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# PROCLAIM

A magazine for Missionary Animation

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**"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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**"See what LOVE  
the Father has  
given us, that we  
should be called  
children of God;  
and so we are."**

**– 1 John 3:1**

**1<sup>st</sup> Nov – Happy Feast of ALL SAINTS**



## **FROM THE DIRECTOR'S DESK**

### **Novelty of Christianity is love, not revenge**

Addressing the pilgrims present in St Peter's Square on Oct 8, 2017, at the Sunday Angelus, Pope Francis said, “Here is the great novelty of Christianity; a God who though disappointed by our sins and our errors, does not go back on his word; he does not stop and, above all, does not take revenge”.

The novelty is not simply love but love without expecting anything in return, love when others are hating you, rejecting you. It is loving those who love you and also those who hate you. It is natural to love those who love you and take revenge on those who hate you. This may be also the sum and substance of the teachings of many of the primitive religions but not in the case of Jesus' teaching.



God sent his only Son even when the whole world rejected him by sin. Instead of taking revenge God extended a helping hand to sinful humanity because he loves and is not ready to take revenge. “He loves and he waits to forgive us”, says Pope Francis. This was the experience of the Israelites in their salvation history. When people sin, God sends prophets to warn them and to bring them to repentance. He longed to forgive the people and have them back. God's love was such that he even showed it to the full by offering the life of his only Son.

Jesus too is a teacher who teaches by his life. He offered his life for the people because he loved them and wanted them to be saved. He even prayed for those who were crucifying him and those who were mocking him when he was on the cross. He has given us a beautiful model for loving those who hate us. He loved those people who shouted “crucify him, crucify him”; Pilot, who condemned Jesus even though he knew that Jesus was innocent; the soldiers who inflicted scourging and forced him to carry the cross up the hill; the soldiers who nailed him to the cross, those who auctioned his clothes, those made fun of him; the thief on the left hand. He did love them when death was staring at him. A godly act of loving those who hate!

This is the message of Christmas for which we are getting ready. This is the life to which a 'missionary disciple' of Jesus is called to. It is proclaiming the message of love of God made manifest through Jesus even when the world hates us. Let the persecutions that we have to undergo for the sake of the Word not dampen our spirit. We shall take the threat of persecution as an opportunity to martyrdom. We have recent examples of martyrs for the faith in Kandhamal and in other parts of India. Their courageous and heroic deaths may inspire us to spread the message of love. We shall look up to Jesus on the cross and be filled with the same spirit of love that led Jesus to die on the cross for saving humanity that was on the trail of damnation.

May Mother Mary, the star of evangelization, guide us, inspire us and care for us as she did to the Son of God. Our prayer is: “May every Christian by his/her very nature be missionary of the love of God”.

**Fr Faustine L Lobo**  
**National Director (PMO-INDIA)**



# Pope for firmest measures against abuse of minors

In his address to members of the Pontifical Commission for the Protection of Minors --- which was established by the Pope to propose initiatives that ensure that crimes that have occurred are no longer repeated in the Church --- gathered for their Plenary Assembly, on 21 September 2017, Pope Francis said “I wish to share with you the profound pain I feel in my soul for the situation of abused children, as I have had occasion to do recently several times”.

## **Painful experience for the Church**

Describing the sex abuse scandal as a terrible evil for the whole of humanity, the Pope said it has also been a very painful experience for the Church: “We are ashamed of the abuses committed by holy ministers, who should be the most trustworthy”.

“Let me say quite clearly that sexual abuse is a horrible sin, completely opposite and in contradiction to what Christ and the Church teach us” he said.

Recalling the fact that he has had the privilege of listening to the stories that victims and survivors of abuses have wanted to share, Pope Francis observed that meetings such as these continue to nourish the personal commitment of all involved in the Commission to do everything possible to combat this evil and eliminate it.

## **The Church to respond at all levels with the firmest measures**

“That is why, I reiterate today once again that the Church, at all levels, will respond with the application of the firmest measures against all those who have betrayed their call and abused the children of God” he said.

The Pope stressed that the disciplinary measures must apply to all those who work in the institutions of the Church, but he pointed out that “the primary responsibility lies with Bishops, priests and religious”: those who have received from the Lord the vocation to offer their lives to serving the Church and this includes “the vigilant protection of all vulnerable children, young people and adults”.

“For this reason, the Church irrevocably and at all levels seeks to apply the principle of “zero tolerance” against sexual abuse of minors” he said.

The Pope recalled his *Motu Proprio* entitled “As a Loving Mother” that was promulgated on the basis of a proposal by the Commission and in reference to the principle of responsibility in the Church. He said it addresses the cases of Diocesan Bishops, Eparches and Superior Generals of religious institutes who, through negligence, have carried out or omitted acts that may have caused serious harm to others, whether individuals or a community as a whole (see Article 1).

He said that over the last three years, since its establishment the Commission has consistently emphasized the most important principles guiding the Church's efforts to protect all vulnerable



children and adults, thus fulfilling the mission entrusted to it as a “consultative function in the service of the Holy Father”, offering its experience “in order to promote the responsibility of particular Churches in the protection of all minors and vulnerable adults” (Statute, Article 1).

Pope Francis said he was delighted to learn that many particular Churches have adopted the Commission's recommendation for a Day of Prayer, and for dialogue with victims and survivors of abuses, as well as with representatives of victim organizations.

“It is also encouraging to know how many Episcopal Conferences and Conferences of

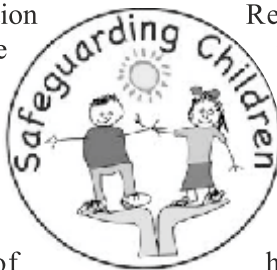
Superior Generals have sought your advice regarding the Guidelines for the Protection of Minors and Vulnerable Adults” he said.

### **Value of sharing best practices**

He emphasized the value of sharing best practices - especially for those Churches that have fewer resources for this crucial work of protection – and encouraged the Commission to continue its collaboration with the Congregation for the Doctrine of the Faith and the Congregation for the Evangelization of Peoples “so that these practices may be inculturated in the different Churches around the world”.

Lastly, Pope Francis praised the many initiatives that offer opportunities for learning, education and training promoted by the Commission as well as the fact that a presentation made last week to new bishops has been so favorably received.

“These educational programs offer the



kind of resources that will enable Dioceses, Religious Institutes and all Catholic institutions to adopt and implement the most effective materials for this work”.

### **The Church: a place of piety and compassion**

The Pope concluded his address highlighting the fact that the Church is called to be a place of piety and compassion, especially for those who have suffered.

“For all of us, the Catholic Church remains a field hospital that accompanies us on our spiritual journey. It is the place where we can sit with others, listen to them and share with them our struggles and our faith in the good news of Jesus Christ. I am fully confident that the Commission will continue to be a place where we can listen with interest to the voices of the victims and the survivors. Because we have much to learn from them and their personal stories of courage and perseverance” he said. ♦

## **Protection of children most crucial challenge**

On another occasion, Pope Francis said that “the most crucial challenge for the future of the human family [is] the protection of young people's dignity, their healthy development, their joy and their hope.”

The Pope made his remark in speaking to participants in an international conference on protecting children from online exploitation on October 6. The four-day conference was sponsored by the Center for Child Protection at the Pontifical Gregorian University.

The Pontiff observed that the “spread of printed pornography in the past was a relatively small phenomenon” when compared with the spectacular growth and aggressive nature of online pornography and other forms of exploitation.

The Pope continued: This has nothing to do with the exercise of freedom: it has to do with crimes that need to be fought with intelligence and determination, through a broader cooperation among governments and law enforcement agencies on the global level, even as the net itself is now global.

The Catholic Church has a special role to play in protecting children, the Holy Father continued. Especially because of the “painful experiences” of clerical abuse, because also through “the skills gained in the process of conversion and purification,” the Church is committed to a leading role in safeguarding youth.

The Pope praised the “Declaration of Rome,” the statement adopted by the conference as it concluded, calling to international action to protect children. ♦





## CBCI Guidelines on sexual abuse

Indian Catholic bishops have asked their institutions and dioceses across the country to establish a system to receive complaints of sexual abuse, study them and report crimes to the police.

The bishops' Guidelines to "Deal with Sexual Harassment at Workplace," the first such initiative, was released in New Delhi Sept. 14. The guidelines were framed by the Women Council of the Indian Catholic bishops' conference.

Besides church institutions, all dioceses, parishes and religious congregations will institute complaints committees to which a case of sexual harassment can be reported.

The committees are to do a preliminary enquiry and crimes are to be reported to the police. The guidelines want all kinds of abuse, including abuse by clergy, sexual harassment of men and abuse of transgender men and women to be reported.

Bishop Theodore Mascarenhas, the bishops' conference secretary general, said the



advocates "zero tolerance" against all forms of sexual abuse.

The guidelines are "gender inclusive and are formulated to create a safe and healthy work environment without fear or prejudice," he added.

The guidelines have been made in compliance with the provisions of the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act passed by the federal government in 2013.

The law wanted organizations and companies to formulate guidelines to prevent sexual abuse at the work place. It has stipulated action against employers who fail to comply with the law.

Sexual harassment cases were increasing, government data shows. National Crime Records Bureau says cases of sexual harassment doubled between 2014-2015 from 57 to 119.

Sister Talisha Nadukudiyil, secretary of the bishops' Council for Women, told ucanews.com that Indian women continue to be victims of disrespect, attacks and harassment at home and at work because of "an

unchanged and archaic social structure marked by patriarchy."

The nun, who belongs to the Sister of Destitute congregation, said earlier that there was



guidelines are "not all about the laws but is an education about treatment of the other sex, the dignity and respect of one another."

Bishop Jacob Mar Barnabas, chairperson of the bishop's Council for Women, said the church

# A Christian isn't a prophet of doom: Pope

In his General Audience on October 4, when he met with groups of pilgrims and faithful from Italy and from all over the world, Pope Francis reflected on the theme “Missionaries of Hope Today.”

In this catechesis I wish to speak on the theme “Missionaries of Hope Today.” I am happy to do so at the beginning of this month, which the Church dedicates particularly to the mission, and also on the feast of Saint Francis of Assisi, who was a great missionary of hope!

In fact, a Christian isn't a prophet of doom. We are not prophets of doom. The essence of his proclamation is the opposite, the opposite of doom: it's Jesus, who died out of love and who God resurrected on Easter morning. And this is the nucleus of the Christian faith. If the Gospels ended with Jesus' burial, the story of this prophet would be added to the many biographies of heroic personalities that spend their life for an ideal. The Gospel would then be an edifying and consoling book, but wouldn't be a proclamation of hope.

However, the Gospels don't close with Holy Friday, they go beyond; and it's precisely this further fragment that transforms our lives. Jesus' disciples were depressed on that Saturday after His crucifixion; that stone rolled on the door of the sepulcher also closed the three exciting years lived by them with the Teacher of Nazareth. It's seemed that everything was finished, and some, disappointed and fearful, were already leaving Jerusalem.

But Jesus resurrected! This unexpected event upsets and overturns the mind and heart of the disciples, because Jesus didn't resurrect only for Himself, as if His rebirth

was a prerogative of which to be jealous: if He ascends to the Father it's because He wants His Resurrection to be shared by every human being, and take every creature on high. And on the day of

Pentecost, the breath of the Holy Spirit transformed the disciples. They not only had good news to take to all, but they themselves were different from before, as though reborn to a new life. Jesus' Resurrection transforms us with the strength of the

Holy Spirit. Jesus is alive, He is alive among us, He is living and has that strength to transform.

How beautiful it is to think that we are heralds of Jesus' Resurrection not only in words but in deeds and with the witness of life! Jesus doesn't want disciples capable only of repeating formulas learnt by heart. He wants witnesses: persons that spread hope by their way of welcoming, of smiling, of loving. Above all by loving, because the strength of the Resurrection renders Christians capable of loving even when love seems to have lost its reasons. There is a certain “more” that dwells in Christian existence,



and that is not explained simply with strength of spirit or greater optimism. The faith, our hope isn't only optimism; it's something else, <something>



more! It's as if believers were persons with more of a "piece of Heaven" above the head, accompanied by a presence that some are not even able to intuit.

Thus the task of Christians in this world is to open areas of salvation, as cells of regeneration capable of restoring lymph to what seemed lost forever. When the sky is all cloudy, one who is able to speak of the sun is a blessing. See, the true Christian is thus: not lamenting and angry but convinced, by the strength of the Resurrection, that no evil is infinite, no night is without end, no man is definitively mistaken, no hatred is invincible for love.

Sometimes the disciples would certainly pay a dear price for this hope given to them by Jesus. We think of the many Christians that didn't abandon their people, when the time of persecution arrived. They stayed there, where they were even uncertain of the morrow, where no plans could be made of any sort, they stayed hoping in God. And we think of our brothers, of our sisters of the Middle East that give witness of hope and also offer their life for this witness. They are true Christians! They bear Heaven in their heart, looking beyond, always beyond. One who has had the grace to embrace Jesus' Resurrection can even

hope in the unexpected. The martyrs of all times, with their fidelity to Christ, tell us that injustice isn't the last word in life. In the risen Christ, we can continue to hope. The men and women who have a "why" for living endure more than others in times of misfortune. However, whoever has Christ truly



by his side no longer fears anything. And because of this Christians — true Christians —, are never easy and accommodating men. Their meekness is not confused with a sense of insecurity and submissiveness. Saint Paul spurs Timothy to suffer for the Gospel, and says thus: "for God did not give us a spirit of timidity but a spirit of power and love and self-control" (2 Timothy 1:7). Fallen, they always rise.

See, dear brothers and sisters, why a Christian is a missionary of hope. Not by his merit but thanks to Jesus, the grain of wheat that fell on the ground died and bore much fruit (Cf. *John* 12:24). ♦

## Religious vocation is not a profession: SC

The Supreme Court of India has ruled that Catholic priests and religious are not in a "professional engagement" for profit but a way of life, ending a long-drawn legal dispute over their status in the country.

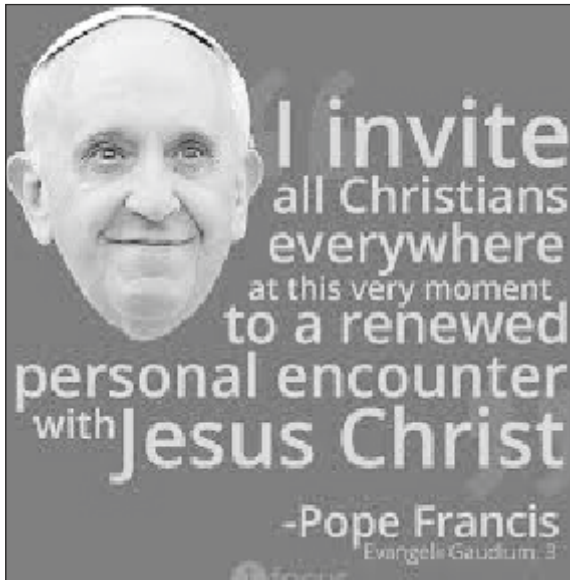
The Sept 15 verdict of country's top court ended a clash that began in 2004 when a Catholic priest and two nuns were not allowed to enroll in the Kerala unit of the Bar Council of India. The priest and nuns said that a religious vocation cannot be equated to a profession while the Bar Council of India said its rules do not permit people in other professions to practice law.

The Kerala High Court in 2006 ruled in favor of the priest and nuns.

The Bar Council of India appealed to the Supreme Court of India and cited rules that those gainfully engaged in any trade, business or profession cannot be enrolled as lawyers.

----- UCAN

# We are made for Mission



At 11.45 on 29<sup>th</sup> September 2017, in the Consistory Hall of the Vatican Apostolic Palace, the Holy Father Francis received in audience the participants in the plenary session of the Pontifical Council for Promoting New Evangelisation, on the occasion of the conclusion of the meetings which took place in the Vatican from 27 to 29 September 2017.

The following is the Pope's address to those present:

Dear brothers and sisters,

I am very glad, at the conclusion of the Plenary Session of the Pontifical Council for Promoting New Evangelisation, to reflect with you on the urgency that the Church is aware of, in this particular historical moment, to renew her forces and enthusiasm in her perennial mission of evangelisation. I greet you all and I thank Msgr. Fisichella for his words of greeting and for the effort that the dicastery intends to make in continuing to keep alive in the ecclesial community the fruits of the Jubilee of Mercy.

This Holy Year was a moment of grace that the entire Church lived with great faith and intense spirituality. We cannot permit, therefore, that so much enthusiasm be diluted or forgotten. The

People of God has strongly felt the gift of mercy and lived the Jubilee, rediscovering in particular the Sacrament of Reconciliation, as a special place for experiencing God's goodness and tenderness, and His forgiveness that knows no bounds. The Church thus has the great responsibility of continuing tirelessly to be an instrument of mercy. In this way it can easily be ensured that the welcome of the Gospel is perceived and lived as an event of salvation and may bring full and definitive meaning to personal and social life.

The announcement of mercy, which is made concrete and visible in the *lifestyle* of believers, lived in the light of the many works of mercy, belongs intrinsically to every evangeliser, who has discovered first-hand the call of the apostolate, precisely by virtue of the mercy reserved to him. The words of the apostle Paul should never be forgotten by those who have the task of proclaiming the Gospel: "I thank him who has given me strength, Christ Jesus our Lord, because He judged me faithful, appointing me to his service, though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with



the faith and love that are in Christ Jesus. The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world



to save sinners, of whom I am the foremost. But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display His perfect patience as an example to those who were to believe in Him for eternal life” (1 Tim 1: 12-16).



And we come now to the theme of evangelisation. It is necessary to discover ever more that it by nature *belongs to the People of God*. In this regard, I would like to underline two aspects.

The first is *the contribution that the individual peoples and the respective cultures* offer to the journey of the People of God. From every people towards which we go there emerges a wealth that the Church is called to recognise and value to bring to fulfilment the unity of “all the human race” of which it is a “sign” and “sacrament” (cf. Dogmatic Constitution *Lumen Gentium*, 1). This unity is not constituted “according to the flesh, but in the Spirit” (*ibid.*), which guides our steps. The richness that comes to the Church from the many good traditions that the individual peoples possess is valuable to give life to the action of grace that opens the heart to welcoming the announcement of the Gospel. They are authentic gifts that express the infinite variety of the creative action of the Father, and which merge in the unity of the Church to increase the necessary communion so as to be a seed of salvation, prelude of universal peace and concrete

locus of dialogue.

Being an evangelising people (cf. Apostolic Exhortation *Evangelii Gaudium*, 111) brings awareness – and it is the second aspect – of an appeal that transcends each individual personal willingness, to be inserted in a “complex interweaving of personal relationships” (*ibid.*, 113), which enables the experience of the profound unity and humanity of the community of believers. And this applies in a particular way in a period such as ours, in which we are forced to face a new culture, the fruit of technology that, while it fascinates us for the conquests it offers, it makes equally evident the lack of a true interpersonal relationship and interest in the other. Few realities such as the Church can claim to have a knowledge of the people able to valorise that cultural, moral and religious heritage that constitutes the identity of entire generations. It is important, therefore, that we know how to penetrate into the *heart of our people*, to discover that sense of God and His love that offers the confidence and hope to look ahead with serenity, despite the grave difficulties and poverty that many are forced to live due to the greed of the few. If we are still able to look in depth, we will rediscover the genuine desire for God that makes restless the heart of many people who have fallen, despite themselves, into the chasm of indifference, that prevents them from savouring life and building their future serenely. The joy of evangelisation can reach them and restore to them the strength for conversion.

Dear brothers and sisters, the new phase of evangelisation that we are called to journey through is certainly the work of all the Church, the “people journeying towards God”. Rediscovering this horizon of meaning and concrete pastoral practice will be able to promote the impetus to evangelisation itself, without forgetting its social value, for a genuine integral human promotion (cf. *ibid.*, 178).

I wish you good work, in particular for the preparation of the first World Day of the Poor, which will take place on 19 November. I assure you of my closeness and my support. May the Lord bless you and Our Lady keep you. ♦

# Pope urges harmony among India's bishops



Pope Francis has urged urged for a **"fruitful and harmonious cooperation"** among the bishops of the three ritual Churches of India, as they reach out to provide pastoral care to their respective faithful, spread out in various parts of the country.

*Here is the text of Pope Francis' letter to the bishops of India issued on October 10, 2017:*

1. The remarkable *varietas Ecclesiarum*, the result of a long historical, cultural, spiritual and disciplinary development, constitutes a treasure of the Church .....

... The Catholic Church in India has its origins in the preaching of the Apostle Thomas. It developed through contact with the Churches of Chaldean and Antiochian traditions and, from the sixteenth century onward, through the efforts of Latin missionaries. The history of Christianity in this great country thus led to three distinct *sui iuris* Churches, corresponding to ecclesial expressions of the same faith celebrated in different rites according to the three liturgical, spiritual, theological and disciplinary traditions. Although this situation has sometimes led to tensions in the course of history, today we can admire a Christian presence that is both rich and beautiful, complex and unique.

2. It is essential for the Catholic Church to reveal her face in all its beauty to the world, in the richness of her various traditions. For this reason

the Congregation for the Oriental Churches, which celebrates its centenary year, having been established through the farsightedness of Pope Benedict XV in 1917, has encouraged, where necessary, the restoration of Eastern Catholic traditions, and ensured their protection, as well as respect for the dignity and rights of these ancient Churches.

3. The Second Vatican Council embraced this vision of the Church and reminded the faithful of the need to protect and preserve the treasure of the particular traditions of each Church.....

4. ....In this task, the Roman Pontiffs faithfully interpret and apply the voice of the Second Vatican Council, which expressed the ardent desire that the Oriental Churches, venerated for their antiquity, should “flourish and with new apostolic vigour execute the task entrusted to them” (*Orientalium Ecclesiarum*, 1). Their responsibility is not only to become ever more effective instruments of that “special duty of promoting the unity of all Christians, especially Eastern Christians” (*Orientalium Ecclesiarum*, 24), but also to promote their “equal dignity [...] for they enjoy the same rights and are under the same obligations, also in respect of preaching the Gospel to the whole world” (*Orientalium Ecclesiarum*,3).

Thirty years ago, ... Saint John Paul II wrote a Letter to the Bishops of India. Drawing on the Second Vatican Council, he sought to apply the conciliar teaching to the Indian context. In India, even after many centuries, Christians are only a small proportion of the population and, consequently, there is a particular need to demonstrate unity and to avoid any semblance of division. Saint John Paul II also stated that the need for unity and the preservation of diversity are not opposed to one another: “This need to be faithful to the traditions and patrimony of one's own rite must not be interpreted as an interference



with the Church's task of 'gathering into one the children of God who are scattered abroad' (Jn 11:52) or with the mission of the Church to promote the communion of all people with the Redeemer" (Epistula ad Indiae Episcopos, 28 May 1987).



5. Five decades ago, when the Syro-Malabar Church expanded to some central and northern parts of India with "missionary eparchies", it was generally thought by the Latin Bishops that there should be just one jurisdiction, that is, one bishop in a particular territory. These eparchies, created from Latin dioceses, today have exclusive jurisdiction over those territories, both of the Latin and Syro-Malabar faithful. However, both in the traditional territories of the Eastern Churches, as well as in the vast area of the so-called diaspora (where these faithful have long been established), a fruitful and harmonious cooperation between Catholic bishops of the different *sui iuris* Churches within the same territory has taken place. This cooperation not only offers an ecclesiological justification for such a solution, but also demonstrates its pastoral benefits. In a world where large numbers of Christians are forced to migrate, overlapping jurisdictions have become customary and are increasingly effective tools for ensuring the pastoral care of the faithful while also ensuring full respect for their ecclesial traditions.

6. In India itself, overlapping jurisdictions should no longer be problematic, for the Church has experienced them for some time, such as in Kerala. Saint John Paul II's Letter authorized the erection of a Syro-Malabar eparchy in the Bombay-Pune region, which became the Eparchy of Kalyan. In 2012 the Syro-Malabar Eparchy of Faridabad was erected in the region of Delhi and its

neighbouring states, while the boundaries of the Eparchy of M a n d y a were extended in 2015 to include the metropolitan area of Bangalore. In the same year, an Eparchy and an Apostolic Exarchate were erected for the Syro-Malankar faithful,

so that by these ecclesiastical circumscriptions the Syro-Malankar Church could provide pastoral care for its faithful throughout the territory of India. All these developments show that, albeit not without problems, the presence of a number of bishops in the same area does not compromise the mission of the Church. On the contrary, these steps have given greater impetus to the local Churches for their pastoral and missionary efforts.

7. In 2011 ... Benedict XVI wished to provide for the pastoral needs of the Syro-Malabar faithful throughout India, and I confirmed his intention following the plenary session of the Congregation for the Oriental Churches in 2013. Archbishop Raphael Thattil is currently the Apostolic Visitor for those Syro-Malabar faithful in India who live outside their own territory, and he has provided detailed reports to the Apostolic See. This issue has been examined in meetings at the highest levels of the Church....

I have therefore authorized the Congregation for the Oriental Churches to provide for the pastoral care of the Syro-Malabar faithful throughout India by the erection of two Eparchies and by the extension of the boundaries of the two already in existence.

I decree also that the new circumscriptions, as with those already in existence, be entrusted to the pastoral care of the Major Archbishop of Ernakulam-Angamaly and to the Synod of Bishops of the Syro-Malabar Church, according to the

norms of the Code of Canons of the Eastern Churches.

8. I hope that my decision will be welcomed with a generous and peaceful spirit, although it may be a source of apprehension for



some, since many Syro-Malabars, deprived of pastoral care in their own rite, are at present fully involved in the life of the Latin Church. I am convinced, however, that all those involved will understand that there is no need for concern: the Church's life should not be disrupted by such a provision. Indeed it must not be negatively interpreted as imposing upon the faithful a requirement to leave the communities which have welcomed them, sometimes for many generations, and to which they have contributed in various ways. It should rather be seen as an invitation as well as an opportunity for growth in faith and communion with their sui iuris Church, in order to preserve the precious heritage of their rite and to pass it on to future generations. There is already an instruction by the Congregation for the Oriental Churches to the Eparchy of Faridabad, which indicates that a member of the Syro-Malabar faithful, by virtue of the same law, is also a member of the Syro-Malabar parish where he or she is domiciled (Code of Canons of the Eastern Churches, Can, 280 §1); yet at the same time, he or she can remain fully involved in the life and activities of the parish of the Latin Church. No dispensation is required from the law currently in

force for the faithful to practice their faith serenely, and they may do this with the pastoral care of either Latin or Syro-Malabar pastors (cf. Prot. No. 197/2014, 28 January 2016).

9. The path of the Catholic Church in India cannot be that of isolation and separation, but rather of respect and cooperation. The presence of several bishops of the various sui iuris Churches in the same territory will surely offer an eloquent witness to a vibrant and marvellous communion. This is the vision of the Second Vatican Council ... It in this spirit that I urge all the beloved Churches in India to be generous and courageous as they witness to the Gospel in the spirit of fraternity and mutual love. For the Syro-Malabar Church, this continues the valued work of their priests and religious in the Latin context, and sustains their availability for those Syro-Malabar faithful who, although choosing to attend Latin parishes, may request some assistance from their Church of origin. The Latin rite Church can continue to generously offer hospitality to members of the Syro-Malabar communities who do not have church buildings of their own. The cooperation among all the sui iuris Churches should continue, for example in the area of retreats and seminars for clergy, Bible conferences, celebrations of common feast days and ecumenical endeavours. With the growth of spiritual friendship and mutual assistance, any tension or apprehension should be swiftly overcome. May this extension of the pastoral area of the Syro-Malabar Church in no way be perceived as a growth in power and domination, but as a call to deeper communion, which should never be perceived as uniformity. In the words of Saint Augustine, who sang the praises of the Trinity and of the wonderful communion of the Father, the Son and the Holy Spirit, I also ask you: dilatentur spatia caritatis (Sermon 69, PL 5, 440.441). May there be a growth in love, communion and service..... ♦

# Sacrament of Reconciliation - I

By Fr Dr S Joseph Lionel

The Paschal Mystery of Jesus Christ, namely his death and resurrection, brought the reconciliation between God and his people. "For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!" (Rom 5:10). This reconciliation brought by Jesus has to reach every



person in every sphere. Restoration of relationships is an important aspect of human dynamics. Although Christ has brought reconciliation and enabled those who accepted faith in him to experience God's love, there are moments when believers leave the intimacy in God's love or even sometimes break off their fellowship with God by sinning. Hence, as the *Decree* by the Sacred Congregation for Divine Worship puts it, "The Lord has instituted a special sacrament of penance for the pardon of sins committed after Baptism and the Church has faithfully celebrated the sacrament throughout the centuries – in varying ways, but retaining its essential elements."

Therefore, it is clear that the Lord entrusted this ministry of reconciliation to the Church. It is supported by biblical texts. "Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.' And with that he breathed on them and said, 'Receive the Holy Spirit. If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven'" (Jn 20:21ff; see also Mt 16:19). Paul's letter confirms this ministry in the Church, namely the ministry of reconciliation: "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not

counting people's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God" (2Cor 5:18f).

Following this apostolic tradition, the Church has faithfully carried out this ministry in every century adapting to the needs of every period, without compromising on the essential elements in the Sacrament of Reconciliation. Vatican II says that, "The rite and formulas for the sacrament of penance are to be revised so that they more clearly express both the nature and effect of the sacrament" (SC 72). In accordance with this directive the rite was revised after the Council.

Therefore, in the following three articles, I will explain the Sacrament of Reconciliation from three dimensions: 1) theology of the Sacrament of Reconciliation from a biblical perspective; 2) history of the development of the rite of penance; and 3) the structure, context, and various elements in the rite as we use them at present.

## 1. Reconciliation in the Sacred Scripture

The biblical history is one that is centered on the covenant made between God and the people. We read Prophet Jeremiah reminding the people about the covenant made in the past, "So you will be my people, and I will be your God" (Jer 30:22). The covenantal relation was broken by the people at times: "But you have now rejected your God, who saves you out of all your disasters and calamities" (ISam 10:19). Such instances highlight the need for reconciliation so that the people grow in intimate love with God once again. Scripture is full of such narrations in the salvation history. We





will examine how this message of reconciliation unfolds in the OT and the NT.

### 1.1. Reconciliation in OT

The Scripture begins with explaining God's intimate relationship with humanity when he created them in His own image and likeness. "So God created mankind in his own image, in the image of God he created them; male and female he created them" (Gen 1:27; see also 2:7). It was not only the intimate relationship with God, but also with one another (Gen 2:23) and the entire nature (Gen 1:29, 2:15,19). The same book of the bible speaks about how that relationship was broken due to the cunning of the devil (Gen 3:1-2) through which sin entered the world (3:6-24). The creation narrative clearly depicts the consequences of sin. We read that Adam and Eve avoid meeting God and hide themselves from Him (3:8), that is, sin estranges humanity from God. Sin not only alienates humanity from God, but it estranges every human person against the other and the nature. It is seen in both Adam and Eve accusing the other as the result of the broken relationship (3:12-13). Later, this alienation even led Cain to kill his brother Abel (Gen 4:10). The nature is also alienated in its relationship with humanity through the human labor (3:17-19). At that juncture of broken relationship we see the indication of God's promise of salvation, that is, promise of divine initiative to reconcile the humanity with God (Gen 3:15). The divine initiative is in the act of God's calling "where are you?" (3:9) when Adam and Eve were hiding from God after disobedience. From then onwards the reality of humanity's rebellion against God (Gen 6:11, 11:1-9) and God's initiative to reconcile and to bring humanity back

to His love continue, that is, the instances of the divine initiatives of reconciliation are found throughout the Sacred Scripture.

In the salvation history, the relationship between God and people revolves on the covenant that he made with Abraham and with the people through Moses. The Ark of the Covenant was a visible sign of this covenant of love. The covenantal relationship did not remain merely at conceptual level. It was expressed in their liturgy and daily living. Hence, it became part of temple worship. There were expiation rituals (Lev 4:3), sin offerings (Ex 29:36), and above all the feast of atonement in the liturgy of the temple (Lev 16:29-34). This sacrifice offered on the Day of Atonement foreshadows the ultimate sacrifice on the cross by Jesus as a sin offering for the reconciliation of the world with God. In spite of the elaborate rituals such as sin offering, the covenantal relation was constantly challenged through sin and rebellion: "Israelites had sinned against the Lord their God, who had brought them up out of Egypt ... They worshiped other gods" (II Kings 17:7). Therefore, the prophets explained the relationship between God and the people through various analogies as an attempt to strengthen the relation.

We will see a few examples here. Prophet Hosea explained God's relation to the people through the example of husband and wife (Hos 1:2; 3:1); Prophets Ezekiel and Zechariah use the analogy of shepherds (Ezk 36:16, Zech 9:16). Prophet Jeremiah and the book of Psalms use the analogy of vine (Jer 2:21, Ps 80:8). Besides explaining the loving relationship between God and the people, the prophets also pointed out to the people how sin affected the entire society, especially the corruption, injustice, and division in the society. For example, Prophet Amos condemned the injustice in the society (Amos 2:6-7). Similarly, Micah condemned the sin and point out its social consequences (Mic 3:11). The reality of sin and need for reconciliation sets stage for the coming of the messiah who is to suffer and die in order to reconcile people with God (Is 53:4-5). This prepares us to understand the life and ministry of the messiah in the NT.

## 1.2. Reconciliation in NT

As a continuation of God's initiative to seek the sinners through prophetic calls we saw in the OT, the public ministry of Jesus, the expected messiah, begins with the proclamation of the kingdom and call to conversion: "The kingdom of God has come near. Repent and believe the good news!" (Mk 1:15). Jesus said, "I have not come to call the righteous, but sinners to repentance" (Lk 5:32). Jesus exhorted sinners to abandon their sins and turn wholeheartedly to God (Lk 15), and by welcoming sinners he reconciled them with the Father (Lk 5:27-28).

He healed the sick in order to offer a sign of his power to forgive sin: "When Jesus saw their faith, he said to the man, 'Take heart, son; your sins are forgiven.'...I want you to know that the Son of Man has authority on earth to forgive sins" (Mt 9:2-8). Jesus pointed out that ignoring others who are in need (Lk 16:19-31), living in greed (Lk 12:16-21), being satisfied merely with ritual observance neglecting the evil that comes from within oneself (Mt 15:11) are all sins. Jesus taught that sin is not only what is seen externally but it includes also an evil intention which alienates us from God (Mt 5:28). The gospels tell us that throughout his life Jesus went about proclaiming the kingdom of God and bringing sinners to God. The parables of the Prodigal Son, Lost Sheep, Lost Coin (Lk 15), the instances of the persons encountering with Jesus and be reconciled with God are great indications that the Kingdom of God was in their midst with the proclamation of the message of forgiveness.

As the climax of his messianic mission to reconcile the world to the Father by his vicarious suffering and death on the cross, at the Last Supper, he instituted the Sacrifice of the New Covenant in his blood for the forgiveness of sins: "This is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Mt 26:28). After the glorious resurrection, Jesus breathed on the



apostles giving the Holy Spirit and empowering them to forgive or retain sins: "And with that he breathed on them and said, 'Receive the Holy Spirit. If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven'" (Jn 20:22-23). He sent the apostles to all peoples to preach repentance and forgiveness in his name: "The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in his name to all nations" (Lk 24:46-47). Paul expresses that the ministry of reconciliation in the Church is something that the Lord entrusted to the apostles:

"And he [Christ] has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us" (II Cor 5:19-20). He pointed out various expressions of sin within oneself and the community, and exhorted the believers to seek God's forgiveness (Rom 7:15-18, Gal 5:17-19; see also I Tim 5:6-8).

Similarly, John says, "If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (I Jn 1:9).

Thus, Scripture speaks about sin and the message of reconciliation that Jesus Christ preached, and accomplished in his Paschal Mystery. It speaks about continuation of this ministry of reconciliation in the Church. With this background, I will explain in the next article the development of the rite of reconciliation in the liturgical tradition of the Church. ♦



# Can being loved change me?

By Fr Ralph DCosta SJ

St Francis Xavier is considered to be the apostle of India and Patron Saint of all missionaries and the Great Evangelizer of India and the East. Yet as we look at his life it was only ten years that spanned his sailing from Lisbon in Portugal till he died on a remote island overlooking China, San Xian, in 1552. It is not what he accomplished in these few years of evangelization that occupy us, but rather what it was that animated him in all that he did for the spread of the Gospel and bringing men and women to share the great treasure that was his, the pearl of great price for which he laid aside everything that was his in the world.

Who is this Francis Xavier of whom perhaps we have heard a lot, or maybe we heard little or nothing, as he belonged to the world and culture and even religion of the 16<sup>th</sup> century. We know from history that he belonged to the nobility of Spain and was born in a castle of the family that had fallen on bad times. Francis aimed and dreamed of restoring the family to its earlier glory, and the means of doing this was to study theology, become a priest, and then a canon of the Cathedral that would open to him the rich possibilities of becoming a bishop and even a cardinal --- a career in the Church, rich with benefices and power and authority. It was the values of the world and its glories that was uppermost in the mind and heart of Xavier, and the priesthood would be the means to be used to attain the glories that would come upon himself, his family and its future.

So he took the first step --- he opted for the great University of Paris, in France, to get a doctorate in Theology, make the necessary contacts, acquaintances and guarantee the

accomplishment of his plans. But it was there that he met a fellow student from Loyola in Spain who also was studying Theology but with quite a different goal. His was to come through theology to know more deeply Jesus

Christ, love him more passionately and serve Him more generously. He also was of a noble family, a knight that dreamed dreams of earthly glory and well known in his circles, till he was injured in the defence of Spain against the French and while



recovering from his injuries came to dream new dreams and shift his goals from this world to that of Christ and His Kingdom. It so happened that Xavier had to share the same room with this and other young students, all students of theology with their own ambitions and their plans to realise them.

This sharing of the room went beyond the place; it embraced first their studies, and soon their interior life, their hopes and aspirations for the future. The difference in this latter was immense. One had the world to conquer and its riches to possess for his own glory; the other to conquer it and win it over for Christ and His glory. With such a vast difference in perspective and in their inordinate ambitions how could these two men have even one thing on common, or come to be



companions and friends in the Lord.

Xavier resisted any suggestion from Loyola, the seasoned knight, now transformed into the soldier of Christ. He resisted any suggestion from Loyola to shift his goals. But Ignatius, seeing the stuff of which Xavier was made, refused to soften his persuasive attempts.

Tradition has interpreted this persevering effort of Ignatius in the question he supposedly asked of Xavier: "What does it profit a man if he gains the whole world, but suffers the loss of his own soul?"

Months and years passed before Xavier yielded to Ignatius' suggestion to make a 30-day retreat under the guidance of Ignatius to discover the way the Lord wanted him to follow Jesus. Ignatius guided him gently yet firmly to build up for himself, based on the Gospels and his personal encounters with Jesus in His life and in his action in the world, a new understanding of God, of Christ Jesus, the whole of God's creation and His plan for each person in the world. This involved Xavier discerning God's plan for every human person, for the structures in the world, and especially for each human person in our world in human dealings with human beings and their God.

These were demanding spiritual exercises that Xavier had to carry out alone with God, having Ignatius to guide him in this quest of the meaning of life. They challenged Xavier to the very core of his being. All his previous convictions and plans to arrive at a meaningful existence through a meaningful career in the Church and in the world had to be dissected, weighed in the balance of



eternity, decided upon in the light of faith in Jesus and His sharing of our life.

Francis, alone before His God on the Cross, had to come to a permanent commitment --- gain the world and lose his soul, or find God in all things and all things in God, so that he does not reject any creature but that he accept every creature that comes along his way to praise, reverence and serve God, his Lord so that he reveal and manifest God and God alone to everyone he meets in his thoughts, word and deeds. It is the whole world that lies open before him and it is for Francis to find out where Jesus the Lord and Saviour wants him to be and make Him known and loved.



Xavier soon began to find and experience a peace, a calm, a deep sense of joy and love within his being for this Christ so different from his past experiences of his God as he pursued his own plans in following his own plans for building up a career for himself. He could look at others and go

back to his own experience of the then and the now. He could now easily compare what others like him were going through and what the Lord was inviting them to in abandoning their own plans and going along with the Lord.

His one desire was that they could experience what the Lord wanted for them, so that they could experience what it means to be 'in the Lord'. A companion of Jesus, sharing his life, his love and his peace while exposed to the seductive values of attaching oneself to the creature and abandoning the Creator.

..... to be continued

## SAINT OF THE MONTH - I

# St Margaret of Scotland

1045 – 1093

Feast Day: 16 November

St Margaret of Scotland, or Margaret of Wessex, was an English princess born in Hungary to Princess Agatha of Hungary and English Prince Edward the Exile around 1045. . She spent much of her youth in the court of her great-uncle, the English king, Edward the Confessor. Her siblings, Cristina and Edgar the Atheling, were also born in Hungary around this time.

Margaret and her family returned to England when she was 10 years old and her father was called back as a potential successor to the throne. However, Edward died immediately after the family arrived, but Margaret and Edgar continued to reside at the English court. Margaret's family fled from William the Conqueror after his victory at the Battle of Hastings in 1066. Her widowed mother set out to take her children north to Northumbria.

Tradition says Agatha decided to leave Northumbria and return to the continent, but her family's ship got caught in a storm. The storm drove their ship even more north to Scotland, where they were shipwrecked in 1068. The spot they landed on is now known as "St Margaret's Hope."

Malcolm Canmore III, the king of Scotland, welcomed Margaret and her family and put them under his protection. He soon fell deeply in love with the beautiful and kind princess. Margaret and Malcolm became married in 1070 at the castle of Dunfermline.

Together, they had eight children, six sons and two daughters. All of them were raised in deep Catholic Christian faith. They lived as a holy family, a domestic church.

Margaret's kind nature and good heart was



a strong influence on Malcolm's reign. She softened his temper and helped him become a virtuous King of Scotland. Together they prayed, fed the hungry, and offered a powerful example of living faith in action. Margaret was placed in charge of all domestic affairs and was often consulted on state matters as well.

She promoted the arts and education in Scotland. She encouraged Church synods and was involved in efforts to correct the religious abuses involving bishops, priests and lay people.

Her impact in Scotland led her to being referred to as "The Pearl of Scotland".

She constantly worked to aid the poor. She encouraged people to live a devout life, grow in prayer, and grow in holiness. She helped to build churches, including the Abbey of Dunfermline, where a relic of the true Cross is kept. She was well known for her deep life of prayer and piety. She set aside specific times for prayer and to read the Scripture. She didn't eat often and slept very little so that she could have more time for her devotions. She lived holiness of life as a wife, mother and lay woman; truly in love with Jesus Christ.

Malcolm supported Margaret in all her endeavors and admired her religious devotion so much he had her books decorated in jewels, gold and silver. One of these decorated books, a gospel book with portraits of the four evangelists, is now kept in Oxford at the Bodleian Library after it was miraculously recovered from a river.

In 1093, Malcolm and their oldest son were killed during the Battle of Alnwick. Already ill and worn from a life full of austerity and fasting, Margaret passed away four days after her husband, on November 16, 1093. Her body was buried

## SAINT OF THE MONTH - II

# St John Roberts

1575/6 – 1610

Feast Day: 10 December

John Roberts was born in 1575 or 1576, the eldest son of Robert and Anna of Rhiw Goch Farm, Trawsfynydd, Merionethshire, N Wales.

He matriculated at St John's College, Oxford, in February, 1596, but left after two years without taking a degree and entered as a law student at one of the Inns of Court. In 1598 he travelled on the continent and in Paris, through the influence of a Catholic fellow-countryman, was converted. By the advice of John Cecil, an English priest --- who afterwards became a Government spy --- he decided to enter the English College at Valladolid (Spain), where he was admitted 18 October 1598. The following year, however, he left the college for the Abbey of St Benedict, Valladolid; whence, after some months, he was sent to make his novitiate in the great Abbey of St Martin at Compostella where he made his profession towards the end of 1600. He was ordained and then set out for England on 26 December, 1602.

Although observed by a Government spy, Roberts and his companions succeeded in entering the country in April 1603; but, his arrival being known, he was arrested and banished on 13 May. He reached Douai on 24 May and soon managed to return to England where he laboured zealously among the plague-stricken people in London.

In 1604, while embarking for Spain with four postulants, he was again arrested, but not being recognized as a priest, was soon released and banished, but returned again at once. On 5 November 1605, while Justice Grange was searching the house of Mrs Percy, first wife of Thomas Percy, who was involved in the Gunpowder Plot, he found Roberts there and arrested him. Though acquitted of any complicity



in the plot itself, Roberts was imprisoned in the Gatehouse at Westminster for seven months and then exiled anew in July, 1606.

Almost for fourteen months he was away and spent this time at Douai where he founded a house for the English Benedictine monks who had entered various Spanish Monasteries. This was the beginning of the Monastery of St Gregory at Douai which still exists as Downside Abbey, near Bath, England.

In October 1607 Roberts returned to England, was again arrested in December and placed in the Gatehouse, from which he escaped after some months. He now lived for about a year in London and was again arrested some time before May 1609, in which month he was taken to Newgate and would have been executed but for the intercession of de la Broderie, the French ambassador, whose petition reduced the sentence to banishment. Roberts again visited Spain and Douai, but returned to England within a year, fully aware that his death was certain if he were again captured. This event took place on 2 December 1610 as he was concluding the celebration of the Holy Eucharist. He was arrested, dragged to Newgate prison, accused of high treason and sentenced to death.

He was hanged, drawn and quartered on 10 December 1610, at 33 years old. It was usual for the prisoner's innards to be drawn when still alive, but the large crowd which gathered at his execution would not allow this. He was very popular among the poor of London because of the kindness he had shown them during the plague. After his death, monks took his body back to Douai. Even though his leg was lost to the enemy, other parts were taken to St Gregory's. His arm was found in the



## Bible Quiz - 37

Compiled by Mahesh H Lobo

This Quiz is based on the Book of *Isaiah, Chapters 23-44*. We have used the RSV edition for formulating the questions, but you may use any Catholic edition of the Bible. Kindly mention the name of the Bible Edition you use to answer this quiz.

There are 20 questions. The answer to each question must necessarily cite the Scripture reference. Please do not write out the questions; just write the question number, your answer and the Scripture reference (For format, see the answers to Quiz No. 35 below)

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

Page 1. All entries must reach us by *30 November 2017*.

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

Study <sup>the</sup> Bible  
with us



01. When will the Lord visit Tyre and she will return to her hire?
02. The earth lies polluted under its inhabitants. Why?
03. What will happen to the one who flees at the sound of the terror?
04. In what manner will Moab be trodden down in his place?
05. What happens to the inhabitants of the world when the judgment of the Lord is on the earth?
06. When the great trumpet will be blown, what will happen to those in Assyria and in Egypt?
07. If a cart wheel is not rolled over cumin, then how is cumin prepared?
08. In that day the deaf shall hear the words of the book; what will happen to the eyes of the blind?
09. Why are those who wait for the Lord blessed?
10. Where will be the place of defence for the one who stops his ears from hearing of bloodshed and shuts his eyes from looking upon evil?
11. What will happen to the land of Zion on the day of vengeance?
12. How do the unclean and fools behave on the highway which will be called the Holy Way?
13. Who asked Rabshakeh to speak in Aramaic and not in the language of Judah?
14. Having read the letter sent by the king of Assyria, how did king Hezekiah react?
15. Having heard the prayer of King Hezekiah and seeing him weeping bitterly, the Lord extended his life. By how many years?
16. The youth shall faint and young men exhausted, but what will happen to those who wait for the Lord?
17. What will the Lord say to Israel holding their right hand?
18. In what way will the Lord lead the blind in a way that they know not?
19. Through prophet Isaiah the Lord says that He loves the people of Israel. Why?
20. The Lord asks Israel, his servant, to return to him for he has redeemed them. What is the nature of this redemption?

## Answers to Quiz - 36

(All the references are from the book of Isaiah.)

(1) their hands are full of blood, 1:15; (2) shall be consumed, 1:28; (3) because they are full of diviners from the east, and of soothsayers like the philistines and they strike hand with the foreigners, 2:6; (4) shade by day from the heat and for shelter from the storm and rain, 4:6; (5) it shall be devoured, 5:5; (6) as refuse in the midst of the streets, 5:25; (7) Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel, 7:14; (8) The bricks have fallen but we will build with dressed stones; the sycamores have been cut down, but we will put cedars in their place, 9:10; (9) wasting sickness, 10:16; (10) wells of salvation, 12:3; (11) heavens tremble and earth will be shaken out of its place, 13:13; (12) when the Lord has given rest from pain and turmoil and from hard service, 14:3; (13) Babylon, 14:22; (14) three years, 16:14; (15) fortress from Ephraim and kingdom from Damascus, 17:3; (16) Egypt, 19:2; (17) City of the Sun, 19:18; (18) Egypt, my people; Assyria the work of my hands and Israel, my heritage, 19:25; (19) within a year, according to the years of a hireling, 21:16; (20) Eliakim, the son of Hilkiyah, 22:20

## Winners of Quiz - 36

Helen Mary, Bhopal; John Crasta, Mangaluru; Jenifer Thomas, Hyderabad; Kavita P.S., Kochi; Praveen Benedict, Chennai

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### *Continued from Page 5: CBCI Guidelines on sexual abuse*

no system for the victims to approach anyone in



case of sexual harassment but "now the internal complaint committees will help to address the issues of the

victims."

Presentation Sister Anastasia Gill, member of the Minorities Commission in New Delhi, said women make up the main work force in most activities of the church across the country and sexual harassment "is a reality."

"The church has now shown readiness to address this issue courageously," she said.

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### *Continued from Page 18 : Saint of the Month - I*



before the high altar at Dunfermline.

In 1250, Pope Innocent IV canonized Margaret as a saint, acknowledging her life of holiness and extraordinary virtue.

She was honored for her work for reform of the Church and her personal holiness.

In 1259, Margaret's and Malcolm's bodies were transferred to a chapel in the eastern apse of

Dunfermline Abbey. In 1560, Mary Queen of Scots came into possession of Margaret's head. It was kept as a relic. She insisted that it, and Margaret's prayers from heaven, helped assist her in childbirth. Her head later ended up with the Jesuits at the Scots' College, Douai, France, but was lost during the French Revolution

-----[www.catholicsaint.info/saints](http://www.catholicsaint.info/saints;);

[www.franciscanmedia.org/](http://www.franciscanmedia.org/);

[www.catholic.org/saints/saint](http://www.catholic.org/saints/saint);

[www.newadvent.org/saints](http://www.newadvent.org/saints);

[www.historic-uk.com/History](http://www.historic-uk.com/History) ♦

## Why walk, when you have wings?



Once upon a time, there lived a generous and kind-hearted king. He was fond of birds and animals, and had a huge bird sanctuary in his kingdom. He disliked harming the animals and birds. He did not kill them even for meat.

In appreciation of his generosity and kindness towards birds, the king was gifted two beautiful falcons by a businessman. Those two falcons were used to different climatic conditions. The king thanked the businessman and ordered the Head bird trainer to provide all the facilities to those beautiful falcons and make them feel comfortable in their country. The Head trainer took care of the birds. Gradually, the birds got adapted to the country's climate.

One day, the king wanted to see the falcons fly as he had heard that one of those falcons could fly to great heights at very high speed. The bird trainer let the falcon out of the enclosure. It flew very high, very quickly, and came down to the enclosure within minutes.

The king was quite surprised, and rewarded the bird trainer with a handful of gold coins. He enquired about the other falcon. The bird trainer stated with regret that the other falcon had not moved even a step from day one and had just sat on the branch. The trainer also added that he had

tried everything he could but still failed to make the bird move.

The king consoled him and told him that he would bring someone more experienced than he to try to train the other falcon.

Soon, the king announced that he needed someone to make the falcon move and fly.

Hearing this announcement, an old man reached the King's palace and assured him that he would make the bird fly like the other one.

The king asked the head trainer to take the old man to the sanctuary to train the falcon. He said that he would visit them the next day to see if there was any change.



The next day, the king was very surprised to see the other falcon fly like the first one to great heights in rapid speed. The king was very happy and gifted the old man a handful of gold coins.

Then the king asked the old man what he had done to make the bird fly in a day. The old man simply replied, "I just cut down the branch of the tree where the falcon used to sit."

Many of us are like this. We have wings to fly; we know how to fly, and where to fly. Still we sit, doing nothing or doing something that makes us inferior to others.

**Don't sit still when you have wings to fly!**

----- [www.kidsworldfun.com](http://www.kidsworldfun.com) ♦

*Continued from Page 19: Saint of the Month - II*



possession of the Spanish Royal family before being returned to Santiago de Compostela, where he served as a novice.

One of his fingers is kept in the Sacred Cross Church, Gellilydan, while another is at

the Tyburn convent and one more in Taunton. John Roberts was made a saint by Pope Paul VI on 25 October 1970.

----- [www.newadvent.org](http://www.newadvent.org);

[www.catholic.org/saints](http://www.catholic.org/saints);

[www.catholicsaints.info/saints](http://www.catholicsaints.info/saints);

<http://news.bbc.co.uk/local/northwestwales> ♦



# Thinking out of the box



In a small Italian town, hundreds of years ago, a small business owner owed a large sum of money to a loan-shark. The loan-shark was a very old, unattractive looking guy

that just so happened to fancy the business owner's daughter.

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

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

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

Standing on a pebble strewn path in the businessman's garden, the loan-shark bent over and picked up two pebbles. Whilst he was picking them



up, the daughter noticed that he'd **picked up two black pebbles** and placed them both into the bag. He then asked the daughter to reach into the bag and pick one.

The daughter naturally had three choices as



to what she could have done:

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

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

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

### Moral of the story:

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

<https://wealthygorilla.com/10-most-inspirational-short-stories> ♦

## News Round-Up

We extend our warmest congratulations for the Pontifical Appointment of:



**Rev Fr Ted Nowak**



**Rev Sr Roberta Tremarelli**

**Rev. Fr. Ted Nowak** of the Oblates of Mary Immaculate (OMI), collaborator of the Missionary Dicastery, who was appointed Pro-tempore Secretary General of the Pontifical Missionary Society for the Propagation of the Faith, and

**Sister Roberta Tremarelli** of the Missionary Servants of the Blessed Sacrament (MSBS), who was appointed Secretary General for the Pontifical Society of Missionary Childhood.

### **Pope removes restrictions on Syro-Malabar Church**

Pope Francis has removed administrative restrictions on Syro-Malabar Church by establishing two new dioceses and extending the eastern Church's jurisdiction all across India.

Shamshabad in Telengana and Hosur in Tamil Nadu are the new dioceses established for Syro-Malabar Catholics in these areas, said an Oct 10 announcement.

Pope Francis also extended boundaries of other two Syro-Malabar dioceses in Tamil Nadu —Ramanathapuram and Thakkala — to cover parts of the state that do not come under the new diocese.

The area of Shamshabad covers all parts of India that have not been covered by any other Syro-Malabar diocese so far, said a press release from the Church.

Bishop Raphael Thattil, who has been serving as apostolic visitor in these areas has been named first Bishops of Shamshabad. Bishop Thattil currently also has been auxiliary bishop of Trichur when the new appointment was announced.

Fr Sebastian (Jobby) Pozholiparampil of Irinjalakuda has been appointed the bishop of Hosur.

He is at present the Syncellus of the Eparchy of Irinjalakuda and Rector of St Paul's Minor Seminary and Vocation Promoter. ♦

### **Holy Father's Prayer Intentions**

#### **NOVEMBER 2017: Christians in Asia**

That Christians in Asia, bearing witness to the Gospel in word and deed, may promote dialogue, peace, and mutual understanding, especially with those of other religions.


#### **DECEMBER 2017: The Elderly**



That the elderly, sustained by families and Christian communities, may apply their wisdom and experience to spreading the faith and forming the new generations.



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



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