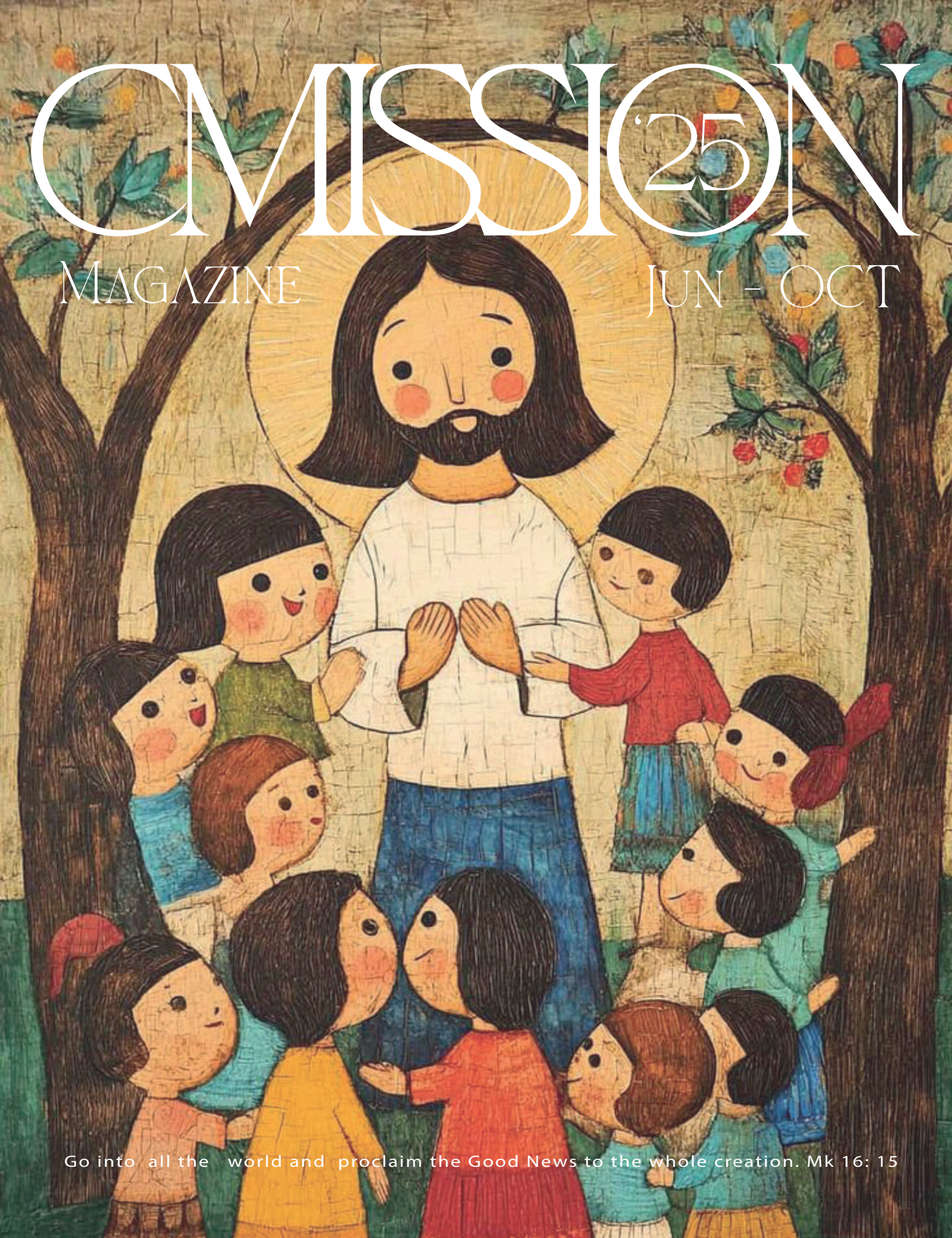


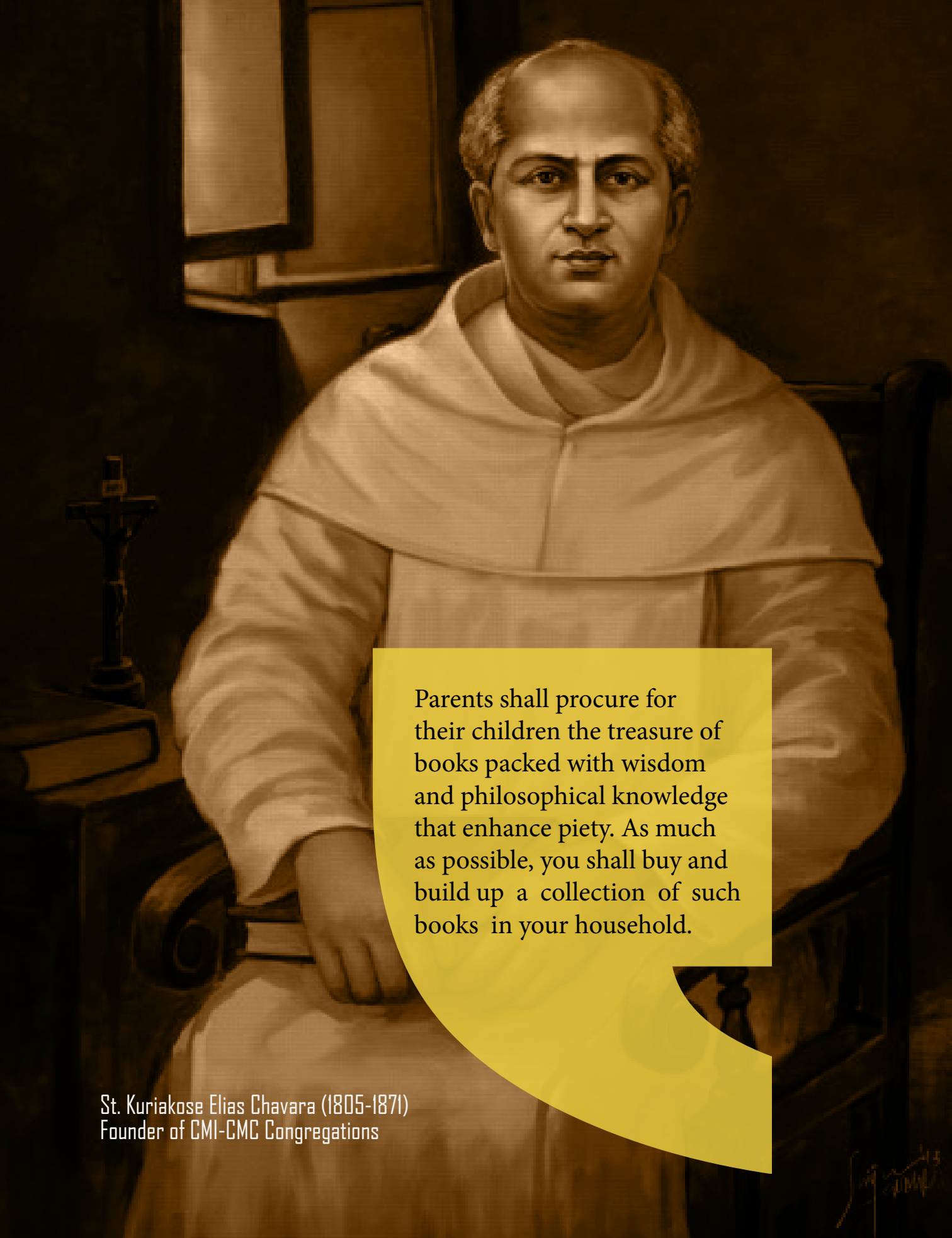
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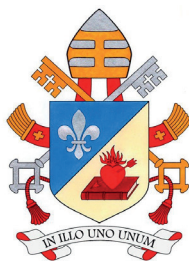


Go into all the world and proclaim the Good News to the whole creation. Mk 16: 15



Parents shall procure for
their children the treasure of
books packed with wisdom
and philosophical knowledge
that enhance piety. As much
as possible, you shall buy and
build up a collection of such
books in your household.

St. Kuriakose Elias Chavara (1805-1871)
Founder of CMI-CMC Congregations



**Communication
is not only
the transmission of information,
but it is also
the creation of a culture.**

Address to representatives of the media, May 12, 2025.



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Mission of God is ever moving, transforming and converting the hearts of many. It is an opportune time to think about our mission dynamically and creatively for the kingdom of God and His works. CMission is a publication from the Department of Evangelization and Pastoral Ministry engaging in transmitting the views and the visions of CMI missions across the globe.

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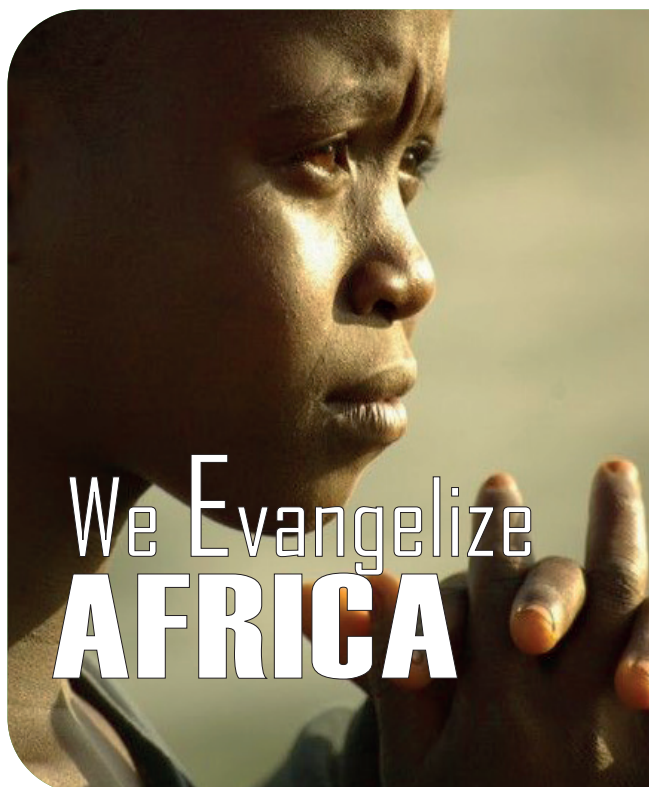
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We Evangelize
AFRICA

CONTENTS



REACH 10
Lijo Thomas CMI

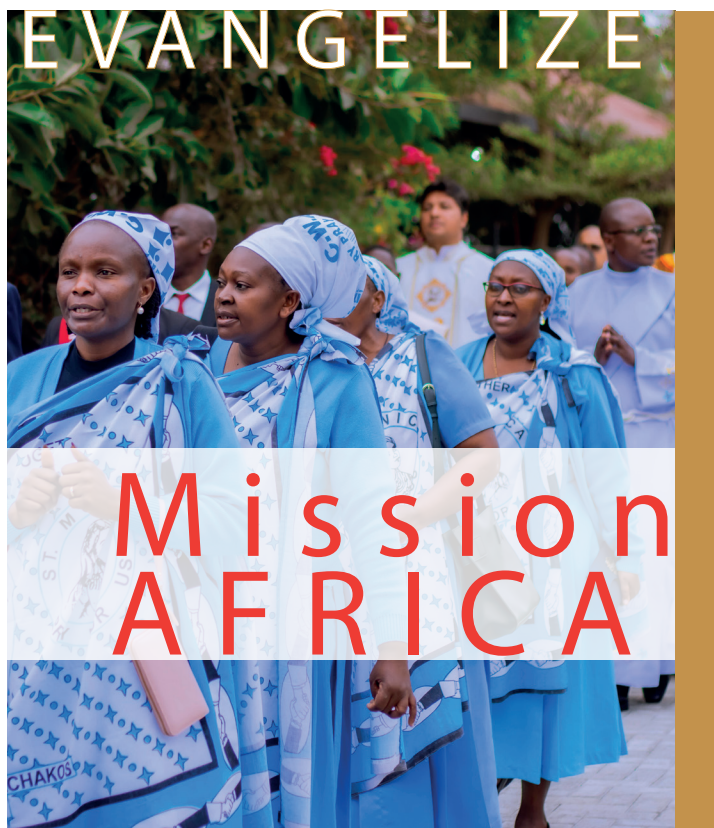
**Where Compassion
Meets Neuroscience** 17
Nijo Palaty CMI

**Drawing
New Maps of Hope** 16
Jerin P Joju



Fr. Joy Kochupurackal 32
Abraham Vadakkemury CMI

Mission Meditation 50
Paulson Muthuppeedika CMI



For Mission 52
Jeethu Panackalpurackal CMI

Missionary Journey 54
Sanju Njarakandathil CMI

**Mission
in the Land
of AFRICA**

**CMI Kenyan
Priests**



E d i t o r i a l

Josey Thamarassery CMI
Vicar General, Chief Editor

The present issue of CMIssion invites readers to reflect on the Vision and Mission of Education. From its very inception, the CMI Congregation has been deeply committed to this noble ministry. St. Kuriakose Elias Chavara, our founding father, inaugurated this sacred mission in 1846 by establishing the first Sanskrit School, driven by a profound conviction regarding the transformative power of education in society.

For the CMI Congregation, education is not merely an academic or institutional pursuit—it is an apostolate, a sacred ministry undertaken in the spirit of the Gospel. Its ultimate aim is the realization of the Kingdom of God, which lies at the heart of the mission of Jesus Christ—proclaimed, inaugurated, and manifested throughout His public ministry.

Thus, the educational ministry of the CMI Congregation is not an isolated or secondary endeavour but an integral dimension of the Church's evangelizing mission. Through education, the Congregation seeks to form individuals and communities imbued with faith, wisdom, and a deep sense of social responsibility—actively participating

in Christ's redemptive and transformative work in the world. With this conviction, the current issue of CMIssion is dedicated to highlighting the enduring significance of the Education Apostolate in our times.

The **Encounter** section explores the transformative function of education. Fr. Lijo Pathickal, drawing from his engagement with youth, reflects on how young people serve as catalysts for social transformation, and how education plays a pivotal role in fostering radical change. Another article reflects on the Apostolic Letter commemorating the sixtieth anniversary of Gravissimum Educationis—signed by the Holy Father, Pope Leo XIV, on the occasion of the Jubilee of the World of Education. This section also features the inspiring story of Christ Special School, whose dedicated efforts provide quality education and life skills to children with special needs, empowering them to live with dignity and independence.

The **Experience** section narrates the vocation stories of four newly ordained Kenyan CMI priests—Rev. Frs. Martin, Joel, Simon, and Fidelis—ordained on

9 August 2025. They share their journeys of faith within the CMI Congregation, their sense of divine calling, and the mission that awaits them. Each testimony radiates gratitude, joy, and a deep commitment to serving God and His people. The section also pays tribute to the late Fr. Joy Kochupurackal CMI, a missionary who served with selfless dedication in the Peru mission, embodying the true spirit of service over privilege.

The **Evangelize** section offers a mission meditation that emphasizes how a faith-filled community becomes an instrument of evangelization—strengthening its own faith while witnessing to others. It also highlights the theological and pastoral formation offered at Rishikesh and at the Salesian Theologate in Shillong, where a unique Salesian pedagogy—rooted in reason, religion, and loving-kindness—forms not just minds but hearts attuned to the pastoral realities of North-East India.

Together, these reflections, along with updates on various events and initiatives within the Congregation, enrich this issue of CMIssion and make it both inspiring and informative.



Message

Thomas Chathamparampil CMI
Prior General

The year 2025-26 is declared as “CMI Year of Education” inviting every member to revisit the spirit of St Chavara in taking up education apostolate from the very beginning of the foundation of the Congregation. I am happy to know that the current issue of CMIssion focuses on Educational Apostolate of the Congregation.

“The future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping” (GS 31). The Second Vatican Council reminds us that the vitality of the Church and the renewal of the world depend on those who are willing to shape history with hope. In every age, the youth have embodied this hope — not only as the promise of tomorrow but as the living presence of God’s action today. Their energy, creativity, and search for meaning are signs of the Spirit moving within the Church and the world.

St. Kuriakose Elias Chavara, a visionary reformer and found-

er, recognized the immense potential of the youth long before modern educational philosophy spoke of “holistic formation.” His conviction was clear: authentic education must form the intellect, the heart, and the spirit together. For him, learning without moral and spiritual grounding was incomplete. His well-known exhortation, “Children, you are God’s investment in the hands of your parents,” captures his belief that every young person carries a divine purpose — a vocation to reflect God’s goodness in society.

St. Chavara’s initiatives in education, social reform, and spiritual renewal were driven by this conviction. His vision aligns beautifully with the Church’s teaching that “man cannot fully find himself except through a sincere gift of himself” (GS 24). Thus, formation, for Chavara, meant preparing the youth not merely for success but for self-giving love and service.

Pope Francis reaffirms this in *Christus Vivit*, declaring: “Young people are the now of

God, who summons us to live in the present and to dream of the future” (CV, 178). The Holy Father invites youth to bring their faith into life — through solidarity, compassion, and courageous engagement with the challenges of our time. Likewise, *Evangelii Gaudium* calls every disciple to mission, urging the Church to “go forth to others to reach the fringes of humanity” (EG, 20).

The spirit of St. Chavara calls us to this very mission — to be agents of transformation who integrate faith with action, education with compassion, and spirituality with service. When we take up this call, we become the beating heart of the Church’s mission and the living expression of Christ’s love in the world. Let us be inspired by the example of St. Kuriakose Elias Chavara, commit ourselves to build communities of faith, justice, and hope.



God loves us, God loves you all,
and evil will not prevail!

Pope Leo XIV

Let's face God in context and text



Encounter

REACH

Holistic &
Transformational
Learning
through Collaborative
outREACH:
The Need of the Times
for Higher Education





Lijo Thomas CMI
Pune

Education, when viewed through the lens of Christian theology, extends far beyond the traditional confines of classrooms and academic institutions. It encompasses a holistic approach that seeks to integrate faith, learning, and community building. This perspective is deeply rooted in the religious aspect, emphasizing values, ethics, and a sense of purpose in education. St. Kuriakose Elias Chavara, a visionary in Christian education, provides a profound example of how this theology of education can be lived out.

Central to the Christian theology of education is the recognition that education is not merely a transfer of knowledge but a transformative process that shapes individuals in accordance with moral values. St. Chavara, a nineteenth-century Indian saint and educator, envisioned education as a means to cultivate ethical character, instill a sense of social responsibility, and foster spiritual growth. His vision went beyond the conventional understanding of education; it was a call to nurture the whole person, integrating intellectual, moral, and spiritual dimensions.

In the Indian context, the Gurukul system was an ancient form of education where students lived with their teachers in a community setting. This system, which predates formal classroom education, was characterized by an intimate teach-

er-student relationship, experiential learning, and a holistic approach to education. The Gurukul system, much like the Christian theology of education, recognized the interconnectedness of various dimensions of learning, including intellectual, moral, and spiritual.

St. Kuriakose Elias Chavara's vision, deeply rooted in Christian principles, aligns with the foundational aspects of the Gurukulam system. Chavara's perspective goes beyond the conventional boundaries of education, emphasizing the transformative power of education in shaping individuals' moral character and spiritual growth. His vision, when juxtaposed with the Gurukulam system, reveals a shared understanding of education as a holistic and communal endeavor.

Youth community building, according to St. Chavara's vision, becomes a crucial element in the theology of education. The youth, as agents of change and bearers of the future, play a pivotal role in shaping communities. Beyond the academic curriculum, St. Chavara saw the need for youth to actively participate in community service, social justice initiatives, and spiritual development. These endeavors were not separate from education but were integral to the holistic formation of individuals. St. Chavara's vision aligns with the understanding that education is not confined to textbooks and examinations. Instead, it evokes the development of character, ethical values, and a sense of responsibility towards others. Youth, when engaged in community building activities, not only strengthen their own moral fabric but also contribute to the betterment of society. This aligns with our holistic belief that education is a service to humanity, a means to promote justice, and a way to fulfill one's calling in the world.

The theology of education, as understood from a holistic perspective, emphasizes the interconnectedness of faith and learning. It recognizes that education is not a

neutral enterprise but is influenced by the foundational beliefs and values of individuals. This perspective calls for an intentional integration of principles into the educational process, shaping the worldview and actions of learners.

Moreover, the theology of education extends beyond institutional boundaries and becomes an independent entity in the hands of the youth community. The youth, driven by a sense of purpose and guided by important values, become ambassadors of this theology. They carry the responsibility of translating the principles learned within academic institutions into actions that contribute to the common good. In this sense, the theology of education becomes a lived experience, influencing the choices, relationships, and aspirations of the youth.

The youth, as agents of change and bearers of the future, play a pivotal role in shaping communities. Beyond the academic curriculum, St. Chavara saw the need for youth to actively participate in community service, social justice initiatives, and spiritual development. These endeavors were not separate from education but were integral to the holistic formation of individuals.

REACH: The Living Dimensions of Integral Education

R – Research: Exploring Truth and Serving the Common Good

Education research must move beyond data and discovery to become an act of understanding, empathy, and service. Institutions are called to encourage faculty–student collaborative studies that connect scholarship with real-life impact. Through service learning, students are guided to explore the real challenges faced by local communities from environmental degradation to social inequality. They are encouraged to understand community problems, identify key segments that can be connected with the university, and propose solutions promoting sustainable development and local empowerment. By fostering social entrepreneurship, learners transform academic inquiry into meaningful societal change, aligning intellect with compassion.

E – Educate: Forming the Whole Person

Education is most powerful when it nurtures both intellect and heart. Institutions grounded in this belief emphasize holistic education as the foundation of all courses. It ensures that students develop moral integrity, emotional maturity, and civic responsibility alongside academic excellence. The inclusion of service-learning components within academic curricula bridges the gap between classroom knowledge and community needs. Partnerships with NGOs and CSR teams facilitate awareness sessions on social and environmental issues. Students are encouraged to form clubs promoting social entrepreneurship and undertake capstone projects based on real-world problems, fostering empathy, creativity, and leadership rooted in service.

A – Action: Turning Learning into Service

Education finds its true meaning in action. Knowledge must move from contemplation to contri-

bution. This is achieved through campus-community partnerships that allow students to apply their learning in real contexts. Engaging with retirees, veterans, and experts creates opportunities for intergenerational knowledge sharing, enriching the educational experience with lived wisdom. Students and faculty regularly visit local communities for awareness and knowledge-sharing sessions, bridging the divide between academic institutions and society. Furthermore, mentorship programs nurture personal growth, preparing students to lead with responsibility and empathy.

C – Collaborate: Building Networks for Transformation

Collaboration amplifies the power of education. By forming MoUs with NGOs, corporates, and community organizations, institutions can provide hands-on experiences that cultivate social awareness and responsibility. CSR initiatives for sustainable development and extension activities engage students in real-world problem-solving, making them co-creators of change rather than passive observers. Through such collaborations, learners imbibe essential values of teamwork, humility, and solidarity. These shared initiatives not only address community needs but also instill lifelong values of cooperation and empathy, creating an ecosystem where knowledge and compassion work hand in hand.

H – Humanity: The Heart of All Learning

At the center of every educational endeavor lies the humanity, the belief that every act of learning must serve the dignity of life. All activities and programs must uphold humanity as their central theme, encouraging voluntary service as an expression of moral leadership. By ensuring inclusive participation across socio-economic backgrounds, education becomes an instrument of justice and equality. Projects promoting intercultural sensitivity help students appreciate diversity and understand that unity is not uniformity but respect for dif-

ferences. When guided by empathy and compassion, education becomes an act of love that transforms both the learner and the world.

Turning Learning into Service. Education finds its true meaning in action. Knowledge must move from contemplation to contribution. This is achieved through campus-community partnerships that allow students to apply their learning in real contexts.

R – Research
E – Educate
A – Action
C – Collaborate
H – Humanity





Bringing Vision into Practice: Institutional Initiatives that Embody REACH

Community Conference

The Let Us Dream (LUD) community Conference was founded in 2017 at Louisiana Tech University USA as a platform for educators, researchers, social workers, students, and volunteers to come together to share experiences, celebrate service, and inspire transformative action within their communities. Since then, the conference has grown into a global network with chapters in India, the USA, Germany, Nepal, South Africa, and several other countries, creating bridges between the local community and the university with the vision of empowering local communities for sustainable global impact.

DREAMS Intervention Program

The DREAMS (Desire, Readiness, Empowerment, Action, and Mastery for Success) intervention Programme is a structured five-stage approach designed to foster psycho-social and leadership development among under-served students. Grounded in scientific theories, and through mentoring, modelling, and motivation, mentors guide and inspire adolescents to build confidence, resilience, and purpose.

Centre for Social Action (CSA)

At the institutional level, the Centre for Social Action (CSA) of Christ University serves as a vibrant hub for student-driven community initiatives. It provides opportunities for learners to engage in sustainable community development, child education, gender equality, environmental protection, and social entrepreneurship. Through hands-on participation in these outreach programmes, students witness the lived realities of society and learn to connect academic knowledge with social responsibility.

The HUMAN Initiative:

The HUMAN (Harmony, Unity, Mindfulness, Action, and Nurturing) initiative is a heartfelt call to re-discover the essence of being human

in an age of rapid technologisation. It promotes harmony, coexistence, and moral responsibility while inspiring individuals to live mindfully and act compassionately. Drawing from timeless global philosophies such as India's Vasudhaiva Kutumbakam ("The world is one family"), Africa's Ubuntu ("I am because we are"), Korea's Hongik Ingan ("Benefiting all humankind"), Japan's Wabi-Sabi (mutual acceptance), and Sweden's Lagom (mindful moderation), HUMAN celebrates interconnectedness and harmony.

Literacy in Financial Education (LiFE)

The Literacy in Financial Education (LiFE) Campaign, launched by CHRIST University Pune campus, is a pioneering step in empowering youth through financial awareness. The initiative aims to equip high school and college students with essential financial knowledge to navigate the complexities of the modern economy responsibly. Education, when guided by faith and purpose, becomes more than a process of knowledge acquisition; it evolves into a transformative force that shapes both individuals and communities.

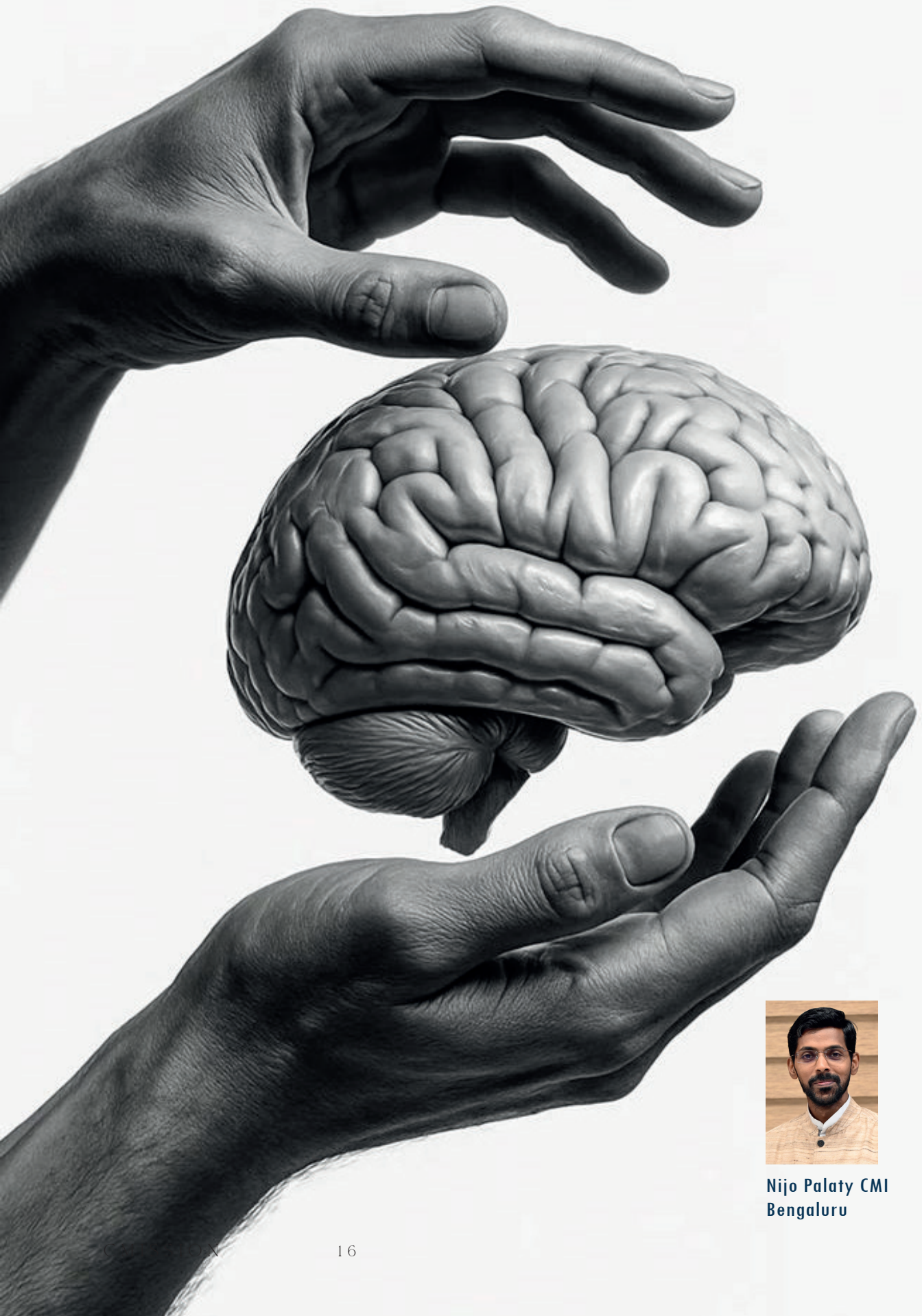
The REACH framework—Research, Education, Action, Collaboration, and Humanity—offers a holistic model that unites intellect with compassion and learning with service. It calls for education that not only informs but also reforms, not only enlightens minds but also enlivens hearts. Through initiatives such as LET US DREAM, DREAMS, CSA, HUMAN, and LiFE, this vision comes alive in action. These programmes transform classrooms into spaces of engagement, bridge academia and society, and empower students to connect learning with life. They stand as living proof that education achieves its highest purpose when it uplifts, includes, and inspires.

In conclusion, when viewed from a renewed perspective, education extends far beyond the classroom and finds its true expression in the community-building efforts of the youth.

St. Kuriakose Elias Chavara's vision continues to serve as a guiding light, reminding us of the profound link between education, faith, and community. The youth, as active participants in this vision, possess the power to shape not only their destinies but also the moral and social fabric of the world they inhabit. Ultimately, education becomes a transformative and living expression of holistic values, a journey of faith and reason, of intellect and empathy, of knowledge and humanity. When research leads to understanding, learning inspires service, and when collaboration nurtures compassion, education fulfills its divine purpose: to heal, to lead, and to transform the world through love and truth.

Chavara's vision continues to serve as a guiding light, reminding us of the profound link between education, faith, and community. The youth, as active participants in this vision, possess the power to shape not only their destinies but also the moral and social fabric of the world they inhabit.





Nijo Palaty CMI
Bengaluru



WHERE COMPASSION MEETS NEUROSCIENCE: Nurturing Early Brain Development at Christ Child Development Centre



An Initiative of Christ Special School, Bengaluru



Christ Special School, as part of its 12th year milestone, has taken another leap in the education and rehabilitation services of children with special needs with its newly established 'Christ Child Development Center' (CCDC): a one-of-its-kind facility dedicated to early brain development, detection and intervention. We believe that 'powerful early intervention can change the path of a child's life journey'. With a multi-disciplinary team of Speech Therapist, Physiotherapist, Occupational Therapist, Clinical Psychologist and Special Educator, the CCDC aims to develop and enhance skills among children with developmental disabilities in speech and language, play, sensory integration, motor, and functional skill areas. The facilities set apart for Christ Child Development Centre are carefully and tastefully planned, scientifically designed and appropriately equipped.

Educational and Therapeutic

Practices: We believe that educational and therapeutic practices grounded in science are the most effective. We are committed to high levels of engagement in continuing educational and Therapeutic practices such as Physiotherapy, Speech Therapy, Occupational Therapy, Vocational Training and Individual Education Programme (IEP).

"Our vision is to help children with developmental delays and assist parents in nurturing their growth in the crucial early years after birth," says Fr. Nijo Jose, Director, Christ Special School. "This center is our commitment to giving every child the best possible start to life."

The first 1000 days are very crucial in the life of a child. From conception to age two - the most critical for brain development, a baby's brain develops at an astonishing pace, laying the foundation for cognitive, emotional and physical growth. A newborn's brain is only 30 per cent developed at birth. By two years, it reaches 70 per cent and by six years, 90 per cent of brain development is completed. This is very crucial for every child. This is the window where neuroplasticity, the brain's ability to adapt and grow is at its peak. The CCDC team is equipped to give supportive care to those children with developmental challenges and lay a strong foundation before the delays



The first 1000 days are very crucial in the life of a child. From conception to age two - the most critical for brain development, a baby's brain develops at an astonishing pace, laying the foundation for cognitive, emotional and physical growth. A newborn's brain is only 30 per cent developed at birth. By two years, it reaches 70 per cent and by six years, 90 per cent of brain development is completed. This is very crucial for every child.



Brain development happens in a sequence and needs a collaborative, structured approach. A single therapy in isolation-like speech or physiotherapy alone cannot achieve the same results, rather a team working together is what drives change. Thus, we have a close association with the Child Psychiatry Department at NIMHANS and Unit of Hope at St. John's Medical College, Bangalore.

The Christ Child Development Centre facility brings together a multidisciplinary team under one roof -physiotherapists, speech therapists, occupational therapists, special educators and clinical psychologists - all led by a developmental pediatrician. This integrated approach ensures that every aspect of a child's development, from motor skills to speech and emotional well-being, is addressed holistically.

Early Intervention Centre:
We aim to identify and assess children at risk of developmental delays as early as possible. We envision a family-centred approach to achieve positive outcomes for children with developmental needs. The focus is on fostering a supportive and inclusive environment that promotes each child's overall well-being and development. Services are available by appointment from the concerned therapists. Early intervention Programme from 2 to 6 years, Parent Training, Training on Activities of Daily living (ADL) and Multi-Sensory Learning.

Occupational Therapy

Occupational Therapy (OT) is a holistic allied health profession that employs the purposeful and meaningful everyday activities or occupations, to address and treat the physical, mental, developmental and emotional challenges ultimately enhancing a patient's capacity to engage in routine tasks. These include- Activities of Daily Living (ADL), Personal Care and Dressing, Self-Care Skills, Fine Motor Skills, Gross Motor Skills, Balance and Coordination, Sensory Integration, Vi-

sual Perceptual Skill, Confidence, Sitting Behaviour and Tolerance, Mobility and Falls, Social, Emotional and Functional Behavioural Skills, Standing and Self-Support, Planning Activities, Organization Skills and Pre-writing Skills.

Physio Therapy

Physiotherapy aims to restore, maintain, and maximize physical function, allowing individuals to participate fully in their daily activities and lead healthier, more active lives and prevent further injury or disability. Physiotherapy Centre contributes significantly to the health and well-being of individuals with special needs and enhances overall quality of life. We collaborate with other healthcare professionals, such as physicians and occupational therapists, to ensure comprehensive care of the children with developmental needs and disabilities. Pediatric Rehab, Rehabilitation for Musculoskeletal Conditions, Delayed Milestones, Autism Spectrum Disorder, Cerebral Palsy, Orthopaedic Rehab, Neurology Rehab, Cardiopulmonary Rehab, Sports Injury, Post-Surgery and Posture Correction are included.

Speech Therapy

Speech Therapy provides treatment and support to enhance communication skills, improve speech and language abilities, and address difficulties related to feeding and swallowing. Speech Therapy Centre plays a crucial role in improving the quality of life for individuals with speech and language challenges. The conditions under focus are- Feeding and Swallowing Disorders, Expressive and Receptive Language Disorder, Cognitive and Communication Disorders, Articulation and Speech Intelligibility, Fluency (Stuttering and Cluttering), Cleft lip or Cleft Palate, Aphasia (Stroke, Dysarthria, Traumatic Brain Injury), Developmental Delays, Voice Disorders, Respiratory Problems (Breathing Disorders). Auditory Verbal Therapy is provided as well.



Social Work

The Social Worker prepares the Case Assessment & Intake, Internship Programme, Activities, Training & Skill Development Programmes and Counselling for Parents and Family members.

Clinical Psychology

The Clinical Psychologist aims to improve an individual's well-being and mental health by resolving emotional, behavioural, social and cognitive problems using psychological methods. They conduct Psychological Assessments, provide behaviour Therapy for ADHD, Autism, Intellectual Disability, Anger Issues, help develop sitting tolerance, enhance skills of attention, retention, problem solving, decision making etc.

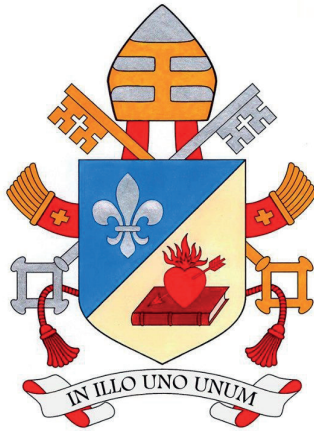
Christ Special School is part of the Christ Group of Schools under the Congregation of Mary Immaculate (CMI) management. Learning the need and significance of addressing the education of children with special needs, this school was established by Rev. Fr. Marius CMI in 2012. The aim was to provide quality education and training to the excluded student population to empower them to be independent and functional in their communities. The school functions in the Christ State School building, providing opportunities to interact with peers and enjoy the facilities of typical school life. From its humble beginnings, the school is moving towards a centre of excellence in child development, providing person-centred and rights-based rehabilitation services. In order to extend and fulfil this vision now we are launching a new service: 'Christ Child Development Centre' (CCDC). We envisage this new venture as a complete solution for rehabilitation, therapy and early intervention for the intellectually and physically challenged section of our community.



Rev. Fr. Marius CMI

Learning the need and significance of addressing the education of children with special needs, this school was established by Rev. Fr. Marius CMI in 2012. The aim was to provide quality education and training to the excluded student population to empower them to be independent and functional in their communities.





Pope Leo XIV signs an Apostolic Letter to commemorate the sixtieth anniversary of Gravissimum Educationis before presiding over Holy Mass for the Jubilee of the World of Education.

Drawing New Maps of Hope





Jerin P Joju
Bengaluru

Drawing new maps of hope,” Pope Leo XIV opens by noting that October 28, 2025 marks sixty years since Gravissimum educationis, which taught that education is integral to the Church’s evangelizing mission. Education, he recalls, is “not an ancillary activity, but forms the very fabric of evangelization” – it is how the Gospel takes root as “an educational gesture, a relationship, a culture”. Over the past six decades, the conciliar declaration’s legacy has proven resilient and “surprisingly” vital amid rapid change. Wherever Catholic educational communities stay guided by Christ’s word, they flourish with creative responses; “they do not retreat, but are revitalized; they do not build walls, but bridges” in society. In an age of uncertainty and conflict, the Pope sees Catholic education as a font of creativity and bridge-building – new possibilities for transmitting knowledge and meaning in schools, universities, youth ministry, and research, since the Gospel continually “makes ‘all things new’ (Rev 21:5)” for each generation. Every generation, he insists, is responsible for reawakening the Gospel’s regenerative power for the next.

Acknowledging today’s “complex, fragmented, digitized educational environment,” Pope Leo XIV urges a pause to refocus on the enduring “cosmology of Christian paideia”. From the first century onward, the Gospel gave rise to “educational constellations” – vibrant communities and institutions that unified faith and reason, thought and life,

knowledge and justice. These constellations (from monastic schools to modern universities) have been both “humble and powerful,” able to read the signs of the times and preserve the unity of truth. In turbulent periods they have been a lifeline; in calmer times, “a sail unfurled” but always a beacon by which to navigate.

The heritage of Gravissimum educationis, the Pope emphasizes, “has lost none of its potency”. Since 1965 it has inspired a “constellation of works and charisms”: an entire ecosystem of Catholic schools and universities, educational movements, religious orders, lay associations, and international networks. This living network embodies a “spiritual and pedagogical heritage” capable of addressing the 21st century’s challenges. It is not a static legacy “set in stone,” but a compass continually pointing the way forward. Expectations of Catholic education today, Leo XIV notes, are as high as – or higher than – those of sixty years ago. Indeed, needs have grown more complex. How can the Church not act, he asks, when “many millions of children around the world still do not have access to primary education,” and when wars, migration, inequality and poverty create “dramatic educational emergencies”? He recalls his own recent exhortation Dilexi te (2025), which taught that education “is one of the highest expressions of Christian charity”, a powerful service of hope that the world desperately needs.

Pope Leo sketches a panorama of Christian educational history, illustrating how the Church’s mission as “mother and teacher” unfolds through time. The Church educates not by dominance but by loving service, “accompanying the growth of freedom” in imitation of Christ the Divine Teacher who came so that all “may have life, and have it abundantly” (Jn 10:10). Across eras, various educational charisms emerged, each presenting original responses to the needs of their age. The Desert Fathers taught in the early Church. These hermits and monks imparted wisdom through

simple parables and sayings (apophthegms), guiding others to the essential things of God. They modeled disciplines of silence, “guardianship of the heart,” and a contemplative “pedagogy of the gaze” that recognized God’s presence everywhere. St. Augustine in the 4th–5th century likewise integrated biblical faith with Greco-Roman learning, realizing that the true teacher awakens the desire for truth and forms people in freedom to read the signs of God in their lives.

Pope Leo sketches a panorama of Christian educational history, illustrating how the Church’s mission as “mother and teacher” unfolds through time. The Church educates not by dominance but by loving service, “accompanying the growth of freedom” in imitation of Christ the Divine Teacher who came so that all “may have life, and have it abundantly” (Jn 10:10).

Monasticism and medieval learning: The letter recounts that monastic communities carried this educational tradition into the Middle Ages, often in remote places. For centuries, monks diligently copied, studied, and taught classical and Christian texts, preserving many masterpieces that would otherwise have been lost. From the heart of the Church’s monastic tradition eventually arose the first universities (12th–13th centuries).

These became “incomparable centre[s] of creativity and dissemination of knowledge for the good of humanity” – a direct echo of Ex Corde Ecclesiae, St. John Paul II’s 1990 apostolic constitution on Catholic universities. In medieval university halls, speculative thought flourished. Through the contribution of the mendicant orders (like the Franciscans and Dominicans), faith and reason engaged deeply, pushing scholarship to the frontiers of science and philosophy. Many religious congregations, the Pope notes, actually began in these university settings, enriching education with innovative pedagogy and a visionary social conscience.

Christian education continued to diversify in method and reach. The Jesuits’ Ratio Studiorum (1599) is cited as a synthesis of medieval scholastic rigor with the spiritual insights of St. Ignatius Loyola. This Jesuit curriculum was remarkably comprehensive and interdisciplinary for its time, yet adaptable and open to new experiments in learning. In 17th-century Rome, St. Joseph Calasanz pioneered free

schools for poor children, intuiting that basic literacy and numeracy are matters of human dignity as much as skill. In France, St. Jean Baptiste de La Salle confronted the injustice of working-class children being excluded from education. He founded the Christian Brothers schools and developed teacher training, making quality education available to the poor. By the early 19th century, St. Marcellin Champagnat in rural France likewise devoted himself “wholeheartedly to the mission of educating and evangelizing children and young people, especially those most in need,” at a time when schooling remained a privilege of the few.

The Pope then turns to St. John Bosco in 19th-century Turin, Italy. Don Bosco’s famous “preventive method” of education transformed the way youth are disciplined: rather than using fear or punishment, he emphasized reason, religion, and loving-kindness to prevent misconduct.

Pope Leo XIV also celebrates the often unsung “courageous women”

who opened doors for those on the margins. He names Blessed Vicenta María López y Vicuña (who educated and cared for young working girls in 19th-c. Spain), St. Frances Xavier Cabrini (foundress of schools, hospitals, and orphanages for immigrants in the Americas), St. Josephine Bakhita (who, after suffering slavery, became a Canossian sister and a symbol of liberation from oppression), Dr. Maria Montessori, and St. Katharine Drexel, and St. Elizabeth Ann Seton. Figures like Montessori – a Catholic laywoman and pioneer of child-centered education – spoke of children with reverence, highlighting each child’s dignity and innate spiritual capacity. Saints like Mother Seton (who founded the first free Catholic school for girls in the U.S., effectively launching the American parochial school system) and Mother Cabrini (who established 67 institutions worldwide to serve immigrants and the poor) put faith into action through schooling. Underlining that in the Church, education has always been a concrete work of mercy and justice.



Holy Mass for students of Pontifical Universities (@Vatican Media)

A Living Tradition

Catholic education, the Pope writes, is inherently communal. “No one educates alone. The educational community is a ‘we’”. He emphasizes that teachers, students, families, clergy, and the wider society all converge as partners in the task of generating life through education. At its core, Catholic education’s foundation remains the same: belief in the person as an image of God, endowed with capacity for truth and relationship. Thus, the perennial question of faith and reason in education “is not an optional chapter” of our story – it is central. The Pope invokes St. John Henry Newman to reinforce this: “Religious Truth is not only a portion, but a condition of general knowledge”. Newman’s insight – that excluding faith from education undermines the unity of knowledge – is more than a 19th-century idea; it is a guiding light for today. In fact, Pope Leo XIV chooses this Jubilee year to declare St. John Henry Newman a co-patron of the Church’s educational mission, alongside St. Thomas Aquinas. Yet, Pope Leo XIV cautions against any rigid or narrow notion of integrating faith and reason. We must avoid falling into a shallow enlightenment mentality of pairing a diminished fides only with rationality in a cold, clinical way. Instead, he urges educators to recover an “empathic and open vision” of knowledge. Here the Pope again draws inspiration from Newman. *Cor ad cor loquitur* (“Heart speaks unto heart”) was Cardinal Newman’s motto, borrowed from St. Francis de Sales. It reminds us that sincerity of heart, more than an abundance of words, is what truly touches others. Catholic education must be marked by this personal, heart-to-heart approach: teachers and mentors who listen deeply and speak to the hearts of students. Knowledge in the Catholic tradition is not a mere data dump; it is transmitted in love, in relationship. This is how He suggests, is how our ancient tradition stays alive and regenerates itself in each new generation.

The Compass of Gravissimum Educationis

Having set the historical and spiritual stage, Pope Leo XIV revisits the foundational principles of *Gravissimum educationis* (GE) – treating that Vatican II declaration as a “compass” still guiding Catholic education. He outlines key points from GE and affirms their undiminished relevance.

First, GE “reaffirms the right of every person to education,” with the family as the first school and the primary educator of the child. Every individual, by virtue of their human dignity, has an inalienable right to an education aligned with their ultimate purpose and the common good. This principle from GE §1 is quoted nearly verbatim: no person should be reduced to ignorance or denied schooling due to race, condition, or age. Consequently, the family holds the “primary and principal” responsibility for education. Parents, who give their children life, have a God-given duty and right to educate them and must be recognized as the first educators. The Pope highlights GE’s insistence that this parental role is so crucial that “only with difficulty can it be supplied where it is lacking”. Catholic schools, therefore, are called to support and partner with families, not replace them.

Second, the Pope notes, the ecclesial community is called to create and support environments that integrate faith and culture, respect each person’s dignity, and engage in dialogue with society. GE warned against any tendency to reduce education to merely utilitarian ends: “a person is not a ‘skills profile’, cannot be reduced to a predictable algorithm, but is a face, a story, a vocation”. Education is not simply job training or an economic instrument. In GE’s words, students must be formed in moral and spiritual values alongside intellectual skills. They “have a right to be motivated to appraise moral values with a right conscience, to

embrace them... together with a deeper knowledge and love of God”, and public authorities should never deprive youth of this sacred right. The Pope underscores that GE considered it a “sacred right” of children to receive an education that includes moral formation (GE §1). He echoes the Council’s plea to civil authorities to respect this right and support parents in it, in line with subsidiarity, the state’s role is to enable and supplement the educational mission of families and Church, not usurp it.

Pope Leo elaborates the integral vision of the human person at the heart of Catholic pedagogy. “Christian formation embraces the entire person: spiritual, intellectual, emotional, social, physical” the Pope cites Newman again: this Catholic vision “goes against a strictly mercantilist approach” dominant today, which measures education only by functionality and utility. Indeed, in Newman’s own critique of utilitarian education, he argued that without theology and a deeper moral orientation, universities risk producing clever “technicians” rather than wise and virtuous persons.

Pope Leo XIV zooms in on what it means in practice to put the human person at the center of education – a refrain in Catholic educational thought from Vatican II through St. John Paul II’s teachings. “Putting the person at the centre”, he writes, means helping each student learn to see life with the “far-sightedness of Abraham” (cf. Gen 15:5). Just as Abraham was asked to gaze at the stars and trust God’s promise, educators should raise students’ eyes beyond immediate concerns, toward meaning and vocation. It is also fundamentally about cultivating virtue and character. The ideal Catholic school environment is not merely an education factory or a value-neutral institute; it is “a living environment in which the Christian vision permeates every discipline and every interaction”. Faith, culture, and daily life are meant to intertwine organically in Catholic education.

Pope Leo XIV insists that caring for our common home should be woven into education. He calls for educational projects that are “inter-disciplinary and cross-disciplinary ... carried out with wisdom and creativity”. This aligns with Pope Francis’s educational exhortations in *Laudato Si’* and the constitution *Veritatis Gaudium*, Catholic education must promote a vision of social and environmental justice together, teaching students to live with sobriety, adopt sustainable lifestyles, and form consciences that choose “not merely what is convenient, but what is just.” Reflecting on peace and nonviolence as essential outcomes of education. Ecological responsibility, Pope Leo XIV says, is not just about technical facts and figures (though those are necessary); it requires engaging “mind, heart and hands” Education is the long-term antidote to violence. In this, he echoes Pope Francis’s famous line, “education is the new name for peace,” which Cardinal Mendonça repeated during the 2025 Jubilee events. An Educational Constellation The imagery of a “constellation” as a metaphor for the global, “living and pluralistic network” of Catholic education describes the rich variety of institutions that together form this constellation: “parish schools and colleges, universities and institutes of higher education, professional training centres, movements, digital platforms, service-learning initiatives, and school/university pastoral programs”.

“Constellations reflect their own light in an infinite universe. As in a kaleidoscope, their colours intermingle, creating further chromatic variations.” Pope Leo XIV envisions Catholic educational institutions as open, interactive participants in the broader societal “universe.” They should be “open to meeting and listening” to civil society, government, industry, and professional sectors. No Catholic school or university should be an ivory tower or a closed club. On the contrary, they are required to collaborate actively with these external partners to enhance and “share” educational pathways. One concrete point he

makes: theory needs to be supported by practice, so partnerships with businesses, social organizations, and civic institutions can provide students with real-world experience (e.g. internships, service projects) integrated with their studies. The Pope confronts one of the most pressing frontiers for education today: the digital world and new technologies. He acknowledges that the trust and optimism for renewing education called for by Vatican II is today being “tested by the digital environment.” He warns that technology must serve the person, not replace the person. Educational tech should enrich learning, not impoverish relationships and communities. Efficiency and innovation are good, but not at the cost of personal encounter and moral formation.

The art of teaching that transcends machine learning or rote instruction. A computer program can deliver information, but it cannot smile encouragement at a struggling student, appreciate a clever irony, model empathy, or turn a mistake into a moment of grace. This is a manifesto of humanistic education in the digital age, much in line with Catholic educational philosophy that always stresses the personal encounter between teacher and student.

He further calls for pastoral creativity to “inhabit” digital spaces. Instead of fearing new tech or rejecting it, Catholic educators should engage and evangelize the digital realm with discernment. The Pope gives some concrete directions: strengthen teacher training in digital literacy and pedagogy; use

active teaching methods that make learning participatory; incorporate service-learning and citizenship education (even via online platforms); and always critically assess technologies used in teaching. Importantly, he reminds us that the Church’s attitude to technology cannot be hostile because “technological progress is part of God’s plan for creation.” This quote comes from a Vatican document *Antiqua et Nova* (2025), illustrating continuity with the Church’s view that human creativity in tech reflects God-given ingenuity. However, it does require discernment

He adds a beautiful list of irreplaceable human elements in education: “No algorithm can substitute what makes education human: poetry, irony, love, art, imagination, the joy of discovery, and even learning from mistakes as an opportunity for growth.” In one sentence, he captures the art of teaching that transcends machine learning or rote instruction. A computer program can deliver information, but it cannot smile encouragement at a struggling student, appreciate a clever irony, model empathy, or turn a mistake into a moment of grace. This is a manifesto of humanistic education in the digital age, much in line with Catholic educational philosophy that always stresses the personal encounter between teacher and student (from St. John Bosco’s oratory to Newman’s tutor-student ideal).

He continues to discuss emerging technologies, specifically AI and digital environments, and how they must be oriented and governed. Pope Leo XIV’s focus is on ethics and human dignity: these technologies must be directed toward protecting human dignity, fostering justice, and supporting work (not eliminating meaningful work).

They should be governed by public ethics and participation – meaning broad societal input and oversight, not just left to tech companies or elites. Moreover, their development and use should be accompanied by theological and philosophical reflection.

The presence of theologians and philosophers in dialogues about AI is something the Church has explicitly called for (e.g. in the Rome Call for AI Ethics, 2020). It ensures that questions of meaning, purpose, and morality keep pace with technical advances.

Pope Leo XIV highlights the Global Compact on Education launched by Pope Francis in 2019–2020 as a guiding star (a “lodestar”) for current efforts. Expressing gratitude for this “prophetic legacy” from Pope Francis, which called for a worldwide alliance to place education and fraternity at the heart of social renewal.

The Pope lists the seven commitments (or “pathways”) of the Global Compact, which remain foundational

1. Putting the person at the center of education

2. Listening to children and young people

3. Promoting the dignity and full participation of women

4. Recognizing the family as the first educator

5. Opening education to welcome and inclusion

6. Renewing the economy and politics in the service of humanity

7. Caring for our common home

These seven “stars,” Pope Leo XIV notes, have already inspired schools, universities and communities worldwide, leading to “concrete processes of humanization.”

Pope Leo XIV offers his own contributions to the Global Compact’s agenda by adding three priorities to complement Francis’s seven pathways. These three are very revealing of his pontificate’s concerns:

The inner life: “Young people ask for depth,” the Pope writes. In a noisy, surface-level culture, students are thirsting for meaning and interiority, even if they don’t articulate it explicitly. So we must educate by providing “spaces for silence, discernment, and dialogue with one’s conscience and with God”. This could mean incorporating prayer, retreats, meditation practices, or simply quiet reflection time into educational programs. It aligns with a long monastic pedagogical tradition of balancing action and contemplation – and meets a real need today for mindfulness and spiritual grounding. The formation of the soul and attention to students’ interior journeys should be a deliberate part of education, not an afterthought.

The digital human: We must “educate in a judicious use of technology and AI”. He reiterates the principle of “placing the person before the algorithm.” Technical, emotional, social, spiritual, and ecological intelligences need to be harmonized in any truly modern education.

Unarmed and disarming

peace: He calls for education in nonviolence, reconciliation, and bridge-building. “Blessed are the peacemakers” (Mt 5:9) becomes the method and content of learning,” he says. This means teaching skills of conflict resolution, intercultural dialogue, restorative justice, etc., as a core curriculum. It also means modeling a school culture where differences are resolved through dialogue and forgiveness, not aggression. In a world rife with aggression – from bullying in schools to wars among nations – the Pope insists that peace education is not optional

but essential.

The letter also investigates the global scope of the Catholic educational mission. Pope Leo XIV notes that the Catholic educational network has a “unique reach”: it spans every continent, with especially significant presence in low-income areas. Indeed, by Vatican statistics, the Catholic Church runs over 220,000 schools and 1,360 universities worldwide, serving more than 72 million students in formal education – the largest non-governmental education network on the planet. The Pope calls this network a “concrete promise of educational mobility and social justice.”

In many impoverished regions, a Catholic school is the gateway for children to escape poverty and for communities to advance. He follows this with an exhortation: such a vast constellation “demands quality and courage.” By quality, excellence in pedagogical planning, teacher training, and governance of schools. By courage, he means bold steps to ensure access for the poorest, support for fragile families, scholarships and inclusive policies. It is not enough to run many schools; Catholic education must continually push its own boundaries to reach the excluded. “Evangelical gratuitousness is not rhetoric: it is a style of relationship, a method and an objective.”

New Maps of Hope

Pope Leo XIV reflects on how the Church at this 60-year milestone “celebrates a fruitful educational history” but also faces the imperative of updating her educational offerings in light of the current “signs of the times.” Catholic “educational constellations,” he says, offer an inspiring image of how tradition and future can intertwine without contradiction. We have a “living tradition that extends towards new forms of presence and service.” to navigate current challenges with This statement encapsulates the whole letter’s approach: fidelity to the Gospel and heritage, coupled with creative adaptation to new needs. Constellations are not static chains but dynamic networks

whose interconnections produce “wonder and awakening.” In them lies the ability hope and bold renewal, all while remaining faithful to the Gospel. Pope Leo XIV candidly acknowledges the difficulties that might extinguish hope today: hyper-digitalization fragmenting attention, a “crisis of relationships” wounding many young people’s psyches (loneliness, family breakdown, etc.), and social insecurity and inequalities that dampen dreams. These realities can indeed cause despair or apathy among the youth. Yet, precisely here the Pope insists, Catholic education can shine as a beacon. Not a refuge of nostalgia, not a fortress of past glories, but “a laboratory of discernment, pedagogical innovation and prophetic witness.”

The Holy Father offers a warm and practical exhortation to all involved in education. He urges educational communities to “disarm words, raise your eyes, and safeguard the heart.” Each phrase is rich:

“Disarm words” – Education advances not through polemics and endless culture wars, but through meekness and listening. This echoes

James 3:17 about the wisdom from above being peaceable and gentle. For Catholic educators, it is a call to avoid the temptation of ideological battles and instead patiently accompany students in truth.

“Raise your eyes.” He invokes God’s command to Abraham: “Look toward heaven, and number the stars” (Gen 15:5). In context, Abraham was being shown the promise of countless descendants despite his present reality. By this, the Pope tells educators and students: have a vision, ask the big “where are we going and why” questions.

“Safeguard the heart.” This means putting relationships before ideologies, people before programs. In practice, a school might have the best curriculum (program) but if it doesn’t care about the students (people), it fails. It also hints at moral integrity – keeping the heart guarded from cynicism or hardness. Pope Leo XIV quotes St. Augustine: “our present is an intuition; a time we live and must take advantage of before it slips through our fingers.” This is a poignant reminder to seize the

moment in education, to not waste opportunities to do good. Every school year, every class can be an “intuition” of God’s grace that we must not let pass by unheeded.

In summary, *Disegnare Nuove Mappe di Speranza* is both a tribute to 60 years of progress in Catholic education and a manifesto for its future. The letter’s historical perspective gives Catholic educators a sense of identity and confidence. That they are part of a grand story – of desert monks, medieval scholars, saintly teachers – and now it’s their turn to “draw new maps.” Declaring St. John Henry Newman a Doctor of the Church and co-patron of education is itself a historic development that the letter anchors: Newman, who bridged faith and modern intellectual inquiry in the 19th century, is held up as a model for the 21st. This symbolic act, which the letter references, ties the 2025 Jubilee to Church history. Pope Leo XIV weaves Scripture, tradition, and keen cultural observation into a cohesive vision: one that is deeply faithful to the Gospel and dynamically responsive to today’s educational challenges.

Young people ask for depth,” the Pope writes. In a noisy, surface-level culture, students are thirsting for meaning and interiority, even if they don’t articulate it explicitly. So we must educate by providing “spaces for silence, discernment, and dialogue with one’s conscience and with God”.



Hope has two beautiful daughters; their names are Anger and Courage. Anger at the way things are, and Courage to see that they do not remain as they are.

St Augustine of Hippo
Doctor of the Church

Experience is shared and transmitted
to the next generation in Mission



Experience



CMI PRIESTS from the Land of AFRICA





I, Martin Kyalo Kiswili, was born on 14th October 1996 in Kathama Village, Machakos County, Kenya, within the Machakos Diocese. I am the son of Christopher Kiswili and Rosemary Nzakwa, and brother to Lawrence Maingi and Ann Ndingi. Ours was a home of faith and simplicity, where prayer and mutual care shaped my early life.

My schooling at Utithini Primary School and AIC Kunikila Secondary School offered more than academics they were places where I learned discipline, responsibility, and the joy of community. My Sunday school classes, parish life, and admiration for priests at the altar planted in me the first seeds of a vocation.

Call to Religious Life

From childhood, I sensed God's gentle call to serve Him. A decisive moment came when my mother recovered miraculously from illness a grace that deepened my gratitude and inspired me to dedicate my life to God.

Guided by mentors such as Fr. Lawrence Kinyua, CMI, Sr. Maryanne Maingi (Nazarite Sisters), and Sr. Eunice Ndolo, a Carmelite nun, my desire to follow Christ matured. Their joyful witness and prayerful lives encouraged me to pursue a path of service. Retreats and parish liturgies further nourished my discernment.

I chose religious life over diocesan priesthood because I was drawn to the beauty of community living — a life of shared prayer, fraternity, and mission.

Journey with the CMI Congregation

I came to know the Carmelites of Mary Immaculate (CMI) through their pastoral works in my parish. What attracted me most was their spirituality of contemplation in action — a life deeply rooted in prayer yet fully engaged in serving others.

Through a “come and see” program, I experienced the joy of their community life. After interviews and discernment with the regional superior and formators, I received my selection letter and joined Carmel Minor Seminary, Donyo Sabuk, beginning my journey with the congregation.

Formation Experience

My formation was a time of growth in faith, discipline, and inner freedom. Aspirancy at Carmel Minor Seminary helped me understand the congregation and its mission.

Postulancy at St. Therese Novitiate, Karaba was a time of discernment and readiness for a deeper commitment. Novitiate, also at Karaba, became a sacred period of prayer and silence, where I encountered Christ profoundly and learned the heart of the CMI charism, contemplation leading to service.

These stages taught me openness to God, inner stillness, and the joy of living the Gospel daily.

Profession and Community Life

At my First Religious Profession, I felt overwhelmed by grace — standing before the altar in joy and humility, aware that I was chosen not by merit but by mercy. The vows of poverty, chastity, and obedience have since deepened my spirituality: Poverty invites trust in Divine Providence and solidarity with the poor.

Chastity teaches universal love and freedom of heart. Obedience strengthens humility and readiness to serve wherever God calls. Community life has been a source of support and growth. Living with brothers from various backgrounds has taught me patience, forgiveness, and respect for cultural diversity.

I studied Philosophy at St. Charles Lwanga Major Seminary, Windhoek, Namibia, and Theology at Hekima University College, Nairobi, Kenya.

Philosophy nurtured critical thinking and moral reflection, helping me grasp the dignity of human life. Theology deepened my understanding of Scripture, Tradition, and the Church's mission. These studies taught me that vocation is not a career, but a response to God's grace. The intercultural experiences of studying in Namibia and Kenya strengthened my adaptability and pastoral sensitivity.

During my diaconate at St. Joseph Mbiuni Parish, I served the Small Christian Communities, visited the sick, led Sunday services in outstations, and assisted in homilies. These experiences shaped my pastoral heart — teaching me compassion, patience, and the power of presence. I learned that ministry means walking beside people in their struggles and joys, leading them toward Christ.

I feel deep gratitude, holy fear, and humility. Gratitude for the journey, holy fear for the sacred duty of standing in persona Christi, and humility knowing that priesthood is pure grace.



I, Joel Muthike Matheka, was born on July 7, 1991, in Kiumoni Village, Machakos County, Kenya, in the Diocese of Machakos. I am the son of the late Patrick Matheka and Beatrice Matheka, and the brother of Bonface Nzioki, Agnes Kavini, and Elizabeth Matheka. Ours was a close-knit Christian family guided by prayer, simplicity, and mutual love—a home where faith was lived rather than spoken.

My early education at Kwakita Primary School and Muindi Mbingu Secondary School laid the foundation for both intellectual and spiritual growth. Later studies at Christ University and Dharmaram College in India, followed by Hekima University College in Nairobi, opened my heart to the richness of diverse cultures and the deeper dimensions of faith. Among my happiest memories are the lasting friendships formed and the holistic education that shaped my understanding of life as a call to serve God and humanity.

My vocation story began quite ear-

ly. From Class Three, I felt drawn toward the priesthood, fascinated by the joy and devotion of the priests I served beside as an altar boy. My parents and cousin encouraged this desire, nurturing in me a love for God and for people. What attracted me to religious life rather than diocesan priesthood was the simplicity, fraternity, and commitment I witnessed in religious priests.

Call to Religious Life

I came to know about the Carmelites of Mary Immaculate (CMI) through a friend. Their spirituality, devotion to Mother Mary, and wholehearted pastoral service deeply inspired me. After attending a “Come and See” program at the CMI Aspirancy House in Donyo Sabuk, I felt a clear confirmation of my call. The visit of the CMI fathers to my home further affirmed this conviction, and I soon joined the congregation’s formation program.

Journey with the CMI Congregation

My Aspirancy at Donyo Sabuk introduced me to the beauty of CMI life; my Postulancy and Novitiate at St. Theresa, Karaba deepened my understanding of Carmelite spirituality. Formation life—rooted in prayer, silence, study, and community—taught me to listen to God’s voice and to grow in self-surrender. During these stages, I embraced the vows of poverty, chastity, and obedience as a joyful expression of belonging to Christ. My First Religious Profession remains one of my most cherished memories; wearing the white CMI habit symbolized my wholehearted commitment to the Lord.

Profession and Community Life

Community life has been one of the richest aspects of my vocation. Living with my confreres has taught me patience, humility, forgiveness, and the beauty of shared prayer and mission. Through joys and challenges alike, I have discovered that holiness is best lived in fraternity.

My academic formation in Philosophy at Dharmaram Vidya Kshetram (DVK), India, and Theology at Hekima University College, Kenya, was transformative. Exposure to different cultures and theological perspectives opened my mind to the universality of the Church. I learned that priesthood is not for self-fulfilment but for service to God’s people with humility and gratitude.

During my Diaconate at St. Severin’s Parish, Mitaboni, I was entrusted with home blessings, visiting the sick, and assisting at Sunday Masses. These experiences strengthened my pastoral skills, compassion, and ability to work with small Christian communities. They also taught me to balance ministry with personal prayer, realizing that a priest’s effectiveness flows from his intimacy with Christ.

I thank God for guiding me through each stage of my journey and for blessing me with the support of family, formators, and fellow CMIs. In a changing world, I believe a CMI priest must read the signs of the times—remaining spiritually rooted, intellectually formed, and socially committed. The example of dedicated CMI priests continues to inspire me to live this call faithfully.

Looking forward, my mission is simple yet profound: to be available wherever the Church needs me, to shepherd God’s flock with love, and to lead souls closer to Christ. I feel especially called to pastoral ministry, where I can accompany people in their joys and struggles through prayer, presence, and the sacraments. In doing so, I hope to embody the CMI charism of Contemplative Action—uniting deep prayer with active service.

To young people discerning their vocation, I say: Religious life is a gift and a joy. It allows one to serve God’s people with freedom and to taste the joy of community living—a glimpse of heaven itself.



I am Fr. Simon Nguli Mutua, CMI was born on April 10, 1995, in Mithanga Village, Machakos County, Kenya, in a loving Catholic family belonging to the Diocese of Machakos. My parents, Benedict Mutua Muoki and Catherine Mutua, raised us — John, Teresia, Cosmas, Fidelis, and me — in an atmosphere of faith and devotion. The daily family rosary and our active participation in parish life became the roots of my Christian upbringing and the foundation of my vocation.

My early education at Mithanga Primary School and Kabaa Boys High School played an important role in shaping my personality and faith. During Sunday School festivals and youth faith camps, I was often chosen to play the role of a priest. Even when I wanted another part, I somehow always ended up portraying a priest — perhaps a sign of what God had planned for me. What truly inspired me, however, were the Holy Spiritan Missionaries serving in our parish. Their simplicity, courage, and dedi-

cation to God and the people made me want to live like them.

During my First Holy Communion, I experienced a deep sense of joy in receiving Christ in the Eucharist. That encounter awakened in me the desire to one day celebrate the Eucharist myself and to experience that intimate union with Christ every day. At the time, I didn't know the difference between a diocesan and a religious priest, but I felt drawn to the missionary life because of the example of those priests in my parish.

Call to Religious Life

My introduction to the Carmelites of Mary Immaculate (CMI) came when I attended Mass celebrated by Fr. Julius, CMI at Kabaa Parish while I was still in high school. After completing school, a relative introduced me to him, and later I met Fr. Lawrence, the CMI vocation promoter. Although the “come and see” program had already ended that year, God's plan unfolded unexpectedly — a vacancy opened at the Carmel Seminary in Donyo Sabuk, and I was invited to join. That same week, Fr. Lawrence and Fr. Jacob Achandy visited my home and officially welcomed me to the CMI family.

Formation Experience

My formation journey was a beautiful period of growth and discovery. At the Aspirancy in Donyo Sabuk, I learned to develop a clear philosophy of life with a vision and mission. During my Postulancy and Novitiate at St. Theresa Novitiate, Karaba, I was deeply influenced by Fr. Pauly Thazaph of happy memory, whose prayerful and disciplined life was like a living Gospel. Through prayer, community life, and spiritual direction, I came to understand the importance of personal spirituality and discernment in my call to religious life.

Profession and Community Life

When I made my First Religious Profession, I experienced immense

peace, joy, and gratitude. It was a moment of total surrender to God's will. Over time, my understanding of the vows of poverty, chastity, and obedience has deepened. I have learned that poverty means freedom from attachment, chastity means loving universally and purely, and obedience means trusting God's guidance through my superiors and community.

For my academic formation, I studied Philosophy at St. Charles Lwanga Major Seminary, Windhoek, Namibia, and Theology at Hekima University College, Nairobi. Studying with students and professors from diverse backgrounds broadened my outlook and strengthened my understanding of the Church and its mission. These years also helped me develop a spirit of openness, critical thinking, and deep faith in God's guidance.

As a deacon, I served in my home parish, where I visited the sick, blessed homes, taught catechism, and assisted in the liturgy. These experiences gave me practical lessons in service and compassion, preparing me for the responsibilities of priesthood. They also helped me recognize the deep spiritual hunger among God's people and the joy that comes from serving them.

Now, as I stand on the threshold of my priestly ordination, my heart is filled with joy and gratitude. I thank God for His faithfulness, for my family who nurtured my faith, and for all the formators who guided me along this path. I feel called to live a life of prayer, community, and loving service, true to the spirit of the Carmelites of Mary Immaculate. My dream is to serve in pastoral and educational ministries, helping others experience God's presence through faith and learning. I hope to live and share the beauty of Carmelite spirituality, where contemplation and action meet in daily life.

Looking back on my journey, I can only say with confidence that God's ways are not our ways, but His plans are always perfect.



I am Fr. Fidelis Mulungye Kyele, CMI was born on March 15, 1995, in Kiungani Village, Makueni County, Kenya, in the Wote Diocese, under St Maria Goretti Uvete Parish. I come from a large family of eleven children—eight brothers and two sisters. My father has gone to his eternal reward, while my mother continues to live her faith actively as a devoted Catholic. Ours was originally a Protestant home, but after I joined the seminary, many of my family members gradually embraced the Catholic faith.

My early education took place at Kwa-Kiketi Primary School and Kilome Salvation Army Secondary School. I was among the best students in both academics and leadership. As a student, I led the Young Christian Students (YCS) movement, which nurtured my spiritual life and taught me the value of faith in action. I was also an enthusiastic football player—team spirit and discipline on the field became lessons that shaped my character.

My call to priesthood began in December 2011, on the third Sunday of Advent. That day, the priest's homily on the call of Prophet Jonah and the Virgin Mary touched my heart deeply. His words stirred something within me; from that moment, I knew I wanted to dedicate my life to God as a priest. My parish clergy, especially Fr Cosmas Munyao Kyenze, and close friends from my school days, encouraged and guided my early discernment. Later, in the CMI congregation, Fr Lawrence Kinyua CMI became a key influence who accompanied me at the start of my journey.

Call to Religious Life

I first learned about the Carmelites of Mary Immaculate (CMI) through an article in Seed Magazine. I contacted the number listed and spoke with Fr Jacob Achandy CMI, who connected me to Fr Lawrence Kinyua CMI. After attending two "Come and See" programs at Makutano Emmaus Centre, I was invited to join Carmel Seminary in Donyo Sabuk. Before my entry, Fr Lawrence and Fr Jacob visited my home to meet my family and hand me the official admission letter—a moment I will never forget.

Formation Experience

My formation journey began at Carmel Seminary (Donyo Sabuk) under Fr Jacob Achandy CMI, where I learned the importance of human and spiritual formation. Later, at St Therese Novitiate (Karaba) under Fr Paul Arackal CMI, I entered a deeper stage of growth. The Aspirancy taught me to form a clear philosophy and vision for life; the Postulancy strengthened my spirit through the lives of the Carmelite saints; and the Novitiate grounded me in prayer, meditation, and Scripture. These stages cultivated a disciplined spiritual life and an enduring habit of prayer, reflection, and goodness.

When I made my First Religious Profession, I felt overwhelming joy and peace. That moment of sur-

render was my "yes" to God's call. Since then, the vows of poverty, chastity, and obedience have taken on deeper meaning: poverty as detachment, chastity as pure love, and obedience as trust in God's will. Life in community has been a source of great strength—an experience of fraternity, prayer, and love that mirrors the early Christian community.

My academic formation led me to St Charles Lwanga Major Seminary in Windhoek, Namibia, for Philosophy, and Hekima University College in Nairobi for Theology. Studying in Namibia was both enriching and challenging; I encountered new cultures, climates, and foods but grew immensely through exposure to African values rooted in the philosophy of Ubuntu. My studies opened my mind and heart, helping me understand the Church's teachings more deeply and preparing me to serve as a true representative of the Church.


As a deacon, I served in my home parish—St Maria Goretti Uvete and St Veronica Syokimau Parish—where I visited Small Christian Communities, blessed homes, attended funerals, and administered baptisms. I discovered how hungry people are for God's Word and how much healing and hope they find in a priest's presence.

I constantly reflect on the sacred dignity of the priesthood and pray to serve God faithfully as His instrument of grace. To be a CMI priest today means living as a light to the world—balancing contemplation and apostolic service in fidelity to our founders.

My dream is to see our congregation flourish, producing many saints, and to grow as a passionate preacher committed to saving souls. I feel especially called to the preaching and pastoral apostolate, where I can help others encounter God's love.







A Missionary Rev. Fr. Joy Kochupurackal CMI **of Impeccable Nobility Bold Humility**



Abraham Vadakkemury CMI
Mysuru

The story of a missionary priest is never only about one individual's journey. It is, rather, a tapestry woven with threads of family heritage, ecclesial tradition, spiritual formation, pastoral engagement, and the mystery of God's call. In the Catholic tradition, priests who dedicate their lives to mission represent not only their personal vocation but also the missionary impulse of the Church itself. Their lives embody what Pope Francis has often described as "shepherds with the smell of the sheep" — those who walk closely with their people, embracing their struggles and joys alike with a bold humility to care, accept, and serve. The life of Fr. Joy Kochupurackal CMI stands as a luminous testimony to this calling. Born in the rustic soil of Balal in Kerala, nurtured in the faith of his family and parish, and formed within the Carmelite of Mary Immaculate (CMI) tradition, he became a missionary whose influence reached from India to Latin America. His ministry spanned decades and continents, touching countless lives. His unexpected passing in August 2025 was not an end, but the flowering of a legacy that continues in the communities he served and the memories of those who loved him.

Early Life and Formation

Fr. Joy was born on December 30, 1971, into the devout family of Abraham and Mary Kochupurackal, members of St. Antony's Church, Balal, in the Archdiocese of Thalassery. The Kochupurackal household was a soil rich in faith, where Christian values of prayer, simplicity, and generosity were deeply rooted. This nurturing environment provided the seedbed for Joy's priestly vocation. After completing high school studies in Balal, he entered St. Mary's Aspirants' House, Koppa, Kushalnagar, beginning his initial seminary formation. His novitiate and juniorate at the Blessed Chavara Novitiate House, Thandavapura, deepened his sense of consecration. In 1994, he made his first profession of vows, committing himself to the

charism and missionary vision of the CMI Congregation as a humble and simple soul of admirable nobility and affability. Joy's intellectual and spiritual formation continued at Dharmaram College, Bangalore, where he studied philosophy and theology, equipped him with not only theological knowledge but also a wider sense of appreciation for diversities. This period also honed his pastoral sensibilities, preparing him for ministry in a world that would call him far beyond the borders of Kerala and Karnataka. On December 27, 2003, he was ordained a priest at his home parish, St. Antony's Church, Balal, by Mar George Valiyamattam, Archbishop of Thalassery. For his family, parish, and community, this ordination was not only a personal milestone but a sign of God's faithfulness in raising missionaries from among their own.

The spirituality of Pope Francis emphasizing closeness to the people, listening to their stories, and living simply among them resonated deeply with Fr. Joy's own approach. He, too, became a "shepherd with the smell of the sheep," identifying with the struggles of ordinary flock.

Missionary Zeal in Argentina

Fr. Joy's priesthood began with pastoral and administrative assignments in Karnataka, at St. Paul's Carmel House, Thandavapura (2004–2005) and Siddhi Vihara, a centre for formative spirituality and counselling (2005–2006). These early roles gave him firsthand experience of community leadership, complex realities human mind, and pastoral care. Yet, his deeper

missionary calling would soon unfold. In 2006, he was sent to Argentina, where he would serve for more than a decade (2006–2017). Argentina, with its rich Catholic heritage yet complex socio-political realities, presented both opportunities and challenges for a missionary priest. Poverty, inequality, and secularizing trends shaped the lives of many communities. For a foreign missionary, language and cultural adaptation were demanding. Yet, Fr. Joy embraced these challenges with remarkable zeal and unmatched patience. Fr. Joy remained so stoic in his response to the adverse situation of weather, cultural differences, and financial insufficiencies. Argentina was also the ecclesial home of Jorge Mario Bergoglio, then Archbishop of Buenos Aires and now Pope Francis. During his mission, Fr. Joy had the privilege of attending retreats led by Archbishop Bergoglio. The spirituality of Pope Francis — emphasizing closeness to the people, listening to their stories, and living simply among them — resonated deeply with Fr. Joy's own approach. He, too, became a "shepherd with the smell of the sheep," identifying with the struggles of ordinary flock. He learned brilliantly to live with the people he got with the mind of Jesus, the Pastor Par Excellence. Fr. Joy's pastoral ministry in Argentina was demanding. He often celebrated six or seven Masses on Sundays, ensuring that scattered communities had access to the sacraments. But his ministry extended beyond liturgy. He listened attentively to the "flesh and blood stories" of his parishioners, offering counsel, encouragement, and tangible assistance. His pastoral care extended even to the extend of encouraging students to come to study in India. In doing so, he expanded the circle of family to include countless young people who regarded him as a spiritual father. His years in Argentina exemplified the missionary spirit of the CMI Congregation: rooted in Christ, open to new cultures, and committed to serving the poor and marginalized. For the people he served, Fr. Joy was not an outsider but one of their own.

Return to India and Academic Formation

After more than a decade in Argentina, Fr. Joy returned to India, where his leadership and pastoral skills were further recognized. From 2018 to 2020, he served as Superior of St. Mary's Carmel House, Koppa. In this role, he combined administrative responsibilities with pastoral accompaniment of seminarians and local faithful. Recognizing his pastoral sensitivity and intellectual curiosity, his superiors encouraged further studies. From 2020 to 2022, he pursued a Licentiate in Spirituality and Counselling at Dharmaram Vidya Kshetram (DVK), Bangalore. This academic journey enriched his ministry by integrating psychology, spirituality, and counselling skills. It also reflected the Church's growing recognition of the need for priests to accompany people not only sacramentally but also emotionally and psychologically. Fr. Joy's scholarly formation was not an escape from pastoral work but a deepening of it. His studies prepared him to serve more effectively, especially among communities wounded by poverty, displacement, and social fragmentation.

Final Mission in Peru

In the year 2023, Fr. Joy volunteered for the Peru Mission, responding once again to the missionary call of the CMI Congregation. Peru, with its rich indigenous traditions and history of Catholic evangelization, presented a new frontier of pastoral engagement. Here, too, Fr. Joy lived out his missionary identity with wholehearted dedication, exhibiting his priestly nobility and missionary zeal with stupendous steadfastness. The Peruvian communities quickly came to love and respect him. His simplicity, generosity, and pastoral commitment left a deep mark. He helped many personally, supporting education and social needs, while also remaining faithful to the law of God and the norms of his congregation. His pastoral style was one of presence being available, approachable, and joyfully engaging with people's lives. When

he suddenly passed away in August 2025, the Peruvian community expressed profound grief. The farewell given to him was marked by genuine sorrow, with people weeping openly for a priest who had become one of their own. These tears were not merely expressions of loss but also of gratitude for a life lived in authentic love and service that exhibited the true face of Christ to the people of Peru.

Let me quote from the homily delivered by Rev. Dr. Joby Kunath, a batch mate of Fr. Joy on the occasion of the commemoration of Fr. Joy by Dharmaram College community:

The beautiful poem Journey of the Magi by T.S Eliot, shares a beautiful situation. As the Moggis reached Bethlehem and saw Child Jesus, they exclaimed themselves and make a statement in astonishment, "what do we see here, a life or a death?" by making this statement TS Eliot is revealing a great mystery. There is a death in every life and a life in every death where people sacrifice their lives for the sake of others. It is well reflected in the funeral service of Fr. Joy in his mission parish in Peru. That is why after watching that funeral service, Fr. Joy Kakkannat wrote in his Facebook:

"I saw a lot of people who are not relatives of Joy or not even Indians, crying with loud voice and falling their tears for joy, as his body was taken from the Church. These tears and cries are a sign of hope and joy that the mission of cmi has got still value."

Dear friends, the death of Fr. Joy gives us a new life, a life in death, and a new hope that still we have a hope for our cmi mission and service for the marginalized people. Let the death of Fr. Joy do not lead us to grievances, rather let it inspire us with a new hope to continue that legend, the legend of missionary zeal, that our congregation has carried out for two centuries.



Spiritual Personality of Fr. Joy

Reflecting on Fr. Joy's life as a missionary of different rank, several key notable factors emerge which shaped his ministry and legacy:

1. A Priest of impeccable nobility
Probably that may be the best way to describe the personality of Fr. Joy as a priest and a missionary. He constantly exhibited his nobility both in his attitudes and behaviour as a priest and a missionary.

2. Humble in Leading and Serving
He did not seek recognition but served quietly and faithfully. Leadership, for him, was about listening and guiding rather than controlling and dominating. Being soft-spoken person, his presence and approaches were recorded in the memories of many whom he met inland and abroad.

Simple in Life and Relationships:
His austere life and simple habits reflected detachment from worldly concerns. His genuine laughter and approachable nature endeared him to many. He never offended anybody either by word or deed.

Selfless Dedication to the Poor and Marginalized : Whether in Argentina or Peru, he remained committed to serving those on the margins, embodying Christ's preferential love for the poor.

Spiritual Depth Rooted in Prayer and Study : His prayer life, enriched by theological study, gave depth to his ministry. His retreats with Pope Francis left a lasting impression of pastoral authenticity.

A deep vision for a genuine mission : His readiness to adapt, to embrace new languages and cultures, and to celebrate countless liturgies showed his tireless commitment to mission.

Fr. Joy's sudden death calls us to reflect on the Christian understanding of life and death. Jesus' words in John 11:25 — "I am the resurrection and the life; whoever believes in me, even if he dies, will live" — remind us that death is not the end but a passage into eternal life. In theological terms, his life illustrates the paschal mystery — dying to self in order to bring life to others. His

missionary service was a continuous act of self-offering, culminating in his final surrender to God. According to the II Vatican council's documents on Consecrated Life, a true religious has twofold functions in the Church: 1) manifesting hilliness (epiphanic function) and fostering holiness (effective function) among all the faithful by deepening their baptismal commitment through their practice of evangelical counsels. This is impossible without sacrificing our egos and unrealistic self-understanding which require a bold humility to care without being cared, accept without being accepted and to serve without being served. One can confidently say that Fr. Joy so marvelously developed and practiced this bold humility through his life and fulfilled the epiphanic and effective functions of a religious as a true missionary in the universal church.

For all the seminarians and priests, his life is a reminder that priesthood is not all about privileges and positions but about service, sacrifice, and presence. Again, for the global Church, he embodies the missionary mandate of Christ: to go to all nations, embracing cultures and peoples with love. His legacy lives not only in Argentina and Peru but also in the lives of the students he supported, the parishes he built, and the communities he uplifted.

Legacy for the CMI Congregation and Beyond

Fr. Joy's life offers important lessons for the CMI Congregation, the wider Church, and future missionaries: For the CMI Congregation, he represents fidelity to Blessed Chavara's vision of missionary zeal, simplicity, and education for the marginalized. For all the seminarians and priests, his life is a reminder that priesthood is not all about privileges and positions but about service, sacrifice, and presence. Again, for the global Church, he embodies the missionary mandate of Christ: to go to all nations, embracing cultures and peoples with love. His legacy lives not only in Argentina and Peru but also in the lives of the students he supported, the parishes he built, and the communities he uplifted.

The life of Fr. Joy Kochupurackal CMI of St. Paul's province, Mysore was a journey from the hills of Kerala to the distant lands of Argentina and Peru, marked by humility, simplicity, zeal, and love. His death, though sudden, was not an end but a fulfilment — a seed that continues to bear fruit in the communities he served. As we remember him, we are reminded that true greatness lies in faithful service. His life inspires us to embrace missionary zeal, to live simply, to serve selflessly, and to remain rooted in Christ. His legacy challenges us to see death not as a defeat but as a passage into eternal life, where the seeds of love sown on earth blossom in God's kingdom. May the memory of Fr. Joy Kochupurackal CMI continue to inspire priests, seminarians, and faithful alike to live with purpose, humility, and missionary commitment. And may his soul rest in the eternal embrace of the Risen Lord, who is the source of every missionary's strength and the fulfilment of every Christian's hope. His legacy will be cherished by the Universal Church and CMI congregation at large and St. Paul's province, Mysore particularly for ever.



Mar Joseph Thachaparambathu CMI Bishop of the Eparchy of Adilabad

CMISSION offers prayerful wishes and Best Wishes to Mar Joseph Thachaparambathu CMI, the third Bishop of the Eparchy of Adilabad. He succeeds Mar Prince Antony Panangadan, who was transferred to the Eparchy of Shamshabad. Mar Joseph Thachaparambathu CMI, belongs to Mar Thoma Province Chanda and was serving as the Provincial Superior since 2023. Bishop Thachaparambathu was born on Feb. 24, 1969, in Nalumukku, in Idukki District of Kerala.

After completing his studies, he joined undivided Chanda Province of Carmelites of Mary Immaculate congregation in 1985. He was ordained a priest on Jan. 4, 1997, after completing his studies in Philosophy and Theology at the Darsana Institute of Philosophy and Dharmaram College, Bangalore. Before his appointment as bishop, Thachaparambathu has served Chanda and Adilabad mission in various capacities. He served as parish priest in Chanda diocese, Financial councillor of Mar Thoma Province, Chanda and Provincial Superior from 2023 till his appointment as the third bishop of Adilabad. He has also served as the bursar of the Diocese of Adilabad (2005-2008) and (2017-2023).

Eparchy Adilabad was part of the Eparchy of Chanda, the first Syro-Malabar Mission diocese entrusted to CMI Congregation and the present Eparchy of Adilabad was created on 23 July 1999 for facilitating better and effective mission work as it was in the state of present state of Telangana. Mar Joseph Kunnath CMI was made the first bishop of the Eparchy. Mar Prince Antony was ordained the second Bishop of the Eparchy on 29th October 2015.

Mar Joseph Thachaparambathu CMI is the 17th CMI Bishop. CMI Congregation extends him prayerful support to fulfil his mission to shepherd the diocese of Adilabad and to serve the people of God of Adilabad.



I am a mission, always;
you are a mission, always;
every baptized man
and woman is a mission.



Dear,

Every baptized
is a missionary.
We can become
a missionary in different ways,
in whatever situation you are.
St Therese of Child Jesus,
Patron of missionaries
had never been to a mission yet
was a missionary to the core of
her heart. She became a mis-
sionary
by praying for
the mission and the missionaries.
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the forum to become
a missionary by praying
for the missionary.
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ishes families, religious commu-
nities,
retreat centres, and prayer cen-
tres- can adopt missionaries and
pray for them.

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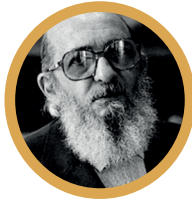
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The oppressed, having internalized
the image of the oppressor and
adopted his guidelines, are fearful
of freedom.”

Paulo Freire
Philosopher and Educationist

Chosen ones are ready for it.
Let's always do it together.



Evangelize



Mission
Meditation



**Paulson Muthupeedika CMI
Bhopal**

Mr. Netram Singh came to me and told that his wife was ill for many days. He had taken her to many doctors and hospitals but she did not get any relief. So I suggested one of the good doctors whom I knew personally. So he went and took her to the doctor I had suggested. But a few days later, he came again to me to say that she did not have any relief even with the treatment of the new doctor. Then I suggested him to bring her to our Friday adoration. So he brought her to our Friday adoration. Our community also prayed over her. She had some relief after the prayer. I asked him to bring her the next Friday as well. They came again and we prayed over her. Then I suggested that if they wanted we could go to their village and pray for her. He whole heartedly welcomed our suggestion. So 8-10 persons from our community went to the village and conducted about two hours' prayer service with bhajans, praise and worship, Gospel proclamation and healing prayers. There were over 80 people from the village to attend the prayer service. There were four five persons to be especially prayed over. After two weeks or so Mr. Netram came to tell me that his wife was alright and she had started to work in the field.

In Matthew 15: 26 we read, "He answered, "It is not fair to take the children's food and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly."

This gentle woman had great faith that even when the Lord himself was reluctant to heal her daughter, her great faith would move Jesus to heal her daughter instantly. We see great faith in many gentile persons in the Gospels. The centurion had great faith that he thought he was not worthy to have Jesus under his roof. – Matthew 8:8.

Mr. Netram Singh had great faith that the prayer by the Catholic community would heal his wife. He came twice to our church and invited us to his village to pray for his wife who was very sick. His faith did not go unheard and Jesus healed his wife. Though it took many days for his wife to get fully healed, the family really had faith and they persisted till they got healed. In many of the retreat centres many non-Christians get more healings and graces as they have greater faith in Jesus Christ. We should really examine how deep our faith is? We are used to the Gospels, the miracles, the prayers and everything else so they all make not much of an impact in our lives. But the believers of other faith, as they are not used to most of the things in our catholic faith traditions, they have deep faith and it really makes an impact in their lives.

In many cases the faith of believers of other faith enhance the faith of Catholic community as well. Faith grows by sharing it. If our faith community becomes instrumental in sharing the faith with the believers of other faith, it strengthens the faith of Catholic community as well. The sharing of faith by the lay believers of communities with the others would help fortify the faith of our own community. The parish

priests and people in charge should encourage and entrust the responsibility to share the message of Jesus with others to the members of laity as well.

Where ever we had healings, we always had the support of the Catholic community in prayer and in sharing the message of Jesus. Women experience the power of healing much faster and if they can be encouraged to share the message of Jesus to others, it works well. They can do it in their neighbourhoods, workplaces and friends circles. The Catholic community should also encourage the family and the person who had experienced the healing and grace to get closer to the Lord. They should be visited and encouraged to come to church and participate in the prayers of the community. If the family or person concerned is willing the community members should visit the family and pray for them in their needs and concerns.

I n many cases the faith of believers of other faith enhance the faith of Catholic community as well. Faith grows by sharing it. If our faith community becomes instrumental in sharing the faith with the believers of other faith, it strengthens the faith of Catholic community as well.



For Mission



Jeethu Panackalpurackal CMI
Bhopal

My pilgrimage to Haridwar and Rishikesh was one of the most profound spiritual experiences of my life. It allowed me to immerse myself in the vibrant religious spirit of India while also deepening my understanding of my own Christian faith. As I walked through these sacred towns along the Ganga, I found myself contemplating the meeting points between traditions, the ways in which humanity, regardless of faith, reaches out to the Divine. I did not come seeking to compare or convert, but to contemplate, to listen, and to discover how the truths of Scripture resonate even in unfamiliar spiritual landscapes.

When I first stepped off the train in Haridwar, I immediately felt surrounded by an air of deep devotion. The very name, “Gateway to God,” stirred something within me. It reminded me of Jacob’s vision of a ladder connecting heaven and earth, a powerful image of communion between the divine and the human. As I watched throngs of pilgrims move toward the ghats, I sensed that same longing the human desire to reach the eternal, to touch what lies beyond.

The sight of devotees immersing themselves in the Ganga was particularly striking. I saw in their actions a longing for purification and renewal—a yearning that resonated deeply with the Christian understanding of “living water.” In that moment, I remembered Jesus’ words to the Samaritan woman at the well: “Whoever drinks the water I give them will never thirst” (John 4:14). The physical act of bathing in the Ganga seemed to symbolize that universal thirst for

cleansing not just of body, but of spirit. For me, the Ganga became a mirror of Christ’s living water: not a literal stream, but a spiritual reality that flows from His heart, quenching the deepest thirst of the soul.

Traveling further north, I reached Rishikesh—the “Yoga Capital of the World.” Nestled in the foothills of the Himalayas, it exudes a quiet spiritual energy. The gentle murmur of the Ganga and the chants echoing from ashrams created a rhythm of peace that invited reflection. My visit to Jeevandhara Ashram was particularly meaningful. Its motto, “At the Source for the life of the world,” spoke to me as a Christian. In its oratory, I saw a remarkable painting by Jyothi Sahi Christ depicted as a Hindu guru by a well, with the Samaritan woman kneeling before Him. Her blue sari shimmered against an ochre background, reminding me that the living water Jesus offered still flows, calling all people to the Father.

In that sacred space, I found myself meditating on the ultimate victory that defines my faith: the resurrection of Jesus Christ. His rising from the dead is not merely an event in history but the central truth of Christian hope—the triumph over sin and death. For me, it signifies three things: the promise of eternal life, the conquest of humanity’s deepest enemies, and the beginning of a new covenant between God and His people. No human effort or spiritual discipline could ever achieve what Christ accomplished through His cross and resurrection.

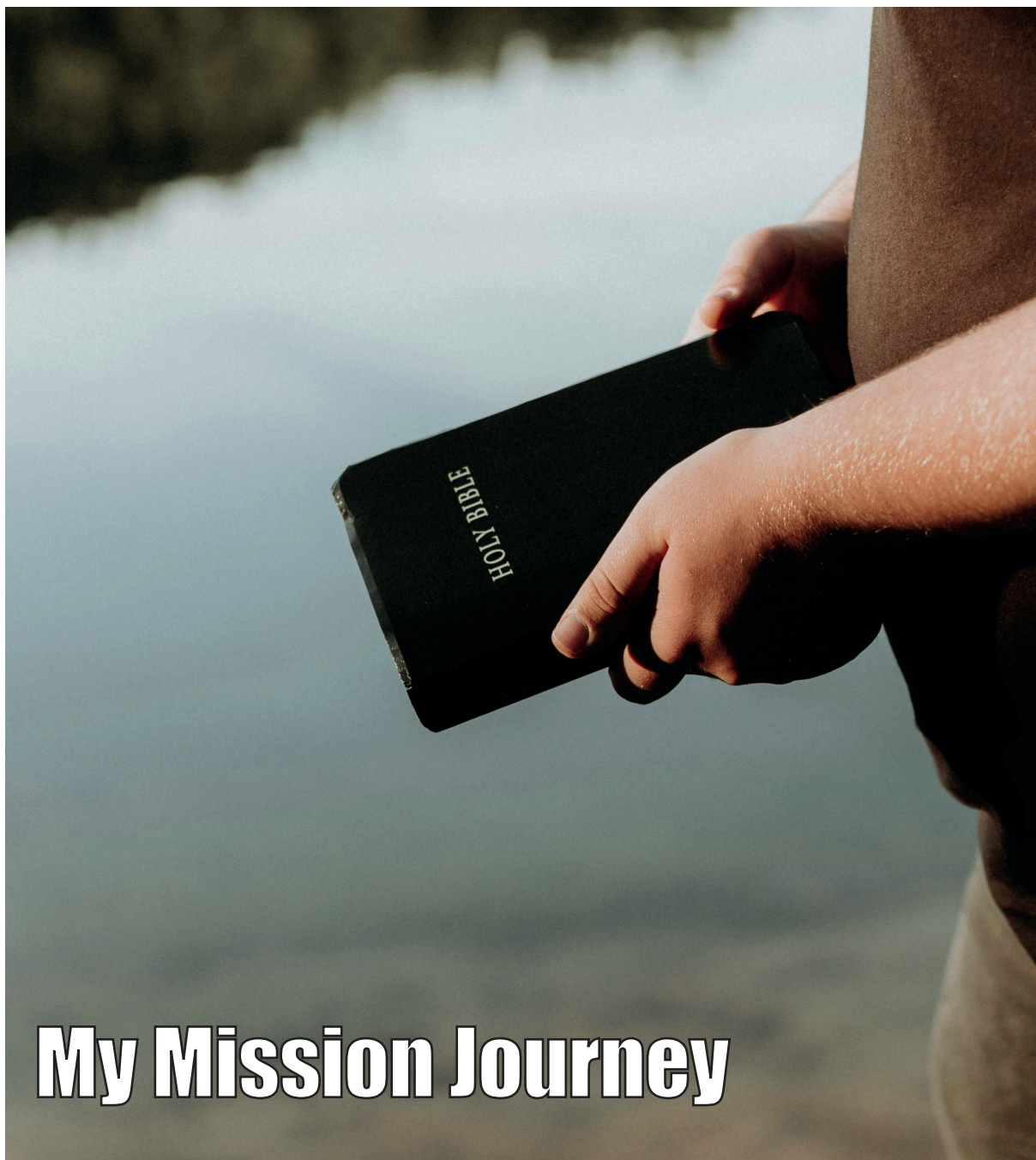
As I listened to the chanting of the Mahamrityunjaya Mantra dedicated to Lord Shiva—the “Conqueror of Death”—I recognized a profound human yearning shared across faiths: the desire to transcend mortality. The mantra’s invocation for protection and peace reflected humanity’s ancient search for deliverance from suffering and death. In that yearning, I heard echoes of the Christian promise of eternal life through Christ—not as release from existence, but as eternal communion with God.

The Hindu idea of *Mrityunjaya* also spoke to the fear of death and the longing for inner transformation. Similarly, Christianity calls believers to “die to self” and live in Christ (Luke 9:23), surrendering ego to gain true life. Both paths, though different in theology, point to a truth that God has planted deep in every human heart: the desire for immortality, for freedom, and for love that conquers death. As I stood by the banks of the Ganga, I watched the faithful offer lamps to the flowing river, their flames flickering like countless prayers rising toward heaven. In that moment, I was reminded of the Christian call to let our light shine before others. The sacred river, revered as the source of purification, became for me a metaphor for grace—a visible sign of the invisible truth that only the blood of Christ truly cleanses and renews.

The ashrams and their disciplined devotion also spoke to me. Though rooted in different beliefs, their pursuit of contemplation, simplicity, and silence resonated with the Christian call to prayer and holiness. The reverence for Shiva as “the conqueror of death” became, for me, a symbol pointing toward the ultimate Deliverer—Jesus Christ, who not only conquered death but transformed it into the gateway to eternal life.

My pilgrimage through Haridwar and Rishikesh became a spiritual dialogue between faiths—not of contradiction, but of reflection. These sacred spaces revealed to me the universal human thirst for purity, peace, and eternal life. Yet, as I walked among pilgrims, bathed in the chants and incense of devotion, my heart returned to the One who alone satisfies the deepest thirst of the soul: Jesus Christ, the Living Water and the Conqueror of Death.

In Him, the “Gateway to God” stands forever open, not built by human hands but by divine grace. Through His resurrection, I found anew the assurance that death has been conquered not symbolically, but truly and that eternal life flows freely to all who believe.



Sanju Njarakandathil CMI
Shillong

In the soft, emerald highlands of Meghalaya, where clouds stoop low enough to kiss the sacred hills, the call of the Gospel echoes through mist and song. As a CMI brother, rooted in the Carmelite spirituality and vision of Saint Kuriakose Elias Chavara, I found myself embraced by another luminous charism: that of St. Don Bosco and his Salesian sons who have carved sanctuaries of learning and love amid the vibrant tribal heart of North East India.

My theological journey at Sacred Heart Theological College, Mawlai, became more than an academic pursuit; it is a pilgrimage (diverse, dialogical, and deeply alive with faith) into the very soul of mission and prophetic witness. Stepping into Meghalaya is like entering a living psalm, each village a verse of praise, each forest a sanctuary of divine mystery. The Khasi and Jaintia communities, with their matrilineal traditions and communal harmony, embody the ancient wisdom of a people deeply connected to the rhythms of creation. Their songs of gratitude at harvest time whispers the truth of Genesis: "God saw all that He had made, and it was very good" (Gen 1:31). In their festivals, we discern the celebratory undertones of the Magnificat, the humble yet exultant acknowledgment that God is great in the lowly and the poor. This cultural tapestry, woven with reverence for life, respect for elders, and communal sensitivity, offered fertile ground for the Gospel.

Christianity here did not fall like rain on barren soil; rather, it took root in a culture already inclined toward the sacred. Sacred Heart Theological College and the Salesian Mission in Meghalaya Nestled in Mawlai overlooking Shillong, Sacred Heart Theological College (Established: 1938, Aggregated to the Salesian Pontifical University, Rome, Italy), acclaimed for its unique pursuit in missiology, breathes the spirit of its Salesian founders. Its corridors vibrate with youthful laughter, echoes of Don Bosco's belief that sanctity and joy are not opposites but allies. The

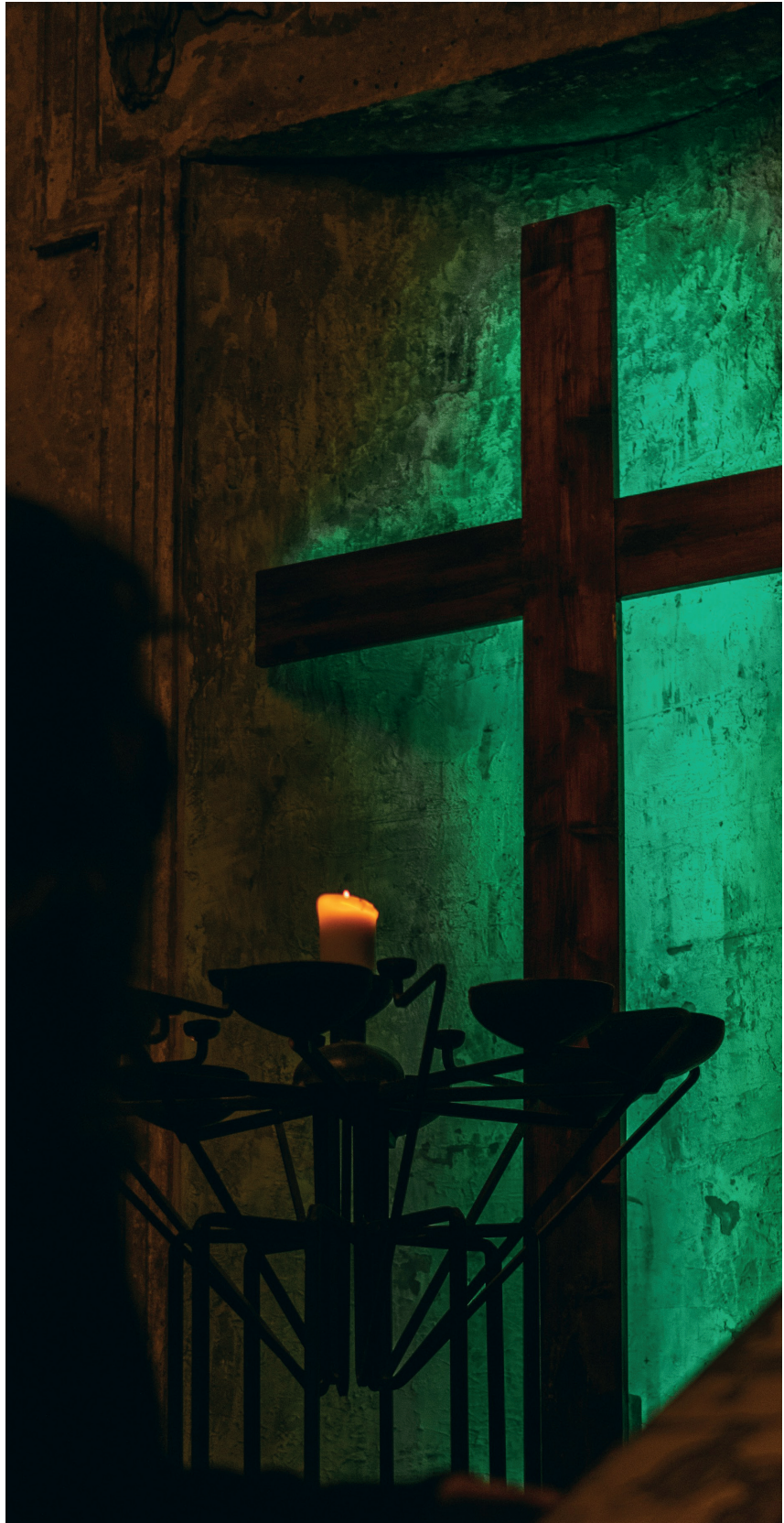
Otto Hopfenmueller Library (OHL) with its rare and precious collection of books and the classrooms throb with the rhythm of theology alive, Scripture, pastoral care, and interreligious dialogue intertwined like the streams that veil the Khasi hills after rain. Here, learning is itself mission.

The Salesian pedagogy, rooted in reason, religion, and loving-kindness, forms not just minds but hearts attuned to the pastoral realities of North East India. The daily Eucharist, shaped by multicultural liturgies and local music, reflects a Church incarnate in its people. The theology we study is sung, not merely spoken; lived, not merely learned. Walking through the villages where the Don Bosco fathers first set foot, one senses the profound marks they left not on the landscape but on the very heart of the people. The Salesian missionaries of the early twentieth century entered these mist-wrapped hills with a daring love that mirrored the apostolic courage of the Acts of the Apostles. Like Paul among the Gentiles, they became brothers, teachers, and healers in a land where the faith was young and fragile yet full of vitality. Their mission flowed not from conquest but communion. They respected tribal identity, integrated local languages into liturgy, and fostered education as liberation. Don Bosco's Preventive System, built on reason, religion, and loving-kindness, took flesh in hostels, workshops, and schools that uplifted generations. The Khasis, Garos, and Jaintias do not remember the missionaries merely as preachers but as friends who built bridges between Gospel and culture. CMI Witness in the Salesian Spirit Immersed in this Salesian atmosphere, my CMI identity found both challenge and renewal. As a CMI religious studying among the sons of Don Bosco, I perceived how my missionary task is not to uproot but to graft, to let the Gospel flower in mutual respect and collaboration. The words of St. Paul guided me: "I have become all things to all people, that I might by all means save some" (1 Cor 9:22). Amid this intellectual and spiritual

garden, the CMI spirit of interior prayer and apostolic dynamism found a noble resonance. If the Salesian heart beats with pastoral nearness to the young, the Carmelite heart, warmed by contemplative fire, beats for interior conversion that sustains every outward mission. Together, they form two wings of the same missionary flight, each necessary for the Church's ascent toward the Kingdom. Every morning at Shillong, as the sun rose over the rolling mist, I felt the kinship between St. Kuriakose Elias Chavara and St. John Bosco, two founders born continents apart yet united in their hearts aflame for Christ and His people. Both saw the transformative power of education. For St. Chavara, the school was a "nursery of the Church," where faith and culture meet in mutual sanctification. For St. Don Bosco, the oratory was a home where hearts are educated through love. Both rejected sterile piety divorced from social concern. In Chavara's compassion for the marginalized and Don Bosco's affectionate guidance of neglected youth, I saw mirrored the Christ who proclaimed: "I came that they may have life, and have it abundantly" (Jn 10:10). Both the Salesian and CMI missions embrace this incarnational path.

Don Bosco's insistence on the Good Christian and Upright Citizen meets Chavara's call for "enlightened families" rooted in faith and education. Both charisms envision holiness that is communal, joyful, and socially transformative. In Meghalaya, this vision acquired a new cadence, less scholastic, more pastoral. The silence of Carmel met the song of Don Bosco; and from their dialogue emerged a deeper understanding of mission. Combined, they shape an integral mission a prayer in movement. Often, while walking back from evening prayers through the mist that wrapped the tall pines, I recall the prophet's words: "How beautiful upon the mountains are the feet of those who bring good news" (Isa 52:7). Indeed, these rugged Khasi hills are holy ground where missionary feet still bear the fragrance of Christ.

A Dialogue Between Faith and Culture One cannot serve in Meghalaya without perceiving that evangelization, here, is an art of delicate dialogue. The pre-Christian Khasi religion, centered on U Blei (the Supreme Deity) resonates mysteriously with Christian monotheism. Their ethics of community and purity of heart reflect Beatitude-like values: "Blessed are the pure in heart, for they shall see God" (Mat 5:8). Hence the missionary finds not opposition but continuity, a preparation for the Gospel within their own spiritual soil. At Sacred Heart College, intercultural theological discussion is not an academic exercise but a spiritual necessity. To theologize in the North East is to ask how the Gospel might dance to the rhythm of local drums, how the sacraments might breathe the fragrance of the forest. It is to incarnate the mystery of the Word made flesh in the idiom of Khasi identity. As I prepare to return... As I prepare to return to the heart land of Chanda Mission, my heart carries the fragrance of pine and prayer, and a sacred contagion from this house of prayer. The encounter between the Carmelite spirit of deep interiority and the Salesian gift of relational ministry reveals the completeness of the Church's missionary face. This synergy is prophetic and romantic it makes me love-sick! It forms what Pope Francis might call a "Church on the move," contemplative yet courageous, tender yet daring. As the clouds of Meghalaya descend once more upon the pine hills, I whisper the psalmist's prayer: "May the favor of the Lord our God rest on us; establish the work of our hands for us." (Ps 90:17). For in these misty lands, mission is no longer conquest but communion, a meeting of hearts, a dialogue of loves, a shared dance of divine grace.



Pan-African Meeting from 4-7 August

Coming together of all the missionaries serving in the African Continent was a unique event that took place in Nairobi, Kenya. CMI members are currently serving in eight countries in the African continent. Among these the Kenyan mission is entering into its golden years of starting the mission. Pan-African Meeting was held in the context of the Renewal programme that was taking place in the congregation. It was an occasion for the members to reflect together regarding the pastoral and missionary activities in all those regions where our services are rendered.



Priestly Ordination in Kenya

Four of our CMI deacons, Martin Kyalo Kiswili, Joel Muthike Matheka, Simon Ngui Mutua, and Fidelis Mulungye Kyele were ordained priests in the Congregation on 9th August 2025 at St Veronica Parish Church Syokimau by Bishop Rodrigo Mejia Saldarriaga SJ, Vicar Apostolic Emeritus of Soddo, Ethiopia. Bishops from India Mar Sebastian Vaniyapurackal, the Curia Bishop of Syro-Malabar Church and Mar Vincent Nellaiparambil of Bijnor diocese along with Fr Josey Thamarassery and Provincials from various Provinces of CMI Congregation and fathers from various African countries participated in the ordination ceremony which was very solemnly planned arranged. Congratulations to the New Priests from Kenya.



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Pan Australian Meeting

Pan-Australian Meeting of all the CMI Fathers active in the pastoral ministry in various dioceses in Australia was organized from 2 -4 September at Santa Teresa Spirituality Centre, Ormiston in Brisbane diocese. It was an occasion to come together and enjoy the koinonia of our members living at far away parishes of different dioceses and to reflect together living our CMI charism in today's context and in the pastoral situations of Australia. The presence of and interaction with Archbishop Mark Coleridge of Brisbane, really made the gathering an enriching experience. Gratefully acknowledge and thank the hard work done by Fr Joseph Vattaparambil and team for organizing this Pan-Australian Meeting



Reception to New Bishop Joseph Lukose Thachaparambathu CMI

A reception was held at the CMI Prior General's House on 29 September 2025 to felicitate the newly elected Bishop of the Diocese of Adilabad, Mar Joseph Lukose Thachaparambathu CMI. The occasion brought joy to the Chavara Hills community to extend their heartfelt congratulations and blessings, celebrating his new pastoral responsibility and leadership within the Church.



Peru Mission in the Golden Years

Conclusion of the Golden Jubilee Year of Peru mission was held on 17 September 2025 at Lima. Fifty years of remarkable service by the CMI members mainly from St Joseph's Province, Kottayam. The event was marked by the gathering of the CMI missionaries active in Peru and South America, Solemn Divine Liturgy and Agape. The Apostolic Nuncio Archbishop Paolo Rocco Gualtieri presided over the Solemn Divine Liturgy which marked the culmination of the celebration. The presence of the Indian Ambassador to Peru added joy to the occasion.



Pan-American Meeting in Chicago

The triennial get-together of our members active in the pastoral ministry in USA and Canada came together from 8-12 September at Mundelein Seminary, Chicago. It was organized in connection with the renewal programme being held in the Congregation. The Gathering offered an occasion for the members working both USA and Canada to come together and share their pastoral experiences and to enrich and encourage one another. Besides, members from the General Council and various Provincials were also present on the occasion. Thanks a lot to Fr Benny Mukalel, Delegation Superior and team for organizing successfully the gathering.



One day Session for Teachers as part of Year of Education

As part of the CMI Year of Education, a one-day session for teachers from the CMI educational institutions of Kochi, Kottayam, and Thiruvananthapuram Provinces was organized on 12 July 2025 at the CMI Prior General's House, Chavara Hills. The programme focused on "Awareness Building on Drug Abuse" and was organized under the leadership of Rev. Fr Josey Thamarassery, Vicar General, and Rev. Fr Martin Mallathu CMI, General Councillor for Education and Communication Media. Facilitated by the NGO Fourth Wave Foundation under their "VENDA" project, the interactive workshop addressed drug awareness, prevention, and the impact of classroom and community influences, reinforcing the CMI commitment to safe and healthy learning environments.





50 years of CMI Peru Mission

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