



E-BULLETIN #142

19-Oct-14

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

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item 270

### **"Spirit-filled evangelisers are..."**



Our hearts are filled with gratitude at this moment for the successful completion of the XI Consultative Congress of the Major Superiors of our Society. We acknowledge the continuous presence and guidance of the Holy Spirit during the entire Congress.

During the General Audience on 17 September 2014, **Pope Francis** said:

"If the Catholic Church was born, it meant that she was born 'going forth'; she was born missionary. If the Apostles had stayed there in the upper room, without leaving to preach the Gospel, the Church would have remained only the Church of the people of that city, closed up in that upper room. But all went out into the world, as soon as the Church was born, since the Holy Spirit came upon them. And so the Church was born 'going forth', i.e. as missionary".

The birth of such a Church is described in Luke: "...there came from heaven a sound as of a violent wind. They were all filled with the Holy Spirit and began to speak in different languages as the Spirit gave them power to express themselves" (Acts 2, 1-4).

The Church is catholic, universal. The Church speaks all the languages in the world; the Church embraces all cultures and peoples. Jesus gave us Mary as the mother of the Church: "This is your mother" (Jn 19, 27). The entire Church has been ever since under the maternal protection of Mary.

St Vincent Pallotti was also very catholic and universal in all his spiritual and apostolic aspirations. He spoke of the catholic apostolate: anybody can become an apostle and any means can be an apostolate. What matters is motivation: "Anyone can excel in the good of the apostolate and indeed even exceed the achievements of the Apostles, because God judges the perfection and value of the work of his creatures according to the intentions of their hearts and according to the abilities of each person". It is always a "universal apostolate exercised in the footsteps of Christ the Apostle" (cfr. *Memory and Prophecy*)

The moment has come for our Society to be truly catholic and universal. It is no longer appropriate to limit ourselves only to the boundaries of a Province or Region, nor to one language or culture. We need to return to the spirit of our Society in its earliest stage of development, return to the spirit of the international college

of **Masio** which became initially the cradle of all our missionary efforts. Having received a strong Pallottine formation those confreres departed for different territories and the Society, as we have it today, is the fruit of that daring missionary initiative.



Likewise it is time for us to concentrate on a strong missionary formation in the spirit of our Founder, who was a missionary par excellence. He practically never left the city of Rome but he was an apostle with a universal spirit. The moment has arrived for us to once again reach out to every part of the Society and the Church and to help each other in realising our apostolic goals. Spiritual depth, Pallottine formation in collaboration, mission in partnership and living in communion should be hallmarks of a new generation of young Pallottines.

The second point that Pope Francis is trying to stress is that the Church is born “going forth”; she is a missionary Church per se. If the apostles had not gone from the Cenacle to the ends of the earth, we would not have a Church of such a universal nature today. Perhaps there would have been just a church limited to Jerusalem. It is the Holy Spirit that inspired and impelled the apostles to go forth to all the nations.

It is, therefore, so important that we stress more and more the apostolic and missionary spirit in our Society. It is only by giving that we receive; the very nature of charity is to share. If we live only for ourselves, or if we are seeking too much of our own security, we are destined to decline and die. This is also the sense of “self-emptying”, “kenosis” of the Son of God.

Once again, I wish to stress here that the Cenacle remains at the very centre of our spirituality and apostolic efforts. In a sense we can say that the Pallottine life is all a matter of entering the Cenacle, remaining in the Cenacle and going forth from the Cenacle. This is a spiritual process which requires much time for entering into a communion with the Lord and then for going forth. These words of Pope Francis are worth noting here:

“Spirit-filled evangelizers are evangelizers who pray and work...What is required is the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and difficulties, and our fervour dies out. The Church urgently needs the deep breath of prayer...”



In these days of the Congress, we have entered and remained together in the Cenacle. Let us now go forth to share the insights and inspirations that we received from the Holy Spirit. Thank you so much, once again, for your presence and contributions ....

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**11.10.14**  
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It is often said that everyone hears what he wants to hear and sees what he wants to see.

Believe me, I do not want to hear and see what I see, because I got tired of 152 days, when every morning I wake up with only one question: are the "Green Men" of Kremlin closer to us? I got tired of reading every morning the names of the dead people, searching among them my friends.

I feel tired looking for answers to all these questions that I hear. I don't have answer for Yuri (he is a soldier) who had returned from "Iłowajsk boiler", full of deep experiences. He has lost his speech. At his hands he wrote, "Father, why am I the only one who survived from my soldier unit?" Also, I cannot answer the question why the pop of Orthodox parish were passing information about the artillery aims to the Russians.



I met Eugeniusz when we were giving out clothes and food for the wounded soldiers. He saw then a white rosary on one girl's hand. Immediately he asked her to give him that rosary. When she asked him if he knows what it is, he replied: "I do not know, but personally I realized that this thing saves lives ..." After that situation he explained to us his strange reaction: "I had the same simple white rosary when I was in the East, until I was captured by the regular army of Russia. They took off the rosary from my neck... A rosary, which were saving the life ... We had cakes, socks, T-shirts, but we hadn't any rosaries ..."



I know that I cannot pray the rosary perfectly, but I am convinced that when people – like worms – hide in their hiding places, press the rosary in their hands - a symbol of peace, so many Christians in Poland meditate during the rosary prayer on the mystery of peace.

I do not know if that's just the fortune, but the war stopped on the borders of the city of Mariupol - from the Greek it is the city of Mary.

In the name of many young boys with a rosary around their necks, who were fighting in defense in freedom of our countries, I am asking you: pray that the silent witness of the war on their necks became a true weapon of peace.

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15.10.14  
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**sac asia oceania e-bulletin**

**you commented...**

**on #141** Thanks for the inspiring articles in the e-bulletin. look forward to similar ones in the future.

VP 12.10.14

I enjoyed the piece about Fr Josef very much and found Fr Shinson's reflections very thought-provoking. I'm at an age when encounters with death and dying among family, friends and acquaintances are becoming more frequent, yet life seems busier than ever: sometimes on matters that seem to have little enduring consequence.

**MB 12.10.14**