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**Behold! The King of Mercy is
ALIVE!**

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

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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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Contents—————(with Page Number)

- **From the DIRECTOR'S DESK—————(2)**
- **Works of mercy on the Jubilee path- (3)**
*Extracts from the Holy Father's message for Lent
2016*
- **Born in a certain human context II—(6)**
- **MEANING OF YEAR OF MERCY 3—(8)**
No one is exempt from need for mercy
- **BAPTISM – Part 5—————(10)**
Understanding the liturgy – Part IV
- **Be holy, not normal: Pope
tells priests—————(12)**
- **SAINT OF THE MONTH**
St Teresa Eustochio Verzeri—————(13)
Feast Day: 2nd March
St Vincent Ferrer—————(15)
Feast Day: 5th April
- **Bible Quiz No. 27—————(17)**
- **Bible Crossword No. 1—————(19)**

STORIES CORNER

Judge me by the footprints

I leave behind—————(21)

Satan's garage sale—————(23)

**“Be merciful,
just as your Father
is merciful” –**

Luke 6:36

FROM THE DIRECTOR'S DESK

Called to show mercy towards all

Dear Sisters and Brothers in Christ Jesus,

It is for more than 50 years that the Pontifical Mission Organisation has been publishing two magazines, viz., PROCLAIM for the general faithful and CHILDREN HELPING CHILDREN for Christian children in particular. Due to the steep increase in the cost of the newsprint and the postage, we feel it proper to publish only one magazine --- with the title PROCLAIM which includes a specific section for children. It will be a magazine catering to the strengthening of the faith and promoting the zeal for missions among all the faithful.



As for the subscription, we are happy to provide this revised magazine to all of our current subscribers of both the magazines until the date of expiry of their subscription. The new subscription applies to those who are subscribing afresh or when the subscription of the current subscribers is renewed by them. We request all our esteemed readers to cooperate with us. You will find new subscription rates on the first page of the magazine.

We are now in the sacred season of Lent in the Jubilee Year of Mercy. Mercy towards all is expected of us in all circumstances – in good times and in bad. A sinner is also hopeful of mercy from the Father. While all of us are expected to be merciful like the heavenly Father, mercy towards a sinner can inspire them to come to understand that what they have done is wrong. Thus mercy to a sinner can

precede or follow in the context of repentance.

This may lead the sinner to repent of their sins like in the case of Levi or Zacchaeus. Also, it could be showing mercy to the sinner when they are repentant like the blind beggar-“Lord have mercy on me a sinner” or like the prodigal son who comes back and asks for mercy. While mercy is a charitable act for the one who shows mercy, it is also a promotive, curative and preventive remedy for the sinner. It cures us from sin and also helps us not to sin again. Mercy shown immeasurably consoles the person and psychologically and spiritually the person is happy and peaceful. Mercy shown brings the person back on the right track and enables them to turn to God and move ahead towards God.

Knowing this fully well disposes us favourably towards showing mercy and also receiving mercy for our failures and weaknesses. We shall repent of our sins and partake in the gift of mercy from our fellow brothers and sisters and from God the Father. The mercy of the Father and of our neighbours helps us to mend our ways, in particular during the Lenten Season and, in general, throughout the year. Let us also extend the generosity of mercy to others enabling them to mend their ways and come back to God. Thus the whole humanity turns to God as a result of the 'Movement of Mercy'.

May the Risen Lord on the Easter night see all his children believing in his gracious presence and experience the redeeming love that he shows to all who believe. The encounter with the Risen Lord may impel us to make a 180-degree and transform us into his sheep belonging to his sheepfold.

Fr Faustine L Lobo

National Director – PMO (India)

Works of mercy on the Jubilee path

[Excerpts from the Holy Father's message for Lent 2016 --- zenit.org]

Mary, the image of a Church which evangelizes because she is evangelized



In the Bull of Indiction of the Extraordinary Jubilee of Mercy, I asked that “the season of Lent in this Jubilee Year be lived more intensely as a privileged moment to celebrate and experience God's mercy” (*Misericordiae Vultus* , 17). By calling for an attentive listening to the word of God and encouraging the initiative “24 Hours for the Lord”, I sought to stress the primacy of prayerful listening to God's word, especially his prophetic word. The mercy of God is a proclamation made to the world, a proclamation which each Christian is called to experience at first hand.

After receiving the Good News told to her by the Archangel Gabriel, Mary, in her Magnificat , prophetically sings of the mercy whereby God chose her. The Virgin of Nazareth, betrothed to Joseph, thus becomes the perfect icon of the Church which evangelizes, for she was, and continues to be, evangelized by the Holy Spirit, who made her virginal womb fruitful. In the

prophetic tradition, mercy is strictly related – even on the etymological level – to the maternal womb (*rahamim*) and to a generous, faithful and compassionate goodness (*hesed*) shown within marriage and family relationships.

God's covenant with humanity: a history of mercy

The mystery of divine mercy is revealed in the history of the covenant between God and his people Israel. God shows himself ever rich in mercy, ever ready to treat his people with deep tenderness and compassion, especially at those tragic moments when infidelity ruptures the bond of the covenant, which then needs to be ratified more firmly in justice and truth. Here is a true love story, in which God plays the role of the betrayed father and husband, while Israel plays the unfaithful child and bride. These domestic images – as in the case of Hosea (cf. Hos 1-2) – show to what extent God wishes to bind himself to his people.

This love story culminates in the incarnation of God's Son. In Christ, the Father pours forth his boundless mercy even to making him “mercy incarnate” (*Misericordiae Vultus*, 8).



As a man, Jesus of Nazareth is a true son of Israel; he embodies that perfect hearing required of every Jew by the Shema, which today too is the heart of God's covenant with Israel: "Hear, O Israel:

The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might" (Dt 6:4-5). As the Son of God, he is the Bridegroom who does everything to win over the love of his bride, to whom he is bound by an unconditional love which becomes visible in the eternal wedding feast.

This is the very heart of the apostolic kerygma, in which divine mercy holds a central and fundamental place. It is "the beauty of the saving love of God made manifest in Jesus Christ who died and rose from the dead" (EvangeliiGaudium, 36), that first proclamation which "we must hear again and again in different ways, the one which we must announce one way or another throughout the process of catechesis, at every level and moment" (ibid 164). Mercy "expresses God's way of reaching out to the sinner, offering him a new chance to look at himself, convert, and believe" (MisericordiaeVultus, 21), thus restoring his relationship with him. In Jesus crucified, God shows his desire to draw near to sinners, however far they may have strayed from him. In this way he hopes to soften the hardened

heart of his Bride.

The works of mercy

God's mercy transforms human hearts; it enables us, through the experience of a faithful love, to become merciful in turn. In an ever new miracle, divine mercy shines forth in our lives, inspiring each of us to love our neighbour and to devote ourselves to what the Church's tradition calls the spiritual and corporal works of mercy. These works remind us that faith finds expression in concrete everyday actions meant to help our neighbours in body and spirit: by feeding, visiting, comforting and instructing them. On such things will we be judged. For this reason, I expressed my hope that "the Christian people may reflect on the corporal and spiritual works of mercy; this will be a way to reawaken our conscience, too often grown dull in the face of poverty, and to enter more deeply into the heart of the Gospel where the poor have a special experience of God's mercy" (ibid 15). For in the poor, the flesh of Christ "becomes visible in the flesh of the tortured, the crushed, the scourged, the malnourished, and the exiled... to be acknowledged, touched, and cared for by us" (ibid). It is the unprecedented and scandalous mystery of the extension in time of the suffering of the Innocent Lamb, the burning bush of gratuitous love. Before this love, we can, like Moses, take off our sandals (cf. Ex 3:5), especially when the poor are our brothers or sisters in Christ who are suffering for their faith.

In the light of this love, which is strong as death (cf. Song 8:6), the real poor are revealed as those who refuse to see themselves as such. They consider themselves rich, but they are actually the poorest of the poor. This is because they are slaves to sin, which leads them to use wealth and power not for the service of God and others, but to stifle within their hearts the profound sense that they too are only poor beggars. The greater their power and



wealth, the more this blindness and deception can grow. It can even reach the point of being blind to Lazarus begging at their doorstep (cf. Lk 16:20-21). Lazarus, the poor man, is a figure of Christ, who through the poor pleads for our conversion. As such, he represents the possibility of conversion which God offers us and which we may well fail to see. Such blindness is often accompanied by the proud illusion of our own omnipotence, which reflects in a sinister way the diabolical “you will be like God” (Gen 3:5) which is the root of all sin. This illusion can likewise take social and political forms, as shown by the totalitarian systems of the twentieth century, and, in our own day, by the ideologies of monopolizing thought and technoscience, which would make God irrelevant and reduce man to raw material to be exploited. This illusion can also be seen in the sinful structures linked to a model of false development



based on the idolatry of money, which leads to lack of concern for the fate of the poor on the part of wealthier individuals and societies; they close their doors, refusing even to see the poor.

For all of us, then, the season of Lent in this Jubilee Year is a favourable time to overcome our

existential alienation by listening to God's word and by practising the works of mercy. In the corporal works of mercy we touch the flesh of Christ in our brothers and sisters who need to be fed, clothed, sheltered, visited; in the spiritual works of mercy—counsel, instruction, forgiveness, admonishment and prayer—we touch more directly our own sinfulness.

The corporal and spiritual works of mercy must never be separated. By touching the flesh of the crucified Jesus in the suffering, sinners can receive the gift of realizing that they too are poor and in need. By taking this path, the “proud”, the “powerful” and the “wealthy” spoken of in the Magnificat can also be embraced and undeservedly loved by the crucified Lord who died and rose for them. This love alone is the answer to that yearning for infinite happiness and love that we think we can satisfy with the idols of knowledge, power and riches. Yet the danger always remains that by a constant refusal to open the doors of their hearts to Christ who knocks on them in the poor, the proud, rich and powerful will end up condemning themselves and plunging into the eternal abyss of solitude which is Hell.

The pointed words of Abraham apply to them and to all of us: “They have Moses and the prophets; let them hear them” (Lk 16:29). Such attentive listening will best prepare us to celebrate the final victory over sin and death of the Bridegroom, now risen, who desires to purify his Betrothed in expectation of his coming.

Let us not waste this season of Lent, so favourable a time for conversion! We ask this through the maternal intercession of the Virgin Mary, who, encountering the greatness of God's mercy freely bestowed upon her, was the first to acknowledge her lowliness (cf. Lk 1:48) and to call herself the Lord's humble servant (cf. Lk 1:38). ♦

Born in a certain human context - II

[Excerpts from the Pope's address to participants in the Congress organized by the Congregation for the Clergy, on the occasion of the 50th anniversary of the Conciliar Decrees *Optatam Totius* and *Presbyterorum Ordini*.]



Here is a fundamental point of the life and ministry of presbyters. Responding to God's vocation, we become priests *to serve brothers and sisters*. The images of Christ that we take as reference for the ministry of priests are clear: He is the "High Priest," in the same way close to God and close to men. He is the "Servant" that washes the feet and makes himself close to the weakest. He is the "Good Shepherd" who always has as his end the care of the flock.

These are the three images we must look at, thinking of the ministry of priests, sent to serve men, to have them attain God's mercy and to proclaim His Word of life. We are not priests for ourselves and our sanctification is closely connected to that of our people, our unction to their unction: you were anointed for your people. To know and to remember that you are "ordained for

the people" – holy people, People of God -- helps priests not to think of themselves, to be authoritative and not authoritarian, firm but not harsh, joyful but not superficial, in sum, Pastors not functionaries. Today in both Readings of the Mass one sees clearly the capacity to enjoy that the people have, when the Temple is repaired and purified and, instead, the incapacity for joy that the heads of the priests and the scribes have in face of the expulsion of the merchants from the Temple by Jesus. A priest must learn to rejoice, he must never lose, even better, the capacity for joy: if he loses it, there is something that is not right. And I tell you sincerely, I am afraid of stiffening, I am afraid. From rigid priests ... stay far away! They bite you! And there comes to mind that expression of Saint Ambrose, 4th century: "Where there is mercy there is the spirit of the Lord, where there is rigidity, there are only His ministers." Without the Lord the minister becomes rigid, and this is a danger for the People of God – be Pastors, not functionaries.

The People of God and the whole of humanity are the recipients of the mission of priests, to which the whole work of formation tends. The human formation, the intellectual and spiritual formation come together naturally in that pastoral care, to which they furnish instruments and personal virtues and dispositions. When all this is harmonized and amalgamated with genuine



missionary zeal, throughout the whole of life, the

priest can fulfill the mission entrusted to him by Christ to His Church.

In fine, what is born of the people, with the



people must remain; the priest is always “*with other men*,” he is not a professional of pastoral care or of evangelization, who arrives and does what he must – perhaps well, but as if it were a profession – and then goes to live a separate life.

One becomes a priest by being in the midst of the people: closeness. And permit me, Brother Bishops, also our closeness as Bishops with our priests. This is also true for us! How often do we hear the laments of priests: “But, I called the Bishop because I have a problem ... The <man> or <woman> secretary told me he was very busy, that he was going about, that he cannot receive me for three months ...” Two things. The first. A Bishop is always busy, thank God, but if you, Bishop, receive a call from a priest and you cannot receive him because you have too much work, at least pick up the telephone and ask him : “Is it urgent? It's not urgent? When? Come that day ...”, thus he feels close. There are Bishops who seem to distance themselves from priests ... Closeness, at least a phone call! And this is the love of a father, fraternity. And the other thing. “No, I have a conference in that city and then I must make a trip to America, and then ...” But, listen, the decree of residence of Trent is still in force! And if you do not feel like staying in the diocese, resign, and go

around the world doing another very good apostolate. However, if you are Bishop of that diocese – residence. These two things: closeness and residence. But this is for us, Bishops! One becomes a priest to be in the midst of the people.

The good that priests can do is born especially from their closeness and from a tender love for persons. They are not philanthropists or functionaries; priests are fathers and brothers. A priest's paternity does so much good.

Closeness, depths of mercy, loving look: to make one experience the beauty of a life lived according to the Gospel and the love of God that makes itself concrete also through His ministers. God who never rejects. And here I think of the Confessional. Ways can always be found to give absolution. Receive well. However, sometimes one cannot absolve. There are priests that say: “No, I cannot absolve you of this, go away.” This is not the way. If you cannot give absolution, explain and say: “God loves you so much, God wishes you well. There are so many ways to come to God. I cannot give you absolution, I'll give you a blessing. But come back, always come back here; every time you come back I will give you a blessing as a sign that God loves you.” And that man or that woman goes away full of joy because he/she has found the icon of the Father, who never rejects; in one way or another He has embraced him/her.

A good examination of conscience for a



(Continued on Page 16)

No one is exempt from need for mercy

By Jessie Tappel, MS, LGPC

“Blessed are the merciful, for they will be shown mercy.” (Mt 5:7)



Mercy is a fundamental part of the Christian life. Both the sinner and the righteous need mercy and to ask for forgiveness; no one is exempt. Practically, it can be challenging to understand how receiving mercy and showing it to others actually works. How can receiving another's act of forgiveness transform us? What does showing mercy to another cost us? Is it possible that being merciful benefits us?

Despite our sinfulness, God opens the door of mercy for us to enter. “Showing mercy is therefore proper to God, in a special way, for it manifests His infinite perfection, and His infinite abundance and generosity,” St Thomas Aquinas writes. God, the source of all mercy, provides us with an experience so great that we have no choice but to reflect it to our own brother and sister. We are called to receive His mercy. As St Faustina accounts in her *Diary*, “Tell souls not to place within their own hearts obstacles to My mercy, which so greatly wants to act within them. My mercy works in all those hearts which open their

doors to it.”

God desires to shower upon us His mercy, but we have to choose to accept this gift. It is not something automatic, we need to engage our intellect and will to be able to understand, reflect upon and choose this great gift of mercy. To be able to receive God's mercy, we must admit our faults. (CCC 1847) Admitting our faults is difficult and oftentimes challenging, for it comes at a cost to our own pride and selfishness.

Mercy is when we do not receive what we deserve. We are not given a punishment rightly due. At first, the realization of what we do deserve and then the lack of a proportional response can seem disconnected. We live in a world of justice where if you commit a crime, there will be a penalty. The same is not true with God's mercy. Through our fallenness and sinfulness we try



again and again to understand the power of God's love in relation to our weaknesses, but we never receive what we truly deserve. Upon realizing this, we feel a sense of deep gratitude, a transformational gratitude. “When this happens,

the person who is the object of mercy does not feel humiliated, but rather found again and 'restored to value'," reflects John Paul II in *Dives in Misericordia*.

The reception of mercy and forgiveness restores our inner being and transforms us in a way we are unable to do by ourselves. It becomes a healing, a freedom. Mercy leads to the truth in helping see beyond the barriers that come between us and God and how with His help we are able to overcome them. Mercy enables us to see the love of God and how His love is transformational.

At particular times throughout our lives we can recall having asked pardon for our wrongdoings. 'I'm sorry' is a frequent statement of childhood as we were taught to recognize our own faults and to correct them accordingly.

On the natural level, it is common to feel hesitation in the matter of forgiveness. Forgiving another requires action on our part, a choice, and oftentimes it must be chosen over and over again. It is important to know what forgiveness is not, but it is essential to admit to oneself that we have experienced hurt and even that we desire to retaliate. To ignore the hurt experienced results in a denial of the real effect of the wrongdoing, which is unhealthy both spiritually and psychologically. When someone harms us and does wrong, it hurts. The pain causes real emotion and real suffering.

What makes one able to forgive such an offense? Feeling a grudge and harboring a sense of hate can temporarily give us energy, but in the long

run causes us harm. Nurturing resentment takes time and energy as well, even if we don't fully realize it. As part of the process of forgiveness, empathy can play a role. Empathy involves a caring and understanding response to another's viewpoint or experience.

This does not mean, however, that we approve or reward another person's viewpoint or behavior. If we are to forgive someone, it is important to see that the person is not all bad or all



good because we understand that we are not all good or all bad. "The relationship of mercy is based on the common experience of that good which is man, on the common experience of the dignity that is proper to him" (DM 6).

Mercy is proper to the dignity of the human person. When we are merciful, we reflect the goodness of God and the duty to our neighbor. Mercy restores value to fallen man and gives glory to the power of Christ and His salvific mission. ♦

----- zenig.org

"When the Son of Man comes in his glory with all his angels, he will sit on the throne of his Glory. All the nations will be brought before him, and as a shepherd separates the sheep from the goats, so will he do with them, placing the sheep on his right and the goats on his left. The King will say to those on his right: 'Come, blessed of my Father! Take possession of the kingdom prepared for you from the beginning of the world. For I was hungry and you fed me, I was thirsty and you gave me drink. I was a stranger and you welcomed me into your house. I was and you clothed me. I was sick and you visited me. I was in prison naked and you came to see me.' - Matthew 25: 31-36

Understanding the liturgy - IV

By Fr Dr S Joseph Lionel



The Celebration of the Sacraments of Initiation

The next step in the RCIA is the celebration of the sacraments of initiation. Through this final step the elect, receiving pardon for their sins, are admitted into the people of God. The usual time for the celebration of the sacraments of initiation is Easter Vigil, at which preferably the bishop himself presides as celebrant. When celebration takes place outside the usual time, care should be taken to ensure that it has a markedly paschal character.

The celebration of Baptism at Easter Vigil has the following elements: blessing the water, profession of faith by the community, renunciation of sin, anointing with the oil of catechumens if it was not done already, profession of faith by the candidate, rite of Baptism (either pouring water on the head of the person with the Trinitarian Baptismal formula or by immersion using the same formula), and the explanatory rites (anointing after Baptism when there is no Confirmation, clothing with white garment, presentation of lighted candle). At the Easter Vigil, the candidates for Baptism who are adults are also confirmed (Confirmation) immediately after Baptism.

The celebration of Baptism begins with the blessing of water. When the Baptism is celebrated outside Easter Vigil and if the water is already blessed at the Easter Vigil, the prayer of thanksgiving, having the same theme of blessing, is included. The faith of those to be baptized is not

simply the faith of the Church, but the personal faith of each one of them and each one of them is expected to keep it a living faith. Hence, the renunciation of sin and the profession of faith are appropriate prelude to Baptism. Immediately after their profession of faith in Christ's Paschal Mystery, the elect comes forward and receives that mystery as expressed in the washing with water. The bishop/priest pours water three times on the bowed head of the candidate saying, “(Name) I baptize you in the name of the Father, and of the



Son, and of the Holy Spirit.” As the elect professed the faith, and invoked by the celebrant, the Father, Son and Holy Spirit act so that those they have chosen receive divine adaption and become members of the people of God. After the Baptism, the explanatory rites express the effects of the sacrament just received. The anointing with is a sign of a royal priesthood of the baptized. While clothing with the white garment the priest says, “N., you have become a new creation and have clothed yourselves in Christ. ...” The clothing with Baptismal garment signifies the new dignity they have received. The presentation of a lighted candle shows that they are called to walk as befits the children of light.

According to the ancient practice followed in the Roman liturgy, adults are not to be baptized without receiving Confirmation immediately afterward, unless some serious reason stands in the way.³ The conjunction of the two celebrations signifies the unity of the paschal mystery, the close link between the mission of the Son and the outpouring of the Holy Spirit, and the connection between the two sacraments through which the Son and the Holy Spirit come with the Father to those who are baptized. Therefore, Confirmation is conferred after explanatory rites of Baptism.



Finally the newly baptized take part in the Eucharist for the first time through which they reach the culminating point in their Christian initiation.

1.1.4. Post-Baptismal Catechesis

The fourth and final period is the period of post-baptismal catechesis or mystagogy. This is the time for the community and the neophytes together to grow in deepening their grasp of the paschal mystery and in making it part of their lives through meditation on the Gospel, sharing in the Eucharist, and doing works of charity.

During this period the neophytes are introduced into a fuller and more effective understanding of mysteries through the gospel message they have learned and above all through their experience of the sacraments they have received. The neophytes' new participation in the

sacraments enlightens their understanding of the Scriptures. Likewise, it increases their contact with the rest of the faithful and has an impact on the experience of the community. As a result, interaction between the neophytes and the faithful is made easier and more beneficial. Thus the period of post-baptismal catechesis is of great significance for both the neophytes and the rest of the faithful. The Easter Octave and the Sundays of Easter become apt setting for the neophytes to have this rich experience in the celebration of the sacraments and nurturing relationship in the community. All neophytes together with their godparents must try to take part in the Mass on these days. The general intercessions during this period may include prayers for them. Nearing the Pentecost, the close of this period of post-baptismal catechesis, some sort of celebration may be held.

The instruction in the Rites makes two meaningful recommendations to emphasize the significance of the period of post-baptismal catechesis. First, it suggests that on the anniversary of Baptism, the newly baptized may be brought together to give thanks to the Lord. Second, if the bishop was not able to preside at the sacraments of initiation, he may arrange to meet all the newly baptized during that year and celebrate Eucharist with them as a gesture of showing his pastoral concern towards them.

It is very relevant to make an observation that the revised text of the liturgical rite after Vatican II wants to re-emphasize the importance of post-baptismal catechesis which was prevalent during the golden period of patristic fathers like St. Cyril of Jerusalem, St. Ambrose and St. Augustine. It is also significant in our context where people need more catechesis on the important aspect of our Christian life, namely the sacraments. ♦

(Concluded)

Be holy, not normal: Pope tells priests

Pope Francis says future priests have to reject the temptation of “normality”: the temptation to be a pastor “for whom a 'normal' life is enough.”



“You are preparing to respond to that impulse from the Spirit, to be the 'future of the Church,' in accordance with God's heart; not with individual preferences or passing fashions, but as the announcement of the Gospel requires,” said the Pope this morning [25th January 2016] as he received in audience the Pontifical Community of the Lombard Seminary in Rome, in the Clementine Hall. “To prepare oneself well requires not only extensive work, but also an inner conversion, basing daily ministry on the first call of Jesus, and reviving it in the personal relationship with Him, as did the apostle Paul, whose conversion we remember today.”

A priest cannot be contented with attention or judge his ministry on his “successes,” gradually becoming lukewarm and “without true interest in others,” Francis warned. “The 'normality' for us is instead pastoral holiness, the giving of life. If a priest decides merely to become a normal person, he will be a mediocre priest, or worse.”

The Pope also mentioned St. Charles Borromeo, whose life is presented as “a constant movement of conversion, reflecting the image of the Pastor.”

Francis also emphasised that the Lombard Seminary representatives were the heirs of and

witnesses to a great history of sainthood, “rooted in your patrons, the bishops Ambrose and Charles; and in more recent times your alumni have included three Blessed and three Servants of God. This is the goal to strive for.”

The Pope said that the seminarians must be in constant dialogue with “the Word of God, or better, with God who speaks.”

“In these years you have been entrusted with the mission of training in this dialogue of life: the knowledge of the various disciplines you study is not an end in itself, but must instead be made concrete in the conversation of prayer and in the real encounter with people. It is not beneficial to form oneself in a compartmentalised fashion, as prayer, cultural and pastoral ministry are the cornerstones of the same edifice: they must remain steadfast and united to support each other, well cemented together, so that the priests of today and tomorrow will be spiritual men and merciful pastors, unified within by the love of the Lord and able to spread the joy of the Gospel in the simplicity of life.”

The Pope also remarked that to be a good priest, it is essential to maintain contact and closeness with the bishop. “The characteristic of the diocesan priest is precisely his diocesan nature, and the cornerstone of this is frequent contact with the bishop, in dialogue and discernment with him.

A priest who does not maintain a close relationship with his bishop is slowly isolated from the diocesan group and his fruitfulness diminishes, precisely because he does not participate in dialogue with the Father of the Diocese.” He concluded by asking those present to “cultivate the beauty of friendship and the art of establishing relations, so as to create a priestly fraternity, made stronger by its particular diversities.” ♦

St Teresa Eustochio Verzeri

(1801-1852)

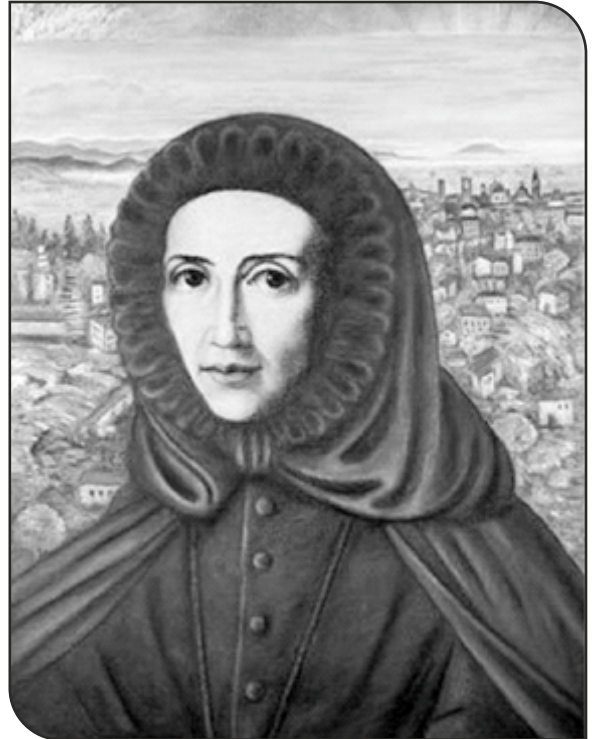
Feast Day: 2nd March

Teresa Verzeri was born in Bergamo (Italy) on July 31, 1801, the first of the seven children of Antonio Verzeri and the countess Elena Pedrocca-Grumelli. Her brother, Girolamo, became Bishop of Brescia. Her mother, doubtful of whether she should give herself to matrimony or embrace the monastic life, had listened to the prophetic word of her aunt, Madre Antonia Grumelli, a Franciscan Poor Clare Nun: "God has destined you for this state to become the mother of holy children."

At a very tender age Teresa learned from her mother, a prominent woman, to know and ardently love God. She was led in her spiritual journey by the Canon Giuseppe Benaglio, the Vicar General of the Diocese of Bergamo, who already accompanied the family.

Teresa completed her initial studies at home. Intelligent, gifted with an open spirit, vigilant, and upright, she was educated to discern, to seek true values and to be faithful to the action of grace. Interiorly Teresa lived the special mystic experience of the "absence of God," anticipating something of the religious life of today: the weight of human solitude before a restless sense of the distance of God. Nevertheless, in unshakeable faith, Teresa never lost her confidence and abandonment to the living God, provident and merciful Father, to whom she devoted herself in obedience. Her lonely cry, like that of Jesus, became the entrusting of her whole self through love.

After a long and tormenting search, she left the Monastery to found the Congregation of the Daughters of the Sacred Heart of Jesus together with the Canon Giuseppe Benaglio on 8 February 1831, in Bergamo.



Teresa lived at a time of political and religious upheavals, a bi-product of the French Revolution. She read the signs of the times and expressly professed the preventive system in the education of girls. This novel approach was adopted by several educationalists in the succeeding centuries. A soul, steeped in divine love, will always discover in Christ creative response to challenging situations in life.

At a time when the devotion to the Sacred Heart found resistance, she gave to the first Daughters of the Sacred Heart this testament that characterizes the spiritual patrimony of their religious family: "To you and to your Institute Jesus Christ has given the precious gift of his Heart, for from no one else can you learn holiness, he being the inexhaustible source of true holiness".

In fulfilling her mission Teresa revealed her special talent as spiritual guide, as apostle and as pedagogue. She expressly professed the preventive system: "cultivate and attentively guard the mind and heart of your little girls while they are still young, to prevent as far as possible, any entrance of evil, it being better to avert a fall with your warnings and admonitions than to have to lift them up again with correction".

In 1836 Canon Benaglio died and Teresa, supported by the obedience that guaranteed that the Congregation was willed by God, dedicated



herself totally to its approbatio, strengthening and expansion. In this she was obstructed by many obstacles placed in the way by civil authorities, and also by ecclesiastics who put her virtue to the hard test. Teresa showed herself heroic in abandonment to the will of God that sustained her.

After a life of intense giving, Teresa Verzeri died in Brescia on March 3, 1852. She left to the Congregation, already approved by the Church and by the government, a vast documentation - above all in the Constitutions, the Book of Duties and in more than 3,500 letters - from which it is possible to draw all the richness of her spiritual and human experience.

The precious spiritual patrimony transmitted to the Congregation finds its center in the Heart of Jesus from whom the Daughters of the Sacred Heart inherit the spirit of magnanimous charity that compels one to be "all to all " in an intimate relation with the Father and in loving solicitude for one's neighbor.

Animated by this spirit, the Daughters of the Sacred Heart of Jesus continue the mission of Teresa today in Italy, Brazil, Argentina and Bolivia, in the Central African Republic and in Cameroon, in India, and in Albania.

In the contemplation of the Heart of Christ they receive the mandate to go to every man and woman with a dedication that loves the poor with predilection, is open for every service, is always solicitous to promote the dignity of the person, to be the Heart of Christ there where the need is greatest.

She returned to the Lord on 03 March 1852 at Brescia, Italy of natural causes. Her relics are in the chapel of the Daughters of the Sacred Heart of Jesus, Bergamo. She was beatified on 27 October 1946 by Pope Pius XII and canonized on 10 June 2001 by Pope John Paul II. ♦

Source: www.vatican.va/news;

www.catholicsaints.info/saint;

Netikat, Antony: Saints for Everyday

St Vincent Ferrer

(1357-1419)

Feast Day: 5th April

The polarization in the Church today is a mild breeze compared with the tornado that ripped the Church apart during the lifetime of this saint. If any saint is a patron of reconciliation, Vincent Ferrer is.

The split in the Church at the time of Vincent Ferrer should have been fatal—36 long years of having two "heads." We cannot imagine what condition the Church today would be in if, for that length of time, half the world had followed a succession of popes in Rome, and half, an equally "official" number of popes in, say, Rio de Janeiro. It is an ongoing miracle that the Church has not long since been shipwrecked on the rocks of pride and ignorance, greed and ambition. Contrary to Lowell's words, "Truth forever on the scaffold, wrong forever on the throne," we believe that "truth is mighty, and it shall prevail"—but it sometimes takes a long time.

St Vincent Ferrer was born at Valencia, in Spain, on the 23rd of January 1357. His parents were persons distinguished for their virtue and alms-deeds. They made it their rule to distribute in alms whatever they could save out of the necessary expenses of their family at the end of every year. Two of their sons became eminent in the church: Boniface, who died general of the Carthusians, and Vincent, who brought with him into the world a happy disposition for learning and piety, which were improved from his cradle by study and a good education.

Despite parental opposition, he entered the Dominican Order in his native Spain at 19. After brilliant studies, he was ordained a priest by Cardinal Peter de Luna — who would figure tragically in his life. Of a very ardent nature, Vincent practiced the austerities of his Order with great energy. He was chosen prior of the



Dominican house in Valencia shortly after his ordination.

Before the end of the year 1398, Vincent being forty-two years old, set out from Avignon towards Valencia. He preached in every town with wonderful efficacy; and the people having heard him in one place followed him in crowds to others. Public usurers, blasphemers, debauched women, and other hardened sinners everywhere were induced by his discourses to embrace a life of penance. He converted a prodigious number of Jews and Mahometans, heretics and schismatics. He visited every province of Spain in this manner, except Galicia. He then returned to France.

The Western Schism divided Christianity first between two, then three, popes. Clement VII lived at Avignon in France, Urban VI in Rome. Vincent was convinced the election of Urban was invalid though Catherine of Siena was just as

devoted a supporter of the Roman pope. In the service of Cardinal de Luna, Vincent worked to persuade Spaniards to follow Clement. When Clement died, Cardinal de Luna was elected at Avignon and became Benedict XIII.

Vincent worked for him as apostolic penitentiary and Master of the Sacred Palace. But the new pope did not resign as all candidates in the conclave had sworn to do. He remained stubborn despite being deserted by the French king and nearly all of the cardinals.

Vincent became disillusioned and very ill, but finally took up the work of simply "going through the world preaching Christ," though he felt that any renewal in the Church depended on healing the schism. An eloquent and fiery preacher, he spent the last 20 years of his life spreading the Good News in Spain, France, Switzerland, the Low Countries and Lombardy, stressing the need of repentance and the fear of coming judgment. (He became known as the "Angel of the Judgment.")

He tried, unsuccessfully, in 1408 and 1415, to persuade his former friend to resign. He finally concluded that Benedict was not the true pope. Though very ill, he mounted the pulpit before an assembly over which Benedict himself was

presiding and thundered his denunciation of the man who had ordained him a priest. Benedict fled for his life, abandoned by those who had formerly supported him. Strangely, Vincent had no part in the Council of Constance, which ended the schism.

It was on Wednesday in Passion Week, the 5th of April that he slept in the Lord, in the year 1419. Joan of France, daughter of King Charles VI, Duchess of Brittany, washed his corpse with her own hands. God showed innumerable miracles by that water and by the saint's habit, girdle, instruments of penance, and other relics. The duke and bishop appointed the cathedral for the place of his burial. He was canonized by Pope Calixtus III on 03 June 1455. His relics were taken up in 1456.

The Spaniards solicited to have them translated to Valencia, and at last resolved to steal them, thinking them their own property, to prevent which the canons hid the shrine in 1590. It was found again in 1637, and a second translation was made on the 6th of September, when the shrine was placed on the altar of a new chapel in the same cathedral, where it is still exposed to veneration. Vincent the Patron Saint of Builders and Reconciliation. ♦

Source: www.americancatholic.org; www.catholic.org/saints; www.ewtn.com/library; www.newadvent.org

(Continued from Page 7)

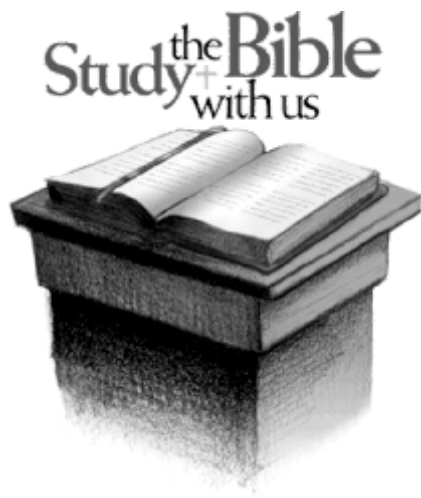
priest is also this: if the Lord returned today, where would He find me? "Where your treasure is, there will your heart be also" (*Matthew 6:21*). And, where is my heart? In the midst of the people, praying with and for the people, involved in their joys and sufferings, or instead in the midst of the things of the world, of earthly affairs, in my private "spaces"? A priest cannot have private spaces, because he is always either with the Lord or with the people. I think of those priests I have known in

my city, when there was no telephone secretary, but they slept with the telephone on the night table, and at whatever time the people called, they got up to anoint: no one died without the Sacraments! Not even in rest did they have a private space. This is apostolic zeal. The answer to this question: where is my heart? This can help every priest to direct his life and ministry to the Lord. ♦

(Concluded)

Bible Quiz No. 27

Compiled by Mahesh Lobo



This Quiz is based on **Psalms 41 - 65**. 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. 26 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 31 March 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 malice, what do the enemies of the Psalmist say to him?
02. Why does the Psalmist say: My tears have been my food day and night?
03. How does God discover if we had forgotten his name or spread forth our hands to a foreign God?
04. Why is the Psalmist anointed with oil of gladness above other fellows?
05. When God utters his voice, what happens to the earth?
06. Which ships shatter at the east wind?
07. Where do the fools and stupid dwell even if they have named lands as their own?
08. To whom does the Lord say: What right have you to recite my statutes or take my covenant on your lips?
09. Against whom does the Psalmist feel that he has sinned?
10. According to the Psalmist what kind of sacrifice is acceptable to the Lord?
11. When God restores the fortunes of his people, where does the deliverance of Israel come from?
12. What will God do if I complain and moan evening, morning and at noon?
13. What must one do that God has to sustain and never permit the righteous to be moved?
14. What happens to the pit the enemies have dug on the way of the Psalmist?

15. What do the wicked have who go astray from the womb and err from their birth speaking lies?
16. In the day of distress, what does the Psalmist feel about God, who is his Strength?
17. If Ephraim is God's helmet and Judah his scepter, what about Edom?
18. If men of low estate are but a breath, what about men of high estate?
19. What will happen to those who want to destroy the life the Psalmist?
20. If the meadows clothe themselves with flocks, what will the valleys do?

Answers to Quiz No. 26

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

(1) will make them as a blazing oven, 21:9; (2) like a ravening and roaring lion, 22:13; (3) to a people yet unborn, 22:31; (4) a table, 23:5; (5) who has clean hands and pure heart, 24:4; (6) his covenant, 25:14; (7) evildoers and wicked, 26:5; (8) dwell in the house of the Lord all the days of his life, 27:4; (9) because they do not regard the works of the Lord or the work of his hands, 28:5; (10) Lebanon, skip like a calf, 29:5-6; (11) so that his soul may praise the Lord and not be silent, 30:12; (12) be dumb, 31:18; (13) it must be curbed with bit and bridle, 32:9; (14) look at him, 34:5; (15) put to shame and confusion; clothed with shame and dishonor, 35:26; (16) steadfast love and faithfulness, 36:5; (17) possess the land, 37:9; (18) righteous forsaken or his children begging bread, 37:25; (19) because of his foolishness, 38:5; (20) thy love and faithfulness 40:10

Winners of Quiz No. 26

Albertina Mascaranhas, Mangalore; Bina Joseph, Bengaluru; K. Shaila, Chennai; Rohan Fonseca, Margao, Goa; Thomas Sebastian, Kochi

Answers to Quiz No. 17 (Children Helping Children, December 2015 - February 2016)

Galatians

1) anyone who preaches a gospel contrary to which he has preached, 1:8; 2) 3 years, 1:18; 3) to the uncircumcised, 2:7; 4) at Antioch, 2:11; 5) through faith, 2:16; 6) it was reckoned to him as righteousness, 3:6; 7) confined under the law, 3:23; 8) Abba! Father! 4:6; 9) because they observe days and months, and seasons, and years, 4:10; 10) though his condition was a trial as they did not scorn or despise Paul, 4:14; 11) of the free woman, 4:31; 12) bound to keep the whole law, 5:3; 13) corruption, 6:8

Ephesians

14) the faith in the Lord Jesus and love towards all the saints, 1:15; 15) fellow citizens with the saints and members of the household of God, 2:19; 16) they are darkened in their understanding, alienated from the life of God, 4:18; 17) immoral or impure man, or one who is covetous, 5:5; 18) because the days are evil, 5:16; 19) that it may be well with them and that they may live long on the earth, 6:3; 20) against principalities, powers, world rulers of the present darkness, spiritual hosts of wickedness in the heavenly places, 6:12

Winners of Quiz No. 17

Josephine Mariz, Dadar, Mumbai; Georgina Paikada, Kozhikode.

Bible Crossword - 1

Compiled by Mahesh Lobo

Names of persons found in the Gospels and Acts of the Apostles

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xx		31	xx	xx		xx	xx	xx	xx	xx	xx	xx	xx	xx	xx	xx	xx	xx

The filled in entries must reach the office by 31st March 2016. If there is more than one correct entry, the winner will be chosen by lots and will get a newly released RSV Bible with colour pictures.

Across

04. He is the father of Esli, mentioned in the genealogy of Jesus.
07. He was chosen by lot to fill in the vacancy created by the one who betrayed Jesus
09. The one to whom Jesus gave the keys of the kingdom
12. Luke addresses his second book to this person
16. A virgin shall conceive and bear a son and this is what he will be called
18. The well that Jesus sat and asked for water belonged to one of the Patriarch
20. To this person Jesus was taken first from the

garden of Gethsemane

22. Simon, one of the apostles who is also known by this name
24. He is the son of Peleg, in the genealogy of Jesus
25. A Jew, native of Pontus, who came to Corinth along with his wife Pricilla
26. He is very much interested in writing letters to different people
27. A woman of Joppa, who was raised by Peter
29. This one likes to climb trees and hide there to peep at the people passing by
30. This woman gave birth to a child at quite an advanced age

Down

01. Son of Zebedee, who entered the house of Peter along with Peter and Andrew
02. A disciple and associate of Paul

- | | |
|---|---|
| 03. The expert on Law and Jewish Scriptures under whose guidance Paul received his doctorate. | 17. The physician who writes about Jesus (backward) |
| 05. The title given to this ascetic who was busy dipping people in river Jordan | 19. He had a great privilege to sit in the lap of Abraham (7 letters) |
| 06. She sat at the feet of Jesus | 21. Used to sit under the fig tree for meditation and reflection |
| 07. He was sitting with account books and counting money when Jesus called him (7 letters) | 23. He tore his garments and shouted "blasphemy". |
| 08. Jesus made a trip to his palace | 26. Roman Procurator, before whom Paul appealed to Caesar. |
| 10. This is the only name by which you and I are saved. | 26. One of the twelve, introduced Hellenistic Jews to Jesus |
| 11. The one who wrote one short letter | 27. Carpenter, whose son has become world famous, for all times |
| 12. The great doubter | 28. The one who wrote shortest life history on Jesus |
| 13. A Jewish proselyte baptized by Paul in Philippi | 29. He did not believe, rather questioned. So became dumb till the promise fulfilled. (9 letters) |
| 14. This one like cooking number of dishes to show her warm hospitality | 31. Out of fear, he came to Jesus by night (backward) |
| 15. President of the synagogue whose daughter Jesus raised to life | |

New Bishop for Trivandrum Latin Rite

His Holiness Pope Francis has appointed Rev Fr Christudas Rajappan, of the Clergy of Latin Archdiocese of Trivandrum, as Auxiliary Bishop of Latin Archdiocese of Trivandrum and Titular Bishop of Avitta Bibba

Rev Fr Christudas Rajappan was born on 25th November, 1971, at Adimalathura, in the Archdiocese of Trivandrum of Latins. He entered the Minor Seminary in 1987, did his priestly formation at Papal Seminary, Pune, and was ordained priest on 25th November 1998 for the same Archdiocese. He served the diocese as Parish Priest at Neerody (1998-1999), Secretary to the Archbishop and Director of KCYM, Trivandrum (1999-2001), Parish Priest at Paruthiyoor and Director of KCYM, Trivandrum (2001-2004). In 2004 he went to Austria for a German Language Course and then obtained a Licentiate in Pastoral Theology at Scalabrinian International Migration Institute, Rome (2005-2007). He also obtained a Doctorate in Missiology from the Urbaniana University, Rome (2007-2010). On his return he was appointed Professor at the Pontifical Seminary, Alwaye (2010-2012). Since 2013 he has been Rector of St. Vincent Minor Seminary, Menamkulam; Director of the Board for Clergy and Religious, and since 2014 also Parish Priest of St Thomas Church, Kochuthura.

Judge me by the footprints I leave behind



A story is told about a soldier who was finally coming home after having fought in Vietnam.

He called his parents from San Francisco.

“Mom and Dad, I’m coming home, but I’ve got a favor to ask. I have a friend I’d like to bring with me.”

“Sure,” they replied, “we’d love to meet him.”

“There’s something you should know”, the son continued, “he was hurt pretty badly in the fighting. He stepped on a land mined and lost an arm and a leg. He has nowhere else to go, and I want him to come live with us.”

“I’m sorry to hear that, son. Maybe we can help him find somewhere to live.”

“No, Mom and Dad, I want him to live with us.”

“Son,” said the father, “you don’t know what you’re asking. Someone with such a handicap would be a terrible burden on us. We have our own lives to live, and we can’t let something like this interfere with our lives. I think you should just come home and forget about this guy. He’ll find a way to live on his own.”

At that point, the son hung up the phone. The parents heard nothing more from him. A few days later, however, they received a call from the San Francisco police. Their son had died after falling from a building, they were told. The police believed it was suicide. The grief-stricken parents flew to San Francisco and were taken to the city morgue to identify the body of their son. They recognized him, but to their horror they also discovered something they didn’t know, their son had only one arm and one leg.

The parents in this story are like many of us. We find it easy to love those who are good-looking or fun to have around, but we don’t like people who inconvenience us or make us feel uncomfortable. We would rather stay away from people who aren’t as healthy, beautiful, or smart as we are.

Thankfully, there’s someone who won’t treat us that way. Someone who loves us with an

unconditional love that welcomes us into the forever family, regardless of how messed up we are.

Tonight, before you tuck yourself in for the night, say a little prayer that God will give you the strength you need to accept people as they are, and to help us all be more understanding of those who are different



from us!!!

There's a miracle called Friendship that dwells in the heart. You don't know how it happens or when it gets started. But you know the special lift it always brings and you realize that Friendship is God's most precious gift!

Friends are a very rare jewel, indeed. They make you smile and encourage you to succeed. They lend an ear, they share a word of praise, and they always want to open their hearts to us. ♦

Source: www.inspirationalarchive.com/520

Thousands throng Old Goa for Cruz dos Milagres feast

OLD GOA [UCAN]: Thousands of faithful from across the state thronged the Monte de Boa Vista (hillock of good view) on Feb 23 for the annual feast of Cruz dos Milagres (Miraculous Cross), or popularly known as 'Khuris Milagr'.

It was the 397th anniversary of the apparition of Jesus Christ on a three-and-a-half-foot wooden cross erected at the site by local shepherd boys.

The feast mass was celebrated in a specially-erected pandal outside the shrine at 10am with Fr Eremito Rebello, rector of the sanctuary of St Joseph Vaz at Sancoale, as the main celebrant along with eleven other priests.

In his homily, Fr Rebello gave an insight into the historical events that took place on the hillock centuries ago. Highlighting the uniqueness of this feast, he said: "During the novenas and the feast, the faithful are advised to do penance and work towards their spiritual renewal in order to come closer to God."

The Se Cathedral choir, led by Fr Mario D'Costa, assisted the faithful in participating in the Mass.

Court fines CSI church for refusing funeral rites to critic

KOCHI [UCAN]: A Thrissur court has slapped a fine of 9.95 lakh rupees on a church for refusing funeral rites to a professor who wrote a book which the church authorities thought was against Church's interests.

His book "Baptism, a study" had mentioned that everyone should have the right to choose their faith once they attain maturity rather than baptizing them when they are infant.

Following Church's refusal, the professor, who died in 2013, was buried in their house compound which was not an acceptable practice for Christians.

Judge Hareesh G ordered East Kerala CSI Church Bishop K G Daniel and the vicar of St Mathyas Church, Ellumpuram, to pay the compensation.

The court gave the verdict on the petition filed by Professor C C Jacob's wife Mary Jacob, claiming that Church did not allow to entomb her husband in the family tomb of church cemetery which had tarnished his reputation.

Jacob was a history professor at Henry Baker College in Melukavu in Idukki and was an active founding member of the CSI East Kerala diocese.

Satan's garage sale

Once upon a time, Satan was having a garage sale.



There, standing in little groups were all of his bright, shiny trinkets. Here were tools that make it easy to tear others down for use as stepping stones. And over there were some lenses for magnifying one's own importance, which, if you looked through them the other way, you could also use to belittle others, or even one's self. Against the wall was the usual assortment of gardening implements guaranteed to help your pride grow by leaps and bounds: the rake of scorn, the shovel of jealousy for digging a pit for your neighbor, the tools of gossip and backbiting, of selfishness and apathy.

All of these were pleasing to the eye and came complete with fabulous promises and guarantees of prosperity. Prices, of course, were steep; but not to worry! Free credit was extended to one and all. "Take it home, use it and you won't have to pay until later!" old Satan cried, as he hawked his wares.

The visitor, as he browsed, noticed two well worn, non-descript tools standing in one corner. Not being nearly as tempting as the other items, he found it curious that these two tools had

price tags higher than any other. When he asked why, Satan just laughed and said, "Well, that's because I use them so much. If they weren't so plain looking, people might see them for what they were." Satan pointed to the two tools, saying, "You see, that one is **DOUBT** and the other one is **DISCOURAGEMENT** — *and those will work when nothing else will.*"

Source: www.inspirationalarchive.com

REFLECTIONS

There is a saying: "When you doubt, you are out". Never doubt God's Word and His Promise. When you begin to doubt God's word, His promises and His plan for you, discouragement creeps in. Discouragement eventually leads to depression and if depression is not attended to, it will lead to Despair which will make one then to take a short cut of life – death. This is the final outcome Satan looks for and hopes for. As he puts his hope on doubt and despair, you place your trust and hope in the Lord who has promised to be with you all the time. He died for you on the Cross and



by His Resurrection. He Lives and is with you. When in doubt and despair, just look at the Cross. Satan thought that it is the end. But Jesus defeated death by His death on the Cross and rose to New Life. The Risen Lord is our sure hope that darkness will have to give way to light, night to day, sorrow to joy, ignorance to enlightenment, suffering to eternal happiness. ♦

Perspective Planning Seminar Organized

The Pontifical Mission Organization and the Commission for Evangelization, CCBI, jointly organized a Perspective Planning Seminar on the 13th-14th of January 2016 at the Regional Pastoral Centre, Bangalore. The Seminar was attended by the Chairman and member Bishop of the Commission and the National Director for PMO and the National Secretary for Commission for Evangelization. Altogether it was a deliberation by 21 persons from different walks of life involved in the Ministry of Evangelization.

Most Rev. Raphy Manjaly, the Chairman of Commission for Evangelization, helped the group to make a thorough reflection on the challenges in India today in evangelizing. Looking at these challenges a dream vision 2025 was formulated. For the Vision 2025, Mission Statements were made. The group also came up with 3 Goals and objectives to the corresponding Goals. The action plan was then drawn up for each of the objectives.

Fr. Faustine L. Lobo, National Director (PMO), and Fr. Paneer Selvam, National Secretary, Commission for Evangelization, CCBI, facilitated the deliberations.



Standing L-R: Mr. Noble P. M; Sr. Rani Joseph; Rev. Fr. Joseph Sugun; Mr. Tony Marcus; Mr. A. P. Fathi Joseph; Mr. Victor; Rev. Fr. Solomon Raju; Rev. Fr. Michael Ani; Ms. Kusumaum; Ms. Anjana Raj

Seated on chairs L-R: Rev. Fr. Stanislaus Manickiam; Rev. Fr. Panneer Selvam; Most Rev. Dr. Raphy Manjaly; Most Rev. Dr. Robert Miranda; Rev. Fr. Faustine L. Lobo

On the floor L-R: Rev. Fr. John Baxla; Rev. Fr. Jadu Mirandi; Rev. Fr. Alphonse F; Rev. Fr. Xavier Arulraj; Rev. Fr. Martyn Porichha; Mr. Henry Fernandes; Ms. Parimala Selvaraj

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PONTIFICAL MISSION ORGANIZATION

"Mission with and for the people..."

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Pope Francis



Pope Francis

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Welcome

Mission with and for the People

Pontifical Mission Organization welcomes
you to be Messengers of the Good News

Jesus is raised from the dead and the world
is saved.
Thus we too shall live forever.

Rev Fr. Faustine L. Lobo,
National Director
Pontifical Mission Org - INDIA



"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**:*

 <p>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</p>	 <p>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</p>
 <p>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</p>	 <p>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.</p>

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

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