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COLUMN : God's Nature – Exuberance or the Cross? By Ron Rolheiser OMI (CNUA)

It's funny where you can learn a lesson and catch a glimpse of the divine. Recently, in a grocery store, I witnessed this incident: A young girl, probably around 16 years of age, along with two other girls her own age, came into the store. She picked up a grocery basket and began to walk down the aisle, not knowing that a second basket was stuck onto the one she was carrying. At a point the inevitable happened, the basket stuck to hers released and crashed to the floor with a loud bang, startling her and all of us around her. What was her reaction? She burst into laughter, exuding a joy-filled delight at being so startled. For her the surprise of the falling basket was not an irritation but a gift, an unexpected humor happily fracturing dram routine.

If that had happened to me, given how I'm habitually in a hurry and easily irritated by anything that disrupts my agenda, I would probably have responded with a silent expletive rather than with laughter. Which made me think: Here's a young girl who probably isn't going to church and probably isn't much concerned about matters of faith, but who, in this moment, is wonderfully radiating the energy of God, while, me, a vowed religious, over-serious priest, church-minister and spiritual writer, in such a moment, too often radiate the antithesis of God's energy, irritation.

But is this true? Does God really burst in laughter at falling grocery baskets? Doesn't God ever get irritated? What's God's real nature?

God is the unconditional love and forgiveness that Jesus reveals, but God is also the energy that lies at the base of everything that is. And that energy, as is evident in both creation and scripture, is, at its root, creative, prodigal, robust, joy-filled, playful, and exuberant. If you want to know that God is like look at the natural exuberance of children, look at the exuberance of a young puppy, look at the robust, playful energy of young people, and look at the spontaneous laughter of sixteen-year-old when she is startled by a falling basket. And to see God's prodigal character, we might look at billions and billions of planets that surround us. The energy of God is prodigal and exuberant.

Then what about the Cross? Doesn't it, more than anything else, reveal God's nature? Isn't it what shows us God? Isn't suffering the innate and necessary route to maturity and sanctity? So isn't there a contradiction between what Jesus reveals about the nature of God in his crucifixion and what scripture and nature reveal about God's exuberance?

While there's clearly a paradox here, there's no contradiction. First, the tension we see between the cross and exuberance is already seen in the person and teachings of Jesus. Jesus scandalized his contemporaries in opposite ways: He scandalized them in his capacity to willingly give up his life and the things of this world, even as he scandalized them equally with his capacity to enjoy life and drink in its God-given pleasures. His contemporaries weren't able to walk with him while he carried the cross and they weren't able to walk with him either as he ate and drank without guilt and felt only gift and gratitude when a woman anointed his feet with expensive perfume.

Moreover, the joy and exuberance that lie at the root of God's nature are not to be confused with the bravado we crank up at parties, carnival, and Mardi Gras. What's experienced there is not actual delight but, instead, a numbing of the brain and senses induced by frenzied excess. This doesn't radiate the exuberance of God, nor indeed does it radiate the powerful exuberance that sits inside us, waiting to burst forth. Carnival is mostly an attempt to keep depression at bay. As Charles Taylor astutely points out, we invented carnival because our natural exuberance doesn't find enough outlets within our daily lives, so we ritualize certain occasions and seasons where we can, for a time, imprison our rationality and release our exuberance, as one would free a caged animal. But that, while serving as a certain release-valve, is not the ideal way to release our natural exuberance.

When I was a child, my parents would often warn me about false exuberance, the exuberance of wild partying, false laughter, and carnival. They had this little axiom: After the laughter, come the tears! They were right, but only as this applies to the kind of laughter that we tend to crank up at parties to keep depression at bay. The cross however reverses my parents' axiom and says this: After the tears, comes the laughter! Only after the cross, is our joy genuine. Only after the cross, will our exuberance express the genuine delight we once felt when we were little, and only then will our exuberance truly radiate the energy of God. Jesus promises us that if we take up his cross, God will reward us with an exuberance that no one can ever take from us. > > http://ronrolheiser.com/en/#.V7u_kfS69f4

FORUM : Helping Drug Dependents By Fr. Shay Cullen MSSC (CNUA) Working for over twenty years helping drug dependents recover from abuse and addiction in a rehabilitation sanctuary for young people using chemical substances, I learned a few important things. First is that they are not criminals but in need of medical help and intervention.

Drug abuse is a health issue. The most common answer given by the youth when asked why they began substance abuse is "To forget my problems." But behind those answers, I learned about the causes and the nature of those problems they try to forget by substance use.

Substance abuse is trying to change bad feelings with chemicals. Millions of adults and young people are using alcohol, a legal drug to "forget their problems." We need to be compassionate and caring of the substance user, not take a punitive approach of condemnation and punishment.

They are people suffering, hurting and with a troubled life. So the use and abuse of chemical substances is a form of self-medication for some.

The use of substances ought not to be a criminal offense but a medical health issue. Those who use chemical substances need and deserve treatment, care and rehabilitation- not the death penalty.

Most of these dependents suffer from emotional relationship problems some are childhood problems- that cause pain that cannot be buried inside and "forgotten." They will always be there until human compassion, help, understanding and therapy is found.

The suppliers, dealers and traffickers of the illegal drugs are the people who need investigation and legal action under the rule of law. They provide a quick, pain killer "solution" for youth encouraging them to turn to chemical solutions to solve emotional and personal problems rather than seeking human help, understanding, care and support.

The most important thing that we have to understand is that substance abuse is not just about illegal drugs. It is also about legal prescription drugs, alcohol and tobacco addiction- all of which can and do kill. There is nothing more painful or saddening than a cigarette smoker with lung cancer or someone dying of an overdose as happens at concerts and parties.

Some people abuse drugs and substance abuse for recreational purposes as if the absorption of dangerous chemicals into the human body was not harmful but helpful and joyous. So the economic forces that are campaigning to make some drugs such as cannabis legal are promoting it as harmless and playing down the dangerous health risk and ignoring that fact.

One day, the adverse effect of drug use- like that of alcohol, cigarettes and tobacco- kicks in and kills people after years of use. Cannabis is a starter drug and many youth begin to experiment but they get hooked and peer group pressure to use is overwhelming and is a more powerful influence than that of parents and family. They develop tolerance to a substance and in time the "high" they get becomes a "low" and they look for something stronger.

The causes of youth turning to chemical remedies to "forget problems" can be dysfunctional family, the alcoholic abusive father, the uncaring mother, sexual abuse in childhood, the separation of parents, drop out of school, the loss of dignity and status, abandonment, abuse in an orphanage, unbearable poverty and misery in a slum, or the painful breakup of a boy-girl relationship. The street youth and children are usually abusing cheap chemical inhalers like industrial glue.

For other young people the problem is a misunderstanding and arguments with unloving, busy neglectful parents who do not give good example and don't inspire and encourage their children. These are all causes that lead the young people to suffer depression, causing them to leave home and finding a substitute "family" on the street or a peer group "gang."

What can be done to help these young people deal with the problems and not resort to chemicals to forget their problems or to get high to overcome depression? The first step is to find a caring and understanding adult who has experience in counseling and listening to the young persons and enable them to bring out and express all their problems. Counseling and recovery centers are needed.

The young troubled-youth need "a friendly trusting shoulder to cry on." It is the holding in of their problems and having no one to listen with understanding that causes so much stress and anxiety for youth and adults too. It drives them to drugs, alcohol or other escapist addictions.

In a therapy and recovery center, the youth can overcome drug dependence and find themselves and be empowered to have self-control and find a meaning to life. This can be accelerated and achieved through emotional release therapy where the young person has the professional help to express everything openly and fully in a therapy room. Family reconciliation is the next most important step and a return to a normal life. Whatever, the drug dependent can and must be helped and saved. By email : shaycullen@gmail.com

GLOBAL : Saint of the Darkness By James Martin, S.J. (America via CNUA) *An interview with Brian Kolodiejchuk, the promoter of Mother Teresa's cause. Brian Kolodiejchuk, a Canadian member of the Missionaries of Charity, was the official postulator for the*

canonization of Teresa of Calcutta, who will be declared a saint on Sept. 4. He is the editor of Come Be My Light, a collection of her letters and notebooks published in 2007, in which Mother Teresa's struggle with decades of interior darkness was revealed. Father Kolodiejchuk is also the editor of a new collection of her writings, A Call to Mercy, published in August by Image Books. In an interview with James Martin, S.J., he spoke of her early mystical experiences and her struggles with the "dark night."

Father Brian, congratulations on the canonization of Mother Teresa. I'd like to talk with you about her "dark night." Can you tell us how that first came to light? Thank God the Jesuits had the foresight to save those documents! They were mostly from Father [Celeste] Van Exem, her spiritual director in Calcutta during those years of the inspiration and following. Plus Archbishop Périer, the archbishop of Calcutta, who was also a Jesuit, and then the Jesuits who came later—Father [Lawrence] Picachy, later Cardinal Picachy and then Father [Joseph] Neuner. They saved the documents. We didn't realize they were there until the work began of collecting the documents, even before the actual process began. When we checked the archives of the Jesuits in Calcutta and the archbishop's house in Calcutta, the letters came to light. These letters became part of the process itself, and once that happened, it was only a question of time when they would be revealed—either now or, say, 50 years later, when archival material is revealed. But one of the nine theologians who looked at the positio—the life, virtues and reputation of holiness—suggested they be published. Actually, the archivist of the Calcutta Province used some of them in an article in Review for Religious, and Father Neuner had also written something, using some of it. So I thought the best thing would be to give all of what we had on the darkness. So Come Be My Light has everything, minus one or two letters that came after.

She had never spoken to you about these experiences, is that correct? That is one thing that she never spoke about, and very deliberately. The sisters, or even I, would ask about the "inspiration"—Sept. 10 [1946]—and she would say nothing; only if the pope in obedience told her to say something. It was so sacred to her. So she managed to be a very public person yet at the same time was able to keep this experience hidden. Father Van Exem told one of the Jesuits in Calcutta, who told one of our priests that Father Van Exem had five boxes of materials. Mother kept pressuring him to destroy all those things. Now I'm sure that her perspective is different! Thankfully, they had the sense to keep those, because they reveal a very important part of Mother Teresa's own holiness and an important aspect of the Missionaries of Charity charism. We want to be in solidarity with the materially poorest of the poor, but when she came out to the West, more and more she would say that the greatest poverty in the world today was to be unloved, unwanted and uncared for. And that was her own experience. Paradoxically, she was so united to Jesus that he could share with her his greatest sufferings in the Garden, and the sense of abandonment on the cross, as other saints had. The unique part of that darkness connected to Mother Teresa is this. St. Thérèse's experience [Thérèse of Lisieux] was more in the context of a trial of faith. And in the late 1800s and early 1900s that was the big question—of faith and the meaning of atheism. But this modern poverty of being unloved, loneliness, which Mother Teresa was experiencing, that is a kind of spiritual poverty as well.

Could you describe the kinds of mystical experiences that began her ministry? The beginning, Sept. 10, which we call Inspiration Day, we thought of as a one-day thing, a special call. But we realized that it was only the beginning. Even then, when she wrote, she didn't say precisely what happened on Sept. 10. In that first letter she says what's going on—she's hearing very clearly and distinctly the voice of Jesus, beginning on the train on Sept. 10. Then she's going to Darjeeling for her retreat. So that continues. Even in the months later, in every Communion Jesus keeps asking: "Wilt thou refuse?" That is connected to [an event] that no

one had any idea of, which is that four years earlier she made a private vow to give Jesus anything he would ask, or, to say it another way, not to refuse him anything. So especially in the second letter where there is more of a sense of dialogue. The first thing Jesus is saying is: "Wilt thou refuse?" "So, okay," [Jesus says, in essence], "you told me four years ago you're going to refuse nothing and now I'm asking you to do this. You're going to refuse?"

Be careful what you promise Jesus! Exactly! Exactly!

As you understand it, these locutions were auditory, which is rare in the lives of saints. Is that accurate? They were in the imagination. They weren't external, like an apparition or anything. But they were very clearly and distinctly not part of, say, her morning meditation. Even she called it "the voice." She said it was very clear, very distinct.

The dark night comes rather soon after her ministry begins. As far as you know, because it is somewhat unclear in *Come Be My Light*, that lasted until her death. Is that your understanding?

That's my understanding. There's one moment that's been recorded in the book, in 1958, when Pius XII dies and, like we still do when a pope dies, the bishop will have a Mass praying for the repose of his soul. At that Mass, Mother Teresa asked for a sign that Jesus is pleased with the work of the Missionaries of Charity. And at that moment, the darkness is lifted. She simply says that Jesus simply gave himself to me to the full—although the union, the sweetness of those six months, passed much too soon.

I want to share with you a story and get your reaction. A bishop who was one of her spiritual advisors told me a story. He said he was discussing with her dryness in prayer one day, and she was relating how she didn't feel God's presence. The two of them were in Calcutta. Just then, a young boy came up and threw his arms around her. And he said to her, "That's God's presence, too."

Which brings me to a question I've always wanted to ask you: Do you think possibly that her early formation, in a sense, encouraged her to privilege the interior movements over the exterior signs of God's presence? Because when I read the diaries and letters, I sometimes want to say to her, "Are you looking outside of you?" Is there a sense of that? That's a good question. One of the comments she makes in one of her letters is that, thinking especially of her prayer time, she says, "When I'm on the street I can talk to you for hours." So there is some sense that all these experiences are more on the level of feelings. For example, she'll say, "I know my mind and my heart bounce back to Jesus." So she's united with him more by will than, say, by pure faith. She sees all around her the whole work is spreading, it's growing. She's seeing the fruitfulness of it, and she sees people reacting. She's seeing the generosity of those who are helping her. So for her, that also has to be God's presence, and God's work.

So she does see that. On the other hand, I've always wondered that maybe her mystical experiences early on were so beautiful, she simply craved them again, as anybody would. Strangely, people have said, "Who were the spiritual directors, and why weren't they helping her more?" It wasn't until Father Neuner in 1961 gives her an insight and says, "This is a spiritual side of your work." So that lights the bulb, as Father Neuner said later on. So that helped her. It was still painful and difficult, but at least she had some meaning to it, to be associated with Jesus' own suffering, and interior suffering especially. She used to comment that she thought Jesus suffered more in the Garden than in the physical suffering on the cross, and now we have an idea why she was saying that.

Thank God for good spiritual directors. Right.

For me, all this vaults her into the category of one of the greatest saints ever, because the other saints did these great works with the poor but with consolation. Right.

And she's doing it on an "empty tank." Right. We around her would think, "It's not easy being Mother Teresa," with the demands—even on an airplane people are approaching you, wanting to talk, asking for a signature or a blessing. So you would think at least she's enjoying this rich interior life to keep her going. And then we find out the opposite.

It's astonishing. I like what you said about her being a model for today. It's interesting that God would give her the graces that were needed for today but also invite her into the suffering that many people today are suffering. We know that saints are raised up for a particular time, for the times in which they are living. So that's one of the reasons why Mother had that experience. Was it because of such a widespread phenomenon, this way of spiritual poverty? Even if you're materially rich, or in any class of life, it is a really common experience of modern life. We go so fast, and family life isn't the same, so it is much easier to have that kind of experience of loneliness, of being unwanted and uncared for, seemingly.

By way of closing, can you tell us what it was like to be with her, what she was like personally and what she meant to you? Well, I knew her in the last 20 years of her life, so I had the more mellow version of Mother Teresa! [Laughs.] At the beginning, she was always very demanding, of her sisters especially. But what was really striking was how really motherly she was. Everyone who knew her even briefly would call her Mother, and the sisters would call her Mother and so to all the people close to her she was just Mother. She really wanted to be that maternal presence—that's one of the striking things. The other was just how ordinary she was. Sometimes, if you didn't know what she looked like and you were in the convent, she wouldn't be sticking out in any way, unless you noticed how she would do those little things, like a genuflection or taking the holy water when you enter—the little things that you could say was a special way she did those things. She was a realist saint with her feet on the ground, very practical, very observant. You couldn't get anything past her. At meal times she would notice what sisters were eating, what sisters were not eating, what was said, what kind of mood you're in—she was very observant!

Like a good mother. Exactly, exactly.

Can you describe your feelings about the upcoming canonization? Humanly speaking, one thing is a sense of satisfaction that it's happening after these years of working and waiting. But I think the more positive thing is that now throughout the whole church Mother can be more formally prayed to—public veneration, we say. So now even stronger, her example, her message for our own time, can be even greater, stronger, more widespread. Also, the other part of a saint is that they pray for us. At the very beginning of the book there is a kind of mission statement: "If I'm going to be a saint, I'm going to be a saint of darkness, and I'll be asking from heaven to be the light of those who are in darkness on earth." So that mission will continue. And that will continue even more strongly now.

James Martin, S.J., is editor at large of America. The 10th anniversary edition of his book *My Life With the Saints* will be released in September by Loyola Press. >
> <http://americamagazine.org/issue/saint-darkness>

GLOBAL : Focus on preaching the kingdom is key to ending clericalism By **Jim Purcell** (NCR Online via CNUA) What we need in today's Roman Catholic church is a redistribution of power and authority. Pope Francis' openness to the possibility of having women deacons is not nearly enough to achieve this essential organizational revolution.

Yes, opening the diaconate to women would be a good and much-needed change. But as some commentators have pointed out, it still leaves women in a "secondary" position to priests.

Some of those same commentators argue that women need to be ordained priests to level the playing field. While I support the ordination of women as priests, I would argue for a different and more important change first.

Francis should change canon law so one does not have to be a priest to be the "pastor" of a parish. Give qualified lay men and women and male and female deacons real power and authority to lead some of our faith communities.

This change would have two important consequences. It would disconnect the roles of priest and pastor and significantly change the culture of clericalism that Francis rightly deplors.

Perhaps more significant, it would have the potential to shift the emphasis of pastoral leadership from the celebration of the Eucharist back to the preaching of the kingdom.

In 1970, as part of the implementation of the Second Vatican Council's Constitution on the Sacred Liturgy, the Congregation for Divine Worship issued its General Instruction on the Roman Missal. Chapter 1 of this document says: "The celebration of the Mass ... is the center of the whole Christian life for the universal Church, the local Church and for each and every one of the faithful."

As a young priest ordained in 1965, I embraced this description of the Mass and its place in the life of the church. Even after resigning from ordained ministry in 1972 to marry the love of my life, I continued to see Mass as central to my spiritual life. However, over time, and especially in the last 10 years, my views have changed significantly.

For Jesus, preaching had a much greater emphasis in his ministry than presiding at the Eucharist. The Gospels only record two instances of Jesus presiding at a special meal between the time he began his public ministry and his resurrection and ascension into heaven: the Last Supper and the post-Resurrection encounter on the road to Emmaus.

Reflecting on other New Testament writings has also influenced my changing viewpoint on the place of the Eucharist in my life.

- Jesus preached the coming of the kingdom of God, not himself (quite different from the emphasis on the consecration of the bread and wine and his "real presence" -- that developed over time).
- Jesus taught his disciples the "Our Father," not how to "preside at the Eucharist" or "say Mass."

- In John's Gospel account of the Last Supper, there is no mention of the bread and wine becoming the body and blood of Christ. The "washing of the feet" is all about a kingdom of servant leadership and discipleship.
- In the Acts of the Apostles, the emphasis is on living a Christian life -- sharing everything, including daily bread. The special breaking of the bread ceremony was only one piece of this life.
- Deacons were created not so that the apostles could preside at the Eucharist more frequently but so that the apostles (the "priests") could spend more time preaching the word. Deacons were asked to pay special attention to the needs of the sick and the poor.

My life as a believing Catholic is a faith journey. The Eucharist is a very special food for my journey, but the journey is primary, not the food. There are many sources of spiritual food for my journey of faith and we are blessed with many women of faith whose leadership capabilities qualify them to help lead this journey.

The RCIA journey is a good paradigm. It is an adult journey where the Eucharist plays an important part. However, what happens both before and after the reception of first Eucharist is all about the journey and how the Holy Spirit is also a source of energy/nourishment for the journey. Focusing on the sacramental theology of baptism, confirmation and the Eucharist as a moment in time instead of as "food for the journey" would be a mistake.

How many RCIA programs do women of faith lead? These women (and many laymen) have already demonstrated they have the talent to lead faith communities.

So how do we reconcile the perspective I have outlined above with the more common understanding of the Eucharist as central to the Christian Catholic life? Why the shift in emphasis, over time, from a celebration of the paschal mystery as food for the journey to an emphasis on the "real presence," "transubstantiation" and the power of the ordained priest to "confect" the body and blood of Christ *ex opere operato*?

This shift came about as part of the development of and changes in the church's understanding of ordained priesthood and its connection to the Eucharist (and the development of clericalism and a centralization of power in ordained clerics that accompanied this change), along with a growing lack of appreciation for the importance of preaching the Gospel.

The "power" to change bread and wine into the body and blood of Christ is intoxicating, and for too many priests, this power has overshadowed or eclipsed the importance of preaching the kingdom in word and deed.

This hierarchy of power has developed over two millennia and is little changed since the Middle Ages. In fact, its monarchical structure, with a pope and bishops, is a mirror image of the kings, emperors and feudal lords who ruled during the Middle Ages.

It is time for us, as a church, to emphasize more the need to recruit and form disciples committed to living a Gospel life and emphasize less the need to ordain more celibate men to the priesthood. Many women of faith are capable of leading the effort to recruit and form disciples. And this effort needs to happen most of all at the parish level.

We also need to change the formation of our faith journey leaders to give primacy to the roles of teaching and preaching in ways that would call people to true discipleship. This formation needs to emphasize more the knowledge and skills needed to lead faith communities, as opposed to the current emphasis on the power to "say Mass," "forgive sins," and hand on the "deposit of faith."

Imagine the impact on clericalism if priests and deacons were studying and growing spiritually alongside future lay leaders of our faith communities.

Francis is to be applauded for his critique of clericalism and careerism and his emphasis on the Gospel call to bring peace and justice into everyone's life, especially that of the poor. But if he and others do not make significant changes in the Catholic church's current power structure and help us return to an emphasis on its mission to call people to discipleship by preaching peace and justice, I believe his efforts will fall far short of what we and the world need from us and our church today.

We need some big changes in our church and the time is now.

Jim Purcell, an NCR board member, worked for many years for Catholic Charities in San Francisco and San Jose. He recently retired after 18 years at Santa Clara University where he served as vice president for university relations and special assistant to the president.

> > > <https://www.ncronline.org/news/spirituality/focus-preaching-kingdom-key-ending-clericalism>

HOMILY : Persons of Honor By John W. Martens (Twenty-second Sunday in Ordinary Time (C), Aug. 28, 2016 - Readings: Sir 3:17-29; Ps 68:4-11; Heb 12:18-24; Lk 14:1-14 America via CNUA) "For great is the might of the Lord; but by the humble he is glorified." (Sir 3:20) Honor, and who is honorable, differs not only across time but across cultures in our own time and among different classes even within our own culture. In certain subcultures, like academia or show business, a frivolous matter, like where one sits or when one speaks, can create honor. In some cultures a family's honor is considered besmirched by behavior that would not create a whisper of dissent elsewhere. Just last month a young Pakistani Muslim woman was killed by her brother as she slept because her provocative (for Pakistan) social media presence on Twitter and Facebook had, to his mind, brought dishonor on the family.

The concept of honor carries relative cultural value; and yet we all understand something of the desire to be shown respect, to be affirmed and valued. Jesus, however, turns human notions of honor upside down when he claims that it is humility that brings honor in the eyes of God. This indicates that although human notions of honor change and shift, from the horrific to the benign, there is genuine honor grounded in the teachings of Scripture.

Sirach, like Jesus, speaks of humility as the central factor in honor before God: "The greater you are, the more you must humble yourself; so you will find favor in the sight of the Lord." Why is this the case? The need to seek out honor is a greater temptation among those with human accomplishments. But those who have accomplished great things also have honors bestowed on them even if they have not sought them out, so the need to keep one's eyes focused on God's true greatness becomes even more significant. "For great is the might of the Lord; but by the humble he is glorified." When people turn to God and not their own achievements, their humility draws people to the source of true greatness.

Psalm 68 also indicates where God's favor rests, as the psalmist praises God with an image drawn from ancient Near Eastern images of the storm god: "Who rides upon the clouds—his name is the Lord—be exultant before him." The psalmist offers us an anthropomorphic image of the might of God, creator and controller of the natural world and all that is in it, and then turns to give us an example of God's great power: "Father of orphans and protector of widows is God in his holy habitation." God's power is manifested through the care of those who are most lowly and in need of aid. Human greatness, therefore, must model itself on God, not by exalting itself in honor but by caring for those most in need.

Jesus' parable of a wedding banquet builds on the image of humility as true honor before God. Jesus notes how people were seeking out the first place of reclining, or the head seat at the table. Jesus warns his disciples not to sit there, because if someone with greater (human) honor arrives, the host would take you to the last place in dishonor. But if you go to the lowest place at the table and are then invited to go to a higher place at the table, you will have glory. For Jesus says all who exalt themselves will be made humble, while all who humble themselves will be made great.

Interestingly, the parable never uses the most common Greek word for honor, *timē*, but uses descriptions of behavior to indicate how human beings seek out respect, value and honor. The parable sets human honor in its proper place; it is arbitrary and based on shifting cultural considerations. God seeks out humility because humility is not intended to dishonor any particular person but to give glory and honor to God and to respect each person as a creation of God. And who we are as God's creations is shocking, for as the psalmist in wonder recognizes in Psalm 8, we have been "made a little lower than the angels." True honor is recognizing in humility our glory before God, not before human beings.

Prayer: Contemplate the honor God has given each of us as beloved creations. Is it difficult for you not to receive honor from others? Do you recognize the honor with which God has endowed you? How do you recognize and honor each person as God's creation?

> > > <http://americamagazine.org/content/the-word/persons-honor>

INDIA : Business Forum launched for Dalit Christians (CBCI - SC/ST via CNUA) Dalit Christian entrepreneurs meeting was held at Santhome Cathedral auditorium on 20th August 2016, organised by CBCI Office for SC/BC. 150 Dalit Christian entrepreneurs and potential entrepreneurs from different parts of Tamil Nadu participated in the meeting. Bank Managers, Industrialists, DICCI (Dalit India Chamber of Commerce and Industries) leaders addressed the participants regarding the different schemes and programs of the Government to start businesses. Stand up program of the Central Government was highlighted. At the end of the program The Christian-Dalit India Chamber of Commerce and Industries (C-DICCI) was launched. C-DICCI will help the Dalit Christians to start businesses by guiding them to make use of the Government programs schemes and trainings. It will act as an independent body for which the CBCI Office for SC/BC will give its moral support and guidance. Fr. Devasagayaraj, Secretary to the CBCI Office for SC/BC convened the meeting. Mr. Hartman, Mr. Louise and Ms. Mary Pauline coordinated the whole program. **By Fr. Dr. Z. Devasagaya Raj**, Secretary, Catholic Bishops' Conference of India (CBCI) Office for SC/BC (Dalits and Backward classes), CBCI Web: www.dalitchristianscbci.org

INDIA : Church prepares policy to address clergy abuse by Jose Kavi, New Delhi (GSR Today via CNUA) Two top bodies of the Catholic church in India are now busy finalizing a policy to address sex abuse and other forms of abuse by clergy. "A draft policy is in the final stage now. It has been circulated among all bishops and major superiors in India," says **Bishop Theodore Mascarenhas, secretary general of the Catholic Bishops' Conference of India**. Mascarenhas, who in July also became spokesperson for the church in India, says the standing committee, the executive body of the bishops conference, will finalize the draft at its biannual meeting Sept. 21-23 in Bangalore, southern India.

The bishop spoke to Global Sisters Report following a June 24 story citing an increase in cases of clergy sex abuse of women religious, withholding sacraments as punishment and otherwise denying rights to nuns. The issues were detailed in a "letter of concern" that the Forum of Religious for Justice and Peace, an advocacy group for women religious, addressed to the bishops and major superiors in February. Also in February, Mascarenhas was elected secretary general of the bishops conference.

Mascarenhas says the new policy, tentatively titled "policy on sexual harassment in work places," will address all such issues systematically and comprehensively. He clarifies that the new draft is different from the "Gender Policy of the Catholic Church of India" the conference promulgated in 2010. (The 2010 gender policy did not specifically address sexual abuse by clergy.) "This is a more structured response to the problem."

However, he declines to say more on the draft. "It is better we wait for the draft to be finalized." He says the policy will deal with abuse of women in general, not just Catholic religious women. "Sisters are also women," he says.

Besides the forum's concerns, the GSR report included insights from Catholic clergy, theologians and women religious. Emails and posted comments by sisters and their supporters soon afterward reflected approval that the clergy abuse issue was coming to light.

Archbishop Kuriakose Bharanikulangara of Faridabad told GSR that the article "was very well done" and addressed the issue comprehensively. "There is exploitation. Covering up such issues is not right. It was quite bold to bring it up," said the Syro-Malabar prelate whose diocese covers five northern Indian states.

Forum members said they were forced to write the letter as their analysis of current challenges to religious life revealed certain issues that need urgent attention by church leaders.

The forum's letter cites:

An increase in sex abuse cases involving clergy and religious

"Use of the sacraments by the clerics to punish the faithful, especially religious women," demanding an immediate end to such practices

Attempts to "domesticate" religious life by giving a bishop "total control" over priests and nuns in his diocese. The letter holds that such moves violate "the very nature and role of religious life," where men and women try to exemplify "radical evangelical living" in a prophetic way.

The need to protect and sustain the "legitimate autonomy" of religious life

The new policy draft has been prepared by the bishops conference's Office for Women in consultation with a committee comprising bishops and officials of the Conference of Religious India, the national association of major superiors of Catholic religious in the country. The committee meets every six months to address various issues related to the church and the religious.

The bishops conference comprises bishops in 171 dioceses belonging to Latin and the two Oriental Catholic ritual churches in India. The conference of religious represents more than 125,000 Catholic men and women religious in the country, the largest in Asia.

Mascarenhas stresses that it is wrong to conclude the lack of a policy thus far means that bishops are not concerned about the problem. "Bishops are concerned about anything that is affecting the church," he says. The 55-year-old prelate wants aggrieved parties to meet church authorities personally to seek justice, instead of writing letters. "In most cases what happens is between two persons, with one accusing the other. At times it becomes very complicated as there are no witnesses."

He says there are two ways to address an issue in the church. "One is to go to the press and the other is to treat it as a justice issue and deal with it accordingly," says the prelate, who is a member of the Society of the Missionaries of Saint Francis Xavier, or Pilar Fathers, an indigenous congregation. He was made a bishop two years ago, when he returned to India after 21 years of service in the Vatican office of the Pontifical Council for Culture.

Regarding priests withholding sacraments to penalize nuns, Mascarenhas says the canon law says such priests should be excommunicated.

The new policy is the second attempt of the Indian church to address sex abuse cases, including those involving Catholic priests, women and children.

The issue of sex abuse in the church was on the agenda of the meetings between the bishops and major superiors for years, says **Montfort Brother Mani Mekkunnel**, who was national secretary of the Indian religious conference for nine years until 2013. He told GSR that, during his tenure, the two groups had gathered much material, held several consultations and that a draft on some areas of agreement had reached the second stage. "The purpose of this long and agonizing effort was the hope of reducing [all cases of abuse] by 50 percent and to do justice in some cases of violation." However, the effort was "effectively checkmated by interested parties within the church" in India, says the brother who now coordinates his congregation's education apostolate globally based in New Delhi.

The draft policy was shelved with the excuse that the Vatican had issued norms in 2010 to deal with the issue. But Mekkunnel says the Vatican norms and the Indian church's draft policy differed greatly. "The Vatican norms addressed mostly problems in the West whereas our policy was geared to deal with the local situation."

The brother says their intention was to set up some mechanism for the Indian church to deal with the overall sex abuse issue. In Geneva in 2014, Vatican officials were questioned by the U.N. for not having an effective mechanism to deal with child sexual abuse cases. Mekkunnel says the church in India may not be able to eliminate the problem, but it can reduce the

number of cases if it has a mechanism to deal with it. "Someone has to be accountable for such cases," he adds.

Their aborted policy had called for setting up an ad hoc committee to study a complaint a bishop or major superior receives. "If it finds that there is truth in the complaint, the matter will be referred to the Holy See, which will set up an official committee to go deep into the case," he explains. The brother says most cases of clergy abuse of sisters do not involve rape. "By and large they are consensual cases that end up in quarrels," he says.

However, **Sr. Manju Kulapuram, secretary of the Forum of Religious for Justice and Peace**, says it is not right to dismiss clergy abuse of nuns as "consensual" cases. Nuns are not on equal terms with priests, she says, and some may have agreed to physical relationships under pressure. Kulapuram says a clearer picture could emerge at a national consultation on the "Impact of Religion and Culture on Women's Empowerment — an Indian Perspective" to be held Sept. 23-26 in Hyderabad, India. The meeting is expected to draw women from different religious backgrounds "to raise a common voice to demand rights within religions and the state," an invitation to the program reads.

Isaac Gomes, a lay leader from Kolkata, commented on the Matters India website, where the June 24 GSR story was shared. "The good thing is that there are many brave young nuns who are not taking the hegemony of the clergy [passively] and are coming out in the open about clergy abuse of nuns in parishes, schools and social service centers where nuns work as subordinates to priests," he says.

Mekkunnel says the issue of clergy abuse is "much larger and deeper than" incidents the church addresses now and then. "I have dealt with many incidents and got frustrated in the absence of a credible process and authentic leaders. I know this is the case of many well intentioned leaders among major superiors and bishops." The former conference of religious official welcomed the forum's efforts to keep alive the issue of clergy abuse against all odds. "Many battles have to be fought in order to win a war," he says.

Jose Kavi is the editor-in-chief of Matters India, a news portal focusing on religious and social issues in India. This article is part of a collaboration between GSR and Matters India.

> > > <http://globalsistersreport.org/news/trends/church-india-prepares-policy-address-clergy-abuse-41841>

INDIA : Humans have dignity and value, Mother Teresa's message for our time By Abp. Thomas Menamparampil Mumbai (AsiaNews via CNUA) If Mother Teresa "had a message for our time, it would be that the human person has dignity and value no matter his or her fragilities. She saw the 'glory of God' shine through the eyes of people at death's door," said Mgr. Thomas Menamparampil, archbishop Emeritus of Guwahati and current apostolic administrator in Jowai. The archbishop met the Mother of Kolkata when he was a young seminarian, and that meeting has indelibly marked his life. The way Mother Teresa heeded the needs of the last, and in their eyes she saw the glory of God, which inspired her mission to India.

According to Mgr Menamparampil, Mother Teresa showed the heroic spirit that is in each of us, starting from the slums of Kolkata. She " had the courage to bring the lost Sense of the

Sacred back into the modern world.” What follows is another testimony AsiaNews is offering to its readers for the upcoming canonisation of the Blessed on 4 September.

What impressed me most when I met Mother Teresa as a young seminarian in 1958 was her self-forgetful attention to others, especially the poorest, combined with her bubbling enthusiasm, and unfailing resilience in the face of difficulties. Her dynamism was combined with spiritual depth, a profound sense of vocation, and contagious joy. She had heard an inner voice asking her to come out into the streets of Kolkata to look after the poorest of the poor. Though not physically strong, she vibrated with life and exuded energy. St Irenaeus had said centuries ago, “The glory of God is a human being fully alive”. Here was the picture of a person fully alive offering the same gift of vibrant life to others, here was God’s glory made manifest.

It was from the obscure slums of Kolkata that Mother Teresa won the attention of the world. Jyoti Basu, the Communist chief minister of West Bengal, was one of the first leaders to recognise her worth.

If Mother Teresa has a message for our times, it is precisely about the dignity and worth of the human person, no matter in what fragility the individual is clothed. For Teresa, it was not a loss of time waiting on the blind and the deaf and the dumb or on lepers, or attending to their basic needs. She saw the ‘glory of God’ shining through the eyes of dying persons. Whether a person was in rags, covered with dirt, smelling at the sores, or showing extremely bad mood, that individual was a human being, in fact Jesus himself.

We are living through an era in which the dignity of the human person is affirmed most solemnly. At the same time, we also hear of theories that would amount to reducing the human person to being the end product of an irrational process, from an accidental clash of atoms, or a haphazard combination of blind drives and instincts. Just a meaningless marvel!

Victor Hugo had said over a century ago, “There is one spectacle grander than the sea, that is the sky; there is one spectacle grander than the sky, that is the interior of the soul”. Mother Teresa did not argue the point; but established its truth in action.

If the worth of the individual is so great, his/her life must be equally precious. Lack of love for life is lack of love for humanity, whether the person concerned is in the womb, the cradle, the school, society; or caught up in debt or hatred, dubbed a terrorist, or terminally sick. A person in coma is not a piece of vegetable. The value of his/her life is not measured in utilitarian terms.

When we speak about the personhood of the individual, we are referring to something truly holistic, something what artists and poets have imagined, sages and saints have experienced and described. Loving him/her is not love wasted, if only we understand love as a door into a mystery.

What a baby in the womb or a person in his final moments needs is not the rejection of abortion or euthanasia, but the acceptance of love and a sense of belonging. To offer that is our duty.

The universe never ceases to care for any being that it has brought into existence. The lilies bloom and the sparrows thrive because everything is part of a grand design. Faith is to recognize it.

Love is life-giving. A child's hug is energizing. Christian love protects that life and that dignity in each person.

If this be the case, snuffing out lives in political protest, or ethnic hatred, or religious fanaticism is clearly outrageous. It is counter-evolutionary, as scientists would say. The best effort of human civilizations in every period of history has been centred around an effort to save, enhance, and prolong life.

Cutting off human lives invoking noble causes and religious principles is sacrificing to Moloch. How slow we have become to realize that violence is just a part of the suicidal instinct of a society! In such contexts, Mother Teresa has a message. Lifting a street victim in her arms, she cries out to the world "Life is precious".

To those with grievances, to those fighting for "just causes", she would say, "Stop being a victim and start being responsible". We make ourselves victims of parental mistreatment, educational mishandling, social imbalances, historic injuries, personal humiliations. Her message to everyone is "Be an adult today, and take on responsibility for the rest of humanity".

The saint from Kolkata seems to remind the world that a human being is not merely a cog in the wheel of Modern Economy. He/she is more than a producer and a consumer. Any individual may be called to be an artist, a prophet, a sage or a saint; a hero/heroine in any field of life.

Truly, the most ordinary people have a vocation to live extraordinary lives. How can a person discover and unveil the hero within? Mother Teresa has shown from the slums how this can be done.

Mother Teresa had the courage to bring the lost Sense of the Sacred back into the modern world. When we ignore the inner stuff that we call the soul, it makes itself felt: physical symptoms of inner uncertainties, spiritual anguish, worry, emptiness, general unease.

Heroism becomes an unintelligible value in a softening society, the spirit of venture ceases to exist. When the human being is reduced to becoming a consuming machine, there is no room for romance, poetry, mystery, the serious, the profound. Why press for human rights when daily you renounce your right to be a better person or a beneficent agent in human society?

Mother Teresa would say, question your life of compromise, keep close to pain and those who have to live with it. Listen to the message that human agonies have for you. You may be surprised to find, as she did, that pain is a wonderful teacher, that an inner agony can be a gift. It can make you think.

Attempt rather to go more thoroughly into what you dislike, until it makes meaning. It will make more meaning when you do it for Jesus and for the poorest. That would be the substance of Mother Teresa's whisper to you today. **Abp. Menampambil** Former archbishop of Guwahati, apostolic administrator of Jowai. (Nirmala Carvalho contributed to this article)

> > > <http://www.asianews.it/news-en/Humans-have-dignity-and-value,-Mother-Teresa's-message-for-our-time-38390.html>

IRAN : Religious leader applauds Pope Francis for his stance on Islam and Isis by Sean Smith (The Tablet via CNUA) *Grand Ayatollah delighted the 'head of the Catholic world' stated that 'Islam is not equal to terrorism'* One of the top religious leaders in Iran has told Pope Francis that he is delighted that the head of the "Catholic world" has been quick to separate the activity of terrorists and those who support terror groups like Isis and Islamism.

Grand Ayatollah Naser Makarem Shirazi of Qom also stressed that it is necessary for religious leaders to adopt clear stances when it comes to accusing religions of violence. "I am really delighted to have heard your comments during your last trip to Poland in which you stated "Islam is not equal to terrorism" and further dismissed the association of violence and harshness with any and all divinely-sent religions," Ayatollah Shirazi wrote. "Your wise and logical stance regarding Islam in disassociating the religion from the inhumane actions and atrocities of the Takfiri groups such as Daesh is truly admirable," he said.

Francis made the comments about the separation of Isis from Islam on the aircraft home from World Youth Day in Poland at the end of month. Replying to a request for comment from the Vatican press corps about the death of Fr Jacques Hamel who was killed by jihadists during morning Mass at a church near the city of Rouen on 26 July. "I do not believe it is right to identify Islam with violence," Pope Francis told journalists on the papal flight back to Rome. "This is not right and it is not true. "I don't like to speak about Islamic violence," the Pope said, taking into account that one sees violence every day in the newspapers, even at the hands of baptised Catholics. "There are violent Catholics!" he said. "If I speak of Islamic violence, I must speak of Catholic violence."

"Terrorism is everywhere. You think of tribal terrorism of some African countries," he said. "Terrorism grows when there are no other options, and when the centre of the global economy is a the god of money and not the person – men and women – this is already the first terrorism!"

Shirazi agreed with Pope Francis saying, "such barbaric acts have nothing to do with divinely-sent religions and their various schools of thought." "Rather, they originate from the inferior materialistic objectives of some corrupt superpowers who seek nothing but to obtain more illegitimate wealth," he said. Shirazi prayed for the success of the Pope "in spreading kindness, peace and spirituality in the world."

Earlier this month, the Grand Ayatollah told a meeting between the two religions that: "Inter-religions cooperation can solve wars, disputes, ethical evils, and political and economic problems. We are happy that [the] Vatican has set up a ministry to deal with the issues of peace and justice."

Shirazi said that Pope Francis had expressed his gratitude over Shia clerics' strong opposition to extremist takfiri groups* and those that have sympathy for these groups. The vast majority of Iranians are Shia muslims. Shirazi also warned the Pope that the Christianity and Islamism are facing three common challenges in blasphemy, extremism, and ethical evils, which both religions need to tackle simultaneously.

The Grand Ayatollah is one of a group of senior Shia and Sunni muslim clerics who have been begun an open dialogue with the Vatican and each other. Earlier this year the Grand Ayatollah welcomed the comments of Sheikh Ahmed al-Tayib, the Grand Imam of al-Azhar, in Egypt and considered to be the leading Sunni cleric over a harsher stance on Islam. Earlier this year Al-Tayib issued a fatwa prohibiting the violence against humanity perpetrated by the Islamist extremist groups. "We also stress the fact that not only can this fatwa prevent the massacre

of innocent Muslims, but it will also be a hindrance to the Islamophobia which is being promoted by the westerners, who are either unaware of the reality of Islam or are enemies of Islam," Shirazi said. "This way, the whole world will know that these barbaric acts and unspeakable atrocities have nothing to do with Islam.

"Furthermore, we emphasise the fact that Islam strongly condemns even the massacre of non-Muslims, so no matter where these terrorists carry out their attacks and slaughter innocent people, their acts have nothing, whatsoever, to do with the teachings of Islam. "This way, the whole world will know that these barbaric acts and unspeakable atrocities have nothing to do with Islam," Shirazi added. * **A Muslim (or a group of Muslims)** who accuse other Muslims of apostasy. The most notable takfiri extremist groups are Isis, Boko Haram and the Taliban

> > > <http://www.thetablet.co.uk/news/6028/0/iranian-religious-leader-applauds-pope-francis-for-his-stance-on-islam-and-isis>

U. S. : Interrupting the darkness with laughter By Precious Blood Fr. David Kelly (NCR Online via CNUA) "You look lost," Jonathan, who is a staff member, said to me. "Just pensive," I responded. "I'm in my head." "That's me all the time," another said. He went on to say how he was always thinking, always in his head. It had been a particularly stressful day, the kind of stress and strain that takes its toll. Later in the day, Precious Blood Sr. Donna Liette asked some of our youth to sit with her as she welcomed a group of "seniors" coming for a visit. We often have groups and schools coming to the center to learn about our work and restorative justice. In welcoming what she thought was a group of high school seniors to Precious Blood Center, she (and the youth) noticed that there were no young people. They thought, how many adults were needed to chaperone a group of youth?

Then they realized that the group was not high school seniors, but seniors -- as in senior citizens. It was cause for laughter from both sides and the heaviness of the day was lifted. This work can be hard. Trauma work, which is so much of what we do, takes its toll. Humor and laughter is a gift amid the stress and strain.

A young man who is facing 50 years in prison at the age of 15 does the "DLow shuffle" -- a dance move that, along with the lyrics, is just silly enough to bring laughter to the whole group. Young men gathered in a peacemaking circle at Cook County Juvenile Detention Center find their pain interrupted.

Humor is salve for the open wounds of suffering. I am often asked how I maintain my health in the midst of so much violence -- so many tough stories. "How is it that you do not burn out?" I cling to a spirituality that makes sense in this environment; the spirituality of the Precious Blood enables us to place the story of hurt and disappointment in a larger story that does not gloss over the pain, but offers a story of hope.

It is not the joke-telling humor, nor the humor at the expense of another, but the humor that brings us up out of the darkness -- if but for a moment. Seniors who are truly seniors -- senior citizens, a young man who does a dance step (DLow shuffle) while facing an impending 50 years in prison -- these are the joyous outbursts of laughter that interrupt the pain.

How often have I heard the mothers who gather together to support one another burst out in fits of laughter. It is not that they have forgotten the pain of having a child incarcerated; it is

that, just for that moment, they realize that they are not alone and can see beyond the darkness to light, hope and joy!

If you have been to the Precious Blood Ministry of Reconciliation Center, you know that our offices are in small open cubicles; laughter and humor often interrupt the strain of walking alongside those who suffer so greatly. We often gather around the table for lunch where we celebrate the joy that is so much a part of this ministry -- a joy that comes as we embrace a spirituality of the blood. That joy and humor is shared; how often people who come to the Center remark that there is "joy in this place."

As all of us work to live out the call to be ambassadors of reconciliation. Let us remember that our spirituality also calls us to be ambassadors of joy and hope! **Precious Blood Fr. David Kelly** is executive director of Precious Blood Ministry of Reconciliation.

> > > <https://www.ncronline.org/blogs/ncr-today/interrupting-darkness-laughter>

VATICAN : Pope leads 11,000 pilgrims praying rosary for quake victims **By Cindy Wooden** Catholic News Service VATICAN CITY (CNS via CNUA) Hearing the mayor of Amatrice in central Italy say his town no longer exists and knowing there were children who died Aug. 24 in the earthquakes that struck the region, Pope Francis turned his weekly general audience into a prayer service.

Beginning the audience in St. Peter's Square, Pope Francis said he had prepared a normal audience talk on how the merciful Jesus is close to people, but given the devastation in central Italy, he decided to lead the recitation of the sorrowful mysteries of the rosary.

Later in the day, the Vatican press office said that as a concrete sign of Pope Francis' concern for the earthquake victims, six Vatican firefighters had been sent to Amatrice. They will work under the direction of the Italian government emergency services in searching for victims and offering them assistance.

The U.S. Geological Survey said the magnitude-6.2 quake had an epicenter close to Norcia, the birthplace of St. Benedict. Smaller quakes -- at least two of which registered more than 5.0 -- continued for several hours after the main quake. By early evening, the death toll had reached 120 but was expected to rise; more than 350 were reported injured.

As emergency workers began digging people out from under the rubble of collapsed buildings and the number of verified deaths climbed, Pope Francis arrived in St. Peter's Square for his general audience. "Hearing the news of the earthquake that has struck central Italy and devastated entire areas, leaving many dead and wounded, I cannot fail to express my heartfelt sorrow and my closeness" to everyone in the earthquake zone, especially those who lost loved ones and "those who are still shaken by fear and terror," the pope said. "Having heard the mayor of Amatrice say, 'The town no longer exists,' and knowing that there are children among the dead, I am deeply saddened," Pope Francis said.

The pope thanked all the volunteers and emergency workers who were trying to rescue victims people trapped under the rubble. Assuring the people in the region of the prayers and "the embrace of the whole church," the pope asked the estimated 11,000 pilgrims and tourists in St. Peter's Square to join him in praying that "the Lord Jesus, who is always moved by human suffering, would console the brokenhearted and give them peace."

At the Benedictine monastery in Norcia, a community growing in fame because of its prayer life and brewery, the 15 monks and five guests were already awake when the first quake hit, Benedictine Father Benedict Nivakoff told Catholic News Service. Aug. 24 is the feast of St. Bartholomew and "on feast days we get up earlier" to pray, he said. "All of the monks and the monks' guests are safe," he said. But the Basilica of St. Benedict suffered "considerable structural damage," and the monastery will need repairs as well. Within a half hour of the first quake, Father Nivakoff said, the square outside the monastery was filled with people "because it is the safest place in town -- around the statue of St. Benedict." While no buildings collapsed, it is obvious that many homes are no longer habitable, he said. The monks have set up a reception desk to help meet their neighbors' needs. The basilica, he said, is closed pending an inspection by civil engineers, who were to arrive the afternoon of Aug. 24. However, Father Nivakoff said, "the facade seems to have detached" from the rest of the building and major repairs are likely.

Assisi is just 45 miles from Norcia and, according to Franciscan Father Enzo Fortunato, the quake was felt strongly at the convent and basilica that suffered major damage from an earthquake in 1997. Father Fortunato told the Italian news agency ANSA that the quake woke all the friars, many of whom ran to the Basilica of St. Francis. No damage was visible, he said.

> > > <http://www.catholicnews.com/services/englishnews/2016/pope-leads-11000-pilgrims-praying-rosary-for-quake-victims.cfm>

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**For All That was *Thank You Lord. For All That Is Going To Be Yes Lord Amen.*
My Lord, My God, Thy Kingdom Come, Thy Will be Done, Come Lord Jesus
Christ. Amen.**