



E-BULLETIN #272

28-May-17

"Let the holiness of God shine forth" (cf. Mt 5, 16)

item 502

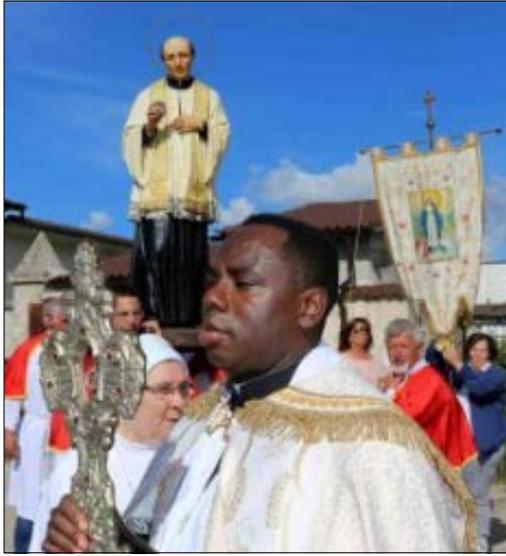
14 May at San Giorgio

As we are in the habit of doing, on the second Sunday in May, this year falling on May 14th 2017, the 'two Pallottine families' – those spiritual and those through blood – met to celebrate the feast of St Vincent Pallotti at **San Giorgio of Cascia**, the birthplace of his father Peter Paul Pallotti where still today many members of the family of our founder live.



Every year, before the Feast, the parish organises a Triduum of celebrations and catechesis which this year was guided by *Fr Jean Bertrand Etoundi sac*, General Consultor and *Sr Edoarda csac*. The theme was 'Solidarity and faith in God in difficult moments. The example of St Vincent Pallotti during the cholera epidemic in Rome.' That theme was chosen to strengthen the faith of the inhabitants of St Giorgio of Cascia, who this year were struck by an earthquake.





The solemn liturgy was celebrated this year in a temporary chapel since the church of St Giorgio remains unfit for use following damage from the recent earthquake. Joining in the celebrations – beside Fr Jean Bertrand and consultors Fr Martin Manus and Fr Denilson Geraldo – were other members of the Generalate community, Sisters of the Catholic Apostolate and Missionary Sisters of the Catholic Apostolate. Many lay faithful were also present.



Fr Etoundi in his homily underlined the importance of evangelising through works, such as those St Vincent Pallotti practised. The procession, with relics and a statue of St Vincent, brought to an end the religious part of the occasion.

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18.05.17
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our mission spirituality: 'in the spirit of Cenacle' [I]

"Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away; and when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus and with his brethren" (Acts 1:12-14).



This sombre gathering was in obedience to the Lord's earlier commands given to them before the Ascension. He had given them **four** instructions:

- He charged them not to depart from Jerusalem
- He commanded them to wait for the promise of the Father which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit."
- He promised them that they would receive power when the Holy Spirit came upon them
- He assured them that they would be his witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

The upper room stands as a silent witness and provides the space where these charges and promises of Jesus would be fulfilled.

Let us meditate on the upper room as we find it in the Old and New Testaments:

Probably it was in the upper room that Jesus stayed with them – literally ate with them or shared salt with them – as he instructed them not to depart from Jerusalem and wait for the promise of the Father.

It was in the upper room they were to wait for the promise of the Father, with one accord devoting themselves to prayer.



Probably it was also in the upper room that Mary and the other women together with the apostles heard and felt the life-giving wind of God – as symbolically foretold by the vision of Ezekiel when by divine command Ezekiel prophesied to the wind and called it to blow on the dead bodies in the valley of his vision, it was the breath of God that breathed into them and filled them with new life. And probably it was with an allusion to Ezekiel’s vision that Jesus said to Nicodemus: “The wind blows where it pleases and you hear the sound of it, but you do not know whence it comes or whither it goes...”.

It was also in the upper room that at the last supper Jesus washed the feet of his disciples instructing them to wash each other’s feet.

It was also in the upper room that Jesus would announce the arrival of the “hour” which had not yet come at the wedding feast at Cana, the “hour” in which he would symbolically enact his greatest act of love – giving his flesh and blood as food and drink for his friends (Greater love has no man than this, that a man lay down his life for his friends).

Probably it was in the same upper room that the resurrected Christ appeared to some of his disciples on Easter Day.

It was in the upper room that Peter would address those life-giving words “Tabitha, rise”.

It was also in the upper room that the great prophet Elijah the Tishbite called the soul of the son of the widow of Zarephath back into him.

Paul’s life-giving act on Eutychus takes place in the wider context of his discourse in the upper room late into the night.

Thus the upper room plays a significant role in the life of Jesus, the apostles as well as the prophets.



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sac asia oceania e-bulletin

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on # 271 Thank you for sharing with us this insightful news as always

A 21.05.17