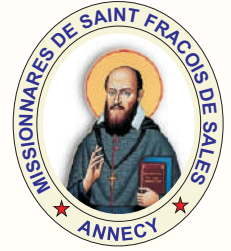


CONGREGATION OF THE MISSIONARIES OF ST. FRANCIS DE SALES



Casa Generalizia
MISSIONARI DI S. FRANCESCO DI SALES,
Via delle Testuggini 21, 00143 Roma, Italia.
Tel: (06) 99 70 91 47
Fax: (06) 99 70 69 57
superiorgeneralmsfs@gmail.com



SG-AB-11

JANUARY 20, 2016

SUPERIOR GENERAL TO ALL THE MISSIONARIES OF ST. FRANCIS DE SALES

My dear Confreres:

This year (2016) is the 400th anniversary of the publication of the masterwork of our Patron St. Francis de Sales: **THE TREATISE ON THE LOVE OF GOD**. Next year (2017) is going to be the 450th birth anniversary of St. Francis de Sales. May our Patron continue to inspire us:

“Go courageously to do whatever you are called to do. If you have fears, say to your soul: ‘The

Lord will provide for us’. If your weakness troubles you, cast yourselves on God, and trust in him. The apostles were mostly unlearned fishermen, but God gave them learning enough for the work they had to do. Trust in him, depend on his providence; fear nothing” (St. Francis de Sales).

I wish you a very happy and blessed Feast of St. Francis de Sales.

1. YEAR OF FORMATION FOR MISSION OF MERCY AND COMPASSION

This is a year chosen for all MSFS to transmit the beauty of consecration with our life-witness especially through works of mercy and update in formation.

- As we begin the Year of Formation 2016, Local Superiors are requested to ensure the following:
- Inaugurate the Year of Formation 2016 and close the Year of Consecrated Life for Mission 2015 with an hour of Adoration before the Blessed Sacrament on or before January 24, 2016
- Theme “MSFS Formation for Mission of Mercy and Compassion 2016” is displayed in all our communities and centers
- Confreres will daily spend half hour in adoration before the Blessed Sacrament
- Recite the special prayer prepared for the Year of Formation for Mission of Mercy and Compassion

2. PROVINCE LEVEL CALENDAR FOR THE YEAR OF FORMATION

The Provincial Councilor In Charge of Formation (PCIC-F) is expected, under the guidance of respective Provincial, to form a Province Team of 'EXPERTS' who will prepare a calendar/program of activities for the Year of 2016. The General Secretary of Formation, Fr. Noel Rebello, will animate, evaluate, and monitor the prepared program in the Province calendar.

3. ON-GOING FORMATION PROGRAM

During this Year of Formation for Mission of Mercy and Compassion, I invite each Province to organize a three full day on-going formation program for our confreres under the guidance of the Provincial and PCIC of Formation with the assistance of the Formation Forum. I suggest that all the 6 Provinces in India prepare a 3 full day Inter – Provincial On-Going Formation Program on a theme that is relevant for confreres. Confreres are expected to attend this mandatory program in any Province in India.

4. Fr. GEORGE PANTHANMACKEL: THE NEW PIF CHAIRMAN

With the consent of the General Council, I am glad to appoint **Fr. George Panthanmackel** as the Chairman of the Provincials of India Forum (PIF) for three years with effect from December 05, 2015, with the understanding that the term automatically expires at the end of his term as Provincial. I thank **Fr. Simon Paicatt**, the outgoing PIF Chairman, for his service to the Congregation.

5. SUVIDYA GOVERNING BODY CHAIRMAN

Fr. A. Dharmaraj is appointed the Governing Body Chairman of Suvidya College and Major Superior to the Suvidya College Local Community.

6. NEW TEAM FOR FRANSALIAN INTERNATIONAL

I am glad to announce the new Editorial Team for Fransalian International with effect from January 01, 2016:

Chief Editor: **Fr. Henry Jose Kodikuthiyil, MSFS**

Associate Editor: **Fr. James Pattarkalayil, MSFS**

Sub Editor: **Fr. Antony Mookenthottam, MSFS**

Managing Editor: **Fr. Jijo Manjackal, MSFS**

Circulation Manager: **Fr. Jikson Cheravelil, MSFS**

Literary Editor: **Fr. Joseph Pulloppillil, MSFS**

On behalf of the entire Congregation, I extend sincere thanks to **Fr. Jolly Chackalackal** and **Fr. Benny Koottanal** for their dedicated service to the Fransalian International newsletter.

7. FR. EMILE MAYORAZ WRITES:

I am sorry to announce that our dear **Fr. Emile Mayoraz** met with a serious car accident on December 16, 2015 on his way back home from the funeral mass of his sister-in-law, Mrs. Odette Mayoraz. Fr. Mayoraz has been suffering from a weak heart valve, inactivity of the kidney, and accumulation of water in his lungs. He was admitted

in the hospital from December 21 through December 31, 2015. Father Mayoraz is tired and weak. After being discharged from the hospital, he wrote to me:

“I am very happy that you know very well which are my sentiments, as I do want to continue to serve the Congregation, regardless of my present health. Coming out from the hospital, on 31st December, it seems that, for the time being, there is no more water accumulation in the lungs. I can do my work, even being still tired, and ready to reintegrate the hospital, if necessary”.

Let us continue to **pray for Father Mayoraz** who is always thoughtful of each one of us.

8. NEW RESIDENCE AND OFFICE FOR FRANCO – SWISS PROVINCIAL

Fr. Yves Carron, the Provincial of Franco-Swiss Province, has moved his residence and office to the first floor of the Visitation Basilica in Proupeine, Annecy from November 16, 2015. He shares prayer times and meals with the confreres of the community of Proupeine. We wish Fr. Carron all the best in his new residence and office.

9. REVITALIZING ORIGINAL CHARISM OF PARISH MISSION PREACHING

Among the six directives given by General Chapter 2013 is the following: **Form and Train Personnel for Preaching Ministry at mission units/Province.** Follow –up of the Congregational Retreat last year desired that parish mission-preaching teams be constituted and trained to revive this apostolate that was so dear to our Founder. I am glad to constitute a TEAM for preparing the module of Parish Mission Preaching (PMP) and train members of each Province designated for preaching ministry, in view of revitalizing our original charism of Renewal of Faith through parish mission preaching. The TEAM for the preparation and training of the PMP team:

**Fr. Agnelo Fernandes (Secretary for Mission):
Coordinator**

Fr. Jean-Paul Fournier

Fr. Jose Parappillil

Fr. Reji K. Mani Kizhakkethalackal, and

Fr. Jayakumar

10. WORKSHOP ON THE TREATISE ON THE LOVE OF GOD IN ANNECY

To mark the 400th anniversary of the publication of the Treatise on the Love of God, the Oblates of St. Francis de Sales offer a workshop on the Treatise. Several videos have been prepared in English and translation into French and Portuguese is underway. **Date and venue of the workshop on the TLG:** The workshop will be held from **July 18-23, 2016** (arriving Monday and departing Saturday after breakfast) and will be hosted by the Oblate Community at St. Michel School, Annecy, France.

Five of our Confreres will be attending this workshop representing our Congregation.

11. TRIBUTE TO A GREAT MISSIONARY: FR. VARGHESE ELANJIPURAM

Rev. Fr. Varghese Elanjipuram of Visakhapatnam Province (84) died on January 07, 2016. May his soul rest in peace!

12. ASSISTANT GENERAL, FR. THUMMA MARIADAS, REFLECTS ON MISSION CULTURE AT THE CONCLUSION OF YEAR OF CONSECRATED LIFE FOR MISSION

A MISSION CULTURE – A JOLT IN REFLECTION AND ACTION

PRELIMINARY REMARKS

Year 2015 is earmarked as the Year of Mission.

It is really heartening and appreciable to note that there is sufficient enthusiasm to “enact and implement” the spirit of the year with many action-programs.

So many actions are happening.

In this context, my intention is not to specify further what more can be DONE, what more can be EXECUTED.

Rather, my purpose is more deep and wide-ranging, that strikes at the deeper levels of renewal and reorientation.

Because, frankly speaking, all these clusters of activities can give us a heightened sense of having implemented many plans and programs, without however changing a little bit of our mindset and religious culture.

Thus, what I desire is, a rediscovered and deepened mission-culture that affects our religious living at all levels – the personal, community, province and congregational.

It is in this context, I place myself before you with some simple reflections concerning such mission-culture.

They are not categorical statements or biased judgments, which are contestable or debatable.

Rather they are sincere pointers and beneficial indicators, aimed at a reawakening and renewal.

Let them hear those who have ears!

Ours is a missionary congregation whereby being missionary is the very essence that confers it with the meaning of its very existence.

Devoid of this missionariness, the congregation loses its very name and the purpose of its birth.

In this context of our reflection on mission, I place before you two aspects that become binding as part of our task, namely the aspect of CONSCIENTISATION and PROMOTION.

That is, on one level, we need to become aware, we need to get conscientised, and on further level, we need to promote and foster what we have been reawakened to.

PART I

CONSCIENTISATION: AWARENESS OF CERTAIN DANGERS ON THE WAY OF MISSION

These are some dominant and all-too-real dangers by way of substitution or dislocation or reduction.

1. SIMPLIFICATION / RELATIVISATION, in the name of Amplification!

Today we are living in a strange and at times rather embarrassing and confounding situation.

Certainly so much is spoken, studied and written about mission.

There is so much research, diversification, amplification, extension and expansion of mission.

Different inroads are made into the nature, approach, methods and endeavours of mission.

Consequently the concept and understanding of mission seems to be “extricated” from its traditional confines of remote villages, untouched areas, frontier domains of new evangelization.

All this is very good, to the extent that God's will and actualizing His mission finds new and relevant expressions and appropriate insertions.

There will be heightened and deepened mission-conscientiousness whereby not only working in missions proper, not only new evangelization, not only pastoral care, are “mission”, but also every ministry, every activity on behalf of God's Kingdom and in service to all the people.

Thus working in a school, in a formation set-up, in social apostolate, in innovative ministries, in administration, in animation – everything becomes mission, because it is working for God's reign, which is oriented to liberation from all that is negative and dehumanising, and to the integration of all that is positive and elevating.

However one must constantly guard against the tendency whereby this amplification amounts to relativisation.

Mission is so enlarged as to envelope and include everything, that in course of time, it loses its very essence.

It is drained, diluted of its essential content.

Everything is mission and so nothing is mission.

This is the lurking danger of losing the sharpness, the focus and the clarity of mission.

Therefore while the ambits and the aspects, the scope and the embrace of mission can become more and more pervasive and comprehensive, caution must be maintained that the original essential nuance and commitment as primacy to “missions proper” is never neglected or devalued.

Evangelisation both new and renewed, faith formation, spiritual renewal and pastoral care – must always remain the focal point and objectives of our mission.

2. FRAGMENTATION / DISINTEGRATION AND CAREERISM, in the name of Specification and Specialisation

This is another tendency and trend.

There is so much eagerness and enthusiasm in the direction of - sophistication of our skills, strategies and techniques, - specialisation by way of concentration so as to acquire more proficiency and profundity, - specification by way of demarcation and delimitation so as to gain more expertise and acumen.

However, the danger is whether they border on fragmentation, disintegration and careerism.

The question is whether the various specialisations are really serving to make the mission more effective and fruit-bearing, or becoming disguises of careerism, seriously impeding that simplicity, single-focus and spontaneity of mission mindset.

3. DEFOCUS AND DEVIATION, in the name of Diversification and Multiplication

Today there is so much diversification and multiplication of ministries and domains of activities.

A priest is no more to be confined to the sacred rites or campus of his parish or office.

The figure of a priest is no more merely cultic.

A priest is to cater to all the dimensions of human person and life.

A priest is expected to be an “all-rounder”, skilled and expert, an efficient manager of diverse affairs.

Subsequently there can be an excited promptness to diversify and multiply ministries and to abound in activities.

However a serious danger is to get defocused and deviated.

One can easily get lost and confused, distracted and deviated, being beset with the diverse and the multiple.

4. NEGLIGENCE OF THE ESSENTIALS AND BASICS, in the name of Creativity and Innovation

Certainly it is commendable that today there is fervor and the will to search new avenues, to explore new possibilities, to render the mission services through creative ways and innovative ministries.

Not only the content matters but the presentation as well.

Not only product is important but also the capacity for sale-ability, which calls for tactics of marketing.

However it can happen at times *that in the name of creativity and innovation, one can easily lose sight of the worthwhile and positive in the traditional and the old, and throw it away.*

One can easily indiscriminately embrace all that is

modern and changed, just for the label of its being new.

The basic essentials, the core simplicities like love for the Lord, love for the word of God, love for the people, listening to the people, availability to the people, empathy to the simple, poor and the underprivileged, solidarity with the needy, family visits, prayer over the sick, blessing of the troubled, simple and tangible explanation of the Word of God, basic decorum and sense of sacredness, a fundamental fidelity to the rubrics, a meaningful and devout way of celebrating the Holy Eucharist, a genuine appreciation and insertion into the culture of the people, etc. can get undermined and sidelined, in the face of the mighty and attractive, jerking and crowd-pulling ministries.

5. RELEGATION OF THE SPIRITUAL PRIORITY, in the name of Active performance

There is so much to do! There is urgency and vastness of mission!

There is no time to lose, no effort to miss!

Therefore there cannot be any relaxing or flagging in zeal.

Our mission demands that we are ever active and relentlessly assiduous.

However we need to be judicious whether such a frenetic activeness unconsciously slips into a viral fever of activism, replacing spiritual priority.

The real issue is not whether one is busy or not, because everyone is busy in his own way, for one thing or another. Rather the vital concern is, with what and for what one is busy.

In the light of Jesus' pronouncement in (Lk. 2.42-52), “Do you not know that I must be busy with my Father's affairs”, a simple and fundamental question that must be posed very personally is: With what, or for what I am busy; am I busy with the Father's affairs, or busy with self and worthless affairs?

No sort of activities, no amount of activities, must replace the spiritual priorities!

6. SELF-PROJECTION AND EGO-PROMOTION, in the name of Full Flowering of Personality

One has to certainly determine, develop, realise oneself to the full potentialities and capacities.

There has to be an authentic, progressive growth, leading to a full-flowering of the human personality.

God too wants us to become more and more full-fledged human persons, as Jesus himself declared convincingly: "I came to give life and life in its fullness and abundance" (Jn. 10.10).

There is no room for half-measures in the pursuit of perfection.

All the Christian ideals of self-negation or self-denial do not mean or intend self-hate or self-crushing.

Rather they all refer to a constant check against the inclinations and workings of false self, the so-called ego.

However it can easily happen that many times, so much of selfish inclinations and ego-interests can be promoted in the disguise of self-determination and maximization of the human resourcefulness.

Exaggerated self-assertion, cheap popularity, display of one's importance and greatness, making a show of one's bigness and ulterior motives can get okayed and promoted, under the disguise of personality development.

7. LOSS OF ESSENTIAL DETACHMENT, in the name of serving relevant needs

No doubt that our mission is vast and comprehensive, and true missionary spirit demands that we are open to work anywhere, irrespective of the place or work.

In that sense, it is appreciable that many of us leave our own country and all that is familiar and easily manageable situations, and place ourselves in new places, with different and challenging situations.

Such a 'displacement' really is a true missionary sign!

However it looks ironical that the very spirit of initial detachment, in course of time, sinks into a binding and confining "Attachment" to the new place and environment, seriously impeding any further displacement, moving away from the assigned place.

The point is not so much whether one's presence or ministry is so relevant and highly beneficial to serve the local needs; not so much whether one is highly wanted by all; not so much whether one is more productive and useful there and will be little useful in another place or place of origin.

The more important question is, what is really obstructing this later displacement?

Is it too much tuned to and injected with the new set-up?

Is it a diminution of the essential spirit of detachment that invariably calls for a prompt and willing displacement?

8. INDIVIDUALISM AND UNDUE HUMAN FREEDOM, in the name of Self-dignity and Self-esteem

God created us in His own image and likeness.

He sustains us with His power and saved us with the blood of His own Son, and continues to lead us with the Holy Spirit.

He destined us also to be the heirs of His own Kingdom of eternity.

Thus we are not cheap, but persons of dignity and nobility.

Therefore it is quite legitimate within the given parameters of human nature to have this incline and striving for self-dignity and self-esteem.

However the problem is, no seldom, individualism can become virulent and seeking for freedom can go off the reins, in the disguise of rightful self-esteem.

Individual freedom becomes a value that is so sacred and primordial, a right that which cannot be touched by any other principle, or cannot be violated under any context, and which must be safeguarded at any cost.

Thus, we come across persons who vehemently argue

and fight for fairness and dignity, speaking in terms of rights and justice.

While it is true that basic human dignity is inviolable and justice is a valid principle in all the spheres of life, yet it is a mistake to apply the same arguments or factors indiscriminately wholesale to the domain of religious life.

It is unwise and a gross confusion to reduce religious living to a sphere of democratic rights.

Religious life, religious values do not suppress or negate the basic human values or rights, but rather go beyond them, sublimate them.

It can be then a serious blunder of 'misplacement', i.e. seeking and applying the components or criteria of one domain to another, without the awareness of the fundamental distinction between the two layers.

While many rush to clamour so much for their rights, where is the concern for duties?

How deeply conscious is one that responsibilities always accompany the privileges?

9. DISSOCIATION AND DISLOYALTY, in the name of Discernment and Fulfillment

Vocation is never static, in the sense that once called and responded, the call stops there and then.

Vocation is not a finished product or a completed task once and for all.

The call is ever dynamic and vibrant and it constantly requires an ongoing response in discovery, deepening and fuller blossoming.

In this sense, every vocation places upon us a sacred responsibility of a ceaseless process of discernment and fulfillment, checking upon the veracity, the propriety, the strength and the extent of sense of fulfillment of our vocation that is chosen.

However the process of discernment does not mean that one easily oscillates between different states of life.

Fluctuations, wavering in one's faith, infidelity to the basic religious principles, cannot be made equivalent to discernment of vocation.

An excessive eagerness to get dissociated from one's community of first love and choice, and to get associated with another framework of vocation, can be quite validly due to the loss of belonging and a rupture in loyalty to the first allegiance.

The overriding monetary concerns cannot be ruled out as the root-cause of such dissociations!

10. ABERRATIONS AND OVERLY ATTACHMENTS, in the name of Total Involvement

As already commented, as priests of today, we are called to play active and participatory role in the lives of the people that are entrusted to our care.

This invariably summons us for wholehearted and penetrating involvement into their life-situations.

As animators and leaders of the people, we cannot keep ourselves aloof from them.

However it will be extremely sad to get over-attached and thus get "gripped", "trapped" by and "bound" exclusively to certain persons, in the name of total involvement.

This leads to many undesirable consequences as we witness so many cases today on rise.

Such an imbalanced attachment would seriously hamper the wholehearted application and effect of priestly commitment, coming on the way of the important priestly obligations or pastoral responsibilities, forcing one to compromise on them for the sake of the temporary and shallow pleasure of the undue attachments.

This would defocus one from the essentials and priorities.

In course of time, such attachments would only push the person into bouts and spells of restlessness and dissatisfaction, because the person seeks to be happy and fulfilled in the shallow gratifications, which can

never ensure a deep and lasting contentment and serenity.

Such attachments would also make the person gradually insensitive to the valid exigency of a due degree of good reputation and respectability, a certain amount of good image and credibility; consequently the person's public image is tarnished and the ground of moral authority is forfeited.

Further, in the present times, such attachments would also throw one into grave legal complications.

11. INTELLECTUAL ARROGANCE AND OFFENSIVE TALK, in the name of Conviction and Clarity

Conviction and strength of will are so praiseworthy and commendable.

Today we certainly need religious who are convinced and strong-willed, deeply rooted and resolved to the cause, and not shallow, peripheral, those who waver to any little wind.

We also need the consecrated who are clear-sighted and rightly focused, and not those who are confused themselves and misguided and thus confuse and misguide others.

Clarity of vision and expression, conviction of action are very essential.

However at times it can happen as it happens, that some succumb to intellectual arrogance and offensive argumentation in the name of mistaken conviction and clarity.

They can bulldoze and run over others with their capacity of communicating, asserting and convincing.

They often do not realize that while winning an argument, they strain the threads of a good relationship, and lose the beauty and delicacy of it.

Certainly there is always a sacred duty toward truth, and so we never advocate to compromise on truth, for the sake of pleasing someone, for the sake of avoiding an unpleasant confrontation, which however is needed at times.

But we should always remember that head cannot dictate terms over heart and spirit; reasoning and arguing should not crush the value of the human persons, nor strain the strength of human relationships.

The cerebral capacities should be at the happy service of the warm movements of heart and the docile and serene workings of the spirit.

Holy Spirit is the Light of all illumination bestowing all conviction and clarity, and the working is always docile and peace-flowing.

There is fire and passion in the Spirit's gifts, but that is not tantamount to violence and aggression!

12. SLANDERING and CYNICALITY in the name of Frankness and Fraternal concern

There are also some who feel that they are so frank and straightforward, that they are so committed to fact and truth, and that they have an obligation to speak of others as an act of fraternal concern.

Consequently, they indulge often in needless and uncharitable criticism, judgments and a rampant slandering.

They rush into hasty conclusions and come up with observations and judgments based upon half-baked facts or one-sided versions.

In doing so, they wrongly think that they are placing open only facts, and demonstrating that they are plain and clear-hearted because they do not hide or mask anything.

They think that they are very good at communication, able to sustain the conversations interesting, and feeding others with the needed information.

They think that others like and enjoy their company, as they look up to them as free engagers.

They think that others value and appreciate them as efficient and effective sources of information.

Often they think themselves to be courageous and objective, "calling a spade a spade", not being

overtaken by people's acceptance or applause.

They also think and claim that they do this out of concern for the good and correction of the person concerned, so that the person will face the truth squarely and change for the better.

However the fact is, *no judgment, no ill talk, no slandering is good and honourable.*

All negative criticism is un-fraternal and uncharitable and pernicious.

No one has a right to wreck the reputation of the other!

13. INDIFFERENCE AND HIGHHANDEDNESS in the name of Professionalism and Impartiality

This is another danger that is always too real to happen and affect a person.

The diversity of the situations and the complexity of the problems in our domains of mission, demand a certain level of being skilled and competent, a certain extent of 'distancing', that is, technically speaking, being professional.

We need to maintain a certain consistency and firmness with regard to our way and style of functioning.

We cannot present ourselves too personal and too flexible to bend to every little request or pretext.

Thus this calls for a consistent adherence to a certain set of policies, a kind of 'impersonality', which can help toward a more unconditioned, objective and impartial functioning.

However it should always be guarded that this seeking to be professional and impartial does not amount to an impersonal coldness, an unconcerned tepidity and loss of human touch.

We should be aware of a frequent lament and blame against us, and that is, that we lack the human touch and approach, being so much caught up within our structures and mechanical layers, tending to act indifferent and bossy.

We can be gentle while being firm, we can be approachable while being professional, we can be

impartial and unbiased while being concerned and sympathetic.

14. CONFORMITY TO THE WORLD, in the name of being at pace with the world and relevant to it

Times are changing, which also implies that the needs and the problems that surmount our mission and delimit it also change.

Accordingly our approaches, methods and strategies also change, evolving new requirements and equipments.

This then requires a constant openness to adapt and furnish ourselves, in conformity to the exigencies of the mission in the changing world.

In other words, this fine-tuning of mission in the present, here and now, calls for a closer rapport and affinity to the world.

A present day religious and missionary cannot be expected to follow and live exactly the same way, as those of the yester years.

However adapting oneself to the changing world, does not mean that one adopts all the worldly values.

The external requirements and equipments might change, but the basic and essential spirit and thrust of mission must never change.

One can never compromise on the fundamental missionary principles of simplicity, solidarity, sacrifice and selfless giving.

In the name of being relevant and updated, one cannot be drunk with the alluring drugs of the false values of the world.

Our utmost concern is conformity to the Lord, and not conformity to the world.

PART II

PROMOTION OF A MISSION-CULTURE is the need of the hour

Having been adequately and deeply conscientised, going through a stirring process of Reawakening and Reorienting, we should then set ourselves upon a concrete, fruit-bearing promotion and living of a mission-culture.

At this juncture, we can accentuate on two significant aspects: A Gospel-oriented Mission, and a Harmonious and integral mission.

1. GOSPEL-ORIENTED MISSION

In the light of the Gospels, we can derive a set of **Mission- Equipments, and Mission- Conditions.**

Three can be specified to be the essential Equipments in any mission.

They are namely, Presence, Guidance and Power.

Prayer assures an assuring presence, abiding accompaniment of the Lord.

The greatest confidence and consigning oneself totally to the Lord, moves one through all thick and thin.

One who stands with the Lord and stands by the Lord, will not fall or stumble, but stands for His mission.

Guidance refers to the unfailing enlightenment by the Holy Spirit, dispelling all the shades of darkness of confusion and unclarity, and enhancing the positive strokes of clarity and being-led in the path of the Lord.

Power denotes an affirming empowerment by the Lord, which sustains, fortifies and accomplishes one's life in the mission of the Lord.

Similar to the three Equipments, a set of three Conditions also can be emphasized.

They are namely, Focus, Detachment and Commitment.

Focus implies that there are no deviations or aberrations or manipulations, but there is deep motivation and conviction.

Detachment signifies that there is certain dissociation from the world, a contrast to its standards, a sense of missionary adventure, a prompt willingness for displacement, a joyful forbearance to accept and bear deprivation.

Commitment entails us to be loyal without any defection, to be generous in self-giving, to be diligent and persevering, and to be entirely attached and surrendered to the Lord.

2. A HARMONISING MISSION, and NOT A POLARISING MISSION

Often devoid of wisdom, there is so much lack of clarity of priorities.

Accordingly the ladder of priorities is distorted, and what are supposed to go together as one whole, are often contra-opposed as two exclusives.

Therefore the need of the hour is, not polarizing as opposites, but harmonising as complements.

Thus, we need to blend our competence with benevolence,

Blend our ability with humility, Blend our agility with nobility,

Blend our intelligence with innocence, Blend our education with dedication,

Blend our qualification with edification, Blend our specialization with realization,

Blend our recognition with contrition, Blend our authority with charity,

Blend our seniority with sincerity, Blend our capacity with sagacity,

Blend our power with fervour, Blend our sentiment with commitment,

Blend our emotion with reason, Blend our feeling with healing,

Blend our intention with action, Blend what we believe with what we what we live,

Blend our modernity with modesty, Blend our technicality with tenacity,

Blend our influence with patience, Blend our aptitude with fortitude,

Blend our talent with high intent, Blend our effort with heart!

LONG LIVE OUR MISSION!

Have a great celebration of the feast of our Patron!
Live Jesus!

Fraternally in Christ,



Father Abraham Vettuvellil, MSFS

Superior General

Feast of St. Sebastian

January 20, 2016