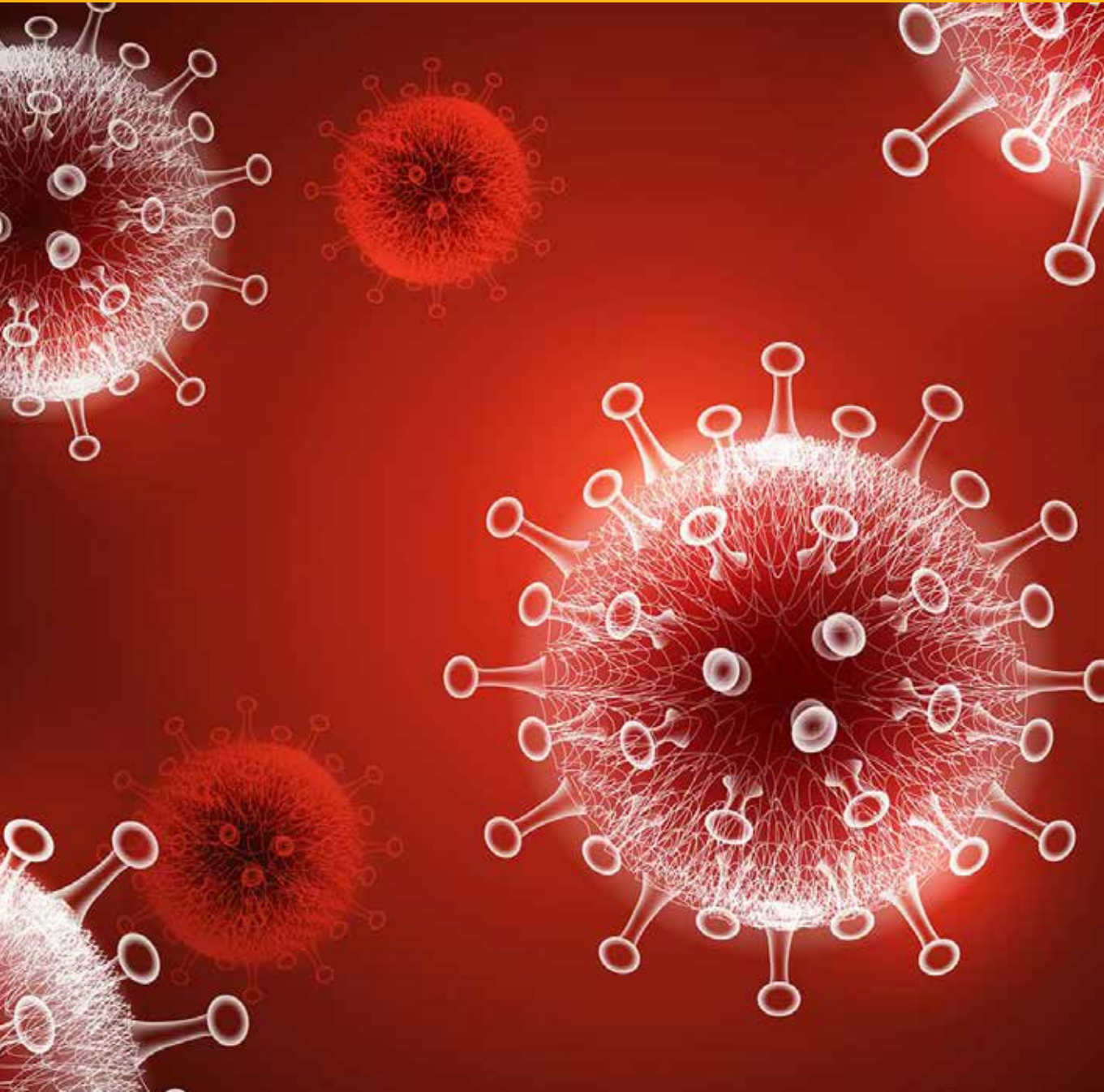




In the
Shadow
of the **Cross**



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EDITORIAL

Fr. Stephen Raj SDS

The most sorted and searched word in the social media is **quarantine**. For most of us the word is unheard in common use. The meaning is: a state, period, or place of isolation in which people or animals that have arrived from elsewhere or been exposed to infectious or contagious disease are placed. The whole world has come to a halt because of a pandemic called **Covid19**. It's strange situation that we have become prisoners in our own homes and houses. Our life has become paradox in itself. Whatever is positive is considered now negative and for the first time we have a feeling that it is good to be as negative.

This pandemic situation has brought all people under single feeling that we all are vulnerable people. In fact it has united the whole world as one in fight against the virus. The countries have stayed together as one in the nation and the families have found their lost relationships. The extraordinary situation has taught us to be economical, to be creative, and to be sensitive. With all the positive feelings of staying together and doing together, many have found the values of life and relationship. At the same time it is unfortunate that the domestic violence has increased, abuse of social media has gone up, many have developed health hazards, most of the family members have realized that they cannot stay and work together always.

As all the countries have restricted the movements of the people, there is no travel and no activities. All the institutions are closed and so the churches too are closed. As we are shut down there is much enthusiasm and desire for God now. As the nature is coming to normalcy, there is a beauty in it. Even some of the birds which we thought extinct are seen now. God is the author of everything. When manmade calamities occur, God brings something positive out of it. This is the truth we are called to learn in this pandemic situation. Church is teaching us to be positive and asks us to be united spiritually and trying her best in reaching the needy difficult times.

At this time of Covid 19, we bring out yet another edition of ***In The Shadow Of The Cross, encouraging*** everyone to be a global community, evangelizing through our personal life and experience. I thank the authors who have contributed to this edition and I pray that we have a good hope and bright future in the coming days. Let us be with the Church and reach out to the people in their need.

Fr. Jordan School of Formators



"One can perform no better work than to contribute to the formation of a priest"

- St. Vincent de Paul (Ven. Jordan's SD II/104)

Introduction

The Salvatorians are committed to the formation of the "Apostles of our time". This is an important task of laying the foundation for the years to come. Those who are involved in the formation of the Salvatorian religious should be prepared to take up this task. Hence the generalate came up with the idea of creating a space where the members involved in various stages of formation could come together to learn, share and in turn be empowered for this ministry.

The school aims to prepare Salvatorian religious for work at different stages of formation: religious and priestly formation. The process of this preparation will be focused on the personal formation

of formators in the dynamics of group and individual work. The School's program is based on the main anthropological and theological themes of the apostolic exhortations "*Vita Consecrata*" and "*Pastores Dabo Vobis*" by St. John Paul II, as well as on "*Verbum Domini*" by Benedict XVI. The main themes of the *Ratio Institutionis Generalis* SDS are taken into account as well.

The school has an integral character, so that it would embrace the integral concept of a person, in all his dimensions and spheres. All the formation efforts are bound by praying the Word of God in the dynamics of *Lectio Divina*. Acquiring and experiencing the proposed contents will be implemented on three levels: human, spiritual and intellectual. Our Founder Fr Francis Jordan is the patron of this event.

Jesus' Formation: Rooted in Personal Journey

The unique character of Jesus' formation is His journey and accompaniment with the Apostles. They were people of many traits and trades and Jesus spent his life with them and taught them through His own life style. Jesus' school was built around His own life and daily activities. Many a time the Apostles misunderstood Jesus and his mission.

This nature of formation needs dialogue, reflection and plans based on this interaction. The Apostles never understood Him well until they experienced the resurrection of Jesus and were anointed with the Holy Spirit. The words Jesus spoke and the deed He did while on earth made sense. This process of formation pictures how we could also start a journey with Jesus and allow Him form us day by day.

Jordan's Formation: Rooted in Resources

"... The task of the Society in its present condition: to collaborate in formation houses through prayer and instruction... with one hundred priests inflamed with this spirit we could erect thirty or more forty formation houses... Certainly one won't achieve immediate success, but it won't elude us forever"
(Ven. Francis Jordan)

Our founder Fr. Jordan emphasised on the formation of the religious. For this reason, he made use of the best resources that was available to him. He wanted to stay to closer to the Church and for that he

founded the Society at the heart of the Catholic faith, the Holy city of Rome. His intention was to reach the multitude with the truth taught by the Church. He was very particular in being faithful to the teachings of the Church.

At the same time, by Divine Providence he was amply helped by the people of God like Fr. Luthen, Fr. Pancrasius Pfeiffer and Fr. Otto Hopfenmuller. They were the source of strength and collaborators in the work of leading the Society. The aim of Ven. Jordan was to form the religious priests who will be zealous and committed in making known the Saviour. He left no stone unturned to achieve this goal. Thus, the formation of the formators is not something new but one of the important tasks that is laid down by him. The method he used was to seek the help of personnel resources and training.

Lectio Divina: Journeying with the Lord

To be formed as religious is a journey with the Lord. He leads, accompanies and guides this journey. It proposes a specific type of spirituality and a radical form of Christian life. To make this journey possible, the method we use is *Lectio Divina*. In our school, we are helped to go deep into the relationship with Christ through *Lectio Divina*.

It comprises four stages of praying God's Word: *lectio* (reading), *meditatio* (meditation), *oratio* (prayer), and *contemplatio* (contemplation). Embracing *lectio divina* in faithful and patient a way becomes helpful in a prayerful grasp

and interpretation of the Word of God. When one fully yields to its working it can accomplish a oneness with Jesus, the Incarnate Word, who then transforms a human life and becomes its Lord. *Lectio Divina* is also a valuable way of discerning one's vocation in life: "It is in fact by the light and with the strength of the Word of God that one's own vocation can be discovered and understood, loved and followed..." (*Pastores dabo vobis*, 47).

Empowering the Formators: Expertise from Resource Persons

The School utilizes the expertise of resource persons who have wide knowledge in the field of formation. It proposes an integrative approach of formation. Integration is understood as conjunction, the combination of various elements forming a whole. Integration of human development is perceived as a coherent connection of a person and its relationship with the environment. In such combination, two elements can be distinguished: internal change of the person inseparable from continuous coherent development of various external elements influencing its development. However, this horizon - a relationship with God - gives the person a consecrated sense.

Therefore, integration in religious formation should assume the process of merging one's own self around the centre of life. This centre is the person of Christ, the Saviour. The resources persons from various spheres of formation help through their classes and training to go

deeper into the horizon of relationship with the Lord.

Prayer and Spiritual Accompaniment: The Method

"Each prayer offered in grateful remembrance of good things is powerful in the eyes of God" (Ven Fr. Francis Jordan)

We accomplish great things through prayer. The kind of prayer which makes us grow with the relationship with Christ. The school makes this possible by offering making prayer the basis for the course. We spend time with the Eucharistic Lord and pour out our aspirations, joys and sorrows. To sit at the foot of the Lord is the first stage of becoming His disciple and this is the first step that is emphasised in the School.

We are guided by the spiritual director who enhances our God experience. He assists the participant in an individual process of opening up to the Word of God, of receiving and responding to it entirely. The spiritual director prays together with the participant, listening to the Word, to its calling and to its movements. The spiritual director's accompanying presence becomes most important at the delicate time when the participant, in prayer, confronts his or her life, with the Word of God. At a time when the Word acknowledges and strengthens what is good and when it guides him or her towards a crisis which will purify and eliminate the temptation to follow one's own path rather than the path the Word of God delineates.

Interpersonal Relationship: Internalising through Group Dynamics

Psychological workshops remain one of the essential tools for getting to know each other. During three-hour sessions, the group of formators undergoes through four phases through the use of different activation methods. The most characteristic group consolidation phases can be found in the description of Bruce Tuckman. According to him a group goes through: forming, storming, norming and performing. In addition, in the process of the group dynamic, formators will acquire basic tools in getting to know each other by: giving and receiving feedback, playing roles. All this contributes to a greater insight of themselves, a growth of psychologization, empathy and the ability to confront. Basically, to become more mature.

Friendship Factor: Strengthening the Unity

“Friendliness is a compass the guide one through the whole world, through all countries! This illustrates how important and friendliness are: with them one gets along everywhere.”
(Ven. Francis Jordan)

The School offers a unique opportunity to come to know about the different formators from all over the globe. It shows how vibrant and diverse we are. Along with the classes and group dynamics, the time we spend together in different activities bring us closer and know each other.

The Liturgy and Eucharist is one beautiful illustration of this friendliness. We come together every day and worship the Lord together where different language songs are sung and petitions are raised.

Sharing the meal, playing and spending time leisurely help us to strengthen this bond. The feeling of being Salvatorian is something profound and it is the bond that unites us. This School has offered us a unique opportunity to reinforce that unity and friendliness.

Conclusion

Jordan School formators is truly helping us to make our formation more effective. The approaches that are used such as *Lectio Divina*, expertise by resource persons, internalisation and group therapy are of great help personally.

The fundamental dynamics involved while learning at Fr. Francis Jordan School for Formators are the presentations and conversations. The aim of the School is to make formators who are equipped to deal with the human, spiritual, and intellectual dimensions of our Salvatorian consecrated life. It will not only make us people of integrity and commitment but also make us efficacious instruments of Salvatorian formation.

*With the inputs of Krzysztof Gasperowicz SDS, Co-ordinator, *Fr. Jordan School of Formators*

Fr. Noble George & Fr. Johnson*



My Personal **Experience as a Regent**

In everyone's life there are some memories filled with joy and sorrows, memories that teaches us something about life, and make memorable one. Similarly, my personal experiences have taught me to be a good person today. My experiences have taught me to embrace and make use every minutes in this precious life which God has given me. Therefore, I believe that experiences are the time to know one another and grow together. So, whatever experience I have gone through in life either good or bad, it depended on my behaviour and in my action. Thus, my experiences have shaped my whole life. Therefore, I am very glad to share my Chullikara experiences which I have undergone during my regency.

I did my regency in St. Joseph Minor Seminary, Chullikara which is located in the district of Kasargod, Kerala. When people go to new places usually they enquire about the people, place, weather

and so on and I also enquired about all. When I reached Chullikara, I found that the place was beautiful surrounded by the hills. The warm weather though pleasing and the people were warm welcoming and friendly. I did not feel like a stranger among them. I had a good experience with the people and culture. It was an amazing experience with the new culture and the people. I learnt something new about culture and place. I learnt a lesson that every culture is unique and beautiful; and there is always something to learn. Thus, it has removed my concept of pre-judgement of the people and their culture and the custom.

Also I discovered a new thing during my stay in Chullikara. We have seen and known that Christmas is the feast of Christians and celebrated only by Christianity. But, I found that the Hindus too made crib and celebrated Christmas. They had no problem to celebrate

Christmas. It was a surprise to see Hindus celebrating Christmas. I thought that the Catholic Church we had a lot of rules and regulations that we are not permitted to visit the temple feast or attend the temple ceremony. It made me think how narrow minded we are. Thus, seeing the attitudes of the people, it deepened my knowledge. It taught me that we need the attitude of inclusiveness like those Hindus. I mean to say that we need not judge the people or follow them exactly what they do or practice. But we must learn to appreciate other religions and without neglecting our own religion.

Apart from the people, I also had an enriching experience from our fathers. First of all, they were very good to me. They were very active and energetic in the community. They helped me a lot in my work, studies and in my responsibilities. And whenever I made a mistake, they corrected me gently. They were very spontaneous and generous in corrections. Therefore, I felt that they were like my elder brother, who gave me the needed care and guidance. They inspired me by their way of simple life and the spirit of the community life. They gave me the necessary opportunity to develop my skills and talents. Therefore, I was happy to be part of the Chullikara community. In a way, I can say that what I am today it is all because of my positivity toward all my learning and because of the Chullikara community, who formed me spiritually, mentally, physically and psychologically. Thus, I have gained a lot from the Chullikara community.

Lastly, I had a great experience from our brothers. They supported me in all the fields. I felt that they were like my younger brothers who supported the elder brother in all the ways possible. Whenever I asked them for any help, they were ever ready, that showed their love and concern toward the brother and to the community. At the beginning I was thinking that how to handle them but later on, it was easy for me. They made it easy for me. Thus, I learned from them also many things.

I would like to sum up all my experiences in one sentence. I have experienced social and community life that developed my personality and shaped my life. I am sure that the community gave me all the opportunity to experience and develop my talents and skills. For all that opportunities, I am very grateful to the Chullikara community. I will remain thankful to the St Joseph Minor Seminary.

Bro. Karnelius Murmu SDS

General Inspirational Thoughts

Who Is True?

A true master is not the one with most students, but one who creates the most masters.

A true leader is not the one with most followers, but one who creates the most leaders.

A true teacher is not the one with the most knowledge, but one who causes the most others to have knowledge.

— Neale Donald Walsch

FRATELLI TUTTI – Visualising a Global Community

Kuriakose Poovathumkudy

1. The Person and Mission of Pope Francis

The Pontificate of Pope Francis has ushered in a new era and it has brought in fresh air of hope and optimism to thousands of faithful in the Church. Within the short span of just over seven years as head of the Catholic Church, the Pope has touched the hearts of millions of people around the globe by his captivating smile, simplicity of life, amiable demeanour, prayer-centred life, spontaneous gestures, heartening words of encouragement and above all his compassionate approach to the cause of the poor. The very choice of his name Francis is itself very significant, because for him St Francis of Assisi is 'a man of peace, a man of poverty, a man who loved and protected creation.' The frequently quoted saying "Preach the Gospel at all times. When necessary, use words," attributed to Francis of Assisi, is a perfect description of Pope Francis, because in him the message and the messenger are blended into one.

At the same time, everything is not so rosy and glowing for Pope Francis as the Vicar of Christ. His insistence on needed and imminent reform of the Roman Curia, austerity measures in Church undertakings, servant model of leadership, unquestionable transparency in financial dealings, and many other significant issues have met with stiff resistance and the discontentment has been brewing over for quite some time. These stealthy developments have not forced him to backtrack some of the impending reforms, but his unflinching determination to follow the path of renewal continues without much interruption and hiccup. The Pope has the audacity and courage to face criticism with serenity and composure, for he himself has welcomed it, by saying that it is not a sin to criticize the policies of the Pope. Thus, Pope Francis has proved to be a true Pastoral Leader, who wants to embrace the spirit of the Apostolic Church to make the Gospel message anew and relevant to the socio-cultural and religious milieu of the people of the Third Millennium.

2. The Socio-Religious Setting of *Fratelli Tutti*: From the aforementioned facts and specificities, one can envision the type of message his apostolic writings, homilies and talks intend to convey. He has gifted the Church with some of the important documents within this short span of his pontificate. Among the many *Evangelii Gaudium*, *Laudato Si*, *Misericordiae Vultus*, *Amoris Laetitia*, *Gaudete et Exsultate* and *Querida Amazonia* deserve special mention. The most recent document is *Fratelli Tutti*, the Encyclical Letter on

Universal Fraternity and Social Friendship. In all his writings, the Pope consciously and deliberately invites people of good will, irrespective of creed or culture to join hands with him to alleviate the sufferings of the poor and to promote ecological consciousness, expose the futility of war and grow in familiarity with the Divine in all circumstances of life. He has tremendous regard and respect for people of diverse cultures and faith traditions, for he firmly believes that human beings have the same origin and destiny. Thus, it is the dream of Pope Francis to unite people of the North and South of the world into a community of fraternity to form a global family here on earth. The Encyclical *Fratelli Tutti* is an exposition and elucidation of his dream to see the people of different nationalities and ethnicities living together in fraternity and solidarity.

3. The Encyclical Letter *Fratelli Tutti*: Pope Francis is known for his direct approach to the subject matter, with full of graphic imagery and common man's vocabulary, rich in content with practical application. The encyclical *Fratelli Tutti* is not an exception to his inimitable style. In a very simplistic but ingenious manner he proposes various ways of promoting unity and commonality at the global level. Before signing and releasing the document to the public, the Pope travelled to Assisi and celebrated Holy Mass at the tomb of St. Francis on 3 October 2020, and then signed the new Encyclical. Bishop Domenico Sorrentino of Assisi points out that the new encyclical embodies the central theme of Pope Francis' Magisterium. Acknowledging the inclusive nature and approach of *Fratelli Tutti*, Cardinal Blasé J. Cupich of Chicago Archdiocese says, "His framework is Christian, but his approach is also deliberately ecumenical and interfaith."

The present document has 42982 words, with 8 Chapters, which includes 287 progressively numbered units and 288 Foot Notes, besides the introduction and conclusion. He makes frequent references to his predecessors, some Episcopal Conferences, Church Fathers and popular Saints to elucidate the teachings on Universal Fraternity and Social Friendship. Frequent references to Grand Imam Ahmad Al-Tayyeb are intended to confirm the point that building up of human fraternity is the desire of people of diverse religious affiliations and traditions as well.

4. Emerging Themes and Salient Features

The Encyclical *Fratelli Tutti* is an invitation to focus the attention on diverse existential issues and their tenacious grip over the life of people as a whole. The on-going strife and struggle, organized crimes and growing terrorism, abject poverty and dehumanizing structures, social discrimination and religious intolerance have fragmented the society and their sway over the lives of people are indisputable. Above all, growing individualism, mounting liberalism and increasing populism have eroded societal and religious values and have stifled the social-relational dimensions of human life. It is the wish of the Pope that people of all nationalities, irrespective of creed or culture, language or tradition

join hands in combating some of these issues and work hand in hand to bring about fraternal bonding. Given below are some of the central and outstanding themes of *Fratelli Tutti*, which envisage universal fraternity and social friendship.

4.1. Acknowledging Humanity as One

Inherent relationality is stronger than divisive forces in human beings, for every person has almost similar origin and same destiny in life. Repeatedly the Pope mentions that there are many things unite people into a living community than divide them on ethnic or demographic lines, because ultimately every person in the universe belongs to the family of God. The earth is the home of all and she can accommodate everyone to meet their basic needs of life, but not the greed. Regrettably, today human race is caught up in the web of prejudices of hatred, racism, tribalism, ethnocentricism and divisive politics. To confront such elusive formidable enemy, people of all nationalities and origins should unite to create a global family of fraternity. *Fratelli Tutti* envisions and longs to see the advent of a “new heaven and earth.”

4.2. Heeding to the Anguishing Cry of the Poor

Pope Francis’ closeness and genuine concern for the wellbeing of the poor is a well known fact. One of the objectives of The Year of Mercy (2015) was to create social awareness among the people and their responsibility towards the poor and the marginalized. To keep up the momentum, he called the First World Day of the Poor on 19 November 2017, which brought the people from the periphery to the centre, from exclusion to inclusion and made them visible. Very emphatically he says, “The renewal of the church takes place when there is radical identification with the poor.” In *Fratelli Tutti* the Pope exhorts everyone to listen to the distressing cry of the poor in today’s society and find ways to integrate them to the larger society and restore human dignity to them; it is the only way to liberate them from the clutches of de-humanizing structures. Instead of viewing the poor as objects of sympathy and recipients of magnanimous generosity from the hands of the rich and the powerful, they should be given due recognition, acknowledge their dignity as human beings, and thus integrate them to the larger society without discrimination. Such altruistic daring gesture is the first step towards building a united family of fraternity.

4.3. Extending Hospitality to Migrants

Migration was/is part of recorded history, due to widespread famine and threat of starvation, frequent racial/tribal rivalry, on-going civil wars, persistent religious persecution and above all in search of better livelihood. Unfortunately, migration today has become almost a lucrative industry, exporting people to different destinations for hefty fees. Together with the genuine seekers of asylum, some of the anti-social

elements also stealthily managed to migrate to relatively affluent countries and often they become public nuisance to the community. This has created unpleasant situations or even led to confrontation with the local people and the competent authorities. Realising the grave intricacies involved, Pope Francis writes: “Ideally, unnecessary migration ought to be avoided...” (FT 129). At the same time the Pope has no hesitation to say that we are called to respect the right of all individuals to find a place that meets their basic needs. The Pope feels that there is unfounded fear of seeing people from outside one’s own community as potential terrorists or viewing them as barbarians. Instead, everyone should be treated with dignity and respect and show signs of welcome and should not be looked down upon as burdensome to the progress of the community.

4.4. Showing Fairness in Sharing the World’s Resources

Pope Francis points out that often the policies are made *for* the poor, but not *of* the poor or *with* the poor (FT 169). Due to such faulty methods, the rich are becoming richer and the poor are becoming poorer. The same story is repeated today, even in the midst of globalized economy. In the name of modernization, development and progress the vulnerable indigenous groups are uprooted from their ancestral habitat and have deprived them of their cultural and traditional patrimony. While tons of food materials are wasted, there is widespread hunger and starvation death; this amounts to scandal, for food is an inalienable right. Universal fraternity and solidarity cannot be thought of in the midst of growing indifference and callous apathy towards the flight of the needy.

4.5. Time for Fair Politics

Politicians bear the brunt of public wrath and contemptuous and sneering remarks from time to time, because they are often associated with corruption, dishonesty and lack of sensitivity to the far cry of the poor and the needy. At the same time politics can be a noble vocation to promote human values of solidarity and fraternity. What is required is healthy politics, capable of reforming and removing the deforming elements to deliver justice and fairness to everyone. It is time for politicians to promote political form of love in their interpersonal relationship which will enable them to build genuine human family of fraternity.

4.6. Enhancing Fraternity through Dialogue

One of the chief and prime objectives of *Fratelli Tutti* is to promote dialogue with people of good will. “Dialogue” consists of approaching, speaking, listening, knowing and understanding one another to find a common ground; it also means recognizing other people’s right to be themselves and to be different. Moreover, many confuse dialogue for feverish arguments, imposition of one’s views unilaterally and use of pressure tactics

to subdue the other. What is required is basic respect while speaking with and listening to the other in order to create an atmosphere of mutuality and reciprocity. Such an open attitude will pave way for solidarity and fraternity

4.7. Desisting from Populism and Liberalism

Both populism and liberalism exploit the sentiments of people and polarize the community and make them introverts. In such situation, 'people' are seen as pawns and aggregated individuals, forgetting the inherent social and relational aspects of human life. Pope Francis says: "Radical individualism is a virus that is extremely difficult to eliminate, for it is clever" (FT 105). Liberalism sees a determined world that is capable of addressing every issue related to life without any fault or flaws. Both populism and liberalism are deterrent to universal fraternity.

4.8. Saying Definite "NO" to Capital Punishment and Wars

Pope Francis points out that "War is not a ghost from the past but a constant threat" (FT 256). The Catechism of the Catholic Church speaks of the possibility of legitimate defence, even using military force (CCC 2309); today every aggression is out-rightly justified as a just cause and therefore, in the present scenario the understanding of just war is no more tenable. The Pope passionately appeals to people of all nations to say a 'definite no to war', instead encourage diverting the resources spend on armaments in helping the poorer nations. Endorsing the teachings of St. John Paul II, the Pope Francis denounces death penalty and speaks of the Church's commitment to its abolition worldwide. He fervently pleads with Christians and all likeminded people to work tirelessly for the abolition of death penalty in all its forms. For him "life sentence is a secret death penalty" (FT 268).

Conclusion

Ron Rolheiser, one of the modern spiritual writers of our times views that *Fratelli Tutti* can appear to be little depressing because of its soaring and elevated realism, but in today's scenario big dreams have become a pastoral necessity. Pope Francis' seemingly improbable and implausible dreams appear to be pious wishes, but many social reformers and political leaders have cherished seemingly utopian ideas and tenaciously held on to them, believing that their dreams would bring to fruition one day. Martin Luther King Jr. dreamt of equal rights to Afro-Americans, while Alan Paton spoke of an apartheid-free new South Africa. Many out-rightly dismissed them as imaginary visionaries and day-dreamers, but their apparent utopian vision became a reality. Today the world is in need of socio-political and religious leaders, who can dream big to create a united family of different ethnicity and faith affiliations, drawn from across the globe. *Fratelli Tutti* has come at an opportune time to tickle and challenge the minds, enthuse and encourage everyone, to become good Samaritans in a turbulent and agitated world

of individualism and ethocentricism, religious intolerance and cultural domination, to create a global family of Universal Fraternity and Social Friendship.

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Fr Kuriakose Poovathumkudy Rector, Oriens Theological College, Shillong.

Fr. Francis Jordan and his Inspirational Sayings

“Always do everything out of love for God.”

“Do not rest content until all know the Saviour.”

“As long as there is one person on earth who does not know God and does not love Him above all things, you dare not allow yourself a moments rest.”

“Become men of Faith, firm and unshakable in true Faith, Faithful members of Holy Church.”

“As Salvatorians you must in the first place be good and faithful religious.”

“Work for the Glory of God and Salvation of souls.”

“Have positive, firm and decisive principles in the spirit of the order.”

“You do your work with good intention that you do everything for the glory of God.”

“Live by Faith and act by Faith that will make you happy and content and will enable the Society to do great things.”

“Prayer is the coin that is struck in heaven with which one buys heaven.”

“Pray Pray Pray Unceasingly.”

“Live as men of Faith! Do become thoroughly firm and strong in faith.”

“A religious Should live by Faith.”

“Be as active as the ants and the bees and the sparrows.”

“Always strive after perfection and holiness of life.”

“Stick together until the end of time. Unity is the will of God.”

“Religious should be as simple as a child, as obedient as a child, humble as a child, faithful as a child, as open as a child and as modest as a child.”

“Everyone who is humble will be loved by God.”

“Blessing of God rests upon those who obey.”

“you must love your Society because it is your mother.”



My Experience in the Community of **LAIKYNSEW**

One year of my experience in the community of Laitkynsew was a wonderful time with lot of experiences. The experiences enriched me in many areas of my life. The responsibilities and duties were really challenging in the beginning. But in the process of learning I learned to be responsible in whatever tasks were assigned to me. Though many things were new to me, it was a wonderful experience as a regent. I really felt that a community life was full of joy and happiness. It also strengthened my spiritual and community life. As a regent for one year in the community, it was really a practical journey to know myself as person spiritually and intellectually.

I had a wonderful experience with the faithful of Laitkynsew parish. I felt one among them. I had no partiality with the faithful with regard to my relationship, especially when people share their problems, I had to listen to them, and I tried my best to give them whatever way I could help them. Of course what I learned and gained from my studies helped me a lot to do my ministry, to help them as a good Christian and at the same time to live as faithful people of God. I also had the privilege to visit the families and share my faith and knowledge about God to direct their lives, to be a good Christian and good family in the society.

My experience in school was another amazing and memorable one. I was excited to be in the school as teacher for a year. I was also reluctant to talk to all the teachers as they were new to me. As days passed by, I became more confident and was able to interact well with them. I learnt a lot of things about the school and the amount of work the teachers need to do in order to carry out a successful class. I also learnt that teachers do ensure that student learn the concept easily in class i.e. the objectives are to be achieved. The students were obedient and patient. The teachers and non-teaching staff were committed to their duties. Their example gave me a good impression to be on time and a responsible person in and whatever I was assigned to do. My experiences have taught me to be a good person in whatever I do with regard to hard work, discipline and time management. Thank you Laitkynsew

John Paul II was the one who coined the word *New Evangelisation*. Here, the new evangelisation is not totally new in mission circle, similar terms and expressions we find in *Evangelii Nuntia*. Pope insists that “New Evangelisation is not a Re- Evangelisation”. It should be new in its order, new in its method, new in its expressions. Pope Benedict XVI in his encyclical *Verbum Domini* says “The need for the Evangelisation is deeply felt affirm.” He convoked 2012 a special synod and the topic was “New Evangelisation”. New evangelisation is not a new gospel or blaming the method of predecessors, but it is to proclaim what is not. It is not to condemn the past methods. It is not repeating the past or not preaching the new gospel but it is a call to renew church evangelizing activity. It is to address fear and scepticism and a new ways of proclamation



NEW EVANGELISATION

to the people of today’s culture. It is the capacity to read and interpret in new situation and to make local church the agents of mission. New evangelisation is a respond to the needs of time and place. It is call to re-discover church’s identity and re – discovering.

It is not an easy task to evangelise in the present scenario there is lot of challenges that we face in evangelisation. Now days, it has traditionally become weak and tasteless, so unable to proclaim Christ. When the Christian community loses its saltiness and there is no spirit of proclamation. New evangelisation fames the faith, and to bring back that we need to keep up that fame. People of today need to see something new and fresh. We need new eyes to see, new ears to hear, new mind to grasp. So, new evangelisation is a called to action and today our mission is a response to the people of time. So if we do not include the current issues then it becomes outdated. Effective evangelisation needs two things: 1. Profound changes in society – *A change and a growth is necessary.* 2. We should revise a new response – *How to address the issue.*

There are various sectors of evangelisation such as a **Culture** - Every society has its own culture and today due to globalisation a new culture which pushes us God the

periphery. Therefore, God is pushed out. New evangelisation should bring the idea of divine and we are open to divine assistance. b) **Society** – Today's society has become a global village. There is a growing victim of refugees and they are all ill- treated. New evangelisation can establish a justice society and the time everyone will care for human dignity. c) **Science and technology** – It has developed the science of mind. There is a persistent danger of ideal and religion. New evangelisation should provide dialogue with science and it brings certain amount of respect. d) **Mass media** – Media has a tremendous progress. We need to spread the gospel values through mass media. Here we, bring Christ to all people and the ministries done by faithful. e) **Religion** – It is the manifestation of the presence of divine. Every human being are longing for divine. Today, fundamentalism is seen in religions like Hinduism, Islam. New evangelisation promote social harmony and religious tolerance.

For an effective evangelisation we also need to have new leadership and members. We need to have sufficient and universal minded members to evangelise. We religious are called to think out of the box, to be relevant to today's world. We all are stewards not the owner. Another important factor in evangelisation is giving centrality to the word of God. In the begining of 20th century, Hindus had a slogan, focus on Vedas or "back to Vedas". Today, it is a call for us in "New Evangelisation" is "back to bible". We need to find God in that, through our ministry word of God should be proclaim. Apostle's approach was an inclusive holistic approach. We need to make use of proclamation everywhere like family visit, social gathering, and sports gathering etc. Today we need to give a new orientation to the people. As a conclusion I would like to say that we need to turn to Gospel, the Word of God should inspire. Christian life strengthens us to be faithful. Similarly, new evangelisation is totally in the group of people. We need to be more and more renewed and transformed evangelisers.

Bro. Niju josey SDS

Fr. Francis Jordan:

- ❖ "If walk in humility the blessings of God will come down upon you and the society."
- ❖ "Let us therefore, not walk that leads to hell but rather the way that leads to heaven! Let us keep in mind the words, The tree shall fall in the direction in which it leans."
- ❖ "Live up to this conviction: If we wish to accomplish great things, if we wish to do much for the glory of God, then we must take the way which the saviour too. **Per crucem ad licem**- Through the cross to the light."
- ❖ "let us not lose courage and flee from the cross! There is simply no other way to God than the way of the cross. All you good works must be marked by the cross. Bearing the cross we must follow Christ; for it is by His holy Cross that he has redeemed the world."
- ❖ "Therefore, preserve this childlike spirit. Foster spirit of openness, of humility, of modesty, of obedience, of fidelity, of attachment and of love."

MY QUARANTINE DAYS...



The novel covid 19 is one of the biggest threats to the humanity itself. It is beyond all calculations and apprehensions. Yet world makes every cautious step to prevent the spread of the virus and still are fighting with tooth and nail from every corner of the world. Amidst uncertainties of this tiny virus outbreak we could learn many things that we didn't have time to meditate.

Optimistic view:-

- a) Reflect on Gods power over human inventions and discoveries:-

Covid 19 taught us very important lesson that we are nothing in front of God. Human beings are the crown of creation but arrogance, pride, envy and self-centeredness have made to believe that he is all in all but now God made realize the man to bow his head in humility before the Supreme Being.

- b) Self-reflection on oneself and isolation:-

No doubt that most of us spent more time on personal reflection of many aspect of life. In our busy schedule it was good that we have this ample opportunity to reflect on our own existence and shortness of life. It also taught us to be isolated in order for greater good of not spreading virus. But does this isolation cause negative impact on our brotherly concerns and care?

- c) Pray for whole world and solidarity with sufferings and sick:-

Having solidarity for people especially who have lost their loved ones and even families totally wiped out due to corona spread virus. We have heard many heart melting stories that have shaken our humanity. We had time to sympathize and pray with sick and poor. Yet are we

really concerned for whom we suppose to show our solidarity and care?

d) Being together as family, community:-

Being together always bring happiness and contentment. Family bonds were at the periphery of destruction where there were less time to be together and have laughter. Covid 19 taught us to be together as families and communities and spent ample time to care for one another sharing ones views and ideas, difficulties and troubles of life and mending life for better future.

e) Determination to stand alone and fight:-

I have learned how to be alone with determination and courage amidst the various tribulations of life. Life teaches that one need to stand by one's own legs even though many are around. *"Look and cheer"* is the crowd attitude when someone fights than to solve a problem.

f) The value of friends and support:-

It was friends and well-wishers who supported most at this time of loneliness and melancholy. Hospitals arrange counseling wards for those who have affected by this virus. It is because of psychological need to understand that one need support from confreres, family members and friends instead just vanishing.

g) Trust and confidence in the Lord:-

Undoubtedly increased my faith and trust in the Lord. When one realize that one has nowhere to lean on except to

trust the lord who work miracles in the life of people. He is an unseen friend who always with us front, behind, left, right, below and above. Trust him!

Less optimistic view:-

h) Require care and support :-

Isolation time is where one looks for more love and care from community and confrères. But needless to say there were some unpleasant experiences to know very few cared for, *"few good Samaritans"*.

i) Situation of loneliness and depression:-

Certain attitudes and behaviors of some who supposed to care have caused pain and despair. One need to experience of what it is that running away from ones presence as fast as possible as if sees a dangerous animal. I was reminded that *"the unclean"* shouting of lepers during the time of Jesus.

j) Fading fraternal love:-

Most needed situation where one is looking for fraternal love, frustrating to highlight the attitude of peter when Jesus was in front of Sanhedrin saying *"I don't know you"* is really pathetic. The Lord corrects peter and he realizes his mistakes and return to his master. No compromise on name and fame is the attitude of some at the cost of one because we have placed something higher than humanity and fraternal love. What is our goal in life, money, position, prestige??

k) Atmosphere of fear and desert experience:-

Lock down situation and self-isolation that I have experienced fear and kind of desert experience. I realized emptiness, plastic smiles around, mechanical concern, and duplicate expression love are really devastating situations. The unnatural fear of people, fear of everything, restlessness has something to do with psychological imbalance of a person needs treatment.

1) Rejection from one's own and within:-

Heartbreaking situation, when one is pushed towards destiny for what may happen to him or her. The ones supposed to care and nurture is the ones disowns and reject '*washing hands*' as done by Pilate during the trial of Jesus. What a painful situation. We are happy to read fake news in newspapers and TV channels than to know the real situation of a conferrer. Instead of having concern and softness in our dealings, we see others as frightening and fear provoking objects.

Conclusion:

Quarantine is an unpleasant experience for those who undergo it. Separation from every normal activity creates boredom frustration. This does not mean that quarantine should not be used. However, depriving one from social and relational environment abruptly could make psychological imbalance if we don't care prudently. Therefore, I propose proper care and support should be extended to persons who are quarantined or isolated due to sickness or any other reasons. The death of Jesus was for the vulnerable of society teach us that we need to nurture

this attitude to celebrate Easter in a meaningful way.

Fr. Noble George SDS

Wisdom Evergreen

- * A camel does not tease another camel about his humps.
- * Silence is more than just a lack of words.
- * Protect the flame of your candle and it will light more.
- * The trees with most leaves will not necessarily produce juicy fruit.
- * Pass by your enemy hungry but never naked.
- * There is no better mirror than the face of an old friend.
- * Because we focused on the snake, we missed the scorpion.
- * Yesterday's drunkenness will not quench today's thirst.
- * If you put a rope around your neck, many people will be glad to drag you by it.
- * For the benefit of the flowers, we water the thorns, too.
- * They couldn't beat the donkey so they beat the saddle.
- * In the house of a blacksmith the ornaments are made of wood.
- * If you return an ass' kick, most of the pain is yours.
- * Seven sons of one mother, and each one of a different mind.

CONGRATULATIONS BEST WISHES FOR PRIESTLY MINISTRY



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