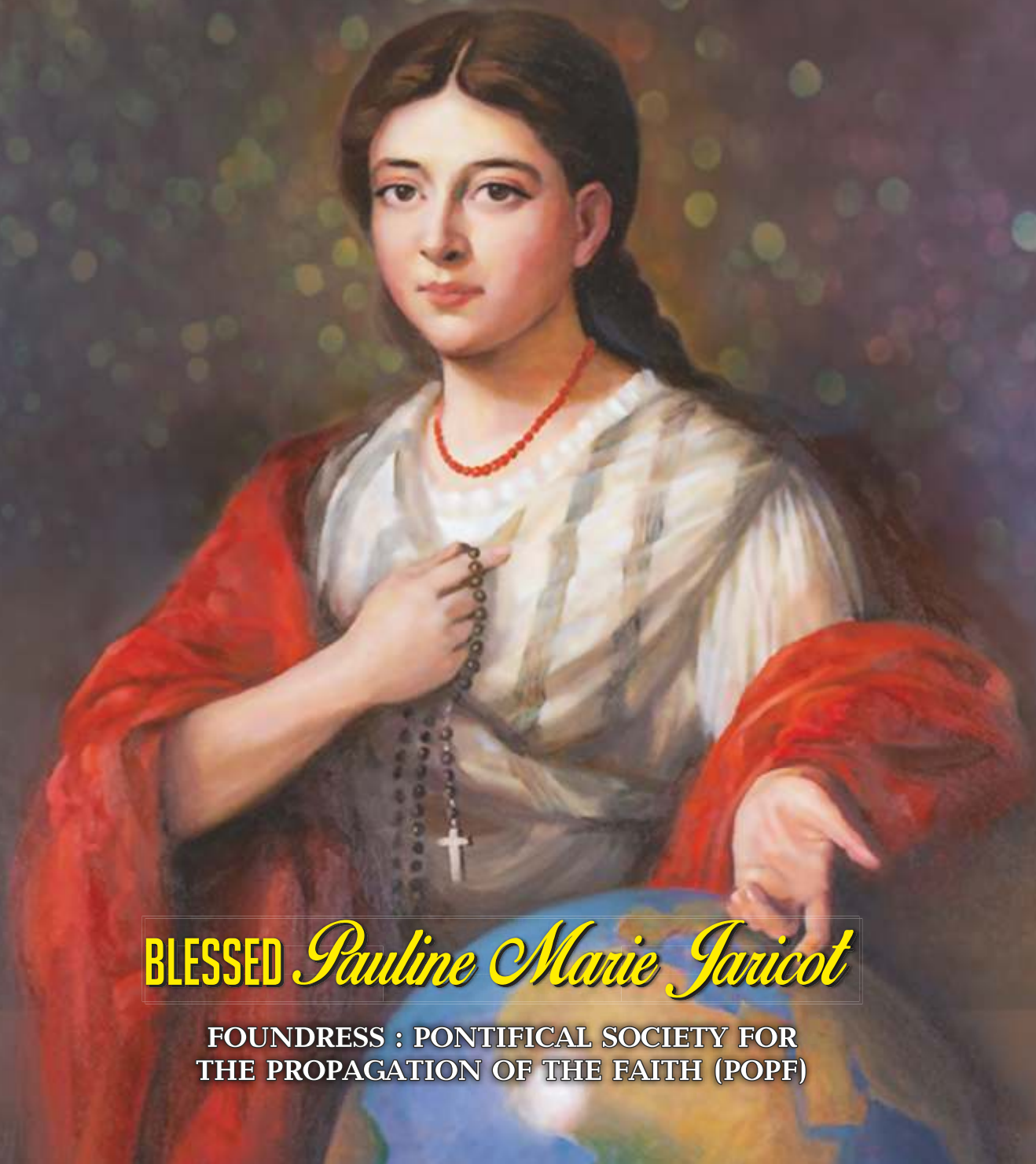


Vol 45, No. 4

July - August 2022

PROCLAIM

A magazine for Missionary Animation



BLESSED *Pauline Marie Jaricot*

FOUNDRESS : PONTIFICAL SOCIETY FOR
THE PROPAGATION OF THE FAITH (POPF)



**← ...I AM JUST
A SMALL FLAME
THAT LIT THE FIRE →**

“

Pauline had a real understanding of the dignity of people, that we are one family through God our Father. She faced many obstacles but never lost faith. She's as much an inspiration to the Laity now as she ever was. I'm very glad I know about her.

Claire, Diocese of Leeds



PAULINE
JARICOT
Beatification
22 May 2022

”



«... A courageous woman, attentive to the changes taking place at the time,

and had a universal vision regarding the Church's mission»

Franciscus

“

*May our senses be
overcome by the heart
& may our heart in turn be
Overcome by the infinite love of
Jesus Christ!*

- Pauline Jaricot

”



PROCLAIM

Editor:

Fr Dr Ambrose Pitchaimuthu

Editorial Board:

Dr Thomas J DSouza

Maresh Lobo

Publisher:

Fr Dr Ambrose Pitchaimuthu

National Director

Pontifical Mission Organizations

Printer:

James Arts Crafts

Sivakasi – 626189

☎ 9789774520

Subscription rates: (six issues/year)

Inclusive of postal charges for
Subscribers in India.

Annual: ₹ 150

3 years: ₹ 400

Annual bulk subscription

(i.e., 20 or more copies): ₹ 125

DONORS: ₹ 5000 (for 15 years)

Disclaimer:

The views expressed in this magazine by
writers do not necessarily reflect the views or
policies of Pontifical Mission Organizations

For private circulation only.

Content and Pictures used may have been
sourced from the internet and from the public
domain. In case of an inadvertent copy-right
issue, kindly contact the NATIONAL
DIRECTOR – PONTIFICAL MISSION
ORGANIZATIONS at the contact
information published.

PONTIFICAL MISSION ORGANIZATIONS

PB 4216, No. 10, 3rd Cross,

Ulsoor Road, Bangalore - 560042,
Karnataka, INDIA.

Tel: +91 80 2558 5946 / 4146 8634

Email: pmorgbindia@gmail.com

Website: www.pmoindia.org

Contents

(with Page Number)

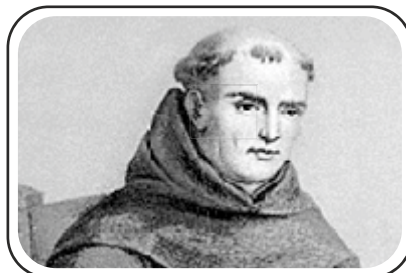
- **From the DIRECTOR'S DESK** _____ (2)
- **Beatification of Pauline Marie Jaricot** _____ (3)
- **Blessed Pauline Marie Jaricot** _____ (4)
- **The Blessed of "A Penny and A Prayer"** _____ (7)
- **Be faithful, bold and creative** _____ (11)
- **Synodal Ecclesiology** _____ (13)
- **Pastoral Care of Migrants** _____ (15)
- **Dead traditions dangerous for Church** _____ (17)
- **SAINT OF THE MONTH**
 - St Peter Chrysologus** _____ (18)
Feast Day: 30th July
 - St Jeanne Jugan** _____ (19)
Feast Day: 30th August
- **STORY CORNER**
 - Parable of donuts** _____ (21)
 - Two new cardinals for India** _____ (23)
 - Plenary indulgence declared** _____ (24)

Advertisements:

We look forward to your support and thank you in advance for
your advertisements which will aid some of our mission projects.

The rates per issue are listed below:

- **Colour Back Cover = Rs 8000**
- **Colour Inner (Front/Back) Cover = Rs 6000/5000**
- **Colour Inside (Full/Half) Page = Rs 4000/2000**
- **Black & White Inside (Full/Half) Page = Rs 2000/1000**



St Junipero Serra o.f.m.

24 Nov 1713 - 28 Aug 1784 (Feast: 28 August)

Patron Saint of California and vocations

FROM THE DIRECTOR'S DESK

Blessed Pauline Marie Jaricot

Model of Synodality & Mission

The Pontifical Society for Propagation of the Faith, one of the Four Pontifical Mission societies, was the pioneer society in supporting the cause of the Missions. This year marks the bicentennial of the society, which was founded on 3 May 1822. The founder of the society, Pauline Marie Jaricot, a lay woman, was beatified "Blessed" on 22 May 2022 by Cardinal Luis Antonio Tagle, Prefect of the Congregation for the Evangelization of Peoples, on behalf of Pope Francis, in Lyon, France.



Jaricot was born on 22 July 1799 in Lyon, France, to Antoine and Jeanne Jaricot. The family was wealthy and the members were silk merchants and she had a comfortable life. She had an accident which caused her some paralysis. To add to her suffering, she also had lost one of her brothers and a bit later her mother. She was depressed and the visit of the parish priest and his homily made her to commit herself ardently to Christ.

She made a vow of chastity in 1816 and from then on she was always looking for means to be a true witness of her faith. Pauline had a great desire to support the Missions outside France. She started her mission with her 10 workers in the silk factory, in which each decided to pray daily for the mission and contribute a penny and each would find 10 more people to do the same. Along with the collection of a penny, she also started the Association of the Living Rosary. This became a big success: "A Penny and A Prayer." With the "circle of 10" in 1822, she founded the Association for the Propagation of the Faith." It was so successful that in three years, by 1825, it was established in England.

Jaricot wanted to establish a factory with the intention of helping the poor workers but her managers cheated her and she became bankrupt. Yet her faith became very strong. She had understood the importance of the faith that is passed on by the parents. She wrote of her father and mother: "Happy are those who have received from their parents the first seeds of faith" Pauline died on 9, January 1862.

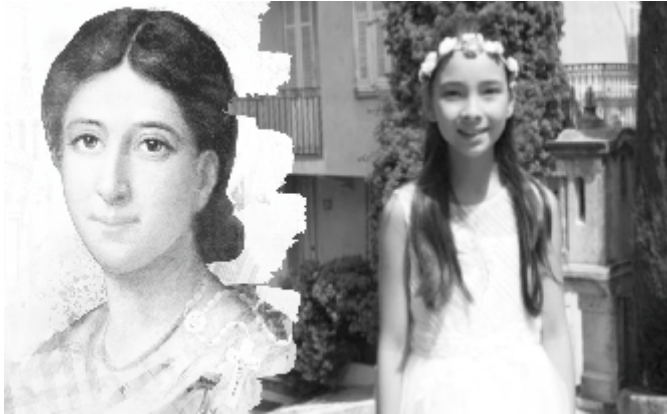
In 1963, 100 years after her death, Pope John XXIII signed the decree which proclaimed the virtues of Pauline Jaricot, declaring her "venerable." On May 22, 2022, Pauline was beatified, declared "Blessed." The cause for her canonization continues.

Now we turn our attention to the Synod 2021-2023, the theme of which is "communion, Participation and Mission." Inspired by the Word of God "through the living tradition of the Church" we are in communion with every faithful living in unity. We participate actively to express this communion by praying together, listening together and engaging in all the activities of the Church. Of utmost importance of all is our mission: we stand as true witnesses to the rest of the human race particularly to the marginalised. In this sense, communion, participation and mission are not three different and independent activities but are closely interconnected. A believer has a duty to be in communion with the church, participate in the decision-making and engage creatively and vigorously in missionary activities. The world today looks for witnesses and it is the duty of every Christian to be so. Pauline Jaricot is just such an inspiration and a model for all of us. That is why Pope Francis speaking about her says: "Let our charity be as inventive and effective as hers, let us learn to generously offer what we are, our talents to God and to our brothers, especially the poorest, to give our means to support the mission that belongs to all of us in the Church to bring the Gospel to the world."

Fr Dr Ambrose Pitchaimuthu
National Director (PMO-India)

Beatification of Pauline Marie Jaricot

By Courtney Mares



Nearly 12,000 people attended the beatification of Pauline Jaricot in Lyon, France, on Sunday, on May 22.

Cardinal Luis Antonio Tagle presided over the beatification Mass in Lyon's exhibition hall, during which a relic of Jaricot's heart was carried in procession.

Tagle, the prefect of the Vatican Congregation for the Evangelization of Peoples, praised Jaricot for her missionary zeal to bring Jesus' love to more people.

"We marvel at how docile Pauline Jaricot was to the Holy Spirit, who prompted her with new ideas and initiatives for spreading the Gospel and serving the poor," Tagle said.

Jaricot, who was a friend of St John Vianney, founded the Society for the Propagation of the Faith in 1822 when she was in her early twenties. The association helped Catholics to assist the foreign missions through prayer and small donations.

She later founded the Association of the Living Rosary, which was a great success in France and soon spread beyond it.

"To love Jesus is to let him, who is the Word of God, live, act and love in me

and through me," Tagle said in his homily, which he read in French.

"We see in Pauline Jaricot a living witness to the power of love for Jesus, a love that becomes an identification with Jesus."

Miracle

Among those present at the live-streamed beatification ceremony were 13-year-old Mayline Tran and her family.

Tran experienced a medically inexplicable healing in 2012 at the age of three that was deemed by a panel of experts to be a medical miracle attributed to Jaricot's intercession.

Tran had fallen into a coma after suffering from cardiac arrest. The oxygen supply had been cut off to her brain after the three-year-old choked on a small French sausage.

The Tran family, who were not originally from Lyon, had never heard of Pauline Jaricot. But parents at the girl's Catholic school, connected to Jaricot's Living Rosary group, organized a prayer novena with the participation of the entire school asking for Jaricot's intercession for her healing.

The girl made a complete medical recovery within months after doctors had informed the Tran



Blessed Pauline Marie Jaricot

By Jean-Marie Dumont



In 1859, the year that he died, St John Vianney offered a cross to Pauline Jaricot, who became the Church's newest blessed on Sunday.

As he did so, he said these words: “God alone as witness, Jesus Christ as model, Mary as support, and then nothing, nothing but love and sacrifice.”

That cross can be seen today at the Maison de Lorettee, a recently restored building in Lyon, the city in east-central France where Jaricot was beatified on May 22.

Jaricot was a prominent figure in 19th-century French Catholicism but is less well known outside France than Vianney, who played a significant role in her life.

She met the priest when she was a child. Her parents had a house in the country, in Tassin, near Lyon, within the parish of Dardilly, where Vianney served. He sometimes came for lunch at the Jaricot house on Sundays, until he was appointed Curé of Ars.

Jaricot was born in Lyon on July 22, 1799, in the wake of the French Revolution and six months before Napoleon Bonaparte's coup d'état. The Lyon region was an important centre of resistance against the Revolution, and Jaricot was baptized by a refractory priest.

She was the last of seven children. Her mother was a silk worker — a job with a low income — but

thanks to her factory-owning father, the family lived in prosperity in the centre of Lyon, next to Saint-Nizier Church.

It was in that church that her life changed one day. At the age of 17, she was listening to a homily that shook her to her core. Up to that point, she had lived a Christian life tinged with vanity. But on Christmas 1816, she took a vow of perpetual virginity in a small chapel dedicated to the Virgin Mary on the hill of Fourvière, a district of Lyon lying west of the old town.

In 1815, the family moved to another location in the city, near the neighbourhood of La Croix-Rousse, where impoverished silk workers lived. After her conversion in 1816, Jaricot began to pray intensively and decided to dress like the silk workers, to be close to the poor and a sign of Christ's presence among them.

She kept going to the Saint-Nizier Church (where she is buried), but also began to attend the Church of St Polycarp in La Croix-Rousse (which today contains her heart). There, she formed a parish group with silk workers known as the *Réparatrices du cœur de Jésus méconnu et méprisé*.

During long hours of prayer, she had heard Jesus lamenting humanity's ingratitude. She created the group in reparation and to console Jesus through prayer and action. The group's spirituality centered on the Eucharist and devotion to the Cross.

One day, Jaricot heard some troubling news from friends of one of her brothers, Philéas, who was a seminarian in Paris. The Society of Foreign Missions of Paris, founded in 1663 to evangelize Asia, was in financial difficulty.

With other members of her group, she began to collect money for the Society every Friday in the streets of Lyon. From this emerged the organization known at first as the Association of



the Propagation of the Faith and later as the Society of the Propagation of the Faith.

In 1922, Pius XI added the title “Pontifical” and today it is the oldest of four Pontifical Mission Societies, an umbrella group of Catholic missionary societies under the pope's authority.

As the initiative spread, Jaricot's spiritual father asked her to devote herself yet more intensely to prayer. It was a difficult time for her because she wanted to be active. But in this period, she wrote the book “Infinite Love in the Divine Eucharist” a simple but profound meditation on the Eucharist read by generations of French Catholics.

In 1825, Pope Leo XII organized a great Jubilee, asking Catholics to pray the rosary for the protection of the Church and the world from dangers such as anti-clericalism and irreligion. In response, Jaricot founded the Association of the Living Rosary. The idea was simple: 15 members of a group would combine together to recite the full 15 decades of the rosary every day. The initiative was a great success in France and soon spread beyond it.

Several Living Rosary groups continue to thrive in Lyon. Their members sometimes meet in locations associated with Jaricot, such as the Maison de Lorette. She acquired the house on the Fourvière Hill in 1832. Together with other women, she formed a small lay

community there called the *Filles de Marie* (“Daughters of Mary”). They followed a rigorous routine of prayer and activities such as promoting the Living Rosary and visiting the sick.

Jaricot's health was precarious and in 1835, she set off for Mugnano, a town in southern Italy hosting the relics of St Philomena. She was drawn there by stories of miracles obtained through the saint's intercession.

On the feast of St Philomena, Jaricot received Communion near the shrine containing the relics.

Seated in an invalid chair, she experienced a healing later known as the “great miracle of Mugnano” The chair can be viewed at the shrine today.

When she returned from Italy, Jaricot brought back some small relics, which she offered to St John Vianney.

Thanks to the Society of the Propagation of the Faith and Association of the Living Rosary, Jaricot's fame spread far and wide. She received letters from around the world from missionaries and Church figures. But her final years were marked by deep suffering and lived in the shadow of the Cross.

At the time of her conversion, Jaricot had heard Jesus ask her in prayer: “Would you like to suffer and die for me?” She wrote in a notebook



that “I offered myself as a victim to the divine Majesty.”

Appalled by the condition of Lyon's workers, she offered to buy a factory in 1845 that she hoped would serve as a model Christian enterprise. But she was swindled and the project was a great failure. She spent the rest of her life trying to pay off the debts of those she had convinced to invest alongside her.

Her reputation diminished greatly and, at the end of her life, she was included in the list of the city's poor. She died almost alone in 1862.

After her death, a long text was discovered that is considered her spiritual testament. It



contains these words: “My hope is in Jesus! My only treasure is the Cross! I will bless the Lord at all times and his praise will be continually in my mouth.”

Jaricot is best known for the organizations she founded. But her beatification on May 22 will draw attention to her deep spiritual life, marked by devotion to the Eucharist and the Cross, surrender to the divine will, and unfailing hope in God. Her relationship with God was so intense that some authors have described her as a mystic

comparable to the great St Catherine of Siena.

----- Catholic News Agency, Lyon, France, May 21, 2022 ♦

Continued from Page 3: Beatification of Pauline Marie Jaricot

family that their daughter had no chance of being able to walk or talk again.

“Miracles do exist, and Mayline is living proof of it,” Emmanuel Tran, her father, told the crowd before the Mass, according to the French daily newspaper Ouest-France.

An example of evangelization

On the day of the beatification, Pope Francis praised Jaricot for her courage and vision regarding the Church's mission.

“May her example enkindle in everyone the desire to participate through prayer and charity in the spread of the Gospel throughout the world,” the pope said from the window of the Vatican's apostolic palace at the end of his Regina Coeli address.

In a letter read aloud at the beatification, Pope Francis said that he was entrusting the spiritual fruitfulness of the Archdiocese of Lyon to the intercession of Jaricot and St Irenaeus of Lyon, whom the pope declared a Doctor of the Church earlier this year.



“Pauline dedicated her life to the mission, to the service of the poor and to prayer,” the pope wrote in the letter.

“May our charity be as inventive and effective as hers, let us learn to offer generously what we are, our talents to God, and to our brothers and sisters, especially the poorest, to give of our means to support the mission that is incumbent on all of us in the Church to bring the Gospel to the world,” he said.

----- Catholic News Agency, Rome Newsroom, May 23, 2022 ♦

PAULINE MARIE JARICOT

The Blessed of “A Penny and A Prayer”

By Merlin Ambrose



It is a moment of great joy for the Pontifical Mission Societies all over the world. The beatification of Pauline-Marie Jaricot, pronounced (Jeri-coe) (22 July 1799 – 9 January 1862), who founded the Society of the Propagation of the Faith, the first of the Pontifical Mission Societies, was celebrated on 22 May 2022 in Lyon with Cardinal Luis Antonio Tagle presiding on the Pope Francis' behalf. Pope John XXIII had already ratified the first step of her beatification process, declaring her venerable on 25 February 1963. On 26 May 2020, Pope Francis authorised the Congregation for the Causes of Saints to promulgate a decree recognizing a miracle attributed to Jaricot's intercession.

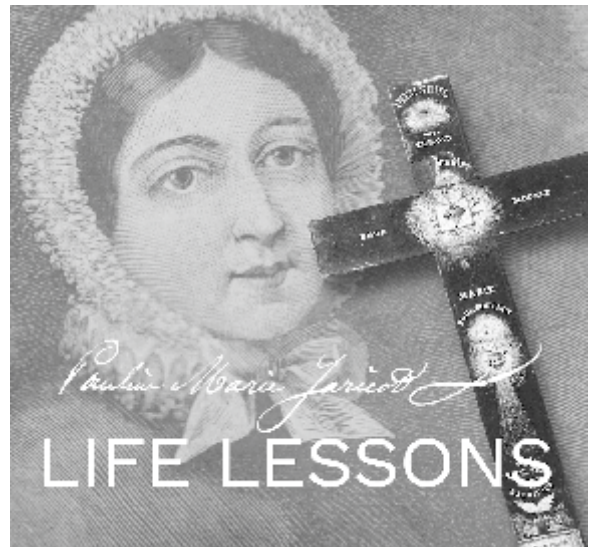
Initial Life

Pauline Maria Jaricot, foundress of the Society of the Propagation of the Faith and the Living Rosary, was born on 22 July 1799 in Lyon (France) as the last child of Antoine and Jeanne Jaricot and died there on January 9, 1862. The couple had seven children, including a son, Phileas, who had arrived two years earlier, on

February 2, 1797. Pauline's older brother would be very influential in her life, nurturing her love for the Missions. Pauline wrote of her parents: “Happy are those who have received from their parents the first seeds of faith... Be praised Lord, for giving me a just man for a father and a virtuous and charitable woman as a mother.” Lyons, Pauline's hometown, was famous for its silk factories. Her family were silk merchants. While the early years of her childhood were marked by the exclusive and luxurious society life of Lyons, something would happen as a teenager that would open her heart to the whole world.

A Vision for the Mission

At the age of 15, Pauline suffered a bad fall. Not long after that, her beloved mother died. It took Pauline many months to recover, emotionally and physically. In 1816, her life changed after listening to a Lenten homily about the vices associated with vanity. It was like an awakening, and she came to believe that God had a special calling for her. She gave up her secular lifestyle, started dressing differently, preferring simple attire, and gave her time to helping the sick and poor of Lyon.





reeling from the turbulence of the French Revolution. The full lamp was the great faith of Catholics in the Missions, especially in the New World. By aiding the faith of the young new and missionary country, Pauline knew that seeds planted would grow and bear much fruit. Her family owned a silk factory that employed some 200 women. Pauline appealed to these women to support the missionaries by praying every day for their success and by making a small weekly contribution to the missions.

This idea quickly spread, and

It was at this young age that she became aware of the constant needs of the French mission and missionaries in China. The situation in China touched Pauline, and, inspired by the Holy Spirit, she responded in a way that served her God, her Church and her country. She came up with a unique idea to raise funds for the China mission. She began to lead a life of abnegation, and on Christmas Day, 1816, took a vow of perpetual virginity. She established a union of prayer among pious servant girls, the members of which were known as the “Réparatrices du Sacré-Cœur de Jésus-Christ”. Pauline saw this as her vocation to become a missionary of the love of God. She came to believe that to truly help others is to bring them to God. It was Pauline Marie Jaricot who lit the match. Her vision has been shown to be truly prophetic. The source of this flame was her profound interior life, completely open to the love of God, characterized by a child-like spirit. It was this almost mystical generosity which allowed her to find and enact, without delay, concrete and courageous actions.

One day while at prayer, 18-year-old Pauline had a vision of two lamps. One had no oil; the other was overflowing and from its abundance poured oil into the empty lamp. To Pauline, the drained lamp signified the faith in her native France, still

Pauline encouraged each participant to invite 10 other people to pray and make contributions. The idea was dubbed the “circle of 10.” The two hundred participants quickly grew to 2,000, and the programme was so successful in assisting the mission in China that other French foreign missions sought her assistance. Soon, the initiative was acknowledged by and centralized in the Vatican. It became known as The Society for the Propagation of the Faith. The fundraising methods have evolved over the years, but this programme, now a pontifical mission, continues to raise funds for missions throughout the world. Pauline's successful efforts were the main thrust behind the formation of the Society for the Propagation of the Faith. She was “the match that lit the fire.”

Founding of the Society of the Propagation of the Faith

Born in a period of rapid political and cultural upheavals, Pauline Maria Jaricot in 1822 founded the Society of the Propagation of the Faith, with the characteristic of universality. She perceived that the problem of missionary cooperation was not helping this or that mission, but all, without distinction. She marks the beginning of that great missionary cooperation movement which was to gradually involve the whole Church. Passionate

for the spread of the Kingdom of God, she was firmly convinced that missionary work did not derive its effectiveness from human resources, but exclusively from God. In 1826 she, therefore, founded the movement of the “Living Rosary”: groups of people to whom every month after a Eucharist, a mystery of the Rosary was entrusted to be prayed for the missions. Her existence was not without the cross, and she spent the last period of her life in absolute poverty.

Spiritual Renewal in France – Living Rosary Association

In 1826, Pauline recognized what she considered a falling away from the Church and God by many of her countrymen; there was a void of religious fervour, a need for spiritual renewal. She contemplated what an ordinary layperson like herself could do to bring about renewal. Pauline turned to the Blessed Mother and the Holy Rosary. Calling on her friends and associates, she convinced them to organize into groups of 15, and every day, each person would pray one decade of the 15-decade traditional Rosary. Her thinking was

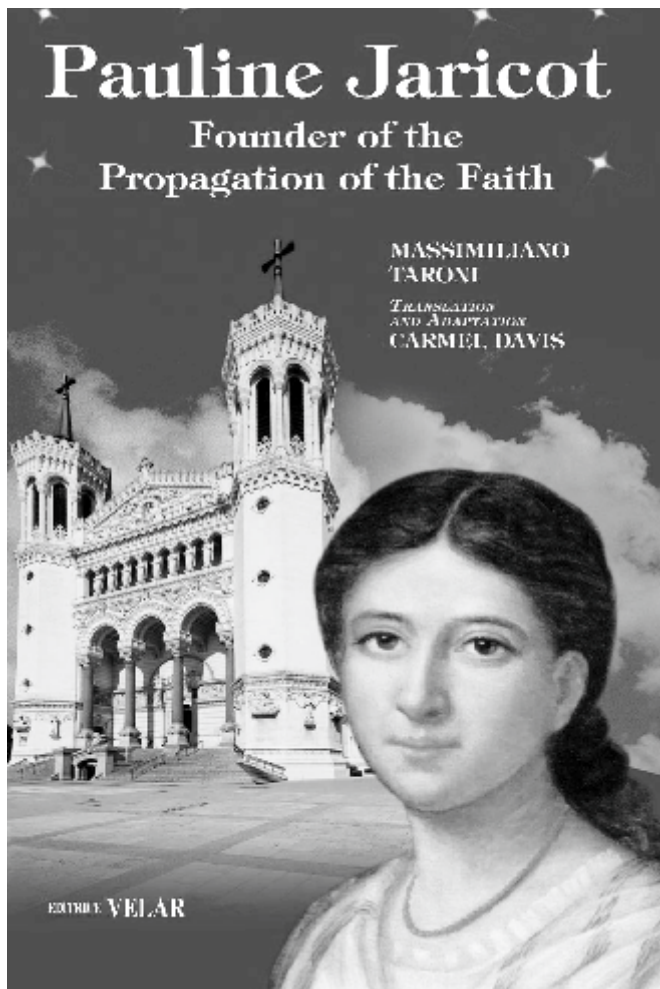


that people might not pray the whole Rosary daily but they would be willing to pray one decade. This program began with a few groups but grew to more than 1,50,000 groups by the time of Pauline's death in 1862. In 1831, Pope Gregory XVI granted canonical status to what has become known as the Living Rosary Association. In her wisdom, Pauline saw this program expanding to Catholics everywhere, and indeed it continues to thrive with roughly 12 million members worldwide.

Salient Glimpses of the Beatification Ceremony

Since the beatification ceremony is completed, Blessed Pauline is/can be venerated at the local and regional level, normally within those diocese(s) associated with the person's life. Beatification is a leap forward on the path to Sainthood. It is very fitting that Pauline Jaricot's beatification occurred during the year marking the 200th anniversary of the foundation of the Society for the Propagation of the Faith. Cardinal Luis Antonio Tagle, Prefect of the Congregation for the Evangelisation of Peoples, presided over the beatification Mass. The beatification ceremony was concelebrated by several Bishops and more than 500 priests from all over the world. Together with the Metropolitan Archbishop of Lyon, Olivier de Germay, Cardinal Tagle further welcomed the 120 National Directors of the Pontifical Mission Societies (PMS). “Jaricot was docile to the Holy





Spirit, who pushed her with new ideas and initiatives to spread the Gospel and serve the poor” the Cardinal said. Archbishop of Lyon, Olivier de Germay said Jaricot was “a contemplative and active woman, all at the same time.” As a wealthy woman, Jaricot eventually “found herself poor, humiliated, and forgotten,” he said. The motto, “A Penny and A Prayer” for the missions aptly sums up her life. The prayers and the contributions encouraged by Jaricot for the missions were decisive for the growth and development of 1,150 particular mission Churches in circa 120 countries of Asia, Africa, Latin America and the Pacific. Founded 200 years ago, the Pontifical Mission Society for the Propagation of the Faith supports the Church's missionary-related projects with prayer, animation and finances

The Society for the Propagation of the Faith

Help is offered for pastoral and evangelizing programs, for catechists and catechetical work, to build churches and chapels, for the work of Religious communities in health care and education, and for communication and transportation needs. Under the direction of the Congregation for the Evangelization of Peoples (Rome, Italy), and the bishops, the Society for the Propagation of the Faith seeks to foster an ever deeper spirit of universal mission, to inform Catholics of the life and the needs of the Catholic Church in the Missions, and to encourage prayer and financial help for those mission churches.

Conclusion

As a laywoman committed to supporting the missionary activities of the church, she reminds us that holiness is not confined only to those in holy orders or members of religious congregations. Through her vision and energy, she established a network of prayer and support which continues to this day so that local churches in solidarity can assist those missionary churches that are in need, due to persecution, minority status, or lack of material resources. Evangelization and missions defined Jaricot's life, and her motto, “A Penny and a Prayer,” sums up her life well. John Marie Vianney, Jaricot's spiritual director for many years, described her this way in public: “I know someone who can accept the Cross, a heavy Cross, and bear it with love.” Pauline was altogether consumed by a great love of God. Before her death, she had a very close friend gather up all the letters she had received throughout the years from priests, prelates and hierarchy which contained any compliment or flattery and commanded that they be burned. Our world today needs such witnesses, giving a witness to Jesus Christ, His compassion and hope. The universal success of the work of Pauline is to be found in the furnace of charity within her great heart. ♦

Pope to Mission Societies

Be faithful, bold and creative



(In a message to members of the Pontifical Mission Societies gathered in the French city of Lyon to celebrate the 200th anniversary of their foundation, Pope Francis points to the path traced by Pauline Jaricot for the continuation and fulfilment of their mission.)

“In this special year you have gathered in Lyon, the city where the Pontifical Missionary Societies originated and where the beatification of Pauline Jaricot, will be celebrated,” writes Pope Francis in a message to members of the Pontifical Mission Societies who are marking a series of anniversaries including the 200 years from the foundation of their institution. Pauline Jaricot was a French laywoman who felt the call to missionary life and founded the association of the “Propagation of the Faith” which was approved by Pope Pius VII in 1823.

In his message, the Pope highlights the fact that these anniversaries are part of the celebration for the 400th anniversary of the Congregation De Propaganda Fide, to which the Missionary Works are closely linked and with which they collaborate in

supporting the Churches in the territories entrusted to the Dicastery.

The role of evangelization

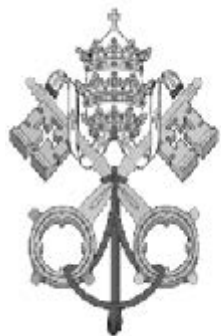
Propaganda Fide, he notes was established to support and coordinate the spread of the Gospel in hitherto unknown lands, but the evangelizing thrust has never waned in the Church and always remains its fundamental dynamism.

“Therefore, it is my wish that within the renewed Roman Curia, the Dicastery for Evangelization takes on a special role in order to foster the missionary conversion of the Church (*Praedicate Evangelium*, 2-3), which is not proselytism, but witness: going out of oneself to proclaim with one's life the gratuitous and saving love of God for us, who are all called to be brothers and sisters”.

He notes that the meeting is taking place in Lyon because it's where, 200 years ago, a young woman aged just 23 - Pauline Marie Jaricot - had the courage to found an association to support the missionary activity of the Church.

“A few years later she started the Living Rosary which is devoted to prayer and the sharing of offerings,” he recalls.





THE PONTIFICAL MISSION SOCIETIES

Adding that she came from a wealthy family, but died in poverty, the Pope said that with her beatification, the Church attests that “she knew how to store up treasures in Heaven” (Mt 6:19), treasures that are born from the courage of giving and reveal the secret of life: only by giving is it possessed, only by losing it is it found (Mk 8:35).

Every baptized person has a mission

“Pauline Jaricot liked to say that the Church is missionary by nature (Ad gentes, 2) and that therefore every baptized person has a mission,” the Pope writes.

Upholding the service the Pontifical Mission Societies perform “with the Pope and in the name of the Pope,” the Holy Father says this link between the PMS and the Petrine ministry, established a hundred years ago, translates into concrete service to the bishops, to the Churches, to the whole People of God.”

“At the same time, it is your task, according to the Council, to help the bishops open each particular Church to the horizons of the universal Church,” he writes.

Three fundamental aspects

Pope Francis goes on to say the jubilees being celebrated and the beatification of Pauline Jaricot give him the opportunity to highlight three aspects that, thanks to the action of the Holy Spirit, have contributed so much to the spread of the Gospel in the history of the PMSs.

First: missionary conversion.

The goodness of mission, he says depends on “the journey of going out of oneself, on the desire not to center one's life on oneself, but on Jesus, on Jesus who came to serve and not to be served.” In this sense, he points to the example of Pauline Jaricot “who saw her existence as a response to God's compassionate and tender mercy and channeled God's mercy on the streets of the world.”

Second: prayer. Only through prayer, the Pope continues, is this possible as it is “the Spirit of the Lord who precedes and enables all our good works.”

Finally: the concreteness of charity. Together with the prayer network, the Pope concludes, Pauline initiated a large-scale collection of offerings accompanying it with information about the life and activities of the missionaries. The oblations of so many simple people, he says, were providential for the history of missions.



Pope Francis ends his message expressing his wish that all the members of the PMS General Assembly “walk in the furrow traced by this great missionary woman, letting yourselves be inspired by her concrete faith, bold courage, and generous creativity.”

www.vaticannews.va 17 May 2022 ♦

Synodal Ecclesiology

By Lenin Anthony

Introduction

The word 'church' in general indicates the assembly of the people of God specially called by God. A complete definition of church is near impossible because the church is a mystery, incomprehensible in its fuller sense.

To comprehend the mystery of the church, Catholic theology has recourse to several models



or images. There are many models of the church such as people of God, the Communion community, the universal sacrament of salvation, the mystical body of Christ, etc. No model can claim for itself impeccability. The adherence to a particular image of the church influences our understanding of the church. Therefore, the image of the church is used according to the context in which it has to be understood.

The synodal ecclesiology is placed in the context wherein one finds the tension between the two realities of the Church --- hierarchical reality and communion/participation reality. It tries to bring harmony or unity between these two realities. Exclusive stress on any of these realities will lead to a distorted image of the Church. This is what the concern of this ecclesiology is: to maintain a balance between those two elements of Church. In fact, this context makes the synodal ecclesiology more beautiful and meaningful.

Keeping this in mind let us try to know about this trending ecclesiology.

Biblical Foundation for the Synodal Ecclesiology

In the Book of Beginning, after the sin and estrangement of humankind, God's love and concern, in bringing solidarity (communion) with God himself and all creation, have been reflected in the election of Abraham (Gen 12:1-5) and later in the election of Israel at the foot of Sinai (Ex 24). In the desert, the synodal vocation of the people of God's has been disclosed. These people of God were represented by the Judges (Ex 15:25-26), elders (Num 11:16-17), and Levites (Num 1:50-51). These representatives associated with Moses in a "collegial way". Later, the prophets played a vital role as the consciousness of a community of people of God and prepared them for the new covenant which has to be initiated and realized by the Messiah, who will gather the people of God in its wider sense (Is 53).

In the New Testament, the nations witnessed the advent of the New Covenant in the person of Jesus. Jesus, by being "the way" (Jn 14:6), proclaimed "the way of God" (Lk 20:21) and pointed the way to it (Lk 9:51-19:28). In Him all humankind gathered together as the pilgrim people of God, marching towards heaven. It is the spirit of God who binds the people of God to be stable in





“the way” to heaven, by pouring out the varieties of spiritual gifts. The gift of the spirit is discerning the will of God, which has been revealed in the Council of Jerusalem (Acts 15). This event has been interpreted as the paradigm for synods celebrated by the church. In the course of time, this model has been gone through much change and transformations, to reach its present outlook.

Synodality and Collegiality

Collegiality could be understood in simple language as a cooperative relationship of colleagues. When this meaning applies to the episcopal collegiality it would mean the participation of bishops in the government of the Catholic Church in collaboration with the Pope. It works with the exercise of the collegial ministry of bishops that means the episcopal ministry combines the particular dimension, concerning the portion of the people gathered in a local church with a universal dimension, that is, the exercise of the ministry in communion with the other bishops and with Pope. Therefore, the episcopal college is both the symbol of diversity and the symbol of universality.

“Synod” is a Greek word composed of the preposition “*Syn*” meaning “with” and the noun “*hodos*” meaning “path”. It configures the Church as the “people of God” on a journey and assembly called by the Lord (“walking together”, “being together in assembly”). Under Pope Francis, the synod is becoming a process characterized by three distinct actions by the members of the college of bishops. The first action which expresses

synodality is the bishops listening together to the people. A second distinct action that makes synodality practiced, is the pastors themselves listening to each other more attentively and purposefully. The third action through which synodality is lived is when the pastors give their ears attentively to the Pope. Thus, every synodal practice is the process by which the people of God are being heard at the first level, secondly, pastors are being heard by themselves, and at last, it culminates in listening to the Bishop of Rome.

***Sensus Fidei* as the foundation for Synodal Ecclesiology**

Sensus Fidei is to be understood as the supernatural sense of the faith of the people of God in a collective sense. It is the faith of the Church which cannot go wrong because it is the Holy Spirit who guides the Church in this concern. The scriptures tell us that when there is an assembly, however small, of the faithful, the intelligence and the strength of the group are enhanced by “a mysterious divine presence”. The supernatural sense of faith is thus guarded by the Divine authenticity from all possible errors. It is the basis for the privilege of people of God to participate and speak actively in the consultative process.

Pope by stressing this privilege of the people of God, states that collegiality is at the service of synodality in as much as, it listens to the people of God. In this process, collegiality becomes the voice of the entire people of God. Therefore, in the preparation of synods, the consultative



Pastoral Care of Migrants

Pope's message to Plenary Council of Migration Commission, 30 May 2022



safeguarded in accordance with its founding principles.

In your Plenary Council, you officially represent the Bishops' Conferences affiliated to the Commission. Their willingness to work together in order to welcome, protect, promote and integrate migrants and refugees is confirmed by your presence.

The ecclesial mission of the Commission is carried out on two tracks: *ad intra* and *ad extra*.

In these days, you are called to carry out three very important tasks: to choose the Commission's new governing committee, to approve its new statutes, and to determine its operational guidelines for the coming years. I readily take this opportunity to emphasize some points that I believe can help you in your discernment.

The Commission was founded in 1951 by Venerable Pope Pius XII in order to form a network among Bishops' Conferences worldwide to assist them in their pastoral care of migrants and refugees. Its nature and ecclesial mission distinguish it from other organizations operating in civil society and in the Church.

The Commission is a collegial expression of the pastoral activity in the area of migration on the part of the Bishops, who, in communion with the Pope, share in his concern for the universal Church “in a bond of peace, love and unity” (*Lumen Gentium*, 22).

For this reason, in the Apostolic Constitution *Praedicate Evangelium* it is mentioned and included among the competences of the Dicastery for Promoting Integral Human Development (cf. Art. 174 § 2), so that its nature and mission can be

It is primarily called to offer expert assistance to Bishops' Conferences and Dioceses that find themselves needing to respond to today's many complex challenges with regard to migration. It strives, then, to promote the development and implementation of projects of pastoral care for migrants and the specialized training of pastoral workers in the field of migration, at the service of the particular Churches and in accordance with its proper competences.

Ad extra, the Commission is called to respond to global challenges and migratory emergencies with focused programs, always in communion with the local Churches. As an organization of civil society on the international level, it is also engaged in advocacy. The Commission expresses the



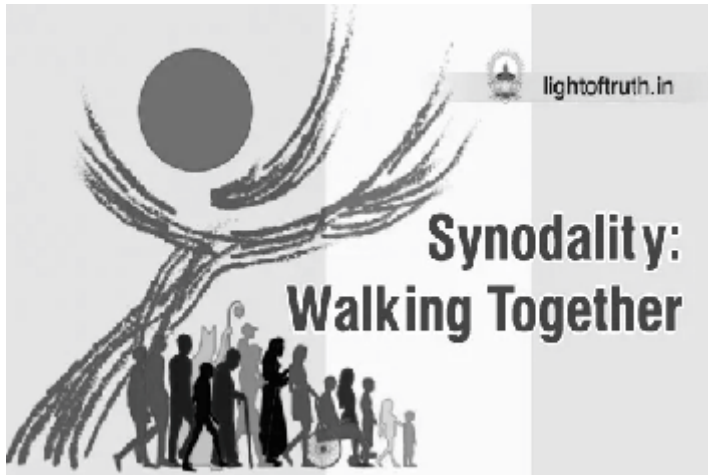


Church's commitment and works for a broader international awareness on issues involving migration. In this way, it fosters respect for human rights and promotes human dignity in line with the Church's social doctrine.

I offer you my heartfelt thanks for the Commission's work over the past seventy years. Many of these activities have had a truly decisive impact. I thank you in particular for your committed efforts to help the Churches respond to the challenges associated with the vast displacement of persons caused by the conflict in Ukraine, which has seen the largest movement of refugees in Europe since the Second World War.

At the same time, we cannot forget the millions of asylum seekers, refugees and displaced persons in other parts of the world, who desperately need to be welcomed, protected and loved. As a Church, we wish to serve everyone and to work diligently to build a future of peace. You have the opportunity to give a face to the Church's charitable activity on their behalf! ♦

Continued from Page 14: Synodal Ecclesiology



participation of the people of God must be taken seriously. Even though, there is a need for discernment from the part of the bishop, while being attentive in listening to the faithful.

Conclusion

Synodal ecclesiology is not something new to the Church. It is not even the invention of Pope Francis. It has got scriptural foundations and ample theological background in the Second

Vatican Council. Yes, the council does not speak of it so profoundly. Even then, there is a process of evolution concerning the progress of this ecclesiology as a fully grown branch from the stem, the people of God ecclesiology that which is proper to Vatican II.

Synodal ecclesiology is to be considered as the fully grown people of God ecclesiology. It is the image of the Church seen as the pilgrim people of God marching towards heaven, the real pilgrimage by exercising the unique gifts of the Holy Spirit (charisma) as the active members of the Church. It is in this way, the Church is becoming more and more meaningful to the people of God, by being liberated from the monopoly of hierarchy. In fact, the hierarchy is at the service of the people of God. The traditional concept of a pyramidal Church is now changed into a pyramid upside down. The people of God are at the peak in the upside-down pyramidal image of the Church. ♦

Dead traditions dangerous for Church



Pope Francis has criticized people who “call themselves guardians of traditions, but of dead traditions,” saying that failing to move forward is dangerous for the Church today.

Speaking to the organizers of a conference on education on June 1, the pope said that it was vital to make progress by “drawing from the roots.”

He said that “there is the fashion — in every age, but in this age in the Church's life I consider it dangerous — that instead of drawing from the roots in order to move forward — meaning fine traditions — we 'step back,' not going up or down, but backward.” “This 'back-stepping' makes us a sect; it makes you 'closed' and cuts off your horizons. Those people call themselves guardians of traditions, but of dead traditions.”

Pope Francis underlined that “the true Catholic Christian and human tradition ... grows, progresses.”

“Education, for its part, is always rooted in the past, but it does not stop there: it is directed towards 'forward-looking initiatives,' where the old and the new converge to create a new humanism,” he said.

The pope underlined that true tradition is “what that fifth-century theologian described as a constant growth: throughout history, tradition grows, progresses: *ut annis consolidetur; dilatetur tempore, sublimetur aetate.*”

The pope was referring to St. Vincent of Lerins, who wrote about the development of Church teaching, saying that it “is solidified over the years, extended with time, and refined with age.”

Pope Francis has invoked this quotation numerous times since his election in 2013, including in a letter on *Amoris laetitia* in 2018.

The pope did not mention the liturgy or Catholic doctrine in his June 1 address, but focused his speech on education.

He said that Virgil's *Aeneid* contains an image that “can serve to illustrate the mission of educators, who are called to preserve the past ... and to guide the steps of the young towards the future.”

“An eloquent example of how to confront the crisis can be found in the epic figure of Aeneas, who amid the flames of his burning city, carries on his shoulders his elderly father Anchises and takes the young son Ascanius by the hand, leading them both to safety,” Francis said.

“Aeneas saves himself, but not by himself. He brings with him his father, who represents his past, and his son, who represents the future. And so he moves forward,” he added.

Pope Francis said that this representation of tradition being respected and preserved reminded him of “what Gustav Mahler said about tradition: 'Tradition is the guarantee of the future,' not a museum piece.”



SAINT OF THE MONTH - I

St Peter Chrysologus

380(?) – 450

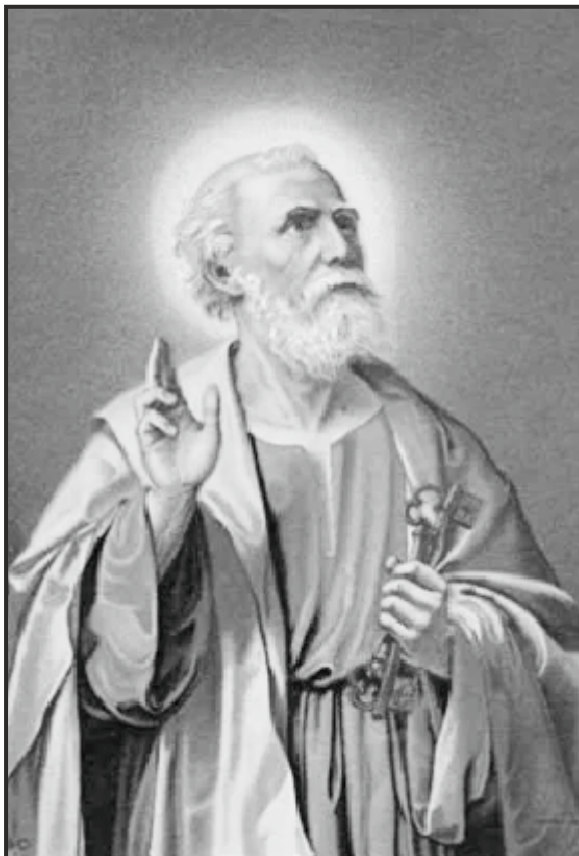
Feast Day - 30 July

On July 30, the Catholic Church celebrates Saint Peter Chrysologus, a fifth-century Italian bishop known for testifying courageously to Christ's full humanity and divinity during a period of doctrinal confusion in the Church.

The saint's title, Chrysologus, signifies “golden speech” in Greek. Named as a Doctor of the Church in 1729, he is distinguished as the “Doctor of Homilies” for the concise but theologically rich reflections he delivered during his time as the Bishop of Ravenna. His surviving works offer eloquent testimony to the Church's traditional beliefs about Mary's perpetual virginity, the penitential value of Lent, Christ's Eucharistic presence, and the primacy of St Peter and his successors in the Church.

Few details of St Peter Chrysologus' biography are known. He was born in the Italian town of Imola in either the late fourth or early fifth century, but sources differ as to whether this occurred around 380 or as late as 406.

Following his study of theology, Peter was ordained to the diaconate by Imola's local bishop Cornelius, whom he greatly admired and regarded as his spiritual father. Cornelius not only ordained Peter, but taught him the value of humility and self-



denial. The lessons of his mentor inspired Peter to live as a monk for many years, embracing a lifestyle of asceticism, simplicity, and prayer. His simple monastic life came to an end, however, after the death of Archbishop John of Ravenna in 430.

After John's death, the clergy and people of Ravenna chose a successor and asked Cornelius, still the Bishop of Imola, to journey to Rome and obtain papal approval for the candidate. Cornelius brought Peter, then still a deacon, along with him on the visit to Pope Sixtus III.

Tradition relates that the Pope had experienced a vision from God on the night before the meeting, commanding him to overrule Ravenna's choice of a new archbishop. The Pope declared that Peter, instead, was to be ordained as John's successor.

Throughout the archdiocese, however, he encountered the surviving remnants of paganism along with various abuses and distortions of the Catholic faith. Peter exercised zeal and pastoral care in curbing abuses and evangelizing non-Christians during his leadership of the Church in Ravenna.

One of the major heresies of his age, monophysitism, held that Christ did not possess a

SAINT OF THE MONTH - II

St Jeanne Jugan

1792–1879

Feast Day : August 30

On August 30, the Catholic Church celebrates Saint Jeanne Jugan, also known as Sister Mary of the Cross. During the 19th century, she founded the Little Sisters of the Poor with the goal of imitating Christ's humility through service to elderly people in need.

In his homily for her canonization in October 2009, Pope Benedict XVI praised St. Jeanne as “a beacon to guide our societies” toward a renewed love for those in old age. The Pope recalled how she “lived the mystery of love” in a way that remains “ever timely while so many elderly people are suffering from numerous forms of poverty and solitude and are sometimes also abandoned by their families.”

Born on October 25, 1792, in a port city of the French region of Brittany, Jeanne Jugan grew up during the political and religious upheavals of the French Revolution. Four years after she was born, her father, a fisherman, was lost at sea. Her mother struggled to provide for Jeanne and her three siblings, while also providing them secretly with religious instruction amid the anti-Catholic persecutions of the day.

Jeanne worked as a shepherdess, and later at the age of 15 or 16, Jeanne became a kitchen maid for a family that not only cared for its own members, but also served poor, elderly people nearby. At age 18, and again six years later, she declined two marriage proposals from the same man. She told her mother that God had other plans, and was calling her to “a work which is not yet founded.”

At age 25, the young woman joined the Third Order of St. John Eudes, a religious association for laypersons founded during the 17th century.

Jeanne worked as a nurse in the town of Saint-Servan for six years, but had to leave her position due to health troubles. Afterward she worked for 12 years as the servant of a fellow member of the third order, until the woman's death in 1835.

During 1839, a year of economic hardship in Saint-Servan, Jeanne was sharing an apartment with an older woman and an orphaned young lady. It was during the winter of this year that Jeanne encountered Anne Chauvin, an elderly woman who was blind, partially paralyzed, and had no one to care for her.



Jeanne carried Anne home to her apartment and took her in from that day forward, letting the woman have her bed while Jeanne slept in the attic. She soon took in two more old women in need of help, and by

1841 she had rented a room to provide housing for a dozen elderly people. The following year, she acquired an unused convent building that could house 40 of them.

During the 1840s, many other young women joined Jeanne in her mission of service to the elderly poor. By begging in the streets, the foundress was able to establish four more homes for their beneficiaries by the end of the decade. By 1850, over 100 women had joined the congregation that had become known as the Little Sisters of the Poor. Mère Marie of the Cross, as Jeanne was now known, founded six more houses for the elderly by the end of 1849, all staffed by members of her association—the Little Sisters of the Poor. By 1853, the association numbered 500 and had houses as far away as England.

However, Jeanne Jugan – known in religious life as Sister Mary of the Cross – had been forced

out of her leadership role by Father Auguste Le Pailleur, the priest who had been appointed superior general of the congregation. In an apparent effort to suppress her true role as foundress, he did not allow her to be re-elected but forced her into retirement and a life of obscurity for 27 years.

During these years, she served the order through her prayers and by accepting the trial permitted by God. At the time of her death on August 29, 1879, she was not known to have founded the order. Fr Le Pailleur, however, was eventually investigated and disciplined, and St



Jeanne Jugan came to be acknowledged as their foundress.

By the time Pope Leo XIII gave her final approval to the community's constitutions in 1879, there were 2,400 Little Sisters of the Poor. Jeanne died later that same year, on August 30. Her cause was introduced in

Rome in 1970. She was beatified in 1982, and canonized in 2009.

Source:

www.franciscanmedia.org;

www.catholicnewsagency.com ♦

Continued from Page 18: St Peter Chrysologus



distinct human nature in union with his eternal divine nature. Peter laboured to prevent the westward spread of this error, promoted from Constantinople by the monk Eutyches. The Archbishop of Ravenna also made improvements

to the city's cathedral and built several new churches. Near the end of his life he addressed a significant letter to Eutyches, stressing the Pope's authority in the monophysite controversy.

Having returned to Imola in anticipation of his death, St Peter Chrysologus died in 450, one year before the Church's official condemnation of monophysitism. He is credited as the author of around 176 surviving homilies, which contributed to his later proclamation as a Doctor of the Church in 1729.

Source:

www.catholicnewsagency.com/saint;

www.catholic.org/saints;

<https://mycatholic.life/saints> ♦

Continued from Page 17: Dead traditions dangerous for Church

The pope met at the Vatican with participants in a conference organized to evaluate the work accomplished so far by his Global Compact on Education and to plan for its development in the years to come.

“I thank you for all that you do in the service of education, which is also the specific contribution that you are offering to the Church's

synodal process. Keep moving in this direction, from the past towards the future, continuous growth,” he said.

“And be attentive to the 'back-stepping' so much in vogue today, which makes us think that by stepping back, we can preserve humanism,” the pope added.

----- Courney Mares, Catholic News Agency ♦

Parable of donuts



There was a certain Professor of Religion named Dr Christianson who taught at a small college in the Western United States.

Dr Christianson taught the required survey course in Christianity at this particular institution. Every student was required to take this course..

Although Dr. Christianson tried hard to communicate the essence of the gospel in his class, he found that most of his students looked upon the course as nothing but required drudgery. Despite his best efforts, most students refused to take Christianity seriously.

This year, Dr Christianson had a special student named Steve. Steve was only a freshman but was studying with the intent of going onto seminary for the ministry. Steve was popular, he was well liked, and he was an imposing physical specimen. He was now the starting center on the school football team and was the best student in the professor's class.

One day, Dr Christianson asked Steve to stay after class so that he could talk with him. "How many push-ups can you do?" Steve said, "I do about 200 every night." Dr Christianson wanted Steve to do 300 but each time a set of 10 on the coming Friday, to which Steve agreed.

Friday came, and Steve got to class early and sat in the front of the room. When class started, the professor pulled out a big box of donuts. These weren't the normal kinds of donuts, they were the extra fancy BIG kind, with cream centres and frosting swirls. Everyone was pretty excited. It was

Friday, the last class of the day, and they were going to get an early start on the weekend with a party in Dr Christianson's class.

Dr Christianson went to the first girl in the first row and asked, "Cynthia, do you want to have one of these donuts?" "Of course!" she said. Then the professor asked Steve to do ten push-ups so that Cynthia can have a donut. Steve did 10 push-ups and Cynthia had her donut. This went on one by one, for every student, Steve would do 10 push-ups.

You could start to see a little perspiration coming out around Steve's brow. Dr Christianson started down the third row. Now the students were beginning to get a little angry. It was the turn of Jenny. Dr Christianson asked Jenny, "Jenny, do you want a donut?" Sternly, Jenny said, "No." Then Dr Christianson asked Steve, "Steve, would you do ten more push-ups so Jenny can have a donut that she doesn't want?" Steve did ten, and Jenny got a donut.



By now, a growing sense of uneasiness filled the room. The students were beginning to say "No" and there were all these uneaten donuts on the desks. Steve also had to really put forth a lot of extra effort to get these push-ups done for each donut. There began to be a small pool of sweat on the floor beneath his face. His arms and brow were beginning to get red because of the physical effort involved.

Dr Christianson noticed that instead of 30 students there were 34 and it worried him whether

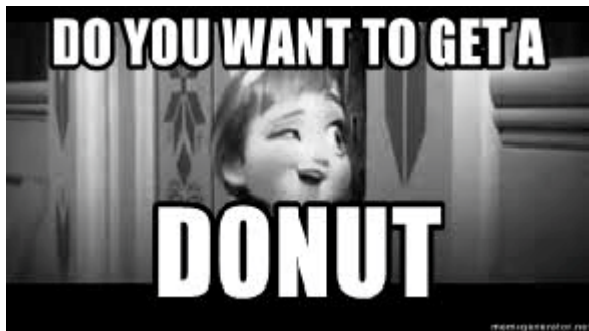
Steve would be able to do those extra push-ups. A few moments later, Jason, a recent transfer student, came to the room and was about to come in when all the students yelled in one voice, "NO! Don't come in! Stay out!" Jason didn't know what was going on.

Steve picked up his head and said, "No, let him come." Professor reminded him he has to do 10 extra push-ups if Jason is allowed to come in. Steve agreed to do the extra ones.

Steve's arms were now shaking with each push-up in a struggle to lift himself against the force of gravity. Sweat was profusely dropping off of his face and, by this time, there was no sound except his heavy breathing. There was not a dry eye in the room. The very last two students in the room were two young women, both cheerleaders, and very popular. Dr Christianson went to Linda, the second to last, and asked, "Linda, do you want a doughnut?"

Linda said, very sadly, "No, thank you." Steve did ten very slow push-ups for Linda. Then Dr Christianson turned to the last girl, Susan. "Susan, do you want a donut?" Susan, with tears flowing down her face, began to cry. "Dr Christianson, why can't I help him?"

Dr Christianson, with tears of his own, said, "No, Steve has to do it alone. I have given him this task and he is in charge of seeing that everyone has an opportunity for a donut whether they want it or not. When I decided to have a party this last day of class, I looked at my grade book. Steve is the only student with a perfect grade. Everyone else has failed a test, skipped class, or offered me inferior work.



Steve told me that when a player messes up in football practice, he must do push-ups. I told Steve that none of you could come to my party unless he paid the price by doing your push-ups. He and I made a deal for your sakes.

Steve did 10 push-ups for Susan, totalling 350 push-ups, his arms buckled beneath him and he fell to the floor.

Dr Christianson turned to the room and said. "And so it was, that our Saviour, Jesus Christ, on the cross, pled to the Father, 'into thy hands I commend my spirit.' With the understanding that He had done everything that was required of Him, he yielded up His life. And like some of those in this room, many of us leave the gift on the desk, uneaten."

Two students helped Steve up off the floor and to a seat, physically exhausted, but wearing a thin smile. "Well done, good and faithful servant," said the professor, adding, "Not all sermons are preached in words."

Turning to his class the professor said, "My wish is that you might understand and fully comprehend all the riches of grace and mercy that have been given to you through the sacrifice of our Lord and Saviour Jesus Christ for us all, now and forever.

Whether or not we choose to accept His gift to us, the price has been paid. Wouldn't you be foolish and ungrateful to leave it laying on the desk?"

Source: varietyreading.com ♦

Two new cardinals for India



Abp Anthony Poola

Bangalore 29 May, 2022 (CCBI): Pope Francis announced that Abp Anthony Poola (60) of Hyderabad will be elevated as Cardinal at a Consistory on Saturday, 27 August 2022. This announcement was made on 29 May 2022. Pope also announced 20 new other Cardinals from around the world. They represent the Church worldwide, and reflect a wide variety of cultures, contexts and pastoral ministries.

Archbishop Anthony Poola was born on 15 November, 1961, at Chindhukur, Andhra Pradesh. He joined the minor seminary in Kurnool and then studied at St. Peter's Pontifical Major Seminary, Bangalore. He was ordained priest on 20 February, 1992. At the age of 46 he was appointed as the Bishop of Kurnool on 8 February, 2008 and was ordained Bishop on 19 April 2008. At the age of 59 He was appointed as the Archbishop of Hyderabad by Pope Francis on 19 November, 2020. He was installed as the eleventh Archbishop on 3 January, 2021.

He has served in the following ministries: 1992-1993: Assistant at St. Mary's Cathedral, Maria Puram, Kadapa; 1993-1994: Assistant Parish Priest at Amagampalli; 1994-1995: Parish Priest at Tekurpet, Correspondent RCM Elementary Schools, Chinayarasal and Kappalapalli; 1995-2000: Parish Priest of Our Lady of Fatima Church, Badvel, Director St. Thomas Boarding Home, Badvel; 2000-2001: Parish Priest of Holy Cross Church, Veerapally; Correspondent RCM UP School, Veerapally and Konasamudram, Director – Vander Valk Boy's Boarding Home; 2001-2002: Resident priest at St. Joseph's Catholic Church, St. Joseph, Kalamazoo Diocese, U.S.A. ♦

Abp Filipe Neri Ferrao

Bangalore 29 May, 2022 (CCBI): Pope Francis announced that Abp Filipe Neri Ferrão (69), Metropolitan Archbishop of Goa and Daman and the President of the CCBI and Patriarch “ad honorem” of the East Indies will be elevated as Cardinal at a Consistory on Saturday, 27 August 2022. This announcement was made on 29 May 2022. Pope also announced 20 new other Cardinals from around the world. They represent the Church worldwide, and reflect a wide variety of cultures, contexts and pastoral ministries.



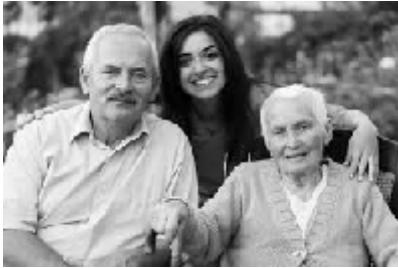
Archbishop Filipe Neri António Sebastião do Rosário Ferrão was born on 20 January 1953, in Aldona in Goa. He was ordained priest on 28 October 1979. He was appointed Auxiliary Bishop of the Archdiocese of Goa and Daman at the age of 40, on 20 December, 1993. He was ordained Bishop 10 April 1994 and assigned the titular see Vanariona.

He was appointed Metropolitan Archbishop of Goa and Damão and the Patriarch “ad honorem” of the East Indies on 12 December, 2003. He was installed as the archbishop on 21 March, 2004. He also served the CCBI and CBCI as its Vice President. He is fluent in Konkani, English, Portuguese, Italian, French and German.

He was elected as the President of the CCBI at its 31st Plenary Assembly held in 2019, Chennai. He was the former Chairman of the Federation of Asian Bishops' Conferences (FABC) Office of Education and Faith Formation (OEFF). ♦

Visiting elderly on Grandparents Day

Plenary indulgence declared



The Vatican has announced that Catholics can obtain a plenary indulgence by visiting an elderly person on the second World Day for Grandparents and the Elderly.

A decree issued by the Apostolic Penitentiary on May 30 said that the indulgence is available “to the faithful who devote adequate time to visit, in presence or virtually, through the media, their elderly brothers and sisters in need or in difficulty” on July 24.

The indulgence can also be gained by Catholics present at a solemn commemoration of the annual event by Pope Francis that day or at celebrations around the world.

An indulgence — defined by the Catechism of the Catholic Church as “a remission before God of the temporal punishment due to sins whose guilt has already been forgiven” — will be available under the usual conditions of Confession, Holy Communion, and prayer in accordance with the intentions of the Supreme Pontiff.

According to the Catechism, an indulgence can be either partial or plenary, depending on whether it “removes either part or all of the temporal punishment due to sin.”

The new decree was signed by the Major Penitentiary Cardinal Mauro Piacenza and Regent Father Krzysztof Nykiel.

A similar decree was issued for the World Day's inaugural celebration on July 25, 2021.

Pope Francis established the commemoration in January 2021. The day falls annually on the fourth Sunday of July, on or close to the July 26 Feast of Sts. Anne and Joachim, the grandparents of Jesus.

The Vatican unveiled the theme for the second World Day for Grandparents and the Elderly in February, taken from Psalm 92:15: “In old age they will still bear fruit.”

In the pope's message for this year, released on May 10, he urged seniors not to despair at their frailty but to embrace “a new mission” of caring for others in a world torn apart by conflict.

The Dicastery for Laity, Family, and Life released a pastoral kit on May 30 offering guidance on celebrating the day locally.



----- Catholic News Agency ♦

Holy Father's Prayer Intentions

July 2022 : For the elderly

We pray for the elderly, who represent the roots and memory of a people; may their experience and wisdom help young people to look towards the future with hope and responsibility.

August 2022 : For small businesses

We pray for small and medium sized businesses; in the midst of economic and social crisis, may they find ways to continue operating, and serving their communities.



The Principal dates in the life of

PAULINE JARICOT



22nd July 1799 : birth at Lyon, 7th child of the family (Paul, Jean-Marie, Sophie, Laurette, Narcisse, Phileas, Pauline)

16th April 1812 : First communion in St John's Cathedral, Lyon

6-8th August 1812 : Pauline, maid of honor of the duchess of Angouleme, visiting Lyon.

October 1814 : accident and serious illness.

26th November 1814 : death of her mother.

1815 : healed, Pauline comes to live at Puits-Gaillot Street in Lyon.

Lent 1816 : sermon of Abbe Wurtz in St Nizier's Church and conversion of Pauline.

25th December 1816 : vow of chastity at Fourviere.

1817 : she founds the Reparatrices. First collection for the mission in China.

1818 : At St Vallier, she organizes collections for the missions.

1819 : the plan to collect a "sou" per week by groups of ten persons.

1820 : Her brother Phileas enters the seminary at St Sulpice.

3rd May 1822 : official foundation of the Propagation of the Faith.

1826 : she founds the Living Rosary.

1830 : death of her brother Phileas, chaplain of the Hotel-Dieu at Lyon.

1831 : Beginning of the Daughters of Mary, at Nazareth, close to Fourviere.

15th August 1833 : with the daughters of Mary, she settles in the house of Loretto, bought on 7th June 1832.

9-14th April 1834 : Terrible riots at Lyon.

1835 : Journey to Rome and healing at Mugnano, Italy.

1839 : Journey to Rome and audience with Gregory XVI.

1844 : death of her sister Sophie Perrin at Lyon.

1845 : Beginning of the project, Our Lady of the Angels, for workers at Rustrel in Vaucluse.

1846 : Bankruptcy of the Rustrel factory.

1851 : Travel and collections all over Europe.

1852 : Liquidation of Rustrel; inauguration of the stairway to Fourviere.

1856 : Journey to Rome.

1859 : Last visit to Ars.

9th January 1862 : death of Pauline.

BEATIFICATION OF PAULINE MARIE JARICOT

