

Vol 41, No.6

November – December 2018

PROCLAIM

A magazine for Missionary Animation



**Jesus is the human face of God and
the divine face of man – St John Paul II**

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



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Printer:

James Arts Crafts

Sivakasi – 626189

☎ 9789774520

Subscription rates:

(six issues/year)

Inclusive of postal charges for Subscribers in India.

Annual: ₹ 150

3 years: ₹ 400

Annual bulk subscription

(i.e., 20 or more copies): ₹ 125

DONORS: ₹ 5000 (for 15 years)

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1st Nov: All Saints Day

2nd Nov: All Souls Day

“Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life.” - John 5:24

FROM THE DIRECTOR'S DESK

Uniqueness and Mission

Dear Sisters and Brothers,

With immense gratitude to God and to the Prefect of the Congregation for the Evangelization of Peoples for entrusting me with the office of the PMO, I take up this mission for the glory of Christ and His Church.

God's creation is so unparalleled that every one of his creatures, apart from the commonality they share, is so distinct and unique. I believe that the uniqueness of every person is God's gift to the world. The unique contribution of each individual to the society and the Church is the return gift to God. With a grateful heart, I acknowledge the extraordinary contributions of Rev Fr Faustine L Lobo for the past seven years as the director of PMO for the missions in India. I am determined, by the Grace of God, to continue to do the same to the best of my ability.



The celebration of the “All Saints Day” on 1st November is the attestation that the unique contribution of every saint for the church through his/her witnessing life is well remembered and acknowledged by the Church. This solemnity also offers us the invitation to contribute to the mission of the Church by one's witnessing life, however little it may be in the grandeur of the Church.

The All Souls Day which is commemorated on 2 November reminds us that the unique life of every individual comes to an end with the facticity of death. While we are reminded to pray for all the deceased members of the Church and for our own family, we are also invited to lead a meaningful and a significant life in this world as a witnessing missionary in the only life that we are gifted with.

The inspiration for any missionary is St Francis Xavier whose feast we celebrate on 3 December. He came to a foreign land without being aware of the cultural complexities and intolerable hot weather. He came to India with a mere zeal for the Gospel. His life attests to the fact that God's plan is inexplicable. We would not have had St Francis Xavier in India, had not one of the two actually chosen priests fell sick. St Francis thus was named by St Ignatius to substitute for the one. The substitute became the central missionary to the Indian sub-continent. He worked not only in India but also in Malaysia and Japan, and in 1927 was named Patron of Missions. He is our inspiration. God's ways are mysterious, and we are asked to respond to that mystery with our missionary zeal. Our loving Pope prompts us all, especially the youth, reflect over this existential and experiential task: What would Christ do if he were in my place?

The Christmas is yet another occasion to think of the unique love and the mission of God. The incarnation of the Lord is the surest sign, not only of God's love for humanity, but also of the necessity of being a missionary. God was on a mission to this world to proclaim His abounding love and fidelity. The celebration of Christmas indicates that this is the uniqueness of Christianity that God as Emmanuel lives amidst us as a human face of God and the divine face of human being.

As we close this year, let us cherish the gift of life that God has given us and do our best to reciprocate His love by being heralds of His Gospel. May God-Emmanuel be with us to guide us with His abiding presence also in the year to come!

Merry Christmas and a Hope-Filled New Year to you!

Fr Dr Ambrose Pitchaimuthu
National Director, PMO - India

Together in Suffering

Pope Francis has responded to new reports of clerical sexual abuse and the ecclesial cover-up of abuse. In an impassioned letter dated 20 August 2018 and addressed to the whole People of God, he calls on the Church to be close to victims in solidarity, and to join in acts of prayer and fasting in penance for such "atrocities".

“If one member suffers, all suffer together with it” (1Cor 12:26). These words of Saint Paul forcefully echo in my heart as I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons --- Crimes that inflict deep wounds of pain and powerlessness, primarily among the victims, but also in their family members and in the larger community of believers and non-believers alike.

Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.

1. If one member suffers...

In recent days, a report was made public which detailed the experiences of at least a thousand survivors, victims of sexual abuse, the abuse of power and of conscience at the hands of priests over a period of approximately seventy years. Even though it can be said that most of these cases belong to the past, nonetheless as time goes on we have come to know the pain of many of the victims. We have realized that these wounds never disappear and that they require us forcefully to condemn these atrocities and join forces in uprooting this culture of death; these wounds never go away. The heart-wrenching pain of these victims, which cries out to heaven, was long



ignored, kept quiet or silenced. But their outcry was more powerful than all the measures meant to silence it, or sought even to resolve it by decisions that increased its gravity by falling into complicity. The Lord heard that cry and once again showed us on which side he stands. Mary's song is not

mistaken and continues quietly to echo throughout history. For the Lord remembers the promise he made to our fathers: “he has scattered the proud in their conceit; he has cast down the mighty from their thrones and lifted up the lowly; he has filled the hungry with good things, and the rich he has sent away empty” (Lk 1:51-53). We feel shame when we realize that our style of life has denied, and continues to deny, the words we recite.

With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives. We showed no care for the little ones; we abandoned them. I make my own the words of the then Cardinal Ratzinger when, during the Way of the Cross composed for Good Friday 2005, he identified with the cry of pain of so many victims and exclaimed: “How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to [Christ]! How much pride, how much self-complacency! Christ's betrayal by his disciples, their unworthy reception of his body and blood, is certainly the greatest suffering endured by the Redeemer; it pierces his heart. We can only call to him from the depths of our hearts: *Kyrie eleison* – Lord, save us! (cf. Mt 8:25)” (Ninth Station).

2. ...all suffer together with it

The extent and the gravity of all that has

happened requires coming to grips with this reality in a comprehensive and communal way. While it is important and necessary on every journey of conversion to acknowledge the truth of what has happened, in itself this is not enough. Today we are challenged as the People of God to take on the pain of our brothers and sisters wounded in their flesh and in their spirit. If, in the past, the response was one of omission, today we want solidarity, in the deepest and most challenging sense, to become our way of forging present and future history. And this in an environment where conflicts, tensions and above all the victims of every type of abuse can encounter an outstretched hand to protect them and rescue them from their pain (cf. *Evangelii Gaudium*, 228). Such solidarity demands that we in turn condemn whatever endangers the integrity of any person. A solidarity that summons us to fight all forms of corruption, especially spiritual corruption. The latter is “a comfortable and self-satisfied form of blindness. Everything then appears acceptable: deception, slander, egotism and other subtle forms of self-centeredness, for ‘even Satan disguises himself as an angel of light’ (2Cor 11:14)” (*Gaudete et Exsultate*, 165). Saint Paul’s exhortation to suffer with those who suffer is the best antidote against all our attempts to repeat the words of Cain: “Am I my brother’s keeper?” (Gen 4:9).

I am conscious of the effort and work being carried out in various parts of the world to come up with the necessary means to ensure the safety and protection of the integrity of children and of vulnerable adults, as well as implementing zero tolerance and ways of making all those who perpetrate or cover up these crimes accountable. We have delayed in applying these actions and sanctions that are so necessary, yet I am confident that they will help to guarantee a greater culture of care in the present and future.

Together with those efforts, every one of the baptized should feel involved in the ecclesial and



social change that we so greatly need. This change calls for a personal and communal conversion that makes us see things as the Lord does. For as Saint John Paul II liked to say: “If we have truly started out anew from the contemplation of Christ, we must learn to see him especially in the faces of those with whom he wished to be identified” (*Novo Millennio Ineunte*, 49). To see things as the Lord does, to be where the Lord wants us to be, to experience a conversion of heart in his presence.

To do so, prayer and penance will help. I invite the entire holy faithful People of God to a *penitential exercise of prayer and fasting*, following the Lord’s command. This can awaken our conscience and arouse our solidarity and commitment to a culture of care that says “never again” to every form of abuse.

It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God’s People. Indeed, whenever we have tried to replace, or silence, or ignore, or reduce the People of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives.

This is clearly seen in a peculiar way of understanding the Church’s authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred. Such is the case with clericalism, an approach that “not only nullifies the character of Christians, but also tends to diminish and undervalue the baptismal grace that the Holy Spirit has placed in the heart of our people”. Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say “no” to abuse is to say an emphatic “no” to all forms of clericalism.

It is always helpful to remember that “in

salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in the human community. God wanted to enter into the life and history of a people” (*Gaudete et Exsultate*, 6). Consequently, the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God.

This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within. Without the active participation of all the Church's members, everything being done to uproot the culture of abuse in our communities will not be successful in generating the necessary dynamics for sound and realistic change. The penitential dimension of fasting and prayer will help us as God's People to come before the Lord and our wounded brothers and sisters as sinners imploring forgiveness and the grace of shame and conversion. In this way, we will come up with actions that can generate resources attuned to the Gospel. For “whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today's world” (*Evangelii Gaudium*, 11).

It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others. An awareness of sin

helps us to acknowledge the errors, the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion.

Likewise, penance and prayer will help us to open our eyes and our hearts to other people's sufferings and to overcome the thirst for power and possessions that are so often the root of those evils. May fasting and prayer open our ears to the hushed pain felt by children, young people and the disabled. A fasting that can make us hunger and thirst for justice and impel us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combatting all forms of the abuse of power, sexual abuse and the abuse of conscience.

In this way, we can show clearly our calling to be “a sign and instrument of communion with God and of the unity of the entire human race” (*Lumen Gentium*, 1).

“If one member suffers, all suffer together with it”, said Saint Paul. By an attitude of prayer and penance, we will become attuned as individuals and as a community to this exhortation, so that we may grow in the gift of compassion, in justice, prevention and reparation.

Mary chose to stand at the foot of her Son's cross. She did so unhesitatingly, standing firmly by Jesus' side. In this way, she reveals the way she lived her entire life. When we experience the desolation caused by these ecclesial wounds, we will do well, with Mary, “to insist more upon prayer”, seeking to grow all the more in love and fidelity to the Church (SAINT IGNATIUS OF LOYOLA, *Spiritual Exercises*, 319). She, the first of the disciples, teaches all of us as disciples how we are to halt before the sufferings of the innocent, without excuses or cowardice. To look to Mary is to discover the model of a true follower of Christ.

Source: www.vaticannews.va ♦



The Lord listens to the poor

The message of Pope Francis for the second World Day of the Poor, 18 November 2018



1. “This poor man cried, and the Lord heard him” (*Ps* 34:6). The words of the Psalmist become our own whenever we are called to encounter the different conditions of suffering and marginalization experienced by so many of our brothers and sisters whom we are accustomed to label generically as “the poor”....

We are told ... that the Lord listens to the poor who cry out to him; he is good those who seek refuge in him, whose hearts are broken by sadness, loneliness and exclusion. The Lord listens to those who, trampled in their dignity, still find the strength to look up to him for light and comfort. He listens to those persecuted in the name of a false justice, oppressed by policies unworthy of the name, and terrified by violence, yet know that God is their Saviour.

2. Psalm 34 uses three verbs to describe the poor man in his relationship with God.

First of all, “to cry”. Poverty cannot be summed up in a word; it becomes a cry that rises to heaven and reaches God. What does the cry of the poor express, if not their suffering and their solitude, their disappointment and their hope?

To hear their voice, what we need is the silence of people who are prepared to listen. If we speak too much ourselves, we will be unable to hear them. At times I fear that many initiatives, meritorious and necessary in themselves, are meant more to satisfy those who undertake them than to respond to the real cry of the poor. When

this is the case, the cry of the poor resounds, but our reaction is inconsistent and we become unable to empathize with their condition.

3. The second verb is “to answer”. The Psalmist tells us that the Lord does not only listen to the cry of the poor, but responds. His answer ... is to share lovingly in the lot of the poor. So it was when Abram spoke to God of his desire for offspring, despite the fact that he and his wife Sarah were old in years and had no children (cf. *Gen* 15:1-6). So too when Moses, in front of a bush that burned without being consumed, received the revelation of God's name and the mission to free his people from Egypt (*Ex* 3:1-15). This was also the case during Israel's wandering in the desert, in the grip of hunger and thirst (cf. *Ex* 16:1-6; 17:1-7), and its falling into the worst kind of poverty, namely, infidelity to the covenant and idolatry (cf. *Ex* 32:1-14).

God's answer to the poor is always a saving act that heals wounds of body and soul, restores justice and helps to live life anew in dignity. God's answer is also a summons to those who believe in him to do likewise, within the limits of what is humanly possible. The World Day of the Poor wishes to be a small answer that the Church throughout the

world gives to the poor of every kind and in every land, lest they think that their cry has gone unheard. The poor do not need intermediaries, but the personal involvement of all those who hear their cry. The concern of believers in their regard cannot be limited [only] to a kind of assistance ... but [also] requires a “loving attentiveness” (*Evangelii Gaudium*, 199) that honours the person as such and seeks out his or her best interests.

4. The third verb is “to free”. In the Bible, the poor live in the certainty that God intervenes on their behalf to restore their dignity. Poverty is not something that anyone desires, but is caused by selfishness, pride, greed and injustice. To offer the poor a “broad space” is to set them free from the



“snare of the fowler” (*Ps* 91:3); it is to free them from the trap hidden on their path, so that they can move forward with serenity on the path of life. God's salvation is a hand held out to the poor, a hand that welcomes, protects and enables them to experience the friendship they need.

5. I find it moving to know that many poor people identify with the blind beggar Bartimaeus ... Bartimaeus is a poor person who finds himself lacking things as essential as sight and the ability to work for a living. How many people today feel in the same situation! Lack of basic means of subsistence, marginalization due to a reduced capacity for work, various forms of social enslavement, despite all our human progress... How many poor people today are like Bartimaeus, sitting on the roadside and looking for meaning in their lives! How many of them wonder why they have fallen so far and how they can escape! They are waiting for someone to come up to them and say: “Take heart; rise, he is calling you”.

Sadly, the exact opposite often happens, and the poor hear voices scolding them, telling them to be quiet and to put up with their lot. These voices are harsh, often due to fear of the poor, who are considered not only destitute but also a source of insecurity and unrest, an unwelcome distraction from life as usual and needing to be rejected and kept afar. We tend to create a distance between them and us, without realizing that in this way we are distancing ourselves from the Lord Jesus, who does not reject the poor, but calls them to himself and comforts them. ...

6. The poor are the first to recognize God's presence and to testify to his closeness in their lives. However, for the poor to overcome their oppressive situation, they need to sense the presence of brothers and sisters who are concerned for them and, by opening the doors of their hearts and lives, make them feel like friends and family. Only in this way can the poor discover “the saving power at work in their lives” and “put them at the centre of the Church's pilgrim way” (*Evangelii Gaudium*, 198).



On this *World Day*, we are asked to fulfil the words of the Psalm: “The afflicted shall eat and be satisfied” (*Ps* 22:26). We know that in the Temple of Jerusalem, after the rites of sacrifice, a banquet was held. It was this experience that, in many dioceses last year, enriched the celebration of the first *World Day* of the Poor. Many people encountered the warmth of a home, the joy of a festive meal and the solidarity of those who wished to sit together at table in simplicity and fraternity. I would like this year's, and all future *World Days*, to be celebrated in a spirit of joy at the rediscovery of our capacity for togetherness. Praying together as a community and sharing a meal on Sunday is an experience that brings us back to the earliest Christian community

7. Countless initiatives are undertaken every day by the Christian community in order to offer closeness and a helping hand in the face of the many forms of poverty all around us. Often too, our cooperation with other initiatives inspired not by faith but by human solidarity, make it possible for us to provide help that otherwise we would have been unable to offer. The realization that in the face of so much poverty our capacity for action is limited, weak and insufficient, leads us to reach out to others so that, through mutual cooperation, we can attain our goals all the more effectively. We Christians are inspired by faith and by the imperative of charity, but we can also acknowledge other forms of assistance and solidarity that aim in part for the same goals, provided that we do not downplay our specific role, which is to lead everyone to God and to holiness.....

8. Here we can see how far our way of life

...Continued on Page 21

Scourge of Clericalism vs Virus of Self-Sufficiency

Address by Pope Francis at the opening of the XV Synod of Bishops on Young People, the Faith and Vocational Discernment on 3 October 2018

The Synod we are living is a moment of sharing. I wish, therefore, at the beginning of the Synod Assembly, to invite everyone to speak with courage and frankness (*parrhesia*), namely to integrate *freedom, truth and charity*. Only dialogue can help us grow. An honest, transparent critique is constructive and helpful, and does not engage in useless chatter, rumours, conjectures or prejudices.

And humility in listening must correspond to courage in speaking. I told the young people in the pre-Synod Meeting: “If you say something I do not like, I have to listen even more, because everyone has the right to be heard, just as everyone has the right to speak”. This open listening requires courage in speaking and in becoming the voice of many young people in the world who are not present. It is this listening that creates space for dialogue. *The Synod must be an exercise in dialogue, above all among those of you participating.*

The first fruit of this dialogue is that everyone ~~WE~~ is open to newness, to change their opinions thanks to what they have heard from others. This is important for the Synod. Many of you have already prepared your intervention beforehand – and I thank you for this work – but I invite you to feel free to consider what you have prepared as a provisional draft open to any additions and changes that the Synod journey may suggest to each of you. Let us feel free to welcome and understand others and therefore to change our convictions and positions: this is a sign of great human and spiritual maturity.

The Synod is an ecclesial exercise in discernment. To speak frankly and listen openly



are fundamental if the Synod is to be a process of discernment. Discernment is not an advertising slogan, it is not an organizational technique, or a fad of this pontificate, but an *interior attitude* rooted in an *act of faith*. Discernment is the method and at the same time the goal we set ourselves: it is based on the conviction that God is at work in world history, in life's events, in the people I meet and who speak to me. For this reason, we are called to listen to what the Spirit

suggests to us, with methods and in paths that are often unpredictable.

Discernment needs space and time. And so, during the work done in plenary assembly and in groups, after five interventions are made, a moment of silence of approximately three minutes will be observed. This is to allow everyone to



recognize within their hearts the nuances of what they have heard, and to allow everyone to reflect deeply and seize upon what is most striking. This attention to interiority is the key to accomplishing the work of recognizing, interpreting and choosing.

We are a sign of a Church that listens and journeys. The attitude of listening cannot be limited to the words we will exchange during the work of the Synod. The path of preparation for this moment has highlighted a Church that *needs to listen*, including those young people who often do not feel understood by the Church in their originality and therefore not accepted for who they really are, and sometimes even rejected. This Synod has the opportunity, the task and the duty to be a sign of a Church that really listens, that allows herself to be questioned by the experiences of those she meets, and who does not always have a ready-made answer. A Church that does not listen shows herself closed to newness, closed to God's surprises, and cannot be credible, especially for the young who will inevitably turn away rather than approach.

Let us leave behind prejudice and stereotypes. A first step towards listening is to free our minds and our hearts from prejudice and stereotypes. When we think we already know who others are and what they want, we really struggle to listen to them seriously. Relations across generations are a terrain in which prejudice and stereotypes take root with proverbial ease, so much so that we are often oblivious to it. Young people are tempted to consider adults outdated; adults are tempted to regard young people as inexperienced, to know how they are and especially how they should be and behave. All of this can be an overwhelming obstacle to dialogue and to the encounter between generations.

Most of those present do not belong to a younger generation, so it is clear that we must pay attention, above all, to the risk of talking about young people in categories and ways of thinking that are already outmoded. If we can avoid this



risk, then we will help to bridge generations. Adults should overcome the temptation to underestimate the abilities of young people and not judge them negatively. I once read that the first mention of this fact dates back to 3000 BC and was discovered on a clay pot in ancient Babylon, where it is written that young people are immoral and incapable of saving their people's culture. This is an old tradition of us old ones!

Young people, on the other hand, should overcome the temptation to ignore adults and to consider the elderly “archaic, outdated and boring”, forgetting that it is foolish always to start from scratch as if life began only with each of them. Despite their physical frailty, the elderly are always the memory of mankind, the roots of our society, the “pulse” of our civilization. To spurn them, reject them, isolate or snub them is to yield to a worldly mentality that is devouring our homes from within. To neglect the rich experiences that each generation inherits and transmits to the next is an act of self-destruction.

It is therefore necessary, on the one hand, to decisively overcome the scourge of clericalism. Listening and leaving aside stereotypes are powerful antidotes to the risk of clericalism, to which an assembly such as this is inevitably exposed, despite our intentions. Clericalism arises from an elitist and exclusivist vision of vocation, that interprets the ministry received as a *power* to be exercised rather than as a free and generous *service* to be given. This leads us to believe that we belong to a group that has all the answers and no longer needs to listen or learn anything, or that pretends to listen. *Clericalism is a perversion and is the root of many evils in the Church:* we must humbly ask forgiveness for this and above all create the conditions so that it is not repeated.

We must, on the other hand, cure the virus of

self-sufficiency and of hasty conclusions reached by many young people. An Egyptian proverb goes: “If there is no elderly person in your home, buy one, because you will need him”. To shun and reject everything handed down across the ages brings only a dangerous disorientation that sadly threatens our humanity, it brings a disillusionment



which has invaded the hearts of whole generations. The accumulation of human experiences throughout history is the most precious and trustworthy treasure that one generation inherits from another. Without ever forgetting divine revelation, that enlightens and gives meaning to history and to our existence.

Brothers and sisters, may the Synod awaken our hearts! The present moment ... appears to be laden with struggles, problems, burdens. But our faith tells us that it is also the *kairos* in which the Lord comes to meet us in order to love us and call us to the fullness of life. The future is not a threat to be feared, but is the time the Lord promises us when we will be able to experience communion with him, with our brothers and sisters, and with the whole of creation. We need to rediscover the reasons for our hope and, above all, to pass them on to young people who are thirsting for hope.

The meeting between generations can be extremely fruitful for giving rise to hope. Prophet Joel teaches us this – I reminded young people at the pre-Synod meeting – and I consider it *the prophecy of our time*: “Your old men shall dream

dreams, and your young men shall see visions” (2:28) and they will prophesy.

There is no need for sophisticated theological arguments to prove our duty to help the contemporary world to walk towards God's kingdom, free of false hope and without seeing only ruin and woe. Indeed, when speaking about those who consider reality without sufficient objectivity or prudent judgment, Saint John XXIII said: “In the current conditions of human society they are not capable of seeing anything except ruin and woe; they go around saying that in our times, compared to the past, everything is worse; and they even go as far as to behave as if they had nothing to learn from history, which is our teacher”.

Do not let yourselves be tempted, therefore, by the “prophets of doom”, do not spend your energy on “keeping score of failures and holding on to reproaches”, keep your gaze fixed on the good that “often makes no sound; it is neither a topic for blogs, nor front page news”, and do not be afraid “before the wounds of Christ's flesh, always inflicted by sin and often by the children of the Church”.

Let us therefore work to “spend time with the future”, to take from this Synod not merely a document – that generally is only read by a few and criticized by many – but above all concrete pastoral proposals capable of fulfilling the Synod's purpose. In other words, *to plant dreams, draw forth prophecies and visions, allow hope to flourish, inspire trust, bind up wounds, weave together relationships, awaken a dawn of hope, learn from one another, and create a bright resourcefulness* that will enlighten minds, warm hearts, give strength to our hands, and inspire in young people – all young people, with no one excluded – a vision of the future filled with the joy of the Gospel.

Source: <http://w2.vatican.va/content/francesco> ♦

Faith comes from Love

New Evangelization by Pope Francis with special reference to Evangelii Gaudium

By Abp Rino Fisichella

One of the most qualified commentators on Pope Gregory the Great had written: “Gregory by nature was not interested, in fact, in intellectual controversies, and the era in which he lived, unlike preceding centuries, was not marked by great theological debates. It is not in fact surprising that he paid little attention to the strictly doctrinal activities of preachers. In his eyes, the conversion to Christianity involves a change of life more than an intellectual assent”.

After five years of his Pontificate and in the light of his daily teachings, I believe that this interpretation can also be applied to Pope Francis. The reading of *Evangelii gaudium* convinces me even further of this perspective. Now while I recognize that the title I was given to reflect upon today here in Bangalore mentions only the Apostolic Exhortation *Evangelii gaudium*, to truly understand the thought of Pope Francis expressed in this text, it is necessary to place it alongside his first Encyclical *Lumen Fidei*. For while *Lumen fidei* describes the identity of the Christian, *Evangelii gaudium* points out the path that needs to be undertaken for Christians to live out their calling in a coherent way. A glance at the two texts will enable us to grasp both the profound unity that exists between them and the complementarity of vision which they bring, in relation to a commitment of the Church to the new evangelization.

Lumen fidei and *Evangelii gaudium* situate the relationship between faith and love in the first place. Probably, the originality of what the Pope wishes to communicate lies in this coupling of the two, and it is this which underlies his pastoral perspective. It could not be otherwise. The heart of



the faith is the Trinitarian love of God, which is revealed in Jesus Christ, He who is at the origin of the faith and who brings it to fulfillment (cf. Heb. 12: 2). In fact, the structure of what is contained in the pages of these texts is impressive, as a circular structure, and their contents are presented within

that structure: of the love that generates faith and the faith which sustains love. Just as there is the “light of faith”, so we are placed before the “light of love” (Lf 34). Acquire

Pope Francis seems to be saying to us that in order to in a coherent way the knowledge of the contents of the faith and to witness to them, we must equip ourselves with the “reasons of the heart”. Such “reasons” allow us to grasp the complex theological topic of knowing through faith, which for the Pope is to be re-examined in

the light of *knowing through love*. Love is the foundation that enables believers to build their lives on rock rather than on the instability of sand. Someone believes if he or she is loved. Love opens up to us a knowledge of a truth that, previously, was un hoped for and unexpected, but which has become real and visible. It is love which enables us



to recognise the needs of others, not as some external reality, but as those of brothers and sisters who are suffering and who are in need.

The mystery of the Incarnation of the Son of God offers to us a horizon of meaning that is complete, from this perspective, because the sharing in our human nature, which Jesus Christ brings about, allows the love of God to be revealed in all its newness and originality. What the Pope writes on this subject is profoundly true: “Only in this way, through the Incarnation, by sharing in our humanity, could our own knowledge of love be brought to its fullness” (Lf 31).

In the same way, almost echoing these words, we find in *Evangelii gaudium*: “It is thanks to this encounter - or re-encounter - with the love of God, which is transformed into a friendship of happiness, that we are ransomed from our own knowledge as isolated and as self-referential. We attain to the condition of being fully human only when we are more than human, when we allow God to lead us beyond our selves, so that we may reach our truer being. This is the source of evangelizing activity. Because, if people have accepted this love, which gives them in return the meaning of life, how can they contain the desire to communicate it to others?” (Eg 8). In short, by way of paraphrase, we could say, with John Henry Newman, *cor ad cor loquitur*, heart speaks to the heart, to become one single heart.

“To touch with the heart, this is to believe” (Lg 31), the Holy Father affirms, citing St. Augustine. We could hardly find a more flexible expression than this to describe the genesis of faith. It is grace which transforms the heart and which

brings about the beginning of faith: *gratia facit fidem*. That means that the first move comes always

from God, who calls people to himself and who allows himself to be *seen* and to be *touched*. In this move, it is grace which enables us to recognize the presence of God.

This is why it touches the heart; because it throws open the heart to make possible a knowledge that is deeper. In a word, the heart, touched by the Spirit, allows us to recognise Jesus as the Christ, the Son of God and the Lord. This theme recurs often with Pope Francis. In *Evangelii gaudium*, he focuses more directly on this theme when he writes: “*Primerear* – ‘to take the initiative’; please, excuse me for this neologism. The community of evangelization

experiences the fact that the Lord has taken the initiative, has gone before them in love, and, therefore, it is able to take the first step without fear, to go out to meet and to search for those who are far away and to go to the crossroads to invite those who are marginalised” (Eg 24).

Besides, re-reading the faith in relation to love allows the Pope to bring out the very nature of the truth, to which those who believe abandon themselves. Truth, illuminated by love, makes the path more sure. Without this truth, the criticism that we believe in a “nice fairy tale” or that we are giving way to the “projection of our own desires” (Lf 24) will always be present.

This same aspect is present in *Evangelii gaudium*, where Pope Francis points out the limits of a pastoral care that, since it does not arise from love, becomes no more than a self-referential narcissism. This is the topic of “pastoral acedia” (Eg 82), which falls into the temptation of an



Rite of Anointing of the Sick

By Fr Dr S Joseph Lionel

In this section I will explain the rite of the anointing of the sick as we practice currently, the ministers of this sacrament, and adaptations permitted in the celebration of this sacrament.

1. Celebration of the Sacrament

The celebration of this sacrament consists especially in the laying on of hands by the priests of the Church, the offering of the prayer of faith, and the anointing of the sick with oil made holy by God's blessing. This rite signifies the grace of the sacrament and confers it. The sacrament of anointing of the sick is the proper sacrament for those Christians whose health is seriously impaired by sickness or old age.

There are three varying circumstances in which this sacrament is celebrated: 1) anointing outside Mass, 2) anointing during the Mass, and 3) anointing at hospital, or institution. Now I will briefly explain the various elements within these three varying circumstances where the sacrament of anointing is celebrated.

1.1. Anointing Outside Mass

The celebration of the sacrament takes place in the home, or in a hospital or in church. The priest should inquire about the physical and spiritual condition of the sick person. If possible the members of the family should be involved in the preparation such as choice of readings and prayers. The meaning of the sacrament should be explained to the members of the family. If the sick person wishes to celebrate the sacrament of penance, the priest should make himself available. If the sick person wishes to receive Holy Communion, it should be given after the liturgy of anointing.

The celebration of the sacrament of the anointing of the sick has the following elements.



The priest greets in the following words: "The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all." After the greeting, if it is desirable, the priest may sprinkle the sick person and those present with holy water. Then the priest briefly explains the meaning of the sacrament through his instruction and invites those present to join him in prayer. It is followed by penitential rite. Then the liturgy of the word is celebrated. Appropriate readings may be chosen. The rite provides several texts so that choice may be made. It is followed by litany for

God's mercy. Then the priest lays his hands on the head of the sick person in silence. The priest says a prayer of thanksgiving over blessed oil or he may bless the oil himself. The rite gives text for both these prayers. If it is prayer of thanksgiving after each verse the people respond by saying "Blessed be God who heals us in Christ." If he blesses the oil, the priest makes the sign of the Cross when he says, "Bless this oil + and sanctify it for our use." The rite gives various texts for the blessing.

Then the priest anoints the sick person with the blessed oil. First he anoints the forehead saying: "Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. R/. Amen" Then he anoints the hands saying: "May the Lord who frees you from sin save you and raise you up. R/ Amen." Depending upon the culture or tradition of the local place, if the priest anoints the area of pain and injury he does not repeat the formula but does the anointing in silence.

After the anointing the priest says the following prayer: “Father in heaven, through this holy anointing grant N. comfort in his/her suffering. When he/she is afraid, give him/her patience, when dejected, afford him/her of the support of your holy people. We ask this through Christ our Lord. R/ Amen.” The rite gives various texts for this prayer according to circumstances such as in extreme or terminal illness, in advanced age, before surgery, for a child, and for a young person. After this, the Lord's Prayer is said. Then, the liturgy of Holy Communion begins. After the post-communion prayer the priest blesses the sick person and those present.

1.2. Anointing Within Mass

The celebration of the sacrament takes place in a church or a hospital or an institution that caters to the care of the sick. This rite is appropriate to anoint a number of people within the same celebration, such as a special day of prayer for the sick in the diocese and places of pilgrimage. The celebration of the anointing within Mass is not permitted during Easter Triduum, on the solemnities of Christmas, Epiphany, Ascension, Pentecost, Corpus Christi, or other solemnities and days of obligation. If the sick persons wish to make confession it should be done before the Mass. The priest wears white vestments. The readings are taken from the Lectionary for Mass unless the sick persons or those who are involved with them prefer to choose another reading.

The celebration begins with usual greeting after which the priest welcomes the sick in the following words:

We have come together to celebrate the sacraments of anointing and Eucharist. Christ is always present when we gather in his name; today we welcome him especially as physician and healer. We pray that the sick may be restored to health by the gift of his mercy and make whole in his fullness.

Then the priest says the opening prayer (Collect) followed by Liturgy of the Word. In the homily the celebrant should speak about the biblical texts that speak about meaning of illness in the history of salvation, healing the ministry of

Jesus, and the grace given by the sacrament of anointing. The litany for God's mercy, laying on of hands, prayer over the oil, anointing, and prayer after anointing are done as in the rite of the anointing outside Mass. If there is large number of sick people, other priests may assist the celebrant. Each priest anoints the sick using the sacramental form. The prayer after anointing is followed by the Liturgy of the Eucharist.

If the first Eucharistic Prayer is used, the special form of “Father, accept this offering,” is said. If Eucharistic Prayers II and III are used there is a special form to be inserted which includes the special intention for the healing of the sick people. In the concluding rite there is a special form for the final blessing which prays for the healing of the sick persons.

1.3. Anointing in a Hospital

The introduction to the rite of anointing mentions that due to the special circumstance at a hospital the rite may be abbreviated preserving the central elements. It is especially relevant where only the priest and the sick person are present without any other persons around. Furthermore, the circumstances of an emergency room or casualty ward of a hospital may make complete celebration of the sacrament difficult. In such circumstances this third variation is used. The priest greets in usual way. It is followed by laying on of hands on the head of the sick person, anointing with the blessed oil, Lord's prayer, prayer after anointing, and concluding rite.

2. Offices and Ministries

All Christians should share in the care and love of Christ and the Church for the sick. They must show their concern for them by visiting them and comforting them in the Lord. However, the priests have a special ministerial role in the care for the sick and the dying.

According to the Christian tradition, priest is the only proper minister of the anointing of the sick. Those who ordinarily exercise this ministry, namely, the priests and bishops, may also give viaticum.

The general introduction for the rite mentions that “when the Christian, in his passage from this

Celebrating Life – Celebrating Love

By Mahesh H Lobo

These two months – November and December – liturgically bring us face to face with some of the most important realities of our Christian Faith and life.

We begin the month of November remembering all the Holy men and women who had walked on this earth and now continue their walk with the Lord in the heavenly Paradise. This is followed immediately with another most important remembrance of another group of people who struggled in their walk and now slowly inching towards that final goal. On December 8th, we are confronted with the reality of the salvation of human race with Immaculate Conception of our dear Mother Mary whom God chose from all eternity to be His Mother as God needed a most pure and spotless person to assume human nature. That leads us finally to the climax – God so loved the world that He sent His only Son so that all who believe in him do not perish but have everlasting life. This joyful message has to be proclaimed to the whole human race – this is what St Francis Xavier did and rightfully he is known as the Patron of the Missions. We cannot just bypass the beloved disciple of Jesus who has spoken so much about love on 27 December and the innocent trots who gave their lives in lieu of that of Baby Jesus.

Yes, God loved us so much that He sent His only Son (John 3:16), because we are precious in His eyes. We are so precious to God that the Father chose us *even before He created the heavens and the earth!* He chose us even “before the foundation



of the world” (Eph 1:4). He wrote our name in the Book of Life before the foundation of the world (Rev 17:8). The Lamb of God, Jesus Christ, was “*slain*” (in other words, God planned His sacrificial death for

the payment of our sins) “*from the foundation of the world*” (Rev 13:8). Even before He said, “*Let there be light*” (Gen 1:3), God planned for the day when the light of the Gospel would dawn in our heart.

The Son came to give us life in abundance (John 10:10). He, in no unwavering terms, stated that those who eat his body and drink his blood will

live (ref: John 6:53-58). As Martha and Mary encountered him on their brother Lazarus' death, Jesus once again stated: “I am the Resurrection and life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die.” (John 11:25-26). Further Jesus confirms that those who believe in Him, are united to Him like Vine and the Branches, the life-sap from the vine flows

into the branches so that they may bear abundant fruit (ref: John 15:1-7)

Jesus said: If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honour him. (John 12:6). This is a promise that Jesus has given to the human race that anyone who believes in him and serves him – that is obeys his commandments and is united with him, will be with him all the time. As Jesus is united with the Father and Father with Jesus, all those who believe





in Jesus will be united with Him for all times.

A question may arise in our minds: then why did he create us to be in this world, why not he placed us in heaven directly? True, he did place us in the earthly paradise when he created Adam and Eve. Truly it was heaven on earth as human being and God had intimate fellowship and close bond with one another. Lucifer couldn't stomach it. He was jealous. He had lost his fellowship with the Creator due to his selfish pride and disobedience. He wanted to usurp the throne of the Almighty and wanted himself to be adored and worshipped. He fell a prey to his own deception of self-exaltation and selfish independence (ref: Isaiah 14:12-15; Ezekiel 28:11-19; Luke 4:5-8).

Due to this he was angry with God but couldn't fight God directly and so he was on a warpath to destroy God's plan in creation and especially with human race. Through cunning ways he deceives our first parents, he who wanted to be God now tells them that they will be like God knowing good and evil (ref Gen 3:1-15).

Let us look at the purpose why God created heaven and earth and all that is in it. Isaiah 43 tells us clearly that God created all things: Angels, heaven and earth, human beings – for his own glory. *"For I have created him FOR MY GLORY, I have formed him; yea, I have made him."* (43:7).

The chief and ultimate purpose in creation and redemption and in all that God does is HIS GLORY– the manifestation and demonstration of who He is. Isaiah further adds: "the people whom I formed for myself that they might declare my praise" (Isaiah 43:21). To fix our eyes upon anything less than the glory of God can only result in disaster: "For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen" (Romans 11:36).

The feast of All Saints, All Souls Day, Immaculate Conception and Christmas reiterate just one thing that God loves us and has created us for his glory. Satan could just derail His plan but could not destroy it. As it is said, God knows to write straight on crooked lines. Satan succeeded to deceive the woman but God through another woman reorganized His plan so that His creation still glorifies Him and Him alone. Though death is the penalty of sin of disobedience (Gen 3:3; Rom 6:23), in Christ Jesus God paid the penalty in full and granted us life eternal that we may live eternally to glorify him.

Thus death in Christ received a new meaning. No more punishment or wages of sin but a transition from life to a fuller life, from life on earth to life in heaven, from corruption to immortality. Thus those who lived their lives as witnesses of glorifying God on earth continue glorifying God for all eternity (All the holy men and women) and those due to some weakness or the other failed to fully glorify God have to pass through a process of purification

with the surest hope of being united with all the Holy Men and Women in heaven, joining the heavenly choir, continually singing: Holy, Holy, Holy, is the Lord God Almighty, who was and is and is to come! (Revelation 4:8)

Thus celebrating life, celebrating love not



just reminds us but invites us to live the three fold unity of deep love, giving and receiving and uniting all things in Christ Jesus. First, the Unity between God and human race – sin destroyed this unity and brought about a division, but Jesus Christ restored it. Secondly the unity of all the living in Christ Jesus – this is brought about by the sacraments and especially by the Sacrament of Eucharist. In the Holy Eucharist not only Jesus is present to us but we too are really present to one

another as brothers and sisters of Christ, members of the same body. Thirdly it is the Unity between the living on earth and those who had lived on earth and have gone ahead of us for their eternal reward. We live this unity in celebrating these festivals and in faith we pray and hope that this unity may be brought to perfection thus the very purpose and goal of God's creation may be achieved – that the whole creation gives glory to the Triune God for all time to come.♦

Continued from Page 12: Faith comes from Love



“excess of activity”, by now deprived of a spirituality to give it strength and foundation. Faith generated by love, on the other hand, seeks the truth and desires it as an expression of a knowledge which is deeper and more genuine.

The reference in *Lumen fidei* to an author such as William of St. Thierry allows the Pope to emphasise the deep unity between *believing*, *loving* and *evangelizing* and leads him to adopt a new logic for our knowledge: “These two eyes are reason which believes and love, which become one single eye, to attain the *contemplation of God*” (Lf 27).♦

Continued from Page 14: Rite of Anointing of the Sick

life, is strengthened by the body and blood of Christ, he has the pledge of the resurrection which the Lord promised: 'He who feeds in my flesh and drinks my blood has life eternal, and I will raise him up on the last day' (Jn 6:54).”

Holy Communion received as viaticum is considered as a special sign of participation in the mystery of the death of the Lord and his passage to the Father, the mystery which is celebrated in the Eucharist. If no priest is available, viaticum can be brought to the sick by a deacon or by another faithful (man or woman) who have been appointed by the bishop to distribute the Eucharist to the faithful. However, they may not anoint the sick person.

In special circumstances, if the sick person



wishes, the priest may administer three sacraments, penance, anointing, and Eucharist. If it is danger of death the sacrament of penance is immediately followed by viaticum.♦

SAINT OF THE MONTH - I

St Frances Xavier Cabrini

15 July 1850 - 22 Dec 1917

Feast Day: 13 November

The youngest of thirteen children, Frances Cabrini was born on 15 July 1850 in a small village called S'ant Angelo Lodigiano near the city of Milan, Italy. She was born two months premature and the youngest of thirteen children. Unfortunately, only three of her siblings survived past adolescence and Frances would live most of her life in a fragile and delicate state of health. She grew up enthralled by the stories of missionaries and made up her mind to join a religious order. Because of her frail health, she was not permitted to join the Daughters of the Sacred Heart who had been her teachers and under whose guidance she obtained her teaching certificate.

However, in 1880, with seven young women, Frances founded the Institute of the Missionary Sisters of the Sacred Heart of Jesus. She was as resourceful as she was prayerful, finding people who would donate what she needed in money, time, labor and support. She and her sisters wanted to be missionaries in China; she visited Rome to obtain an audience with Pope Leo XIII. The Pope told Frances to go *"not to the East, but to the West, to New York rather than to China.* She was to help the thousands of Italian immigrants already in the United States.

Frances became dedicated to living a life for religious work from a young age and received a convent education at a school run by the Daughters of the Sacred Heart. She graduated with high honors and a teaching certificate.

When Frances was 18, she applied for admission to the religious congregation of the Daughters of the Sacred Heart, but was turned



down because of her poor health. Instead, a priest asked her to teach at the House of Providence Orphanage in Cadagono, Italy. She taught at the girls' school for six years and drew a community of women in to live the religious way of life.

In 1877, she became Mother Cabrini after she finally made her vows and took the religious habit, also adding Xavier to her name in honor of St Francis Xavier.

When the House of Providence Orphanage closed, her bishop asked her, along with six other women from her orphanage in Cadagono, to found the Missionary Sisters of the Sacred Heart to care for the poor children in both schools and hospitals. Frances composed the Rule and Constitution for the religious institute.

On March 31, 1889, Frances arrived in New York City along with six other sisters ready to begin her new journey. However, right from the beginning she encountered many disappointments and hardships. The house originally intended for her new orphanage was no longer available, but Frances did not give up, even though the archbishop insisted she return to Italy.

After she refused to return, Archbishop Michael Corrigan found them housing with the convent of the Sisters of Charity. Frances then received permission to found an orphanage in what is now West Park, New York, and now known as Saint Cabrini Home.

Filled with a deep trust in God and endowed with a wonderful administrative ability, Frances founded 67 institutions, including orphanages,

...Continued on Page 23

SAINT OF THE MONTH - II

St Sabas

439 – 532

Feast Day: 05 December

St Sabas, one of the most renowned patriarchs of the monks of Palestine, was born at Mutalasca, in Cappadocia, not far from Caesarea the capital, in 439. The name of his father was John, that of his mother, Sophia; both were pious and of illustrious families. The father was an officer in the army and, being obliged to go to Alexandria, in Egypt, took his wife with him, and recommended his son Sabas, with the care of his estate, to Hermias, the brother of his wife. This uncle's wife used the child so harshly that, three years later, he went to an uncle called Gregory, brother to his father, hoping there to live in peace. Gregory having the care of the child, demanded also the administration of his estate, whence great lawsuits and animosities arose between the two uncles.

Sabas, who was of a mild disposition, took great offence at these discords about so contemptible a thing as earthly riches and, with the grace of God working powerfully in his heart, he resolved to renounce for ever what was a source of so great evils among men. He retired to a monastery called Flavinia, three miles from Mutalasca, and the abbot received him with open arms and took great care to see him instructed in the science of the saints and in the rules of a monastic profession. His uncles, blinded by avarice and mutual animosity, at last, ashamed of their conduct towards a nephew, agreed together to take him out of his monastery, restore him his estate, and persuade him to marry. In vain they employed all means to gain their point. Sabas had



tasted the bitterness of the world and the sweetness of the yoke of Christ, and his heart was so united to God that nothing could draw him from his good purpose. He applied himself with great fervour to the practice of all virtues, especially humility, mortification, and prayer, as the means to attain all others.

In 456, he went to Jerusalem and there entered a monastery under St Theoctistus. When he was thirty, he became a hermit under the guidance of St Euthymius and, after Euthymius' death, spent four years alone in the desert near Jericho. Despite his desire for solitude, he attracted disciples, organized them into a *laura* (ie: a cluster of separate cells or hermitages in a desert) in 483, and when his one hundred fifty monks asked for a priest --- despite his opposition to monks being ordained --- he was obliged to accept ordination by Patriarch Sallust of Jerusalem in 491. He attracted disciples from Egypt and Armenia, allowed them a liturgy in their own tongue, and built several hospitals and another monastery near Jericho.

He was appointed archimandrite of all hermits in Palestine who lived in separate cells, but his custom of going off by himself during Lent caused dissension in the monastery, and sixty of his monks left to revive a ruined monastery at Thecuna. He bore them no ill will and aided them with food and supplies.

In 511, he was one of a delegation of abbots sent to Emperor Anastasius I, a supporter of

Bible Quiz - 43

Compiled by Mahesh H Lobo

This Quiz is based on the Book of *Daniel*. 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. 42 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 2018*.

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

Study the Bible
with us



01. Who was entrusted with the responsibility of bringing some youth, without blemish, handsome and skillful, from Israel by king Nebuchadnezzar?
02. What did God give these four youths from Israel which stood by them and they were considered 10 times better than all the magicians and enchanters?
03. As the magicians and enchanters failed to show the king his dream. What kind of punishment was ordered to be meted out to all the wise men of Babylon?
04. How did king Nabuchadnezzar react when Daniel narrated to the king his dream and also its interpretation?
05. What was the punishment the herald proclaimed for those who do not fall down and worship the golden image?
06. What kind of punishment did the king Nebuchadnezzar announce for those who spoke against the God of Shadrach, Meshach and Abednego?
07. How did Daniel, who was named Belteshazzar, react on hearing the dream from the king Nebuchadnezzar?
08. What did king Nebuchadnezzar do when his reason returned to him at the end the days of his life in the forest like a beast?
09. What happened to king Belshazzar when he noticed the fingers of a man's hand writing on the plaster of the wall, opposite the lamp stand?
10. How many satraps did the king Darius set over his whole kingdom?
11. When king Darius cast Daniel into the den of lions, what did he wish to Daniel?
12. What is the interpretation Daniel receive about the four beasts that he had seen in his night vision when he asked the one who stood there?
13. In the vision Daniel saw a he-goat coming without touching the ground and he noticed something quite conspicuous. What was it?
14. When Daniel was trying to understand the vision, he heard a man's voice between the banks of Ulai. What did the voice say?
15. How many weeks of years are decreed concerning the people and the holy city to finish the transgression, to put an end to sin and atone for iniquity?
16. How many weeks did Daniel mourn without eating any delicacies and meat as well as drank no wine?
17. When the prince of the kingdom of Persia withstood the one talking to Daniel for twenty-one days, who came to help him?
18. What will happen within a few days to the one who sends an exactor of tribute?
19. Who shall be delivered after a time of trouble, such as never has been since there was a nation till that time?
20. How many days shall pass from the time that continual burnt offering is taken away and the abomination that makes desolate is set up?

Answers to Quiz No 42

(All the references are from the book of Ezekiel)

(1) because they have clapped their hands and stamped their feet and rejoiced with all the malice against the land of Israel, 25:6; (2) wheat, olives and early figs, honey, oil and balm, 27:17; (3) King of Tyre, 28:12; (4) In the tenth year, tenth month, on the twelfth day of the month, 29:1; (5) because Egypt said: The Nile is mine and I made it, 29:3b or 29:9; (6) Nebuchadnezzar, king of Babylon, 30:10; (7) In the twelfth year, in the twelfth month, on the first day of the month, 32:1; (8) watchman for the house of Israel, 33:7; (9) on the mountains of Israel, by the fountains, and in all the inhabited places in the country. 34:13; (10) prosperous plantations, 34:29; ((11) against Mount Sier, 35:2; (12) they shall be clean from all their uncleanness and from idols, 36:25; (13) one for Judah and the children of Israel associated with him, and the other for Joseph, and all the house of Israel associated with him, 37:16; (14) the Valley of the Travelers east of the sea; 39:11; (15) 25 cubits long and 5 cubits broad, 40:30; (16) one at the side of the north gate facing south, the other at the side of the south gate facing north, 40:44; (17) the glory of the God of Israel coming from the east, 43:1; (18) sons of Zadok, 44:15; (19) on the Sabbath day and on the new moon day, 46:1; (20) the waters become fresh.

Winners of Quiz No. 42

1) Ancy Chako, Kozhikode; 2) Francis Lakra, Bareilly; 3) Lumina Fernandes, Mangaluru; 4) Renita Priya, Ahmedabad; 5) Savio Xavier, Coimbatore.

Continued from Page 7: The Lord listens to the poor

must be from that of the world, which praises, pursues and imitates the rich and powerful, while neglecting the poor and deeming them useless and shameful. The words of the Apostle Paul invite us to a fully evangelical solidarity with the weaker and less gifted members of the body of Christ: “If one member suffers, all suffer together; if one member is honoured, all rejoice together” (1 Cor 12:26). In his Letter to the Romans, Paul also tells us: “Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly” (12:15-16). This is the vocation of each of Christ's followers; the ideal for which we must constantly strive is ever greater conformity to the “mind of Jesus Christ” (Phil 2:5).

9. Faith naturally inspires a message of hope. Often it is precisely the poor who can break through our indifference, born of a worldly and narrow view of life. The cry of the poor is also a cry



of hope that reveals the certainty of future liberation. This hope is grounded in the love of God, who does not abandon those who put their trust in him (cf. *Rom* 8:31-39). ... It is in the measure in which we are able to discern authentic good that we become rich before God and wise in our own eyes and in those of others....

10. I invite my brother bishops, priests, and especially deacons, who have received the laying on of hands for the service of the poor (cf. *Acts* 6:1-7), as well as religious and all those lay faithful – men and women – who in parishes, associations and ecclesial movements make tangible the Church's response to the cry of the poor, to experience this *World Day* as a privileged moment of new evangelization. The poor evangelize us and help us each day to discover the beauty of the Gospel. Let us not squander this grace-filled opportunity.....

Source: w2.vatican.va ♦

Someone who understands



A shop owner placed a sign above his door that said: "Puppies for Sale."

Signs like this always have a way of attracting young children, and to no surprise, a boy saw the sign and approached the owner; "How much are you going to sell the puppies for?" he asked.

The store owner replied, "Anywhere from \$30 to \$50."

The little boy pulled out some change from his pocket. "I have \$2.37," he said. "Can I please look at them?"

The shop owner smiled and whistled. Out of the kennel came Lady, who ran down the aisle of his shop followed by five teeny, tiny balls of fur.

One puppy was lagging considerably behind. Immediately the little boy singled out the lagging, limping puppy and said, "What's wrong with that little dog?"

The shop owner explained that the veterinarian had examined the little puppy and had discovered it didn't have a hip socket. It would always limp. It would always be lame.

The little boy became excited. "That is the

puppy that I want to buy."

The shop owner said, "No, you don't want to buy that little dog. If you really want him, I'll just give him to you."

The little boy got quite upset. He looked straight into the store owner's eyes, pointing his finger, and said: "I don't want you to give him to me. That little dog is worth every bit as much as all the other dogs and I'll pay full price. In fact, I'll give you \$2.37 now, and 50 cents a month until I have him paid for."

The shop owner countered, "You really don't want to buy this little dog. He is never going to be able to run and jump and play with you like the other puppies."

To his surprise, the little boy reached down and rolled up his pant leg to reveal a badly twisted,



crippled left leg supported by a big metal brace. He looked up at the shop owner and softly replied, "Well, I don't run so well myself, and the little puppy will need someone who understands!"

Source: www.inspire21.com/stories ♦



schools, and hospitals, within 35 years, dedicated to caring for the poor, uneducated, sick, abandoned, and especially for the Italian immigrants. Her institutions were spread out in places all over the United States, including

New York, Colorado, and Illinois.

Frances was known for being as resourceful as she was prayerful. She was always able to find people to donate their money, time, and support for her institutions. In 1909, Frances became a naturalized citizen of the United States. Eight years later, on 22 December 1917, Frances passed away at the age of 67, due to complications from dysentery at the Columbus Hospital, one of her own hospitals, in Chicago, Illinois.

Frances Xavier Cabrini was beatified on 13 November 1938 by Pope Pius XI and canonized by Pope Pius XII on 7 July 1946, making her the first United States citizen to be canonized. She is the patron saint of immigrants.

Source: www.catholic.org/saints; www.ewtn.com; www.catholicculture.com; www.motherscabrini.org ♦

Continued from Page 19: St Sabas

Eutychianism, which Sabas opposed, to plead with the Emperor to mitigate his persecution of orthodox bishops and religious. They were unsuccessful. Sabas supported Elias of Jerusalem when the Emperor exiled him, was a strong supporter of theological orthodoxy, and persuaded many to return to orthodoxy. He was a vigorous opponent of Origenism and monophysitism. In 531, when he was ninety-one, he again went to Constantinople, this time to plead with Emperor Justinian to suppress a Samaritan revolt and protect the people of Jerusalem from further harassment by the Samaritans. He fell ill soon after his return to his laura from this trip and died on December 5 at Laura Mar Saba, after naming his successor. Sabas is one of the most notable figures of early monasticism and is considered one of the founders of Eastern monasticism. The laura he founded in the desolate, wild country between Jerusalem and the Dead Sea, named Mar Saba after him, was often called the Great Laura for its pre-eminence and produced many great saints. It is still inhabited by monks of the Eastern Orthodox

Church and is one of the three or four oldest monasteries in the world.

On his death, he was buried in a tomb in the courtyard between two ancient churches in the midst of the remnant of the great Laura

Mar Saba monastery. His relics had been taken to Italy in the twelfth century by Crusaders, but were returned to the monastery by Pope Paul VI in 1965 in a goodwill gesture toward the Orthodox.

Source:

www.ewtn.com; www.catholic.org/saints; https://orthodoxwiki.org/Sabbas_the_Sanctified ♦



News Round-Up

Police pursue Christian donations

Bhopal: CID Officials probing more than 80 Indian Christian institutions in Jharkhand state have recommended a CBI investigation on alleged fund diversions, which church leaders say is an attempt to project Christians as law breakers.

Since July, the state has been investigating 88 Christian organizations, including those managed by various Catholic dioceses and religious congregations such as Jesuits, Salesians and several groups of nuns. They are accused of diverting overseas donations to help win converts.

The CID has completed investigating 10 of the Christian organizations and claims there were "suspicious cash transactions" involving of millions of rupees. It also claims that funds were being used illegally for religious promotional activities.

However, Bishop Theodore Mascarenhas, secretary general of the Indian bishops' conference, maintained that church organizations have been strictly following the law and the recommended further probe was a clear case of harassment.

Bishop Mascarenhas said that the state administration, run by the BJP, has been targeting Christians because they work for the weakest sections of society.

He and other Christian leaders accuse the BJP of supporting the ideology of Hindu upper caste domination and trying to stifle minority groups such as socially poor Dalits, formerly known as untouchables, and tribal villagers.

The regional bishops' council of Jharkhand has also slammed the government, describing the allegation of funds being diverted for proselytizing as baseless.

The bishops challenged the government to provide evidences to substantiate the claim.

Source: UCAN ♦

Bishops talk abuse crisis at Synod

VATICAN CITY: As the youth synod wrapped up its third week, the bishops and auditors discussed the sexual abuse crisis in parts of the world and how to respond to young people experiencing same-sex attraction.

At a press briefing Oct 20, Archbishop Peter Comensoli of Melbourne said the sexual abuse crisis, the failure of leadership to address abuse appropriately, and the failure of bishops to listen to and believe victims, have come up consistently in synod discussions since day one. He said he believes one of the key things going forward is the need to apologize for failures, to acknowledge shortcomings, and to start implementing better practices.

Cardinal Blase Cupich, the archbishop of Chicago, said that if someone came forward with an accusation, or there was a charge against him, he would welcome an investigation and would not stand in its way. What the bishops are hearing from young people, he said, is the need for accountability and transparency – that no one, especially clerics, are exempt from being held accountable for the actions or inactions.

Though the abuse crisis is “not on the front burner in some countries,” Cupich continued, “the bishops are seeing that it needs to be addressed well” and that it should include the laity, with their presence on review boards.

Source: CNA/EWTN News ♦

Holy Father's Prayer Intentions

NOVEMBER --- Universal: In the Service of Peace

That the language of love and dialogue may always prevail over the language of conflict.

DECEMBER --- Evangelization: In the Service of the Transmission of Faith

That people, who are involved in the service and transmission of faith, may find, in their dialogue with culture, a language suited to the conditions of the present time.



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Come! Make Mission a Movement!



St John the Evangelist

Feast Day: 27th December

O Glorious Saint John, you were so loved by Jesus that you merited to rest your head upon His breast, and to be left in His place as a son to Mary. Obtain for me an ardent love for Jesus and Mary. Let me be united with them now on earth and forever in heaven. Amen.

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