

THE TABOR KIRANA

Vol 11

| Issue 08

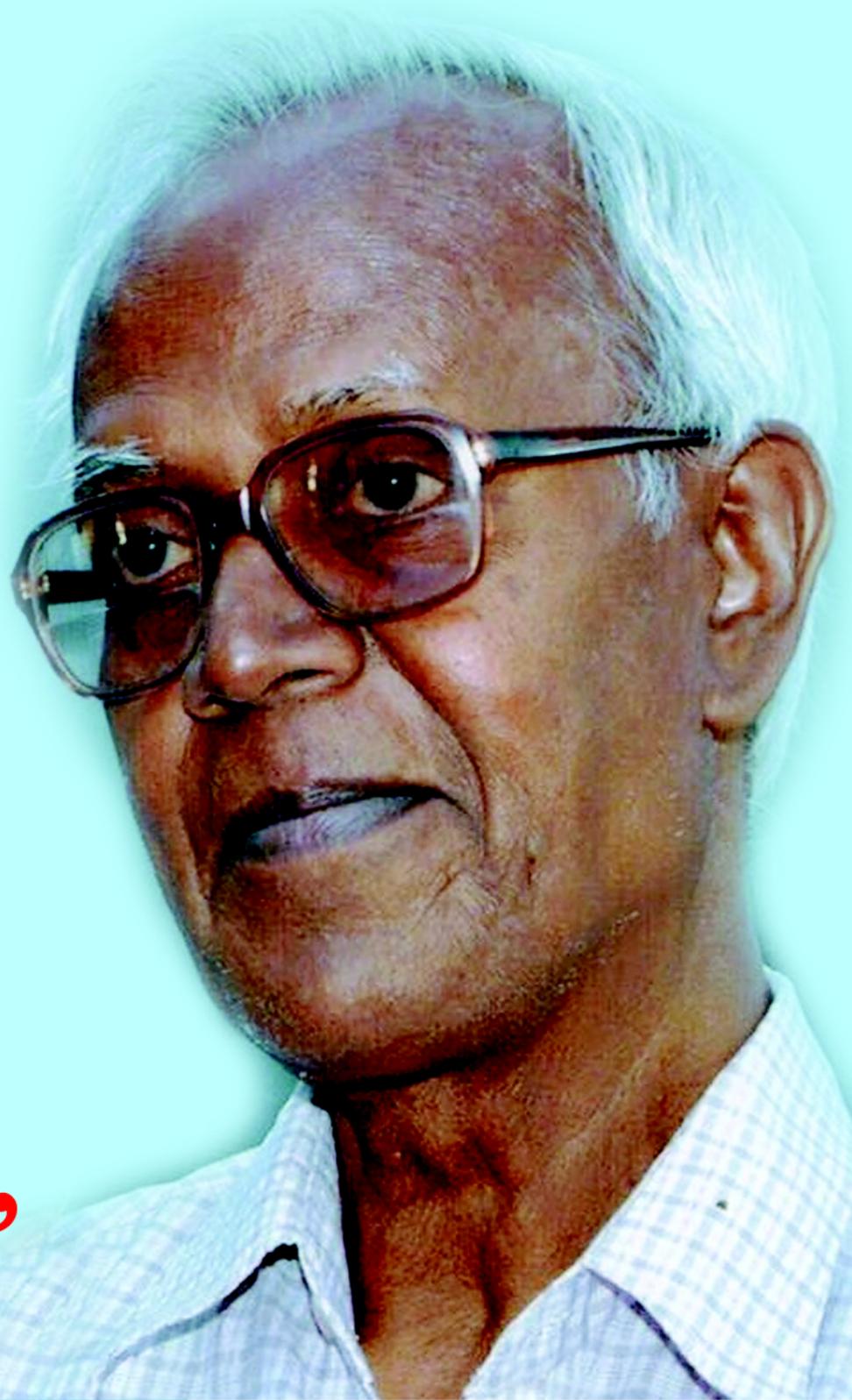
| August 2021

| Monthly

| Pages 28

| ₹ 20

A Tribute to
FR STAN SWAMY
(1937-2021)



“A Caged
BIRD
can Still
SING,”

ARCHDIOCESE OF BANGALORE

ST. MARY'S BASILICA, Shivajinagara, Bengaluru - 560051

Tel.: 080-22865434. E-mail: shrinebasilicabangalore@gmail.com



Solemnity of the Nativity of the Blessed Virgin Mary

NOVENA PROGRAMME

From Sunday, 29th August till Tuesday 7th September 2021

Website: www.stmarysbangalore.com; www.bangaorearchdiocese.org

YouTube: Bangalore Archdiocese Mobile App: Archdiocese of Bangalore

Holy Masses - Live Telecast

Morning

- 06.00 a.m. - English
- 07.00 a.m. - Kannada
- 08.00 a.m. - Tamil
- 09.00 a.m. - Konkani
- 10.00 a.m. - Malayalam
- 11.00 a.m. - English/Kannada/Tamil

Evening - 5.00 p.m.

Rosary, Sermon & Adoration of the Blessed Sacrament

- 5.00 p.m. English
- 6.00 p.m. Kannada
- 7.00 p.m. Tamil

Solemnity of the Nativity of the Blessed Virgin Mary Wednesday, 8th September 2021

Holy Masses - Live Telecast

- 05.00 a.m. - Tamil
- 07.00 a.m. - English
- 09.00 a.m. - Kannada
- 11.00 a.m. - Tamil
- 1.00 p.m. - Konkani
- 3.00 p.m. - Malayalam
- 8.00 p.m. - Kannada

Evening - 5.00 p.m.

**Rosary, Adoration of the Blessed Sacrament.
Car Procession of Mother Mary around the Church
Lowering of the Flag followed by Thanksgiving Mass in Kannada**

From Sunday, 29th August to 10th September 2021

Church and Shrine have only online celebrations.

Avoid visiting the church during these days.

Stay at Home and participate in the Online Programmes

Very Rev Fr. Martin Ananda Kumar
Rector cum Parish Priest

Scan to send your mass contributions, intentions and offerings

Note: All the programmes of the feast can be viewed in our Archdiocesan YouTube channel.



THE TABOR KIRANA

The Official Magazine of the
Archdiocese of Bangalore

Editor : Rev Fr. Adrian Mascarenhas

Subscription Rates

1 Year : Rs. 200 2 Years : Rs. 390
3 Years : Rs. 575 5 Years : Rs. 950

Advertisement Rates

	Single Edition	Both Editions
Back-cover Full Page:	10,000	20,000
Inner Front-cover Full Page:	7,500	15,000
Inner Back-cover Full Page:	7,500	15,000
Inside - Full Page :	5,500	10,000
Inside - Half Page :	3,000	5,500
Inside - Quarter Page :	1,500	2,500

Please address all your correspondence to: Tabor Trust (Regd.), 2nd Floor, Paalanaa Bhavana, #5 Nandidurga Road, Jayamahal Extension, Benson Town, Bengaluru - 560046.

Tel: 080 - 23096571.

Email: taboreditor@gmail.com

Printed At:

Chetana Printers

Opp. Milagres Church, Hampankatta,
Mangaluru - 575001

Bank Details of Tabor Trust:

Account Name: TABOR TRUST

Bank Account Number: 0429101037512

Canara Bank, Benson Town Branch

IFSC Code: CNRB0000429

[After making the remittances please write to us giving the details (Name of the Bank, Date of Remittance, Amount, Payment Reference Number)]

The views expressed in the Tabor Kirana Monthly are those of the respective authors and do not necessarily reflect the views of the management or editor of the Monthly Newspaper.

TABLE OF CONTENTS

Editorial	4
Rest in Peace, Fr Stan.....	5-6
Can Prisons be Places of Redemption?.....	7-8
The Transfiguration of The Lord.....	9
Reflections on Fratelli Tutti - Part 8.....	10-11
Responding to the Thirst of Jesus - Part 1.....	12-13
There is a Time for Everything.....	14-15
Fearfully and Wonderfully Made.....	16-17
Our Artist Mother.....	17
Reflections on <i>Samaritanus Bonus</i> Part 1: Euthanasia & Assisted Suicide...18-19	
Bible Nuggets: I am the Resurrection and the Life.....	20-21
Children's Corner.....	22-23
News in Brief.....	24
Saint of the Month: St Maximilian Kolbe.....	25-26

Pope Francis' Prayer Intentions for August 2021

The Church

Let us pray for the Church, that She may receive from the Holy Spirit the grace and strength to reform herself in the light of the Gospel.

Editorial



Fr. Adrian Mascarenhas
Editor

Dear Reader,

August is the month that reminds us of both the glory of our freedom and the tragedy of our prisons. While we commemorate our independence with great pomp and ceremony on August 15, we also recollect that on the previous day, August 14, St Maximilian Maria Kolbe, a Polish-born priest, perished in a Nazi concentration camp in 1941. On the one hand, the Assumption of Our Lady denotes the glorification of all that is noblest in human nature; on the other, the tragedy of St Maximilian Kolbe's death illustrates the depths to which that same human nature can sink if bereft of faith, hope and charity.

Even as we in India celebrate Prison Ministry Sunday, our country has been struck with another tragic death, namely, the demise of Fr Stan Swamy. Like Maximilian Kolbe, Fr Stan too was a priest who stood up for justice and human rights, and did not bow down to unjust oppression. Like Maximilian Kolbe, Fr Stan also did not hesitate to put others' needs before his own, and made his life an offering to the weakest of his brethren. Like Maximilian Kolbe, Fr Stan too was the victim of a heartless and cruel system, the only difference being that in Fr Stan's case, the authorities used the thin veneer of legal forms to mask an agenda of hatred and revenge. The same fate befell many of those who struggled for our nation's freedom.

The life and death of Fr Stan Swamy, to whom this issue is dedicated, teaches us three important truths. The first is that the world stands in need of liberation - the oppressors just as much as the oppressed. The oppressed, such as the Adivasis whom Fr Stan worked with for so many years, need to be liberated from the oppressors, while the oppressors in fact need to be liberated from themselves. Many of them may not even realise the harm and damage they are causing, while others do realise it, but are so caught up in their own selfishness that only a major calamity can rouse them from their spiritual slumber.

The second is that the way that leads to liberation is a long, hard and lonely road, and very few will take it. One of the sadder elements in the story of Fr Stan is that so few Christians, including priests and religious, have committed themselves to the extent that he did, in his thoughts, words and actions. But does not Christ share his anointing with every single one of us, so that each of us may "proclaim release to the captives"? Is that not what the Good News is all about? Whenever we choose the easy path, when we opt to defend the status quo, when we make excuses for not getting involved in social issues, are we not in a certain sense betraying the memory of Fr Stan and others who tirelessly work for the poor?

But the third truth is that the death of a martyr brings life. The death of Fr Stan Swamy has recently been celebrated as National Justice Day. The passing away of Fr Stan, tragic though it was, brought a new awareness to large numbers of people about the reality of human deprivation and the powerful forces that keep people in bondage even in the 21st century. As a result, voices are being raised at the national and international level. The media and civil society are increasingly disturbed by what took place. The death of Fr Stan is being seen as an event that affected not just Christians alone, but every Indian, or indeed every human being. These are signs of hope amidst the gloom and tragedy of what has taken place. They are signs that Fr Stan's death will not have been in vain.

As we celebrate Prison Ministry Sunday, let us remember some of the last words written by this fearless warrior for the masses: "What is happening to me is not something unique happening to me alone. It is a broader process that is taking place all over the country. We are all aware how prominent intellectuals, lawyers, writers, poets, activists, students, leaders, they are all put into jail because they have expressed their dissent or raised questions about the ruling powers of India. We are part of the process. In a way I am happy to be part of this process. I am not a silent spectator, but part of the game, and ready to pay the price whatever be it."

Rest in Peace, Fr Stan

Introduction

As we celebrate Prison Ministry Sunday, it is fitting that we dedicate this issue to the late Rev. Fr. Stan Swamy (1936-2021). His imprisonment under harsh conditions for over 8 months, followed by his death on July 5, 2021, revealed the sorry reality of our justice system. At the same time his death brought hope of a certain “resurrection” of society, that is surely taking place under his inspiration, as society feels the call to continue the work of this modern day prophet, by standing up for the weak, the poor and the voiceless.

The Disciple

Fr Stan Swamy, the champion of India’s Adivasis, was born Stanislaus LourduSwamy on 26 April, 1937, in Trichy, Tamil Nadu. A product of St Joseph’s School, Trichy, he joined the Jesuit order, with a strong sense of vocation to work for the liberation of the poor. He began his task with zeal and enthusiasm even before his ordination, when he spent some time working in what is now Jharkhand. This experience, sharpened by his skills of social analysis, helped him to understand how the Adivasis (the Tribal population, believed to have been the original inhabitants of India) were being exploited by merchants and traders. He decided to dedicate his life to their uplift, following in the footsteps of Jesus Christ, whom he saw as a liberator and social revolutionary.

After his theological studies in Manila, Fr Stan was ordained on April 14, 1970 and joined the Jamshedpur province of the Jesuits the following year. He began his mission by staying with

the remote Ho tribe and learning their language. He became fluent in Hindi and certain Adivasi languages. Going beyond traditional approaches such as food aid to the tribals, Fr Stan began campaigning for the right of tribal populations to have access to “jal, jangal and jameen” (water, forest and land). In time, Fr Stan, the voice of the voiceless, was to earn the sobriquet of “Advocate-General of Tribal Rights”.



The Teacher

Fr Stan had a unique personality and a dynamic character. Instead of doing his research in a library, he developed the habit of visiting remote villages to learn about the people living there. He also worked directly with the tribal populations. This made him a valuable resource person. He had the ability to turn people into leaders, and he used this skill to mobilise the Adivasis to strive for their own welfare. However, the rich and powerful, who felt threatened by his activities, frequently misinterpreted his words and actions, presenting him as a supporter of the leftist groups often termed “Naxalites” or “terrorists”.

Fr Stan was also well known in Bangalore, thanks to his many years at the Indian Social Institute, Benson Town, particularly in the 1980s. In his capac-

ity as Director of the ISI and later as a professor, he guided many priests, religious, social workers and lay professionals to analyse society from the point of view of the downtrodden and the marginalised. Many who heard his message were so moved that they abandoned the institutional framework of traditional social work, and concentrated on grassroots level development activities.

The Prophet

Fr Stan had a prophetic personality. He was fearless and never hesitated to question the authorities; in his sessions he allowed his students to radically question even the basic tenets of our faith and our society. He called on his students to stand for “Jesus of Nazareth” (the revolutionary) and not “Jesus of the Christians” (who, according to Fr Stan, had been imprisoned inside our churches and institutions). His simplicity of lifestyle completely matched the message that he was trying to convey, and gave him tremendous credibility with his students.

In the 1990s, as India became more and more polarised, Fr Stan returned to Jharkhand to support the emerging peoples’ movements there. He had a tremendous aptitude for networking, and managed to build bridges between different communities and cultures. The Jesuits gave him an acre of land to set up a social action centre called Bagaicha, on the outskirts of Ranchi. It had a library and a computer room for tribals. It was here that Fr Stan continued his mission from 2006 onwards, conducting research on how to improve the conditions of tribals, including, ironically, undertrials who were held in jails for prolonged peri-



ods. He pursued his dream for another 14 years.

Naturally, his human rights campaigns turned some wealthy and powerful individuals against him.

The Prisoner

Early in the morning of October 9, 2020, the National Investigating Agency (NIA) conducted a raid on Bagaicha. They claimed that Fr Stan was a “hard-core CPI (Maoist) activist” and accused him of being involved in the Bhima-Koregaon caste violence that had rocked Maharashtra and other parts of India in January 2018. The NIA, which had been handling the investigation from Jan 2020, accused Fr Stan of being the convener of the Persecuted Prisoners’ Solidarity Committee (PPSC), which it described as a frontal organisation of the Maoist insurgents. It claimed that incriminating documents were seized from his possession. One of the allegations was that Fr Stan received funds towards furthering the Maoist cause. Later studies by forensic agencies showed that the evidence against Fr Stan and other activists had been fabricated and planted on their computers by unknown hackers.

The 83-year-old Fr Stan was arrested under the Unlawful Activities Prevention Act (UAPA) which allows the authorities to detain a person for questioning without any provision for

bail. He was imprisoned in Talaja Central Jail. Fr Stan was suffering from Parkinson’s disease and had also lost some of his hearing in both ears. But he was not even granted bail on medical grounds: his bail application was rejected twice. The conditions of his imprisonment were so harsh that he had to move court even to be permitted to use a drinking straw and sipper in jail.

The Martyr

Till almost the very end, Fr Stan was convinced that the legal system would vindicate him and that his bail petition would be granted. His ideal was Jesus, who spoke the truth in front of Pontius Pilate. He was sure that the court would realize that the evidence against him had been fabricated. However, the judges chose to play the part of Pilate to Fr Stan’s Jesus. It came as a shock to Fr Stan that the NIA did not believe his defense, and that the court, instead of questioning the evidence, chose to accept the NIA’s accusations at face

“If I do not speak for the poor and exploited then I am not true to myself”

“The government calls me ‘Deshdrohi’ (Traitor) for defending the rights of the Adivasis. So be it.”

Fr Stan Swamy (1937-2021)

value, justifying the draconian steps taken against Fr Stan. The NIA also made use of several tactics to delay the bail hearings, including raiding the Jesuit house in Bagaicha and examining the accounts.

Under the harsh conditions of his imprisonment in Talaja Central Jail, Fr Stan’s general health predictably began to deteriorate. Not only was his hearing weakening, but he had already had three hernia operations and was suffering from Parkinson’s Disease. Yet his resolve remained strong and he continued to write inspiring letters from prison, seeing his imprisonment as part of a larger struggle for human rights, while also describing his experiences and exhorting his well wishers to continue to fight for justice. In one of his memorable messages, he said, **“We will still sing in chorus. A caged bird can still sing.”**

On May 15, Fr Stan had fever and became very feeble. On May 30, Fr Stan tested positive for Covid 19. His hospital treatment was allowed only after the Bombay High Court intervened. He was shifted to Holy Family Hospital, Mumbai, where he had to be put on the ventilator after suffering a cardiac arrest. He finally passed away on July 5, 2021.

His death provoked an international outcry, with human rights organizations all over India and the rest of the world condemning his harsh treatment and the failure of the justice system to protect his rights. At the same time, a number of intellectuals, spiritual leaders and the general public appreciated the values that Fr Stan Swamy stood for, including justice, integrity and compassion for the poorest of the poor.

Fr Stan may have left us, but his legacy remains. More than ever, his death reminds us of the need for a radical transformation of society. That surely calls for more and more dedicated people to take up the challenge of being disciples, teachers, prophets, prisoners and even martyrs.

CAN PRISONS BE PLACES OF REDEMPTION?



Sr Lini Sheeja MSC

Our God never judges; rather He is a merciful God who receives everyone who calls out to Him. The contract killer Ajay (name changed) who had put many people to “sleep” (i.e. he had killed them for the sake of money), the moment he cried out to God, God raised him up from his evil ways, forgiving and forgetting his past completely.

Ajay had started to work as a construction worker, but was drawn into the more lucrative occupation of killing for money. Yes, just for money, he could commit cold-blooded murders without a qualm. One should understand that these hired killers are not born in a day. It is their circumstances, their life situations, and their wrong choice of friends that gradually make them so. Ajay started ‘work’ as a hired killer when he was hardly 20 years old. By the time he had committed 4 or 5 murders he had

evolved into a professional killer who was very much in demand both from ultra-rich businessmen and by politicians alike. The police too did not dare to arrest him even when they knew for sure that he was the culprit. That was when he was branded “Killer-Ajay”, and the name stuck! It was only when he committed his 8th murder at a liquor shop in Ponnuranni that he was arrested and thrown behind bars.

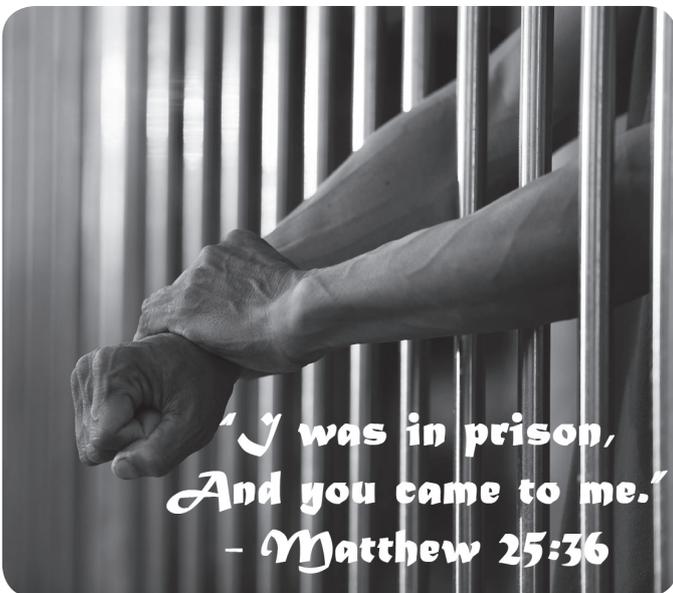
Ajay was convicted and sentenced to 12 years of rigorous imprisonment. It was while serving his term in jail that he was redeemed by the God of the Lost and he took a U-Turn in his life. He wept and asked for pardon before the Lord, and offered the rest of his life to be spent in service of the one who redeemed him. *“I can do all things through Christ who strengthens me”* (Phil 4:13) was the only hope of Ajay as he became a renewed person.

God is ever active in His work of redemption. By participating in the Holy Eucharist, and by opening himself to the Word of God, Ajay received the graces flowing from above. Prison Ministry India Volunteers, led by Fr Alexander Kureekattil CMF, guided and accompanied him along his journey towards redemption in the dark cells of prisons.

Ajay now lives in Trivandrum with his family, working as a mason to support their needs. “I was a hardcore criminal, God waited on me with patience; He always had a soft corner for me and protected me from many dangers. I shall live for him until my last breath to redeem souls for Him,” says redeemed Killer Ajay. Yes, as the Word of God says, nothing will be impossible for God (Luke 1:37) and prisons can be places of redemption.

Prison Ministry India - Birth

On December 8, 1981, Bro Francis Kodyan MCBS and Bro Varghese Karipperry, during their friendly conversation in the telephone cabin at St Thomas Apostolic Seminary, Kottayam, decided to become “love bombs”. Not to kill but to heal the broken-hearted. They formed a prayer group and began to visit the peripheries of Kottayam, such as the slums, beggars’ colony, old-age homes, orphanages and the sub-jail of Kottayam. On February 28, 1986 the Jesus Fraternity prayer group members set forth for an All-Kerala Prison Pilgrimage which brought forth innumerable blessings on both prisoners and pilgrims. They found great joy in seeking and saving the lost as Jesus who said, *“Rejoice with me; I have found my lost sheep.”* I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent” (Lk 15:1-7).



*“I was in prison,
And you came to me.”
- Matthew 25:36*

Prison Ministry India – Milestones

The Kerala Catholic Bishops' Conference (KCBC) recognized the Jesus Fraternity on September 8, 1989, under its Justice, Peace and Development Commission. In 1995, Prison Ministry India National Office was established at Jacob's farmhouse, Huskur, Bengaluru. On August 24, 2000, Prison Ministry India was officially recognized by the Catholic Bishops Conference of India (CBCI) and Most Rev Dr Peter Remigius (then bishop of Kumbakonam) was appointed as its chairman. On August 17, 2003, CBCI officially recognized St Maximilian Kolbe as the patron of Prison Ministry India.

On October 1, 2014, PMI was made a separate desk under the CBCI Commission for Justice, Peace and Development, and the PMI National Coordinator was appointed as the secretary. Today, the PMI national headquarters are located at 52, Thomas Layout, Carmelaram, Bengaluru. Most Rev Dr Allwyn D'Silva, auxiliary bishop of Bombay, is its chairman and Fr Francis Kodiyan MCBS is its national coordinator.

Prisons in India

According to the National Crime Records Bureau (NCRB), as on December 31, 2019, there were 1,350 prisons and 4,78,600 prisoners in India. There were 617 sub-jails, 410 district jails, 144 central jails, 86 open jails, 41 special jails, 31 women's jails, 19 borstal schools and 2 other jails. There were 1,44,125 convicts, 3,30,487 undertrials, 3,223 detainees and 765 other inmates housed in these centres. Among these were 19,913 female prisoners, 1,942 children, 5,608 foreign prisoners and 1,543 women prisoners with children.

'What a Gun Cannot Do, a Nun Can!'

It was in 2002 as an aspirant that I heard the following inspiring sentence in a sermon on Prison Ministry Sunday: **'A gun cannot change a prisoner, but a nun can'**.

After the Holy Eucharist, when I



Prison Ministry of India Volunteers with the Archbishop

reached my table, I wrote down the same words in my personal diary, and my mission of praying for the prisoners started from then on. I would offer a decade of the rosary every day for prisoners across the globe. This led me to experience an inner motivation given to me by our Redeemer to join the Prison Ministry in 2018 with complete dedication and commitment.

My call to PMI grew from the seed that was sown in my heart from that very Prison Ministry Sunday Eucharistic Celebration. That was the passion which made me join Prison Ministry, to stoop down and walk through the prison gates to meet our brethren, who look for a helping hand and listening heart as I served as the national secretary for Prison Ministry India and Chief-Editor for Prison Voice in bringing out to the world the cry of prisoners through my writings. In my journey with prisoners, I witnessed the truth of the statement that 'What the guns of the police officers could not do in the lives of the prisoners, we the passionate nuns, priests and lay people could do.'

Prison Ministry Sunday

The life-style of PMI is begging and that is why we the volunteers stand with buckets at Church doors and beg from

all of you to give future and hope to our brethren who have lost hope in their lives. PMI does not have any foreign projects. Our bank is the Bank of Divine Providence (BDP). In the last two years we have been unable to reach out to the public to create awareness on Prison Ministry Sunday due to the pandemic, but our good works for our brethren behind bars never stop as long as God provides generous hearted people like you to support our ministry. We beg to give prisoners a better future. We beg to provide them with a life of dignity. We beg to make them kings and queens. We do not have any foreign funding to meet our expenses, but we actualize our plans and visions by meeting people personally. PMI volunteers stand at the church doors with a bucket in their hands, begging something from those who have to give to those who don't have. As Prison Ministry India celebrates Prison Ministry Sunday in this month, I request the readers of this article to join hands with us in whatever way you can. The God of the Lost calls you individually to reach out to them personally!

Kindly find PMI Pastoral Letters at

<https://www.prisonministryindia.org/prison-ministry-sunday-pastoral-letters.html>.

THE TRANSFIGURATION OF THE LORD



Dominic Mascarenhas

In the Transfiguration, Jesus shows Himself in glory. Tradition says that Jesus was transfigured on Mount Tabor, but the Gospels say nothing about the place where it happened. They report that Jesus went with His disciples onto the top of a high mountain. Not long before, Jesus had been in the wilderness fasting and praying. The devil tempted Jesus to show himself as the Son of God. He asked Jesus to do some very dramatic things (including jumping from the Temple pinnacle) as proof. Jesus fought back these foolish temptations and refused. What made Jesus then decide at this moment to show Himself transfigured?

The disciples often saw Jesus come back powerful after spending time alone in prayer. He preached and healed powerfully, he cast out demons powerfully. Seeing this, his disciples also wanted to do this. Jesus taught them the “Our Father”, a powerful prayer from an obedient Son to an all-powerful Father. And now perhaps, they wanted to be there when Jesus prayed. The disciples’ prayers in contrast were still lifeless. Rather, even when Jesus prayed and was transfigured they were sleeping. Jesus’ example teaches that the prayers of a good man can cause people to ‘rise’ and awake and see the glory of God.

Jesus’ disciples also sought to see Jesus in glory. They spent a few years with Him. They saw his miracles. When Jesus sent them in his name they worked mighty miracles. Peter had even proclaimed Jesus, the Christ, the Messiah; the Son of the Living God. But somehow, there were per-

haps small doubts. Was Jesus really the Messiah, the Son of God? If so, why did He evade the attempts to install Him King (as happened, after the miracles of multiplication of loaves)?

Jesus took Peter, James and John (some of the earliest and beloved disciples, and yet, some of the ‘toughest nuts to crack’) to the mountain while He prayed. James and John still thought Jesus’ kingdom, an earthly kingdom and wanted positions of power and honour therein. In Scripture earlier, Moses and Elijah climbed up the mountain (not just a physical



mountain, but also a spiritual ascent of “faith”) to see God. Now, the Lord Jesus, God Himself walks with the disciples on their faith journey.

Even as Jesus prayed, He was transfigured. As he was divine, even the greatest prophets, Moses and Elijah had to appear before Him. Moses and Elijah represented the ‘best of the Old Testament’ (Moses represents the Law,

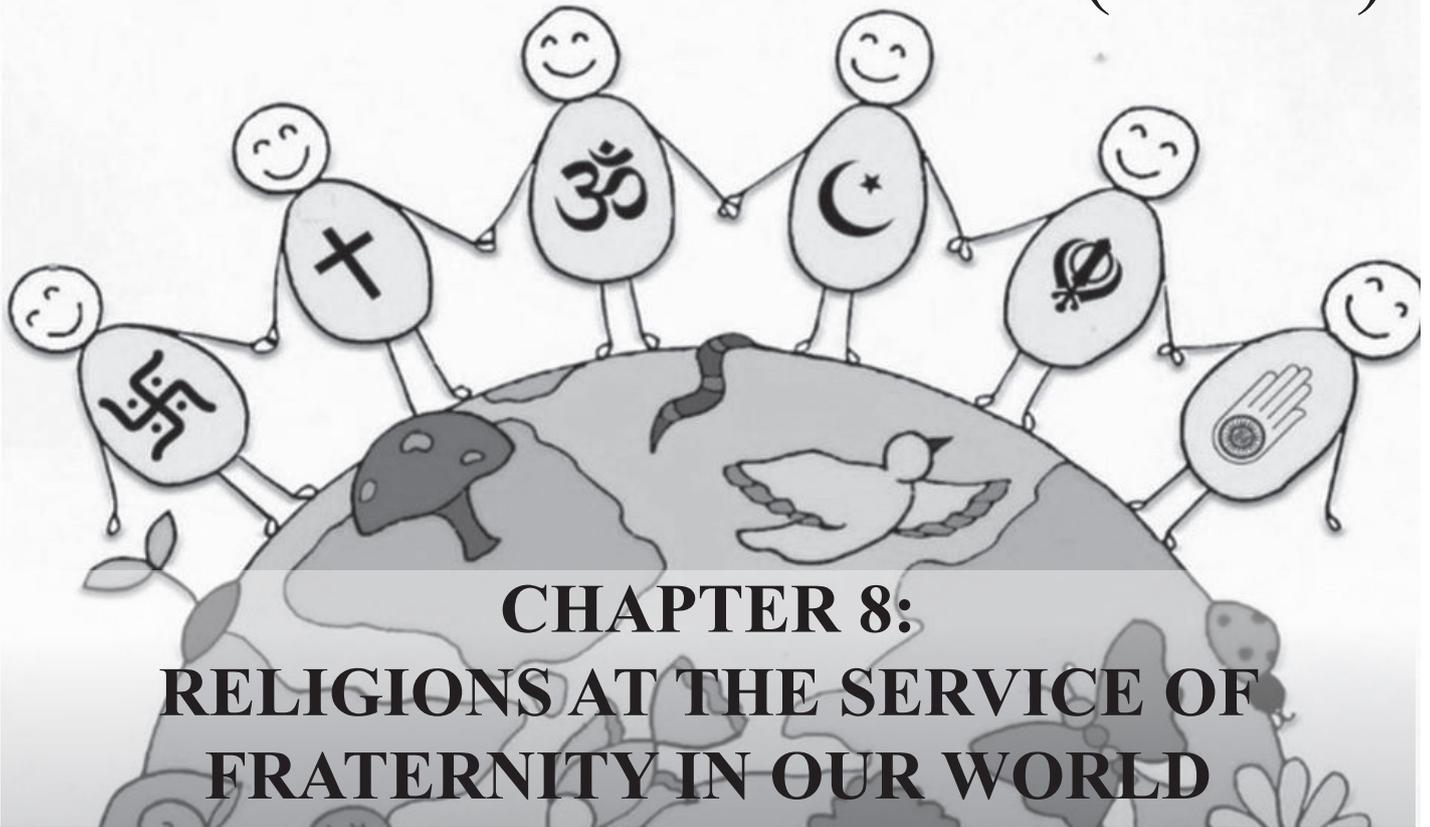
while Elijah denotes the Prophets). The Old must now hand over to the New in and through Christ Jesus. The apostles represent the Church that will come. Their word must be honoured and respected even as the prophets of old were respected. In the Transfiguration, the Lord is indirectly telling us, “Behold I make all things new”.

The Lord Jesus, who refused to ‘show Himself’ to please Satan, now shows Himself for His beloved disciples. Jesus did this to strengthen them in moments of doubt, and to help them move bravely on, carrying the Church with them. Otherwise, as happens even now; some sects and groups and people ask, “Did Jesus really say He is God”, or, “Did Jesus really say He is Son of God”? God the Father Himself acclaims Jesus, “This is My beloved Son.”

And as Jesus was also man, it shows that Jesus allowed His prayer to change Him; He is transfigured. What did Jesus pray? He surely prayed from Scripture, so that indeed even the prophets came ‘alive’ for Him. Some saints were found to be ‘changed’ when praying. Most of us may not achieve this state, but we can definitely allow our prayer life to transform us. Genesis says, “God made man in His own image”. In the Transfiguration, we see what God made us to be, and still intends for us.

May we too ‘climb the mountain’ and spend time with Jesus, and be transformed in our lives.

Reflections on Fratelli Tutti (Contd.)



[This is the concluding article in our series on the encyclical *Fratelli Tutti* by Pope Francis]

Having explained his vision for a new humanity and a new way of interacting, Pope Francis, in the final chapter of *Fratelli Tutti*, throws light on the role of religions in bringing about the desired harmony among peoples and cultures.

The Pope begins by explaining that religions are based on the concept of the call of human beings to be children of God, due to which religions can promote respect for humanity and also contribute to friendship, peace and harmony in the world.

He then goes on to explain two important teachings: firstly, the foundations of unity between religions, and secondly, the current situation in which certain forms of religion are associated with violence, which is a contradiction of true religious values.

The Ultimate Foundation of Religious Unity

Pope Francis teaches that without religion, it is impossible for human beings to understand each other as brothers and sisters. Religion teaches us that we are children of a common father and therefore paves the way to fraternal relations between human beings. Similarly, religion provides a concept of an eternal truth. By obeying this truth, human beings can achieve their full identity. Without this concept of a transcendental truth, human beings have only worldly interests and can never be fully united.

Many modern leaders have denied this truth in order to continue exploiting human beings. By removing God from society, they appear to be rationalistic but in fact end up making people turn to materialism, by following an “idol” such as wealth, a dictator, or a false ideology. This causes suffering and loss of human dignity.



Fr Adrian Mascarenhas

For this reason, the Church cannot be totally restricted to dealing with human beings as individuals. Since the Church is committed to the building of a better world, Christians should also be active in social and political issues. But while the laity can take part in party politics out of concern for human development and the progress of the nation, the clergy can be involved in politics of a different level, by standing for values and human dignity in general, not supporting any

party but working for the advancement of humanity and of universal fraternity.

The Church respects what is true and holy in other religions and has a high regard for their teachings which often reflect the universal truth. Yet, Christians are called to live by the Gospel and to imbibe the values of Christ, which we believe are relevant for all human beings. However, this very universality of Christ should lead us to treat all human beings as our brothers and sisters. The Church wants to create a new world in which such positive relationships will become a reality. For this reason, the Church appeals to all countries to ensure religious freedom for Christians, and in the same way, the Church appeals to Christian countries to ensure religious freedom for believers of all religions. Lastly, the Church calls for Christians to be united, in order to witness to the love of God for all people by working together in the service of humanity.

“We want to be a Church that serves, that leaves home and goes forth from its places of worship, goes forth from its sacristies, in order to accompany life, to sustain hope, to be the sign of unity...to build bridges, to break down walls, to sow seeds of reconciliation”

- Pope Francis

Religion and Violence

Pope Francis believes in the possibility of true peace between religions, provided that they look at human beings the way God sees them. According to the Pope, God does not see with his eyes; he sees with his heart. He accepts all people, whatever their religion might be. This does not mean that we should dilute or change our beliefs. Rather, we need to concentrate on what is essential: worship of God and love for our neighbours. If we fail to focus on these, then some of our own teachings may be taken out of context to promote hatred and contempt for others.



“Our Meeting is the Message” - Pope Francis, on his meeting with the Grand Imam Sheikh Ahmad Al-Tayeb, Abu Dhabi, 2019

If we are truly worshipping God, the Pope says, it will be shown in our respect for life, respect for others and loving commitment to the welfare of all. Hence terrorism can never be justified on the basis of religion; terrorists are merely misusing religious texts to promote their own evil deeds. The Pope calls for terrorism to be condemned and for all to stop financing and arming the terrorists. Once we understand that human life is sacred, we seek ways of cooperating and dialoguing with people, rather than promoting hatred and fundamentalism. All religions mention the importance of peace, and hence religious people should be “people of dialogue”, promoting unity rather than divisions.

The Pope himself has had a meeting with the Grand Imam Ahmad Al-Tayeb in the UAE, in which the two leaders jointly declared that religion must never incite war, hateful attitudes, hostility, extremism, violence and bloodshed. These are all caused by political manipulations of religion; God’s own wish is that his name should never be used to terrorise people. God wants us to live as brothers and sisters, to stop all hatred and kill-

ing, to share our goods with the poor, to help orphans, widows, refugees and exiles, and to promote human fraternity that embraces all people, making them equal. For this purpose, both the Pope and the Grand Imam declared that a culture of dialogue would be the path, mutual cooperation would be the code of conduct, and reciprocal understanding would be the method and standard.

Concluding Remarks

The Pope ends the encyclical by reflecting on those who inspire him through their promotion of fraternity in the world. Among these, he mentions Francis of Assisi, Martin Luther King, Desmond Tutu and Mahatma Gandhi. But in particular, he speaks of Charles de Foucauld, who completely surrendered his life to God and identified with the poor and abandoned. Charles de Foucauld prayed that he would “truly be the brother of all”, the “universal brother”. The Pope concludes his teaching by praying that God may inspire the same dream in each one of us. He also adds a prayer to the Creator, and an ecumenical Christian prayer, that stress the value of universal love and fraternity.



Responding to the Thirst of Jesus

Part 1 (of 3)

The Desire of Jesus on the Cross

The Seven Last Words of Jesus on the Cross are in many ways, rightly assessed to be His most powerful sermon ever.

Among these Seven Last Words is the seemingly simple “I thirst” phrase (John 19:28). We all know that Jesus was not thirsting for a drink of water, wine, tea or coffee. Rather, his words point us to his innermost, heartfelt desire at that time of agony – his burning desire for love and souls.

The pain he endured on the Cross was intended to be Redemptive and to make way for all of us to be in a state of friendship with God the Father. His shed blood was the price he paid for our reconciliation to God to happen. An important component in this whole process is the proclamation in his name of the repentance and forgiveness of sins. He made this clear after his Resurrection (Luke 24:46-47). Hence, he uttered the words “I thirst” on the Cross in order to throw light on this mystery. His was a burning desire for people to

be freed from sin and to be restored to God. What is important for us to note is that this desire of Jesus continues and holds good even now.

How do we respond to these words of Jesus today? This is a topic of sharing the love of God manifest in the Lord Jesus and it is a question of sharing the treasure we have received – the life saving message of the Gospel! In short, it is a question of Evangelisation!

“Those who have come into genuine contact with Christ cannot keep Him for themselves; they must proclaim Him” (Pope St John Paul II, *Novo Millennio Inuente*, No. 40).

We do need to use words!

The saying “Preach the Gospel at all times. Use words if necessary,” is well known. However, let us be aware this is **wrongly attributed to St. Francis of Assisi**. This line is nowhere to be found in any of his writings. This divi-



Vinay Silva
vinaysilva@gmail.com

sion between action and speech is contrary to the saint’s own life, contrary to the Word of God, and also contrary to Catholic understanding.

“The Church’s mission is concerned with the salvation of men. The apostolate of the Church and each of its members, aims primarily at announcing to the world by word and action the message of Christ” (Vatican II, Decree on the Apostolate of Lay People, No. 6).

“The Church exists to Evangelise. It is her deepest identity” (Pope St Paul VI, *Evangelii Nuntiandi*, 1975).

Every single person in the world is created by the same one God. Can we rightly conclude that everyone ought to know Him? Yes, everyone ought to know Jesus! Everyone wants to know Jesus, whether they are consciously

aware of it or not (Pope St John Paul II, *Redemptoris Missio*, 44-45). Deep inside all human hearts is a thirst for the Living Water – Jesus Himself. The Maker of the Universe actually uses our efforts to show Himself to His children.

“Everyone who calls on the name of the Lord will be saved. How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent? As it is written: ‘How beautiful are the feet of those who bring good news!’ ” (Romans 10:13-15).

The Great Commission

The words of Jesus below clearly convey the heart of the Father to us. This is called **“The Great Commission”**. All the baptized have a role to play.

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.” (Matt 28:20)

And he said to them, “Go into all the world and proclaim the good news to the whole creation.” (Mark 16:15)

The message of Jesus’ life, death and resurrection can touch a person deep within and cause a transformation beyond our understanding. This is the divine work of the Holy Spirit. Pope Francis, in an address delivered in August 2014, exhorts us to be dispensers of God’s grace and not controllers. The urgency of this need in the world today is a relevant topic.

A lesson from Mother Teresa

Mother Teresa, the saint from Kolkata, received special insight into the words of Jesus, “I thirst” and has communicated this in her writings. These

two simple words impacted her life to such a huge extent that these became a main point of direction in the aim of setting up her congregation. To the end of her life, Mother Teresa insisted that the single most important reason for the existence of the congregation she founded was to satiate the thirst of Jesus: *“The General End of the Missionaries of Charity is to satiate the thirst of Jesus Christ on the Cross for Love and Souls”* (St. Teresa of Kolkata, *Come be my Light*, Ch. 3).

The word “satisfy” here means to satisfy, cater to, quench or provide for. It’s not just a request from Jesus; it is a plea from the Crucified Lord in His dying moments! If the Lord really was and still is thirsty, then how can we sit back and do nothing about it!

The lesson to learn is that these two simple words of Jesus from the Cross are actually personally spoken to each of us even today! This is a mystery which may not be easy to understand. We need to pray, seek the Lord and figure out what it means to each of us. How we respond depends on each one’s interpretation, understanding and call. Whatever it is, let us work towards satiating the thirst of Jesus!

The Universal Call

Today, secular and institutional di-

mensions of the Church are fast growing. While a lot of good is coming out of this, the drawback is that authentic spirituality and fervor for the spread and proclamation of the life-saving message of the gospel takes a backseat. There is an essential requirement to reach out to the innermost need of the human soul – the need for Jesus! Let us pray in obedience to Jesus Himself:

“Then he said to his disciples, ‘The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest’ ” (Matt 9:37-38).

“No believer in Christ, no institution of the Church can avoid this supreme duty – to proclaim Christ to all peoples” (Pope St John Paul II, *Redemptoris Missio*).

The call for all believers in Christ is to always be ready to express and explain the hope that is within them (1Pet 3:15). This hope refers to the hope of Eternal Life – the hope of salvation through Jesus! Here then, is the universal call for all baptized Catholics. This is one of the ways we can live out our identity as Christian disciples.

Jesus’ cry of “I thirst” continues to recur and repeat even today, in spite of Him being in a Heavenly abode. Are we responding to this cry of Jesus?



“I THIRST FOR YOU. Yes, that is the only way to even begin to describe My love for you.”



THERE IS A TIME FOR EVERYTHING

Introduction

In the 12 chapters of the Book of Ecclesiastes also called Qoheleth in the Bible (Old Testament) there is a telling set of verses in chapter 3. There is a time for everything. Nothing is permanent in this world. All material things keep changing and if we do not learn to change along with change, it is only we who would suffer.

Here are 2 samples from that chapter: *“A time to seek, and a time to lose; a time to keep, and a time to throw away; a time to tear, and a time to sew; a time to keep silence, and a time to speak”* (Ecclesiastes 3:6-7). So what should be our attitude in our life? The simple joys that God has provided in life – enjoy them with thankfulness to God: *“I know that there is nothing better for them than to be happy and enjoy themselves as long as they live; moreover, it is God’s gift that all should eat and drink and take pleasure in all their toil”* (Ecclesiastes 3:12-13). These verses should be enough to start us on our little enquiry about our attitude towards our life on earth.

Look around and see for yourself

Sometimes we fail to look around properly, but live in a kind of dream world, until tragedy strikes and we are forced to

ask ourselves serious questions; we fail to look around, and are in a stupor, and worry ourselves endlessly. Why should it be so? Why are the innocents made to suffer? Time and again I have been confronted by good persons with these questions. What we sometimes forget is we live in an evolving world. Evolution has not come to an end nor is time at an end. Change is part of our life on earth. For example, we are sometimes duped and lose what we have gathered so painstakingly. Fraudsters abound and try to take advantage of others even in difficult times. Even if you hold on to your possessions there are times when you will be deprived of them by force of circumstances.

Clutter mania

Some years ago I read a good article about what the author called ‘clutter mania’ with which some of us are afflicted. This is the inability to throw away or give away to others what we no more need. The result is things begin to accumulate and clutter our life. Suddenly the person has to move, leave the place and what happens to all the things that have gathered dust through the years? They have to be thrown away or just abandoned like what happens when people have to run away due to wars. They have to leave ev-



Rev. Fr. B. Joseph Francis

everything and save their lives. So is it not wise to periodically de-clutter ourselves?

Waiting for our retirement

Some people struggle so hard in life taking up even two or three jobs at the same time, and spoiling their health. They hope to build a dream home where they could retire in peace and enjoy life later but an early death intervenes and their death-bed fills them only with regrets. I have also seen some who design a beautiful house and build it with much care and anxiety but after its inauguration they die within a year and their children just sell the house and share the spoils. Ecclesiastes in chapter 2 has relevant remarks that point out to the foolishness involved in this: *“I hated all my toil in which I had*

toiled under the sun, seeing that I must leave it to those who come after me --and who knows whether they will be wise or foolish? Yet they will be master of all for which I toiled and used my wisdom under the sun. This also is vanity. Because sometimes one who has toiled with wisdom and knowledge and skill must leave all to be enjoyed by another who did not toil for it. This also is vanity and a great evil” (Ecclesiastes 2:18-19; 21).

Clinging to things that pass away

Sometimes we cling to things that pass away. Ecclesiastes has some useful reflections that should cure us of this malady. He says: *“As they came from their mother’s womb, so they shall go again, naked as they came; they shall take nothing for their toil, which they may carry away with their hands. This also is a grievous ill: just as they came, so shall they go; and what gain do they have from toiling for the wind?” (Ecclesiastes 5:15-6).*

Why worry unnecessarily?

In the New Testament we see this reflected in a new light in the preaching of Jesus (Read Mathew 6:25-34). Jesus asks us: what is the use of your endless worrying about your life, and your excessive botheration about what to eat, drink and wear? All these things the Father provides in his Providence. By worrying we cannot increase our life-time or height. Jesus recommends in Mt 6:34: *“Do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own”*. This does not mean that we should not work or plan, but we should do all these without excessive worrying. Do all things calmly and quietly because our Father in heaven knows about everything and leads us to the right end if we but learn to trust in him. He knows what we need and how to give it to us at the appropriate time (Mt 7:7-11).

Past, Present and Future

This brings us to a consideration about ‘time’ itself. Some are fond of saying ‘I am busy, I have no time’. For them time



is running. There are also times when we find time hanging on us. We are bored stiff. Some think of past times, but the past is gone by never to return. We are times unable to forget the harm done by others to us; the insults that they heaped on us or our good name spoilt by them; we may forgive but we do not forget. But the time when we were harmed has gone by; why should we cling to it? Others think of the future and wonder or worry about it, imagining many things that would not happen at all. The future is not yet and does not exist even as the past does not exist anymore except as a memory. **What we have is only NOW, the present moment which is slipping by.** In fact it is our human mind that combines the past with the future through the now and calls it time. But the reality is only the present which is real and we should learn to live in the present, in God’s presence in simple joy, working calmly and quietly and performing our duties as we perceive them. This makes our life joyful, peaceful and when it is time to go we would depart calmly and quietly. This is the Christian way of living and dying. There is a time for everything as the preacher Ecclesiastes says. Why protest against God and his wisdom? Let me learn to give up the foolishness which makes me think I am the centre of reality. Let me spend the NOW in peace and joy which leads me to the eternal peace that awaits us.

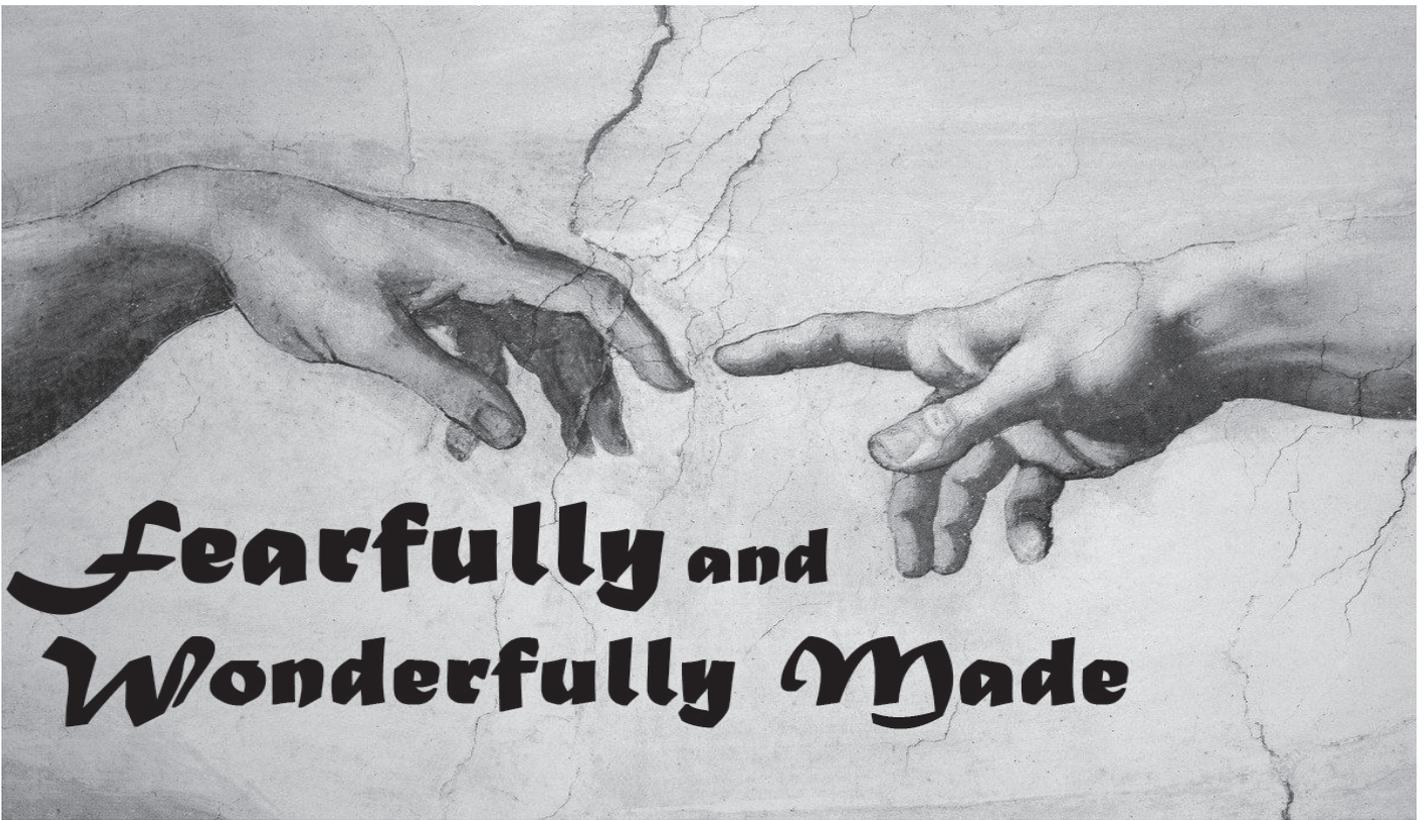
The Assumption of the Blessed Virgin Mary and the NOW

This month, we celebrate the Assumption of the Blessed Virgin Mary on August 15. How is this mystery connected

with the NOW that we have been reflecting on in this article? The now that is real is a forerunner of the future that is coming if it is connected with a past that was real. On the basis of that happening I could surmise what it would be for me who am living in this present, this now.



In this context the past is the **Assumption of the Blessed Virgin Mary**. On November 1, in the Holy Year 1950, Pope Pius XII proclaimed it as a dogma of the Catholic Church (a dogma is a formulated statement of faith which all Catholics have to believe and which is based on Scripture/ Tradition guarded in the Church through the centuries). By this dogma formulated on November 1950, We Catholics believe that Mary was taken body and soul to heaven: that is, the totality of Mary that was transformed in a resurrection already now so that she may be for us along with her Son Jesus Christ the Risen Lord a living hope for our own resurrection and transformation at the end of time when we, too, would be taken up body and soul, the totality of our being into heaven forever. Therefore this is a mystery of our hope that we celebrate and it should give us joy. We are in time but our destiny is to transcend time and be forever what we are destined to be to enjoy everlasting peace and joy.



There was a potter who enjoyed creating pieces of art with clay. He loved variety and enjoyed seeing his creation.

One day, a little boy entered the potter's workshop and was curious. He asked the potter how he designs the pots. The potter told him that he thinks about the use of the pot and then designs it according to that need - some pots to hold water, others for plants and other important things. "As each one has a different use, I glaze some pots or use a matte finish or just keep them in their natural colour," he said.

The little boy looked in admiration at the colourful pots on the wooden rack. He appreciated the work of the potter and his skill. He went home thinking about the uniqueness of each of the pots and wondered at the potter's artistic skill.

God is the chief potter. He creates masterpieces only. When He created the heavens and the earth, He said, "It is beautiful". When He created man,



Kathleen D'Souza Noronha
Special Educator, Bethany High School, Koramangala, Bengaluru

Adam in HIS OWN IMAGE AND LIKENESS, what would He have said to describe him???

He may have used more adjectives when He made each of us too. We may compare ourselves with others with respect to various aspects, such as our physical attributes or personality traits.

We may find differences, but if we dwell on them, bitterness and jealousy may grow. Remember, God created and fashioned everyone the way He desires and for a purpose. Just like the

potter in the story who thinks about the purpose of the beautiful pots before he creates them, God keeps our final purpose in mind.

You and I may not see what that final purpose is, but **God will reveal it to us in His time.** We must pray and ask Him to show us. "Ask and you will receive, seek and you will find" (Mt 7:7).

As we journey through life, we may question - Why?? Why am I poor or born in such a dysfunctional family? Why are my parents not rich enough to send me for higher studies abroad? Why are my colleagues harassing me at work? Why don't I look like that superstar? The list can go on.

We can choose to accept and love ourselves for who we are, the whole package and be happy in life. In our own strength, we may not be able to love ourselves the way we should. We need to lean on the strength and love of God to truly accept ourselves and appreciate His masterpiece that is each of us. It is written "My strength is made

perfect in weakness” (2 Cor 12:9).

Many times, I have heard people say that it is difficult to love themselves. If you don't love yourself truly and fully, you will have tremendous difficulty in loving others, your siblings, spouse or children. The love of God can flow through you only if you love yourself first.

Accept and love yourself. I am not talking about loving yourself to the extent of vanity or boastfulness, just genuine love for oneself. For this, we have



scripture which throws light on this.

Remember, God uses whatever situation you are in or were in for His glory. We have a tendency to ask God - why am I the only one in this challenging situation?

It does not take God long to change a situation. He can change it in a blink of an eye if He wants to. When faced with a difficult situation, we must ask God,

1. What do you want me to learn from this situation?
2. Please fill me with Your strength and wisdom to deal with what I am going through.
3. Give me the grace to thank You in all circumstances rather than complaining.

God looks at the big picture and the grand finale of our lives as long as we trust in Him and believe in His plan. In the Book of Jeremiah, scripture says, “For I know the plans I have for you,

plans for prosperity and not destruction.” (Jer 29:11)

We look at the small situation which seems gigantic at the moment and imagine miserable ends many a time. Let us make a small change and turn to Him for wisdom and guidance. He knows our strengths, weaknesses and capabilities. He will provide what we need to face difficult situations.

The Bible tells us that **He will never test us more than we can handle.**

I challenge you today to look at yourself, everything about you, what you like and dislike. Then give yourself a hug saying, “**I am fearfully and wonderfully made by the Creator of the universe for a grand purpose. I am loved beyond measure as I am His masterpiece.**”

I pray that as the days go by, you will discover your beauty and uniqueness and thank Him for creating you the way you are. Remember, God does not create junk!

Our Artist Mother

*She colours the ocean
a rich emerald green,
And decorates its bed with corals.
She puts rainbow fins in them
Moving with joy.
She fills the dry land with tall oaks
and bushy banyans
And dots them with soulful wings.*

*She drops next to them the speckled
bugs and the winding caterpillars.
She designs the Amazon
With fragrant mist like pearls on
trees.*

*She draws in it the overflowing river
Quenching the thirst of every being
to ever pass by*

*As its sibling, she creates the
tropical forests like a maze
And adorns every part of them
with eye catching creatures
Fanning the trees with vibrant
parrots*

*And she puts her family in the hearts
that sing and dance for her*

*She thinks about the hot desert
And doesn't want to leave it empty
So she puts her ships - the camels -
there*

*She doesn't want to leave
the mountains empty either
But covers them*



**Marina Sarah
Ramamurthy**

*with divine snowflakes
And makes them a home
for the hairy yak,*

*She places her children everywhere
But little did she know
That one day she would be wrecked
by her own offspring.*



Reflections on Samaritanus Bonus

[The March 2021 issue of Tabor Kirana carried an overview of the Letter Samaritanus Bonus by the Congregation for the Doctrine of the Faith, that highlighted bioethical issues and needs arising in end of life situations, and their pastoral, medical and spiritual implications. It described the scope of the document, an expansion on Catholic teaching and philosophy around end of life issues, confronting important decisions and ethical positions related to the care of the terminally ill.

In the next few issues, the Bioethics Forum of the Archdiocese of Bangalore has planned a series of commentaries on different sections, drawing from the document in the context of our times. This article is the first commentary in this series]

Part 1: The Prohibition of Euthanasia and Assisted Suicide

as a crime against human life because the intention and objective is to extinguish life, irrespective of the reasons for the action. The autonomy of the patient and his or her decision making ability cannot override the moral imperative against taking another's life. Extinguishing life is **not** made respectable just because it is deliberately chosen. Euthanasia is therefore an intrinsically evil act and a violation of God's Law, based on natural law and the written word of God. Any formal or immediate material

cooperation in such an act is a grave sin against human life.

At the heart of the teaching is the call to each person involved in medical care or family care, to always respect the life of every human being, even at the end of life. The document speaks of challenges that may arise in understanding and dealing with suffering and despair, and how they can affect decisions regarding goals of care at end of life. Terms like 'dignified death' and 'quality of life' could have different meanings for patients or health workers. Spiritual needs and accompaniment require a deeper engagement with patients and the dying, calling for greater sensitivity in our role as healers and caregivers. Human compassion needs to extend beyond treatment or pain relief, to those who may wish to end their lives out of frustration or despair, and plead for assistance with this terminal act.

Formal and Material Cooperation

When a person cooperates with a sin, it is known as **formal cooperation** when his or her intention is to help commit the sin. It is known as **material cooperation** when a person may not have the same intention, but provides some assistance in terms of personal help or materials required to carry out a sinful action. Of the two, formal cooperation is more serious.

Material cooperation can be **immediate** when a person is directly supplying what is needed, as when a nurse, merely attending to her duties, arranges for the injection syringe with which the doctor will end the life of a patient. It can also be **remote** when materials are supplied without any real intention of helping the sin, as when a banker transfers money from the patient's account to the doctor's account, unknowingly allowing the procedure to go ahead.

We first review the contemporary setting within which we hear these pleas from patients to end a life of suffering that may be mental or physical; even as we seek a way to live our Christian faith and belief as witnesses in these circumstances, reaffirming the preciousness of life, suspending moral judgment and continuing to care and accompany these patients:

Advances in clinical medicine and biomedical technologies enable lives to



Dr Olinda Timms
Bioethics Forum
Archdiocese of Bangalore

In the recent document *Samaritanus Bonus*, the Church seeks to remove all ambiguity concerning euthanasia and assisted suicide, even where it is legalized.

Euthanasia is popularly but mistakenly known as "mercy killing". It refers to the deliberate taking of a person's life with the intention of avoiding some evil such as suffering. Euthanasia is viewed

be saved and extended, but their application in critical care or end of life situations can often be burdensome and dehumanizing. It is in these situations that a patient may request a 'dignified death', as they feel objectified and stripped of all notion of self-respect. Arguments over the 'quality of life' tend to be fed by utilitarian perspectives that relate to measures of physical wellbeing and enjoyment that don't include other dimensions of existence; spiritual, interpersonal and religious.

The idea of compassion is misplaced when offered as the reason to accept euthanasia in order to end suffering. Compassion cannot be cited as a reason for ending life; it must embrace and affirm the human nature of every sick patient, offering one's presence and affection in addition to pain relief.

Another challenge is the growing individualism encountered in our families and communities that denies the value of one's life to others and to God, diminishing the power of family and interpersonal relationships. This carries with it the fear of being a burden to others, or dependent on others; another strong factor that drives requests for euthanasia.

Attitudes can also be shaped by permissive legislation that frames euthanasia laws in the language of freedoms and rights, embedded in directives and wills.

This adds to the trauma of terminally ill individuals as they encounter official approval or social sanction of their wish to end their life. Far from affirmation of the individual, it appears to indicate for

the sick patient a way out of a disagreeable condition. Pope Francis has repeatedly cautioned against the present 'throw-away culture' that victimizes the weakest and most vulnerable, just because it may be the easier or quicker option.

'Each life has the same value and dignity for everyone: the respect of the life of another is the same as the respect owed to one's own life'. Those who choose suicide break the relationship with God and others. 'Assisting a suicide is an unjustified collaboration in an unlawful act that contradicts

the theological relationship with God and the moral relationship that unites us with others who share the gift of life and the meaning of existence'.

For medical personnel and health care workers who are trusted to be at the service of life and to assist patients up to the very end, euthanasia and assisted suicide are always the wrong choice;

it breaks the 'therapeutic covenant' between the physician and the patient. While we remain respectful of patient's needs and choices, we are called to demonstrate our respect for the value of every human life through solidarity and



"By means of the faith and charity expressed in the intimacy of the soul, the caregiver can experience the pain of another, can be open to a personal relationship with the weak that expands the horizons of life beyond death, and thus can become a presence full of hope."

- Samaritanus Bonus

compassion for the terminally ill, caring beyond the call of duty, instituting palliation at the earliest, as well as spiritual, psychological and pastoral assistance.

'Those who assist persons with chronic illnesses or in the terminal stages of life must be able to know how to keep vigil with those who suffer the anguish of impending death, to console them and be with them in their loneliness, to be an 'abiding with' that can instill hope'.

A GOOD SAMARITAN'S PRAYER

Father, I pray that You soften my heart towards my wounded, sick and elderly neighbours—that you would stir me to love them in both word and deed.

Jesus, you stretched out your hand to those in distress. Fill me with your compassion, and make me your own hand, to reach out to people in your name.

Spirit, move me toward action, help me to slow down, to take the time to offer care and assistance to those neighbours of mine for whom life has become a daily struggle.

Through Christ our Lord. Amen.



BIBLENUGGETS

**I AM THE
RESURRECTION
AND THE LIFE.
THOSE WHO
BELIEVE IN ME,
EVEN THOUGH
THEY DIE,
WILL LIVE**

JOHN 11:25

IT WAS WELL PAST MIDNIGHT AND AS THE CITY SLEPT, PROF. JOHN PORED OVER HIS PAPERS...

DID JESUS REALLY RISE FROM THE DEAD? CHRISTIANITY HINGES ON THAT ONE EVENT. WHAT CAN I CONCLUDE FROM MY YEARS' OF RESEARCH?



HE RACKED HIS BRAINS UNTIL...

THE LEGEND OF JESUS' RESURRECTION IS BORROWED FROM PAGAN CULTURES... LIKE THE RESURRECTION OF OSIRIS, TAMMUZ AND ADONIS.



WH-WHAT'S HAPPENING!?!

NO!! THE PAGAN MYTHS OF DYING AND RISING GODS YOU MENTION IS JUST A SYMBOLIC REPRESENTATION OF THE YEARLY CYCLE OF VEGETATION. YOU CAN'T COMPARE IT WITH THE DOCUMENTED RESURRECTION OF JESUS.



WELL... THE JEWS ALREADY HAD A CONCEPT OF RESURRECTION. THE DISCIPLES OF JESUS BORROWED HEAVILY FROM EZE.37 AND IS.19 AND FABRICATED JESUS' RESURRECTION.



LIES! ANOTHER LIE FROM THE FATHER OF ALL LIES!

NO!! THE JEWISH CONCEPT OF RISING FROM THE DEAD IS AT THE END OF THE WORLD AND FOR ALL PEOPLE AFTER HUMAN HISTORY. JESUS' RESURRECTION WAS WITHIN HISTORY.



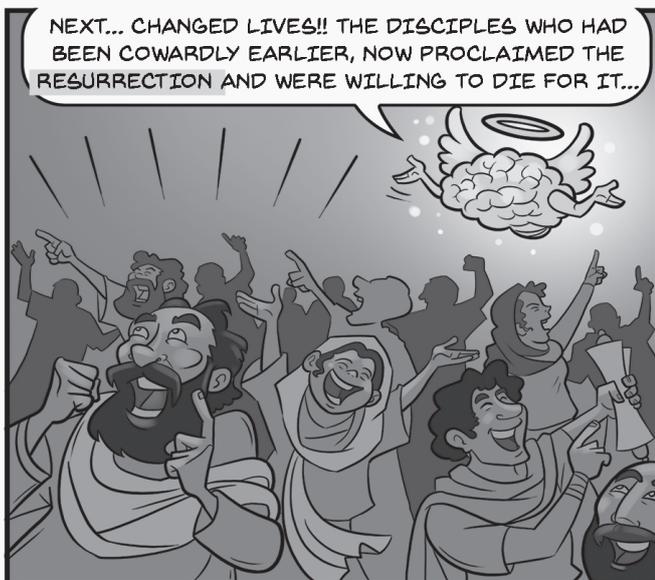
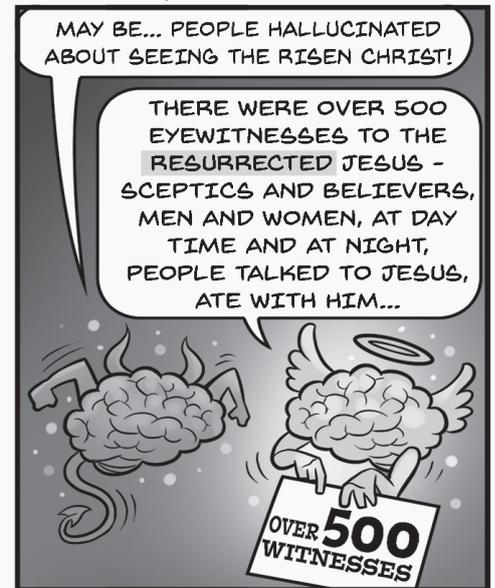
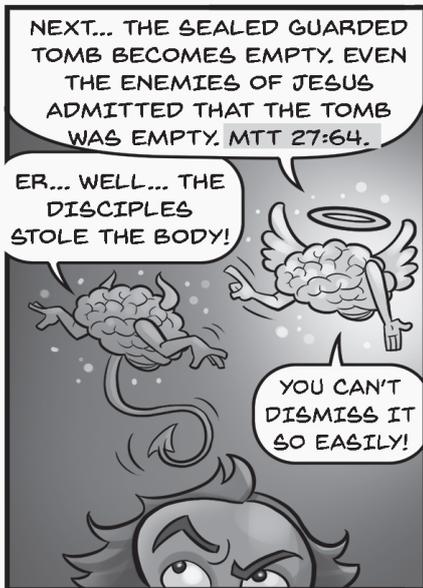
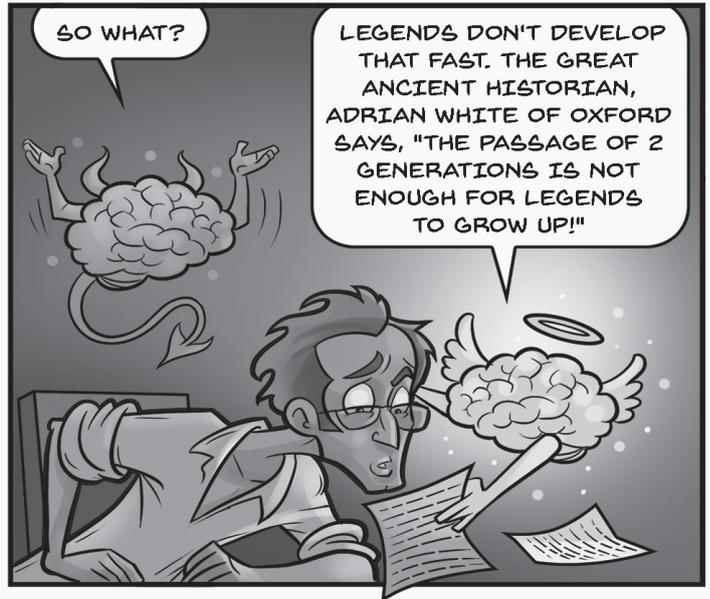
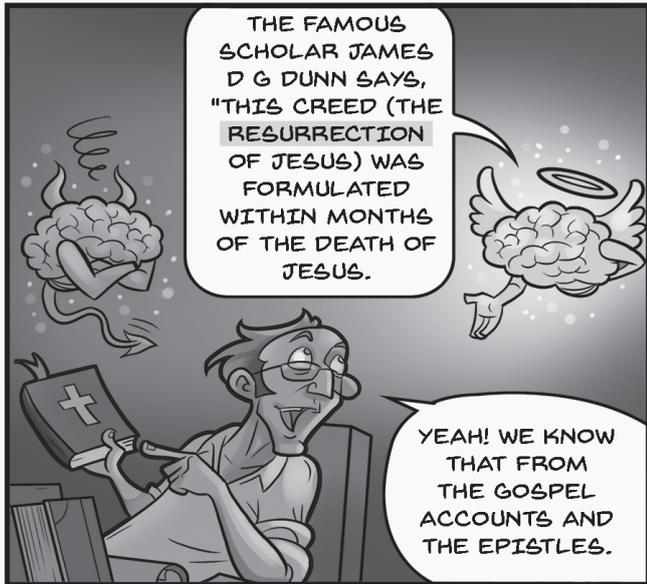
WELL... JESUS MIGHT HAVE SURVIVED THE CRUCIFIXION... AND COME OUT ON THE THIRD DAY. HE DIDN'T REALLY DIE IN THE FIRST PLACE!!

WRONG AGAIN!! THE PEER REVIEWED "SCIENTIFIC MEDICAL JOURNAL" OF THE AMERICAN MEDICAL ASSOCIATION CONCLUDED...

"CLEARLY THE WEIGHT OF THE HISTORICAL AND MEDICAL EVIDENCE INDICATED THAT JESUS WAS DEAD EVEN BEFORE THE WOUND TO HIS SIDE WAS INFLICTED".

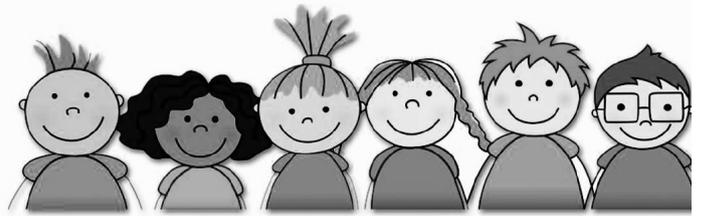


I AGREE!



BROUGHT TO YOU BY THE ARCHDIOCESE OF BANGALORE - COMMISSION FOR BIBLE

ST. THOMAS, THE APOSTLE OF INDIA



Children's Corner

Dear Children, Boys and Girls,

Ciao! Hope all of you and your families are keeping good health.

Our Holy Father, Pope Francis, has dedicated this year to a very special person, named **SAINT JOSEPH**.

Very little historical information is available from the gospels about Joseph, except the fact that, "he was betrothed to Mary," "the husband of Mary," and was "a just man". Like the other Joseph in the Old Testament, he was also associated with dreams, and his father was also named Jacob! We know that he was a carpenter and lived in a village called Nazareth. Being the husband of Mary, he also assumed the role of being the father (rather, foster father) of Jesus.

We do not know when Joseph died or any other information about him. Joseph is given the highest honour after the Most Holy Trinity and Mary the Mother of Jesus.

Two important titles bestowed upon this saint are, "Joseph, the husband of Mary" (Feast on March 19) and "Joseph, the Worker" (Feast on May 1). He is the patron of the universal Roman Catholic Church, of work-

ers, of the homes and family, bread-winners, care-takers, fathers and husbands, unborn children, travelers, immigrants, and a happy death.

Have you seen a picture or statue of St Joseph? Artists usually portray St Joseph holding a lily stalk in one hand and baby Jesus in the other. The meaning is very clear - this shows his purity and his devotedness to Jesus.



We also find pictures showing Joseph training Jesus in carpentry, or teaching Jesus to read the Bible. Joseph was entrusted by God to be the caretaker and guardian of His Son Jesus and he excelled in this role.

Pope Francis also has a special devotion to the "Sleeping Joseph" (sometimes we see Joseph asleep in certain pictures, because the angel used to speak to him in a dream and help him to make important decisions).

St Joseph is known for his outstanding virtues as a just, honest and obedient steward of God's household. As a young man he was betrothed to Mary and was ready to begin his own family. However, his plans were shattered. This silent man was totally obedient to God and to Mary, God's chosen vessel. Like St Joseph, stewards and care-takers are called to exhibit the same qualities of justice, honesty and obedience.

An outstanding miracle that could be attributed to St. Joseph is the staircase in the chapel of Loretto in Santa Fe, New Mexico. Read about it here: <https://aleteia.org/2016/07/06/the-staircase-st-joseph-built-in-new-mexico/>



St. Joseph is also the patron

of the sick and the patron of a happy death, as it is said that he died in the presence of Jesus and Mary, which is the best death that a person could have. During this pandemic when we are seeing sickness and death all around us, we can ask St. Joseph to intercede for us, our family and our world to be kept safe from this dreaded virus.

I leave you with this prayer (adapted) which you can use in your daily life.

O Saint Joseph, I admire you and Jesus asleep in your arms, sleeping so close to your heart.

Give Jesus a hug in my name and kiss his fine head for me and ask him to return the hug and kiss daily for me from now

until the day I breathe my last.

Thank you St. Joseph. Pray for me.

Children, keep smiling despite the dark clouds around you. Stay healthy, stay safe.

Ciao, God bless you!

Quiz on Saint Joseph

TRUE OR FALSE

- 1) St. Joseph is patron saint of all of the beekeepers.
- 2) St. Joseph witnessed the death of Jesus on the cross.
- 3) St. Joseph does not speak in the Gospels.
- 4) St. Joseph has been called the last of Israel's patriarchs.
- 5) St. Joseph was sold to the Ishmaelites.



GIVE THE CORRECT ANSWER

- 1) When St. Joseph wanted to quietly divorce Mary, ---- came to him in a dream.
- 2) St. Joseph is also known as the --- Saint.
- 3) St. Joseph lived in -----.
- 4) St. Joseph went to ----- for the census.
- 5) St. Joseph belonged to the religion.



The Children's Corner has been contributed by Fr. Trevor D'Souza, OFM.

For the full edition of Children's Corner (E-mag), write to:

jc4mechildrencorner@gmail.com

Answers - True or False

1. False 2. False 3. True 4. True 5. False

Answers - Give the Correct Answer

1. The Angel of the Lord 2. Silent 3. Nazareth 4. Bethlehem 5. Jewish



Archdiocesan News

FOURTEEN NEW PRIESTS FOR THE ARCHDIOCESE

The Archdiocese of Bangalore is rejoicing in the recent addition of fourteen newly ordained priests, a number that equals the record set in 2011. A profile of the new priests was already published in the May edition of the Tabor Kirana. The ordination ceremony took place in St Francis Xavier's Cathedral, in a special mass held on July 16, the Feast of Our Lady of Mount Carmel, under tight restrictions due to Covid norms. The Archbishop, Most Rev. Dr. Peter Machado, preached a moving homily on the topic of eternity, slavery and friendship, referring to God's call of Jeremiah, and Jesus' declaration that the disciples were no longer servants but friends.

The newly ordained priests will travel to different parts of the country for a mission experience, before returning to serve our Archdiocese.

AWARDS PRESENTED TO COVID WARRIORS

The Youth Commission of the Archdiocese of Bangalore, Yuva Chethana, honoured 102 Covid volunteers in a special function held at Paalanaa Bhavana on July 18, 2021. Archbishop Peter Machado presided over the function and appreciated the projects of the Youth Commission. He expressed his



gratitude to all the institutions which facilitated Covid work during the second wave especially the Camillian fathers, St John's Hospital, St Martha's and St Philomena's Hospital.

Under the leadership of Mr Jerry Jokin, the President of ICYM Bangalore, various youth groups of the Archdiocese came forward to volunteer during the second wave of the pandemic. In particular, 102 "Covid Warriors" volunteered in Covid wards of hospitals, helping 4,000 covid patients. Besides, 28 youth volunteers in collaboration with the "Here I am" group gave honourable burials to 256 dead, while 20 youth cooked and served 300 meals daily reaching a total of 15000 meals to the homeless. There was also an initiative where 30 volunteers distributed 500 plus grocery kits to poor families and also conducted a 3-day vaccination drive in which 300 people were vaccinated.



The current initiative is providing 600 plus medical kits worth Rs 3,500 each to Covid patients with support from Don Bosco BREADS.

16 FAMILIES PROVIDED WITH HOUSING IN GULBARGA

The social outreach of the Archdiocese of Bangalore, marked by the spirit of caring and sharing, reached a new milestone this month through the provision of housing for sixteen poor families of flood victims in Gulbarga. The much awaited project was inaugurated on Saturday, July 17, at Hulsoor, Basava Kalyana by Archbishop Peter Machado in the presence of His Lordship Robert Miranda, bishop of Gulbarga and Swami Shivananda of Hulsoor. The families were overjoyed at the inauguration ceremony and the blessing of their new homes. 16 houses have been built with the aid of Rs 20 lakhs that was sent by the Bangalore Archdiocese in 2020.

The people received His Grace Peter Machado with a traditional welcome of drums and garlands. The ceremony began with a prayer to almighty God to bless the newly built homes.

Archbishop Peter Machado recalled how the aid to build these houses came in by way of small contributions. He even mentioned how schoolchildren had contributed Rs. 5 or Rs. 10 towards the project. He expressed his thanks to all the donors and also expressed his satisfaction at the successful completion of the initiative. He hailed Bishop Robert Miranda of Gulbarga as one of the most simple and ideal bishops. Prior to the blessing and the inauguration ceremony Bishop Miranda had celebrated the Holy Eucharist to invoke God's blessings on these simple people.

The presence of Swamiji Shivananda of Hulsoor, priests and sisters of the deanery and other local dignitaries added flavour to the celebration. The beneficiary families were grateful for the gift of the new homes and their cheerfulness manifested that they have made a new beginning in their lives.

[Source: Archdiocesan Communications Centre]



ST MAXIMILIAN MARIA KOLBE

Maximilian Kolbe and the Immaculate Heart of Mary

Before the Second Vatican Council, the feast of the Immaculate Heart of Mary used to be celebrated on August 22, due to which the whole month of August was considered to be dedicated to the Immaculate Heart of Mary. Mary wishes to assist us through her Immaculate Heart in bringing the world back to God. St Maximilian Kolbe inspires us with his unique Mariology and his apostolic mission, which was to bring all souls to the Sacred Heart of Christ through the Immaculate Heart of Mary, Christ's most pure, efficient, and holy instrument of evangelization – especially those most estranged from the Church.

It is very appropriate and relevant to understand the holiness of St Maximilian Maria Kolbe whose life was totally dedicated to the Immaculate Heart of Mary. St Maximilian Kolbe was especially devoted to the name of Mary. As a sign of this love, he added the name Mary to his religious name, becoming Maximilian Maria Kolbe from his baptismal name, Raymund Kolbe.

Known throughout his life as the “Knight of the Immaculata”, he built the City of Mary Immaculate (Immaculata) and was the founder of the Militia Immaculatae (“Army of the Immaculate One”). Kolbe led others to take up spiritual arms such as the rosary, the miraculous medal and Marian consecration to convert sinners and to defend the Church with the help of Mary's powerful intercession.

In January 1922, he started publishing the monthly magazine, Knight of the Immaculata, and also began a Radio Station. He upheld and published all Marian Dogmas and also condemned Freemasonry, Communism, Zionism, Capitalism and Imperialism. In 1930, Kolbe went as a missionary to Japan to evangelise Buddhists. Here he founded a monastery on the outskirts of Nagasaki, an evangelising newspaper in Japanese and a seminary. He said that



A. B. Bosco

“The more a soul becomes like the Immaculata, the more it becomes the mother of Jesus in its heart in a supernatural fashion.” The more each of us becomes like Mary, the more our lives will bring Jesus to the world. While stationed in Japan, he spent a few brief months in India as well, visiting Kerala.

Saint Maximilian Kolbe's death coincided with key Marian dates. He was martyred on August 14, the vigil of the feast of the Assumption of Mary. And he was cremated by the Nazis on August 15, the actual feast of her Assumption. His last words while dying were “Ave Maria”.

The Life of St Maximilian Maria Kolbe

Maximilian Kolbe was born in January 1894 in Zduńska Wola, which was at that time part of the Russian Empire. Maximilian was the second son of Julius Kolbe and Maria Dabrowska. He had four brothers. His parents moved to Pabianice, Poland. His father, Julius Kolbe, worked at the Krushe and Ender Mill and also worked on rented land where he grew vegetables. In 1914 Julius joined Józef Piłsudski's Polish Legions and was captured by the Russians for fighting for the independence of Poland. He was hanged.

Maximilian was influenced by his parents to have a great devotion to the



Blessed Virgin Mary. As a young boy, he excelled in mathematics and science. In his free time, he would draw up strategic military plans with the ambition of defending Poland as a soldier like his father. But the Immaculata had a different plan for him and made him a soldier of Mary to defend the Church.

When he was 12 years old, Mary appeared to him in a dream and asked him if he would like the white crown of virginity as a priest or the red crown of martyrdom. Maximilian humbly requested both, to which Our Lady obliged.

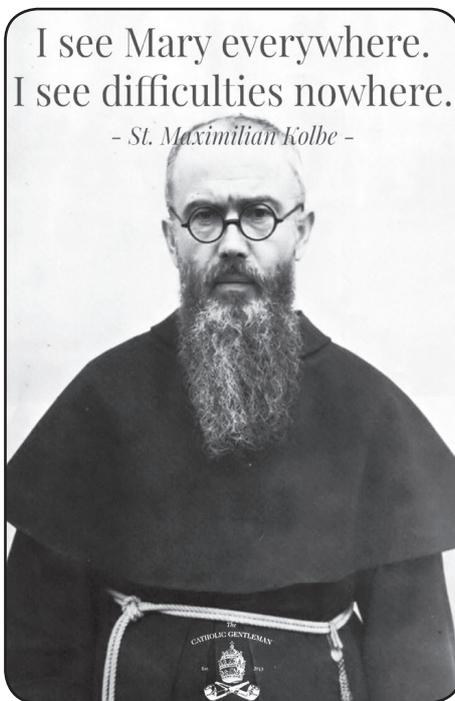
St. Maximilian Kolbe becomes a Franciscan

In 1907 Kolbe and his elder brother Francis decided to join the Conventual Franciscans. They crossed the border between Russia and Austria-Hungary and joined the Conventual Franciscan junior seminary in Lwów, Poland. In 1912 he went to Rome where he studied theology and philosophy at the Pontifical Gregorian University. During his time as a student, he witnessed vehement demonstrations in Rome against Popes St. Pius X and Benedict XV, and observed how the Freemasonry Movement was blaspheming the Church. In order to combat the enemies of the Church, in 1917, while studying, he founded the sodality (devotional association) of the Militia of Mary Immaculate, thus making a significant contribution to the international Marian movement. In 1918 he was ordained a priest. In 1919, he returned to the newly independent Poland. He established the popular Roman Catholic periodical, *Rycerz Niepokalanej* ("The Knight of Mary Immaculate") and in 1927 founded the City of Mary Immaculate (Niepokalanów) near Warsaw, a religious centre, that eventually attracted some 700 friars and workers.

St. Maximilian Kolbe is arrested

In the course of the Second World War (1939–45), Hitler invaded Poland on September 1, 1939 and started persecuting the Polish Jews who were living in Poland. The Nazis started building Concentration

Camps to murder the 3.3 million Polish Jews. St. Maximilian Kolbe was opposed to these murders, and he secretly provided shelter to 2000-3000 Jews at his friary, Niepokalanow, to save them from death. He broadcast anti-Nazi messages through his amateur Radio SP3RN. He also used his printing press to publish information against the Nazis. For these reasons Maximilian was arrested in February 1941. He was taken to Pawiak prison in Warsaw, and then to Auschwitz-Birkenau (the largest death camp). He was recorded there as prisoner No. 16770.



Since St. Maximilian Maria Kolbe was a Catholic priest and an anti-Nazi, he was carefully guarded by the SS guards and received more beatings than anyone else. Once he was beaten and presumed dead. Smuggled to the prison hospital, he spent his recovery time hearing confessions. When he returned to the camp he carried on looking after the other prisoners, including conducting Mass with smuggled bread, and giving his own food to prisoners. During the nights in the concentration camp, he would go from bunk to bunk saying, "I am a Catholic priest. Can I do anything for you?"

St. Maximilian Kolbe is martyred

In July 1941, a man from Kolbe's barracks went missing, prompting Karl Fritzsche, the deputy camp commander, to pick 10 men from the same barracks to be starved to death in Block 13 (notorious for torture), in order to deter further escape attempts. (The man who had disappeared was later found drowned in the camp latrine.) One of the selected men, Franciszek Gajowniczek, cried out, lamenting his family, and Kolbe volunteered to take his place. Franciszek was allowed to join the other prisoners while Kolbe was moved to Block 13 to be starved to death.

During the time in the cell he led the men in song and prayer. St. Maximilian Kolbe fulfilled his Priestly ministry even at the point of his death. He gave the Last Sacraments to his nine fellow prisoners and prepared each one of them to go to their heavenly home. Before his death he forgave his tormentors. After three weeks of dehydration and starvation, only Kolbe and three others were still alive. Finally, he was murdered with an injection of carbolic acid.

Canonisation of St. Maximilian Kolbe

On 12 May 1955, Kolbe was recognized by the Holy See as a Servant of God. He was declared venerable by Pope Paul VI on 30 January 1969, beatified as a Confessor of the Faith by the same Pope on 17 October 1971, and canonized by Pope John Paul II on 10 October 1982.

Conclusion

St. Maximilian Maria Kolbe lived a life in obedience to his Immaculata. During his short life he always quoted his heavenly Mother's words "Do whatever he tells you" (John 2:5). St. Maximilian Kolbe meticulously obeyed and upheld Jesus statement in John 15:3 "There is no greater love than to lay down one's life for one's friends." His life is an example to each of us and he also makes us more aware of the plight of prisoners. For this reason, Prison Ministry Sunday is celebrated in the vicinity of his feast.

St. Maximilian Kolbe Pray for us.

Congratulations and Blessings to our 14 New Priests and 8 New Deacons!



Newly Ordained Priests

1. Fr David Kumar
2. Fr Shashi Kiran I
3. Fr Daniel Irudhiyanathan V
4. Fr Anthony Sandeep
5. Fr Kanika Dass A V
6. Fr Joe Prem Britto
7. Fr Arokia Anthony D
8. Fr Edwin Shylendra
9. Fr Antic Arnold Ashwyn
10. Fr Fernandes J
11. Fr Mario Fernandes
12. Fr Arun Kumar J
13. Fr Infant L
14. Fr Vivek Lionel Basu



Newly Ordained Deacons.

1. Dn Maurinus Robin
2. Dn Maria Anthony M
3. Dn Benjamin Christopher J
4. Dn George Sudeep Paul
5. Dn Jerome D
6. Dn Balaraj J
7. Dn Terry Prakash Xavier
8. Dn T R Richard Stanley



Vailankanni

Annual Feast - 2021

(From 29th August to 8th September)

Dear Pilgrims, Every year we used to celebrate the annual festival in a grand manner together with pilgrims all over the world and with the parishioners. This year due to COVID-19 the Annual Feast Programmes will be celebrated without participation of the people.

Feast Programmes will be Live Telecast in the Jayaplus TV and online media Youtube channels

29.08.2020 - Sunday

- 4.30 p.m. Flag Procession (around Basilica)
- 5.00 p.m. Blessing and Hoisting of Our Lady's Flag by **His Excellency Most Rev. Dr. M. Devadass** Bishop of Thanjavoor followed by Holy mass in Tamil in the Main shrine by the Bishop of Thanjavur

In the main shrine (Every day 30.08.2021 - 08.09.2021)

- 6.00 a.m. Mass in Tamil - Jayaplus Live (Daily Flag Hoisting at the end of the Mass)
- 7.00 a.m. Mass in East Indian Marathi
- 8.00 a.m. Mass in Konkani
- 9.00 a.m. Mass in Malayalam
- 10.00 a.m. Mass in English
- 11.00 a.m. Mass in Hindi
- 12.00 noon Mass in Marathi
- 3.00 p.m. Mass in Telugu
- 4.00 p.m. Mass in Kannada
- 6.15 p.m. Holy Rosary, Litany of the Blessed Virgin Mary
- 7.00 p.m. Sermon, Benediction, Novena Prayer followed by Car Procession around the shrine -Jayaplus live

8.09.2021 Wednesday - Birthday of the Blessed Mother

- 06.00 a.m. Concelebrated Feast Mass, presided over **His Excellency Most Rev. Dr. M. Devadass Ambrose**, D.D.L.S.S., S.T., Bishop of Thanjavur - Jayaplus live

- 7.00 p.m. **Lowering of Our Lady's Flag** followed by Litany, Benediction, Vote of Thanks and Mass in Tamil in the main shrine.

Jayaplus - Live Telecast (Tamil)

29 August, Sunday

Flag Hoisting & Mass: 5.00 and 6.00 p.m

30.08.2021 to 06.09.2021

Mass & Flag Hoisting: 6.00-7.00 a.m.
Benediction & Car Procession: 7.00 - 7.30 p.m.

07.09.2021

Mass & Flag Hoisting: 6.00-7.00 a.m.
Sermon, Benediction & Blessing by the Bishop of Thanjavur, followed by Car Procession: 7.00 to 8.00 p.m.

08.09.2021

Feast Mass: 6.00-7.00 a.m.
Lowering the flag and benediction - 7.00 to 7.30 p.m.

All the events of Tamil, East India Marthi, Konkani, Malayalam, English, Hindi, Marathi, Telugu and Kannada will be telecasted through

Youtube www.vailankannishrine.tv

Website: www.vailankannishrine.net

www.vailankannishrine.tv

Mobile app download for online donation: Shrine Basilica Vailankanni Donation

Rev. Fr. P. Yagappa Rajarethinam
Procurator
9655587931

Rev. Fr. S.A. Susaimanickam
Vice Rector & Parish Priest
7708411224

Very Rev. Fr. A.M.A. Prabhakar
Rector
9080719069

SHRINE BASILICA OF OUR LADY OF HEALTH, VAILANKANNI 611 111

Nagapattanam Dist. Tamilnadu, India, Email: info@vailankannishrine.net, Cell: 9443163530. Phone: 04365-263423, 263530

Please watch the Live Mass in Tamil every day from 6.00 a.m. to 7.00 a.m. over **Jayaplus TV** and in the Shrine Website www.vailankannishrine.net, For Live Telecast: www.vailankannishrine.tv

If not delivered, please return to:

The Manager - The TABOR KIRANA, Paalanaa Bhavana
5 Nandidurga Road, Jayamahall Extn.,
Benson Town Post, Bengaluru - 560046. Mob.: 9513184425

Printed and Published by: Fr. Cyril Victor Joseph on behalf of Tabor Trust (Regd.) and Printed at Chetana Printers, Milagres, Mangalore 575 001 and Published at Paalanaa Bhavana, No. 5, Nandidurga Road, Jayamahall Extn., Benson Town Post, Bengaluru - 560046. Editor: Fr. Adrian F. C. Mascarenhas