

# PROCLAIM

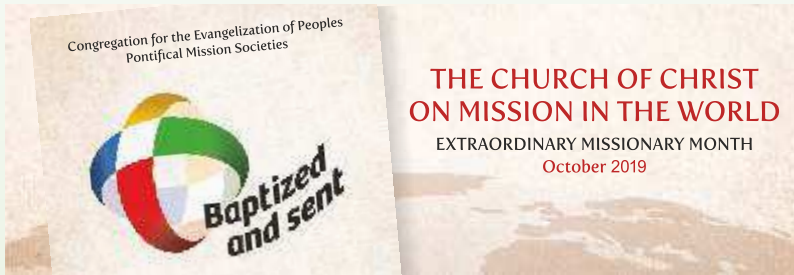
A magazine for Missionary Animation



**“For freedom, Christ has  
set us free...”**

**– Galatians 5:1**

**“Go into the whole world and PROCLAIM THE GOOD NEWS to all creation” Mark 16:15**



**Are you  
ready?**

**Here are a few suggestions from which you may like to adapt in order to make EMM a success in your Parish...**

- **Suggestions - to celebrate 31days of EMM**
- **Organize an orientation on the Extraordinary Missionary Month of October 2019 (EMM) for various (Prayer | Pious Associations) groups in your Parish at the earliest.**
- **Prepare to celebrate the Most Holy Eucharist at the Parish | Diocesan level focussing on MISSIONARY DISCIPLESHIP.**
- **Propose to ALL PRAYER GROUPS in the Parish | Diocese, to pray the Holy Rosary for the missionary work of the Church.**
- **Promote a pilgrimage to a Marian shrine or to that of a missionary saint or martyr to learn from their exemplary lives.**
- **Organize a public activity by which the young people of the Parish | Diocese are involved in PROCLAIMING THE GOSPEL.**
- **Organize short sessions on Mission preaching like in Competition, to enthuse missionary fervour among the audience present.**
- **Propagate works of the four wings of the Pontifical Mission Organization INDIA.**
- **Ensure 4 Sunday Liturgical Celebrations focus on Evangelization with 4 Themes for Liturgy and other missionary activities (PERSONAL ENCOUNTER, TESTIMONY, MISSIONARY FORMATION AND MISSIONARY CHARITY).**
- **Inaugurate (IF NOT ALREADY PRESENT) a Missionary Movement: Children Missionaries, Young Missionaries, Couple Missionaries, Fulltime Lay voluntary Missionaries etc.**

**--- More information can be obtained from the official website:  
<http://www.october2019.valen.html>**

**"Go into the whole world and PROCLAIM THE GOOD NEWS to all creation" Mark 16:15**

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**Mary said: "My soul  
proclaims the greatness  
of the Lord; my spirit  
exults in God my  
Saviour!"**

– Luke 1:46-47

*Feast Days:*

15<sup>th</sup> August – Assumption of  
Blessed Virgin Mary

22<sup>nd</sup> August – Queenship of  
Blessed Virgin Mary

## FROM THE DIRECTOR'S DESK

### “Christ wants us to be free”

Sisters and Brothers in Christ,

God has created every one equal in His own image. The notion of equality ensures that none is a slave to the other. The Independence Day of the country is special to us since the fathers of the nation and the constitution remind us that we are free and sovereign and we are not slaves to anyone.

It is good to recall one of the greatest speeches of Nehru, delivered on the very hour of independence: “At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance.”

It was a jubilant moment not only for those who were part of the freedom struggle and the witnesses of the historic event, but is also an important moment of celebration to us because a sovereign country ensures the equality of all in front of the law. But, does our country really treat everyone equally today? The farmers are unemployed, the rich enjoy life, small scale industries are smashed, projects like hydro-carbon that would make the land barren are promoted, etc.

It is in this context the second part of Nehru's speech is seminal for the country. He spoke about the importance of the parliament: “Freedom and power bring responsibility. The responsibility rests upon this assembly, a sovereign body representing the sovereign people of India. ... the past is over and it is the future that beckons to us now.” We need to ensure that our assembly helps our people. The assembly should ensure that no citizen feels that he/she is ruled by a foreign government. Only then, our independence celebrations make sense. We pray that these words are to be treasured by the members of the parliament as they need to take decisions that would help the entire nation to be totally free from the clutches of every form of slavery.

If only the nation is free, the individual could make a free choice with regard to his life's most important goal. Only in the assurance of our equality and freedom of conscience, could we choose our ultimate Good which is God. Only then “there is the possibility of *choosing between good and evil*, and thus of growing in perfection or of failing and sinning.” [CCC 1732]

The Lord wants us to be free from all types of slavery. In fact we read that “The Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.” [2 Cor 3: 17] And “It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.” [Gal 5: 1] It is fitting then that we as Catholics should join together with the Church and the people of good will to establish a free space where we could express what we think is right. It is in this free space that we can become people who proclaim the truth. The Mission of the Church is to establish good deeds and truth, because “the more one does what is good, the freer one becomes. There is no true freedom except in the service of what is good and just.” [CCC 1733]



**Fr Dr Ambrose Pitchaimuthu**  
**National Director (PMO-India)**



# Extraordinary Missionary Month October 2019

Your Eminence / Grace / Excellency / General/Provincial/Superior,

Cordial and fraternal greetings of peace and joy of the Risen Lord from CCBI Commission for Proclamation and National Pontifical Mission Organizations INDIA.

This is a gentle reminder about the letters from Pope Francis in October 2017 and Cardinal Fernando Filoni, Prefect, Congregation of the Evangelization of the Peoples, in December 2017 and April 2018 regarding the **Extraordinary Missionary Month October 2019** (EMM OCT2019) inviting all to prayerfully plan and prepare for this Missionary celebration in the Universal Church.

Gathering inspirations from *Maximum Illud* (1919), *Evangelii Gaudium* (2013) and the Apostolic Letter of Pope Francis, the Church today is calling for a missionary transformation and pastoral conversion in the local Churches. The essence of all these documents is the clarion call for New Evangelization with New Zeal, New Methods and New Expressions that for sure would bring new missionary enthusiasm in the local Churches.

Centenary celebration of the Missionary Apostolic Letter of Pope Benedict XV, *Maximum Illud* promulgated on 30<sup>th</sup> November 1919 is an appropriate occasion for us to rethink our Missionary Priorities in the formation of all the baptized as Missionary Disciples through the four wings of Pontifical Missionary Societies.

So, the theme of the **Extraordinary Missionary Month October 2019, Baptized and Sent**, gives us the clear focus to prepare every baptized Catholic to be sent on evangelizing mission with kerygmatic formation so that all the members of the Church of Christ may be on a permanent mission reaching out to everyone in the world.

We have few months to make October 2019 a launching pad to continue the work of New Evangelization which is a permanent dimension in

the Catholic Church today and tomorrow. Thus, the Extraordinary Missionary Month should not end the evangelizing mission, rather should be a decisive start with solid missionary initiatives which would bring into all the activities of the Church a missionary enthusiasm every time.

The Logo of EMM expresses the global vision with which EMM OCT2019 is to be celebrated. All the five continents in different colours with significant meaning form a missionary Cross which is the core of the message of Salvation, signifying the Passover and Paschal mysteries. The global Church must take the Kerygmatic Message of the Cross creatively to every soul in the world longing for the *Joy of the Gospel*.

The Pontifical Mission Organization INDIA along with CCBI Commission for Proclamation humbly requests your good self to go for planning prayerfully for three Phases keeping EMM OCT2019 at the centre as a great opportunity. Phase I is preparation for EMM. Phase II is the celebration proper of 31 days of EMM. Phase III is the follow-up of EMM. Kindly find attached a few of the suggestions for each Phase that may be of some help to you.

No New Evangelization is possible without the *Joy of the Gospel*. *Evangelii Gaudium* consists of very many suggestions and directions that can be implemented courageously and generously. EMM offers us to fulfil the Missionary Mandate of the Risen Lord joyfully. Let us start with praying for EMM in the Universal Church in the intercessory groups and communities regularly. May the Lord be glorified in all our missionary endeavours and may the souls be saved by this important missionary task.

United in New Evangelization

**Archbishop Dr Filipe Neri Ferrao**

**PRESIDENT – CCBI  
CHAIRMAN – Pontifical Mission  
Organizations Trust**

# Rationale, Theme, Logo, Suggestions for Preparation and Celebration of EMM OCT19



## 1. Rationale of EMM

- i. Centenary of *Maximum Illud* - missionary Apostolic Letter of Pope Benedict XV in 1919 that emphasizes the missionary mandate, *missio ad gentes*, missionary leadership, missionary formation, local missionaries and new missionary methods with new missionary enthusiasm.
- ii. Need for missionary enthusiasm in the Church today.
- iii. To strengthen all the four wings of the Pontifical Mission Organizations INDIA.

## 2. Theme of EMM

Theme: *Baptised and Sent* - THE CHURCH OF CHRIST ON MISSION IN THE WORLD.

## 3. Four Dimensions

Listed are some of the ways through which the FOUR DIMENSIONS of EMM can be emphasised for practise, in each of your Dioceses, Parishes or among prayer groups.

- i. Personal Encounter with Risen Christ - essentially to be renewed in all the baptized in and through
  - The Word of God.
  - Eucharist and Sacraments.
  - Presence of Christ.
  - Prayer (personal and communitarian).
  - In silence and solitude or contemplation.
- ii. Testimony of the encounter experience - to

be shared with all through

- Holiness of life.
- Witnessing.
- Missionaries who have worked in India.
- Missionary methods and movements in India.
- Sharing personal encounter experience.
- Proclaiming the love of Jesus, experienced.

iii. Missionary Formation for all the baptized - systematically to be provided with its Biblical, Theological, Liturgical and Catechetical dimensions for

- Empowering the laity for evangelization.
- Supplementing all levels of seminary formation with missionary emphasis.
- On-going formation of priests and religious with missionary enthusiasm.
- Engaging laity in the direct mission.

iv. Missionary Charity - missionary outreaches and exposures with services, contributing personnel and funds for mission towards *missio ad gentes*

- Christ Encounter experience to be initiated and regularly deepened.
- All the categories and groups in the Church to be given missionary animation.
- Intercession for Evangelization to be initiated.
- Fulltime Lay Missionaries to be encouraged.
- Helping the Baptised to be familiar with the Word of God.
- Regular Missionary outreaches (village visits, family visits, where Christ is not known) by every group in the Church.

...Continued on Page 22

## General Assembly of Pontifical Mission Societies

# **Missionary Month, Catechist Formation, Renewal**



The celebration of the Extraordinary Missionary Month of October 2019, the formation of catechists in mission territories, the need to identify new forms of prayer, mission animation and fundraising for the *missio ad gentes*: these are the three themes addressed by Cardinal Fernando Filoni, Prefect of the Congregation for the Evangelization of Peoples and President of the Supreme Committee of the Pontifical Mission Societies, in his speech to the Annual General Assembly of the PMS, held at *Fraterna Domus* in Sacrofano (Rome) until June 1, 2019.

The Cardinal, who spoke on May 27, stressed first of all the importance of the Apostolic Letter *Maximum Illud* of Pope Benedict XV, which gave life to the “fruitful evangelical renewal of the ecclesial mission,” whose centenary Pope Francis wanted to celebrate with an Extraordinary Missionary Month, reported *Fides* News Agency.

With his letter Pope Benedict XV wanted to achieve essentially three objectives, recalled Cardinal Filoni: “First of all he invited the whole Church and the local Churches, to take charge of the mission by not delegating to it only particular religious institutions and congregations. Secondly, to evangelically redevelop the mission

meant for him to recall that the Church's mission has the sole and exclusive object of proclaiming the Gospel, faith and the witness of charity. The third aspect consisted in the explicit will of the Pope to break any undue union of faith and his mission with colonial interests, with Eurocentric nationalist ideologies, very strong at that time”.

For the Prefect of the Congregation for the Evangelization of Peoples, even Pope Francis, by celebrating the centenary of this Apostolic Letter, basically wants three things: “first, he invites us to renew the mission as a baptismal commitment of all the faithful without leaving or delegating to missionary institutes only this fundamental dimension of the faith of the whole People of God; secondly, the mission must become the paradigm of ordinary life and of every action of the Church, finally, all Christians in their dioceses, parishes, movements and ecclesial



groups, are asked to put themselves in a permanent state of mission.”

The Cardinal then underlined the fundamental importance of catechists in the life of the young Churches of mission territories, defining them “the key figure in the effort of evangelization,

especially in rural environments and communities. They are responsible for many missionary communities entrusted to them by the Parish priests and Bishops – he recalled – they carry out the Sunday liturgy of the Word very often with the distribution of the Eucharist, they are responsible for prayer and charity, they live with their family with their fellow Christians and non-Christians, members of the same village and civil community, preparing children and adults for the sacraments.”



When the catechists are “seriously committed and well valued and well formed, they are true animators and formators of the entire Christian community together with the Bishops, presbyters, and permanent deacons”.

In the context of the social and ecclesial changes that also affect this ministry, “it is necessary to always discover new ways of being a catechist” said Cardinal Filoni, who indicated the opportunity to entrust catechesis not only to a man or to a woman who is particularly available and prepared, but also to teams composed of men, women, families, young people, a permanent deacon, a religious man or a religious woman and even children. However, it is necessary to form these small teams of four or five so that “they can bring a true witness of faith and of Church in the world.”

To achieve this goal, local Churches must ensure adequate initial and ongoing formation of catechists, chosen after careful discernment, must take care of formative structures and choose prepared formators. “The local Bishops with presbyters and Religious – he recommended – must seriously take care of these important and fundamental collaborators in the work of the mission of the Church in the territories entrusted to them.”

Cardinal Filoni then proposed a closer collaboration with the Bishops and the local Churches: “Respecting the different local needs and realities of each country, the National

Directions of the particular Churches entrusted to CEP, in collaboration with the International Secretariat of the Pontifical Missionary Union, they could ordinarily interact with the formation process of the Catechists and thus regularly carry out our duty of missionary animation of the People of God. In this way, their missionary formation service would reach the ordinary pastoral care of their Churches, would not develop in parallel, but would interact with the local needs of ecclesial formation for the mission. Catechists would receive adequate missionary formation in their preparation.”

The last theme touched by the Cardinal in his speech concerned the need to “rethink the methods of prayer, mission animation and fundraising for the Pope's *missio ad gentes* together with the Particular Churches”, in the context of “an authentic and radical reform of the PMS in the spirit indicated to us by the Holy Father in *Evangelii Gaudium*”. In this regard, he proposed to develop new forms of the presence of the PMS both at Marian shrines and other places dear to popular devotion as well as in the world of social media that are at the service of prayer and faith formation. He then asked the International Secretariats of the four PMS to “begin a unitary process of discernment on their own methods for a central fundraising commitment: The worrying decrease in funds, which the PMS receive and can distribute, therefore requires a new look on fundraising.” ♦



# We need to re-qualify: Pope

*On June 1m 2018, in the Clementine Hall of the Vatican Apostolic Palace, the Holy Father Francis received in audience the National Directors of the Pontifical Missionary Societies, on the occasion of the annual General Assembly which took place from 28 May to 2 June at the Fraterna Domus of Sacrofano.*



Mr Cardinal,

Dear brothers and sisters,

I welcome you with joy on the occasion of your General Assembly and I greet you all cordially. I thank Cardinal Filoni for his introductory words, and I greet the new President of the Pontifical Mission Societies, Msgr. Giampietro Dal Toso, who for the first time takes part in this annual meeting of yours. I express to you all a lively sense of gratitude for your work in raising missionary awareness among the People of God and I assure you of my remembrance in prayer.

We have an interesting journey ahead: the preparation of the Extraordinary Missionary Month of October 2019, which I announced on the last World Mission Day of 2017. I strongly encourage you to live this phase of preparation as a great opportunity to renew the missionary commitment of the whole Church. It is also a providential occasion to renew our Pontifical Mission Societies.

Things must always be renewed: renew the heart, renew the works, renew organizations, because otherwise, we would all end up in a museum. We must be renewed so as not to end up in the museum. You are well aware of my concern at the danger that your work will be reduced to the

mere monetary dimension of material aid – this is a real concern – turning you into an agency like many others, even though of Christian inspiration.

This is certainly not what the founders of the Pontifical Mission Societies and Pope Pius XI wanted when they were established and organized in the service of the Successor of Peter. For this reason, I have proposed again as a current and urgent renewal of the missionary awareness of the whole Church today, a great and courageous intuition of Pope Benedict XV, contained in his Apostolic Letter *Maximum illud*: that is, the need to evangelically renew the Church's mission in the world.

This common goal can and must help the Pontifical Mission Societies to live a communion of spirit, reciprocal collaboration, and mutual support. If renewal is to be authentic, creative and effective, the reform of your Societies will consist of a re-foundation, a redevelopment according to the needs of the Gospel.

It is not simply a matter of rethinking the motivations to do better what you already do. The missionary conversion of the structures of the Church (cf. Apostolic Exhortation *Evangelii Gaudium*, 27) requires personal holiness and spiritual creativity. So not only to renew the old but to allow the Holy Spirit to create the new. Not us: the Holy Spirit. Make room for the Holy Spirit, allow the Holy Spirit to create the new, make all things new (see *Psalm* 104: 30, *Mt* 9: 17, *2 Pt* 3: 13, *Rev* 21: 5). He is the protagonist of the mission: He is the “office head” of the Pontifical Mission Societies. It is He, not us.

Do not be afraid of the newness that comes from the Crucified and Risen Lord: these changes are beautiful. Be afraid of other novelties: these do not go! Those that do not come from there. Be bold and courageous in the mission, collaborating with the Holy Spirit, always in communion with



Christ's Church (cf. Apostolic Exhortation *Gaudete et exsultate*, 131). And this boldness means going with courage, with the fervor of the first who proclaimed the Gospel. Your habitual book of prayer and meditation is the Acts of the Apostles. Go there to find inspiration. And the protagonist of that book is the Holy Spirit.

What does it mean for you, the Pontifical Mission Societies, who, together with the Congregation for the Evangelization of Peoples are preparing the Extraordinary Missionary Month, to re-qualify oneself evangelically?

I believe it simply means a missionary conversion. We need to re-qualify – the intuition of Benedict XV – to redevelop ourselves starting from the mission of Jesus, to re-qualify in the effort to collect and distribute material aid in the light of the mission and formation that it requires, so that conscience, awareness and missionary responsibility become once again part of the ordinary experience of the whole holy faithful People of God. “*Baptized and sent out: the Church of Christ on a mission in the world*”.

This is the theme we have chosen for the Missionary Month of October 2019. It emphasizes that being sent on mission is a call inherent in Baptism and is for all the baptized. So the mission is sending for salvation that performs the conversion of the envoy and of the recipient works: our life is, in Christ, a mission! We ourselves *are* mission because we are God's love communicated, we are God's holiness created in His image. The mission is, therefore, our own sanctification and that of the whole world, ever since creation (cf. *Eph* 1: 3-6). The missionary dimension of our Baptism thus translates into a witness of holiness that gives life and beauty to the world.

Renewing the Pontifical Mission Societies means, therefore, to take to heart, with serious and courageous commitment, the sanctity of each person and of the Church as a family and a community. I ask you to renew with creativity the nature and action of the Pontifical Mission Societies, placing them at the service of the mission, so that at the heart of our concerns there may be the holiness of the life of missionary disciples.

Indeed, in order to collaborate in the salvation of the world, we need to love it (cf. *Jn* 3:16) and be willing to give life by serving Christ, the sole Saviour of the world. We

do not have a product to sell – it has nothing to do with proselytism, we do not have a product to sell – but a life to communicate: God, His divine life, His merciful love, His holiness! And it is the Holy Spirit who sends us, accompanies us, inspires us: He is the author of mission. It is He brings forward the Church, not us. Not even the institution of the Pontifical Mission Societies.

Do I leave it to Him – we can ask ourselves – do I leave him to be the protagonist? Or do I want to tame it, cage it, in the many worldly structures that, in the end, lead us to conceive the Pontifical Mission Societies as a firm, a business, a thing of our own, but with God's blessing? No, this is not right. We have to ask ourselves this question: do I leave it to Him or the cage? He, the Holy Spirit, does everything; we are merely His servants.

As you well know, during October 2019, Extraordinary Missionary Month, we will hold the Synod for Amazonia. Welcoming the concerns of many faithful, laity and pastors, I wanted to meet to pray and reflect on the challenges of evangelization of these South American lands where important particular Churches live.



I feel that this coincidence helps us to focus our gaze on Jesus Christ in dealing with problems, challenges, riches, and poverty; it helps us to renew our commitment to serving the Gospel for the salvation of the men and women who live in those lands. Let us pray that the Synod for the Amazonia may evangelically renew the mission in this region of the world that is so tried, unjustly exploited and in need of the salvation of Jesus.

Mary, when she went to Elizabeth, did not do it as a gesture, as a missionary. She went as a servant of the Lord she carried in her womb: she did not say anything about herself, she merely brought the Son and praised God. One thing is true: she went in a hurry. She teaches us this faithful *haste*, this spirituality of haste. The haste of fidelity and adoration. She was not the protagonist, but the servant of the sole protagonist of the mission. And may this image help us. Thank you!

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### **Message of the Holy Father Francis to the General Assembly of the Pontifical Mission Societies (PMS):**

To dear Brother Mgr. Giampietro Dal Toso,  
President of the Pontifical Mission Societies.

On the occasion of the General Assembly of the National Directors of the Pontifical Mission Societies, I would like to address a cordial greeting, hoping that the work carried out these days may arouse a renewed commitment to the missionary action of the Church, called to proclaim the Gospel to every creature, awakening the awareness of the *missio ad gentes*.

In this perspective, the celebration of the Extraordinary Missionary Month, next October, represents a propitious time to involve all the baptized in taking on, with greater responsibility and creative courage, the challenge that today's mission puts us: to become the paradigm and the form of the ordinary life of the Church and of all its pastoral activity (see *Evangelii gaudium*, 15).

I renew my gratitude to all those who belong to the Pontifical Mission Societies: you are the worldwide network of prayer and missionary

charity of the Successor of Peter. Continue your fervent activity, which realizes the indispensable universal duty of the Church to proclaim Jesus Christ to all and to bear witness to it, with apostolic zeal, to the ends of the earth.

May the Holy Spirit support you. For my part, I accompany you with affection and my Blessing.

From the Vatican, 29 May 2019. Francis

Agenzia Fides 31/5/2019

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### **Video message of Pope Francis to the General Assembly of the Pontifical Mission Societies (PMS):**

For almost 200 years, the PMS have offered "support to missionaries who evangelise, especially support with prayer, so that the Holy Spirit may be present" because "it is Him who advances evangelisation".

"From the earliest times," said the pontiff, "mutual support among local Churches, committed to proclaiming and bearing witness to the Gospel, has been a sign of the universal Church. In fact, the mission, animated by the Spirit of the Risen Lord, has broadened the spaces of faith and charity to the ends of the earth."

"In the 19th century the proclamation of Christ received a new impulse from the foundation of the Mission Societies, with the specific purpose of praying and acting concretely to support evangelisation in the new territories.

"These societies were recognised as pontifical by Pope Pius XI, who in so doing wanted to underline how the mission of the Church towards all nations was very dear to the Successor of Peter. And it is still so! The Pontifical Mission Societies continue today this important service started almost 200 years ago. They are present in 120 countries with national directors, coordinated by international secretariats at the Holy See."

"Why are the Pontifical Mission Societies important? Above all, they are important because we must pray for the men and women missionaries, for the evangelising action of the Church. Prayer is the first 'missionary work' – the first! – that every

...Continued on Page 22

# Participating in Christ's ministry

On May 12, 2019, Fourth Sunday of Easter and 56<sup>th</sup> World Day of Prayer for Vocations, Pope Francis presided over Mass in the Vatican Basilica, in the course of which he conferred Presbyterial Ordination on 19 Deacons, eight of whom were from the *Redemptoris Mater* Diocesan College, eight from the Priestly Fraternity of Sons of the Cross, one from the Pontifical Roman Major Seminary, and two from other Colleges.



Cardinal Angelo De Donatis, His Holiness' Vicar General for the Diocese of Rome; Cardinal Abril y Castello Santos, Archpriest Emeritus of the Papal Basilica of Saint Mary Major, Auxiliary Bishops; Superiors of respective Seminaries and Parish Priests of the Ordination candidates concelebrated with the Holy Father.

The homily the Holy Father gave in the course of the Eucharistic Celebration was, in essence, the Homily provided in the Ritual for the Ordination of Presbyters, to which, however, he added some of his considerations.

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Dear Brothers and Sisters,

These sons of ours have been called to the Order of the Presbyterate. It will do us all good to reflect carefully on the ministry to which they will be elevated in the Church. As you well know,



brothers, the Lord Jesus is the sole Supreme Priest of the New Testament; however, in Him, all the holy People of God were constituted a priestly people. Nonetheless, among all His disciples, the Lord Jesus wills to choose some in particular, so that, exercising publicly in the Church in His name the priestly office in favor of all men, His personal mission of teacher, priest, and shepherd would continue. As, in fact, He was sent for this by the Father, so He in turn sent into the world, first the Apostles and then the Bishops and their Successors, to whom finally presbyters were given as collaborators that, united to them in the priestly ministry, are called to the service of the People of God.

After many years of reflection — their reflection, the reflection of Superiors, of those that accompanied them on this journey —, they are presented today so that I confer on them the Priestly Order. They, in fact, will be configured to Christ, High, and Eternal Priest, that is, they will be consecrated as true priests of the New Testament, and to this title, which unites them in the priesthood to their Bishop, they will be preachers of the Gospel, shepherds the People of God, and they will preside over acts of worship, especially in the celebration of the Lord's sacrifice, namely in the Eucharist.



As for you, dear brothers and sons, who are about to be promoted to the Order of the Presbyterate, consider that exercising the ministry of the Sacred Doctrine you will be participants in the mission of Christ, sole Teacher. This isn't a cultural association; it isn't a syndicate. You will be participants in Christ's ministry. Dispense that Word of God to all, which you yourselves received with joy. And to this end, read and meditate assiduously the Word of the Lord to believe what you have read, to teach what you have learned in the faith and to live what you have taught. A homily and preaching can never be made without much prayer, with the Bible in hand. Don't forget this.

May your doctrine, therefore, be the nourishment of the People of God; when it comes from the heart and is born of prayer, it will be that much more fruitful. May joy and support of the faithful of Christ be the perfume of your life: men of prayer, men of sacrifice, because with the Word and



example you build the House of God, which is the Church. And thus you will continue the sanctifying work of Christ. Through your ministry, the spiritual sacrifice of the faithful is made perfect, because it is joined to Christ's sacrifice, which, in the name of the whole Church is offered by your hands in a bloodless way on the altar in the celebration of the Holy Mysteries. Be attentive in the celebration of the Eucharist. Recognize, therefore, what you do. Imitate what you celebrate because, taking part in the mystery of the Lord's Death and Resurrection, you bear Christ's death in your members and walk with Him in newness of life. The Lord willed freely to save us. He Himself has said to us: "Give freely what you have received freely." The celebration of the Eucharist is the

summit of the Lord's gratuitousness. Please, don't soil it with narrow interests.

With Baptism, you will add new faithful to the People of God. With the Sacrament of Penance, you will remit sins in the Name of God, of Christ and of the Church. And here, I ask you, please, not to tire of being merciful. Merciful as the Father, as Jesus was merciful with us, with all of us. With the holy oil, you will give relief to the infirm. Spend time visiting the sick and the infirm. By celebrating the sacred rites and raising a prayer of praise and supplication in the various hours of the day, you will make yourselves the voice of the People of God and of the whole of humanity.

Aware of having been chosen among men and constituted in their favor to attend to the things of

God, exercise in gladness and charity <and> with sincerity the priestly work of Christ, solely intent on pleasing God and not yourselves. Priestly joy is only found in this way, seeking to please God who has chosen us. Finally, taking part in the

mission of Christ, Head, and Shepherd, in filial communion with your Bishop, commit yourselves to unite the faithful in one sole family. Here is the closeness proper of the priest: close to God in prayer; close to the Bishop who is your Father, close to the Presbytery, to the other priests, as brothers, without "skinning" one another [speaking badly of one another], and close to the People of God. Always have before your eyes the example of the Good Shepherd, who did not come to be served, but to serve and to seek to save what was lost.

Original text: Italian: ZENIT's translation by  
Virginia M. Forrester

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# Every vocation is a call to love and serve

By Fr Dr I Raymond Joseph



serve in a certain way. Vocation certainly involves building a better society, renewing the Church, having a family, fulfilling oneself, helping people or confronting new challenges. The primary object of every vocation is to love God and others; to serve God and others.

4. Vocation is a human response to the call of God

Every vocation contains the history of an ineffable dialogue between God and human beings, between the love of God who calls and the freedom of the human beings who respond to that call in faith and love. God's gratuitous gift and human beings' responsible freedom are two indispensable aspects of vocation.

## 4.1. Human Vocation

There is in every human being a specific vocation entailed in the mere fact of existing. This vocation is a call to life, a call contained in the dynamics of the creative act of God. God, who is the origin of life, implants in each human being his or her own creative dynamism. By this vocation, human beings are called to care for, subdue and transform the cosmos by their labour, and to enjoy it.

## 4.2. Christian Vocation

The Christian vocation, a gift of God, is a gratuitous election by God in the Church. This new

## 1. What is a vocation?

The literal meaning of the word is a "call."

Vocation is more than an ordinary call. It is a call from God. Anyone who feels that God calls him/her knows that this process of God's call is anything but simple. Most people think of vocation as something that they are called to do or act in their life situations.

The first and most important call from God is a call to be holy--- ie: the universal call to holiness.

## 2. Is vocation a profession or a career?

Vocation is not the same as career or profession. There is an overlap between a vocation and a profession. A career or a profession is something that you have in order to support yourself and to contribute in some way to the good of the society. One does not need to believe in God to choose a career or a profession. A person can pick, choose and switch profession freely depending on his/her preferences, strengths or circumstances. A profession or a career always has a horizontal dimension. Vocation has a vertical dimension in our life, which is God. It is no longer 'what do I prefer?' but rather 'What does God want me to be?' A vocation is not something that you can switch like a profession or a career.

## 3. The primary object of every vocation is to love or serve

Each vocation is a commitment to love or





call is realized in the sacrament of Baptism. It is essentially ecclesial. It is born in the Church and through the mediation of the Church, and it is oriented toward the service of God and of the Church. In all its forms, vocation is a gift geared to the growth of the reign of God, of its values such as Justice, peace, love, joy, righteousness etc.

## 5. Forms of Christian vocation

There are four specific vocations: single life, married life, consecrated life and the ordained ministry. Each vocation is a call to follow Christ closely. A person's vocation may be: a) to be a single person; b) to be a wife or a husband; c) to be a religious brother or sister; d) to be a deacon or priest.

## 6. Aspects of Christian vocation

Christians, graced with gifts and charisms of the Spirit, participate in diverse aspects in the mission of Christ.

They are: i) Lay Vocation; ii) Ministerial Vocation; iii) Consecrated Vocation; iv) Vocation to Secular Institutes

### 6.1. Lay Vocation

The lay vocation is defined in terms of baptism and of the Church's nature and mission. The lay faithful exercise the mission as people of God in its life and in the world.

#### 6.1.1. Secularity and Commitment

The lay faithful are called to live the newness of Christian life and to seek the common good, by defending the dignity of human beings and their inalienable rights, and helping to create fraternal structures of peace, freedom and justice.

#### 6.1.2. Services

The lay faithful are called to live the mission of Christ: Priest, Prophet and King. In the midst of temporal realities they worship God by offering their life in following Jesus and by working to transform the world. Within the ecclesial community they participate actively in the announcement of the Word, in the liturgical life and in the charitable action of the Church

#### 6.1.3. Matrimony and the family

The family is meant to be a school for human



enrichment, which ensures its primary place in the humanization of persons and of society. In the family, which has aptly been called the domestic church, all can find their own vocation and can realize it in the heart of the world, where they disclose and discover the presence of the Lord.

### 6.1.4. Lay ministries

Some of the lay faithful can be called to exercise specific ministries. The variety of these services depends on the charisms they have received and on the needs of the community.

### 6.2. Vocation to the ordained ministry

The vocation to the ordained ministry holds a specific place among the people of God. It is conferred through the sacrament of Orders and is made up of three degrees --- episcopate, presbyterate and diaconate. The ordained ministry is essentially a service of the ecclesial community.

#### 6.2.1. Minister of the Word

The ordained minister who is consecrated is sent to proclaim to everyone the gospel of the Kingdom of God, thus continuing the work of the Son who was sent. Through the Word, the priest, joyfully prompted to seek the salvation of his fellow human beings, maintains the faith of all the members of the community and invites them to communion with God and with their brothers and sisters.

#### 6.2.2. Minister of the Sacraments:

Through the celebration of the sacraments, especially the Eucharist, the priest keeps the

community united with Christ, who gives life to the community by the power of the Spirit. The Eucharist, around which the community gathers to celebrate the death and resurrection of the Lord, is the source and culmination of all evangelical preaching. The Sacrament of Penance, from which the priest himself benefits, allows him to be a witness of God's mercy toward sinners, who are reconciled to God and to the whole community by means of it.

#### 6.2.3. Minister of charity:

The function of pastoral governance entails the ordained minister's complete dedication to the service of the people of God. This service presupposes a love for his brothers and sisters. The ordained minister should see to it that each of the faithful should be led to the cultivation his or her own vocation in accordance with the Gospel teaching, and that to sincere and active charity in the freedom with which Christ has set us free.

#### 6.3. Vocation to the consecrated life

The vocation to the consecrated life is a distinctive way of living the faith as a response to a call from God. This consecration is a sign and expression in the Church of the love of God that unites all human beings. It is a vocation that puts the consecrated person at the service of God that goes to the extreme of love, as Jesus did.

##### 6.3.1. Consecration:

On His own initiative, God calls certain persons and sets them apart by dedicating them to Himself in a particular way. These persons receive the capacity to respond to God's call, in such a way that they are able to express their consecration in a deep and free self-surrender.

##### 6.3.2. A sign of witness:

The Religious Life presents itself as a sign

which proclaims the preeminence of the reign of God and shows forth the power and sovereignty of Christ, bears witness to the new and eternal life that Jesus Christ brought to us in his paschal mystery, imitates and represents, in the Church and in the world, the life of the virginal, poor and obedient Christ, manifests before the faithful the presence of the Kingdom, attracts the members of the Church to fulfill their Christian commitments and prefigures the future resurrection.

#### 6.2.3. Community life

Religious consecration establishes a special communion between the religious and the Triune God, and in God, among the members of the same Institute. Rooted in the same religious consecration, they share their life and mission on the basis of the same charismatic gift. The foundation of this unity is their communion with Christ, which is expressed in a stable manner in community life.

#### 6.2.4. Apostolic mission

Mission is inscribed in the very heart of the religious life. The call of God is for a mission. Religious are called to carry out God's work in the style of Jesus, in keeping with the distinctive character of their own charism.

#### 6.4. Vocation to Secular Institutes

By reason of their special consecration, the members of Secular Institutes live their union with Christ in the midst of the world and manifest it by undertaking secular activities and lifestyles. Although Secular Institutes are not Religious Institutes, they have as a constitutive element the profession of the evangelical counsels, acknowledged by the Church. They live their profession in the context of temporal structures in order to be a leaven of wisdom and witness of grace within cultural, social and political life. ♦



# Sacrament of Matrimony

## The Rite of Marriage

By Fr Dr S Joseph Lionel

The Introduction to the Rite of Marriage highlights the importance and dignity of the sacrament. It mentions that

In virtue of the sacrament of marriage, married Christians signify and share in the mystery of the unity and fruitful love that exists between Christ and his Church; they thus help each other to attain holiness in their married life and in welcoming and rearing children; and they have their own special place and gift among the people of God.

While stating that marriage is a covenant and the Christian couples are to strive to nourish and develop their marriage by undivided love, the Introduction reminds about the purpose of marriage. “By their very nature, the institution of marriage and wedded love have as their purpose the procreation and education of children and find in them their ultimate crown. Children are the most precious gift of marriage and contribute most to the well-being of the parents.”

Having rightly emphasized the importance and dignity of marriage, the Introduction speaks about the preparation for the celebration. The doctrinal principles must be taught to the couples both during the pre-nuptial instruction and homily. During the celebration of the wedding, the Liturgy of the Word should bring out the biblical teachings on marriage. The liturgical rite, through the gestures and words, brings out the doctrinal principles concerning the sacrament of marriage.

In the following section we will explain the

varying circumstances in which marriage is celebrated and discuss briefly the theological meaning of the prayers.

The rite of marriage has the following varying circumstances: 1) Rite of celebrating marriage during Mass, 2) Rite of celebrating marriage

outside Mass, and 3) Rite of celebrating marriage between a Catholic and an unbaptized person.

### 1. Rite of celebrating marriage during Mass

It is very appropriate that the sacrament of marriage is celebrated within the Mass. Whenever marriage is celebrated during the Mass, white or gold color vestments are worn and the Ritual Mass for the wedding from the Roman Missal is used. If wedding is celebrated on a Sunday or another solemnity,

instead of the nuptial mass, the Mass of the day should be used. However, the nuptial blessing after the Lord's Prayer and solemn blessing meant for the wedding Mass may be used.

Considering the dignity of the sacrament of marriage and joyful mood of the celebration, the entrance rite may include procession from the main entrance to the sanctuary.

If there is a procession the priest meets the bride and the bridegroom at the door of the church to show that the Church shares in their joy. The procession takes place accompanied by entrance hymn. During the procession to the altar the priest follows the altar servers and other ministers if any. The bride and the bridegroom come after the priest. They can be accompanied by the parents and two witnesses.

The Mass begins in a usual way with





introduction. After the entrance rite the Liturgy of the Word follows. The choice of the biblical readings should be made in such a way to highlight the theology of the sacrament. The Rites and the Lectionary give several texts from which the biblical readings can be chosen. There can be either three readings (OT, Epistle, and Gospel) or two readings (OT or Epistle, and Gospel) depending upon the circumstances.



The homily is an essential part of the Liturgy of the Word. It should be based on the sacred texts. Homily should explain the dignity of wedded love, grace of the sacrament, and responsibilities of married life.

The rite of marriage begins after the homily. The Rite of marriage has the following elements: 1) Introduction, 2) Question, 3) Consent, 4) Blessing of Rings, 5) Exchange of Rings, and 6) General Intercessions.

After briefly reminding the couple about the grace of the sacrament and lasting fidelity in married life, the priest asks questions about their freedom of choice, faithfulness to each other and the accepting and upbringing of children. After the couple expresses their answers in affirmative, the priest invites the couple to declare their consent: “Since it is your intention to enter into marriage, join your right hands, and declare your consent before God and his Church.” The bride and the bridegroom promise to be faithful to each other “in good times and in bad, in sickness and in health.” They promise to love and honor each other all the days of their lives. After the couple expresses

consent the priest blesses them using the word of the gospel: “What God has joined, men must not divide” (Mt 19:6). The ring (or the thali in Indian context) that is blessed stands as the sign of their love and fidelity to each other.

The exchange of rings is followed by general intercessions which invites the congregation to pray for the newly married couple that they may live the dignity of marriage according to the Christian principles.

The Order of the Mass is followed with the Liturgy of the Eucharist except the addition of the Nuptial blessing after the Lord's Prayer during the Communion Rite. The text brings out the biblical theology of marriage in a form of prayer of blessing. The prayer brings out blessing for the humanity, blessing for the wife, blessing for the husband, and blessing for the family. The bride and bridegroom are baptized they receive Holy Communion. The rite provides a beautiful text for the solemn blessing. If two or more marriages are celebrated within the same Mass, the questioning before the consent, the consent itself, and the acceptance of consent shall always be done individually for each couple; the rest, including the nuptial blessing, is said once for all, using the plural form.

## 2. Rite of celebrating marriage outside Mass

Normally the sacrament of marriage is celebrated within the Mass. However, there may be circumstances where the Church allows the sacrament of marriage to be celebrated outside Mass. For example, when the priest is not available, a deacon who has received proper delegation may use this rite to bless the wedding. Similarly, this rite may be used for wedding between a Catholic and another baptized person who is not Catholic.

The structure of the celebration is same as the Rite of celebrating marriage within Mass except some slight modifications as explained below. The priest wears surplice and white/gold color stole (or white cope if desired) instead of vestment. He greets the bride and the bridegroom at the door as he does for the rite within Mass.

When the entrance procession accompanied by hymn reaches the altar the priest greets in a usual way. During the entrance rite the priest may include a brief pastoral exhortation on marriage.

After the prayer, the Liturgy of the Word follows. There may be two or three reading. The rite of Marriage begins after a short homily. The elements in the rite of marriage within Mass such as 1) Introduction, 2) Question, 3) Consent, 4) Blessing of Rings, 5) Exchange of Rings, and 6) General Intercessions are followed in the rite of marriage outside Mass also.

After the prayers are expressed, instead of the concluding prayer of the General intercession, the priest extends his hands towards the couple and says the nuptial blessing. The Lord's Prayer is recited or sung after the nuptial blessing. The rite concludes with the final blessing.

If Holy Communion is to be distributed during the rite, it is done after the Lord's Prayer with a usual procedure. If communion is distributed, appropriate period of silence is given before the Prayer after Communion and blessing.

Although this rite is used for the wedding between a Catholic and another baptized person who is not Catholic, if suitable, the Bishop may allow such weddings to be celebrated during Mass. In such circumstances Holy Communion is not given to the non-Catholic party.

### 3. Rite of Celebrating Marriage between a Catholic and an unbaptized Person

This rite is used when marriage is celebrated between a Catholic and unbaptized person (either a catechumen or a non-Christian). This rite may be performed in the Church or another suitable place.

The structure is similar to the rite of marriage outside mass with the following modifications. The priest wears surplice and white/gold color stole (or white cope if desired) instead of vestment. He greets the bride and the bridegroom at an appropriate place. The rite begins with the Liturgy of the Word. There may be three or two or one reading according the circumstances. Homily should explain the obligations of marriage.

The rite of marriage begins after the homily. The elements in the rite of marriage within Mass such as 1) Introduction, 2) Question, 3) Consent, 4) Blessing of Rings, 5) Exchange of Rings, and 6) General Intercessions are followed in the rite of marriage between a Catholic and an unbaptized person also.

After the prayers are expressed, instead of the concluding prayer of the General intercession, the priest extends his hands towards the couple and says the nuptial blessing. The Lord's Prayer is recited or sung after the nuptial blessing. The rite concludes with the final blessing. The rite of marriage between a Catholic and an unbaptized person is not celebrated during Mass.

As we have highlighted, the revised rite of



marriage after Vatican II puts great emphasis on two things: 1) preparation for the sacrament of marriage with proper catecheses, and 2) meaningful celebration of marriage according to the dignity of the sacrament.

The prayers are rich in content bringing out the theology of the sacrament of marriage. A greater emphasis is given for the Liturgy of the Word in all the three variations of the rite. The rite also gives right to the bishops' conference to make appropriate adaptations according to the culture of the place. While making such adaptations, the essential elements such as receiving the consent of the couple, and nuptial blessing should not be omitted. The adaptations in the rite are to be approved by the Apostolic See. ♦



## SAINT OF THE MONTH - I

# St Andrew Bobola

1217 – 15 July 1274

Feast Day: 15 July

St. Bonaventure, known as the seraphic doctor, was born at Bagnoregio, to Giovanni of Fidenza, a physician, and Maria of Ritella, in the Lazio region of central Italy in 1221. He was baptized John. He received the name of Bonaventure in consequence of an exclamation of St Francis of Assisi, when, in response to the pleading of the child's mother, the saint prayed for John's recovery from a dangerous illness, and, foreseeing the future greatness of the little John, cried out "O Buona ventura" (O good fortune)!



Entering the University of Paris in 1235, he received the Master of Arts degree in 1243 and then joined the Franciscan order, which named him Bonaventure in 1244. He studied theology in the Franciscan school at Paris from 1243 to 1248. By turning the pursuit of truth into a form of divine worship, he integrated his study of theology with the Franciscan mode of the mendicant life. In 1248, he began to teach the Bible; from 1251 to 1253 he lectured on the *Sentences*, a medieval theology textbook by Peter Lombard, an Italian theologian of the 12th century, and he became a master of theology in 1254, when he assumed control of the Franciscan school in Paris. He taught there until 1257, producing many works, notably commentaries on the Bible and the *Sentences* and the *Breviloquium* ("Summary"), which presented a summary of his theology. These works showed his deep understanding of Scripture and the Fathers of the early church — principally St Augustine — and a wide knowledge of the philosophers, particularly Aristotle.

Bonaventure was particularly noted in his day as a man with the rare ability to reconcile diverse traditions in theology and philosophy. He united different doctrines in a synthesis containing his personal conception of truth as a road to the love of God. In 1256 he defended the Franciscan ideal of the Christian life against William of Saint-Amour, a university teacher who accused the mendicants (friars who wandered about and begged for a living) of defaming the

Gospel by their practice of poverty and who wanted to prevent the Franciscans and their fellow mendicants, the Dominicans, from attaining teaching positions. Bonaventure's defense of the Franciscans and his personal probity as a member of his religious order led to his election as minister general of the Franciscans on Feb 2, 1257.

Founded by St Francis according to strict views about poverty, the Franciscan order was at that time undergoing internal discord. One group, the Spirituels, disrupted the order by a rigorous view of poverty; another, the Relaxati, disturbed it by a laxity of life. Bonaventure used his authority so prudently that, placating the first group and reproving the second, he preserved the unity of the order and reformed it in the spirit of St Francis. The work of restoration and reconciliation owed its success to Bonaventure's tireless visits, despite delicate health, to each province of the order and to his own personal realization of the Franciscan ideal. In his travels, he preached the Gospel constantly and so elegantly that he was recognized everywhere as a most eloquent preacher.

Bonaventure's wisdom and ability to

...Continued on Page 20

## SAINT OF THE MONTH - II

### St John Eudes

14 November 1601 - 19 August 1680

Feast Day: 19 August

French missionary and founder of the Eudists and of the Congregation of Our Lady of Charity; author of the liturgical worship of the Sacred Hearts of Jesus and Mary. He was born at Ri, France, on 14 November 1601. At the age of fourteen he took a vow of chastity. After brilliant studies with the Jesuits at Caen, he entered the Oratory on 25 March 1623. His masters and models in the spiritual life were Fathers de Berulle and de Condren. He was ordained priest on 20 December 1625, and began his sacerdotal life with heroic labours for the victims of the plague, then ravaging the country.



As a missionary, Father Eudes became famous. Since the time of St Vincent Ferrer, France had probably not seen a greater. He was called by Oliver "the prodigy of his age". In 1641 he founded the Congregation of Our Lady of Charity of the Refuge, to provide a refuge for women of ill-fame who wished to do penance. The society was approved by Alexander VII on 2 January 1666. With the approbation of Cardinal de Richelieu and a great number of others, Father Eudes severed his connection with the Oratory to establish the Society of Jesus and Mary for the education of priests and for missionary work. This congregation was founded at Caen on 25 March 1643, and was considered a most important and urgent work.

Father Eudes, during his long life, preached

not less than one hundred and ten missions, three at Paris, one at Versailles, one at St-Germain-en-Laye, and the others in different parts of France. Normandy was the principal theatre of his apostolic labours. In 1674 he obtained from Clement X six Bulls of Indulgences for the Confraternities of the Sacred Heart already erected or to be erected in the seminaries. He also established the Society of the Heart of the Mother Most Admirable — which resembles the Third Orders of St Francis and St Dominic. The society now numbers between 20,000 and 25,000 members.

John founded seminaries at Lisieux in 1653 and Rouen in 1659 and was unsuccessful in another attempt to secure Papal approval of his congregation, but in 1666 the Refuge sisters received Pope Alexander III's approval as an institute to reclaim and care for penitent wayward women. John continued giving missions and established new seminaries at Evreux in 1666 and Rennes in 1670.

Father Eudes dedicated the seminary chapels of Caen and Coutances to the Sacred Hearts. The feast of the Holy Heart of Mary was celebrated for the first time in 1648, and that of the Sacred Heart of Jesus in 1672. The Mass and Office proper to these were composed by Father Eudes, who thus had the honour of preceding the Blessed Margaret Mary in establishing the devotion to the Sacred



Hearts. For this reason, Pope Leo XIII, in proclaiming his heroic virtues in 1903, gave him

the title of "Author of the Liturgical Worship of the Sacred Heart of Jesus and Holy Heart of Mary". Father Eudes wrote a number of books remarkable for elevation of doctrine and simplicity of style. The last is the first book ever written on the devotion to the Sacred Hearts. He died at Caen, on August 19th, 1680. The miracles proposed for his beatification were approved by Pius X on 3 May 1908 and he was beatified on 25 April 1909.

**Source:** [www.newadvent.org](http://www.newadvent.org);  
[www.catholic.org/saints](http://www.catholic.org/saints);  
[www.franciscanmedia.org](http://www.franciscanmedia.org) ♦

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*Continued from Page 18: St Andrew Bobola*

reconcile opposing views moved Pope Gregory X to name him cardinal bishop of Albano, Italy, in May 1273, though Bonaventure had declined to accept appointment to the See of York, England, from Pope Clement IV in 1265. Gregory consecrated him in November at Lyon, where he resigned as minister general of the Franciscans in May 1274. At the second Council of Lyon he was the leading figure in the reform of the church, reconciling the secular (parish) clergy with the mendicant orders. He also had a part in restoring the Greek Church to union with Rome. His death, at the council, was viewed as the loss of a wise and holy man, full of compassion and virtue, captivating with love all who knew him.

He was buried the same day in a Franciscan church with the Pope in attendance. The respect and love that was held for Bonaventure is exemplified in the formal announcement of the council: "At the funeral there was much sorrow and tears; for the Lord has given him this grace, that all who saw him were filled with an immense love for him." His exemplary life as a Franciscan and the continual influence of his doctrine on the life and devotion of the Western church won for him a declaration of sanctity by



Pope Sixtus IV; he was designated a doctor of the Church by Sixtus V.

Modern scholars consider him to have been one of the foremost men of his age, an intrepid defender of human and divine truth, and an outstanding exponent of a mystical and Christian wisdom.

**Source:** [www.britannica.com/biography](http://www.britannica.com/biography);  
[www.franciscanmedia.org](http://www.franciscanmedia.org); [www.catholic.org](http://www.catholic.org) ♦



# THE TEACUP



There was a couple who used to go to England to shop in the beautiful stores. They both liked antiques and pottery and especially teacups. This was their twenty-fifth wedding anniversary.

One day in this beautiful shop they saw a beautiful cup. They said, "May we see that? We've never seen one quite so beautiful."

As the lady handed it to them, suddenly the cup spoke. "You don't understand," it said. "I haven't always been a teacup. There was a time when I was red and I was clay. My master took me and rolled me and patted me over and over and I yelled out, 'let me alone,' but he only smiled, 'Not yet.'

"Then I was placed on a spinning wheel," the cup said, "and suddenly I was spun around and around and around. Stop it! I'm getting dizzy! I screamed. But the master only nodded and said, 'Not yet.'

"Then he put me in the oven. I never felt such heat!" the teacup said. "I wondered why he wanted to burn me, and I yelled and knocked at the door. I could see him through the opening and I could read his lips as He shook his head,

'Not yet.'

"Finally the door opened, he put me on the shelf, and I began to cool. 'There, that's better,' I said. And he brushed and painted me all over. The fumes were horrible. I thought I would gag. 'Stop it, stop it!' I cried. He only nodded, 'Not yet.'

"Then suddenly he put me back into the oven, not like the first one. This was twice as hot and I knew I would suffocate. I begged. I pleaded. I screamed. I cried. All the time I could see him through the opening, nodding his head saying, 'Not yet.'

"Then I knew there wasn't any hope. I would never make it. I was ready to give up. But the door opened and he took me out and placed me on the shelf.

One hour later he handed me a mirror and said, 'Look at yourself.' And I did. I said, 'That's not me; that couldn't be me. It's beautiful. I'm beautiful.'

'I want you to remember, then,' he said, 'I know it hurts to be rolled and patted, but if I had left you alone, you'd have dried up.

I know it made you dizzy to spin around on the wheel, but if I had stopped, you would have crumbled.

I knew it hurt and was hot and disagreeable in the oven, but if I hadn't put you there, you would



have cracked.

I know the fumes were bad  
when I brushed and painted you  
all over, but if I hadn't done that,  
you never would have  
hardened; you would not have  
had any color in your life.

And if I hadn't put you back



in that second oven, you wouldn't survive  
for very long because the hardness  
would not have held.

Now you are a finished product.  
You are what I had in mind when I  
first began with you."

**Moral: When God sends us trouble,  
remember it is to make us beautiful. ♦**

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*Continued from Page 4: Rationale, Theme, Logo, Suggestions for Preparation and Celebration of EMM OCT19*

#### 4. Logo and its Meaning

i. The logo of the Extraordinary Missionary Month October 2019 depicts a missionary cross whose traditional colours recall the five continents. The Cross embraces the world and connects peoples, in communication between people with the universal Church and as a link, it creates real bonds between peoples.

ii. The Cross is the instrument and the efficacious sign of the communion between God and humanity for the universality of our mission. The Cross is luminous, full of colour, a sign of victory and resurrection.

iii. The world is transparent, because our action of evangelization has no barriers or boundaries; it is the fruit of the Holy Spirit. The Cross embraces every person of this world, and thanks to the Cross we are united,

connected, and open to communion for mission. Christian charity and the world transfigured in the Spirit overcome distances and open the gaze of our mind and heart. It is the love of Jesus that knows no limits and boundaries.

iv. The words *baptised and sent*, which accompany the image, indicate the two characteristic and inalienable elements of every Christian. From the Cross flows baptism for the salvation of the world to which we are sent to proclaim the Gospel of Jesus.

The colours of the Cross are those traditionally attributed to the five continents: red for America, green for Africa, white for Europe, yellow for Asia, and blue for Oceania. Each colour has a symbolic meaning that makes the connection between the continents possible through their peoples, in the communion of God with humanity. ♦

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*Continued from Page 7: We need to re-qualify: Pope*



Christian can and must do, and is also the most effective, even if this cannot be measured.

"In fact, the principal agent of evangelisation is the Holy Spirit, and we are called to collaborate with Him. Moreover, these societies guarantee the equitable distribution of aid in the name of the Pope, so that all Churches in the world have a minimum of assistance for evangelisation, the sacraments, their

own priests, seminaries, pastoral work, and catechists.

"Support for missionaries who evangelise, especially support with prayer, so that the Holy Spirit may be present! It is He who advances evangelisation. Therefore, I encourage everyone to collaborate in our common task of proclaiming the Gospel and supporting the young Churches through the work of the Mission Societies. Thus, in every nation, the Church continues to open herself to everyone and to joyfully proclaim the Good News of Jesus Christ, Saviour of the world. A heartfelt thank to all of you!" ♦



# News Round-Up

## New Bishop for Gwalior

Rev Fr Joseph Thykkattil appointed as Bishop of Gwalior. His Holiness, Pope Francis has appointed, Rev. Fr. Joseph Thykkattil of the Clergy of Agra, as Bishop of the Diocese of Gwalior.

This provision was made public in Rome on Friday, 31<sup>st</sup> May, 2019, at noon local time, corresponding to 15:30 hours, Indian Standard Time.

Rev. Fr. Joseph Thykkattil was born on 31<sup>st</sup> May, 1952 at Enamakal, in Kerala. He joined *St. Lawrence Minor Seminary*, Agra, and then studied at *St. Joseph's Regional Major Seminary*, Allahabad. He was ordained priest on 25<sup>th</sup> April, 1988. He served the Archdiocese of Agra as Vice-Principal of *St. Peter's College*, Agra (1988-1990); as Parish Priest of *Immaculate Conception Cathedral*, Agra (1990-1999); as Parish Priest at *St. Mary's* in Noida (1999-2002); as Rector of *St. Lawrence Minor Seminary*, Agra (2002-2009); as Parish Priest of *Sacred Heart Church*, Mathura (2009-2012); as Vicar General of the Archdiocese of Agra and as Parish Priest of *Immaculate Conception Cathedral*, Agra (2012-2018) and as Parish Priest at *St. Peter's Church*, Bharatpur (2018-2019). ♦

## Bishop's body exhumed after murder claim

Bhopal [ucan]: Police in Madhya Pradesh have exhumed the body of Bishop Thomas Thennatt of Gwalior after suspicions were raised that his death in a car accident six months ago could have been the result of foul play. The bishop's corpse was exhumed on June 10 after a court ordered police to investigate the prelate's death on Dec. 14 last year.

The court order was in response to a complaint lodged by Dolly Theresa, a local Catholic, who claimed police refused to investigate what she called were the "suspicious" circumstances surrounding the so-called accident in which the bishop died and three other occupants of the car escaped unhurt.

In her complaint she also said the 65-year-old bishop's body was buried without a mandatory post-mortem being carried out after his car reportedly skidded off the road and overturned. She has demanded an investigation to establish why it was only the bishop who died in hospital of head injuries, while the three others — a priest, a deacon and the driver — walked away with none.

Father N John Xavier, the diocesan administrator, told ucanews.com that diocesan officials were present at the exhumation and identified the body. "It was then taken to the government medical college for autopsy," he said. The body was returned to us after a medical examination in Gwalior and samples were collected and "was buried again in the same tomb." "A few priests and a couple of Catholic laypeople attended the reburial," Father Xavier said.

A local government official told ucanews.com that three doctors conducted the autopsy and were to conduct tests to ascertain "if there was any foul play as alleged."

Teresa, who made the complaint, was also present at the exhumation. ♦

## Police again raid Jesuit's residence

Bhopal [ucan]: Police have for the second time in less than a year raided an octogenarian Jesuit charged over allegedly seditious links to Maoist rebels.

A police team, including officers from Maharashtra state in western India, raided the residence of 83-year-old Father Stanislaus Lourdusamy on the outskirts of Ranchi, capital of eastern Jharkhand state.

The Jesuit, popularly known as Stan Swamy, had been charged along with nine other rights activists on Aug 28, 2018 for alleged links to a banned Maoist group.

Father Davis Solomon, a colleague of Father Lourdusamy, told ucanews.com the police contingent, including 25 local police personnel, arrived 7.15 on the morning of June 12 without prior notice. They cordoned off the priest's residence, which is located in a center for Jesuits.

During a three-and-half hour search, the police seized a computer hard drive, an internet modem and some other documents compiled by the priest, including details of a study he had done on persecuted Christians. They also blocked the priest's email and Facebook accounts. Cyber experts accompanying the police team took his cell phone away and did something with it before later bringing it back, Father Solomon said.

The police team maintained that they did not need a search warrant as the raid was part of an ongoing investigation.

The priest was allegedly forced to sign documents in Marathi language of Maharashtra state, which he did not understand. "When we objected they agreed to provide a translation within four days, but it is possible it could be manipulated," Father Solomon said.

Father Lourdusamy in a brief statement to media said no substantial evidence has been provided to a court despite the long investigation. "I have not received things that were seized last time. Yet one more raid. I am ready to extend full cooperation to the investigation if it is done according to the law. I also have full faith in our judicial system to find the truth," his statement said. ♦

### **Philippine bishops slam Duterte's reaction to fishing boat sinking**

Manila [UCAN]; Catholic bishops in the Philippines have criticized the government's dismissal of the sinking of a Filipino fishing boat by a Chinese vessel on June 9 as a mere "maritime incident."

Philippine President Rodrigo Duterte had described the incident as a "little maritime incident" that politicians had made worse because of irresponsible statements.

Manila Auxiliary Bishop Broderick Pabillo said the government should stand up for Filipino fishermen after the Chinese vessel reportedly rammed the fishing boat. Bishop Arturo Bastes of Sorsogon said the president's statement showed a "bias" toward China, adding that "Duterte is selective in dispensing justice."

Various groups have slammed pronouncements made by the president and government officials in downplaying the sinking. ♦

### **Holy Father's Prayer Intentions**

*JULY 2019: Universal --- The Integrity of Justice*

That those who administer justice may work with integrity, and that the injustice which prevails in the world may not have the last word.

*AUGUST 2019: Evangelization --- Families, Schools of Human Growth*

That families, through their life of prayer and love, become ever more clearly "schools of true human growth".

# **Prayer for the Extraordinary Missionary Month OCTOBER 2019**

*Heavenly Father,  
when your only begotten Son Jesus Christ  
rose from the dead,  
he commissioned his followers  
to “go and make disciples of all nations”  
and you remind us that through our Baptism  
we are made sharers in the mission of the Church.*

*Empower us by the gifts of the Holy Spirit  
to be courageous and zealous  
in bearing witness to the Gospel,  
so that the mission entrusted to the Church,  
which is still very far from completion,  
may find new and efficacious expressions  
that bring life and light to the world.*

*Help us make it possible for all peoples  
to experience the saving love  
and mercy of Jesus Christ,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
One God, forever and ever. Amen*

**Come! Join us to make the  
EMM OCT 2019 truly fruitful in INDIA!**

**Feel free to tell us what you would like to do to help increase  
MISSIONARY ZEAL in your diocese...**

**For more information contact us at:  
PONTIFICAL MISSION ORGANIZATIONS (INDIA)**



**“Go into the whole world and PROCLAIM THE GOOD NEWS to all creation” Mark 16:15**

# Come! Make Mission a MOVEMENT!



*Exemplary Mother of the Great Augustine, you perseveringly pursued your wayward son, not with wild threats but with prayerful cries to heaven.*

*Intercede for all mothers in our day so that they may learn to draw their children to God. Teach them how to remain close to their children, even the prodigal sons and daughters who have sadly gone astray. Amen.*

*(Feast Day: 27<sup>th</sup> August)*

## Would you like to be part of our mission activities in these **FOUR Pontifical Mission Societies?**

- (1) **Pontifical Society for the Propagation of the Faith (PSPF)** passes on the mission flame by promoting a world-wide mission enthusiasm, especially through World Mission Sunday activities.
- (2) **Pontifical Society of St Peter the Apostle (PSSPA)** serves mission through the spiritual and intellectual formation of apostolic personnel (Eg: priests, catechists) in mission territories.
- (3) **Pontifical Society of Missionary Childhood Associations (MCA)** fosters mission awareness and commitment of children through its “children-helping-children” initiatives.
- (4) **Pontifical Missionary Union of the Clergy, the Religious and the Consecrated Laity (PMU)** promotes the missionary dimensions of priestly life; also prays for an increase in missionary vocations.

**For more information contact us at:**

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**“Go into the whole world and PROCLAIM THE GOOD NEWS to all creation” Mark 16:15**