

Vol 39, No. 4

July - August 2016

PROCLAIM

A magazine for Missionary Animation

Mother Mary Pray for INDIA

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



Wish to participate in PROCLAIMING the GOOD NEWS?

We invite you to advertise with us

**Feel free to include your Testimony
as advertisement, including in it, your
favourite "Word of God" ie., a verse that
is relevant to your Testimony**

Colour Back Cover	₹ 8000
Colour Inner (Front/Back) Cover	₹ 6000/5000
Colour Inside (Full/Half) Page	₹ 4000/2000
B+W Inside (Full/Half) Page	₹ 2000/1000

**You may like to add a photograph along with
your Testimonial, so we can publish the same**

**Visit us as often at www.pmoindia.org
Follow us at <https://twitter.com/pmorgbindia>
<https://www.facebook.com/PontificalMissionOrg>**

PROCLAIM

Editor:

Fr Faustine L Lobo

Editorial Board:

Dr Thomas J DSouza

Mahesh Lobo

Parimala Selvaraj

Publisher:

Fr Faustine L Lobo

National Director – Pontifical Mission
Organization (INDIA)

Printer:

James Arts Crafts

Sivakasi – 626189

Subscription rates: (six issues/year)

*Inclusive of postal charges for
Subscribers in India.*

Annual: ₹ 150

3 years: ₹ 400

Annual bulk subscription

(i.e., 20 or more copies): ₹ 125

DONORS: ₹ 5000 (for 15 years)

Disclaimer:

*The views expressed in this magazine by
writers do not necessarily reflect the views or
policies of Pontifical Mission Organization
(India).*

For private circulation only.

*Content and Pictures used may have been
sourced from the internet and from the public
domain. In case of an inadvertent copy-right
issue, kindly contact the NATIONAL
DIRECTOR – PONTIFICAL MISSION
ORGANIZATION (India) at the contact
information published.*

PONTIFICAL MISSION ORGANIZATION

No. 10, 3rd Cross, Ulsoor Road,
Bangalore – 560042,
Karnataka, INDIA.

Tel: +91 80 2558 5946

Email: pmorgbindia@gmail.com

Website: www.pmoindia.org

Contents—————(with Page Number)

- **From the DIRECTOR'S DESK** —————(2)
Should we or should we not?
- **Called to serve, called to proclaim** —————(3)
- **Sacrament of CONFIRMATION - 2** —————(5)
History of the development of the rite
- **Preparing each age for Communion** —————(7)
- **Saint in just a few months?** —————(9)
- **SAINT OF THE MONTH**
St Alphonsa —————(11)
Feast Day: 28th July
St Pius X —————(13)
Feast Day: 21st August
- **Bible Quiz - 29** —————(15)
- **Bible Crossword - 3** —————(17)
- **STORY CORNER**
Story I: God's Coffee —————(19)
Story II: The Apple Tree —————(20)
- **NEWS ROUND-UP** —————[22]
FROM INDIA AND ABROAD

**"Where the world has not been broken up into
fragments by narrow domestic walls
Into that heaven of freedom, my Father,
let my country awake"
-Rabindranath Tagore**



**"For in Christ we obtain freedom, sealed by his
blood, and have the forgiveness of sins. In this
appears the greatness of his grace, which he
lavished on us."
-Ephesians 1:7-8**

Should we or should we not?

Dear Sisters and Brothers in Christ Jesus,



I would like discuss with you the question that is pertinent today: “Should the Pontifical Mission Societies (PMS) support emergency situations where lives and properties are in danger?”

One among the various ways in which the missionary commitment of the Church is practised is “reaching out to the marginalized and the concrete service of love” [statutes n.3]. Notwithstanding that the main objective of the PMS is “the support of evangelization in the strict sense” [statutes n. 19], involvement in such areas as human promotion and development and collaboration with other Catholic bodies devoted to social and health assistance is not excluded [statutes n.19].

A major humanitarian disaster affects communities in various ways and frequently results in the destruction of Church infrastructure and the dislocation of communities and the church personnel who serve them. *A humanitarian disaster is an event, or series of events, that causes major destruction or disruption of a community's capacity to function.* [Humanitarian disaster due to causes Geophysical --- earthquakes, volcanoes, tsunami, landslides/ avalanches; Meteorological --- storms, cyclones, hurricanes, typhoons, blizzards; Hydrological --- floods, storm surges; Climatic --- droughts, extreme temperatures, wildfires; Biological --- epidemics, infestations.]

It is likely that many supporters of PMS will make spontaneous donations with an expectation that these will be directed to those in needs due to the disaster. It revolves around the pastoral presence and services that the local Catholic Church community immediately provides irrespective of any coordinated UN or other NGO response. It fits the particular charism and mandate of the PMS which is outside the scope and mandate of both Catholic and non-Catholic international NGOs. Some such areas that need our attention are;

1. Pastoral care and support for the sick, injured and dying in a manner that affirms and protects the dignity of the human person.
2. Emergency repatriation for the sick, injured, dying and dead in a manner that respects and prioritizes the dignity of the local community with which they are identified.
3. Emergency support for the work of local pastors (which includes the episcopal leadership) and pastoral care workers in accompanying, caring for, protecting and advocating on behalf of traumatized communities, individuals and unaccompanied minors.
4. The small but significant infrastructure and resource cost of converting local Church buildings and premises into makeshift shelters, emergency hospitals, clinics and feeding centers, as well as emergency schools and day- care centers.
5. A small capacity to address the immediate and basic needs for those few who do fall through the cracks of the general overarching international NGO/UN humanitarian response.

I request you to respond to this question through a 'Letter to the Editor' and suggest whether the PMS should involve in such emergency situations or not. If yes, what are the ways in which the PMS should respond?.

Fr Faustine L Lobo
National Director (PMO – India)

Called to serve, called to proclaim

[Below is the Vatican-provided translation of the Pope's homily during the Holy Mass concluding the Jubilee for Deacons this morning in St Peter's Square. Deacons and their families from all around the world were invited to make a pilgrimage to Rome in order to participate in this major gathering on the occasion of the Extraordinary Jubilee of Mercy. This Jubilee for Deacons, May 27-29, was a celebration for deacons, along with their wives and children:]

“A servant of Jesus Christ” (Gal 1:10). We have listened to these words that the Apostle Paul, writing to the Galatians, uses to describe himself. At the beginning of his Letter, he had presented himself as “an apostle” by the will of the Lord Jesus (cf. Gal 1:1). These two terms --- apostle and servant --- go together. They can never be separated. They are like the two sides of a medal. Those who proclaim Jesus are called to serve, and those who serve proclaim Jesus.

The Lord was the first to show us this. He, the Word of the Father, who brought us the good news (Is 61:1), indeed, who is the good news (cf. Lk 4:18), became our servant (Phil 2:7). He came “not to be served, but to serve” (Mk 10:45). “He became the servant (diakonos) of all”, wrote one of the Church Fathers (Saint Polycarp, Ad Phil. V, 2). We who proclaim him are called to act as he did, “merciful, zealous, walking according to the charity of the Lord who made himself the servant of all” (ibid.). A disciple of Jesus cannot take a road other than that of the Master. If he wants to proclaim him, he must imitate him. Like Paul, he must strive to become a servant. In other words, if evangelizing is the mission entrusted at baptism to each Christian, serving is the way that mission is carried out. It is the only way to be a disciple of Jesus. His witnesses are those who do as he did: those who serve their brothers and sisters, never tiring of following Christ in his humility, never wearing of the Christian life, which is a life of service.

How do we become “good and faithful servants” (cf. Mt 25:21)? As a first step, we are asked to be available. A servant daily learns detachment from doing everything his own way and living his life as he would. Each morning he trains himself to be generous with his life and to realize that the rest of the day



will not be his own, but given over to others. One who serves cannot hoard his free time; he has to give up the idea of being the master of his day. He knows that his time is not his own, but a gift from God which is then offered back to him. Only in this way will it bear fruit. One who serves is not a slave to his own agenda, but ever ready to deal with the unexpected, ever available to his brothers and sisters and ever open to God's constant surprises. One who serves is open to surprises, to God's constant surprises. A servant knows how to open the

doors of his time and inner space for those around him, including those who knock on those doors at odd hours, even if that entails setting aside something he likes to do or giving up some well-deserved rest. One who serves is not worried about the timetable. It deeply troubles me when I see a timetable in a parish:

“From such a time to such a time”. And then? There is no open door, no priest, no deacon, no layperson to receive people... This is not good. Don't worry about the timetable: have the courage to look past the timetable. In this way, dear deacons, if you show that you are available to others, your ministry will not be self-serving, but evangelically fruitful.

Today's Gospel also speaks to us of service. It shows us two servants who have much to teach us: the servant of the centurion whom Jesus cures and the centurion himself, who serves the Emperor. The words used by the centurion to dissuade Jesus from coming to his house are remarkable, and often the very opposite of our own: “Lord, do not trouble yourself, for I am not worthy to have you come under my roof” (7:6); I did not presume to come to you” (7:7); “I also am a man set under authority” (7:8). Jesus marvels at these words. He is struck by the centurion's great humility, by his meekness. And meekness is one of the virtues of deacons. When a deacon is meek, then he is one who serves, who is not trying to “mimic” priests; no, he is meek. Given his troubles, the centurion might have been anxious and could have demanded to be heard, making his authority felt. He could have insisted and even forced Jesus to come to his house. Instead, he was modest, unassuming and meek; he did not raise his voice or make a fuss. He acted, perhaps without even being aware of it, like God himself, who is “meek and humble of heart” (Mt 11:29). For God, who is love, out of love is ever ready to serve us. He is patient, kind and always there for us; he suffers for our mistakes and seeks the way to help us improve. These are the characteristics of Christian service; meek and humble, it imitates God by serving others: by welcoming them with patient love and unflagging sympathy, by making them feel welcome and at home in the ecclesial community, where the greatest are not those who command but those who serve (cf. Lk 22:26). And never shout, never. This, dear deacons, is how your vocation as ministers of charity will mature: in meekness.



After the Apostle Paul and the centurion, today's readings show us a third servant, the one whom Jesus heals. The Gospel tells us that he was dear to his master and was sick, without naming his grave illness (v. 2). In a certain sense, we can see ourselves in that servant. Each of us is very dear to God, who loves us, chooses us and calls us to serve. Yet each of us needs first to be healed inwardly. To be ready to serve, we need a healthy heart: a heart healed by God, one which knows forgiveness and is neither closed nor hardened. We would do well each day to pray trustingly for this, asking to be healed by Jesus, to grow more like him who “no longer calls us servants but friends” (cf. Jn 15:15). Dear deacons, this is a grace you can implore daily in prayer. You can offer the Lord your work, your little inconveniences, your weariness and your hopes in an authentic prayer that brings your life to the Lord and the Lord to your life. When you serve at the table of the Eucharist, there you will find the presence of Jesus, who gives himself to you so that you can give yourselves to others.

In this way, available in life, meek of heart and in constant dialogue with Jesus, you will not be afraid to be servants of Christ, and to encounter and caress the flesh of the Lord in the poor of our time. ♦

SACRAMENT OF CONFIRMATION – 2

History of the Development of the Rite

By Fr Dr Joseph Lionel

An examination into the history of liturgical tradition reveals that from ancient times the conferring of the gift of the Holy Spirit has been carried out in the Church through various rites. Although the development of the rites in the East and the West varies in details, the essence always keeps the meaning of the conferring of the Holy Spirit.

Among the liturgical practices of the Eastern rites, from the very early times a rite of chrismation, not yet clearly distinguished from Baptism, prevailed for the conferring of the Holy Spirit. The same rite is continued to be used today in greater part of the churches of the East. Similarly, among the liturgical traditions of the West there are very ancient witnesses concerning the part of Christian initiation that was later distinctly recognized to be the Sacrament of Confirmation. For example, both Tertullian in his work *De Baptismo*, Hippolytus in the work generally attributed to him *The Apostolic Tradition*, and Ambrose in his work *De Mysteriis*, mention about performance of several rites between Baptismal washing and Eucharistic meal. Besides these three evidences, many other Fathers of the Church also speak about rites such as post-baptismal anointing, the Laying-on of hand, and consignation.

What was there in the earlier liturgical traditions in a seminal way was well pronounced in the papal documents and decrees of the ecumenical councils from thirteenth century onward. Although they seem to cast considerable importance to anointing, they did not ignore the importance of laying-on of hands.

For example, Innocent III wrote, “The anointing of the forehead with chrism signifies the Laying-on of hand, the other name for which is

Confirmation, since through it the Holy Spirit is given for growth and strength.” In the profession of faith that he imposed on Waldenses has these



words: “We regard Confirmation by the bishop, that is, the laying-on of hands, to be holy and to be received with reverence.”

Similarly, Innocent IV mentions that the apostles conferred the Holy Spirit “through the laying-on of hand, which Confirmation or anointing of the forehead with chrism represents.” In the profession of faith of Emperor Michael Palaeologus read at the Council of Lyons II mention is made of the Sacrament of Confirmation, which “bishops confer by the Laying-on of hands, anointing with chrism those who have been baptized.”

The Decree for the Armenians, issued by the Council of Florence declares that the matter of the Sacrament of Confirmation is “chrism made of olive oil ... and balsam.” The same document, quoting the Acts of the Apostles concerning Peter and Paul giving Holy Spirit through the Laying-on of hands (Acts 8:17), adds “in the Church in place of that Laying-on of hand, Confirmation is given.”

Although the Council of Trent had no



intention of defining the Sacrament of Confirmation, it uses the expression, “the holy chrism of Confirmation.” Later, Benedict XIV made the following declaration, “Therefore let this be said, which is beyond dispute: in the Latin Church the sacrament of Confirmation is conferred by using the sacred chrism or olive oil mixed with balsam and blessed by the bishop, and by the sacramental minister's tracing the sign of the cross on the forehead of the recipient, while the same minister pronounces the words of the form.”

Based on these declarations by the Popes and decrees of the Councils, many theologians also maintained that for valid administration of Confirmation only the anointing with chrism, done by placing hand on the forehead, was required. Nevertheless, in the rites of the Latin Church a laying of hands on those to be confirmed prior to anointing them with chrism was always prescribed. With regard to the words of the rite by which the Holy Spirit is given, it should be noted that already in the primitive Church Peter and John, in order to complete the initiation of those baptized in Samaria, prayed that they might receive the Holy Spirit and then laid hands on them (Acts 8:15-17).

During the fourth and fifth centuries the first traces of the expression seal of the gift of the

Holy Spirit appeared in the Eastern traditions. In the West, however, the words of the rite that completes Baptism were less settled until the twelfth and thirteenth centuries. The formulary that later became the common one first occurs in the twelfth-century Roman Pontifical. It reads as follows: “I sign you with the sign of the cross and confirm you with the chrism of salvation. In the name of the Father and of the Son and of the Holy Spirit.”

From this brief survey of various traditions it becomes clear to us that in the administration of Confirmation in the East and the West, though in different ways, the most important place was occupied by the anointing, which in a certain way represents the apostolic Laying-on of hands. Since the anointing with chrism is an apt sign of the spiritual anointing of the Holy Spirit who is given to the faithful, its importance is preserved. Therefore, after the post-conciliar revision of the rite of Confirmation, the Apostolic Constitution on



the Sacrament of Confirmation by Paul VI says, “The Sacrament of Confirmation is conferred through the anointing with chrism on the forehead, which is done by the Laying-on of the hand, and through the words: Be sealed with the gift of the Holy Spirit.”♦

Preparing each age for Communion

By Tom Hoopes



This spring our family faces four big events: a daughter's wedding, a son's high school graduation, another's confirmation and seven-year-old Charlie's first communion. Of the four events, by far the most important is Charlie's first communion.

It is an event he has been preparing for his whole life, which will mark him for eternity. We start getting our kids ready for communion when they are very little.

I take the eight-and-younger kids on a tour of the church every Sunday to do two things: to satiate their curiosity and their restlessness a little before they have to sit still; and to teach them.

We name each station of the cross, ask each depicted saint to pray for us, and I introduce them to the tabernacle. That is where they learn about the Real Presence, and they learn it through a dialogue I have been having with children about their age for years now. Here's how it went last Sunday.

Me: What is that box called?

Charlie: It's not a box. It's called the tabernacle.

Me: Who's in the tabernacle?

Charlie: Jesus.

Me: How can he fit in the tabernacle if he's the size of a man, like me?

Charlie: He's bigger than you, and he can fit in there because he's God, and he can do whatever he wants.

Me (leaving aside that the Shroud of Turin suggests that I am taller than Jesus): And what does he want?

Charlie: He wants to be with us, so he turned himself into bread.

Me: "No ...

Charlie: I mean he turned bread into himself.

Me: Yes. Good. Now let's genuflect.

[As the kids get older, our Eucharistic lesson gets more complicated.]

Whenever I take an eight-and-older out alone, I try to make it a point to stop by a tabernacle somewhere. We kneel down.

Me: What do we pray when we make a visit?

Child: ACTS!

Me: What does the A stand for?

Child: Adoration!

Me: Jesus, we adore you. Thank you for waiting here in the tabernacle for us to visit. And the C?

Child: Contrition!

Me: Jesus, we are so sorry for all of our sins and ask your mercy on us and on the whole world. The T?

Child: Thanksgiving!

Me: Jesus, thank you for our food, shelter, clothing and most of all for our family and faith. Please bless those who lack food, shelter, clothing, family or faith. S?

Child: Petition?



Me: No, "Supplication." Same thing, but it helps spell "Acts." Jesus, please bless Mom, Dad, Cecilia, Olivia, Thomas, Dorothy, Benjamin, John Paul, Maria, Charlie and Anthony. Please bless all those who most need your help right now.

Child: Amen?

Me: Amen!

[For teens, we ratchet up the expectations: We require a weekly Eucharistic hour or half hour.]

We are blessed with a high school that provides a monthly holy hour already and a perpetual adoration chapel filled with college-age role models doing their own hours. Spoiled by it, perhaps.

But requiring this above-and-beyond practice from our children gives them a high bar to aim for. We don't ask for perfect holy hours; we do ask for an attempt.

Why all of this emphasis on the Eucharist? Because, as J.R.R. Tolkien put it to his son, "Out of the darkness of my life, so much frustrated, I put before you the one great thing to love on earth: the Blessed Sacrament."

Also, because we live in a place where we have untroubled access to the real presence of

Jesus Christ among us.

I tell the kids the story of Father Ragheed Ganni, a priest in Iraq who said Mass every week despite the constant threat of terrorism. He had to prepare children for communion in a residential basement, because Islamic jihadists might kill them if they did it openly. When gunfire scared the kids during a communion run-through, he laughed and told them it was fireworks celebrating the sacrament.

Then I read them Father Ragheed's words from a year before he was killed by terrorists.

"Without the Sunday Eucharist we cannot live," he said. "The terrorists might think they can kill our bodies or our spirit by frightening us, but, on Sundays, churches are always full. They may



try to take our life, but the Eucharist gives it back. ... When I hold the host in my hands, it is really he who is holding me and all of us, challenging the terrorists and keeping us united in his boundless love."

So, congratulations, Benjamin, Thomas and Cecilia. You are taking major steps in life, and we will celebrate them fully. But Charlie's step is greater. ♦

----- Source: Aleteia – daily news letter; 02.05.16

Saint in just a few months?

It was Palm Sunday 2013. Pope Francis was speaking to young people, who were gathered in St. Peter's Square for the annual World Youth Day celebration. He said: "You are not ashamed of his Cross! On the contrary, you embrace it, because you have understood that it is in giving ourselves, in giving ourselves, in emerging from ourselves that we have true joy and that, with his love, God conquered evil."

Carlotta Nobile was following the celebration on television at her home in Benevento, Italy. She heard Pope Francis' words and, at that moment, everything suddenly made sense: her illness, her suffering and her life which, at age 22, was already reaching its end.

A precocious and highly talented violinist; a renowned concert performer, despite her young age; a student of art history at La Sapienza and Luiss in Rome, as well as the University of Cambridge and at Sotheby's Institute in New York and author of two books — up to that point Carlotta Nobile had raced through life, the wind blowing through the long blonde hair that made her look almost Scandinavian.



"I am like a river," she wrote in 2007, "that, in order to flow into the sea, always chooses the longest, most torturous road. The most

difficult. Perhaps it's because, deep down, I believe that winning easily is like losing, and that losing to the impossible is like having won, for the sole fact of having tried. This is how my life has been: a challenge. And I think this is the way it will always be."

In fact, when Carlotta learned she had cancer, she took on the illness as a challenge to be overcome. In April 2012 she opened a Facebook page, titled "Cancer, and then ..." on which she posted her thoughts and reflections, sharing them with the many people who were fighting the same battle, offering them help and moral support. She shared with her "second family" on social media the "extraordinary thing" that happened to her after a hospitalization in Milan, "and after the news of the new brain metastases, in addition to those in the lungs and liver."

She wrote: "I found the faith and surrender, to believe that the cross of this terrible cancer is an incredible OPPORTUNITY FOR GROWTH for me, although sometimes all of us who have cancer know how hard it is to live with it. ... The way I live with this cancer (right now, when it is acting most aggressive with me!!!) has become a unique serenity and trust. ... And all this thanks to FAITH and our extraordinary Pope Francis ... who says that young people should carry the cross with joy."

Everyone close to Carlotta --- her parents, her beloved brother, Matteo, her fiancé, Alessandro, her friends --- have become witnesses of her extraordinary trust, of her unconditional surrender to God, which she expressed in her continual recitation of the Our Father.

To her mother, the violin teacher who

handed on the passion for the instrument, Carlotta would write short messages such as:

“Mamma ... cancer is the best thing that has happened to me ...”

“But it's true!!!”

“That is, I would have lost the best part of myself.”

“I'm very sorry not to be able to shout it from the rooftops to everyone. Because truly it's the thing I'm most proud of in my life.”

“More than all I've done in 24 years, more than all the hard work I've done!”

Is she a saint? Or “a little crazy,” as her mother affectionately responded, torn apart by the worst suffering a parent can face. “But wonderful ... capable of showing a love for life beyond limits ... there is an extraordinary spirituality in all of this. ... Incredible. ... That is why you are and will be helped.”

In Rome's Church of St James, Carlotta met the parish priest, Don Giuseppe Trappolini. She told him her story, describing her battle with melanoma and the joy she experienced in hearing the words of Pope Francis. Fr Trappolini decided to write to the pope, to tell him Carlotta's story.

When Pope Francis received the letter, with typical spontaneity he called the parish priest to thank him and to assure Carlotta of his prayers. Carlotta also wrote to the pope to tell him about her trust in life and her encounter with God: “I know that cancer has healed my soul by loosening all my interior knots and giving me faith, trust, surrender and an immense serenity right at the time when my illness was most severe.”

Can someone become a saint in just a few months? As for being raised to the altars --- i.e., the official recognition of the Church of a person's sanctity, as in the case of St Dominico Savio, St Therese of Lisieux or Blessed Pier Giorgio Frassati --- only God knows if and when it will happen, Fr Trappolini says.



Nevertheless, he adds, “Carolotta's holiness as a person who was able to encounter God in this life and in the next, for me, is sure. I am certain that she sanctified the final months of her life in the most canonical way we know: a life of deep faith, prayer, and suffering. She united her life to Christ Crucified. This is holiness. I really believe that holiness is an encounter with the Lord. We are the ones who think about time.”

Carlotta Nobile died on 16 July 2013, at the age of 24. Her desire to meet Pope Francis, who had made himself available, could not be realized. Nor was Carlotta able to participate in the three concerts organized in collaboration with the “Givers of Music Association” (l'Associazione Donatori di Musica), which brings together musicians to play in hospital cancer wards to assist medical treatment.

After Carlotta's death, concerts, art exhibitions, events and awards were established in her memory. In 2015 the “Carlotta Nobile Study Center Association” (l'Associazione Centro Studi Carlotta Nobile) was founded with the goal of promoting activities and initiatives “connected to her cultural research, her passion and her immense love for life.”◆

----- Translation from the Italian by Diane Montagna of *Aleteia's English edition*.

19 August 1910 - 28 July 1946

St Alphonsa

Feast Day: 28 July



St Alphonsa, the first native woman saint of India, who lived as an unknown simple Clarist nun within the four walls of the Franciscan Clarist Convent at Bharananganam, in the state of Kerala, is now known all over the world. Her extraordinary power of intercession before her beloved Spouse Lord Jesus Christ, made her dear to everyone. Thousands of people from all walks of life irrespective of caste, creed, religion or country flow to the tomb of the saint to pray for their various needs and to pay homage and gratitude for the innumerable favours they received.

St Alphonsa of the Immaculate Conception was born in Kudamalur, the Arpookara region, in the diocese of Changanacherry, India, on the 19th of August 1910 to Joseph and May, of the ancient and noble family of Muttathupadathu. She was named Annakutty (little Anna). She lost her mother when she was quite young.

From her birth she was marked by the cross which would be progressively revealed to her

as the royal way to conform herself to Christ. She was the last of five children. Annakutty passed her early infancy in the home of her grandparents in Elumparambil. There she lived a particularly happy time because of her human and Christian formation, during which the first seeds of a vocation flowered. Her grand-mother, a pious and charitable woman, communicated the joy of the faith, love for prayer and a surge of charity towards the poor to her. At five years of age the child already knew how to lead, with a totally childish enthusiasm, the evening prayer of the family gathered, in accordance with the Syro-Malabar custom, in the "prayer room".

In a letter to her spiritual father, on the 30 of November 1943, she confided the following: *"Already from the age of seven I was no longer mine. I was totally dedicated to my divine Spouse. Your reverence knows it well"*. This was the experience she had on her first communion day. When the first school cycle ended in 1920, the time had come to transfer to Muttuchira, to the house of her aunt Anna Murickal, to whom her mother, before she died, had entrusted her as her adoptive mother. Her aunt was a severe and demanding woman, at times despotic and violent in demanding obedience from Annakutty in her every minimal disposition or desire. Assiduous in her religious practice, she accompanied her niece, but did not share the young girl's friendship with the Carmelites of the close-by Monastery or her long periods of prayer at the foot of the altar. She was, in fact, determined to procure an advantageous marriage for Annakutty, obstructing the clear signs of her religious vocation.

But Annakutty was determined and had

committed her life to Jesus. So she prayed and did extra penance to wade off all suitors. It was Fr James Muricken, her confessor, who directed her towards Franciscan spirituality and put her in contact with the Congregation of the Franciscan Clarists. Annakutty entered their college in Bharananganam in the diocese of Pala. There she began her postulancy and later Novitiate. She had to discontinue her Novitiate due to severe illness but had a miraculous healing through her Novena to Servant of God Kuriakose Chavara (now declared a Saint). She restarted her novitiate and having completed she was sent to Bharananganam where she carried out different duties.

Having restarted her novitiate, she wrote the following proposals in her spiritual diary:

"I do not wish to act or speak according to my inclinations. Every time I fail, I will do penance... I want to be careful never to reject anyone. I will only speak sweet words to others. I want to control my eyes with rigour. I will ask pardon of the Lord for every little failure and I will atone for it through penance. No matter what my sufferings may be, I will never complain and if I

have to undergo any humiliation, I will seek refuge in the Sacred Heart of Jesus".

Painful illnesses followed each other --- typhoid fever, double pneumonia, and, the most serious of all, a dramatic nervous shock, the result of a fright on seeing a thief during the night of the 18th of October 1940. Her state of psychic incapacity lasted for about a year, during which she was unable to read or write.

With this attitude of a victim for the love of the Lord, happy until the final moment and with a smile of innocence always on her lips, Sister Alphonsa quietly and joyfully brought her earthly journey to a close in the convent of the Franciscan Clarists at Bharananganam at 12.30 on the 28th July 1946, leaving behind the memory of a Sister full of love and a saint.

Alphonsa of the Immaculate Conception Muttathupadathu was proclaimed Blessed by Pope John Paul II in Kottayam, India, on the 8th of February 1986 and was Canonized 12 October 2008 by Benedict XVI ♦

Source : www.vatican.va/news ; Stalphonsa.com/saint.php; www.catholic.org/saints

Bishop demands arrest of those who attacked priest

NEW DELHI [ucan]: Bishop Michael Akasius Toppo of Tezpur Diocese has condemned a machete attack on his priest and demanded that the police arrest the attacker. "We are in a state of shock. This is the first ever incident like this in our region," the bishop said.

Fr Sushil John Soren, parish priest of Bhirobkhund in Tezpur Diocese in Assam state, was returning to his residence after completing a prayer service at a nearby students' hostel when a stranger followed him and attacked him with a machete June 19. He ducked to save his head but was seriously wounded on both hands.

"We are clueless about the motive behind the attack," the bishop said and wanted police to arrest the attacker as "so far no one has been arrested in the case."

The priest was discharged from the Guwahati Neurological Research Center June 22 where he was operated upon and undergoing treatment, Bishop Toppo said.

Bishop Theodore Mascarenhas, secretary general of the Indian Catholic bishops' conference said that it is a "very sad thing" that a man of God has been attacked. ♦

2 June 1835 – 20 August 1914

Feast Day: 21 August

Two of the most outstanding accomplishments of this saintly Pope were the inauguration of the liturgical renewal and the restoration of frequent communion from childhood.

He also waged an unwavering war against the heresy and evils of Modernism, gave great impetus to biblical studies, and brought about the codification of Canon Law. His overriding concern was to renew all things in Christ.

The second of 10 children in a poor Italian family, Joseph Sarto became Pius X at 68, one of the 20th century's greatest popes.

Ever mindful of his humble origin, he stated in his last will and testament which bears the striking sentence: "I was born poor, I lived poor, and I will die poor." He was embarrassed by some of the pomp of the papal court. "Look how they have dressed me up," he said in tears to an old friend. To another, "It is a penance to be forced to accept all these practices. They lead me around surrounded by soldiers like Jesus when he was seized in Gethsemane."

Interested in politics, he encouraged Italian Catholics to become more politically involved. One of his first papal acts was to end the supposed right of governments to interfere by veto in papal elections --- a practice that reduced the freedom of the 1903 conclave which had elected him.

In 1905, when France renounced its agreement with the Holy See and threatened



confiscation of Church property, if governmental control of Church affairs were not granted, Pius X courageously rejected the demand.

Pius X was particularly devoted to the Blessed Virgin Mary under the specific title of *Our Lady of Confidence*; his papal encyclical *Ad diem illum* expresses his desire through Mary to *renew all things in Christ*, which he had defined as his motto in his first encyclical. Pius X believed that there was no surer or more direct road than by the Virgin Mary to achieve this goal.

Pius X was the only pope in the 20th century with extensive pastoral experience and implementation at the parish level, which led him to favor the use of the vernacular language in teaching catechesis, while the encouragement for

frequent reception of holy communion became a lasting innovation of his papacy.

He followed the example of Leo XIII by promoting Thomas Aquinas and Thomism as the principal philosophical method to be taught in Catholic institutions.

Pius X vehemently opposed modernism, which claimed that Roman Catholic dogma should be modernized and blended with nineteenth-century philosophies. He viewed modernism as an import of secular errors affecting three areas of Roman Catholic belief: theology, philosophy, and dogma.

Personally, Pius X combined within himself a strong sense of compassion, benevolence and poverty, but also stubbornness and certain stiffness. He wanted to be pastoral in the sense that he was the only pope in the 20th century who gave Sunday homily sermons in the pulpit every week. After the 1908 Messina earthquake he filled the Apostolic Palace with refugees, long before the Italian government acted. He rejected any kind of favours for his family; his brother remained a postal clerk, his favourite nephew stayed on as village priest, and his three sisters lived together close to poverty in Rome.

While he did not author a famous social encyclical as his predecessor had done, he denounced the ill treatment of indigenous peoples on the plantations of Peru, sent a relief commission to Messina after an earthquake and sheltered refugees at his own expense.

Due to his ardent and quick response to natural disasters not only in Italy, but also in other



countries, Pius X secured great, practical, and lasting results in the interest of Catholic doctrine and discipline, and that in the face of great difficulties of all kinds. Even non-Catholics recognized his apostolic spirit, his strength of character, the precision of his decisions, and his pursuit of a clear and explicit program.

On the 11th anniversary of his election as pope, Europe was plunged into World War I. Pius had foreseen it, but it killed him. “This is the last affliction the Lord will visit on me. I would gladly give my life to save my poor children from this ghastly scourge.” He died a few weeks after the war began on 20 August 1914 and was canonized on 29 May 1954. ♦

Sources: www.catholic.org/saints; www.newadvent.org/; www.americancatholic.org

Bible Quiz - 29

Compiled by Mahesh Lobo

Study ^{the} Bible
with us



This Quiz is based on Psalms 89---106 . 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. 28 below)

All our readers/members of a family, young and old, are welcome to participate in the quiz individually.

Please write your full name, complete postal address and telephone (landline / mobile) number.

You can post/courier your entries to the Editor, Proclaim, Pontifical Mission Organization, 10 Ulsoor Road, Bangalore 560042, or email them to <pmorgbindia@gmail.com>. All entries must reach us by 30 July 2016.

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

01. In what manner did the Lord God crush Rahab?

02. The Lord threatens punishment to the sons of David if they violate His statutes and do not keep His commandments. What is the punishment?

03. Man's life comes to an end like a sigh. According to the Psalmist, what is the life span of human being?

04. What kind of charge will the Lord give to His angels in order to guard the one who trusts in the Lord?

05. What is the fate of the wicked who sprout like grass and evildoers who flourish?

06. What would have happened to the Psalmist if the Lord had not been his help?

07. For forty years the Lord loathed his people who err in their hearts. What did the Lord swear against His people in His anger?

08. What constitutes the foundation of the throne of God?
09. If the sea roars in praising the Lord God, what will the floods and hills do?
10. Moses and Aaron were among the Old Testament priests. In what way did the Lord speak to them?
11. Who will not dwell in the Lord's house or continue in his presence, as per the Psalmist?
12. The Psalmist feels that the Lord is indignant and angry with him and has taken him up and thrown him away. What are his days like?
13. How great is the steadfast love of the Lord towards those who fear him?
14. What happens to the creatures when the Lord takes away their breath?
15. What happens to the earth when the Lord looks at it and to the mountains when he touches them?
16. Whom did God send ahead when He summoned a famine on the land?
17. In what way did the Lord make the fish in Egypt die?
18. Why did the Lord rebuke the Red Sea so as to make it become dry?
19. At the waters of Meribah the Israelites angered the Lord. What were its consequences on Moses?
20. At whose intervention did the Lord stay the plague?

Answers to Bible Quiz 28

(All the references are from the Book of Psalms.)

(01) tried us as silver is tried, 66:10; (02) as wax melts before fire, 68:2; (03) snow fell on Zalmon, 68:14; (04) from Sinai, 68:17; (05) between the singers and the minstrels, 68:25; (06) more than the hairs of his head, 69:4; (07) poison for food and vinegar for drink, 69:21; (08) from youth, 71:17; (09) till the moon be no more, 72:7; (10) envious of the arrogant, 73:3; (11) of Leviathan, 74:14; (12) foaming wine, 75:8; (13) cleft rocks, 78:15; (14) Judah, 78:68; (15) tears, 80:5; (16) subdue their enemies, 81:14; (17) door keeper, 84:10; (18) kiss each other, 85:10; (19) band of ruthless men, 86:14; (20) all my springs are in you, 87:7

Winners of Quiz 28

Adaline Carvalho, Malad; Florine Pais, Hasan; Jerome S., Chennai;
Praveen Coutinho, Kolkatta; Swetha Rajan, Vijayawada.

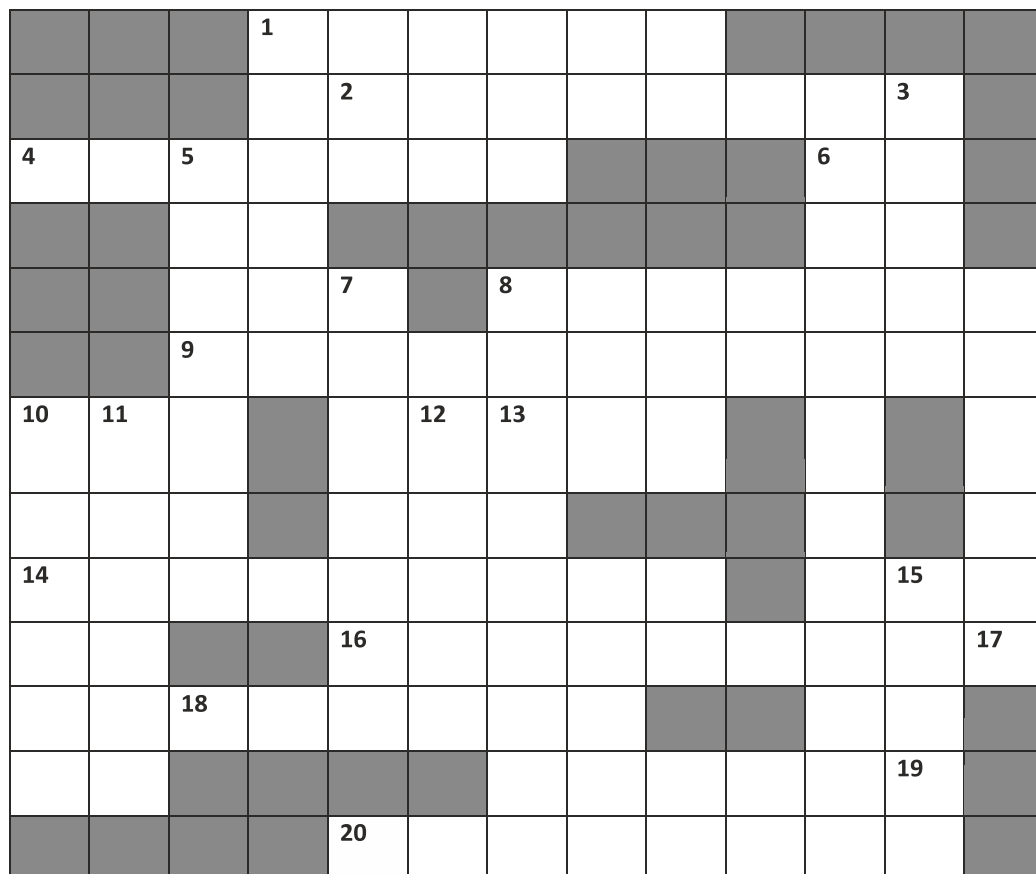
BIBLE CROSSWORD - 3

Places in the Gospels and Acts of the Apostles

Compiled by Mahesh Lobo

You are free to use this page or photocopy of the same. Further you can scan the answer or just write down the correct answers against the numbers 'Across' and 'Down' in capital letters. You can then either email it to or send it by post.

If there are more than one correct answer, the winner will be chosen by lots. The winner will get a copy of the RSV Bible with colour pictures.



ACROSS

1. Roman Procurator of Judea from 60 to 62 A.D. Hears the case against the apostle Paul after Governor had him in prison for 2 years.
2. Grandson of Herod the Great. To please the Jews has James, the brother of John, murdered and throws Peter in prison.
4. It happened that the father of this man lay sick with fever and dysentery; and Paul visited him and prayed, and putting his hands on him healed him.

8. But when he was proconsul of Achaia, the Jews made a united attack upon Paul and brought him before the tribunal
9. Jesus told him that unless you are born again you cannot enter the kingdom of heaven
12. She was one of the persons who was at the foot of the Cross when Jesus died
14. He is the brother of Rufus
16. He was the spokesperson of the Jews to present the case to the governor against Paul
18. One of the prophets at Antioch, and a member of the court of Herod.
19. At the time of Jesus' arrest he was the former high priest (backward)
20. The Jews preferred him when Pilate gave an option

DOWN

1. Roman Procurator of Judea from 52 to 60 A.D. He kept Paul in prison for 2 years hoping to be bribed.
3. Also known as the Canaanite or the Zealot. One of Jesus' original 12 disciples
5. She is the wife of the king, together with the King she came to Caesarea to Welcome Festus
6. Husband and wife team. She along with her husband instructed Apollos about Jesus Christ. Along with her husband had met Paul in Corinth toward the end of his second missionary journey
7. A Jewish high priest whose seven sons were trying to use the name of Jesus to conduct exorcism
10. Prophet who prophesied that a three-year famine would occur in Judea and Jerusalem. Also prophesied the apostle Paul would be bound and arrested in Jerusalem.
11. Despite finding no fault, famous for condemning the innocent.
13. Fisherman who was one of the first two disciples Jesus chooses to follow him and become an apostle. Lived in Bethsaida when Jesus called him
15. He had a special love for money which led him to commit suicide.
17. The mother of two apostles who wanted important places for her sons in the kingdom (backward)

Answers to Bible Crossword - 2

Across

1. GOLGOTHA 6. AENON (backwards) 7. EGYPT 9. EMMAUS 10. BEREA 12. DERBE 15. JERICHO 16. GADARA 18. JOPPA 19. BETHANY 20. NAIN 21. TROAS

Down

1. GAZA 2. NAZARETH 3. ARIMATHEA 4. BETHLEHEM 5. TYRE 8. JERUSALEM 11. JUDEA 13. SAMARIA 14. SIDON 15. JORDAN 17. CANA 22. SYCHAR (backward)

Winner of Bible Crossword – 2

Cyril Mathias, Dadar, Mumbai

God's Coffee

A group of alumni, highly established in their careers, got together to visit their old university professor. Conversation soon turned into complaints about stress in work and life.

Offering his guests coffee, the professor went to the kitchen and returned with a large pot of coffee and an assortment of cups --- porcelain, plastic, glass, crystal, some plain looking, some expensive, some exquisite - telling them to help themselves to the coffee.

When all the students had a cup of coffee in hand, the professor said:



"If you noticed, all the nice looking expensive cups were taken up, leaving behind the plain and cheap ones. While it is normal for you to want only the best for yourselves, that is the source of your problems and stress.

Be assured that the cup itself adds no quality to the coffee. In most cases it is just more expensive and in some cases even hides what we drink

What all of you really wanted was coffee, not the cup, but you consciously went for the best cups... And then you began eyeing each other's cups.



Now consider this: Life is the coffee; the jobs, money and position in society are the cups. They are just tools to hold and contain Life, and the type of cup we have does not define, nor change the quality of Life we live.

Sometimes, by concentrating only on the cup, we fail to enjoy the coffee God has provided us."

God brews the coffee, not the cups.....
Enjoy your coffee!

The happiest people don't have the best of everything. They just make the best of everything. Live simply. Love generously. Care deeply. Speak kindly. Leave the rest to God. ♦



Author unknown

Source: <http://www.rogerknapp.com/inspire>

The apple tree

A long time ago, there was a huge apple tree. A little boy loved to come and play around it every day. He climbed to the treetop, ate the apples, and took a nap under the shadow.

He loved the tree and the tree loved to play with him. Time went by, the little boy had grown up and he no longer played around the tree every day.

One day, the boy came back to the tree and he looked sad.

“Come and play with me”, the tree asked the boy.

“I am no longer a kid, I do not play around trees anymore” the boy replied. “I want toys. I need money to buy them.”

“Sorry, but I do not have money, but you can pick all my apples and sell them. So, you will have money,” said the tree.

The boy was so excited. He grabbed all the apples on the tree and left happily. The boy never came back after he picked the apples. The tree was sad.

One day, the boy who now turned into a man returned and the tree was excited.

“Come and play with me” the tree said.



“I do not have time to play. I have to work for my family. We need a house for shelter. Can you help me?”

“Sorry, but I do not have any house. But you can chop off my branches to build your house.” So the man cut all the branches of the tree and left happily. The tree was glad to see him happy but the man never came back since then. The tree was again lonely and sad.

One hot summer day, the man returned and the tree was delighted.

“Come and play with me!” the tree said.

“I am getting old. I want to go sailing to relax myself. Can you give me a boat?” said the man.

“Use my trunk to build your boat. You can sail far away and be happy.”

So the man cut the tree trunk to make a

boat. He went sailing and never showed up for a long time.

Finally, the man returned after many years. “Sorry, my boy. But I do not have anything for you anymore. No more apples for you”, the tree said. “No problem, I do not have any teeth to bite” the man replied. “No more trunk for you to climb on.” “I am too old for that now” the man said. “I really cannot give you anything, the only thing left is my dying roots,” the tree said with tears.

“I do not need much now, just a place to rest. I am tired after all these years,” the man replied.

“Good! Old tree roots are the best place to lean on and rest, come sit down with me and rest.” The man sat down and the tree was glad and smiled with tears.

REFLECTION

This is a story of everyone. The tree is like our parents. When we were young, we loved to play with our Mum and Dad. When we grow up, we leave them; only come to them when we need something or when we are in trouble. No matter what, parents will always be there and give everything they could just to make you happy.

You may think the boy is cruel to the tree, but that is how all of us treat our parents. We take them for granted; we don't appreciate all they do for us, until it's too late.

Always treat your parents with loving care.... For you will know their value, when you see their empty chair! We never know the love of our parents for us; till we have become parents. ♦

----- Story by Shel Silverstein; Source: <http://rishikajain.com/>



Interfaith Breakfast despite Islamic resistance

Jakarta, Indonesia [ucanindia]

A traditional interfaith Ramadan breakfast organized by the Interreligious Commission of Semarang Archdiocese in Central Java went ahead June 16, despite resistance from several Muslim organizations, including the Islamic Defenders Front extremist group.

The annual event was originally scheduled to be held at Semarang's Christ the King Church in Ungaran. But the Muslim groups, complained that Islamic fast breaking should not be carried out on a Christian property.

After talks with radical group, local police and government officials, the event was moved to a neutral venue in Puduk Payung in Semarang district, Hundreds of people from Christian, Muslim and other communities attended, including Shinta Nuriyah Wahid, wife of Indonesia's fourth president, Abdurrahman Wahid who is known for encouraging religious harmony and is a pioneer of interfaith activities in predominantly Muslim Indonesia. ♦

NEWS ROUND-UP

From India and Abroad

Pope establishes Dicastery for Laity, Family and Life

Pope Francis has taken up a recommendation from this Council of Cardinals, and approved and experimentum the statute of a new dicastery for the laity, family and life.

The new dicastery will merge from 1 September 2016 the existing Pontifical Council for the Laity and the Pontifical Council for the Family..

The new dicastery shall have competence in those areas pertaining to the Apostolic See for the promotion of life and the apostolate of the lay faithful, for the pastoral care of the family and its mission according to God's plan and for the protection and support of human life.

It will be presided over by a prefect, assisted by a secretary, who may be a layperson, and three lay undersecretaries, and will be granted a suitable number of officials, both clerical and lay, chosen as far as possible from different regions of the world, in accordance with the current legislation of the Roman Curia.

The dicastery will be divided into three sections: for the lay faithful, for the family, and for life, each one guided by an undersecretary. ♦

Pope specifies rules for removing negligent bishops from office

Pope Francis has released an apostolic letter in the form of a Motu Proprio, *Come una madre amore vole*, stipulating that bishops who have been negligent in protecting their flock from sexual abuse can be removed from office.

The letter affirms that the Church, like a loving mother, loves all her children, but treats and protects with special affection the smallest and most helpless. Although this care and protection is the responsibility of all the Church, it is to be carried out in particular through her pastors. Therefore, diocesan bishops, eparchs and those who are responsible for a particular Church must act with special diligence in the protection of the weakest among those entrusted to them.

The Canon Law already provides the possibility of the removal from ecclesiastical office “for grave causes” and this refers also to diocesan bishops, eparchs and those of equivalent status by law. By this Motu Proprio, the Pope specifies that these “grave causes” include the negligence of a bishop in the exercise of his role, especially in relation to cases of sexual abuse of minors and vulnerable adults, as referred to in the Motu Proprio *Sacramentorum Sanctitatis Tutela*, promulgated by St. John Paul II and amended by Benedict XVI, and establishes a series of procedures to be followed in these cases, as follows.

The diocesan bishop or eparch, or he who even on a temporary basis is responsible for a particular Church, or another community of faithful, may legitimately be removed from office for acts committed or omitted by negligence, resulting in the provocation of grave damage to others, either physical persons or a community as a whole. The damage may be physical, moral, spiritual or patrimonial.

The diocesan bishop or eparch may be removed from office only if he may be shown objectively to have lacked the diligence required for his pastoral office, even without grave moral culpability on his part. In the case of abuse of minors or vulnerable adults, it is sufficient for the lack of diligence to be grave.

Major superiors of religious institutes and societies of apostolic life of Pontifical right are to be considered equivalent to the diocesan bishop or eparch.

The Pope specifies that in all cases in which serious indications are present, the competent Congregation of the Roman Curia may initiate an investigation on the issue, notifying the interested party and providing him the possibility of producing documents and witnesses. The bishop will be given the opportunity to defend himself using the means provided by the law. He will receive communication of all phases of the investigation and will always be granted the possibility of meeting the Superiors of the Congregations. If the bishop does not take the initiative, such a meeting shall be proposed by the dicastery itself. Following the arguments presented by the bishop, the Congregation may decide whether to proceed with a further investigation.

Before making its decision, the Congregation may meet, as appropriate, with other bishops or eparchs belonging to the Episcopal Conference, or the Synod of Bishops of the sui iuris Church to which the bishop or eparch in question belongs, with the objective of discussing the case. The Congregation will make its decisions in ordinary Session.

Should the Congregation consider it appropriate to remove the bishop from office, it will determine on the basis of the circumstances of the case whether to issue, as soon as possible, the decree for removal, or to fraternally exhort the bishop to present his resignation within a period of fifteen days. If the bishop does not respond within the indicated period, the Congregation may issue a decree for removal from office.

Finally, the decision of the Congregation must be subject to specific approval by the Roman Pontiff who, prior to assuming a definitive decision, will be assisted by a special College of legal experts, designated for the purpose. ♦

New Translation of Bible released

Bangalore

The Asian Trading Corporation, Bangalore, has recently published the New Living Translation - Catholic Edition (NLT—CE) in response to an appeal by several Catholics from the field of academics and spirituality from within India and abroad..

Some of the highlights of the NLT-CE are:

1. Translated from the original Hebrew, Aramaic and Greek text.
2. Includes the original seven *Deuterocanonical*¹ books and utilizes anglicized spellings.
3. Reviewed by a group of eminent Indian Bible Scholars.
4. *Imprimatur*² granted by Cardinal Oswald Gracias, Archbishop of Bombay and President of Conference of Catholic Bishops of India (CCBI) on behalf of CCBI.



5.The First English Bible text to be granted Imprimatur by the Bishop's Conference in India.

6.Endowed with lively illustrations

The Holy Bible NLT-CE combines the latest biblical scholarship with a clear, dynamic writing style communicating God's word powerfully to all who read it. Following the principle of dynamic equivalence, it provides a refreshingly fluid reading of the Sacred Scriptures, which may be missing in more literal translations. It presents the biblical message in a language accessible even to non-Christians readers, clearly.

This Catholic Edition of the Holy Bible NLT-CE will be a great help for personal reading, study, and prayer. With its flowing text and useful marginal references, it will also provide a useful tool for *Lectio Divina*³ sharing and other prayer group dynamics. ♦

Christians upset at cross demolition

Mumbai [ucan]

Civic authorities in Mumbai demolished a century-old cross on June 9 to reclaim government land from encroachment but Christian leaders allege it is part of an anti-Christian policy by the Maharashtra state government to remove Christian symbols from the nation's financial capital.

Brihanmumbai Municipal Corporation workers demolished the cross along with other unauthorized construction work on Khar Raod without informing local church authorities.

Godfrey Pimenta, a Catholic leader and official of Watchdog Foundation said the authorities demolished the cross "without considering the religious sentiments of the Christian community."

"The majority of church properties are wrongly marked in a recently issued government development plan," which helps government authorities claim church land as government land, he alleged. "There appears to be a systematic plan to wipe off the identity of Christians from the city," Pimenta said.

Dolphy D'souza, spokesperson of the Save Our Land Team that campaigns to protect church properties within the city, said Catholics in the area want those "responsible for this action prosecuted." ♦

Church in Karnataka vandalised

Bengaluru [ucan]

Tension prevails in coastal Karnataka districts of Udupi and Dakshina Kannada after unknown people vandalised a church in the night of June 5 night in Kundapura town, 440 km from Bengaluru.

Visitors to the Kandlur church near Basrur in Kundapura on Monday morning found the statue of St. Anthony destroyed. The attackers have also broken the glass enclosure in which the statue was kept.

As the news of the church desecration spread, a crowd gathered and demanded action against the unidentified people.

Soon the police arrived at the spot and pacified the protesters. The police conducted a preliminary inquiry in the neighbourhood and came to a conclusion that the church was vandalised during the wee hours of Monday. They are looking for CCTV footage of the locality to identify the culprits. ♦

**"My soul magnifies the Lord, and
my spirit rejoices in God my Savior!" - Luke 1:47**



JAMES ARTS

Quality Fine Art Offset Printers

**872F, Kamak Bye Pass Road,
Sivakasi - 626 189.**

Ph : 04562 - 278206, 278205

Cell : 94433 - 74520

e-mail : jamesartscrafts@gmail.com

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

Come! Make Mission a MOVEMENT!



*Are you longing for a VIBRANT CHURCH that responds to the call of the Universal Mission – to take the GOOD NEWS to all people, everywhere? **Join us!***

*The Pontifical Mission Organization (PMO) in India collaborates with the local Church to enhance passionate participation in achieving goals and objectives of the **4 Pontifical Mission Societies***



Founder – Venerable Pauline Marie Jaricot

(1) Pontifical Society for the Propagation of the Faith

creates missionary awareness among the laity and establishes a

Programme for regular aid to Mission territories



Founder– Miss Jeanne Bigard

(2) Pontifical Society of St. Peter the Apostle

awakens adults and

youth to the problem of training of

local clergy, men and women religious,

and catechists in Mission Churches



Founder – Bishop Charles de Forbin-Janson

(3) Pontifical Society of the Holy Childhood

promotes missionary

zeal among children so as to lead them

to a sharing of spiritual and material

resources with other children



Founder – Blessed Paolo Manna

(4) Pontifical Missionary Union of Priests and Religious

animates missionary commitment in Priests, men

and women Religious, candidates to the

priestly and religious life, as well as others engaged in the pastoral ministry of the Church.

For more details regarding the PMO Mission visit us at www.pmoindia.org

**If undelivered,
return to**

**PONTIFICAL MISSION ORGANIZATION,
PO Box 4216, #10, 3rd Cross, Ulsoor Road,
Bengaluru – 560042,
Karnataka,
INDIA
Tel: +91-80-2558-5946 / +91-98455-76410**

TO:

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