

Challenge

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BULLETIN OF THE WEST ZONE JESUIT PROVINCES

Saint Ignatius' Inner Conversion



From being 'a man given over to the vanities of the world'
To being 'a man always growing in the ability to find God easily.'
(AB 1, 99)

Ongoing Conversion

Ignatius. Who's he?

Ig. Spirituality in
Covid times

Editor's Voice

During this Ignatian Year we Jesuits and our collaborators remember a great event in the life of Saint Ignatius of Loyola – that of his conversion – after he was hit by a cannon-ball at the siege of Pamplona. This cannon-ball-experience was a defining moment in his life. During his convalescence and recovery he began to have a new perspective on life – a new vision centred on Christ – to see all things a new in Christ.

Like Saint Ignatius we too are invited to experience a conversion in our lives. It may not be as dramatic as that of Saint Ignatius or of Saint Paul but it should make a difference in our life. Let us strive for and be open to begin a new chapter in our spiritual life. Our own conversion like that of the saints should not be a one-time moment of grace but an on-going and life long effort to respond to God's calling for renewal

and change.

The present issue of *Challenge* attempts to address this theme. It is packed with Ignatius' inner conversion. We notice that this conversion is not just a one-time experience but the Lord led him to a conversion which was on-going. That's the reason why Ignatius continuously put his life in the hands of God. He once said that 'one can experience marvels only if one puts his life totally in God's hands.'

Two other articles are included in this bulletin to point to us the wisdom of Saint Ignatius during these Covid days. It highlights the assimilation of Ignatian Spirituality in these difficult moments. The second article shows us the devotion that the Jesuits have to the Sacred Heart of Jesus, from whose heart flows love and mercy.



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Cover Photo: The logo of the Ignatian Year.

Homily of the Inaugural Mass of the Ignatian Year

Thursday, 20 May 2021



Dear Brothers and Sisters,

500 years ago, on this very day Ignatius was wounded as he valiantly rallied his troops to guard the fortress at Pamplona against the French troops. He was struck down by a cannonball that shattered his right leg and wounded the left. This traumatic experience also shattered his worldly dreams and ambitions. However, his spirit was not crushed. Providentially, God worked in his life during his long convalescence at the castle of Loyola. Notwithstanding his deformity, he embarked on a pilgrimage that transformed him and his worldly ambitions. During this Ignatian

Year all of us are invited to join him as co-pilgrims towards personal, communitarian and institutional conversion.

It is true that he began a long journey from Loyola in Spain after his initial conversion. However, during his pilgrimage (both outward and inward), which lasted for about 34 years, he gradually realized that the process of conversion that began in Loyola had to be deepened, and purified along the way. Therefore, the process of his conversion was not just at Loyola but it occurred in different places and often these moments were difficult moments for him. In short, he struggled with his process of

conversion and it took him a good bit of time and energy. Today he invites us and is willing to accompany us as we struggle with our own conversion and spiritual progress. Change or renewal normally does not happen instantly, it is gradual and a lot of effort is required in order to deepen and complete our process of conversion.

As we have heard in today's Gospel, Ignatius too had to carry his cross and follow Christ in order to be his disciple. His pilgrimage and his struggles can help us understand our own life's journey and serve as an inspiration as we too pick up our own cross every day, in order to be worthy disciples of Christ.

Let us then look at some of the significant moments of the process of his conversion which we come across in his autobiography.

1. After he recovers from the severe leg injury which he had sustained at Pamplona, he sets out on a long pilgrimage from Loyola to Barcelona with a firm desire to travel to Jerusalem. And one day during this pilgrimage he encounters a person who did not agree with his own views regarding Mother Mary (Aut. 14 – 16). This situation upset Ignatius very much and all his arguments were not enough to convince the stranger. He was filled with anger because he could not defend Mary's honour. Well, one could ask: Was he really defending Mother Mary's honour or his own? Here is Ignatius who had spent months in prayer and reflection and now is unable to handle his anger or probably the dent in his ego. He is

providentially prevented from attacking and harming his fellow traveller at the last minute. This encounter helps him to realize that he still has to grow and become more tolerant towards others. At the shrine of our Lady of Montserrat he spends a whole night in vigil and surrenders his sword – a symbol of violence and hostility. It is a process of further purification from anger and intolerance.

In his autobiography he talks about this encounter and humbly mentions how God dealt with his soul which was still blind and lacked discretion.

2. There was still some self-centredness in him. This was also seen in his attitude towards penance. "If other saints have done so much, I can do even more", this is how he motivated himself. Unconsciously, the focus was on himself. He still had to move from self to God. (Aut 17 – 18)

3. In Manresa, where he spent about 10 months, this process of deepening the initial conversion continues. He tries to be in control. He does a lot of penance and fasting, lives on alms, keeps going for confessions but is tormented by scruples. Although he had carefully made his general confession, he continued having scruples. Scruples kept coming back in spite of repeated confessions. He prayed for seven hours on his knees, even getting up regularly at midnight, he fasted, continued with his severe penances, but in none of them did he find any cure for his scruples. And this continued for some months. This difficulty even brought him on the verge of committing suicide. So

desperate was he to get rid of these scruples! (Aut 22 and following...) During these struggles it slowly dawns on him that while he went about fulfilling his spiritual duties, he was the centre of his attention and not God. He was idealizing to be the best saint, one who could receive God's favours through his own efforts. God was not yet the centre of his life. What was lacking in him was his total surrender, a total dependence on God. This surrender begins to take place when in his great distress he cries out to God saying, (and I quote) "Help me, Lord, for I find no remedy in men nor in any creature; yet if I thought I could find it, no labour would be too hard for me. Yourself, Lord, show me where I may find it; even though I should have to chase after a puppy that it may give me the remedy, I will do it." (unquote) Great Inigo was now willing to accept help, even from a puppy! And in this desperation, he surrenders totally to God and allows God to guide him. He is no longer in control and the Lord takes over. This surrender liberates him from his scruples. He experiences a mystical irruption. This happens when we surrender completely and allow God to work in us. It happens when we integrate our efforts with those of God who is at work in us. In other words, to allow God to teach us like mere children as was the experience of Ignatius.

4. This process of ongoing conversion also teaches him that it is more important to seek God's will rather than insist on doing what one greatly desires for God. This realization comes to him in Jerusalem. He wanted to stay on in Jerusalem, even if it meant death,

and continue his ministry there. However, he realizes that it is more important to fulfil God's will which is manifested through legitimate superiors and therefore he returns to Venice and finds his own 'Jerusalem' in Rome.

Well, one could cite more examples but I have picked these up to show how a truly great saint like Ignatius struggled with his conversion until he too, like Saint Paul could say, "follow my example as I follow the example of Christ". Yes, we all desire conversion, but genuine conversion happens when we surrender ourselves completely over to God like Mary our mother, and allow God's will to be fulfilled perfectly in our lives. This is an ongoing process. As we remember the conversion of St. Ignatius, let us renew our resolve to work consistently and sincerely towards our conversion.

Therefore, let us pray that St. Ignatius continues to walk with us as we humbly allow God to carry forward the process of conversion that he has begun in each one of us, in our communities and in our institutions. Amen

F r . A g n e l o Mascarenhas, SJ is the Provincial of the Pune Province. The above homily was preached by him.



Conversion: An On-going Process



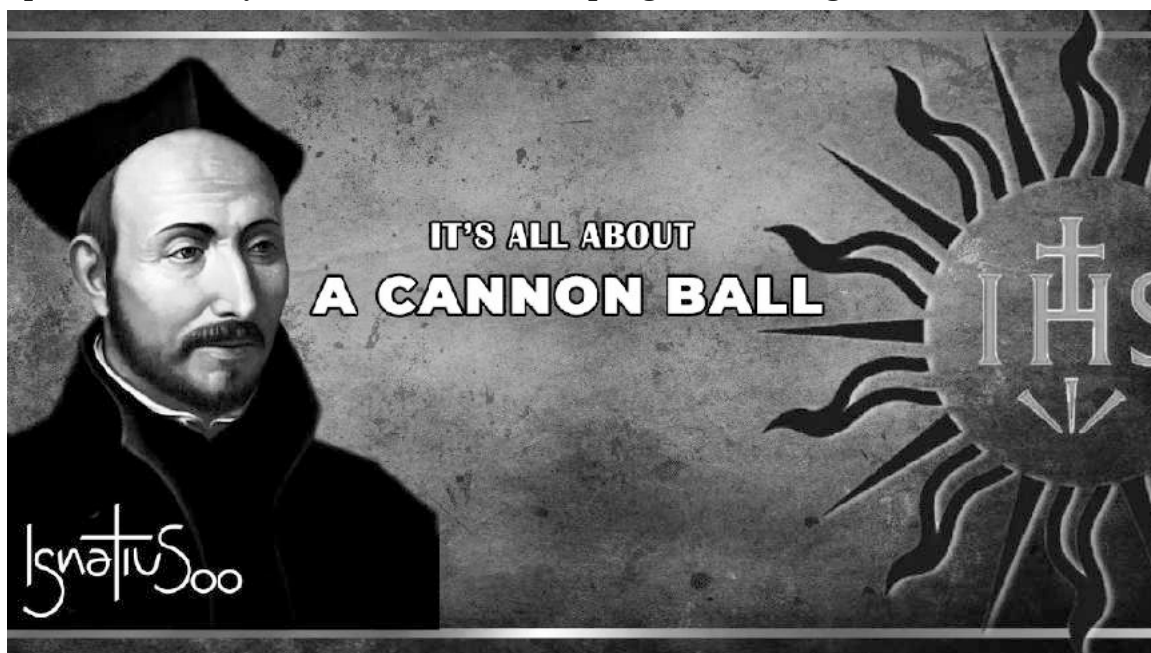
Stop browsing this article any further and ask yourself this question. Did you ever have a defining moment in your life where you felt that there was one incident or a series of incidents that moulded and shaped your worldview? Was your life the same after that? What was the feeling like? Were there external signs or changes in the way we dealt with life or other situations after that defining moment? Well if some or the other incident crossed your mind or brought back fond memories, or if you found this short activity interesting, you could read further and relate that with the life of St. Ignatius of Loyola.

From his early life, Ignatius was a very ambitious, boisterous and chivalrous person. A mediocre life is one he detested living. His eyes were set on the pinnacle, the best life could offer. But as fate would have it, or what one could call the “will of God”, his lofty dreams and ambitions came crashing down and he had to settle for a different kind of a life. Having had his knee shattered by the canon ball, he now had to accept a harsh reality – that he would never walk normally ever again. A slight limp would accompany him for the rest of his life. He underwent a lot of internal struggle as well as physical torment to remedy this precarious situation. Eventually he

made peace with this reality and moved on. This was a defining moment for Ignatius, a moment that made him embark on a spiritual quest, albeit by pure chance. He was forced to read religious literature while he longed for romantic and chivalrous novels. This did the trick and God found an entry point to mould and chisel this soldier hell-bent on seeking his own glory.

The 'conversion' of Ignatius led him to question the very essence of the life he

suddenly began to lead a life, diametrically opposite to the one he had wished to live earlier. Contrary to that belief, Ignatius struggled quite a bit interiorly and took years to really understand what God really intended from him. It was the start of a lengthy process of being 'schooled' by the Master. Ignatius was open to being the student, the lieutenant waiting for the direction of the teacher, the captain of his life. This attitude helped him progress through all that God had



lived and led him to things he would have never imagined. The circumstances of this profound spiritual experience set the stage for the transformation of the fearless and flamboyant hidalgo and soldier into the humble pilgrim, the man of God, and finally the saint. One might be tempted to think that this moment of his conversion was so dramatic that he became a 'saint' overnight and

planned for him.

Richard J. Foster in one of his writing writes, "Conversion does not make us perfect, but it does catapult us into a total experience of discipleship that affects - and infects - every sphere of our living." Ignatius felt this spark move him and from now on all that mattered was doing God's will and not seeking self-glory.

Whether it was St. Paul or Ignatius, one might also be tempted to think that their conversion was a mere one-time occurrence. This is certainly not the reality. Every conversion is an on-going process that involves being 'sand-papered' or chiselled till the person attains the kind of perfection sought by the master. If we look back on our own lives too, we would be able to see a similar kind of pattern. We might not recognize it at that instance, but a moment of silence and quiet reflection will definitely help us to rediscover those moments where God was working behind the scenes to make us into the person we are right now.

Another definitive marker of a person's conversion is the ability to see tangible changes and visible fruits in that person's life. Where no visible fruit can be found, there you may be sure is no conversion. C. S. Lewis in his book 'Mere Christianity' writes, "If conversion makes no improvements in a person's outward actions then I think his or her 'conversion' was largely imaginary."

For many of us this could be true. The temptation could be to overstate or to think that we have been touched by the hand of the Master; rather, it could be our own imagination and folly. Therefore do not be swayed by momentary consolations or sudden exhilarations but test and confirm whether it comes from God or from one's own self and look for a tangible transformation. If some definitive outwardly signs are present and

sustainable, then be assured that you are truly being touched and moulded.

Every story of conversion is the story of a blessed defeat – defeat of one's ego, what one thought would be best for one's life. God works through strange ways in bringing about this conversion and making it sustainable. Conversion is not implanting eyes, for they exist already; but giving them a right direction, which they have not. The entire orientation of the person's being is no longer focussed on the self, but on God and the other. May this jubilee year of the initial conversion of St. Ignatius be a moment of grace for all of us.

Fr. Anderson Fernandes, SJ resides at XCHR, Porvorim and will be going for studies in Scripture to Rome.



Ignatius! who's he?



Ignatius was a “knight” who began his journey to impress upon an earthly king and a certain lady. But these desires and the chapter of his life was brought to an abrupt end by a cannon ball which shattered his leg. One can aptly surmise: Ignatius was struck by a cannon ball and struck by the Spirit. From this significant event of his life, God opened a new chapter which made him a 'pilgrim' and eventually to serve the heavenly King. He emerged victorious “from being given to the world; to have grown in devotion, that is, ease in finding God (Autobiography 1 & 99, henceforth AB).” He was a pilgrim not in the

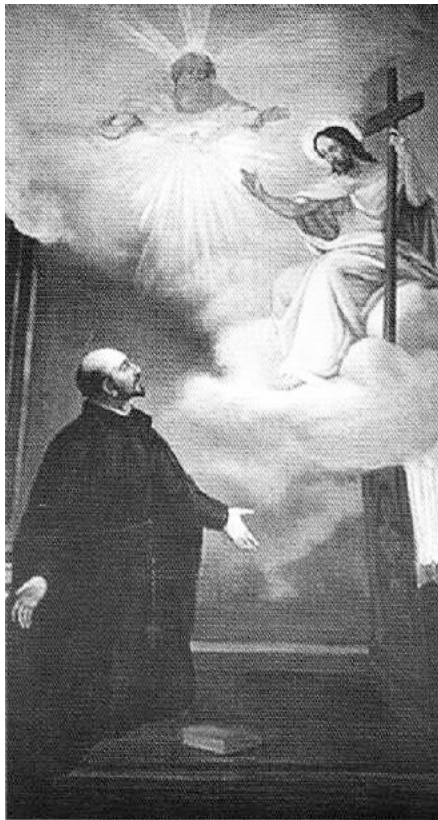
sense that he travelled from Basque region to Rome but his pilgrimage was a search of God, namely, his interior movements experienced through different persons and various soul-searching events of life. In his search of God, Ignatius was led through various discoveries. At Loyola, he discovered his humane identity with a desire to build an intimate relationship with God; at Manresa, he discovered himself with his creator; at Jerusalem, he discovered his mission; at Paris, he discovered new 'friends in the lord' and finally in Rome, he discovered his mission towards the Church. This could be summed up from his

autobiography as, “God taught him as a schoolmaster teaches the pupil (AB 27.4)”.

At Loyola, during the time of convalescence, Ignatius began to be attentive to his mundane experiences. When he pondered on worldly life, it gave him joy but it lasted for a short period of time. But when he reflected on the life of Christ and life of saints it gave him immense joy which lasted for a long period of time. It was a time where God was teaching Ignatius to listen to his inner self. By being attuned to this inner self, Ignatius came in contact with his inner life. At this discovery at Loyola, Ignatius gives us the 'Examination of Consciousness' and a taste of the discernment of Spirits. Ignatius makes us attentive to the experiences of our mundane activities and to notice God's presence in them. Are we doing our examination of consciousness to discover our relationship with God?

At Manresa, Ignatius received the most important grace in his life. “The eyes of his understanding began to be opened, and he opened himself to the

consciousness of the Divine and became a new person. As he was in prayer on the steps of the monastery of St. Dominic he experienced the most Holy Trinity like 'three keys of an organ,' each giving its note and the three forming a perfect harmony (AB 28).” It is here that he received the grace of 'purification' where he realised that serving God was not to perform extraordinary deeds but to submit to the will of God. In other words, Ignatius would call it 'Magis' meaning more. 'It is not more that we can do for God' but 'what God does in us and with us.' It is at this point that he received the gift of discernment. Discernment is nothing but choosing between two good realities of life, that which will give God the greater glory. Do we use this tool in our mundanelife?



At Jerusalem, the pilgrim visited the places where Christ had performed miracles. He walked on the paths which our Lord trod and this gave him a sense of inner joy. This arose in him a desire to help souls in Jerusalem. The pious desire met its end, when the Franciscan Provincial told him not to do so and to leave the place at the

earliest. Ignatius submitted himself to the will of God found through the Provincial. It is at this point Ignatius asks himself what he ought to do. Thus, eventually he decides to study so that he could help souls in a better manner. God charted the path for Ignatius in his mission to save souls, which will finally lead to form the Society of Jesus.

At the University of Paris, Ignatius builds up a close friendship with his roommates, namely, Peter Faber and Francis Xavier. As their friendship matured over the months, Ignatius told his companions to undergo the Spiritual Exercises, which had a profound influence on both of them that they decided to serve God. The initial group expanded with the arrival of Simon Rodrigues, Diego Lainez, Alfonso Salmeron and Nicolas Bobadilla. Even these made their Spiritual Exercises under the guidance of Ignatius and thus arrived at a conclusion to serve the Lord. Thus, God broadened the life of Ignatius of serving him (heavenly king) from an individual to a band of companions as they called themselves as “Friends in the Lord.”

On his way to Rome, Ignatius received the great mystical grace while praying in a small chapel at La Storta. Diego Laínez who was with him at that moment explains it as, “Jesus with the cross on his shoulders appeared to Ignatius and by his side the Father, who said to Him: I desire you to take this man for your servant”;

Jesus then turned to Ignatius and said to him, “It is my will that you serve us.” Through this vision Ignatius is placed with Christ and is united with Christ. He desired that the society, which was soon to be founded should be totally dedicated to Him and bear His name. Thus, the Society was founded to labour towards the Church.

Thus, Ignatius, the pilgrim's journey map was in the hands of the Lord and it is He who guided him to save souls for God. He discovered great marvels in his life through the submission of his life into the hands of God. It was due to his openness and a desire to be moulded by others that God could work in him. As a pilgrim he gives to the Church his fruits: Examination of Consciousness, Spiritual Exercises and Discernment of Spirits. The person of Ignatius, of who he is ... invites us to move to the frontiers in solidarity with our wounded world, a world that is crippling due to the covid-19 pandemic. One ought to respond to the challenges of the times by responding with generosity, openness and a total submission to the will of God.

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Ignatian Spiritual Practices and the Covid Challenges



Introduction

The story of the conversion of St. Ignatius (see the present issue of *Challenge*) allows for a natural connectivity between practices from Ignatian spirituality and the challenges posed by Covid. Ignatius's experiences of suffering, loneliness, self-doubt, abandonment, after his battlefield injury, are not far removed from the experiences of the Covid-infected, of today. The psychological defeat as well as the physical wounds of battle shaped the relationship and response of Ignatius to his God, from the time of conversion in Loyola in 1521 to the day of his death in Rome in 1556.

On this 500th anniversary of his conversion this year, we shall re-visit a few of Ignatius's spiritual insights and practices in order to derive lessons for these Covid times. The first of these is, the Ignatian practice of the daily *examination of consciousness*; the second, is about forming ourselves to be *men and women for others*; and the third, is about *finding God in all things*.

Ignatian Examination of Consciousness

A characteristic of these pandemic times is the uncertainty and change that surrounds us. The unpredictable behaviour of the

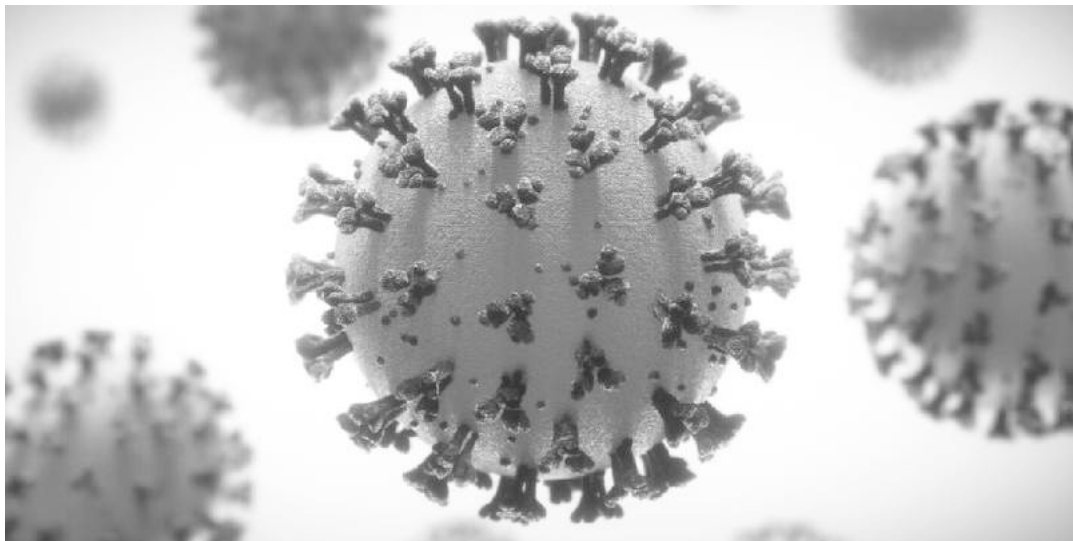
Covid virus impacts humans seriously. Suddenly we take ill, some more serious than others. Our moods get affected and our feelings tend to become more unpredictable. Our social behaviours change and even in our dealings with friends and neighbours, we seem to be guarded. Masking and unmasking has become the new normal in everyday life. We cannot even go to work or school, for fear we become infected, or we infect others!

Interestingly, the spirituality of St. Ignatius

search for a meaningful response. The feelings of helplessness, loneliness, confusion and the like, bounce against the strong and reassuring wall of awareness of the presence of a God, whose protection and care we now seek.

On becoming men and women for others

The second practice that Ignatian spirituality highlights, and which could be suitably adapted to the Covid times, is to learn to become *men and women for others*.



of Loyola, has this valuable insight to share with us in such circumstances. Our first and primary response to rapid change should be to stop and reflect. We reflect upon what we are experiencing within us and around us. Ignatius refers to this practice as an *examination of consciousness*. Such an examination of our thoughts and feelings and behaviours raises our consciousness which in turn propels us to reflective action. This new awareness draws us closer to God as we

Ignatian spirituality moves from individual, personal conversion, to service of our sisters and brothers. In Ignatian spirituality the very purpose of individual conversion is in order to become a better instrument of service to God's people. As St. Ignatius says "Love ought to show itself in deeds more than in words".

Fr. Pedro Arrupe, one of the more recent Superiors General of the Jesuits, used to always say that Jesuit spirituality should

make of us “men and women for others”. At the height of the Vietnam War, when thousands of Vietnamese people were fleeing in rickety boats to neighbouring Thailand, Fr. Arrupe started immediately the Jesuit Refugee Service (JRS) in order to serve these war stricken refugees. This vision of reaching out to others and helping the other is the challenge that COVID presents us today. Because of the fear of infection, social distancing and frequent sanitizing, people are forced to remain separate and avoid as much as possible human contact. But we cannot forget the elderly, the sick, the handicapped etc. who need even more help during the pandemic. Similarly the frontline workers, the essential services' workers etc are living out the maxim of being “men and women for others”.

“Finding God in all Things”

A third practice of Ignatian spirituality that is gaining immense popularity today is to follow the Ignatian dictum of “*finding God in all things*”. Simply put, the face of God is in everything around us; the persons, the events and our experiences are imbued with the presence of God. The story of the conversion of St. Ignatius after the cannonball struck his leg and shattered his soldierly life, is a great example of how Ignatius discovered the face of God in the cannonball incident and slowly uncovered God's will to change him from soldier to Saint.

To uncover the face of God in our daily lives, presupposes a certain attentiveness or awareness of what's going on within us

as well as around us. This awareness, sometimes referred to as “mindfulness” connects well with the first Ignatian practice of the examination of consciousness, referred to earlier.. The events happening in our lives have a purpose. To discover that purpose is to discover the will of God for us. Ultimately, God's purpose has to become our purpose in life.

Conclusion

Ongoing change and conversion in life is a strong message of Ignatian spirituality. Our very own experience of the Covid pandemic has shown us how we are able to make quick and lasting changes in our food habits, lifestyle, social interactions, health care, educational opportunities etc. To change for the better is also the surest way to find God in the things we do.

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JESUITS AND DEVOTION TO THE HEART OF JESUS

Devotion to the Heart of Jesus throughout history The Messenger of the Sacred-Heart of Jesus celebrates 160 years

Devotion to the Heart of Jesus has a long history. From the “pierced heart of Jesus” in the Gospel of St. John—interpreted in medieval mysticism as a wound that manifests the deepness of His love—to the revelations experienced by St. Margaret Mary Alacoque in the 17th century as well as from later devotion to the Sacred Heart in the 19th century, with the dynamic inscribed by the Apostleship of Prayer, to the Divine Mercy devotion inspired by Saint Faustina Kowalska at the beginning of the 20th century. Three Encyclicals have been written on the subject of the Sacred Heart, the most recent by Pope Pius XII in 1956: *Haurietis aquas*. **Over the centuries, there have been various**



inculturations of this devotion, with various forms and terminology, but always as a means for the Father to reveal the mystery of His Love to us in all its depth, through a privileged symbol: the living heart of His Risen Son. After all, “the Heart of Christ is the center of mercy,” as Pope Francis points out.

In 2020 we celebrate the centenary of Margaret Mary Alacoque, canonized by Pope Benedict XV on 13 May 1920. It was with the help of Fr. Claude La Colombière, a Jesuit, that she made known the message that the

Risen Lord had revealed to her regarding the depth of His mercy. In 1688, six years after La Colombière's death, Sister Margaret had a final vision in which, through Mary, the Lord entrusted to the Sisters of the Visitation and

to the priests of the Company of Jesus the task of transmitting to the world the experience and understanding of the Sacred Heart. Two hundred years later, the Company of Jesus officially accepted this "most agreeable task" (munus suavissimum) at the 23rd General Congregation (1883, decree 46) and then entrusted the mission to the Apostleship of Prayer at the 26th General Congregation (1915, decree 21).

In 1861, Father Henri Ramière SJ, the Apostleship of Prayer director, began publishing the "Messenger of the Heart of Jesus", inspiring a network of more than 13 million members. This Apostolate, founded by the Jesuits and now known as the Pope's Worldwide Prayer Network, is rooted in the Heart of Jesus, in spirit of apostolic availability. In 2009, Fr. Adolfo Nicolás SJ launched the process of recreation of this ecclesial service, which led to a deepening of the spiritual tradition of the Apostleship of Prayer and an updating of devotion to the Heart of Jesus for today. **The Pope's Worldwide Prayer Network, now a pontifical work, has developed a manner of entering into the dynamic of the Heart of Jesus called "The Way of the Heart".** As Pope Francis declared, on the occasion of the network's 175th birthday, the Sacred Heart is the foundation of the PWPN mission, a mission of compassion for the world.

In June 2019, while celebrating the 175 years of the Pope's Worldwide Prayer Network, the Holy Father stated: "On this day of the solemnity of the Sacred Heart of Jesus, it is good to remember the **foundations of our mission**, as did Bettina (Argentina). It is a **mission of compassion for the world. We**

can explain it as a "way of the heart", meaning a prayerful itinerary that transforms people's lives. The Heart of Christ is so immense that it wishes to involve us all in **a revolution of tenderness.** Being close to the Heart of the Lord urges our own heart to approach our brothers and sisters with love, and helps us join this compassion for the world. We are called to be **witnesses and messengers of God's mercy**, to offer the world light where there is darkness, hope where despair reigns, salvation where sin abounds. **To pray is to enter with my heart into the Heart of Jesus.** In this way, I journey into His heart, to feel what He feels and experience His compassion. I also journey into my own heart to change it within this relationship with the Heart of Jesus".

"The disciple whom Jesus most loved, the one who best knew the Heart of Jesus, who lay his head on his breast (Jn 13:23), was also the first to recognize the Risen Jesus on the shores of the Sea of Galilee (Jn 21:7). The closer we are to the Heart of Jesus, the more we perceive His joys and how He suffers for the men, women and children of this world; and we recognize that He is present today as He was in the past, working in the world. The closer we are to the Heart of Jesus, the less indifferent we are to those around us, desiring to commit ourselves with Jesus in this world, at the service of His mission of compassion."

The Pope's Worldwide Prayer Network officially launched their formation platform, The Way of the Heart, on 9 May 2020. This is the treasure of the Apostleship of Prayer presented in such a form that all people can benefit from it. This is the key to interpreting our mission, the compass of the process of

recreation begun in 2009.

We will remember the prayer intention of the Pope in June 2020 in the Pope Video:

«Many people suffer due to the great difficulties they endure. We can help them by accompanying them on an itinerary filled with compassion which transforms people's lives. This brings them closer to the Heart of Christ, which welcomes all of us into the revolution of tenderness. We pray that all those who suffer may find their way in life, allowing themselves to be touched by the Heart of Jesus.»

Fr. Pedro Arrupe S.J. saw the essence of the devotion to the Heart of Jesus in the union of love with God and neighbor, and that is what he wanted to live: "Our way of acting is your way of acting."

Frederic Fornos SJ
International Director -
Pope's Worldwide Prayer
Network
29 June 2020 /Original in
Spanish



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Place of Novitiate: XTC, Desur

Place of Philosophy: Satya Nilayam, Chennai

Place of Theology: Vidya Jyoti, Delhi

Date of Ordination: October 19, 2019

Present Ministry: Administrator of XCHR, Porvorim

What do you like the best of the Society of Jesus/ Jesuits:

Community life, Apostolates, Spiritual Accompaniment and Freedom with Responsibility

Short description of your Vocation to the Society of Jesus:

I was inspired by the Jesuits of Loyola High School. The Jesuits that I encountered were happy Jesuits and were always doing something different. One value which stood out was the availability of the Jesuits and their approach towards life.



Join the Jesuits Go Make A Difference

The Goa Jesuits invite you to walk
in the legacy of St. Francis Xavier.



*Come, be a close
follower of Jesus.*



Contact:
The Vocation Promoter,
Loyola Hall, Miramar, Panjim
(0832) 2463635, 8007540482

St. Francis Xavier
was the First Jesuit
Missionary to India.

Come; let us pray with the Pope!



INTRODUCTION

Pope's Worldwide Prayer Network (PWP/ Apostleship of Prayer) is an ecclesial service of the Holy See entrusted to the Society of Jesus (the Jesuits). Its Mission is to mobilize Christians through prayer and action for the challenges of humanity and of the mission of the Church. These challenges are discerned by the Pope, and are expressed under the form of Prayer Intentions (see below) which he entrusts to the entire Church. PWP has as its foundation the spirituality of the Sacred Heart of Jesus, a spirituality for mission. It is present in 98 countries in the world with 35 million Catholics. This year the PWP celebrates 175 years of its foundation.

POPE'S PRAYER INTENTIONS

Note: Kindly whisper a small prayer when you read each of the Intentions below.

JULY

Universal intention - Social friendship

We pray that, in social, economic and political situations of conflict, we may be courageous and passionate architects of dialogue and friendship.

AUGUST

Evangelization - The Church

Let us pray for the Church, that She may receive from the Holy Spirit the grace and strength to reform herself in the light of the Gospel.

SEPTEMBER

Universal - An environmentally sustainable lifestyle

We pray that we all will make courageous choices for a simple and environmentally sustainable lifestyle, rejoicing in our young people who are resolutely committed to this.

Join the Pope's Prayer Group:

www.clicktopray.org

www.thepopevideo.org



Holy Family Church, Madwal

Sarvajagatika Virakta Math (Holy Family Church, Madwal) was established (in 1962, diocese of Belgaum) by the Goa Jesuits namely Swami Arulananda, SJ. He was inspired by Fr. Robert de Nobili, SJ and St John de Britto, SJ who through inculturation and a dialogue of faith and life tried to give Christ to the Hindus even to the extent of wearing a saffron garb as the Hindu sanyasis do.

Madwal is about 35 kms from Belgaum and there are very few Christians. The idea of the pioneer missionary was to spread the Good News of Jesus Christ and make His name known to many. I am a witness to his selfless service to the least and the lost. He ran a thriving hostel and a free dispensary for the orphans and the poor. He would regularly visit the sick and pray over them. For the destitute he built their houses and paid their medical bills. He took great care of others while he led a life of sacrifice, austerity and prayer. He was literally considered a saint such was his witness to Christ that his picture is worshiped even by Hindus in their homes. Swami expired on the 14 of August, 2002 but each year his death anniversary is celebrated by the ex-students and devotees who are mostly Hindus.

Having such a legacy of service in front of us, we are trying our best to continue the good work done by him through evening supervised study centers, sponsoring the education of poor and deserving students, visiting the sick and the destitute. We need your precious prayers and support to go forward in this unique apostolate.

To donate contact us: +91 8010159733

Fr. Prakash Figredo, SJ



Kindly DONATE or Sponsor one issue of the CHALLENGE

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