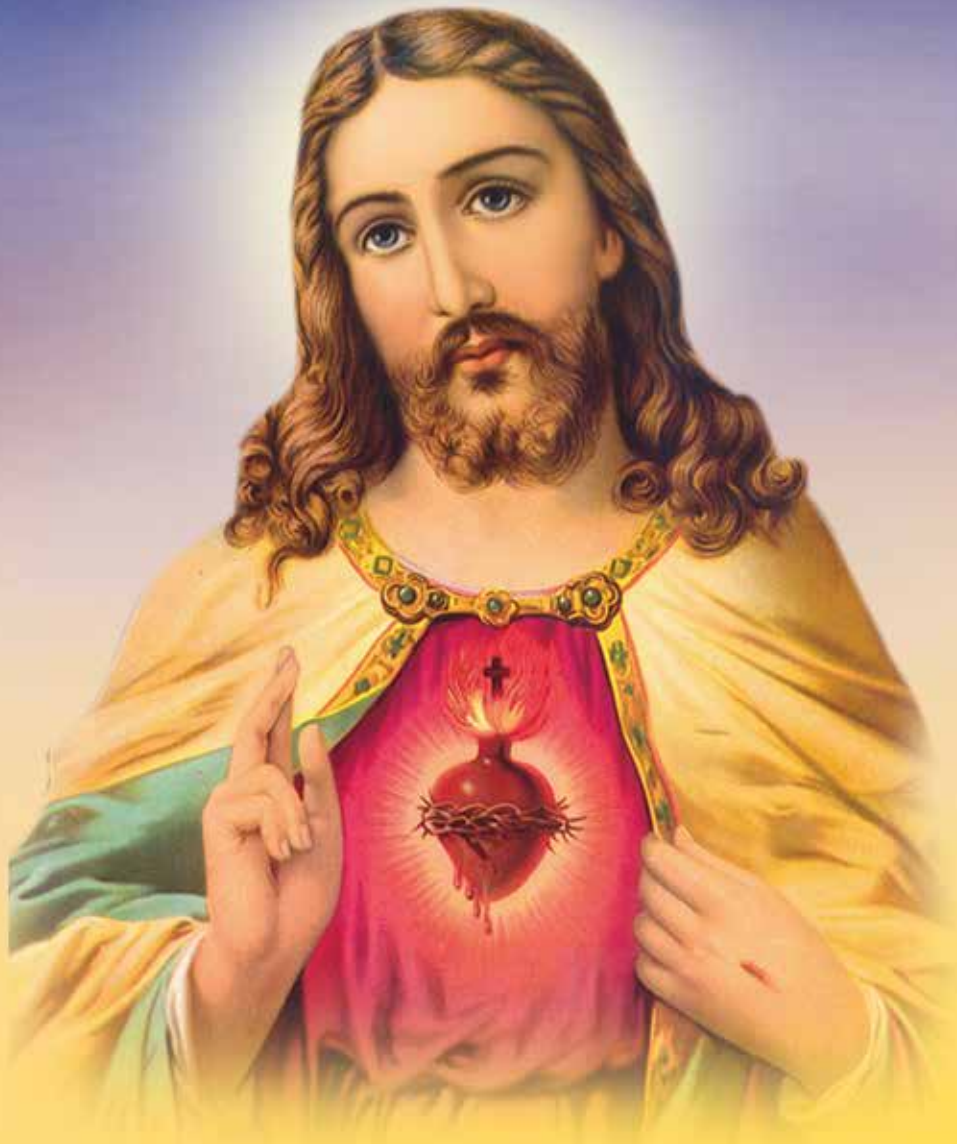




In the
Shadow
of the **Cross**



| Vol. VII | Issue-1 | January - June 2019 |



CONTENTS

03 Editorial

Founder's Voice 04

08 A Glimpse of the Shillong Unit:
Sts. Peter and Paul Parish Laitkynsew

Society and Today's Youth 10

13 Crisis without Prayer

Devotion to Mary 15

Pope Francis in his Apostolic Exhortation "Joy of the Gospel" **EVANGELII GAUDIUM** defined for us three objects of new evangelization, namely (1). Those who have never heard the Gospel, (2). Those who have heard the Gospel but have strayed away from it and (3). Those who have heard it and lived it and are now called to live it deeper. The Holy Father explicitly called on the Church to undertake a resolute process of discernment, purification and reform and he gives us a call to be bold and creative in rethinking the goals, structures, style and methods of evangelisation in our respective communities.

In a very direct language he speaks of three areas of evangelisation needed today: preaching the Word of God, Giving the social teaching of the Church and dialogue, so very important in our time of so much violence and conflict. An underlying thrust that open, can see in his teaching is the care of the poor, the rejected, the marginalised and mercy. All the baptised, whatever their position in the Church or their level of instruction in the faith, are agents of evangelisation and it would be insufficient to envisage a plan of evangelisation to be carried out by professionals while the rest of the faithful would simply be passive recipients.

Therefore, Dear friends, the new evangelisation calls us for personal involvement on the part of the baptised. Every Christian is challenged, here and now to be actively engaged in evangelization. So what are we waiting for? This new evangelisation is a call for an action and it is also a call to wake up to step together with Jesus for his mission of new evangelisation.

Fr. Alex SDS

EDITORIAL



MEEKNESS AND HUMILITY

Here our founder speaks that meekness and humility are the most sacred heart of Jesus. We particular ought to have devotion especially by imitating this divine heart of Jesus that we will be like Jesus and we can accept everything that he sends us and bearing it patiently. We should abandon ourselves to him wholly and entirely. No matter what happened to us and never murmur and complaint against the good God but we should bear everything meekly and

with patient resignation. We should be meek as regards the neighbor. And how powerful is he who bears all things. Let us also be meek in as we bear with faults and disagreeable and everything that is disagreeable to us. Let us also be patient and gentle towards the neighbor, towards our confers, in such as we not only bear patiently what is hard for us but also see to it that we do nothing to cause others to suffer that we do them no harm.

To be meek ourselves whom we are

called to guide men and through meekness we will gain men for God and the way which our dear Savior took us also must take that is the way of meekness. Humility impels us to recognize our own lowliness, nothingness, littleness, sinfulness, faultiness. When we realize what we are, we shall feel urge to despise ourselves. We shall feel impelled to humble ourselves, to love others. We shall always realize that this is exactly what we deserve and when the good God punishes us we shall humble ourselves.

We shall feel ourselves seized by a desire to be despised by men. If we know ourselves then we must wish that the other too treat us for what we really are. But if we will tend to our personality humiliation we shall also treat ourselves accordingly. As long as we live in this world we will have to battle against pride. We should have arrived at high degree of sanctity and pride nevertheless still assail us.

CONFIDENCE IN GOD

In this lesson that is confidence in God, our Founder tries to tell us that we should walk the way of life like a child and let by the hands of heavenly Father who cares for us. The confidence in God never left us, not even in the most trifling circumstances. We will be glowed with holy zeal when we speak of confidence of God. And our Founder would like to leave us a special heritage,

if he may so speak and this heritage is great confidence in God. He who trust in the Lord will not give way and will not fall. He whose strength is in the Lord will not sink down. Again and again he tries to tell us to put all our trust in the Lord. He wants us to live in full conviction that unshaken confidence in God lays law the infernal enemy. As regards this point he begs us that we note it down for our whole life then we will have such surpassing strength that no power will be able to resist it. If this confidence endures, the society will be all powerful and neither the powers of hell nor those of the world will be able to overcome it. And also if we wish to accomplish great things we must also have great confidence. Human frailty is so great that without the grace of God we can do nothing. If we are deprived of help from above, if we have little or no confidence, what miserable creatures we than are, we who cannot event pronounce the name of Jesus without His grace and less still able to accomplish great work for His glory.

Just have confidence in God in right sense of the world it being taken for granted of course that we are good religious. But then have confidence in God. There is a very simple way of getting everything from the goodness of God and let us hope and trust that God will keep His promise and let us act according to his confidence. We should be men of faith and therefore also have

great confidence. Hope springs from faith. If we wish to do great things for the glory of God and the salvation of souls then we need great powerful faith and boundless confidence. We should be careful not to trust in ourselves, not in the help of man, but in God. As St. Justinian says 'Hope is rest in toil, refreshment in heat, consolation in sorrow'

BROTHERLY LOVE

We have a duty of carefully living up to the teaching which the Divine Saviour gave us when he was still on earth. And how much more we ought to take to heart what the divine Saviour said: "My command to you is to love one another" (Jn 15:17). Brotherly love is necessary for us above all things. Oh, would that all, each one in his own place would strive for this that we love one another in very truth and that we are united in the name of the Lord! The wicked enemy will always look for a chance to destroy brotherly love wherever he can possibly do so. Let us therefore work in opposition to him! Let us take to heart St. John's admonition: "Little children love one another!" oh keep well in mind! It is so important for the order and the community. We who are in a special way in duty bound to follow the holy Apostle, must particularly take to heart what the Divine Saviour commanded namely, love. Unity among yourselves will be strengthened in particular means of brotherly love.

This obligation even follows from the duty of loving the neighbor. The closer the bonds that unite the members to each other in intimate relationship, the greater is the obligation of mutual love. We should be of one heart and of one mind. For us in particular this fraternal charity is a specific duty that we are of one. You should be one with the spiritual Father, one with the Superiors and those placed in authority over you, one among yourselves. Furthermore, brotherly love promotes the happiness of the individual members. Through it the burden, the responsibility inseparable connected with religious life; will be lightened. Oh, how light the obligations really do become when brotherly love reigns in a family! How easily one makes the sacrifices when one knows that sincere mutual prevails! Brotherly love will give us a good reputation in the eyes of the outside world. "Behold how they love one another" One will feel drawn to enter the Society when he sees how love rules therein. But love I might say should also be like a mother towards her child. It should be true, ready to make sacrifice, patient, attentive, sympathetic, impartial, universal, not one-sided, and active in word and deed. It should embrace all. If it is not universal, if it does not include all the confreres, it will do harm. If our love is from God, then we shall love all. If it is from men, then there does danger of not equally loving all. To a considerable extent

brotherly love secures the welfare and progress of the Society. Now I would like to have you take to heart one more point. Here is what I have in mind: If one has not practiced charity, then just that will be one of his sufferings at the hour of death. I therefore admonish you that you practice fraternal charity well now during life, lest you only then come to your senses when you are lying on your bed of death. Everyone has his fault, more or less but you should love everyone. No one should be excluded from charity. Therefore, love one another! May charity reign in our midst ever more and more! The dear Saviour says: "I give you a new commandment: love one another" (Jn 13:34). This commandment is of particular importance of apostolic Religious who wish to lead a community life. Thereupon to whatever you do, hold fast to what we really want, for we are to imitate the Apostles and we must have brotherly love. Remember what St. Gregory says: "He who has not charity towards others should absolutely not engage in the apostolate." Charity is the sign that one is making progress in goodness.

Therefore, have charity!
And have this charity
Despite human frailty;
Despite faults of character;
Despite disagreeable temperaments;
Despite the want of tact;
Despite moral failings



**"If you live by faith and see in the Superiors the representatives of God, great peace will your soul"
(Exh & Adm: Chapter 1)**

Oh how nicely one gets along when one neither gives offense nor is offended! Truly, it is a duty not to offend against charity. Encourage and urge on one another to do greater good and favors to your confreres, keep some sufferings, some crosses for him. Strive by all means in charity and meekness to excuse the faults of your confreres and to cover what can be covered with the mantle of charity. Strive to love each other in faith, in God. This love should not be a love of flesh and blood. No; we are to foster it because it is the will of God that we truly love one another. The Divine Saviour Himself, the God-Man, manifests so great a love with patience and meekness towards His Apostles!

Fr. Alex SDS



A Glimpse of the Shillong Unit:

Sts. Peter and Paul
Parish Laitkynsew

“A seed is sown on the land- falls on rich soil night and day it is sprouting and growing, how we do not know, the land produces first the shoot, then the ear, then the full grain in the ear then the crop is ready”. (Mark 4, 26-29)

The voice of late Reverend Father Otto Hopfenmuller must have resonated in the ears of the Central Centenary Celebration of Sts. Peter and Paul Parish Laitkynsew in 2012 when the working committee of the parish came to Shillong to meet the faithful, who have left the villages falling under the parish and residing in Shillong.

Under the vibrant leadership of the then Parish priest reverend Father Alex SDS and Rev. Father Nengnong and a few inspiring church leaders of the Parish namely, late Babu Francis Nongbah and late Babu Brudesh Iangrai, with one spirit came up to Shillong to meet the faithful. They had one mind and one objective, i.e., to gather the faithful. This took place at

Otto Hopfenmuller study house, Mawroh. A feeling of oneness and closeness prevailed at the meeting when there was recall of the history of the Church of the War area and the upcoming centenary celebration.

In the second such meeting many faithful attended and took part in the gathering with much enthusiasm and the meet decided to elect the executive committee members, who will heartily carry out the objectives and mission of the Laitkynsew parish.

The main objectives of the parish are:

1. To make the faithful meet and know each other so that there is a feeling of bonding and unity.
2. To work hard for the success of the centenary celebration.
3. To explore ways and means as to how to obtain financial assistance and resources.

From that time onwards members took a pledge to speed up the work in fulfilling the objectives and other requirements of the parish by holding monthly meetings. It was from that time the members journeyed together with the Laitkynsew Centenary Celebration committee till the end. After much struggle, self-sacrifice and hardwork the Centenary celebration happened on the 20th January 2013, with much enthusiasm and participation from the members.



After the Centenary Celebration, the much-awaited unit of Shillong under Laitkynsew Parish was Official confirmed through the general meeting in the presence of Director of Otto Hopfenmuller Salvatorian study house, Mawroh. On the 10th March 2013 the office was inducted and named Saints Peter and Paul Church Parish Laitkynsew, Shillong unit. The terms and conditions of the unit are:

1. The Shillong unit is under Laitkynsew Parish formed at Otto Hopfenmuller Salvatorian Institute, Mawroh
2. The motto of the unit 'Love is to give' and late Father Otto Hopfenmuller is the Patron.
3. The Rector of the Otto Hopfenmuller Salvatorian Study House Mawroh, Shillong is to be the Spiritual Director of the Unit and the Home will be the venue for all such meetings.
4. All the faithful of the Laitkynsew Parish comprising of 36 villages and 5 church sub-districts are to be members of the Shillong unit.
5. Members are to continue making efforts to support the Society of Divine Savior (SDS) Salvatorians.

Through the years, the Executive Committee members have given all out support to the SDS (Salvatorians) through participation in the different programs:

1. Annual observation of death anniversary of Late Father Otto Hopfenmuller.
2. Take part in the Parish day celebration of Laitkynsew Parish.
3. Attend priestly ordinations celebrated at different Parishes.
4. Prepared the mementoes of Father Otto Hopfenmuller to be venerated at the homes of the faithful.
5. Vocational financial support to the SDS (Salvatorians).

With the continuing Support and Prayers of the Spiritual director and the faithful, the author hopes that the Shillong unit will live up to the expectations of the people and produce firm trees that spread its branches to the reach of all.

'For all the good far sown may all the harvest be God's own'

The author is the executive member and treasurer of the Shillong Unit, Sts. Peter and Paul Laitkynsew Parish.

Kong. Marystella War

SOCIETY AND TODAY'S YOUTH



Society is a permanent union of men and women who are united by manners of behavior that demanded by some common end, value or interest. But at this present scenario this permanent union between people is degrading day by day. And the common end, value or interest such as moral rectitude, equal rights for all, dignity, integrity, caring, teamwork etc. are vanishing in our society. To keep our value system alive in our society we need to keep alive the moral values in today's youth. Youth are the future of better tomorrow. But youth of today are distracted and misled. Reasons for this cause are many, but I would like to highlight on two issues, they are (i) influence of drugs and (ii) misuse of mass media.

(i) Influence of Drugs: Young people just don't get into drugs, alcohol or

tobacco overnight. Their starting points are very insignificant and look seemingly quite harmless. Most of the addicts never knew they would become addicts. Therefore, a simple mental logic have persuaded them i.e., 'this is only a small tablet' or 'this is just a peck', it will not cause any harm. So, this ill-conceived mental logic of harmlessness is the beginning of their gradual loss of their freedom. Some young people feel that after taking drugs or drinks the effect seems to have heightened their confidence level. It is thought a boy who is shy or reserved in character is able to face any situation. He feels that he will be able to act or his stage fear just disappears. He has also seen his friends doing it and got more attention from the complementary

sex.

Young people are curious. They are curious because they are in the stage of knowing and discovering things. They want to see, experiment and know things for themselves and no taboo can control them. A person's curiosity is heightened when he hears his friends boasting about their previous experience of drugs or alcohol. They know that ganja or a tablet or an alcohol is harmful they will still say let us try once. Even the unwilling friend also is finally made to believe. After all it is only once and we will never do it again. Trying once is after all not a harmful thing. But we should know that trying once leads to trying twice which further leads to trying thrice and finally to trying dies. So you can see the simple logic: once leads to twice and twice leads to thrice and thrice leads to dies. In the beginning it impels and later it compels and finally it expels.

The best way to belong to a group is to feel what the group feels, to think what the group thinks, to eat what the group eats, to drink what the group drinks and do whatever the group does. For example, John's friends are all drinking alcohol whereas he refrains from it in order to protect his moral rectitude. The group would never accept such a holy, sanctimonious and moralistic attitude. A moral pedagogue is such

a person who is always unwanted among friends. They want one who is one with them. In other words, they want one who is like them. They always hate one is not like them. This is how most of the young people get into drugs, alcohol and other bad habits. Drug addiction leads to drug craving, which is difficult to overcome without intensive treatment.

Drugs are sometimes used for entertainment. The young people like anything that thrills. They try to get thrilled by smoking ganja or taking alcohol or a tablet. By doing this they get a short span of joy or pleasure. This is the thrill that they are searching for but it is only an illusion for it lasts only for a short time. They are soon transported back to the pre-thrilled stage of normality. Although the initial period of use may be delightful, continued substantial usage can result in a transformation into greater dysphoria than ever.

(ii) Misuse of Mass Media: It is parents who inculcate a curiosity on children to touch smart phone. For example whenever a child cries, mother finds the easy solution to stop the cry by showing a video to the child or she gives smart phone to the child. As the child grows up he or she develops the habit of using internet. Once they addict to the internet they cannot stop easily. Hence they originate a spark of interest on children to use the mass

media. As a result some children may build an immoral character by misusing the mass media. Today's youth are addicted to the smart phone. Phone is smart but the users are not smart, as smart phone that controls them not they control the smart phone. The smart phone has become their God, as they touch the phone uncountable times but they forget or neglect God one who has given them life.

Moral degradation is the first tragic result of addiction, which diminishes the exercise of human freedom by enslavement to the habit of using drug and mass media. Negligence of duty and of physical cleanliness and completely social behaviour reduce an addict to the state of a social outcast. The obtaining of drugs and the mass media becomes the only meaningful activity in life.

Parents have many opportunities to foster healthy, drug free lifestyles in their children by teaching them those ethical values and responsibility through what social scientists call "modeling," or demonstrating acceptable behaviour for children to follow. Parents have responsible habits and attitudes regarding the use of drugs and mass media. They should send a healthy message and strongly influence their children's ideas about drugs, alcohol, tobacco and wise use

of mass media. Parents are models for their children. The world is filled with opportunities to use drugs and misuse mass media. It is for the parents to prepare the youth to make positive choices. The parents need to supervise their children gently, by knowing their children's friends by being aware of what their children are doing. They also need to ensure that there is proper supervision of after-school and weekend activities and that all parties are chaperoned by responsible adults.

Schools play a central role in prevention programmes, under the assumption that drug addiction and misuse of mass media will be more easily prevented. The goal of these programmes is to provide youth with the skills to become successful adults and to teach them the community's norms and values.

From the above discussion we have come to know that in our society morality is declining due to the influence of drugs and the misuse of mass media. It predominantly attracts the youth (teenagers) as they are in the stage of knowing, experimenting and discovering things. Therefore they should be given proper guidelines and education in this matter by parents, teachers, missionaries, and elders.

Bro. Kamil Toppo



Crisis without Prayer

Crisis in life can't overpower the spirit of prayer
Jesus ordained prayer as a means to have a relationship with His Father.
Jesus Christ prayed to God in all things
How much more should our prayer be fervent if Jesus himself prayed?

Crisis of faith in God is crisis in prayer
Faith is confidence of what we hope for and assurance of what we do not see.
God knows all our needs and wants, have faith in Him.
He will surely take care of you and fulfill his promises.

Crisis in power to do good is crisis in prayer
Jesus Christ derived his strength through prayer
Pray to God to waken in us the power to do good
To serve mankind and bring glory to God.

Crisis in life is crisis in prayer
Prayer take us to God who is the source of everything
If God is in us and we in God nothing can ever put us asunder.
For God loves and protects his people.

Crisis in marriage is crisis in prayer
Marriage is to be kept holy and undefiled,
For what God has joined together let no one divide.
Pray to God who binds and keeps all things well.

Crisis in family is crisis in prayer
Family that pray together stays together
Put God in the centre of the family
He will guide and lead to the even path.

Failing to love is crisis in prayer
Love is the greatest commandment
One can best love the enemies,
If the Lord grant you grace to love.

Living without peace is crisis in prayer
Pray to the prince of peace,
Who give the eternal peace
The world needs His peace to stop hatred.

Crisis in priestly and religious life is crisis in prayer
The greatest tragedy is the prayerless priests and religious
Who are specially single out as dedicate to God
But not so are they in prayer.

Crisis in relationship with God is crisis in prayer
Prayer unite us to God and His spirit govern our relationship
All our activities display our love for Him
This is the indeed befitting of his people.

Crisis in chastity is crisis in prayer
To remain pure for God and His kingdom
Both for the laity, priests and religious
The ability to it comes from sincere prayer to God.

Crisis in sanctity is crisis in prayer
This sanctity is expected in our daily life
For this we are created by God
The grace comes from prayer of heart and mind.

Bro. Pehiachanglu Peter.

Devotion to Mary

From most ancient times, Mary, as the most holy mother of the Redeemer, has been venerated in the East and West under the title of "Theotokos". Relying upon her powerful intercession, the faithful have fled prayerfully to her protection in all perils and needs. Devotions to Mary increased very much especially after the Council of Ephesus in 431. Both liturgical and private manifestations of Marian cult began to flourish, first in the East and then in the West, especially during the middle ages. Today, devotion to Mary is deeply rooted in the Catholic Church both in her official liturgy and in the personal life of the believers.

Besides several liturgical feasts and celebrations, such as divine motherhood of Mary (Jan. 1), Purification (Feb. 2), Annunciation (March, 25), Immaculate heart of Mary (June 12), Visitation (May 31), Assumption (Aug.15), Nativity (Sept. 8) Queen of Rosary (Oct. 7), Presentation (Nov. 21), Immaculate Conception (Dec. 8), we have Marian devotions today, beginning with 'the Angelus', the Rosary, Noveena, Litanies commemorating joys and sorrows of Mary, prayers and songs associated with miraculous shrines, medals, icons, to the name of Mary, Mother of Mercy, Help of Christians, perpetual succour etc. Thus no one can measure the extent of personal and private devotions, which through the centuries has been directed to Our Lady.

However, with the protestant reformation and with the rise of many other Christian denominations, Catholics' devotion to Mary is being questioned. They started to question, "why do Catholic pray to Mary, who is not God? Why do they worship her? Most of us might have faced these questions from our protestant brethren even today. Therefore, let us ask ourselves, do we (Catholics) worship Mary? At this juncture, a careful defence against the misunderstandings and errors will render devotion to the Blessed Virgin more vigorous and authentic.

Do we have answer for such questions? Of course, we have the answer for all these questions. There are three categories of respect due in the realm of worship. They go by specific names as per theology. They are: **Latria, Dulia and Hyper Dulia.**



LATRIA: It is worship that is due only to God. This worship consists of offering God our lives, our souls, our minds and our bodies as a living sacrifice (Rom 12:1-2). We do this permanently through the sacrifice of the Mass.

DULIA: It is not worship but honour. We honour anyone who is eminent and accomplished great things. We honour them for their brains, their discipline, their wit, their achievement, etc. We honour our parents and grandparents because we are indebted to them. We honour our loved ones. We come to them with our needs. We respect them. We look up to them as our role models. We have a relationship to them of obedient honour. Dulia is also what we give to the saints and angels. We give them honour that is due to them. As part of this we have a relationship with them. Thus, we may ask them for things. This is called "praying to the saints."

HYPER DULIA: It is the highest honour. This is the honour that we give to the Virgin Mary, because she is unique among all God's creation. She is higher than the Cherubim and Seraphim. **She is the only created being who was honoured by God so greatly that his Son took his flesh from her.** She has total unique place of honour in heaven and among all of God's people on earth. Therefore, the honour which we give to her is higher than any other being. But it is not **Latria**, we are clear about it. We do not worship Mary. The sign of this is that we do not make sacrifice to her. We do not find any Catholic Priest is offering a Mass to Mary. The sacrifice of the Mass is only offered to God the Almighty Father.

Dulia and Hyperdulia which we give to Mary and the saints is ultimately honour given to God. We honour the saints not for who they are; rather it is for God who made to be. We honour in them the completed work of grace. We honour in them the faithful obedience, which itself is a gift from God. We delight and awe at the wonderful things God has done for them. However, in the case of Mary, she has the maternal function of "taking care of the brothers and sisters of her son who are still on pilgrimage and are placed in the midst of dangers and trouble (LG, 62). In this function Mary places herself between her son and men and women in the reality of their privations, needs and sufferings. She places herself "in the middle," that is, she acts as Mediatrix, not as an outsider, but in her position as mother. She can indeed, has the right to draw her son's attention to men's needs. Her mediation thus has an intercessory character. Mary "intercedes" for all men and women (RM, 21). One thing we should remember that, *Mary is the highest of all created beings. She is the Mother of God and we cannot have Jesus without Mary.* Yet we are aware that our devotion to Mary is always secondary to devotion to our Lord Jesus.

Hearty Congratulations

ON YOUR FINAL PROFESSION



ON YOUR DIACONATE ORDINATION



Cl. Gervas Daimary SDS, Cl. Movin Rickson Richard SDS, Cl. Sindus Kumar Nayak SDS & Cl. Srinu Velpuri SDS

Prayers and best wishes for your mission



SALVATORIANS

Otto Hopfenmuller Theology Study House
Mawlai - Mawroh, Shillong - 793008
Meghalaya, Northeast India