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COLUMN : On not Cultivating Restlessness By Ron Rolheiser

OMI (CNUA) Thirty-four years ago when I launched this column, I would never have said this: Restlessness is not something to be cultivated, no matter how romantic that might seem. Don't get Jesus confused with Hamlet, peace with disquiet, depth with dissatisfaction, or genuine happiness with the existential anxiety of the artist. Restlessness inside us doesn't need to be encouraged; it wreaks enough havoc all on its own.

But I'm a late convert to this view. From earliest childhood through mid-life, I courted a romance with restlessness, with stoicism, with being the lonely outsider, with being the one at the party who found it all too superficial to be real. Maybe that contributed to my choosing seminary and priesthood; certainly it helps explain why I entitled this column, In Exile. For most of my life, I have equated restlessness with depth, as something to be cultivated.

This came naturally to me and all along the way I've found powerful mentors to help me carry my solitude in that way. During my high school years, I was intrigued with Shakespeare's, Hamlet. I virtually memorized it. Hamlet represented depth, intensity, and romance; he wasn't a beer-drinker. For me, he was the lonely prophet, radiating depth beyond superficiality.

In my seminary years I graduated to Plato ("We are fired into life with a madness that comes from the gods and has us believe that we can achieve a great embrace, make ourselves immortal, and contemplate the divine"); to Augustine ("You have made us for yourself, Lord, and our hearts are restless until they rest in you"); to John of the Cross (We go through life fired by love's urgent longings); to Karl Rahner ("In the torment of the insufficiency of everything attainable, we learn that here in this life there is no finished symphony"). Reading these thinkers helped me put my youthful romanticism under a high symbolic hedge.

Alongside these spiritual writers, I was much influenced by a number of novelists who helped instill in me the notion that life is meant to be lived with such an inner intensity and high romanticism so as to preclude any simple satisfaction in life's normal, everyday pleasures and domestic joys. For me, Nikos Kazantzakis' characters radiated a passion that made them virtually godlike and irresistibly enviable, even as they struggled not to self-destruct; Iris Murdoch described loves that were so obsessive, and yet so attractive, as to make everything outside of them unreal; and Doris Lessing and Albert Camus seduced me with images of an inner disquiet that made ordinary life seem flat and not worthwhile. The idea grew in me that it was far nobler to die in unrequited longing than to live in anything else. Better dead in intensity than alive in domestic normalcy. Restlessness was to be encouraged.

And much in our culture, especially in the arts and the entertainment industry, foster that temptation, namely, to self-define as restless and to identify this disquiet with depth and with the angst of the artist. Once we define ourselves in this way, as complex, incurable romantics, we have an excuse for being difficult and we also have an excuse for betrayal and infidelity. For now, in the words of a song by The Eagles, we are restless spirits on an endless flight. Understandably, then, we fly above the ordinary rules for life and happiness and our complexity is justification enough for whatever ways we act out. As Amy Winehouse famously self-defines: "I told you I was troubled, and you know that I'm no good." Why should anyone be mystified by our refusal of normal life and ordinary happiness?

There's something inside us, particularly when we are young, that tempts us towards that kind of self-definition. And, for that time in our lives, when we're young, I believe, it's healthy. The young are supposed to overly-idealistic, incurably romantic, and distrustful of any lazy fall into settling for second-best. As Doris Lessing puts it, there's only one real sin in life and that's calling second-best by anything other than what it is, second-best! My wish is that all young people would read Plato, Augustine, John of the Cross, Karl Rahner, Nikos Kazantzakis, Iris Murdoch, Doris Lessing, Jane Austin, and Albert Camus.

But, except for authors such as Plato, Augustine, John of the Cross and Karl Rahner, who integrate that insatiable restlessness and existential angst into a bigger, meaningful narrative, we should be weary of defining ourselves as restless and cultivating that. High romanticism will only serve us well if we eventually set it within a self-understanding that doesn't make restlessness an end in itself. Just feeling noble won't bring much peace into our lives and, as we age and mature, peace does become the prize. Romeo, Juliet, Hamlet, Zorba the Greek, Doctor Zhivago, and the other such mega-romantic figures on our screens and in our novels can enflame our romantic imaginations, but they aren't in the end images for the type of intimacy that makes for a permanent meeting of hearts inside the body of Christ. > >
> <http://ronrolheiser.com/en/#.WATd3Lm69f4>

INDIA : Pope transfers Bishop Victor Lyngdoh of Nongstoin to Jowai Diocese



Bishop Victor Lyngdoh is now the Bishop of Jowai, India. - RV

(Vatican Radio via CNUA) Pope Francis appointed a bishop to the Diocese of Jowai in north-east India's Meghalaya state. He transferred Bishop Victor Lyngdoh of Nongstoin to Jowai, both suffragans of Shillong Archdiocese. At the same time, the Pope nominated Archbishop Dominic Jala of Shillong as Apostolic Administrator of Nongstoin. Pope Benedict XVI erected the Diocese of Jowai in 2006, and appointed Father Vincent Kympat as its first bishop. Bishop Kympat died on July 30, 2011, leaving the see vacant until Pope Francis on 3 February 2014, recalled Archbishop Emeritus Thomas Menampampil of Guwahati from his retirement to be the Apostolic Administrator of Jowai. With the appointment of Bishop Victor Lyngdoh to Jowai, Archbishop Menampampil, who served as the bishop of Dibrugarh for 11 years and the Archbishop of Guwahati for 20 years before his retirement on 18 January 2012, will resume his retired life.

INDIA : Salesian Delegates pledge to rekindle fire of Missionary enthusiasm By Fr Joseph Palamthattel, Silchar, Oct. 16. (BIS via CNUA) The Provincial Delegates for Missionary Animation (PDMA) and a few other delegates from the twelve provinces of the South Asia Region gathered at Provincial House, Don Bosco Okhla, New Delhi together with Father

Guillermo Basanes, the General Councillor for Missions, Father Nestor Guria, Delegate Provincial of SPCSA and Father T.C. George, the Regional Delegate for South Asia to reflect on the missionary dimension of the Salesian vocation and its praxis in the region. The two day meeting held on 14-15th of October 2016, and organized on behalf of SPCSA focused on the urgent need for Missionary animation in the Region. The Provincial Delegates for Missionary Animation with Father Guillermo Basanes, the General Councillor for Missions at the Delhi Meeting. As the majority of the PDMA's were newly appointed, the role of the PDMA was revisited. The reports dealt with the activities undertaken in line with the action plan of the previous years. At the Eucharistic celebration presided over by Father Basanes, and Father Nestor, (Provincial In-charge), Father Basanes led the group into deeper reflection on the evangelizing mission of the Salesian. The sessions, the talks and the sharing by the participants contributed towards a greater understanding of the challenges faced by the Church as a whole and the Congregation in particular in this most important work in our trying times. Earlier, on 14th October, the delegates were welcomed by Father Jose Mathew, the Provincial of New Delhi Province who called upon the participants to become `missionary disciples` who are joyful, courageous and trusting in God like Mary, and to be aware of the urgency of the evangelizing mission of the Church. "Catechesis is the heart of our missionary mandate," said Father Nestor, the Provincial of Dimapur. That Missionary animation faces numerous challenges in the variety of situations in the Region was highlighted in the course of the meeting. It is vital that the PDMA and the commission members are spiritually and individually prepared to carry out the work of missionary animation in the Province. Great opportunities await the Salesians in the Region. Father Basanes challenged the fastest growing Region to prove its missionary enthusiasm by contributing a greater share towards the missionary expeditions of the congregation each year. A greater responsibility has to be taken by all the provinces in order to support the two Regional missionary Aspirantates at Sirajuli and Perambur. Quoting the Rector Major Father Angel Fernandez, Father Basanes presented two points for the consideration of the Region. He said Don Bosco did not remain in Italy alone. New frontiers are knocking at our doors; whom shall I send? `` He highlighted the fifth dream of the Rector Major for the congregation: Be a Missionary congregation! He called upon every Salesian in the SA region to be a missionary and termed the Institutions run by Confreres who have lost the missionary spirit as the worst form of cancer in the Society. Besides sending missionaries to other parts of the World, SA should also be ready to receive missionaries into the Region, Father Basanes insisted. The meeting concluded with the firm resolve by the members to rekindle the fire that burnt in the heart of Don Bosco and the early missionaries who came to our land. Emphasizing the urgent need for collaboration and networking among the members and synergy with the local Church through media and

planning, the group planned to be more actively involved in the animation of the region at the community, provincial and Regional level. The annual get together infused a great amount of enthusiasm into all the participants. It strengthened their resolve to make the SA Region a truly missionary region.

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> http://donboscoindia.com/english/bis/default_ms.php?proid=13.0&newsid=7992

INDIA : The Catholic church Prays for India at Rajghat (CNUA) On 16th October 2016 a Peace March and a Prayer Meeting was held at Rajghat on the occasion of the Day of Prayer for India declared by the Catholic Bishops' Conference of India. The Silent Peace March began at 3.30 PM and was led by Bishop Theodore Mascarenhas SFX, Secretary General of the Catholic Bishops' Conference of India, Mar Jacob Barnaba, the Bishop of the Syro-Malankara Diocese of Gurgaon, Monsignor Soosai Sebastian, Vicar General of the Catholic Archdiocese of Delhi. A number of Fathers, Religious Sisters and Catholics from the Latin Rite Archdiocese of Delhi, the Syro-Malabar Diocese of Faridabad, and the Syro-Malankara Diocese of Gurgaon participated. The peaceful procession led to the Samadhi of the Father of the Nation, where the Bishops along with the faithful laid flowers and prayed in silence. A peace meeting was held thereafter wherein Bishop Theodore reminded the gathering that we pray for India everyday but that today is a symbolic gesture to untie ourselves to pray for the Country faced as it is with problems and challenges. Bishop Barnaba emphasised that peace was very important and we should all work for it. Monsignor Soosai underlined that social development was more important for all concerned rather than demanding bloodshed. The participants took a pledge for peace and recited a prayer for peace. The Malankara Christian Association of Delhi under the leadership of Advocate Abraham M. Pattiyani received rich praise for having organised the event. The meeting ended with singing of the National Anthem. **By Bishop Theodore Mascarenhas SFX, Secretary General, By email: cbcisec@gmail.com**

INDIA : SXCCAA Holds National Meet (CNUA) The Saint Xavier's College Calcutta Alumni Association held its second National Meet, Looking Beyond II at the Le Meridien hotel, in the pink city Jaipur October 14 - 17, 2016. Around 150 Xaverians attended the event. Father Felix Raj, Principal of St. Xavier's College attended the meet and addressed the delegates from Kolkata and other national chapters on SXC Vision 2020. The main highlights of the meet include: felicitation of outstanding alumni, SXC Vision 2020, Conference on Bengal and Rajasthan Cultural heritage and Business, Cultural programme, fellowship and network, sight seeing and Exhibition cricket match. The education minister, Mr. Kalycharan Saraf was the chief guest for the inaugural function on October 15. He applauded the Jesuits for their enormous service to education in India particularly Rajasthan. The Rector, Fr. Glenn Menezes and the Principal, Fr. John Ravi of St. Xavier's School, Jaipur were present at the inaugural ceremony. The delegates paid tribute to St. Teresa of Calcutta. They also felicitated in absentia the new General of the Jesuits, Father Arturo Sosa and prayed for him. The panel discussion on Jesuit thought and values added a special richness to the Meet and enlightened the delegates and local invitees on Jesuit Charism and mission. Father Felix Raj thanked Mr. Sanjay Gupta, an alumnus of SXC and the General manager of the Le Meridien for his Xaverian type of hospitality. He had thrown open the entire hotel at the disposal of Xaverians. Fr. Felix Raj's invitation to the Xaverians to participate in the Vision 2020 had an enthusiastic response. The convenors, Mr. Umesh Goenka and Mr. Arun Bhattar organised the Meet exceptionally well. It was decided in the technical chapter meeting on 16th that the next national meet would be held in Mumbai. **By SXCCAA Team email: goethalsnews@gmail.com**

MYANMAR : "End All Conflicts - Return to Negotiations" Card. Charles Bo 17 October, 2016 (CNUA) An Earnest appeal to all by Yangon Archbishop Myanmar shone like a city set on a mountain top just a few months ago. For the first time in 50 years all the parties in conflict -

state and non-state, politicians and civil society member gathered together for the 21st Century Panglong peace conference. The world rejoiced with the people of Myanmar that the hope of peace was dawning in this land of chronic conflicts. The Church in Myanmar warmly welcomed this conference.

Cardinal Bo Photo Courtesy ; UCANEWS



Recent events have raised serious concerns that Panglong conference might be a false dawn. We are deeply concerned that conflict exploded soon after the Panglong conference. War for peace? Just war? in Kachin state? War can never be just. War for peace is an illusion that perpetuated more wars in history. If the army pursues this conflict with the aim of weakening the armed groups before they come for peace talk history has proved others. No war has brought peace. What is in the mind of our Myanmar Generals? What is in the mind of the leaders of armed groups? We are for just war??? There is no just war in killing each other.

Many more people are displaced. In the IDP camps, food distribution has suffered to a frightening level, exposing women and children to starvation. In a country of Jade, Gold and teak, we have our children starving in IDP camps. This is not acceptable. Kindly allow humanitarian organizations to reach IDPs with food. We urge all groups to return to peace again. We have demonstrated to the world that the government, the army, the armed groups, the ethnic politicians and the civil society groups can come together and talk peace in the Panglong Conference.

There is only one path of freedom to this long suffering nation. Peace is that path. This chronic war could not be won by any party for the last six decades. We have buried hundreds, made thousands refugees. Let the hemorrhage of hatred stop. The time for violent solutions is over. We are a democracy. Why war again?

Myanmar is a sacred land where religious faith flourished and remains a guiding light for all people. This nation is built on the religious foundations. Myanmar people are intensely religious and they follow the guidelines of their religious leaders. So to endure peace, make religious leaders as part of all peace initiatives. We are eager that UN and foreign agencies are part of the

peace deal. A strategic partnership for peace can be forged with the religious leaders. Future peace moves are to involve these leaders as facilitators of peace at the community level.

This country has majority people following Theravada Buddhism. Its saintly Sayadaws and religious leaders have guided their faithful through witness to compassion and mercy. The Sangha in this country has played a major role. On the part of Catholic Church, the Catholic Bishops Conference of Myanmar (CBCM) with 16 bishops shepherding the faithful from all ethnic groups has collaborated in all peace moves. The Protestant churches represented the Myanmar Council of Churches (MCC); the Muslims, Hindus and all the religions have their structures of influence. Those who desire lasting peace in this land need to ensure the participation of religious leaders. Let the government appoint officially leaders of different Religions to work for Peace. Let the holy and sincere monks animate lead and pray for our General. Let the Catholic Bishops and Pastors influence the KIA armed groups so also the Hindus and Muslims.

Catholic Church has always supported resolution of conflicts through peaceful dialogue. Church does not believe in violent solutions to human problems. Speaking in the recent UN Assembly, Papal Envoy Cardinal Parolin warned :The enormous and ill-fated effect of war is a downward spiral from which there is often no escape. A few days ago in Assisi, Pope Francis, together with numerous other world religious leaders, stressed the importance of dialogue as a privileged way to be peacemakers.

Heeding such great advise all stakeholders should stop the war at once. My dear country men and women -Peace with Justice is possible! Let the guns fall silent. We voted massively last year for peace and democracy. It is not acceptable that the country slides back into military solutions. A democratic country cannot afford another era of conflict. Return to the dialogue. Let the pilgrimage of peace we started with the Panglong conference continue. + **Charles Maung Bo., DD, SDB, Cardinal Archbishop of Yangon By Secretary Yangon Archdiocese** email : secygn@gmail.com

NIGERIA : Catholic leaders welcome release of 21 girls kidnapped by Boko Haram by Catholic News Service (Catholic Herald via CNUA)

Freed Chibok school girls in a meeting with Nigeria's Vice President Yemi Osinbajo in Abuja, Nigeria, on the day of their release last week (Sunday Aghaeze/Nigeria State House via AP)

Three Catholic leaders welcomed the release of 21 girls kidnapped by Boko Haram, and urged the Nigerian government to prioritize the release of the remaining girls. 276 girls were kidnapped from a Chibok secondary school in April 2014; 57 escaped the same day and one two years later. The release of 21 girls on 13 October was part of a deal brokered by the International Committee of the Red Cross and the Swiss and Nigerian governments. Cardinal Anthony Olubunmi Okogie, retired archbishop of Lagos, said he had mixed feelings when he heard the news, because of the lengthy delay before their release and concerns about the girls' welfare during their detainment. "It is cheering news to the parents that they would be reunited with their abducted daughters," he told Catholic News Service. Cardinal Okogie blamed the past administration for not sanctioning the governor of the state under whose watch the incident happened then. He also said the nation's school system was becoming "a laughing stock" following kidnappings that occurred recently in two different schools in Lagos state. Bishop Matthew Ishaya Audu of Lafia told CNS that he was happy the girls were still alive. "We pray that the remaining ones will be released very soon," he said. The bishop urged the government to arrange for counsellors and psychologists so the young women could be fully integrated into society. Bishop Felix Femi Ajakaye of Ekiti said Nigerians should thank God for the girls' release and echoed calls for the government to help rehabilitate them. "Nigerians must come together to fight evil and savagery

in our country," he added. Leaders of the #BringBackOurGirls campaign said they would continue to work until all the girls were released or rescued.

> <http://www.catholicherald.co.uk/news/2016/10/17/catholic-leaders-in-nigeria-welcome-release-of-21-girls-kidnapped-by-boko-haram/>

TAIWAN : 'May Christian-Daoist' dialogue provide a beacon of light'



reaching out one's hands: a sign of dialogue

(Vatican Radio) Dialogue between Christians and Daoists can become "a beacon of light to our world torn asunder by wars, hatred, suspicion and fear". This is one of the passages from the final statement released at the closing of the first International Conference on Christian - Daoist dialogue entitled "Seeking the Truth Together". The conference took place at Taipei Baoan Temple on 15 and 16 October. Promoted by the Pontifical Council for Interreligious Dialogue and the Taipei Baoan Temple Foundation and by the Chinese Regional Bishops' Conference. In preparation for the event Bishop Miguel Ángel Ayuso Guixot, Secretary of the Pontifical Council for Interreligious Dialogue and its Undersecretary, Father P. Indunil Kodithuwakku, travelled to Singapore to meet with representatives of the local Church. Please find below the full text of the Final Statement of the International Conference on "Seeking the Truth Together : Christian - Daoist Dialogue":

1. By God's grace and providence, we Christians and Daoist leaders, researchers and practitioners, have come together for a historic meeting held in Taipei Baoan Temple on the 15th -16th October 2016 themed: "Seeking the Truth Together: Christian Daoist Dialogue." The

conference has concretized our resolve for a dialogue involving the Pontifical Council for Interreligious Dialogue, the local Catholic Church of Taiwan, the Daoist Baoan Temple, the Federation of Asian Bishops' Conferences (FABC) and the World Council of Churches (WCC).

2. Encouraged by the success of this encounter, we commit ourselves to share the fruit of our dialogue:

i). expressing deepest respect for one another's tradition and agreeing to engage in sincere dialogue at local, national and international levels;

ii). emphasizing the need to seek the truth together for greater understanding, mutual enrichment and co-operation especially through compassionate service without distinction;

iii). acknowledging the challenges the world is facing linked to globalization, migration, religious and inter-cultural tensions and the rise of fundamentalism;

iv). hoping that Christians and Daoists coming together to dialogue becomes a beacon of light to our world torn asunder by wars, hatred, suspicion and fear;

v). agreeing to face together the challenges of secularization, eco-crisis and the scourge of indifference;

vi). stressing the importance of educating children to respect and appreciate their own culture and heritage, as well as those of others;

vii). promoting and defending universal values, namely justice, peace, unity, fraternity, freedom, and religious harmony.

3. We express our gratitude to the conference committee for creating a pleasant atmosphere and for the warm hospitality that characterized this meeting. We also thank the Authorities of the Republic of China (Taiwan), the Department of Religious Studies of Fu Jen Catholic University and local Christian and Daoist believers for their generous support in making the conference a success.

Signed by Pontifical Council for Interreligious Dialogue / The President of Taipei Baoan Temple Foundation, Executive Secretary

ROME : New Jesuit General - "Not only the Improbable, but the Impossible By James Martin SJ (. America via CNUA) Often a pope's first homily after his election is seen as a preview of his pontificate. This is also the case for other Catholic leaders—cardinals and bishops, as well as superiors of religious orders. Their first homilies are often taken as programmatic overviews of their hopes. Of course this overlooks the long tradition that the homily usually centers on the daily Gospel, which has its own particular theme. So, for example, if the Gospel for the day speaks about dietary laws, and the homilist on speaks on that topic, it does not mean that his time in office will focus on dietary laws! However, if he departs from the Gospel to emphasize certain themes, he may indeed be reflecting on his hopes for the future. So it was striking that the newly elected Superior General of the Society of Jesus, Arturo Sosa, S.J., touched only lightly on the Gospel in his first homily at the Mass of Thanksgiving at the Church of the Gesù in Rome yesterday, stressing instead his reflections on the mission of the Society of Jesus.

To me it seemed as if there were three main points:

First, Jesuits are to be bold. The theme of the 36th General Congregation is "Rowing into the Deep," taken from the passage in which Jesus asks Peter in the Gospel of Luke (5:4) to take his fishing boat into deep water, a theme repeated by Pope Francis in 2014 on the 200th anniversary of the restoration of the Jesuit Order. In the Gospel passage, Jesus asks Peter, who has been fishing all night with no success, to row into the middle of the Sea of Galilee. There is an "audacity" in doing so, since we believe that with God's help, we can do "not only the improbable but the impossible," in Father Sosa's words. For Peter to return to the spot where he had just fished and find a plentiful catch would certainly have seemed improbable, indeed impossible, to the experienced fisherman. But "nothing is impossible" for God, as the Angel Gabriel said to Mary (Lk 1:37). Jesuits and their colleagues are to be fearless as we confront things that seem almost hopeless, impossible, in today's world.

Second, Jesuits are to be men of depth. Father Sosa emphasized a theme that Father Adolfo Nicolás, his predecessor as Superior General, repeatedly stressed. Jesuits need to have "extraordinary intellectual depth" to think creatively about how we can respond to Christ's call. We are not meant to be dilettantes, but men deeply grounded in the spiritual life, in learning and, especially, in our relationship with Christ.

Third, Jesuits are to collaborate. We are companions with Christ (as the original name of the Society, the *Compañía de Jesús* makes clear) but we are also companions with other men and women. And we want to collaborate not in stingy way—as in "We will allow you to collaborate with us"—but in a generous way, knowing that the mission of Christ is one to be shared joyfully.

All of this points to an exciting generalate, and my brother Jesuits and I look forward to rowing into the deep with Father Sosa. Here is the official text:

Dearest Brothers, A few days ago, in this very Church of the Gesù, where the remains of St. Ignatius and Pedro Arrupe are laid to rest, Fr. Bruno Cadorè invited us to have the audacity of the improbable as the distinctive stance of persons of faith, who seek to bear witness to such faith in the complex reality of human life. He invited us to leave behind our fear and to row out into the deep, as a kind of attitude for being at once creative and faithful during the General Congregation.

Certainly, the audacity that we need in order to be servants of the mission of Christ Jesus can flow only from faith. For this reason, our gaze is directed first of all to God, since you have only one Father, and He is in heaven, as the passage from the Gospel which we have just heard reminds us. And as the Formula of the Institute reminds us at paragraph no. 1: "Let (the Jesuit) have before his eyes, as long as he lives, before anything else, God, and then the form of this his Institute." In fact, it is the whole heart that we wish to have in tune with the Merciful Father, the God that is only Love, our Principle and Foundation – the heart of each of us and also the heart of the body of the Society.

If our faith is like that of Mary, Jesus' own mother and the Mother of the Society of Jesus, our audacity can go even further and seek not only the improbable, but the impossible, because nothing is impossible for God, as the Archangel Gabriel proclaims in the scene of the Annunciation (Luke 1:37). It is the same faith held by St. Teresa of Avila, or St. Teresa of Jesus, whose memorial we celebrate today. She too, without fear, entrusted herself to the Lord in order to undertake the improbable and the impossible.

Let us ask, therefore, for this faith from the Lord, so that we, as the Society of Jesus, can also make our own the words of Mary in her response to the extraordinary call that she received: "Behold the servant of the Lord: Be it done to me according to your word." Like Ignatius and the First Companions, like so many Jesuit brothers who have fought and who fight today under the banner of the cross, in service only to the Lord and to his Church, we too desire to contribute to

that which today seems impossible: a humanity reconciled in justice, that dwells peacefully in a well-cared-for common home, where there is a place for all, since we recognize each other as brothers and sisters, as sons and daughters of the same and only Father.

For this reason, we reaffirm even today the conviction of Ignatius as he wrote the Constitutions: "Since the Society of Jesus was not instituted by human means, it is not through them that it can be preserved and increased, but with the all-powerful hand of Christ, our God and Lord; in Him alone must our hope be placed." With our hope placed in God and in God alone the General Congregation will proceed with its deliberations and it will contribute to its duty to preserve and grow this whole body (Const. 719).

The preservation and growth of the body of the Society is tightly bound to the depth of the spiritual life of each of its members and of the communities in which we share life and mission with our companions. At the same time, it is necessary to have an extraordinary intellectual depth in order to think creatively about the ways in which our service to the mission of Christ Jesus can be more effective, in the creative tension of the Ignatian magis. To think about ways of deeply understanding the unique moment of human history in which we are living, and to contribute to the search for alternatives for overcoming poverty, inequality, and oppression. To think so that we never cease posing pertinent theological questions, and so that we continue to deepen our understanding of the faith that we ask the Lord to increase in ourselves.

We are not alone. As companions of Jesus we too want to follow the journey of the incarnation, to identify ourselves with the human beings that suffer the consequences of injustice. The Society of Jesus can develop only in collaboration with others, only if it becomes the least Society that collaborates. Let us be attentive to the linguistic pitfalls here. We want to increase collaboration, not just to seek that others collaborate with us, with our own works, only because we don't want to lose the prestige of the position of who has the last word. We want to collaborate generously with others, inside and outside of the Church, in the awareness, which comes from the experience of God, of being called to the mission of Christ Jesus, which doesn't belong to us exclusively, but whom we share with so many men and women who are consecrated to the service of others.

In the journey of collaboration, with the grace of God, we will also find new companions to increase the number, always much too small no matter how great, of collaborators who, along with the others, are invited to be part of this body. There is hardly any doubt about the need to increase our prayer and our work for vocations to the Society, and to continue the complex commitment to provide the formation that makes of them true Jesuits, members of this multicultural body that is called to testify to the richness of interculturalism as the face of humanity, created in the image and likeness of God.

Let us, therefore, today make our own the words of the Apostle Paul: may the God of patience and consolation grant you to be like-minded one toward the other according to the example of Christ Jesus, so that you may give glory to the God and Father of Our Lord Jesus Christ with one heart and one voice. (Rm. 15:5) In the Church of the Gesù in Rome, October 15, 2016 (Text courtesy of the 36th General Congregation, translated with the help of Griffin Oleynick.) > <http://americamagazine.org/content/all-things/new-jesuit-general-not-only-improbable-impossible>

VATICAN : Pope canonises seven new saints who 'struggled to the very end with all their strength' (CNS / The Tablet via CNUA) *The saints were men and a woman who 'fought the good fight of faith', pope tells 80,000 pilgrims to St Peter's*



Pope Francis celebrates Mass to canonize seven new Saints - AP

Pope Francis canonised seven new saints on Sunday in front of an estimated 80,000 people at a Mass in St. Peter's Square in Rome. The new saints were holy not because of their own efforts but because of "the Lord who triumphs in them and with them," the Pope said. Each one "struggled to the very end with all their strength," which they received through perseverance and prayer, he added. "They remained firm in faith, with a generous and steadfast heart. Through their example and their intercession, may God also enable us to be men and women of prayer," Francis said.

Seven large tapestries bearing the portraits of the new saints decorated the facade of St Peter's Basilica, some representing specific aspects of their lives that exemplified their holiness. Argentine "gaucho priest," St Jose Gabriel del Rosario Brochero was portrayed sitting on a donkey, his humble means of transportation when traveling thousands of miles to minister to the poor and the sick. St Jose Sanchez del Rio, a 14-year-old Mexican boy martyred for refusing to renounce his faith during the Cristero War of the 1920s, was depicted holding a palm branch and rosary while a trail of blood and a single bullet were at his feet.

St Salomone Leclercq, who was killed after refusing to renounce his faith at the height of the French Revolution, was shown with his eyes fixed toward heaven as an angel carried a palm, symbolizing his martyrdom for the faith. The French Carmelite writer and mystic, St Elizabeth of the Holy Trinity, was shown seated in prayer, and St Manuel Gonzalez Garcia, a Spanish bishop who spent his life devoted to Eucharistic adoration, smiled radiantly. Brightly coloured tapestries also featured the images of two new Italian saints: St Ludovico Pavoni, the founder of the Sons of Mary Immaculate, who dedicated his life to the vocational and spiritual education of the poor

and hearing impaired, and St Alfonso Maria Fusco, founder of the Congregation of the Baptistine Sisters of the Nazarene and of the Little House of Providence, a home for abandoned children. The celebration began with Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, requesting Pope Francis enrol the six men and one woman "among the saints, that they may be invoked as such by all the Christian faithful".

Following the singing of the Litany of the Saints, the pope "declared and defined" their sainthood which was met with applause from crowd, many waving banners and flags in approval. In his homily, the pope said the central theme of the Sunday readings was prayer, an important aspect in the lives of the newly canonised saints and something that obtained for them "the goal of heaven." He reflected on the day's first reading which recalled Moses raising his arms in prayer while the Israelites fought Amalek's army. When Moses' arms would fall from weariness, the tide would turn against Israel. Just as Aaron and Hur held Moses arms up until the Israelites won the battle, the pope said, so should Christians "support one another" in the "commitment to prayer". "Weariness is inevitable," he said. "Sometimes we simply cannot go on, yet, with the support of our brothers and sisters, our prayer can persevere until the Lord completes his work." Like Moses who grew weary, yet was sustained by Aaron and Hur, Christians must remember they are not alone in the church, the pope said. "We are members of the body of Christ, the church, whose arms are raised day and night to heaven, thanks to the presence of the risen Christ and his Holy Spirit. Only in the church, and thanks to the church's prayer, are we able to remain steadfast in faith and witness," he said.

Looking at the day's Gospel reading, the pope said Jesus' parable of the widow who persists in seeking justice reveals "the mystery of prayer" which involves crying out persistently and not losing heart. "To pray is not to take refuge in an ideal world, nor to escape into a false, selfish sense of calm. On the contrary, to pray is to struggle, but also to let the Holy Spirit pray within us," the pope said. Before the final blessing, Pope Francis led the faithful in praying the Angelus and thanked the delegations as well as the pilgrims from the various countries of the new saints for their presence. The official delegations included Argentine President Mauricio Macri and cabinet ministers from Spain, France and Italy. The official Mexican delegation was headed by Roberto Herrera Mena, adjunct for religious affairs. Pope Francis prayed that "the example and intercession of these luminous witnesses sustain the commitment of each one in your respective areas of work and service for the good of the church and the civil community."

> <http://www.thetablet.co.uk/news/6272/0/pope-francis-canonises-seven-new-saints-who-struggled-to-the-very-end-with-all-their-strength>

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