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PROCLAIM

A magazine for Missionary Animation



May we be ONE!

"Go into the whole world and PROCLAIM THE GOOD NEWS to all creation" Mark 16:15

Missionary Childhood Day

Our children are "LITTLE MISSIONARIES"

12 Feb - 2017



"I have come to give the GOOD NEWS to the poor..."

• Luke 4:18



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The Society of Missionary Childhood



*This is my little contribution
towards children who are in
need, throughout the world...*

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**“This is my Son,
the Beloved,
with whom I
am well
pleased.”**

– Matthew 3:17

FROM THE DIRECTOR'S DESK

Making Jesus present to people around us

Recently, along with Deacon Martin and Ms Sylvie Moron from Missio – Switzerland, I had the privilege of visiting the dioceses of Gulbarga and Bellary. Though it is not my first visit to these dioceses, this time I was lucky to meet the most vulnerable persons in society --- the poor children of remote villages, persons living with HIV/AIDS, widows, distressed women, children with mental disability. The children's homes and hostels, the rehabilitation centers, the developmental activities, the educational and medical apostolates with their human touch are proclaiming the Good News by loving the unfortunate people who are longing for love.



What better way of evangelizing is possible than becoming one with the person suffering. The message of Christmas is Kenosis – God becoming man. The love of God for the suffering humanity is such that he comes down with the Good News and loves those who have only “bad news”!. He has set an example and has invited us to do the same. This is what I could experience in the remote villages of these dioceses. The bishops, the priests, the Religious and catechists leaving their hometown are living their life for alleviating the sufferings of millions of people by loving them.

Evangelization is best when it is 'one to one', 'person to person' and sharing the joys and sorrows of the people. If we are able to share the same food, the same thatched hut, with the poor, spend time to educate their children, be of help when they are sick and invalid, comfort them in their sorrow, that is evangelization. Actions speak louder than words. When we do what we preach, it makes the beholder believe what we say.

In his Apostolic Letter 'Evangelii Gaudium' No.24 Pope Francis calls the Church “the community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice.” According to him the members of the Church are 'missionary disciples'. They are disciples who are on a mission imitating the master in his mission. The one who is not on the mission is not the disciple of Jesus. Being disciples on mission they will bear fruit in loving and caring. They are 'involved' - active and supportive - helping those who are weak. Pope Francis continues, “ So we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast.” Hence, the Christian can never be indoors. Open the doors and meet people and announce the Good News. They should be involved in the joys and sufferings of the people.

The involvement, the Pope explains, is 'kneeling down and washing the feet'. The master has washed the feet of his disciples to give us an example. 'Washing the feet' is the symbolism of 'serving'. A Christian must be at the service of all. Service of the poor, the sick, the prisoners, the maimed, the dumb, the most neglected. Only through this action of ours can the love of the Father, of the Son and of the Holy Spirit be communicated to the world. This serving the others will reduce their suffering, bringing joy and happiness to their lives. Thus they can experience the Good News through our generous serving. Through the disciples of Jesus, Jesus is made present to them.

Wishing all of you a most beautiful New Year that brings cheer to your life and through you to many others around you.

Fr Faustine L Lobo
National Director, PMO-India

Welcoming Jesus among the most vulnerable

Message of Pope Francis for the World Day of Migrants and Refugees, 15 January 2017.

“Child Migrants, the Vulnerable and the Voiceless”

“Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me” (Mk 9:37; cf. Mt 18:5; Lk 9:48; Jn 13:20). With these words, the Evangelists remind the Christian community of Jesus' teaching, which both inspires and challenges. This phrase traces the sure path which leads to God; it begins with the smallest and, through the grace of our Saviour, it grows into the practice of welcoming others. To be welcoming is a necessary condition for making this journey a concrete reality: God made himself one of us. In Jesus God became a child, and the openness of faith to God, which nourishes hope, is expressed in loving proximity to the smallest and the weakest. Charity, faith and hope are all actively present in the spiritual and corporal works of mercy, as we have rediscovered during the recent Extraordinary Jubilee.

But the Evangelists reflect also on the responsibility of the one who works against mercy: “Whoever causes one of these little ones who believe in me to sin: it is better for him to have a great millstone fastened round his neck and be drowned in the depth of the sea” (Mt 18:6; cf. Mk 9:42; Lk 17:2). How can we ignore this severe warning when we see the exploitation carried out by unscrupulous people? Such exploitation harms young girls and boys who are led into prostitution or into the mire of pornography; who are enslaved as child labourers or soldiers; who are caught up in drug trafficking and other forms of criminality; who are forced to flee from conflict and persecution, risking isolation and abandonment.

For this reason, on the occasion of the annual World Day of Migrants and Refugees, I feel compelled to draw attention to the reality of child migrants, especially the ones who are alone. In doing so I ask everyone to take care of the young, who in a threefold way are defenceless: they are children, they are foreigners, and they have no means to protect themselves. I ask everyone to help those who, for various reasons, are forced to live



far from their homeland and are separated from their families.

Migration today is not a phenomenon limited to some areas of the planet. It affects all continents and is growing into a tragic situation of global proportions. Not only does this concern those looking for dignified work or better living conditions, but also men and women, the elderly and children, who are forced to leave their homes in the hope of finding safety, peace and security. Children are the first among those to pay the heavy toll of emigration, almost always caused by violence, poverty, environmental conditions, as well as the negative aspects of globalization. The unrestrained competition for quick and easy profit brings with it the cultivation of perverse scourges such as child trafficking, the exploitation and abuse of minors and, generally, the depriving of rights intrinsic to childhood as sanctioned by the International Convention on the Rights of the Child.

Childhood, given its fragile nature, has unique and inalienable needs. Above all else, there is the right to a healthy and secure family environment, where a child can grow under the guidance and example of a father and a mother; then there is the right and duty to receive adequate education, primarily in the family and also in the school, where children can grow as persons and agents of their own future and the future of their respective countries. Indeed, in many areas of the

world, reading, writing and the most basic arithmetic is still the privilege of only a few. All children, furthermore, have the right to recreation; in a word, they have the right to be children.

And yet among migrants, children constitute the most vulnerable group, because as they face the life ahead of them, they are invisible and voiceless: their precarious situation deprives them of documentation, hiding them from the world's eyes; the absence of adults to accompany them prevents their voices from being raised and heard. In this way, migrant children easily end up at the lowest levels of human degradation, where illegality and violence destroy the future of too many innocents, while the network of child abuse is difficult to break up.



How should we respond to this reality?

Firstly, we need to become aware that the phenomenon of migration is not unrelated to salvation history, but rather a part of that history. One of God's commandments is connected to it: "You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt" (Ex 22:21); "Love the sojourner therefore; for you were sojourners in the land of Egypt" (Deut 10:19). This phenomenon constitutes a *sign of the times*, a sign which speaks of the providential work of God in history and in the human community, with a view to universal communion. While appreciating the issues, and often the suffering and tragedy of migration, as too the difficulties connected with the demands of offering a dignified welcome to these persons, the Church nevertheless encourages us to

recognize God's plan. She invites us to do this precisely amidst this phenomenon, with the certainty that no one is a stranger in the Christian community, which embraces "every nation, tribe, people and tongue" (Rev 7:9). Each person is precious; persons are more important than things, and the worth of an institution is measured by the way it treats the life and dignity of human beings, particularly when they are vulnerable, as in the case of child migrants.

Furthermore, we need to work towards *protection, integration and long-term solutions*.

We are primarily concerned with adopting every possible measure to guarantee the *protection and safety* of child migrants, because "these boys and girls often end up on the street abandoned to themselves and prey to unscrupulous exploiters who often transform them into the object of physical, moral and sexual violence" (Benedict XVI, Message for the World Day of Migrants and Refugees, 2008).

Moreover, the dividing line between migration and trafficking can at times be very subtle. There are many factors which contribute to making migrants vulnerable, especially if they are children: poverty and the lack of means to survive – to which are added unrealistic expectations generated by the media; the low level of literacy; ignorance of the law, of the culture and frequently of the language of host countries. All of this renders children physically and psychologically dependent. But the most powerful force driving the exploitation and abuse of children is demand. If more rigorous and effective action is not taken against those who profit from such abuse, we will not be able to stop the multiple forms of slavery where children are the victims.

It is necessary, therefore, for immigrants to cooperate ever more closely with the communities that welcome them, for the good of their own children. We are deeply grateful to organizations and institutions, both ecclesial and civil, that commit time and resources to protect minors from various forms of abuse. It is important that evermore effective and incisive cooperation be



implemented, based not only on the exchange of information, but also on the reinforcement of networks capable of assuring timely and specific intervention; and this, without underestimating the strength that ecclesial communities reveal especially when they are united in prayer and fraternal communion.

Secondly, we need to work for the *integration* of children and youngsters who are migrants. They depend totally on the adult community. Very often the scarcity of financial resources prevents the adoption of adequate policies aimed at assistance and inclusion. As a result, instead of favouring the social integration of child migrants, or programmes for safe and assisted repatriation, there is simply an attempt to curb the entrance of migrants, which in turn fosters illegal networks; or else immigrants are repatriated to their country of origin without any concern for their “best interests”.

The condition of child migrants is worsened when their status is not regularized or when they are recruited by criminal organizations. In such cases they are usually sent to detention centres. It is not unusual for them to be arrested, and because they have no money to pay the fine or for the return journey, they can be incarcerated for long periods, exposed to various kinds of abuse and violence. In these instances, the right of states to control migratory movement and to protect the common good of the nation must be seen in conjunction with the duty to resolve and regularize the situation of child migrants, fully respecting

their dignity and seeking to meet their needs when they are alone, but also the needs of their parents, for the good of the entire family.

Of fundamental importance is the adoption of adequate national procedures and mutually agreed plans of cooperation between countries of origin and of destination, with the intention of eliminating the causes of the forced emigration of minors.

Thirdly, to all I address a heartfelt appeal that *long-term solutions* be sought and adopted. Since this is a complex phenomenon, the question of child migrants must be tackled at its source. Wars, human rights violations, corruption, poverty, environmental imbalance and disasters, are all causes of this problem. Children are the first to suffer, at times suffering torture and other physical violence, in addition to moral and psychological aggression, which almost always leave indelible scars.

It is absolutely necessary, therefore, to deal with the causes which trigger migrations in the countries of origin. This requires, as a first step, the commitment of the whole international community to eliminate the conflicts and violence that force people to flee. Furthermore, far-sighted perspectives are called for, capable of offering adequate programmes for areas struck by the worst injustice and instability, in order that access to authentic development can be guaranteed for all. This development should promote the good of boys and girls, who are humanity's hope.

Lastly, I wish to address a word to you, who walk alongside migrant children and young people: they need your precious help. The Church too needs you and supports you in the generous service you offer. Do not tire of courageously living the Gospel, which calls you to recognize and welcome the Lord Jesus among the smallest and most vulnerable.

I entrust all child migrants, their families, their communities, and you who are close to them, to the protection of the Holy Family of Nazareth; may they watch over and accompany each one on their journey. ♦

Coming down from the mountain

Here is the translation of Pope Francis' prepared homily at the Consistory where he elevated 17 prelates to the College of Cardinals, on 19 November 2016.



The Gospel passage we have just heard (cf. *Lk* 6:27-36) is often referred to as the “Sermon on the Plain”. After choosing the Twelve, Jesus came down with his disciples to a great multitude of people who were waiting to hear him and to be healed. The call of the Apostles is linked to this “setting out”, descending to the plain to encounter the multitudes who, as the Gospel says, were “troubled” (cf. v. 18). Instead of keeping the Apostles at the top of the mountain, their being chosen leads them to the heart of the crowd; it sets them in the midst of those who are troubled, on the “plain” of their daily lives. The Lord thus shows the Apostles, and ourselves, that the true heights are reached on the plain, while the plain reminds us that the heights are found in a gaze and above all in a call: “Be merciful, even as your Father is merciful” (v. 36).

This call is accompanied by four commands or exhortations, which the Lord gives as a way of moulding the Apostles' vocation through real, everyday situations. They are four actions that will shape, embody and make tangible the path of discipleship. We could say that they represent four stages of a mystagogy of mercy: *love, do good, bless and pray*. I think we can all agree on these, and see them as something reasonable. They are four things we can easily do for our friends and for those more or less close to us, people we like, people whose tastes and habits are similar to our own.

The problem comes when Jesus tells us *for whom* we have to do these things. Here he is very

clear. He minces no words, he uses no euphemisms. He tells us: *love your enemies*; *do good to those who hate you*; *bless those who curse you*; *pray for those who mistreat you* (cf. vv. 27-28).

These are not things we spontaneously do in dealing with people we consider our opponents or enemies. Our first instinctive reaction in such cases is to dismiss, discredit or curse them. Often we try to “demonize” them, so as to have a “sacred” justification for dismissing them. Jesus tells us to do exactly the opposite with our enemies, those who hate us, those who curse us or slander us. We are to love them, to do good to them, to bless them and to pray for them.

Here we find ourselves confronted with one of the very hallmarks of Jesus' message, where its power and secret are concealed. Here too is the source of our joy, the power of our mission and our preaching of the Good News. My enemy is someone I must love. In God's heart there are no enemies. God only has sons and daughters. We are the ones who raise walls, build barriers and label people. God has sons and daughters, precisely so that no one will be turned away. God's love has the flavour of fidelity towards everyone, for it is a visceral love, a parental love that never abandons us, even when we go astray. Our Father does not wait for us to be good before he loves the world, he does not wait for us to be a little bit better or more perfect before he loves us; he loves us because he chose to love us, he loves us because he has made us his sons and daughters. He loved us even when we were enemies (cf. *Rom* 5:10). The Father's unconditional love for all people was, and is, the true prerequisite for the conversion of our pitiful hearts that tend to judge, divide, oppose and condemn. To know that God continues to love even those who reject him is a boundless source of confidence and an impetus for our mission. No matter how sullied our hands may be, God cannot be stopped from placing in those hands the Life he wishes to bestow on us.

Ours is an age of grave global problems and issues. We live at a time in which polarization and exclusion are burgeoning and considered the only way to resolve conflicts. We see, for example, how quickly those among us with the status of a stranger, an immigrant, or a refugee, become a threat, take on the status of an enemy. An enemy because they come from a distant country or have different customs. An enemy because of the colour of their skin, their language or their social class. An enemy because they think differently or even have a different faith. An enemy because... And, without our realizing it, this way of thinking becomes part of the way we live and act. Everything and everyone then begins to savour of animosity. Little by little, our differences turn into symptoms of hostility, threats and violence. How many wounds grow deeper due to this epidemic of animosity and violence, which leaves its mark on the flesh of many of the defenseless, because their voice is weak and silenced by this pathology of indifference!

How many situations of uncertainty and suffering are sown by this growing animosity between peoples, between us! Yes, between us, within our communities, our priests, our meetings. The virus of polarization and animosity permeates our way of thinking, feeling and acting. We are not immune from this and we need to take care lest such attitudes find a place in our hearts, because this would be contrary to the richness and universality of the Church, which is tangibly evident in the College of Cardinals. We come from distant lands; we have different traditions, skin color, languages and social backgrounds; we think differently and we celebrate our faith in a variety of rites. None of this makes us enemies; instead, it is one of our greatest riches.

Dear brothers and sisters, Jesus never stops “coming down from the mountain”. He constantly



desires to enter the crossroads of our history to proclaim the Gospel of Mercy. Jesus continues to call us and to send us to the “plain” where our people dwell. He continues to invite us to spend our lives sustaining our people in hope, so that they can be signs of reconciliation. As the Church, we are constantly being asked to open our eyes to see the wounds of so many of our brothers and sisters deprived of their dignity, deprived in their dignity.

My dear brothers, newly created Cardinals, the journey towards heaven begins in the plains, in a daily life broken and shared, spent and given. In the quiet daily gift of all that we are. Our mountaintop is this *quality* of love; our goal and aspiration is to strive, on life's plain, together with the People of God, to become persons capable of forgiveness and reconciliation.

Today each of you, dear brothers, is asked to cherish in your own heart, and in the heart of the Church, this summons to be merciful like the Father. And to realize that “if something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life” (*Evangelii Gaudium*, 49). ♦

Bishop emeritus Theophane Thannickunnel of Jabalpur passed away on 18 Nov at St Norbert Abbey, Jamtara, Jabalpur, Madhya Pradesh.

Bp Theophane Thannickunnel was born on 23rd September 1928. He was ordained priest on 15th August and consecrated bishop on 31st March, 1977. He retired from active episcopal ministry On 16th May, 2001.

Bishop Theophane Thannickunnel was the third bishop of Jabalpur and the first Indian Norbertine Bishop. ♦

Mercy and Misery

[As the Year of Mercy ended, Pope Francis signed an apostolic letter called *Misericordia et Misera*, imploring us to continue being merciful. Here's a quick summary of the document's contents by Father Matthew Schneider. (Numbers in brackets refer to paragraphs in the document). --- cruxnow.com]

As the Year of Mercy ended, Pope Francis signed an apostolic letter imploring us to continue being merciful called *Misericordia et Misera*. This letter continues key themes of Francis. The title refers to the mercy with misery Jesus grants the woman caught in adultery. I intend to provide the key lines here with minimal commentary where needed

He gets to his thesis fast: “Mercy cannot become a mere parenthesis in the life of the Church; it constitutes her very existence, through which the profound truths of the Gospel are made manifest and tangible. Everything is revealed in mercy; everything is resolved in the merciful love of the Father.” (1)

“*Forgiveness* is the most visible sign of the Father's love, which Jesus sought to reveal by his entire life. Every page of the Gospel is marked by this imperative of a love that loves to the point of forgiveness.” (2)

From this Francis draws the fact that “None of us has the right to make forgiveness conditional.” For this to be understood well, 2 distinctions are helpful: first, God puts some limits on forgiveness which we must respect as absolution is not given if someone firmly intends to commit the sin they're confessing; second, forgiving does not imply giving free reign as an abused woman might forgive her ex-husband yet file a restraining order against him.

“Mercy gives rise to *joy*, because our hearts are opened to the hope of a new life.” To a technological and sad culture, the Pope offers an antidote: “All who put aside sadness and put on joy will live in God.” (3)

Pope Francis suggests “pastoral conversion” which is “shaped daily by the renewing force of mercy” (5) as part of the new



evangelization. The footnote explains that “pastoral conversion” is a conversion of the Church's ministry to more openness and outreach. Pope Francis says, “We are called to *celebrate* mercy,” and follows with four ways to do this.

First, “From the beginning to the end of the Eucharistic celebration, mercy constantly appears in the dialogue between the assembly at prayer and the heart of the Father.” (5)

Second, “*Hearing the word of God*” celebrates mercy because, “In the biblical readings, we retrace the history of our salvation through the proclamation of God's tireless work of mercy.” (6)

Third, “The *Bible* is the great story of the marvels of God's mercy.” (7) In this context he suggests a “Bible Sunday” every year without further details.

Fourth, “The celebration of mercy takes place in a very particular way in the *Sacrament of Penance and Reconciliation*.” Here, “God shows us the way to turn back to him and invites us to experience his closeness anew.” (8)

Francis lists the attributes a priest should have in hearing confessions: “I ask you to be *welcoming* to all, *witnesses* of fatherly love whatever the gravity of the sin involved, *attentive* in helping penitents to reflect on the evil they have done, *clear* in presenting moral principles, *willing* to walk patiently beside the faithful on their penitential journey, *far-sighted* in discerning individual cases and *generous* in dispensing God's forgiveness.” (10) Wanting moral principles clearly presented and wanting people helped reflect on the evil they did reaffirms that mercy is

applied within the structure of Christian morality. “No law or precept can prevent God from once more embracing the son who returns to him, admitting that he has done wrong but intending to start his life anew.” (11)

Paragraph 12 extends two dispensations:

First, all priests can forgive the sin of abortion. All sin separates us from God, but some sins are also crimes; and the removal of crimes is reserved to bishops or the Pope, and those they delegate, rather than being removable in every confession. The crime associated with abortion has been delegated to all priests in most US and Canadian dioceses for years, and now the pope makes this permanent and worldwide.

The second disposition is extended faculties for confession to the priests of the Society of St. Pius X “until further provisions are made.”



Pope Francis encourages the mercy of consolation where words of hope reach those in pain. We might suffer pain, “Yet God is never far from us at these moments of sadness and trouble.” (13)

Contemporary culture “Often tends to trivialize death” but Francis points out mercy in how “The Church has always experienced this dramatic passage in the light of Christ’s resurrection, which opened the way to the certainty of the life to come.” (15)



Mercy is interpersonal: “It is an encounter between two hearts: the heart of God who comes to meet us and a human heart. The latter is warmed and healed by the former.” (16)

He wants new ways of practicing “the corporal and spiritual works of mercy [which] continue in our own day to be proof of mercy’s immense positive influence as a *social value*.” (18)

“The *social character* of mercy demands that we not simply stand by and do nothing. It requires us to banish indifference and hypocrisy.” (19)

Francis calls for “a culture of mercy” - like John Paul II called for “a culture of life” - which is “based on the rediscovery of encounter with others, a culture in which no one looks at another with indifference or turns away from the suffering of our brothers and sisters. *The works of mercy are 'handcrafted'*, in the sense that none of them is alike.” (20)

Francis concludes with a concrete suggestion that, “The entire Church might celebrate, on the Thirty-Third Sunday of Ordinary Time, the World Day of the Poor.” (21) This is the Sunday two weeks before Advent begins in mid-November.

As a conclusion to the Year of Mercy, Francis tells us, “The Jubilee now ends and the Holy Door is closed. But the door of mercy of our heart continues to remain wide open.” (16)♦

Bishop Mathew Vattackuzhy of Kanjirapally Syro-Malabar diocese passed away on 22 November 2016 at Caritas Hospital, Kottayam, Kerala. He was ordained priest on 1 June 1956 and consecrated bishop on 26 February 1987. He retired from episcopal ministry on 19 January 2001.♦

A love that forgives all, hopes all, sustains all

Below is a Vatican-provided translation of Pope Francis' homily for the Closure of Jubilee Year of Mercy, 8 Dec 2015 – 20 Nov 2016, on the occasion of the Feast of Christ the King (20 November 2016).

The Solemnity of Our Lord Jesus Christ, King of the Universe, is the crown of the liturgical year and this Holy Year of Mercy. The Gospel in fact presents the kingship of Jesus as the culmination of his saving work, and it does so in a surprising way. “The Christ of God, the Chosen One, the King” (Lk 23:35,37) appears without power or glory: he is on the cross, where he seems more to be conquered than conqueror. His kingship is paradoxical: his throne is the cross; his crown is made of thorns; he has no sceptre, but a reed is put into his hand; he does not have luxurious clothing, but is stripped of his tunic; he wears no shiny rings on his fingers, but his hands are pierced with nails; he has no treasure, but is sold for thirty pieces of silver.

Jesus' reign is truly not of this world (cf. Jn 18:36); but for this reason,

Saint Paul tells us in the Second Reading, we find redemption and forgiveness (cf. Col 1:13f). For the grandeur of his kingdom is not power as defined by this world, but the love of God, a love capable of encountering and healing all things. Christ lowered himself to us out of this love, he lived our human misery, he suffered the lowest point of our human condition: injustice, betrayal, abandonment; he experienced death, the tomb, hell. And so our King went to the ends of the universe in order to embrace and save every living being. He did not condemn us, nor did he conquer us, and he never disregarded our freedom, but he paved the way with a humble love that forgives all things, hopes all things, sustains all things (cf. 1Cor 13:7). This love alone overcame and continues to overcome our worst enemies: sin, death, fear.

Dear brothers and sisters, today we proclaim this singular victory, by which Jesus became the King of every age, the Lord of history: with the sole power of love, which is the nature of God, his very life, and which has no end (cf. 1Cor 13:8). We joyfully share the splendour of having



Jesus as our King: his rule of love transforms sin into grace, death into resurrection, fear into trust.

It would mean very little, however, if we believed Jesus was King of the universe, but did not make him Lord of our lives: all this is empty if we do not personally accept Jesus and if we do not also accept his way of being King. The people presented to us in today's Gospel, however, help us. In addition to Jesus, three figures appear: the people who are looking on, those near the cross, and the criminal crucified next to Jesus.

First, the people: the Gospel says that “the people stood by, watching” (Lk 23:35): no one says a word, no one draws any closer. The people keep their distance, just to see what is happening. They are the same people who were pressing in on Jesus when they needed something, and who now keep their distance. Given the circumstances of our lives and our unfulfilled expectations, we too can be tempted to keep our distance from Jesus' kingship, to not accept completely the scandal of his humble love, which unsettles and disturbs us. We prefer to remain at the window, to stand apart, rather than draw near and be with him. A people who are holy, however, who have Jesus as their King, are called to follow his way of tangible love; they are called to ask themselves, each one each day: “What does love ask of me, where is it urging me to go? What answer am I giving Jesus with my life?”

There is a second group, which includes various individuals: the leaders of the people, the soldiers and a criminal. They all mock Jesus. They



provoke him in the same way: “Save yourself!” (Lk 23:35,37,39). This temptation is worse than that of the people. They tempt Jesus, just as the devil did at the beginning of the Gospel (cf. Lk 4:1-13), to give up reigning as God wills, and instead to reign according to the world's ways: to come down from the cross and destroy his enemies! If he is God, let him show his power and superiority! This temptation is a direct attack on love: “save *yourself*” (vv. 37,39); not others, but yourself. Claim triumph for yourself with your power, with your glory, with your victory. It is the most terrible temptation, the first and the last of the Gospel. When confronted with this attack on his very way of being, Jesus does not speak, he does not react. He does not defend himself, he does not try to convince them, he does not mount a defence of his kingship. He continues rather to love; he forgives, he lives this moment of trial according to the Father's will, certain that love will bear fruit.

In order to receive the kingship of Jesus, we are called to struggle against this temptation, called to fix our gaze on the Crucified One, to become ever more faithful to him. How many times, even among ourselves, do we seek out the comforts and certainties offered by the world. How many times are we tempted to come down from the Cross. The lure of power and success seem an easy, quick way to spread the Gospel; we soon forget how the Kingdom of God works. This Year of Mercy invites us to rediscover the core, to return to what is essential. This time of mercy calls us to look to the true face of our King, the one that shines out at Easter, and to rediscover the youthful, beautiful face of the Church, the face that is radiant when it is welcoming, free, faithful, poor in means

but rich in love, on mission. Mercy, which takes us to the heart of the Gospel, urges us to give up habits and practices which may be obstacles to serving the Kingdom of God; mercy urges us to orient ourselves only in the perennial and humble kingship of Jesus, not in submission to the precarious regalities and changing powers of every age.

In the Gospel another person appears, closer to Jesus, the thief who begs him: “Jesus, remember me when you come into your kingdom” (v. 42). This person, simply looking at Jesus, believed in his kingdom. He was not closed in on



himself, but rather – with his errors, his sins and his troubles – he turned to Jesus. He asked to be remembered, and he experienced God's mercy: “Today you will be with me in paradise” (v.43). As soon as we give God the chance, he remembers us. He is ready to completely and forever cancel our sin, because his memory – unlike our own – does not record evil that has been done or keep score of injustices experienced. God has no memory of sin, but only of us, of each of us, we who are his beloved children. And he believes that it is always possible to start anew, to raise ourselves up.

Let us also ask for the gift of this open and living memory. Let us ask for the grace of never closing the doors of reconciliation and pardon, but rather of knowing how to go beyond evil and differences, opening every possible pathway of hope. As God believes in us, infinitely beyond any merits we have, so too we are called to instil hope and provide opportunities to others. Because even if the Holy Door closes, the true door of mercy which is the heart of Christ always remains open wide for us. From the lacerated side of the Risen

Kerygmatic Dialogue

By Fr S Panner Selvam

Introduction

Respecting the multi-religious, multi-cultural and multi-faceted context, Vatican II showed us a way of dialogue that understands every situation. Dialogue has to be contextual and situational and spirit-led. In *Ecclesia in Asia*, St. John Paul mentions triple dialogue --- ie: Dialogue with the poor, Dialogue with the Cultures and Dialogue with the Religions. Church in Asia, for that matter Church in India, has to be dialogical always, because mission is possible only in dialogue. The Good News can be shared only in dialogue. One who is not convinced of the Good News cannot enter into the missionary dialogue. Here below let us see how we can go for a missionary dialogue --- ie: kerygmatic dialogue.

Starting with God's Love

Dialogue is between two persons. In the interpersonal sharing of facts, realities and truths between persons, it is essential to enter into the blessings of God on oneself and on the other. Bearing on the truth of the existence of God and on his nature that is love, we cannot but convince every person that God loves the person here and now. This sharing can be supported by the Word of God or personal testimony. For example we can show the passage from the Book of Prophet Isaiah, Chapter 43, Verses 1-4, that directly speaks to the person of the truth of the love of God. To start the dialogue this way, the person on mission should have had a powerful experience of God the Father's love.

Identifying the problems

In the flow of the dialogue, one may find the struggle of the other to accept God's love as a reality in his/her life. That is the opportunity to find the obstacle that hinders the experience of the love of God. The hindrance may be a difficulty or a problem or a bad experience or negativity or a disease or a need or a deficiency (Rom 3:23). The

person with the experience of the love of God has to clearly identify the reason for the existential situation. The reason for this sad or bad situation is that the other is believing in God and in his love. In an acceptable way, one has to diagnose and point out the personal problem or sin in order that one may take responsibility and accept whole heartedly.

Presenting the solution

When in the dialogue one person recognizes and accepts his/her co-operation with the evil, it is the first step to become free from this situation. There will be a question, ie: who would free me from this negative or sinful situation? A true missionary who has an experience of salvation then will present the person who only is capable of giving inner freedom, by forgiving and accepting unconditionally. By the unfathomable mercy, the one who took the face of mercy, the one who condescended to lift us all, who is none but Jesus the Savior of the world will be introduced in a way that is convincing and serene. The person must know the truth that Jesus forgave all the sins of the world already by shedding his own blood, and is alive to give a life of inner freedom which is salvation. Jesus is the solution for every person (Acts 12:4).

Calling for faith

Objective salvation already earned by Jesus on the cross has to become a personal experience of the other. In the dialogue a question will arise: what should I do to make it my own? The answer will be found in a dialogue that respects the freedom of the person. When a person is willing to make the objective salvation subjective, the person who has already experienced salvation within has the chance to lead the other into it. This is a very important step of leading a person into faith in Jesus, that would bring an experience of healing and deliverance. In this heart to heart sharing, the





other is led to invite Jesus into his/her heart and to give his/her life into the hands of Jesus (Mk 16:16). This is an important stage of support in the process of dialogue to receive the joy of the Gospel.

Being filled with joy of Love

When a person comes into the faith experience of receiving Jesus alive into one's life, that person is filled with the joy of Love of Jesus which is inexplicable. Yet all the doubts are to be clarified joyfully to that person. So, only a person who is led by the spirit of love, ie: the Holy Spirit, can enter into this part of the deeper spiritual dialogue which becomes truly the dialogue of life. Both involved in the dialogue are filled with joy, peace and love (Rom 5:5). This becomes the fulfillment of a dialogue. The persons in dialogue are one in the Spirit. This is actually sincere heart to heart dialogue that shares deeper spiritual experiences.

Inviting for fellowship

Now the person is internally free and filled with a divine joy that the worldly things or persons



cannot give. If the person is willing to continue this new life in the spirit, the newly born person has to be cared for, accompanied and fostered into spiritual maturity with all respect to his/her personal questions and longing for personal clarity. Only the accompaniment of the spirit-led persons will help the person to grow in the spirit. The person has to be convinced about the need of a fellowship that is open to dialogue in freedom and love. A joy filled witnessing community would be the right place to grow in the new life (Acts 2:42). This would be a community dialogue.

Leading till the end

A true dialogue originates from love and grows with joy and it has its journey till the end. The dialogue clarifies the destiny of the person. Every person has to enter into eternal life that had been prepared by God the Father. Every person is in need of a loving dialogue that would show the way of peaceful living and peaceful end. Dialogue with sincere mission accompanies the soul till the end. At least it convinces a person of the eternal destiny, Home of the Father, and shows the way to attain it. Dialogue has to endure till this culmination. Otherwise, persons in dialogue do not reach the real vision of life, ie: life eternal (Jn 6:68)

Conclusion

The above mentioned seven-step kerygmatic dialogue is a new way of dialogue for mission. It can be called one-to-one evangelization. It is heart-to-heart sharing of Christian truth in a dialogue. The purpose of a dialogue is to share life. If the truth that gives life is not shared effectively and convincingly, then the person is not ready for the dialogue. This dialogue needs a maturity in faith which includes a training in faith which includes a training in faith life and training in the effective transmission of the experience of faith. If the dialogue does not touch the spiritual realities, it is superficial without any fruit. A dialogue full of love and joy sharing the witness of spiritual experiences bear much fruit and lasting fruit (Jn 15:16). ♦

SACRAMENT OF EUCHARIST

Biblical Background – II

By Fr Dr S Joseph Lionel

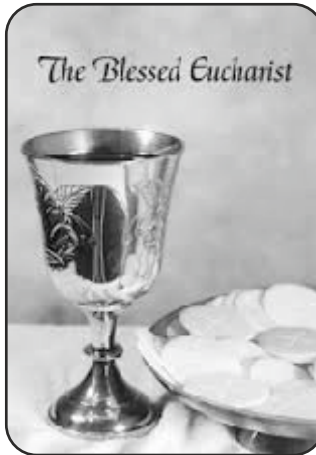
The Eucharistic Words of Jesus in the Context of Passover

Although the gospels mention about Jesus' participation in a number of banquets, the Jewish Passover meal as a ritual was chosen by Jesus as a context for the Last Supper. We already mentioned that the proximity of his redemptive sacrifice on the Cross makes this Lord's Supper unique which we try to understand in this article.

According to the Jewish liturgical tradition, the Passover meal was a sacred commemoration of the liberation from the bondage in Egypt (Ex 13:3). The sacrifice of the paschal lamb and eating the meat with unleavened bread and bitter herb was an important aspect of the ritual meal. The lamb that was sacrificed had to be unblemished according to the Mosaic prescriptions (Ex 12:5). The context of Passover with sacrificial and liberative themes and the account of the Last Supper within the framework of the passion and death of Jesus for the redemption tell us that there is something more than a simple meal of fellowship.

The synoptic gospels narrate the Last Supper very dramatically. Although John's gospel does not mention directly about the Last Supper, it brings the theology of it by adding more explanations to help us understand better what was already mentioned in the synoptic gospels. John's gospel presents that the crucifixion of Jesus Christ took place exactly at the hour when the sacrificial lambs for the Jewish Passover would be slaughtered in the temple (Jn 18:28-19:37) referring to Jesus as the true Paschal Lamb (Jn 1:29, Rev 5:6).

Such personification of the atonement ritual on the messiah was already foretold by Isaiah, "But he was wounded for our iniquities: he was bruised for our sins. The chastisement of our peace was upon him: and by his bruises we are healed" (Is 53:4-5). Therefore, the theology that



we can deduce from this is that Jesus is the true pascha. Eucharist is the sacred commemoration of the paschal sacrifice and it gives redemption for those who part-take in it. By his death and resurrection Christ brought redemption to the world, part-taking in the Eucharist is therefore a saving experience.

That is why Paul writes: "Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?" (I Cor 10:16). Since Eucharist was so important for them the early Christians never ceased to come together for the breaking of the bread. They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. ... Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. (Acts 2:42, 46).

Paul had a deep conviction that the Eucharistic gatherings were not simple reminders of the paschal meal or even mere fellowship meals. Since Eucharist is the bread of life, a sacrifice for the salvation of the world, and abiding presence of the Risen Lord in the midst of the community of believers, Paul speaks about its worthy reception. And he tries to address the abuses among the early Christian community at Corinth.

Paul wrote:

When you meet together, it is not the Lord's Supper that you eat. For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the Church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not. For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when



he had given thanks, he broke it, and said, 'This is my body which is for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me' (1Cor 11:20-26).

This letter of Paul which he wrote sometime in the year 55 AD is the earliest account we have of the institution of the Eucharist. The words indicate that the rite was already well established. The practice of the community and some abuses forced him to clarify the meaning of what the community did.

The first three gospels also report the account of institution of the Eucharist (Mt 26:26-30; Mk 14:22-26; Lk 22:14-23). But the written form of these gospels came into existence some fifteen to twenty years after the letter to Corinthians (Mathew 70 AD, Mark 64-70 AD, Luke after 70 AD). They contain older elements (written notes already to some extent organized into a narrative), but also living tradition in the form of the gestures and words repeated at each celebration.

Among the three gospel narratives, Luke's is closer to Paul's which reflects most accurately the course of festive meals among the Jews. Despite the variations in the reporting of the narration on the institution of the Eucharist, all show same sequence of four verbs. Though the last verb sequence is not found in the letter to Corinthians, it is implicit in the context.

The sequences are:

1. Jesus took bread, then a cup of wine,

2. he gave thanks, or pronounced the blessing,

3. he broke the bread,

4. he gave the bread and the cup to his disciples.

In addition, some of the verbs have been used to give the entire rite its name. Thus the rite has been called the Eucharist ever since at least the end of the first century; yet thanksgiving (eucharistia) is only one element in the celebration. The same holds for "the breaking of bread," which occurs in the Acts of the Apostles.

Scripture Reading and the Eucharist

The incident at Emmaus on Easter Sunday evening is mentioned only in the Luke's gospel. The reading of the Emmaus incident mentioned in Luke yields the following conclusions.

First, this text from Luke can be read as a liturgy of the half-believing and broken but missionary Church.

Second, a good liturgy has a recognizable shape which sets us up to recognize the presence of the Risen Lord and to deduct the burning of our hearts as he speaks to us.

Third, a good liturgy does not end with dismissal, but send us eagerly out back into the world with a mission to bear witness.

Fourthly, a good liturgy enables us to recognize the heart-burning, co-journeying presence of the Lord without whom it makes no sense at all. "When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him." (Lk 24:30-31)

Here too one could see the same verbal sequence for Eucharist, but this sign of Christ's

...Continued on Page 17

SAINT OF THE MONTH – I

St John Neumann

1811 – 1860

John was born on 28 March 1811 in Prachatice in the Kingdom of Bohemia (then part of the Austrian Empire, now in the Czech Republic) to Johann Philipp Neumann, a stocking knitter from Obernburgam Main, and Agnes Lebisck from Prachatice. He attended school in Ceske Budejovice before entering the seminary there in 1831. Two years later he transferred to the Charles University in Prague, where he studied theology, though he was also interested in astronomy and botany. By the time he was twenty-four, he had learned six languages. His goal was to be ordained to the priesthood, and he applied for this after completing his studies in 1835. His bishop, however, had decided that there would be no more ordinations at that time, as Bohemia had numerous priests and difficulty finding positions for them all.

But John didn't give up. He had learned English by working in a factory with English-speaking workers so he wrote to the bishops in America. Finally, the bishop in New York agreed to ordain him. In order to follow God's call to the priesthood John would have to leave his home forever and travel across the ocean to a new and rugged land. In 1836 Neumann traveled to the United States in the hope of being ordained.

In New York, John was one of 36 priests for 200,000 Catholics. John's parish in western New York stretched from Lake Ontario to Pennsylvania. His church had no steeple or floor but that didn't matter because John spent most of his time traveling from village to village, climbing mountains to visit the sick, staying in garrets and taverns to teach, and celebrating the Mass at kitchen tables.



Feast Day: 05 January

Because of the work and the isolation of his parish, John longed for community and so joined the Redemptorists, a congregation of priests and brothers dedicated to helping the poor and most abandoned.

John was appointed bishop of Philadelphia in 1852. As bishop, he was the first to organize a diocesan Catholic school system. A founder of Catholic Education in this country, he increased the number of Catholic schools in his diocese from two to 100.

John never lost his love and concern for the people -- something that may have bothered the elite of Philadelphia. On one visit to a rural parish, the parish priest picked him up in a manure wagon. Seated on a plank stretched over the wagon's contents, John joked, "Have you ever seen such an entourage for a bishop?"

Philadelphia had a large and expanding Catholic immigrant population; Germans who fled the Napoleonic and other Continental wars had been followed by Irish fleeing the Great Famine caused by the potato blight and wars. Soon Italians and other southern and eastern European Catholics would arrive. Some settled in the rural parts of the diocese, similar to the rural areas of New York state where Neumann had begun his ministry.

But many stayed in the city, one of the largest in the new country, as it was an industrializing mercantile hub, with many jobs for people with little command of the English language. The waves of immigration resulted in tensions in the city with native-born residents, who had to compete for work in difficult economic times. Anti-Catholic riots took place in the 1830s and 1844, in the Philadelphia Nativist Riots,



occurring as Irish Catholics began to arrive in great number in the city. Soon more riots occurred, particularly since the city was a stronghold of the Know-Nothing political party, known for its anti-immigrant and anti-Catholic prejudices.

The ability to learn languages that had brought him to America led him to learn Spanish, French, Italian, and Dutch so he could hear confessions in at least six languages. When Irish immigration started, he learned Gaelic so well that one Irish woman remarked, "Isn't it grand that we have an Irish bishop!"

Bishop John Neumann died on 5 January 1860 at the age of 48. Neumann was declared venerable by Pope Benedict XV in 1921. He was beatified by Pope Paul VI during the Second Vatican Council on 13 October 1963, and was canonized by that same pope on June 19, 1977. ♦

Source: www.en.wikipedia.org;
www.catholic.org/saints-angels;
www.franciscanmedia.org; www.sjnohio.com;
www.ewtn.com

♦ *Continued from Page 15: Sacrament of Eucharist*



presence was itself supported by something else that introduced it and prepared the way for it. "And he said to them, 'O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?' And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself." (Lk 24:25-27)

Here the evangelist wants to give emphasis and highlight the link between Scripture and Eucharist with the exclamation of the disciples, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the

scriptures?" (Lk 24:32). This reminds us of the Jewish liturgy in the synagogue where the assembled always listened to the readings from the Law and Prophets.

The Christian community proclaimed how the promises are fulfilled today. A gradual transition process from synagogue to Christian assemblies took place in which there was more spontaneous proclamation of how the promises of God have been fulfilled in their lives.

We can sum up what we explained so far in these following words. The Eucharist appears in the NT as a formal liturgy distinguished from ordinary common meals, even though both may include rituals of blessing and praise. What sets Eucharist apart from all other liturgies is the gift that goes back to Jesus' actions during the Last Supper in the proximity of his death and resurrection. In the time between Jesus' death and the final perfect union with him at the glorious second coming, the Eucharist guarantees (sacramental) communion with Jesus, clarifies the meaning of Jesus Christ's death and resurrection, and creates the community of the faithful. This profound understanding was nourished throughout the history of the Church. ♦

Feedback at <jlionel@gmail.com>

SAINT OF THE MONTH – II

St Margaret of Cortona

1247 – 1297

Feast Day: February 21

Saint Margaret of Cortona, of the Franciscan Order, came into the world in the year 1247 at Laviano near Cortona in the province of Tuscany. When she was 7 years old, she lost her pious mother. She was neglected by her careless father, who married again within a short time, and her unsympathetic stepmother dealt harshly with her, so that when Margaret was 18 years old, she left home to earn her bread among strangers.

Margaret was possessed of rare beauty, and this became a snare for her. Rejected at home, Margaret eloped with a youth from Montepulciano and bore him a son out of wedlock. For the space of 9 years she gave herself up to a life of sin and scandal. Then one day she waited a long time in vain for her accomplice in sin to return home to the place where she lived with him. Presently his dog came to her whining and tugging at her dress. She followed the animal into the heart of the forest, and there she suddenly stood before the blood stained corpse of the unfortunate man; his enemies had murdered him.

At the appalling sight, Margaret of Cortona was stunned like one struck by lightning. Filled with terror she asked herself, "Where is his soul now?" Then and there she firmly resolved in future to be even greater in penance than she had been in sin. Like the prodigal son she returned repentant to her native town of Laviano.

In a penitential garb, her hair cut short, a cord around her neck, she knelt at the door of the church and publicly asked the entire congregation to forgive the scandal she had

given. Many people were edified at this public humiliation, but her stepmother was all the more embittered at it. She, as well as Margaret's father, forbade her to enter their home again. This reception severely tempted Margaret to return to the road of vice, but God's grace sustained her.

Led by divine grace, she repaired to Cortona, made a contrite general confession to a Franciscan there, and submitted to the spiritual direction of her confessor. In a poor little hovel she now lived a secluded life, in penance, tears, and prayer, earning her scanty nourishment by hard manual labor.

Again and again Saint Margaret of Cortona begged for the habit of the Third Order, that she might be recognized by all the world as a penitent. But not until 3 years had elapsed and she had been severely tried, was her wish granted. She received the habit in 1277. Later her son too joined the Franciscans. Now her fervor increased, and it is almost incredible what rigorous penances she practiced from then on. Day and night she wept over her sins, and often sobs so choked her voice that she could not speak. Satan made use of every wile and snare to cause Margaret to relapse, but prayer, mortification, and humiliation successfully put him to flight.

When finally, after uninterrupted struggling, she had triumphed over every earthly inclination, God assured her that her sins were fully pardoned and granted her special proofs of His knowledge of the innermost secrets of hearts. In many an instance, even when people came from great



Bible Quiz - 32

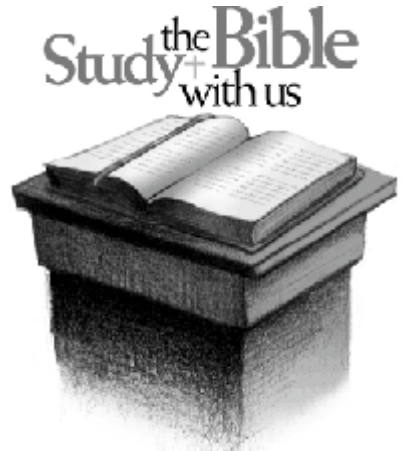
Compiled by Mahesh H Lobo

This Quiz is based on the Book of *Wisdom*. We have used the RSV edition for formulating the questions, but you may use any Catholic edition of the Bible.

There are 20 questions. The answer to each question must necessarily cite the Scripture reference. Please do not write out the questions; just write the question number, your answer and the Scripture reference (For format, see the answers to Quiz No. 31 below)

All our readers/members of a family, young and old, are welcome to participate in the quiz individually. Kindly mention your full name, complete postal address and telephone (landline / mobile) number. You can post/courier /email your entries to the address provided on Page 1. All entries must reach us by *30 January 2017*.

Five correct entries will be rewarded with a one-year subscription of *Proclaim*. If there are more than 5 correct entries, the winners will be selected by lot.



01. Why should one be cautious of murmuring and keep one's tongue from slander?
02. In what way will God help the righteous man who is considered God's son?
03. If the children of adulterers will not achieve maturity, what will be the fate of the children of unlawful union?
04. Who was taken up while living among the sinners?
05. To what does the author of the book of Wisdom compare the hope of the ungodly?
06. What will the Lord who gives dominion and sovereignty do?
07. Why is it possible for Wisdom to pervade and penetrate all things?
08. Where will one find the keenness and admiration of Wisdom?
09. Who protected the first formed father of the world?
10. What did Wisdom do to a holy people and blameless race?
11. In their foolishness when they went astray to worship serpents and animals, what did God send upon them?
12. What will happen to those who have not heeded the warning of light rebukes from God?
13. Why are the idol and the one who made it accursed?
14. How did the idols enter the world and what will be their end?
15. What will those who trust in lifeless idols do?
16. When does he know, more than anybody else, when he sins?
17. What, and from where, did God supply to the people without their toiling for it?
18. What is fear according to the Book of Wisdom?
19. Even though they disbelieved because of their magic arts, when did they begin to believe?
20. What was the foolish decision they arrived at as they were still mourning at the graves of their dead?

Answers to Quiz No. 31

(All the references are from the book of Psalms)

(01) those who hate peace, 120:6; (02) The sun shall not smite you by day, nor the moon by night, 121:6; (03) Peace be within your walls, and security within your towers, 122:6; (04) they would have swallowed them alive when their anger kindled against them, 124:3; (05) they may put forth their hands to do wrong, 125:3; (06) sow in tears, 126:5; (07) The Lord watch over the city, 127:1; (08) like a fruitful vine within your house, 128:3; (09) because the Lord is righteous, 129:4; (10) until he finds a place for the Lord, a dwelling place for the Mighty One of Jacob, 132:5; (11) makes clouds to rise at the end of the earth and makes lightening for rain, 135:7; (12) tongue to cleave to the roof of his mouth, 137:6; (13) as bright as day, 139:12; (14) hidden a trap, with cords have spread a net and by the way side have set snares, 140:5; (15) sit in darkness like those long dead, 143:3; (16) flash forth the lightning and scatter them, and send out thy arrows and rout them, 144:6; (17) endures throughout all generations, 145:13; (18) determines the number of stars and gives them names, 147:4; (19) by making his wind blow on the waters, 147:18; (20) adorns them with victory, 149:4

Winners of Quiz No. 31

Ajei Melvin, Ponda (Goa); Gladys, Mangaluru; Jacintha Karketta, New Delhi; Marceline, Hassan;
Quntilla Colaco, Mangaluru;

Continued from Page 11: A love that forgives all, hopes all, sustains all

One until the very end of time flow mercy, consolation and hope.

So many pilgrims have crossed the threshold of the Holy Doors, and far away from the clamour of the daily news they have tasted the great goodness of the Lord. We give thanks for this, as we recall how we have received mercy in order to be merciful, in order that we too may become instruments of mercy. Let us go forward on this road together. May our Blessed Lady accompany

us, she who was also close to the Cross, she who gave birth to us there as the tender Mother of the Church, who desires to gather all under her mantle. Beneath the Cross, she saw the good thief receive pardon, and she took Jesus' disciple as her son. She is Mother of Mercy, to whom we entrust ourselves: every situation we are in, every prayer we make, when lifted up to his merciful eyes, will find an answer.◆

Continued from Page 18: Saint of the Month-II

distances, she recalled grievous sins to their mind, while her exhortations and prayers were instrumental in bringing about conversion. Many souls were released from purgatory upon her prayers. Almighty God wrought many miracles through her even in her lifetime. Health was restored to the sick, a dead boy was raised to life, and at her approach evil spirits shuddered and left those whom they possessed.

Finally, after 23 years of rigorous penance, in the 50th year of her life, God called the great

penitent to the Beatific Vision on 22 February 1297. Her body is preserved in a precious shrine in the Franciscan church at Cortona which bears her name. It is incorrupt even at the present day and frequently emits a pleasant perfume. Several popes have confirmed the public veneration accorded her. Pope Benedict XIII canonized her amid great solemnity in 1728.◆

Source: www.roman-catholic-saints.com;

[www.catholic.org/saints and angels](http://www.catholic.org/saints_and_angels); www.ewtn.com;

www.newadvent.org

Bible Puzzle - 6

Compiled by Mahesh H Lobo

All are welcome to participate in the Bible Puzzle individually. While sending your entries, kindly provide your full name, complete postal address and telephone (landline / mobile) number.

You may post/courier / email your entries to the address provided on Page 1. All entries must reach us by 30 January 2017.

There are 13 names of the Apostles and 3 women disciples of Jesus hidden in this puzzle. Spot them. Kindly see below an example for the way to solve to this puzzle. One correct answer will get a prize. If there is more than one correct entry, the winner will be decided by lots.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
A	M	A	P	B	D	X	Y	A	P	W	Q	W	R
15	16	17	18	19	20	21	22	23	24	25	26	27	28
T	H	A	D	D	A	E	U	S	E	U	S	Z	A
29	30	31	32	33	34	35	36	37	38	39	40	41	42
H	U	E	R	B	A	K	L	M	P	E	M	O	V
43	44	45	46	47	48	49	50	51	52	53	54	55	56
L	O	B	N	Y	O	N	O	E	C	C	W	R	B
57	58	59	60	61	62	63	64	65	66	67	68	69	70
P	R	A	K	J	S	L	D	H	M	S	E	E	N
71	72	73	74	75	76	77	78	79	80	81	82	83	84
A	R	I	M	T	O	H	E	R	A	T	H	M	M
85	86	87	88	89	90	91	92	93	94	95	96	97	98
J	U	T	S	H	I	J	A	M	E	S	T	O	O
99	100	101	102	103	104	105	106	107	108	109	110	111	112
J	H	T	T	D	A	I	X	P	O	W	T	L	J
113	114	115	116	117	118	119	120	121	122	123	124	125	126
A	E	R	H	H	A	S	N	O	H	I	A	A	A
127	128	129	130	131	132	133	134	135	136	137	138	139	140
Y	A	M	T	O	U	O	P	T	W	I	M	S	K
141	142	143	144	145	146	147	148	149	150	151	152	153	154
B	R	R	A	T	M	L	U	J	D	E	L	A	F
155	156	157	158	159	160	161	162	163	164	165	166	167	168
A	A	V	I	I	H	A	I	P	S	Y	J	I	I
169	170	171	172	173	174	175	176	177	178	179	180	181	182
M	A	T	S	O	K	X	S	I	M	O	N	O	P
183	184	185	186	187	188	189	190	191	192	193	194	195	196
N	O	M	A	T	T	H	I	A	S	O	G	P	E

Example: TITUS : 171, 158, 145, 132, 119

Winner of Bible Puzzle No. 5

Tessa Sunil, Kannur (Kerala)

A cab ride I'll never forget

Twenty years ago, I drove a cab for a living. One night I took a fare at 2:30 AM. When I arrived to collect, the building was dark except for a single light in a ground floor window. Under these circumstances, many drivers would just honk once.

But I had seen too many impoverished people who depended on taxis as their only means of transportation. Unless a situation smelled of danger, I always went to the door. This passenger might be someone who needs my assistance, I reasoned to myself.

So I walked to the door and knocked. 'Just a minute', answered a frail, elderly voice. I could hear something being dragged across the floor.

After a long pause, the door opened.

A small woman in her 80's stood before me. She was wearing a print dress and a pillbox hat with a veil pinned on it, like somebody out of a 1940s movie.

By her side was a small nylon suitcase. The apartment looked as if no one had lived in it for years. All the furniture was covered with sheets.

There were no clocks on the walls, no knick-knacks or utensils on the counters. In the corner was a cardboard box filled with photos and glassware.

"Would you carry my bag out to the car?" she said. I took the suitcase to the cab, then returned to assist the woman.

She took my arm and we walked slowly toward the curb.

She kept thanking me for my kindness. "It's nothing", I told her. "I just try to treat my passengers the way I would want my mother treated."

"Oh, you're such a good man," she said. When we got in the cab, she gave me an address, and then asked, "Could you drive through downtown?"

"It's not the shortest way," I answered quickly.

"Oh, I don't mind," she said "I'm in no hurry. I'm on my way to a hospice."

I looked in the rear-view mirror. Her eyes were glistening. "I don't have any family left," she continued. "The doctor says I don't have very long." I quietly reached over and shut off the meter.

"What route would you like me to take?" I asked.

For the next two hours, we drove through the city. She showed me the building where she had once worked as an elevator operator.

We drove through the neighborhood where she and her husband had lived when they were newlyweds. She had me pull up in front of a furniture warehouse that had once been a ballroom where she had gone dancing as a girl.

Sometimes she'd ask me to slow in front of a particular building or corner and would sit staring into the darkness, saying nothing.

As the first hint of sun was creasing the horizon, she suddenly said, "I'm tired. Let's go now."

We drove in silence to the address she had given me. It was a low building, like a small convalescent home, with a driveway that passed under a portico. Two orderlies came out to the cab as soon as we pulled up. They were solicitous and intent, watching her every move. They must have been





expecting her.

I opened the trunk and took the small suitcase to the door. The woman was already seated in a wheelchair.

"How much do I owe you?" she asked, reaching into her purse. "Nothing," I said.

"You have to make a living," she answered. "Oh, there are other passengers," I responded.

Almost without thinking, I bent and gave her a hug. She held onto me tightly. Our hug ended with her

remark, "You gave an old woman a little moment of joy." After a slight pause, she added, "Thank you."

I squeezed her hand, and then walked into the dim morning light. Behind me, a door shut. It was the sound of the closing of a life.

I didn't pick up any more passengers that shift. I drove aimlessly lost in thought. For the rest of that day, I could hardly talk. What if that woman had gotten an angry driver, or one who was impatient to end his shift? What if I had refused to take the run, or had honked once, then driven away? On a quick review, I don't think that I have done anything more important in my life.

We're conditioned to think that our lives revolve around great moments. But great moments often catch us unaware, beautifully wrapped in what others may consider a small one. ♦

Source: www.kindspring.org/story

STORY - II

The Law of the Garbage Truck

One day I hopped in a taxi and we took off for the airport. We were driving in the right lane when suddenly a black car jumped out of a parking space right in front of us.

My taxi driver slammed on his brakes, skidded, and missed the other car by just inches!

The driver of the other car whipped his head around and started yelling at us!

My taxi driver just smiled and waved at the guy. And I mean, really friendly. So I asked, "Why did you just do that? This guy almost ruined your car and sent us to the hospital!"

This is when my taxi driver taught me what I now call, "The Law of the Garbage Truck."

He explained that many people are like garbage trucks. They run around full of garbage (*frustration, anger, and disappointment, etc.*). As their garbage piles up, they need a place to dump it and sometimes they'll dump it on you.

Don't take it personally. Just smile, wave, wish them well, and move on. Don't take their garbage and spread it to other people at work, at home, or on the streets.

The bottom line is that successful people do not let garbage trucks take over their day. Life's too short to wake up in the morning with regrets, so... love the people who treat you right and pray for the ones who don't. Life is ten percent what you make it and ninety percent how you take it! ♦



NEWS ROUND-UP

Potential saint in Goa

Venerable Father Agnelo D'Souza is inching toward beatification now as the Vatican has started to look at a potential miracle cure attributed to his intercession, a church official said.

Father Hillary Fernandes told ucanews.com that Venerable Agnelo, who died in 1927, helped a 35-year-old woman with a "near-impossible" birth. The woman, who has miscarried three times, delivered a premature baby during the sixth month of her pregnancy. Both mother and child are safe, the priest said.

The family attributed the health of the mother and child to the intercession of Venerable Agnelo. Now his followers hope that this will be the mandatory miracle needed for Venerable Agnelo to be beatified.

Father Fernandes said his office receives thousands of letters from devotees of the priest detailing favors they received through his intercession. But favors cannot be regarded as miracles, "though for lay people they may appear to be miracles," the priest said.

He said the main challenge in pursuing the cause for beatification over the years has been the reluctance of doctors to give a written statement declaring that cures were beyond medical explanation, which is necessary for the Vatican to approve the miracle.

If canonized, Venerable Agnelo will become the second saint from the state after St Joseph Vaz, canonized in 2013. St. Joseph Vaz, who lived in the 17th century, evangelized in Sri Lanka and came to be known as the apostle of the island nation.

India has five saints; three of them were canonized in recent years. Mother Teresa of Calcutta was canonized this year while Sts Chavara Kuriakose and Euphrasia were canonized in 2014. Saint Alphonsa of Kerala was India's first woman saint, declared in 2008.

The first Indian to become a saint was Gonsalo Garcia, a Franciscan priest who worked in the Mumbai region. He was declared a saint in 1862, almost three centuries after his death in 1597. ♦

Themes Announced for three WYDs

The Dicastery for the Laity, Family and Life has announced that Pope Francis has chosen the themes for the next three World Youth Days, including the international celebration in 2019.

Themes are: For the 32nd World Youth Day in 2017, "The Mighty One has done great things for me, and holy is his name" (Lk 1:49); for the 33rd World Youth Day in 2018, "Do not be afraid, Mary, for you have found favour with God" (Lk 1:30); and for the 34th World Youth Day, 2019, "I am the servant of the Lord. May it be done to me according to your word" (Lk 1:30). ♦

Holy Father's Prayer Intentions

JANUARY

Christian Unity: That all Christians may be faithful to the Lord's teaching by striving with prayer and fraternal charity to restore ecclesial communion and by collaborating to meet the challenges facing humanity.

FEBRUARY

Comfort for the Afflicted: That all those who are afflicted, especially the poor, refugees, and marginalized, may find welcome and comfort in our communities.



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"Go into the whole world and PROCLAIM THE GOOD NEWS to all creation" Mark 16:15