

Vol 40, No. 5

September - October 2017

PROCLAIM

A magazine for Missionary Animation

**You are a
Missionary Disciple!**



Where is your passion?

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

WORLD MISSION SUNDAY

"Both the one who makes people holy and those who are made holy are of the same family. So, Jesus is not ashamed to call them brothers and sisters." - Hebrews 2:11

22 October
2017



JESUS SAVES! GO PROCLAIM!



NATIONAL DIRECTOR – PONTIFICAL MISSION ORGANIZATION (INDIA)

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MISSION SUNDAY

“ Give and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap ” – Luke 6:38



**This is my
contribution
to help PROCLAIM
the GOOD NEWS**



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Printer:

James Arts Crafts

Sivakasi – 626189

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)

Disclaimer:

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**And Mary said: "My
soul proclaims the
greatness of The Lord;
my spirit exults in God
my saviour!" – Luke 1:46,47**

FEASTS:

8th Sep: Nativity of BVMary

15th Sep: Our Lady of sorrows

7th Oct: Our Lady of the Rosary

13th Oct: Our Lady of Fatima

FROM THE DIRECTOR'S DESK

We are Missionary Disciples

All the baptized, whatever their position or function in the Church, are evangelizers. By virtue of baptism, all the members of the people of God have become missionary disciples (Mt 28:19). Therefore, evangelization is not the specialized task of those who are professionally qualified and set apart for evangelization. Those few 'Missionaries' have taken upon themselves to dedicate themselves more fully for the mission. That does not mean that the other followers of the Lord are exempted from this responsibility. Others cannot believe that the responsibility is thrust upon a few and that they can rest.



The one who has encountered the love of God in Christ Jesus is a 'disciple'. The disciple of Christ has a message of God's love – the Good News. This Good News that he/she has experienced needs to be shared. Hence, the Disciple is a 'missionary'. Hence, the people of God are not 'disciples' and 'missionaries' but rather are always '*Missionary Disciples*' – Disciple who is always in the mission of the Good News.

A look at the first disciples will make this fact amply clear to us. The Disciples on the way to Emmaus felt real urgency to come back to Jerusalem by night to give the Good News of encountering the Lord to other apostles even though they were tired by the journey. Saul becomes Paul and says, “I will proclaim the Good News in good times and bad times.” He gives a list of persecutions he has undergone. Still he says he will continue to spread the news because that is a tremendous experience to him. The first disciples immediately after encountering the gaze of Jesus proclaim him joyfully, “We have found the Messiah!” (Jn 1:41).

So my dear friends we cannot say that we are disciples of Jesus but not missionaries. The Disciple of Jesus is by nature missionary. The Vatican II Document 'AD GENTES' No. 2 says, “The Pilgrim Church is missionary by her very nature.” Church is constituted by its members. The nature of the church is because of the nature of the members. Hence, the statement applies to every believer. We can therefore say, “Every Christian is a missionary by his/her very nature.” That is why a disciple is a missionary.

The Church itself is 'Missionary Disciple'. The Church is always on mission. It has to look yonder and go beyond the frontiers. The Church goes forth as a community to bring people to the Good News so that all are saved in the name of Jesus, the Saviour. The Church as Missionary Disciple is an evangelizing community, a community that is constantly communicating the Good News in its life and by words.

Evangelization consists mostly of patience and disregard for constraints of time –we lose personal time. The evangelizing community waits for the fruits patiently and perseveres with the spread of the message. God blesses the efforts of missionaries to bear fruit. The disciple is to proclaim and leave it to God to do the rest. Bringing in internal transformation is not the responsibility of the disciples – God does it.

In the Apostolic Letter 'Evangelii Gaudium' Pope Francis says, “Those who are truly disciples will be missionary disciples, characterized by the joy of the faith.” The evangelizers, he says, “Must never look like someone who has just come back from a funeral” (No.10) or “Whose lives seem like Lent without Easter (No. 6) but rather, must be those who wish to share their joy, who point to a horizon of beauty and who invite others to a delicious banquet” (No. 14).

So, what are we waiting for?! Allow the Lord to send his spirit within you to give the experience of the joy of encountering the Risen Lord so that we are enabled and inspired to go and proclaim the Good News to all.

Fr Faustine L Lobo
National Director, PMO - India

Mission at the heart of the Christian faith

[We publish the message of Pope Francis for World Missionary Day 2017, which will be celebrated on Sunday, 22nd of October. The message of the Holy Father was released by the Holy See on Sunday, 4th of June 2017.]



Once again this year, World Mission Day gathers us around the person of Jesus, “the very first and greatest evangelizer” (Paul VI, *Evangelii Nuntiandi*, 7), who continually sends us forth to proclaim the Gospel of the love of God the Father in the power of the Holy Spirit. This Day invites us to reflect anew on the *mission at the heart of the Christian faith*. The Church is missionary by nature; otherwise, she would no longer be the Church of Christ, but one group among many others that soon end up serving their purpose and passing away. So it is important to ask ourselves certain questions about our Christian identity and our responsibility as believers in a world marked by confusion, disappointment and frustration, and torn by numerous fratricidal wars that unjustly target the innocent. What is the *basis* of our mission? What is the *heart* of our mission? What are the *essential approaches* we need to take in carrying out our mission?

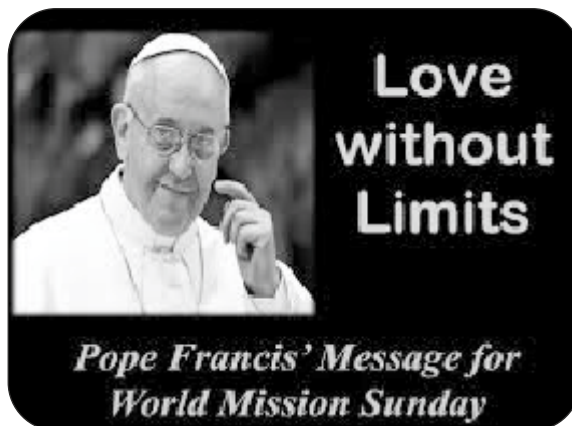
Mission and the transformative power of the Gospel of Christ, the Way, the Truth and the Life

1. The Church's mission, directed to all men and women of good will, is based on the transformative power of the Gospel. The Gospel is Good News filled with contagious joy, for it contains and offers new life: the life of the Risen Christ who, by bestowing his life-giving Spirit, becomes for us the Way, the Truth and the Life (cf.

Jn 14:6). He is the *Way* who invites us to follow him with confidence and courage. In following Jesus as our *Way*, we experience *Truth* and receive his *Life*, which is fullness of communion with God the Father in the power of the Holy Spirit. That life sets us free from every kind of selfishness, and is a source of creativity in love.

2. God the Father desires this existential transformation of his sons and daughters, a transformation that finds expression in worship in spirit and truth (cf. *Jn* 4:23-24), through a life guided by the Holy Spirit in imitation of Jesus the Son to the glory of God the Father. “The glory of God is the living man” (IRENÆUS, *Adversus Haereses* IV, 20, 7). The preaching of the Gospel thus becomes a vital and effective word that accomplishes what it proclaims (cf. *Is* 55:10-11): Jesus Christ, who constantly takes flesh in every human situation (cf. *Jn* 1:14).

Mission and the kairos of Christ



3. The Church's mission, then, is not to spread a religious ideology, much less to propose a lofty ethical teaching. Many movements throughout the world inspire high ideals or ways to live a meaningful life. Through the mission of the Church, Jesus Christ himself continues to evangelize and act; her mission thus makes present in history the *kairos*, the favourable time of salvation. Through the proclamation of the

Gospel, the risen Jesus becomes our contemporary, so that those who welcome him with faith and love can experience the transforming power of his Spirit, who makes humanity and creation fruitful, even as the rain does with the earth. “His resurrection is not an event of the past; it contains a vital power which has permeated this world. Where all seems to be dead, signs of the resurrection suddenly spring up. It is an irresistible force” (*Evangelii Gaudium*, 276).

4. Let us never forget that “being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a Person, which gives life a new horizon and a decisive direction” (BENEDICT XVI, *Deus Caritas Est*, 1). The Gospel is a Person who continually offers himself and constantly invites those who receive him with humble and religious faith to share his life by an effective participation in the paschal mystery of his death and resurrection. Through *Baptism*, the Gospel becomes a source of new life, freed of the dominion of sin, enlightened and transformed by the Holy Spirit. Through *Confirmation*, it becomes a fortifying anointing that, through the same Spirit, points out new ways and strategies for witness and accompaniment. Through the *Eucharist*, it becomes food for new life, a “medicine of immortality” (IGNATIUS OF ANTIOCH, *Ad Ephesios*, 20, 2).

5. The world vitally needs the Gospel of Jesus Christ. Through the Church, Christ continues his mission as the *Good Samaritan*, caring for the bleeding wounds of humanity, and as *Good Shepherd*, constantly seeking out those who wander along winding paths that lead nowhere. Thank God, many significant experiences continue to testify to the transformative power of the Gospel. I think of the gesture of the Dinka student who, at the cost of his own life, protected a student

from the enemy Nuer tribe who was about to be killed. I think of that Eucharistic celebration in Kitgum, in northern Uganda, where, after brutal

massacres by a rebel group, a missionary made the people repeat the words of Jesus on the cross: “My God, My God, why have you abandoned me?” as an expression of the desperate cry of the brothers and sisters of the crucified Lord. For the people, that celebration was an immense source of consolation and courage. We can think too of countless testimonies to how the Gospel helps to overcome narrowness, conflict, racism, tribalism, and to promote everywhere, and among all, reconciliation, fraternity, and sharing.



Mission inspires a spirituality of constant exodus, pilgrimage, and exile

6. The Church's mission is enlivened by a spirituality of *constant exodus*. We are challenged “to go forth from our own comfort zone in order to reach all the peripheries in need of the light of the Gospel” (*Evangelii Gaudium*, 20). The Church's mission impels us to undertake a *constant pilgrimage* across the various deserts of life, through the different experiences of hunger and thirst for truth and justice. The Church's mission inspires a sense of *constant exile*, to make us aware, in our thirst for the infinite, that we are exiles journeying towards our final home, poised between the “already” and “not yet” of the Kingdom of Heaven.

7. Mission reminds the Church that she is not an end unto herself, but a humble instrument and mediation of the Kingdom. A self-referential Church, one content with earthly success, is not the Church of Christ, his crucified and glorious Body. That is why we should prefer “a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is

unhealthy from being confined and from clinging to its own security” (*ibid.*, 49).

Young people, the hope of mission



8. Young people are the hope of mission. The person of Jesus Christ and the Good News he proclaimed continue to attract many young people. They seek ways to put themselves with courage and enthusiasm at the service of humanity. “There are many young people who offer their solidarity in the face of the evils of the world and engage in various forms of militancy and volunteering... How beautiful it is to see that young people are 'street preachers', joyfully bringing Jesus to every street, every town square and every corner of the earth!” (*ibid.*, 106). The next Ordinary General Assembly of the Synod of Bishops, to be held in 2018 on the theme *Young People, the Faith and Vocational Discernment*, represents a providential opportunity to involve young people in the shared missionary responsibility that needs their rich imagination and creativity.

The service of the Pontifical Mission Societies

9. The Pontifical Mission Societies are a precious means of awakening in every Christian community a desire to reach beyond its own confines and security in order to proclaim the Gospel to all. In them, thanks to a profound missionary spirituality, nurtured daily, and a constant commitment to raising missionary awareness and enthusiasm, young people, adults, families, priests, bishops and men and women religious work to develop a missionary heart in everyone. World Mission Day, promoted by the Society of the Propagation of the Faith, is a good opportunity for enabling the missionary heart of Christian communities to join in prayer, testimony of life and communion of goods, in responding to the vast and pressing needs of evangelization.

Carrying out our mission with Mary, Mother of Evangelization

10. Dear brothers and sisters, in carrying out our mission, let us draw inspiration from Mary, Mother of Evangelization. Moved by the Spirit, she welcomed the Word of life in the depths of her humble faith. May the Virgin Mother help us to say our own “yes”, conscious of the urgent need to make the Good News of Jesus resound in our time. May she obtain for us renewed zeal in bringing to everyone the Good News of the life that is victorious over death. May she intercede for us so that we can acquire the holy audacity needed to discover new ways to bring the gift of salvation to every man and woman. ♦

New Bishop named for Bettiah Diocese

Pope Francis has appointed Father Peter Sebastian Goveas of Bhagalpur diocese as the new Bishop of Bettiah, Church officials announced in New Delhi July 22.

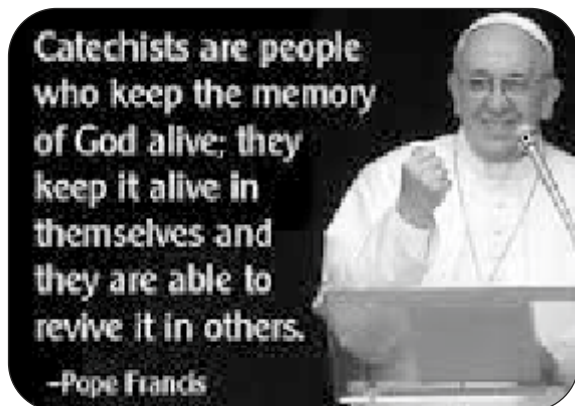
Bishop-elect Goveas was born on 8 February 1955 at Hosabettu in Mangalore and had his training in seminaries at Bhagalpur, Barrackpore and Ranchi.

He also obtained a Bachelor of Arts from Calcutta University (1978) and was ordained priest on 9 December 1983 for Bhagalpur.

He served the Diocese in varying capacities as Assistant Parish Priest, Parish Priest at Damruhat, and Administrator of schools. He also served as Diocesan Consultor from 2008 and Member of the Priests Council from 2009. He was Vicar General of Bhagalpur at the time of the new appointment. ♦

Catechesis is not a job but a vocation

["One must be able to "change," to adapt to bring the message closer, although it is always the same," wrote Pope Francis to the participants in the First International Symposium on Catechesis, July 11 - 14, 2017 in Buenos Aires, Argentina. The Pontiff encouraged catechists to be creative, to look for "different means and different ways to proclaim Christ." The Pope also exhorted them to be "joyful messengers, custodians of the goodness and beauty that shine in the faithful love of a missionary disciple." The meeting was organized by the Argentine Higher Institute of Catechesis (ISCA), a dependency of the Episcopal Conference, at the Faculty of Theology of the Argentine Pontifical Catholic University.]



When one of Saint Francis of Assisi's followers insisted that he teach him how to preach, he answered thus: "Brother, [when we visit the sick, help children, and feed the poor] we are already preaching." Enclosed in this beautiful lesson is the catechist's vocation and task.

In the first place, catechesis is not a "job" or a task that is external to the person of the catechist, but one "is" a catechist and one's whole life pivots around this mission. In fact, to "be" a catechist is a vocation of service in the Church; what has been received as a gift from the Lord, must in turn be transmitted; hence the need for the catechist to return constantly to that first proclamation or "kerygma," which is the gift that changed his life. It is the fundamental proclamation that must resonate again and again in the life of a Christian, and even more so in one who is called to proclaim and teach the faith.

"There is nothing more solid, more profound, more certain, more dense or wiser than that proclamation" (*Evangelii Gaudium*, 165). This proclamation must accompany that faith which is already present in our people's religiosity. It is necessary to take charge of all the potential of piety and love enclosed in popular religiosity, not

only so that the content of the faith is transmitted, but so that a true school of formation is created, in which the gift of faith, which has been received, is cultivated, so that acts and words reflect the grace of being disciples of Jesus.

The catechist walks from and with Christ; he is not a person that begins from his own ideas and tastes, but one who lets himself be looked at by Him, by that look that makes the heart burn. The more Jesus is at the center of our life, the more He makes us come out of ourselves; He de-centers us and makes us close to others. That dynamism of love is like the movement of the heart: "systole and diastole"; one concentrates to encounter the Lord and open immediately, coming out of oneself out of love, to give witness of Jesus and to speak of Jesus, to preach Jesus.

He Himself gives us the example: He would withdraw to pray to the Father and immediately went out to encounter the hungry and thirsty for god, to heal and save them. Hence the



importance of the "mystagogic" catechesis, which is constant encounter with the Word and with the Sacraments, and not something occasional prior to the celebration of the Sacraments of Christian initiation. The Christian life is a process of growth

Missionary Disciples

By Fr Panneer Selvam



Introduction:

In the history of the Church, the teaching authority of the Church had given to the baptised persons different identities such as: Followers of the way, Christians, Saints, People of God, etc., but very recently our Holy Father Pope Francis has spelt out a deep identity of every baptized as 'Missionary Disciples'. It emerges from a missiological ecclesiology in New Evangelization. Here below we shall see the depth of this identity, its meaning and the consequences.

Missiological Ecclesiology

The clarity about the life and mission of the Church would help us in the understanding of the term 'Missionary Disciples'. A sharp definition of the Church clarifies its mission and the mission of its own members. In the Post-Synodal Apostolic Exhortation *Evangelii Gaudium* which is the consolidation of the Synod of Bishops in 2012 on New Evangelization, Our Holy Father Pope Francis gives a short, sharp, and sweet definition of the Church which has its true foundation in missiology. In #24,120, it is said '**The Church is the Community of Missionary Disciples**' and all the baptized are Missionary Disciples.

'The Church which "goes forth" is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice. An evangelizing community knows that the Lord has taken the initiative, he has loved us first (cf. *1 Jn* 4:19), and therefore we can move forward, boldly take the initiative, go out to

others, seek those who have fallen away, stand at the crossroads and welcome the outcast. Such a community has an endless desire to show mercy, the fruit of its own experience of the power of the Father's infinite mercy. Let us try a little harder to take the first step and to become involved.' (EG#24)

Here is a deep understanding of the Church that 'Goes Forth'. It includes all the aspects and dimensions of the Church expounded in the history of the Church. It is a very concise and concrete expression to the question 'What is the Church?'. Only Missionary Disciples can constitute the communities in the Church.

Our Identity in New Evangelization:

As we are living in the New Millennium, the era of New Evangelization, we need a new identity that shows us our life and mission as baptized. In 2012, the conclusion of the Synod of Bishops on the theme '**New Evangelization for the transmission of Christian faith**' was convened by Pope Emeritus Benedict XVI and the

**Disciples Called
to Witness**

The New Evangelization

Year of Faith was inaugurated by him. On 20th Nov 2013, the present Holy Father Pope Francis gave the Gospel of New Evangelization in the form of '*Evangelii Gaudium*'.

'In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. *Mt* 28:19). All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of

evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients. The new evangelization calls for personal involvement on the part of each of the baptized. Every

Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God's saving love does not need much time or lengthy training to go out and proclaim that love. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are “disciples” and “missionaries”, but rather that we are always “missionary disciples”.'(EG#120)

In this ApostolicExhortation, our Holy Mother Church gives a name to all the baptized persons as 'Missionary Disciples'. This it is the identity of every baptized are in the era of New



Evangelization. It looks new but integrates all the identities given to us in the past.

Integral Identity:

'Missionary Disciples' is a comprehensive term that could be used for all the baptized. Though we think that

it is something new now, but it consists of the complete meaning the Lord had inserted in the Missionary Mandate, the Greatest Commission in the history. 'Go therefore, make disciples of all nations, baptize them in the name of the Father, Son and the Holy Spirit and teach them all that I have commanded you' [Mt 28: 19,20].

The commands are in the form of verbs. In this last commandment to the Disciples, our Lord says 'Go, Make, Baptize, Teach'. Those who do these four commands, fulfil completely the Missionary Mandate of the Lord. They are called Missionary Disciples. All the baptized are called to fulfil this Greatest commission of the Lord in their lives.

Go	-	Going forth from one's heart and place to the other places and others hearts.
Make Disciples	-	Leading all to accept Jesus as their Master and Lord and God.
Baptize	-	Confirming their faith and accepting them in the community of the faithful.
Teach the commands	-	Teaching and training them all to follow the commands – Go, make disciples baptize and teach to be 'Missionary Disciples'

The Greatest Commission has a truth behind and a promise after. Truth is that Jesus Christ the risen Lord has all authority in heaven and on earth, meaning he is the Saviour, Lord and Messiah of the Whole World. The promise is that He will be with all those who commit to be Missionary Disciples fulfilling His last will and

testament. Thus, to be a Missionary Disciple is a grace, privilege and a great task in the Government of God. This Identity explains the depth of the Missionary Mandate of the Lord and it contains every aspect of the life and mission of the baptized. Thus, it is an integral ID for all of us. This is totally Scriptural.

Meaning of Missionary Disciples:



If we could reflect more on the term 'Missionary Disciples', we would be convinced of our double duty. We need to be Missionary and Disciple at the same time. A 'missionary' means a disciple who proclaims about Jesus. A 'disciple' means a missionary who prays with and listens to the Words of Jesus. Prayer includes talking to Jesus and listening to Jesus which gives the 'joy of love' of Jesus by anointing us with his own Love, Blood and the Spirit. This is an experience that brings joy. This has to be a regular exercise of a disciple. Being a disciple, one has to continually, creatively and committedly proclaim Jesus to others. Act of proclamation brings a deeper joy which is fulfilment. This has to be also regular activity of a missionary. Thus, prayer and proclamation are the two constant activities of a Missionary Disciple. Every baptized should strive to be John the Disciple, very close to the heart of Jesus and to be Paul the Missionary par excellence, at the same time. This kind of Missionary Disciples are needed for the world today.

The question arises: 'Whether the baptized are truly Missionary Disciples? Are there Missionary Disciples involving in doing New Evangelization? How many baptized are in prayer and proclamation? There are few who can be counted in the Church, who are involved in deep prayer

and effective proclamation. Our Holy Father Pope Francis is one of the best example of Missionary Disciples. In his own original ways, spontaneously and convincingly he does New Evangelization powerfully. Yet our own baptized are not yet conscious of this ID in New Evangelization as Missionary Disciples. And there has to be a more focused faith formation to make Missionary Disciples.

Indispensable Systematic Formation:

A mature Missionary Disciple will be totally committed in prayer and always on fire for proclamation, He must be striving to grow in holiness meticulously, like the Saints in the history of the mission. Experience of personal prayer, experience of word of God, experience of love in the community and experience of outreach programs with kerygma and creativity are the prerequisites

site
experi
ences
for a
mature
Missionary
Disciple



As any educational formation is having a systematic syllabus, we need to design programs that would provide the above-mentioned experiences. Missionary teams have to work on these programs. True Missionary Disciples who live in a community, dedicated only for this purpose can give this formation. So there is a need for teams of Missionary Disciples or small communities of

Missionary Disciples who would build the Church of Christ which is the community of Missionary Disciples according to Evangelii Gaudium No.24. So, there is a need for a new



The Offering of Life

A New Way Towards Beatification

[Pope Francis opened the possibility of a new way for the processes of Beatification and Canonization: “the offering of life,” which is added to the martyrdom and heroic virtues. Here is a translation of the Apostolic Letter in the form of the *Motu Proprio* “*maiorem hac dilectionem*,” published on this matter on July 11, 2017.]



“Greater love has no man than this, that a man lay down his life for his friends” (*John* 15:13).

These Christians, who following more closely the steps and teachings of the Lord Jesus, offered voluntarily and freely their life for others and persevered in this intention up to death, are worthy of particular consideration and honour.

It is certain that the heroic offering of their life, suggested and sustained by charity, expresses a veritable, full and exemplary imitation of Christ and it is why they merit the admiration that the community of the faithful usually reserves to those who voluntarily accepted the martyrdom of blood or exercised the Christian virtues to a heroic level.

With the support and favourable advice expressed by the Congregation for the Causes of Saints that, during the Plenary Session of September 27, 2016, studied carefully if these Christians merited Beatification, I have established that the following norms be observed:

Art. I

The offering of life is a new individual case of the procedure of Beatification and Canonization, distinct from the individual case on martyrdom and on the heroism of virtues.

Art. 2

In order to be valid and effective for the

Beatification of a Servant of God, the offering of life must respond to the following criteria:

1. a) Free and voluntary offering of life and heroic acceptance *propter caritatem* of a certain death and at short term;
1. b) Link between the offering of life and premature death
1. c) Exercise, at least in an ordinary manner, of the Christian virtues before the offering of life and, then, up to death'
1. d) Existence of a reputation for holiness and signs, at least after death;
1. e) Necessity of a miracle for Beatification, occurring after the death of the Servant of God and through his intercession.

Art. 3

The holding of the corresponding diocesan or eparchial investigation and the *Positio* are regulated by the Apostolic Constitution *Divinus Perfectionis Magister* of January 25, 1983, in *Acta Apostolicae Sedis*, Vol. LXXV (1983, 349-355)



and by the *Normae Servandae in Inquisitionibus ab Episcopis Facendis in Causis Sanctorum* of February 7 of the same year, in *Acta Apostolicae Sedis* Vol. LXXV (1983-396-403), under reservation of what follows.

Art. 4

The *Positio* on the offering of life must respond to the doubt: *An constet de heroica oblatione vitae usque ad mortem propter caritatem neenon de virtutibus christianis, saltem in gradu ordinario, in casu et ad effectum de quo agitur.*

Art. 5

The following articles of the quoted Apostolic Constitution are modified thus:

Art. 1:

“To the diocesan Bishops, to the Eparchs and to those assimilated to them by law, in the framework of their jurisdiction, be it of office, be it at the request of the faithful themselves or of legitimate Associations and their representatives, is the right to investigate the life, the virtues, **the offering of life** or the martyrdom and the reputation for holiness, **of offering of life** or of martyrdom, on the alleged miracles and, eventually, on the old devotion of the Servant of gGd for whom Canonization is requested.”

Art. 2, 5:

The investigation on the alleged miracles must be made separately to that on the virtues, on the offering of life and on martyrdom.”

Art. 7,1:

“Study the causes entrusted to them with outside collaborators and prepare the Positions on the virtues, on the offering of life or on martyrdom.”

Art. 13,2:

If the Congress judges that the cause was instructed according to the norms of law, it will establish to entrust it to one of the Rapporteurs; the Rapporteur, in turn, aided by an outside collaborator, will do the *Positio* on the virtues, on the offering of life and on the martyrdom, according to the rules of the hagiographic critique.

Art. 6

The following articles of *Normae Servandae in Inquisitionibus ab Episcopis*

Facendis in Causis Sanctorum mentioned have been modified thus:

Art. 7

“The cause can be recent or old: it is said recent if the martyrdom, the virtues or the offering of life of the Servant of God can be proved through the oral depositions of eye witnesses; it is said old when the proofs relative to

martyrdom or to virtues can only be drawn from written sources.”

Art. 10, 1:

“In recent or old causes, a biography of a certain historical value on the Servant of God, if it exists or, if it does not exist, a precise chronological report on the life and activities of the Servant of God, on the virtues, or on **the offering of life** or on the martyrdom, on the reputation of holiness and of miracles, without omitting what seems contrary or less favourable to the cause itself.”

Art. 10,3:

“In recent causes only, a list of persons that can contribute to explore the truth on the virtues or on **the offering of life** or on the martyrdom of the Servant of God, as well as his reputation of holiness and of miracles, or opposed to them.”

Art. 15, a:

“Once the report has been received, the Bishop must send to the Promoter of justice or to another expert everything that was acquired up to this moment, so that he can prepare useful questions to carry out the investigation and bring to light the truth on the life, the virtues, **the offering of life** or the martyrdom, the reputation for holiness, **of the offering of life** or of the martyrdom of the Servant of God.”

Art 15, b:

“In old causes, the questions must only concern the reputation for holiness, the offering of life or the martyrdom still present and, if it is the case, the devotion rendered to the Servant of God in more recent times.”



Sacrament of the Eucharist

A study on the Liturgy – II

Fr Dr S Joseph Lionel

3.1. Viaticum and Communion to the Sick



It is a solemn communion. The new Rite of Anointing says, “When in their passage from this life Christians are strengthened by

the body and blood of Christ in viaticum, they have the pledge of the resurrection that the Lord promised: 'Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day' (John 6:54). The council of Nicaea in 325 ordered that Viaticum should not be refused to penitents. “If anyone is about to die he should not be deprived of the ultimate and most necessary viaticum.” The entire tradition shows that it is a necessity that overrides all ecclesiastical laws such as Eucharistic fast in the periods when it was quite rigorous.



This communion is solemn not only in its meaning but also in its ceremony. The structure of the rite is same as the rite of distributing Holy

Communion outside Mass. However, there are two elements that are added to the rite if it is so desirable and the condition of the sick person permits. They are renewal of the baptismal promises and prayer for the sick person. The prayers used to give viaticum address to the specific situation of the sick person. Except for the details just mentioned, the rite of viaticum is the same as for other communions to the sick. It was a prerogative of priests to take communion to the sick and the dying starting in Carolingian age.

However the situation had been quite

different before the Carolingian age. While Bishop and priests were evidently the only ones with power to consecrate, the deacons also distributed the Body and Blood of Christ. The laity also took communion for themselves outside Mass or brought it to the sick. As the hagiographical writings make it clear, this is how many received viaticum. The new ritual explicitly provides that in the absence of ordained ministers, duly appointed acolytes may carry out this ministry. It is enough that they have received delegation (which may be general) for the purpose.

3.2. Adoration of the Blessed Sacrament

The primary purpose of the Eucharist or the reservation of the sacred species after Mass is not adoration. Nonetheless adoration of the Blessed Sacrament is one of the great treasures of the Western liturgical tradition. Prior to twelfth century there is no trace of this cult. It developed in the West only in the subsequent centuries. The cult is however based on a datum of faith that is as old as the Christian church: the abiding reality of the Lord's Body and Blood in the mystery of the Lord's Supper.

The Eucharist has always been the object of profound veneration and respect outside of Mass, on the occasions when it is received in communion or carried to the sick. On the other hand in the early centuries there was no thought of putting the sacrament in a place where it might receive ongoing homage of adoration. The reserved sacrament was kept in an annex to the sanctuary (known by various names: pastophorion, sacarium, etc). In the beginning there was no tabernacle. When the Christians came to the church at various times of the day for prayer and when the monks assembled in the church for prayer, their gaze was directed to the table of sacrifice, which was for them a symbol of the Lord's presence.

When the Christian faith was challenged by the errors of Berengarius of Tours, the attention



was focused on this paschal sacrament. The monks of Cluny had begun to bow before the reserved sacrament and shortly

afterwards begun to keep lamps burning near the place where it was reserved. Because of such new interest in the reserved Eucharist, Christians were no longer satisfied to leave in the sacristy, the box (capsa) in which the sacrament was kept for the sick between Masses. In some places (as early as 9th century) they preferred to set it on the altar. This led to a greater concern for the appearance of the box or casket.

An account from the Abbey of Cluny says: "Every Sunday the body of Christ is replaced, and the deacon puts the bread recently consecrated in a gilded pyx. At the beginning of Mass he removes the pyx from the dove suspended above the altar, and replaces it when Mass is finished."



The council of Lateran (1215 AD) ordered the reserved Eucharist to be kept under lock and key. In some countries tabernacles were fixed on the walls. Real masterpieces to elicit admiration came into existence with regard to the making of tabernacles. After the Council of Trent, it became customary to keep the reserved sacrament in the tabernacle at the center of the main altar in order to facilitate prolonged periods of adoration. Sometimes there was even a tendency that Adoration to Blessed Sacrament was considered to be more important than Mass.

The Second Vatican Council and the liturgical books that sprang from it restored a healthy balance by promoting duly approved Eucharistic practices, but only as organically connected with the celebration of Christ's sacrifice. The chapter three of the "Eucharistic Worship

Outside Mass" in The Rites reminds us that "the Eucharistic sacrifice is the source and culmination of the whole Christian life" and that the cult of Blessed Sacrament is one of those devotions that "should be in harmony with the sacred liturgy in some sense, take their origin from the liturgy, and lead the people back to liturgy."

When the faithful adore Christ present under the sacred species, "they should remember that this presence is derived from the sacrifice and is directed toward sacramental and spiritual communion" and that "prayer before Christ the Lord sacramentally present extends the union with Christ which the faithful have reached in communion." Adoration prolongs the "commemoration" of the paschal mystery, in which the risen Jesus gives his life to the members of his body so that they may have deeper faith, hope and love and may themselves become a sacrifice and in which he enables them to enter into

his intercession for his Church and the world. Therefore, one must clearly understand the distinction between celebration of Mass and various forms of Eucharistic devotion.

The regulations given in the Missal say, "It is more in keeping with the meaning of the sign that the tabernacle in which the Most Holy Eucharist is reserved not be on an altar on which Mass is celebrated. Consequently, it is preferable that the tabernacle be located, according to the judgment of the Diocesan Bishop:

- Either in the sanctuary, apart from the altar of celebration, in a form and place more appropriate, not excluding on an old altar no longer used for celebration; or
- even in some chapel suitable for the faithful's private adoration and prayer and which is organically connected to the church and readily visible to the Christian faithful. (GIRM 315)

For more details on the Eucharistic Procession, Private Adoration kindly refer to my book "Life of Grace" Vol. II. ♦

SAINT OF THE MONTH - I

St Rose of Viterbo

1235 – 1252

Feast Day – September 4

God did marvelous things in the soul of Saint Rose of Viterbo. It appears that her parents gave her that name by divine inspiration, for it was symbolic of her entire career. As long as she lived, she bloomed like a sweet-scented rose in the garden of the Church, and in full bloom as she was transplanted to Paradise.

The child entertained a great compassion for the poor; she always tried to save some food to give to the poor. One day when she left the house with some bread in her apron, she met her father, who asked her in curt fashion what she was carrying off now. The frightened child opened her apron and fragrant roses were found in it.

St Rose was not yet 10 years old when the Blessed Mother of God instructed her to join the Third Order of St Francis. Shortly after that our Lord appeared to her on the Cross, wearing the crown of thorns on His head and bleeding profusely from all His wounds. Rose, aghast at the sight, called out: "O my Lord, who has reduced Thee to this state?" Our Lord replied, "My love, my deep love for men has done this." "But", asked Rose, "who has so pierced and torn Thee?"

"The sins of men have done it", was our Lord's answer. "Sin, sin!" cried the saint, and she scourged herself to make atonement for the sins of the world.

By divine inspiration, Rose then took a cross in her hand and went up and down the streets and public squares of her city telling people of the terrible tortures our Lord suffered and of the heinousness of sin. Every now and then she would emerge from her solitude to entreat the people to do penance.

The town of Viterbo, which belonged to the Papal States, had revolted against the authority of the pope. Disregard for religion and



moral degradation were the order of the day. But the sermons of this little missionary had marvelous results. The people came in crowds to hear her. The stone on which she stood was seen to rise in the air, and she was sustained there by a miracle while burning words issued from her lips. The greater part of the citizenry had already resolved to do penance and to return to the legitimate papal allegiance when Saint Rose of

Viterbo and her parents were repelled by the civil authorities.

The result was that she now had a wider field of activity. At Soriano and later at Vitorchiano, her preaching had the same blessed results. In the latter place, a sorceress had done much harm among the inhabitants. Fearing that after her departure this woman would undo the good effected there, Rose was desirous of her conversion. Her initial efforts failed. Then our saint had an immense pile of wood prepared in the public square; fire was set to it, and Rose stepped into the fire and mounted to the top of the pile. She remained untouched for three hours in the midst of the flames, singing the praises of God. The sorceress now cast herself at Rose's feet and was sincerely converted.

With the restoration of the papal authority in Viterbo in 1251, Rose and her parents returned to their native city. She sought admittance to the Poor Clares at the Monastery of St Mary of the Roses but was turned away for lack of a dowry. Humbly submitting to this decision, she foretold her admission to the convent after her death. A mere fifteen years of age, her subsequent attempts to establish a religious community near the monastery with the help of her parish priest proved equally disappointing. She therefore retired once more to a cell in her family home where she died two years later on March 6, 1252. She was first buried in the Church of Santa Maria in Podio and later in the

SAINT OF THE MONTH - II

St Anthony Mary Claret

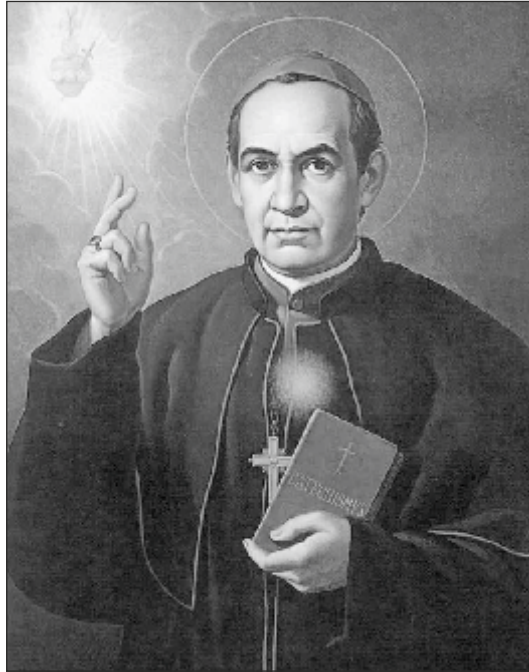
1807 – 1870

Feast Day - October 24

The founder of the Missionary Sons of the Immaculate Heart of Mary, Anthony Mary Claret died in the Cistercian monastery at Fontfroide in France on this date in 1870. He was canonized in 1950 and listed in the Roman Calendar in 1960.

Anthony was born at Salent in the Diocese of Vich in Catalonia, Spain in 1807 - the year in which Napoleon invaded Spain. He was trained for manual labor, since his father was a weaver, but in 1829 he entered the seminary at Vich. Ordained to the priesthood in 1835, he was assigned as pastor in his home parish. Later he went to Rome to work for the Propagation of the Faith. He also entered the novitiate of the Jesuits but had to leave because of ill health, so he returned to Spain and was assigned as pastor of a parish. His apostolate consisted of rural preaching, conferences for the clergy and publications (he wrote more than 150 books). Because of his successful apostolate he aroused the animosity of some of the clergy and as a result he left Catalonia for the Canary Islands (1848). After a year he returned to Catalonia and resumed his preaching apostolate.

In 1849 Anthony gathered together five priests who formed the basis of the Missionary Sons of the Immaculate Heart of Mary (popularly known as Claretians). He was appointed to head as the Archbishop of the much-neglected archdiocese of Santiago in Cuba at the suggestion of the Queen of Spain, Isabella II in 1850. He began its reform by almost ceaseless preaching and hearing of



confessions, and suffered bitter opposition mainly for opposing concubinage and giving instruction to black slaves. For the next seven years he made pastoral visitations, preached against the slavery of the Negroes, and regularized numerous marriages.

As a result of his activity he was frequently threatened with death and on one occasion an attempt was actually made on his life. A hired assassin (whose release from prison Anthony had obtained) slashed open his

face and wrist. Anthony succeeded in getting the would-be assassin's death sentence commuted to a prison term. His solution for the misery of Cubans was family-owned farms producing a variety of foods for the family's own needs and for the market. This invited the enmity of the vested interests who wanted everyone to work on a single cash crop —sugar. Among his religious writings are two books he wrote in Cuba: *Reflections on Agriculture and Country Delights*.

In 1857 he was recalled to Spain as confessor to the queen. In this way he was able to exert some influence in the naming of bishops, set up a center of ecclesiastical studies at the Escorial, and work towards the recognition of religious orders in Spain. In 1869 he was in Rome, preparing for the First Vatican Council. He followed Isabella II into exile and at the insistence of the Spanish ambassador, was placed under house arrest in the Cistercian monastery at FontFroide, where he died at the age of 63. His remains were ultimately

Bible Quiz - 35

Compiled by Mahesh H Lobo

This Quiz is based on the Book of **Isaiah, Chapters 01-22**. We have used the RSV edition for formulating the questions, but you may use any Catholic edition of the Bible.

There are 20 questions. The answer to each question must necessarily cite the Scripture reference. Please do not write out the questions; just write the question number, your answer and the Scripture reference (For format, see the answers to Quiz No. 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 September 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 ^{the} Bible
with us



01. Why does the Lord hide his eyes and will not listen to the many prayers of the people of Israel?
02. What will happen to those who forsake the Lord?
03. Why has the Lord rejected his people, the house of Jacob?
04. On that day, the Lord will establish a canopy and a pavilion over all the glory. What is the purpose of this canopy and pavilion?
05. What will happen to the vineyard if the Lord removes its hedge?
06. When the Lord stretches out his hand in anger, what would be the status of the corpses?
07. When Ahaz refused to ask a sign from the Lord as not to put the Lord to the test, what sign the Lord gives to him through prophet Isaiah?
08. What did the inhabitants of Ephraim and Samaria proclaim in their pride and arrogance?
09. What kind of sickness will the Lord cause among the stout warriors of the king of Assyria?
10. From which wells will the people of Israel draw water with joy?
11. What will happen to the heavens and earth at God's fierce anger?
12. When should the people of Israel take up a taunt against the king of Babylon?
13. From which place will the Lord cut off the name and remnant, offspring and posterity?
14. In how many years, will the glory of Moab be brought under contempt?
15. What will disappear from Ephraim and from Damascus?
16. In which city, brother will fight brother, and everyman against his neighbour?
17. Of the five cities that will speak one language of Canaan and swear allegiance to the Lord, one will be called by a special name. What is that special name?
18. Which are the three nations the Lord has blessed and what is the special blessing each of these has received?
19. When will the glory of Kedar come to an end?
20. Who will become a throne of honor to his father's house?

Answers to Bible Quiz - 35

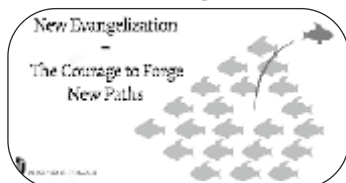
(All the references are from the book of Sirach.)

(1) like a cart wheel and turning axle, 33:5; (2) fodder, a stick and burdens 33:24; (3) who will listen to his prayer and what he has gained, by grumbling himself. 34:26; (4) the fatherless and the widow, 35:14; (5) property will be plundered and man will wander about and sigh, 36:25; (6) overeating brings sickness and gluttony leads to nausea, 37:30; (7) pray to the Lord and He will heal him, 38:9; (8) stood in a heap, 39:17; (9) dry up like a torrent and crash like a loud clap of thunder in a rain, (40:13; (10) since it will remain longer than a thousand great stores of gold, 41:12; (11) lest she makes him a laughing stock to his enemies, 42:11; (12) to serve in its season, to mark the times and to be an everlasting sign, 43:6; (13) put forth all your strength, do not grow weary, 43:30; (14) Jacob, by giving him his inheritance, 44:23; (15) Dathan and Abiram and their men and the company of Korah, 45:18; (16) I have not taken any one's property, not so much as a pair of shoes, 46:19; (17) Jeroboam, 47:23; (18) fortified the city, brought water into the midst of it; he tunneled the sheer rock with iron and built pools for water, 48:17; (19) for he was taken up from the earth, 49:14; (20) you will gain by it much gold, 51:28

Winners of Bible Quiz - 35

Ronald Goveas, Bandra; Rose Mary, Bengaluru; Shilpa Jerald, Karwar; Sunanda, Nagpur; Michael PA, Kochi

Continued from Page 9: Missionary Disciples



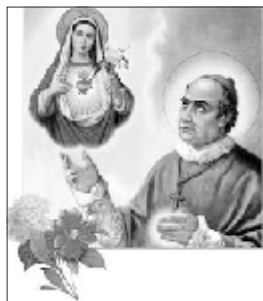
missionary movement of Missionary Disciples who would be catalysts in the

formation of all the baptized as Missionary Disciples.

Conclusion:

The recent missiological rather missionary ecclesiology of Pope Francis gives the baptized an identity as Missionary Disciples who pray and proclaim for the peace of humanity. It is our turn to form Missionary Disciples who would commit for New Evangelization to strengthen the universal Church to build the Kingdom of God on earth. ♦

Continued from Page 15: St Anthony Mary Claret



returned to Vich.

From his earliest years in the priesthood Anthony had a zealous missionary spirit that took him to Rome, the Canary Islands, and eventually to Cuba. Not only did he serve as rector of the seminary at

the Escorial in Madrid, but he promoted Catholic publications and founded an academy of St Michael for artists and literary persons. In Cuba he worked for the general uplifting of the population but did not succeed in founding a school of agriculture, as he had wished. He did, however,

establish the Apostolic Institute of Mary Immaculate.

The patience of St. Anthony Claret was tested in the political upheavals of the nineteenth century, both in his native Spain and in Cuba. His efforts at reform stirred up a great deal of hostility. This great apostle, whose major work, "The Right Way", reached millions of people, promoted fidelity to the gospel among all classes of people, and especially among the laity and religious. In this way he anticipated the teaching of the Second Vatican Council concerning the vocation of all the faithful to the perfection of charity.

Source: www.ewtn.com; www.catholic.org; www.franciscanmedia.org; www.olrl.org/lives ♦



and integration of all the person's dimensions in a communal journey of listening and response (Cf. *Evangelii Gaudium*, 166).

In addition, the catechist is creative; he seeks different means and ways to proclaim Christ. It is beautiful to believe in Jesus, because He is “the Way, the Truth and the Life” (*John* 14:6) who fills our existence with joy and gladness. This endeavor to make Jesus known as supreme beauty leads us to

find new signs and ways for the transmission of the faith. The means can be different; what is important is to keep present Jesus' style, who adapted Himself to the persons that were before Him to bring them close to the love of God. One must be able to “change,” to adapt oneself, to make the message more accessible, even when it is always the same, because God does not change but renews all things in Him. In the creative endeavor to make Jesus known, we must not feel afraid because He precedes us in that task. He is already in the man of today, and waits for us there.

Dear catechists, I thank you for what you do, but especially because you walk with the People of God. I encourage you to be joyful messengers, custodians of the goodness and beauty, which shine in the faithful life of the missionary disciple.

May Jesus bless you and the Holy Virgin, true “Educator of the Faith,” take care of you. ♦

Continued from Page 11: The Offering of Life

Art. 19:

“To prove martyrdom, the exercise of virtues or **the offering of life** and the reputation of miracles of a Servant of God who belonged to an Institute of Consecrated Life, the witnesses present must be, to a great extent, outsiders, unless that is impossible, by reason of the particular life of the Servant of God.

Art. 32:

“The investigation on the miracles must be instructed separately from the investigation on the virtues and on **the offering of life** or on the martyrdom and must unfold according to the

following norms.”



Art. 36:

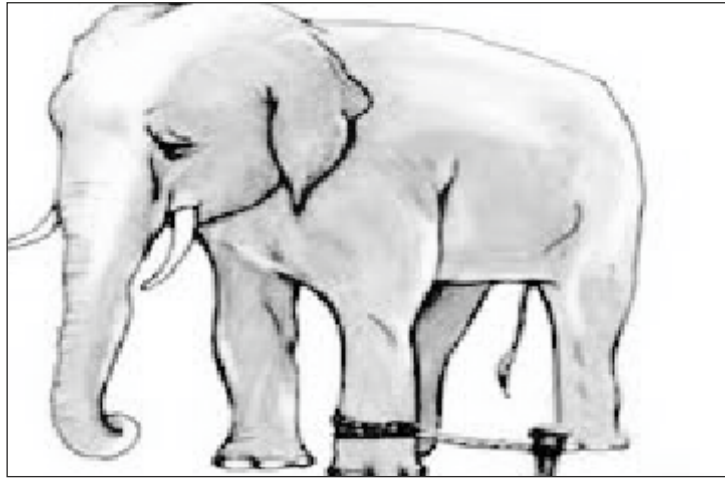
“Prohibited in churches are the celebrations of any type or the panegyrics on the Servants of God whose holiness of life is still subject to a legitimate examination. But also outside the church, it is necessary to abstain from acts that could induce the faithful to consider wrongly that the investigation, carried out by the Bishop on the life and the virtues, on the martyrdom or on **the offering of life** of the Servant of God, implies the certitude of the future Canonization of the Servant of God in question.” ♦

Elephant Rope

A gentleman was walking through an elephant camp, and he spotted that the elephants weren't being kept in cages or held by the use of chains. All that was holding them back from escaping the camp was a small piece of rope tied to one of their legs.

As the man gazed upon the elephants, he was completely confused as to why the elephants didn't just use their strength to break the rope and escape the camp. They could easily have done so, but instead they didn't try to at all.

Curious and wanting to know the answer, he asked a trainer nearby why the elephants were just standing there and never tried to escape.



break away. They believe the rope can still hold them, so they never try to break free."

The only reason that the elephants weren't breaking free and escaping from the camp was

because over time they adopted the belief that it just wasn't possible.

Moral of the story:

It is a conditioned belief from quite a young age. A small rope can keep the elephant tied down to the ground even though it has the strength of snapping it by just a quick jerk of its leg. Yet it thought that it is unable to break the rope and gain its freedom, thus became quite used to the situation and remained in bondage.

Two things we can learn from this incident:

First, we are conditioned and the evil power ties us down to some habit, vice, etc., and makes us believe that we cannot get out of it and become free.

Second, no matter how much the world tries to hold you back, always continue with the belief that what you want to achieve is possible. Believing you can become successful is the most important step in actually achieving it.



The trainer replied:

"When they are very young and much smaller we use the same size rope to tie them and, at that age, it's enough to hold them. As they grow up, they are conditioned to believe they cannot

Gospel Reflection:

Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours. Mark 11:24

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

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Sl.no	PARTICULARS	Population	PF	HC	SPA	Total
1	ADILABAD	12800	180,088.00	23,500.00	20,110.00	223,698.00
2	AGARTALA	31848	650,250.00	186,355.00	117,770.00	954,375.00
3	AGRA	16807	709,338.00	363,525.00	45,000.00	1,117,863.00
4	AHMEDABAD	71228	493,255.00	136,482.00	21,104.00	650,841.00
5	AIZAWL	33353	300,000.00	200,000.00	60,000.00	560,000.00
6	AJMER	17108	150,000.00	120,000.00	20,700.00	290,700.00
7	ALLAHABAD	12967	835,885.00	272,984.00	42,682.00	1,151,551.00
8	ALLEPPEY /ALAPPUZHA	167185	3,000,000.00	150,000.00	150,000.00	3,300,000.00
9	AMBIKAPUR	91729	75,500.00	357,200.00	62,300.00	495,000.00
10	AMRAVATHI	6435	170,476.00	156,468.00	11,425.00	338,369.00
11	ASANSOL	28301	280,740.00	214,644.00	27,112.00	522,496.00
12	AURANGABAD	14456	185,000.00	198,000.00	78,000.00	461,000.00
13	BAGDOGRA	54614	320,000.00	120,000.00	50,000.00	490,000.00
14	BALASORE	21795	332,273.00	222,671.00	124,602.00	679,546.00
15	BANGALORE	421552	18,841,480.00	1,623,570.00	1,508,702.00	21,973,752.00
16	BAREILLY	6296	501,740.00	157,125.00	30,000.00	688,865.00
17	BARODA	85685	942,738.00	167,287.00	92,000.00	1,202,025.00
18	BARUIPUR	60121	205,747.00	208,273.00	31,000.00	445,020.00
19	BATHERY	25600	35,000.00	15,000.00	27,000.00	77,000.00
20	BELGAUM	22136	2,041,503.00	260,446.00	102,871.00	2,404,820.00
21	BELLARY	30694	447,113.00	137,063.00	19,302.00	603,478.00
22	BELTHANGADY	20047	300,000.00	22,000.00	23,000.00	345,000.00
23	BERHAMPUR	109599	1,240,774.00	284,369.00	247,861.00	1,773,004.00
24	BETTIAH	5843	107,000.00	57,000.00	16,000.00	180,000.00
25	BHADRAVATHI	7601	200,468.00	65,385.00	26,000.00	291,853.00
26	BHAGALPUR	86903	1,957,246.00	435,879.00	434,756.00	2,827,881.00
27	BHOPAL	13456	460,000.00	220,000.00	125,000.00	805,000.00
28	BIJNOOR	3705	85,000.00	12,000.00	5,000.00	102,000.00
29	BOMBAY	523458	8,034,079.00	1,814,399.00	100,000.00	9,948,478.00
30	BONGAIGAON	67077	184,445.00	38,650.00	35,600.00	258,695.00
31	BUXAR	24400	113,605.00	30,205.00	9,105.00	152,915.00
32	CALCUTTA	158650	667,549.00	439,123.00	138,743.00	1,245,415.00
33	CALICUT	41873	4,312,063.00	95,453.00	25,000.00	4,432,516.00
34	CHANDA	14879	130,000.00	80,000.00	77,100.00	287,100.00
35	CHANGANACHERRY	406167	1,600,000.00	100,000.00	150,000.00	1,850,000.00
37	CHENGELPUT	149872	3,458,873.00	160,000.00	70,000.00	3,688,873.00
36	CHICKMAGLUR	38680	1,875,000.00	80,000.00	55,000.00	2,010,000.00
38	COCHIN	192380	1,304,276.00	160,000.00	75,000.00	1,539,276.00
39	COIMBATORE	259503	5,146,123.00	299,333.00	318,585.00	5,764,041.00
40	CUDDAPAH	90581	1,125,000.00	100,000.00	30,000.00	1,255,000.00
41	CUTTACK -BUVANESHWAR	67345	802,250.00	76,000.00	71,500.00	949,750.00
42	DALTONGANJ	61384	48,700.00	31,400.00	27,800.00	107,900.00
43	DARJEELING	34308	491,439.00	298,503.00	187,877.00	977,819.00
44	DELHI	76470	1,009,567.00	527,053.00	175,880.00	1,712,500.00
45	DHARMAPURI	53044	850,000.00	120,000.00	105,000.00	1,075,000.00
46	DIBRUGARH	121265	155,000.00	120,000.00	60,000.00	335,000.00
47	DINDUGAL	174503	810,000.00	80,000.00	50,000.00	940,000.00

Sl.no	PARTICULARS	Population	PF	HC	SPA	Total
48	DIPHU	57279	300,980.00	234,155.00	116,792.00	651,927.00
49	DUMKA	141051	378,000.00	53,400.00	46,700.00	478,100.00
50	ELURU	315157	649,616.00	56,614.00	54,224.00	760,454.00
51	ERNAKULAM -Angamaly	571334	1,500,000.00	100,000.00	200,000.00	1,800,000.00
52	FARIDABAD	33032	18,000.00	16,500.00	16,500.00	51,000.00
53	GANDHINAGAR	21053	151,417.00	152,832.00	20,370.00	324,619.00
54	GOA & DAMAN	633455	20,896,000.00	3,161,963.00	3,259,129.00	27,317,092.00
55	GORAKHPUR	3232	175,000.00	110,000.00	110,000.00	395,000.00
56	GULBURGA	7816	388,675.00	75,631.00	16,057.00	480,363.00
57	GUMLA	162285	140,700.00	95,000.00	72,500.00	308,200.00
58	GUNTUR	224368	905,400.00	74,500.00	38,560.00	1,018,460.00
59	GURGAON		25,000.00	10,000.00	12,000.00	47,000.00
60	GUWAHATI	68237	590,000.00	102,650.00	82,000.00	774,650.00
61	GWALIOR	4171	411,000.00	83,250.00	12,000.00	506,250.00
62	HAZARIBAGH	40046	234,650.00	175,515.00	91,440.00	501,605.00
63	HYDERABAD	102477	2,507,901.00	227,286.00	150,545.00	2,885,732.00
64	IDUKKI	261418	10,000.00	10,000.00	10,000.00	30,000.00
65	IMPHAL	90785	800,418.00	254,678.00	157,700.00	1,212,796.00
66	INDORE	35803	1,124,132.00	642,659.00	11,665.00	1,778,456.00
67	IRINJALAKUDA	258200	1,500,000.00	22,000.00	28,000.00	1,550,000.00
68	ITANAGAR	82093	486,000.00	324,000.00	115,000.00	925,000.00
69	JABALPUR	28930	710,000.00	215,000.00	25,000.00	950,000.00
70	JAGDALPUR	7655	185,500.00	43,700.00	42,500.00	271,700.00
71	JAIPUR	4657	260,000.00	198,000.00	50,000.00	508,000.00
72	JALANDHAR	116968	310,000.00	350,000.00	75,000.00	735,000.00
73	JALPAIGURI	120406	100,000.00	60,000.00	40,000.00	200,000.00
74	JAMMU -SRINAGAR	17196	250,500.00	55,500.00	45,500.00	351,500.00
75	JAMSHEDPUR	48844	458,930.00	317,250.00	18,000.00	794,180.00
76	JASHPUR	194135	200,000.00	290,000.00	61,000.00	551,000.00
77	JHABUA	43013	967,004.00	400,000.00	138,143.00	1,505,147.00
78	JHANSI	3988	721,000.00	30,210.00	28,111.00	779,321.00
79	JOWAI	78139	286,150.00	46,200.00	43,300.00	375,650.00
80	KALYAN	62626	125,000.00	14,000.00	17,000.00	156,000.00
81	KANJIRAPALLY	166342	135,000.00	46,500.00	45,000.00	226,500.00
82	KANNUR	31197	1,807,157.00	70,000.00	36,000.00	1,913,157.00
83	KARWAR	53800	6,572,535.00	535,000.00	127,155.00	7,234,690.00
84	KHADKI		200,000.00	41,318.00		241,318.00
85	KHAMMAM	122607	220,000.00	65,000.00	30,000.00	315,000.00
86	KHANDWA	31432	350,000.00	150,000.00	50,000.00	550,000.00
87	KHUNTI	91062	45,000.00	30,000.00	30,000.00	105,000.00
88	KOHIMA	58252	871,798.00	309,301.00	77,962.00	1,259,061.00
89	KOTHAMANGALAM	219732	30,000.00	10,000.00	30,000.00	70,000.00
90	KOTTAPURAM	95947	2,081,572.00	180,000.00	180,000.00	2,441,572.00
91	KOTTAR	264200	2,533,558.00	286,667.00	385,000.00	3,205,225.00
92	KOTTAYAM	175300	196,700.00	96,000.00	65,000.00	357,700.00
93	KRISHNAGAR	61653	236,000.00	100,000.00	100,000.00	436,000.00
94	KUMBAKONAM	214115	2,500,000.00	350,000.00	150,000.00	3,000,000.00
95	KURNOOL	78557	997,461.00	39,374.00	13,119.00	1,049,954.00

Sl.no	PARTICULARS	Population	PF	HC	SPA	Total
96	KUZHITHURAI	247198	750,000.00	212,000.00	135,000.00	1,097,000.00
97	LUCKNOW	6996	422,524.00	207,936.00	26,707.00	657,167.00
98	MADRAS -MYLAPORE	331881	5,448,517.00	378,534.00	371,884.00	6,198,935.00
99	MADURAI	345300	3,016,797.00	210,079.00	89,763.00	3,316,639.00
100	MANANTHAVADY	167590	60,000.00	50,000.00	50,000.00	160,000.00
101	MANDYA	5000	300,000.00	50,000.00	50,000.00	400,000.00
102	MANGALORE	172471	11,993,766.00	865,201.00	802,486.00	13,661,453.00
103	MARTHANDOM	63402	75,414.00	20,123.00		95,537.00
104	MAVELIKARA	24618	105,000.00	25,000.00	25,000.00	155,000.00
105	MEERUT	28696	1,155,000.00	585,000.00	125,000.00	1,865,000.00
106	MIAO	75476	220,628.00	170,115.00	40,220.00	430,963.00
107	MUVATTUPUZHA	12048				
108	MUZAFARPUR	5212	72,300.00	29,700.00	9,000.00	111,000.00
109	MYSORE	63218	5,165,278.00	184,619.00	115,114.00	5,465,011.00
110	NAGPUR	24462	725,000.00	400,000.00	30,000.00	1,155,000.00
111	NALGONDA	71023	180,000.00	10,000.00	10,000.00	1,90,000.00
112	NASHIK	90762	307,000.00	70,473.00	15,000.00	392,473.00
113	NELLORE	84705	325,000.00	105,000.00	40,000.00	470,000.00
114	NEYYATTINKARA	131007	400,000.00	145,000.00	135,000.00	680,000.00
115	NONGSTOIN	123912	98,400.00	37,500.00	20,200.00	156,100.00
116	OOTTACAMUND	88447	1,394,918.00	121,879.00	163,407.00	1,680,204.00
117	PALAI	348850	700,000.00	250,000.00	150,000.00	1,100,000.00
118	PALAYAMKOTTAI	135771	2,905,556.00	80,000.00	40,000.00	3,025,556.00
119	PALGHAT /PALAKKAD	69588	184,000.00	45,000.00	50,300.00	279,300.00
120	PATHANAMTHITTA	30935	100,000.00	30,000.00	10,000.00	140,000.00
121	PATNA	65864	760,941.00	61,450.00	34,621.00	857,012.00
122	PONDICHERRY -CUDALLO	373217	4,163,199.00	295,933.00	39,690.00	4,498,822.00
123	POONA	76258	733,232.00	574,674.00		1,307,906.00
124	PORT BLAIR	35211	1,278,071.00	170,026.00	13,176.00	1,461,273.00
125	PUNALUR	45203	440,000.00	38,000.00	38,000.00	516,000.00
126	PURNEA	25201	125,500.00	58,600.00	12,000.00	196,100.00
127	PUTTUR	2595	9,900.00	8,600.00	7,100.00	25,600.00
128	QUILON	239797	2,650,000.00	70,000.00	225,000.00	2,945,000.00
129	RAIGANJ	95664	310,000.00	85,000.00	40,000.00	435,000.00
130	RAIGARH	63194	150,000.00	316,424.00	30,000.00	496,424.00
131	RAIPUR	55987	825,000.00	270,000.00	175,000.00	1,270,000.00
132	RAJKOT	12733	805,306.00	108,387.00	27,097.00	940,790.00
133	RAMANATHAPURAM	11830	25,000.00	5,000.00	7,000.00	37,000.00
134	RANCHI	150419	589,175.00	453,443.00	87,550.00	1,130,168.00
136	RAYAGADA	50542	535,094.00	122,307.00	107,019.00	764,420.00
135	ROURKELA	242126	937,220.00	115,500.00		1,052,720.00
137	SAGAR	3345	150,000.00	100,000.00	40,000.00	290,000.00
138	SALEM	89897	1,582,634.00	77,988.00	34,333.00	1,694,955.00
139	SAMBALPUR	48632	234,736.00	22,845.00	12,630.00	270,211.00
140	SATNA	3030	92,000.00	26,000.00	30,000.00	148,000.00
141	SHILLONG	270353	301,000.00	43,000.00	26,000.00	370,000.00
142	SHIMLA -CHANDIGARH	16576	665,228.00	372,274.00	25,000.00	1,062,502.00
143	SHIMOGA	18959	2,243,500.00	220,000.00	85,000.00	2,548,500.00

Sl.no	PARTICULARS	Population	PF	HC	SPA	Total
144	SIMDEGA	193455	185,000.00	145,000.00	80,000.00	410,000.00
145	SINDHUDURG	21999	370,550.00	176,254.00	28,900.00	575,704.00
146	SIVAGANGAI	207090	650,000.00	130,000.00	53,000.00	833,000.00
147	SRIKAKULAM	66125	396,750.00	7,050.00	10,000.00	413,800.00
148	SULTANPET	30975	524,300.00	25,700.00	15,500.00	565,500.00
149	TELLICHERRY	317925	550,000.00	100,000.00	200,000.00	850,000.00
150	TEZPUR	198972	1,053,000.00	445,500.00	202,500.00	1,701,000.00
151	THAMARASSERY	162930	200,000.00	120,000.00	75,000.00	395,000.00
152	THANJAVUR	220524	1,014,473.00	190,870.00	180,936.00	1,386,279.00
153	THIRUCHIRAPALLI	172053	3,257,968.00	295,000.00	57,000.00	3,609,968.00
154	THIRUVALA	37499	60,000.00	20,000.00	10,000.00	90,000.00
155	THUCKALAY	27788	185,000.00	12,000.00	23,000.00	220,000.00
156	TRICHUR	555562	1,800,000.00	30,000.00	200,000.00	2,030,000.00
157	TRIVANDRUM (Latin)	253036	3,300,000.00	900,000.00	700,000.00	4,900,000.00
158	TRIVANDRUM (Malankara)	250477	450,000.00	75,000.00	50,000.00	575,000.00
159	TURA	234621	630,000.00	310,000.00	125,000.00	1,065,000.00
160	TUTICORIN	426169	3,571,044.00	217,078.00	15,000.00	3,803,122.00
161	UDAIPUR	24615	1,054,300.00	42,600.00	22,900.00	1,119,800.00
162	UDUPI	66329	6,737,967.00	419,998.00	354,459.00	7,512,424.00
163	UJJAIN	3310	125,000.00	30,000.00	30,000.00	185,000.00
164	VARANASI	17711	413,137.00	1,467,232.00	18,500.00	1,898,869.00
165	VASAI	119876	7,629,473.00	969,103.00	350,990.00	8,949,566.00
166	VELLORE	156550	1,100,000.00	200,000.00	200,440.00	1,500,440.00
167	VERAPOLY	310326	7,500,000.00	255,000.00	220,000.00	7,975,000.00
168	VIJAYAPURAM	90369	2,350,500.00	170,300.00	40,000.00	2,560,800.00
169	VIJAYAWADA	260638	1,500,000.00	200,000.00	100,000.00	1,800,000.00
170	VISHAKAPATNAM	234404	2,388,600.00	126,380.00	40,000.00	2,554,980.00
171	WARRANGAL	71406	500,000.00	125,000.00	100,000.00	725,000.00

Continued from Page 14: St Rose of Viterbo



church of the Monastery where she had once requested admission.

Two-and-a-half years after her death she

appeared three times to Pope Alexander IV, who was in Viterbo at the time, and told him to have her body removed to the convent of the Poor Clares. When this was done, her body was found incorrupt; and it has remained in that condition to this day. Miracles are constantly occurring at her tomb. Pope Callistus III canonized her in 1457.

Although her skin is dark, the body of the saint is still flexible and the internal organs in good condition. In 1921 the heart was removed to be placed in a reliquary for a procession, and it was found to be unblemished and perfectly intact at that time.

As recently as 2010, scientific research on her incorrupt body revealed that she had died of a rare heart condition known as Cantrell's Syndrome and not of tuberculosis as had been previously thought.

Source: www.roman-catholic-saints.com; www.franciscanmedcia.org; www.newadvent.org; www.americanneedsfatima.org ♦

News Round-Up

India's first Jesuit university opens academic year

The Jesuit-run St Xavier's College in Kolkata city marked its transformation as India's first Jesuit university when it opened its new academic year on July 7, just six months after achieving the new status.

West Bengal Chief Minister Mamata Banerjee unveiled the plaque of the new building along with business tycoon Lakshmi Mittal, a former student of St Xavier's, who funded the building.

Archbishop Thomas blessed the marble statue of St Xavier after a short prayer at the entrance marking the opening of first academic session of university.

The 157-year-old institution was allowed to build a university in New Town, a satellite city of Kolkata, last December when state legislature unanimously passed a bill – The St. Xavier's University, Kolkata, Bill 2016.

Jesuit Father Felix Raj, vice chancellor of the university, told the gathering that they could not have achieved it but for the support of many people. Welcoming the new students he said: “We shall try the best to form them men and women for others. It is only the beginning and we will slowly grow,” he said.

Mittal, who owns the multi-billion-dollar steel company based in United Kingdom, shared his “unforgettable interactions” some of his Jesuit professors and lauded the formation he received in the college.

Mittal helped fund the six-floor academic block which was opened along with academic year in the 17-acre campus. It also plans to have two separate hostels for men and women, each with a capacity of 1,000 beds.

Chief Minister Banerjee who has been supporting the venture said she has “a dream for this university that one day and soon this university will become the best like Harvard and Oxford.” ♦

Source: Times of India

Holy Father's Prayer Intentions

SEPTEMBER 2017: Parishes

That our parishes, animated by a missionary spirit, may be places where faith is communicated and charity is seen.

OCTOBER 2017: Workers and the Unemployed

That all workers may receive respect and protection of their rights, and that the unemployed may receive the opportunity to contribute to the common good. ♦

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