HOUSE TOP

MSMHC Missionary Journal
GO PROCLAIM

Vol. 16 No. 1

January - June 2017



"Go Proclaim"

HOUSE TOP

MSMHC Missionary Journal



Director	: Sr. Philomena Mathew MSMHC
Editor	: Sr. Christine Mynsong MSMHC
Associate Editor	: Sr. Celina Surin MSMHC
Members	: Sr. Rani Mathew MSMHC
	: Sr. Shiji James MSMHC
Publisher	: Missionary Animation Centre (M.A.C)

House Top: MSMHC Missionary Journal is a biannual missionary journal to disseminate current mission trends among us to give ample opportunities to our sisters to share the rich experiences of the various filed of our apostolate.

Editorial Office

Missionary Animation Centre (MAC)
Little Flower Convent
Hatigaon, Dispur
Guwahati- 781 038
Assam, India

For private circulation only

Vol. 16 No. 1
January - June 2017

HOUSE TOP
MSMHC Missionary Journal

HOUSE TOP

MSMHC Missionary Journal

"GO PROCLAIM"

IN THIS ISSUE

1. Editorial 2

2. Message 3

3. "Go Proclaim": Carrying forward the Mandate of Christ today, in the Context of MSMHC 5
Sr. Christine Mynsong MSMHC

4. Response of Christian Women to the Call of Radical Discipleship 13
Fr. Leonard Fernando, S.J.

5. Social Apostolate and MSMHC 17
Sr. Rose Paite MSMHC

6. Evangelization through Education 23
Sr. Jain Francis MSMHC

7. Never Live By Compromises 26
Dr. (Fr) Barnes Mawrie SDB

8. YAC Column 30
Missionary Animation Center

HOUSE TOP
MSMHC Missionary Journal

Editorial

Go proclaim (Mk 16:15) is an invitation for every baptized person to continue the mission of the Master, Lord Jesus Christ, the missionary sent by the Father. "*The Church's fundamental function in every age and particularly in ours is to direct person's gaze to point the awareness and experience of the whole of humanity towards the mystery of Christ*" said Pope Francis in his letter to the consecrated men and women (Proclaim 14, Oct 2016). Go proclaim is a missionary mandate of the Lord, and therefore it has to be done in His way. Jesus visited towns and villages, teaching in their synagogues, proclaiming the Good News of the Kingdom of God, curing all kind of diseases and raising the deaths (Mt 4:23-25). When he saw the crowd he felt sorry (Mt 9: 35-36). In our proclamation of the Word of God we need to enter into the dynamic of seeing the struggles, the pain of people (Mt 16:28); we are called to move with compassion (Mt 9:36) towards the hungry, the poor, the sick, the marginalized. (Mk 5:28) To move with compassion means to be merciful; just like how Jesus saw the crowd and took pity on them (Mk 6:34). By being merciful we are called to hear the cry of the people; I have seen the misery of my people in Egypt, I have heard of their cry (Ex 3:7), the cry of our women girls and children and the poor in our neighbourhood. Proclamation for all ages is a round the clock task (Acts 5:21, 20:7; 28:23). The early Christians proclaimed as they were going (Acts 8:4), they proclaimed on the road (Acts 8:20…), in the market place (acts 17:17), in the prison (Acts 16:25-34) and in the river side (16:13). Hence, they proclaimed not only in the traditional places of synagogue but everywhere and anywhere like Jesus who preached, taught and proclaimed on the hills and mountains (Mt 5: 2 .. ff). What did Jesus proclaimed in his preaching ministry? Jesus proclaimed the kingdom of God (Mk 1:14-15) which means the freedom, liberation, peace, harmony, brotherhood and justice. He said, "The Spirit of the Lord has anointed me to preach Good News to the poor, recovery of sight to the blind, freedom to the captives …" (Lk 4:16-19). Our society challenged by the advancement in science and technology and constant changes leave the human life in total torment and conflicts that require more than ever the proclamation of the joy of the Gospel in Christ's way (Mt 9:35-36). "Come and see" (Jn1:46) is an invitation. We are called to experience the saving power of Jesus, live a witnessing life, and then to preach and proclaim the death and resurrection of Jesus (Jn 3:16) which brought salvation for all.

The few articles in this issue are to give us some ideas on how we can preach and evangelize through social involvement in the society- human developmental works, education, and health care besides the spiritual welfare. Dear readers, as missionary disciples (EG.119) let us jointly work towards becoming spirit-filled agents of change and transformation by proclaiming and evangelizing our families and neighborhood, leading them to experience the salvific and protecting power of God.

Sr. Christine Mynsong

Superior General's Message



All who were baptized in Christ were buried with Him through baptism into death, in order that, just as Christ was raised from the dead through the glory of the Father, they too may walk in newness of life (Cf. Rom 6:3). Thus every baptized is expected to live a new life in Christ by putting away the old self marked by sin and its consequences. Once they possess this newness of life in Christ, they are disposed to fulfil the mandate of Christ to go and proclaim what they have seen, heard and experienced. Proclamation then becomes a personal sharing of who Jesus is to them and what he has done for them, rather than a mere repetition of impersonal doctrine. The document *Evangeli Gaudium* states: "there can be no true evangelization without explicit proclamation of Jesus Christ as Lord" and without "the primacy of the proclamation of Jesus Christ in all evangelizing work" (*Evangeli Gaudium,* 110). Every Christian is to be proud of his/her evangelizing mission in the church, if so how much more every one of us who have been called, specially formed and set apart as lifetime evangelizers ought to be proud of our call and mission? There certainly needs to an intrinsic unity between our missionary identity and our evangelizing mission: we are first and foremost disciples of Jesus, the missionary of the Father, and at the same time we are apostles of Christ, through whom Christ is revealed to the world as Lord and saviour. If this unity is threatened either by internal or external forces, then there can be great danger of 'bareness' or 'fruitlessness' in life and mission, which in turn may lead us to an excessive tendency towards self-absorption or preoccupation with merely maintaining the status qua at any cost.

The missionary mandate of the Lord to his apostles "Go into all the world and preach the gospel to every creature…" (Mk 16: 15), urges us to commit ourselves to the cause of the Gospel. It is not a part time or optional commitment, but a lifelong, fulltime commitment which consists of a progressive commitment to our daily fidelities of life, which if and when left uncared for, may produce reverse effect. As evangelizers our daily fidelities include our commitment to personal prayer, reflective reading of the word of God, encountering the Lord in the reception of the sacraments, involvement in the life and struggles of our brothers and sisters thus proving ourselves 'a neighbour' to our most needy brothers and sisters. At the same time "it is important always to know that the first word, the true initiative, the true activity comes from God and only inserting ourselves into the divine initiatives, only begging for this divine initiative, shall we too be able to become with him and for him – evangelizers" (*Evangeli Gaudium,* 112). Therefore to be true 'proclaimers of God's kingdom' and authentic 'evangelizers' we need to surrender ourselves to the Lord and allow his initiatives to become ours rather than trying to insert God into our selfish, convenient or profitable initiatives undertaken in God's name. Inserting ourselves into divine

initiatives is possible only to those who have familiarised themselves with the Lord's logic which is the logic of the heart as against the speculative human logic of the mind. It is seen in the passionate love of the good shepherd who leaves the ninety-nine sheep and goes looking for the one lost sheep (Cf. Lk 15: 1-7). It is equally seen in the spirit of the beatitudes; 'Blessed are those who weep…, blessed are those who are persecuted…" (Cf. Mt 5: 3-11). It is also seen in the spirit of the magnificat: "He has scattered the proud in the thoughts of their hearts; he has brought down the mighty from their thrones and exalted those of humble estate; he has filled the hungry with good things, and the rich he has sent away empty" (Lk 1: 51-53). As we embark on our evangelizing mission with greater fervour and urgency, may we live by the principle of *the primacy of grace*, the powerful bacon which can constantly illumine our reflections on evangelization and can help us live our evangelizing mission with deep joy and unfading freshness (Cf. *Evangeli Gaudium,* 112).

Sr. Philomena Mathew
Superior General

HOUSE TOP
MSMHC Missionary Journal

"GO PROCLAIM": CARRYING FORWARD THE MANDATE OF CHRIST TODAY, IN THE CONTEXT OF MSMHC

Sr. Christine Mynsong MSMHC

Introduction:

Our congregation's motto 'Go proclaim the Good News' (Mk 16:15) is the missionary mandate of the Lord to his apostles. Our Father and Founder Venerable Bishop Stephen Ferrando received this mandate as a command of love personally addressed to him and he always considered himself "an apostle of Christ'. Consequently, reading the signs of his times, he founded our congregation in order to respond to the missionary exigencies of North East India, he gave us what was upper most in his heart as the motto of our congregation: "Go proclaim the Good News". Thus he specified the reason for which we were founded: "*The special aim of the Congregation is the* ***Spreading of the Gospel and the works of charity connected with it"*** (Cons. 1948). This indeed was the founding Charism of the congregation and this shall remain as our mark of identity in the Church. And it is important for the MSMHC to have a deeper understanding of the significance of the motto "Go proclaim the Good News" in order to be effective in the missionary mandate of the Lord.

1. Meaning:

"Go Proclaim" is an invitation 'the entire people of God proclaims the Gospel'[1] is a personal invitation to Go and not let someone else do it, but obey the one who calls, the Lord. As we go, we are to "PROCLAIM"(Mt 10:7) *(which includes preaching and teaching)* the Good News of Jesus Christ. The word "**proclaim**" is to declare publicly, officially, formally, to announce a great work/deeds done. The word Proclaim is "*karusso*" in Greek which means "**preach".** The invitation to go and proclaim calls for a deeper reflection over social the situation of the society in order to preach meaningfully. Being aware of the situation of the society of his time the Lord Himself proclaimed the Good News (Lk 4:18-19). Today more than ever our society requires this proclamation. This mandate has to begin with us individually and at community level.

1.1. In the **OT** the word **"proclaim"** is referred to announce the deeds of the Lord which calls to *preach and to teach* (Isa 62:11) Behold, the Lord has proclaimed to the end of the earth, Say to the daughter of Zion, "Lo, your salvation comes… (**Isa 61:1**)The Spirit of the Lord God is upon me; because the Lord has anointed me to **preach** good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives,(Ezek 21:2)"Son of man, turn your face toward Jerusalem and preach against the sanctuaries…

1.2. In the **NT** the word **proclaim** too is referred to proclaim and preach, it is used more than 170 times in particular in Mark 16:15, Matthew 10:7, Luke 4:18 and the Acts. The fuller meaning of this word "proclaim" is to herald and always with the suggestion of formality, gravity and an authority which must be listened to and obeyed, to publish and proclaim openly something which has been done. We can see in the Ministry of the Twelve (Mt 10:7) Go proclaim…6. Go rather to the lost sheep of Israel. 7. As you go, preach this message: 'The kingdom of heaven is near.' 8. Heal the sick,

1. Evangelii Gaudium Apostolic Exhortation, Pope Francis No.111,2013

raise the dead, cleanse the lepers, and drive out demons. The very act of proclaiming includes preaching, establishing the kingdom, giving orientation to people about the hope of heaven, inspiring the love of heavenly things, and the contempt of earthly; which is at hand, that people may prepare for it without delay. There is a great power in the preaching that those who believed they would be healed, the dead would be raise to life. In proclaiming the gospel we have received free grace so we must freely give the same grace to others to obtain wholeness.

1.3. The content of the Proclamation: Jesus Christ the Good News of God proclaimed the Kingdom of God, the disciples proclaimed "the kingdom of God" (9:2), which is also called "the Gospel" (9:6). The kingdom refers to the fact that God is King or Sovereign and that people must submit to His rule over their lives where peace and harmony, brotherhood, justice and freedom reigns. 'The proclamation is about the liberating salvation for all humanity. Liberating from all that oppresses human especially from sin and evil one into the joy of knowing God and being known by Him, of seeing Him and being given over to him".[2] "A clear proclamation that in Jesus Christ the Son of God made man, who died and rose from the dead, salvation is offered to all human beings as a gift of God's grace and mercy".[3] It is the duty of the Church especially the MSMHCs to make known that the missionary mandate of the Lord is binding to all the baptized.

1.4. Vatican II

The documents of Vatican II clearly defined the Church's obedience to the mandate of the Lord Jesus Christ. "The Church, driven by the inner necessity of her own catholicity, and obeying the mandate of her Founder (cf. Mark 16:16), strives ever to proclaim the Gospel to all men. The Apostles themselves, on whom the Church was founded, following in the footsteps of Christ, "preached the word of truth and begot churches." It is the duty of their successors to make this task endure "so that the word of God may run and be glorified (2 Thess. 3:1) and the kingdom of God be proclaimed and established throughout the world.[4]

In order to continue the mission of proclamation, the Lord made some strategy like called the twelve people to be with himself "From the very beginning, the Lord Jesus "called to Himself those whom He wished; and He called twelve of them to be with Him, and to be sent out preaching (Mark 3:13; cf. Matt. 10:1-42). Thus the Apostles were the first budding - fourth of the New Israel, and at the same time the beginning of the sacred hierarchy. Then, when He had by His death and His resurrection completed once for all in Himself the mysteries of our salvation and the renewal of all things, the Lord, having now received all power in heaven and on earth (cf. Matt. 28 18), before He was taken up into heaven (cf. Acts 1:11), founded His Church as the sacrament of salvation and sent His Apostles into all the world just as He Himself had been sent by His Father (cf. John 20:21), commanding them: "Go, therefore, and make disciples of a nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all that I have commanded you" (Matt. 28:19 ff.). "Go into the whole world, preach the Gospel to every creature. He who believes and is baptized shall be saved; but he who does not believe, shall be condemned" (Mark 16:15ff.). Whence the duty that lies on the Church of spreading the faith and the salvation of Christ,

2. Evangelii Nuntiandi Pope Paul VI no.9, 1992
3. Ibid no.27
4. Decree Ad Gentes, on the mission activity of the Church,no.1,1962-1965

not only in virtue of the express command which was inherited from the Apostles by the order of bishops, assisted by the priests, together with the successor of Peter and supreme shepherd of the Church, but also in virtue of that life which flows from Christ into His members; "From Him the whole body, being closely joined and knit together through every joint of the system, according to the functioning in due measure of each single part, derives its increase to the building up of itself in love" (Eph. 4:16). The mission of the Church, therefore, is fulfilled by that activity which makes her, obeying the command of Christ and influenced by the grace and love of the Holy Spirit, fully present to all nations, in order that, by the example of her life and by her preaching, by the sacraments and other means of grace, she may lead them to the faith, the freedom and the peace of Christ;.[5]

Thus the fidelity both to the message whose servants we are and to the people to whom we must transmit it living and intact is the central axis of Evangelization.[6]

2. What is Evangelization?

Evangelization is a process of making Jesus Christ known to those who do not know Him, deepening the faith of those who have known Him through sacrament of Baptism and re-evangelize those who left their faith in Him are the three moments of Evangelization (cf. *Ad gentes*). Evangelization means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it a new. Evangelization is not only preaching the gospel to the people but working for their upliftment and giving wholeness in their life. 'The purpose of evangelization is therefore having an interior change with an ability to make decision for determining values.'[7]

2.1. Content of Evangelization: The essential content, the living substance of the evangelization that cannot be modified or dilute is **salvation in Christ Jesus**. “There can be no true evangelization without the explicit proclamation of Jesus as Lord” and without 'the primacy of the proclamation of Jesus Christ in all evangelizing works said Pope Francis in his Apostolic exhortation. Therefore the first criteria to evangelize is to bear witness to God revealed by Jesus Christ in the Holy Spirit; that in His Son God loved the world- through death and resurrection the humanity is restored to eternal life and through the Holy Spirit the world is purified. Evangelization is giving hope in the promises made by God, leading peoples to an experience of forgiveness, of brotherly love, through the sacraments especially the reconciliation and the Eucharist. It is in bringing awareness about the rights and duties of every human being, about family life without which personal growth and development is hardly possible.[8] Evangelization is in bringing liberation for the marginalized, the poor from the oppression of poverty, discrimination, disease, illiteracy injustices etc.[9]

2.2. Agent of Evangelization

“The Holy Spirit is indeed the principal agent of the whole of the Church's mission. His action is preeminent in the mission Ad Gentes, as can clearly be seen in the early Church: in the conversion of

5 Decree Ad Gentes, on the mission activity of the Church,no.5.,1965
6 Evangelii Nuntiandi Pope Paul VI no.4, 1992
7 Ibid no.18
8 Ibid no 29
9 Ibid no 30

Cornelius (cf. Acts 10), in the decisions made about emerging problems (cf. Acts 15) and in the choice of regions and peoples to be evangelized (cf. Acts 16:6ff). The Spirit worked through the apostles, but at the same time he was also at work in those who heard them: Through his action the Good News takes shape in human minds and hearts and extends through history. In all of this it is the Holy Spirit who gives life."[10] The Holy Spirit is the teacher of communion and relationship. It is the Holy Spirit who conforms us to Christ and who constantly directs, guides and lead us and unite us to the Father through the Son. And Pope Francis said that the Church as an agent of evangelization is first and foremost a people advancing on it pilgrim way toward God, certainly a mystery rooted in the Trinity, yet exists concretely in the history as a people of pilgrims and evangelizers, transcending any institutional expression" is more powerful in its evangelizing mission.

3.1. Evangelization in the context of MSMHC

"Evangelization takes place in obedience to the missionary mandate of Jesus: "Go therefore and make disciples of all nations…these verses give us a clear idea how the risen Christ sent his followers to preach the Gospel in every time and place, so that faith in him might spread to every corner of the earth"[11] Having received the mandate "Go Proclaim the Good News"(Mt 28:19) Bishop Stephen Ferrando made this mandate a reality in his life. Having deeply reflected its meaning and implications and consequently, reading the signs of his times, he founded the congregation in order to respond to the missionary exigencies of North East India, with the same mandate "Go proclaim the Good News". Taking this mandate as a command of love personally addressed to us, we have the responsibility to mobilize all the available resources towards Missionary Evangelization. "The congregation is dedicated first and foremost to the missionary apostolate"(art.4) Article 67 further states that "Missionary work is not only an essential feature of the Congregation, but the primary form of its apostolate and the reason why it was founded". The sisters must deem it a special privilege to be assigned to this apostolate. The Charism demands that all the other undertaking of the Congregation ought to serve as a means for us to proclaim Jesus Christ. It is a movement towards people, a state of being urged from within to share one's experience of Christ with others.[12] "The goal of our missionary evangelization is the proclamation of the Good News and the transformation of humanity from within, enabling all to grow unto the fullness of personhood imbued with the values of Christ". [13]

The total growth of a person includes the spiritual and physical, so in our evangelizing mission we need to work for the welfare of both body and soul. 'The Mission also impels to work for the integral development of human persons, especially the poor and the marginalized, with a special thrust on women and children in rural areas".[14] The Catholic Social Teaching based on the belief that God has a plan for creation, a plan to build his kingdom of peace, love and justice[15] proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. It is

10. Redemptoris Missio by John Paul II, no.22,1990
11. Evangelii Guadium, Apostolic exhortation, Pope Francis, no 19. 2013
12. Acts of the 6th General Chapter, pg.128-129,2000
13. Evangelii Nuntiandi Pope Paul VI no.18, 1992
14. ibid
15. http://www.catholicsocialteaching.org.uk/principles/

a teaching founded on the life and words of Jesus Christ, who came "to bring glad tidings to the poor . . . liberty to captives . . . recovery of sight to the blind"(Lk 4:18-19), and who identified himself with "the least of these," the hungry and the stranger (cf. Mt 25:45).[16] Bishop Stephen Ferrando visualized an integral approach to evangelization as he understood the needs for human development and evangelization. Some of the initiatives he began were like small cooperative societies in the hills and rice-banks in the plains to avoid starvation especially during floods and draughts for the economic development of the people.[17] Thus every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. Therefore Catholic social teaching is built on a commitment to the poor. This commitment arises from our experiences of Christ in the Eucharist.

"*The Church's social doctrine is an integral part of her evangelizing ministry*. Nothing that concerns the community of men and women - situations and problems regarding justice, freedom, development, relations between peoples, peace - is foreign to evangelization, and evangelization would be incomplete if it did not take into account the mutual demands continually made by the Gospel and by the concrete, personal and social life of man. Profound links exist between evangelization and human promotion.[18]

4. Methods of Evangelization and MSMHC

In order to have fidelity in communicating the living content of Evangelization we need to device ways and means as how to evangelize, using meaningful methods for evangelization will also help the suitable and effective means for communicating the message to the men and women of our times.

4.1. The witness of life: the most powerful method of evangelization is the witnessing life of the members of the Congregation/ Church. Living out the faith in daily life- fidelity to the Lord, witness of detachment, poverty, obedient in freedom and sanctity of life in the face of the powers of this world. Pope Paul VI more than once said that people listen more willingly to witnesses than to teachers. "The closer the Missionary Sister is to what she teaches, the greater will be her influence on the souls entrusted to her care."[19] Each and every community of the Missionary Sisters of Mary Help of Christians must be a community of prayer … bearing in mind that deep interior life is the guarantee of a fruitful apostolate".[20] Personal attachment to the person of Christ through his Word and Sacraments especially the Holy Eucharist will keep the sisters united with the Lord and help them to combine contemplation and apostolic life in carrying out their mission meaningfully.

4.2. Catechetic: "Catechetical instruction is an important method in evangelization. The intelligence, especially that of children and young people needs to learn through systematic religious instruction the fundamental teachings, the living content of the truth which God has wished to convey to us and which the Church has sought to express in an over richer fashion during

16. ibid
17. A man sent by God, by Sr. Philomena Mathew pg 131, 2006
18. Compendium of the Social Teaching of the Church John Paul II, No.66, 2004
19. GC III pg.51, Jan, 1982
20. Constitution art.49, 1991

the course of her long history. No one will deny that this instruction must be given to form patterns of Christians living and not to remain only notional."[21] For the Missionary sisters Catechetical instruction is an integral aspect of our missionary evangelization, our Founder referred us as Catechists Sisters for whom catechetical instruction especially of women, girls and children in the villages and rural areas, to deepen their faith is an essential element of the Charism.[22] The primary duty of the sisters in the pastoral ministry in the parishes and dioceses is catechetical instructions which aim at formation of adult and committed Christians who are deeply rooted in Catholic faith. They prepare people for reception of sacraments,

4.3. Preaching the Word of God: "Preaching the verbal proclamation of a message, is indeed indispensable"[23] in the field of evangelization. "Faith and understanding comes from what is heard and what is heard comes by preaching about the person of Christ"[24] Bishop Stephen Ferrando traveled many weeks and days for his pastoral visits. He organized *jingiasengs* and *sobhas(Eucharistic congress, processions)* where people from all over the parishes and diocese would join and during these days. Preaching the Word of God, instructions on faith, Church's teachings, Traditions and history, catechetical instructions and preparation for reception of Sacraments were the major activities.[25] The missionary sisters in their collaboration with the parishes and diocese continue to organize these activities. They also organize the preaching ministry in the villages especially those that still have many non-Christians.

4.4. Sacraments: Evangelization does not consist only in preaching and teaching the doctrine but it must touch the life of the people.[26] Sacrament is an invisible grace of the visible signs, so the supernatural grace find its living expression in the seven sacraments of the Church. "The sacraments instituted by Jesus Christ touch all the stages and important moments of Christian life; they give birth, increase, healing and mission to the Christian's life of faith"[27] The role of evangelization is precisely to educate people in the faith in such a way as to lead each individual Christian to live the sacraments as true- sacraments of faith- and not to receive them passively or underdo them".[28] Evangelization for Missionary sisters is preaching the Word of God, to prepare the people to receive the Sacraments especially the sacraments of initiation. Thus leading them to experience God.

4.5. Liturgy: Liturgy is worship, in which public religious worship, especially Christian worship, is conducted. Liturgy is always a communal activity, with rituals, worship, service, ceremony, rite, observance, celebration, ordinance, office, sacrament, solemnity, and other ceremonial activity are conducted. Eucharistic celebration is one of the major activity and it has three important parts- Liturgy of the Word, is one of the most important part in which the word of God through the readings

21. Evangelii Nuntiandi Pope Paul VI no.44, 1992
22. Constitution art 3. 2004
23. Ibid,no.42
24. Ibid
25. A man sent by God, by Sr. Philomena Mathew pg 117, 2006
26. Ibid no.47
27. Catechism of the Catholic Church, no 1210,1994
28. Evangelii Nuntiandi Pope Paul VI no. 45, 1994

from Scripture are being explained and preached to the people. "This preaching (homily) inserted in a unique way into the Eucharistic celebration from which it receives special force and vigour, certainly has a particular role in evangelization."[29] In any religious celebration be the Holy Eucharist, Sacraments, para- liturgies and in the assemblies of the faithful homily must be given as an opportunity to proclaim the Word of God."[30] Through the daily reading and reflection of the Word of God with faith and love it becomes our spiritual nourishment.

4.6. Personal Contacts: Personal contacts through village tours, family visits, Sunday oratories, contacts in the dispensaries etc.. are some of the best means of evangelization. Through personal contact, person to person faith is transmitted.[31] The Lord himself often used it for example he met Nicodemus, Samaritan etc..and through the personal encounter they experienced the meaningfulness of life. "Bishop Ferrando and the pioneer missionaries initiated new missionary methods in their strategy for evangelization, they took the good News to the people in their homes and hearts, and they constantly toured the villages meeting people in their own houses".[32] Bishop Ferrando was convinced that nothing could substitute a *warm personal contact* with people. The Missionary sisters go for regular family visits moving from house to house, village to village, meeting people, listening to them, seeking the lost sheep, bringing them back and building bridges of love and trust, leading people to faith and transformation of life. They visit families irrespective of religion, status, caste, tribe and class to foster human values and build up communities of love.

4.7. Popular piety: Popular devotions help people to express their search for God and their faith in His interventions in their daily lives**.** Prayers and devotions are something important to people it brings people come and pray together as a community. Through popular devotions the people attribute their gratitude to God for the favours and graces received. Bishop Ferrando had a great devotion to Mary Help of Christians, and it is one of the pillars of his spirituality. He attributed lots of his endeavors to Mother Mary," the Blessed Virgin, Mary of Christians is always the mother and Superior of our Congregation".[33] He also introduced some of these devotions like the novenas to Mary help of Christians, the First Fridays practices, the novena to the Sacred Heart, novena to St. Joseph, the Marian piety like the special Rosary in the month of May and October etc.. Marian procession, family prayers, Eucharistic processions, enthronement of the Sacred Heart and the Bible in the Families and these are being carried out till today.

4.8. Proper usage of media: Mass media is a very powerful means of evangelization. The proclamation, catechesis, catechetical instruction, preaching of the Word of God, liturgy cannot do without these means.[34] They enable the Good News to millions of people both urban and rural. Bishop Stephen Ferrando utilized "the press and other social communication for the work of evangelization and catechesis- translation of the Bible, catechism books, prayer books, hymn books into vernacular languages'.[35] Through his pastoral letters, he gave instructions to the whole

30. Ibid no. 43
31. Ibid no. 46
32. A Man sent by God, by Sr. Philomena Mathew MSMHC, pg. 96, 2006
33. From the Heart of A father who loves edited by Sr. Elizabeth Packumala MSMHC, pg 66, 1995
34. Evangelii Nuntiandi by Pope Paul VI, No. 45, 1994
35. A Man sent by God, by Sr. Philomena Mathew MSMHC, pg. 118, 2006

Christian community in the diocese. Today the missionary sisters continued utilizing the media for the evangelizing mission.

To be relevant to the motto "Go proclaim" (Mk16:15-16) we need to become innovative in our integral approach of evangelization as our dear Founder and Father Bishop Stephen Ferrando had introduced many innovative methods as how we can be meaningful in our proclamation.

5. Way forward: moving on we shall ensure the followings:

1. We shall intensify the personal contacts with the people through regular visits- villages, families by every member of the Congregation
2. An integral approach to Evangelization- working for the human development - education and other works of charity for evangelization
3. Organized systematic catechetical instruction for adults, youth and children
4. Regular Training Programme for the lay people for evangelization especially our lay collaborators- YACs and WACs
5. Regular Animation and Training programme for village catechists for faith formation, catechetical instructions and para-liturgy etc.
6. Regular mission exposure programmes for the sisters and candidates at the Province and centre level.
7. To have training centre (structure) for all training without depending on the setup of schools and other institutes.
8. To take up a needy village for integral development of the people at the province level
9. Involve the formees/ candidates in the pastoral activities- Sunday schools, Sunday oratory, Sunday masses in the villages
10. To organize retreats for the village catechists, catholic teachers and other lay people
11. Promote popular devotions for the people to deepen their God's experience

Conclusion: Proclamation is the action of sharing the Gospel of Jesus Christ with the whole creation. It is a mandate given by the Lord Himself to all his disciples, which is spelt out clearly in Mark 16: 15-16 and Matthew 28:19-20… go and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you". In the light of this commission, the Holy Father Pope Francis, in his apostolic exhortation, "*Evangelii Gaudium*" obliges everyone to go forth from our comfort zones in order to reach out all the peripheries in need of the light of the Gospel" (EG, 20) The challenge is that we the missionary sisters are demanded to be relevant and true to the motto of the Congregation through our commitment, innovative ways and creativities in proclaiming the Word of God. We need to seek ways how can we bring the Christian message to modern people by basing our realities of light into dark situations.

HOUSE TOP
MSMHC Missionary Journal

RESPONSE OF CHRISTIAN WOMEN TO THE CALL OF RADICAL DISCIPLESHIP

Leonard Fernando, S.J.

Early Christians were a small minority group in the Roman Empire who responded generously to the call of radical discipleship. They believed that the second coming of Jesus Christ would be soon. So they opted for an ascetic life in preparation for the second coming of Christ by responding to the "hard-sayings of Jesus" (Mk 19: 16-26; Mt 19: 10-12; Mt 19: 29) – selling all things and giving to the poor, leaving the family and following Jesus and being eunuchs for the kingdom of God.

Flight from the World

The initial fervour among Christians to lead an ascetic life decreased in course of time as Christianity became an institution and the second coming of Jesus was believed to be happening at a later unknown time. The conversion of Constantine to Christianity and the support received from his successors in the Roman Empire increased the growth Christianity. Moreover, martyrdom which was considered in the early church as the highest perfection was nonexistent in the Christian Roman Empire. Eventually religious life was seen as martyrdom, a white martyrdom, a green martyrdom as different from the red bloody martyrdom. [1]

The growing lukewarm of faith and fervour among Christians displeased some ascetic minded Christians. They expressed their protest against the worldliness of Christianity by flight from the world and withdrawing into the wilderness. Thus in the third and fourth centuries in Egypt, Syria and Palestine there emerged monasticism.

Ammas of the Desert

The term "ammas" used in the early Christianity refer to spiritual mothers, highlighting their ability to be spiritual guides to others. They were desert dwellers. They led a rigorous life of penance and asceticism. Their Spirituality was "flee, be silent, be calm." The book *The Sayings of the Desert Fathers*[2] contains the sayings of three mothers – Theodora, Sarah and Syncletica. Some ammas were held in higher esteem by the male monks, for example, a monk named Zossima considers Mary of Egypt, a wandering amma in the desert, whom he encountered in the desert as one "who exceeds him in virtue."[3] In the words of Henry J.M. Nouwen: "The Abbas and Ammas of the Egyptian desert had left this world of compromise, adaptation, and a lukewarm spirituality and had chosen solitude, silence, and prayer as the new way to be living witnesses of the crucified and risen Lord. Thus they became the new "martyrs," witnessing not with their blood, but with their single-minded dedication to a humble life of manual work, fasting and prayer." [4]

1. Taking its original meaning of martyrdom as witness Pope Francis calls the religious to lead a life of witness in response to the radical call of Jesus
2. See *The Sayings of the Desert Fathers*, Cistercian Studies 59, London & Oxford: Cistercian Publications, 1975.
3. See Mary Forman, *Praying with the Desert Mothers*, Collegeville: Liturgical Press, 2005, 2-5.
4. Henry J.M. Nouwen, Introduction, *Sayings from the Desert Fathers*, Translated by Yushi Nomura, Mumbai: Pauline Publications, 2002, xiv.

Cenobitic Monasticism

The cenobitic monasticism, community life monasticism, which began under the influence and leadership of Pachomius was embraced by his sister Mary under whose spiritual guidance lived a community of nuns in Thebaid, upper Egypt.

Monasticism in the West

Monasticism spread in the West. The ascetic Bishop Ambrose established an order of virgins or religious women in Milan. They continued to live with their parents, took public vow of virginity and had special place reserved in the church. He suggested Virgin Mary as model for virgins.

Rome had its women ascetics from some of the wealthiest families of the Roman society living in their homes. But when St. Jerome preached that the state of virginity is superior to that of marriage many more widows and virgins belonging to aristocratic families embraced ascetic life. Opposition grew against this, because more and more women started saying no to married life. So Jerome had to leave Rome in 385. But soon many Christian women, who had been under his spiritual direction, also followed him. Jerome settled down in Bethlehem at the monastery which the women from Rome founded under the direction of St Paula. It must be observed that for women monastic life provided an alternative to marriage and offered a new independence from the role – marriage and raising up children – dictated by culture.

Middle Ages

During the Middle Ages there was an extensive spread of monasticism. St. Benedict revived the cenobtic tradition in Monte Cassino. Benedict's sister Scholastica, who was also an ascetic, established a monastery for women close by at Plombariola.

From the twelfth century onwards there were Beguinages. The word ***béguinage*** is a French term that refers to a community of women called Beguines. Though they have been described sometimes as semi-religious they were actually lay women who inspired by apostolic life lived together in community, lived a simple way of life and devoted themselves to charitable works. There were two types of beguinages: small, informal, and often poor communities that emerged across Europe from the twelfth century on, and the Court Beguinages, a much larger and more stable type of community that emerged in Netherlands and Belgium. in the first decades of the thirteenth century.

Imposition of Cloisters to Apostolic Communities of Women

St. Clare of Assisi made her renunciation and joined Francis in active ministry. Other women followed her example. They worked with the brothers of Francis and served the poor though they lived in their own community at San Damiano. and her sisters wanted to be involved in active ministry like Francis and his brothers. But they were forced to live in the cloister.

In the sixteenth and later centuries women religious tried once again to be involved in active ministries in cities and among the poor.[5] But on them soon cloisters were imposed.

5. Renewed apostolic life in Sisterhood was accompanied by an upsurge of mystical spirituality. A female was in the forefront: St Teresa of Avila (1515-1582) in 1652 initiated a discalced (barefooted) branch of the Carmelite Order. Encouraged by her spiritual ally, St John of the Cross, Teresa left a marked impact on the growth of mysticism and spirituality in Europe.

St. Angela Merici (1474-1540), founded the Ursulines in 1535 as an uncloistered community of women who took the vow of chastity, but continued to live in their families and devoted themselves to teaching. But in 1572 Charles Borromeo asked the Ursulines living in Milan to live in communities and follow the rules given by him which included cloister and contemplative life to their teaching vocation. Other Ursulines in France adopted this way of life and became monastic leading a strictly cloistered life. Angela's vision became much more of a reality in the seventeenth century with the founding of the Visitation Sisters in 1610, the Daughters of Charity in 1643 and the St. Joseph Sisters in 1650.

Francis de Sales and Jane Frances de Chantal founded the Visitation community in 1610. The first group of these women lived in Annecy as a community but left their convent and went to the houses of the poor and the sick to care for them. But when they founded another community in Lyons some five years later the archbishop of Lyons demanded from them to become a cloistered community with solemn vows. Thus the women of Vincentian community became also a cloistered community of nuns.

Vincent de Paul with Louise de Marillac founded the Daughters of Charity in 1643 as a community of lay women to serve the sick. Vincent de Paul wrote that they were to have “no monastery but the houses of the sick, who have for cells only a lodging or the poorest room, whose chapel is the parish church, who have the streets for cloisters. They are enclosed only by obedience; they make the fear of God their 'grille', and they have no veil but ehir own modesty.” These lay women lived in communities and wore the simple dress of the peasant women.

The Congregation of St. Joseph had its beginnings at a time when France was going through a period of great social unrest. Peasants, who formed 90% of the French population, lived in great misery. Though some Cardinals sided with those in power and lived in luxury some priests sought to educate people and minister to them. One such priest was Jean-Pierre Medaille, a French Jesuit, who while going around giving missions to people was touched by the misery of the people. At that time he met a group of widows and young girls who wanted to consecrate themselves to God and work for the betterment of the lives of the poor and the suffering. They wanted to do that without being in the cloister. They were Francoise Eyraud, Claudia Chastel, Marguerite Burdier, Anna Vey, Anna Chaleyer and Anna Brun. For them and with them Fr Medaille envisioned the new congregation “Little Design.”

They lived in small groups with no specific apostolates and dressed in a common garb of the women of that day. They had no distinguishing sign and were ready to take up any work of mercy both spiritual and corporal which would help the neighbour. ***Henri de Maupas***, Bishop of Le Puy gave the foundation canonical status. The schedule of their community life was to be decided by the apostolate. Ministry determined their life. The new Congregation enjoyed rapid growth and spread to twelve dioceses in the southeast corner of France. The Congregation of Saint Joseph was disbanded during the French Revolution. The convents and chapels of the community were confiscated in 1793. The Sisters were forced to choose between returning to their families or leaving France to join communities in other countries. Some Sisters who remained became martyrs. The congregation was re-established in 1807 by Mother Saint John Fontbonne in Lyons. As word of the Sisters' services grew, dioceses throughout France requested the services of the restored

Congregation. Houses were established in the dioceses of Lyons, Chambéry, Annecy, Bourg, and Bordeaux.

Missionary Work

Sisters of St Joseph were part of the apostolic era during which time religious devoted themselves to education, care of the poor and the sick. From 19th century till today which has been called the missionary era new religious communities emerged with distinctive missionary apostolates and also religious communities which have sought to combine a contemplative life with a profound solidarity with the poor – eg. the Little Sisters of Jesus and the Missionaries of Charity.

"For a long time women religious were understood only as those living behind high walls, having no contact with the outside. When St. Vincent tried to draw them into activity there was a great cry of indignation and scandal among so many theologians and bishops," says Bernard Haring.

Between the Council of Trent and the First Vatican Council many religious communities of women were founded dedicated to apostolic works. Even then the official church attempted to force on them cloistered life. But from the nineteenth century the socio-pastoral services of religious sisters has been on the increase and their contribution to the welfare of people has been enormous.

HOUSE TOP
MSMHC Missionary Journal

SOCIAL APOSTOLATE AND MSMHC

Sr. Rose Paite MSMHC

Introduction

The ministry of social apostolate is not new to the Missionary Sisters of Mary Help of Christians. It all began way back in 1942 when the nascent congregation with the first members launched to respond to the war affected soldiers. They readily set out to bind their wounds and comfort them in their pain and loneliness. That was how the pioneers understood; "to be a missionary is to be a person of charity"[1] imitating Jesus in his compassion, love and mercy. But today there seems to be a disparity in understanding the meaning and purpose of social apostolate in the congregation and therefore, it is difficult to strategically organize this ministry effectively to benefit the people we serve and express the original charism in a meaningful way. During GC 8 the common feeling of the members was expressed in the following words "there is lack of clear understanding of the importance and scope of works of charity as willed by the Founder".[2]

Today Social Apostolate in the Congregation, as I see it, stands at a cross road. To which path shall we take our steps? It solely depends on us. However, the path we choose is crucial. It shall meet the rediscovery of the Charism according to the minds of our Founder and at the same time meet the needs of the marginalized of our society. We may not have the professionalism required for these works. We may not possess the skills either. But we are expected to have the inner desire- to serve, and serve, and serve- with commitment and dedication to persons in the periphery, in the margin. In fact for our Founder "works of charity is considered as the fifth Gospel"[3]. Professionalism and skills can be learned. All that is needed is to set priorities and prepare our personnel to serve the needs of the time. As our Founder said, "We have one yearning, one aspiration: that is not even a single soul be lost by our carelessness or lack of enthusiasm". All that we do is for the salvation of souls.

In this context this short article is an attempt to explain and clarify the goal of social apostolate, which is salvation of all humankind through our social involvement in the lives of the people we serve in the mission.

Social apostolate in the teaching of the Church

The mission of the Church is to proclaim and communicate the 'salvation; which Jesus Christ wrought for humankind by establishing his Kingdom; the goal of salvation.[4] The kingdom that Jesus intend to establish is not of worldly kingdom, but where peace and justice reign in the hearts of men and women and in all his creation. In fact the Church is effectively and concretely at the service of the Kingdom.[5]

1. Redemtoris Missio, pg. 110
2. Acts of GC 8 pg. 175
3. Constitution of MSMHC, pg. 57
4. Compendium of the social Doctrine of the Church, pg. 27
5. Redemtoris Missio, pg. 26

Our holy Mother Church embodies the spirit and passion of Jesus for his people and invites every Christian to commit oneself to the development of the peoples. Redemtoris Missio says "The church is on the side of those who are poor and oppressed in any way."[6] Social action is the direct involvement with the struggles of the oppressed and marginalized. "The church cannot neglect the services of charity more than she can neglect the Sacraments and the Word"[7] In seeking to promote human dignity, the church shows a preferential love for the poor and the voiceless, because the Lord has identified himself with them in a special way. Solidarity with the poor becomes more credible if Christians themselves live in simplicity, following the example of Jesus. Simplicity of life, deep faith and sincere love for all, especially the poor and the outcast, are the luminous signs of the Gospel in action.[8] For the church, **charity as expressed** in the love of neighbor is **part of her nature**. Love of neighbor grounded in the love of God is the first and foremost responsibility for each individual member of the faithful and of the entire ecclesial community. Therefore what the Church call works of charity is expressed in the congregation as Social Apostolate and it is one and the same goal and purpose. It is our desire to live and exist in solidarity with the poor and oppressed and to share in the struggles and pain they go through to complete the sufferings of Christ in the Church his sacred Body. Thus a commitment to peace, justice, human rights and human promotion is also a witness to the Gospel.[9]

Social Apostolate and Bishop Ferrando

Social Apostolate or Works of charity for Bishop Ferrando is essential to express concretely the charism of the congregation in action. It is our openness to the realities that surrounds us and our commitment to respond to the signs of the time in practice. Bishop Stephen Ferrando, our Founder, offers us a unique perspective for all our activities and services to the needy at a talk given to sisters: "Nursing the sick, taking care of the aged, of the children, giving them medicines, clothes and so on- they are beautiful social work, but they are not the end of our work, ***they are only the means"***[11] Therefore Bishop Ferrando distinctively was very clear when he said *"No, no, no social work without speaking about our Lord Jesus Christ*[12]. In the mind of the Founder all works of charity are intimately linked to, what he says the 'spreading of the Gospel" or "spread of our holy religion." Our Founder's desire is that there should be no social work without speaking about Jesus Christ". Mary our Blessed Mother is for MSMHC is the model of all works of charity who went in haste to help out her cousin Elizabeth carrying Jesus in her womb and in her heart. Likewise the purpose of works of charity, according to the Founder, is to spread the Gospel of love and bring people to the love of God. Any work of charity connected with the primary Charism of the Congregation, therefore, fulfills the mind of the Founder. Works of charity reveal the soul of all missionary activity which is 'love'. Helping people to save their souls- enhancing the material and spiritual well-being through a variety of ways- is the greatest work of charity. It is very clear that the Congregation sees

6. Ibid, pg. 77
7. Benedict XVI, Deus Caritas est No 22
8. John Paul II, Ecclesia in Asia No. 34
9. Redemtoris Missio, pg. 55
10. From the Heart of a Father who loves you, pg. 178
11. Ibid, Pg. 178
12. From the Heart of a Father who loves you, pg. 179

Social apostolate as essential part of the evangelizing mission. Today, Social apostolate is a sure means to reach out to people and share God's love to them in a unique manner as our Founder said "through healing the body we must try to heal the soul"[13] The women, the girls, the children occupy special place in his focus since he understood that these group of people are most vulnerable and they should deserve the first attention of the sisters. He often mentioned in his writings, "the little children, the poor and the sick children, the ignorant women, the poor women"[14]

Social Apostolate and MSMHC

Our constitution mentions a variety of ways in which the works of charity has been carried out these days.[15] Our sisters have done great service to the people in the missions. We have come a long way in our service to the poor and the needy of the region. Today, we have institutions that cater services to the deaf children in a large way; and our interventions among the women drug users and alcoholics as well as the domestic workers in North East are commendable. Our involvement among the rural women through empowerment programs is giving sustainable livelihood to thousands of them. A good number of young girls and boys are provided livelihood through vocational training programs. Working with children at risk in collaboration with the Salesian fathers had been very rewarding as many girls found livelihood option for their future. Our dispensaries have brought healing to many people, saved the lives of innumerable children and women. Commitment and dedication displayed our sisters, though not acclaimed, yet they are precious to the Lord. With such an array of activities and services, we have already accomplished a lot over the years. Despite such a rich and lived experience of the Congregation, today we display a certain hesitation to launch into Social Apostolate. Reasons for this hesitation may be varied:

- unwillingness to work with and for the poor
- lack of passion and the growing tendency to be satisfied with the minimum
- being happy with what we are used to do
- prejudices, fear, misconception about social work
- lack of an awareness of the social realities
- deficient knowledge on current approaches to social apostolates[16]

These and many other factors may have their influence on our thinking and action. Perhaps, these factors call us to re-visit the Social Apostolate, which is carried out in the Congregation through our members. The numerous members who carry out the ministry to the poor and the marginalized need to be assured that their ministry is valuable to the Congregation and that they are serving the mission of the Congregation.

In the past, Evangelization and Social apostolate were never seen as two separate ministries. Both activities were integrated and our sisters knew very well how to combine and supplement each other.

13. Ibid, pg. 178
14. Ibid, pg. 177
15. Constitution, pg. 146-147
16. The outcome of Social Apostolate Core Team Meet 2016

These apostolates may appear as two distinct apostolates today, due to many social factors and historical reasons. In such a scenario, it is crucial for the Congregation to achieve a harmonious blending so that these apostolates complement each other and be at the service of the primary Charism.

The Statement of GC 8 reaffirmed the thrust of social apostolate in the following words: "…….respond to our call to mission ad gentes, and works of charity especially for women, girls and children in total fidelity to our founding charism and spirit, given to us by our Founder, Bishop Stephen Ferrando".[17] Women, girls and children remain the focus of our evangelizing activity done through all apostolates- in the field of evangelization, apostolate of education and social apostolate. The Capitulars of the General Chapter 8 in 2011 also expressed their deep appreciation of the various works of charity carried out in the Congregation in the following words "We have several charitable works that really benefit the poor and the marginalized, especially women, girls and children".[18] Hence the capitulars took a course of action to redefine the apostolate saying, "We shall take concrete steps to make our Congregation one that is noted for works of charity as willed by the Founder". Finally, the policies of GC 8 2011 concluded that "All works of charity shall be aimed at Mission *ad gentes*.[19] In order to bring about integral approach to evangelization the congregation need to have a firm conviction that together in genuine love and acceptance, with better coordination of all the apostolates, the Congregation is at its best to help people see the miracles in their lives.

Immediately following the GC 8, a number of steps were taken, plans initiated and programs implemented. Centers were visited to make a study of their functioning and effectiveness. Meetings were conducted and core groups were animated in various provinces. Core team meetings were conducted at the central level to streamline and coordinate social apostolate at the provincial and community levels. The concept of 'Integral approach to Social Apostolate and Evangelization according to the vision of the Founder' was shared and communicated to a good number of sisters for clearer understanding of the goal and aims of social apostolate. However the outcome is not seen as expected. We have a long way to go to respond to the cry of the poor effectively. Finally our option for the poor, the vulnerable and the marginalized continues to remain a question unanswered.

Social apostolate for Evangelization

A deeper understanding of social apostolate in the light of our evangelizing mission and the Charism of the Congregation are of immense significance to bringing a greater relevance to the mission of the Congregation. For our Congregation the many works of charity we do takes many forms and they are means to evangelize; to give Jesus to others, proclaim his name and lead many people to the knowledge of Jesus Christ our Lord. Therefore for MSMHC social apostolate is not evangelization in itself, nor it can be compromised as an expression of evangelization but it is 'only a means to evangelize and a tool to bring people to the knowledge of Jesus Christ'. According to the minds of our Founder, the greatest charity is spreading the Good News and helping people to save their souls.[20] When he gave great importance to works of charity his intention was primarily the

17. Acts of GC 8, pg. 190
18. Ibid. pg. 174
19. Ibid. pg. 175
20. Constitution, Regulations, pg.148, Arti. 115

spreading of the Gospel or spread of the holy religion. This means that the purpose of all works of charity, is "spread of our holy religion and the salvation of souls". [21]

The witness of Christian life is the first and irreplaceable form of mission.[22] The life of witness in evangelization is very evident and significant in the life of Pope Francis himself. In his message he urges that the religious reaches out to the marginalized, the poor, the neglected and the rejected of the society. The call of Pope Francis, the highest leader of the Church to the major superiors is to go to the peripheries and to begin missions among the street children, sex workers, beggars, AIDS Victims, prisoners and hired gundas.[23] Our apostolate in the social context gives us the opportunities to reach out to the most marginalized and do the same as recommended by Pope Francis. And in the process, we should never lose sight of giving Jesus to them who is the fullness of life Himself. (Jn. 10:10) Our witnessing life and value will draw all people to himself.

Social apostolate plays an important role in our ministry as it opens the way to serve the poor in our mission. The purpose of constituting a separate department was for better functioning, systematic planning and for concrete expression of works of charity according to the mind of the Founder, in response to the signs of the time. We need to understand the essential link between Missionary Evangelization and Social Ministry for effectiveness and then learn the techniques of innovativeness. New approaches with value addition are always welcome by people of this modern times.

In the past we have been making the best of our effort to bring about integral approach to evangelization. Therefore it is essential to understand that social Apostolate for MSMHC is not the end but just a help and mean to evangelize effectively. Our constant focus should be to know the technique of integral approach. If we miss this approach we will eternally walk out of the track and never reach our purpose and goal.

A Change of Mindset

Innovation in ministry and bringing changes to the mind is crucial for progress but challenging. During his audience to the Major Superiors Pope Francis advised them saying "true discernment takes place as a result of Prayer, dialogue and then shared discernment".[24] The need for a discerning heart that springs out of contemplation and prayers can only result in fruitful service to the poor and the needy. Creating awareness on the need to involve ourselves in the social scenario of today's society is also a process and challenge. The first element in this process is a change in the way we look at Social apostolate as an appendix to our Charism. Today, more than ever before, we need to rediscover the spirit of the Constitutions and challenge ourselves to respond creatively and innovatively to the Charism of the Congregation. This requires a change of mindset on our part. A greater readiness to deepen our understanding on the role of social apostolate in giving a better expression to our primary Charism needs a rediscovery. We have to return constantly to our Founder and re-read his vision as often as possible.

21. Acts of GC 8, pg. 125, Orientation talk of Fr. Jose Kuruvachira SDB
22. Redemtoris Missio pg. 54
23. Address of Pope Francis to the UISG members in 2016
24. Address of his holiness Pope Francis to the International Union of Superiors General (UISG), 12 May 2016

The areas of outreach program and the focus target groups need to be streamlined and prioritized. Moreover, learning to create linkages and networking among ourselves and other Government and non- Governmental organizations is key to greater effectiveness of our Social apostolate. This demands, not only a change of mindset, but also a strategically plan to bring in certain professional touch to our functioning. Strategic Pastoral Plan is crucial for all the provinces. Recognition of these factors can usher in creative ways of doing our apostolate. A certain desire in our hearts to do better, not for any name or claim, but for serving the poor around us in our missions, I think, is a re-reading of the founder's vision. Such an approach is paramount importance for relevance.

Conclusion

In conclusion I would like to state the amazing things that God has accomplished through our sisters. We do see innumerable miracles every day. We have only reasons to thank God. I appreciate every sister, who in the nook and corner of our missions carries out her works with love and passion for the good of the people yet very often unnoticed and unrecorded. We have done a lot, God be praised for it. We can do still better; we seek the grace for it.

GC 8 has given us a new focus. We have the gift of our sisters as human resources. We have many Centers and Institutions for service if we want to make use of them. What more, God's grace is in every one of us. And each of us has the capacity to offer our total service to God and people. Perhaps, we cry about the lack of our commitment and dedication. It is true, at times we fail, but igniting the little fire in each of us is possible. A genuine cause attracts everyone and it is said that people show willingness, even take unimaginable risks, to rally behind a cause. Let us create the Social apostolate as a rallying point for our sisters. In doing so, we shall be MSMHCs serving God's people! Pope Francis said those who stand by the site of the poor are the icons of the Church. He exhorted all religious women all over the world to be courageous in serving the poor, to be humble and to continue to relearn through discernment, prayer and dialogue.

EVANGELIZATION THROUGH EDUCATION

Sr. Jane Francis MSMHC

Our congregational motto 'Go proclaim the Good News' is the missionary mandate of the Lord to His apostles. This missionary mandate of the Lord to His apostles was very clearly heard by Bishop Stephen Ferrando, the Founder of Missionary Sisters of Mary Help of Christians. Hence, he exhorted them, "Offer your heart to the heart of Jesus and to do all the work for the glory of God and the salvation of souls". There are different ways and means by which one can share the passionate love of Jesus to humanity. Bishop Ferrando, a great missionary and visionary who had the ability to understand the larger picture and perceive the events as well as their future implication with keenness, explained the importance of evangelization through education. His unique vision of education was seen as a means for evangelization and development of women and children, especially the more disadvantaged among them. This is our precious heritage as members of the society of the MSMHC founded by him. The quality of education today will decide the destiny of the world tomorrow. The preparation of a new generation who will live their values of justice, love, tolerance, etc. and who strive to promote them is especially the need of the time. Education is a process of growth that affects us from the moment of conception till our end. The real goal of education cannot be realized without paying attention to the challenges that are emerging in the world today. The pattern of life and the structure of society are changing rapidly. Therefore, the education we impart today need to take much care to prepare the young generation to usher the new society without sacrificing the proven traditional values. We aim at to persevere generously in carrying out our mission to which we have dedicated our lives. Our vision of Education is, **"Educate persons with character and competence to build a civilization of love"**, goes far beyond the achievement of academic excellence. It includes a radical change in the person of the educated and the educator turning them from selfish concern to unreserved generosity towards God and their fellow beings. Young peoples are always open to changes and ready to be formed. Therefore, the time they spend in school is very important to form their character for a God centred life later.

To this end the congregation has established different kind of institution: festive oratory, evening and Sunday school, boarding school for academic students, hostels for college students and working women, etc. all gearing towards one aim - evangelization.

"All men of whatever race, condition or age, in virtue of their dignity as human persons, they have inalienable right to education. This education must be suitable to the particular destiny of the individuals, adapted to their ability, sex and national cultural traditions, and should be conducive to fraternal relations with other nations in order to promote true unity and peace in the world".(Vatican II). Education is, in a very special way, the concern of the church… Among the various organs of education, the School holds a significant place. The church's role in contributing to the society's well-being through education is evidently visible in Catholic Schools.

From the very early days of the congregation, much emphasis was given for evangelization through education. Once Bishop Ferrando, our Founder wrote to his Rector Major, "Without school we are dead. There are inconveniences for the lack of personnel but the biggest enemy of the good **would**

be to close the school according to me would be the greatest mistake on the part of the confreres for their normal life and that of the mission. If there are no schools and orphanages they will make us to close even the missions". His words underline the vital role school play for the work of evangelization.

"Love your neighbours especially the poor children and prepare yourselves well in order to be great educators one day and save countless souls! We are religious to save our souls and the souls of others." (S. Ferrando) The desire of our founder to reach out to the poor children is being realised through evening school, caring for drop outs, coaching classes for weaker students, initiating other meaningful apostolate besides the regular academic classes, reaching out to the needy through past pupils association and visiting the families of the children, teachers especially the sick and the suffering. In spite of our good will, hard work, enthusiasm and eagerness in carrying out this ministry we are far behind, though much have been achieved and more to be accomplished to reach the envisaged goal.

"Whenever you want to achieve something, keep your eyes open, concentrate and make sure you know exactly what it is you want. No one can hit their target with their eyes closed", says Paulo Coelho. It is only when we focus on the goal, we can reach the expected end. To actualise evangelization through education we need to be alert, hardworking, enthusiastic and committed.

It is important for us to provide a conducive environment in our schools to enhance all-around growth of students. It ensures not only their intellectual development but also the practice of core values that will lead to both personal and professional success. Pope Francis speaks about the important role of educators in the lives of students. He said, "Teachers must aim to build an educational relationship with each student, who must feel welcomed and loved for what he or she is, with all of their limitations and potential." (Vatican Radio, November 26, 2015)

In 2014 while speaking to BICE, a Catholic NGO that works to protect the rights and dignity of the child worldwide Pope Francis stressed about the need to reaffirm the rights of parents to decide "the moral and religious education of their children." He pointed out the ever-changing technological world in which the children are fed with so much information and the difficulty of channelizing their mind. It is in this aspect he drove home the point that families and teachers must guide students to critical thinking and a moral compass. His speech at Our Lady Queen of Angels Elementary School in East Harlem, New York in 2015 showed the world exactly how he feels about Catholic education: "Today we want to keep dreaming. We celebrate all the opportunities which enable you and us adults too, not to lose the hope of a better world with greater possibilities. … I know that one of the dreams of your parents and teachers, and all those who help them ... is that you can grow up and be happy."

When we bring our families together, we create a virtuous, loving community that leads to a more humane and just world. No matter what that family looks like. There are different ways through which one can communicate God's preferential love for every person. This is evangelizing factor, through which we give faith and God to families and students particularly.

As we celebrate our Platinum Jubilee of the congregation we thank God for these 75 grace filled years. At this juncture our theme for the for the coming 9th general chapter, "Radical Renewal of Consecrated life and Mission according to the vision of Bishop Ferrando" gives us a greater

opportunity to look in the various ministries, especially education ministry for evangelization. We are called to realise that Christian education, catechism and religious teaching are to be given the first place in our schools as far as circumstances permit.

Education today is complex and increasingly challenging in our society that is drastically changing. Commercialization of education and mushrooming of schools run the risk of de-valuing the sacredness of human person and undermining his/her dignity. Giving right education to children and young people therefore is of paramount importance. So we fail to be true educators if we do not evangelize through education. The educational institutions of the congregation have an important missionary aim. Our primary purpose is evangelization that is helping children and youth to be good Christians and useful members of society. Hence, faith formation and education of conscience assume great importance in the apostolate of education.

HOUSE TOP
MSMHC Missionary Journal

NEVER LIVE BY COMPROMISES

Dr. (Fr) Barnes Mawrie SDB

"A compromise is the best way to avoid the truth"

How many truths have been missed, how much justice has been denied because people compromise. A compromise is a dangerous behaviour because its end result is always destructive.

The Chinese brutality a few years ago against the Tibetan protesters, is a clear example of a political compromise and the evil that follows it. The whole world knew that the Chinese action was totally against basic human rights. Yet powerful nations like USA or Russia chose to ignore the issue. Why? It is because they do not want to lose a big market like China. One of the reasons for the prolonged war against ISIS in Syria is because USA and Russia do not want to work together but each one of them has its own interest in terms of economic exploits. For the sake of personal benefit they compromise with crime. The consequence is that the innocent and the voiceless are sacrificed at the altar of egoism and personal caprice.

Once a hunter had his gun aimed at a large bear. Just before pulling the trigger, the bear spoke up "isn't it better to talk than to shoot? Why don't we negotiate the matter? What is it you want?" The hunter lowered his rifle and answered "I would like a fur coat". "That's good" said the bear. "I think we can come to a compromise. All I want is a full stomach". So they sat down and after a while, the bear went home with a full stomach and the hunter had his fur coat.

A compromise is the world's creed

Living by compromises is the way of the world. Politicians make compromises from day to day, business people follow the same rule. Governments try to solve political problems through compromises. The clearest political compromise is seen in the last UPA government. The Congress led UPA government was surviving on a compromise with other political allies laid down in the Common Minimum Programme (CMP). However, the cracks were soon experienced in that government. Compromises do not offer a permanent solution. They are temporary and the peace they bring is only apparent. As a consequence the UPA was living on tender hooks, never sure of its permanency. Today however, the BJP is enjoying majority status and so it much more stable as it does not need to pacify any other party.

A compromise is a civilized way of practicing injustice. In fact it is a manner of perpetuating injustice in society. In a compromise one is given the impression that equality is given to both parties, but in reality the more powerful side is bound to eclipse the other and then a misunderstanding is bound to take place.

A compromise is an evil that should be avoided at all cost especially by religious. It is a counter witness to the gospel value of truth. Injustice is perpetuated when people compromise. There are many politicians in India who make compromises with the rich business men. The latter would support with huge money for the election campaign, while the former would facilitate business contracts and ensure that these business men get the maximum benefit at the cost of the public. This is a rampant malpractice in India and it is bringing about endless cases of injustice and exploitation.

I know of a religious who as the principal of one elite school gave admission to the children of a politician on a compromise that the latter would donate him a large sum of money. By doing this many things are set wrong: a person has no more moral ascendancy over the other. In the case of a religious person he/she can no longer speak against such evils. Secondly, the act is being perpetuated and thirdly the rights of the poor and the weak are violated.

In the Old Testament Yahweh was always against false prophets because they compromised with the truth. These are the kind of prophets who announce "peace" to those from whom they could gain, and they declare "war" on those who are unable to appease them (Mic 3:5). The compromise of the false prophets is also spoken of in Jeremiah where Yahweh says "do not listen to what the prophets say. They give you false hope and tell you their own illusions, and not what comes from the mouth of Yahweh" (Jer 23:16). These are the prophets who suppress the truth in order to please the people for their own personal gain.

The Gospel disapproves compromises

In the Gospel Jesus was always against a compromise. He says "let your answer be yes for yes and no for no, more than this comes from the evil one" (Mt 5:37). A compromise is a mid-way between yes and no, therefore it is an escape from the truth. Jesus never compromised in his life. In the episode of the temptation, the tempter used the tactic of compromise in tempting Jesus. He told Jesus "All this I will give you if you kneel and worship me" (Mt 4:9). This he said after he had shown Jesus the world with all its splendour and greatness. Jesus' answer to him was a non-compromising one "Be off Satan! Scripture says: worship the Lord your God and serve him alone" (Mt 4:10). How many people in the world make compromise on this issue. For the sake of acquiring wealth and riches they commit crimes (murder, theft, robbery, exploitation etc). In another occasion Jesus showed that he never compromised with the truth. After his teaching on the bread of life (that he is the bread to be eaten), many of his listeners grumbled saying "this is a hard saying, who can believe it?" They deserted him in great number. Jesus was not willing to sacrifice the truth in order to keep back the people. He in fact asked his own apostles: "Will you also go away?" (Jn 6:66). He was even willing to let his apostles go away for the sake of maintaining the truth about himself.

In the Book of Apocalypse we see how God was against compromise when he spoke against the church of Laodicea saying "I know your works; you are neither cold nor hot. Would that you were cold or hot! You are lukewarm neither hot nor cold so I will spit you out of my mouth" (Rev 3:15-16). Compromise therefore is a form of hypocrisy which is an abomination before God. Jesus uttered the greatest woes against the Scribes and the Pharisees because they compromised between the law of God and the practices of men (Lk 11:37-52).

St. Paul in his admonition to the Corinthians tells them "do not make unsuitable covenants with those who do not believe: can justice walk with wickedness? Or can light co-exist with darkness, and can there be harmony between Christ and Satan?" (2 Cor 6:14-15).

Christian life is never a compromise

Living a Christian life means following a one way journey in life. We cannot compromise between the world and God. The first community of Christians in the Acts sold away everything they had and shared it with the poor and they spent their time in prayer and in the breaking of the bread. They were

single minded in their commitment to God (Acts 2:42-47). Because of this God blessed them and added more followers to their number. St. Peter in his letter speaks about the happiness that comes from doing what is good and suffering for the sake of righteousness. He says "better to suffer for doing good, if it is God's will than for doing wrong" (1 Pet 3:17). A Christian is one who does not compromise with the value of the gospel even if it means suffering and persecution. Martyrs during the terrible Roman persecution were often asked to give up their faith or to worship the emperor in order to save their lives, but all of them refused to compromise. Their only answer was "we would rather die than deny Christ". The great scientist, Albert Einstein used to say "the world is bad not so much because of people who do evil but because of people who see evil but do nothing about it." A compromise is another way of tolerating evil.

Have you ever realized that right from the time of our baptism we have rejected every form of compromise. In the baptismal promise we have solemnly declared: "I reject Satan and all his false promises etc." and we have affirmed: "I believe in God the Father Almighty, in his Son our Lord Jesus Christ, in the Holy Spirit etc." We also declared: "I reject all superstitions etc.". Definitely, there is no compromise in this. We have pledged ourselves fully to God. Unfortunately, there are still many Christians today who forget about what they have pledged at baptism and they tend to go back to superstitions or put their trust in mundane things. Lately we have heard of satanic cult prevalent even in our own city and unfortunately, most of the youth involved are Christians.

Religious life is alien to compromise

Even priests and religious are guilty of compromises today.

a) They compromise between the spiritual and the material when they strive to maintain their spiritual identity while at the same time they love to be attached to material things like money, power, comfort and fame.

b) They compromise between the sacred and the mund`ane in the sense that they still perform sacred duties (offering mass, administering sacraments, praying, preaching and catechizing) while at the same time they indulge in mundane pleasures.

c) They compromise between duty and leisure by still performing their duties to the bare minimum (to satisfy the requirements) while at the same time they give themselves ample time to rest, TV watching, travelling, recreations, games etc.

d) They compromise between asceticism and laxity by still maintaining their religious vows and way of life but at the same time they give in to the ways of the world and the desire of the flesh.

e) They compromise between religious obedience and personal freedom. In the name of dialogue many succeed to manipulate situations to suit their own interest. Thus while appearing to obey, they actually promote their personal freedom. Thus while saying "thy will be done" they are actually saying to themselves "my will be done".

The reason why many priests and religious are disillusioned with their life today is precisely because of compromises made. Religious life no longer becomes challenging. What does a religious lack in today's world? Perhaps they have more than the people outside do. Even at the early stage of formation (novitiate) the candidates have access to comfort and luxury. There are some religious who use to purchase the costliest brand of shoes, trousers, shirts, mobiles, laptops etc.

Living by compromises will never bring joy and happiness to a person in life be it a religious or a lay person. In the Church document *Starting afresh from Christ* there is an invitation for the religious to go back to the source of religious commitment that is by "contemplating the face of Christ."

Jesus in his discourses on discipleship does not entertain any compromises. He says in Mt 16:24-25 "If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will find it" (see also Lk 9:23; 14:27). When it comes to following Christ, a disciple has to be ready for sacrifices and suffering. Jesus also speaks about detachment from anything that can hinder our discipleship. Thus he says in Lk 14:26 "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." In Lk 9:57-62 we read "As they were going along the road, someone said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." And Jesus said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God." Yet another said, "I will follow you, Lord, but let me first say farewell to those at my home." Jesus concludes by saying "no one who puts his hands to the plough and looks back is fit for service in the kingdom of God.

Remember what John Wesley said "give me a hundred preachers who fear nothing but sin and desire nothing but God, such alone will shake the gates of hell and set up the kingdom of God upon earth." Living without compromise means to live with only one goal in life. There is a saying "set your eyes on Christ and not on the storm and you will never sink." Do you remember the passage about Peter walking on the sea. As long as he was looking at Christ ahead of him, he was walking perfectly on the waters, but the moment he looked around and saw the turbulent waves, he began to sink (Mt 14:28-29). There is a story about Dronacharya and the Pandavas. Drona held an archery test. He placed a wooden bird on a branch at a great distance. The he asked each student to come and take aim. He asked the first one "what do you see?" He replied "I see the bird, the tree, the branches and all of you." Drona asked him to put down the bow. He called the second student and asked the same question. He replied "I see the bird, the tree and branches." Finally, Arjuna came and he was asked "what do you see?" Arjuna replied "I see the eye of the bird and nothing else." Drona shouted "shoot." Arjuna shot and the bird came down with an arrow in its eye. That is the meaning of living without compromise. It means to fix your attention on one thing alone without being distracted by other things.

So it is very true that when we begin to live by compromises in our religious life (meaning we begin to look at this and that and losing sight of Christ our goal) we begin to sink. Study has shown that all priests and religious who leave or discontinue, are those who have stopped prayer, meditation, and lost interest in their priestly ministry or religious charism.

All of us are religious and this means we have taken a definitive step towards Christ. It is good to question yourself: In taking this step, am I still thinking of a compromise with the world? Could I be like the young man of the gospel who wanted to be perfect but at the same time was not willing to let go his riches behind? A compromise may allow you to enjoy both, but that is not the way a religious should live. Remember what Jesus says: "no one can serve two masters for he will either hate one and love the other, or he will be loyal to the first and look down on the second. You cannot at the same time serve God and money" (Mt 6:24).

YAC COLUMN

Correct Answers to the Questions of December 2016

1. Both will fall into a pit (Mt 15:14)
2. In the region of Tyre and Sidon (Mt 15:21)
3. Jesus passed along the Sea of Galilee and went up to the mountain (Mt 15:29)
4. The feeding of four thousand people
5. An evil and adulterous generation (Mt 16:4)
6. The teaching of the Pharisees and the Sadducees (Mt 16:12)
7. "Who do people say that the Son of Man is?" (Mt 16:13)
8. Simon Peter (Mt 16:16)
9. "You are the Messiah, the Son of the living God" (Mt 16:16)
10. The keys of the kingdom of heaven (Mt 16:19)
11. We should deny ourselves and take up our cross and follow him (Mt 16:19)
12. Peter, James and his brother John (Mt 17:1)
13. Moses and Elijah (Mt 17:3)
14. "This is my Son, the Beloved; with him I am well pleased; listen to him" (Mt 17:5)
15. Jesus got angry and called them a faithless and perverse generation (Mt 17:17)
16. Whoever becomes humble like a child (Mt 18:4)
17. He would leave the ninety-nine on the mountains and go in search of the one that went astray (Mt 18:12)
18. Seventy –seven (Mt 18:22)
19. To forgive from our heart (Mt 18:35)
20. He commits adultery (Mt 19:9)
21. Jesus asked them to let the children come to him because the kingdom of heaven belonged to such as those (Mt 19:14)
22. To sell all his possession and give the money to the poor (Mt 19:21)
23. A camel going through the eye of a needle (Mt 19:24)
24. A hundred and inherit eternal life (Mt 19:29)
25. Each one was paid the same wages (Mt 20:1-16)

WINNERS:

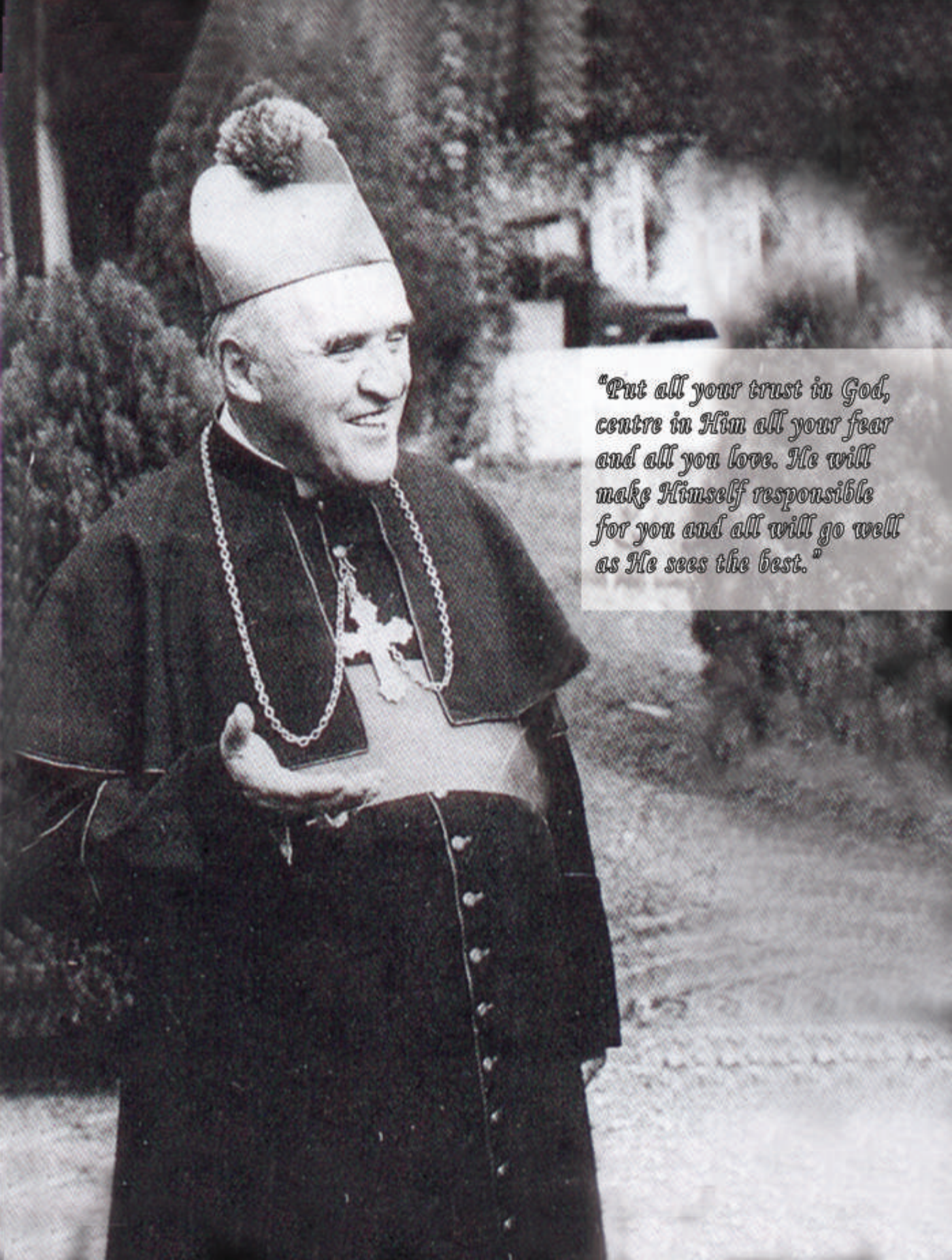
Nativity Convent Mawkyrwat

First Prize: Ibanylla Pariong

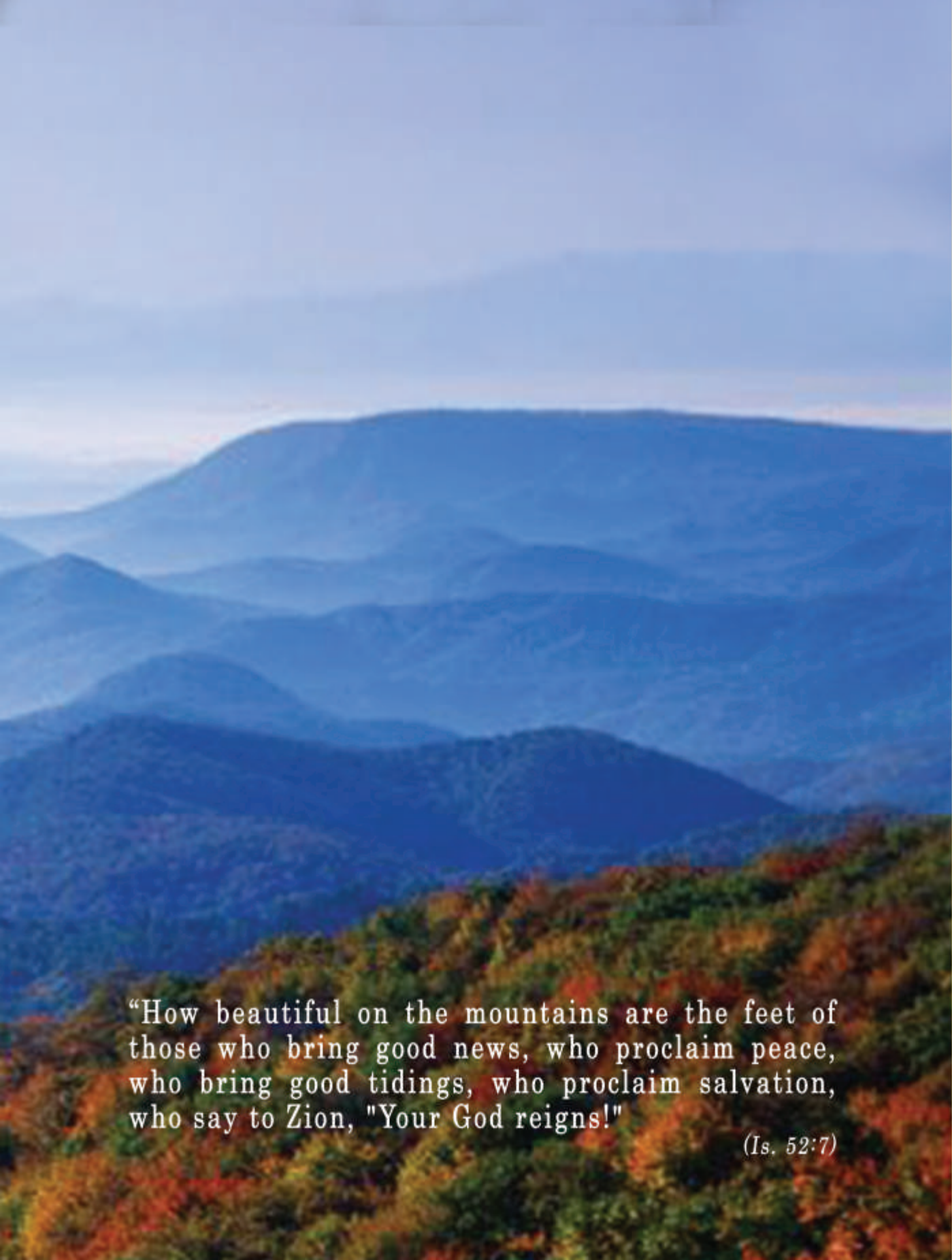
QUIZ IN THIS ISSUE: January-June 2017

1. Who was the foster father of Jesus?
2. Who was the mother of John the Baptist?
3. Why did Joseph and Mary go to the city of David?
4. In what city was Jesus born?
5. Why were Mary and Joseph unable to stay in an inn?
6. With what did Mary wrap the new born Jesus?
7. After Jesus was born, where did Mary lay Him?
8. What was the shepherds' initial reaction to the angel who visited them?
9. Which of the narrative was recorded only by Luke?
10. Who visited Jesus on the night He was born?
11. Who was promised by the Holy Spirit that he wouldn't die until he saw the Messiah?
12. What event brought Joseph and Mary to Jerusalem once a year?
13. Which of the narrative is recorded only by Luke?
14. How old was Jesus when His parents lost Him in Jerusalem?
15. How long did Jesus remain in Jerusalem before His parents found Him?
16. Where did Joseph and Mary find Jesus?
17. What was Jesus doing when His parents found Him?
18. To whom did Jesus say that He must be in His Father's house?
19. What happened to Zechariah when he doubted what the angel Gabriel told him?
20. At what ceremony did Jesus receive his name?
21. How did John the Baptist address the crowd that came out to be baptized by him?
22. What was the main theme of John the Baptist's preaching?
23. What did the tax collectors ask John the Baptist who came to be baptized by him?
24. What did John tell the people who asked him if he was the Messiah?
25. What happened when Jesus was baptized?
26. How old was Jesus when he began his public ministry?
27. How many days was Jesus tempted by the devil in the wilderness?
28. When His own people did not believe and accept Him, what did Jesus tell them?
29. Who was the mother of John the Baptist?
30. Name the prophetess who was of great age mentioned in the Gospel of Luke?

31. How long did Jesus pray before choosing His twelve disciples?
32. Which woman did Jesus heal at Simon's house?
33. Whose son did Jesus raise at Nain?
34. Which woman did Jesus forgive much in the house of Simon?
35. Who were the women being cured by Jesus of evil spirits and infirmities?
36. Whose daughter was healed by Jesus?
37. Which woman was cured by toughing the fringe of Jesus clothes?
38. Which woman was cured on the Sabbath?
39. Name the women who reported to the apostles all what they saw at the tomb?
40. How many times, in the book of Luke, does Jesus predict his death?



"Put all your trust in God, centre in Him all your fear and all you love. He will make Himself responsible for you and all will go well as He sees the best."


“How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, "Your God reigns!"
(Is. 52:7)