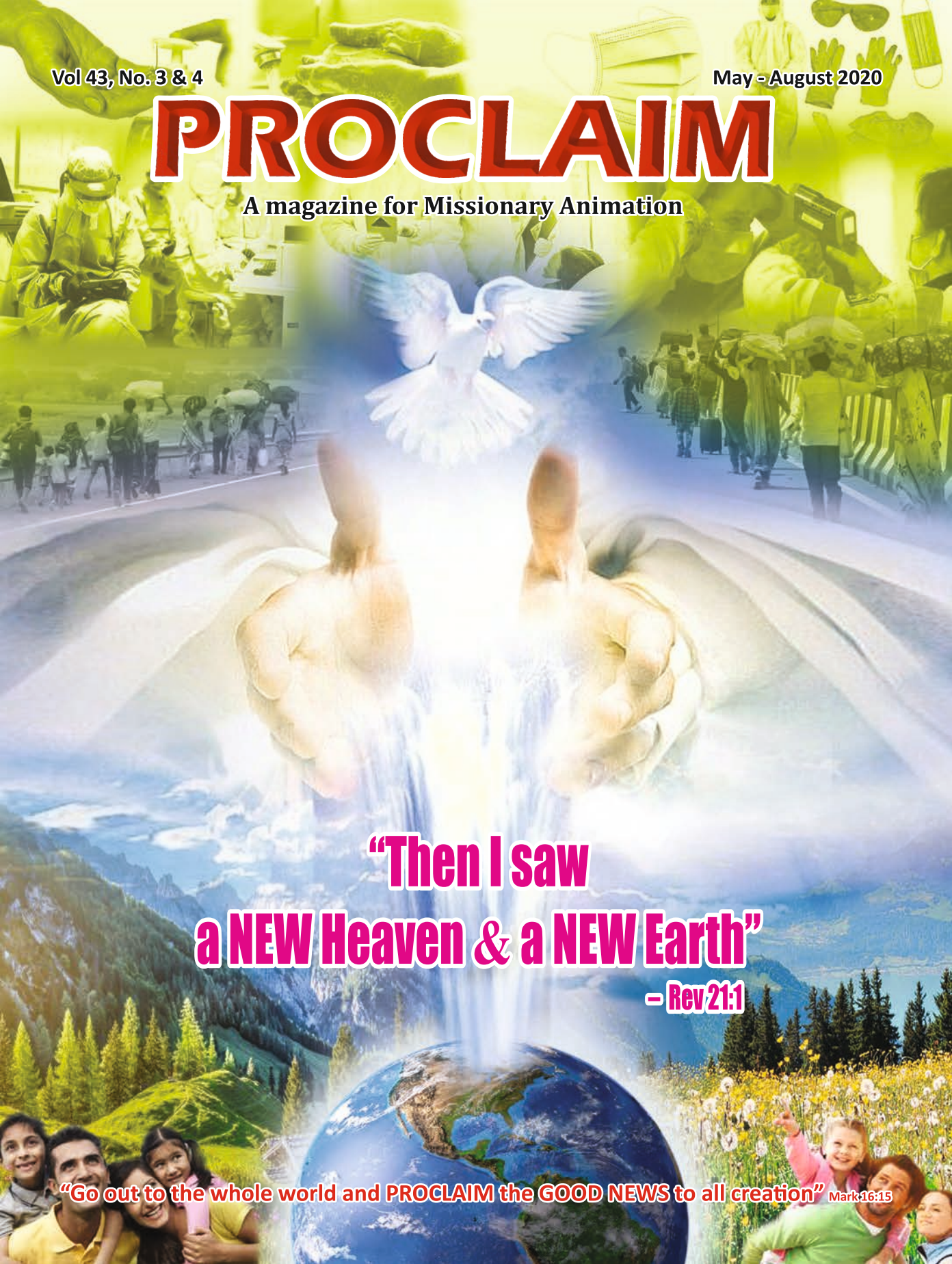


Vol 43, No. 3 & 4

May - August 2020

# PROCLAIM

A magazine for Missionary Animation



**“Then I saw  
a NEW Heaven & a NEW Earth”**

**– Rev 21:1**

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



## **Pontifical Society of SAINT PETER THE APOSTLE (PSSPA)** **SERVES FORMATION OF APOSTOLIC PERSONNEL**

The last Sunday in June (or the Feast of Saints Peter & Paul) is dedicated for this Pontifical Society, which **serves The Mission through the spiritual and intellectual formation of apostolic personnel** (E.g. priests, catechists, men and women in the Institutes of consecrated life) in mission territories by also providing financial help.



It was begun in France (1889) following the suggestion of Bishop Cousin, the Apostolic Vicar of Nagasaki, Japan, by a lay woman, **Jeanne Bigard**.

### **HISTORY:**

Bishop Cousin, a missionary bishop, wanted to train indigenous priests who could proclaim the Gospel and make the Church grow among their own people. For this, he needed to build and support seminaries. To carry out this project, Bishop Cousin turned to Jeanne Bigard and her mother Stephanie, a well-off family from Normandy.

When her father died, Jeanne sold all her possessions and earmarked them for the missions. With her mother she withdrew into a small, two-room apartment and dedicated herself entirely to organizing prayers and collecting funds for building Bishop Cousin's Japanese seminary. Her intense correspondence by letter with many missionaries present in different countries led her to want to get other groups of people involved in order to find economic and spiritual support for other missionary projects.

It was from the organization of these groups of Catholic laypersons that an Association was born between 1889 and 1896 that would later become the *Society of St. Peter the Apostle*. In 1894, Jeanne Bigard printed its first *Manifesto* addressed to all Christians to encourage this aid to the development of the Catholic Missions. In 1896, the Society's Board of Directors met for the first time and the first propaganda pamphlet was printed.

### **MISSION:**

- It animates and coordinates missionary collaboration in all the local churches through the offering of prayers, sacrifices and money to support the formation of the future priests and the men and women religious of the young churches, and the necessary preparation of their formators.
- It collects and distributes financial aid to support the seminaries and formation houses of the young men and women religious in collaboration with the local Christian communities and under the guidance of their pastors.

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# PROCLAIM

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Solemnity – Transfiguration of Lord Jesus  
6<sup>th</sup> August

**“After six days Jesus took  
with him Peter, James and  
John the brother of James,  
and led them up a high  
mountain by themselves.  
There he was transfigured  
before them. His face  
shone like the sun, and his  
clothes became as white  
as the light. Just then  
there appeared before  
them Moses and Elijah,  
talking with Jesus.”**

– Matthew 17:1-3

## FROM THE DIRECTOR'S DESK

### Social distance has brought us closer to Nature

The Corona has altered the way the world functions; it will continue to alter the behaviours of future humanity. This period of pandemic invites us to reflect – Why this? Why now?

We have been doing things without reflections. This pandemic period offers us the opportunity to stay at home and spend a lot of time in reflection.

Let us think of our religious life. We could not celebrate the Easter in the usual way. It was a lonely celebration at home without the presence of the community, but I believe that we celebrated it with an immense joy like Peter and John who had received the news about the Risen Lord and visited the tomb. This year's Easter has the similarity with the very first Easter that took place 2000 years ago which was quiet without external celebrations. Corona has in a way contributed to have a deeper reflection on the resurrection of the Lord as an individual Christian --- what could resurrection mean to me today?

The closing of the Churches has helped every single faithful to delve deeper into himself/herself to understand the meaning of Christian life and faith.

This period has helped us to reflect on the importance and the meaning and the significance of the Eucharist and the community celebrations and support. When we are deprived of something, probably we understand the importance of them.

The Corona at the same time raises some serious concerns about our societal life. We are all confined to our rooms and homes. But our absence in public places seems to have changed the world for the better – pollution has reduced. The emission of Carbon-dioxide has reduced. Birds and animals which had been absent in public are visible quite often now. Rains are regular. The summer had not been as hot as it used to be.

We have actually with our over-activity damaged the earth and its surroundings; nature has suffered too much. It seems that nature has worked out a way to redeem itself. With a single invisible virus, it has changed the way it wants the world to be.

Pope Francis, already in 2015, warning us that we have misunderstood Genesis 1: 28 (dominion) had invited us to understand Gen. 2: 15 (keeping) in a different light and that we have to be custodians, caretakers of the earth.

On Thursday, June 18, 2020, the Document entitled “On the Way for the Care of the Common Home, Five Years from the Encyclical *Laudato Si'*,” was presented. The document contains practical “user's guide” both for the people and for the governments. How could an individual preserve and care for the earth and how the officials have the duty to devise ways and means to protect the common good. For example the document speaks about “drip irrigation” to curb water waste. We need to take these suggestions seriously, and we need to reflect on the way we behave in the world.

On April 17, 2020, Pope Francis asked: “Are we willing to change the lifestyles that plunge so many into poverty, promoting and encouraging us to lead a more austere and humane life that enables an equitable distribution of resources? Will we adopt ... the necessary measures to stop the devastation of the environment or will we continue denying the evidence?”

The mission of the Church at this moment is to help the human community to become aware of our faults and correct them to create a new heaven on this earth.



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



# Safeguarding creation is everyone's responsibility

Vatican document on integral ecology

*By Isabella Piro*

The Vatican has released a document that offers a guide to Catholics, and all Christians, regarding our relationship with God's Creation.

Entitled “Journeying for the care of the common home”, the document coincides with the fifth anniversary of Pope Francis' encyclical *Laudato si'*, which was signed on 24 May 2015 and published on 18 June of that same year.

The document was drafted by the “Holy See Interdicastery Table on Integral Ecology”, created in 2015 to evaluate ways to best promote and implement integral ecology.

Institutions linked to the Holy See, along with several Bishops' Conferences, and Catholic organizations, make up the committee.

The text was written prior to the Covid-19 pandemic, but it highlights the main message of *Laudato si'*: Everything is connected; each particular crisis forms part of a single, complex socio-environmental crisis that requires a true ecological conversion.

## **Part I: Education and ecological conversion**

The first part of the document opens with a reminder of the need for ecological conversion.

This involves a change in mentality leading us to care for life and Creation, dialogue with others, and an awareness of the deep connection between the world's problems.

Initiatives such as the “Season of Creation”, it says, should be enhanced, along with monastic traditions that teach contemplation, prayer, work, and service. These initiatives can help educate people about the link between personal, social, and environmental balance.



## **Protecting life and promoting the family**

The document then reaffirms the centrality of life and the human person, because “nature cannot be defended without the defence of every human life.” From this fact derives the need to develop the concept of “sin against human life” among younger generations, which can help contrast the “throwaway culture” with a “caring culture”.

The text also places strong emphasis on the family as a “protagonist of integral ecology”. When grounded in the basic principles of “communion

and fruitfulness”, the family can become “a privileged place for education where one learns to respect human beings and Creation”. States, therefore, are urged to “promote smart policies for family development”.

## **Centrality of schools and universities.**

At the same time, schools are invited to acquire “a new centrality”, in other words, to become a place to develop the capacity for discernment, critical thinking, and responsible action. The document offers two suggestions in this regard: (1) to facilitate links between the home, the school, and the parish; and (2) to launch training projects for “ecological citizenship”, which should promote among young people “a new model of relationships” that goes beyond individualism in favor of solidarity, responsibility, and care.

Universities are invited to centre their curricula on a backbone of integral ecology. Through their three-fold mission of teaching, research, and service to society, universities need to encourage students to engage in “professions

that facilitate positive environmental change”. The document suggests specifically that students should “study the theology of Creation, which consists in the relationship of the human being with the world”, while remaining conscious of the fact that caring for Creation requires “ongoing education” and a true “educational pact” between all institutions involved in education.

### **Ecumenical and interreligious dialogue**

The document also reaffirms that “the commitment to caring for our common home is an integral part of Christian life”, and not a secondary option. Further, care for our common home is “an excellent area” to build ecumenical and interreligious dialogue and collaboration. The “wisdom” found in various religions, it says, can encourage a “contemplative and sober” lifestyle that leads to “overcoming the deterioration of the Planet.”

### **Ecology of the media**



The first part of the document concludes with a chapter dedicated to communication and its “profound analogy” with the care of our common home. Both, in fact, are based on “communion, relationship, and connection”.

In the context of an “ecology of the media”, the media are urged to highlight the links between “human destiny and the natural environment”, while empowering citizens, and combating “fake news”.

## **Part II: Integral ecology and integral human development**

The second part of the document opens with the subject of food, referring to Pope Francis’

words: “whenever food is thrown out it is as if it were stolen from the table of the poor” (LS, 50). Food waste, therefore, is condemned as an act of injustice.

The document calls for the promotion of “diversified and sustainable” agriculture, defence of small producers and natural resources, and the urgent need for healthy food education, both in quantity and in quality. There is also a strong call to combat phenomena such as land grabbing and major agro-industrial projects that pollute the environment, as well as an appeal to protect biodiversity.

Echoes of this appeal can also be found in the chapter devoted to water, access to which is “an essential human right”. Here, too, there is a call to avoid waste and to go beyond the utilitarian criteria that lead to the privatization of this natural good.

### **Investing in renewable energy**

Along the same lines is an invitation to reduce pollution, to de-carbonize the energy and economic sectors, and to invest in “clean and renewable” energy, making it accessible to all.

The seas and oceans also cut to the heart of integral ecology. They are the “blue lungs of the planet”, and require governance focused on the common good of the entire human family and founded on the principle of subsidiarity.

The document also stresses the urgent need to promote a “circular economy” that does not aim at over-exploitation of productive resources, but at their long-term maintenance, so that they can be reused. We must overcome the concept of “rejected waste”, it says, because everything has value. This, however, will only be possible through positive interaction between technological innovation, investment in sustainable infrastructure, and growth in resource productivity.

The private sector is called upon to operate transparently in the supply chain. The document goes on to call for the reform of fossil fuel subsidies and the taxation of CO2 emissions.



## Socio-economic development

In the field of labour, the document expresses hopes for the promotion of sustainable socio-economic development, so that poverty might be eradicated and the marginalized might find paths toward socio-professional advancement. It also calls for decent work, fair wages, efforts to combat child labour, and an inclusive economy which promotes the value of the family and motherhood, along with the prevention and eradication of “new forms of slavery”, such as human trafficking.

The document says the world of finance needs to play its part, by aiming for the “primacy of the common good” and working to put an end to poverty. “The Covid-19 pandemic”, reads the document, “shows how elements of the system are being questioned, when it reduces welfare, allows speculation even in misfortune, and oppresses the poorest people”.

The document urges government to close tax havens, sanction financial institutions involved in illegal operations, and bridge the gap between those who have access to credit and those who do not. It exhorts everyone to promote “a style of management of the Church's goods that is inspired by transparency, coherence, and courage”, based on a perspective of integral sustainability.

### Civil society, fight against corruption, right to healthcare

Within civil institutions, the document stresses the “primacy of civil society”, which politics, governments, and administrations must serve. It calls for the globalization of substantive, social, and participatory democracy, and a long-term vision based on justice, morality, and the fight against corruption.

The document says an important aspect is the promotion of access to justice for all, including the poor, the marginalized, the excluded. It also encourages governments to “rethink prudently” the prison system, in order to promote the rehabilitation of prisoners, especially young

people serving time for their first conviction.

The text then dwells on healthcare systems, calling it “a question of equity and social justice.” It reaffirms the importance of the right to care. “As ecological networks are degraded”, it reads, “social networks are also broken down. In both cases, it is the poorest who suffer the consequences”. The document offers concrete



suggestions, including an examination of the dangers associated with “the rapid spread of viral and bacterial epidemics”, and the promotion of palliative care.

### Importance of climate question

Finally, the interdicasterial document examines the issue of climate change, saying it has “a profound environmental, ethical, economic, political, and social relevance” which “impacts the poor above all.” Therefore, we first need “a new model of development” that links the fight against climate change to the fight against poverty, “in tune with the Social Doctrine of the Church”.

Recalling that “no one acts alone”, the document calls for a commitment to “low carbon” sustainable development to reduce greenhouse gas emissions. Proposals made in this area include the reforestation of areas such as the Amazon rainforest, along with support for the international process aimed at defining the category of “climate refugee” to ensure them “necessary legal and humanitarian protections”.

### Efforts made by Vatican City State

The last chapter of the text is dedicated to the commitment of Vatican City State.

Saint Pope John Paul II

## **A sign of hope and confidence**

*By Pope Emeritus Benedict XVI*



100 years ago, on May 18<sup>th</sup>, Pope John Paul II was born in the small Polish town of Wadowice.

He lost his mother and his brother quite early and, in the end, his father as well, from whom he gained deep and warm piety. The young Karol was particularly drawn by literature and theater. After passing his final secondary school exam, he chose to study these subjects.

“In the fall of 1942, he made the final decision to enter the Seminary of Kraków, which Kraków's Archbishop Sapieha had secretly established in his residence. As a factory worker, Karol already started studying theology in old textbooks; and so, on 1 November 1946, he could be ordained a priest.” (cf. *Ibid.*) ...

... As a young Bishop – as an Auxiliary Bishop since 1958 and then Archbishop of Kraków from 1964 – the Second Vatican Council became the school of his entire life and work....

When Cardinal Wojtyła was elected Successor of St. Peter on 16 October 1978, the Church was in a dramatic situation. The deliberations of the Council had been presented to the public as a dispute over the Faith itself, which seemed to deprive the Council of its infallible and unwavering sureness. ...

Paul VI brought the Council to an end with

energy and determination, but after its conclusion, he faced ever more pressing problems that ultimately questioned the existence of the Church Herself....

Therefore, in essence, an almost impossible task was awaiting the new Pope. Yet, from the first moment on, John Paul II aroused new enthusiasm for Christ and his Church. His words from the sermon at the inauguration of his pontificate: “Do not be afraid! Open, open wide the doors for Christ!” This call and tone would characterize his entire pontificate and made him a liberating restorer of the Church....

The Pope traveled the world, having made 104 pastoral voyages, proclaiming the Gospel wherever he went as a message of joy, explaining in this way the obligation to defend what is Good and to be for Christ.

In his 14 Encyclicals, he comprehensively presented the faith of the Church and its teaching in a human way. By doing this, he inevitably sparked contradiction in Church of the West, clouded by doubt and uncertainty.

It seems important today to define the true centre, from the perspective of which we can read the message contained in the various texts. We could have noticed it at the hour of his death. Pope John Paul II died in the first moments of the newly established Feast of Divine Mercy.

... From the very beginning, John Paul II was deeply touched by the message of Faustina Kowalska, a nun from Kraków, who emphasized Divine Mercy as an essential center of the Christian faith. She had hoped for the establishment of such a feast day. After consultation, the Pope chose the Second Sunday of Easter. However, before the final decision was made, he asked the Congregation for the Doctrine of the Faith to express its view on the



appropriateness of this date. We responded negatively because such an ancient, traditional and meaningful date like the Sunday “in Albis” concluding the Octave of Easter should not be



burdened with modern ideas. It was certainly not easy for the Holy Father to accept our reply. Yet, he did so with great humility and accepted our negative response a second time. Finally, he formulated a proposal that left the Second Sunday of Easter in its historical form but included Divine Mercy in its original message. There have often been similar cases in which I was impressed by the humility of this great Pope, who abandoned ideas he cherished because he could not find the approval of the official organs that must be asked according established norms.

When John Paul II took his last breaths on this world, the prayer of the First Vespers of the Feast of Divine Mercy had just ended. This illuminated the hour of his death: the light of God's mercy stands as a comforting message over his death. In his last book *Memory and Identity*, which was published on the eve of his death, the Pope once again summarized the message of Divine Mercy. He pointed out that Sister Faustina died before the horrors of the Second World War but already gave the Lord's answer to all this unbearable strife. It was as if Christ wanted to say through Faustina: “Evil will not get the final victory. The mystery of Easter affirms that good will ultimately be victorious, that life will triumph over death, and that love will overcome hatred”.

Throughout his life, the Pope sought to subjectively appropriate the objective center of

Christian faith, the doctrine of salvation, and to help others to make it theirs. Through the resurrected Christ, God's mercy is intended for every individual. Although this center of Christian existence is given to us only in faith, it is also philosophically significant, because if God's mercy were not a fact, then we would have to find our way in a world where the ultimate power of good against evil is not recognizable. It is finally, beyond this objective historical significance, indispensable for everyone to know that in the end God's mercy is stronger than our weakness. Moreover, at this

point, the inner unity of the message of John Paul II and the basic intentions of Pope Francis can also be found: John Paul II is not the moral rigorist as some have partially portrayed him. With the centrality of divine mercy, he gives us the opportunity to accept moral requirement for man, even if we can never fully meet it. Besides, our moral endeavors are made in the light of divine mercy, which proves to be a force that heals for our weakness.

While Pope John Paul II was dying, St. Peter's Square was filled with people, especially many young people, who wanted to meet their Pope one last time. I cannot forget the moment when Archbishop Sandri announced the message of the Pope's departure. Above all, the moment when the great bell of St. Peter's took up this message remains unforgettable. On the day of his funeral, there



were many posters with the words “Santo subito!” It was a cry that rose from the encounter with John Paul II from all sides. Not from the square but also in different intellectual circles the idea of giving John Paul II the title “the Great” was discussed.

The word “saint” indicates God's sphere and the word “great” the human dimension. According to the Church's standards, sanctity can be recognized by two criteria: heroic virtues and a miracle. These two standards are closely related. Since the word “heroic virtue” does not mean a kind of Olympic achievement but rather that something becomes visible in and through a person that is not his own but God's work which becomes recognizable in and through him. This is not a kind of moral competition, but the result of renouncing one's own greatness. The point is that a person lets God work on him, and so God's work and power become visible through him.

The same applies to the criterion of the miracle: here too, what counts is not that something sensational happening but the visible revelation of God's healing goodness, which transcends all merely human possibilities. A saint is the man who is open to God and permeated by God. A holy man is the one who leads away from himself and lets us see and recognize God. Checking this juridically, as far as possible, is the purpose of the two processes for beatification and canonization. In the case of John Paul II, both were carried out strictly according to the applicable rules. So, now he stands before us as the Father, who makes God's mercy and kindness visible to us.

It is more difficult to correctly define the term “great.” In the course of the almost 2,000-year long history of the papacy, the title “the Great” has been maintained only for two popes: Leo I (440 – 461) and Gregory I (590 – 604). In the case of both, the word “great” has a political connotation, but precisely because something of the mystery of God himself becomes visible through their political success. Through dialog, Leo the Great was able to convince Attila, the Prince of Huns, to spare Rome – the city of the Apostolic Princes Peter and Paul. Without weapons, without military or political power, through the power of his conviction for his

faith, he was able to convince the feared tyrant to spare Rome. In the struggle between the spirit and power, the spirit proved stronger.



Gregory I's success was not as spectacular, but he was repeatedly able to protect Rome against the Lombard – here too, by opposing the spirit against power and winning the victory of the spirit.

If we compare both stories with that of John Paul II, the similarity is unmistakable. John Paul II also had no military or political power. During the discussion about the future shape of Europe and Germany in February 1945, it was said that the Pope's reaction should also be taken into account. Stalin then asked: “How many divisions does the Pope have?” Well, he had no available division. However, the power of faith turned out to be a force that finally unhinged the Soviet power system in 1989 and made a new beginning possible. Undisputedly, the Pope's faith was an essential element in the collapse of the powers. And so, the greatness that appeared in Leo I and Gregory I is certainly also visible here.

Let us leave open the question of whether the epithet “the great” will prevail or not. It is true that God's power and goodness have become visible to all of us in John Paul II. In a time when the Church is again suffering from the oppression of evil, he is for us a sign of hope and confidence. ♦



# Solemnity of the Assumption of Mary

## 12 THINGS TO KNOW AND SHARE

By Jimmy Akin

August 15 is the solemnity of the Assumption of Mary.

What is the Assumption of Mary? How did it come to be defined, and what relevance does it have for our lives?

Here are 12 things to know and share...

1) What is the Assumption of Mary?

The Assumption of Mary is the teaching that: The Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory [Pius XII, *Munificentissimus Deus* 44].

2) What level of authority does this teaching have?

This teaching was infallibly defined by Pope Pius XII on November 1, 1950 in the bull *Munificentissimus Deus* (Latin, “Most Bountiful God”).

As Pius XII explained, this is “a divinely revealed dogma” (ibid.).



statement and that we have to believe it?

Yes. Since it is a dogma defined by the pope (rather than by an ecumenical council, for example), it is also an “ex cathedra” statement (one delivered “from the chair” of Peter).

Because it is infallibly defined, it calls for the definitive assent of the faithful.

Pope John Paul II explained: The definition of the dogma, in conformity with the universal faith of the People of God, definitively excludes every doubt and calls for the express assent of all Christians [General Audience, July 2, 1997].

Note that all infallibly defined teachings are things we are obliged to believe, even if they aren't defined “ex cathedra” (by the pope acting on his own).

The bishops of the world teaching in union with the pope (either in an ecumenical council or otherwise) can also infallibly define matters, but these aren't called “ex cathedra” since that term refers specifically to the exercise of the pope's authority as the successor of St. Peter. (It's Peter's *cathedra* or “chair” that symbolizes the pope's authority.)

4) Does the dogma require us to believe that Mary died?

It is the common teaching that Mary did die. In his work, *Fundamentals of Catholic Dogma*, Ludwig Ott lists this teaching as



This means that it is a dogma in the proper sense. It is thus a matter of faith that has been divinely revealed by God and that has been infallibly proposed by the Magisterium of the Church as such.

3) Does that mean it is an “ex cathedra”

*sententia communior* (Latin, “the more common opinion”).

Although it is the common understanding of that Mary did die, and although her death is referred to in some of the sources Pius XII cited in *Munificentissimus Deus*, he deliberately refrained from defining this as a truth of the faith.

John Paul II noted: On 1 November 1950, in defining the dogma of the Assumption, Pius XII avoided using the term “resurrection” and did not take a position on the question of the Blessed Virgin’s death as a truth of faith.

The Bull *Munificentissimus Deus* limits itself to affirming the elevation of Mary’s body to heavenly glory, declaring this truth a “divinely revealed dogma.”

5) Why should Mary die if she was free from Original Sin and its stain?

Being free of Original Sin and its stain is not the same thing as being in a glorified, deathless condition.

Jesus was also free of Original Sin and its stain, but he could—and did—die. Expressing a common view among theologians, Ludwig Ott writes: For Mary, death, in consequence of her freedom from original sin and from personal sin, was not a consequence of punishment of sin. However, it seems fitting that Mary’s body, which was by nature mortal, should be, in conformity with that of her Divine Son, subject to the general law of death.

6) What are the earliest surviving references to Mary’s Assumption?

John Paul II noted: The first trace of belief in the Virgin’s Assumption can be found in the apocryphal accounts entitled *Transitus Mariae* [Latin, “The Crossing Over of Mary”], whose origin dates to the second and third centuries.

These are popular and sometimes romanticized depictions, which in this case,

however, pick up an intuition of faith on the part of God’s People.

7) How did the recognition of Mary’s Assumption develop in the East?

John Paul II noted: There was a long period of growing reflection on Mary’s destiny in the next world. This gradually led the faithful to believe in the glorious raising of the Mother of Jesus, in body and soul, and to the institution in the East of the liturgical feasts of the Dormition [“falling asleep”—i.e. death] and Assumption of Mary.

8) How did Pius XII prepare for the definition of the Assumption?

John Paul II noted: In May 1946, with the Encyclical *Deiparae Virginis Mariae*, Pius XII called for a broad consultation, inquiring among the Bishops and, through them, among the clergy and the People of God as to the possibility and opportuneness of defining the bodily assumption of Mary as a dogma of faith. The result was extremely positive: only six answers out of 1,181 showed any reservations about the revealed character of this truth.

9) What Scriptural basis is there for the teaching?

John Paul II noted: Although the New Testament does not explicitly affirm Mary’s Assumption, it offers a basis for it because it strongly emphasized the Blessed Virgin’s perfect union with Jesus’ destiny. This union, which is manifested, from the time of the Savior’s miraculous conception, in the Mother’s participation in her Son’s mission and especially in her association with his redemptive sacrifice, cannot fail to require a continuation after death. Perfectly united with the life and saving work of Jesus, Mary shares his heavenly destiny in body and soul. There are, thus, passages in Scripture that resonate with the Assumption, even though they do not spell it out.





10) What are some specific Old Testament passages?

Pope Pius XII pointed to several passages that have been legitimately used in a “rather free” manner to explain belief in the Assumption (meaning: these passages resonate with it in various ways, but they don't provide explicit proof):

Often there are theologians and preachers who, following in the footsteps of the holy Fathers, have been rather free in their use of events and expressions taken from Sacred Scripture to explain their belief in the Assumption.

Thus, to mention only a few of the texts rather frequently cited in this fashion, some have employed the words of the psalmist: "Arise, O Lord, into your resting place: you and the ark, which you have sanctified" (Ps. 131:8); and have looked upon the Ark of the Covenant, built of incorruptible wood and placed in the Lord's temple, as a type of the most pure body of the Virgin Mary, preserved and exempt from all the corruption of the tomb and raised up to such glory in heaven.

Treating of this subject, they also describe her as the Queen entering triumphantly into the royal halls of heaven and sitting at the right hand of the divine Redeemer (Ps. 44:10-14ff).

Likewise they mention the Spouse of the Canticles "that goes up by the desert, as a pillar of smoke of aromatical spices, of myrrh and frankincense" to be crowned (Song 3:6; cf. also 4:8, 6:9).

These are proposed as depicting that heavenly Queen and heavenly Spouse who has been lifted up to the courts of heaven with the divine Bridegroom [*Munificentissimus Deus* 26].

11) What are some specific New Testament passages?

Pius XII continued:

Moreover, the scholastic Doctors have recognized the Assumption of the Virgin Mother of God as something signified, not only in various figures of the Old Testament, but also in that woman clothed with the sun whom John the Apostle contemplated on the Island of Patmos (Rev. 12:1ff).

Similarly they have given special attention to these words of the New Testament: "Hail, full of



grace, the Lord is with you, blessed are you among women" (Luke 1:28), since they saw, in the mystery of the Assumption, the fulfillment of that most perfect grace granted to the Blessed Virgin and the special blessing that countered the curse of Eve [*Munificentissimus Deus* 27].

12) How can we apply this teaching to our everyday lives?

According to Pope Benedict XVI:

By contemplating Mary in heavenly glory, we understand that the earth is not the definitive

homeland for us either, and that if we live with our gaze fixed on eternal goods we will one day share in this same glory and the earth will become more beautiful.

Consequently, we must not lose our serenity and peace even amid the thousands of daily difficulties. The luminous sign of Our Lady taken up into Heaven shines out even more brightly when sad shadows of suffering and violence seem to loom on the horizon.

We may be sure of it: from on high, Mary follows our footsteps with gentle concern, dispels the gloom in moments of darkness and distress, reassures us with her motherly hand.

Supported by awareness of this, let us continue confidently on our path of Christian commitment wherever Providence may lead us. Let us forge ahead in our lives under Mary's guidance [*General Audience, August 16, 2006*].

**Courtesy:** <https://www.ncregister.com/blog/jimmy-akin/the-assumption-of-mary> ♦

# Mission is gift of the Spirit, not result of strategies: Pope Francis

[In his message to the Pontifical Mission Societies 2020, Pope Francis urges them to avoid self-promotion and to thank God for the gift of being missionaries.]



The proclamation of the Gospel is "something different from all political, cultural, psychological, or religious forms of proselytism." Mission is a free gift of the Spirit, and cannot be entrusted to "training programs" or "ecclesiastical establishments" that "seem to be swallowed up by the obsession of promoting themselves and their own initiatives and advertising their own initiatives."

Pope Francis reflected on the foundations of the Christian mission in a message to the Pontifical Mission Societies (PMS), which were to meet in Rome for their annual General Assembly. The event was postponed due to the Covid-19 pandemic.

## Foundations of the mission

The Pope recalled that the most central trait of the Church's mission is that it is "the Holy Spirit and not the consequence of our ideas and projects." Receiving the joy of the Spirit "is a grace" and is "the only force that enables us to preach the Gospel".

Salvation "is not the consequence of our missionary initiatives, nor of our talking about the incarnation of the Word." Salvation "can take place only through the lens of an encounter with

the one who calls us" and therefore is the result of an outburst of joy and gratitude. Proclaiming the Gospel means bearing witness to glory of the risen Christ.

## Distinctive elements of mission

Citing his Apostolic Exhortation *Evangelii gaudium*, Pope Francis described the distinctive features of mission.

First of all, *attractiveness*: The Church grows in the world through attraction and not proselytism. "If one follows Jesus, happy to be attracted by him, others will take notice. They may even be astonished."

Other characteristics are *gratitude and gratuitousness*, because "missionary fervor can never be obtained as a result of reasoning or calculation." There is also no sense of obligation. Mission is "a reflection of gratitude."

Then there is *humility*. Since happiness and salvation "are not our own possessions" or a goal achieved by our merits, the Gospel of Christ "can only be proclaimed with humility", without arrogance.

Another feature of authentic mission is *to facilitate, not to complicate*. Mission does not add "unnecessary burdens" on people who are already worn

out, nor does it impose "demanding programs of formation in order to enjoy what the Lord gives easily."

Three other distinctive traits of mission are *proximity to life "in progress"* – because mission means reaching people "right where they are and just how they are" – and the "*sensus fidei*" of the people of God, and *special care for the little ones and the poor*, which is not optional.



## Talents to develop

Turning his attention to the future, Pope Francis recalled that the Pontifical Mission Societies "arose spontaneously, from missionary fervor expressed by the faith of the baptized." He said there has always been a deep relationship with the *sensus fidei* of the people of God.

The PMS have moved along the twin tracks, or channels, of prayer and charity. They have always been recognized by the Church of Rome. Their vocation has been one of service in support of particular Churches. The Pope said the PMS have become a network spread throughout the continents, adding that this plurality can serve as a safeguard against "ideological homogenization".

## Pitfalls to avoid

Pope Francis then lists some pitfalls that lie along the path of the Pontifical Mission Societies.

The first, he said, is *self-absorption*, which carries the risk of self-promotion and advertising one's own initiatives.

Another is *control anxiety*: the desire to assume supremacy and control over the "very communities that ecclesial bodies are meant to serve."

*Elitism* also makes the list: the "unspoken notion of belonging to an aristocracy."

*Isolation from the people* should also be avoided. This leads missionaries to view the people of God as "an inert mass, always in need of being awakened and mobilized through a 'consciousness-raising' consisting in arguments, appeals, and teachings."

The Pope also listed *abstraction* and *functionalism* as potential dangers facing the PMS. He said these lead missionaries to imitate "secular models of worldly efficiency."

## Recommendations for the journey

Pope Francis went on to urge the Pontifical Mission Societies to "*preserve or recover the role of the PMS as part of the larger people of God from which they arose.*"

He said they should immerse themselves in the real-life situations and "reintegrate the capillary effect of actions and contacts of the PMS

within the greater network of Church institutions." He asked the PMS to remain rooted in prayer and the gathering of resources for the mission, as they seek new missionary paths, all the while not complicating "what in reality is quite simple."

The Pontifical Mission Societies "are and must be experienced as an *instrument of service* for the mission of the particular Churches." Pope Francis said there is no need to theorize about super-strategies or mission "core guidelines". The PMS must operate in contact with *countless realities*, without ever becoming sterilized in an exclusively bureaucratic-professional scope.

The Pope asked them to look outside, not in the mirror, and to lighten the structures instead of weighing them down.

## Donations

Pope Francis also asked the Pontifical Mission Societies not to be transformed into an NGO devoted entirely to raising funds.

"If in some areas the collection of donations lessens, even because of the waning of Christian



memory, the temptation may arise to resolve the problem ourselves by "covering up" the situation and gambling on some better fundraising system developed by groups specializing in large donors." Rather, all the baptized should participate in the mission.

World Mission Day, which falls annually in October, is a good opportunity to achieve this goal.

In using funds raised, said the Pope, the PMS should pay attention to "the most fundamental necessities of communities while at the same time

...Continued on Page 21



# Nurses are guardians and preservers of life

Pope Francis' message on International Nurses Day

*[International Nurses Day was established in 1965 by the International Council of Nurses.*

*May 12th marks the anniversary of the birth of the English nurse Florence Nightingale, born on May 12, 1820, in Florence, Italy, and who died on Aug 13, 1910, in London, at the age of 90. She dedicated her life to caring for the sick and improving medical care.]*



Dear brothers and sisters,

Today we celebrate International Nurses Day, in the context of the International Year of Nurses and Midwives officially declared by the World Health Organization. At this same time, we observe the bicentennial of the birth of Florence Nightingale, the pioneer of modern nursing.

At this critical moment, marked by the global health emergency caused by the Covid-19 pandemic, we have rediscovered the fundamental importance of the role being played by nurses and midwives. Every day we witness the testimony of courage and sacrifice of healthcare workers, and nurses in particular, who, with professionalism, self-sacrifice, and a sense of responsibility and love for neighbour, assist people affected by the virus, even to the point of putting their own health at risk. Sadly, this can be seen in the high number of healthcare workers who have died as a result of their faithful service.

I pray for them – the Lord knows each of them by name – and for all the victims of this epidemic. May the Risen Lord grant to each of them the light of heaven and to their families the consolation of faith.

Nurses have historically played a central role in health care. Every day, in their contact with the sick, they experience the trauma caused by

suffering in people's lives. They are men and women who have chosen to say “yes” to a very special vocation: that of being good Samaritans who are concerned for the life and suffering of others. They are guardians and preservers of life, who, even as they administer necessary treatments, offer courage, hope and trust.

Dear nurses, moral responsibility is the hallmark of your professional service, which cannot be reduced to scientific-technical knowledge alone, but must be constantly inspired by your human and humanizing relationship with the sick. “Taking care of women and men, of children and elderly, in every phase of their life, from birth to death, you are tasked with continuous listening, aimed at understanding what the needs of that patient are, in the phase that he or she is experiencing. Before the uniqueness of each situation, indeed, it is never enough to follow a protocol, but a constant – and tiresome! – effort of discernment and attention to the individual person is required”.



You – and here I think too of midwives – are close to people at crucial moments in their existence – birth and death, disease and healing – helping them deal with traumatic situations. Sometimes you find yourself at their side as they are dying, giving comfort and relief in their last moments. Because of your dedication, you are

among the “saints next door”.<sup>[3]</sup> You are an image of the Church as a “field hospital” that continues to carry out the mission of Jesus Christ, who drew near to and healed people with all kinds of sickness and who stooped down to wash the feet of his disciples. Thank you for your service to humanity!

In many countries, the pandemic has also brought to light a number of deficiencies in the provision of health care. For this reason, I would ask leaders of nations throughout the world to invest in health care as the primary common good, by strengthening its systems and

employing greater numbers of nurses, so as to ensure adequate care to everyone, with respect for the dignity of each person. It is important to recognize in an effective way the essential role your profession plays in patient care, local emergency activity, disease prevention, health promotion, and assistance in family, community and school settings.

Nurses, as well as midwives, deservedly have the right to be better and more fully valued and involved in processes concerning the health of individuals and communities. It has been shown that investing in them improves overall care and health. Their professionalism should thus be enhanced by providing suitable scientific, human,



psychological and spiritual tools for their training, by improving their working conditions and by guaranteeing their rights, so that they can carry out their service in full dignity.

In this regard, associations of healthcare workers play an important role. In addition to

offering comprehensive training, they support their individual members, making them feel part of a larger body, never dismayed and alone as they face the ethical, economic and human challenges that their profession entails.

I would like to say a special word to midwives who assist women in their pregnancies and help them give birth to their children. Your work is among the most noble of professions, for it is directly dedicated to the service of life and of motherhood. In the Bible, the names of two heroic midwives, Shiphrah and Puah, are immortalized in the Book of Exodus (cf. 1:15-21). Today, too, the heavenly Father looks to you with gratitude.

Dear nurses, dear midwives, may this annual celebration highlight the dignity of your work for the benefit of the health of society as a whole. With the assurance of my prayers for you, your families and those for whom you care, I cordially impart to all of you my Apostolic Blessing.

- FRANCIS ♦

*Continued from Page 5: Safeguarding creation is everyone's responsibility*



There are four operational areas in which the implications of Laudato si' are applied are: (1) environmental protection (e.g. sorted waste collection already established in all Vatican

offices); (2) protection of water resources (e.g. closed circuits for fountain water); (3) care for green areas (e.g. progressive reduction of harmful phytosanitary products); (4) reduced consumption of energy resources (e.g. in 2008, a photovoltaic system was installed on the roof of the Nervi Hall, and new energy-saving lighting systems were installed in the Sistine Chapel, St. Peter's Square, and the Vatican Basilica, reducing costs by 60, 70, and 80 percent, respectively). ♦

# Sacrament of Holy Orders

## Rite of Ordination - I

*By Fr Dr S Joseph Lionel*



### 01. Celebration of the Sacrament

Our presentation on the Rite of Holy Orders includes three levels of ordained ministries in the Church: Deacon, Priest, and Bishop.

The diaconate ordination has the following elements: 1) Election by the bishop and consent of the people, 2) Homily, 3) Commitment to celibacy, 4) Examination of the candidate, 5) Promise of obedience, 6) Invitation to Prayer, 7) Litany of saints, 8) Laying-on of hands, 9) Prayer of consecration, 10) Investiture with Stole and Dalmatic, 11) Presentation of the Book of the Gospels, and 12) Kiss of Peace. It is followed by the Liturgy of the Eucharist.

The priestly ordination includes the following elements: 1) Calling of the candidate, 2) Presentation of the Candidate, 3) Election by the bishop and consent of the people, 4) Homily, 5) Examination of the candidate, 6) Promise of obedience, 7) Invitation to Prayer, 8) Litany of saints, 9) Laying-on of hands, 10) Prayer of consecration, 11) Investiture with Stole and Chasuble, 12) Anointing of Hands, and 13) Presentation of the Gifts. It is followed by the Liturgy of the Eucharist.

The Episcopal ordination includes the following elements: 1) Presentation of the Bishop, 2) Apostolic Letter, 3) Consent of the People, 4) Homily, 5) Examination of the Candidate, 6) Invitation to Prayer, 7) Litany of saints, 8) Laying-on of hands, 9) Placing the

Book of the Gospel on the Head of the candidate, 10) Anointing of the Bishop's Head, 11) Presentation of the Book of the Gospels, 12) Investiture with Ring, Miter, and Pastoral Staff, 13) Seating of the Bishop, and 14) Kiss of peace. It is followed by the Liturgy of the Eucharist.

Since we summed up the various elements in the liturgical rite of the Holy Orders, we next turn to examine the theology encapsulated in the texts and gestures during the rite.

### 2. The Triple Office – Priest, Prophet and King

The theological understanding of the integration of the triple offices in the priesthood is reflected in the rite as well. Let us see where these aspects are preserved, how they are communicated, and what relation they have to the magisterium?



#### 2.1. Priestly Office

The prayer during the Anointing of Hands emphasizes the most important role of priestly office. “The Father anointed our Lord Jesus Christ through the power of the Holy Spirit. May Jesus preserve you to sanctify the Christian people and to offer sacrifice to God.”

The homily differentiates the ministerial priesthood from the common priesthood and clarifies the uniqueness of the ministerial priesthood: “It is true that God has made his



entire people a royal priesthood in Christ. But our High Priest, Jesus Christ, also chose some of his followers to carry out publicly in the Church a priestly ministry in his name on behalf of mankind.” It proceeds further to explain: “Your ministry will perfect the spiritual sacrifice of the faithful by uniting it to Christ's sacrifice, the sacrifice which is offered sacramentally through your hands. Know what you are doing and imitate the mystery you celebrate.”

## 2.2. Prophetic Office

“Meditate on the law of God, believe what you read, teach what you believe, and put into practice what you teach.”

These crisp words are in the second part of the homily which addresses the candidate. The homily in the rite instructs him to apply his “energies to the duty of teaching in the name of Christ, the chief Teacher.”

The homily underlines two aspects as important: a) preaching should be nourishment for God's people, and b) it should build up God's Church, both by words and way of life. The importance of preaching and teaching is emphasized not only in the homily but also in the Examination and Prayer of Consecration.

After the homily, the bishop asks, “Are you resolved to exercise the ministry of the word worthily and wisely, preaching the Gospel and explaining the Catholic faith?” The words in the Prayer of Consecration puts this in a missionary perspective: “May he be faithfully working with the order of bishops, so that the words of the Gospel may reach the ends of the earth and family of nations...”

The priest is a servant of the Word of God. His responsibility is to break open the Word and allow the people entrusted to his care to see their own lives in the light of the divine

word. It happens primarily in the liturgical context. It is not solely his personal wisdom but it unfolds as the Spirit of the Lord moves him to open the word for the community in a contemporary context. Hence prayer for wisdom as a gift of the Holy Spirit is essential before priest preaches.



## 2.3. Shepherding Office

The shepherding office means the leadership role of the priest following the example of the Good Shepherd. The Prayer of Consecration says: “May he be faithful in working with the order of bishops, so that ...the family of nations, made one in Christ, may become God's one, holy people.” The

words in the examination are more direct in preserving the shepherd imagery. “Are you resolved, with the help of the Holy Spirit, to discharge without fail the office of priesthood in the presbyteral order as a conscientious fellow worker with the bishops in caring for the Lord's flock?” The liturgical texts emphasize that the priest shares in the mission of Christ the King – the mission of ruling and leading.

## 3. Relational Dimension: Bishop-Priest-People Relations

Vatican II affirms the traditional teaching of the Church on priesthood. At the same time it is fresh in terms of its relational interpretation of priesthood. That is to say that priesthood is essentially understood in relationship to Christ. Because of this unique relationship, priesthood is understood in its relationship with bishop, priests and people of God.

### 3.3.1. Bishop-Priest

During the rite the following texts convey the theme of this relationship between bishop and priest: homily, Promise of Obedience, and Prayer of Consecration. The homily is direct in

*...Continued on Page 21*

## SAINT OF THE MONTH - I

# St Charbel Makhlouf

**Birth: 1828 - Death: 1898**

**Feast Day: 24 July**

On July 24, the Catholic Church celebrates the life of St Charbel Makhlouf, a Maronite Catholic priest, monk, and hermit who is known for working miracles both during his life and after his death.

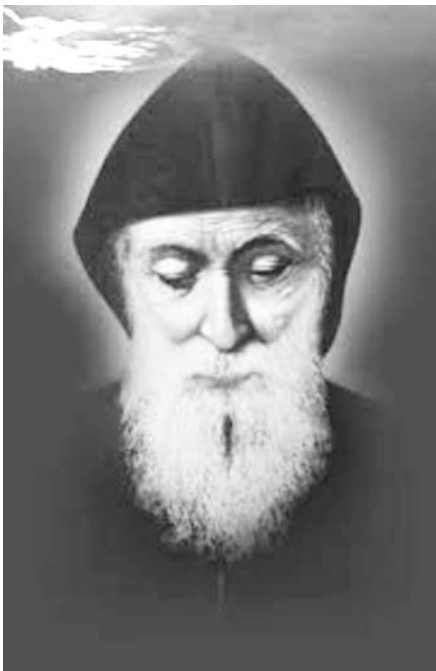
On the occasion of his beatification in 1965, the Eastern Catholic hermit was described by Pope Paul VI as “a new, eminent member of monastic sanctity,” who “through his example and his intercession is enriching the entire Christian people.”

Born into humble circumstances in Lebanon during 1828, Yussef Antoun Makhlouf was the youngest of Antoun Zaarour Makhlouf and Brigitta Elias al-Shediyah's five children. Antoun, who had been taken away from the family and forced into hard labour, died when his youngest son was only three.

Yussef studied at the parish school and tended to his family's cow. Engaged in prayer and solitude from an early age, he spent a great deal of time outdoors in the fields and pastures near his village, contemplating God amid the inspiring views of Lebanon's valleys and mountains.

His uncle and guardian Tanious wanted the boy to continue working with him, while his mother wanted him to marry a young woman. Yussef had other plans, however, and left home in 1851 without informing anyone.

Yussef would become “Brother Charbel,” after making a pilgrimage on foot to his new monastic home. In this, he followed the example of his maternal uncles, who were already living as solitary monks at the Hermitage of Saint Paul in the



Qadisha Valley.

Charbel took his monastic vows in November of 1853, during a solemn ceremony which was closed to the public and off-limits even to his family. He subsequently studied for the priesthood and was ordained, returning to the Monastery of St Maron.

The priest-monk lived and served in the monastery for 19 years, showing great devotion to the life of prayer, manual work, and contemplative silence. Charbel's superiors observed God's “supernatural power” at work in his life, and he became known as a wonder-worker

even among some Muslims. In 1875, he was granted permission to live as a solitary monk in a nearby hermitage dedicated to Saints Peter and Paul.

Rigorous asceticism, and a profound union with God, continued to characterise the monk's life for the next 23 years. Deeply devoted to God's Eucharistic presence, he suffered a stroke while celebrating the Divine Liturgy of the Maronite Catholic Church on December 16, 1898. He died on Christmas Eve of that year.

Few months later, dazzling lights were seen around the grave. From there, his corpse, which had been secreting sweat and blood, was transferred into a special coffin. Hordes of pilgrims started swarming the place to get his intercession. And through his intercession, God blessed many people with recovery and spiritual graces.

In 1925, his beatification and canonization were proposed for declaration by Pope Pious XI. In

## SAINT OF THE MONTH - II

# St Helena

**Born C 248 --- Died: 328**

**Feast Day: August 18**

St Helena was the mother of Emperor Constantine the Great and an Empress of the Roman Empire. Very little is known about Helena's early life, but it is believed she is from Drepanum (later known as Helenopolis) in Asia Minor and born into a poor family and lower class in the Roman culture of the day. St Ambrose described Helena as a "good stable-maid."



Despite her background, Helena married Constantius Chlorus. With him she birthed her only son, Constantine around the year 274. In the year 292 Constantius, having become co-Regent of the West, gave himself up to considerations of a political nature and forsook Helena in order to marry Theodora, the step-daughter of Emperor Maximianus Herculus, his patron, and well-wisher. But her son remained faithful and loyal to her.

On the death of Constantius Chlorus, in 308, Constantine, who succeeded him, summoned his mother to the imperial court, conferred on her the title of Augusta, ordered that all honour should be paid her as the mother of the sovereign, and had coins struck bearing her effigy. Her son's influence caused her to embrace Christianity after his victory over Maxentius. This is directly attested by Eusebius, the historian: "She (his mother) became under his (Constantine's) influence such a devout servant of God, that one might believe her to have been from her very childhood a disciple of the Redeemer of mankind".

It is also clear from the declaration of the contemporary historian of the Church that Helena, from the time of her conversion had an earnestly Christian life and by her influence and liberality

favoured the wider spread of Christianity.

Tradition links her name with the building of Christian churches in the cities of the West, where the imperial court resided, notably at Rome and Trier, and there is no reason for rejecting this tradition, for we know positively through Eusebius that Helena erected churches on the hallowed spots of Palestine. Despite her advanced age she undertook a journey to Palestine when Constantine, through his victory over Licinius, had become sole master of the Roman Empire, subsequently, therefore, to the year 324.

Between the years 326-328, Helena took a trip to the Holy Places in the Middle East. During her journey, Helena had many churches constructed, including the one at the site of Jesus Christ's birth - the Church of the Nativity (Bethlehem) and another at the site of his ascension - Church of Eleona on the Mount of Olives.

During this time Jerusalem was still being rebuilt after Titus' destruction. Around the year 130, Emperor Hadrian had a temple built over the site of Jesus' death. This temple was believed to be dedicated to Venus. Helena had this temple destroyed and chose a site in this location to be



excavated. This led to the discovery of three crosses.

Tradition says Helena brought a woman near death to the crosses. There she had the woman place a hand on all three crosses. Nothing happened when she touched the first two crosses, but when she placed her hand on the third cross she suddenly recovered. Helena declared the third cross to be the True Cross. At this site, Constantine ordered the Church of the Holy Sepulchre to be built.

Theodoret of Cyrus, an influential theologian, wrote that during her search; Helena also discovered the nails of the crucifixion. She had one of the nails placed in Constantine's helmet and one in the bridle of his horse to aid him with their miraculous powers. Churches were built at these sites, as well.

Several of the relics believed to be found by St Helena are located in Cyprus. Among these are parts of Jesus' tunic, pieces of the holy cross, and pieces of the rope used to tie Jesus to the cross. When Helena returned to Rome from Jerusalem in 327, she brought parts of the True Cross with her. She stored these in her palace's chapel. They can still be seen to this day, though her palace has been converted to the Basilica of the Holy Cross in Jerusalem.

St Helena died around 330 with her dearly devoted son by her side. She was then buried in the Mausoleum of Helena outside of Rome. Her sarcophagus can be seen in the Pio-Clementine Vatican Museum.

St Helena was renowned for helping not only individuals, but entire communities through her works of charity. She often sought out to help the poor and destitute. She would visit churches and leave them with rich donations. St Helena was a very devout servant of God, so much so that one would easily believe her to have been a follower of Jesus Christ from birth. Through her influence and work, Christianity continued to spread throughout the known world.

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

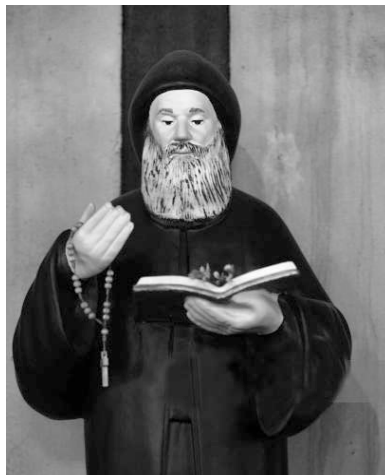


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*Continued from Page 18: St Charbel Makhoul*

1950, the grave was opened in the presence of an official committee which included doctors who verified the soundness of the body. After the grave had been opened and inspected, the variety of healing incidents amazingly multiplied. A multitude of pilgrims from different religious facets started flocking to the Annaya monastery to get the saint's intercession.

St Charbel's tomb has been a



site for pilgrimages since his death. Hundreds of miracles are believed to have occurred through his intercession with God, both in Lebanon and around the world. He was canonised in 1977 by Pope Paul VI, who had earlier hailed the Lebanese Maronite saint as an “admirable flower of sanctity blooming on the stem of the ancient monastic traditions of the East.”

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

communicating that “Priests are co-workers of the order of bishops. They are joined to the bishops in the priestly office and are called to serve God's people.”

### 3.3.2. Priest-Priest

The rite of ordination shows several explicit references to the relationship of priests with other priests through words as well as liturgical actions. The homily, examination, instructions, and prayers, refer to joining the Order of Presbyters. The instruction for the Laying on of Hands says: “Next all the priests present, wearing stoles, lay their hands upon the candidate in silence. After the laying on of hands, the priests remain on either side of the bishop until the prayer of consecration is completed.” All these actions vividly express the presbyteral unity.

### 3.3.3. Priest-People

In our schema of relationship, the final and important step is the relationship of priest



to the people of God for whom they minister. The rite does not ignore this important aspect in the prayers. The Examination enquires: “Are you resolved to consecrate your life to God for the salvation of his

people...?” The prayer Presentation of the Gifts during the rite says: “Accept from the holy people of God the gifts to be offered to him...”

These examples indicate that the ordination rite is not simply a matter between the bishop and the candidate to be ordained, but God's people have an important place in the rite, as they will have important roles in the actual exercise of his ministry in the future. Thus, it reaffirms the fact that the “priesthood of all believers” and the “ministerial priesthood” are essentially different but ordered to one another. Ordained priests are leaders of the People of God, but are leaders precisely in our service because of their priestly self-offering. ♦

avoiding a welfare culture.”

“As for the poor, you too *must not forget them.*”

The PMS network, he said, reflect the rich variety of the “people with a thousand faces.” They, therefore, must not impose a specific cultural form along with the preaching of the Gospel. “Any attempt to standardize the form of our message may obscure the universality of the Christian faith, even promoting clichés and slogans fashionable in certain circles and in particular countries that are culturally and politically dominant.”

Finally, Pope Francis recalled that the Pontifical Mission Societies are not an autonomous entity in the Church. Their distinctive features are always cultivated and renews in the



special bond uniting them with the Bishop of Rome.

The Pope concluded his message recalling the words of Saint Ignatius: “Think about doing your work well, 'as if everything depended on you, while knowing that everything in fact depends on God.”

----- By Vatican News ♦

## What God can do with 57 cents



A sobbing little girl stood near a small church from which she had been turned away because it “was too crowded.” “I can’t go to Sunday School,” she sobbed to the pastor as he walked by. Seeing her shabby, unkempt appearance, the pastor guessed the reason and, taking her by the hand, took her inside and found a place for her in the Sunday School class. The child was so touched that she went to bed that night, thinking of the children who have no place to worship Jesus.

Some two years later, this child lay dead in one of the poor tenement buildings and the parents called for the kind-hearted pastor, who had befriended their daughter, to handle the final arrangements. As her poor little body was being moved, a worn and crumpled purse was found which seemed to have been rummaged from some trash dump. Inside was found 57 cents and a note scribbled in childish handwriting which read, “This is to help build the little church bigger so more children can go to Sunday school. For two years she had saved for this offering of love. When the pastor tearfully read that note, he knew instantly what he would do. Carrying this note and the cracked, red pocketbook to the pulpit, he told the story of her unselfish love and devotion. He challenged his deacons to get busy and raise enough money for the larger building.

But the story does not end there! A newspaper learned of the story and published it. It was read by a Realtor who offered them a parcel of land worth many thousands. When told that the church could not pay so much, he offered it for 57 cents. Church members made large donations. Checks came from far and wide. Within five years the little girl’s gift had increased to \$250,000.00 a huge sum for that time (near the turn of the century). Her unselfish love had paid large dividends.

When you are in the city of Philadelphia, look up Temple Baptist Church, with a seating capacity of 3,300 and Temple University, where hundreds of students are trained. Have a look, too, at the Good Samaritan Hospital and at a Sunday School building which houses hundreds of Sunday scholars, so that no child in the area will ever need to be left outside during Sunday school time. In one of the rooms of this building may be seen the picture of the sweet face of the little girl whose 57 cents, so sacrificially saved, made such remarkable history.



Alongside of it is a portrait of her kind pastor, Dr Russel H Conwell, author of the book, “Acres of Diamonds”—a true story. It goes to show you “What God CAN DO with 57 Cents.”

**Courtesy:** <https://inspire21.com/what-can-god-do-with-57-cents> ♦



# News Round-Up

## New titles added to the Litany

The ancient Litany of Loreto, featuring a list of devotional titles of the Virgin Mary, will now have three new invocations, as Pope Francis has decided to include: “Mother of Mercy,” “Mother of Hope,” and “Comfort of Migrants.”

While some spiritual writers claim that the litany can be traced back to St. Gregory the Great or even to the Apostles, most historians believe that the Litany of Loreto was composed between the late 15<sup>th</sup> and early 16th century.

*Mater misericordiae* (Mother of mercy) should be placed after *Mater Ecclesiae* (Mother of the Church), *Mater spei* (Mother of hope) should follow *Mater divinae gratiae* (Mother of divine grace), *Solacium migrantium* (Comfort of migrants) should follow *Refugium peccatorum* (Refuge of sinners) ♦

## Pope names new bishop for Baruiipur

Pope Francis has nominated Bishop Shyamal Bose to the pastoral government of the Diocese of Baruiipur in India, the Vatican announced May 4, 2020. He succeeds Bishop Salvatore Lobo, whose resignation was accepted by the Holy Father. Bishop Shymal Bose was, until now, Coadjutor Bishop of Baruiipur.

Bishop Bose Shyamal Bose was born on March 24, 1961, in Gosaba. He joined St John Mary Vianney's Minor Seminary, Barasat in 1981, and studied philosophy at Morning Star Regional Seminary, Barrackpore, and theology at St Albert's College, Ranchi. He was ordained a priest for the Baruiipur Diocese on May 5, 1991.

## Aprotestant church vandalized

A church in the eastern Indian state of Jharkhand was vandalized after missionaries were accused of religious conversion. Local people destroyed a cross and damaged the under-construction Protestant church in Belagadia township of Dhanbad district on June 22.

The locals were joined by Indrajit Mahato, a Bharatiya Janata Party (BJP) member of Sindri Legislative Assembly, and party workers. Some leaders from Vishwa Hindu Parishad (VHP) joined them to demand action against missionaries accused of conversion.

“There was a commotion between the locals and some Christian leaders, but the area is now under control as there is a heavy police deployment,” Father Augustine Topno, former administrator of Jamshedpur Diocese, told UCA News.

“There is no truth about religious conversion in the area as the Church does not believe in or practice religious conversion. Allegations by the legislator and locals are baseless.” ♦

## Zero tolerance towards sex abuse: Bishops

Indian bishops have pledged to follow a policy of zero tolerance toward sexual abuse in the Catholic Church.

The 192 bishops at the biennial gathering of the Catholic Bishops' Conference of India (CBCI) in Bengaluru asserted that they will not tolerate any kind of sexual abuse. They said they will take necessary disciplinary action against offenders irrespective of their standing in the Church. They also agreed not to shield any instance of abuse from prosecution by civil authorities.

Bishops agreed to widely circulate the Indian bishops' guidelines on dealing with sexual harassment in the workplace. They were released in 2017 after being drawn up by the women's council of the CBCI. ♦

## A priest's memoir of a Muslim parent

Lahore [UCA News]: Catholic priest Father Abid Habib followed Muslim funeral traditions after the death of his father retired major Habib Ahmed Retired major Habib Ahmed.

Ahmed's six Catholic children prayed silently as Muslim relatives recited *tasbih* at Rasm-e-Qul, the three-day congregational prayers.

More than 20 priests concelebrated his Requiem Mass led by Father Habib at St. Mary's Church in Lahore. The priest thanked all for attending the Mass despite the coronavirus pandemic.

"I couldn't administer the sacrament of anointing the sick since he didn't know about the sacraments. He suffered for us being Christians," Father Habib told UCA News.

According to the priest, the increasing questions inspired him to explore the Bible and the Quran.

In 1976, he met Father Andrew Francis, who later became the bishop of Multan, during the silver jubilee celebrations of St. Mary's Minor Seminary in Lahore. "He lauded my altar boy robe and talked about another priest in Karachi whose father was also a Muslim. It finally cleared the obstacle. My mother was referred to another elderly priest for further counseling. Finally, the death of my elder brother changed my father forever," said Father Habib. ♦

### **An asteroid named after one more Jesuit**

Father Chris Corbally, a stellar astronomer at the Vatican Observatory, has had his name attached to a rocky body in the asteroid belt that orbits the sun in slightly less than four years.

The honor was a surprise, Father Corbally said. "I'm not a kind of an asteroid guy" like some of his colleagues at the observatory, he said. "For me it came as a complete surprise. That's why it's kind of nice."

The particular asteroid, designated 119248 Corbally, is about a mile across in size. It was discovered Sept. 10, 2001, by Roy Tucker, a recently retired senior engineer from the Imaging Technology Laboratory at the University of Arizona.

Tucker has worked extensively with Vatican astronomers. His work included building and maintaining the charge-coupled device cameras used for digital imaging of celestial objects at the Vatican Advanced Technology Laboratory as well as on telescopes used by Father Corbally at the University of Arizona's Steward Observatory. ♦

### **Catholic nun branded terrorist by Philippine official**

A senior government official has accused a Benedictine sister of being a "long-time ally of a communist terrorist organization" after condemning the libel conviction of top journalist Maria Ressa and news writer Reynaldo Santos, Jr.

Sister Mary John Mananzan called Ressa's conviction an attack on press freedom in a recent social media post.

Much of her criticism was aimed at the judge in the case, Rainelda Estacio Montesa, who she said studied at St. Scholastica, a Benedictine school.

Sister Mananzan said she was saddened that the judge did not show the values of a "scholastican" education.

"Whatever successes you [Judge Montesa] may have attained, I am afraid you are a failure as scholastican. Some consolation is that Maria Ressa is also a scholastican," Sister Mananzan added.

Presidential communications undersecretary Lorraine Badoy responded to the nun's post by linking her with the Communist Party of the Philippines.

"I am not intolerant of MJ's [Mary John's] views. If she thinks Maria Ressa is the best thing since sliced bread, what do I care? We are a democracy after all. Not communist like others strive for us to be," she said on social media. ♦

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

### **July 2020: Our Families**

We pray that today's families may be accompanied with love, respect and guidance.

### **August 2020: The Maritime World**

We pray for all those who work and live from the sea, among them sailors, fishermen and their families.

# **Come! Make MISSION a MOVEMENT**



**NOVENA TO ST AUGUSTINE – PATRON OF THEOLOGAINS**  
**(Feast Day: 28<sup>th</sup> August)**

***Pray for nine days.***

**Saint Augustine, great Bishop of Hippo and Doctor of the Church, may your life of conversion to the Catholic Faith be an example to both those who have never been apart of the Church, and to those who have fallen away from Christ's Church. Through your closeness with Our Lord in Heaven, intercede for us and bring to the One True Faith the following people (mention names).**

**May your conversion centuries ago continue to inspire those who are lost today and with the help of your prayers, may God bring them to a full understanding of the Faith. Most importantly, may your struggle to find Truth, through many sins and failings be an example of the Lord Jesus' forgiveness and eternal saving Grace. Amen.**

**Oh God, hear the prayer of your servant, St Augustine, and bring the message of salvation to all who seek you in sincerity. Amen.**

**Our Father... Hail Mary... Glory Be...**

**St. Augustine, Pray For Us!**

**Amen.**

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



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