

IJ MATTERS



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SHRINE HAPPENINGS IN JULY 2026

The Fédération Internationale de Football Association (FIFA) which means the International Federation of Football Association World Cup began on June 11, 2026 and will conclude with the finals on July 18, 2026. This World Cup is jointly hosted by 16 cities—11 in the United States, 3 in Mexico, and 2 in Canada. It included 48 countries instead of 32 as in the past. These were divided into 12 groups of four teams each.

There are many learnings from the World Cup, which we can use in our daily lives. The overarching theme is “**Resilient team players, Humble winners, Gracious losers**”.

Football is a team game. Paul’s analogy of the body and its parts (1 Cor 12:14-26) is an apt comparison. Each player is part of the team and is assigned a role in the team. No one can say that he is more important than others, or does not need the others, simply because the roles are different and each role is as important as the other. Just as the hand, foot, eye, ear and other parts of the body have their roles, so too each player has his. Each knows what his role is and performs it to the best of his ability. If all players decided to play in the opposition’s half of the field, the consequences would be certain defeat. If each player wanted to score a goal and left his position to do that, the opposition would pounce on the advantage it was being offered. The formation of each team differs. Some lay stress on attack and others on defense. Each team goes into the match with the aim of doing their best. Depending on how well each team plays on the day of the match, the outcome will be a win or a loss.

During the game, even if one team scores a goal or two, they have not won. The sentence used to convey this situation is “X is leading”. No team wins until the final whistle has been blown. In other words, it is not over until it is over. In some games, teams were one or even two goals down. They came from behind to win the game. They showed resilience and determination. They would not give up or give in. They would be resilient and persevering. They would ensure that when they looked back at their performance they would regret nothing.

Humble Winners: At the end of the game, there is a winner and a loser. More important than winning the match is HOW one responds to the victory. Some respond with pride and cockiness, others with a measured response and humility. The words of Rudyard Kipling in his poem “If” are instructive here, “If you can meet with triumph and disaster and treat those two impostors just the same”. Triumph and disaster, victory and defeat, winning and losing are part of life.

Humble winners: More important than winning is HOW a person/team responds to victory. Some get cocky and proud, others respond with humility. True winners are not only those who win the game, but those who respond to that win with humility. An instructive incident in this regard is narrated by Matthew in 9:32-35. A dumb demoniac is brought to Jesus. Jesus heals the man. There is a double chorus after this. The crowds marvel and say “Never was anything like this seen.” The religious leaders say “He casts out demons by the prince of demons.” These are contrasting responses and are the result of perception. More important than this, however, is the response of Jesus, who went about doing what he had to do without letting the praise elate him or the criticism deflate him.

Gracious losers: Each team believed that it did its best and that is enough. They focussed on the action/game and not on the results. The results are the consequence and it does not matter as much as the effort. To be sure, the other team may have been stronger, used better strategy and used opportunities in an efficacious way, to be victorious. This is why the team which lost could be gracious losers and keep holding their heads high.

In our own lives, we can learn to be resilient and not give up or give in. We can be persevering no matter how many challenges we have to face. When things go the way we plan, we can give thanks to God with humility and when our plans go awry, if we have done all that we have been expected to do, then we can accept it as God's will.

On July 31, we will celebrate the feast of the founder of the Society of Jesus, Ignatius of Loyola. Kindly use the Novena (included in this issue) from July 22-30, 2026 to prepare for the feast. We wish all of you a very happy feast.

We take this opportunity to wish you and your families all the blessings of the Infant Jesus. We are sure that St Joseph and our Blessed Mother will be your intercessors and guides.

Fr. Errol Fernandes SJ

The Jesuit Order: A 16th-Century Blue Ocean Strategy

Most of us easily recognize hit songs like "Sweet Caroline," "Perfect," and "My Way." Yet, just a few decades ago, accessing these individual tracks forced consumers to purchase entire CDs. Apple shattered this model with the launch of iTunes, offering single-song downloads at a fraction of the cost. By allowing consumers to purchase individual tracks at a bargain, Apple completely revolutionized the music industry. This move disrupted the traditional, highly saturated market. While most corporate entities fought for survival in highly competitive markets, Apple did something different. They bypassed the traditional market boundaries and red ocean strategies with it, to pioneer a completely new space the Blue Ocean.

A red ocean strategy represents the typical business approach where firms compete in an existing market space to outperform rivals, relying on incremental demand and cost differentiation. Conversely, some organizations deliver an "out-of-the-box" pitch with products or services that are meaningfully different from existing peers. They enter uncharted market spaces, thereby making the competition irrelevant. This approach is called a Blue Ocean Strategy, a concept introduced by W. Chan Kim and Renée Mauborgne in their 2005 book, *Blue Ocean Strategy*.

During the 16th century, the Catholic Church—including the laity and religious orders—faced a deep systemic crisis. The monastic orders (such as the Benedictines and Cistercians) and mendicant systems (such as the Franciscans and Dominicans) had defined church life for centuries but were reeling from the impact of early modernity. Simultaneously, the Protestant Reformation was gaining ground, and the Church had to contend with corrupt internal systems like the *commendam*. While contemporary groups like the Theatines tried to contain the damage, their internal practices remained heavily monastic.

It was during this turbulent period that Ignatius of Loyola arrived in Rome with a radical new way of doing things. He largely eliminated traditional monastic and mendicant constraints, harnessing his resources for optimal utility. He boldly entered uncharted territories, which naturally provoked resistance and suspicion from the established authorities. What Ignatius established was far ahead of its time and serves as a historical example of a Blue Ocean Strategy. Ignatius designed the Jesuit order as a rapid-deployment force, eliminating traditional cloistering to ensure personnel were proactive and global in outlook. The Jesuits adopted a highly centralized structure featuring a unique "Fourth Vow" of direct obedience to the Pope. This enabled the Vatican to bypass local ordinaries and dispatch Jesuits immediately to international conflict zones or new frontier missions. Furthermore, Ignatius leveraged arts, science, and astronomy as foundational platforms to build an elite, global academic network.

The strategic innovation of the Jesuit order can be analysed using the Blue Ocean Eliminate-Reduce-Raise-Create (ERRC) framework:

Eliminate

Stability of place: Removed the traditional monastic requirement of remaining tied to a specific monastery.

Geographical constraints: Abolished local boundaries to allow global mobility.

Chanted community prayers: Eliminated the mandate for communal choir prayers to free up time for active apostolic life.

Localized hierarchies: Bypassed traditional, rigid monastic governance structures.

Reduce

Rigid compliance: Diminished the "one-size-fits-all" generic rules common in older monastic orders paid attention to members each in their own unique style using Cura Personalis.

External corporate conformity: Reduced strict uniformity by eliminating a distinctive, mandatory religious habit or dress code.

Raise

Mobility and centralization: Elevated the order into a highly mobile, global administrative entity with centralized governance but decentralized operations.

Elite academics: Elevated global networking by intentionally linking advanced scientific knowledge with spiritual cultivation/ foundations.

Create

Secular-spiritual networks: Created a mobile, global network of high-level educators and spiritual advisors.

Uncontested market space: Unlocked entirely new frontiers for the Church where no structured religious presence existed.

Speed of execution: Created an operational agility that was unmatched by any other contemporary institution.

The ERRC framework demonstrates that St. Ignatius created a "Blue Ocean" religious order. Though the Vatican initially embraced it with reluctance and suspicion, this strategic pivot ultimately transformed the Church and its engagement with the wider world.

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The Jesuit Ethos

The Greek word Ethos has been defined as, "the characteristic spirit of a culture, community or institution as manifested in its attitude, aspirations and way of proceeding". In other words, Ethos means the guiding spirit and beliefs or what an institution stands for. Of the many guiding beliefs that make up the Jesuit Ethos, I will choose four, which I think are fundamental for any Jesuit, Jesuit institutions and anyone associated with the Jesuits.

The overarching characteristic which encompasses all others is the **MAGIS**. The word "Magis" has often been rendered "More". It is in fact the adverbial form of the adjective "maior," and can be translated "to a greater extent" or "more nearly" in addition to "the more."

In the life of Ignatius (and so in the life of any Jesuit and those associated with the Jesuits), however, the "Magis" was more than a word or a term, it was an attitude. Ignatius possessed this attitude even before his conversion from knight for king, to knight for God. He always desired to do better; to do more. He was never content with the status quo, with the tried and tested. For him mediocrity was never an option. This attitude showed itself in his bravery, daring and courage both in battle and at other times. In the initial years after his "conversion", the Magis was about DOING MORE. After his "conversion", however, it was not merely "doing more", but "doing more for God the heavenly king". He believed that if the saints before him could do so much for God, he too could do it and even better. Thus he was constantly searching for newer, better and more challenging ways of doing things. This desire to do more, sometimes led to extremes in the hope that he would be considered as one who had gone beyond; who had done more.

Soon, the "Magis" became not so much a quality but an attitude. It became an attitude that permeates all that an individual is and therefore does. The man or woman of the "Magis" is constantly driven to rediscover, redefine and reach out for the more, the newer, the better only because that is what God wants for him or her. Then, the good becomes better, the better becomes better still and the better still becomes still better. The man or woman of the "Magis" is one who is bold with a holy boldness which has its roots in Jesus and in Jesus' relationship with the Father. Everything that such a person does flows from this relationship.

In a day and in an age when a person's worth is often measured by what he or she has or possesses, the "Magis" of Ignatius comes as a breath of fresh air. When so many are striving to "achieve" greatness by increasing their possessions and material wealth, the Magis invites and challenges us to focus not on having but "on being". When so many are placing their trust in externals and property, the Magis invites us to realise the temporariness and passing nature of

all things and that God alone is eternal and permanent. When so many have made “things” ends in themselves and are possessed by them rather than possessing them, the Magis challenges us to realise that the basic reason of our creation and existence is to praise, reverence and serve God alone.

A second quality or characteristic is that of “**Temporariness or Impermanence**”. Ignatius’ experience of external beauty turning into wrinkles, creases, folds and tucks led to the realisation that all in the world was passing. Nothing was permanent and eternal except God. This realisation led to living full in the present moment with no regrets of the past or obsession with the future. It led to the realisation that all was a gift from God and that we are only Trustees. Being a trustee meant that we must be responsible in our use of things. Accumulation, amassing, hoarding and waste must be avoided.

The world today has woken up to the fact that we have for centuries abused the world that we have been given in trust. We have converted our wants into our needs. We live profligate, wasteful and decadent lives, thinking only of our selves. The quality of temporariness reminds us of our responsibility as trustees. It challenges us to reduce our needs and our carbon footprint on the earth and endeavour to leave the world a better place for our children.

A third quality is “**Finding God in all things and all things in God**”. Ignatius was convinced that all things began and ended with God and that God was at the centre of all that happened. When Ignatius chose the name of Jesus for the Society he founded, it was because of this conviction. He knew that God was the originator and sustainer of all that happened in the world. Nothing happened that was not according to God’s plan and will. The challenge for us was to see and become aware of this fact. Ignatius was so aware of this that the first exercise in the Spiritual Exercises titled, “The Principle and Foundation” makes explicitly clear that the prime (even sole) purpose of our creation is the praise, reverence and service of God. All things come from God and go back to God. In the final meditation in the Spiritual Exercises, titled “The Contemplation to Obtain love”, there are four parts. The end of the first becomes the means to the second and so on, till finally the exercitant is able to see and find God in all things and all things in God. The movement is from gratitude to love and finally to union with God and all of creation.

We need to develop the ability to see and find God in all things, persons and events that are also an integral part of God’s creation. This means that everything is sacred. As the Jesuit palaeontologist, philosopher and theologian Teilhard de Chardin put it so beautifully, “there is no reality that is only profane for those who know how to look”. It means therefore, that we avoid ‘clear’ distinctions that we sometimes make of the sacred and the secular and the holy and the unholy. It means that we look at the world and people as Christ would have looked, as when he saw in the tax collector Matthew a potential disciple (Mt 9:9) and in the woman whom

everyone else regarded as a sinner, one who loved much (Lk 7:47). Our response then, to God's creation must be awe and reverence much like the Psalmist who is able to see and experience God's presence in the whole of creation (Ps.8). It is fairly easy to see and experience God and find God when things go the way we want them to go. However, when our plans go awry and when things do not happen the way we want them to, it is important to know that God is in control.

The fourth characteristic is that a Jesuit is necessarily “**A man for others**”. Since Jesus was Ignatius' model, it is no surprise that this characteristic was an important part of his life. In his challenge to those who wish to follow him, Jesus demands a total denial of self before one can follow (Mt 16:24; Lk 9:23; Mk 8:34). This demand when expressed positively necessarily means that a disciple must be willing to be a person for others. In practical terms this means a movement from Egoism to Selflessness, from the craving to possess to the will to let go, from accumulating to sharing, from materialism to generosity, from consumerism to detachment and from social injustice to an option and concern for the poor.

Let the feast of St. Ignatius be for each one of us an opportunity to strive to assimilate as many of the characteristics that characterised the life of Ignatius and before him the life of our Lord.

Errol Fernandes SJ

Doubting

The doubt of Thomas reassures
When faith like mine is weak
For life and times perplex my mind
The light is far to seek

So when like Thomas I despair
To find an answer through
I'll know it's time for Christ to say
I'm here for folk like you

MASS on the altar of the Environment

Fifty years ago, before the world discovered it, Goa was a quiet, verdant paradise of sylvan landscapes and an almost tedious abundance of greenery. It was into this world, still comfortably ensconced in a deceptive, joyous harmony, that Bolmax Pereira was born. To an outside observer, he might have seemed just another product of the soil, but the lush ecosystem shaped him with a peculiar, quiet intensity. Among these unhurried surroundings, he pursued his studies and began that slow, deliberate process of social integration. It was not a grand gesture, but a steady, observant entry into the lives of his countrymen, sparking an unshakeable bond with the land and its people a quiet conviction that would, in the end, define the whole purpose of his life.

Capturing this profound spirit, theologian Fr. Victor Ferrao beautifully noted:

“Fr. Bolmax Pereira, a priest whose footsteps echoed through village lanes and bustling parishes, lived not merely as a man of cloth, but as a living verse of devotion. His life was a ballad sung in the quiet hours of dawn, a symphony of sacrifice that resonated far beyond the portals of St. Francis Xavier Church in Chicalim.”

Reclaiming the Soil as a Pastoral Duty

As the Parish Priest of Chicalim, Fr. Bolmax operated with an expansive vision of the Gospel that stretched far beyond church walls. He firmly believed that caring for creation was an essential, non-negotiable spiritual obligation.

To bridge the gap between faith and environmental action, he spearheaded practical, community-driven ecological movements. By blending modern agricultural science with traditional Goan farming wisdom, he empowered his community to reclaim fallow lands, restore dignity to local farmers, and build long-term ecological resilience.

Simultaneously, Fr. Bolmax was celebrated for his magnetic relationship with the younger generation. He routinely embraced contemporary cultural touchstones famously introducing the uplifting rhythm of the global hit song *Jerusalema* to the church youth to foster joyful, resilient, and deeply unified community bonds.

The Cosmic Altars of Goa and the Gobi Desert

A profound intellectual and spiritual parallel exists between Fr. Bolmax and the renowned 20th-century French Jesuit paleontologist, Pierre Teilhard de Chardin. Both men operated at the challenging intersection of strict scientific inquiry Fr. Bolmax holding a doctorate in Environmental Science and deep Christian theology. Crucially, both fiercely rejected the notion that science and faith are fundamentally opposed.

This theological synergy is most vividly illustrated by comparing Fr. Bolmax’s active ministry to Teilhard’s famous mystical text, *The Mass on the World (published within Hymn of the Universe)*. Stranded in the Ordos Desert of Inner Mongolia without bread, wine, or a church, Teilhard famously realized that the entire cosmos was a sacred temple, writing:

"Since once again, Lord... I have neither bread, nor wine, nor altar, I will raise myself above these symbols, up to the pure majesty of the real itself; I, your priest, will make the whole earth my altar and on it will offer you all the labours and sufferings of the world."

Where Teilhard penned this vision as a poetic, cosmic liturgy, Fr. Bolmax lived it out tangibly in the fields of Goa. For Fr. Bolmax, the rich soil of Chicalim, the vulnerable, corporate-threatened coastlines, and the collective sweat poured into the Chicalim Youth Farmers Club were the literal "bread and wine" of his daily sacrifice.

He operationalized Teilhard's vision in its purest form. By treating environmental conservation not merely as political activism, but as a living liturgy, Fr. Bolmax proved that protecting the earth is a direct, urgent act of divine worship.

Dr Fr Conrad Pessoa s.j.

Director XIC

Chairman XIMR

International Day of Friendship

It's God's great world for every race
Each person holds a treasure
And friendship is the way to find
That richness none can measure
May we be filled with heaven's grace
To reach out and explore
The friends that God has filled the world
So we more human grow
More human and thus more divine
To fill the earth with love
The world's in need of friendships power
To mirror heaven above

Godfrey D'lima

From Corporate Ledgers to the Living Word: DIGI Errol s.j.

In the early 1980s, Errol Fernandes seemed destined for the pinnacle of the corporate world. Suited and booted in an executive office in Bahrain, he managed the complex finance and accounts of a prominent computer firm. He was on a clear trajectory to head the company as its Chief Executive Officer. Yet, the balance sheets of corporate success could not quieten a deeper, persistent interior pull. Driven by profound divine promptings, he chose to completely rewrite his life's narrative. He walked away from commercial success to plunge into the rigorous, transformative life of a Jesuit novice in Nashik.

This transition from corporate security to radical gospel vulnerability was marked by defining tests of faith. As a novice, he embraced the traditional Jesuit "begging pilgrimage"—a gruelling month-long journey from Nashik to Goa. Walking the talk with no money or material safety nets, he relied entirely on God's providence and the kindness of strangers. This foundational experience of radical reliance set the tone for his future ministry.

Moving from the road to the academy, Errol immersed himself in Philosophy and Theology at the serene Jnana-Deepa Vidyapeeth (JDV) campus in Pune, excelling with academic aplomb. His legendary energy and time management were already on full display; he routinely cycled from Ramwadi to Pune Camp every single day just to teach postgraduate students at St. Vincent's College. While he proved to be an accomplished, deeply popular professor, his primal love remained anchored in Sacred Scripture. To unlock the text in its truest form, he mastered Greek and Hebrew, immersing himself entirely in the Living Word.

Following his ordination, Fr. Errol brought his unique blend of financial acumen and spiritual depth back to Mumbai. He took the reins at St. Xavier's College, where he successfully established and expanded the evening Commerce section. In doing so, he turned an academic department into an instrument of social justice. His primary yardstick for student admission was preferential option for the poor. He sought out those on the fringes—financially vulnerable youths who worked exhausting day jobs but possessed the fire in their belly to study at night.

Simultaneously, Fr. Errol balanced his demanding college duties with active parish ministry. His deep scriptural insights translated into profoundly meaningful Sunday sermons that resonated widely with the faithful. This wealthy reservoir of homiletic material culminated in his first major publication, *Recycling the Word: Daily Reflections*. The book became an immediate staple, widely received and cherished by laypeople, religious, and clergy alike.

As the new millennium dawned, the world was rapidly accelerating into the internet age. While global financial markets boomed and subsequently fractured under the weight of the 2008 Lehman Brothers crash, Fr. Errol recognized the digital landscape as the next great frontier for the Church. He had already pioneered early digital evangelisation by launching his first "Net Retreat" in 2001, structuring it more formally by 2004. Then, in 2009, he officially launched *A Jesuit's Blog*.

Managing the entire platform single-handedly, he began uploading daily and Sunday scriptural reflections. For years, this digital parish quietly grew, serving as an invaluable lifeline for isolated laypeople and busy priests seeking solid material for mass preparation. Eventually, through steady grass-roots traction, the blog achieved its first major milestone of 100,000 views. He cracked half a million (500,000) on 4th March 2017 and almost a year later (19th March 2018) cracked another 500,000 to get to a total of 10,00,000 i.e. One million

However, the digital footprint was destined to go far wider. As Fr. Errol's physical apostolic work expanded, he began crisscrossing the globe to conduct scripture sessions and preach up to seven intensive annual retreats. This global physical ministry created a powerful feedback loop, driving a massive wave of international readers back to his digital spaces.

Today, that humble blog has blossomed into a multi-channel digital powerhouse encompassing YouTube and Instagram. What began as a solitary priest typing out daily reflections has officially crossed an extraordinary milestone: over 1 crore (10 million) views on his Jesuit's Blog in late June 2026.

The journey of Father Errol Fernandes, SJ, is a modern testament to what a single, passionate individual can achieve when they are wholly filled with the Word and responsive to the signs of the times. From the quiet chapels of Nashik to a global congregation of millions, his life beautifully echoes the eternal gospel truth: *With God, all things are possible.*

Dr Fr Conrad Pessa s.j.
Director XIC
Chairman XIMR

World Justice - God's Justice?

They say our God is just and true
And shouldn't we believe
But when we look around the world
That's puzzling to perceive

For what we see is brutal might exploiting those so weak
We hardly have the strength to hold
And often refuge seek
Then where's our God our sole defence
When all seems to be lost

Where can we find his saving grace
When we are tempest tossed
I can't pretend to answer this
Although I would so try

But from the gloom I see a light
And thence some hope may lie
There yet are bravehearts who resist
The terror of the powered

They stand for justice, truth and love
They never will be cowered
Like he who hung upon a cross
Prince and priest defying
And fearless spoke for all to know
That Heaven wins when dying

Godfrey D'lima

ST. IGNATIUS' APPEAL

Live fearless O friends of Jesus
They cannot kill your soul
While you inspired by his Spirit
Strive towards your goal

No power on earth can change your vision
Although they often try
But Jesus keeps with us so faithful
And strengthens to defy

When entrusted with God's Mission
Unique for human need
Do not fear to keep with Jesus
With him we will succeed

Godfrey D'lima

१७ जुलै हा जागतिक न्यायदिन म्हणून साजरा केला जातो. त्या संबंधी चर्चही खूप जागृत आहे. आणि चर्चही

आपल्या अनुयायींना ह्या दिवशी विशेष प्रबोधन मार्गदर्शन करते. जागृत ठेवते. अशा ह्या जागृत दिनी आपण येशूची शिकवण, जागतिक चर्चची एकंदरित न्यायाची भूमिका आणि सामाजिक पाप !! यावर आपण चिंतन मनन करूया.

समाज हा माणसाच्या जीवनाचा आधार आहे. समाजात शांतता, समानता आणि न्याय टिकून राहण्यासाठी प्रत्येक व्यक्तीने नैतिक मूल्यांचे पालन करणे आवश्यक असते. जेव्हा व्यक्ती किंवा समाज या मूल्यांकडे दुर्लक्ष करतो, तेव्हा सामाजिक पापांची निर्मिती होते. सामाजिक पाप म्हणजे समाजाच्या हिताला बाधा पोहोचवणारी अनैतिक कृत्ये किंवा वर्तन होय. जे सामाजिक अन्यायाला नकळत प्रोत्साहित करते.

हे सर्व ध्यानात घेऊन चर्चने मोशेच्या दहा आज्ञा आणि येशूची प्रेम दया क्षमा शांती सेवा स्वातंत्र्य समता बंधुता एकता न्याय ह्या नैतिकतेवर आधारीत तशी शिकवण न पाळणाऱ्याविषयी पश्चात्तापाचा संस्कार स्थापन केला आहे. परमेश्वर क्षमाशील आहे. तो चुकलेल्यांना क्षमा करतो. म्हणून परमेश्वराकडे वळा पश्चात्ताप करा आणि सुवार्तेवर विश्वास ठेवा. अशी शिकवण चर्च नियमित भाविकांना गांभिर्याने देते.

म्हणून बरेचशे पापभीरू, देवभीरू, सज्जन लोक आपली हृदये धर्मगुरूकडे विश्वासाने उघडी करतात आणि आपल्या वैयक्तिक पापांची कबुली देऊन देवाकडे क्षमेची याचना करताना दिसतात. या वैयक्तिक पापकबुली बरोबरच काही सज्जन लोक आपल्या सामाजिक पापांची देखील कबुली देतात. आणि अशा पाप कबुलीला चर्च अलिकडे अधिक प्रोत्साहन देत आहे. काय आहे हे सामाजिक पाप?

भ्रष्टाचार, लाचखोरी, जातीयवाद, अंधश्रद्धा, स्त्री-पुरुष असमानता, बालमजुरी, अन्नाचा कृत्रिम तुटवडा, पर्यावरणाचा न्हास, हिंसा आणि व्यसनाधीनता ही सामाजिक पापांची प्रमुख उदाहरणे आहेत. या गोष्टींमुळे

समाजात अन्याय, गरिबी, असंस्कृत, अशिक्षितपणा आणि असुरक्षिततेचे वातावरण निर्माण होते. त्यामुळे समाजाची प्रगती मंदावते, खुंडते आणि लोकांमध्ये नैतिकतेवरील विश्वास कमी होतो.

सामाजिक पापांचे निर्मूलन करण्यासाठी शिक्षण, नैतिक संस्कार आणि मानव मानवेतर कायद्याची योग्य आणि प्रभावी मानवतावादी अंमलबजावणी आवश्यक आहे. प्रत्येक नागरिकाने प्रामाणिकपणा, सहकार्य, समता आणि मानवतेची भावना जोपासली पाहिजे. तसेच सामाजिक वाईट प्रथांविरुद्ध आवाज उठवून जागरूकता निर्माण करून त्यांचा विरोध करणे ही प्रत्येकाची नैतिक जबाबदारी आहे.

समाजाच्या विकासासाठी केवळ शासनाचीच नव्हे, किंवा धर्माचीच आदरयुक्त भीती नव्हे. तर प्रत्येक नागरिकाची भूमिका महत्त्वाची आहे. आपण स्वतः चांगले आचरण ठेवून इतरांनाही योग्य मार्ग दाखवला, तर सामाजिक पापे कमी होतील आणि एक सुसंस्कृत, न्यायप्रिय व प्रगत समाज निर्माण होईल.

सामाजिक पापे ही समाजाच्या गती व प्रगतीसाठी मोठा अडथळा आहेत. त्यामुळे प्रत्येकाने नैतिक मूल्यांचे पालन करून सामाजिक जबाबदारीची जाणीव ठेवली पाहिजे. चांगल्या विचारांनी आणि चांगल्या कृतींनीच निरोगी, सुरक्षित आणि आदर्श समाजाची निर्मिती होऊ शकते.

सर्वसाधारण सर्वसामान्य माणूस हा आपल्या वैयक्तिक व कौटुंबिक गरजा पुरता जीवन जगत असतो. आणि ते स्तुत्य आहे. परंतु जगात अशी काही माणसे आहेत की जी आपल्या वैयक्तिक नि कौटुंबिक गरजा बरोबर सामाजिक बांधीलकीही जपत असतात.

गावात देशात समाजात अनिष्ट काही घडत असेल तर त्या व्यवस्थेला ते प्रश्न विचारतात. गरीब गरजूवर अन्याय होत असेल तर तो ते नुसता निपटून काढत नाहीत. तर हा अन्याय त्यांच्यावर करतो कोण? त्या व्यवस्थेलाही ते प्रश्न करतात. सवाल विचारतात.

आतापर्यंत चर्च वैयक्तिक पापाबद्दल समाजाला भाविकांना मार्गदर्शन करीत आलेले आहे. पण आता ते सामाजिक पापांचीही जाणीव जागृती करीत आहे.

म्हणून धर्मग्रामात वा परिसरात वैयक्तिक वा सामाजिक अन्याय घडत असेल तर काही धर्मगुरू स्वतः पुढाकार घेऊन लोकात जागृती निर्माण करतात. प्रसंगी न्यायासाठी रस्त्यावर उतरतात.

अलिकडे निसर्ग व पर्यावरणाचा प्रश्न प्राधान्यक्रमाने ऐरणीवर आहे. विश्व निर्माण करणारा देवही ते टिकावे म्हणून आक्रोश करीत आहे. हा आवाज हे सामाजिक जाणीव असलेले धर्मगुरू आपल्या अंतर्दामी ऐकतात आणि लोकजागृती करतात. त्या अन्याया विरुद्ध आंदोलने करतात. लढेही उभारतात.

हाच आहे खरा ख्रिस्ती धर्म. केवळ स्वतःसाठी जगलास तर मेलास. इतरांसाठी मेला तर जगलास. ही येशूची शिकवण आहे. जी तो स्वतः त्याचे जीवन, दुःखसहन, मरण व पुनरुत्थान अशा जीवन विचारांद्वारे समाजासाठी जगला. लढला आणि अमर झाला.

३० जुलै.. माझे संगतिनी !! (Friendship Day) मीना बनसोडे .

आंतरराष्ट्रीय मैत्री दिन अधिकृतपणे

30 जुलै रोजी साजरा केला जातो . भारतासह अनेक देश तो ऑगस्ट महिन्याच्या पहिल्या रविवारी साजरा करतात. ही संकल्पना " हॉलमार्क काइसचे संस्थापक जॉयस हॉल यांनी मांडली . मैत्रीच्या माध्यमातून जागतिक ऐक्य आणि शांतता वाढवण्यासाठी १९३० मध्ये ही संकल्पना त्यांनी मांडली. आज तो जगभर फ्रेंडशिप डे म्हणून साजरा केला जातो .

महिलांमध्ये मैत्रीसाठीचे अनेक शब्दालंकार आहेत. सखी, सोबती, सहेली, संगतिनी, असे अनेक शब्द आहेत. मनाची कळी उमलताना पडलेला दवाचा पहिला थेंब, म्हणजे मैत्री जेथे फक्त तू आणि मी.

आपण जेव्हा शाळेत जायला लागतो तेव्हा आपली मैत्री आपल्या वर्गातल्या मुली किंवा मुलांबरोबर होते. तेव्हा आपल्याला मैत्रीण किंवा मित्र या नात्याची जाणीव होते.

सतत त्यांच्याबरोबर राहणं मनातल्या भावना व्यक्त करत आपले सर्व सुख दुख त्या मैत्रीणीवर किंवा मित्रावर विश्वास ठेवून आपण सांगतो. एकमेकात शेअर करतो. ज्याच्याशी आपलं रक्ताचं नातं नसतं पण ती किंवा तो आपल्या पाठीशी उभे राहतात. तेथे आपलं जास्त जिवाळ्याचं नातं आणि हक्काचं नातं तयार होतं. रक्ताचे नातं दाट असेल पण मैत्रीचे नाते घनदाट असते.

मी जेव्हा हॉस्टेलमध्ये होते तेव्हा आमच्या चार-पाच मैत्रीणीचा ग्रुप होता. किरण, सिंधिया, छाया, मेरी, आशा आम्ही सर्वजणी खूप जिवाळ्याने राहायचो. आम्ही सर्वजण एकमेकींच्या कामांमध्ये मदत करत असू. जेवणाला आम्ही एकत्र बसत असू . आम्ही एकमेकींची साथ कधी सोडली नाही.

शिक्षण पूर्ण झाल्यावर आम्ही सर्व वेगवेगळ्या झालो. तरी आम्ही कुठे ना कुठे एकमेकींना भेटतो. आजही आम्ही एकमेकींशी फोनवर बोलतो. जुन्या गोड आठवणी काढतो. या बालपणाच्या आठवणी

मनात किती घर करून असतात. त्याला उजाळा मिळतो. उमाळा हुंदका येऊनच फोन खाली ठेवतो. इतके घट्ट नाते.

जसजशी मी मोठी होत गेले. मला अनेक मैत्रिणी भेटल्या. त्यांच्याशी पण माझे जिऱ्हाळ्याचे नाते निर्माण झाले. आजही हे पवित्र नाते आम्ही जपतो . एकमेकींशी बोलतो. एकमेकीची विचारपूस करतो.

आजही आमची मैत्री....

"हिरव्या पानासारखी टवटवीत फुललेली, आणि दवबिंदूनी चिंब भिजलेली, त्यात आहे जिऱ्हाळा आणि प्रेमाने ओथंबलेला चिंब श्रावणातील मळा "

" डॉ. ए. पी. जे. अब्दुल कलाम सांगतात... "एक चांगलं पुस्तक हजार मित्रांसारखं असतं आणि एक चांगला मित्र एका ग्रंथालयाइतका मोठा असतो . त्यामुळे आयुष्यात चांगले मित्र बनवा ."

मैत्रिणी माझ्या

नाजूक

फुलासारख्या

मुलायम

पाकळ्या जणू.

वान्याबरोबर

डुलणाऱ्या

इवल्याशा

रोपट्याप्रमाणे.

हसणं त्यांचं

खळखळण्याऱ्या

खट्याळ

झऱ्यासारखं...

मनही त्यांच निर्मळ.

भासता कधी

आकाशातील
चांदण्यासारखं
पारदर्शक.
तर कधी
सागरासोबत
क्रीडा करणाऱ्या
खट्याळ
लाटेसारख्या...
तशा आहेत
माझ्यापासून दूर
तरीही अंतर्गामी
रुतलेल्या खोलवर .

मैत्री दिनाच्या
हार्दिक शुभेच्छा.

३१ जुलै.!! संत इगनातीचे आध्यात्म!! (सर्वात्मका ईशसुंदरा) वेन्सी डिमेलो .

सर्वात्मका ईशसुंदरा, सर्वस्पर्शी असे Holistic आध्यत्म जेज्वीट संस्थेचे संस्थापक संत इग्नेशियस लोयोला ह्यांनी जगाला दिले.आध्यात्मिक, सामाजिक, शैक्षणिक, आर्थिक, राजकीय, निसर्ग पर्यावरणीय वा मानव-मानवेतर सृष्टी असो या अशा जीवनाच्या क्षेत्रात देवामध्ये सर्वकाही पाहणे. आणि सर्वात देव पहाणे. हा इगनातीच्या आध्यात्म साधनेतील कळस होता. आध्यात्मिकतेतील मोठा महत्वाचा भाग आहे.

या इगनातीच्या अध्यात्माला पुरक अशी

आध्यात्म साधना आपल्या भारतीय संस्कृतीनेही दिली आहे. त्यासाठी सानेगुरूजींचा भारतीय संस्कृती हा ग्रंथ अनुभवायला, अभ्यासायला हवा. भारतीय संस्कृती जेव्हा ३३ कोटींच्या देवाची कल्पना मांडते. तेव्हा ती निसर्ग निर्मित सृष्टितील मानव मानवेतरांचे प्रतिक असते. त्यात झाडे, वेली, पशू पक्षी, डोंगर पर्वत, नद्या नाले, सागर आकाश, जल जंगल जमीन सारे सामावलेले असते. सर्वांमध्ये निर्मिक निर्माता देव सामावलेला असतो. त्यात आप, वायु, तेज, आकाश, धरती सारी पंचमहाभूते समाविष्ट असतात. ह्या रसायनातूनच सारी सृष्टी घडली आहे. हा तो ३३ कोटी देवदेविकांच्या भारतीय संकल्पनेतील खरा अर्थ असतो. मात्र माणसांनी धर्माच्या नावे त्याची पूजा आरंभली. आणि नागदेव, वाघदेव वरुणदेव, सूर्यदेव, डोंगरदेव अग्नीदेव वायूदेव जलदेव समुद्रदेव असे देव तयार केले. म्हणून... सृष्टीतील हे घटक कर्मकांडी पुजाअर्चा भक्तीसाठीचे नसतात. तर त्यांचे निसर्ग संवर्धन करण्यासाठीचे असतात. ही खरी आध्यात्म साधना त्या मागे आहे.

सर्वात देव पाहण्याचा हा विचार भारतीय साहित्यकांनीही आपल्या कवितेतून चिंतनातून मांडला आहे. प्रभूची लेकरे सारी तयाला सर्वही प्यारी... हे सानेगुरूजींचे अजरामर गीत असो. वा जिकडे तिकडे मज भावंडे परके कोणी नसावे. हा रेव्ह. टिळकांचा विचार असो....

हाच विचार कुसुमाग्रजांनी आपल्या कवितेत सुंदररित्या काव्य बद्ध केला आहे.... सर्वात्मका ईशसुंदरा स्वीकार या अभिवादना.. सुमनात तू गगनात तू ताऱ्यांमध्ये फुलतोस तू. श्रमतोस तू शेतामध्ये तू राबसी

श्रमिकांमध्ये. जे रंजले का गांजले पुसतो त्यांची आसवे. न्यायार्थ जो लढतो रणी ज्ञानार्थ जे तपती मुनी होतोस तू त्यांची साधना सद्धर्म जे जगामध्ये सर्वात त्या वसतोस तू... चोहीकडे रुपे तुझी जाणीव ही माझ्या मना.

अनेक नावे तुला तुझी रे दाही दिशांना घर चंद्र सूर्य हे तुझेच देवा तुझीच गुरे वासरे तुझीच शेते सागर डोंगर फुले फळे पाखरे. असेही ईश्वरी सर्वात्मकतेचे वर्णन कवीने केले आहे.

तू सर्वांचा पिता विधाता सर्वात देव पाहण्याची आणि त्यांचे रक्षण करण्याची जी जाणीव द्रष्ट्या संत इगनातीला ज्या शतकात झाली. त्याच शतकात जगातील अनेक संत महात्म्यांना ह्या सर्वात्मका आध्यात्म साधनेत झाली.

ज्याचा अनुभव बुद्दाला श्वासात नि मानवतेच्या करुणेत आला. तसाच अनुभव ख्रिस्ताला मानवी सेवेत नि मानवी तारणात आला. मानव मानवेतर सृष्टी निर्मिकाचा, विधात्याचा, देवाचा अनुभव त्यांनी सर्वात्मकतेत, अगदी अणूरेणूतही घेतला.

जेव्हा सर्वात देव नि देवात सर्वकाही पाहण्याचे हे सर्वात्मका आध्यात्म कर्मकांड बनले. मूर्ती पूजेत अडकले. प्रतिकांचीच पुजाअर्चा होऊ लागली. तेव्हा ह्या मानवतेच्या धर्माला, अध्यात्माला जगात ओहोटी लागली.

भक्त अंध बनले. धर्म आंधळे बनले.

संत इग्नेशियसने जीवनाच्या आध्यात्मिक, सामाजिक, शैक्षणिक क्षेत्रात अशा भावनिक मानवतावादी धर्माला मानवतेचे बौद्धिक रुप पुन्हा मिळवून दिले.

असिसिचे संत फ्रान्सिस ह्यांनी निसर्गाची उपासना केली. पशू, पक्षी, झाडे, वेली, सूर्य, चंद्र, नद्या, ह्यांना ताई आई भाऊ भगिनी मानले. त्यांचे संवर्धन करण्याची आध्यात्म साधना नि जबाबदारी त्यांनी आपल्या शिष्यांना दिली. शिकवली.

अनेक संत महात्म्यांनी मानव मानवेतर सृष्टीशी प्रेमाचे संबंध प्रस्थापित केले आहेत. माणसाने एक तत्व देव शोधताना अनेक तत्वांतील अद्वैत शोधले पाहिजे. विविधतेमध्ये एक तत्व ऐक्य ह्यांचे संवर्धन केले पाहिजे. तरच ह्या सृष्टीचे मंगल होईल. रक्षण होईल. हे संत इनेशियसने GOD in all things and All things in GOD ह्या गहन अध्यात्मात ठासून सांगितले आहे.

मानव जर देव स्वरूप सृष्टीशीही प्रेम जिवाळ्याचे संबंध जोडील. तरच तो सर्व सृष्टीत श्रेष्ठ असे सिद्ध होईल. यावर सृष्टीचे उपासक सानेगुरूजी म्हणत... आपण सर्व सृष्टीचा संहार करतो म्हणून मोठे, असे म्हणवून घेण्यापेक्षा सर्व सृष्टीवर आपण प्रेम करतो म्हणून मोठे. असे म्हणवून घेण्यात मानवाचा खरा मोठेपणा आहे.

येशूने शिष्यांना फुलांकडे पहाण्याची दृष्टी दिली. त्या सुमनांचा रंग शालोमन राजांच्या राजेशाही पोशाखाहून काही कमी नाही. असेही तो म्हणाला....

ईश्वर सर्व गोष्टीमध्ये आहे. आणि सर्व गोष्टी ईश्वरामध्ये आहेत. ही संकल्पना दैवी शक्तीबद्दलची एक गहन आध्यात्मिक आणि तात्विक समज व्यक्त करते. ती पौर्वात्य आणि पाश्चात्य दोन्ही परंपराशी सुंदरपणे जुळते. आणि संपूर्ण अस्तित्वाप्रती गहन ऐक्य परस्पर संबंध आणि आदराचा दृष्टीकोन प्रदान करते...

सर्वांमध्ये देव प्रेमस्वरूप पहाणे ही येशूची शिकवण होती. तो म्हणे...

प्रत्येक माणसाच्या ठिकाणी ईश्वराचा अंश वास करीत असतो.

असे असताना जगात सारे अनर्थ कशामुळे उद्भवत असतात..?

त्यावर येशू म्हणतो...

माणूस आपले जीवन म्हणजे शरीराचे जीवन समजतो. ईश्वरी अंशाचे समजत नाही.*म्हणून आपापसातील भांडणे, जीवाची तळमळ आणि मरणाचे भय.

ईश्वरी अंश म्हणजे प्रेम. आणि प्रेम हे प्रत्येकाच्या हृदयात वास करीत असते. जेव्हा लोक ह्या ईश्वरी अंशाला, प्रेमाला आपले जीवन समजू लागतील तेव्हा सारी भांडणे मिटतील. (१ जाँन:४: ७,१२,१६.) हीच व्यापक सकल्पना आपण मानव मानवेतर सृष्टीत आणली पाहिजे. तरच आपण सर्वात ईश्वराचा अंश पाहू शकतो...

येशू प्रेमी संत इग्नेशियसचा स्मृतीदिन साजरा करीत असताना निसर्गाचा -हास तसेच आजच्या झाडे तोडीच्या, डोंगर पोखरीच्या आणि जमिनीचा पोत नि निसर्गाचा समतोल ढासळत असताना. सर्व सृष्टीत देव नि देवात सर्व सृष्टी पहाण्याच्या, व्यापक भव्यदिव्य दृष्टीचा आध्यात्मिक गहन साधनेचा अंगिकार करूया.....त्यातच मानवी हीत आहे.

NOVENA TO ST. IGNATIUS – DAY ONE
WEDNESDAY, JULY 22, 2026

Hymn: Listen, let your heart keep seeking, Listen, to his constant speaking, listen to the Spirit calling you. Listen to his inspiration, listen to his invitation. listen to the Spirit calling you.

LISTENING TO THE LORD



The theme for our reflection today is **“Listening to the Lord”**. The words of the hymn that we sang direct our minds and hearts to what it is that we need to listen to.

The first exhortation is to let our hearts keep seeking. In the Sermon on the Mount, the Lord is emphatic when he says that if we SEEK, we WILL find (Mt 7:7). We seek God’s will. For Jesus, his food and drink were to DO God’s will (Jn 4:34). In other words, his very sustenance (his reason for living) was to accord his will with that of God.

The fact is that God is constantly speaking with us. God speaks with us in silence and through the events which occur every day. God speaks when things go as we plan and even when our plans go awry. God is constantly speaking, if we only open our hearts and minds to listen, we WILL hear God’s voice.

What is the Spirit of God calling us to today? Since the Spirit of God is a Spirit of freedom, love and peace, it is evident that this is what the Spirit calls us to. We are not slaves, because Jesus has redeemed us and set us free. We love, because God first loved us (1Jn 4:19) and in our war-torn world, the Spirit is inviting us to be instruments of peace and love when and where we can. This peace and love are not merely the absence of war and an emotion, but wholeness as represented by the word Shalom. It is a peace/wholeness which encompasses every aspect of lives.

(SILENCE)

INTERCESSORY PRAYER

1. That like you we too may always seek to do God’s will in our lives
St. Ignatius intercede for us

2. That like you we may always strive for the Magis, the greater glory of God
St. Ignatius intercede for us
3. That like you, we may seek and find God in all things and all things in God
St. Ignatius intercede for us
4. That like you we may realise the temporariness and impermanence of things in this world
St. Ignatius intercede for us
5. That like you we may be gifted with the gift of perseverance and never giving up
St. Ignatius intercede for us
6. That like you we may be men and women for others
St. Ignatius intercede for us
7. That like you we may be optimistic and positive about people and situations
St. Ignatius intercede for us
8. That like you we may be responders and not reactors
St. Ignatius intercede for us
9. That like you we may be men and women of discernment
St. Ignatius intercede for us
10. That like you we may keep seeking the wisdom and guidance of the Holy Spirit. St. Ignatius intercede for us
11. That like you we make God the centre of our lives
St. Ignatius intercede for us
12. That like you we may constantly turn to our Blessed Mother Mary for her intercession
St. Ignatius intercede for us

(SILENCE)

PETITIONARY PRAYER

1. For the grace to silence our minds and hearts.

Lord hear our prayer

2. For the grace to rid ourselves of all that keeps us from accepting God's will.

Lord hear our prayer

3. For the courage to wait on the Lord, confident that we will hear his voice if we are attentive.

Lord hear our prayer

4. For a heart that is empty of self-love and selfish interest.

Lord hear our prayer

5. For the intentions of our hearts.

Lord hear our prayer.

Let us Pray:

Loving Father you always listen to our prayers. We place these petitions before you to acknowledge that we are dependent on you. Grant what in your generosity and wisdom you know is best for us. We ask this through the intercession of St. Ignatius of you, the Son and Spirit, one God forever and ever. Amen

NOVENA PRAYER

- St. Ignatius, like Jesus your Lord and Master, you always desired to do God's will. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in always seeking to do God's will. (Make your petition)
- St. Ignatius, like Jesus your Lord and Master you always sought the greater glory of God and were not content with the status quo, the tried and tested. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in seeking the greater glory of God (make your petition)
- St. Ignatius, like Jesus your Lord and Master you strove to become a man for others. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in becoming men and women for others. (Make your petition).
We make this prayer through Christ our Lord.

CONCLUDING PRAYER

God of revelation, you reveal your will to us through the daily events of life, the people we encounter, the things we use and the situations of life. We pray for the grace of open and receptive hearts. Let our one desire be to listen attentively to what you would have us do and have the courage to do it. We ask this through the same Christ our Lord. Amen.

Hymn: Listen, let your heart keep seeking, Listen, to his constant speaking, listen to the Spirit calling you. Listen to his inspiration, listen to his invitation. listen to the Spirit calling you.

NOVENA TO ST. IGNATIUS – DAY TWO
THURSDAY, JULY 23, 2026

Hymn: O how I love Jesus, O how I love Jesus, O how I love Jesus, because he first loved me. To me Jesus is wonderful. To me Jesus is wonderful. To me Jesus is wonderful because he first loved me.

DEEP PERSONAL LOVE FOR GOD



The theme for our reflection today is **“Deep Personal Love for God”**. Love is not an emotion. It is the only reality. Love is not blind. It is clear sighted.

In his first letter, John makes many telling points about the reality of love. The first of these is that “We love because God first loved us.” (1 Jn 4:19). This means that all that we know about love has been revealed and taught to us by Jesus. He is the epitome of love. He is love incarnate. John then goes on to say, “in this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. Whoever does not love does not know God, for God is love.” (1 Jn 4:10)

This love which God has for us is unconditional. The truth is that God loves us **EVEN** when we are sinners. God’s love is given as a free gift. This can be accepted or rejected. It is one thing for God to love us, and another thing for us to accept that love. We show that we accept this love when we love our brothers and sisters whom we can see. There is no other way. (1Jn 4:10-20)

The love that we have for others is often barter exchange. We keep expecting something in return for the love that we give. We pray that we will become aware that since God’s love for us is without conditions, the love that we profess will be selfless and without any expectation whatsoever. (SILENCE)

INTERCESSORY PRAYER

13. That like you we too may always seek to do God’s will in our lives
St. Ignatius intercede for us

14. That like you we may always strive for the Magis, the greater glory of God
St. Ignatius intercede for us
 15. That like you, we may seek and find God in all things and all things in God
St. Ignatius intercede for us
 16. That like you we may realise the temporariness and impermanence of things in this world
St. Ignatius intercede for us
 17. That like you we may be gifted with the gift of perseverance and never giving up
St. Ignatius intercede for us
 18. That like you we may be men and women for others
St. Ignatius intercede for us
 19. That like you we may be optimistic and positive about people and situations
St. Ignatius intercede for us
 20. That like you we may be responders and not reactors
St. Ignatius intercede for us
 21. That like you we may be men and women of discernment
St. Ignatius intercede for us
 22. That like you we may keep seeking the wisdom and guidance of the Holy Spirit. St. Ignatius intercede for us
 23. That like you we may God the centre of our lives
St. Ignatius intercede for us
 24. That like you we may constantly turn to our Blessed Mother Mary for her intercession
St. Ignatius intercede for us
- (SILENCE)

PETITIONARY PRAYER

1. For the grace to make God known not only by our words but also by deeds
Lord, hear our prayer
2. For the grace to give without counting the cost
Lord, hear our prayer
3. For the courage to be more and more loving each day
Lord, hear our prayer
4. For concern like that of God for those who are less fortunate than we are
Lord hear our prayer
5. For our personal intentions
Lord, hear our prayer

Let us Pray:

Loving Father you always listen to our prayers. We place these petitions before you to acknowledge that we are dependent on you. Grant what you in your generosity and wisdom know is best for us. We make this prayer through Christ our Lord.

NOVENA PRAYER

- St. Ignatius, like Jesus your Lord and Master, you always desired to do God's will. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in always seeking to do God's will. (Make your petition)
- St. Ignatius, like Jesus your Lord and Master you always sought the greater glory of God and were not content with the status quo, the tried and tested. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in seeking the greater glory of God (make your petition)
- St. Ignatius, like Jesus your Lord and Master you strove to become a man for others. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in becoming men and women for others. (Make your petition).

We make this prayer through Christ our Lord.

CONCLUDING PRAYER

Heavenly Father, we pray for the grace to so open our hearts, that we will experience the tangibility of your love. Let our reception of that love, lead us to make the same love tangible for others. May our love, be a love which shows itself in deeds. We ask this in your name. who live and reign with the Son and the Holy Spirit one God forever and ever. Amen.

Hymn: O how I love Jesus, O how I love Jesus, O how I love Jesus, because he first loved me. To me Jesus is wonderful. To me Jesus is wonderful. To me Jesus is wonderful because he first loved me.

NOVENA TO ST. IGNATIUS – DAY THREE
FRIDAY, JULY 24, 2026

HYMN: CHORUS: Whatsoever you do to the least of my brothers That you do unto me.
Whatsoever you do to the least of my sisters That you do unto me.
When I was hungry, you gave me to eat; When I was thirsty you gave me to drink. Now enter
into the home of my Father. CHORUS.

CONTEMPLATION IN ACTION

Contemplative



in action

The theme for our reflection today is “**Contemplation in Action**”. Contemplation means meditation, reflection or prayer. It is usually regarded as something theoretical. It need not be. In the life of Jesus, contemplation was practical. It would lead him to action. His actions would bring him back to contemplation and this contemplation would lead him to further action. It was a cyclic process. His intimacy with his Father made him aware of the Father’s will, which was to make people whole. This intimacy also led him to act and through his actions to DO the Father’s will.

There are 9 instances unique to the Gospel of Luke where the prayer of Jesus leads him to innovative and decisive action. Some of these are as follows: Just before his Baptism, he prays for the strength to accept the invitation from God to be King who becomes King by being Servant. Before the choice of the Twelve, he prays for the grace to choose those who will help him to further God’s kingdom. He then chooses them. In the Garden of Gethsemane, he prays for the strength to go right up to Calvary, and he does. On the Cross he shows forgiveness for his adversaries, as he instructed his disciples they must do, by asking God to forgive them and making a case for their forgiveness.

Jesus shows us that Prayer cannot be separated from action. We are all called to be contemplatives in action. We are called to live out our prayer.

(SILENCE)

INTERCESSORY PRAYER

25. That like you we too may always seek to do God’s will in our lives
St. Ignatius intercede for us

26. That like you we may always strive for the Magis, the greater glory of God
St. Ignatius intercede for us
27. That like you, we may seek and find God in all things and all things in God
St. Ignatius intercede for us
28. That like you we may realise the temporariness and impermanence of things in this world
St. Ignatius intercede for us
29. That like you we may be gifted with the gift of perseverance and never giving up
St. Ignatius intercede for us
30. That like you we may be men and women for others
St. Ignatius intercede for us
31. That like you we may be optimistic and positive about people and situations
St. Ignatius intercede for us
32. That like you we may be responders and not reactors
St. Ignatius intercede for us
33. That like you we may be men and women of discernment
St. Ignatius intercede for us
34. That like you we may keep seeking the wisdom and guidance of the Holy Spirit. St. Ignatius intercede for us
35. That like you we may God the centre of our lives
St. Ignatius intercede for us
36. That like you we may constantly turn to our Blessed Mother Mary for her intercession
St. Ignatius intercede for us
- (SILENCE)

PETITIONARY PRAYER

1. For the grace to find God in all things especially the poor and the marginalized
Lord hear our prayer
2. For the grace to realise that God is present even in the seemingly negative events of life
Lord hear our prayer
3. For the grace not to separate our words from our actions
Lord hear our prayer
4. For the grace to mean what we say and to be true to our word
Lord hear our prayer
5. We pause now to pray for our personal intentions. (Pause). For the intentions of our hearts.
Lord hear our prayer

Let us pray:

Loving Father you always listen to our prayers. We place these petitions before you to acknowledge our dependence on you. Grant what you know is best for us. We ask this of you, God, Father, Son and Spirit who live and reign forever and ever.

NOVENA PRAYER

- St. Ignatius, like Jesus your Lord and Master, you always desired to do God's will. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in always seeking to do God's will. (Make your petition)
- St. Ignatius, like Jesus your Lord and Master you always sought the greater glory of God and were not content with the status quo, the tried and tested. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in seeking the greater glory of God (make your petition)
- St. Ignatius, like Jesus your Lord and Master you strove to become a man for others. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in becoming men and women for others. (Make your petition).

We make this prayer through Christ our Lord.

CONCLUDING PRAYER

God, Creator and Sustainer of the Universe, we pray that we may have the grace and courage to open our eyes, minds and hearts to the revelation of your grace and love. Give us the grace to see and find you in all things, and all things in you. We make our prayer in the love we have for you.

HYMN: CHORUS: Whatsoever you do to the least of my brothers That you do unto me. Whatsoever you do to the least of my sisters That you do unto me.
When I was hungry, you gave me to eat; When I was thirsty you gave me to drink. Now enter into the home of my Father. CHORUS.

NOVENA TO ST. IGNATIUS – DAY FOUR
SATURDAY, JULY 25, 2026

HYMN: When I needed a neighbour were you there, were you there? When I needed a neighbour were you there? And the creed and the colour and the name won't matter, were you there? Were you there?

I was cold, I was hungry, were you there, were you there? I was cold I was hungry were you there? And the creed and the colour and the name won't matter, were you there? Were you there?

TOTAL INVOLVEMENT IN THE LIVES OF THE NEEDY



The theme for our reflection today is **“Total Involvement in the lives of the needy”**. Jesus never sat on the side-lines and criticised. He joined the action and was unafraid to get his hands dirty. He got involved in the lives of people and especially the poor. He saw Simon's mother-in-law in bed with a fever. He took her by the hand, lifted her up and she got up and served. He sought and found the paralytic at the pool of Bethzatha and healed him. He saw the 5,000 hungry people before him and fed them with physical and spiritual bread. He seeks Zacchaeus out and offers him the gift of salvation.

Rev 3:20 brings out this proactiveness of Jesus. In this verse we read, **“Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to them and eat with them, and they with me.”** This verse, makes two striking points. The first is that it is Jesus who takes the first step. It is he who take the initiative. He comes to us. He stands at our door. The second is that - by knocking - he is willing to take the risk of being insulted if we do not open the door. He also takes the risk of being told that we do not want him to come in. His unconditional love for us prompts him to take the initiative and risk. His love is so undiluted that while he will never force himself, he will always be available.

How will I respond to Jesus' coming to my door? How will I respond when I hear the knock?
(SILENCE)

INTERCESSORY PRAYER

37. That like you we too may always seek to do God's will in our lives
St. Ignatius intercede for us
38. That like you we may always strive for the Magis, the greater glory of God
St. Ignatius intercede for us
39. That like you, we may seek and find God in all things and all things in God
St. Ignatius intercede for us
40. That like you we may realise the temporariness and impermanence of things in this world
St. Ignatius intercede for us
41. That like you we may be gifted with the gift of perseverance and never giving up
St. Ignatius intercede for us
42. That like you we may be men and women for others
St. Ignatius intercede for us
43. That like you we may be optimistic and positive about people and situations
St. Ignatius intercede for us
44. That like you we may be responders and not reactors
St. Ignatius intercede for us
45. That like you we may be men and women of discernment
St. Ignatius intercede for us
46. That like you we may keep seeking the wisdom and guidance of the Holy Spirit. St. Ignatius intercede for us
47. That like you we may make God the centre of our lives
St. Ignatius intercede for us
48. That like you we may constantly turn to our Blessed Mother Mary for her intercession
St. Ignatius intercede for us

(SILENCE)

PETITIONARY PRAYER

1. For the grace to open the doors of our hearts to the knock of the Lord
Lord hear our prayer
2. For the grace to show our faith in action
Lord hear our prayer
3. For the courage to get our hands dirty by reaching out in love
Lord hear our prayer
4. For the strength to persevere in acts of love even in face of ingratitude
Lord hear our prayer
5. We pause now for our personal intentions. (Pause). For the intentions of our hearts.
Lord hear our prayer

Let us pray:

Loving Father you always listen to our prayers. We place these petitions in front of you to acknowledge that we are dependent on you. Grant what you know is best for us. We ask this of you, God who loves and reigns forever and ever.

NOVENA PRAYER

- St. Ignatius, like Jesus your Lord and Master, you always desired to do God's will. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in always seeking to do God's will. (Make your petition)
- St. Ignatius, like Jesus your Lord and Master you always sought the greater glory of God and were not content with the status quo, the tried and tested. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in seeking the greater glory of God (make your petition)
- St. Ignatius, like Jesus your Lord and Master you strove to become a man for others. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in becoming men and women for others. (Make your petition).

We make this prayer through Christ our Lord.

CONCLUDING PRAYER

Father, Son and Spirit, we ask you to open our hearts to the cries of the poor and marginalised. May this openness lead to our reaching out to them in tangible ways. May we be men and women who will not only say Lord, Lord, but who will show our faith in deeds that make people whole. We make this prayer in your name who live and reign forever and ever.

Amen.

HYMN: When I needed a neighbour were you there, were you there? When I needed a neighbour were you there? And the creed and the colour and the name won't matter, were you there? Were you there?

NOVENA TO ST. IGNATIUS – DAY FIVE
SUNDAY, JULY 26, 2026

Hymn: Ask and you will receive, seek and you will find, knock and the door will be opened for the love of the Lord has no end. Is there anyone here when their son asks for bread will turn him away with a stone instead? Is there anyone here when his son asks for meat will give him a poisonous snake to eat?

FINDING GOD IN ALL THINGS AND ALL THINGS IN GOD



The theme for our reflection today is **“Finding God in all things and all things in God”**. Our God is not a God who created the world and left it to its own design. Our God is a God who is constantly involved in our world. This is evident in the numerous prophets, mentors, guides and messengers that God keeps sending. Many of us are aware of this and have experienced God’s involvement and presence. God speaks with us through these messengers and also through the events and happenings of everyday life. When a flower blooms, when a child is born, when a kind word is spoken, when an action of love is performed, we realize that God is present, and continues to be. We feel in the deepest recesses of our beings this tangible presence of God.

The definitive way in which God spoke was through his Son, Jesus. Jesus is the epitome of all that is life, and life in all its fullness. He is the truth and the life. He is the way that leads to God. The prayer that he taught his disciples is indicative of the fact that for him, everything began with God, revolved around God and returned to God. He could find God when he raised Jairus’ daughter from the dead and commanded the dead Lazarus to come out of the tomb. However, he also found God when he hung on the cross and on it breathed his last.

We may find it difficult to find God when there is division and strife; when there is selfishness and war. The truth is, however, that God always works for our good. On the surface level, the injury that Ignatius received during the battle of Pamplona would have seemed a setback, an obstruction and certainly not an act of God’s presence and love in his life. However, it was this seeming setback that set Ignatius forward. He ‘saw’ God’s hand in his injury. In and through it, he was transformed into a man for others. His own transformation led him to be the instrument which transformed the lives of millions of other men and women. Will I seek and find God in everything that happens to me today?

(SILENCE)

INTERCESSORY PRAYER

49. That like you we too may always seek to do God's will in our lives

St. Ignatius intercede for us

50. That like you we may always strive for the Magis, the greater glory of God

St. Ignatius intercede for us

51. That like you, we may seek and find God in all things and all things in God

St. Ignatius intercede for us

52. That like you we may realise the temporariness and impermanence of things in this world

St. Ignatius intercede for us

53. That like you we may be gifted with the gift of perseverance and never giving up

St. Ignatius intercede for us

54. That like you we may be men and women for others

St. Ignatius intercede for us

55. That like you we may be optimistic and positive about people and situations

St. Ignatius intercede for us

56. That like you we may be responders and not reactors

St. Ignatius intercede for us

57. That like you we may be men and women of discernment

St. Ignatius intercede for us

58. That like you we may keep seeking the wisdom and guidance of the Holy Spirit.

St. Ignatius intercede for us

59. That like you we make God the centre of our lives

St. Ignatius intercede for us

60. That like you we may constantly turn to our Blessed Mother Mary for her intercession

St. Ignatius intercede for us

(SILENCE)

PETITIONARY PRAYER

6. For the grace to find God in all things and all things in God.

Lord hear our prayer

7. For the grace to believe even when we cannot see

Lord hear our prayer

8. For the grace to find God in all things especially in the poor and the marginalized

Lord hear our prayer

9. For the grace to realise that God is present even in the seemingly negative events of life

Lord hear our prayer

10. For the intentions of our hearts.

Lord hear our prayer.

Let us Pray:

Loving Father you always listen to our prayers. We place these petitions before you to acknowledge that we are dependent on you. Grant what in your generosity and wisdom you know is best for us. We ask this through the intercession of St. Ignatius of you, the Son and Spirit, one God forever and ever. Amen

NOVENA PRAYER

- St. Ignatius, like Jesus your Lord and Master, you always desired to do God's will. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in always seeking to do God's will. (Make your petition)
- St. Ignatius, like Jesus your Lord and Master you always sought the greater glory of God and were not content with the status quo, the tried and tested. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in seeking the greater glory of God (make your petition)
- St. Ignatius, like Jesus your Lord and Master you strove to become a man for others. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in becoming men and women for others. (Make your petition).

We make this prayer through Christ our Lord.

CONCLUDING PRAYER

God of revelation, you make your will known to us through the daily events of life, the people we encounter, the things we use and the situations of life. We pray for the grace of open and receptive hearts. Let our one desire be to listen attentively to what you would have us do and have the courage to do it. We ask this through the same Christ our Lord. Amen.

Hymn: Ask and you will receive, seek and you will find, knock and the door will be opened for the love of the Lord has no end. Is there anyone here when their son asks for bread will turn him away with a stone instead? Is there anyone here when his son asks for meat will give him a poisonous snake to eat?

NOVENA TO ST. IGNATIUS – DAY SIX
MONDAY, JULY 27, 2026

HYMN: All to Jesus I surrender, all to him I freely give. I will ever love and trust him in his presence daily live. I surrender all, I surrender all, all to thee my blessed Saviour, I surrender all.

DISCERNMENT – READING THE SIGNS OF THE TIMES



The theme for our reflection today is **“Discernment – Reading the signs of the times.”**

We keep making decisions many times every day. These decisions can be as regular as waking up when the alarm rings or continuing to sleep; taking a bus, metro, train to work or going by a private vehicle, eating vegetarian food on all days of the week except Sunday and so on.

There are times in our lives, however, when we have to make life-changing decisions. Ought I to change my job or remain in the present one? Ought I to marry or remain single? Ought I to emigrate or remain in the State/Country in which I am? Decisions like these are made through a process of discernment.

Discernment has been defined as “the ability to judge and choose well”. It is used as a synonym for wisdom and right judgement.

A practical example of discernment is given to us in the choice of Matthias in the place of Judas (Acts 1:15-26). Peter and his companions use scripture, facts and prayer to make the choice of Matthias. The Scripture (Pss 69:25 and 109:8) according to Peter would be fulfilled when Judas’ place was filled. The facts were that the one who would be chosen was to be one who had accompanied the disciples throughout the time that Jesus was among them. The names proposed based on these facts were Joseph Barsabbas (Justus) and Matthias. They then prayed to the Lord for openness to God’s will and cast lots. The lot fell on Matthias who was chosen.

A similar discernment was done in the recent election of Robert Francis Cardinal Prevost. The Cardinal electors entered the conclave aware of the signs of the times. Since there were 133 Cardinal electors representing 70 countries of the world there would have been a general awareness of the needs of the present world. They took these to prayer, along with the names of those Cardinals who would be able to best respond to these needs. The first three ballots threw up names. The fourth ballot, however, was the one which chose Robert Francis Cardinal Prevost who is now Pope Leo XIV.

When we are called to make important life changing decisions like the ones mentioned above, these two examples are good starting points for us.

(SILENCE)

INTERCESSORY PRAYER

61. That like you we too may always seek to do God's will in our lives
St. Ignatius intercede for us
62. That like you we may always strive for the Magis, the greater glory of God
St. Ignatius intercede for us
63. That like you, we may seek and find God in all things and all things in God
St. Ignatius intercede for us
64. That like you we may realise the temporariness and impermanence of things in this world
St. Ignatius intercede for us
65. That like you we may be gifted with the gift of perseverance and never giving up
St. Ignatius intercede for us
66. That like you we may be men and women for others
St. Ignatius intercede for us
67. That like you we may be optimistic and positive about people and situations
St. Ignatius intercede for us
68. That like you we may be responders and not reactors
St. Ignatius intercede for us
69. That like you we may be men and women of discernment
St. Ignatius intercede for us
70. That like you we may keep seeking the wisdom and guidance of the Holy Spirit.
St. Ignatius intercede for us
71. That like you we make God the centre of our lives
St. Ignatius intercede for us
72. That like you we may constantly turn to our Blessed Mother Mary for her intercession
St. Ignatius intercede for us

(SILENCE)

PETITIONARY PRAYER

1. For the grace to open our hearts to the prompting of God's Spirit
Lord hear our prayer
2. For the grace to rid ourselves from all that prevents us from accepting God's will
Lord hear our prayer
3. For the patience to wait on the Lord
Lord hear our prayer
4. For the grace to know that God's will is better than what we would want
Lord hear our prayer
5. We pause now to pray for our personal intentions....
Lord hear our prayer

NOVENA PRAYER

- St. Ignatius, like Jesus your Lord and Master, you always desired to do God's will. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in always seeking to do God's will. (Make your petition)
- St. Ignatius, like Jesus your Lord and Master you always sought the greater glory of God and were not content with the status quo, the tried and tested. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in seeking the greater glory of God (make your petition)
- St. Ignatius, like Jesus your Lord and Master you strove to become a man for others. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in becoming men and women for others. (Make your petition).
We make this prayer through Christ our Lord.

CONCLUDING PRAYER

God of love and mercy, we pray for the gift of openness and receptivity. Let our openness allow us to listen to the constant promptings of your Spirit. Let all our decision be made with the one desire to do your will. We ask this through the same Christ our Lord. Amen.

HYMN: All to Jesus I surrender, all to him I freely give. I will ever love and trust him in his presence daily live. I surrender all, I surrender all, all to thee my blessed Saviour, I surrender all.

NOVENA TO ST. IGNATIUS – DAY SEVEN
TUESDAY, JULY 28, 2026

HYMN: If you wish to be my disciple, **deny yourself** and follow me (2). The foxes have their holes, the birds their nests but I have not a place to take my rest. If you....

DETACHMENT



The theme for our reflection today is “**Detachment**” - In the Gospel of Mark, a rich man comes to Jesus to ask about eternal life. Jesus responds by asking the man to follow those commandments which will show his love for God by the love he shows to others. When the man responds that he has done this since his very early days, Jesus invites him to move higher; namely to the plane of detachment. The man is extremely displeased with the suggestion of Jesus not because he had riches, **but because his riches had him**. He had reached a stage where he did not possess things. Things possessed him. Jesus invited him to detachment. He could not respond.

Detachment is a very practical attitude. If one is detached, then one will put oneself wholly and completely into the work one has to do. One will work as if everything depends on one's efforts and then one will pray as if everything depends only on God.

Jesus possessed this attitude and showed it in many ways. In the last miracle in Matthew's miracle cycle, Jesus heals a deaf mute. There are two responses. One is from the crowds who say “Never has anything like this been seen”. The other is from the adversaries of Jesus who say, “By the ruler of the demons he casts out the demons”. In this regard, Jesus does not allow the praise to elate him or the criticism to deflate him. He is detached. This detachment is shown in the next verse when Matthew says, “Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness.” The meaning is that Jesus did what he has to do because he was detached. In his letter to the Philippians, Paul explains that the attitude of detachment has led him to be content at all times and in every place. He is content when he has plenty but even when he has little. He is content when he is well fed and even when he is hungry. Because of the attitude of

detachment, the situation does not determine his contentment. No matter what the situation, his contentment does not change.

INTERCESSORY PRAYER

73. That like you we too may always seek to do God's will in our lives
St. Ignatius intercede for us
74. That like you we may always strive for the Magis, the greater glory of God
St. Ignatius intercede for us
75. That like you, we may seek and find God in all things and all things in God
St. Ignatius intercede for us
76. That like you we may realise the temporariness and impermanence of things in this world
St. Ignatius intercede for us
77. That like you we may be gifted with the gift of perseverance and never giving up
St. Ignatius intercede for us
78. That like you we may be men and women for others
St. Ignatius intercede for us
79. That like you we may be optimistic and positive about people and situations
St. Ignatius intercede for us
80. That like you we may be responders and not reactors
St. Ignatius intercede for us
81. That like you we may be men and women of discernment
St. Ignatius intercede for us
82. That like you we may keep seeking the wisdom and guidance of the Holy Spirit.
St. Ignatius intercede for us
83. That like you we make God the centre of our lives
St. Ignatius intercede for us
84. That like you we may constantly turn to our Blessed Mother Mary for her intercession
St. Ignatius intercede for us

(SILENCE)

PETITIONARY PRAYER

1. For the grace to be detached from the outcome of our actions
Lord hear our prayer
2. For the grace to rid ourselves of useless worry
Lord hear our prayer
3. For the grace to let the Spirit of God work in our lives
Lord hear our prayer
4. For the grace to our best in every situation
Lord hear our prayer
5. We pause now to pray for our personal intentions
Lord hear our prayer

Let us Pray:

God our loving Father, you always know what is best for us, and so we ask that through the intercession of St. Ignatius of Loyola, we may receive the grace to be able to accept with serenity your plan for us, especially at those times when we cannot fully understand why things happen the way they do. We ask this through Christ our Lord.

NOVENA PRAYER

- St. Ignatius, like Jesus your Lord and Master, you always desired to do God's will. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in always seeking to do God's will. (Make your petition)
- St. Ignatius, like Jesus your Lord and Master you always sought the greater glory of God and were not content with the status quo, the tried and tested. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in seeking the greater glory of God (make your petition)
- St. Ignatius, like Jesus your Lord and Master you strove to become a man for others. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in becoming men and women for others. (Make your petition).
We make this prayer through Christ our Lord.

CONCLUDING PRAYER

God of love and mercy, we thank you for Jesus who keeps inspiring us to be more and more like him. Open our hearts to the grace of your love, so that we will be detached from the outcome of our actions. Let us do what we need to do and then leave the rest in your gracious hands. We make this prayer through Christ Our Lord. Amen.

HYMN: If you wish to be my disciple, **deny yourself** and follow me (2). The foxes have their holes, the birds their nests but I have not a place to take my rest. If you....

NOVENA TO ST. IGNATIUS – DAY EIGHT
WEDNESDAY, JULY 29, 2026

HYMN: O Lord all the world belongs to you and you are always making all things new. What is wrong, you forgive and the new life you give, it's what's turning the world upside down. The world's only loving to its friends. But your way of loving never ends. Loving enemies too and this loving with you, it's what's turning the world upside down.

THE MAGIS



The theme for our reflection today is “The Magis”, which means the ever-greater glory of God, the ever fuller service of men and women, the more universal good. Mediocrity and the Magis are opposites. Magis means the constant search for the newer, the better, the more. The Magis must permeate all that we do.

Often, we are content with the “status quo”, the known, the tried, the already existing. Being men and women of the Magis means that we are constantly driven to discover, re-define and reach out for the newer, the better, the more. The Magis is always on the verge of re-definition. When we become men and women of the Magis, the good becomes better, the better becomes better still, and the better still, becomes still better and the still better becomes better still. Frontiers and boundaries are not obstacles, but new challenges to be faced, new opportunities to be welcomed, new ways to discover. The Magis moves us to a holy boldness, which has its roots in our faith in Jesus.

In a day and in an age when a person's worth is often measured by what he or she has or possesses, the “Magis” comes as a breath of fresh air. When so many are striving to “achieve” greatness by increasing their possessions and material wealth, the Magis invites and challenges us to focus not on having but “on being”. When so many are placing their trust in externals like wealth and property, the Magis invites us to realise the temporariness and passing nature of all things and that God alone is eternal and permanent. When so many have made “things” ends in themselves and are possessed by them, the Magis challenges us to realise that the basic reason of our creation and existence is to love and serve God and to be happy with God forever.

In the context of our reflection on the Magis we can ask ourselves these questions. Am I content with mediocrity and the status quo? Am I content with the tried and tested? Have I become complacent?

INTERCESSORY PRAYER

85. That like you we too may always seek to do God's will in our lives
St. Ignatius intercede for us
86. That like you we may always strive for the Magis, the greater glory of God
St. Ignatius intercede for us
87. That like you, we may seek and find God in all things and all things in God
St. Ignatius intercede for us
88. That like you we may realise the temporariness and impermanence of things in this world
St. Ignatius intercede for us
89. That like you we may be gifted with the gift of perseverance and never giving up
St. Ignatius intercede for us
90. That like you we may be men and women for others
St. Ignatius intercede for us
91. That like you we may be optimistic and positive about people and situations
St. Ignatius intercede for us
92. That like you we may be responders and not reactors
St. Ignatius intercede for us
93. That like you we may be men and women of discernment
St. Ignatius intercede for us
94. That like you we may keep seeking the wisdom and guidance of the Holy Spirit.
St. Ignatius intercede for us
95. That like you we make God the centre of our lives
St. Ignatius intercede for us
96. That like you we may constantly turn to our Blessed Mother Mary for her intercession
St. Ignatius intercede for us
- (SILENCE)

PETITIONARY PRAYER

1. For the grace to get over our mediocrity
Lord hear our prayer
2. For the grace to dream big and work towards making those dreams a reality
Lord hear our prayer
3. For the grace to keep climbing newer heights in our desire to reach out to others
Lord hear our prayer
4. For the grace to trod newer paths in our service of God and humankind
Lord hear our prayer
5. We pause now to pray for our personal intentions.
Lord hear our prayer

Let us Pray:

Loving God even as we ask for what we need, we know that will grant us what is best for us through Christ our Lord. Amen

NOVENA PRAYER

- St. Ignatius, like Jesus your Lord and Master, you always desired to do God's will. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in always seeking to do God's will. (Make your petition)
- St. Ignatius, like Jesus your Lord and Master you always sought the greater glory of God and were not content with the status quo, the tried and tested. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in seeking the greater glory of God (make your petition)
- St. Ignatius, like Jesus your Lord and Master you strove to become a man for others. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in becoming men and women for others. (Make your petition).
We make this prayer through Christ our Lord.

CONCLUDING PRAYER

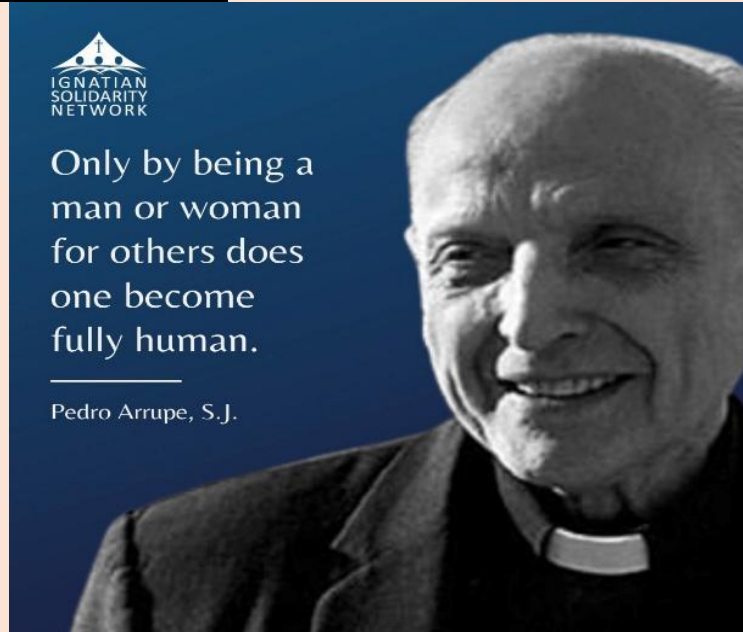
God, Eternal father, we pray that through your grace we may always be in search of newer ways of reaching out to those in need. May we have the courage to follow in the footsteps of you Son who went about doing good and furthering your kingdom. We ask this through Christ our Lord.

HYMN: The world lives divided and apart. You draw us together and we start, in your body to see how in fellowship we can be turning the world upside down.

NOVENA TO ST. IGNATIUS – DAY NINE
THURSDAY, JULY 30, 2026

HYMN: Jesus, you are my salvation, Jesus you're my inspiration, Jesus you're the treasure of my life. Jesus you offer new sight to the blind, healing the crippled, the deaf and the mute, cleansing the leper and banishing ills, raising the dead to life. Jesus, you are my salvation, Jesus you're my inspiration, Jesus you're the treasure of my life.

MEN AND WOMEN FOR OTHERS



It was the charismatic and prophetic Fr. Pedro Arrupe, a much loved former General of the Society of Jesus who first used the term “Men and Women for others”. For him one of the main reasons for the existence of the Society of Jesus was to form men and women for others.

This approach means that in all the activities of the Society of Jesus whether educational, pastoral or social, the prime focus would be outward i.e. on others. A Jesuit institution exists not for itself and not merely to inform and educate, but in order to form individuals whose outlook to life will be selfless and other-centered.

In John’s Passion narrative, when Pilate comes back into the Praetorium after meeting the belligerent crowd, and asks Jesus “Where are you from?”. (Jn19:9), he is not asking Jesus for his address or where he was brought up. Rather, he is asking Jesus where he gets his strength from. Pilate has just heard the crowd baying for Jesus’ blood, yet Jesus is calm, collected and serene. For Pilate this is unbelievable. Jesus must be a divine being or some sort of extraordinary man. Pilate is aware that any other person would collapse at the sound of the people’s voices. Jesus does not. Thus, the question that Pilate asks ought to be translated in the following manner: “Where do you get your strength from?” or How is that you can continue to stay calm and collected when it seems like the whole world is against you? Or even a request, a plea “Give me some of that inner strength that you possess.”

Taking a cue from the inner strength of Jesus and from the term of Fr. Arrupe “men and women for others”, the Society of Jesus wants that people who encounter Jesuits and those formed by

Jesuits ask about them this question, “Who are you, that you do these things and that you do them in this way?”

This question is made of three separate questions. The first is about Identity. This means that though we do not wear any external distinguishing marks, our very person makes people ask this question about us. The kind of persons we are - to paraphrase Rudyard Kipling – enables us “to keep our heads when all around us are losing theirs and blaming it on us”. It enables us to “trust ourselves when people doubt us and make allowance for their doubting too”. It enables “not to deal in lies even when we are lied to and being hated not give way to hating”.

The second is about the kind of work that we do. It is work that not many want to take up, because it does not bring immediate results or does not pay much in monetary terms. It is work that requires perseverance like the perseverance of the gardener who plants the seed and then tends it for years day and night to ensure that it will live to its potential. It is to accept that some of the seed planted will not bear fruit or grow as it ought to and yet not to give in to despair or lose but to keep on keeping on.

The third is about “our way of proceeding”, namely, the manner in which we do the work that we do. In this regard, the quality that sets us apart is that of detachment. We do not focus on the result, but on the action. We do what needs to be done to the best of our ability and then are detached from the outcome or result and leave it in God’s hands. The reason why we can do that is because we know in the depth of our hearts that the Mission to build God’s kingdom of justice, peace and love, is God’s Mission and not ours. In the words of Jesus, like the Father makes the sun rise on the evil and good and send rain on the righteous and unrighteous, so must we do good to whomever we can, wherever we can and whenever we can.

INTERCESSORY PRAYER

97. That like you we too may always seek to do God’s will in our lives

St. Ignatius intercede for us

98. That like you we may always strive for the Magis, the greater glory of God

St. Ignatius intercede for us

99. That like you, we may seek and find God in all things and all things in God

St. Ignatius intercede for us

100. That like you we may realise the temporariness and impermanence of things in this world

St. Ignatius intercede for us

101. That like you we may be gifted with the gift of perseverance and never giving up

St. Ignatius intercede for us

102. That like you we may be men and women for others

St. Ignatius intercede for us

103. That like you we may be optimistic and positive about people and situations

St. Ignatius intercede for us

104. That like you we may be responders and not reactors

St. Ignatius intercede for us

105. That like you we may be men and women of discernment

St. Ignatius intercede for us

106. That like you we may keep seeking the wisdom and guidance of the Holy Spirit.
St. Ignatius intercede for us
107. That like you we make God the centre of our lives
St. Ignatius intercede for us
108. That like you we may constantly turn to our Blessed Mother Mary for her
intercession
St. Ignatius intercede for us

(SILENCE)

PETITIONARY PRAYER

1. For the grace to act with no expectation of reward,
Lord hear our prayer
2. For the grace to remain optimistic no matter how people respond to what we do
Lord hear our prayer
3. For the grace to focus on the present moment and act efficaciously in it
Lord hear our prayer
4. For the grace to so speak and act that we will always communicate love
Lord hear our prayer
5. We pray now for our personal intentions
Lord hear our prayer

Let us Pray:

Loving God even as we ask for what we need, we know that will grant us what is best for us through Christ our Lord. Amen

NOVENA PRAYER

- St. Ignatius, like Jesus your Lord and Master, you always desired to do God's will. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in always seeking to do God's will. (Make your petition)
- St. Ignatius, like Jesus your Lord and Master you always sought the greater glory of God and were not content with the status quo, the tried and tested. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in seeking the greater glory of God (make your petition)
- St. Ignatius, like Jesus your Lord and Master you strove to become a man for others. May we through your intercession and the intercession of our Blessed Mother learn to imitate Jesus in becoming men and women for others. (Make your petition).
We make this prayer through Christ our Lord.

CONCLUDING PRAYER

Let us Pray:

God of love and tenderness, we pray that through the intercession of St. Ignatius of Loyola, people who encounter us will ask about us "Who are you, that you do these things and that you do them in this way". (GC 35 d 2 n 10). We make our prayer through Christ our Lord.

HYMN: Jesus, you are my salvation, Jesus you're my inspiration, Jesus you're the treasure of my life. Jesus you offer new sight to the blind, healing the crippled, the deaf and the mute, cleansing the leper and banishing ills, raising the dead to life. Jesus, you are my salvation, Jesus you're my inspiration, Jesus you're the treasure of my life.