

PROCLAIM

A magazine for Missionary Animation

Happy Birthday Mother Mary!



**Be
with
us
Mary
along
our
way... Guide every step we take**

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

WORLD MISSION SUNDAY - 28TH OCT 2018

“The hungry nations of the world cry out to the people blessed with abundance. And the Church, cut to the quick by this cry, asks each and every man to hear his brother’s plea and to answer it lovingly” - Populorum Progressio #3 (St. Pope Paul VI)



‘With YOUTH we PROCLAIM THE GOSPEL to ALL’



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**“For nothing will
be impossible
with God.”**

—Luke 1:37

FROM THE DIRECTOR'S DESK

With a grateful heart

Mission Sunday 2018 is ahead of us to play our part in the promotion of the Mission of the Church by way of prayers, spreading the Good News of the Lord and generously contributing to the cause of the Mission by way of financial assistance. The Holy Father in his message to the Mission Sunday 2018 says, “Every man and woman is a mission; that is the reason for our life on this earth. To be attracted and to be sent are two movements that our hearts, especially when we are young, feel as interior forces of love; they hold out promise for our future and they give direction to our lives.” He reiterates that our 'Life is a mission'. He quotes *Evangelii Gaudium*, #273: ““I am a mission on this Earth; that is the reason why I am here in this world”. We proclaim Jesus Christ bearing witness to love. The pope questions, “How many young people find in missionary volunteer work a way of serving the “least” of our brothers and sisters (cf. Mt 25:40), promoting human dignity and witnessing to the joy of love and of being Christians!” Let this mission Sunday be an occasion for us recommit ourselves to serving the last and the least in the society – the *anavims*, the little ones of Yahweh



It is after serving for a period of seven years I am happy to lay down the mantles of the Pontifical Mission Organization and pass on the baton to Fr Ambrose Pitchaimuthu, a priest of the Diocese of Chingelput, in Tamilnadu. I take this occasion to thank each and every one of you who have contributed to make my task. I feel proud to announce that the contributions to 'The Universal Solidarity Fund' have grown four-fold since the time I took over seven years ago. I must acknowledge with gratitude the wholehearted support of all the Cardinals, the Archbishops, the Bishops, the Priests, the Religious and my dear Lay Faithful with our collaborators in PMS – The Regional Directors, the Diocesan Directors and the staff of the Pontifical Mission Organization. May God bless your endeavours.



I make a special mention of the Prefect of the Congregation for Evangelization of Peoples for appointing me to this esteemed office. The former and the present Presidents and the General Secretaries of the Pontifical Mission Societies in Rome have supported me tremendously in carrying out my responsibilities. It was a learning experience to me and also I was provided with a lot of opportunities at the international level too. I am satisfied and hope to continue to serve the 'Mission' of the Church in my future assignments too. I truly believe that the experience at the Pontifical Mission Societies would definitely help me in my future missions. Once again thanks one and all.

My successor Fr Ambrose was born on 3 May 1966 at Cheyur, Tamil Nadu and ordained a priest on 25 March 1993. He holds a master's degree

Together with the young, let's bring the Gospel to all

Pope's Message for World Mission Sunday, 21 Oct 2018

Dear young people,

I would like to reflect with you on the mission that we have received from Christ. In speaking to you, I also address all Christians who live out in the Church the adventure of their life as children of God. What leads me to speak to everyone through this conversation with you is the certainty that the Christian faith remains ever young when it is open to the mission that Christ entrusts to us. "Mission revitalizes faith" (*Redemptoris Missio*, 2), in the words of Saint John Paul II, a Pope who showed such great love and concern for young people.

The Synod to be held in Rome this coming October, the month of the missions, offers us an opportunity to understand more fully, in the light of faith, what the Lord Jesus wants to say to you young people, and, through you, to all Christian communities.

Life is a mission

Every man and woman *is* a mission; that is the reason for our life on this earth. To be *attracted* and to be *sent* are two movements that our hearts, especially when we are young, feel as interior forces of love; they hold out promise for our future and they give direction to our lives. More than anyone else, young people feel the power of life breaking in upon us and attracting us. To live out joyfully our responsibility for the world is a great challenge. I am well aware of lights and shadows of youth; when I think back to my youth and my family, I remember the strength of my hope for a better future.

The fact that we are not in this world by our own choice, makes us sense that there is an initiative that precedes us and makes us exist. Each one of us is called to reflect on this fact: "I *am a mission* on this Earth; that is the reason why I am



here in this world" (*Evangelii Gaudium*, 273).

We proclaim Jesus Christ

The Church, by proclaiming what she freely received (cf. *Mt* 10:8; *Acts* 3:6), can share with you young people the way and truth which give meaning to our life on this earth. Jesus Christ,

Who died and rose for us, appeals to our freedom and challenges us to seek, discover and proclaim this message of truth and fulfillment.

Dear young people, do not be afraid of Christ and His Church! For there we find the treasure that fills life with joy. I can tell you this from my own experience: thanks to faith, I found the sure foundation of my dreams and the strength to realize them. I have seen great suffering and poverty mar the faces of so many of our brothers and sisters. And yet, for those who stand by Jesus, evil is an incentive to ever greater love. Many men and women and many young people have generously sacrificed themselves, even at times to martyrdom, out of love for the Gospel and service to their brothers and sisters.

From the cross of Jesus, we learn the divine logic of self-sacrifice (cf. *1 Cor* 1:17-25) as a proclamation of the Gospel for the life of the world (cf. *Jn* 3:16). To be set afire by the love of Christ is to be consumed by that fire, to grow in understanding by its light and to be warmed by its love (cf. *2 Cor* 5:14). At the school of the saints, who open us to the vast horizons of God, I invite you never to stop wondering: "What would Christ do if He were in my place?"

Transmitting the faith to the ends of the earth

You too, young friends, by your baptism have become living members of the Church; together we have received the mission to bring the Gospel to everyone. You are at the threshold of life. To grow in the grace of the faith bestowed on us by

the Church's sacraments plunges us into that great stream of witnesses who, generation after generation, enable the wisdom and experience of older persons to become testimony and encouragement for those looking to the future. And the freshness and enthusiasm of the young make them a source of support and hope for those nearing the end of their journey. In this blend of different stages in life, the mission of the Church bridges the generations; our faith in God and our love of neighbor are a source of profound unity.

This transmission of the faith, the heart of the Church's mission, comes about by the infectiousness of love, where joy and enthusiasm become the expression of a newfound meaning and fulfillment in life. The spread of the faith “by attraction” calls for hearts that are open and expanded by love. It is not possible to place limits on love, for love is strong as death (cf. *Song* 8:6). And that expansion generates encounter, witness, proclamation; it generates sharing in charity with all those far from the faith, indifferent to it and perhaps even hostile and opposed to it.

Human, cultural and religious settings still foreign to the Gospel of Jesus and to the sacramental presence of the Church represent the extreme peripheries, the “ends of the earth”, to which, ever since the first Easter, Jesus' missionary disciples have been sent, with the certainty that their Lord is always with them (cf. *Mt* 28:20; *Acts* 1:8). This is what we call the *missio ad gentes*.

The most desolate periphery of all is where mankind, in need of Christ, remains indifferent to the faith or shows hatred for the fullness of life in God. All material and spiritual poverty, every form of discrimination against our brothers and sisters, is always a consequence of the rejection of God and His love.

The ends of the earth, dear young people, nowadays are quite relative and always easily

“navigable”. The digital world – the social networks that are so pervasive and readily available – dissolves borders, eliminates distances and reduces differences. Everything appears within reach, so close and immediate. And yet lacking the sincere gift of our lives, we could well have countless contacts but never share in a true communion of life. To share in the mission to the ends of the earth demands the gift of oneself in the

vocation that God, Who has placed us on this earth, chooses to give us (cf. *Lk* 9:23-25). I dare say that, for a young man or woman who wants to follow Christ, what is most essential is to seek, to discover and to persevere in his or her vocation.

Bearing witness to love

I am grateful to all those ecclesial groups that make it possible for you to have a personal encounter with Christ living in His Church: parishes, associations, movements, religious communities, and the varied expressions of missionary service. How many young people find in missionary volunteer work a way of serving the “least” of our brothers and sisters (cf. *Mt* 25:40), promoting human dignity and witnessing to the joy of love and of being Christians! These ecclesial experiences educate and train young people not only for professional success but also for developing and fostering their God-given gifts in order better to serve others. These praiseworthy forms of temporary missionary service are a fruitful beginning and, through vocational discernment, they can help you to decide to make a complete gift of yourselves as missionaries.

The Pontifical Mission Societies were born of young hearts as a means of supporting the preaching of the Gospel to every nation and thus contributing to the human and cultural growth of all those who thirst for knowledge of the truth. The prayers and the material aid generously given and distributed through the Pontifical Mission



Death Penalty is inadmissible: Pope

Revision of Number 2267 of the Catechism of the Catholic Church on the death penalty



Pope Francis, in the audience granted on 11 May 2018, to the Prefect of the Congregation for the Doctrine of the Faith, Cardinal Luis Ladaria, approved the following new text of the n. 2267 of the Catechism of the Catholic Church, arranging for it to be translated into the various languages and included in all the editions of the aforementioned Catechism.

“The new formulation of number 2267 of the Catechism of the Catholic Church,” it states, “desires to give energy to a movement towards a decisive commitment to favor a mentality that recognizes the dignity of every human life and, in respectful dialogue with civil authorities, to encourage the creation of conditions that allow for the elimination of the death penalty where it is still in effect.”

In light of this revision, Pope Francis, in an audience with Secretary of the Congregation for the Doctrine of the Faith, on June 28, 2018, approved the present letter, adopted in the Ordinary Session of this Congregation on June 13 2018, and ordered its publication.

Cardinal Ladaria's letter to all bishops was sent from the Office of the Congregation for the Doctrine of the Faith on August 1, 2018, the Memorial of Saint Alphonsus Liguori.

Here is the Vatican-provided English translations of the text of the revision, as well as the letter that Cardinal Ladaria sent from the CDF to all bishops:

The death penalty

2267. Recourse to the death penalty on the part of legitimate authority, following a fair trial, was long considered an appropriate response to the gravity of certain crimes and an acceptable, albeit extreme, means of safeguarding the common good.

Today, however, there is an increasing awareness that the dignity of the person is not lost even after the commission of very serious crimes. In addition, a new understanding has emerged of the significance of penal sanctions imposed by the state. Lastly, more effective systems of detention have been developed, which ensure the due protection of citizens but, at the same time, do not definitively deprive the guilty of the possibility of redemption.

Consequently, the Church teaches, in the light of the Gospel, that “the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person”, and she works with determination for its abolition worldwide.

Here is the Vatican-provided text of the letter sent to all bishops by Cardinal Ladaria regarding the new revision of number 2267 of the Catechism of the Catholic Church:

CONGREGATION FOR THE DOCTRINE OF THE FAITH

Letter to the Bishops regarding the new revision of number 2267 of the Catechism of the Catholic Church on the death penalty

1. The Holy Father Pope Francis, in his Discourse on the occasion of the twenty-fifth anniversary of the publication of the Apostolic Constitution *Fidei depositum*, by which John Paul II promulgated the *Catechism of the Catholic Church*, asked that the teaching on the death penalty be reformulated so as to better reflect the development of the doctrine on this point that has

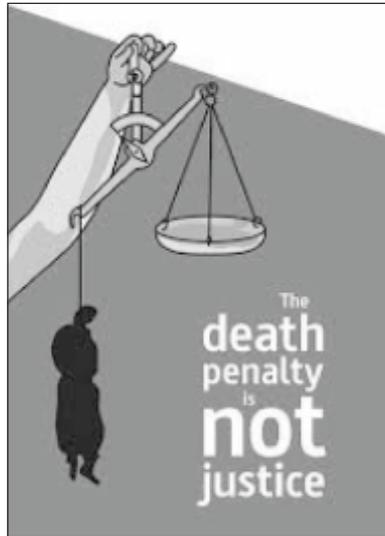
taken place in recent times. This development centers principally on the clearer awareness of the Church for the respect due to every human life. Along this line, John Paul II affirmed: “Not even a murderer loses his personal dignity, and God himself pledges to guarantee this.”

2. It is in the same light that one should understand the attitude towards the death penalty that is expressed ever more widely in the teaching of pastors and in the sensibility of the people of God. If, in fact, the political and social situation of the past made the death penalty an acceptable means for the protection of the common good, today the increasing

understanding that the dignity of a person is not lost even after committing the most serious crimes, the deepened understanding of the significance of penal sanctions applied by the State, and the development of more efficacious detention systems that guarantee the due protection of citizens have given rise to a new awareness that recognizes the inadmissibility of the death penalty and, therefore, calling for its abolition.

3. In this development, the teaching of the Encyclical Letter *Evangelium vitae* of John Paul II is of great importance. The Holy Father enumerated among the signs of hope for a new culture of life “a growing public opposition to the death penalty, even when such a penalty is seen as a kind of 'legitimate defense' on the part of society. Modern society in fact has the means of effectively suppressing crime by rendering criminals harmless without definitively denying them the chance to reform.” The teaching of *Evangelium vitae* was then included in the *editio typica* of the *Catechism of the Catholic Church*. In it, the death penalty is not presented as a proportionate penalty for the gravity of the crime, but it can be justified if it is “the only practicable way to defend the lives of human beings effectively against the aggressor,”

even if in reality “cases of absolute necessity for suppression of the offender today are very rare, if not practically non-existent” (n. 2267).



4. John Paul II also intervened on other occasions against the death penalty, appealing both to respect for the dignity of the person as well as to the means that today's society possesses to defend itself from criminals. Thus, in the *Christmas Message* of 1998, he wished “the world the consensus concerning the need for urgent and adequate measures ... to end the death penalty.” The following month in the United States, he repeated, “A sign of hope is the increasing recognition that the dignity of human life must never be taken

away, even in the case of someone who has done great evil. Modern society has the means of protecting itself, without definitively denying criminals the chance to reform. I renew the appeal I made most recently at Christmas for a consensus to end the death penalty, which is both cruel and unnecessary.”

5. The motivation to be committed to the abolition of the death penalty was continued with the subsequent Pontiffs. Benedict XVI recalled “the attention of society's leaders to the need to make every effort to eliminate the death penalty.” He later wished a group of the faithful that “your deliberations will encourage the political and legislative initiatives being promoted in a growing number of countries to eliminate the death penalty and to continue the substantive progress made in conforming penal law both to the human dignity of prisoners and the effective maintenance of public order.”

6. In this same perspective, Pope Francis has reaffirmed that “today capital punishment is unacceptable, however serious the condemned's crime may have been.” The death penalty, regardless of the means of execution, “entails cruel, inhumane, and degrading treatment.”

Furthermore, it is to be rejected “due to the defective selectivity of the criminal justice system and in the face of the possibility of judicial error.” It is in this light that Pope Francis has asked for a revision of the formulation of the *Catechism of the Catholic Church* on the death penalty in a manner that affirms that “no matter how serious the crime



that has been committed, the death penalty is inadmissible because it is an attack on the inviolability and the dignity of the person.”

7. The new revision of number 2267 of the *Catechism of the Catholic Church*, approved by Pope Francis, situates itself in continuity with the preceding Magisterium while bringing forth a coherent development of Catholic doctrine. The new text, following the footsteps of the teaching of John Paul II in *Evangelium vitae*, affirms that ending the life of a criminal as punishment for a crime is inadmissible because it attacks the dignity of the person, a dignity that is not lost even after having committed the most serious crimes. This conclusion is reached taking into account the new understanding of penal sanctions applied by the modern State, which should be oriented above all to the rehabilitation and social reintegration of the criminal.

Finally, given that modern society possesses more efficient detention systems, the death penalty becomes unnecessary as protection for the life of innocent people. Certainly, it remains the duty of public authorities to defend the life of citizens, as has always been taught by the Magisterium and is confirmed by the *Catechism of the Catholic*

Church in numbers 2265 and 2266.

8. All of this shows that the new formulation of number 2267 of the *Catechism* expresses an authentic development of doctrine that is not in contradiction with the prior teachings of the Magisterium. These teachings, in fact, can be explained in the light of the primary responsibility of the public authority to protect the common good in a social context in which the penal sanctions were understood differently, and had developed in an environment in which it was more difficult to guarantee that the criminal could not repeat his crime.

9. The new revision affirms that the understanding of the inadmissibility of the death penalty grew “in the light of the Gospel.”^[13] The Gospel, in fact, helps to understand better the order of creation that the Son of God assumed, purified, and brought to fulfillment. It also invites us to the mercy and patience of the Lord that gives to each person the time to convert oneself.

10. The new formulation of number 2267 of the *Catechism of the Catholic Church* desires to give energy to a movement towards a decisive commitment to favor a mentality that recognizes the dignity of every human life and, in respectful dialogue with civil authorities, to encourage the creation of conditions that allow for the elimination of the death penalty where it is still in effect.

The Sovereign Pontiff Francis, in the Audience granted to the undersigned Secretary of the Congregation for the Doctrine of the Faith on 28 June 2018, has approved the present Letter, adopted in the Ordinary Session of this Congregation on 13 June 2018, and ordered its publication.

*Rome, from the Office of the Congregation for the Doctrine of the Faith, 1 August 2018
Memorial of Saint Alphonsus Liguori.*

Luis F Card Ladaria, S.I.

Prefect

X Giacomo Morandi

Titular Archbishop of Cerveteri

Secretary ♦

Throw the idol out!

Pope's meditation at the General Audience on 01 August 2018



Dear Brothers and Sisters, good morning!

We have heard the first commandment of the Decalogue: “You shall not have other gods before Me” (*Exodus* 20:3). It's good to pause on the subject of *idolatry*, which is of great importance and timeliness.

The commandment prohibits making idols or images of any sort of reality: everything, in fact, can be used as an idol. We are talking about a human tendency, which doesn't spare believers or atheists. For example, we Christians can ask ourselves: who, truly, is my God? Is it the One and Triune Love or is it my image, my personal success, perhaps, within the Church? “Idolatry not only refers to false pagan worship. It remains a constant temptation to faith. Idolatry consists in divinizing what is not God” (Catechism of the Catholic Church, n. 2113).

What is a “god” on the existential plane? It's what is at the center of one's life, and on which what one does and thinks depends.[4] One can grow up in a nominally Christian family but focused, in reality, on points of reference that are foreign to the Gospel.[5] The human being doesn't live without centering himself on something. So here is a world that

offers a “*supermarket*” of idols, which can be objects, images, ideas, roles.

For example, also prayer. We must pray to God, our Father. I remember once I had gone to a parish in the diocese of Buenos Aires to celebrate a Mass and then I had to do Confirmations in another parish a kilometer away. I went, walking, and found a beautiful park. However, in that park there were more than 50 small tables, each one with two chairs and the people were seated, one in front of the other. What were they doing? Tarot cards. They went there “to pray” to an idol. Instead of praying to God who is providence of the future, they went there to read the cards to see the future. This is an idolatry of our times.

I ask you: how many of you have gone to have cards read to you to see the future? How many of you, for example, have gone to have your hands read to see the future, instead of praying to the Lord? This is the difference: the Lord is alive; the others are idols, idolatries that are useless.

How does idolatry develop? The commandment describes phases: “You shall not make yourself a graven image [. . .]; you shall not bow down to them or serve them” (*Exodus* 20:4-5).

The word “*idol*” in Greek derives from the verb “*to see*.” An idol is a “*vision*,” which tends to become a fixation, an obsession. In reality, an idol is a projection of oneself in objects or in projects.

Advertising, for example, makes use of this dynamic: I don't see the object in itself

but I perceive that car, that smart phone, that role — or other things — as a means to fulfil myself and of responding to my essential needs. And I seek it, speak of it, think of it; the idea of possessing that object or of doing that project, attaining that position, seems a wonderful way to happiness, a



tower to reach the heavens (Cf. *Genesis* 11:1-9), and everything becomes functional to that goal.

Then one enters the second phase: “*You shall not bow down to them.*” Idols exact worship, rituals: to them one bows down and sacrifices everything. In antiquity, human sacrifices were made to idols, but also today: children are sacrificed for a career, by neglecting them or simply not generating them; beauty calls for human sacrifices. How many hours <spent> in front of a mirror!

Certain persons, certain women, how much <time> they spend putting on makeup?! This is also idolatry. It's not bad to put on makeup, but in a normal way, not to become a goddess. Beauty calls for human sacrifices. Fame calls for the immolation of oneself, of one's innocence and authenticity. Idols ask for blood. Money robs life and pleasure leads to loneliness. The economic structures sacrifice human lives for greater profits.

We think of so many people without work. Why? Because it happens sometimes that the entrepreneurs of that business, of that firm, have decided to lay-off people, to earn more money — the idol of money. One lives in hypocrisy, doing and saying what others expect, because the god of one's affirmation imposes it. And lives are ruined, families are destroyed and young people are abandoned in the hands of destructive models, to increase profit. Drugs are also an idol.

Here the third and more tragic stage arrives: “

...and not serve them,” it says. Idols enslave. They promise happiness but don't give it; and one finds oneself living for that thing or for that vision, caught in a self-destructive vortex, in the expectation of a result that never arrives.

Dear brothers and sisters, idols promise life, but in reality that take it away.

The true God doesn't ask for life but gives it, gifts it. The true God doesn't offer a projection of



our success, but teaches to love. The true God doesn't ask for children, but gives His Son for us. Idols project future hypotheses and make one disdain the present; the true God teaches one to live in the reality of every day, in the concrete, not with illusions about the future: today and tomorrow and the day-after-tomorrow walking towards the future — the concreteness of the true God against the liquidity of idols.

I invite you to think today: how many idols do I have and which is my favourite idol? — because to recognize one's idolatries is a beginning

of grace, and puts one on the way of love. In fact, love is incompatible with idolatry: if something becomes absolute and untouchable, then it's more important than a spouse, a child, or a friendship. Attachment to an object or an idea makes one blind to love.

And so to go after idols, <after> an idol, we can even renounce father, mother, children, wife, husband, family — the dearest things. Attachment to an object or an idea makes one blind to love. Carry this in your heart: idols rob you of love, idols make you blind to love and to truly love it's necessary to be free of idols. What is my idol? Take it out and throw it out of the window!

Source: ZENIT♦

Reflections on being a New Evangelizer

Acts 8:26-40,

By Most Rev Dr Rino Fisichella*



The text proposed to us, is a wonderful passage. In just a few verses, it offers an icon of the new evangelizer. The story tells about only two characters, the Ethiopian and Philip. In reality, the heart of the entire story is the action of God, who opens the heart of both of them so that they become committed proclaimers of the Gospel of Jesus Christ. Therefore, in addition to the two people who are named, the story strongly adds the primacy of God and the person of Jesus Christ.

The Ethiopian is described as a “eunuch”, a high-ranking “court official of the Candace, that is, the queen of the Ethiopians”, and the person “in charge of her entire treasury”. He was therefore a figure of importance in the political and administrative life of Ethiopia, and he had just made a trip to Jerusalem. Due to his condition, the Ethiopian would not have been able to participate in the Hebrew cult, nor to become a member of that religion. Nevertheless, he is described to us as a person interested in religion. He is not a believer, but neither is he a pagan. He is reading the Sacred Scriptures. So many men and women of our time are like him! Many are baptized, but are no more believers. Many are attracted by reading the Holy Scriptures, but they

do not understand what they mean, because they stop at the words alone. Many are seeking, but they do not find anyone who knows how to explain the profound meaning of the Scriptures to them. In short, the figure of the Ethiopian is not far from many of our contemporaries.

The author of Acts, in any case, is well aware that this figure recalls well-known passages from the Old Testament, through which a more universal vision of salvation is expressed. The Gospel is a proposal of liberty for everyone. It is salvation for all those who long to give full meaning to their lives, and who are disposed to open their hearts to let them be transformed by the power of grace.

The second figure in the story is Philip. He is the “new” evangelizer. The beginning of the account traces with very similar strokes his call to follow and to obey. “Then the angel of the Lord spoke to Philip, ‘Get up and head south on the road that goes down from Jerusalem to Gaza, the desert route’”. For many verses, we are reminded of the call of Abraham. Just like him, Philip is also called not to remain still in one place; he should begin to journey. He should go where the Lord has established as the place to express his power and his glory. The new evangelizer is not someone who sits at a table. Rather, an evangelizer exerts himself or herself on behalf of the call to evangelize. For this he or she should “get up” and begin his

journey. He should go along the road, not remain in the security of his house. Only there will he be able to meet someone to whom he can announce the Gospel. Philip, like Abraham, obeys. He starts to walk. But this is not enough either. Luke is tremendous when he describes the proclamation of the Gospel. While the Spirit says to the apostle to “go near” and “join up” with the Ethiopian, Philip instead “runs” towards him. His concern for



announcing the Gospel is like a “race”. In the same way as the Word of God that “runs”, as Saint Paul says in 2 Thessalonians 3,1: “Pray for us, so that the word of the Lord may run forward!”, Philip shows himself immediately to be a true evangelizer. His first step is to introduce himself to the person with whom he wishes to speak. The other man then invites Philip to sit next to him. Concern for the person to be evangelized is a fundamental trait of the new evangelization. When we draw near to someone, we should do so with “kindness” and “respect”, knowing that we are engaging that person's liberty.

Next, Philip takes a second step: he addresses the other person and asks for a response. The other man is reading from the prophet, but he is not capable of entering deeply into the text and its meaning. He himself clearly realizes this because his question regards precisely this meaning: who is speaking, and to whom is he referring? Philip responds to the Ethiopian's demand with the complete conviction that he possesses. It is beautiful to note a detail of this text: ανοίξατόστόμα; which means literally, “opening the mouth”. This flexible expression recalls the words of the Psalm, “I do not keep my lips closed, Lord, and you know it”. The same theme is present in this opening of Philip's mouth. From the open mouth the word comes forth, the spirit that creates and that permits communication. Philip, certainly, shows the full sense of all of Scripture. The example most similar to this passage is that of Luke 24, about the disciples on their way to Emmaus who encounter Jesus. “Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures” (Lk 24,27). Never has the expression “Christo-centrism” been more appropriate than in this case. Philip expresses to the Ethiopian the heart and center of all past history and of all the future history that opens before his eyes. Christ is the savior, the fulfillment of the ancient promise, the one who bears the sins of the people, and the lamb without sin who is



immolated for us. It is easy to imagine the passion that Philip had for speaking about Jesus. He had known him in person, he had brought Nicodemus to him in the night, he was his interpreter with those who spoke Greek. In short, Philip is convincing. He speaks with knowledge because of all that he has seen and heard, but he does so with a heart that burns interiorly because he knows that he is talking about the Son of God, in whom he has placed all of his life. Philip is convincing and also credible. This can be seen immediately from that fact that the Ethiopian asks to be baptized.

His baptism attests that the Ethiopian has faith and believes in Christ. But right away, he too becomes an evangelizer. True evangelizers, therefore, are fruitful. Their work is true and real when those who encounter them become, in turn, evangelizers. The good news that Philip announced to the Ethiopian created a new situation. Grace always has its primacy. It is the Spirit who asks Philip to go toward the eunuch. It is the Spirit who opens his heart to understand the word of the apostle and to believe. It is the Spirit who opens Philip's mouth and makes him a credible evangelizer. All this shows us a fact about which we often do not think. The Gospel reached Africa before it reached Europe! And we cannot forget that through Thomas it also reached this land of India. The gaze of the evangelizer should return to that first moment in order never to forget the task that we are called to undertake. One of the most ancient Churches is precisely the one that found a place in Africa, and that gave the newborn Church unforgettable witnesses of faith and martyrs. Philip, for his part, was snatched away again to bring the Gospel to other regions. The universality of the Gospel becomes one of the strongest and most convincing pieces of evidence for the profundity of the word of Jesus Christ that goes out to meet everyone and excludes no one.

The figures of Philip and the Ethiopian, therefore, cause us to reflect on what it means to be evangelizers. We learn from them to be obedient

Sacrament of Anointing of the Sick

Historical Developments

By Fr Dr S Joseph Lionel

sick is a letter from Pope Innocent I in the year 416. In this letter, the pope cites the Letter of James in connection with the anointing of the sick (NR 693-694/DS 216).

Although the letter of the pope does not offer any comprehensive teaching about

The descriptions on the earliest liturgical actions during the first century Christianity do not include details about the anointing of the sick. We neither find any canonical regulations for its celebration nor theological reflections on it. Hence, it becomes particularly difficult to trace history of this sacrament. However, some occasional references to anointing of the sick help us to trace its history.

Liturgical and Non-Liturgical Texts

The oldest evidence for the Sacrament of Anointing of the Sick is found in the liturgical texts. That is, the reference to the anointing is found in the prayers for the blessings of oils with which sick persons were anointed. These prayers are found from the beginning of the third century onward. The words of the prayer indicate that the oil is to receive a new power in order that it may become a means of healing for soul and body. It could also be taken as a drink. For example, in the *Apostolic Tradition* generally attributed to Hippolytus of Rome in the third century, there are prayers for the blessing of oil: "May this oil also give comfort to those who taste it and health to those who use it." Over the centuries, a gradual shift in the focus took place, that is, from physical to spiritual healing. Similarly, the seventh century manuscript of the Gregorian Sacramentary, named after Pope St. Gregory the Great contains a formal rite of anointing. At this point, it was already a custom for an ordained clergyman to administer Anointing. These evidences indicate a continuation of what we read in the Letter of James, especially in the liturgical practices of the early Church.

The first non-liturgical text on anointing the



the sacrament of the anointing of the sick, it clearly explains the correct way of using the oil in the liturgical action. The letter mentions that all Christians can receive anointing with blessed oil in their affliction and that of their families.

Although it is the bishop who has the power to consecrate the oil used for anointing the sick, the priest can perform anointing of the sick. According to the letter, the blessed oil is one of the sacraments; hence it cannot be applied to penitents before making confession.

The liturgical practice during this period was that Christians could be anointed whenever they were sick. Danger of death was not the only occasion for anointing of the sick. The bishops and priests tried to differentiate anointing of the sick from the work of magicians who posed a sort of competition with the ministry of the Church.

Against this background, during eighth century St. Bede the venerable (d. 735), on the basis of James 5:16 explained reconciliation as completion of

anointing of the sick. In order to emphasize the sacramental characteristics of the anointing of the sick, during the same century, there was a slight change in the theology and liturgical practice of anointing. That is, anointing was celebrated together with confession of sins and reception of Eucharist. It came to be known as the sacrament of the dying. The practice of giving Eucharist after



anointing came to be known as “viaticum.”

The liturgical practices differed from region to region. In some places the oil was blessed just before anointing, whereas in other places the oil was already blessed by the bishop and distributed to the priests for anointing of the sick. Although some regions show evidence of twenty different anointing, the general practice was that with this blessed oil the five senses of the sick person were anointed. Some regions had anointing for seven successive days and required several priests; hence for some it was a frightening rite which led towards crisis in understanding the theology and practice of the sacrament.

Until the twelfth century, the sacrament was known as *oleum infirmorum* referring to the blessed oil meant for anointing of sick persons. However, from scholastic period, sacrament of the anointing of the sick came to be known as *sacramentum exeuntium*, the sacrament of the dying. It has been counted among the seven sacraments and gained acceptance from the twelfth century.

The original understanding that it was a sacrament of healing for the body and soul gained an additional, but dominant, understanding that this sacrament eliminates the last obstacles to a person's entry into heavenly glory and perfects the Church's efforts for the salvation of the soul. Consequently, for next few centuries the “eschatologizing” and “spiritualizing” of this sacrament were held in high esteem.

Important Decisions

Our study on the history of the sacrament of the anointing of the sick informs us that during the course of centuries the Church has made some importance decisions and pronouncements regarding the theology and the liturgical practice of this sacrament. The Council of Florence in its *Decree for the Armenians* (1439) states:

The fifth sacrament is extreme unction. Its

matter is olive oil blessed by the bishop. This sacrament may not be given except to a sick person whose life is feared for. He is to be anointed on these parts: on the eyes on account of sight, on the ears on account of hearing, on the nostrils on account of smelling, on the mouth on account of taste and speech, on the hands on account of touch, on the feet on account of movement, on the loins on account

of the lust seated there. The *form* of this sacrament is as follows: through the holy anointing and through his benevolent mercy may the Lord forgive you your sins committed through sight, etc. Similarly with the other members. The *minister* of this sacrament is the priest. The *effect* is the healing of the mind and, as far as it is good for the soul, of the body as well (NR 695/ DS 1324-1325).

This above mentioned paragraph from the decree echoes the explanation already given by Thomas Aquinas. These words indicate that at that time, anointing was prescribed for those who

were near death and the primary effect of the sacrament was spiritual healing; however physical healing was never ruled out. The sacrament also came to be well defined with explanations on the matter, form, minister and effect of the sacrament.

In subsequent centuries, while the Eastern Churches who separated from Rome accepted anointing of the sick as one of the seven sacraments, the Reformers denied to accept it as a sacrament. The Reformers failed to find either biblical evidence for its institution by Jesus, or evidence of healing ministry in the Church. Since they denied sacramentality of the anointing of the sick, they taught that anointing may be helpful for the faithful just like the blessing with holy water and did not want to give any more value to it.

Hence, the Council of Trent considered it as an urgent duty to defend the sacramentality of the anointing of sick. In its fourteenth session in 1551 it adopted a *Doctrine on the Sacrament of Extreme*

...Continued on Page 18



SAINT OF THE MONTH - I

St Rose of Viterbo

1233 – 1251

Feast day: 04 September

Born of poor and pious parents, Rose was remarkable for holiness from her earliest years. Almighty 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 conversion of sinners. Meanwhile our dear Lord was preparing her for an extraordinary mission.

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 wearing the crown of thorns. On questioning by little Rose, Jesus told her that He suffers much due to the sins of humankind.

Before she was able to speak, Saint Rose attempted to pronounce the sweet names of Jesus and Mary; and as soon as she had learned to walk, she asked to be taken to church and to other retired and quiet places to pray. When religious discourses were given, she would listen with great attention.

When Saint Rose was only 3 years old, God showed how pleased He was with her in a most wonderful way. One of her maternal aunts died. The families were standing around the bier weeping aloud. Deeply moved by the sorrow of her relatives, little Rose went to the coffin, raised her eyes to heaven, and prayed silently. Then she placed her little hand on the body of her deceased aunt and called her by name. The dead woman immediately opened her eyes and reached out to embrace her little niece, who had raised her to life again.

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.

When she was 7 years old, Rose retired to a little cell in her father's house. There she spent almost all her time in contemplation and in practicing rigorous penance. She prayed much for

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 expelled 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. Meanwhile the rightful authority of the pope had been re-established at Viterbo, and Rose could return. She was now 15 years old and anxious to enter the convent of the Poor Clares but she was not admitted to the convent.

Rose told them that they would receive her after she is dead. She and several companions

SAINT OF THE MONTH - II

St Francis Borgia

1510 – 1572

Feast Day: 10 October

Borgia—the name has a ring of infamy. Historically, the Borgia family is associated with crime, promiscuity, papal corruption, and power-mongering, and this sad legacy was remembered for a long time.



But while the popular imagination fixates on the sins of the Borgia family, there is a great saint who also bears the name of Borgia — a man who redeemed his family name. He is St Francis Borgia.

Born Francesco Borgia de Candia d'Aragon on October 28, 1510, Francis grew up in a world of power and privilege. His father was the 3rd Duke of Gandia related to Pope Alexander VI, King Ferdinand of Aragon and Emperor Charles V. From a young age, he displayed great piety, and his desire was to become a monk. His parents had other plans, however, and sent him to the court of King Charles I of Spain.

Francis married a noblewoman named Eleanor, by whom he had 8 children and enjoyed a happy home life. Unlike many nobles of his time, Francis wasn't interested in power or advancing his career at court. He was a true Christian gentleman whose passion was the Catholic faith. He enjoyed nothing more than receiving communion.

At the death of his father, Francis became the 4th Duke of Gandia, and he began a short-lived diplomatic career. After failing in an important diplomatic mission to unite Spain and Portugal, he retired from politics at age 33.

After his retirement, he lived a quiet life with his family and gave himself to the things of the Faith — especially sacred music. His passion for sacred music and his contributions to it were so great; he is considered one of the chief restorers of sacred music in the 16th century.

Francis' happy, domestic life came to end when his wife died in 1546. After putting his affairs in order, passing his title on to his son, and making

provisions for his family, he shocked his contemporaries by declaring his intention to join the newly formed Society of Jesus.

His life in the Jesuits was a complete change from his previous comfortable life. His superior tested him by making

him perform the most menial and humbling tasks. Francis never complained however, and his humility, obedience, and spiritual fervor caused him to advance quickly in the society. Still he never once complained or grumbled. The only time he became angry was when anyone treated him with respect as if he was still a Duke. Once a doctor who had to take care of a painful wound Francis had said to him: "I am afraid, my lord, that I have to hurt your grace." The saint answered that he would not hurt him more than he was right then by calling him "my lord" and "your grace."

It was not too long before the humble priest accomplished wonderful works for God's glory as he preached everywhere and advised many important people. He spread the Society of Jesus all over Spain and in Portugal. When he was made Superior General of the Jesuits, he sent missionaries all over the world. Under his guidance, the Jesuits grew to be a very great help to the Church in many lands. Through all such success, Francis Borgia remained completely humble.

While he wanted a life of solitude and prayer more than anything, Francis' administrative talents meant he was given more and more responsibility. Finally, in 1565, he was elected Superior General of the Jesuits. Because of his personal holiness and efficiency in advancing the mission of the order, he is considered by many to be the greatest superior of the Jesuits after St. Ignatius.

Throughout his life, Francis Borgia was graced with power and privilege. Yet he never became arrogant or domineering, and he was

Bible Quiz - 42

Compiled by Mahesh H Lobo

This Quiz is based on the Book of *Ezekiel: Chapters 24-48*. 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. 41 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 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. Why is the Lord God stretching out his hand against Rabbah and the cities of Ammonites?
02. What did Judah and Israel exchange with Tyre for the merchandise they received from Tyre?
03. Who was the signet of perfection, full of wisdom and perfect in beauty?
04. When did Ezekiel receive the word of God to set his face against the house of Egypt?
05. Why is the Lord against Egypt and against the streams of Egypt?
06. By whose hand will the Lord put an end to the wealth of Egypt?
07. On which day Ezekiel has to raise a lamentation over Pharaoh, king of Egypt?
08. What is the specific role God gave to prophet Ezekiel for the house of Israel?
09. After gathering the people scattered abroad, where will the Lord take them for a feed?
10. In order not to consume with hunger and suffer no reproach, what will the Lord God provide for the people of Israel?
11. The Lord God through the mouth of Prophet Ezekiel says: "I will prepare you for blood, and blood shall pursue you". Against whom is this prophesy directed?
12. What happens to the people of Israel when the Lord sprinkles clean water upon them?
13. The Lord asked Ezekiel to pick up two sticks. Whom do these sticks represent?
14. Where will the Lord give Gog a place of burial in Israel?
15. There were vestibules all around, facing outer court. What is their length and breadth?
16. In the inner court there were two chambers. Which direction did they face?
17. As the angel brought Ezekiel to the gate, the gate facing east, what did he see over there?
18. Of the Levitical priests, who shall keep charge of the sanctuary and minister to the Lord and offer the fat and the blood?
19. The gate of the inner court that faces east shall be shut on the six working days. Then when will it be opened?
20. What happens to the stagnant waters when the waters that flow towards the eastern region and go down into the Arabah?

Answers to Quiz No 41

(All the references are from the book of Ezekiel)

(1) In the thirtieth year, in the fourth month, on the fifth day of the month, 1:1; (2) for the spirit of the living creatures was in the wheels, 1:20; (3) sweet as honey, 3:3; (4) to be the watchman, 3:17; (5) three hundred and ninety days, 4:5; (6) a third part, 5:2; (7) shall die of famine, 6:12; (8) famine and pestilence shall devour, 7:15; (9) their faces towards the east, worshiping the sun, 8:16; (10) to scatter them over the city, 10:2; (11) he died, 11:13; (12) the days grow long and every vision comes to naught, 12:22; (13) they will not be in the council of my people, nor be enrolled in the register of the house of Israel, 13:9; (14) sword, famine, evil beasts and pestilence, 14:21; (15) set them before the idols as a pleasing odour, 16:19; (16) Like mother, like daughter, 16:44; (17) shall not die, shall live, 18:21; (18) because of the tidings, 21:7; (19) by taking interest, 22:12; (20) Ninth year, in the tenth month, on the tenth day of the month, 24:1

Winners of Quiz No. 41

(1) Bernard Lakra, Ranchi; (2) Pius Nazareth, Mangaluru; (3) Prema D'Souza, Mahim, Mumbai (4) Savita Mary, Chennai; (5) Sunanda Jyothi, Nagpur

Continued from Page 14: St Rose of Viterbo

repaired to a secluded dwelling, where they intended to live as a community. The ecclesiastical authorities, however, did not approve of the plan, and Rose returned home. She died 2 years later, filled with the joyous desire of being united with her God.

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. Miracles are constantly occurring at her tomb. Pope Callistus III canonized her in 1457.

Although her skin is dark due to the fire in the chapel, 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.

Reflection: Rose lived but eighteen years, saved the Church's cause, and died a Saint. We have lived, perhaps, much longer, but with what result? Every minute something can be done for God. Time is the money for eternity; shall we waste it and have nothing to show for it?

Source: www.roman-catholic-saints.com; www.franciscanmedia.org/saint-rose-of-viterbo; www.newadvent.org; www.americaneedsfatima.org/Saints; sanctoral.com/en/saints ♦

Continued from Page 15: St Francis Borgia



known by all for his life of humility and faith. He shows us that holiness is not limited to any one state in life, but is rather found by humbly and lovingly conforming to the will

of God, wherever it might lead.

In 1571 the pope sent Francis to Spain and Portugal to help build an alliance against the Turks. He grew

increasingly ill on this embassy and died after returning to Rome in 1572. He was canonized a hundred years later.

Reflection

Sometimes the Lord reveals his will for us in stages. Many people hear a call in later life to serve in a different capacity. We never know what the Lord has in store for us.

Source: www.catholic.org/saints; www.ignatianspirituality.com; www.franciscanmedia.org/saint; www.catholicgentleman.net ♦

Continued from Page 4: Together with the young, let's bring the Gospel to all

Societies enable the Holy See to ensure that those who are helped in their personal needs can in turn bear witness to the Gospel in the circumstances of their daily lives. No one is so poor as to be unable to give what they have, but first and foremost what they are.

Let me repeat the words of encouragement that I addressed to the young people of Chile: “Never think that you have nothing to offer, or that nobody needs you. Many people need you. Think about it! Each of you, think in your heart: many



people need me” (*Meeting with Young People*, Maipu Shrine, 17 January 2018).

Dear young people, this coming October, the month of the missions, we will hold the Synod devoted to you. It will prove to be one more occasion to

help us become missionary disciples, ever more passionately devoted to Jesus and His mission, to the ends of the earth. I ask Mary, Queen of the Apostles, Saint Francis Xavier, Saint Thérèse of the Child Jesus and Blessed Paolo Manna to intercede for all of us and to accompany us always.♦

Continued from Page 13: Sacrament of Anointing of the Sick

Unction in three chapters and four canons.

If anyone says that extreme unction is not truly and properly a sacrament instituted by Christ our Lord (Mt 6:13) and promulgated by the blessed apostle James (James 5:14), but only a rite received from the Fathers or a human invention, *anathema sit*.

If anyone says that the sacred anointing of the



sick neither confers grace, nor remits sins, nor comforts the sick; but that it does no longer exist as if it consisted only in the grace of healing of olden days, *anathema sit* (NR 700-703/DS 1716-1719).

By referring to the biblical texts for the Church's practice of anointing, the Council of Trent wanted to show to the Reformers that the liturgy of the Catholic Church is not contrary to the Scripture. The Council taught salvific importance

of the sacrament. While talking about the recipient of the sacrament, Trent uses the expression “especially” those who are dying. That means, the Council did not restrict the sacrament only to the dying.

This understanding leaves possibility open for Vatican II to reorient the original sacramental practice that the recipient need not wait for danger of death but any sick person can receive the sacrament. And it is meant for healing of body and soul.

This thought did not emerge suddenly. It transpired throughout the twentieth century and manifested in the change of name by Vatican II. The Constitution on Liturgy by Vatican II calls it “anointing of the sick” instead of its medieval name “extreme unction” (SC 73). The Council also teaches

that, “By the sacred anointing of the sick and the prayer of her priests the whole Church commends the sick to the suffering and glorified Lord, asking that He may lighten their suffering and save them; she exhorts them, moreover, to contribute to the welfare of the whole people of God by associating themselves freely with the passion and death of Christ” (LG 11). Thus, Vatican II reorients to the proper understanding of the sacrament of the anointing of the sick.♦

How much does a prayer weigh?

Louise Redden, a poorly dressed lady with a look of defeat on her face, walked into a grocery store. She approached the owner of the store in a most humble manner and asked if he would let her charge a few groceries. She softly explained that her husband was very ill and unable to work, they had seven children and they needed food.



with her head still bowed.

The eyes of the grocer and of the customer showed amazement when the scales went down and stayed down.

The grocer, staring at the scales, turned slowly to the customer and said begrudgingly, "I can't believe it."

John Longhouse, the grocer, scoffed at her and requested that she leave his store.

Visualizing the family needs, she said:

"Please, sir! I will bring you the money just as soon as I can."



John told her he could not give her credit, as she did not have a charge

account at his store.

Standing beside the counter was a customer who overheard the conversation between the two. The customer walked forward and told the grocer that he would stand good for whatever she needed for her family.

The grocer said in a very reluctant voice, "Do you have a grocery list?"

Louise replied, "Yes sir"

"O.K." he said, "put your grocery list on the scales and whatever your grocery list weighs, I will give you that amount in groceries."

Louise hesitated a moment with a bowed head, then she reached into her purse and took out a piece of paper and scribbled something on it. She then laid the piece of paper on the scale carefully

and the grocer started putting the groceries on the other side of the scales. The scale did not balance so he continued to put more and more groceries on them until the scales would hold no more. The grocer stood there in utter disgust.

Finally, he grabbed the piece of paper from the scales and looked at it with greater amazement. It was not a grocery list; it was a prayer which said: "Dear Lord, you know my needs and I am leaving this in your hands."

The grocer gave her the groceries that he had gathered and stood in stunned silence. Louise thanked him and left the store. The customer handed a fifty-dollar bill to the grocer and said, "It was worth every penny of it."

It was some time later that the grocer discovered the scales were broken; therefore, only God knows how much a prayer weighs.



Author Unknown

Source: www.inspire21.com/stories ♦

CONTRIBUTIONS TO PMS 2017-18

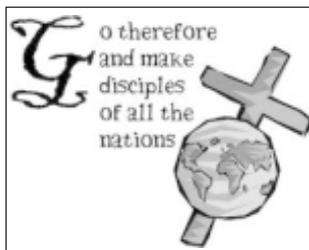
SL.NO	DIOCESES	PF	HC	SPA	Total
1	ADILABAD (SML)	183,000.00	24,000.00	22,000.00	229,000.00
2	AGARTALA	695,250.00	222,999.00	147,770.00	1,066,019.00
3	AGRA	710,500.00	358,300.00	40,000.00	1,108,800.00
4	AHMEDABAD	381,271.00	107,843.00	31,735.00	520,849.00
5	AIZAWL	330,539.00	130,608.00	66,198.00	527,345.00
6	AJMER	175,175.00	142,683.00	22,977.00	340,835.00
7	ALLAHABAD	951,042.00	275,563.00	48,346.00	1,274,951.00
8	ALLEPPEY/ALAPPUZHA	3,100,000.00	175,000.00	175,000.00	3,450,000.00
9	AMBIKAPUR	51,000.00	300,100.00	53,000.00	404,100.00
10	AMRAVATHI	179,546.00	163,220.00	12,335.00	355,101.00
11	ASANSOL	313,636.00	278,983.00	32,000.00	624,619.00
12	AURANGABAD	195,000.00	200,000.00	80,000.00	475,000.00
13	BAGDOGRA	322,000.00	130,000.00	50,000.00	502,000.00
14	BALASORE	405,438.00	232,549.00	136,785.00	774,772.00
15	BANGALORE	24,147,980.00	2,113,285.00	1,553,920.00	27,815,185.00
16	BAREILLY	825,930.00	151,000.00	30,000.00	1,006,930.00
17	BARODA	1,085,450.00	214,535.00	206,000.00	1,505,985.00
18	BARUIPUR	215,914.00	240,702.00	30,000.00	486,616.00
19	BATHERY (SMK)		10,000.00	10,000.00	20,000.00
20	BELGAUM	2,568,787.00	154,134.00	111,398.00	2,834,319.00
21	BELLARY	525,660.00	150,834.00	35,203.00	711,697.00
22	BELTHANGADY	305,000.00	26,000.00	38,753.00	369,753.00
23	BERHAMPUR	1,584,965.00	250,455.00	166,969.00	2,002,389.00
24	BETTIAH	230,000.00	50,000.00	15,000.00	295,000.00
25	BHADRAVATHI	203,736.00	65,000.00	26,500.00	295,236.00
26	BHAGALPUR	2,236,521.00	651,623.00	621,656.00	3,509,800.00
27	BHOPAL	500,000.00	250,000.00	145,000.00	895,000.00
28	BIJNOOR	157,621.00	12,860.00	9,020.00	179,501.00
29	BOMBAY	7,358,074.00	1,731,791.00	100,000.00	9,189,865.00
30	BONGAIGAON	203,690.00	44,730.00	58,750.00	307,170.00
31	BUXAR	121,092.00	16,076.00	6,529.00	143,697.00
32	CALCUTTA	831,265.00	567,973.00	172,199.00	1,571,437.00
33	CALICUT	4,500,172.00	106,402.00	27,000.00	4,633,574.00
34	CHANDA	150,000.00	90,000.00	82,952.00	322,952.00
35	CHANGANACHERRY	1,600,000.00	100,000.00	150,000.00	1,850,000.00
37	CHIKMAGLUR	3,500,801.00	165,000.00	75,000.00	3,740,801.00
36	CHINGELPUT	2,000,000.00	92,000.00	63,000.00	2,155,000.00
38	COCHIN	1,528,000.00	150,000.00	80,000.00	1,758,000.00
39	COIMBATORE	5,070,000.00	320,000.00	310,000.00	5,700,000.00
40	CUDDAPAH	1,325,000.00	125,000.00	35,000.00	1,485,000.00
41	CUTTACK-BHUVANESH	710,000.00	168,000.00	155,000.00	1,033,000.00
42	DALTONGANJ	55,000.00	35,000.00	30,200.00	120,200.00
43	DARJEELING	560,681.00	326,412.00	233,806.00	1,120,899.00
44	DELHI	1,308,448.00	578,987.00	187,320.00	2,074,755.00

SL.NO	DIOCESES	PF	HC	SPA	Total
45	DHARMAPURI	1,000,000.00	135,000.00	110,000.00	1,245,000.00
46	DIBRUGARH	160,000.00		65,000.00	225,000.00
47	DINDUGAL	820,000.00	90,000.00	55,000.00	965,000.00
48	DIPHU	328,650.00	258,053.00	121,584.00	708,287.00
49	DUMKA	909,661.00	135,000.00	127,000.00	1,171,661.00
50	ELURU	886,676.50	63,241.10	61,793.10	1,011,710.70
51	ERNAKULAM - ANGAMALY	1,500,000.00	100,000.00	200,000.00	1,800,000.00
52	FARIDABAD	18,000.00	16,500.00	16,500.00	51,000.00
53	GANDHINAGAR	172,092.00	130,435.00	21,062.00	323,589.00
54	GOA & DAMAN	22,004,036.00	2,968,867.00	2,444,530.00	27,417,433.00
55	GORAKHPUR	177,339.00	115,000.00	70,000.00	362,339.00
56	GULBURGA	611,016.00	68,254.00	14,066.00	693,336.00
57	GUMLA	150,500.00	95,000.00	70,000.00	315,500.00
58	GUNTUR	1,052,262.00	76,366.00	40,146.00	1,168,774.00
59	GURGAON	10,000.00	10,000.00	10,000.00	30,000.00
60	GUWAHATI	741,873.00	226,450.00	90,200.00	1,058,523.00
61	GWALIOR	735,060.00	100,156.00	8,585.00	843,801.00
62	HAZARIBAGH	258,773.00	193,082.00	99,334.00	551,189.00
63	HOSUR (SML)	New	New	New	New
64	HYDERABAD	2,203,840.00	195,650.00	130,235.00	2,529,725.00
65	IDUKKI	12,000.00	22,300.00	29,136.00	63,436.00
66	IMPHAL	805,500.00	250,600.00	160,500.00	1,216,600.00
67	INDORE	1,116,247.00	614,087.00	17,039.00	1,747,373.00
68	IRINJALAKUDA	1,745,000.00	25,000.00	31,000.00	1,801,000.00
69	ITANAGAR	528,000.00	416,000.00	124,000.00	1,068,000.00
70	JABALPUR	830,000.00	225,000.00	35,000.00	1,090,000.00
71	JAGDALPUR	190,000.00	42,200.00	40,300.00	272,500.00
72	JAIPUR	641,742.00	291,596.00	55,000.00	988,338.00
73	JALANDHAR	360,000.00	390,000.00	75,000.00	825,000.00
74	JALPAIGURI	101,000.00	61,000.00	41,000.00	203,000.00
75	JAMMU - SRINAGAR	285,000.00	85,000.00	40,000.00	410,000.00
76	JAMSHEDPUR	684,000.00	450,000.00	88,000.00	1,222,000.00
77	JASHPUR	210,000.00	300,000.00	61,500.00	571,500.00
78	JHABUA	1,353,858.00	210,942.00	173,572.00	1,738,372.00
79	JHANSI	871,000.00	74,218.00	27,210.00	972,428.00
80	JOWAI	287,500.00	32,550.00	31,500.00	351,550.00
81	KALYAN	125,000.00	15,000.00	18,000.00	158,000.00
82	KANJIRAPALLY	135,000.00	46,500.00	45,000.00	226,500.00
83	KANNUR	2,132,831.00	80,000.00	46,000.00	2,258,831.00
84	KARWAR	7,021,782.10	470,721.00	136,219.00	7,628,722.10
85	KHADKI	75,000.00	25,000.00	20,000.00	120,000.00
86	KHAMMAM	271,376.00	71,000.00	35,000.00	377,376.00
87	KHANDWA	375,000.00	160,000.00	75,000.00	610,000.00
88	KHUNTI	180,000.00	80,000.00	30,000.00	290,000.00
89	KOHIMA	1,079,459.00	250,242.00	84,541.00	1,414,242.00
90	KOTHAMANGALAM	50,000.00	20,000.00	50,000.00	120,000.00
91	KOTTAPURAM	2,150,000.00	180,000.00	180,000.00	2,510,000.00

SL.NO	DIOCESSES	PF	HC	SPA	Total
92	KOTTAR	2,612,613.00	320,772.00	425,000.00	3,358,385.00
93	KOTTAYAM	275,000.00	110,000.00	96,000.00	481,000.00
94	KRISHNAGAR	350,000.00	100,000.00	100,000.00	550,000.00
95	KUMBAKONAM	2,600,000.00	350,000.00	150,000.00	3,100,000.00
96	KURNOOL	1,548,501.00	34,650.00	14,454.00	1,597,605.00
97	KUZHITHURAI	752,000.00	220,000.00	130,000.00	1,102,000.00
98	LUCKNOW	493,102.00	181,196.00	20,000.00	694,298.00
99	MADRAS - MYLAPORE	5,588,755.00	363,824.00	316,777.00	6,269,356.00
100	MADURAI	3,730,244.00	230,624.00	128,619.00	4,089,487.00
101	MANANTHAVADY	60,000.00	50,000.00	50,000.00	160,000.00
102	MANDYA	712,278.00	53,000.00	50,000.00	815,278.00
103	MANGALORE	13,211,704.00	928,337.00	888,001.00	15,028,042.00
104	MARTHANDOM	105,727.00	20,407.00	19,140.00	145,274.00
105	MAVELIKARA (SMK)	110,000.00	30,000.00	30,000.00	170,000.00
106	MEERUT	1,500,000.00	775,000.00	67,000.00	2,342,000.00
107	MIAO	411,700.00	247,099.00	30,000.00	688,799.00
108	MUVATTUPUZHA (SMK)				-
109	MUZAFARPUR	80,100.00	30,000.00	9,000.00	119,100.00
110	MYSORE	5,707,138.50	187,878.00	140,949.00	6,035,965.50
111	NAGPUR	925,000.00	450,000.00	75,000.00	1,450,000.00
112	NALGONDA	175,000.00	10,000.00	10,000.00	195,000.00
113	NASHIK	287,207.00	74,796.00		362,003.00
114	NELLORE	387,798.00	171,000.00	50,000.00	608,798.00
115	NEYYATTINKARA	435,000.00	152,000.00	145,000.00	732,000.00
116	NONGSTOIN	112,500.00	65,400.00	24,200.00	202,100.00
117	OOTTACAMUND	1,563,713.00	134,983.00	181,155.00	1,879,851.00
118	PALAI	800,000.00	250,000.00	150,000.00	1,200,000.00
119	PALAYAMKOTTAI	2,915,566.00	87,000.00	44,000.00	3,046,566.00
120	PALGHAT / PALAKKAD	205,000.00	49,000.00	50,000.00	304,000.00
121	PARASSALA (SMK)	New	New	New	New
122	PATHANAMTHITTA (SM	125,000.00	40,000.00	15,000.00	180,000.00
123	PATNA	842,943.00	72,278.00	44,138.00	959,359.00
124	PONDICHERRY - CUDAL	4,448,758.00	262,088.00	63,528.00	4,774,374.00
125	POONA	861,279.00	571,690.00		1,432,969.00
126	PORT BLAIR	1,459,000.00	96,000.00	7,500.00	1,562,500.00
127	PUNALUR	435,000.00	40,000.00	40,000.00	515,000.00
128	PURNEA	145,200.00	70,300.00	15,000.00	230,500.00
129	PUTTUR	11,200.00	9,400.00	8,350.00	28,950.00
130	QUILON	2,900,000.00	200,100.00	150,000.00	3,250,100.00
131	RAIGANJ	400,000.00	100,000.00	45,000.00	545,000.00
132	RAIGARH	173,921.00	325,634.00	25,000.00	524,555.00
133	RAIPUR	1,150,000.00	425,000.00	265,820.00	1,840,820.00
134	RAJKOT	858,304.00	115,197.00	38,295.00	1,011,796.00
135	RAMANATHAPURAM	25,000.00	5,000.00		30,000.00
136	RANCHI	650,000.00	300,000.00	90,000.00	1,040,000.00
137	RAYAGADA	749,891.00	140,201.00	119,208.00	1,009,300.00
138	ROURKELA	972,000.00	120,500.00	80,500.00	1,173,000.00

SL.NO	DIOCESSES	PF	HC	SPA	Total
139	SAGAR	221,819.00	110,000.00	45,000.00	376,819.00
140	SALEM	1,671,666.00	70,861.00	39,120.00	1,781,647.00
141	SAMBALPUR	318,461.00	136,665.00	9,000.00	464,126.00
142	SATNA	80,000.00	30,000.00	25,000.00	135,000.00
143	SHAMSHABAD (SML)	New	New	New	New
144	SHILLONG	301,600.00	43,500.00	26,200.00	371,300.00
145	SHIMLA - CHANDIGARH	778,743.00	317,673.00	41,719.00	1,138,135.00
146	SHIMOGA	2,610,000.00	240,000.00	100,000.00	2,950,000.00
147	SIMDEGA	128,119.00	140,000.00	80,000.00	348,119.00
148	SINDHUDURG	450,670.00	183,977.00	25,936.00	660,583.00
149	SIVAGANGAI	675,000.00	130,000.00	55,000.00	860,000.00
150	SRIKAKULAM	478,765.00	13,785.00	10,000.00	502,550.00
151	SULTANPET	524,500.00	25,900.00	15,600.00	566,000.00
152	TELLICHERRY	500,000.00	100,000.00	200,000.00	800,000.00
153	TEZPUR	1,262,262.00	540,765.00	257,165.00	2,060,192.00
154	THAMARASSERY	150,000.00	75,000.00	50,000.00	275,000.00
155	THANJAVUR	1,084,139.00	222,561.00	198,821.00	1,505,521.00
156	THIRUCHIRAPALLI	3,745,981.00	266,000.00	60,000.00	4,071,981.00
157	THIRUVALA (SMK)	60,000.00	20,000.00	10,000.00	90,000.00
158	THUCKALAY	195,878.00	13,000.00	24,000.00	232,878.00
159	TRICHUR	1,800,000.00	30,000.00	200,000.00	2,030,000.00
160	TRIVANDRUM (LATIN)	2,500,000.00	700,000.00	400,000.00	3,600,000.00
161	TRIVANDRUM (SMK)	450,000.00	50,000.00	75,000.00	575,000.00
162	TURA	680,000.00	350,000.00	125,000.00	1,155,000.00
163	TUTICORIN	5,200,000.00	230,000.00	15,000.00	5,445,000.00
164	UDAIPUR	1,360,850.00	131,360.00	24,760.00	1,516,970.00
165	UDUPI	7,018,768.00	489,343.00	349,816.00	7,857,927.00
166	UJJAIN	140,000.00	35,000.00	35,000.00	210,000.00
167	VARANASI	620,000.00	2,200,000.00	20,000.00	2,840,000.00
168	VASAI	9,816,417.00	988,038.00	303,268.00	11,107,723.00
169	VELLORE	1,300,000.00	331,850.00	150,000.00	1,781,850.00
170	VERAPOLY	7,549,765.00	300,000.00	225,000.00	8,074,765.00
171	VIJAYAPURAM	2,400,000.00	200,100.00	80,500.00	2,680,600.00
172	VIJAYAWADA	2,010,417.00	314,061.00	210,540.00	2,535,018.00
173	VISHAKAPATNAM	2,600,000.00	165,000.00	50,000.00	2,815,000.00
174	WARRANGAL	525,000.00	150,000.00	100,000.00	775,000.00
	TOTAL	255,831,220.10	39,480,450.10	19,226,952.10	314,538,622.30

Continued from Page 11: Reflections on being a New Evangelizer



to the voice of the Holy Spirit. We make ourselves available to drop whatever we are doing and follow his promptings. We run along the road to reach all those who desire

and long for God. We offer them the Word that saves and pardons. A word that speaks of Love because it orients us to see the very source of love: Christ, the incarnate Son of God, who died and rose for us.

**The author is President of the Pontifical Council for the Promotion of New Evangelization, Vatican ♦*

Continued from Page 2 : With a grateful heart

in philosophy from the Catholic University, Leuven, and a doctorate in philosophy from Angelicum, Rome. He served as the assistant parish priest in San Thome Cathedral, Chennai, and St. Francis Xavier Church, Pallavaram. He was parish priest of St. Joseph's Cathedral, Chingleput; Sacred Heart Church, Oragadam; and Sagaya Annai Alayam, Padappi. He was superintendent of R C Schools and Director of Jeevan Jothi Institute of Administrative Services (JIAS). He has served as Vice-Rector, Registrar, Librarian and professor in Sacred Heart Seminary, Poonamallee. He was Vicar General of the diocese of Chingleput for seven years.

Fr. Ambrose has all the potentials to animate the church in India for missions. While requesting your continued prayers for me I pray that all of you continue to extend your generous support for Fr Ambrose so that he is able to carry out the mission of promoting missions in India.

Fr. Faustine L Lobo
National Director, PMO-India

News Round-Up

New Bishop appointed for Mangalore

Pope Francis has accepted the resignation of Bishop Aloysius Paul D'Souza of Mangalore and has appointed Fr Peter Paul Saldanha (54) the new Bishop of Mangalore. The bishop-elect, a priest of Mangalore, is now a professor at the Pontifical Urbanian University in Rome.

Rev Fr Peter Paul Saldanha was born in Kinnigoli, Diocese of Mangalore, on 27 April 1964. He holds a diploma in Depth Psychology and Formation from the Institute for Formators, Bangalore, and a doctorate in theology from the Pontifical Urbanian University, Rome.

He was Assistant Parish Priest at St Lawrence Church, Moodubelle (1991-1992); at Our Lady of Miracles Church, Milagres (1992-1994); at Our Lady of Dolours Church, Vittal (1994-1996); Teacher and Formator at St Joseph's Inter-diocesan Seminary, Jeppu (1996-1999) and at the same time, Vice Rector of the same Seminary (1997-1999).

He was Professor at St Joseph's Inter-Diocesan Seminary, Jeppu (2005-2010), and from 2008-2010 also Vice Rector of the same Seminary. Since 2010 he has been Professor of Dogmatic Theology at the Pontifical Urbanian University, Rome. ♦

Holy Father's Prayer Intentions

SEPTEMBER - Universal: Young People in Africa

That young people in Africa may have access to education and work in their own countries.

OCTOBER - Evangelization: The Mission of Religious

That consecrated religious men and women may bestir themselves, and be present among the poor, the marginalized, and those who have no voice.

2019



“Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses.”
 - Evangelii Nuntiandi #41 (St. Pope Paul VI)

JANUARY							FEBRUARY							MARCH							APRIL								
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT		
1 - Mary, Mother of God	2	3	4	5			10 - Missionary Childhood Day	1	2					31 06 - Ash Wednesday	1	2						1	2	3	4	5	6		
26 - Republic Day	6	7	8	9	10	11		3	4	5	6	7	8	3	4	5	6	7	8	9	7	8	9	10	11	12	13		
	13	14	15	16	17	18	10	11	12	13	14	15	16	10	11	12	13	14	15	16	14	15	16	17	18	19	20		
	20	21	22	23	24	25	17	18	19	20	21	22	23	17	18	19	20	21	22	23	21	22	23	24	25	26	27		
	27	28	29	30	31		24	25	26	27	28			24	25	26	27	28	29	30	28	29	30						
MAY							JUNE							JULY							AUGUST								
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT		
01 - St. Joseph The Worker	1	2	3	4			30 02 - Ascension	1						1	2	3	4	5	6	6 - Transfiguration of The Lord	1	2	3						
	5	6	7	8	9	10	09 - Pentecost	2	3	4	5	6	7	7	8	9	10	11	12	13	15 - Assumption of BVM; Independence day	4	5	6	7	8	9	10	
	12	13	14	15	16	17	16	17	18	19	20	21	22	14	15	16	17	18	19	20		11	12	13	14	15	16	17	
	19	20	21	22	23	24	23	24	25	26	27	28	29	21	22	23	24	25	26	27	18	19	20	21	22	23	24		
	26	27	28	29	30	31								28	29	30	31				25	26	27	28	29	30	31		
SEPTEMBER							OCTOBER							NOVEMBER							DECEMBER								
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT		
1	2	3	4	5	6	7	MISSION MONTH	1	2	3	4	5	1 - All Saints Day	1	2					1	2	3	4	5	6	7			
	8	9	10	11	12	13	2 - Gauran Arogya; Gandhi Jayanti	6	7	8	9	10	11	12	2 - All Souls Day	3	4	5	6	7	8	9	8	9	10	11	12	13	14
	15	16	17	18	19	20	13	14	15	16	17	18	19		10	11	12	13	14	15	16	15	16	17	18	19	20	21	
	22	23	24	25	26	27	20	21	22	23	24	25	26		17	18	19	20	21	22	23	22	23	24	25	26	27	28	
	29	30					27	28	29	30	31				24	25	26	27	28	29	30	29	30	31					

Come! Make Mission a Movement!

This is my contribution to help PROCLAIM the GOOD NEWS



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

MISSION SUNDAY

NATIONAL DIRECTOR - PONTIFICAL MISSION ORGANIZATION (INDIA)
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Are you longing for a VIBRANT CHURCH that responds to the call of the Universal Mission to take the GOOD NEWS to all people, everywhere? Join us!

The Pontifical Mission Organization (PMO) in India collaborates with the local Church to enhance passionate participation in achieving goals and objectives of the 4 Pontifical Mission Societies:

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

For more information contact us at:

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