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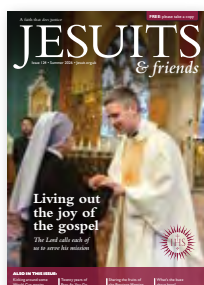
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On the cover: Fr Christopher Brolly SJ
at his ordination (Photo: Weenson Oo)

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From Fr Provincial

'Jesuits take a long time to learn to say Mass.' The Society is often teased by remarks like this about its long formation. After a well-spent life comes ordination! Jesuit training has diverse elements: the deepening of the spiritual life, quite a lot of study, and placements both long and short. The heart of it is not so much the acquisition of competences (although a thorough knowledge of the sacraments is highly desirable) but becoming the kind of disciple and companion of Jesus who is able, at his bidding, to do whatever mission is most useful to the Church. Preparing to live this apostolic availability is a lifetime's work.

The Province is very happy about the ordination to the priesthood of Christopher Brolly. We are grateful to him, to his family and to all who have contributed to his formation, whose deepening continues beyond this summer. This gratitude is really a thankfulness to God, who continues to call new members to our Society

and enables them to feel at home among us and share in the work. The Province Meeting focused on what we, Jesuits and partners in mission, can do to make Christopher's successors welcome. All our ministries, but especially our service of young adults, help people hear and respond to their own vocation. In the accompaniment of any person, there is a shared attentiveness to what the Lord might be saying to them. We believe he continues to call some to join the Society and to give them the resources they need to respond. The promotion of vocations is not a quiet background project but a visible strand of everything we do.

The long Jesuit formation often rules out the footballing career which might otherwise have been hoped for by our best players. A new priest does not waste his time regretting what might have been. Many tasks await, as each issue of *Jesuits & Friends* reminds us. In our vocations work we are not

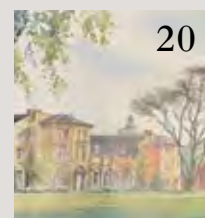
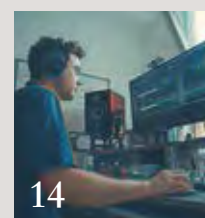
coy about the renunciations involved, nor about their spiritual value.

As followers of Jesus and persons inspired by Saint Ignatius, how could we overlook the sacrificial and self-emptying aspect of our faith? All those who discern a call to join in the Jesuit mission find themselves summoned by our loving God to go to the margins where people are poor and excluded. Strengthened by grace, our humble efforts are directed to living our way of life with integrity. We are at the service of people whose renunciations are not chosen but imposed, often unjustly. A thorough preparation for participation in the Eucharist is desirable for all the faithful. For everyone, there is the long training of the heart and soul which includes sacrifice, solidarity with those who are suffering, and joy at the presence of a Saviour who gives everything out of love for us.

Fr Peter Gallagher SJ

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BRINGING GOD'S GOOD WORK to fulfilment

Fr Christopher Brolly SJ was ordained a priest of the British Province of the Society of Jesus on Saturday 13 June 2026. As he prepared for this joyous occasion, he reflected on his vocation and shared his story with us.

And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. (Lk. 15:20)

At times in my twenties, first as a student and then as a young teacher, I felt far away from home. Sometimes physically far away from my family in the North East of England as I taught English in Liverpool or in Dakar, Senegal. Sometimes spiritually far away from the Church as I sought meaning and joy in the fleeting pleasures of a 'work hard, play hard' lifestyle. Like the Prodigal Son, I responded to that emptiness by resolving to return to the Father and did so through reading the Scriptures found in a First Holy Communion missal that my grandparents gifted to me in 1996.

Encountering Jesus Christ in the daily Mass readings revealed a way of life that attracted and fulfilled me in a way that I could never discover for myself.

And so I sought to conform my life more and more to his: in poverty, in chastity and in obedience to the Father's will, trusting that by emulating the mystery of his life, I would discover what God was calling me to give my own life to.

I sought to conform my life more and more to Jesus Christ's.

It was this call to live out the joy of the gospel that led me to enter the Jesuit novitiate in September 2015 at the age of 27. I got there through a series of providential encounters. Firstly, I had a powerful experience of the mercy of God by returning to the sacrament of reconciliation in my home cathedral of St Mary's in Newcastle, the venue for my priestly ordination. The priest encouraged me to attend

a young adult prayer group, and it was there, through another providential conversation, that I first heard about the Society of Jesus.

They said to each other, 'Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?' (Lk. 24:32)

I was attracted to the burning love for Jesus Christ in the hearts of the saints of the Society, their commitment to people on the margins of society and to placing themselves as missionaries entirely at the service of the Church, often through education. I also recognised myself in the life story of St Ignatius of Loyola and began to learn more about who God has created me to be through prayerful meditation on his Spiritual Exercises.

My formation journey in the Society of Jesus has seen me complete the novitiate in Birmingham; philosophy studies in Paris; a teaching placement in St Ignatius College, Enfield, London; and, most recently, theology studies in Boston College, USA. A maxim I picked up in Paris was 'true generosity to the future is to give everything to the present' (Albert Camus, *The Rebel*). This became my mantra for committing wholeheartedly to Jesuit



Fr Christopher being greeted by his brother priests



The rite of ordination



Fr Provincial congratulates Fr Christopher



Fr Christopher gives a blessing to his parents



Christopher celebrating his first vows with his family in 2017

formation, refusing to give into a 'finishing line' mentality that asks, 'how long until you become a priest?' and misses the meaning of each moment through a blinding entitlement. Rather, my way of expressing my faith in God's providential guidance has been to commit wholeheartedly to each stage, to each ministry, to each community, and to allow the Lord to form me in the ways each situation demands, trusting that he is preparing me for whatever the future holds, trusting in the bishop's words during the rite of ordination: 'May God, who has begun the good work in you, bring it to fulfilment.'

Since my ordination to the diaconate in September 2025, my nine months of ministry in the parish of St Cecilia, Boston, in tandem with my STL (Licentiate in Sacred Theology) studies in biblical theology, have continued to confirm my sense of calling to this new chapter of sacramental service, this new role in the Church and in the world to which I have been called and have been intentionally preparing for. It has been a blessing to break open the word in my preaching, and to

I was attracted to the burning love for Jesus Christ in the hearts of the saints of the Society.

serve at the table of the Eucharist alongside great mentors and companions, both lay and ordained. I have discovered how the people of God yearn for credible leadership, and how their hearts burn when encountering him in word, in sacrament and through the Church accompanying them in the twists and turns of daily life. My own heart has burned within me as the people of God have unknowingly taught me about the depths of God's love when I learn about their calling to the sacrament of marriage, or I see the radiant joy on the faces of parents whose child I am baptising.

And the boy Jesus went down with his parents and came to Nazareth and was obedient to them. And his mother treasured up all these things in her heart. And Jesus increased in

wisdom and in stature and in favour with God and man. (Lk. 2:51-52)

I write this as I prepare for the sacrament of Holy Orders, and I cannot help but reflect on the importance of my own family and my childhood experiences in preparing me to assume this fatherly role in the heart of the Church. The night before professing my first vows in 2017, I wept in the novitiate chapel as I reflected on the love I had received from my family, which was the first and foremost school of God's love for me. It was there that I learnt where home truly is, *who* home truly is. The night before my diaconate ordination I watched grainy camcorder recordings of my own baptism in 1988 and my First Holy Communion in 1996 in the humble parish churches of my beloved Northumberland. I marvelled with wonder at the journey that those sacraments have led me on as I now prepare to be ordained back in the same diocese where it all began, in the cathedral where I first encountered the mercy of God calling me both home to the Church and out to proclaim the gospel to the world. ●



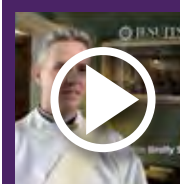
Fr Christopher addresses (above) and greets (right) the congregation



All photos: Weenson Oo/Jesuits in Britain

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Click or tap to watch a video of the ordination



The 2026 Province meeting delegates

The Jesuits in Britain's vocations-themed Province Meeting 2026 was a chance for Jesuits and lay partners, including **Frances Murphy**, to share their joy in the mission to which they all feel called.

The most powerful vocations promotion we do is a Jesuit life lived with evident joy and meaning.'

Jesuits and their lay partners in mission from across communities, works and parishes in Britain gathered at the Hayes Conference Centre in Swanwick in Easter Week 2026. The booklet that welcomed the participants introduced the theme of the Province Meeting as 'Vocations' and, on a page titled 'Why Vocations Promotion Matters', included the quotation above.

That joy and meaning were certainly lived out across the four-day meeting by all in attendance: in the presentations, dialogues and panel discussions that took place on stage and screen; through

the group sharing, prayer time and liturgies; to the all-important socialising during breaks, mealtimes, and even a game of ultimate frisbee!

**What story do we,
the Jesuits in Britain, want
to tell about ourselves?**

Fr Peter Gallagher SJ, Provincial of the Jesuits in Britain, welcomed the 162 delegates on the first evening and set the meeting in its context, in more ways than one. He acknowledged the precarity that sadly seems to be a constant feature of geopolitics at the moment, but named in a powerful way what was at its root and how we, as followers of Christ, are called

to respond: 'Horried by failures to love, we hurry to work for peace.'

The particular timing of the meeting, too, gave us clear footsteps in which to tread. On the Easter Tuesday on which we met, 7 April, we observed the anniversaries of the martyrdoms of three early Jesuits – St Henry Walpole, Bl. Ralph Ashley and Bl. Edward Oldcorne; and also of the death some 400 years later of Fr Frans van der Lugt, the Dutch Jesuit who was murdered in Syria in 2014. 'Our Easter faith', said Fr Peter, 'calls us not only to remember these heroes but to celebrate their presence'.

Grounded in that tradition – as bringers of peace, and custodians of a longstanding, brave and innovative mission rooted in belief in the resurrection – our consideration of how to share and attract people to this mission began in earnest.

Over the course of the meeting, Jesuits from the Province at various stages of formation shared their own vocation

stories with generosity, humour and frankness, in front of a captive audience who were invited to share what they found consoling, surprising and challenging in what they had heard.

And it wasn't just Jesuits that we heard from – a panel of lay partners in mission discussed how they had found a home in their work with the Society, and a pre-recorded discussion between members of young adult communities in England and Scotland was testament to how the Jesuits are accompanying young people in a challenging world. The importance of this particular ministry was also underlined in the meeting booklet. 'Young people today are searching for meaning, for depth, for something worth giving their lives to. The Ignatian tradition has always known how to meet that search.'

One of the graces of the meeting was the presence of guests from other provinces. Fr Dermot Preston SJ, Vocations Director for the Jesuits in Britain, was joined on stage by his counterparts in other provinces – Fr Teodor Avram SJ (Ireland), Fr Walter Ceyssens SJ (European Low Countries), Fr Benoit De Maintenant SJ (French-speaking Western Europe) and Fr Patrick Nolan SJ (USA East) – for an enlightening conversation about the way in which vocations promotion and direction are approached in different contexts. Patrick's extended presentation of his province's vocations campaign gave everyone in the room pause for thought and the opportunity to ask: what story do we, the Jesuits in Britain, want to tell about ourselves?

50 years in the priesthood

Fr Michael Barnes SJ
Fr Christopher Corbally SJ
Fr John McCabe SJ
Fr Norman Tanner SJ

50 years in the Society

Fr David Birchall SJ
Fr Timothy Curtis SJ
Fr David Kay SJ
Fr Christopher Pedley SJ

60 years in the Society

Fr Adrian Howell SJ
Br Kenneth Vance SJ

80 years in the Society

Fr Paul Hackett SJ RIP
(see page 23)

**Young people today
are searching for meaning,
for depth, for something
worth giving their lives to.**

Fr James Hanvey SJ was tasked at two junctures in the meeting with bringing together the themes that were emerging among the group, which he did with characteristic insight and impact. There were also some new additions to the meeting format: every session began with short video introductions to each of the works of the Province (which displayed plenty of flair and enthusiasm – in front of and behind the camera!); and a 'Works Showcase' gave those works

the opportunity to present themselves in person in the main meeting hall, and for delegates to explore the aspects of our common mission with which they might be less familiar (and to collect the merchandise on offer – Pray As You Go's tote bags were very popular!).

The opportunity to focus on the works was just one of the many aspects of the meeting for which the participants were so grateful to the organising committee. Fr Carlos Chuquihuara SJ, Emma Hudson, John Bosco de Noronha SJ, Fr Dermot Preston SJ, Fiona Robb and Br Ken Vance SJ worked tirelessly before and during the meeting to ensure that everyone felt included, informed, inspired ... and entertained – a game of 'Province Meeting Bingo' was hotly contested, as was a now (in)famous pub quiz! And once again, the hospitality at the Hayes Conference Centre was first class.

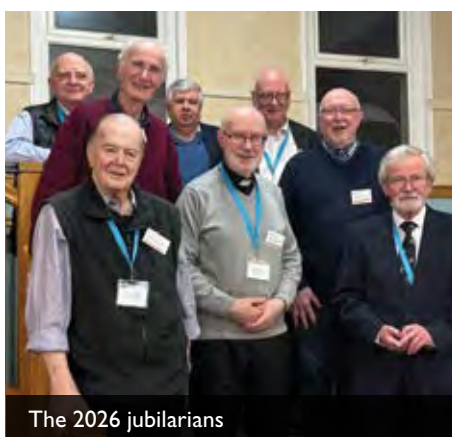
As ever, a special welcome was extended to the jubilarians – members of the Province who reach milestones in their Jesuit lives this year, and who were celebrated during a dedicated Mass and dinner on the final evening of the meeting. We invite all friends of the Jesuits in Britain to pray in gratitude for their ministry – their names are listed in the box above. ●

MEET THE JUBILIARANS

jesuit.org.uk/news/jesuit-jubilarians-honoured-at-british-province-meeting



Fr Roger Dawson SJ (left) tells his vocation story to Fr Nicholas Austin SJ



The 2026 jubilarians



Sharing in small groups

WE STAND WITH *refugees*

A new Jesuit Refugee Service UK campaign that calls on politicians to restore refugees' rights and dignity is rooted in gospel values, says **Dr Sophie Cartwright**. Will you join JRS in calling for change?

On Pentecost, the Jesuit Refugee Service UK came together with Caritas Social Action Network and the St Vincent de Paul Society to launch a campaign to defend asylum in an increasingly hostile context. Drawing on the gospel and Catholic Social Teaching, we have three simple asks of our politicians:

- 1) restore the right to asylum;
- 2) put dignity and protection at the heart of the asylum system; and
- 3) end immigration detention.

As Christians, it is our duty to stand in solidarity with refugees, and to help build a society that welcomes, protects, promotes and integrates them. This is more urgent today than ever before. So, we are urging Catholic and other Christian communities to join us in sending

a clear message to politicians across the political spectrum: as Christians, we stand with refugees.

**It is our duty to build
a society that welcomes,
protects, promotes and
integrates refugees.**

This campaign is crucial at a time when refugees' rights and dignity have been under attack by the laws and policies of successive governments, against a backdrop of dehumanising rhetoric dominating political debate. Worse still, some people leading the attack on refugees have attempted to co-opt Christianity to their cause. This is a fundamental distortion of the gospel,

and it is imperative that we challenge it. Christians are called to 'love the stranger', and to see and welcome Christ in migrants and refugees. So, inspired by our faith, we are calling for change; we are calling for people who seek safety here to be able to rebuild their lives in dignity and to flourish as full members of our communities.

What is our campaign asking for?

Firstly, **restoring the right to asylum**. Everyone deserves the chance to seek safety, but recent laws and policies create huge barriers to asylum.

For most refugees, there are no safe ways to come to the UK. Many women, men and children who are forced to flee their homes have no choice but to cross borders informally to reach a safe haven. Despite this, successive laws introduced over the last five years punish refugees for how they travel. As a result, the government often refuses even to look at the cases of many refugees.

Another recent change forces people who have received refugee protection to prove their need for sanctuary again every two and half years, with the constant risk of detention and forced removal from the UK. Refugees living in our communities will have to wait up to twenty years before they have the right to settle here permanently. This means living in limbo, unable to rebuild their lives – an approach that fundamentally undermines refugee protection.

Photo: Mazur/CBCEW



Archbishop Richard Moth visited JRS UK in April 2026

Photo: Mazur/CBCEW



Social Drop-In at JRS UK

The government has compounded these hostile policies by ending refugee family reunion, cutting off one of the very few safe routes for people to reach the UK and tearing families apart.

As Christians we are calling for the repeal of these anti-refugee laws, the establishment of safe routes for people seeking sanctuary and a system that examines all asylum cases fairly.

Treating everyone with dignity means accommodating people in communities rather than isolating them.

This leads onto our second ask: **putting dignity and protection at the heart of the asylum system.**

Everyone wants to live safely in their community. Yet much of our asylum system marginalises and isolates people, forcing them into poverty. People seeking asylum are not allowed to work or access public funds, and levels of asylum support are so low that people face a daily struggle to meet their basic needs.

Increasingly, women and men waiting for decisions on their asylum cases are placed in out-of-town, prison-like spaces including disused military barracks. We know, from experience of supporting people in these sites, how harmful this can be, especially for those who had spent time in refugee camps or in detention in other countries. At the heart of Catholic Social Teaching on welcoming refugees is the necessity of treating everyone with dignity: this means accommodating people in communities rather than isolating them behind gates and walls.

Many people seeking sanctuary find their asylum cases unjustly refused. For people in this situation, government policy has deliberately sought to create a 'hostile environment': a complex web of laws

and administrative measures designed to make everyday life unliveable. This extends border control into ordinary activities, discouraging people from accessing healthcare or seeking safety from abuse for fear of immigration enforcement. The current government is now consulting on proposals to withdraw support from families with children after their asylum claims have been refused, using destitution itself as a tool of immigration control.

We believe that no-one should be made homeless on purpose or denied healthcare because of their immigration status. Instead, a just and humane approach should allow people seeking asylum to work, and to access the support they need to live safely and with dignity in local communities.

Finally, we're calling for **an end to immigration detention.**

Every year, tens of thousands of people seeking to build a better life here are incarcerated without time limit in prison-like conditions. The decision to lock people up does not go before a judge.

Jesuits in the UK have been supporting people in immigration detention since before the Jesuit Refugee Service was officially formed. We know that detention destroys lives and damages communities. Every day, our teams work with people who have endured profound harm to both their physical and mental health, often living with the consequences for years after their release. People who have survived torture have told us that being detained is like being tortured again. Immigration detention violates human dignity and isolates people from their friends, families and communities. Abuse, neglect and humiliation of detained people is prolific. Accordingly, in *Love the Stranger*, the Catholic bishops explicitly denounced detention as a practice that 'violates human dignity'. Yet the government remains committed to detaining more people. We know that our society can do better than this. ●



JOIN OUR CAMPAIGN

If you would like to send a clear message that Christians welcome refugees, you can find more information or order resources for your parish at: www.jrsuk.net/defend-asylum

VOICES FROM THE MARGINS: *welcoming Jesuit Missions'* GLOBAL PARTNERS TO BRITAIN



In April, representatives from Jesuit Missions' projects around the world visited Britain for its 'Partners Week'. **Adam Shaw** looks at the impact this had on those who got involved.

There was the case of the South Sudanese mother-of-six who would spend hours grinding okra into a paste to feed her children during the dry months.

Indigenous communities in rural Guyana that have faced decades of their language and culture being ignored or repressed.

What about the young people in Madagascar, whose future is at risk of being blighted by increasingly frequent extreme weather events? Or millions in India who are discriminated against simply for being born into a certain social group?

These were some of the stories told by representatives from projects supported by Jesuit Missions during a memorable 'Partners Week' in late April 2026.

Fr Roy Sebastian SJ from human rights group Lok

Manch in India, Caroline Sanga from Jesuits East Africa, Patricia Tahirindray from the environmental Centre Arrupe Madagascar, and Fr Paul Martin SJ from the Intercultural Bilingual Education Organisation in Guyana, made their way to Britain to highlight the realities of life for many in the countries where they are based.

Partners Week showcased stories of struggle, resilience and hope.

In Southall, Stamford Hill, Mayfair and Glasgow, they spoke with parishioners about the work they do alongside Jesuit Missions, thanking those present for their generous support and reminding them of the ongoing need.

They came together at Jesuit Missions' Annual Reception – which was attended by many longtime supporters – where they took part in an emotional Q&A session alongside Daniela Alba

from the Jesuits' Rome-based Social Justice and Ecology Secretariat.

And they spent time with pupils from all the Jesuit schools in Britain, including during a dedicated workshop day at the London Jesuit Centre.

Jules Gibson, Community Engagement Manager at Jesuit Missions and the chief architect behind Partners Week, explained that these events were an opportunity to build bridges between communities at home and abroad, and encourage people to take action where they are able to.

'When we see others suffering, not having access to basic human rights or being impacted by the effects of climate change, we need to take notice and we need to act – to be a voice for the voiceless', she said.

Daniela, who has spent much of her career walking with disenfranchised groups, added that hearing things firsthand is the most effective way of establishing connections between different societies.

She said: 'Unless you really paint the picture and bring the voices of the territories that are often



Patricia Tahirindray speaks to students at St Aloysius', Glasgow



Pupils at Donhead School take part in Partners Week during a workshop (above) and by producing postcards (right)

All photos: Jesuit Missions

silenced on purpose, you're not going to see or feel really connected to what you're supporting.'

Despite the clearly challenging situations faced by many living in the Global South, the week also highlighted the power of hope, resilience and solidarity, which can often triumph over despair.

Caroline spoke of how female farmers in South Sudan are using irrigation techniques to grow crops throughout the year. Fr Paul outlined how indigenous languages are now very much part of the school routine in the Guyanese hinterland.

Patricia explained how the Madagascan youth are adapting to combat climate change, looking into their own eco-friendly practices and lobbying politicians to step up; and Fr Roy cited examples of community leaders securing food, housing and fair employment for vulnerable groups in India.

This is at the very heart of Jesuit Missions' purpose; locally led projects that accompany some of the world's most overlooked people in their pursuit of building a more just and sustainable future.

As Paul Chitnis, who stepped down as Director of Jesuit Missions in May noted: 'For many decades, Jesuit Missions has stood with the poor and marginalised. While the ways in which it does this have evolved, its purpose has not, continuing to strive for a "faith that does justice".'

Of course, none of this would be possible without the contributions



Patricia delivers a workshop at the London Jesuit Centre

of Jesuit Missions' supporters, many of whom got involved in the recent Partners Week.

Whether it be through donations at Mass after hearing the partners speak, finding out more about what their work entails, or reaching out to the project beneficiaries around the world, dozens of Jesuit Missions supporters engaged with the week's activities, which was hopefully a rewarding experience for them.

Building bridges between communities at home and abroad encourages people to take action where they can.

Fr Roy expressed his gratitude for those who choose to help Jesuit Missions, suggesting they are giving others 'the right to live'.

'You people are sitting here, so far away. You don't [always see] who you are supporting. And yet you are still doing it. That is a sign of hope', he said.

'What you have done for the people of India is so valuable. When we go into the villages, their eyes brighten. They have nothing to [give] to us, but they feel so dignified in our presence. They feel like human beings, because of what you have done.'

Some of those who support Jesuit Missions might be fully aware of what that support does, and the impact it can have. Others might not.



Pupils from Donhead School attend a Mass at Farm Street

Partners Week provided the opportunity to showcase those stories of struggle, resilience and hope. It showed that the challenges facing the world are not distant problems affecting anonymous people elsewhere, but deeply human realities that call for compassion and action.

It also showed the power of listening to one another, recognising a shared, global humanity, and choosing to walk together.

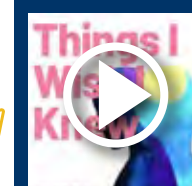
In an increasingly fractured world, where there remains a stark imbalance between rich and poor, this concept is perhaps more important than ever.

All at Jesuit Missions were extremely grateful to everyone who took part in the week – from supporters to those from other Jesuit works across the country and, of course, our wonderful partners.

We hope they all got as much out of it as we did, and we look forward to many more of these types of initiatives in the future. ●

PLAY YOUR PART

Support the work of Jesuit Missions' partners at jesuitmissions.org.uk/donate



LISTEN ONLINE

Listen to Patricia from Centre Arrupe, Madagascar in conversation on the *Things I Wish I Knew* podcast from *Thinking Faith*





*TEXT IN QUOTATION MARKS IS DIRECTLY FROM "THE AUTOBIOGRAPHY OF A HUNTED PRIEST" TRANSLATED FROM THE LATIN BY PHILIP CARAMAN, SJ



NEXT TIME: JUICY CORRESPONDENCE!

COMPANIONS ON THE JOURNEY: TWENTY YEARS OF

In a milestone year, Director **Emma Hudson** reflects on how responding to the call to accompaniment has shaped two decades of prayer around the world.

with God really when you're just in the middle of your day-to-day life. I think it's amazing. I had this image of the Jesuits stuck in the sixteenth century.

Pause for a second. Transport yourself back twenty years. Who were you then? What kind of journey have you been on since then? Who has accompanied you?

To jog your memory, 2006 was the era of iPods and MP3 players. Social media was just taking off. 'Podcast' was the word of the year and, somewhere in the UK, Peter Scally SJ, a British Jesuit priest, was responding to the nudge of God by dreaming up a new way of praying...

2006

Peter recalls:

I was going home at the end of the day feeling quite tired and I was going to try out these prayer exercises. I thought, 'No, I'm too tired for that, it's too long. I'll just listen to the music'. And then I thought: 'Oh, it's interesting that the music seems like relaxation to me, but the talking seems like work.' You see people on the tube or on the bus with headphones in, listening to something. They could be spending that time praying.

It was here that God began planting the seeds of a ministry idea in the soil of spiritual need, ready for Peter and future teams to water, tend and grow.

Photos: Pray As You Go



Fr Peter Scally SJ

At first, it was just a test-run for Lent: bells, music, prayer, Scripture, repeat. In the end, it was so successful it just had to keep going.

One TV documentary described this pioneering moment of Pray As You Go's emergence: 'The characteristic of the Jesuits is mission. Going out into new territories. And these days that includes embracing new media, bringing God to the iPod generation.'

The prayer patterns of Ignatian spirituality were being unleashed and demystified in a new way. Shortly after Pray As You Go's release, one listener was interviewed about her experience:

It's ten minutes of peace during the day. You're sitting on the train surrounded by people you don't know, going to work, ten minutes

It seemed the 21st century was knocking, and the Jesuits in Britain had opened the door.

A growing community

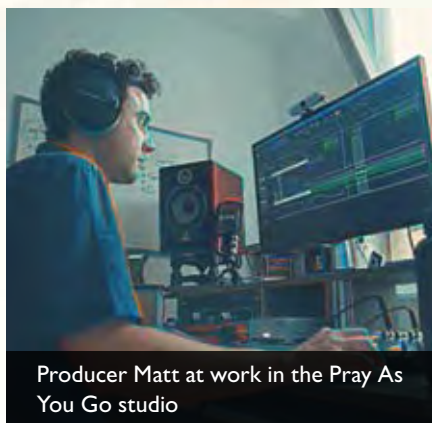
In those early days, it quickly became clear that creating Pray As You Go (PAYG) was going to take a lot of work, so much so that sometimes the prayers were being created through the night. The Jesuit Provincial at the time said to PAYG's creator: 'Peter, I've noticed your office light is on very late at night sometimes. Do you need some help?'

So, more people came onboard.

Somewhere along the way, the US found out about this mysterious podcast from across the pond. Word spread across the States (we hear they like the accents!), and Peter and the team found themselves responding to people from all over the world.

With music being at the heart of the prayer guides, more musicians were signing up to offer their music. Many artists even had to send out CD orders around the world, trying to keep up with the demand for their music.

As time went on, new language versions were created. Portuguese, Polish, Spanish, Dutch, French, Arabic, German, Ukrainian, Twi, Yoruba, Igbo, Ewe, Hausa, Vietnamese, Hungarian,



Producer Matt at work in the Pray As You Go studio



Pray As You Go on an iPod



Jon Guerra is a musician who works with Pray As You Go

Cantonese ... even today, we have more language versions waiting in the wings to join the journey.

Letting the word of God read us

PAYG's journey has been shepherded by a community of helpers. The wonderful writers who have shaped the last two decades of prayer are a collection of Ignatian experts, spiritual directors, Jesuits, a mix of women and men, all ready to put their hearts into guiding people in prayer.

One writer who has been with us from the beginning is Sr Gemma Simmonds CJ:

I will never forget the beginnings of Pray As You Go. I can remember sitting in Farm Street around a table with Peter and others talking about this and thinking, 'Oh, I don't know if this is going to work or not. I mean, are people really going to pick this up?'

It's not us reading the word of God. It's us letting the word of God read us. And if I can write in such a way as to help people to do that, then I'm happy that I've done a good job.

Similarly, we celebrate the community of voices over the years who bring life and animation to the writers' words.

Martin Delaney, one of our voices, says: 'The fact that people listen to the word of God and listen to fantastic reflections with our voice guiding them, it just feels like an honour to be able to do that.'

And then there's the listening community, our PAYG 'pilgrims' scattered around the world and members of different denominations.

The UK version of PAYG serves a global audience of over half a million users annually, with more than 128,000 people actively engaging each month completing almost 1 million prayers between them.

**It's not us reading
the word of God.
It's us letting the word
of God read us.**

When you begin to reflect on each of those journeys, the ones we've heard about and the ones we haven't, it is moving to witness the action of God in people's lives.

We've heard stories of hospital chaplains passing iPads to quarantined patients during the pandemic so that they could pray with PAYG, as loved ones watched on behind the glass, sobbing with relief that God was in the room with them.

From the first responder in Oregon, nervous to begin a shift but relieved by the gift of prayer designed for them in our 'Healing Hands' series, to the teacher in Australia coming home after a long day of chaos, it is remarkable to look back on the journey of accompaniment we've been able to offer.

2026 and beyond

PAYG is free, has always been free and will always be free. We are funded by those who listen.

This spirit of giving has made it possible for us to grow, with projects such as Sign As You Pray and Kids' Pray As You Go (coming very soon).

Pray As You Go has been on its own twenty-year journey, from accompanying commuters in the early days to responding to the call to create something even deeper, reaching out ever further as we ourselves listen to the promptings of the still, small voice of God.

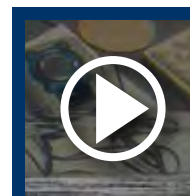
Today, we still exist simply to be alongside people. Wherever you are, whoever you are, God seeks to walk with you and we're here to help.

We're a companion on the journey.

So keep praying as you go, and we'll be there every day, every step of the way. ●

CELEBRATE WITH US!

Send Pray As You Go a birthday message and join them in prayer at prayasyougo.org/anniversary



WATCH ONLINE

Click or tap to watch a video about Pray As You Go's journey

THE BEAUTIFUL game



As football fever sweeps the globe during the 2026 FIFA World Cup, which is being hosted in the USA, Canada and Mexico, we asked some Jesuits and friends to share their memories of tournaments past.

1958:

Fr Michael Bossy SJ

I was teaching as a Jesuit scholastic at Stamford Hill during the 1958 FIFA World Cup. For the final, I went with Frank Barnett SJ, also then teaching at Stamford Hill, to my mother's house in Chingford, where there was a rather better TV than the tiny green effort at St Ignatius.

Brazil v Sweden. Brazil won. I can't remember the score [Editor's note: Brazil 5 – 2 Sweden], but a seventeen-year-old Pele scored two goals, and I learned the first rule of watching football: 'Never miss Brazil'.

1966:

Fr Ian Tomlinson SJ

On the day of the 1966 FIFA World Cup final, I found myself in a dark, windowless room with two other Jesuit scholastics and three young German men in their late teens.

Malcolm, Michael and myself were staying in a large castle, Niederaltingen, in Baden Württemberg, deep in the heart of south Germany, once important for guarding trade routes in the Holy Roman Empire. As students at Campion Hall, Oxford, we were guests of a German Jesuit priest studying for a doctorate at Oxford. He was running a summer camp for boys, and the three young Germans were among his helpers.

As the goals went in, tension mounted (Germany scored first, England equalised, England scored, Germany equalised in the ninetieth minute). Throughout the game, Malcolm from Guyana, exulting throughout as if at a wild Caribbean

carnival, equalled the younger Germans' energy, gestures and commitment to the cause. Noisy excitement, agonising groans, wild cheering ... And then England scored twice in extra time. 'They think it's all over. It is now.' I felt for the young Germans. But Germany would be back. First apprehension, but finally a healthy patriotic pride sat easily with me. And with Michael too, I think.

Meanwhile, in the UK...

Anticipating their progression to the quarter finals of the 1966 tournament, the Italian team had arranged to stay at Loyola Hall, the Province's retreat house in Rainhill, near Liverpool. However, they were knocked out after a defeat to debutants North Korea, who then took the accommodation no longer needed by the Italians. Read more about the 'Communists at Loyola Hall': www.jesuitarchives.co.uk/post/1966-world-football-cup

1978:

Aidan Cantwell – Deputy Director, JRS UK

In 1978, and for the second tournament in a row, the mighty Scotland were the only team from GB and Ireland to qualify. I was very young and first caught the FIFA World Cup bug watching the Scotland squad sing 'Ally's Tartan Army' on *Top of the Pops* before they set off for Argentina.

Scotland got off to a shaky start, losing to Peru and drawing with Iran, and needed to beat a very strong Dutch side by three clear goals to progress in the tournament. Archie Gemmil's wonder goal still feels like it happened yesterday, I vividly remember watching the game on TV and celebrating Scotland taking a 3-1 lead and needing just one

more goal to progress. 'They must score again', I thought, as it seemed a perfectly reasonable assumption that Scotland were there to win the tournament. I was very young.

It wasn't to be, of course; the Netherlands scored a second and Scotland were heading home. I have no Scottish connections, but I have retained a soft spot for the Tartan Army ever since. I was thrilled they qualified for this year's tournament, the first time since France 98, and I'll be singing 'Ally's Tartan Army' to myself before their first game against Haiti: 'And we'll really shake them up / When we win the world cup / 'Cause Scotland are the greatest football team.'

2010:

Christian – Refugee friend and volunteer, JRS UK

I am from Ghana and I always cheer for the 'Black Stars'. The 2010 tournament was the only FIFA World Cup to be hosted by an African country, and we went into it with a very good team. I remember feeling so happy watching this tournament, especially as Ghana reached the quarter finals. My happiness was spoiled when we were knocked out on penalties, after an infamous handball on the goal line by Uruguay's Luis Suárez in the closing stages of extra time.

The wait for an African semi-finalist still goes on but I firmly believe that if we had gone through against Uruguay, we would have reached the final as we had a much better team than the country who would have been our opponents in the semi-final, the Netherlands. Ghana in a World Cup final was a real possibility!

I am still very proud of what we achieved in 2010. We are in England's group in this year's tournament and, although I don't think we'll beat them, I am hoping we will and go on to have some success in the knock-out stages. ●

1990:

Liliane Djoukouo – Practical Support and Befriending Coordinator, JRS UK

Defending champions Argentina fell to a shock 1-0 defeat to my country, Cameroon, in the opening game. We are known as the 'Indomitable Lions', but before this match I had never watched a game of football. In 1990, the game exploded across the country; we followed our opening victory with another win over Romania.

Everyone was very happy and because my family had a TV (black and white) we became very popular with our neighbours and all the children that lived close by. People were watching through our windows, too, as we became the first ever African team to reach the quarter-finals of a FIFA World Cup, setting up a clash with England.

We had a star striker called Roger Milla – nobody knew exactly how old he was, but

we did know our president had told him to retire two years earlier! He must have been approaching forty, and we all wanted to see him make his appearance as a substitute when the match was nearing an end.

What a hero of the tournament he was! When he got the ball the only way to stop him was to foul him, and every time he scored, he would dance the 'Makossa' by the corner flag. The impact of Milla's substitute appearances will never be forgotten. England beat us after extra time in the quarter-finals, but when the squad returned home, they were treated as kings. They toured the capital, Yaoundé, and the whole country, and the spirit of the competition continued long after the tournament itself was over.



(L-r): Christian, Liliane and Aidan show us where their footballing allegiances lie

Photo: JRS UK

ROOTED IN PRESENCE:



St Anselm's Rising Youth Ministry

Mark Silva has been part of St Anselm's Rising Youth Ministry in Southall since its earliest days. Here, he reflects on what it has taken to build a genuine community for young people (aged 13–18) and why presence matters more than numbers.

St Anselm's Rising Youth Ministry began its journey in 2017, responding to a real and growing need among young people in Southall. At the time, there were no established youth clubs in the local area, and many young people lacked a safe, faith-centred space where they could belong, grow and be heard. Recognising this gap, Fr Thayriam SJ, with the guidance and support of the then parish priest Fr Gerard Mitchell SJ, took the courageous step of launching a parish youth ministry at St Anselm's Catholic Church.

From the very beginning, I was privileged to work alongside Lidia Fernandes (both of us lay leaders) and help the clergy to bring the vision to life. The original idea was rooted not in numbers or performance, but in connection; to create a community where faith could be explored openly, friendships could flourish naturally, and young people could begin to shape their identity in the light of something greater than themselves. It was never about perfection or pressure; it was about presence, accompaniment and walking together.

The ministry started modestly, with around thirty young people meeting once a month. However, as trust grew and relationships deepened, the momentum was unmistakable.



Meetings of St Anselm's Rising Youth Ministry

**Faith is integrated
into every dimension of
a young person's growth.**

The gatherings soon moved to weekly Saturday sessions, with numbers rising to around sixty young people attending regularly. Over time, while numbers naturally fluctuated, the heart of the ministry remained steady. Today, the youth ministry continues to serve around fifty young people, offering consistency, care and a strong sense of belonging.

In practice, the ministry has developed a thoughtful and balanced structure. Each month is divided into four Saturdays, each with a dedicated focus: spiritual, sports, outings and skill-building. This rhythm ensures that faith is not isolated from daily life but integrated into every dimension of a young person's growth.

The young people involved come from diverse backgrounds, united by a shared desire for community, acceptance and meaning. What draws them in is the atmosphere: welcoming, non-judgemental and genuinely relational. They are given space to ask questions, express doubts, discover talents and grow in confidence, both spiritually and personally.

The impact is visible. Young people grow in self-belief, develop leadership skills, form lasting friendships, and deepen their relationship with faith in a way that feels authentic and lived. Many begin to see themselves not just as attendees, but as contributors to parish life.

Looking forward, the greatest hope for St Anselm's Rising Youth Ministry is that it continues to be a place of encounter, where young people feel known, valued and inspired to carry their faith into the wider world. Rooted in presence and guided by purpose, the journey continues. ●



WATCH ONLINE

Click or tap to watch a video about St Anselm's Rising Youth Ministry

MORE THAN OLD BOYS AND GIRLS: *bringing alumni back into the mission*

Michael Palacios, the Alumni Development Manager for Wimbledon College, St Ignatius College, Enfield and Donhead Preparatory School, celebrates the journey that begins in a Jesuit school but lasts a lifetime.

Ask a former pupil of a Jesuit school what they remember, and you rarely get a list of exam results. You get stories. A teacher who pushed them harder than they thought fair at the time, and whom they later understood. A taste of sport that cracked something open. A phrase that has followed them into their careers, their parenting, their sense of what a good life looks like. Something was planted, and it grew.

My job is to find those people and invite them home.

The work of alumni development in a Jesuit school is harder to summarise than most roles. On any given week I might be writing newsletters to hundreds of former pupils across three schools, building the regular contact that reminds people they are still part of something. I might be sitting with our amazing headteachers, making the case for how alumni could help or what the school could offer them. I might be in a pub, listening to someone describe a school trip from 1987 with the kind of joy that tells you the formation went deep, quietly noting that this person could become a mentor, a donor, or simply a friend of the school worth keeping.

And sometimes I am in a basement, going through boxes.



Christopher Brolly SJ (see pp4-5)
with students at St Ignatius College

That matters more than it sounds. Alumni engagement is partly about the future, but it is also about memory. When a cohort from the 1960s considers reconnecting, what they often want first is proof that the school remembers them, too. A photograph. A name. A record that says: you were here, and it counted. The archival work is an act of *cura personalis* extended backwards in time.

Fundraising is part of this work, but it is not where the work begins. Ignatian tradition carries a particular spirit of giving: to give and not to count the cost, oriented always towards something greater than oneself. *Magis*. That spirit is already alive in most

Jesuit alumni. The task is not to install it but to recognise it and to create the conditions in which it can express itself. Donor acquisition is not the goal we chase. It is the happy consequence of a meaningful, lifelong relationship with a school and an ethos that still has a claim on who someone is.

Our Jesuit Pupil Profile describes pupils growing to be grateful and generous, attentive and discerning, compassionate and active in the world. Those qualities do not expire at the school gate. A former pupil who left thirty years ago and has never heard from their school since is not lost to the mission; they are simply waiting to be invited back into it.

That invitation takes many forms: a newsletter, a reunion, a Tiktok, a conversation that starts with nostalgia and ends with someone asking how they can help. It is what makes it possible to say, to thousands of people scattered across careers and decades, that their formation was real, that it still matters, and that there is a place for them in what comes next. ●

WE WANT TO HEAR FROM YOU!

If you are an alumnus of one or more of the schools below, we'd love to meet you! Find Michael at mpalacios@jesuit.org.uk or sign up on the alumni form of your respective school:



Wimbledon
College



St Ignatius
College



Donhead
Preparatory

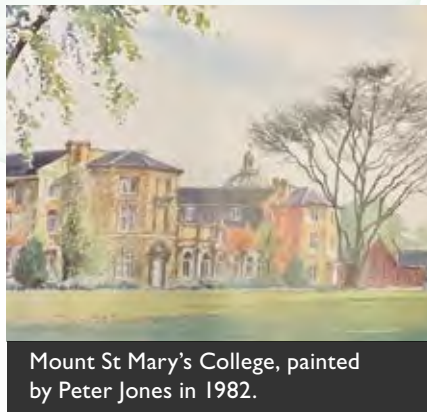
A LEGACY *that endures*

Professor Barry Wright attended Barlborough Hall and Mount St Mary's College from 1970-1979. He celebrates how the schools, which closed in July 2025, formed him and his fellow students to be men and women for others.

In 1580, Jesuits sought secret refuge at Spinkhill Hall in Derbyshire during a period of religious persecution. Over 250 years later in 1842, they founded Mount St Mary's College, designed by Joseph Hansom, architect and inventor of the Hansom Cab. Two miles away, its preparatory school, Barlborough Hall, opened in a magnificent Elizabethan manor house in 1939. Together, the two institutions formed a continuous Jesuit educational pathway from early childhood to sixth form. Initially boys' schools, girls arrived in the late 1970s.

Idiosyncratically, school years were named after foundational components of learning such as Grammar, Poetry and Rhetoric. Pupils were placed in houses named after Jesuit saints. An iconic pine finial on top of new buildings designed by Henry Clutton in 1876 became affectionately known as the 'upside down pineapple'. Rooted in the Ignatian tradition of forming 'men and women for others', the curriculum emphasised intellectual rigour, social justice and service to others. This was embodied in the Grade II listed Memorial Chapel, designed by Adrian Gilbert Scott and built in 1924, a poignant tribute to 'Old Mountaineers' lost in war.

As pupils, we were encouraged to think critically and be reflective. Several school friends commented that on going to university they were surprised how others struggled with this, expecting



Past pupils carry with us the school's values of public service.

knowledge on a plate. The schools organised impressive programmes in music, drama and the arts. There were termly plays and the choir regularly took on large works such as Handel's 'Messiah', Fauré's 'Requiem' and Mendelssohn's 'Elijah'. Cadet force camps and field trips for drama, biology and geography to the Jesuit House in Barmouth were greatly enjoyed.

Despite being small, the schools punched above their weight in sport, making good use of large acreages, including an athletics stadium selected as a training camp for the London 2012 Olympics. Ambitious rugby tours took place in Wales, France and the United States, often with unbeaten teams, and the Mount enjoyed great success

in rugby by winning the National Schools Sevens in 1988 and the NatWest Schools Cup in 1994. I remember with fondness how in 1978, in the Mount's rugby back line, a future Professor of Paediatric Immunology was passing the ball to a future Professor of Child Psychiatry!

My own experiences were of transitioning from a school in London, where bullying was rife, to Barlborough, where my experiences were positive. I quickly made lifelong friends, began to learn and had considerable fun. For me, several teachers became mentors. One such Jesuit conducted our wedding and both parents' funerals. We now have four children and six amazing grandchildren.

Given the ideal of care for the whole person, it is important, however, to acknowledge that there were a small number of failures in the duty of care towards pupils, a reminder of the enduring responsibility to safeguard and nurture the development of children and young people.

Many fellow pupils are now confident, thoughtful people doing good in the world. We carry with us the school's values of public service, a legacy that endures despite the college's closure after 183 remarkable years. ●

FIND OUT MORE

Read the Jesuits in Britain's statement about the closure of the schools: www.jesuit.org.uk/news/mount-st-marys-college-and-barlborough-hall-a-message-to-our-community The Jesuits in Britain are committed to the highest standards of safeguarding. Find out more at jesuit.org.uk/safeguarding



THE WISDOM OF *bees*



A recent event at Campion Hall was a hive of information, according to **Timothy Howles**, **Hannah Bironzo** and **Marianna Beltrami**.

Bees are some of our planet's most marvellous creatures, providing services that are critical for human life and for the wider ecosystem. Bees pollinate our plants and crops, they strengthen nutrient recycling in soil, and they contribute directly to human health and industry by providing products such as honey, beeswax and propolis.



Honey biscuits, produced by Campion Hall

But bees hold significance far beyond the 'material' services they provide. These tiny insects, the work they carry out and the way their colonies are organised, have always inspired and challenged us. Bees appear in mythology, folklore, literature, music and worship. They have fascinated poets, philosophers, statesmen and even popes. How and why have bees become part of the stories we tell to make sense of ourselves and our lives?

This was precisely the question that was explored in our latest Integral Ecology Dialogue. These termly events bring together scholarly voices that might not normally speak to one another on topics that are often discussed in isolation.

Bees have symbolised many things throughout history. For Augustine, the apparently 'sacrificial' work of bees in the context of the larger life of the colony was seen as a virtue to be emulated by Christians. In the Middle Ages, the strict hierarchy of the hive became an analogy for the ideal feudal

society, as shown in various medieval bestiaries. By contrast, the eighteenth-century philosopher Bernard Mandeville proposed pollination activity as a model for proto-capitalist accumulation, no less! Our first guest, Laline Paull, author of the celebrated 2015 novel *The Bees*, gently challenged these metaphors. For her, the colony is seen rather as an oppressive and authoritarian dystopia, where singular identity is sacrificed for the collective. By anthropomorphising the inhabitants of a hive through her novelistic perspective, Laline invited us to reflect on the functioning of human systems.

The dialogue then moved onto more practical questions around bee ecology and conservation. We were delighted to hear from Slovenian Jesuit Peter Rožič about Slovenia's commitment to 'pollinator diplomacy'. This foreign policy initiative leverages the country's deep-rooted beekeeping tradition for educational training programmes. Here, bees are a symbol of global biodiversity and environmental protection.

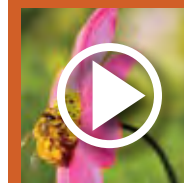
Bees have featured in religion too. Timothy Howles from the Laudato Si' Research Institute showed how bees figure in Scripture, liturgy and even magisterial documents – from Pius XII's 1948 address to Italian beekeepers to *Laudato si'*. In recent theology, bees have become a symbol of human responsibility to be stewards of creation. For example, the contemporary Orthodox icon *Panagia Melissou* ('All Holy One of the Bee'), held in a monastery in Katousi, Greece, depicts the *Theotokos* holding a honeycomb, representing her as protector of bees. In 2024, this icon was sent to Notre Dame Cathedral in Paris, where three hives had been present in the roof before the tragic fire of five years earlier.

Campion Hall is making its own contribution to the story. Later this year, the hall will become one of the first Oxford colleges to host beehives on site, in partnership with the Oxford University Beekeeping Society.

The Integral Ecology Dialogues are hosted by Campion Hall, the Laudato Si' Research Institute and the Integral Ecology Research Network. Future dialogues are planned on the topics of AI, urban regeneration and the role of poetry in inspiring ecological conversation. ●

FIND OUT MORE

For more information about the Dialogues visit lsri.campion.ox.ac.uk



WATCH ONLINE

Click or tap to watch video on our YouTube channel.

LIVING LIFE *to the full*

Pope Leo's intentions for the months ahead put **Fr Paul Nicholson SJ** in mind of the fullness of life that Jesus promised, as we pray in gratitude for what we have received and in petition for those in need.

I have come so that they may have life, and have it to the full.' These words of Jesus, recorded in John's Gospel, could be seen to underlie much of what Pope Leo is inviting us to pray for in the coming months. His intention for July seeks respect and protection for the whole span of each human life, 'from conception to natural death' in the phrase used by Pope Saint John Paul II in his 1995 encyclical *Evangelium vitae*. This is based on an understanding of life as a gift from God, a gift which is the foundation of all the other gifts that God gives us.

The other intentions of these months point to some of the conditions necessary for that fullness of life. The September intention focuses on a physical requirement, that of water. There are millions of people in the world who have little or no access to fresh clean water, and this access cannot be assumed to happen automatically. Water resources need to be managed sustainably and made available to all, and it is this care of what the pope recognises as a 'vital resource' that he encourages us to ask God for, and to play our own part in securing.

The intentions in August and October move from physical to mental requirements for full and healthy living.

Many in big cities find themselves alone, far from family and friends, and isolated from their neighbours. One answer to the loneliness that this situation brings about is the community that the gospel, properly preached, brings into being. Of course, it is not enough to sit in an empty church reading Scripture to achieve this (although that may be a useful first stage). So the pope's August intention hopes to inspire creative ways of reaching out to those who suffer the anonymity of urban life.

**Each of these intentions
seeks full life from God
and encourages us to be
grateful for that gift.**

Good mental health is a complex state, having a huge impact on quality of life. It can be promoted and supported in a wide variety of ways, and in October the pope suggests that we pray especially for one way in which the Church can assist this, through its dedicated mental health ministry. Although mental illness is much better understood today that it was in previous centuries, people suffering in this way are often still stigmatised, becoming

INTENTIONS FOR THIS PERIOD

JULY

For respect for human life

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

AUGUST

For evangelization in the city

Let us pray that in large cities often marked by anonymity and loneliness we find new ways to proclaim the Gospel, discovering creative paths to build community.

SEPTEMBER

For the care of water

Let us pray for a just and sustainable management of water, a vital resource, so that everyone may have equal access to it.

OCTOBER

For mental health ministry

Let us pray that the mental health ministry be established throughout the Church, helping to overcome the stigma and discrimination of persons with mental illnesses.

victims of discrimination. The Church is called upon to play its part in overcoming this.

Saint Irenaeus proclaimed that 'the glory of God is a human being fully alive' (although some see this as a slightly misleading paraphrase of what he actually wrote). Each of the intentions here seeks that full life from God and encourages us to be grateful for the gift that it is. It is a gift that, insofar as we enjoy it, is very easy to take for granted. Maybe by focusing our prayer on some of the conditions which make for a whole and healthy life, we can come to appreciate better all that God has blessed us with. ●

Fr Paul Hackett SJ

Fr Paul Hackett SJ died on the morning of Tuesday 26 May. He was 96 years old, in his 80th year of religious life.

Paul was born in Boscombe on 20 February 1930 to father, Arthur, and mother, Anne Mary, and baptised at Corpus Christi, Boscombe. After school in Southbourne, Paul entered the Society in 1946 at Roehampton in London. He was one of three brothers (the others being Peter and Mark) to enter the British Province. After a juniorate also at Roehampton, Paul studied philosophy at Heythrop in Oxfordshire, followed by a teaching course. He then worked in regency as a teacher at St John's Beaumont and at St Michael's College in Leeds. Theology studies followed at Heythrop where, as was common then, he was

ordained deacon and priest in quick succession in 1961.

Paul went to Paray-le-Monial in France for tertianship in 1963. He then went to work for several years at the Holy Name in Manchester, before a spell as superior and priest in Boscombe. In 1977 Paul took his final vows in the Society. In the early 1980s, Paul went to the university chaplaincy in Cardiff where he studied the Welsh language and did supply work. After another spell in Manchester, he started his long period of service in Scotland, starting at St Aloysius church in Glasgow and then at various places including Stornoway, Oban, Lochgilphead, St Andrew's and as parish priest at Kingussie. The final



Fr Paul Hackett SJ

move of his long life as a Jesuit was to Preston in 2018, where he assisted in the parish until infirmity did not allow him to do so further. ●

Fr Gregory Geoghegan SJ

Fr Gregory 'Rory' Geoghegan SJ died on the morning of Monday 22 June. He was 95 years old, in his 77th year of religious life.

Rory was born on 28 April 1931 to father, Laurence, and mother, Mona Rosa, and baptised at St Mary & St Walburga in Shipley, West Yorkshire, where he was also confirmed. After school at Mount St Mary's, Spinkhill, Rory entered the Society in 1949 at Roehampton in London, taking his first vows at Harlaxton. After a juniorate at Roehampton, Rory studied philosophy at Heythrop in Oxfordshire. In 1956, he set sail for what was then Rhodesia, where he studied indigenous languages until his return to theology back at Heythrop. There he was ordained deacon and priest in 1962. Tertianship was at St Beuno's and he took final vows in 1965.

In 1964, Rory studied art while at Campion Hall and then at Corby Hall in Sunderland. Art figured much

in his later life, when he became well-known for his sculptures. He taught at St Michael's, Leeds, and at St Ignatius, Enfield, before moving to the University of Bristol chaplaincy. In 1977, Rory developed a new ministry among the oil workers in Aberdeen and Shetland. After this work, he was at the University of

Leeds for ministry before a spell at Mount St Mary's and Barlborough Hall. In 1999, Rory went to St Beuno's to help direct retreats. There he also further developed his abilities as a sculptor. In 2022, Rory's last move was to the Corpus Christi Jesuit Community in Boscombe to get the good care he needed. ●



Fr Rory Geoghegan SJ