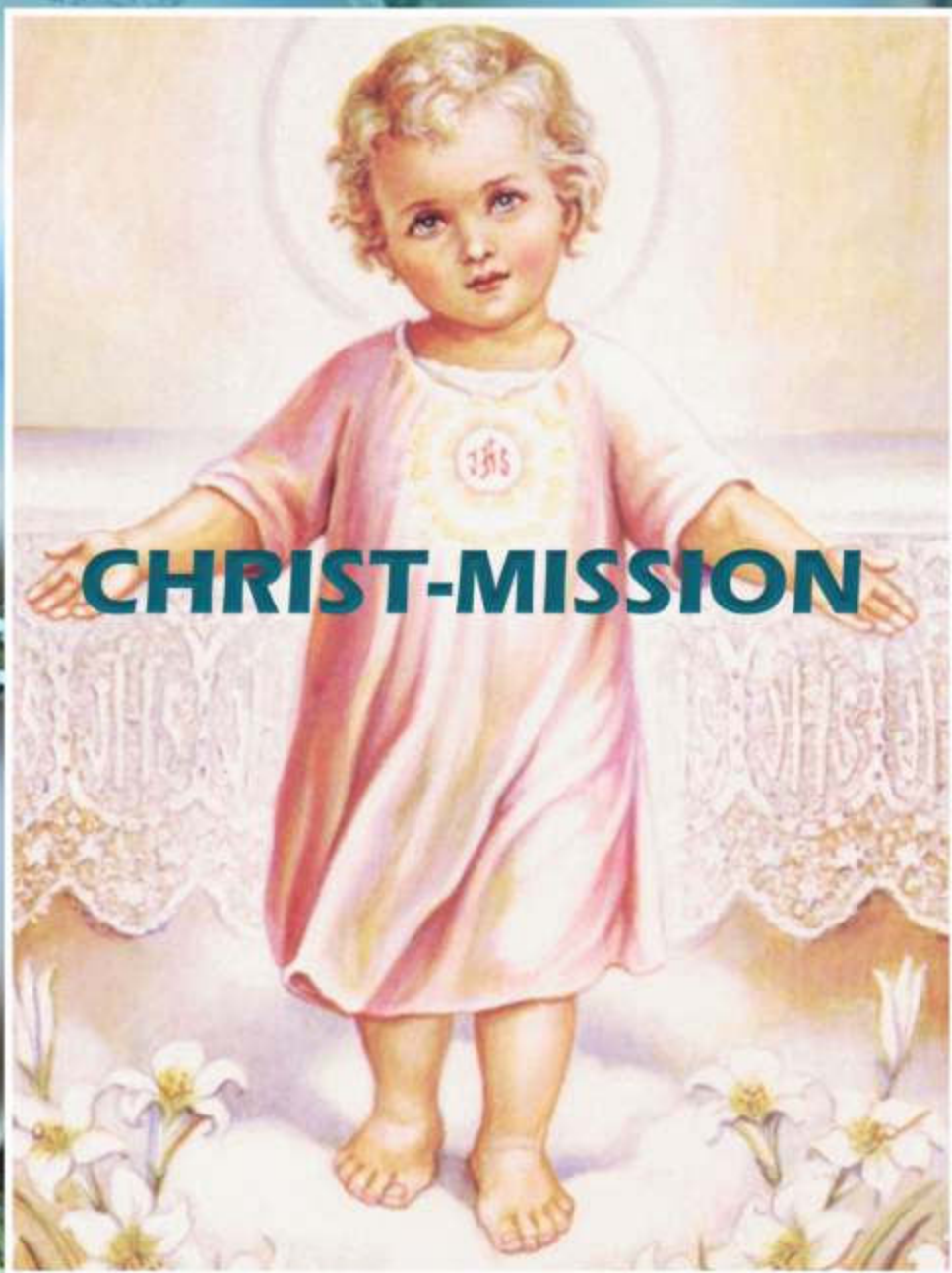



PROCLAIM

A magazine for Missionary Animation



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



With gratitude for your heart-warming support towards our MISSION so far, we look forward to forming 2020 as a YEAR OF MISSIONARY ANIMATION through your ongoing passionate participation.

As ONE FAMILY in Christ Jesus, Pontifical Mission Organizations INDIA wishes each of you a joyful Christmas and a fruitful New Year 2020.

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

PROCLAIM

Editor:

Fr Dr Ambrose Pitchaimuthu

Editorial Board:

Dr Thomas J DSouza

Mahesh Lobo

Parimala Selvaraj

Publisher:

Fr Dr Ambrose Pitchaimuthu

National Director - Pontifical Mission Organizations(INDIA)

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PONTIFICAL MISSION ORGANIZATIONS

No. 10, 3rd Cross, Ulsoor Road, Bangalore– 560042, Karnataka, INDIA.

Tel: +91 80 2558 5946

Email: pmorgbindia@gmail.com

Website: www.pmoindia.org

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"Jesus replied, "Truly, I say to you: No one can enter the kingdom of God without being born of water and Spirit."

- John 3:5

Solemnity of Christ The King – 24th Nov 2019

FROM THE DIRECTOR'S DESK

Incarnation means Mission

Dear Sisters and Brothers in Christ,

The theme of the Extraordinary Missionary Month, *Baptised and Sent*, invites us to extend the theme of mission to the months of November and December which eventually unravels different dimensions of Mission.

The month of November first of all commits to remember all the deceased persons who were “baptised and sent” into the world to preach the gospel, who completed their mission either by sacrificing their life as martyrs, or by leading a good witnessing life and breathed their last. When we think of them and pray for them we do not simply remember their names, but we recall their missionary zeal and their works. In this sense, remembering the dead reminds us of our witnessing missionary life. Every time we remember the dead, we become aware

of the mission that is promised to us. Secondly, the month of November offers us hope about the risen life --- a life that would be lived after death. Everyone who dies does not cease to exist but is born into new life. Every time we pray for the dead, we affirm our hope in the resurrection. Praying for the dead is the affirmation of our faith in the resurrection. Thus, recalling the memory of the dead, on the one hand motivates us for our mission on earth, and on the other hand, promises us the holy life in heaven.

The birth of Christ in the month of December, instead, instructs us about the value of the holy life on earth. If we are “baptised and sent” into the world, Jesus Christ was “sent and baptised” - he was sent by the father and baptised by the Spirit through John --- with his mission of reconciliation. The incarnation of the Lord is so fundamental to the Christian life that it cannot be set aside when we think of the mission of the Church. The gulf of enmity between God and humanity was widened because of disobedience, hunger for power, craving for authority, directionless pleasures and inclination for easy-going life. The mission of Christ was to establish the love of God and offer peace. Since the fallen humanity is powerless on its own to make the reconciliation, God in His mercy sent the Son to make the reconciliation. As we celebrate Christmas, we have to remind ourselves of our baptism and our mission, particularly the mission of reconciliation and peace.

Besides, the Incarnation gives us a strong message as to how God himself values the life on earth. A life on earth is not to be simply considered worthless and meaningless. The life on earth is fundamental and essential for our next life that we need live our life fully and meaningfully. The best way of leading a meaningful life is to be rooted in this life and being a witness of peace and reconciliation like Christ himself. This is our mission. That is why we can say, 'Incarnation means mission'.

In a world full of hatred and war, we need to strongly think of mission in terms of peace and reconciliation since Christ through his incarnation reconciled us with God. It is a great challenge for all of us to think of ourselves as missionaries of peace. May we be messengers of peace in our families, in our communities, in our villages, cities and country.

Christ's birth brought peace to the world. May it ignite in us the missionary zeal of peace!

Merry Christmas!



Fr Dr Ambrose Pitchaimuthu
National Director (PMO-India)

Bearing witness by our lives

Pope Francis on 01 October 2019 inaugurated the Extraordinary Missionary Month with the theme: Baptized and sent: the Church of Christ on mission in the world. Following is the Pope's full homily provided by the Vatican.

In the parable we have heard, the Lord appears as a man who, before leaving on a journey, *calls* his servants and entrusts his property to them (cf. *Mt 25:14*). God has entrusted us with his greatest treasures: our own lives and the lives of others. He has entrusted any number of different gifts to each of us. These gifts, these talents, are not something to be stored in a

safe, but a true vocation: the Lord calls us to make our talents bear fruit, with boldness and creativity. God will not ask us if we jealously preserved our life and faith, but instead whether we stepped forward and took risks, even losing face. This extraordinary Missionary Month should jolt us and motivate us to be *active in doing good*. Not notaries of faith and guardians of grace, but missionaries.

But how does one set about being a missionary? By living as witnesses: bearing witness by our lives that we have come to know Jesus. Witness is the keyword: a word with the same root as the word “martyr”. The martyrs are the primary witnesses of faith: not by their words but by their lives. They know that faith is not propaganda or proselytism: it is a respectful gift of one's life. They live by spreading peace and joy, by loving everyone, even their enemies, out of love for Jesus. Can we, who have discovered that we are children of the heavenly Father, keep silent about the joy of being loved, the certainty of being ever precious in God's eyes? That is a message that so many people are waiting to hear. And it is our responsibility. Let us ask ourselves this month: how good a witness am I?



At the end of the parable, the Lord describes the enterprising servant as “good and trustworthy”, and the fearful servant as “wicked and lazy” (cf. vv. 21.23.26). Why is God so harsh with the servant who was afraid? What evil did he do? His evil was *not having done good*; he sinned by *omission*. This could be the sin of an entire life, for we have been given life not to bury it, but

to make something of it; not to keep it for ourselves, but to give it away. Whoever stands with Jesus knows that we keep what we give away; we possess what we give to others. The secret for possessing life is to give it away. To live by omission is to deny our vocation: *omission* is the opposite of *mission*.

We sin by omission, that is, against mission, whenever, rather than spreading joy, we think of ourselves as victims, or think that no one loves us or understands us. We sin against mission when we yield to resignation: “I can't do this: I'm not up to it”. How can that be? God has given you talents, yet





Month of the Rosary: how much are we praying for the spread of the Gospel and our conversion from omission to mission? Then there is Saint Francis Xavier, perhaps, after Saint Paul, the greatest missionary of all time. He too gives us a jolt: can we emerge from our shell and renounce our comforts for the sake of the Gospel? Finally is the Venerable Pauline Jaricot, a laborer who supported the missions by her daily work: with the offerings that she made from her wages, she helped lay the foundations of the Pontifical Missionary Societies. Do we make a daily

you think yourself so poor that you cannot enrich a single person? We sin against mission when we complain and keep saying that everything is going from bad to worse, in the world and in the Church. We sin against mission when we become slaves to the fears that immobilize us when we let ourselves be paralyzed by thinking that “things will never change”. We sin against mission when we live life as a burden and not as a gift when we put ourselves and our concerns at the center and not our brothers and sisters who are waiting to be loved.

“God loves a cheerful giver” (2 Cor 9:7). He loves the Church on the go. If it is not on the go, it is not Church. A Church on the go, a missionary Church is a Church that does not waste time lamenting things that go wrong, the loss of faithful, the values of the time now in the past. A Church that does not seek safe oases to dwell in peace, but longs to be *salt of the earth and a leaven in the world*. For she knows that this is her strength, that of Jesus himself: not social or institutional relevance, but humble and gratuitous love.

Today we begin the Missionary Month of October in the company of three “servants” who bore much fruit. Saint Therese of the Child Jesus shows us the way: she made prayer the fuel for missionary activity in the world. This is also the

gift in order to overcome the separation between the Gospel and life? Please, let us not live a “sacristy” faith.

We are accompanied by a religious woman, a priest, and a laywoman. They remind us that no one is excluded from the Church's mission. Yes, in this month the Lord is also calling you, because you, fathers and mothers of families; you, young people who dream great things; you, who work in a factory, a store, a bank or a restaurant; you who are unemployed; you are in a hospital bed... The Lord is asking you to be a gift wherever you are, and just as you are, with everyone around you. He is asking you not simply to go through life, but to give life; not to complain about life, but to share in the tears of all who suffer. Courage! The Lord expects great things from you. He is also expecting some of you to have the

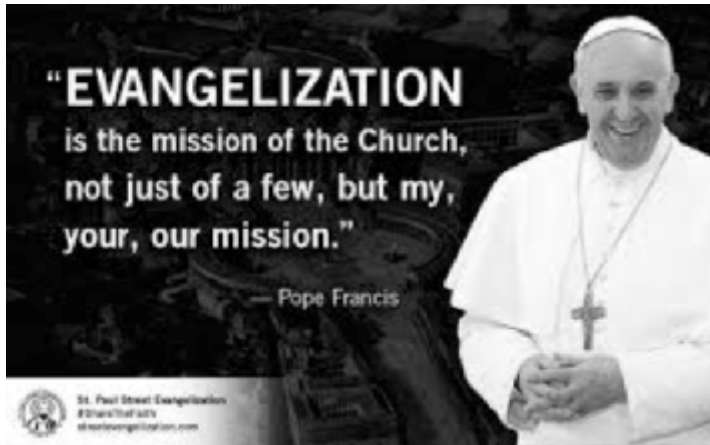
courage to set out and to go wherever dignity and hope are most lacking, *ad gentes*, where all too many people still live without the joy of the Gospel. The Lord will not leave you alone in bearing witness; you will discover that the Holy Spirit has gone before you and prepared the way for you. Courage, brothers and sisters! Courage, Mother Church! Rediscover your fruitfulness in the joy of mission! ♦



Is knowing God possible?

Ways for a New Evangelization

Pope Francis on 21 September 2019 received in audience participants in the international meeting for Academic Centres, Movements and Associations of New Evangelization promoted by the Pontifical Council for Promoting New Evangelization. Following is the Pope's address to the participant of the meeting.



Dear brothers and sisters,

I welcome you and thank Archbishop Fisichella for the words he addressed to me on behalf of you all.

You have reflected on a central theme for evangelization: how to ignite the desire to know God despite the signs that obscure His presence. In this sense, Luke's Gospel offers us a good starting point when it tells of the two disciples who went to Emmaus: Christ was there, walking with them, but because of the discouragement they had in their hearts they were not able to recognize Him (cf. *Lk* 24: 13-27). This is also the case for many of our contemporaries: God is close to them, but they cannot recognize Him. It is said that once Pope John, meeting a journalist who told him he did not believe, replied: "Relax! That's what you say! God doesn't know it, and He considers you as a son to whom He loves all the same". The secret, then, lies in feeling, together with one's own uncertainties, the wonder of this presence. It is the same amazement that Emmaus' disciples felt: "Did not our hearts burn within us while He talked to us on the road, while He opened to us the Scriptures?" (v. 32). Enflaming hearts is our challenge.

Often it happens that the Church is a cold

memory for the man of today, if not a crushing disappointment, as the story of Jesus had been for the disciples of Emmaus. Many, especially in the West, have the impression of a Church that does not understand them and is far from their needs. Some, then, who would like to follow the non-evangelical logic of relevance, judge the Church too weak in relation to the world, while others still see it as too powerful in comparison with the great poverties of the world. I would say that it is right to be concerned, but above all to be engaged, when one

perceives a *worldly* Church – that is, one that follows the criteria of success of the world and forgets that she exists to proclaim not herself, but Jesus. A Church worried about defending her good name, who struggles to renounce what is not essential, no longer feels the passion of bringing the Gospel into today's world. And it ends up being a beautiful museum piece rather than the simple and joyful home of the Father. Ah, the temptation of museums! And also of conceiving of the living tradition of the Church like a museum, to conserve things so that they are all in their place: "I am Catholic because ... I have digested Denzinger [*Enchiridion symbolorum, definitionum et declarationum de rebus fidei et morum*], let's be clear.

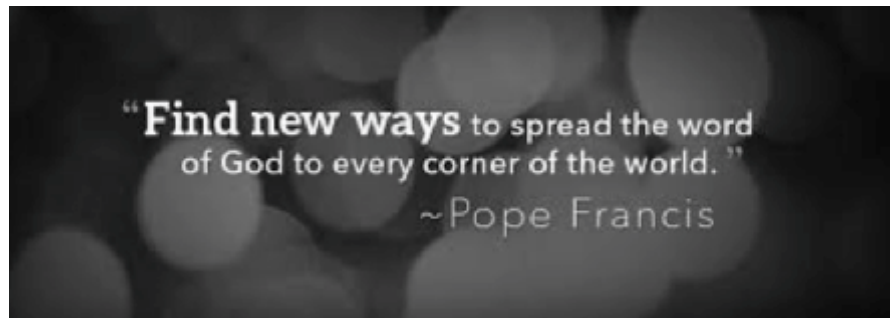
Yet there are many children whom the Father wishes to make "feel at home"; they are our brothers and sisters who, while benefiting from many technical achievements, live absorbed by the vortex of great frenzy. And while they are carrying deep wounds inside and struggling to find a stable job, they find themselves surrounded by an external well-being that anesthetizes them within, and distracts them from courageous choices. How many people close to us live always in a hurry, as

slaves to what should help them to feel better, and forget the taste of life: the beauty of a large and generous family, which fills the day and night but expands the heart, the brightness that is in the eyes of children, that no smartphone can give, the joy of simple things, the serenity that gives prayer. What our brothers and sisters often ask of us, perhaps without being able to ask the question, corresponds to their deepest needs: to love and be loved, to be accepted for what one is, to find peace of heart and a joy that is more lasting than entertainment.

We have experienced all this in one word, indeed in one person, Jesus. We who, though fragile and sinful, have been inundated by the river in full flow that is God's goodness, have this mission: to encounter our contemporaries so as to make His love known to them. Not so much by teaching, never by judging, but by being *travelling companions*. Like the deacon Philip, who – the Acts of the Apostles tell us – stood up, set out, ran towards the Ethiopian people and, as a friend, sat down beside them, entering into dialogue with the man who had a great desire for God in the midst of many doubts (cf. *Acts* 8: 26-40). How important it is to feel challenged by the questions of the men and women of today! Without pretending to have immediate answers and without giving pre-packaged answers, but sharing *words of life*, not aimed at making proselytes, but at leaving room for the creative force of the Holy Spirit, Who frees the heart from the slavery that oppresses and renews it. Transmitting God, then, is not talking about God, it is not justifying His existence: even the devil knows that God exists! To proclaim the Lord is to witness to the joy of knowing Him, it is to help live the beauty of encountering Him. God is not the answer to an intellectual curiosity or to a commitment of the will, but an experience of love, called to become a story of love. Because – it is true first of all for us – once we have met the living God,

we must look for Him again. The mystery of God is never exhausted, it is as immense as His love.

“God is love” (1 *Jn* 4: 8), says the Scripture. He uses the verb “to be” because God is like this, He does not vary according to how we behave: He is unconditional love, He does not change, despite all the things we do. As the Psalm says: “His love is for ever”. (Psalm 136.1). It is love that is not consumed, as in the scene of the burning bush when God, revealing His name for the first time, also used the verb “to be”: “I am who I am!” (*Ex* 3: 14). How beautiful it is to announce this faithful God, a fire that is not consumed, to our brothers and sisters who live in tepidness because the first enthusiasm has cooled. How beautiful it is to say to them: “Jesus Christ loves you, He gave His life to



save you, and now He is living at your side every day” (Apostolic Exhortation *Evangelii gaudium*, 164).

In the light of this *kerygma* the life of faith develops, which is not a complicated construction made up of many bricks to be put together, but the ever new discovery of the “fundamental nucleus”, the beating “heart of the Gospel ... the beauty of the saving love of God made manifest in Jesus Christ Who died and rose from the dead” (*ibid.*, 36). The Christian life is always renewed with this first proclamation. I would like to reiterate before you that “the first proclamation is called 'first' not because it exists at the beginning and can then be forgotten or replaced by other more important things. It is first in a qualitative sense because it is the principal proclamation, the one which we must hear again and again in different ways, the one which we must announce one way or another

Rekindling the gift of God

Pope Francis on 06 October 2019 celebrated Holy Mass in the Vatican Basilica on the occasion of the opening of the Special Assembly of the Synod of Bishops for the Pan-Amazonian Region. Following is the Pope's full homily, provided by the Vatican:



The Apostle Paul, the greatest missionary in the Church's history, helps us to make this “synod”, this “journey together”. His words to Timothy seem addressed to us, as pastors in the service of God's People.

Paul first tells Timothy: “I remind you to rekindle the gift of God that is within you through the laying on of my hands” (2 Tim 1:6). We are bishops because we have received a *gift of God*. We did not sign an agreement; we were not handed an employment contract. Rather, hands were laid on our heads so that we, in turn, might be hands raised to intercede before the Father, helping hands extended to our brothers and sisters. We received a gift so that we might become a gift. Gifts are not bought, traded or sold; they are received and given away. If we hold on to them, if we make ourselves the center and not the gift we have received, we become bureaucrats, not shepherds. We turn the gift into a job and its gratuitousness vanishes. We end up serving ourselves and using the Church.

Thanks to the gift we have received, our lives are directed to service. When the Gospel speaks of “useless servants” (Lk 17:10), it reminds us of this. The expression can also mean “unprofitable servants”. In other words, we do not serve for the sake of personal profit or gain, but because we received freely and want to give freely in return (cf. Mt 10:8). Our joy will be entirely in serving since we were first served by God, who

became the servant of us all. Dear brothers, let us feel called here for service; let us put God's gift at the center.

To be *faithful* to our calling, our mission, Saint Paul reminds us that our gift has to be *rekindled*. The image he uses is that of stoking a fire (*anazopyrein*). The gift we have received is a fire, a burning love for God and for our brothers and sisters. A fire does not burn by itself; it has to be fed or else it dies; it turns into ashes. If everything continues as it was, if we spend our days content that “this is the way things have always been done”, then the gift vanishes, smothered by the ashes of fear and concern for defending the *status quo*. Yet “in no way can the Church restrict her pastoral work to the 'ordinary maintenance' of those who already know the Gospel of Christ. Missionary outreach is a clear sign of the maturity of an ecclesial community” (BENEDICT XVI, Apostolic Exhortation *Verbum Domini*, 95). Jesus did not come to bring a gentle evening breeze, but to light a fire on the earth.



The fire that rekindles the gift is the Holy Spirit, the giver of gifts. So Saint Paul goes on to say: “Guard the truth that has been entrusted to you by the Holy Spirit” (2 Tim 1:14). And again: “God did not give us a spirit of timidity, but a spirit of power and love and prudence” (v. 7). Not a spirit of timidity, but of *prudence*. Paul places prudence in

opposition to timidity. What is this prudence of the Spirit? As the *Catechism* teaches, prudence “is not to be confused with timidity or fear”; rather, it is “the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it” (No. 1806).

Prudence is not indecision; it is not a defensive attitude. It is the virtue of the pastor who, in order to serve with wisdom, is able to discern, to be receptive to the newness of the Spirit. Rekindling our gift in the fire of the Spirit is the opposite of letting things take their course without doing anything. Fidelity to the newness of the Spirit is a grace that we must ask for in prayer. May the Spirit, who makes all things new, give us his own *daring prudence*; may he inspire our Synod to renew the paths of the Church in Amazonia, so that the fire of mission will continue to burn.

As we see from the story of the burning bush, God's fire burns yet does not consume (cf. *Ex* 3:2). It is the fire of love that illumines, warms and gives life, not a fire that blazes up and devours. When peoples and cultures are devoured without love



and without respect, it is not God's fire but that of the world. Yet how many times has God's gift been imposed, not offered; how many times has there been colonization rather than evangelization! May God preserve us from the greed of new forms of colonialism. The fire set by interests that destroy, like the fire that recently devastated Amazonia, is not the fire of the Gospel. The fire of God is warmth that attracts and gathers into unity. It is fed by sharing, not by profits. The fire that destroys, on



the other hand, blazes up when people want to promote only their own ideas, form their own group, wipe out differences in the attempt to make everyone and everything uniform.

To rekindle the gift; to welcome the bold prudence of the Spirit; to be faithful to his newness. Saint Paul now moves on to a final exhortation: “Do not be ashamed then of testifying to our Lord but take your share of suffering for the Gospel in the power of God” (*2 Tim* 1:8). Paul asks Timothy to bear witness to the Gospel, to suffer for the Gospel, in a word, to *live* for the Gospel. The proclamation of the Gospel is the chief criterion of the Church's life. A little later, Paul will write: “I am already on the point of being sacrificed” (4:6). To preach the Gospel is to live as an offering, to bear witness to the end, to become all things to all people (cf. *1 Cor* 9:22), to love even to the point of martyrdom. The Apostle makes it quite clear that the Gospel is not served by worldly power, but by the *power of God* alone: by persevering *in humble love*, by believing that the only real way to possess life is to lose it through love.

Dear brothers and sisters, together let us look to the crucified Jesus, to his heart pierced for our salvation. Let us begin there, the source of the gift that has given us birth. From that heart, the Spirit who renews has been poured forth (cf. *Jn* 19:30). Let each and every one of us, then, feel called to give life. So many of our brothers and sisters in Amazonia are bearing heavy crosses and awaiting the liberating consolation of the Gospel, the Church's caress of love. For them, and with them, let us journey together.

----- Libreria Editrice Vatican ♦

Honesty, Courage, Responsibility

Following is the text of the Pope's video message to the participant of the United Nations Climate Action Summit 2019 in New York. Noting that the situation is not good and the planet is suffering, the Pope said, "the window of opportunity is still open. We are still in time."

I would like to thank the United Nations Secretary-General, Mr António Guterres, for convening this meeting and for drawing the attention of Heads of State and Government – and of the entire international community and world public opinion – to one of the most serious and worrying phenomena of our time: climate change.

This is one of the principal challenges we have to face. To do so, humanity is called to cultivate three great moral qualities: honesty, responsibility and courage.

With the Paris Agreement of 12 December 2015, the international community became aware



and are far from achieving the objectives set.

Along with so many initiatives, not only by governments but by civil society as a whole, it is necessary to ask whether there is a real political will to allocate greater human, financial and technological resources to mitigate the negative effects of climate

change and to help the poorest and most vulnerable populations, who suffer the most.

While the situation is not good and the planet is suffering, the window of opportunity is still open. We are still in time. Let us not let it close. Let us open it with our determination to cultivate integral human development, to ensure a better life

for future generations. It is their future, not ours. "Although the post-industrial period may well be remembered as one of the most irresponsible in history, nonetheless there is reason to hope that humanity at the dawn of the twenty-first century will be remembered for having generously shouldered its grave responsibilities" (*Laudato si'*, 165).

With honesty, responsibility and courage we have to put our intelligence "at the service of another type of progress, one which is healthier, more human, more social, more integral" (*Laudato si'*, 112), capable of placing economy at the service



of the urgency and need for a collective response to help build our common home. However, four years after that historic Agreement, we can see that the commitments made by States are still very "weak",

Communication must be Christian

Communicate the joy of the Gospel, with witness.... Pope Francis stressed this to members of the Vatican's Dicastery for Communication, who he received on the occasion of their plenary assembly. 23 September 2019. He delivered to those present his originally prepared discourse, noting that rather than read it and risk them falling asleep, he preferred to speak from his heart. The following is a Vatican-provided translation of Pope Francis' pronounced address, as well as the original one he delivered:



Dear brothers and sisters,

I have a speech to read... it's not that long, it's seven pages... but I'm sure that after the first one the majority of you will fall sleep, and I won't be able to communicate. I believe that what I want to say in this address will be well understood by reading it, in reflection. For this reason, I will give this address to Dr. Ruffini, whom I thank for the words he addressed to me, so that he may make it known to all of you. And I will allow myself to speak a little spontaneously, with you, to say what I have in my heart about communication. At least I think there won't be many who will fall asleep, and we can communicate better!

Thank you for your work, thank you for this department, which is so numerous... I asked the Prefect: "But... does everyone work?" – "Yes", he said – to avoid that famous anecdote... [One day Pope John XXIII was asked, "How many people work in the Vatican?" and he answered: "About half of them"]. They all work, and they work with this attitude that expresses the desire for God: to communicate with oneself, in what theologians call the *perichoresis*: one communicates within oneself, and one communicates to us. This is the beginning of communication: it is not an office job, like advertising, for example. To communicate is

precisely to take from the Being of God and to have the same attitude; not to be able to remain alone: the need to communicate what I have and I think that it is the true, the just, the good and the beautiful. Communicating. And you are specialists in communication, you are technicians in communication. We must not forget this. You communicate with the soul and the body; you communicate with the mind, the heart, the hands; you communicate with everything. The true communicator gives everything, he gives all of himself – as we say in my country, "he puts all the meat on the grill", he does not spare any for himself. And it is true that the greatest communication is love: in love there is the fullness of communication: love for God and among us.

But what should communication be like? One of the things you must not do is advertising, mere advertising. You must not behave like human business that try to attract more people... To use a technical word: you must not proselytize. I would like our communication to be Christian and not a factor of proselytism. It is not Christian to proselytize. Benedict XVI said this very clearly: "The Church grows not by proselytism, but by attraction", that is, by witness. And our communication must be *witness*. If you want to communicate just one truth without goodness and beauty, stop, do not do it. If you want to communicate a truth more or less, but without involving yourselves, without witnessing that truth with your own life, with your own flesh, stop, do not do it. There is always the signature of the witness in each of the things we do. Witnesses. Christians are witnesses, "martyrs". This is the "martyr" dimension of our vocation: to be witnesses. This is the first thing I would like to say to you.

Another thing is a certain resignation, which



so often enters the hearts of Christians. Let's see the world...: it is a pagan world, and this is not a novelty. The "world" has always been a symbol of the pagan mentality. Jesus asks the Father, at the Last Supper, to guard His disciples so that they do not fall into the world and into worldliness (cf. *Jn* 17: 12-19). The climate of worldliness is not something new in the twenty-first century. It has always been a danger, there has always been temptation, it has always been the enemy: worldliness. "Father, safeguard these so that they may not fall into the world, so that the world may not be stronger than they are. And many, I see them, think: "Yes, we must close up a little bit, be a small but authentic church" – I am allergic to those words: "small but authentic": if something is authentic, it is not necessary to say so. I will come back to this. This is a withdrawal into oneself, with the temptation of resignation. There are few of us: but not like those who defend themselves because they are few and the enemy is greater in number; few like yeast, few like salt: this is the Christian vocation! We must not be ashamed of being few in number; and we must not think: "No, the Church of the future will be a Church of the chosen ones": we would once again risk the heresy of the Essenes. And so Christian authenticity is lost. We are a Church of a few, but as leaven. Jesus said so. Like salt. The resignation to cultural defeat – let me call it that – comes from bad spirit, it does not come from God. It is not a Christian spirit, the complaint of resignation. This is the second thing I would like to say to you: do not be afraid.

Are there few of us? Yes, but with the desire for "mission", to show others who we are. With witness. Once again I repeat that phrase of Saint Francis to his brothers, when he sent them to preach: "Preach the Gospel, if necessary, also with words". That is, witness in the first place.

I look at this Lithuanian Archbishop here before me, and I think of the emeritus of Kaunas, who will now be made a cardinal: that man, how many years did he spend in prison? By his witness he did so much good! With pain... It is our martyrs, those who give life to the Church: not our artists, our great preachers, our custodians of the "true and complete doctrine" ... No, the martyrs. A Church of martyrs. And to communicate is this: to communicate this great richness that we have. This is the second thing.

The third thing I take from what I said earlier, which I am slightly allergic to: "This is something *authentically* Christian", "this is *truly* so". We have fallen into the culture of adjectives and adverbs, and we have forgotten the strength of nouns. The communicator must make people understand the weight of the reality of nouns that reflect the reality of people. And this is a mission of communication: to communicate with reality, without sweetening with adjectives or adverbs. "This is a Christian thing": why say authentically Christian? It is Christian! The mere fact of the noun "Christian", "I am of Christ", is strong: it is an adjectival noun, yes, but it is a noun. To pass from the culture of the adjective to the theology of the noun. And you



must communicate in this way. “How, do you know that person?” – Ah, that person is like this, like that...”: immediately the adjective. First the adjective, perhaps, then, afterwards, what the person is like. This culture of the adjective has entered the Church



and we, all brothers, forget to be brothers, by saying that this is “this type of” brother, that one is “the other” brother: first the adjective. Your communication should be austere but beautiful: beauty is not rococo art, beauty does not need these rococo things; beauty manifests itself from the noun itself, without strawberries on the cake! I think we need to learn this.

Communicating by witness, communicating by involving oneself in communication, communicating with the nouns of things,

communicating as martyrs, that is, as witnesses of Christ, as martyrs. To learn the language of the martyrs, which is the language of the Apostles. How did the Apostles communicate? Let us read that jewel which is the Book of Acts of the Apostles, and we will see how

it was communicated at that time, and how it is Christian communication.

Thank you, thank you so much! Then you have that [the written address] which is more “structured”, because the basis was made by you. But read it, reflect on it. Thank you for what you do, and continue with joy. Communicating the joy of the Gospel: this is what the Lord is asking of us today. And thank you, thank you for your service and thank you for being the first Dicastery headed by a layperson. Bravo! Keep on! Thank you. ♦

Continued from Page 6: Ways for a New Evangelization



throughout the process of catechesis, at every level and moment” (*ibid.*, 164). Otherwise, there is a subtle presumption that to be more “solid” means to become educated, experts in sacred things (cf. Post-Synodal Apostolic Exhortation *Christus vivit*,

214). But God's wisdom is granted to the poor in spirit, to those who remain with Jesus, loving everyone in His name.

One last thing I would like to share with you. Since faith is a life that is born and reborn from the encounter with Jesus, that which in life is an encounter helps us to grow in faith: approaching those in need, building bridges, serving those who suffer, caring for the poor, “anointing with patience” those who are close to us, comforting those who are discouraged, blessing those who harm us... In this way we become living signs of the Love we proclaim. I thank you, dear brothers and sisters, because you want to spread the joy of being loved by God and of loving as He taught us. I accompany you with my blessing and, please, do not forget to pray for me. Thank you. ♦

Maximum Illud – an extraordinary document



Maximum Illud

Benedetto XV

all creation." Benedict wrote the apostolic letter because "there still remain in the world immense multitudes of people who dwell in darkness and in the shadow of death". [# 6] Its theological message, therefore, was not new. However, it was striking for its time. It came at the end of World War I, the "war to end all wars". This war was so shocking that it undermined the confidence of many in Europe and the United States in religion and especially Christianity.

However, Benedict's letter is revolutionary in ways that we find difficult to appreciate today. He was especially concerned with the fate of the church in the developing countries because he sensed the first stirrings of the various independence movements that would end in colonialism. He strongly objected to three aspects of mission as practised at that time: congregationalism, nationalism and western superiority.

At that time, mission was organised along the

Maximum Illud was proclaimed by Pope Benedict XV on 30 November 1919. It takes its title from the opening words of the original Latin text, meaning "that momentous". Benedict begins by recalling "that momentous and holy charge" found in Mark 16:15: "Go into the whole world and preach the gospel to

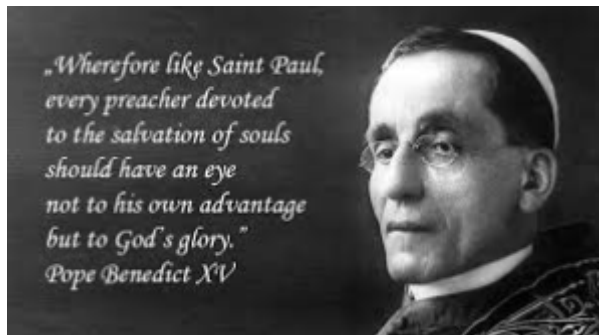
lines of *ius commissionis*. Rome gave congregations such as the Franciscans the responsibility for certain areas of dioceses. Congregations guarded their privileges jealously. Other missionary groups were kept out and local vocations not encouraged. Benedict insisted in 1919 that missionaries train and value indigenous clergy so that "one day they will be able to take up the spiritual leadership of their people". Benedict XV effectively began internationalising the leadership of the church. It would bear fruit under Benedict's successor, Pius XI, who ordained bishops for India (1923), China (1926), Japan (1927), Indochina (1937) and Africa (1937).

Later, Karl Rahner called Vatican II, the "emergence of the world church". Of the 2,860 bishops who participated in the Council, 20% were born in Asia-Oceania, 10% in Africa and around 20% in Latin America. There had been bishops from these continents at previous councils, but they had mostly been European missionary bishops. This was the first time there were hundreds of "local" bishops taking part in the

Council's debates, and it made a difference especially in discussions about local churches, liturgy, reform of the curia and mission. This movement for internationalisation of the church has continued as we increasingly become a Global and even "Southern" Church

and have our first pope from the "majority world". That may not have been possible without the courage and insight shown by Benedict XV.

The nineteenth Century had also been a remarkable century for the missionary movement in Europe. Various organisations were founded to encourage European Catholics to be enthusiastic about and support spiritually and financially



overseas missionaries.

From 1822, missionaries had been funded by *Propaganda Fidei* (the Society for the Propagation of the Faith). *Propaganda* spread from France to other countries in Europe. Pope Benedict was concerned that while these various national organisations did worthy work, they were not coordinated and their approach to mission was sometimes dated. He wanted to draw them together under a single Vatican department. To do this he needed a persuasive, diplomatic man who could convince the various organisational heads to cede both power and funds for the common good of the “missions”. The man he chose for this role was the little known, Father Angelo Roncali [the future Pope John XXIII]. In 1921, Roncali was made a



Monsignor and sent as “God’s traveller” to visit all the *Propaganda Fidei* centres in Italy, France, Belgium and Germany.

Angelo Roncali was successful and in 1922, the new Pope Pius XI combined all these missionary societies to form *Pontifical Mission Societies*, which we now know as *Catholic Mission*.

In 1919, Benedict was years ahead of his time. He raised major questions about colonialism, the growth of local churches with their own bishops, and the role of overseas-born missionaries. He also fostered the missionary vocation of people at home and saw that it was organised effectively. *Maximum Illud* is a document whose centenary is worth celebrating

----- catholic mission.or.au ♦

Continued from Page 9: Honesty, Courage, Responsibility

of the human person, building peace and protecting the environment.

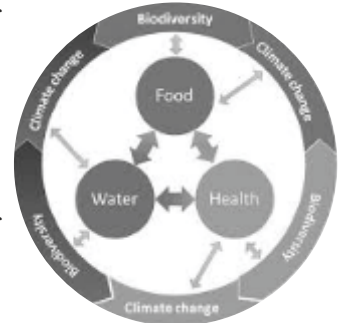
The problem of climate change is related to issues of ethics, equity and social justice. The current situation of environmental degradation is connected with the human, ethical and social degradation that we experience every day. And this forces us to think about the meaning of our models of consumption and production,



and the processes of education and awareness, to make them consistent with human dignity. We are facing a “challenge of civilization” in favour of the common good. And this is clear, just as it is clear that we have a multiplicity of solutions that are within everyone’s reach, if we adopt on a personal and social level a lifestyle that embodies honesty, courage and responsibility.

I would like these three key words – honesty, courage and responsibility – to be at the heart of your work today and tomorrow. May they accompany you together with my best wishes and with my prayer.

Thank you very much. ♦



Praying for the dead

If one member suffers in the body of Christ which is the Church, all members suffer with that member. 1 Cor 12:26.

Catholic teaching regarding praying for the dead is connected with scripture, tradition and the doctrine of the *communion of saints*, which is part of the Creed.

As Catholics, we believe those who have died are separated from us physically, though spiritually they remain connected to us. Death does not sever the bonds of communion. Catholic tradition holds that when a person dies; if they are in a state of grace – they will enter heaven; if they reject God; they enter hell; and if throughout their lives they showed by works of charity and/or profession of belief in God; though they are not be in a state of grace; they enter *Purgatory*.

The theology of Purgatory developed over the course of time. The Church understands that Jesus completes the work of God; and sees its role as now realizing that work. Over history, the



prayer and works of charity.

Within the Catholic tradition then, this is the purpose behind the various forms of prayer for the dead. We ask God during these prayers foremost to be merciful to the deceased; to forgive them their sins, to welcome them into paradise and to comfort those in grief. It is worthy then for us to pray for these intentions. Our belief as Catholics, based on scripture is that Christ is not deaf to our prayers for our loved ones and all the deceased in that part of the Kingdom; referred to as Purgatory.

Catholic tradition to pray for the dead is found in Scripture and tradition where the living offer to God to graciously accept good works on behalf of the souls of the deceased to remit some part or all of the deceased's atonement. This is referred to as obtaining an indulgence for the deceased.

The Catholic Church holds that by our bond with the deceased through the communion of saints; that we form a single reality between the living and deceased; similar to our supporting our fellow brothers and sisters in this world with prayer and acts of charity; our prayers and acts of charity can assist those who have gone before us. This is done by various examples from consoling the family; to assisting the family in the funeral preparation to



Church refers to scripture, tradition and practice to discern its role. Through this process, Purgatory has come to be defined as the state of those who die in God's friendship, but are need of purification; so as to achieve the necessary to enter the joy of heaven. The Church holds it is possible for people to assist those who have gone before us by way of

Sacrament of Holy Orders

Biblical Background - II

By Fr Dr S Joseph Lionel



1.2. Ministries in the NT

The NT uses the Greek word *hiereús* (ἱερέυς) to mean priest (Mt 8:4). However, it is important to mention that the NT does not use this same term to describe the ecclesiastical offices in the early Church. The Acts and NT letters use another Greek word *presbyter* (meaning “elder”) for ecclesiastical offices in the Christian communities. Nevertheless, the word “priest” (*hiereús*) is used in the interpretation of Christ's work of salvation (Heb 4:14) and in the description of NT people of God (I Pet 2:5, 9, Rev 5:10).

1.2.1. Mention of Priests in the NT

It is interesting to observe that the figure of priest is mentioned sparingly in the sayings of Jesus. His words are closer to the prophetic type than priestly one. He imbibes the prophetic spirit and brings it to a new height. At the same time we should acknowledge that Jesus indeed accepts the priestly role existing at his time, established according the Mosaic Law. He does not challenge the authority of the priests especially in matters concerning ritual purity. For example, when he healed the leper he instructed him to “show thyself to the priest” (Mt 8:4, Mk 1:44, Lk 17:14, Cf. Lev 13:49). In Mt 12:5 Jesus acknowledges the priestly ministry in the temple. He implies the abolition of slavish legalism. The exception permitted for the

priests in temple duty (Mt 12:5; Num 28:9-10) was cited as an example to state his case.

The gospel according to Luke is prominent in the priestly motif. The very beginning of the Luke's gospel reports two priestly functions: 1) Zachariah at the temple (Lk 1:5), and 2) presentation of Jesus (1:22). It is significant to note that this ancient cultic site, namely the temple of Jerusalem, receives the new revelation of the messiah. In the same gospel, the Samaritan is presented as superior to the priest and Levite by virtue of his display of love (Lk 10:25-37). The Acts 6:7 records that many “priests became obedient to the faith.” With this account, Luke already shows the transformation of the priesthood by the Gospel.

1.2.2. Theology of Priesthood in the NT

The Jewish priesthood was essentially concerned with worship in the temple. But Jesus said, “...here, I tell you, is something greater than the Temple” (Mt 12:6). It is a clear indication that there is in him a temple more exalted than the



Temple of Jerusalem. Jesus' intention was not to abolish worship, and the priesthood along with it. His words indicate his intention to make sure that worship and priestly function are both raised to a higher level. Jesus is greater than the Temple because God is present in him in the most direct and concrete way. The Incarnation makes this presence of a divine person. The presence of a

divine person is characteristic of the liturgy and priesthood which is inaugurated with “the Word became flesh and dwelt among us” (Jn 1:14).

The letter to the Hebrews is extremely significant to comprehend the theology of the priesthood. This letter understands priesthood in the Christological perspective, where Christ is presented as the eternal High-Priest. The author of the letter explains the whole deed of salvation in terms of the priesthood of Christ. It also presents how the disciples understood His priestly identity (Heb 5:6-10; 6:20; 7:17). The powerful conception of the *arhiereús* (ἀρχιερέυς) in the letter rests on the profound impression made by the obedient, merciful, and dedicated life and death of the Son, in the light of His exaltation. The exposition of this concept is strictly integrated into the image of the high-priest who goes into the sanctuary to offer sacrifice. The vividness of the cultic imagery is dominant in the description. His glorification



presupposes a strong conviction of His resurrection.

The letter uses images of the Levitical priesthood to describe the priesthood of Jesus, at the same time, regarding the origin of Jesus' priesthood, the letter asserts that it is “of the same order as Melchizedek” (Heb 7:11). The epistle stresses this royal title when it uses the name “Melchizedek” to mean “king of righteousness,” and “king of Salem” which is equivalent to “king of peace” (Heb 7:2). He is regarded as prior to the Jewish nation chronologically and belonging to a higher rank. The very fact that he imparts a blessing to Abraham, infers a superiority over

Abraham and all his descendants. The letter takes us even beyond. Melchizedek had no human origin in the biblical account. “Without father, without mother,...resembling Son of God, he remains a priest forever” (Heb 7:3; Gen 14:17-20). The divine origin in reference to Psalm 110:3 is affirmed.

Paul is consistent with the gospels in emphasizing the priestly role of apostles, although he does not explicitly use the term priesthood. However he grasps the sacrificial perspective, a characteristic of Jesus' mission. He compares Christ to the Paschal lamb: “our Paschal lamb, Christ, has been sacrificed” (I Cor 5:7). Consistent with the theme in the letter to the Hebrews, Paul also asserts that the lamb need no longer be sacrificed every year as in Jewish worship. The one sacrifice of Christ has replaced the yearly sacrifice. Therefore Christians are called to live in purity. “Let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth” (I Cor 5:8).

Paul's self-understanding of his mission as “steward of God's mysteries” is derived from his letter to Corinthians. “Think of us in this way, as servants of Christ and stewards of God's mysteries” (I Cor 4:1). Steward is the one who acts on behalf of another and who is in a position to give account to someone. Paul fully grasped the meaning of this concept.

He never thought that he was doing anything in his name, but only in the name of the one who commissioned him, namely the risen Lord. He also calls for fidelity of the steward and dependence on Christ from whom the “steward of God's mysteries” receive power and authority (I Cor 4:2). The Christian priest is no longer a man who merely complies with ritual prescriptions, but one to whom Christ has entrusted the stewardship of the work of salvation. In the case of Paul, it is power to proclaim the Good News. Though Paul preferred gentleness and persuasion, the exercise of authority is not completely absent in his ministry. He combined authoritative leadership with reason

SAINT OF THE MONTH - I

St Catherine of Alexandria

Birth: 287 --- Death: 305

Feast Day: November 25

Saint Catherine of Alexandria is a canonized saint in the Catholic Church who, as per Christian tradition, was martyred around 305 in Alexandria, Egypt. Of course, the Church of the first millennium was undivided. She is also recognized as the Great Martyr and Saint by the Orthodox Church. There are no surviving primary sources attesting to her existence, but the fact that her memory, and the stories about her, have been kept alive - and handed down in the tradition - certainly confirm her existence, and her life of heroic virtue and holiness.

The young saint was born around 287 in Alexandria, Egypt. At that time, Alexandria was one of the finest cities in the world, and a center of learning and culture as well as faith. Christian tradition states she was of noble birth, possibly a princess. As a member of the nobility, she was also educated and was an avid scholar. Around the age of fourteen, she experienced a moving vision of Mary and the infant Jesus, and she decided to become a Christian.

Although she was a teenager, she was very intelligent and gifted. When the emperor Maxentius began persecuting Christians, Catherine visited him to denounce his cruelty. Rather than order her execution, Maxentius summoned fifty orators and philosophers to debate her. However, Catherine was moved by the power of the Holy Spirit and spoke eloquently in defense of her faith. Her words were so moving that several



of the pagans converted to Christianity and were immediately executed. Unable to defeat her rhetorically or to intimidate her into giving up her belief, the emperor ordered her to be tortured and imprisoned.

Catherine was arrested and scourged. Despite the torture, she did not abandon her faith. Word of her arrest and the power of her faith quickly spread, and over 200 people visited her. According to some legends, the emperor's own wife,

Valeria Maximilla, was converted by Catherine. The emperor eventually executed his own wife over her conversion. However, this is not mentioned in the historical record and may be a legend. It is believed that Maximilla was alive and with her husband at the Battle of the Milvian Bridge in 312, seven years after the death of Catherina.

Following her imprisonment, Maxentius made a final attempt to persuade the beautiful Catherine to abandon her faith by proposing marriage to her. This would have made her a powerful empress. Catherine refused, saying she was married to Jesus Christ and that her virginity was dedicated to him. The emperor angrily ordered her to be executed on a breaking wheel. The breaking wheel is an ancient form of torture where a person's limbs are threaded among the spokes and their bones are shattered by an executioner with a heavy rod. It is a brutal punishment that results in a slow and painful death, normally reserved for the worst criminals.

SAINT OF THE MONTH - II

St Dominic of Silos

Birth: 1000 - Death: 1073

Feast Day: December 20

Saint Dominic of Silos (Santo Domingo de Silos) was a Spanish saint, to whom the Monastery of Santo Domingo de Silos is dedicated.

Dominic of Silos was born in Cañas, La Rioja, Spain, around the year 1000 into a peasant family. As a young boy he spent time in the fields, where he welcomed the solitude. Born in to a family of peasants, he worked as a shepherd before becoming a Benedictine monk at the monastery of San Millán de Cogolla. There, he became novice master and then prior before being driven out with two of his fellow monks by the King of Navarre. Dominic refused to surrender part of the Benedictine lands to the crown. For this he was exiled, going to King Ferdinand I of Castile and Leon, who made him abbot of St. Sebastian Abbey at Silos, now called St Dominic's. Dominic reformed the abbey, built the cloisters in Romanesque style, and started a scriptorium that became famous throughout the region.

Under the protection of Ferdinand I of León, they found refuge at the monastery later named after him. There, Dominic rebuilt the monastery, both spiritually and physically, and turned it into a center of book design, gold and silver work, scholarship, and charity. The monastery became one of the centers of the Mozarabic liturgy, and



also preserved the Visigothic script of ancient Spain.

Wealthy patrons endowed the monastery, and Dominic raised funds to ransom Christians taken prisoner by the Moors. He died of natural causes in 1073.

Miracles were attributed to Dominic in his work — it was said that there was not an illness that could not be cured through his intercession. There is even a story that has been passed down that a group of 300 Christians who were enslaved in north Africa were set free when they prayed

in his name.

Dominic's relics were translated to the monastery church at Silos on January 5, 1076. Churches and monasteries were dedicated to him as early as 1085. His special patronage was connected with pregnancy, and before 1931, his abbatial staff was used to bless Spanish queens and kept by their beds when they were in labor.

One of the most beloved of Spanish saints, there were churches and monasteries dedicated to him as early as 1085, and the monastery he rebuilt is now known as Saint Dominic's. Many miracles were attributed to his prayers after his death, especially with regard to pregnancy. For hundreds of years thereafter, Dominic's abbatial staff used by Saint Dominic of Silos was brought to the royal

palace whenever a queen of Spain was in labor. That practice ended in 1931.

Dominic went to the Lord on 10 December 1073 in Silos, Spain of natural causes. On 5 January 1076 his body was translated to the monastery church for veneration

About 100 years after Dominic's death, a young woman who experienced difficult pregnancies made a pilgrimage to his tomb. There Dominic of Silos appeared to her and assured her that she would bear another son. The woman was Joan of Aza, and the son she bore grew up to be the “other” Dominic—Dominic Guzman, the one who founded the Dominicans.

The mother of Saint Dominic of Guzmán is said to have prayed at the shrine of Dominic of Silos before she conceived the child that would subsequently found the Dominican Order.

Source: www.catholic.org/saints;
www.catholicnewsagency.com/saints;
<https://saintscatholic.blogspot.com>;
www.catholicsaints.info/saint ♦



Continued from Page 18 : St Catherine of Alexandria



When Catherine was presented before the wheel, she touched it and a miracle occurred that caused the wheel to shatter. Unable to torture her to death, the emperor simply ordered her beheaded.

One account claimed that angels took her body to Mt Sinai. In the sixth century, Emperor Justinian ordered a monastery established in her name. The monastery, Saint Catherine's, remains to this day and is one of the oldest in the world.

During the medieval period, St Catherine was one of the most famous saints of the Church. She

was a popular subject in renaissance art, and many paintings from the period are dedicated to her. Catherine is still a very popular Catholic name. The spiked wheel is a popular symbol often associated with St Catherine.

Ironically, or perhaps appropriately – given both her embrace of virginity, and her “mystic marriage” to Christ – young women in many Western European countries were once known to seek her intercession in finding their husbands. Regrettably, the torture wheel to which she herself may have been subjected was subsequently nicknamed the “Catherine wheel,” and used even among Christian kingdoms.

Today, St Catherine of Alexandria is more appropriately known as the namesake of a monastery at Mount Sinai that claims to be the oldest in the world.

Source: www.catholic.org/saints;
www.catholicnewsagency.com ♦

The Holy Spirit

By Selma Lagerlof



There was a man who went out in the dark night to borrow live coals to kindle a fire. He went from hut to hut and knocked. "Dear friends, help me!" said he. "My wife has just given birth to a child, and I must make a fire to warm her and the little one."

But it was way in the night, and all the people were asleep. No one replied.

The man walked and walked. At last he saw the gleam of a fire a long way off. Then he went in that direction and saw that the fire was burning in the open. A lot of sheep were sleeping around the fire, and an old shepherd sat and watched over the flock.

When the man who wanted to borrow fire came up to the sheep, he saw that three big dogs lay asleep at the shepherd's feet. All three awoke when the man approached and opened their great jaws, as though they wanted to bark; but not a sound was heard. The man noticed that the hair on their backs stood up and that their sharp, white teeth glistened in the firelight. They dashed toward him.

He felt that one of them bit at his leg and one at this hand and that one clung to this throat. But their jaws and teeth wouldn't obey them, and the man didn't suffer the least harm.

Now the man wished to go farther, to get what he needed. But the sheep lay back to back and so close to one another that he couldn't pass them. Then the man stepped upon their backs and walked

over them and up to the fire. And not one of the animals awoke or moved.

When the man had almost reached the fire, the shepherd looked up. He was a surly old man, who was unfriendly and harsh toward human beings. And when he saw the strange man coming, he seized the long, spiked staff, which he always held in his hand when he tended his flock, and threw it at him. The staff came right toward the man, but, before it reached him, it turned off to one side and whizzed past him, far out in the meadow.

Now the man came up to the shepherd and said to him: "Good man, help me, and lend me a little fire! My wife has just given birth to a child, and I must make a fire to warm her and the little one."

The shepherd would rather have said no, but when he pondered that the dogs couldn't hurt the man, and the sheep had not run from him, and that the staff had not wished to strike him, he was a little afraid, and dared not deny the man that which he asked.

"Take as much as you need!" he said to the man.



But then the fire was nearly burnt out. There were no logs or branches left, only a big heap of live coals, and the stranger had neither spade nor shovel wherein he could carry the red-hot coals.

When the shepherd saw this, he said again: "Take as much as you need!" And he was glad that the man wouldn't be able to take away

any coals.

But the man stopped and picked coals from the ashes with his bare hands, and laid them in his mantle. And he didn't burn his hands when he touched them, nor did the coals scorch his mantle; but he carried them away as if they had been nuts or apples.



And when the shepherd, who was such a cruel and hardhearted man, saw all this, he began to wonder to himself. What kind of a night is this, when the dogs do not bite, the sheep are not scared, the staff does not kill, or the fire scorch? He called the stranger back and said to him: "What kind of a night is this? And how does it happen that all things show you compassion?"

Then said the man: "I cannot tell you if you yourself do not see it." And he wished to go his way, that he might soon make a fire and warm his wife and child.

But the shepherd did not wish to lose sight of the man before he had found out what all this might portend. He got up and followed the man till they came to the place where he lived.

Then the shepherd saw the man didn't have so much as a hut to dwell in, but that his wife and babe were lying in a mountain grotto, where there was nothing except the cold and naked stone walls.

But the shepherd thought that perhaps the poor innocent child might freeze to death there in the grotto; and, although he was a hard man, he was touched, and thought he would like to help it. And he loosened the knapsack from his shoulder, took from it a soft white sheepskin, gave it to the strange man, and said that he should let the child sleep on it.

But just as soon as he showed that he, too, could be merciful, his eyes were opened, and he saw what he had not been able to see before, and heard what he could not have heard before.

He saw that all around him stood a ring of little silver-winged angels, and each held a stringed instrument, and all sang in loud tones that tonight

the Saviour was born who should redeem the world from its sins.

Then he understood how all things were so happy this night that they didn't want to do anything wrong.

And it was not only around the shepherd that there were angels, but he saw them everywhere. They sat inside the grotto, they sat outside on the mountain, and they flew under the heavens. They came marching in great companies, and, as they passed, they paused and cast a glance at the child.

There was such jubilation and such gladness and songs and play! And all this he saw in the dark night whereas before he could not have made out anything. He was so happy because his eyes had been opened that he fell upon his knees and thanked God.

What that shepherd saw, we might also see, for the angels fly down from heaven every Christmas Eve, if we could only see them.

You must remember this, for it is as true, as



true as that I see you and you see me. It is not revealed by the light of lamps or candles, and it does not depend upon sun and moon; but that which is needful is that we have such eyes as can see God's glory.

Source: <https://www.kidsgen.com/events/christmas/stories/the-holy-night> ♦

Continued from Page 15 : Praying for the dead

partaking in various liturgies especially in the celebration of the Mass and praying for the dead. The tradition of the Funeral Mass arose when St. Augustine's mother was dying and she told her sons, "Lay this body anywhere and do not let the care of it be a trouble to you... only this I ask: that you remember me at the Lord's altar, wherever you are".

Within Scripture, in the Old Testament; prayers for the dead are mentioned in 2 Maccabees 12:43-45. *"When Judas and his men came to take away the bodies of their fallen brethren for burial, they found under the coats of the slain ...idols of Jamnia which the Commandments forbid... so betaking themselves to prayer, they sought God, that the sin which had been committed be forgotten... they offered sacrifice for the sins of the dead"*.

In the New Testament, in 2 Timothy 1:16-18, it reads as follows, *"May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not afraid of my chains. On the contrary, when he was in Rome, he searched hard for me until he found me. May the Lord grant that he will find mercy from the Lord on that day!"*

There is evidence from the early Church leaders of praying for the dead – Tertullian d230 mentions praying for the dead not as a concession to sentiment, but as a duty. St. Augustine, at the end of the ninth book of his Confessions prays for his



deceased mother, Monica. Praying for the dead became part of the Eucharistic prayer liturgy in the early church also, often with the names of the deceased included in the Eucharist prayer.

This tradition of over 2000 years still continues in the Eucharistic prayer. Based on Scripture and tradition, the Roman Catholic Liturgy for the Dead has prayers for the deceased; prayers for those who left behind; prayers for all those who have died and prayers asking God to forgive sins throughout the Mass and other funeral liturgies. The Liturgy of the Word reminds the people of the Resurrection of the body and the Liturgy of the Eucharist is offered as the ultimate prayer for the soul of the deceased; following tradition upon the wish of St. Augustine's mother, Monica.

Source: <https://stpatrickmiamibeach.com> ♦

Continued from Page 17 : Sacrament of Holy Orders



and diplomacy in Thessalonica when he wrote, "though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children" (I Thess 2:7). By this gentle appeal the apostle arouses their sentiments to respect the stewardship of him and others who minister to them in the name of the risen Lord. The power of the steward is a power to build Christian community. With this biblical background it would be better for us to understand the Christian priesthood in the history of the Church. ♦

News Round-Up

Pope Francis Creates 13 New Cardinals, 10 are Electors

Pope Francis created 13 new Cardinals on October 5, 2019, reminding them that “compassion” is a keyword in the gospel.

“In the Gospels, we often see Jesus' compassion for those who are suffering,” the Holy Father recalled. “The more we read, the more we contemplate, the more we come to realize that the Lord's compassion is not an occasional, sporadic emotion, but is steadfast and indeed seems to be *the attitude of his heart*, in which God's mercy is made incarnate.

“God's love for his people is drenched with compassion, to the extent that, in this covenant relationship, what is divine is compassionate, while, sad to say, it appears that what is human is so often lacking in compassion.”

The “creation” of the new Cardinals took place at 4 pm in the Vatican Basilica, where the Holy Father held an Ordinary Public Consistory for the creation of 13 new Cardinals, for the imposition of the cap, the handing over of the ring and the assignment of the Title or Diakonia.

The celebration began with the greeting, the prayer and the reading of a passage from the Gospel according to Mark (6,30-37a). Then the Pope gave the homily.

The Holy Father then read the formula of creation and solemnly proclaimed the names of the new cardinals, announcing the presbyteral or diaconal order. The Rite continued with the profession of faith of the new Cardinals before the people of God and the oath of fidelity and obedience to Pope Francis and his successors.

The new cardinals, according to the order of creation, knelt before the Holy Father who imposed the skullcap and cardinal hat on them, gave the ring and assigned to each a church of Rome as a sign of participation in the pastoral care of the Pope in Urbe.

Following is the list of the 10 archbishops and bishops who will be the new cardinal electors:

- Monsignor Miguel Angel Ayuso Guixot, President of the Pontifical Council for Inter-Religious Dialogue;
- Monsignor Jose Tolentino Calaca de Mendonca, Archivist, and Librarian of the Holy Roman Church;
- Monsignor Ignatius Suharyo Hardjoatmodjo, Archbishop of Jakarta;
- Monsignor Juan de la Caridad Garcia Rodriguez, Archbishop of San Cristobal de la Habana;
- Monsignor Fridolin Ambongo Besungu, Archbishop of Kinshasa;
- Monsignor Jean-Claude Hollerich, Archbishop of Luxemburg;
- Monsignor Alvaro Leonel Ramazzini Imeri, Bishop of Huehuetenango;
- Monsignor Mattep Zuppi, Archbishop of Bologna;
- Monsignor Cristobal Lopez Romero, Archbishop of Rabat;
- Father Michael Czerny, S.J., Under-Secretary of the Migrants Section of the Dicastery for the Service of Integral Human Development.

The Holy Father also created three Cardinals beyond the age to serve as electors but who are named for their distinguished service to the Church:

- Monsignor Michael Louis Fitzgerald, Archbishop Emeritus of Nepte
- Monsignor Sigitas Tamkevicius, Archbishop Emeritus of Kaunas
- Monsignor Eugenio Dal Corso, Bishop Emeritus of Benguela ♦



Holy Father's Prayer Intentions

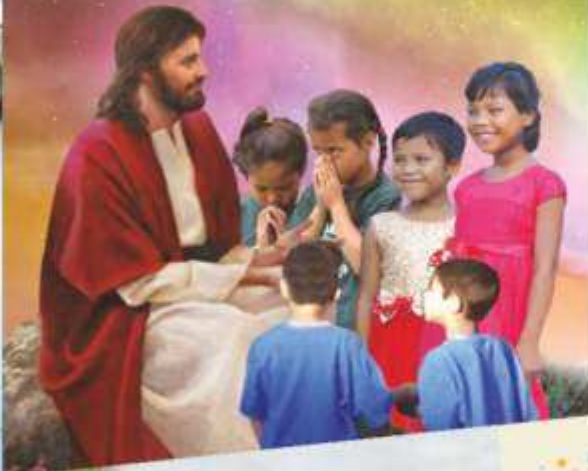
November 2019

Dialogue and Reconciliation in the Near East: That a spirit of dialogue, encounter, and reconciliation emerge in the Near East, where diverse religious communities share their lives together.

December 2019

The Future of the Very Young: That every country take the measures necessary to prioritize the future of the very young, especially those who are suffering.

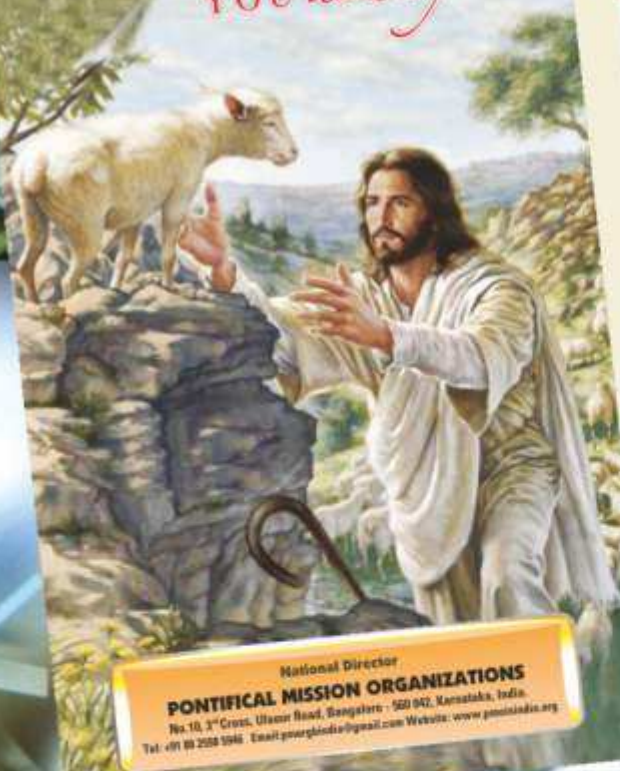
I am with you **ALWAYS!**



2020

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I AM WITH YOU *always!*



National Director
PONTIFICAL MISSION ORGANIZATIONS
 No.16, 3rd Cross, Ulsoy Road, Bangalore - 560 042, Karnataka, India
 Tel : +91 88 2508 1946 Email: pmorgindia@gmail.com Website: www.pmoindia.org

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Have you shared our **2020 Bookmark Calendars** with your loved ones?

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

Come! Make Mission a MOVEMENT!

PRAYER:

O God, our Creator and Redeemer, mercifully hear our prayers that as we venerate your servant, Saint Lucy, for the light of faith you bestowed upon her, you would increase and preserve this same light in our souls that we may be able to avoid evil, to do good, and to abhor nothing so much as the blindness and the darkness of evil and of sin.

Relying on your goodness, O God, we humbly ask you, by the intercessory prayers of your servant, Saint Lucy, that you would give perfect vision to our eyes, that they may serve for your greater honour and glory and for the salvation of our souls in this world, that we may come to the enjoyment of your unfailing light of the Lamb of God in paradise.

Saint Lucy, virgin and martyr, hear our prayers and obtain our petitions. Amen. (Feast Day: 13th December)



St Lucy

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

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

For more information contact us at:

PONTIFICAL MISSION ORGANIZATIONS (INDIA)

No. 10, 3rd Cross, Ulsoor Road, Bangalore – 560042,
Karnataka, INDIA. Tel: +91 80 2558 5946

Email: pmorgbindia@gmail.com Website: www.pmoindia.org

