemund

Run time: 117 minutes

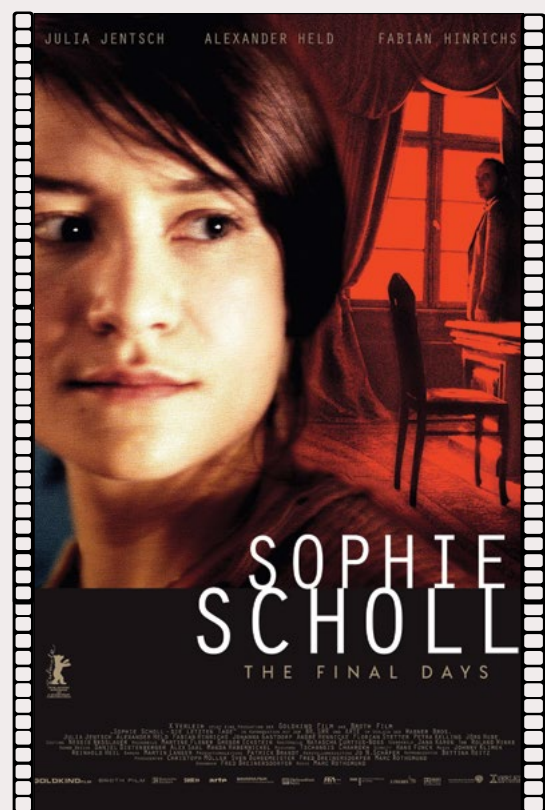
This much-acclaimed and honoured movie presents a gripping German historical drama that narrates the last 6 days of Sophie Scholl, celebrated as a heroine and martyr of conscience who fought against Nazism in Germany during World War II. Scholl was a 21-year-old student of Munich University, and a leading activist of the 'White Rose' - an underground anti-Nazi resistance group.

While studying at the Munich University, Sophie, along with her brother Hans, became founding members of 'the White Rose' in 1942. It was a non-violent, intellectual resistance group, centred in the Munich University. The White Rose group was committed to Christian faith, ethics and humanism. The small group consisted of students and professors, who felt enraged at the horrendous crimes of the Nazis - especially the torture and murder of thousands of Jews in the notorious concentration camps. The White Rose volunteers created and distributed six leaflets, calling on their fellow Germans to resist the Nazi tyranny and sabotage the war effort. The leaflets were sent by mail or deposited in telephone booths and on the university campus.

On 18 February 1943 the Gestapo, the Nazi secret police, received information about the actions of Sophie and Hans Scholl, and promptly arrested them. This was followed by a brutal Gestapo interrogation, a fake trial, her conviction and execution.

The film closely follows these events. Young Sophie is presented realistically. Sophie's Christian conscience is highlighted. Despite her fear, powerlessness, weakness and exhaustion, she refuses to give up her conviction and willingly courts death. As she says: "Somebody, after all, had to make a start." The film shows how totalitarian states use courts to terrorize – not judge. At the trial, Judge Roland Freisler shouts and intimidates her in a display of tyranny and injustice. The verdict is predetermined.

Sophie is prayerful, grounded in the Bible, and places God and faith above the demands of mad nationalism, as she declares: "God doesn't care about nation." Her words and actions condemn the Nazi racist nationalism. The Nazi interrogator Robert Mohr tells Sophie: "The law is first. Conscience comes after." Sophie counters declaring that conscience is her law.



In her final moments on 22 February 1943 she recites Psalm 90 with a fellow prisoner, Else. Her faith gives her a sense of freedom. Her last words in the film reveal her state of mind: "The sun is still shining!" As Sophie walks to the guillotine calmly, her brother Hans yells, "Long live freedom!" The film highlights the theme of unyielding Christian conscience as God's law set against an evil State. ❖

Prof. Gigy Joseph Kootummel, a former Professor of English, is a writer, translator and columnist.



When control ends, surrender begins

Known throughout Asia as ‘The Corporate Doctor,’ Bob could fix any failing business. Bob and I were long-time friends. With his blend of brilliance and resources I watched him solve impossible problems. Now colon cancer had him, despite the best medical care money could buy.

As I entered his room, I saw eyes I had never seen before: vulnerable, frightened, searching. “Meath,” he said quietly, “I would give every cent of my fortune to recover my health. But what I really need right now is peace. Do you think God will grant me that?”

It was late July, and the Feast of St. Ignatius of Loyola, the soldier-turned-saint, was near. His own forced convalescence transformed his life. Ignatius, wounded by a cannonball at the Battle of Pamplona in 1521, lay immobilised, mirroring my friend Bob. Both were men of action, control, competence. Both eventually discovered that some things, health, mortality, and ultimate meaning, cannot be managed through brilliance or resources alone.

Bob, the strategist, was learning Ignatius’s lesson: surrender is the doorway to finding God in all things, even in weakness, suffering, and uncertainty. I sat by Bob. Outside, Perth’s business district hummed with activity: deals being made, problems being solved, control being exercised. Inside, a different kind of transaction was taking place with Bob; the slow exchange of control for surrender, of mastery for mystery, of fixing for accepting.

Through sudden illness, Bob came to see what Ignatius saw during his convalescence: he’d been living on the surface, never stopping to develop his interior life. Ignatius, reading the lives of saints during his recovery, realized his entire identity had been built on military achievement and worldly success. Bob, lying in his hospital bed, realized his identity had been built on problem-solving and corporate victories. Both men faced the same question: Who am I when I can no longer do what I’ve always done?

In those final months, Bob taught me what Ignatius teaches through his Spiritual Exercises: every relationship must eventually face the limits of human control and the grace that emerges when we stop trying to manage everything.



Looking back, I can see how closely Bob’s journey echoed the wisdom of the Spiritual Exercises. He learned to accept change rather than resist it. He discovered that transformation remains possible even late in life. He began to seek God not only in success but also in failure, illness and uncertainty. And, surprisingly, gratitude emerged where fear had once dominated.

I watched his relationship with his wife transform. For years she had adapted to his competence and need to be in control. Now, facing death together, they discovered a different kind of partnership.

They came to embody what Ignatius discovered: surrender is the only honest response to mystery, for finding God in all things means finding God even in what we cannot fix. Perhaps this is something of what we mean by God: the ground we discover when our power fails, the Presence that holds us when outcomes escape our control.

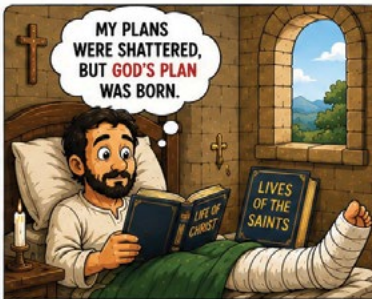
Bob died shortly after. But in those months he discovered Ignatius’s gift: that the wound which brings us to the limits of control may also become the doorway through which grace enters. ❖

Rev. Dr. Meath Conlan is a Counsellor and Adult Educator. An Australian, he travels frequently to India. He can be contacted at meathconlan@icloud.com.

WHAT WAS THE GREATEST BLESSING IN IGNATIUS' LIFE?



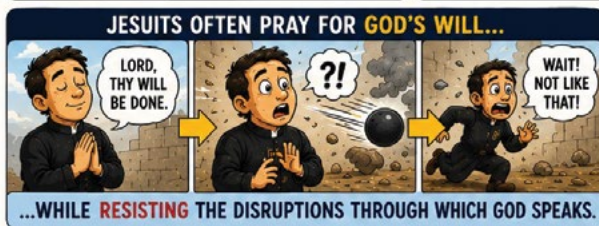
THE WOUND THAT SHATTERED HIS DREAMS BECAME THE **DOORWAY** TO HIS **VOCATION**.



WHAT LOOKED LIKE A DISASTER WAS ACTUALLY **GOD'S INVITATION** TO A GREATER MISSION.



GOD TURNED MY WOUND INTO A **MISSION OF LOVE** THAT STILL CHANGES LIVES TODAY.



WELCOME WOUNDS!



GOD'S GREATEST WORKS OFTEN BEGIN WHERE **OUR PLANS** END.



AD MAJOREM DEI GLORIAM
(FOR THE GREATER GLORY OF GOD)



LET GOD WRITE THE STORY. IT WILL BE **BETTER** THAN YOU IMAGINE.

WHAT IS THE MOST MISUNDERSTOOD JESUIT WORD?

MAGIS



I NEVER SAID DO MORE. I SAID **CHOOSE BETTER**.

MAGIS $\neq$ **MORE**



MAGIS DOES NOT MEAN **DOING MORE**.



IT MEANS CHOOSING WHAT LEADS MORE FULLY TO GOD'S **GREATER GLORY**.



MANY JESUITS SUFFER FROM **EXHAUSTION** BECAUSE THEY CONFUSE **MAGIS** WITH **ENDLESS ACTIVITY**.

ENDLESS ACTIVITY → GREATER GLORY



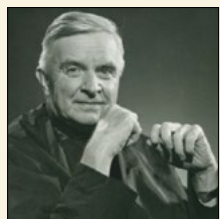
CHOOSE BETTER!



Six Fascinating Jesuits You've Probably Never Heard of

You've probably heard of Jesuits from St. Ignatius Loyola to Pope Francis. But how many of these fascinating Jesuits could you name?

1. A Hollywood Jesuit



Daniel Lord, SJ, was a mass-media star long before Twitter and YouTube. He wrote more than 90 books, 300 Catholic pamphlets, and countless articles, plays, and songs. But perhaps his most lasting contribution was to the movie industry. After serving as consultant to Cecil B. DeMille for his silent film, *King of Kings*, he drafted the first Production Code for Hollywood movies in 1929. Lord's was the first set of moral guidelines for movie production and was the "rule book" for more than 25 years.

2. A Woman Jesuit



Mateo Montoya Sánchez, SJ, was the documented name for a Jesuit scholastic who was in reality Juana of Austria, daughter of Charles V, and the woman who ruled Spain. Years previously, at the pope's command, Ignatius had allowed three women to become Jesuits, Isabel Roser and two of her maidservants. But this proved disastrous, and they were ultimately thrown out of the Jesuits. Juana of Austria, on the other hand, secretly lived out the rest of her short life (she died at 38) as a bona fide Jesuit—the only woman in history to do so.

3. A Famous Jesuit Painter



Brother Giuseppe Castiglione, SJ, was an Italian missionary who served as the court artist for three Chinese emperors of the 18th century. He was among the first to paint in a way that blended European and Chinese styles, creating an entirely new school of painting. The Met Museum called him, "A master of vividly naturalistic draftsmanship." His exquisite *One Hundred Horses* is over eight yards long.

4. A Spiritual Director of Alcoholics Anonymous



Edward Dowling, SJ, was not himself an alcoholic, but he admired the now-famous Twelve Steps and taught about their parallels in Ignatian spirituality. Because of his close friendship with Bill Wilson, the founder of AA, Dowling was a sort of chaplain of the organization in its early days. Upon his death, Wilson wrote, "He was the greatest and most gentle soul to walk this planet." Dowling was more self-effacing, saying that his success had come because he "just happened to be around."

5. A Missionary Baroque Composer



Domenico Zipoli, SJ, entered the novitiate in 1716 and was immediately sent to the Jesuit missions of the Reductions in Paraguay. Though he completed his priestly studies, there was no bishop to ordain him and, sadly, he died before ever becoming a priest. As a brilliant Baroque composer, he wrote operas, Masses, and oratorios, which were taught to and performed by the Guaraní Indians. His story is one of the inspirations for the Academy Award-winning movie, *The Mission*.

6. The Ultimate Renaissance Jesuit



Athanasius Kircher, SJ (pictured), was known as the master of a hundred arts. He was a German scholar in Rome who explored a staggeringly diverse range of academic fields. On the one hand he enjoyed tremendous success. He was arguably the founder of Egyptology. He was one of the first to observe microbes under a microscope and among the first to declare that the plague was caused by an infectious microorganism. He invented the magnetic clock and the megaphone.

Courtesy: IgnatianSpirituality.com

WELL SAID

"Laugh and grow strong!"

- St. Ignatius of Loyola

