

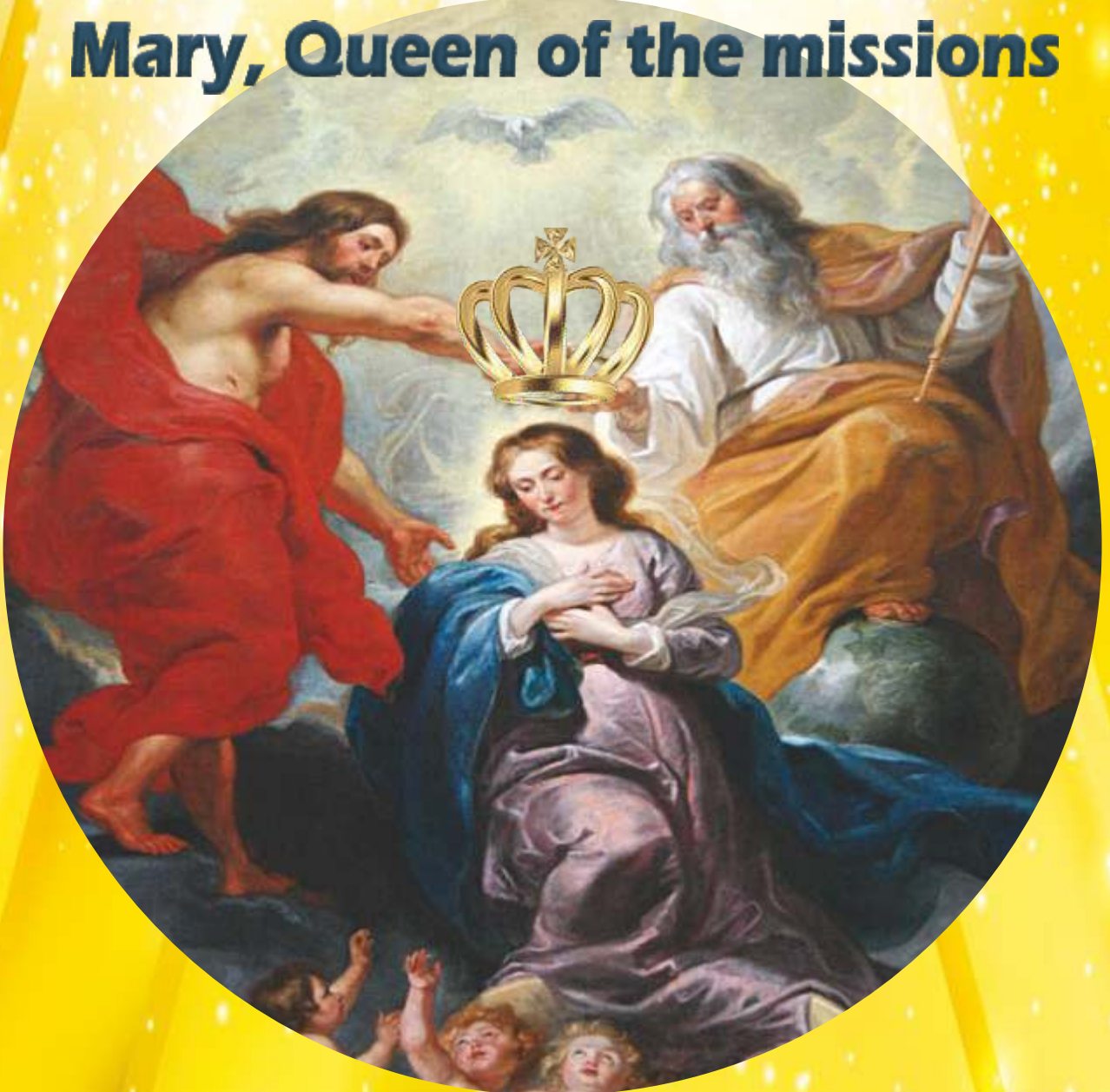
Vol 41, No.4

July - August 2018

PROCLAIM

A magazine for Missionary Animation

Mary, Queen of the missions



Pray for us

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

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Church Time!

JESUS Time!

Games Time!

Team Time!

Meal Time!

Talk Time!

**MISSION
SUNDAY?**

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

PROCLAIM

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James Arts Crafts

Sivakasi – 626189

☎ 9789774520

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)

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information published.

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**“Declare his glory
among the nations, his
marvelous works
among all the peoples”**

– Psalm 96:3

15th Aug 2018:

Solemnity of the
Assumption of Mother
Mary ; India's
Independence Day

FROM THE DIRECTOR'S DESK

Evangelization, not conversion

Dear Friends,

'The pilgrim Church is missionary by her very nature' is the declaration of Ad Gentes # 2. The Church is therefore in continuous mission of proclaiming the Word of God. Proclaiming the Word of God is the crux of the mission of Christ which is transferred to his disciples.

There is a tendency to equate evangelization with conversion. The task that is entrusted to us is not therefore primarily conversion but evangelizing. If a person is touched and inspired by the Word of God and is able to encounter the Risen Lord, then change of heart takes place within that person. That is stimulated and triggered by the Spirit of God. There we can see conversion.



Encounter with the Risen Lord makes 'something burn in the heart' like those disciples on the way to Emmaus experienced. Then that person experiences the presence of the Lord and he/she will be strengthened by the gifts of the Holy Spirit. There he/she makes a commitment to Jesus, the Savior. When one is touched by the Word of God, he/she will desire Baptism like the eunuch who requested Philip. By proclaiming the Word we are creating a situation for the person to encounter the Risen Lord.

Hence, let us not be afraid of those who block our ways for proclaiming. If we do not proclaim the Word, we are wrong. "Woe to me if I do not preach the Gospel" St. Paul says. "Woe to me" is not 'if I do not convert'. Conversion is not my responsibility. It is of God, of His Spirit.

They say that "Christians are converting". This is a 'conversionbogy' that is created by those who want to create suspicion and hatred. Christians love their neighbours and so they are preaching the Gospel of love. They love theirneighbours by preaching the Gospel through the works of charity. They witness to the Gospel by laying down their life in order to give life to others. They sacrifice their comforts, their relaxation, their enjoyment, their happiness for making others happy by carrying the burden of others' suffering. This self-giving love is what we Christians have experienced from the Lord. That is what we extend to others through our life of sacrificing love.

We cannot run away from our responsibility of proclaiming the Good News as we are touched by the Good News. The Good News urges us from within to make known to others the joy that we experience because of the Good News. With John we too must say, "What I have heard, what I have touched, what I have seen, I cannot but proclaim".

Let us have the freedom of the children of God. Jesus our brother has made us children of God and inheritors of the kingdom. The children have freedom and joy of sharing life with the Father. The Father strengthens us with the power of the Spirit, Jesus nourishes us with his body and blood, The Spirit also inspires and enlightens. Then how is that we are fearful and hesitant? Let us march ahead to the ends of the earth reaching the Good News to all.

Fr. Faustine L Lobo
National Director, PMO-India

Importance of evangelical approach to Church's mission

ADDRESS OF HIS HOLINESS POPE FRANCIS TO PARTICIPANTS IN THE GENERAL ASSEMBLY OF THE PONTIFICAL MISSION SOCIETIES (1 June 2018)



Your Eminence,
Dear Brothers and Sisters,

I am happy to offer you a cordial greeting and warm welcome on the occasion of your General Assembly. I thank Cardinal Filoni for his kind words of introduction and I greet the new President of the Pontifical Mission Societies, Archbishop Giampietro Dal Toso, who is taking part in this annual meeting for the first time. To all of you I express my deep gratitude for your efforts to raise missionary awareness among the People of God, and I assure you of my closeness in prayer.

A fascinating journey lies ahead of us: the preparation of the Extraordinary Missionary Month of October 2019, which I announced during last year's celebration of World Mission Day. I heartily encourage you to see this preparatory phase as a great opportunity to renew missionary commitment throughout the Church. It also represents a providential occasion for renewing our Pontifical Mission Societies. You are well aware of my concern about the risk of your work being reduced to the merely financial aspect of material assistance, turning the Societies – despite their Christian inspiration – into agencies like any others. This is certainly not what their founders

and Pope Pius XI wanted when they instituted and structured the Pontifical Societies in the service of the Successor of Peter. For this reason, I have once again proposed as timely and urgent for renewing missionary awareness in today's Church a grand and courageous insight of Pope Benedict XV in his Apostolic Letter *Maximum Illud*; the importance of an evangelical approach to the Church's mission in the world.

This shared goal can and must help the Pontifical Mission Societies to grow in a solid sense of spiritual communion, reciprocal cooperation and mutual support. If the renewal is to be authentic, creative and effective, the reform of your Societies will entail a genuine re-founding and reshaping in accordance with the demands of the Gospel. This does not simply mean rethinking your motivations in order to do better what you already do. The missionary conversion of the structures of the Church (cf. Apostolic Exhortation *Evangelii Gaudium*, 27) calls for personal holiness and spiritual creativity. It is not merely about



renewing the old, but about letting the Holy Spirit create newness, making all things new (cf. Ps 104:30, Mt 9:17, 2 Pet 3:13, Rev 21:5). Do not be afraid of the new things that come from the crucified and risen Lord. Be bold and courageous in your mission, always cooperating with the Holy Spirit in communion with Christ's Church (cf. Apostolic Exhortation *Gaudete et Exsultate*, 131).

What does it mean that you, the Pontifical Societies along with the Congregation for the Evangelization of Peoples, are organizing the Extraordinary Missionary Month, to “recalibrate” yourselves evangelically? I believe it entails a specific *missionary conversion*. We need to recalibrate starting from the mission of Jesus, to reassess our efforts to collect and distribute material aid in the light of our mission and the formation that it requires, so that missionary integrity, awareness and responsibility can once again be part of the ordinary life of the entire holy and faithful People of God. This means an integral formation that involves our daily lives, our entire life, one in which our minds, hearts and bodies are caught up in love for the Lord Jesus, in a passionate desire to proclaim him and to bear witness to his with apostolic courage, in the mission of his Church.

“Baptized and sent: the Church of Christ on Mission in the World.” This is the theme chosen for the Missionary Month of October 2019. It emphasizes that the call to mission is a call rooted in Baptism and addressed to all the baptized. Mission is a “being sent forth” that brings about conversion both in those who are sent and in those who receive their message: in Christ, our life is itself a mission! We are mission, because we are God's love poured out, God's holiness created in his own image. Mission, then, is our own growth in holiness and that of the whole world, beginning with creation (cf. Eph 1:3-6). This missionary dimension of our Baptism thus becomes a witness of holiness that bestows life and beauty on our world.

Renewing the Pontifical Mission Societies, then, means taking to heart, with a serious and courageous commitment, the holiness of each

individual and of the entire Church, as family and community. I urge you to renew the nature and the activities of the Pontifical Mission Societies with genuine creativity, placing them at the service of the mission, so that our primary concern is the lived holiness of missionary disciples. Indeed, to cooperate in the salvation of the world, we need to love the world (cf. Jn 3:16) and to be ready to give up our lives to serve Christ, the one Saviour of the world. We do not have a product to sell, but a life to communicate: God, his divine life, his merciful love, his holiness!



As you know, in October 2019, the Extraordinary Missionary Month, we will celebrate the Synod for the Amazon. In response to the concerns expressed by many of many faithful, laity and pastors alike, I wished to convoke this meeting

in order to pray and reflect on the challenges faced in the evangelization of these South American lands that are home to important particular Churches. I hope that the conjuncture of these two events may help us fix our gaze on Jesus Christ while addressing problems and issues, resources and needs; may it also help us renew our commitment of service to the Gospel for the salvation of the men and women living in those lands. We pray that the Synod for the Amazon can help provide a more evangelical approach to missionary work in this area of the world that is so troubled, so unjustly exploited and so much in need of the salvation of Jesus Christ.

Dear brothers and sisters, in my prayers I entrust all of you to Our Lady, Queen of the Apostles, to Saint Justin Martyr, whose liturgical memory we celebrate today, to Saint Therese of the Child Jesus, Saint Francis Xavier, Blessed Paolo Manna, and all the saints and martyrs who gave their lives for the faith as missionaries. ♦

Mission of Jesus

Criterion for effectiveness of Church's structures

[Extracts from the address of Fernando Cardinal Filoni, Prefect of the Congregation for the Evangelization of Peoples President of the Supreme Committee of the Pontifical Mission Societies, to the Annual General Assembly of the Pontifical Mission Societies in Rome, on 28 May 2018]



.....The Holy Father, Pope Francis' proclamation of the Extraordinary Missionary Month for October 2019 creates within me the desire to dedicate this reflection on the Pontifical Mission Societies to this providential opportunity. According to what the Holy Father wrote to me in his letter dated October 22nd, 2017, his desire is that the entire Church might live the centenary of the Apostolic Letter, *Maximum Illud*, of his predecessor Benedict XV, as a moment of authentic missionary reform for the Church and for believers.

The Pope continues to insist on what has already been most dear to him since the beginning of his pontificate: reforming our lives as Christians and reforming our structures so that the mission of Jesus may be at the heart of the Church's mission. In my letter to the Bishops of the entire world on December 3rd, 2017, regarding October of 2019, I noted that "The *missio ad gentes*, identified in *Evangelii Gaudium* as the paradigm of the ordinary pastoral action of the Church (EG 15), represents that which Pope Francis asks us to place at the heart of the commemoration of the 100th anniversary of the Apostolic Letter *Maximum Illud* of his predecessor Pope Benedict XV (30 November 1919).

In other words, we are 'to place the mission

of Jesus at the heart of the Church, making it the criterion for measuring the effectiveness of her structures, the results of her labors, the fruitfulness of her ministers and the joy they awaken. For without joy, we attract no one."

Therefore, we can clearly reiterate the goal of this ecclesial initiative for October 2019: we are to focus on prayer, on the desire to be educated by the example of many holy witnesses and martyrs for the sake of the mission, on reflecting and living fraternal charity so that the *missio ad gentes* might be the paradigm, source, inspiration, and model, the criterion of our work and evaluation of all that the Church does.

The glory of God and the salvation of humanity represent for us the actual reason for the existence of the Church in her intrinsic missionary nature (cf. AG 2, 7): the Church originates from the mission of the Son and of the Holy Spirit in order to return to the Father, in which every mission finds its beginning and its fulfillment. The mission is therefore not a simple means to an end, but is the existential form in which the Church and all Christians are constituted.

"He who preaches God is a man of God". ... That which you do stimulates the missionary nature of your Churches, always in communion with the Successor of Peter who, thanks also to you, can exercise his pastoral care for all of the Churches, offering spiritual and material help to all, especially to those most in need of bread and the Gospel.

... all that we are and all we do is the fruit of our personal encounter with Jesus Christ, alive in his Holy Church. A missionary is one who has encountered the living and risen Christ. The highest form of the mission, therefore, is always the bold proclamation of the experience of this encounter, one that transforms the life, mind, heart, relationships, friendships, and conflicts. The

missionary is therefore a witness of this occurrence who allows one to see God at work in one's life, recalling this encounter, helping others to experience this immense joy:

In view of the Extraordinary Missionary Month of October 2019, we have been asked to look with courage upon the urgent need to reform the structures of the Pontifical Mission Societies,



.... Missionary animation embodies the force of renewal of all the Societies in their relationship of diversified reciprocity with the Pontifical Missionary Union, which is delegated for formation by its original charism and founding. To form to and for the mission of Jesus in the Church means to serve the communication of the Gospel as proclamation and witness, the transmission and propagation of the faith as a contagious and joyous presence in the diverse circumstances of life. It means to have consciousness and baptismal awareness of the Catholic dimension of the Christian faith, of its universal aim for all, to the furthest ends of the earth.

The mission represents the internal dynamic of the faith, in which movement and love drive and attract the fullness of life in God in the hope of eternity. It signifies having an integral commitment for education in the Christian faith where the intellectual and didactic dimension is placed at the service of and is well integrated with the need for a conversion of life and with the obligation of witness for the transforming sanctification of the world. "Christianity is meant above all to be put

into practice. It can also be an object of study and reflection, but only to help us better live the Gospel in our daily lives" (*GE* 109).

..... A reciprocal and ever greater availability of listening and cooperation between the International Secretariats as well as the National and Diocesan Directorates will help this process of ecclesial unity for the good of the mission. A stronger bond between the international, national and diocesan services regarding the need for ongoing formation for the mission will serve to support a process of reevaluating the figure and function of the P.M.S. Directors and their insertion into the ordinary pastoral care of their local Churches. Overcoming the monetary reduction of their previous service by making a commitment to missionary formation according to the pastoral needs of the various local Churches can bring about an improved synergy in the different operative levels of our P.M.S., giving a renewed missionary and ecclesial meaning to the collection for evangelization and the support of the poor.

Missionary formation should not be considered marginal in the ordinary life of the pastoral care of the dioceses and parishes, associations, and ecclesial movements; it is rather an essential dimension. National and Diocesan Directors should be the ecclesial instruments that Bishops have at their disposal in order to fulfill their pastoral responsibility of making the mission a true paradigm of the life and action of the Particular Churches entrusted to them. In their working relationship with the International Secretariats, they open the local diocesan missionary dimension to the universal dimension of the Catholic Church.

In the mission *ad gentes*, the Pope serves the unity of the mission and guarantees that all, Churches and Christians, are able to receive the Gospel, celebrate the sacraments, and take part in Christian charity for a life worth living. Thanks to the service of the National and Diocesan Directors, the Pope is able to interact with local Churches, faithful and pastors, so that all may feel mutually responsible, in virtue of their baptism, for the singular mission of Christ entrusted to his Church.

Extraordinary Missionary Month of October 2019

[Address of the Holy Father to the National Directors of Pontifical Mission Societies on June 1, 2018, in the Clementine Hall of the Vatican Apostolic Palace, on the occasion of the annual General Assembly which took place from 28 May to 2 June at the Fraterna Domus of SacroFano.]

I welcome you with joy on the occasion of your General Assembly and I greet you all cordially. I thank Cardinal Filoni for his introductory words, and I greet the new President of the Pontifical Mission Societies, Msgr. Giampietro Dal Toso, who for the first time takes part in this annual meeting of yours. I express to you all a lively sense of gratitude for your work in raising missionary awareness among the People of God and I assure you of my remembrance in prayer.

We have an interesting journey ahead: the preparation of the Extraordinary Missionary Month of October 2019, which I announced on the last World Mission Day of 2017. I strongly encourage you to live this phase of preparation as a great opportunity to renew the missionary commitment of the whole Church. It is also a providential occasion to renew our Pontifical Mission Societies. Things must always be renewed: renew the heart, renew the works, renew organizations, because otherwise, we would all end up in a museum. We must be renewed so as not to end up in the museum. You are well aware of my concern at the danger that your work will be reduced to the mere monetary dimension of material aid – this is a real concern – turning you into an agency like many others, even though of Christian inspiration. This is certainly not what the founders of the Pontifical Mission Societies and Pope Pius XI wanted when they were established and organized in the service of the Successor of Peter. For this reason, I have proposed again as a current and urgent renewal of the missionary awareness of the whole Church today, a great and courageous intuition of Pope Benedict XV, contained in his Apostolic Letter *Maximum illud*: that is, the need to evangelically renew the



Church's mission in the world.

This common goal can and must help the Pontifical Mission Societies to live a communion of spirit, reciprocal collaboration, and mutual support. If renewal is to be authentic, creative and effective, the reform of your

Societies will consist of a re-foundation, a redevelopment according to the needs of the Gospel. It is not simply a matter of rethinking the motivations to do better what you already do. The missionary conversion of the structures of the Church (cf. Apostolic Exhortation *Evangelii Gaudium*, 27) requires personal holiness and spiritual creativity. So not only to renew the old but to allow the Holy Spirit to create the new. Not us: the Holy Spirit. Make room for the Holy Spirit, allow the Holy Spirit to create the new, make all things new (see *Psalms* 104: 30, *Mt* 9: 17, *2 Pt* 3: 13, *Rev* 21: 5). He is the protagonist of the mission: He is the “office head” of the Pontifical Mission Societies. It is He, not us. Do not be afraid of the newness that comes from the Crucified and Risen Lord: these changes are beautiful. Be afraid of other novelties: these do not go! Those that do not come from there. Be bold and courageous in the mission, collaborating with the Holy Spirit, always in communion with Christ's Church (cf. Apostolic Exhortation *Gaudete et exsultate*, 131). And this boldness means going with courage, with the fervor of the first who proclaimed the Gospel. Your habitual book of prayer and meditation is the Acts of the Apostles. Go there to find inspiration. And the protagonist of that book is the Holy Spirit.

What does it mean for you, the Pontifical Mission Societies, who, together with the Congregation for the Evangelization of Peoples are preparing the Extraordinary Missionary Month, to re-qualify oneself evangelically? I believe it

simply means a missionary conversion. We need to re-qualify – the intuition of Benedict XV – to redevelop ourselves starting from the mission of Jesus, to re-qualify in the effort to collect and distribute material aid in the light of the mission and formation that it requires, so that conscience, awareness and missionary responsibility become



PMO-India Director Fr Faustine Lobo with the Holy Father

once again part of the ordinary experience of the whole holy faithful People of God. ***“Baptized and sent out: the Church of Christ on a mission in the world”***. This is the theme we have chosen for the Missionary Month of October 2019. It emphasizes that being sent on mission is a call inherent in Baptism and is for all the baptized. So the mission is sending for salvation that performs the conversion of the envoy and of the recipient works: our life is, in Christ, a mission! We ourselves *are* mission because we are God's love communicated, we are God's holiness created in His image. The mission is, therefore, our own sanctification and that of the whole world, ever since creation (cf. ***Eph*** 1: 3-6). The missionary dimension of our Baptism thus translates into a witness of holiness that gives life and beauty to the world.

Renewing the Pontifical Mission Societies means, therefore, to take to heart, with serious and courageous commitment, the sanctity of each person and of the Church as a family and a community. I ask you to renew with creativity the nature and action of the Pontifical Mission Societies, placing them at the service of the mission, so that at the heart of our concerns there may be the holiness of the life of missionary disciples. Indeed, in order to collaborate in the

salvation of the world, we need to love it (cf. ***Jn*** 3:16) and be willing to give life by serving Christ, the sole Saviour of the world. We do not have a product to sell – it has nothing to do with proselytism, we do not have a product to sell – but a life to communicate: God, His divine life, His merciful love, His holiness! And it is the Holy Spirit who sends us, accompanies us, inspires us: He is the author of mission. It is He brings forward the Church, not us. Not even the institution of the Pontifical Mission Societies. Do I leave it to Him – we can ask ourselves – do I leave him to be the protagonist? Or do I want to tame it, cage it, in the many worldly structures that, in the end, lead us to conceive the Pontifical Mission Societies as a firm, a business, a thing of our own, but with God's blessing? No, this is not right. We have to ask ourselves this question: do I leave it to Him or the cage? He, the Holy Spirit, does everything; we are merely His servants.

As you well know, during October 2019, Extraordinary Missionary Month, we will hold the Synod for Amazonia. Welcoming the concerns of many faithful, laity and pastors, I wanted to meet to pray and reflect on the challenges of evangelization of these South American lands where important particular Churches live. I feel that this coincidence helps us to focus our gaze on Jesus Christ in dealing with problems, challenges, riches, and poverty; it helps us to renew our commitment to serving the Gospel for the salvation of the men and women who live in those lands. Let us pray that the Synod for the Amazonia may evangelically renew the mission in this region of the world that is so tried, unjustly exploited and in need of the salvation of Jesus.

Mary, when she went to Elizabeth, did not do it as a gesture, as a missionary. She went as a servant of the Lord she carried in her womb: she did not say anything about herself, she merely brought the Son and praised God. One thing is true: she went in a hurry. She teaches us this faithful *haste*, this spirituality of haste. The haste of fidelity and adoration. She was not the protagonist, but the servant of the sole protagonist of the mission. And may this image help us. Thank you! ♦

Pope Francis asks for prayers for missionaries



Pope Francis on May 2, 2018, asked for prayers for missionaries, stressing their important work around the world.

His remarks came in a video message

sent for the opening of the General Assembly of the Pontifical Mission Societies, taking place in the *Fraterna Domus* of Sacrofano, Rome, through June 2, 2018.

“Why are the Pontifical Mission Societies important?” Pope Francis asked. His answer: “They are important first and foremost because we must pray for missionaries, for the evangelizing action of the Church. Prayer is the first 'missionary work'- the first – that every Christian can and must do, and it is also the most effective, even though this cannot be measured. Indeed, the principal agent of evangelization is the Holy Spirit, and we are called upon to collaborate with Him.

The following is the English transcript of the Holy Father's video message.

Dear brothers and sisters,

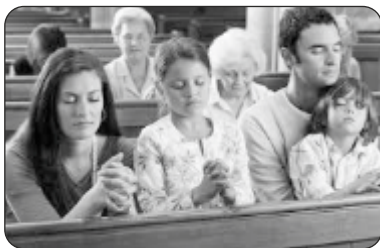
With this brief message, I would like to present to you an important but little-known aspect of the mission of the Church: the Pontifical Mission Societies.

Since the earliest times, the mutual support between local Churches, engaged in announcing and bearing witness to the Gospel, has been a sign of the universal Church. Indeed mission, inspired by the Spirit of the Risen Lord, enlarges the spaces of faith and charity unto the farthest confines of the earth.

In the nineteenth century, the proclamation

of Christ received a new impulse from the founding of the Pontifical Mission Societies, with the specific aim of praying and acting in a concrete way to support the evangelization of new territories. These Societies were recognized as Pontifical by Pope Pius XI, who in this way wished to underline that Peter's Successor has at heart the mission of the Church towards all peoples. And it is still thus! The Pontifical Mission Societies continue today this important service that began two hundred years ago. They are present in 120 countries with National Directors, coordinated by international Secretariats at the Holy See.

Why are the Pontifical Mission Societies important? They are important first and foremost because we must pray for missionaries, for the evangelizing action of the Church.



Prayer is the first “missionary work”- the first – that every Christian can and must do, and it is also the most effective, even though this cannot be measured. Indeed, the principal agent of evangelization is the Holy Spirit, and we are called upon to collaborate with Him.

In addition, these Societies guarantee on behalf of the Holy Father an equitable distribution of aid, so that all the Churches in the world have a minimum level of assistance for evangelization, for the sacraments, for their own priests, the seminaries, for pastoral work, and for catechists. Support to the missionaries who evangelize, and support above all with prayer, so that the Holy Spirit may be present. It is He Who drives evangelization forward.

Therefore I encourage you all to collaborate in our common task of proclaiming the Gospel and supporting the young Churches through the work of these Pontifical Mission Societies. In this way, in every population, the Church will continue to open up to all and to proclaim with joy the Good News of Jesus Christ, Saviour of the world. I thank you all from my heart! ♦

Pope asks two minutes a day reading the Gospel

His strong recommendation came in a May 26, 2018, In a video message to the boys and girls participating in the Second National Youth Meeting in Rosario, Argentina, that took place from May 25 to 27, Pope Francis asks young people in Argentina to spend at least two minutes a day reading the Gospel. Here is an extract from his address:



..... When I thought about you, and what I could share with you for this meeting, three words occurred to me: **presence**, **communion** and **mission**.

1. Presence

The first word is **presence**. Jesus is with us, He is present in our history. If we do not convince ourselves of this, then we are not Christians. Let us think of the disciples of Emmaus. Jesus has become our brother, He invites us to be incarnated, to build together that beautiful word, **the civilization of love**, as His disciples and missionaries, here and now: at home, with your friends, in the situations you live every day. Therefore it is necessary to stay with Him, to go out to encounter Him in prayer, in the Word, in the Sacraments.

He is with you, though perhaps at times you feel like those in Emmaus before meeting the Risen Jesus: you feel sad, disappointed, downcast, dejected, without much hope that things will change. Well, you see, things happen in life that at times clearly get us down. You get hurt along the way, and it seems that you cannot take it any more; the contradictions are stronger than all that is

positive, than everything that you can do, so that we do not see the light at the end of the tunnel. However, when you meet Jesus ... the good Samaritan who tries to help you, this Jesus, everything is made new, you are renewed and with Jesus, you can renew history.

The good Samaritan is Christ who draws close to the poor, to those who are in need. The good Samaritan is also you when, like Christ, you approach those who are next to you, and are able to see the face of Christ in him. It is a path of love and mercy: Jesus finds us, heals us, and He sends us to heal others. He sends us to heal others.

But to travel this path of helping to lift up others, let us not forget, we need personal encounters with Jesus, moments of prayer, adoration and, above all, listening. The word of God. I ask you: how many of you read two minutes of the Gospel each day? Two minutes! Keep a little copy of the Gospel in your pocket, in your wallet ...



While you are on the bus, while you are on the subway, on the train or you stop and sit at home, open it and read it for two minutes. Try, and you will see how your life changes. Why? Because you will meet Jesus. You will meet Him with the Word.

2. Communion

The second word is communion. We are a people and history is built by peoples, not ideologists, peoples are the protagonists of history. We are a community, we are a Church. And if you want to build as a Christian, then you have to do it as part of the people of God, in the Church, as a people. Not in a small or stylized group, separated from the life of the people of God. The people of God are the Church, with all the people of good

will, with their children, their grown-ups, their sick, their healthy, their sinners, which means all of us! With Jesus, the Virgin, the Saints who accompany us. ***Walk as a people. Build a history as a people.*** Jesus counts on you, and also counts on him, on her, on all of us, every one.

You know better than me that computers and cell phones need updates to work better. Also our pastoral ministry needs to be updated, renewed, we need to revise the connection with Christ in the light of the Gospel – the one that from now on you will carry in your pocket and you will read for two minutes a day – by looking at the world today, discerning and giving new energy to our shared mission

3. Mission

The third word is mission. We are called to be an outbound Church, on a mission. A missionary Church, not enclosed in our comforts and established mindsets, but reaching out to encounter the other. A Samaritan, merciful Church, with an approach of dialogue and listening. Jesus calls us, sends us outwards and accompanies us so as to be closer to all today's men and women. "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit ... And surely I am with you always, to the very end of the age" (*Mt* 28, 19-20). Go, do not be afraid! Young people have the strength of

restlessness, of nonconformity – be nonconformist – make a fuss, do not let history be written elsewhere, while you look out from the window; do not be a spectator in life, put on your shoes, go out, wearing Christ's shirt and playing for His ideals. Go with Him to heal the wounds of so many of our

brothers who are lying on the edge of the road, go with Him to sow hope in our towns and cities, go with Him to renew history.

Many times you have heard that you are the future, in this case, the future of the country. The future is in your hands, it is true, because we stay and you keep going. But

beware: let it be a solid future, a fruitful future, a future with roots. Some dream of a utopian future: "No, history has passed, not what happened before, now it will begin". Nothing starts now. They have sold it to you. Bernárdez, our poet, ends a verse saying: "The flowers the tree has live on what it keeps under the ground". Go back to the roots and build your future from the roots where the sap comes from: you do not deny the history of your country, you do not deny the history of your family, do not deny your grandparents. Search for your the roots, look for history. And from there, build the future. And those who say to you: "Yes, the national heroes are already in the past or they don't make sense, now we have to start all over again" ... Laugh in their face! They are clowns of history. ♦



Continued from Page 6: Criterion for effectiveness of Church's structures



The Bishops cannot excuse themselves from this, their ministerial duty, which involves both formation for the missions,

namely of missionary animation and cooperation, and the communion of goods for the material and

spiritual needs of all.

The Extraordinary Missionary Month of October 2019 represents, for Bishops and for National Directors, a unique opportunity to recover this characteristic relationship between the Universal Church and the local Churches in one service to the mission, concretely to the ***missio ad gentes***. It is necessary that you rediscover the essential role of your ecclesial service, which is to be discerned and reformed within this missionary initiative as desired by Pope Francis. ♦

Development of New Evangelization

By Bishop Raphy Manjaly

The roots of new evangelization are deeply embedded in the rich soil of Council Vatican II and the *magisterium* of the conciliar Popes. It is the sprouting and blossoming of the seeds sown by of the Council and Pope Paul VI's apostolic exhortation *Evangelii Nuntiandi*.

Archbishop Rino Fisichella has clearly explained how the seeds of new evangelization are already present in *Gaudet Mater Ecclesia*, the speech Pope John XXIII made to explain the aims of Vatican II. In that speech the Archbishop has identified concepts which can be related to the theme of new evangelization: "The Pope spoke of 'strength of new energies', 'a new order of things', 'looking at the present, which has brought about new situations and new ways of living and which has opened up new avenues for the Catholic apostolate', 'we must not just safeguard this precious treasure, as if we were only concerned with what is ancient, but, ...we must continue in the work which our age requires of us, following the path which the Church has pursued for almost twenty centuries'".

Cardinal Avery Dulles has identified ten defining traits of the new evangelization. And he mentions that each of these trends was introduced by Vatican II and further clarified by Pope John Paul II and that he did not invent the concept of "new evangelization", but promoted it effectively.

1. Centrality of Christ

Vatican II returned to the sources and emphasized the importance of the Bible and the centrality of Christ. In the *hierarchy of truths* the



Lordship of Jesus is at the top level.

2. Ecumenism

Vatican II urged all Christians to bear witness to their common hope without falling into false conciliatory approaches. It pointed out how divisions among Christians weakened the

witness of the Church. John Paul II pointed out that proclamation of the Gospel of reconciliation without any desire for unity among Christians is a contradiction. According to him the rise of "para-Christian sects" is all the more reason for different churches to give harmonious witness to Christ.

3. Interreligious Dialogue

It is a fact that Vatican II encouraged dialogue and collaboration with followers of other religions. John Paul II did not see any conflict between dialogue and proclamation. In *Redemptoris Missio* he reasons that since the



requirements for honest dialogue are mutual trust and sincere admission of their differences and since Christians who engage in dialogue need to declare their own faith, proclamation is an essential part of dialogue. Proclamation is to be

undertaken respecting the conscience of the other party and with openness to learn.

4. Religious Freedom

Vatican II in *Dignitatis Humanae* encourages people to follow their free and responsible judgement, without any pressure from outside. *Evangelii Nuntiandi* held that the Church should propose the Gospel and was against imposing it on the conscience of the people. Since the assent of faith must be free, the Church is wary of offensive proselytization. It is with respect for

human conscience that she proclaims the Gospel.

5. Continuing Process

There is a misunderstanding that evangelization is only the initial proposal of the Gospel to those who have not heard it. Vatican II used the word sometimes in its narrow sense to mean the initial proclamation and at other times in a broader sense that would include interaction between the Gospel and the local culture. In *Evangelii Nuntiandi*, the concept of evangelization is very comprehensive, which includes ministry of preaching and sacraments and the whole process of penetrating and transforming the human life by the power of the Gospel. Pastoral care of the faithful is to be understood as ongoing evangelization. Even the Church herself is not exempted from the need of being evangelized continuously.

6. Social Teaching

There was a time when Christians made a clear separation between the spiritual realm and the temporal realm, the Church and the state, time when evangelization was seen as addressing the inner life of people facilitating their eternal salvation. Those days social works and charitable works were not considered part of evangelization.

Things have changed. The statement of the Synod of Bishops held in 1971 will prove the point: "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the gospel or, in other words, the Church's mission for the redemption of the human race and its liberation from every oppressive situation". According to the Synod she has an obligation to show to the world that the gospel message urges her to work for peace and justice in society.

Evangelii Nuntiandi while emphasising the importance of denouncing dehumanizing structures warns the faithful against the danger of

reducing Church's mission to that of a purely temporal project. It gave priority to interior conversion which is the requirement for salvation. A mere change of structures without any interior conversion cannot usher in a truly human culture.

7. Evangelization of Cultures

Evangelii Nuntiandi speaks of evangelization of cultures. They are to be regenerated by encounter with the Gospel.

8. New Media

By now everyone knows that new evangelization is not the proclamation of a new gospel, but an evangelization that is "new in its ardour, new in its methods and new in its expression". *Inter Mirifica*

of Vatican II spoke of "means of social communication" and urged the faithful to make use of them to preach the Gospel.

9. Involvement of All Christians

Vatican II viewed the whole Church as missionary and the evangelization the fundamental task of the people of God. All the faithful have an obligation to work for the expansion and spread of the Body of Christ. *Lumen Gentium* says: "Each disciple of Christ has the obligation of spreading the faith to the best of his ability". *Evangelii Nuntiandi* while admitting that "it is the whole Church that received the mission to evangelize", made it clear that different categories of its members have different responsibilities- the Pope, the bishops, the priests, the religious and the laity.

10. Primacy of the Holy Spirit

Ad Gentes says that it is the Holy Spirit who kindles in the hearts of the faithful a desire for mission. He not only anticipates apostolic action but also accompanies and directs it. *Evangelii Nuntiandi* states: "The Holy Spirit is the principal agent of mission: it is he who impels each individual to proclaim the gospel, and it is he who in the depths of conscience causes the word of salvation to be accepted and understood". ♦



The Sacrament of the Anointing of the Sick

Biblical Background - II

By Fr Dr S Joseph Lionel



1.2. Healing of the Sick in the NT

The ministry of healing received significant importance in the life and mission of Jesus: “Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people” (Mt 4:23; see also Mk 1:34; Lk 4:40). There are various circumstances in which Jesus healed the sick.

Often the sick person requested Jesus to heal. For example, the ten lepers (Lk 17:11-19) and the blind Bartimaeus at Jericho (Mk 10:46-52) begged Jesus to heal them (see also Mk 1:40-45; Mt 8:1-4).

Sick people were healed on account of other's faith, like for example in the case of the paralytic man who was carried by four men and brought before Jesus (Mk 2:1-12; see also Mk 7:31-37).

There were occasions when Jesus himself went forward to heal the sick like in the case of the man with withered hand (Mk 3:1-6; see also Jn 5:1-17). Strangely in the case of the Syrophenician woman Jesus seems to delay for a while and then heals her daughter in order to praise her faith (Mk 7:24-30).

Sometimes, even when the sick person was not physically present, Jesus healed them

because someone else stood before him and prayed as in the case of the centurion who prayed for his servant to be healed (Mt 8:5-13; Jn 4:46-54).

There were incidents when his disciples could not heal and cast out demons. Jesus overcomes this resistance and heals the sick and the possessed (Mk 8:14-29).

The news about Jesus' healing ministry spread like a wildfire. The people also perceived Jesus as the healer: “News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed; and he healed them” (Mt 4:24). Even those who touched the garment of Jesus were healed (Mk 5:28, 34, 6:56; Lk 8:43). Jesus' ministry to the sick also involved casting out demons (Mk 9:25-26). When Jesus healed the paralyzed man, he said to the man, “your sins are forgiven” (Lk 5:20).

Jesus gave priority for the ministry of



healing even when it was considered by the Pharisees that he violated the law of Sabbath (Lk 13:10-14; See also 14:3). Those who were healed by Jesus came back to him praising and thanking God (Lk 17:15).



name of your holy servant Jesus” (Acts 4:30).

Marvelous testimonies of healing are reported in the Acts of the Apostles: “Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by impure spirits, and all of them were healed” (Acts 5:16); “For with shrieks, impure spirits came out of many, and many who

According to the gospel of John the healing miracles of Jesus are the signs of the kingdom of God: “a great crowd of people followed him because they saw the signs he had performed by healing the sick” (Jn 6:2).

The gospels present to us that Jesus gave authority to the apostles to go and heal people from all sicknesses: “Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness” (Mt 10:1). The apostles continued this ministry of healing even after the resurrection of Jesus and his ascension.

The ministry continued with the anointing of the Holy Spirit that they received on Pentecost. Peter and John healed the lame man sitting at the gate of the temple of Jerusalem: “By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has completely healed him, as you can all see” (Acts 3:16). When Peter and John were questioned by the Sanhedrin and when they returned to the Christian community the believers prayed to God, “Stretch out your hand to heal and perform signs and wonders through the

were paralyzed or lame were healed” (Acts 8:7). The proclamation of the gospel by Peter highlights the healing ministry of Jesus (Acts 10:38).

Like Peter and John we see the significance of healing in the ministry of St. Paul as well. Paul continued the healing ministry of Jesus: “His father was sick in bed, suffering from fever and dysentery. Paul went in to see him and, after prayer, placed his hands on him and healed him” (Acts 28:8). While listing the gifts of the Holy Spirit manifested among the believers, Paul mentions healing as one of the gifts of the Spirit: “to another faith by the same Spirit, to another gifts of healing by that one Spirit” (1 Cor 12:9).

Thus we notice that the ministry of healing was among the most flourishing ministries in the early Christian communities. The witness of the Church at Corinth and number of other early Christian centers attest to the continuation of the healing ministry of Jesus in the Church. As James mentions in his letter anointing with the blessed oil was part of this prayer for healing (5:14-15). With this biblical background now we will begin our examination of the development of the liturgical rite of the anointing of the sick. ♦

Case against Cardinal quashed

KOCHI: A division bench of the Kerala High Court provided relief to Cardinal Allencherry of Syro-Malabar Catholic Church a second time, when it quashed an FIR registered against him and three others in an alleged land scam case.

On March 16, the division bench had stayed a March 6 order of a single judge bench of the High Court directing a police probe against him and three others --- two priests and a middleman --- for allegedly effecting a land deal that allegedly caused a loss of crores of rupees to the Church here.

St Junipero Serra

24 November 1713 – 28 August 1784

Feast Day: 01 July



Serra was born into a humble family on the Spanish island of Mallorca in the Mediterranean Ocean. His parents sent him to a nearby Franciscan school, and his intellectual abilities soon caught the attention of his teachers. At age fifteen he enrolled in a prominent Franciscan school in the nearby city of Palma. The next year he became a novice in the Franciscan order and shortly thereafter was ordained as a priest.

Serra's intellectual acumen and enormous willpower secured his appointment as a professor of theology at the tender age of twenty-four. Six years later, in 1743, he moved on to a professorship at the prestigious Lullian University.

Despite his success as a pulpit orator and professor, Serra hungered for something more. In 1749 he secured permission to travel with some fellow Franciscans who intended to devote themselves to work at a mission near Mexico City. Serra took the long sea voyage to Spain's colonies. Despite ill health from the voyage, upon his arrival in Vera Cruz he insisted on walking all the way to Mexico City, a distance of over two hundred miles. This was the first of many feats of physical stamina and willpower which were to make the Franciscan a legend in his own time.

At the age of thirty-seven, he landed in Mexico City on 1 January 1750, and spent the rest

of his life working for the conversion of the peoples of the New World. In 1768, Father Serra took over the missions of the Jesuits (who had been wrongly expelled by the government) in the Mexican province of Lower California and Upper California (modern day California). An indefatigable worker, Serra was in large part responsible for the foundation and spread of the Church on the West Coast of the United States when it was still mission territory.

He founded twenty-one missions and converted thousands of Indians. The converts were taught sound methods of agriculture, cattle raising, and arts and crafts. Serra's contribution to California has been recognized by civil authorities as well. In 1931, a statue of Serra was unveiled in the U.S. Capitol.

Junipero made the long trip to Mexico City to settle great differences with the military commander. He arrived at the point of death. The outcome was substantially what Junipero sought: the famous "Regulation" protecting the Indians and the missions. It was the basis for the first significant legislation in California, a "Bill of Rights" for Native Americans. Because the Native Americans were living a non-human life from the Spanish point of view, the friars were made their legal guardians. The Native Americans were kept at the mission after baptism lest they be corrupted in their former haunts—a move that has brought cries of "injustice" from some moderns.

Junipero's missionary life was a long battle with cold and hunger, with unsympathetic military commanders and even with danger of death from non-Christian native peoples. Through it all his unquenchable zeal was fed by prayer each night, often from midnight till dawn. He baptized over 6,000 people and confirmed 5,000. His travels would have circled the globe. He brought the Native Americans not only the gift of faith but also a decent standard of living. He won their love, as witnessed especially by their grief at his death.

SAINT OF THE MONTH - II

St Rose of Lima

20 April 1586 – 24 August 1617

Feast Day: 23 August

Rose of Lima has the honor of being the first person born in the Western Hemisphere to be canonized by the Church. Only a little more than half a century before her birth, the fabulous land of Peru had been discovered and seized for Spain by the explorer Francisco Pizarro.

In 1533 Lima became the seat of government. Dominican friars and the representatives of other religious orders were in the vanguard of a great migration from Spain and Portugal that meant a long, dangerous journey across the Atlantic, across the Isthmus of Panama, and down the western coast of South America. To implant Christianity in the new empire was a major aim; while the civilian population, European and native, were working the mines and raising products for export, the friars and priests were intensely active. They taught, preached, learned the native languages, tried to win the love and confidence of the Indians, and soon were engaged in building churches, hospitals, and schools.

Rose of Lima was born on 20 April 1586, of a Spaniard, Gaspar de Flores, and Maria d'Olivia, a woman who had Inca blood in her veins. The infant, one of ten children born to the couple, was baptized Isabel, after an aunt, Isabel de Herrera, who acted as godmother. By the time she was confirmed by Archbishop Toribio of Lima, the name Isabel had been replaced by Rose, and this was the name now bestowed on her.

Rose seems to have taken for her model St Catherine of Siena, and like her, she experienced so ardent a love of God whenever she was in the



presence of the Blessed Sacrament that exaltation completely filled her soul. Yet Rose was not without a practical side. Her father had been well-to-do, but when he lost money in mining ventures, the family's fortunes reached very low ebb. Rose helped out by selling her fine needlework; she also raised beautiful flowers and these too were taken to market. One of her brothers, Ferdinand, was sympathetic and understanding toward this sister who was so markedly "different."

From an early age, Rose wanted to become a nun. She often prayed and fasted in secret. She performed secret penances, some of which were painful and severe. She performed daily adoration of the Blessed Sacrament and took daily communion.

As a young woman, her beauty began to attract suitors. To deter these men, St Rose marred her face, rubbing it with pepper to make it blister. She cropped her hair short. Her parents opposed her plan to take a vow of chastity. This resulted in a clash of wills, because her parents wanted her to marry. Her father eventually relented and gave her a room to herself. Rose kept herself cloistered in her room, spending long periods in prayer. It was said she slept only two hours per night so as to have more time for prayer.

She quit eating meat altogether, an extreme dietary restriction for that time. When she turned 20, she was permitted to join the Third Order of St Dominic. She continued a life of extreme prayer, fasting and penance. On one occasion she burned her hands as a self-imposed act of penance.

She was known to wear a heavy silver crown, with

Bible Quiz - 41

Compiled by Mahesh H Lobo

Study the Bible
with us



This Quiz is based on the Book of *Ezekiel: Chapters 1-24*. We have used the RSV edition for formulating the questions, but you may use any Catholic edition of the Bible. Kindly mention the name of the Bible Edition you use to answer this quiz.

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. 40 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 July 2018*.

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. When were the Heavens opened and Ezekiel saw the vision of God?
02. What is there in the wheels that made them go wherever the spirits would go?
03. What was the taste of the scroll that Ezekiel ate and filled his stomach with?
04. What is the responsibility God gave to prophet Ezekiel for the house of Israel?
05. For how many days prophet Ezekiel has to bear the sin of Israel?
06. How much of the hair prophet Ezekiel is to burn in the fire in the midst of the city?
07. He that is far off shall die of pestilence, and he that is near shall fall by the sword. What about those who were left and preserved?
08. If those who are in the field shall die by the sword, what will happen to those who are in the city?
09. What were the twenty-five men who were between the porch and altar, with their back to the temple, doing?
10. The Lord asked the man clothed in linen to go beneath the cherub and fill his hands with burning coal. What is he supposed to do with the burning coal?
11. As prophet Ezekiel was prophesying what happened to Pelatiah, the son of Benaiah ?
12. According to the message given to prophet Ezekiel, which is the proverb God is putting an end to?
13. What punishment will the Lord give to prophets who see delusive visions and who give lying divinations?
14. What are the four dreadful acts of judgment the Sovereign Lord is sending on Jerusalem?
15. What did the people of Israel, as the Lord God complained, did with the food that He provided them for their sustenance?
16. According to the message given to prophet Ezekiel, which is the proverb that everyone who uses proverbs, will use?
17. What will happen to the wicked man who turns away from all his sins which he committed and keeps all the statutes and does what is lawful and right?
18. When people ask prophet Ezekiel, 'why do you sigh', what answer he is supposed to give?
19. How does one make unjust gain of one's neighbours by extortion?
20. On which day did the king of Babylon lay siege to Jerusalem and the Lord wants Ezekiel to write it down?

Answers to Quiz No. 40

(All the references are from the book of Jeremiah)

(1) Ahikam, the son of Shaphan, 26:24; (2) prophet Hananiah, 28:10; (3) after 70 years, 29:10; (4) He will put his law within them and He will write it upon their hearts, 31:33; (5) Hanamel, his cousin; 32:9; (6) will reveal great and hidden things which you have now known, 33:3; (7) giving the city into the hand of the king of Babylon and he will burn it with fire, 34:2; (8) drink no wine, 35:14; (9) when the Chaldean army had withdrawn at the approach of Pharaoh's army, 37:11; (10) Ebedmelech, the Ethiopian, 38:7; (11) Nebuchadrezzar, king of Babylon, 39:11; (12) Let me go and slay Ishmael the son of Nethaniah and no one will know it. 40:15; (13) sword will overtake them, famine shall follow hard after them and there they shall die, 42:15-16; (14) will set his throne above these stones, 43:10; (15) they have lacked everything and have been consumed by the sword and by famine, 44:18; (16) fourth year of Jehoiakim, king of Judah; (17) Chemosh, 48:13; (18) wallow in his vomit and will be held in derision, 48:26; (19) wild beast shall dwell with hyenas and ostriches shall dwell in her, 50:39; (20) in the fifth month, on the tenth day of the month, which is the nineteenth year of king of Babylon, 52:12

Winners of the Bible Quiz No. 40

1) Charles A, Chennai; 2) Pavitra, Hyderabad; 3) Robert Crasta, Bengaluru; 4) Sheila Monteiro, Shivamogga; 5) Vinita KM, Thiruvananthapuram;

Continued from Page 16: St Junipero Serra



Junipero was a dedicated religious and missionary. He was imbued with a penitential spirit and practiced austerity in sleep, eating, and other

activities. On 28 August 1784, worn out by his apostolic labors, Father Serra was called to his eternal rest. He is buried at Mission San Carlo Borromeo, Carmel, and was beatified in 1988 by Pope John Paul II. Pope Francis canonized him in Washington, D.C., on 23 September 2015.

Source: www.catholic.org/saints; <http://www.pbs.org/weta>; www.ncregister.com; www.franciscanmedia.org ♦

Continued from Page 17: St Rose of Lima



spikes that could pierce her flesh. The spikes reminded her of the Crown of Thorns. At one point, one of the spikes become so lodged in her skull that the crown was removed with great difficulty.

Rose died in on 25 August 1617, at the age of 31. According to legend, she accurately predicted the date of her death. Her funeral was a major event attended by all the city's authorities.

Pope Clement IX beatified her in 1667 and Pope Clement X recognized her as a saint, canonizing her in.

Source: www.catholic.org/saint; www.franciscanmedia.org/saint; <https://catholicsaints.info/saint>; www.ewtn.com/library ♦



In a small Italian town, hundreds of years ago, a small business owner owed a large sum of money to a loan-shark. The loan-shark was a very old, unattractive looking guy that just so happened to fancy the business owner's daughter.

He decided to offer the businessman a deal that would completely wipe out the debt he owed him. However, the catch was that we would only wipe out the debt if he could marry the businessman's daughter. Needless to say, this proposal was met with a look of disgust.

The loan-shark said that he would place two pebbles into a bag, one white and one black.

The daughter would then have to reach into the bag and pick out a pebble. If it was black, the debt would be wiped, but the loan-shark would then marry her. If it was white, the debt would also be wiped, but the daughter wouldn't have to marry the loan-shark.

Standing on a pebble strewn path in the businessman's garden, the loan-shark bent over and picked up two pebbles. Whilst he was picking them up, the daughter noticed that he'd picked up two black pebbles and placed them both into the bag.

He then asked the daughter to reach into the bag and pick one. The daughter naturally had three choices as to what she could have done:

1. Refuse to pick a pebble from the bag.

2. Take both pebbles out of the bag and expose the loan-shark for cheating.
3. Pick a pebble from the bag fully well knowing it was black and sacrifice herself for her father's freedom.

She drew out a pebble from the bag, and before looking at it 'accidentally' dropped it into the midst of the other pebbles. She said to the loan-shark: *"Oh, how clumsy of me. Never mind, if you look into the bag for the one that is left, you will be able to tell which pebble I picked."*

The pebble left in the bag is obviously black, and seeing as the loan-shark didn't want to be exposed, he had to play along as if the pebble the daughter dropped was white, and clear her father's debt.



Moral of the story: It's always possible to overcome a tough situation through out of the box thinking, and not give in to the only options you think you have to pick from.

It is said, when all the doors are closed, God opens the window. We need to think beyond the options we see that are in front of us and explore new routes to overcome the difficulties that we are faced with. If there is a will, there is a way.

Courtesy: <https://wealthygorilla.com> ♦

News Round-Up

Six Blessed to be Canonized on October 14, 2018

Six Blessed will be canonized on October 14, 2018, Pope Francis declared on May 19, 2018, during an Ordinary Public Consistory for the Canonization of the Blessed:

- Paul VI (Giovanni Battista Montini), Supreme Pontiff;
- Oscar Arnulfo Romero Galdámez, archbishop of San Salvador, martyr;
- Francesco Spinelli, diocesan priest, founder of the Institute of the Sisters Adorers of the Most Holy Sacrament;
- Vincenzo Romano, diocesan priest;
- Maria Katharina Kasper, virgin, founder of the Institute of the Poor Handmaids of Jesus Christ;
- Nazaria Ignacia de Santa Teresa de Jesús (née: Nazaria Ignacia March Mesa), founder of the Congregation of the Missionary Crusaders of the Church.

The path was cleared for the new saint in March of this year when the Holy Father approved a series of decrees related to their causes for sainthood. ♦

Pope Francis names 14 Cardinals

Pope Francis has announced the names of 14 new Cardinals to be created at a consistory on June 29, 2018.

The Cardinals-to-be hail from around the world including Iraq, Pakistan, Portugal, Peru, Madagascar, Italy, Poland, Mexico, and Japan

The new Cardinals are:

His Beatitude Louis Raphaël I Sako – Chaldean Catholic Patriarch of Babylon

His Excellency Luis Ladaria – Prefect of the Congregation for the Doctrine of the Faith

His Excellency Angelo De Donatis – Vicar General of Rome

His Excellency Giovanni Angelo Becciu – Substitute of the Secretary of State and Special Delegate for the Sovereign Military Order of Malta

His Excellency Konrad Krajewski – Almoner of the Office of Papal Charities

His Excellency Joseph Coutts – Archbishop of Karachi

His Excellency António dos Santos Marto – Bishop of Leiria-Fátima

His Excellency Pedro Barreto – Archbishop of Huancayo

His Excellency Desiré Tsarahazana – Archbishop of Toamasina

His Excellency Giuseppe Petrocchi – Archbishop of L'Aquila

His Excellency Thomas Aquinas Manyo – Archbishop of Osaka

His Excellency Sergio Obeso Rivera – Emeritus Archbishop of Xalapa.

His Excellency Toribio Ticona Porco – Emeritus Bishop of Corocoro.

Reverend Father Aquilino Bocos Merino – member of the Claretian order. ♦

Fr Fulgence Aloysius Tigga appointed bishop of Raiganj

Bangalore 8 June, 2018 (CCBI): His Holiness Pope Francis has appointed Fr Fulgence Aloysius Tigga (52), as the new Bishop of Raiganj.

Fr Fulgence Aloysius Tigga was born on 3 March, 1965 at Katkathi village in the Diocese of Gumla. He attended the Minor Seminary at Muzaffarpur, the Philosophy at Vishwa Jyoti Gurukul,

Varanasi, and Theology at Bhopal Regional Seminary. He was ordained priest on 3 May, 1997 for the Diocese of Muzaffarpur. At the bifurcation of the Diocese in 1998, he opted for the Diocese of Bettiah.

Fr Fulgence Aloysius Tigga held the following Ministries and Offices: 1997-2000: Assistant Priest at Chuhari, 2000-2004: Parish Priest at Chanpatia, 2004-2009: Parish Priest at Dussaiya and Rector of St. Peter's Minor Seminary, 2009-2015: Parish Priest at Chakhni, since 2015, Parish Priest at Ramnagar, since 2017, Vicar General of Bettiah. He is also Dean of West Champaran, Member of the Priests Council, Diocesan Consultor, In-charge of Liturgy and Vocation Commission and Vocation promoter. ♦

Fr Dennis Panipitchai, SDB, Appointed as Auxiliary Bishop of Miao

Bangalore 8 June, 2018 (CCBI) His Holiness Pope Francis has appointed Fr. Dennis Panipitchai (60), SDB, as Auxiliary Bishop of Miao.

Rev Fr Dennis Panipitchai, SDB, was born in Colachel, in the Diocese of Kottar (Tamil Nadu), on 27 July, 1958. After attending St Mary's Parish School in Colachel, in 1976 he entered the pre-novitiate of the Salesians in Shillong, and there he did his novitiate in 1979. On 24 May, 1980, he made his first profession as a simple brother. Later he felt the call to priesthood and did his philosophy formation at Divyadaan Salesian Institute of Philosophy, Nashik. He continued with theology at Sacred Heart Theological College, Shillong. He obtained a Master's degree in Theology and in a civil subject. After making his solemn profession, on the same day he was ordained priest on 27th December 1991.

He has been Parish Priest of Mary Immaculate Parish, Chingmeirong, in the Archdiocese of Imphal since 2015 and also Provincial Counsellor 2012. ♦

Lay Rector at Pope's university

For the first time in its 245-year history, a lay professor has been appointed rector of the Pontifical Lateran University, also known as the “Pope's university.”

Vincenzo Buonomo, a professor of international law and a consultant to the Holy See since the 1980s, was appointed rector of the Pontifical Lateran University by Pope Francis.

He will begin the position July 1, succeeding Archbishop Enrico dal Covolo, who has been rector of the university for 8 years and two consecutive mandates.

Born April 16, 1961 in the southern Italian city of Gaeta, Professor Buonomo is married with two children.

He earned from the Pontifical Lateran University a doctorate juris utriusque, an academic doctorate in both canon and civil law, and began teaching there in 1984.

He became a full professor of the university in 2001. He was from 2006–2012 dean of the civil law department, and presently serves as coordinator of the university's doctorates. He is also the scientific director of the Masters in New Horizons of Cooperation and International Law program, which the Lateran University manages with the NGO FOCSIV.

Although his career has been mostly linked to the Pontifical Lateran University, Buonomo is also a professor of international organization at the Catholic-inspired LUMSA University in Rome and visiting professor of international law at the Sophia University Institute of Loppiano. ♦

Pope affirms Church practice against admitting gay men to seminary

Vatican City, May 24, 2018 (CNA/EWTN News).- In a closed-door speech to Italian bishops on Monday, 21 May, Pope Francis spoke about the number and quality of seminary candidates, including concerns about their sexual orientation.

At the start of his May 21 audience with Italian bishops, Pope Francis voiced three areas of concern for the Church in Italy, the first of which was the lack of vocations.

Francis' brief remarks on his concerns, which also touched on evangelical poverty and transparency and the incorporation of Italian dioceses, were televised; however, his discussion with the bishops afterward was not.

In his public remarks on vocations, Pope Francis lamented the culture of the provisional, of relativism, and of the dictatorship of money, which hinder young people from discerning consecrated life. He also proposed that Italian dioceses with an abundance of vocations lend some of their priests to those Italian dioceses lacking in priests.

But in the discussion that followed the pope told the bishops to care more for the quality of seminary candidates than the quantity.

Cardinal Gualtiero Bassetti of Perugia-Citta della Pieve, president of the Italian bishops' conference, confirmed Francis' comments about homosexuality in a May 24 press conference

The Pope touched on the topic of homosexuality, particularly when it comes to individuals with "deep-seated tendencies" or who practice "homosexual acts", yet who want to enter the seminary.

In these cases, "if you have even the slightest doubt it's better not to let them enter," Francis said, according to Vatican Insider, because these acts or deep-seated tendencies can lead to scandals and can compromise the life of the seminary, as well as the man himself and his future priesthood. ♦

Catholic schools to teach India's constitution

All Catholic schools in India will educate their students about the country's constitution amid claims by hard-line Hindu groups that church leaders promoting human rights and secularism are attempting to destabilize the country at the behest of the Vatican.

The office for education and culture of the Catholic Bishops' Conference of India issued a module June 11 to use in all Catholic educational institutions during the academic year starting June-July.

"In this first stage, we have decided to focus on the preamble of the constitution," said Archbishop Thomas D'Souza of Calcutta, who heads the education and culture office.

In its preamble, India's constitution presents the country as "a sovereign, socialist, secular, democratic republic" which will secure social and economic justice, liberty of thought and religion, equality and human dignity for its citizens.

He said the church's effort is to develop a generation of Indians who accept the values of equality for all beyond the differences of caste, religion and wealth.

The Catholic Church in India runs more than 50,000 education institutions including 400 colleges, six universities and six medical schools. ♦

Filipino bishops angered at reports of priests with guns

Leading church figures in the Philippines have expressed dismay and anger at reports that Catholic priests are arming themselves following the slaying of several members of the clergy in recent months.

Bishop Pablo Virgilio David of Kalookan said he was "very disappointed", adding that priests who want to carry a gun for protection should leave the priesthood and join the police or military.

Bishop David, however, said the report that came out in a national daily on June 17 might be "fake news" that was meant to provoke negative reactions against priests.

"It rubs salt in the already painful wound caused by the brutal murder of our brother priests," said the prelate, who is vice-president of the Philippine bishops' conference. The bishop, however, said that if the report was true, the priests who decided to carry firearms need "serious counseling."

Archbishop Romulo Valles of Davao, president of the bishops' conference, has earlier rejected the idea of priests arming themselves.

"We are men of God, men of the church, and it is part of our ministry to face dangers, to face deaths if one may say that way," he said in an interview.

Father Jerome Secillano, executive secretary of the public affairs committee of the bishops' conference, said the church's position is clear, but he added that priests who want to carry guns have to get permission from their bishop.♦

Pakistani Christians in limbo after church closure

Six months after villagers in Muslim-majority Nayya Sarabah (Chak 336) in Pakistan's Punjab province colluded with police to shut down the only Christian church in the village, negotiations remain deadlocked pending a new land deal.

Christians claim they are being persecuted after the church, run by Pastor Samuel Masih, held its last service in December and has since been sealed, with orders in June to remove all religious symbols and traces of Christianity from the property.

The community of 40 Christian families in this village of 400 people in Toba Tek Singh district near Faisalabad has since been holding weekly prayers in their homes.

"We paid to have this church built," said 70-year-old Christian Rafaqat Masih, a retired army officer and union councilor for minorities who is at the vanguard of efforts to resolve the issue. His uncle Rafiq Masih owns the land on which the church was built. "Our houses are blessed by God but worshippers are being forced to congregate on people's verandas as there is no proper ventilation inside, and the humidity is getting worse," added Rafaqat, who hosted the latest round of Friday prayers on June 8.

Muslim resident Hajji Muhammad Siddique was quoted by other media as suggesting the property was an affront to local sensibilities. "Muslims are in the majority in this village so we can't allow a church here," said the 73-year-old, who runs a local dispensary. "Now we are working with the civil administration to give a piece of land to Christians outside the village," he added.♦

Indian Jesuits release book to mark pope's five years

Marking Pope Francis' five years in office, two Indian Jesuits, Fathers Kuruvilla Pandikattu and Vadappur, have compiled a book, *Francis Effect*, collecting reflections of more than 50 church leaders on how they have applied the Jesuit pope's insights in their own lives.

Jesuit Father Antonio Spadaro, editor-in-chief of the journal *La Civiltà Cattolica*, writes in the foreword that the primary aim of the book remains to disseminate the thoughts of Pope Francis among Indians.

Cardinal Oswald Gracias describes it as inspiring, while Cardinal Baselios Cleemis suggests there is "spiritual profit" in store for readers.

The book was released on March 13 at the seminary to mark five years since Pope Francis assumed office.♦

Holy Father's Prayer Intentions

JULY: Evangelization: Priests and their Pastoral Ministry

That priests, who experience fatigue and loneliness in their pastoral work, may find help and comfort in their intimacy with the Lord and in their friendship with their brother priests.

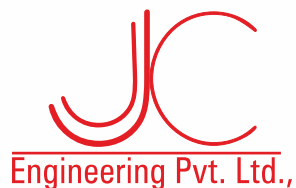
AUGUST: Universal: The treasure of Families

That any far-reaching decisions of economists and politicians may protect the family as one of the treasures of humanity.

With best Compliments from

Joseph George Kunnel

(Managing Director)



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Come! Make Mission a MOVEMENT!



St Thomas

**Prayer to St Thomas
– Apostle of India
(Feast day: 3rd July)**

O St. Thomas, the Apostle of India, Father of our faith, you spread the light of Christ in the hearts of the people of India. You humbly confessed “My Lord and My God” and sacrificed your life for love of him.

We pray that through your intercession we may be protected from all trials, dangers and temptations and be strengthened in the love of the Triune God, Father, Son and the Holy Spirit.

Amen.

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:

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- (2) Pontifical Society of St Peter the Apostle**
- (3) Pontifical Society of Missionary Childhood Associations**
- (4) Pontifical Missionary Union of Priests and Religious**

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