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GLOBAL

The Monumental Jubilee Year 2033

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Global2033: Reaching Everyone Everywhere

■ HENRY CAPPELLO

PsalmMeet: Humility

■ FR JIJO JOSE MANJACKAL MSFS



MARY, MY MOTHER



Dear Mother, help me to live a holy life this new year. Hail Mary full of grace, let the grace of God flow abundantly into my life and family. Increase in me the wisdom and knowledge of God. Through your help and intercession, let the spirit of excellence be upon all that I do. Amen.

EDITOR'S ROOM

SIJO THOMAS

X @readkairos



THE JUBILEE CALLS US TO REDISCOVER HOPE – NOT AS A SENTIMENT, BUT AS A LIVING ENCOUNTER WITH THE RISEN CHRIST.

Walking Toward the Great Jubilee – Together, Transformed

There are moments in life when a simple invitation becomes the threshold to a completely new existence. *Come and see* (John 1:39) – these words from the Gospel perfectly describe how my own missionary journey began.

It was the year 1999. I was in engineering college, absorbed in the usual rhythm of classes, friendships, and the uncertainties of a young student's life. One afternoon, my friends Joaquim and Newson invited me for a one-day Jesus Youth programme at a nearby college. I had never heard of Jesus Youth before; I wasn't searching for a movement, nor did I imagine that a single day could redirect my entire journey. But God, in His gentle, persistent mercy, had prepared a new path.

That one day left a spark within me, something unmistakably real. In the weeks that followed, a small group of us began gathering for a simple Jesus Youth prayer meeting on campus. There was no grand plan – just prayer, sharing, music, and a growing thirst to know Jesus more personally. Looking back now, I realise that those humble gatherings were powerful formation moments. *Do not despise the day of small beginnings* (Zechariah 4:10) became a truth etched into my own life.

Thus began my Jesus Youth journey: 26 years of learning, mission, fellowship, and ongoing transformation. God entrusted different responsibilities to me over the years, some joyful, some demanding, all deeply formative. There were highs and lows in my spiritual journey and commitments, yet through each season, *His mercies are new every morning* (Lamentations 3:23).

What amazes me most is how God constantly forms us, not only through what we do but through who we become. The movement shaped my prayer life, my friendships, my understanding of the Church, and my sense of mission. Yet I

remain, even today, a disciple being lovingly shaped by the Master who prunes, strengthens, and invites us into deeper surrender.

Dear youth and families across the world, as we now stand before the Great Jubilee 2033, marking 2,000 years since the Passion, Death, and Resurrection of Jesus Christ, we receive a powerful invitation from the Lord – a call to renew our hearts and strengthen our discipleship. The Church reminds us that jubilees are not just celebrations of history, they are graced opportunities for the present and future. Pope Francis envisioned 2025 as a 'Jubilee of Hope,' a time when the world needs Christ's light more than ever.

For every young person and every family, this is a moment to return to the essentials: prayer, sacraments, fellowship, service, evangelisation, and authentic Christian witness. The jubilee calls us to rediscover hope – not as a sentiment, but as a living encounter with the Risen Christ.

As Scripture reminds us: *Be transformed by the renewing of your mind* (Romans 12:2). Renewal always begins in the heart – quietly, personally, and powerfully.

May these years of preparation become a season of reflection, healing, conversion, and recommitment for families, youth, and communities around the world. May we allow the Lord to form us anew, just as He began to form me many years ago through two friends, one unexpected invitation, and the patient work of grace.

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The Lord is near to the broken hearted, and saves the crushed in spirit.
Psalm 34:18

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ASK



FR. BITAJU

Fr Bitaju Mathew O.S.S.T. belongs to the Order of the Most Holy Trinity and of the Captives (The Trinitarians). He serves as the Associate Pastor at the Pastorate of St Lawrence Martyr Parish, Hanover, and Resurrection of Our Lord Parish, Laurel, Maryland, USA. He is a member of the Jesus Youth International Formation Team.

➤ Both Zechariah and Mary expressed their doubts to the angel who announced the birth of John the Baptist and Jesus respectively. Why was only Zechariah punished?

Both Zechariah and Mary raise questions regarding the announcement of miraculous births of John the Baptist and Jesus respectively. However, the responses and the consequences for each differ.

Context of the Announcements: In Luke 1:11-17, the Angel Gabriel appears to Zechariah, a priest, to announce the birth of John the Baptist. Zechariah is told that he and his wife Elizabeth will have a son despite their old age. In Luke 1:26-38, the same angel appears to Mary to announce that she will conceive Jesus by the Holy Spirit, despite her virginity.

Nature of the Doubts: Zechariah responds to angel's announcement with scepticism, asking, 'How shall I know this? For I am an old man, and my wife is advanced in years' (Luke 1:18). His question reflects a doubt rooted in disbelief about the possibility of the miraculous, despite being a priest who would have been familiar with God's power and previous miraculous births in Israel's history (like Abraham and Sarah). Mary, on the other hand, asks, 'How will this be, since I am a virgin?' (Luke 1:34). Her question is not one of disbelief but rather of seeking understanding about how this miraculous event will occur. Mary expresses a willingness to accept the message but seeks clarification on how it will happen.

Theological Implications: a) **Faith vs. Doubt:** The key difference lies in the nature of their responses. Zechariah's question stems from a place of doubt and disbelief in God's

promise, which leads to his punishment of being rendered mute until the fulfilment of the prophecy (Luke 1:20). In contrast, Mary's question is characterised by faith and openness to God's will, which is why she receives a positive affirmation from the angel and is called *blessed among women* (Luke 1:28). b) **Role and Responsibility:** Zechariah, as a priest, held a position of spiritual leadership and should have been more attuned to the workings of God. His doubt is seen as a failure to trust in God's power and providence, especially given his role in the covenant community. Mary, though also a significant figure, is portrayed as a humble servant who accepts her role with faith.

Consequences and Lessons: Zechariah's muteness serves as both a punishment and a sign. His eventual speech upon the birth of John (Luke 1:64) signifies the restoration of his faith and the fulfilment of God's promise. Mary's acceptance of the angel's message illustrates the ideal response to divine revelation: a willingness to believe and submit to God's will, even when the circumstances seem impossible.

The differing responses of Zechariah and Mary highlight important theological themes of faith, doubt, and the nature of divine revelation in the Gospel of Luke. Zechariah's punishment reflects the seriousness of disbelief, particularly in a leader of faith, while Mary's response exemplifies faithful acceptance of God's will.



YOUCAT 290

HOW DOES GOD HELP US TO BE FREE MEN?

Christ wants us to be 'set free for freedom' [Galatians 5:1] and to become capable of brotherly love. That is why He sends us the Holy Spirit, who makes us free and independent of worldly powers and strengthens us for a life of love and responsibility. [CCC 1739-1742, 1748]

The more we sin, the more we think only about ourselves and the less well we can develop freely. In sinning we also become more inept at doing good and practising charity. The Holy Spirit, who has come down into our hearts, gives us a heart that is filled with love for God and mankind. We avail ourselves of the Holy Spirit as the power that leads us to inner freedom, opens our hearts for love, and makes us better instruments for what is good and loving.



Popetalk

DR. KOCHURANI JOSEPH



Prayer Intentions January

For prayer with the Word of God

Let us pray that praying with the Word of God be nourishment for our lives and a source of hope in our communities, helping us to build a more fraternal and missionary Church.



As pilgrims of hope, we must view our troubled times in the light of the resurrection. To hope is not to know, as we do not already have the answers to all the questions. But we have Jesus. We follow Jesus and so we hope for what we do not yet see.

There's no template for synodality across all countries. There is no single model for what synodality should look like in all countries and cultures. We have to be very clear; we're not looking for a uniform model. It is, rather, a conversion to a spirit of being the Church, and being missionaries, and building up, in that sense, the family of God.

Today we have become experts in the smallest details of reality, but we have lost the capacity of seeing the big picture, a vision that holds things together through a greater and deeper meaning. Christian experience wants to teach us to look at life and reality with a unified gaze.

Our time is marked not just by tension and confusing ideologies but also by a growing search for spirituality, truth, and justice, especially among young people. Feed your hunger for truth and meaning. Welcoming and caring for this desire is one of the most beautiful and urgent tasks for all of us.

Sadness and disappointments can give rise to unexpected joys and hope when one discovers that Christ 'walks with us and for us' in life. It is the Risen One who radically changes our perspective, instilling the hope that fills the void of sadness.

Among the vocations to which men and women are called by God, marriage is one of the noblest and most elevated. Marriage is a path to holiness and provides an example that the world today urgently needs of how to help one's children discover God's boundless love and tenderness, and strive to make them love Him in return as He deserves. Yet, to young people, the family as the Creator intended it could seem outdated and boring. Dear couples, I invite you to persevere courageously on the path, sometimes difficult and laborious, but luminous, that you have undertaken and put Jesus at the centre of your families, your activities, and your choices.

JESUS YOUTH



Dr Edward Edezhath, one of the pioneers of Jesus Youth, gives us a glimpse of the growth of the movement.

Where the Ordinary Becomes Sacred

→ In the college where I worked, Jesus Youth had a steady presence for many years. There were several associations and clubs on campus, most of them smart, polished, and loud. JY, however, lived quietly. They met every week in a hostel room tucked away in a corner of the campus, slowly drawing students into fellowship, offering space to grow in faith through study and input sessions. When city- or state-level JY gatherings happened, they invited friends along or took students for visits to hospitals and care homes.

The whole college would hear about Jesus Youth during times of crisis: a natural calamity somewhere would prompt them to collect food packets, used clothes, or books and writing materials for needy children. And when Christmas arrived, the campus came alive with colour – beautiful displays and simple, joyful events, all initiated by JY members.

College authorities had a special liking for the group. They highlighted JY during orientation, listed them prominently among campus clubs, and wished more students would join. Yet the group grew only at its own gentle pace. Even passionate members who tried to make the movement 'bigger

and brighter' often found themselves frustrated.

Jesus Youth, both as a group and as a movement, has its own rhythm. Try to push it into a sleeker, more engineered mould, and it becomes something else. Anything precious requires reverence; Jesus Youth is no different. It remains what it is because it is, in essence, a work of the Holy Spirit.

BEING ORDINARY

'Mindfulness' has become a buzzword in wellness circles, but at its core, it speaks to something very Christian – the awareness of God's presence and the gentle breath of the Spirit in the present moment. Psalm 131 captures this beautifully: a heart quieted, ambitions laid aside, confidence placed in God. If anything big happens, it is the Lord at work; the soul can rest.

This simplicity and rootedness make Jesus Youth radically ordinary. The extraordinary is admired, but the ordinary is trusted. And it was this flavour – humble, warm, unhurried – that marked the college group I knew so well.

But what does 'ordinary' mean? Someone once asked me if it was like 'ordinary buses.' Yes, the common person's way of moving through

the world: accessible, simple, unpretentious. Jesus embraced this path. He chose the life of a common worker, lived among ordinary people, and even left His presence among us in something as simple as bread shared at a table.

Being ordinary, then, is not a lack of ambition; it is a conscious coming down. While many chase the spectacular, the spiritual path often looks like joining the crowd and walking with them with joy.

MULTI-LANE TRAFFIC

On my way home, there's a shortcut – a narrow stretch that saves time when empty. But when a slow vehicle blocks the way, you realise the speed of a narrow road is the speed of its slowest traveller. Wider roads are kinder: they let everyone move at their own pace.

A good community is like the wider road – accommodating. In our group, when someone shares a reflection, Sini reaches the heart of the matter quickly, while Johnson slows things down with questions and objections. A healthy community makes room for both. The breadth of a community is the breadth of its leaders' hearts. Our leader, Augustine, listens more attentively when someone struggles or pushes



Mother Teresa, perhaps the greatest teacher of ordinariness, said: **Do ordinary things with extraordinary love. That remains the most reliable path to holiness and mission in Jesus Youth as well.**

back, yet still lets the group move forward. That way, no one is stranded, and no one is held back.

BLESSED ARE THE ORDINARY

A good Jesus Youth leader is normal, simple, and ordinary, but with deep love and a bright flame of enthusiasm.

- They are joyful about where they are, or at least sincerely journeying toward acceptance.
- Their language is simple and human, never lofty or obscure.
- Their relationships are open and unforced; they connect easily with all.
- Their prayer, use of gifts, and sharing remain humble and grounded.
- Their mission field is daily life – classmates, colleagues, neighbours.
- They honour their small group, investing in it with depth and care.

- They read God's presence in joys and difficulties alike.

Mother Teresa, perhaps the greatest teacher of ordinariness, said: *Do ordinary things with extraordinary love.* That remains the most reliable path to holiness and mission in Jesus Youth as well.



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One of the pioneers of the Jesus Youth movement, an international preacher and author, **Dr Edward Edezhath** is a retired professor from St Albert's College, Ernakulam. He is presently a researcher at Amoris Christi in Florida, USA.

MISSION

TALK

A MISSION JOURNEY IN SIERRA LEONE

Jaisan Thattil writes about his family's ongoing mission in Sierra Leone.

Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19).

I am grateful to God for allowing me to be part of the wonderful Jesus Youth movement since 1998. Though I was born into a Christian family, it was within this movement that I truly encountered Christ in a deeper way. This call eventually led my family and me into the mission fields.

To humans belong the plans of the heart, but from the Lord comes the proper answer of the tongue (Proverbs 16:1).

This mission was never our plan – it was clearly the plan of our Almighty God. We have

now completed eleven months, and every day we ask the Lord, 'Why did You bring us here? Why did You choose us?' Though we don't yet have the answer entirely, we trust that one day He will reveal it.

As a family, we had previously undertaken a mission in North India (2017–2018), in a village called Aulia under the Khandwa Diocese, Madhya Pradesh. After that, we began discerning another family mission, knowing our call was to be a mission family. This time, the Lord surprised us with a new field: Sierra Leone.

ARRIVING IN WEST AFRICA

On 21 February 2025, we reached Sierra Leone for our one-year family mission. Sierra Leone is a small but beautiful country in West Africa, yet it remains among the poorest in the world. Electricity is mostly limited to the cities. Prior to our visa process, we had never even heard of it.

Despite being a Muslim-majority nation, small Christian communities were established here long ago by Western missionaries. The Catholic Church is present with four dioceses, but faith is not deeply rooted. Most people are poor and illiterate, yet they are incredibly loving and cooperative.

Life in Sierra Leone was not easy at the start. New people, a new culture, unfamiliar food, and a tough climate – it took us a few months to adjust. Summers are very hot, and rainy seasons bring heavy downpours together with strong winds. We also struggled with illnesses, including malaria. Yet, in all these struggles, we experienced God's endless providence and protection. A great source of peace and strength was how well our children adapted there.

SOWING THE SEEDS OF FAITH

From the very first day, we began an evening



outdoor Rosary. A few children joined us, and we taught them how to pray the Rosary. Gradually, more children and youths joined, and to this day, we have not missed a single evening. After three months, we extended the Rosary to parishioners' homes. We began visiting families with a statue of Mother Mary upon their request. This outreach is now regularly accompanied by 15-20 young people.

By God's grace, within one month, we also started a small Jesus Youth fellowship at Our Lady of Peace Catholic Church, Newton (Freetown Diocese). This was done with the blessing and support of Archbishop Edward Tamba Charles and the parish priest, Rev Fr Rayappa Gummala SMA.

Every Saturday evening, a group of 20-35 youth and children gather for about two hours of Rosary, praise and worship, Bible study, music, games, and fellowship. In the beginning, many didn't even know how to recite the Rosary. So we distributed rosaries, taught the prayers, and provided basic training. Today, these same youths can confidently lead Rosary and praise sessions. How amazing are God's works!

ENCOURAGING THE WORD

To help them know and live the Word of God better, we started a practice where everyone brings a memory verse to the prayer meeting. This inspired the idea of a Bible Quiz competition, which was proposed by one of the youths. With parishioners sponsoring small prizes, we have successfully held a few quizzes. The excitement among the youth and children is so encouraging!

Once a week, we also join the youth and children to clean the church, teaching them the value of keeping God's house holy. We actively help in parish feasts, cultural programmes, skits, music, and action songs,



Yet, in all these struggles, we experienced God's endless providence and protection. A great source of peace and strength was how well our children adapted there.



Regular gatherings and Evening Rosaries at houses in the villages.

making the presence of Jesus Youth visible in the parish.

THE VISION AHEAD

Our dream is to spread Jesus Youth fellowships to other parishes and dioceses in Sierra Leone. This small beginning is only the first step. We are mere instruments – may God's Kingdom grow through His will and His Spirit.

Jaisan Thattil is married to Jincy and they have three children. They hail from Thrissur, India and are currently on a one year family mission in Sierra Leone.

ENGAGE

Conquering Cyberbullying

TURNING PAIN INTO POWER

In this first of a seven-part series, cybersecurity professional **Edwin Joseph** writes about how to deal with the online menace of cyberbullying.

The digital age, a realm of incredible connectivity and shared knowledge, has brought with it a shadow: cyberbullying. Modern use of technology – phones, social media, and gaming platforms – can also pose threats like harassment, intimidation, or humiliation to self or others.

We must awaken to the fact that the virtual space is an extension of our community living and fostering security is imperative to this space as well.

Let us deep dive into two different scenarios which might be familiar.

WhatsApp group scenario: Social group turning to a gossip group targeting their classmates

→ **The Case:** A group of high school students created a private WhatsApp chat used to organise parties and social activities. They systematically used the group to exclude a few of their former friends, spreading false rumours about them, leading to dislike and hate from related group, causing social isolation and emotional distress to the victims.

→ **Key Takeaway:** WhatsApp group chats can quickly turn into tools for social exclusion and spreading defamation

among a victim's peers, often out of the sight of family members. Parents/ caretakers need to be vigilant on the social attendance of their children in any platform

Intimidation and Blackmailing scenario:

→ **The Case:** Nick and his friend Marco (name changed) have a disagreement. During an online argument, Marco reminds Nick of an old, embarrassing moment, perhaps a screenshot of a ridiculous comment Nick made about a teacher, intimidates and blackmails him leading to significant psychological trauma.

→ **Key Takeaway:** Isolated issues like these should not be overlooked as this not only affects the individual who becomes the victim, but also strengthens the offender to repeat the offence with others. This reduces and limits the individual and the associated groups to contribute positively to Church and society as a whole.

Cyberbullying causes serious psychological harm, academic & social decline, technological misuse, and spiritually it risks hardening both the

heart of the aggressor and the victim. The aggressor can fall into patterns of habitual unkindness and malice, while the victim often experiences isolation, despair, and a struggle to feel God's love amidst the pain.

PREVENTING THE HARM

→ **Evaluate before joining any social media group or platform:**

Assess safety and moderation before joining groups, find out if you feel cared and safe in this group or platform.

→ **Online Communication Etiquette:**

What you post or message should not offend others, set high standards in social media channels of communication.

→ **Promote Positive Witness:**

Encourage the use of platforms for good – to affirm others, share faith, and build genuine community for Christ – like St Carlos Acutis.

HEALING THE WOUNDS

→ **Intervention & Reporting:** If you see cyberbullying, do not ignore it. Solidarity demands that we report the behaviour to a trusted adult, school, or platform administrator. Silence is complicity.

→ **Counselling and Support:** Victims



Cyberbullying causes serious psychological harm, academic & social decline, technological misuse, and spiritually it risks hardening both the heart of the aggressor and the victim. The aggressor can fall into patterns of habitual unkindness and malice, while the victim often experiences isolation, despair, and a struggle to feel God's love amidst the pain.

must be directed toward psychological and spiritual support. The parish community must be a safe haven, assuring the victim that they are loved and valued by God.

→ **Path to Reconciliation:** Address the perpetrator with firmness and mercy. The goal is not just punishment, but genuine repentance and an understanding of the gravity of their action against their neighbour, guiding them toward the sacrament of confession.

The Role of the Church, Community, and Family

The Family is the domestic Church and the first line of defence, responsible for modelling respectful digital behaviour and monitoring activity with loving vigilance. Parents must be Christ-like shepherds to their children online, guardian angels on earth for their near and dear ones.

Parishes and schools are the second in line of defence who could host workshops and seminars, Youth group ministries and communities, the third line of defence could discuss emerging threats and solutions focussing on youth and teens in the growing digital landscape during conference or annual events.

Finally, it all sums up to the mandate which Christ taught us, where loving God and loving our neighbour results in upholding the dignity of online friends and family members on any platform.

St John Paul II's *Evangelium Vitae* reminds us: 'Respect for life requires that science and technology should always be at the service of man and his integral development.'

May this prudence guard the soul in this cyber age. Amen.



Edwin Joseph is a FinTech and cybersecurity professional, who collaborates with global media and mission initiatives focussed on children, teens and youth. He hails from Kerala, India.



HOLY QURBANA

Giving a brief explanation of Mass in the Syro-Malabar rite, **Jibson Joy** writes about some important aspects of this source and summit of Christian life.

‘The Mass is the unbloody renewal of the sacrifice on the cross.’ – St Francis de Sales

‘At the time he was betrayed and entered willingly into his passion, he took bread and, giving thanks, broke it, and gave it to his disciples, saying: Take this, all of you, and eat of it, for this is my Body, which will be given up for you. In a similar way, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying: Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.’

These lines, said during the consecration of the Eucharist form the crux of the Holy Mass and also the life of a practicing Christian.

My earliest memories of attending the Holy Mass are those of my mother waking me up early on Sunday mornings, not paying heed to the feeble protests made by me and my sister. Delhi mornings can be quite chilly, especially during winters and we were both annoyed at having to wake up so early on a weekend. I had often wondered why my mom, a gentle and affable soul, would suddenly become so uncompromising and rigid on a Sunday morning. These thoughts, however, did not occupy my mind for long.

As I grew up, I had to leave Delhi and

my family behind. Living in different cities and hostels, I found it extremely difficult to keep up the practice. Attending Mass would be possible only when I came home during my vacations. The same routine followed when I left India and moved to Dubai. Work became the priority and everything else took a backseat. The fact that there were just 2 or 3 churches in Dubai didn't help. I realised the importance of something that I had taken for granted all those years back. I missed the feeling of community, coming together in fellowship and breaking bread.

Years passed and I found myself in Canada under more favourable circumstances. Public transport was an issue but there were churches nearby and I found myself going to church again.

As my practice continued, I began to feel more curious about this ritual that every Christian attends or should attend at least once in a week (on Sunday). We all know the basics – Jesus Christ, the son of God, celebrated the Passover by breaking bread with His disciples before He was arrested and crucified and Christians all around the world remember Him and His sacrifice by celebrating the Holy Mass.

But is there more to this? What happens when the priest breaks bread? Is this just a symbolic offering? How should one prepare for Holy Mass? All these questions would often pop up.

The first thing that comes to mind about the Eucharist is that it is one of the

seven sacraments. The *Catechism* teaches us that ‘The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us.’

The sacrament of the Eucharist is known by various names. *The Catechism of the Catholic Church* lists 11 names that are used to refer to it: Eucharist, The Lord's Supper, Breaking of the Bread, Eucharistic Assembly, Memorial of the Lord's Passion and Resurrection, Holy Sacrifice, Holy and Divine Liturgy, Sacred Mysteries, Most Blessed Sacrament, Holy Communion, and Holy Mass.

HOW TO PREPARE ONESELF BEFORE HOLY MASS

It is important that the laity realise the importance of Holy Mass and prepare themselves spiritually rather than looking at it merely as fulfilling their Sunday obligation. St Teresa of Avila warns us not to receive communion simply out of routine or with a lack of full attention. In an excerpt from her *Meditations on the Song of Songs* she writes:

‘I think that if we were to approach the most Blessed Sacrament with great faith and love, once would be enough to make us rich. How much richer from approaching so many times as we do. The trouble is we do so out of routine, and it shows.’

Dressing modestly: The attire that we wear reflects our attitudes and beliefs.



Dressing modestly or conservatively signifies our respect for the Lord and His love for us. An inappropriately dressed person not only disrespects the Lord but may also pose a distraction to other members of the congregation.

Arriving early: It is advisable to reach the church at least a few minutes before the service begins and spend a few minutes in solitude and prayer. Often the previous week's parish bulletin informs about the next Sunday's readings. Going through these before coming to the church is a good idea.

Being Attentive: One of the most important things is to be attentive to what is being said and done at the altar. The duration of the Holy *Qurbana* in the Syro-Malabar rite is approximately 60-75 minutes and more often than not one finds their thoughts wandering. This is to be avoided as we might miss critical parts of the *Qurbana*.

The Holy Mass in the Syro-Malabar rite can be broadly divided into 7 parts:

a) Introductory Rite: The Holy Mass starts with invoking the Father, Son and Holy Spirit. The song *Anna Pesaha* reminds every one of our Lord's command to celebrate this sacrament and to reconcile with one another before partaking in the Holy *Qurbana*.

b) Liturgy of the Word: Includes readings from the Bible, psalms, and prayers, followed by a homily.

c) Preparatory Rite: The priest

prepares the bread and wine at the altar. He washes his hands as a symbol of the cleansing of the mind and body. The congregation prays for the priest and also invokes the intercession of the Blessed Virgin and all the saints.

St Francis of Assisi has summarised it beautifully when he said, 'The Mass is the moment when Heaven and Earth are united.'

d) Anaphora: This is the central part of the Mass where the congregation acknowledges their faults and unworthiness and thanks God for His grace and mercy. The priest prepares for the consecration with utmost reverence and devotion, repeating the words of Jesus, 'This is my body... This is my blood...'

Transubstantiation is the greatest miracle that happens at every Mass. As the priest prays over the Eucharistic elements (bread and wine) and consecrates it, they are converted into the body and blood of Christ.

When the Protestants doubted the real presence of Christ in the Eucharist in the 16th century, the Council of Trent made clear the Church's position. In fact, with the first canon addressing the Real Presence of the Eucharist, the Fathers at Trent declared, 'If anyone denies that in the sacrament of the most Holy Eucharist are contained truly, really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the

whole Christ, but says that he is in it only as in a sign, or figure or force, let him be anathema.'

e) Rite of Reconciliation: Here the congregation reconciles with God and each other to worthily receive the Eucharist.

f) Communion Rite: The congregation prays the Our Father before receiving the Eucharist. The priest reminds us, 'The holy things to the holy'. This is to emphasise that we approach Holy Communion with a clean and contrite heart (Isaiah 6:6).

g) Final Rite: The congregation thanks God for His mercy and the priest gives the final blessing. The final words of prayer by the priest and the congregation are, 'we do not know whether we shall come again to offer another sacrifice on this altar.' This is a constant reminder to the people of their mortality and how each moment is a gift from the Lord.

The Holy *Qurbana* in itself is not only worshipping the Lord and taking part in His passion. It is also a form of thanksgiving. Once, St Teresa of Ávila was overwhelmed with God's goodness and asked Jesus, 'How can I thank you?' The Lord replied, 'Attend one Mass.'

EUCHARISTIC MIRACLES

Many people have received graces and healings through the Holy Eucharist.

a) Levitation of St Teresa of Avila:

A Spanish Carmelite nun who lived in the 1500s, St Teresa writes in her autobiography that sometimes when deep in prayer she would start to levitate. This caused her a great deal of embarrassment and she would constantly ask God to stop this miracle that was being performed through her. She tried to remain grounded, clinging to furniture and other objects when the weightlessness set in.

Domingo Bañez, a prominent Dominican theologian who served as one of Teresa's spiritual advisors, said he and many other people once saw Teresa levitate immediately after receiving Communion and that she clung to a grille in the church, 'greatly distressed' and pleading to the Lord to stop her levitation.

b) St Paschal and the Eucharist: St Paschal Baylon is another saint who is known for his absolute devotion to the

Holy Eucharist. While Paschal was still a boy, he was tasked to look after the sheep in the fields. As such, he was unable to attend Mass regularly but so great was his love and ardent desire to attend Mass that when he heard the church bells ringing at the time of consecration, he knelt down in an outcropping from where he could view the church and began praying. It is said that angels brought the Eucharist to him in the fields so that he could worship and adore it.

HOLY EUCHARIST FOR THE DECEASED

Offering Holy Mass for departed ancestors in our family and for all the souls in Purgatory brings them great relief. Any prayer, but especially Holy Mass, when offered for these souls brings them great comfort and diminishes the duration and intensity of their suffering.

Padre Pio and the soul from Purgatory: Padre Pio was resting one evening in the monastery when a man in a black cloak appeared in front of him. 'I am Pietro Di Mauro. I died in a fire on 18 September 1908 in this very room,' said the man. This was during the period when the



monastery was used as a home for the elderly. Padre Pio asked the man what he wanted.

'I am coming from purgatory. The Lord has allowed me to come to ask you to offer for me the Holy Mass of tomorrow morning. Thanks to this Mass I will be able to enter Heaven,' he said. Padre Pio agreed and the man suddenly disappeared. Padre Pio narrated this incident to the monastery's superior who then went to the registry office in San Giovanni Rotondo. In the records, he found Pietro Di Mauro's name and the

cause of death listed exactly as the soul from Purgatory had said.

There have been many incidents like this when apparitions of souls have appeared to countless saints and laity pleading for a Mass to be offered for them.

BENEFITS OF THE HOLY MASS FOR THE LIVING

An interesting fact is that Masses offered for living persons are more beneficial than Masses offered for the deceased. The dead cannot grow spiritually and their level of holiness can be increased only before death. Hence, while a Mass offered for a deceased person can provide great relief, that offered for a living person can provide spiritual growth and an abundance of grace. Masses offered for the living provide three added benefits that are not available to the dead namely:

- a) Increase of Merit (assigned heavenly joy and glory) – CCC 2010
- b) Added sanctifying grace (a deeper sharing in the life of God – 2 Peter 1:4)
- c) Actual graces (CCC 2000)

The Holy Mass is an all-encompassing form of worship that includes prayer, confession, adoration and thanksgiving. The Eucharist is also a sacrament that provides us infinite graces to grow in our spiritual journey. Interestingly, this is the only sacrament that can be offered for both the living and the dead. The Holy Eucharist was and will continue to be the most essential part of Catholic life as it includes everything: readings from the scripture, prayers, sacrifice, hymns, symbols, gestures, food for the soul and also directions on how to live a life that is pleasing to the Lord.

The Holy Eucharist is truly the source and summit of Christian life. It allows us to reflect on our mortality and the purpose of our lives, which is to glorify our Creator and live a life that is pleasing to Him.



Jibson Joy was brought up in Delhi, India, spent a few years in UAE, before immigrating to Canada. He currently works with the government of Canada. In his spare time, he likes to read and run.

EXPERIENCE



Bonfire 2025

Sam Biju writes about the recently concluded JY leaders' training programme with enthusiastic voices of the participants.

For this reason I remind you to rekindle the gift of God that is within you (2 Timothy 1:6)

The journey toward hosting the annual National Leaders' Training Programme, Bonfire '25, for the youth in Germany began early in 2025. Though many opinions were weighed and schedules considered, the dates that aligned with our team and resources fell during All Hallows' Tide – a grace-filled season that reminded us to trust in God's timing.

Stepping out in faith, we planned a full three-day immersion beginning Wednesday evening and concluding on Sunday afternoon. Unlike the previous year, which included a public holiday, this year's schedule required participants and team members to step away from two working days – an offering that proved challenging for many young people seeking a renewal in their faith journey. Through every uncertainty, God's providence prevailed, and the power of intercession paved the way for a profoundly Spirit-filled encounter.

The programme opened with a retreat led by Father Johns George Manchappillil, who invited us to deepen our spiritual

life through personal prayer, Scripture meditation, and the frequent reception of the Eucharist. He reminded us that every person who receives the Eucharist becomes a living tabernacle, carrying Christ's light into a world longing for hope. This image stirred many hearts, rekindling a desire to return to the sacraments – especially Holy Communion and confession – with renewed devotion.

The days that followed offered workshops designed not only to build skills but also to form missionary disciples. Participants learned how to lead prayer gatherings, organise praise and worship, and use their God-given talents to serve in ministries such as music, drama, media, and creative evangelisation. Laughter and friendly competition during games and sports strengthened bonds, nurtured teamwork, and taught the grace of humility.

Throughout the programme, elders from the Jesus Youth movement shared their personal testimonies – stories of faith, perseverance, and God's gentle guidance over decades. Their witness brought clarity and encouragement to many young adults navigating questions about vocation, ministry, and the challenges of modern life. One of the

most touching moments was the Taizé prayer evening, where soft candlelight, meditative chants, and deep silence opened hearts to an experience of God's peace that many will not soon forget.

As Jesus Youth Germany prepares for Lumen – the national conference celebrating JY's twentieth anniversary in Germany, we look forward with great hope. We pray that many more young adults will be drawn to Jesus, discover their purpose in Him, and shine as radiant witnesses amid the growing Catholic revival sweeping across Europe. May the fire kindled at Bonfire '25 continue to blaze in every heart, lighting up communities and guiding others toward Christ.

LONGING FOR FELLOWSHIP

'Hey dear, there's a five-day youth meeting in Berlin called Bonfire. Could you come along?' asked Treesa.

An opportunity to be among a group

of young people in the presence of God, I thought. Having lived away from my parents for nearly eight years, discerning life's choices often felt difficult, and I longed to hear the perspectives of youth my age.

As the programme began, Fr Johns proclaimed, 'We are the living Tabernacle of the Lord,' emphasising the power of the Eucharist – the daily encounter with Jesus, who longs to dwell within us. *This is how God showed His love among us: He sent His one and only Son into the world that we might live through Him* (1 John 4:9-10).

Another key highlight was the fellowship we nurtured during the sessions: we discussed podcasts, movies, books, mortifications, and developed a healthy sense of competition to grow in grace. I left with more than I expected: a circle of like-minded companions, meaningful guidance, and renewed zeal to reflect Christ's love in everyday life.

► **Sharlet Teresa Shaji, Hamburg**

REKINDLING THE FIRE OF FAITH

I finally reached Germany in September 2025 after years of planning and praying. Having done some ministry through the JY movement in India, I wanted to have a quiet time in Germany and did not want to involve myself too much. But my elders in Bangalore had other plans, and they connected me to someone in JY Germany, and that is how I started going for the daily Rosary that took place in Berlin during October. And from them I came to know of Bonfire and was invited to the same.

Bonfire 2025 was a really beautiful experience. The retreat part was the best, as it renewed my spirituality and rekindled the fire I had for the faith in me. Fr Johns, through his small encounters, kept us attentive to Christ and to His words. He prepared us for confession, and it was one of the best confessions I had had in a while; it was like a child opening up to his father about the mistakes he had made.

The next days of the programme mainly dwelled upon the horizontal and vertical pillars of Jesus Youth. Pillars are what make the Jesus Youth movement special. Even though I had heard these sessions before, there were practical difficulties and my own laziness that kept me away from them. But after Bonfire, I have decided to continue my life by doing the six pillars daily. Other sessions on how to do praise and worship, conduct a prayer meeting, and apologetics were extremely practical and helpful.

The fellowship that we had at Bonfire 2025 is extremely special. The vibrant and diverse participants coming from different parts of Germany and spending almost five days together was beautiful. Be it the resources or the volunteers, everyone became one group in the name of Christ and enjoyed a Christ-centred fellowship throughout and after the programme.

► **Godwin George, Berlin**



Sam Biju is active in apologetics and pro-life circles. Currently he is part of the JY Germany youth team,

Zealous Witnesses for Christ

Justin PJ writes about some of his experiences during his tenure as the national coordinator of Jesus Youth India.



As National Coordinator of Jesus Youth India, I have had the privilege of witnessing and being part of numerous life-changing experiences. In this article, I would like to share a few experiences that have left an indelible mark on my heart.

UNFORGETTABLE EXPERIENCES

One of the most remarkable experiences was when a one-month missionary was sent to a village for mission exposure. The village had only a few people attending church, and the priest in charge was considering closing the church due to low attendance. However, after the missionary's visit, the entire village was transformed, and people started attending church regularly. They even began having a weekly Holy Mass, which was a testament to the power of faith and evangelisation.

Another touching experience was of a forerunner who had been waiting for 20 years in prayer to get permission from their spouse to actively participate in the Jesus Youth movement. This dedication and perseverance was truly inspiring.

COMMITMENT AND ZEAL

As I travelled across India, I was amazed by the commitment and zeal of young hearts for evangelisation. I witnessed remarkable instances of personal sacrifice and dedication among Jesus Youth members. Families took long-term commitments and went on long-term missions with their entire family, showcasing their deep intimacy and love for Christ.

PERSEVERANCE IN THE FACE OF CHALLENGES

I also came across a young boy who was denied permission to enter a college campus to start a prayer meeting. Undeterred, he walked for kilometres and stood outside the gate for hours, waiting to meet students after class hours. His courage and determination was truly admirable.

PAINFUL AND DISAPPOINTING EXPERIENCES

There were also painful and disappointing experiences. I have seen youths eager to come to church and start prayer meetings, but they were discouraged by



I also came across a young boy who was denied permission to enter a college campus to start a prayer meeting. Undeterred, he walked for kilometres and stood outside the gate for hours, waiting to meet students after class hours. His courage and determination was truly admirable.

authorities, chased out, or had to face various obstacles. These experiences were disheartening, but they also taught me the importance of perseverance and trust in God's plan.

FULFILLING EXPERIENCES

It was amazing to see God leading the entire movement beautifully. During our national evaluation meeting, we prayed using the gift of charisms, and I was amazed to see how the messages we received were fulfilled within the next one year – this included the outreach to Nepal, restarting ministries, and more.

One of the most fulfilling experiences was the JaaGo Conference of 2023, which saw a gathering of 17,000 young people.

As a full-timer of the 24th batch, it was a long-held desire of our batch to start a prayer meeting in Mizoram (North-East India). We started praying for this in 2015, and after multiple visits and prayers, we finally had a full-timer take up a mission with his job in Mizoram and start a prayer meeting in one of the colleges.

Throughout my three-year journey as National Coordinator, I was guided by two Bible verses. The first one, *My grace is sufficient for you* (2 Corinthians 12:9), reminded me that God's grace is always enough, even in times of challenges and difficulties. The second one, *Go forth and make disciples* (Matthew 28:19), inspired me to spread the Gospel and make disciples of all nations.

My experience as National Coordinator of Jesus Youth India has been a journey of discovery, growth, and transformation. I am grateful for the opportunity to serve and be part of this movement, and the mission continues. **■**

Justin PJ is currently serving as a member of the Jesus Youth International Council, & as a Youth Council Member of the Catholic Conference of Bishops of India (CCBI).



Even in my darkest hour...

Abigail Vincent recollects
a day filled with pain and
obstacles, and how Mother
Mary brought her courage.

After a long, high-risk labour and a demanding C-section, my most anticipated moment finally arrived. I gave birth to my beautiful son Ezra on the 4th June 2025. Yet, the challenges didn't end in the delivery room. My body, exhausted and fragile from the ordeal, struggled to recover. The very next day, as I was asked to take my first steps, I lost consciousness, which left a cold shadow of fear in my heart. On the second day, a sudden, terrifying surge in my pulse set off alarms. The hospital was not equipped to handle critical complications like these. A sense of dread gnawed at me, knowing I needed to be transferred to see a cardiologist. Mere mention of being moved filled me with anxiety: the thought of navigating the hospital's unforgiving stairs, braving the bumpy ambulance ride with my stitches still raw and burning, each detail etched with apprehension and pain.

I clung to courage, whispering the name of Jesus beneath my breath, begging for strength – each silent prayer a plea for mercy. The ambulance's jolting over potholes was agony, yet something deeper kept me going. Finally, we reached the cardiologist's hospital, but a new ordeal awaited. My heart sank. I had to climb a staircase to the first floor, endure the awkward transfers for the ECG and 2D echo, every movement a test of willpower. As my husband gently guided my wheelchair toward those daunting steps, terror threatened to overtake my faith. For a split second, my prayers fell silent; I was too shaken even to summon words. But as I reached the bottom of the staircase, steeling myself for the climb, something extraordinary occurred. I lifted my eyes and saw, gently illuminated on the wall ahead, an image of the Immaculate Conception of Mary. Her arms were stretched out wide – not just a painting, but an embrace, as if inviting me to lean on her, to trust that I did not walk this path alone.

Tears flooded my eyes, relief washing over my anxious heart. I quickly nudged my husband to look at the image. In that instant, comfort and courage welled up. A sudden, radiant assurance that Jesus had been with us through every



The image of Mother Mary at the hospital that gave me strength.

When my husband and I later recalled that fateful day, we realised we had passed the image several times on visits before, never noticing its presence.

moment of darkness and fear, not just in this room but always filled us. He sent His mother to us. Empowered by that divine encounter, my heart found a peace beyond understanding.

The journey ahead remained steep and painful, each step another triumph over adversity, but my spirit soared. There was joy now – a deep, abiding certainty that God was with me guiding and sustaining me through it all. When my husband and I later recalled that fateful day, we realised we had passed the image several times on visits before, never noticing its presence. But in my hour of greatest need, it became



the signpost of mercy I desperately sought – reminding me that I was never, ever alone.

When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home (John 19: 26-27).



'A Miracle Called Ezek' is a similar story from an earlier issue of *Kairos Global*. To read, please scan the QR Code.

Abigail lives with her husband, Vincent, their baby boy, Ezra, and her loving in-laws in Mumbai, India. She cherishes motherhood and teaches music, seeking to weave faith, family, and melody into everything she does..

IN FOCUS

The Monumental Jubilee Year 2033

To understand the Extraordinary Jubilee of 2033, **Luke Coppen** takes us back in time to 1933 when a similar jubilee was proclaimed by Pope Pius XI 'to return love to the Lover'.

Last year, millions of pilgrims from around the world streamed through the Holy Door of St Peter's Basilica for the 2025 Jubilee Year.

On 6 January 2026, Pope Leo XIV will stand before the imposing doors, which are decorated with 16 panels depicting Man's fall and redemption. Then, as photographers' cameras click, he will grasp the doors' handles and slowly pull them closed.

Ordinarily, the Holy Door would remain shut for 25 years until the next Jubilee Year. But that will not be the case this time. That's because there are different types of Jubilee. The principal kind is known as an Ordinary Jubilee. This is the one that's celebrated every 25 years, with the next falling in 2050.

Thankfully for those of us pushing 40, there is another variety, called an Extraordinary Jubilee. These are declared by the pope when he wants to commemorate a special event or draw attention to a specific Catholic teaching. The 21st century has so far seen one such occasion: the 2015-16 Extraordinary Jubilee of Mercy, proclaimed by Pope Francis.

While there is as yet no official confirmation, it is highly likely there will soon be another Extraordinary Jubilee. This is expected to fall in 2033, when Christians worldwide will commemorate the 2,000th anniversary of the Passion, death, and Resurrection of Jesus Christ.

What will that momentous year be like? To get some idea, let's travel back to 1933. Europe was recovering from one ruinous war and was about to be engulfed by another. Franklin D

Roosevelt, the newly inaugurated US President, was launching the New Deal. In India, Mahatma Gandhi was released from prison and began a hunger strike in protest at the treatment of lower castes.

On 6 January that year, Pope Pius XI issued the bull *Quod Nuper*, announcing an Extraordinary Jubilee marking the 1,900th anniversary of Christ's death and Resurrection.

In the bull, he noted that, while historians could not be certain that Christ's passover took place in 33 AD, the 1,900th anniversary was 'of such gravity and importance that it should not be passed over in silence.'

'Therefore,' he wrote, 'moved by this favourable occasion, let men turn their thoughts, at least for a little while, from earthly and fleeting things, by which they are so acrimoniously tossed about at present, to heavenly and everlasting things; and from the troubled and afflictive conditions of these times, let them lift their minds to the hope of that eternal beatitude to which Christ our Lord has called us, by his own shed blood and the immense benefits he has bestowed.'

He continued: 'Let them collect themselves from the noise of daily life and "reflect in their hearts, especially during this space of the secular year," how much our Saviour has loved us and with what ardent zeal He has freed us from the servitude of sin; thus, they will surely burn with greater charity and will be compelled, as it were by necessity, to return love to the Lover.'

The 1933 Jubilee began on 2 April, with the opening of the Holy Door at St Peter's. Days later, the Pope presided

at the liturgies of the Holy Triduum, when the Church immerses Catholics in the events of Christ's saving death and Resurrection.

More than 2 million pilgrims took up Pius XI's invitation 'to return love to the Lover' in 1933, pouring into Rome on more than 500 railway carriages¹. Pius XI was then 75 years-old and would not live to see the end of the decade. Nevertheless, he poured his energy into the Jubilee, delivering as many as 620 speeches.

A cynic might point out that the 1933 Jubilee Year did nothing to avert the bloodshed that began six years later with Nazi Germany's rapid invasion of neighbouring Poland, and ended six years later, following the deaths of more than 70 million people.

But that would be to misunderstand the purpose of Jubilee years, which are not so much to shape the course of history, but to invite as many people as possible to drink at the streams of grace, helping them prepare spiritually for whatever challenges lie ahead.

Pope Leo XIV has not yet proclaimed a Holy Year in 2033. That is because the official proclamation comes relatively close to the event itself. For the 2025 Jubilee, Pope Francis issued the bull of indiction, as it is known, in May 2024. So Pope Leo is unlikely to put pen to paper for the 2033 Extraordinary Jubilee until 2032.

But we can be confident the Jubilee will take place, because both the Vatican and Rome's civil authorities are in the early stages of preparing for the event. Archbishop Rino Fisichella, a pro-prefect of the Vatican's Dicastery for Evangelization, is the curial official in charge of preparations. He recently told² civic organisers that the 2033 event 'must match in importance the Great Jubilee of 2000 wanted by Pope John Paul II, because it will be the 2,000th anniversary of the redemption, death, and Resurrection of Jesus, and it matters not only for Christians.'

Initiatives focusing on spiritual preparations for 2033 are springing up. The Evangelization 2033 project, for example, describes itself as 'a global drive and movement to make the world

know and love Jesus by the year 2033.' It is inviting Catholics to play a part in an effort to give Christ 'the one Jubilee 2033 gift he truly deserves: an evangelised world.'

A similar project is known as Global 2033. Its ambitious goal is to 'equip and mobilise 133 million Catholics to become missionary disciples.' Supporters are invited to pray daily for the nations at 20.33 (8.33 pm). The initiative's promoters include not only Catholics but also prominent figures from other

Christian traditions, such as Rick Warren, the US pastor and author of *The Purpose Driven Life*.

At a preparatory event outside of Rome this year, Warren said,³ 'On Pentecost Sunday, 5 June 2033, that will be the 2,000th birthday of Christianity. It's the 2,000th birthday of the Church, the 2,000th celebration of the Resurrection, and so all around the world, Christians of every different tribe, for probably about a decade have been thinking: how are we going to celebrate the 2,000th birthday of

Christ, the Church, the body of Christ on Earth? And people say, well, what do you give God, who has everything? He wants his lost children found.'

Evangelization 2033 and Global 2033 are motivated by the words of Christ, who asked his disciples to *go, therefore, and make disciples of all nations* (Matthew 28:16-20). But the goal of evangelising areas where the Gospel has yet to take root will be extremely challenging. That is partly because religious freedom is shrinking rather than expanding in the 21st century. According to a recent report from the pontifical foundation Aid to the Church in Need, more than 5.4 billion people⁴ – almost two-thirds of the world's population – live in countries marked by grave violations of religious liberty.

In the past, intrepid missionaries would take long boat trips to unevangelised lands, where, more often than not, they were either martyred or died of illness. One possible advantage of the 2033 evangelisation projects is that they are harnessing the power of the web. This allows them, theoretically, to bring the Gospel to anyone with an internet connection, without the dangers of physical travel.

But for Christ's message to take root in societies where it is currently unknown or banished to the margins, it is ultimately necessary to establish Christian communities. The 2033 initiatives could, if they are fruitful, prepare the way for a new era of Catholic missionary enterprise that produces its own St Francis Xaviers and Matteo Riccis. ■

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Global2033: Reaching Everyone Everywhere

A Journey of Prayer,
Formation and Mission





International Directors of Global2033, **Henry Cappello** and his wife **Dr Sabina Cappello Lee** describe the mission of their movement and how each of us can become missionary disciples.

A VISION BORN IN ROME

In 2019, a group of Catholic leaders, communities and movements met in Rome with an audacious dream: that by the year 2033 – the 2,000th anniversary of the Death and Resurrection of Jesus, the birth of the Church and the First Pentecost – the **Gospel would reach everyone, everywhere.**

From that bold aspiration, **Global2033** emerged. Conceived as an alliance of leaders committed to collaborating in the Great Commission (Matthew 28:19), the movement is guided by Henry Cappello and Dr Sabina Cappello Lee, who serve as its International Directors and continue to animate its global vision.

Since its inception, Global2033 has grown into a worldwide ‘family’ of more than 3,000 partners – parishes, dioceses, religious congregations, ministries, and networks. Jesus Youth has been a partner from the very beginning. What unites this global network is one shared mission: **to help the Church become more missionary, more outward-looking, and more rooted in the joy of the Gospel.**

‘Our mission begins on our knees.’

A MOVEMENT ROOTED IN SIMPLE DAILY PRAYER

At the heart of Global2033 is a daily rhythm of prayer known as the **2033 Prayer Campaign**. Every evening at **8.33pm**, Catholics across the world pause for a short prayer with one shared intention – that the Gospel may reach every person:

Thy Kingdom come, Thy will be



done on earth as it is in heaven.
Come, Holy Spirit.

Families pray it together, youth groups end their meetings with it, and individuals whisper it wherever they are – at home, at work, or travelling. It is not a long devotion but a unifying heartbeat that silently connects millions.

For India – a nation where prayer forms the centre of family and community life – this campaign fits naturally. It reminds believers that evangelisation does not begin with activity or planning. **Mission begins with grace, intercession, and a heart open to the Holy Spirit.**

FORMING MISSIONARY DISCIPLES

Global2033 seeks to equip **10% of Catholics worldwide – 133 million believers** – to become missionary disciples by 2033. This 10% is not an exclusive group. They are everyday parishioners, students, families, teachers, professionals and volunteers who are willing to learn how to share their faith in simple, natural ways. A number of business consulting companies hold that



the 7% can affect the whole.

This goal has deep relevance in India, where the Church stretches across vast and diverse communities. Even a small group of formed, confident disciples can ignite renewal:

- Parishes become prayerful and mission-oriented.
- Families rediscover their role as domestic churches.
- Youth groups gain new purpose.
- Schools and colleges become environments of living witness.
- The Christian story becomes a shared, joyful testimony.

This highlights two essential questions every missionary disciple must answer:

1. What is the story of Jesus?
2. How do we share it meaningfully today?

To respond practically to these questions, Global2033 offers a powerful tool: the **Commissioned Series**.

COMMISSIONED:

The **Commissioned Series** is a high-quality formation journey designed to help Catholics understand the Gospel deeply and share their faith with clarity and compassion. It is best experienced in small groups over eight weeks, following a simple structure:

- Once a week: recommended in informal and casual place
- A group of about 8-10 participants
- 20 minutes – Video teaching
- 20 minutes – Fellowship & snacks
- 20 minutes – Guided discussion
- Short closing prayer

Between sessions, participants engage in

THE CALL OF THE GREAT JUBILEE 2033

A few months ago, my mentor shared a profound insight about the Great Jubilee of 2033, the Jubilee of the Resurrection. It also marks the Jubilee of the Great Commission, the moment when Jesus entrusted His disciples with the mission to *go into all the world and proclaim the Good News to every creature* (Mark 16:15). This mandate echoes throughout the Gospels, reminding each of us of our shared responsibility in the mission of Christ.

As I reflected on these words, something stirred within me. I felt a deep and personal call – an invitation from God to take this mission to heart. I know that my life, my actions, and my small efforts may not reach the ends of the earth, yet I believe that every sincere step matters. While my direct proclamation may be limited, my prayers can transcend boundaries.

To stay rooted in this awareness, I set a daily alarm on my phone for 8.33 pm. (20.33), symbolically connecting it to the Jubilee of 2033. Each evening when the alarm rings, I pause to pray for all missionary activities of the Jesus Youth movement, and for every missionary effort across the globe. This simple practice has helped me grow in my sense of mission, keeping my heart open to God's call and strengthening my desire to support His work.

LEO TOM, THRISSUR, INDIA



Since its inception, Global2033 has grown into a worldwide ‘family’ of more than 3,000 partners – parishes, dioceses, religious congregations, ministries, and networks. Jesus Youth has been a partner from the very beginning. What unites this global network is one shared mission: to help the Church become more missionary, more outward-looking, and more rooted in the joy of the Gospel.

In the final session, each participant is encouraged to host a new group of again another ten people, allowing the formation to multiply naturally. This creates a ripple effect of faith-sharing across parishes and communities.

What gives *Commissioned* its effectiveness is its simplicity. It requires no theological background. It helps participants:

- encounter Jesus personally,
- understand the heart of the Gospel,
- learn simple methods of sharing faith.



- and recognise daily mission opportunities.

It is accessible, practical and deeply empowering—and every parish and movement can use it easily.

‘Every baptized Catholic is called and has the duty to share the Gospel – not someday, but today.’

FROM MAINTENANCE TO MISSION

One of the challenges facing parishes

worldwide is the temptation to settle into routine. Global2033 gently encourages communities to shift from maintaining structures to embracing mission.

When a parish forms even a small group through the *Commissioned Series*, something changes:

- Ministries rediscover purpose.
- Families begin praying together again.
- Young people find joy in serving.
- Teachers and students in Catholic institutions experience the Gospel as



lived testimony.

- The parish shifts from a maintenance mode to a missionary hub

This is how renewal begins – quietly, simply, and steadily. One person, one family, one parish at a time.

A COLLECTIVE JOURNEY TOWARD 2033

Global2033 is not a standalone project. It is a collaborative movement of the Spirit. It complements and strengthens existing ministries, communities and ecclesial movements rather than replacing them. It shifts the paradigm from competition to collaboration.

In a diverse nation like India, this collaborative model is especially fruitful. It encourages dioceses to learn from one another, creates pathways for unity, and provides leaders with global resources that can be adapted to local cultures.

The journey toward 2033 is not merely a countdown. It is a spiritual preparation – a time to rediscover the freshness of the Gospel and to renew the missionary spirit of the Church.

AN INVITATION TO EVERY READER

Every Catholic can join this journey. It begins with a small act:

- Pray, every evening at 8.33 pm.

- A few words. A simple intention. A united prayer for the whole world.
- Then, take the next step:
- Join a small Commissioned group.
- Start one in your parish, university or neighbourhood.
- And most of all: share the Gospel
- To explore the *Commissioned Series*, visit www.CommissionedSeries.org
For collaboration or inquiries: info@global2033.org

Global2033 is more than an initiative; it is a prophetic call – a call to let the Gospel reach every home, every school, every village, every town, every city, and every heart.

As the Church in India joins this global mission, the hope is that by the year 2033 the world will witness a renewed proclamation of the Good News – carried not only by leaders or missionaries, but by everyday believers whose lives radiate the love of Christ. ■

Henry Cappello and Dr Sabina Cappello Lee are Co-International Directors of Global2033, a consortium of Influencers for a Decade of Global Evangelisation: that all may hear the Gospel of Jesus Christ.

GLOBAL2033 AT A GLANCE

What It Is

A global Catholic initiative preparing for the 2,000th anniversary of the Resurrection in 2033.

Partners

Over 3,000 parishes, dioceses, movements and congregations.

Mission Goal

Equip 10% of Catholics—133 million believers – to live as missionary disciples.

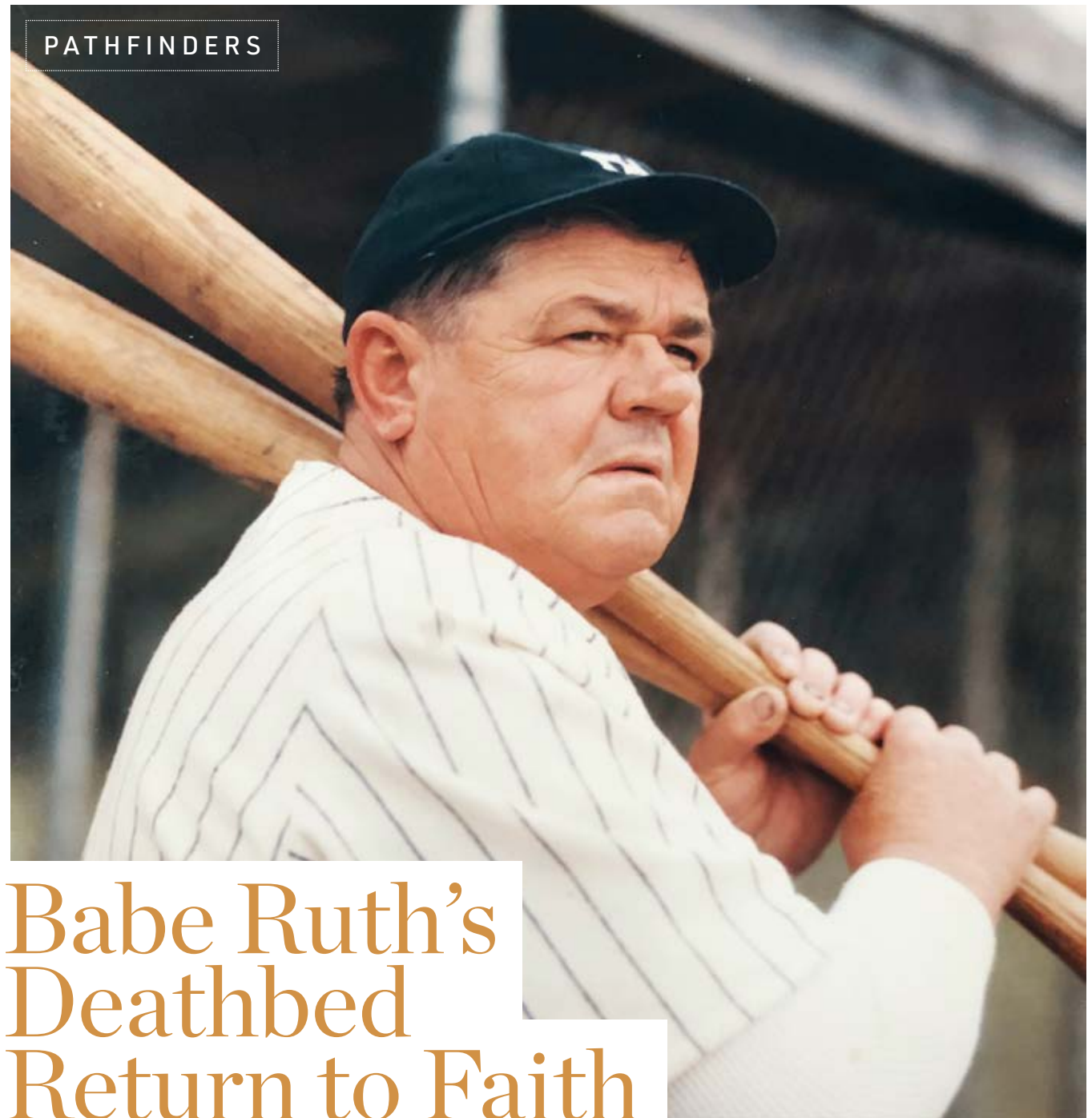
Key Tools

2033 Prayer Campaign [8:33 pm daily]
Commissioned Series
Kerygma Camps
Summits for Leaders, Women & Clergy

How to Join:

Pray daily at 8.33 pm
Start a Commissioned group
Invite your friends, parish or school to participate
Connect for resources: info@global2033.org

PATHFINDERS



Babe Ruth's Deathbed Return to Faith

Neha Antony Akkara brings to focus the American baseball legend Babe Ruth's return to his Catholic faith.

Then he said, 'Jesus, remember me when you come into your kingdom.' Jesus answered him, 'Truly I tell you, today you will be with me in paradise' (Luke 23:42-43)

In this installment of the Pathfinder series, we explore the extraordinary life and final days of George Herman 'Babe' Ruth Jr., the legendary American baseball player, and his spiritual journey. Much like the Good Thief on the cross, Ruth came back to God on his deathbed,

providing a profound final chapter to one of sport's most famous lives.

From Rebel to Reform School

Born on 6 February 1895, in Baltimore, George Herman Ruth Jr.'s childhood was marked by neglect. His working parents struggled to provide stable parental care, leaving young George to become a rebel. In his own writings, Ruth described his younger self as a 'very rotten boy.' At a tender age, he was already roaming the

streets, skipping school, and consuming alcohol – a pattern of unruly behaviour that deeply troubled his father.

At the age of seven, his parents made a fateful decision: to admit him to St Mary's Industrial School for Boys. The school was notorious as a reformatory for orphans, runaways, and troubled youths, and it was run by the Xavierian Brothers.

Brother Matthias and the Birth of a Legend

It was at St Mary's that Ruth met his lifelong mentor and spiritual guide. The six-foot-tall Brother Matthias Boutlier, CFX didn't just teach the boys academics and the trade of shirt-making, he taught them baseball as well. He ensured every child mastered every role of the game, preparing them not just for the stadium, but for life.

Ruth was drawn to Brother Matthias, often wondering why a man of such potential would choose the Church. Brother Matthias, in turn, recognised Ruth's raw athletic talent. He 'baseballed' his way to Ruth's heart, teaching him the game that would redefine his life.

Inspired by his mentor, Ruth left the institution at the age of 19 to begin his professional career. As the youngest member of his first team, he was affectionately nicknamed 'Jack's newest Babe' (after Jack Dunn, owner of Ruth's first team), giving birth to the most famous moniker in sports history: Babe Ruth.

The Crash of Faith amidst Fame

The Bambino quickly became the undisputed soul of the crowd and the reigning king of the stadium, rewriting a plethora of records. Yet, as his star rose, his personal faith began to crash. He allowed fame to go to his head, and amidst his dizzying schedule, religion took a backseat.

Ruth became a slave to his senses. Stories of his infidelity and gluttonous nights were well known. His teammates would often mockingly refer to his habit of appearing at church in the morning with a 50 dollar bill as 'paying the price of the night's sins.' His reckless lifestyle – marked by lavish spending, notorious driving, and an enormous, unchecked appetite – slowly began to take a toll. The

Ruth was drawn to Brother Matthias, often wondering why a man of such potential would choose the Church. Brother Matthias, in turn, recognised Ruth's raw athletic talent. He 'baseballed' his way to Ruth's heart, teaching him the game that would redefine his life.

excess weight eventually interfered with his legendary ability to play the game he loved.

The Confrontation and the Crisis

It was during this period of decline that Babe Ruth serendipitously encountered his childhood inspiration, Brother Matthias, and the two went out to dine.

In a moment of profound spiritual intervention, Brother Matthias gently confronted him. He acknowledged that Ruth was a hero to millions, but emphasised that by indulging in infidelity and excessive parties, he was setting a poor moral example. This crucial conversation is widely cited as the spark that ignited Ruth's eventual Catholic conversion.

Soon after, a persistent bout of sore throats and infections led to a devastating diagnosis: cancerous tumours in his throat (later identified as oesophageal cancer).

The Final Confession and the Medal

In his final days, when he knew his time was short, Babe Ruth decided to finally come home to his faith. A close friend called a priest, and to the amazement of those around him, Ruth made a full confession.

That night, a feeling of deep peace washed over him. He wrote:

*As I lay in bed that evening, I thought to myself what a comforting feeling it was to be **free from fear and worries**. I now could simply turn them over to God.*

Shortly before his death, his wife brought him a letter from a seventh-grade fan, Mike Quinlan, who wrote:

*Dear Babe,
Everybody in the seventh-grade class is pulling and praying for you. I am enclosing a medal, which if you wear will make you better. Your pal - Mike Quinlan.*

P.S. I know this will be your 61st homer. You'll hit it.

Along with the letter was a Miraculous Medal. From that day forward, Ruth had this medal pinned on his chest, swearing to wear it to his grave – a promise he faithfully kept.

On 16 August 1948, the Lord called the Bambino home. Ruth's last rites took place in St Patrick's Cathedral in New York, a testament to his final return to the Church.

His grave features a statue of Jesus blessing a young ballplayer, and the tombstone bears these inspiring words:

'May the Divine Spirit that animated Babe Ruth to win the crucial game of life, inspire the youth of America.'



Neha Antony Akkara is a literature enthusiast currently pursuing her Bachelor of Education. With deep appreciation for Catholicism, she writes thoughtful reflections and stories exploring the beauty of faith and literature.



AND IT GOES ON AND ON...

When the Jubilee Year was announced, I thought it would be a general event like the Jubilee of Mercy or the Year of St Joseph. Even being here in Rome and having started to write articles on the Jubilee events, I thought – Ok, they are celebrating all the major sectors of the Church and society. But I never imagined that it would be so diverse and the list so long. As the Jubilee year enters the final phase, I am still awestruck by the way the Catholic Church has celebrated life, just by the sheer amount of name tags of the events. And I'm writing to you about November – we have one more month to go.

The **Jubilee of Work** was held on 8 November in the Vatican. The event, scheduled to take place from 1 to 4 May, was unfortunately cancelled after the passing of Pope Francis. Following numerous requests, the Dicastery decided to once again dedicate a Jubilee Day to the world of work. I was around the Vatican on that day and seeing people come in fluorescent jackets and helmets and all other work outfits, I first thought there was some huge work project going on. You know, it's not a surprise any more. The talk of the town is that there will always be some construction work in Rome 24x7x365! Various trade unions and delegations on top of all labour and volunteer associations and federations participated in this event. It was good to see the jumpsuits and overalls united in prayer.



Then from 14-16 November, there was the **Jubilee of the Poor**. It also marks the '9th edition' of the World Day of the Poor. The relics of St Benedict Joseph Labre, known as 'God's wanderer,' which are normally kept in the Church of Santa Maria ai Monti, were present in St Peter's Basilica. Labre was a saint who had no fixed abode and who chose the Colosseum as his home. The motto chosen by the Holy Father for this year's edition is taken from Psalm 71 (v. 5): 'You, my Lord, are my hope.' After Mass on 16 November, Pope Leo XIV held a lunch for 1,300 guests including migrants, refugees and the unemployed, in Paul VI Hall,

organised by the Dicastery of the Service of Charity. After lunch, each person received a backpack with basic necessities, sponsored by the Vincentian Fathers, who on the occasion of the 400th anniversary of their foundation, wanted to honour the poor with a concrete gesture of support. The initiative, first proposed in 2017, had been strongly supported by Pope Francis to urge the Church to 'go beyond' its walls to encounter poverty in today's world.

During this time, I learned an interesting thing. Before the Jubilee of the Poor, there were numerous charity services being offered in the week leading to this day. One was the free



medical care provided by the **Madre di Misericordia clinic**. Though already undertaking this, during this week it was open from 0800-1800 hours. The clinic provides over 2,000 free medical services every month, thanks to the work of 120 volunteer doctors, nurses, and healthcare technicians. Approximately 10,000 people of 139 different nationalities are served at the clinic. Given the growing demand for care, the new **San Martino clinic** was inaugurated on the 9th World Day of the Poor. Built in collaboration with the Directorate of Health and Hygiene of the Vatican City Governorate, the clinic features two new examination rooms equipped with cutting-edge equipment and a new radiology service. Another very important initiative is the opening of the **San Francesco d'Assisi Laundry** in Parma. This service provides needy and homeless people with free access to everything they need for personal hygiene and laundry, including showers.

The **Jubilee of Choirs** was held on 22-23 November. It was a very beautiful sight with choirs from all over the world (100 registered choirs) coming together. There was singing and performing in the streets. At first, we wondered about all the pomp and music. Later we realised that they were choir groups that came for the jubilee. The Jubilee, dedicated especially to professional, diocesan, parish, and amateur choirs, had registered approximately 35,000 pilgrims from 117 countries. On the evening of 22 November, they enlivened the Masses in over 90 parishes in Rome.

Celebrating the Jubilee of Choirs on the Solemnity of Christ the King, Pope Leo XIV invited choristers and musicians to rediscover their ministry as a service of love, unity, and synodality within the Church, a service of love not a performance on stage. That afternoon, the Dicastery for Evangelization had organised a concert, entitled 'A Single



Voice through the Centuries.' This initiative, part of the 'Jubilee is Culture' cultural programme, consisted of a liturgical-musical journey presenting, in the form of an artistic pilgrimage, the richness and diversity of choral forms born within the Western sacred tradition.

The Jubilee of 2025 is bringing with it events that at other times would have been impossible – unique events that make this Holy Year a year for the history books. For the first time in more than 12 centuries, the relic of the Most Precious Blood of Christ has left the Basilica of Saint Andrew in Mantua and travelled to Rome on 17 November. It was kept at the San Salvatore in Lauro Sanctuary and returned to Mantua on the 25th. On 21 November, there was a solemn pilgrim procession with the relic from the sanctuary to the Holy Doors of Saint Peter's Basilica. Tradition says that Longinus, the centurion who pierced the side of Jesus with a lance and later converted by the event, had collected the soil soaked with the blood of Jesus and later brought it to Mantua where it has been kept to this day. Later, Emperor Charlemagne, in the year 700, invited

Pope Leo III, who certified the relic as genuine. Since then, thousands upon thousands of pilgrims have venerated it.

Lots of reports are coming in regarding Pope Leo addressing various youth gatherings online including that of around 15,000 in Indianapolis in the US and answering their questions on various topics and addressing another gathering in Australia. The Lebanese youth have called Pope Leo XIV a **Big Brother** visiting the younger ones, when he told them **to be the source of Hope**.

And FYI, the Vatican Dicastery of Communication has released a documentary titled 'Leo from Chicago' detailing the life of Pope Leo XIV (Robert Francis Prevost). The 52-minute film explores his early life in Chicago, his education, his time as a missionary in Peru, and his path to becoming Pope. It features interviews with family, friends, and teachers, and highlights his roots in American culture, his passion for sports (like the Chicago White Sox), and his dedication to service. It is available on Vatican News' YouTube channel.

August's Jubilee for the Youth, with over 1.2 million young people participating, was named 'the most iconic event of the year' at the Best Event Awards 2025 (BEA). The award was presented on 29 November during the 'Oscars' of the Italian and international events world, held in Rome at the Auditorium Parco della Musica, which featured the major Jubilee events. ■

Fr Justin Panachickal MSFS is currently doing his licentiate in social communications at the Pontifical University of Santa Croce, and will share with us throughout the Jubilee year ground reports from Rome.

SPECIAL

Ardently, Ajna

On the fourth anniversary of the passing of Ajna George, **Tania Rose Josun** writes about how Ajna is still bringing people to a greater love for Jesus in the Holy Eucharist.

Let me tell you a true story. After morning Mass in her parish, Mrs Achamma George went to the church where her youngest daughter was buried to make arrangements for the fourth anniversary Mass. The new parish priest there recounted a story that he had recently heard from the bishop.

A man living in a foreign country had a dream in which he saw the beatific face of a young girl. So moved was he by her that he later began to search for her, first among the saints, then among those declared blessed. His search didn't end there. Some time later and quite by chance, he came across a YouTube video about the life and death of a girl and her amazing devotion to the Eucharist — the very same girl from his dream! From information he began to gather, the man got in touch with the Archdiocese of Verapoly (Kerala, India) and shared with the bishop how, having no previous knowledge of her, he saw Ajna George in a dream.

Ajna George was 28-years-old when she succumbed to her battle with jaw cancer. A member of the Jesus Youth movement, Ajna was devoted to the Holy Eucharist and a daily communicant. Even during the pandemic, and later when the cancer horrifically disfigured her beautiful face, Ajna remained adamant about only one thing — receiving Jesus in the Holy Eucharist every single day.

21 January 2026 marks the fourth anniversary of Ajna in the Father's House, seeing God face to face. And from here she has been busy, drawing more and more hearts and souls to come and follow Him.



Ajna's grave bears witness to the numerous feet that have come there — and still keep coming, convinced of her sanctity, touched by her story and refreshed in their own spiritual life to follow her example — to become more devoted to the Holy Eucharist. Of all the testimonies (healings, children born to childless parents, difficulties resolved) through Ajna's intercession, the one most frequently heard is the grace of attending daily Holy Mass — this from people of all ages.

Little wonder from the person who is now called, 'The Nightingale of the Holy Eucharist'.



Scan to read the issue of Kairos Global with articles on Ajna.

Tania Rose Josun lives with her family in Kottayam, India. She translated to English the book on Ajna by Fr Joseph Kumbuckal and Jith George, *The Nightingale of the Holy Eucharist*.

ON MY MIND

If you are an avid reader like myself, with a preference for good life stories and Catholic literature, then you have to check out the book, *Rome Sweet Home* by Scott and Kimberly Hahn.

For those who devour videos on theology and Catholic teaching, Dr Scott Hahn and Kimberly Hahn are extremely familiar names. Their works and talks are filled with amazing insights about the richness of our faith, some of which can seem too complex to just understand in one go (you may want to go through them again). But this book of theirs,

it's simple, it's personal, and it cuts to the heart – especially for converts and reverts. Yes that's right, this is their story. This book is about how GOD in His infinite wisdom, guided these two wonderful beings HOME. The Roman Catholic Church. This is the conversion story of the Hahn family, how they came to know God, converted

from Presbyterianism to Catholicism, what didn't feel complete in the former, how they came to the fullness of the truth in the latter, what their hurdles were, and what was their hope, etc. This book is just plain beautiful, inspiring and just so real. They really take you along for the ride as the chapters go along. Please check out the book. You will certainly be glad that you did. Praise God.

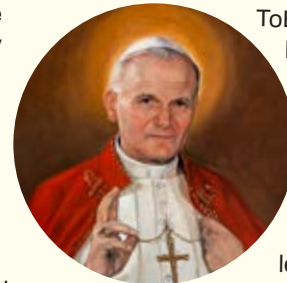
Melwin Bastin ► Bangalore, India



These days I'm reading *Mother Mary Comes to Me* by the Booker Prize winner, Arundhati Roy. I must say, I don't agree with many of her ideas or views. She and her brother went through a very painful and toxic childhood, which she describes openly in the book. What really struck me is the honesty with which she writes – even about negative and shameful experiences. Such genuine openness is rare to find, even in spiritual circles.

Dr Chackochan Njavallil, Kanjirapally, India

The Theology of the Body (ToB) by St John Paul II is a great gift that God the Father has given us out of His immense mercy. For me, the ToB conference I attended was a game changer. A huge turning point in my life. I could attend Holy *Qurbana* (Mass) more meaningfully and with great love after learning ToB. The more you know, the greater is the love. ToB was instrumental in shaping my worldview thereafter. A huge takeaway for me was, 'If everyone could live ToB in their lives, Heaven is here.'



ToB delves into various aspects of human life. The key message of ToB is that our body reveals God and that our bodies are in a way a 'sacrament' that helps me to love my 'neighbour' more authentically. I strongly urge each *Kairos Global* reader to attend a ToB conference or learn ToB online so that you can also live a life rooted in the love of God. I believe that ToB, which I learned in 2017, has helped me to be a better wife and a mom now. All glory to the God in the Highest. Amen.

Aleena Joy, Edathua, India

Chandeliers

✶ *Blessed Josefa Naval Girbés*



IN, BUT NOT 'OF' THE WORLD

19th-century Spain was not an ideal place to be a practicing Catholic. Public displays of faith were dangerous to undertake, being a devout Catholic was often seen as 'backward', and the faithful were even labelled 'enemies of progress.'

Imagine a single eighteen-year-old girl in this turbulent socio-political climate, practicing and professing faith all on her own. Josefa Naval Girbés did just that! Dedicating her life to God alone,

transforming her family home into a school-seminary, providing human and spiritual formation to young people, she did what even men in that age had not enough courage to do!

Josefa could not flee the world that was prosecuting her faith; she felt, to borrow St Paul's language, 'compelled' to embrace it as her mission field. She would not marry, nor would she don a religious habit. Instead, she decided to spend the rest of her life building the Kingdom of

God right where she stood – in her own home, on her own streets, wearing the clothes of a laywoman. In doing so, she became a pioneer of what the Church would later champion: the universal call to holiness.

AGAINST THE CURRENT

Born in Algemesi, within the Archdiocese of Valencia, Josefa was the eldest of five children in a modest farming family. At 13, the family lost their mother, and the

responsibility of taking care of the family fell on this oldest daughter. Though spiritually inclined, her busy household life left her with not enough time for meditative prayer. But in this busy and mundane schedule, she slowly started discovering God.

Her parish priest, Gaspar Silvestre, from whom she sought regular spiritual guidance from, recognised that this teenage girl, burdened with adult responsibilities, possessed an unusual capacity for prayer. Under his guidance, she began to view her domestic service not as a chore, but as a liturgy. At eighteen, with the approval of her spiritual director, she took a private vow of chastity and embarked on her brave vocation of 'secular virginity'.

As Pope John Paul II noted during her beatification on 25 September 1988, she was a 'simple woman' who achieved Christian perfection not by withdrawing from the world, but by serving within it.

THE GARDEN CONVERSATIONS

At the age of thirty, Josefa's ministry took a tangible form that would ripple through generations. She transformed her family home into a school-seminary. She hosted what became known as the 'garden conversations' – gatherings in her own garden where she provided human and spiritual formation to young people.

She grounded the youth in Gospel values, preparing them to live out their baptismal call. For the community, she acted as a spiritual mother, fostering vocations to religious life while simultaneously equipping laypeople to be witnesses in their workplaces and families.

HEROIC CHARITY

But her holiness was not restricted to passing on faith within the confines of her home. She regularly visited the sick and dying, giving them comfort, preparing

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them for sacraments, and offering practical help to ensure a peaceful and holy passing.

Her ministry of love though, rooted in her deep Eucharistic devotion, far extended these daily acts of mercy. In 1885, as the cholera epidemic swept through her land, Josefa stepped out into the streets and fearlessly tended to the afflicted, risking her own life. She took care of the dying with tender care, ensuring they met God in a state of grace.

THE UNIVERSAL CALL TO HOLINESS

One century later, the Second Vatican Council would underscore a vision for the laity that Josefa had already walked in ardent faith – that the laity share in Christ's priestly, prophetic, and royal offices. In a way, as a single woman unbound by convent walls, Josefa's lay status amplified her reach. Her apostolate was accessible and relatable to the secular crowd who might have kept a safe distance from the Church's institutions and religious orders.

Blessed Josefa Naval Gírbés shatters the misconception that sanctity is reserved for the ordained or the cloistered. Her legacy challenges the societal perceptions on what a single woman can accomplish on her own. She calls us to look at our own lives – whether single, working, or retired, settled, safe, or tired – and see them as fertile ground for holiness.

Her life remains relevant even today, urging us to respond to the universal call to holiness through active service, simple fidelity, and heroic love. 

Maria Teres is a social worker by education, and writer by passion and profession. In her spare time, you may find her curled up on a couch crocheting, reading, or sketching.



House of the Lord

As we prepare for the Great Jubilee of 2033, **Anil Israel** invites us to introspect about our role in the great commission – that privileged call of every baptised Christian.

Jubilee is a time of commemoration. In the Old Testament, every *fiftieth year* (Leviticus 25:11) was observed as the year of Jubilee. During this year, debts were cancelled, slaves were freed, and land was returned to its original owners to prevent permanent poverty and ensure the land belonged to God. It was a special year – a year set apart: *it shall be holy to you* (Leviticus 25:12). It served as a reset for the community, promoting social justice, economic stability, and a return to a right relationship with God and one another. Jesus referred to the Jubilee as *the acceptable year of the Lord* (Luke 4:19) *to proclaim liberty to the captives and to set at liberty those who are oppressed* (Luke 4:18). Indeed, Jubilee Year is a year of extraordinary grace.

In the Catholic Church, a Jubilee year is a special time of grace, forgiveness and reconciliation that occurs every 25 years. It is marked by spiritual renewal, pilgrimages and the granting of plenary indulgences. Traditionally the passing through a 'Holy Door' as a symbolic act of leaving one's old life and entering

a renewed one, is widely practiced during the holy year. The 2025 Jubilee, concluding on 6 January 2026, encourages spiritual journeys with its theme 'Pilgrims of Hope'.

An Extraordinary Jubilee Year is a special Holy Year, proclaimed by the pope outside the regular 25-year cycle, to focus on a specific theme. The most recent example was the Extraordinary Jubilee of Mercy in 2015-16, and the next one will be in 2033 to commemorate the 2,000th anniversary of Jesus' Redemption. This mega jubilee invites us to reflect on the sacrifice of Jesus Christ and the profound significance of His resurrection. At the same time, it is also the 2,000th anniversary of the great commission: *Go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you* (Matthew 28:19-20).

By virtue of our baptism, we are implicitly given the mandate to participate in the great commission. With the jubilee of the great commission coming up in a few years, ought we not to awake ourselves, to respond to this privileged call of every baptised Christian? Am I aware that I am expected to get involved and commit myself to do my part? May we strive to equip ourselves to respond to this Holy assignment.

Pope John Paul II emphasised: 'The universal call to holiness is closely linked to the universal call to mission. Every member of the faithful is called to holiness and to mission' (*Redemptoris Missio* 90). Let us allow the Great Jubilee to be a great awakening in our lives. Am I embracing the pursuit of personal holiness by setting apart an exclusive time for personal prayer, journeying with the Word of God and frequent reception of the sacraments? 'The Church exists in order to evangelize' (*Evangelii Nunitandi*



14). Am I convinced that as a living member in the mystical body of Christ, I too need to actively contribute towards the Church's mission of evangelisation?

Holy Scriptures portray vividly that the entire world is a macro temple, and the temple can be perceived as a microcosm of God's cosmic habitation. Lord, you *have stretched out the heavens like a tent* (Psalm 104:2). If we were to look upward, we see the vast sky looming like a massive temple dome, over the entire earth. No wonder, temples resemble dome shaped structures. Creation, in one way, helps us become temple conscious and thereby direct our focus towards God.

IT SHALL BE HOLY TO YOU , LEVITICUS 25:12



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The tabernacle is considered the most sacred place inside a Catholic church. It is the *Holy of Holies* (Hebrews 9:12; 10:19) where the consecrated hosts are kept. Therefore, we also say: Jesus is there in the tabernacle. The word 'tabernacle' literally means 'tent of God'. The temple is God's holy habitation. *The Lord is in his holy temple* (Psalm 11:4).

In the New Testament, we are given to understand that *we are the temple of the living God* (2 Corinthians 6:16). When we receive Jesus in Holy Communion, Jesus dwells in us and we become living tabernacles. 'Our body is a cenacle; a monstrence: through its crystal the

world should see God' (St Gianna Beretta Molla). Am I treating my body as a living monstrence? Am I considering others as God's dwelling place? Where God dwells, that sacred space is *holy ground* (Exodus 3:5; Acts 7:33). If we all become conscious that God dwells in each one of us, then we will learn to love as God loves. For when we try to love God dwelling in others, we learn to love well.

May we raise our level of temple consciousness. May we learn to treat one another with love and respect, since our bodies are a temple of the Holy Spirit (1 Corinthians 6:19). And desecration of the temple amounts to a grave sin of sacrilege. *If you love each other, everyone will know that you are my disciples* (John 13:35). When we all love as Jesus loved, we do our part of the Great Commission. We emit the *sweet fragrance of Christ* (2 Corinthians 5:15) for He dwells in us – the temple of the Holy Spirit. When our lives reflect His dwelling place in us, it is then that *we dwell in the house of the Lord* (Psalm 23:6; 27:4).

David – a man after God's own heart – desperately desired to construct a dwelling place for God, but it was his son Solomon who built the Temple in Jerusalem. Responding to the call to 'rebuild my church,' St Francis of Assisi made drastic attempts in imitating Christ. All the saints who went ahead of us, made their lives an abode of God's dwelling. Ought not this saintly attitude – willingness to radically sanctify our lives – be our hearts deepest desire? Shouldn't we too wake up to the magnanimous call of the Great Jubilee and embrace the joyful contradiction of living *upside down* (Acts 17:6) lives, to build the *house of the Lord* (1 Kings 6:37)?

Anil Israel lives in Mannheim, Germany, with his wife Sunitha and their 6 children.

PsalmMeet:

HUMILITY

Virtues to journey to the Summit of Love



Starting this month and for the rest of the year, **Fr Jijo Jose Manjackal MSFS** will delve into the Psalms, reflecting on their message with virtues to help us grow in holiness.

More of You, Lord; less of me.

The way to Christ is first through humility, second through humility, and third through humility! These are the beautiful words of St Augustine. Indeed, a humble heart listens, learns and loves; and in such a heart, God's presence shines brightest.

In a world that often notoriously parades pride, the Psalms remind us that identity and greatness come from a humble heart.

Psalm 8 – Marvel at God, as you are loved from on high!

When I look at your heavens, the work of your fingers, the moon and the stars that you have established; what are human beings that you are mindful of them, mortals

that you care for them? (Psalm 8:3-4)

Psalm 8 is a song praising God's majesty revealed in creation. It highlights humanity's dignity and dependence on the Creator. The psalmist, living in a society surrounded by powerful empires and natural wonders, marvels at the entire creation and the human role in God's amazing plan.

We are made to realise that human greatness comes from God, not ourselves. Though we are 'little lower than the angels,' God entrusts us with responsibility over creation. Humility means recognising that our abilities and achievements are gifts from God, calling us to worship Him and serve others. We are to live without pride, relying on His

Humility is the quiet strength of a heart fully aware of God's presence. It is the courage to acknowledge our limits, surrender our pride and trust completely in His care. St Thomas Aquinas teaches that 'once humility is acquired, charity will come to life... devouring the corruption of vice and filling the heart so full, that there is no place for vanity!'

guidance.

Acknowledge God's greatness in everything around you.

- Recognise your gifts as entrusted, not earned.
- Walk humbly in your daily choices.

Psalm 131 – Have a child-like heart before God!

O Lord, my heart is not lifted up, my eyes are not raised too high; I do not occupy myself with things too great and too marvellous for me. (Psalm 131:1-2)

Psalm 131 is a profound song of humility, expressing simplicity before God. It highlights the beauty of surrendering pride. The psalmist, likely aware of his own status, responsibilities and the pressures of leadership, chooses to lay aside pride and ambition, embracing a child-like trust in God's loving protection.

We are taught that humility is quiet confidence in God, not striving to appear greater than we are. A humble heart trusts God's providence, lets go of ego and finds peace in His presence. Like a child leaning on a parent, we acknowledge our delight in God's love, rather than our own accomplishments.

- Let go of pride, rest quietly in God's care.
- Trust God instead of seeking worldly greatness.
- Approach life with simplicity and child-like openness.

Psalm 34 – Humble hearts are protected always by God!

The Lord is near to the broken hearted, and saves the crushed in spirit. (Psalm 34:18)

Psalm 34 is a song of praise and thanksgiving, celebrating God's care for the humble and those who recognise their need for Him. The Psalmist faces fear, danger, personal vulnerability and even humiliation; yet, turns to God with humility, expressing trust rather than self-reliance.

This Psalm teaches that humility draws us closer to God. Those who are humble in spirit – acknowledging their limitations and seeking God's help – experience His protection, guidance and joy. Humility is not self-deprecation but a recognition that life's blessings, strength and deliverance come from God, leading us to gratitude and service.

- Recognise your need for God in every circumstance.
- Seek God's help instead of relying solely on yourself.
- Give God the glory for every blessing.

This month, let us specially practise the virtue of Humility – *Lean on love, live in awe!*

Humility is the quiet strength of a heart fully aware of God's presence. It is the courage to acknowledge our limits, surrender our pride and trust completely in His care. St Thomas Aquinas teaches that 'once humility is acquired, charity will come to life... devouring the corruption of vice and filling the heart so full, that there is no place for vanity!'

Humble hearts recognise that every gift, every blessing and every responsibility is from God. Humility turns every gift into gratitude, every blessing into service and every heart into a home for God's love. Through Psalms 8, 131, and 34, we are invited to marvel at the Lord's greatness, rest in His love and serve others faithfully, *leaning on love and living in awe!*

God Bless! *Live Jesus!*

Fr Jijo Jose Manjackal is a Missionary of St Francis de Sales (MSFS). Ordained in 2012, he is currently pursuing his Licentiate in Sacred Scriptures from Biblicum, Rome. He was appointed as a Missionary of Mercy by Pope Francis in 2016.



Newswatch

Vatican issues guidelines on various Marian titles



A new document from the Dicastery for the Doctrine of the Faith, approved by Pope Leo XIV, offers guidance on several Marian titles and urges careful use of the expression ‘Mediatrice of all graces.’ Released on 4 November 2025, the doctrinal note *Mater populi fidelis* (Mother of the Faithful People) focuses on how the Blessed Virgin Mary cooperates in the work of salvation. Signed by Cardinal Víctor Manuel Fernández and Monsignor Armando Matteo, and approved by the Pope in October, the document represents the result of extensive theological collaboration. It highlights biblical foundations for Marian devotion and draws from Church Fathers, Doctors of the Church, Eastern Christian tradition, and modern papal teaching.

Within this framework, the text examines several Marian titles, endorsing some and cautioning against others. Titles such as ‘Mother of Believers,’ ‘Spiritual Mother,’ and ‘Mother of the Faithful’ are affirmed as appropriate. However,

the title ‘Co-redemptrix’ is rejected as unsuitable due to the risk of obscuring Christ’s unique role in salvation. The title ‘Mediatrice’ may be used only when it clearly preserves Christ as the sole true Mediator and expresses Mary’s role as participatory and subordinate. Likewise, terms like ‘Mother of Grace’ and ‘Mediatrice of All Graces’ require careful definition to avoid overstating Mary’s role.

The note reiterates that all Marian devotion must point to Christ and safeguard the primacy of His redemptive work. Even when certain titles can be explained in an orthodox way, *Mater populi fidelis* recommends avoiding those that invite misunderstanding. Cardinal Fernández, in presenting the document, praises popular piety but warns against groups that push for new dogmatic definitions and spread confusion, especially online. The core issue, he explains, is how Mary’s cooperation with Christ’s redemptive mission is

interpreted.

Concerning ‘Co-redemptrix,’ the document recalls that while some popes have used the term, they did so without extensive clarification and often in limited contexts. It cites the firm opposition of then-Cardinal Joseph Ratzinger in 1996 and later in 2002, when he argued that the term lacks biblical grounding and risks obscuring Christ’s primacy. Pope Francis likewise rejected the title multiple times. The Note concludes that the term should not be used, as it consistently leads to confusion. Regarding ‘Mediatrice,’ the document reaffirms that Christ alone is the Mediator. Mary’s maternal intercession can be described in a subordinate sense, but she cannot be understood as dispensing grace independently. Titles such as ‘Mediatrice of All Graces’ are therefore problematic, though ‘graces’ may be understood more broadly as forms of maternal assistance obtained through her intercession.

By Sam Biju

World's tallest Our Lady of Fátima statue inaugurated in Brazil

The world's tallest monument honouring Our Lady of Fátima was formally opened and blessed on 13 November during the concluding Mass of the Marian Jubilee in Crato, a city in Brazil's north-eastern state of Ceará.

Standing 177 feet high, the statue was crafted by artist Ranilson Viana and modelled after the well-known pilgrim image housed in the Cathedral of Our Lady of Penha. That original figure was created by Portuguese sculptor Guilherme Ferreira Thedim.

Bishop Magnus Henrique Lopes of Crato, who presided at the liturgy, expressed deep gratitude for the new monument, describing it as a sign of spiritual unity with the shrine in Fátima, 'a heart of prayer, penance, and hope



for the world.' The pilgrim image from Portugal had arrived in Juazeiro do Norte on 10 November, its first return in 72 years, and its journey concluded at the diocesan celebration on 13 November.

In his homily, Bishop Lopes said that the journey 'from Fátima to Crato' reflects one path of faith. He recalled that in Portugal Mary appeared 'brighter than the sun,' while in Crato she is welcomed as a

compassionate mother who embraces her suffering children. He emphasised that Mary's instruction at Cana, 'Do whatever he tells you,' continues to guide believers today, revealing the essence of Marian intercession: Mary always leads people to Christ, without replacing Him. The bishop described Fátima as 'a school of listening and obedience to the Gospel,' reminding the faithful of Mary's call to the young shepherds to prayer, penance, and trust. He lamented that many young people now ignore this call, drawn instead to harmful influences that undermine families, hope, and faith. This spiritual emptiness, he warned, fuels violence, despair, and early dehumanisation.

Lopes urged the Church and society to recognise the urgency of Fátima's message, especially in places where Marian devotion is deeply rooted. At the close of the Mass, he granted an apostolic blessing with a plenary indulgence and then blessed the monumental new statue alongside the pilgrim image.

PROLIFE GROUPS SOUND THE ALARM IN LIGHT OF ASSISTED SUICIDE IN GERMANY

The Federal Association for the Right to Life, which represents numerous pro-life groups in Germany, has strongly criticised what it calls the public 'glorification' of the assisted suicide of Alice and Ellen Kessler, the 89-year-old twin performers who were widely known across Europe in the 1960s. The sisters, once famous as singers and entertainers – particularly in Italy – chose to end their lives together through assisted suicide at their residence near Munich on Monday.

Alexandra Linder, chairwoman of the pro-life federation, warned that the media's largely positive coverage of the event, especially praise for the women's 'self-determination,' poses a serious risk. Such portrayals, she argued, may influence vulnerable individuals struggling with suicidal thoughts to

imitate such actions. Linder referred to the well-documented 'Werther effect,' noting that suicides rose significantly after the widely publicised death of German footballer Robert Enke. She urged journalists to adopt far greater responsibility when reporting on cases involving suicide.

Bavarian Radio, citing the German Society for Humane Dying (DGHS), stated that the twins had long contemplated assisted suicide and had been members of the association, choosing 17 November as the date for their deaths. According to DGHS, a lawyer and a doctor had conducted preliminary consultations and were present at the home to accompany the sisters in their final moments.

Linder called for deeper ethical scrutiny, questioning whether a lawyer

unfamiliar with the individuals and lacking medical expertise is capable of assessing their emotional and physical state or their true autonomy. She also asked whether the twins – both elderly – made their decision free from pressure, untreated pain, medication side effects, fear of isolation, or other external factors. She further wondered whether alternatives such as palliative care or therapeutic support were adequately presented, and whether euthanasia advocates might have influenced the process by promoting the case as a 'positive' example.

Linder emphasised that a person's emotional stability and desire to live can shift dramatically from day to day, influenced by pain levels, prognosis, or even simple interactions with caregivers or family members. In a country as

wealthy as Germany, she insisted, no one should feel forced into loneliness or unrelieved suffering. Declaring suicide as an act of pure autonomy, she said, neglects society's duty to support those in distress.

Eva Maria Welskop-Deffaa, president of the German Caritas Association, voiced similar alarm, warning that romanticised reporting increases pressure on elderly women who fear becoming burdens. She called for strengthened suicide-prevention measures, more hospice resources, and legal restrictions on advertising by assisted-suicide organisations.



FIND 10 DIFFERENCES



LUKAS
and



RAY

Scripture
Pictures

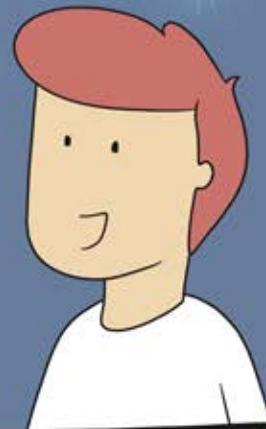
@scripturepictures336

You know... in 2,000 years light can travel trillions of kilometres. That star's light left around the time Jesus died. We're only seeing it now.



So... That's around somewhere where heaven is right? In deep space? SO, God's love travelled here from far away too?

No, Ray. Light travels. Love doesn't. God didn't send something towards us from some faraway place. He was already here. Heaven is here. And Jesus' death at the Cross is not 'history'. It IS everywhere at once. Even now.



So love doesn't travel from outer space or history?



Nope. As much as I hate to admit it, love doesn't follow the rules of physics. It's fresh every morning, every minute, 2000 years ago and right now.



Congratulations to Winners of Holy Habits 2025!

Photo
Category

TOP 5



1

Jessica Clair Geo
(4 years, India), dressed as
St Philomena



2

Abigail Catharin
(8 Years, India), dressed as
St Therese of Lisieux



3

Eywa Jude Rojan
(5 months , India), dressed
as St Therese of Lisieux



4

Agnes Maria Jacx
(9 years, Ireland), dressed
as St Agnes



5

Rooha Mariam Antony
(6 years, India), dressed as
St Susanna

Reels
Category

TOP 5



1

Sarah Mariyam Libin
(4 years, India), dressed as
St Alphonsa



2

Noah Matthew Tijit
(1 year, UK), dressed as
St Dominic Savio



3

Catherine Mariam Ullas
(2 years, India), dressed
as St Teresa of Calcutta



4

Keziah Mariam Jibin
(8 years, UK), dressed as
Our Lady of Fatima



5

Patrick Tom Ullas
(5 years, India), dressed as
St Carlo Acutis