

PROCLAIM

A magazine for Missionary Animation



**“God’s Spirit is in my heart
He has called me and set me apart...
This is what I have to do... what I have to do!”**

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

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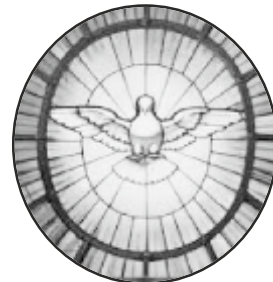
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**"The Spirit of the Lord Yahweh is upon me,
because Yahweh has anointed me to bring
good news to the poor.**

**He has sent me to bind up broken hearts, to
proclaim liberty to the captives, freedom to
those languishing in prison; to announce
the year of Yahweh's favour and the day of
vengeance of our God; to give comfort to all
who grieve; to comfort those who mourn
and give them a garland instead of ashes,
oil of gladness instead of mourning, and
festal clothes instead of despair."**

-Isaiah 61:1-3



FROM THE DIRECTOR'S DESK

PENTECOST

It's time we were transformed!

Dear Sisters and Brothers in Christ Jesus,

Pentecost is the incident of filling with the Spirit of God. When the Spirit of God fills our hearts and minds, He transforms us. Just imagine how the timid, shivering Apostles behind the closed doors became courageous, ready to speak about Jesus whom they disowned and had decided not to reveal that they were associated with him. The disciples who were not convinced of the Gospel preached by Jesus now proclaim the same from the top of their voice.

Holy Spirit, the constant companion of the disciple of Christ, is a Spirit of power and knowledge. He is a counselor who enlightens the minds of those who believe. He strengthens everyone to condemn the evil and uphold the truth. The Spirit-filled disciples challenged the religious elders and the political leaders and said "That Jesus whom you crucified is risen and we have seen him". Hence the disciples declare that when they have Jesus, nothing can harm them. Mother Teresa said, *"There is a light in this world, a healing spirit more powerful than any darkness we may encounter. We sometimes lose sight of this force when there is suffering, too much pain. Then suddenly, the spirit will emerge through the lives of ordinary people who hear a call and answer in extraordinary ways."*

Are we filled with the Holy Spirit? How come that we are still so timid to condemn evil and uphold the truth? Many people question the Christian faith - why are we dumb? Scams after scams happening - why can't we take a stand against them? The rich enjoy and waste the wealth of the world, while millions of poor go hungry for days together -how is it that we don't raise our voice? The natural resources like water, soil are indiscriminately degraded, wasted, misused - why are we keeping quiet? Rampant increase in cases of rape, honour-killing, moral policing by misguided elements taking place - are we able to proclaim the good news at the top of our voice? Why are we being mere onlookers when a person is suffering after an accident? Where is our moral religious conscience that empowers us to come to the aid of a victim of injustice?

Are we filled with the Holy Spirit? Has Pentecost taken place in our lives? If yes, how is it that there is no transformation? How is it that we remain the same timid, disinterested Christians devoid of all values? A true Christian is the one who can love the one in need. Mother Teresa insisted *"When a poor person dies of hunger it has not happened because God did not take care of him/her. It has happened because neither you nor I wanted to give the person what he/she needed."* It is because I fail to love the neighbor, a person is dying. I am the keeper of my brother/sister. God takes care of the needy through a loving neighbour.

Filled with the Holy Spirit, you and I shall be the loving neighbour of the suffering brother and sister.

Fr Faustine L Lobo
National Director, PMO (India)

Pouring out of the Holy Spirit

Fiftieth day after the Passover Meal! Most of the Jews have gathered at Jerusalem to celebrate the feast of Pentecost as it is one of the three festivals mentioned in Exodus 23:14-17, where it is called simply the harvest festival, the feast of the first-fruits of the grain harvest. In Exodus 34:22 it is called the feast of weeks. It was an agricultural feast among the Jewish community. On this day, the Jews celebrated also the anniversary of the giving of the Law to Moses on Mount Sinai.

It was a noisy time in Jerusalem. But there in the corner of the town, a group of about 120 people (Acts 1:15) was closed together for fear of the Jews. They were unsure about their future yet Jesus had told them to wait for the power from on high (Acts 1:8). Mother Mary was also with them (Acts 1:14). They were all praying together. But one could see the fear writ on their faces, there was so much anxiety and uncertainty.

And Bang!! A loud noise! The rush of a violent wind as if coming from above and filled the room they were staying in (Acts 2:4). They could see the tongues of fire separating and resting on each one of them (Acts 2:2-3). And my!



What a transformation! They were all filled with the power from on high. Fear and anxiety disappeared. They became fearless, there was fire in their belly, and there was a hard push from within and lo! They were out in the open



proclaiming Jesus as Lord and Saviour (Acts 2:11). Till now they were afraid to utter His name, Peter even had denied him fearing for his life, but now he stands out without any iota of fear and confirms that Jesus is Lord. The prophecy given by Joel comes to fulfillment (Acts 2:16-17). This is the Christian Pentecost, fiftieth day after the Resurrection of Jesus. The Holy Spirit recreates, renews and makes everything new. The Church established on the Rock of Peter is now born a beginning of a movement that will culminate when Jesus comes again and unites all things in Himself and offers it to the Father.

According to Genesis, at the first moment of creation when the void and formless earth came to be, “the Spirit of God moved upon the face of the waters” (Gen 1:2). This was the first Pentecost, the cosmic and creation Pentecost. It's all-embracing, never-failing, all around us. The life-giving Spirit fills the universe, gives it oneness and coherence, and unfolds the potential of matter and of living things. “You send forth your spirit, they are created; and you renew the face of earth” (Ps 103:30).

The second - the human Pentecost: God breathing into man's nostrils, the breath of life. Even though, later man “fell”, he is not entirely bereft of the Spirit of God. Every time a child is conceived, this Pentecost is renewed. And the Spirit is alive in our natural spiritual powers. Wherever love of others is stable and real,

nourishing rather than devouring, wherever hostility is overcome by amity, wherever there is positive creativity in art or inventiveness in science, wherever there is a breakthrough in moral understanding, there, in the Upper Room of the human soul, as it were, the human Pentecost is renewed.

In Wenceslas Square in Prague in 1989, a great crowd gathered longing for change. Armed police surrounded it. Suddenly though it lost its fear; no shots were fired, the oppressive government was washed away, the Velvet Revolution occurred, and freedom returned. It ended the 41 years of authoritarian communist rule. That was a human, social, political Pentecost. It happens, never without ambiguities, of course, but still it happens. Life is full of many Pentecost.



Then there is the mystery of Israel, its meeting with the one true God, its worship, its prophecy, its hope of the Messiah: all of that only possible by gifts that come from the Spirit. “He spoke through the prophets”, says the Creed. This is the OT Pentecost.

Yet all of these only foreshadow. In the beginning of the New Testament, the angel says to Mary, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you,” (Luke 1:35), and she conceives the Christ by the power of the Holy Spirit. It's the Pentecost of the Mother of God.

At the beginning of his public life, 30 years later, Jesus is baptized in the River Jordan, and John his baptizer says, “I saw the Spirit descend as a dove and it remained on him” (John 1:32). This was the Pentecost of Christ's humanity, and in the power of it he lived his life to the Cross.

50 days after the Resurrection of Jesus, the climax of all this, the fulfillment of Jesus' promise and the fruit of his death and Resurrection, the Holy Spirit fills those first disciples gathered in Jerusalem. This is the Pentecost of the Apostles, of the nascent Church, and through the mission of the Church which it inspires; it's the Pentecost of all humanity and all creation. It is a gathering back into unity.

We have a contrasting incident in the book of Genesis Chapter 11. When people forget God or want to have access to God whenever they want to, or to reach heaven by their sheer human efforts and skills, (tower of Babel) it cannot succeed. Humans cannot manipulate God. Human beings are incapable of building a bridge from the earth to heaven due to their fallen state. They collapse, they divide and disunite. But when God builds the bridge, sending His Son first and then as promised the Holy Spirit, everything is made new and united in Him.

St Paul in Gal 5 and 1Cor 12 speaks of the effect of the Spirit on the Christian community. The Church and each community within it reflect unity and diversity. We are not called to uniformity. We are not clones of Christ or each other. Unity presumes diversity and a variety of gifts and talents and responsibilities. We are like a body. Each body has many members, each with its own particular function, yet they all are ordered to one purpose the good functioning of the body as a whole. So it is with the Christian community, which is the Body of Christ. Each member is to be aware of his or her particular gift. This gift indicates the role the member has to play in building up the whole Body, the whole community.

So, on the one hand, we are called to be deeply united in our faith in Christ and in our love for each other. At the same time, each one of us has a unique gift. It is through this gift or gifts that we serve and build up the community. They are not just for us, or for our families and friends. They are given to individuals and groups for: ***"To each is given the manifestation of the Spirit for the common good."***

Traditionally, we also speak of the seven gifts of the Holy Spirit, gifts that presumably were given to the apostles in the upper room at Pentecost and are also given to each of us during Confirmation gifts of wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. As a matter of fact, we see many of these gifts acted out in the Pentecost story.

It should be our continuous prayer: Send forth your Spirit and renew the face of this earth; Send forth your Spirit and change my heart!



Let us remember that the giving of the Spirit to the new people of God crowns the mighty acts of the Father in salvation history. The Jewish feast of Pentecost called all devout Jews to Jerusalem to celebrate their birth as God's chosen people, in the covenant Law given to Moses at Sinai (Leviticus 23:15-21; Deuteronomy 16:9-11). In the Acts we see these mysteries prefigured in the feast are fulfilled in the pouring out of the Spirit on Mary and the Apostles (Acts 1:14). The Spirit seals the new law and new covenant

brought by Jesus, written not on stone tablets but on the hearts of believers, as the prophets promised (2 Corinthians 3:2-8; Romans 8:2).

The Spirit is revealed as the life-giving breath of the Father, the Wisdom by which He made all things, says the Psalmist in Psalm 103. In the beginning, the Spirit came as a "mighty wind" sweeping over the face of the earth (Genesis 1:2). And in the new creation of Pentecost, the Spirit again comes as "a strong, driving wind" to renew the face of the earth.

As God fashioned the first man out of dust and filled him with His Spirit (Genesis 2:7), in Pentecost Sunday, we see the New Adam become a life-giving Spirit, breathing new life into the Apostles (1 Corinthians 15:45,47). Like a river of living water, for all ages He will pour out His Spirit on His body, the Church.

We receive that Spirit in the sacraments, being made a "new creation" in Baptism (2 Corinthians 5:17; Galatians 6:15). Drinking of the one Spirit in the Eucharist (1 Corinthians 10:4), we are the first fruits of a new humanity - fashioned from out of every nation under heaven, with no distinctions of wealth or language or race, a people born of the Spirit.

Fulton J. Sheen once said about the church that even though we are God's chosen people, we often behave more like God's frozen people. God's frozen people indeed: frozen in our prayer life, frozen in the way we relate with one another, frozen in the way we celebrate our faith. We don't seem to be happy to be in God's house; we are always in a hurry to get it over and done with as soon as possible.

Time of Pentecost and of course every day is a great day to ask the Holy Spirit to rekindle in us the spirit of new life and enthusiasm, the fire of God's love.

- Compiled from different sources by
Mahesh H Lobo

Called to be living writers of Gospel

[Here is a Vatican translation of the homily Pope Francis gave at Mass on Divine Mercy Sunday.]



“Jesus did many other signs in the presence of the disciples, which are not written in this book” (*Jn 20:30*). The Gospel is the book of God's mercy, to be read and reread, because everything that Jesus said and did is an expression of the Father's mercy. Not everything, however, was written down; the Gospel of mercy remains *an open book*, in which the signs of Christ's disciples' concrete acts of love and the best witness to mercy continue to be written. We are all called to become living writers of the Gospel, heralds of the Good News to all men and women of today. We do this by practicing the corporal and spiritual works of mercy, which are *the hallmarks of the Christian life*. By means of these simple yet powerful gestures, even when unseen, we can accompany the needy, bringing God's tenderness and consolation. Thus continues the great work of Jesus on Easter day, when he poured into the hearts of his fearful disciples the Father's mercy, bringing them the Holy Spirit who forgives sins and bestows joy.

At the same time, the story we have just heard presents an evident contrast: there is *the fear* of the disciples, who gathered behind closed doors; and then there is *the mission* of Jesus, who sends them into the world to

proclaim the message of forgiveness. This contrast may also be present in us, experienced as an interior struggle between a closed heart and the call of love to open doors closed by sin. It is a call that frees us to go out of ourselves. Christ, who for love entered through doors barred by sin, death and the powers of hell, wants to enter into each one of us to break open the locked doors of our hearts. Jesus, who by his resurrection has overcome the fear and dread which imprison us, wishes to throw open our closed doors and send us out. The path that the Risen Master shows us is a one way street, it goes in only one direction: this means that we must move beyond ourselves to witness to the healing power of love that has conquered us. We see before us a humanity that is often wounded and fearful, a humanity that bears the scars of pain and uncertainty. Before the anguished cry for mercy and peace, we hear Jesus' inspiring invitation: “As the Father has sent me, even so I send you” (*Jn 20:21*).

In God's mercy, all of our infirmities find healing. His mercy, in fact, does not keep a distance: it seeks to encounter all forms of poverty and to free this world of so many types of slavery. Mercy desires to reach the wounds of all, to heal them. Being *apostles of mercy* means touching and soothing the wounds that today afflict the bodies and souls of many of our brothers and sisters. Curing these wounds, we profess Jesus, we make him present and alive; we allow others, who touch his mercy with their own hands, to recognize him as “Lord and God” (*Jn 20:28*), as did Apostle Thomas. This is the mission that he entrusts to us. So many people ask to be *listened to and to be understood*. The Gospel of mercy, to be proclaimed and written in our daily lives, seeks people with patient and open hearts, “good Samaritans” who understand compassion and silence before the

mystery of each brother and sister. The Gospel of mercy requires generous and joyful servants, people who love freely without expecting anything in return.

“Peace be with you!” (*Jn 20:21*) is the greeting of Jesus to his disciples; this same peace awaits men and women of our own day. It is not a negotiated peace; it is not the absence of conflict: it is *his* peace, the peace that comes from the heart of the Risen Lord, the peace that has defeated sin, fear and death. It is a peace that does not divide but unites; it is a peace that does not abandon us but makes us feel listened to and loved; it is a peace that persists even in pain and enables hope to blossom. This peace, as on the day of Easter, is born ever anew by the forgiveness of God which calms our anxious hearts. To be *bearers of his peace*: this is the mission entrusted to the Church on Easter day. In Christ, we are born to be instruments of reconciliation, to bring the Father's forgiveness to everyone, to reveal his loving face through concrete gestures of mercy.

In the responsorial Psalm we heard these words: “His love endures forever” (*Ps 117/118:2*). Truly, God's mercy is forever; it never ends, it never runs out, it never gives up when faced with closed doors, and it never tires. In this *forever* we find strength in moments of trial and weakness because we are sure that God does not abandon us. He remains with us *forever*. Let us give thanks for so great a love, which we find impossible to grasp; it is immense! Let us pray for the grace to never



grow tired of drawing from the well of the Father's mercy and bringing it to the world. Let us ask that we too may be merciful, to spread the power of the Gospel everywhere, and to write those pages of the Gospel which John the Apostle did not write.

Answers to Bible Crossword No. 1

ACROSS: 4: NAGGAI; 7: MATTHIAS; 9: PETER; 12: THEOPHILUS; 16: EMMANUEL; 18: JACOB; 20: ANNAS; 22: ZEALOT; 24: REU; 25: AQUILA; 26: PAUL; 27: DORCAS 29: ZACCHAEUS; 30: ELIZABETH;

DOWN: 1: JAMES; 2: TITUS/SILAS; 3: GAMALIEL; 5: BAPTIST; 6: MARY; 7: MATTHEW; 8: HEROD; 10: JESUS; 11: JUDE; 12: THOMAS; 13: LYDIA; 14: MARTHA; 15: JAIRUS; 17: LUKE; 19: LAZARUS; 21: NATHAN; 23: CAIAPHAS 26: FESTUS; 26: PHILIP; 27: JOSEPH; 28: MARK; 29: ZECHARIAH; 31: NICODEMUS

No. 2: Down: The answer could be either Titus or Silas

The Winner of the Bible Word Puzzle 1: Linet Maria, Wilson Garden, Bangalore

Sacrament of Confirmation - I

By Fr Dr S Joseph Lionel

Through the Sacrament of Confirmation the apostles and the bishops, who are their successors, hand on to the baptized the special gift of the Holy Spirit, promised by Jesus Christ (Jn 14:16, 15:26) and poured out upon the apostles at Pentecost (Acts 2:1-4). In Confirmation, the initiation in the Christian life is completed so that believers may carry out their mission to bear witness for Christ in word and deed, and bound more closely to the Church, the Body of Christ. In order to fulfill this mission, believers are strengthened by the power from heaven (Lk 24:49, Acts 1:8). They are strengthened so that they may bear witness to Christ for the building up of his Body, the



Church in faith and love. They are also marked with the character or seal of the Lord that the Sacrament of Confirmation cannot be repeated.

1. Scripture and the Action of the Holy Spirit

We will briefly examine the action of the Holy Spirit in the OT and NT in order to understand how the same Spirit is working in every believer and in the entire Church with His manifold gifts.

1.1. Old Testament

The action of God's Spirit is acknowledged at the beginning of creation of the universe and particularly the creation of



humanity. There are two texts from the Book of Genesis which attest to it: “In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters” (Gen 1:1-2); “Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being” (Gen2:7). In these two texts, God's Spirit is seen as the one who creates and one who vivifies or brings life. The same concept is reiterated in Psalm and Book of Prophet Ezekiel: “When you send your Spirit, they are created, and you renew the face of the ground” (Ps 104:30); “This is what the Sovereign Lord says to these bones: I will make breath enter you, and you will come to life. I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the Lord” (Ezek 37:1-6). Therefore, the first action of God's Spirit in the salvation history is that He gives new life.

This life-giving Spirit worked also in the lives of individuals in the salvation history. We see this specifically in the lives of individuals who were invited to assume leadership role in the community --- judges, kings and prophets. God's Spirit that worked in the lives of

individuals always did so for a purpose, that is, to liberate his people.

We will look at three examples from the first five books of the bible: Joseph (Gen 41:38); Moses and Seventy Elders (Num 11:25); Joshua (Deut 34:9).

As a continuation of these moments of liberation in the history of salvation, the kings in Israel were anointed with oil and the Spirit of the Lord came upon them to lead the people --- David (I Sam 16:13).

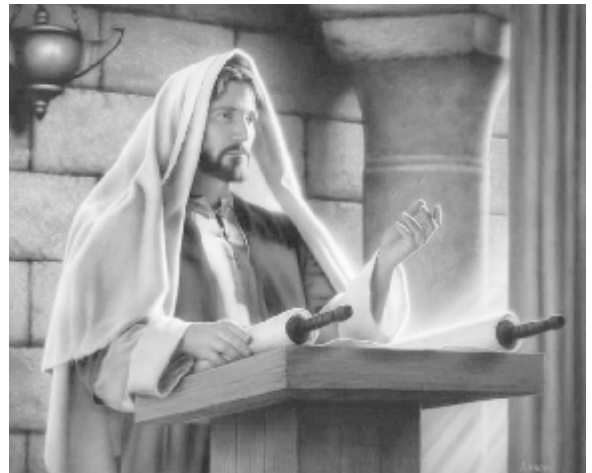
From the above mentioned experiences of the actions of God's Spirit in the history of Israel, the prophets moved a step ahead to offer a futuristic vision that when the messiah comes God's Spirit will descend upon Him and on all people. This futuristic vision about the coming of God's Spirit upon people is very clear and descriptive, especially in the writings of Isaiah, Ezekiel, and Joel (Is 11:1-3; 61:1; Ezek 36:26-27; Joel 2:28-29). These texts already envision the Pentecost narrated in the Acts of the Apostles.

1.2. New Testament

The NT shows how the Holy Spirit was with Christ to bring the Messiah's mission to fulfillment. On receiving the Baptism of John, Jesus saw the Spirit descending on him (Mk 1:10f). The Spirit coming from heaven is presented as an answer to the longing of Prophet Isaiah in his prayer: "Oh, that you would rend the heavens and come down, ... You come to the help of those who gladly do right" (Is 64:1, 5). Hence, the Spirit is seen as the one who answers our prayers.

The Spirit is also the one who reveals the truth, the truth that Jesus is the Son of God. The Spirit is the one who gives son-ship. This Spirit that came upon Jesus remained with him (Jn 1:32), indicating permanency in the action of the Spirit.

The action of the Holy Spirit is not static but it is dynamic, that is, He moves for a mission. The Spirit led Jesus to undertake his public ministry as the Messiah, relying on the Spirit's presence and assistance. During his teaching at the synagogue of Nazareth, the initial phase in his public life, he imbibes the presence of the Spirit in him and his ministry (Lk 4:17-21). The Spirit that he imbibed, he desired to give it to the apostles. Jesus assured his apostles that he would send the Spirit of truth from his Father (Jn 15:26) to stay with them



forever (Jn 14:16). This Spirit that the apostles will receive will make them fearless witnesses to their faith even before their persecutors (Lk 12:12). The promise of the Holy Spirit was reiterated by the Risen Lord to his apostles (Acts 1:8; Lk 24:49). The promised Spirit came upon the apostles in a form of tongues of fire on the feast of Pentecost as they were gathered together with Mary the Mother of Jesus and the group of disciples (Acts 2:4). The apostles regarded the Spirit who had come upon them as the gift of the Messianic age, and by divine inspiration they began to proclaim the mighty deeds of God (Acts 2:4, 17-18). Those who heard the message also were moved by the Spirit to conversion of heart. They received Baptism,

the gift of the Holy Spirit (Acts 2:38). Beginning from the great event that took place on the feast of Pentecost, namely the outpouring of the Holy Spirit upon the apostles and, through them, upon all who heard the message preached by the apostles, the apostles imparted the gifts of the Holy Spirit to the newly baptized by the laying-on of hands. For example, the apostles laid their hands on the



people of Samaria and they received the Holy Spirit (Acts 8:17).

Paul speaks about the gifts and fruits of the Holy Spirit in greater detail in his letters.

(I Cor 12:7-11). Similarly, in his letter to the Galatians, he writes about the fruits of the Holy Spirit (Gal 5:22-23). At the time of Baptism, believers become adopted children of God (Gal 3:26-27). As the Spirit came upon Jesus and remained with him, the Holy Spirit dwells in us (I Cor 3:16).

Paul says that it is the Holy Spirit who stimulates every believer to nurture this relationship with God by enabling us to call God as our Father (Rom 8:15f). The NT writings are very consistent in teaching that the action of the Holy Spirit in the lives of the believers continues to do the sanctifying work (II Thess 2:13). Therefore, in the NT period, we see a great importance attached to the preparation of candidates to receive the Holy Spirit and nurture the indwelling of the Spirit of God in believers.

The Letter to the Hebrews attests to the early practice of Christian instruction before Baptism and laying-on of hands (Heb 6:1f). The gesture of laying-on of hands is thus rightly recognized by the Catholic liturgical tradition as the beginning of the Sacrament of Confirmation, which in a certain way perpetuates the grace of Pentecost in the Church.

New diocese created in Odisha, first bishop appointed

A new diocese has been created on April 11 in Odisha with territories taken from the diocese of Berhampur and Father P Aplinar Senapati appointed its first bishop.

Bishop-elect Senapati of the newly named Rayagada diocese is an Odiya Vincentian priest.

He is currently parish priest of St Vincent De Paul Parish and principal of the English Medium School at Derapathar in Guwahati Archdiocese of Assam.



Born Oct. 28, 1960 at Surada in Ganjam district of Odisha, Fr. Senapati studied at the local Technical High School. He studied philosophy at Aquinas College in Gopalpur-on-Sea, near Berhampur, as a Vincentian novice.

He had his theology studies in Pune, from where he also obtained a diploma in psychology and formation. He also holds degrees in economics and philosophy from Utkal University, Bhubaneswar.

Following his priestly ordination in 1990, he served in the parishes of Berhampur Diocese, Cuttack-Bhubaneswar archdiocese and Guwahati Archdiocese.

Continued on Page 14

MOTHER ANGELICA **A Strong Woman in Love with Jesus**

By Mitch Pacwa, SJ

Four aspects of Mother Angelica stand out for those who have known and loved her these many years. First is her authenticity: She was absolutely no different offstage than on. She said what she honestly thought because she



believed it to be true and she did not fear that anyone might dislike her. Her only fear would be to displease the Lord Jesus.

Second, the love of her life was Jesus Christ. She found the culture hollow and superficial, but the infinite source of richness in life flowed from her profound intimacy with our Lord Jesus Christ. She prayed at least four hours a day before the Blessed Sacrament, in addition to Mass and the Liturgy of the Hours. She spoke to Jesus as a friend and as the beloved spouse to whom she had given her vows as a nun. At times she was very angry at him for the severe problems she encountered; sometimes too mad to even look up at the monstrance. Yet she worked through the difficulties and returned to new depths in her relationship with him. She

sought only to please Jesus, speak of him to others and bring as many as possible to share her love.

Third, Mother Angelica placed incredible trust in providence. She began EWTN with \$200 in the bank and put up the convent as collateral on the first loans. She followed the whispers of spiritual inspirations as they came to her and if doors shut in front of her, she trusted that the Lord would open the right door. She often said, “I have a lot of trust in our Lord; my stomach just doesn't know it yet,” just as a last minute donation saved a project she had started.

Finally, suffering permeated her whole life. Her father abandoned the family when Rita Rizzo, an only child, was two, and her mother was never mentally stable. Growing up during the Great Depression, her hard life was made more miserable in a one room apartment, often eating only crackers and salami, with rats audible inside the walls. By age 12, she drove a car to deliver the ironing her mother did for other people. She left the Catholic school when a nun mocked her for coming from a divorced family, and she hated nuns, the church and God for over 10 years. After high school (the end of her formal education), she became very ill and, at the urging of neighbors, visited a local mystic, Rhoda Wise. She experienced both physical healing and a renewal of faith and love of Christ that made the world seem hollow to her. She needed to sneak away to join the Poor Clares of Perpetual Adoration in Cleveland, leaving her mother behind, screaming down the street when she discovered Rita's farewell letter.

As a young nun, she slipped on the floor while using a large floor washing machine and

became so injured that the doctors gave her only a 50/50 chance of walking again. Already aware of God's providence, she promised if she could walk again to open a convent in the southern states in reparation for the sins of racism. Walk she did, though with a brace from her head to her feet, and she began making fishing lures to raise the money to start a convent in north central Alabama.

Once she raised the money for a down payment and bought some land in Irondale, new difficulties arose. The Ku Klux Klan liked Catholics no more than blacks, so they drove by and shot up the house the sisters were using as a temporary convent. Even after they built a proper convent and chapel, a motorcycle gang attacked the place early in the morning, breaking in one door after another as the sisters kept retreating inside. A passerby noticed the motorcycles parked outside the convent and helped chase them away just before they broke down the last door.

The sisters supported themselves by roasting peanuts for the Birmingham baseball park until some local official demanded kickbacks. Adamantly refusing to participate in corruption ("If I'm going to hell, it sure won't be for a bunch of peanuts"), the sisters acquired a printing press, for which Mother wrote small books that they gave away, asking only for donations. These small spiritual works touched a lot of people, who were generous in sustaining the convent.

The television network grew slowly, from four hours a day for about 2 million homes in 1981, to six hours and, in the late 1980s, 24 hours. In the early 1990s she began a Spanish channel, started shortwave radio in dozens of languages and then moved to satellite radio. By the time of her strokes in 2001, EWTN reached 60 million homes and had 30 radio affiliates. Despite the cocksure predictions that the

network would collapse in her absence, it grew more than at any time in its existence: The television station reaches 264 million homes worldwide; 500 radio affiliates operate around the globe; in addition to English and Spanish channels, there is now a German channel and a French one is beginning, particularly for Africa. The network is also broadcast in Polish, Ukrainian, Korean and other languages. The prognosticators of the network's demise did not account for the fact that Mother's ongoing prayers for EWTN were stronger than the weaknesses of those of us who follow in her footsteps.



The history of Catholicism in the United States will need to include a section, if not a chapter, on Mother Angelica. Hardly any other woman has had so much influence, except Blessed Teresa of Calcutta. St. John Paul II once said, "Mother Angelica she is very strong woman." No physical pain, opposition from inside or outside the church, no overwhelming odds or threats stopped that strong woman in love with Jesus.

Following her troubles with cardinals and bishops, St. John Paul personally sent her a monstrance to mark the end of the threats of interdict and other conflicts with the Roman Curia. He knew her strength came from her love of Jesus and he gave a gift to encourage the Eucharistic adoration that nourished and strengthened her. May she rest in peace.

The author is a Scripture scholar and the host of "EWTN Live". Source: <http://americamagazine.org/content/all-things/mother-angelica-strong-woman-love-jesus>

St Antoninus of Florence (1389-1459) - Feast Day 10th May



Saint Antoninus, or Little Antony, as he was called from his small stature, was born at Florence in 1389. His parents, named Nicholas Pierozzi and Thomassina, were noble citizens of that place, and he was the only fruit of their marriage. From his very childhood he was modest, bashful, docile, and had no inclination but to piety, being even then an enemy both to sloth and to the amusements of children. It was his only pleasure to read the lives of saints and other good books, to converse with pious persons, or employ himself in prayer, to which he was much given from his infancy. Accordingly, if he was not at home or at school,

he was always to be found at St Michael's Church before a crucifix, or in our Lady's chapel there.

After a childhood of singular holiness, he begged to be admitted very young into the Dominican house at Fiesole; but the Superior, to test his sincerity and perseverance, told him he must first learn by heart the book of the Decretals, or Canon Law, containing several hundred pages. This apparently impossible task was accomplished within twelve months; and Antoninus received the coveted habit in his sixteenth year.

While still young, he filled several important posts of his Order and was consulted on questions of difficulty by the most learned men of his day, being known because of his wonderful prudence, as the Counselor. He wrote several works on theology and history and served as Papal Theologian at the Council of Florence.

Despite all the efforts of St Antoninus to escape ecclesiastical dignities, he was forced by Eugene IV, who had personal knowledge of his saintly character and administrative ability, to accept the Archbishopric of Florence. He was consecrated in the convent of Fiesole, 13 March 1446, and immediately took possession of the See over which he ruled until his death. As he had laboured in the past for the upbuilding of the religious life throughout his Order, so he henceforth laboured for it in his diocese, devoting himself to the visitation of parishes and religious communities, the remedy of abuses, the strengthening of discipline, the preaching of the Gospel, the amelioration of the condition of the poor, and the writing of books for clergy and laity. These labours were interrupted several times that he might act as

ambassador for the Florentine Republic. Ill health prevented him from taking part in an embassy to the emperor in 1451, but in 1455 and again in 1458 he was at the head of embassies sent by the government to the Supreme Pontiff.

In his dignity as Archbishop of Florence he earned for himself the title of the Father of the Poor, for all he had was at their disposal. Antoninus never refused alms which were asked for in the name of God. When he had no money, he gave his clothes, shoes, or furniture.

One day, being sent by the Florentines to the Pope, as he approached Rome a beggar came up to him almost naked, and asked him for alms for Christ's sake. Outdoing Saint Martin, Antoninus gave him his whole cloak. When he entered the city, another one was given him; by whom, he knew not. His household consisted of

only six persons; his palace contained no plate or costly furniture, and was often nearly destitute of the necessities of life. His one mule was frequently sold for the relief of the poor, but was ordinarily bought back for him again by some wealthy citizen.

Antoninus died on 02 May 1459, kissing the crucifix, and repeating the words, "To serve God is to reign". He was buried, according to his desire, in the church of St Mark, among his religious brethren, and was canonized by Adrian VI in 1523. His body was found entire in 1559, and translated with the greatest pomp and solemnity, into a chapel prepared to receive it in the same church of St Mark.

Sources: www.britannica.com; www.ewtin.com; www.newadvent.org; <https://magnificat.ca/cal/en/saints>

Continued from Page10

He also worked at the Vincentian minor seminary at Barpada and was Master of novices at Stella Maris Novitiate in Gopalpur of Berhampur Diocese.

The new diocese of Rayagada is a suffragan of Cuttack-Bhubaneswar archdiocese, and will cover the districts of Kalahandi, Koraput, Malkangiri, Nabarangpur, Nuapada and Rayagada.

It would have 30 diocesan and 12 religious priests, 104 nuns, 270 catechists, 23 parishes, 377 mission stations, 8 men congregations and 25 women congregations.

New bishop appointed for Dindigul

Pope Francis has appointed Fr. Thomas Paulsamy as the new bishop of Dindigul in Tamil Nadu state, making it a suffragan of Madurai Metropolitan Archdiocese.

The see of Dindigul has been vacant since the transfer of Bishop Antony Pappusamy as Archbishop of Madurai in August 2014.

Bishop-elect Paulsamy was born 2 Aug 1951 at N Poolampatty in Tiruchirapalli Diocese.

After his schooling in his native village he studied philosophy and theology at St Paul's Seminary, Tiruchirapalli. He was ordained priest on 25 May 1977 for Tiruchirapalli Diocese, which then was part of Dindigul Diocese.



Following his ordination he served the parishes of Kosavapatty and forane church of Dindigul Diocese, and in Melapudur, Palaiyakoil,

kailasapuram, Malayadipatti, Palakarai, NanjurPudukottai and Fathimanagar parishes of Tiruchirapalli Diocese.

He is currently Parish priest of St Anthony's Church at Kallukuzhy. He was the Vicar General of Tiruchirapalli Diocese from 2007-2015.

Following his ordination he served the parishes of Kosavapatty and forane church of Dindigul Diocese, and in Melapudur, Palaiyakoil, Kailasapuram, Malayadipatti, Palakarai, NanjurPudukottai and Fathimanagar parishes of Tiruchirapalli Diocese

St Emily de Vialar (1797-1856) - Feast Day 17th June

Born on September 2, 1797 at Gaillac in southern France, a small city about 45 km. northeast of Toulouse, to an aristocratic family, the eldest of three children, and only daughter of Baron James Augustine and Antoinette de Vialar. Because of the anti-Church sentiment of the years following the French Revolution, Emily was baptized in secret, and was taught religion at home by her mother. Sent at age 7 to Paris for her education.

Her mother died when Emily was 15, and the girl returned home. She managed her father's house until she was 35 years old, privately devoting herself to a life of celibacy and prayer, and occasionally arguing with her father over her desire to enter religious life.

When she and her brothers inherited their grandfather's large fortune in 1832, she decided, not without sorrow, to leave her father's house. She was free to do so, since her brother Maximin had brought his wife to take her place there. The separation from her widowed father was difficult for her; it was only in doing violence to my heart that I decided to leave him, knowing what affliction it would cause him. She went to reside in a large edifice she bought in the same city of Gaillac, with three other young women who shared her concern for children and the sick poor. Soon they were joined by eight others who had become acquainted with their work and their aspirations.

Aided by the assistant parish priest of Saint Peter's Church, whose sacerdotal soul saw the value of their mission for no one yet called it a religious institute on March 19, 1833, they received a religious habit. In June of the same year there were already twenty-six young

apostolic souls being formed in Gaillac. They made religious vows two years later, in 1835. Thus was born the *Congregation of the Sisters of Saint Joseph of the Apparition*, which their



founder conceived as ready to assume all works of charity, in particular the instruction of children and the care of the sick at home, in hospitals and in prisons. Father Louis Mercier continued his encouragement to the Sisters and directed them, with the support of Monsignor de Gualy, Archbishop of Albi, who in December of 1835 approved the Constitutions drafted by Mother Emily.

Earlier in that same year the Mother Superior, accompanied by three nuns, had gone to found a hospital in Algeria. Her brother Augustine had settled in its capital city and bought numerous terrains in the region, and the prevalence of malaria there decided him to build a hospital at his own expense. He needed nuns to staff it and appealed to his sister. Their charity

won all hearts when a cholera epidemic broke out in Alger and the nuns worked day and night in improvised conditions, and lacking remedies. It was not long before thirty of them were working in three regions of Algeria. But many trials followed for the Sisters of the African foundation, when the bishop of Alger wanted to modify their Rule and assume government of the African group, detaching it from the Institute. They were eventually expatriated. The confidence of their Founder in the aid of Providence did not waver when calumnies followed them to France and a member of their own Institute defrocked and opposed it, with collaborators, by several lawsuits. Through these, the Founder lost her original fortune and the Community was



reduced to extreme poverty. God would prove that He alone was its inspiration and that He would not allow His work to perish. Forced by ill-will in the region to change the site of their mother house, the Sisters went for a time to Toulouse, without finding there the stability of direction the Institute required. Finally Monsignor Eugene de Mazenod, Founder of the Oblates of Mary Immaculate, welcomed them in Marseille and took the new Order under his beneficent protection. In 1842 Rome issued a decree praising the Institute; in 1870 it was definitively approved. When Saint Emily died on August 24, 1856, she left as her precious heritage to the Church and its children, already forty-two foundations of her Order, not only in Western and Eastern Europe and Africa, but in the Middle East, the Far East, and Australia. Four years after her death, her mortal remains were found intact. In 1959, the Congregation was working from the base of one hundred and twenty-eight houses. Its Founder was beatified in 1939 and canonized in 1951, by Pope Pius.

Goa celebrates feast of Mother Mary in a unique way

The Feast of Our Lady of Miracles at the Church of Saint Jerome in the Mapusa, located nearly 10 miles north of Panjim, draws devotees from multiple religions and coconut oil plays a role in their observances.

The feast takes place once a year on the Monday following the third Sunday after Easter.

The week-long annual festivity starts with spiritual preparation of the faithful through novenas, catechesis, confession, adoration of the Blessed Sacrament, and several Masses. The devotees are undeterred by the hot summer weather, travelling for miles from distant villages. Many come on foot to venerate the Virgin Mary and to pour coconut oil over the statue.

According to Fr Mario Saturnino Dias, who directs the center for missions for the Archdiocese of Goa and Daman, the custom of pouring oil is devotees' humblest way to express their gratitude. Oil has long been considered a valuable product. At times it was the only form of wealth poor people could offer in Churches and temples for the lighting of lamps.

Fr Dias reflected that in Goa, "People converted to Christianity under the Portuguese colonial era. They may still carry some traditional influences where some popular devotions may need purification."

"But," he added, "we need to study and educate and catechize people before introducing changes, because popular devotions sustain the religiosity of our people and lead them to the Eucharist."

Bible Quiz No. 28

Compiled by Mahesh Lobo

This Quiz is based on **Psalms 66 - 88**. We have used the RSV edition for formulating the questions, but you may use any Catholic edition of the Bible.

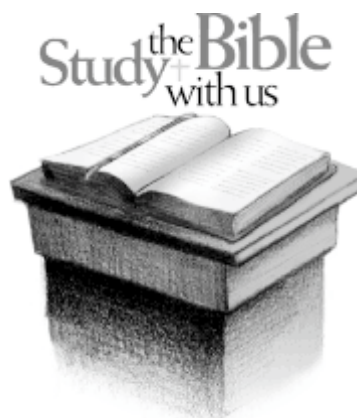
There are 20 questions. The answer to each question must necessarily cite the Scripture reference. Please do not write out the questions; just write the question number, your answer and the Scripture reference (For format, see the answers to Quiz No. 26 below)

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 30 May 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. The Lord has tested us, says the Psalmist. In what manner has the Lord tried us?
02. According to the Psalmist, in what way should the wicked perish before God?
03. When the Almighty scattered kings, what happened on Zalmon?
04. From where did the Lord come with mighty chariotry into Holy Place?
05. In the solemn procession in honor of God, which place maidens playing timbrels occupied?
06. How many hate the Psalmist without any cause?
07. What did the enemies of the Psalmist give him as food and drink?
08. From what stage has the Lord taught the Psalmist?
09. In his days righteousness shall flourish but till when shall peace abound?
10. What happened to the Psalmist when he saw the prosperity of the wicked?
11. The Lord has broken the heads of the dragon, but whose heads did he crush?
12. What did the cup in the hand of the Lord contain?
13. In the wilderness, what did the Lord do to give them drink abundantly as from the deep?
14. Having rejected the tent of Joseph and the tribe of Ephraim, which tribe did the Lord choose?
15. In his anger, the Lord has fed them with the bread of tears, and then what did he give them to drink in full measure?
16. What will the Lord do if the people would listen to him and walk in his ways?
17. For one day in the courts of the Lord is better than a thousand elsewhere. What would the Psalmist like to be in the house of the Lord?
18. If steadfast love and faithfulness will meet,



what will righteousness and peace do?

19. The Psalmist feels that insolent men have

Answers to the Bible Quiz No. 27

(All the references are from the Psalms.)

- (1) when will he die and his name perish? 41:5;
- (2) while they ask: where is your God? 42:3;
- (3) for he knows the secrets of the heart, 44:21;
- (4) because Psalmist loves righteousness and hates wickedness, 45:7;
- (5) earth melts, 46:6;
- (6) ships of Tarshish, 48:7;
- (7) the graves are their homes for ever, 49 heart, 51:17;
- (8) wicked, 50:16;
- (9) against God alone, 51:4;
- (10) broken spirit, a broken and contrite e Lord, 55:22;
- (11) from Zion, 53:6;

risen against him, but who is seeking his life?

20. What do the singers and dancers alike say?

- (12) he will hear my voice, 55:17;
- (13) cast your burden on th: 11;
- (14) they have fallen into it themselves, 57:6;
- (15) they have venom like the venom of a serpent, 58:4;
- (16) fortress and refuge, 59:16;
- (17) cast his shoe over Edom, 60:8;
- (18) delusion, 62:9;
- (19) will go down into the depths of the earth, 63:9;
- (20) deck themselves with grain, 65:13

Winners of Quiz No. 27

Christudas M, Coimbatore;
Joseph Lakra, Bhopal;
Mary Thaliath, Dharwad;
Pratiba Bara, Chattisgarh;
Sunil Mathias, Mangalore.

Shroud of Turin and Sudarium of Oviedo Covered the Same Person

The Shroud of Turin and the Sudarium of Oviedo “almost certainly covered the cadaver of the same person.” This is the conclusion from an investigation that has compared the two relics using forensics and geometry.

The research was done by Dr. Juan Manuel Miñarro, a sculpture professor at the University of Seville, as part of a project sponsored by the Valencia-based Centro Español de Sindonología (CES) (The Spanish Center of Sindonology).

Transparency acetate on three-dimensional model used in the investigation of Juan Manuel Miñarro. LINTEUM

The study thus supports what tradition has held for more than two millennia: that the two cloths came from the same historical person, who, according to this tradition, was Jesus of Nazareth.



The Shroud of Turin would have been the linen that covered that body of Jesus when he was placed in the tomb, while the Sudarium would have been the cloth used to cover his face on the cross after he died.

Both cloths would be those found by Peter and John in the tomb, as the Gospel recounts.

The study “doesn't prove in itself that this person was Jesus Christ, but it does clearly advance us along the path of being able to indisputably demonstrate that the Shroud of Turin and the Sudarium were wrapped around the head of the same cadaver,” Miñarro explained to Paraula.

Blood stains

In fact, the investigation has found a number of correlations between the two relics that “far exceeds the minimum number of proofs or significant points required by most judicial systems around the world to identify a person, which is between eight and 12, while our study has demonstrated more than 20.”

Specifically, the research has discovered “very important coincidences” in the principal

Continued on Page 20

Bible

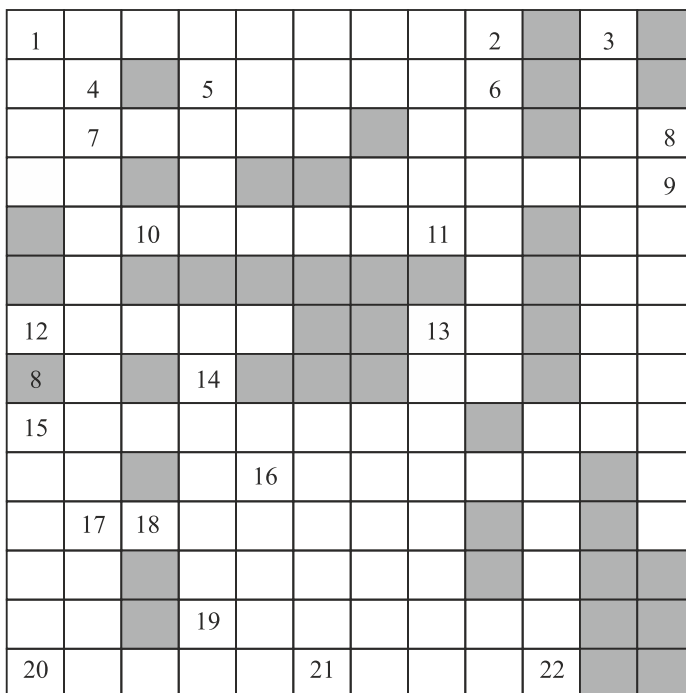
Crossword No. 2

Compiled by Mahesh Lobo

Places in the Gospels and Acts of the Apostles

All our readers/members of a family are welcome to participate in the Crossword individually. Please mention your full name, complete postal address and telephone (landline/mobile) number.

Please write the correct answers against the numbers ACROSS and DOWN, in capital letters, and post/courier/email them to the Editor, Proclaim, Pontifical Mission Organization, 10 Ulsoor Road, Bangalore 560042 [pmorgbindia@gmail.com].



All entries must reach the office by 11th June 2016. If there are more than one correct entry, the winner will be chosen from among them by lots and will get a copy of the newl released RSV Bible with colour pictures.

Across

1. This is the place where Jesus Christ was Crucified (8 letters)
6. John the Baptist was baptizing at this place of River Jordon as there was much water there. (backwards - 5 letters)
7. Joseph along with Mary and Jesus fled to this place as Herod wanted to kill Jesus
9. After the crucifixion of Jesus, his disciples were disillusioned and two of them went to this village (backwards)
10. A small city on the eastern side of Mount Olympus, where Paul preached, and where the people examined the Scriptures to see if his preaching was true (5 letters)
12. Paul was stoned in this city. Once the disciples gathered round him, he got up and went into the city. On the next day Barnabas and Paul left to this city.
15. It is in this place, in the valley of the Jordan, where Jesus restored sight to Bartimaeus, born blind, the son of Timaues (7 letters)
16. A city south of the Sea of Galilee, which gave its name to the district-"the country of the Gadarenes when Jesus heals the man who was possessed.
18. This is a place on the Mediterranean; the port of Jerusalem where Peter saw a vision while he was praying on the terrace. (5 letters)
19. The house of Jesus' friends was at this place, almost Six miles south of Jerusalem.
20. A village on a hill southeast of Nazareth, where Jesus raised to life the widow's son

21. The ancient Troy, on the Aegean Sea, where Paul in a vision received the call to go to Macedonia (5 letters)
 8. This is the famous city for all the Jews because their temple is located in this city. (9 letters)
- Down**
1. The angel of the Lord asked Philip to go to this place to meet the man of Ethiopia
 11. Mountainous region on the Southern part of Palestine. Jesus speaking about the last days, asks those living in this region to flee to the mountains.
 2. Though Jesus was not born here, yet He was considered to be coming from this town. (8 letters)
 13. The well that Jesus sat by, which Jacob had given to Joseph is situated in this region. (7 letters)
 3. To bury Jesus, Joseph, a disciple of Jesus, but secretly, came forward. He hails from this town.
 14. A city on the Mediterranean, about twenty miles north of Tyre, in a region once visited by Jesus
 4. Of all the places, this is the place chosen by God to be born into this world.
 15. John the Baptizer baptized Jesus at this place
 5. The celebrated commercial city of antiquity, on the Mediterranean; on "the coasts" of which Jesus cured the daughter of the Syro-Phoenician woman
 17. The first of the miracles according to John the Evangelist Jesus worked at this place
 22. This is the town where Jesus told the woman that any one drinks of the water that he gives will never thirst again.

Answers to Bible Crossword No:1 are on page 7.

Continued from Page18

morphological characteristics (type, size and distances of the markings), the number and distribution of the blood stains, the unique markings from some of the wounds reflected on both of the cloths or the deformed surfaces.

There are “points that demonstrate the compatibility between both cloths” in the area of the forehead, where there are remains of blood, as well as at the back of the nose, the right cheekbone and the chin, which “present different wounds.”

Regarding the blood stains, Miñarro explained that the marks found on the two cloths have morphological differences, but that “what seems unquestionable is that the sources, the points from which blood began to flow, correspond entirely.”

The variations could be explained by the fact that “the contact with the [cloths] was different” in regard to duration, placement and intensity of the contact of the head with each of the cloths, as well as the “elasticity of the weave of each linen.”

Certainly, the coincidences demonstrated on the two cloths “are such that now it is very difficult to think that they came from different people,” according to Jorge Manuel Rodríguez, president of the CES.

In the light of this investigation, he said, “we have come to a point where it seems absurd to suggest that 'by happenstance' all of the wounds, lesions and swelling coincides on both cloths. ... Logic requires that we conclude that we are speaking of the same person.”

For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open. Luke 8:17.

See more at: [#sthash.pXpJ1YJb.dpuf](http://aleteia.org/2016/04/11/new-study-the-shroud-of-turin-and-the-sudarium-of-oviedo-covered-the-same-person/?utm_campaign=NL_en&utm_source=topnews_newsletter&utm_medium=email&utm_content=NL_enApr%2018,%202016%2002:00%20am) <http://aleteia.org> 11.04.16



In a sunny town of Andalusia, Spain, preparations for war were under way. Don Mancio, the lord of the castle, led his men out to fight the Moors. That winding train of Spanish warriors going forth to battle for the Christian cause was a scene to behold: helmets reflecting the sun, plumes tossing in the air, magnificent Arabian steeds reeling in anticipation of battle.

Don Mancio's home could still be seen through the trees and olive groves. As he rode, the knight thought of the wife and child he left behind. It was four years since he had brought his noble bride to that home, and his son was now three years old. But the hour of pain, the hour of trial, had sounded, and how fairly both had stood the test.



The medieval portico at the castle gate framed the scene in his mind's eye: Don Mancio's wife stood in the opening, young, fair, and full of dignity, her pale face showing signs of her profound grief. She held her son's hand amid the folds of her dress while the child looked up at his mother and father with the big, wide, and steady eyes of innocence, which see all and understand much. He knew that something very important was happening.

Don Mancio, clad in chain mail, hugged his wife and son one last time. Then off to fight the infidel Moor for his Lord Jesus Christ and his beloved Spain!

"Tis well," his young wife had said, holding back her tears. "My knight goes forth to battle for the Cross, and for no earthly prince's paltry strife. God bless you, Mancio; may He keep you safe. And if you fall in His good cause, Jesus, Your will be done."

And so Don Mancio had set out for battle, and such was the picture that remained with him

"Alas:" he thought, "it may be I shall never see them again! Good God and Lord:" he prayed, "keep them in Your care!"

The day finally dawned upon the battlefield and Don Mancio's Spanish blood seethed in his veins at the sight of the waving crescent. His red cross burned upon his chest, and his sword, raised in the air, was ready to meet the scimitar. And then the great clash came, Christian and Moor in bloody strife.

The fighting was fierce, and by nightfall many a Christian warrior had met the God of battles face to face. Many others, Don Mancio among them, had been taken prisoner by the ruthless Moors. The captives escaped death only to meet the cruel torments of prison.

As the slave ship carried them away to the deserts of Africa, Don Mancio watched the disappearing coast of Spain and thought of that last scene under his castle's gate, wondering what would become of his wife and child.

Captivity and a Divine Friend

In Africa, Don Mancio toiled day after day under the burning sun and the merciless Moor. But he bore his lot manfully, and patiently. It was only then that he came to know that mysterious joy that only a few men know: the joy that patient suffering can bring forth. Few know its taste because few bear its agonizing pain with a willing heart for Him who died to show the way to joy through the thorny paths of woe.

For ten years Don Mancio suffered under the lash and the weight of chains. And during all those years not a single word came from home.

The daily toil, the stripes, the lash, the scanty food, and everything else, were far easier to bear than this total silence from home. This slow starvation of the heart, this burning need to hear at least a word about his loved ones... but, nothing. Were they alive, were they in Spain, or had they moved away? Did they think him dead? Had they learned of his fate? These burning questions racked his brain.

Alone in his captivity, he found only one kind Friend, and he learned to love Him in suffering as he had never done in comfort. That Friend he saw every day as he passed out of the city gate to the fields of toil. Hanging above the city gate was a life-size crucifix of our Sweet Lord that had been stolen by the Moors from some beautiful Spanish church they had ruined. There it hung in scorn for the purpose of receiving the foul spittle, the stones, and the insults of all the heathen passers-by.

Don Mancio's blood boiled in his veins.

"Oh," he thought, "if only my hands were not in chains and my sword were hanging by my side! How I would avenge my Savior's honor!" But, alas! There was nothing he could do. In his heart he vowed a solemn promise: "If by God's will he gained his freedom, never would he rest until he had rescued that crucifix and set it in a shrine where love and honor would wipe out the shame of all those years of insult and scorn".

This was his dream by night, his thought by day, while those sad features of the Crucified grew into his heart, imprinting themselves as they had once before on the veil of Veronica.

Thus passed the dark night of his terrible imprisonment. Ten full years now. Little did he know that the dawn was near.

Nevertheless, his darkest hour was still to come, his test of fire before he could see the light.

At times, from across the sea came Spanish missionaries, men of courage and zeal to minister to the poor captives, braving death and danger.

Some brought gold sent by the prisoners' families to redeem them from the Moorish chains. But gold or no gold, the missionaries always brought the comfort of the Faith in the form of absolution and, O joy, the balm of the Holy Eucharist to those starving souls.

So, once in a while, when word spread through the camps that a missionary was in their midst, Don Mancio felt glimmers of hope kindling within him. Perhaps, perhaps his wife had found the means to rescue him. Don Mancio watched and waited, but in vain.

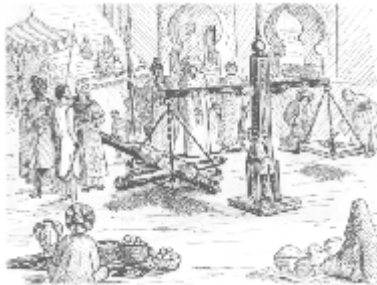
To him no rescue came. Only the questions came: Was he forgotten? Was his young wife dead? Year after year had gone by and not a word from her! He knew the ransom was large, he knew. But at any cost, for any sacrifice, she would raise it. Ah! She must be dead! Or, perhaps she didn't even know the place of his captivity, for none of the ransomers that had come had known Don Mancio or his family. None had come from his region of Andalusia.

Ransom...

But at last, one day his name was mentioned! A ransomer had arrived asking for Don Mancio. And this is the story he told: Until now his wife had learned no tidings of his fate. At times she had thought him surely dead on the battlefield. But on and on she had toiled and investigated and, above all, had suffered and denied herself and her son almost the very means of life so as to raise a ransom for him in case he was ever found. And, lo! chance had revealed his dungeon, and now the ransom was

here. So, just one more night in chains and tomorrow he would be on his way home to Spain!

That night Don Mancio laid his head on his hard cot and felt nothing of its hardness. A few more hours, he thought, a few



more hours and his ransom would be laid on the scale and his way home assured! Tomorrow the slave-master will receive his price in gold! Don Mancio's heart beats fast, his eyes brightened, he saw his wife, his son, heard their words of welcome, felt their arms around him. Was it a dream? How many times have such dreams mocked his loneliness with visions of home? But this time it was no mocking dream, he had seen the Franciscan friar who brought his ransom. Yes, tomorrow, tomorrow he would be free!

Suddenly, a thought crossed his mind like a lightning bolt. The crucifix! In his imagination he sees that sacred form hanging from the iron cross above that infamous gate. He sees that sacred countenance looking down on him, that face which had grown into his heart to the point that it had been engraved there. It had been dimmed for a moment by his new-found bliss, but it was still the Master and Ruler there. He seemed to hear an infinitely majestic and sweet voice: "Mancio, will you forget Me in your joy? Will you go back and leave Me?"

"O my God! what can I do? I have no money none! When I go, my heart's first sacred business will be Your ransom."

"When I go! But can you go and leave Me?"

Then before him flashed a thought that quivered in his heart like the thrust of a sword.

"My ransom money! That would buy the Cross!"

But could he face that fearful life in prison again and rob his wife and child of happiness?

"Oh, my God! You cannot ask this sacrifice!"

But again that voice asked, "Will you go and leave Me?"

Don Mancio knew no sleep that night. A fearful battle raged in his soul. Two loves met face to face, the love of home and kin and the love of Jesus crucified. "O Lord," he sobbed, "I am not willing, save me from myself by Your own bitter Passion, by Your Cross, have pity on me. Let this chalice pass."

But that voice that awful pleading voice—yet repeated in the depth of his soul, "Will you go and leave Me here alone?"

Within his heart a louder voice answered: "Can you remain and send in your stead that crucifix, that heavy iron cross, to crush the heart that awaits you, that counts the days and hours? Think of her lonely widowhood, of the days and nights she has spent weeping. Will you revive them all? Ah, pity her, if not yourself!"

Yet again that other voice, weaker and fainter now, but still distinct: "He that loves father or mother more than Me is not worthy of Me!"

"O God!" Mancio cried, "have pity! Spare me! Let this chalice pass!"

Then, in that dread hour his anguished soul beheld a lonely garden and in that garden a God-Man sweating blood. He, too, had known the cost, the bitter cost of bringing grief on all who loved Him. He, too, had endured this

heartache and had shrunk before the pain. Slowly, Mancio's grief grew tranquil in the light of that mysterious agony of God

"My God, my God! I cannot, I will not go and leave You in Your shame."

As dawn broke, he rose up invigorated, the battle was over. The dawn of that day he should have been free. Today the ransom money would be paid, but not for him. He would still be a slave, yet he was not sad. He was strangely peaceful. Did not Our Lord say that His cross brings forth joy? It is the joy known only to brave souls like Mancio's: "For whosoever will save his life shall lose it, and whosoever shall lose his life for my sake and the gospel shall save it" Mark 8:35 sometimes ever here below.

The marketplace was crowded. The busy murmur of voices filled the air. Moor and Christian, master and slave, thronged to witness a strange scene. The news had spread that one of those whose ransom had arrived from Spain just yesterday had given up his hoped-for freedom and exchanged himself for that old crucifix that for so long had hung in scorn above the gate.

He must surely be mad, this Christian nobleman, to send his wife a worthless piece of iron in his place while he remains a captive till his death! It is said that the Moor demands for that huge iron cross its weight in silver ducats and that he will take no less. The massive cross is all wrought in iron and life-size!

Lo! They come to weigh it now! Christians and Moors crowd round to see: the Moors with jeers, the Christians with astonishment, edification, and prayers. What sort of man is this who would thus sacrifice himself to share the heavenly folly of the Cross?!

"Think well, my son," says the Franciscan father, as strong men slowly lower

the heavy cross on the scales. "Think well, my son; the ample store of money I have brought to ransom you will scarcely meet the weight of that large crucifix. Your wife has spent long years in gathering it, and it may be more long years, if ever, before she can send a similar sum again. Have you measured the full cost?"

For one brief moment a thick mist formed up before Don Mancio's eyes, but quietly yet firmly he answered, "My Father, I have measured the cost and I am ready."

"Be it so, my son."

On the scales the heavy cross was laid, and one by one the silver coins fell. Men held their breath, counting the ducats as they rang against each other in the silent air, but still the heavy cross lay motionless. "One, two, three, twelve, twenty, the Father counted, praying all the while that these would be enough to outweigh the cross.

But when, when has it ever been known that our dear Lord and Master did not pay back a hundred-fold every act of love? Just thirty silver pieces had fallen on the scale when, lo! The scale that held the crucifix rose high in the air as the other scale went down. O miracle! The cross had been out-weighed by just thirty silver ducats! He who long ago had been sold for thirty pieces of silver, today wished to be ransomed for the same sum to set His servant free.

Mancio, too, is ransomed, for there still remain an ample number of coins to satisfy the Moor. Mancio's Lord, his only Friend during his years of captivity, will not go and leave him here a slave.

Both the Ransomed and the ransomer are free.

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