

June 2010

From the Editor's Desk

Why Depression for Priests & People of God?

As the Priests' Year is ending on June 19, we thank God for the beautiful year. All over the world people prayed for priests. There were seminars, conventions, conferences, special Eucharistic celebrations in honour of priests. We thank the faithful for their love and concern for priests. In some dioceses priests were honoured by individuals and people. In Bangalore archdiocese, the diocesan priests were gifted with 50% subsidy towards their trip to Holy Land and Europe tour by the archdiocese. Some of the Priests who were unable to make their trip, were deprived of such privileges. However, such a gesture by the archdiocese of Bangalore is praiseworthy.

One more year for the priests might return again, but not sure when. Anyway until then, let us live out the resolutions and decisions made in view of priests' life and their sacrifices.

There is one aspect of priest's life that needs to be reflected. Namely: **depression in the life of priests.**

Can there be or should there be depression in a priest's life? What do you think? As a lay person or a religious, can a priest get into depression? People, congregation authorities, diocesan authorities like bishop, consulters, deans should give importance to every individual priest in the Diocese or the Religious Order. Indifference by the authorities to give attention to problems that priests undergo causes depression in priests' life. After all under the garment (cassock) of a priest, there is a man and eventually scandals take place in our ecclesiastical system. For example: paedophilia, alcoholism, immoral relationship, loneliness, irresponsibility, disinterestedness are few examples of results caused by depression in priests' life.

What is depression?

Depression is a state of mind. You find a person sad, lonely, gloomy, such person when you analyse, he/she is in the state of depression. You just ask him, "Hey, what's happened?" he would say nothing. But in his deep mind, he is depressed. Anyone can be depressed. When one is depressed, he/she will have no interest in life.

Have you ever come across someone at home not interested in eating, not enthusiastic about anyone or anything? Such person is in the state of depression. You know depressed people tend to keep their palms on their chin? They will not talk with joy on their face.

Your wife will not cook for you, she makes strike in her usual duty, your husband doesn't talk to you with enthusiasm. You do not know why? You start digging out into his behaviour,

you drill his mind in order to know what went wrong. Your children after returning from school or college, do not want to study or eat that evening. You do not know the reason.

Your parish priest is not very enthusiastic in celebrating the Holy Mass. He looks sad. His activities are not so pastoral or friendly. He is angry and not enthusiastic about anything. You know that he is depressed.

Everyone is attacked by depression. No one could escape from this reality. But why priests should be depressed? After all they are men of God? Why Christians are depressed? After all they worship the True Lord and God? Questions can be asked. But you cannot find convincing answers. Problems do exist. Denying a problem is equal to denying human dignity and respect. Indifferent attitude to people's problem aggravate one's depression caused by a "specific problem". Let us see some practical points useful for knowledge.

Causes of Depression:

1. Loss of loved one/s
2. Loss of money/material
3. Denial of justice
4. Disappointment in life career
5. Non-cooperation from others
6. Refusal or rejection by others
7. Indifference by others
8. Chronic sickness or even simple sickness in some people
9. Absence of appreciation and approval by parents, spouses, in-laws, superiors and others
10. God not answering to prayers

Depression can come in a person even without any reason.

Effects of depression.

1. Loneliness, silence, anger, self alienation, infidelity between spouses.
2. Depression leads to loss of active life and insane judgement
3. It leads to evil or deviant behaviour such as alcoholism, immoral activities or relationship uncontrolled smoking, violence etc..
4. Depression alienates a person from society or group
5. It may lead to self abuse either of sex, physically harming oneself and even suicide
6. Depression may take away a person from faith in God
7. Such loss of faith in God may lead a person to inactive or passive faith response.
8. Depression may lead to loss of appetite for food or to gluttony
9. It leads to hopelessness in life here on earth or in the life to come
10. Depression breaks up the relationship with one's kith and kin

Remedy:

1. Take life positively
2. Take life easily but not lazily
3. Try to be happy and joyful

4. Involve yourself in some religious or social or humanitarian activities
5. Cultivate high orientation for life of achieving great things for others
6. Build up good relationship with your relatives and friends
7. Keep away money, sex and bad company that would control your life, but instead you take control of these
8. Believe in God firmly. "He who believes in me will have eternal life" says our Lord.
9. Read Holy Scripture "Come to me all who are labour and burdened, I shall give rest" Mt.11:28 and have family prayer

10. Try to sing with St.Francis of Assissi but '*very meaningfully and meditatively*'

Make me a channel of your peace
 Where there is hatred, let me bring your love.
 Where there is injury, your pardon Lord,
 And where there's doubt, true faith in you

**Oh, Master, grant that I may never seek
 So much to be consoled as to console,
 To be understood as to understand
 To be loved as to love with all my soul**

Make me a channel of your peace
 Where there's despair in life, let me bring hope
 Where there is darkness, only light
 And where there's sadness, ever joy

Make me a channel of your peace
 It is in pardoning that we are pardoned
 In giving to each one that we receive
 And in dying that we're born to eternal life

So, better come out any frustration or depression if you have because you won't get justice from false prophets and evil world. Better cheer up, develop your life by your hard work and just efforts. The Just God, will be with you.

Fr.J.A.Nathan

DEVOTION TO THE SACRED HEART OF JESUS

(Feast of Sacred Heart 11 June 2010)

History:

Devotion to the Sacred Heart of Jesus goes back at least to the 11th century, but through the 16th century, it remained a private devotion, often tied to devotion to the Five Wounds of Christ. The first feast of the Sacred Heart was celebrated on August 31, 1670, in Rennes, France, through the efforts of Fr. Jean Eudes (1602-1680). From Rennes, the devotion spread, but it took the visions of St. Margaret Mary Alacoque (1647-1690) for the devotion to become universal.

In all of these visions, in which Jesus appeared to St. Margaret Mary, the Sacred Heart of Jesus played a central role. The "great apparition," which took place on June 16, 1675, during the octave of the Feast of Corpus Christi, is the source of the modern Feast of the Sacred Heart. In that vision, Christ asked St. Margaret Mary to request that the Feast of the Sacred Heart be celebrated on the Friday after the octave (or eighth day) of the [Feast of Corpus Christi](#), in reparation for the ingratitude of men for the sacrifice that Christ had made for them. The Sacred Heart of Jesus represents not simply His physical heart but His love for all mankind.

The devotion became quite popular after St. Margaret Mary's death in 1690, but, because the Church initially had doubts about the validity of St. Margaret Mary's visions, it wasn't until 1765 that the feast was celebrated officially in France. Almost 100 years later, in 1856, Pope Pius IX, at the request of the French bishops, extended the feast to the universal Church. It is celebrated on the day requested by our Lord—the Friday after the octave of Corpus Christi, or 19 days after Pentecost Sunday.

Doctrinal explanations

Devotion to the Sacred Heart is but a special form of devotion to [Jesus](#). We shall [know](#) just what it is and what distinguishes it when we ascertain its object, its foundations, and its proper [act](#).

Special object of the devotion to the Sacred Heart

The nature of this question is complex and frequently becomes more complicated because of the difficulties arising from terminology. Omitting terms that are over-technical, we shall study the [ideas](#) in themselves, and, that we may the sooner find our bearings, it will be well to remember the meaning and use of the word *heart* in current language.

(a) The word *heart* awakens, first of all, the [idea](#) of a material heart, of the vital organ that throbs within our bosom, and which we vaguely realize as intimately connected not only with our own physical, but with our emotional and [moral](#) life. Now this heart of flesh is currently accepted as the emblem of the emotion and [moral](#) life with which we associate it, and hence the place assigned to the word heart in symbolic language, as also the use of the same word to designate those things symbolized by the heart. Note, for instance, the expressions "to open one's heart", "to give one's heart", etc. It may happen that the symbol becomes divested of its material meaning that the sign is overlooked in beholding only the thing signified. Thus, in current language, the word [soul](#) no longer suggests the thought of breath, and the word heart brings to mind only the [idea](#) of [courage](#) and [love](#). But this is perhaps a figure of speech or a metaphor, rather than a symbol. A symbol is a real sign, whereas a metaphor is only a verbal sign; a symbol is a thing that signifies another thing, but a metaphor is a word used to indicate something different from its proper meaning. Finally, in current language, we are

constantly passing from the part to the whole, and, by a perfectly natural figure of speech, we use the word heart to designate a [person](#). These [ideas](#) will aid us in determining the object of the devotion to the Sacred Heart.

(b) The question lies between the material, the metaphorical, and the symbolic sense of the word heart; whether the object of the devotion is the Heart of flesh, as such, or the [love](#) of [Jesus Christ](#) metaphorically signified by the word heart; or the Heart of flesh, but as symbol of the emotional and [moral](#) life of [Jesus](#), and especially His [love](#) for us. We reply that worship is rightly paid to the Heart of flesh, inasmuch as the latter symbolizes and recalls the [love](#) of [Jesus](#), and His emotional and [moral](#) life. Thus, although directed to the material Heart, it does not stop there: it also includes [love](#), that [love](#) which is its principal object, but which it reaches only in and through the Heart of flesh, the sign and symbol of this [love](#). Devotion to the Heart of [Jesus](#) alone, as to a noble part of His Divine Body, would not be devotion to the Sacred Heart as understood and approved by the [Church](#), and the same must also be said of devotion to the [love](#) of [Jesus](#) as detached from His Heart of flesh, or else connected therewith by no other tie than that of a word taken in the metaphorical sense. Hence, in the devotion, there are two elements: a sensible element, the Heart of flesh, and a spiritual element, that which this Heart of flesh recalls spiritual element, that which this Heart of flesh recalls and represents. But these two elements do not form two distinct objects, merely co-ordinated they constitute but one, just as do the body and [soul](#), and the sign and the thing signified. Hence it is also understood that these two elements are as [essential](#) to the devotion as body and [soul](#) are [essential](#) to [man](#). Of the two elements constituting the whole, the principal one is [love](#), which is as much the [cause](#) of the devotion and its reason for existence as the [soul](#) is the principal element in [man](#). Consequently, devotion to the Sacred Heart may be defined as devotion to the adorable Heart of [Jesus Christ](#) in so far as this Heart represents and recalls His [love](#); or, what amounts to the same thing, devotion to the [love](#) of [Jesus Christ](#) in so far as this [love](#) is recalled and symbolically represented to us by His Heart of flesh.

(c) This [love](#) is everywhere manifest in [Jesus](#) and in His life, and it alone can explain Him together with His words and His acts. Nevertheless, it shines forth more resplendently in certain [mysteries](#) from which great good accrues to us, and in which [Jesus](#) is more lavish of His [loving](#) benefactions and more complete in His [gift](#) of self, namely, in the [Incarnation](#), in the Passion, and in the Eucharist. Moreover, these [mysteries](#) have a place apart in the devotion which, everywhere seeking [Jesus](#) and the signs of His [love](#) and favours, finds them here to an even greater extent than in particular acts.

(d) We have already seen that devotion to the Sacred Heart, being directed to the Heart of [Jesus](#) as the emblem of [love](#), has mainly in view His [love](#) for [men](#). This is obviously not that it excludes His [love](#) for [God](#), for this included in His [love](#) for [men](#), but it is above all the devotion to "the Heart that has so [loved men](#)", according to the words quoted by [St. Margaret Mary](#).

(e) Finally, the question arises as to whether the [love](#) which we [honour](#) in this devotion is that with which [Jesus](#) loves us as [Man](#) or that with which He loves us as [God](#); whether it is

[created](#) or uncreated, His [human](#) or His Divine [Love](#). Undoubtedly it is the [love](#) of [God](#) made [Man](#), the [love](#) of the [Incarnate Word](#). However, it does not seem that devout [persons](#) think of separating these two loves any more than they separate the two natures in [Jesus](#). Besides, even though we might wish to settle this part of the question at any cost, we would find that the opinions of authors are at variance. Some, considering that the Heart of Flesh is connected with [human love](#) only, conclude that it does not symbolize Divine [love](#) which, moreover, is not proper to the [Person](#) of [Jesus](#), and that, therefore, Divine [love](#) is not the direct object of the devotion. Others, while admitting that Divine [love](#) apart from the [Incarnate Word](#) is not the object of the devotion, believe it to be such when considered as the [love](#) of the [Incarnate Word](#), and they do not see why this [love](#) also could not be symbolized by the Heart of flesh nor why, in this event, the devotion should be limited to [created love](#) only.

Foundations of the devotion

The question may be considered under three aspects: the historical, the [theological](#), and the [scientific](#).

(a) Historical foundations

In approving the devotion to the Sacred Heart, the [Church](#) did not trust to the [visions](#) of [St. Margaret Mary](#); she made [abstraction](#) of these and examined the worship in itself. [Margaret Mary's visions](#) could be [false](#), but the devotion would not, on that account, be any less worthy or solid. However, the fact is that the devotion was propagated chiefly under the influence of the movement started at [Paray-le-Monial](#); and prior to her [beatification](#), [Margaret Mary's visions](#) were most critically examined by the [Church](#), whose judgment in such cases does not involve her [infallibility](#) but implies only a [human certainty](#) sufficient to warrant consequent speech and action.

(b) Theological foundations

The Heart of [Jesus](#), like all else that belongs to His [Person](#), is worthy of [adoration](#), but this would not be so if It were considered as isolated from this [Person](#) and as having no connection with It. But it is not thus that the Heart is considered, and, in his [Bull "Auctorem fidei"](#), 1794, [Pius VI](#) authoritatively vindicated the devotion in this respect against the [calumnies](#) of the [Jansenists](#). The worship, although paid to the Heart of [Jesus](#), extends further than the Heart of flesh, being directed to the [love](#) of which this Heart is the [living](#) and expressive symbol. On this point the devotion requires no justification, as it is to the [Person](#) of [Jesus](#) that it is directed; but to the [Person](#) as inseparable from His Divinity. [Jesus](#), the [living apparition](#) of the [goodness](#) of [God](#) and of His paternal [love](#), [Jesus infinitely loving](#) and amiable, studied in the principal manifestations of His [love](#), is the object of the devotion to the Sacred Heart, as indeed He is the object of the [Christian religion](#). The difficulty lies in the union of the heart and [love](#), in the relation which the devotion supposes between the one and

the other. Is not this an [error](#) long since discarded? If so, it remains to examine whether the devotion, considered in this respect, is well founded.

Historical ideas on the development of the devotion

(1) From the [time](#) of [St. John](#) and [St. Paul](#) there has always been in the [Church](#) something like devotion to the [love](#) of [God](#), Who so [loved](#) the world as to give it His only-begotten Son, and to the [love](#) of [Jesus](#), Who has so [loved](#) us as to deliver Himself up for us. But, accurately speaking, this is not the devotion to the Sacred Heart, as it pays no homage to the Heart of [Jesus](#) as the symbol of His [love](#) for us. From the earliest centuries, in accordance with the example of the [Evangelist](#), [Christ's](#) open side and the [mystery](#) of blood and water were meditated upon, and the [Church](#) was beheld issuing from the side of [Jesus](#), as [Eve](#) came forth from the side of [Adam](#). But there is nothing to indicate that, during the first ten centuries, any worship was rendered the wounded Heart.

(2) It is in the eleventh and twelfth centuries that we find the first unmistakable indications of devotion to the Sacred Heart. Through the wound in the side of the wound Heart was gradually reached, and the wound in the Heart symbolized the wound of [love](#). It was in the fervent atmosphere of the [Benedictine](#) or [Cistercian monasteries](#), in the world of [Anselmian](#) or [Bernardine](#) thought, that the devotion arose, although it is impossible to say positively what were its first texts or were its first votaries. To [St. Gertrude](#), [St. Mechtilde](#), and the author of the "Vitis mystica" it was already well known. We cannot state with [certainty](#) to whom we are indebted for the "Vitis mystica". Until recent times its authorship had generally been ascribed to [St. Bernard](#) and yet, by the late publishers of the beautiful and scholarly Quaracchi edition, it has been attributed, and not without plausible reasons, to [St. Bonaventure](#) ("S. Bonaventura opera omnia", 1898, VIII, LIII sq.). But, be this as it may, it contains one of the most beautiful passages that ever inspired the devotion to the Sacred Heart, one appropriated by the [Church](#) for the lessons of the second [nocturn](#) of the [feast](#). To [St. Mechtilde](#) (d. 1298) and [St. Gertrude](#) (d. 1302) it was a familiar devotion which was translated into many beautiful [prayers](#) and exercises. What deserves special mention is the vision of [St. Gertrude](#) on the [feast](#) of [St. John the Evangelist](#), as it forms an epoch in the history of the devotion. Allowed to rest her head near the wound in the [Saviour's](#) she heard the beating of the Divine Heart and asked [John](#) if, on the night of the [Last Supper](#), he too had felt these delightful pulsations, why he had never spoken of the fact. [John](#) replied that this [revelation](#) had been reserved for subsequent ages when the world, having grown cold, would have need of it to rekindle its [love](#) ("Legatus divinae pietatis", IV, 305; "Revelationes Gertrudianae", ed. Poitiers and Paris, 1877).

(3) From the thirteenth to the sixteenth century, the devotion was propagated but it did not seem to have developed in itself. It was everywhere practised by privileged [souls](#), and the lives of the [saints](#) and annals of different religious congregations, of the [Franciscans](#), [Dominicans](#), [Carthusians](#), etc., furnish many examples of it. It was nevertheless a private,

[individual](#) devotion of the [mystical](#) order. Nothing of a general movement had been inaugurated, unless one would so regard the propagation of the devotion to the [Five Wounds](#), in which the Wound in the Heart figured most prominently, and for the furtherance of which the [Franciscans](#) seem to have laboured.

(4) It appears that in the sixteenth century, the devotion took an onward step and passed from the domain of [mysticism](#) into that of [Christian asceticism](#). It was constituted an objective devotion with [prayers](#) already formulated and special exercises of which the value was extolled and the practice commended. This we learn from the writings of those two masters of the spiritual life, the [pious Lanspergius](#) (d. 1539) of the [Carthusians](#) of Cologne, and the devout [Louis of Blois](#) (Blosius; 1566), a [Benedictine](#) and [Abbot](#) of [Liessies](#) in Hainaut. To these may be added [Blessed John of Avila](#) (d. 1569) and [St. Francis de Sales](#), the latter belonging to the seventeenth century.

(8) The death of [Margaret Mary](#), 17 October 1690, did not dampen the ardour of those [interested](#); on the contrary, a short account of her life published by Father Croiset in 1691, as an appendix to his book "De la Dévotion au Sacré Cœur", served only to increase it. In spite of all sorts of obstacles, and of the slowness of the [Holy See](#), which in 1693 imparted [indulgences](#) to the Confraternities of the Sacred Heart and, in 1697, granted the [feast](#) to the Visitandines with the Mass of the [Five Wounds](#), but refused a [feast](#) common to all, with special [Mass](#) and [Office](#), the devotion spread, particularly in [religious](#) communities. The [Marseilles](#) plague, 1720, furnished perhaps the first occasion for a [solemn consecration](#) and public worship outside of [religious](#) communities. Other cities of the South followed the example of [Marseilles](#), and thus the devotion became a popular one. In 1726 it was deemed advisable once more to importune [Rome](#) for a [feast](#) with a [Mass](#) and [Office](#) of its own, but, in 1729, [Rome](#) again refused. However, in 1765, it finally yielded and that same year, at the request of the queen, the [feast](#) was received quasi officially by the [episcopate](#) of [France](#). On all sides it was asked for and obtained, and finally, in 1856, at the urgent entreaties of the [French bishops](#), [Pope Pius IX](#) extended the [feast](#) to the universal [Church](#) under the [rite](#) of double major. In 1889 it was raised by the [Church](#) to the double [rite](#) of first class. The acts of [consecration](#) and of [reparation](#) were everywhere introduced together with the devotion. Oftentimes, especially since about 1850, groups, congregations, and States have [consecrated](#) themselves to the Sacred Heart, and, in 1875, this [consecration](#) was made throughout the [Catholic](#) world. Still the [pope](#) did not wish to take the initiative or to intervene. Finally, on 11 June, 1899, by order of [Leo XIII](#), and with the formula prescribed by him, all [mankind](#) was [solemnly consecrated](#) to the Sacred Heart. The [idea](#) of this [act](#), which [Leo XIII](#) called "the great [act](#)" of his pontificate, had been proposed to him by a religious of the Good Shepherd from [Oporto](#) (Portugal) who said that she had received it from [Christ](#) Himself. She was a member of the Drost-zu-Vischering [family](#), and known in religion as Sister Mary of the Divine Heart. She died on the [feast](#) of the Sacred Heart, two days before the [consecration](#), which had been deferred to the following [Sunday](#). Whilst alluding to these great public manifestations we must not omit referring to the intimate life of the devotion in [souls](#), to the practices connected with it, and to the works and associations of which it was the very life. Moreover, we must not overlook the social character which it has assumed particularly of late

years. The [Catholics](#) of [France](#), especially, cling firmly to it as one of their strongest [hopes](#) of ennoblement and [salvation](#). -----

Revised Mass Timing at St.Peter's Church

Week day Mass:

Monday, Tuesday, Thursday & Saturday - @ 6.30 am

Wednesday & Friday - @ 6.30 pm
(every Friday Adoration @ 6.00 pm)

Sunday Liturgy: 6.45 am -
Kannada/Tamil (Alternate Sunday)
8.45 am –English, Saturday @ 6.30 pm

The End of the Year of Priests, 19 June 2010

By Tamil Maravan

Officially the Year of the Priests gets over by 19 June 2010. We thank the Lord for the special year declared specially for the Catholic priests of the world. I am certain priests throughout the world would have enjoyed love and special care and honour given by the people.

Prayer for the priests should be continued all over. Priests should continue to serve the people whether they were honoured by the people or not. Because priests are not for recognition and red carpet honour. But they are meant to serve the community.

However people should not take priests' life for granted, but they should regard them as special certified by God. Here are few points both for people and priests for the future:

For People:

1. Do you love your priests? If not love them.
2. Do you guide them pastorally and personally? They are very much human. See a man in a priest and accordingly guide them. As long as priests are in cassock, you tend to respect them, When they are in civil dress attitude of the people differs. Be prudent.
3. They need your acknowledgement. Appreciate them. Encourage them.
4. Occasionally they go wrong as you do because they and you are human beings. So individually or collectively guide them.
5. Invite priest to your homes for pastoral visit and for counseling. Sit with him along with your family and discuss family matters when needed.
6. Wish your parish priest for his birthday, ordination anniversary, his feast day etc..
7. Co-operate with him in pastoral plans and projects. The success of his priestly ministry depends on your co-operation and support for him.
8. Care for him irrespective of his language, place of birth and qualification, after all he is your priest.
9. Your life of catholic faith and sacraments solely depends on priests. Without them, you cannot imagine a catholic life. So do follow his pastoral instructions unbiased way.
10. Do approach him with trust and conviction.

For Priests:

1. Priest's life is meaningless without people. So accept them whoever they are.
2. Do not show partiality and parochial(caste, language and economical-social status) sentiments in your dealings with them.
3. You are meant for every sheep-pious or not, obedient or not, sober or violent.
4. Celebrate the Sacraments diligently and piously with great concern and love for the people.
5. Learn good things from your own people and make avail of their goodness and generosity
6. People's mentality may differ from parish to parish; so deal with them carefully and with due respect for the tradition and custom of the place.
7. Do everything with great conviction and faith in the Lord.
8. Try to understand people's difficulties, problems and weakness. Accordingly help them in their day to day life of faith and sustenance.

9. Stand for justice and truth even in your daily temporal matters, and do not compromise with unjust authorities
10. To be happy priest, better avoid evils like drinking, smoking, immoral dealings, greed for money but love God, people and yourself with self discipline.

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Annual Feast of St.Peter's Church

Rustumbagh, Behind Manipal Hospital, Old Airport Road, Bangalore-17

4.7.2010 Sunday

Flag Hoisting- 30th June 2010 Wednesday

6.15 Pm- Rosary, Procession, Flag Hoisting, Mass (English) & Benediction

Very Rev.Msgr.S.Jayanathan(Vicar General)

1st July 2010 – Thursday 6.15.pm

Rosary, Procession & Mass (Kannada & Tamil)

2nd July 2010 First Friday -6.15 pm

Rosary, Procession & Mass (English)& Benediction

(Special Healing & Blessing)

3rd July 2010 First Saturday 6.15 pm

Rosary, Procession, Mass (English)

4th July 2010 Sunday Feast day

6.30 am Holy Mass – Kannada

8.00 am – Holy Mass – Tamil

9.30 am – Holy Mass – English

5.30 pm – Feast Mass by Most Rev. Bernard Moras (Archbishop of Bangalore)

7.00 pm- Decorated Car - Eucharistic Procession (up to the end of Rustumbagh Road)

Preacher: **Rev.Fr.Maria Selvan** (Good Shepherd Church, Murphy Town)

Come & Receive the Special Blessing in honour of St.Peter

With love & blessing

Fr.J.A.Nathan,

Parish Priest & Parish Council

E-MAIL BOX

Fr.Ronnie, Mangalore: The KEY reads much better with the new font. Congratulations! That article about vocations to the priesthood was more an expression of hurt at one's child not getting admission than about vocations itself -though there is certainly some connection between the two.

JOCHIME A.PETER, Bangalore: Dear Rev.Father, Greetings to you in the precious name of Jesus.

The May Issue of your magazine has been printed with BIG FONTS most of the pages. It looks a little odd because the uniformity is not maintained. If the uniformity of the fonts had been maintained, you could reduce the pages of the magazine and definitely reduced the cost too. This is my humble suggestion. The articles are good. I will read the same completely, then let you know some details. Praise the Lord.

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THE WORD OF GOD – A NEW BEGINNING

By Anthony Luiz

Member, Little Stars for Christ

Mobile: 9980342438

“You are very disobedient”, “I hate you for your arrogance and disobedience”. Do statements such as these ring a bell in my ear, especially because they were told to me, may be my teacher in School, my boss at work, my parents, my spouse? What does it show? Could be, I stubbornly resisted their request, or may be I turned a deaf ear and did not do what was expected of me (the sons in the parable of the Lord, one said that he would carry out his father’s orders, but failed to do so - Matt. 21:30). The persons whoever said these statements (above), said it with a certain amount of anger and disgust. If a man can say such a statement for one wrong, *how much more* should God Jehovah our Creator and Saviour, for the innumerable times we have resisted the admonition of His.

God does not speak and we listen as in an ordinary conversation, but He has made available to us His eternal Words through His Scriptures that we call ‘The Holy Bible’. How many of us treat this ‘precious gift’ as it should be treated with love, respect and a treasure. God does not expect us to adore and worship the Bible, it becomes ‘Bibliolatry’, a sin, because we will give the Bible the place of God, nor is the Bible to be kept as an unusable possession, just to let people know ‘I own a Bible’, but which I have not even touched from the time it was gifted to me may be 10, 20 or 30 years ago. The dust on the Bible is thicker than the Bible itself. This is a very sad but a factual picture in many, many Catholic homes.

God has preserved and given His Word because it has got power. Romans 1:16 says, “I am not ashamed of the gospel of Christ, for *it is the power* of God to salvation for everyone who believes.....”, and its purpose is only this, to help us reach heaven to be with our Creator and Saviour eternally after our life on this earth, or should I say sojourn on this earth. In this respect, the Book of Ecclesiastes (or Qoheleth) seems to be such a pessimistic book, pinpointing the futility of life, but the author punctuates the book with statements such as ‘Consider what God has done’ (Eccl.7:13), ‘Remember your Creator’ (Eccl.12:1), ‘Fear God and keep His commandments for this is the whole duty of man’ (Eccl.12:13-14).

How can we know this God and His Commandments without reading His Word? To the writer of Psalm 119, the Word of God was so important that he wrote its 176 verses only about the Word of God. This is the longest chapter in the Bible and there are 176 statements glorifying or praising the WORD OF GOD.

Biblically speaking, 'the Word' has two meanings: (1) It represents the Holy Scriptures (the Bible), and (2) It represents the Lord Jesus Christ (Logos). 'In the beginning was the Word, and the Word was with God, and the Word was God' (John 1:1). JESUS is 'the Central Figure' in the Bible. The Old Testament points to Him (Gen.3:15; Deut.18:18; Psalm 110:1), and the New Testament tells us about His life's mission (saving mankind). Jesus is not only the Lord of Biblical history, but also of secular history. His last cry on the cross "It is finished" (John 19:30) divides – (a) Biblical history into Old and New Testaments, and (b) Secular history into BC and AD (Before Christ and Anno Domini the year of the Lord).

Some special characteristics of the Bible are:

- the unity of the message written over a period of more than 2500 years,
- its accuracy of historical detail,
- its completeness of storyline,
- its amazingly fulfilled prophecies,
- its beneficial impact on society,
- its transforming power in the lives of those who read it believingly.

Sisters and brothers, I beg you to go back to the Bible from where springs our hope of salvation. Today you have the Bible and may be do not want to read it for whatever reason, remember there will come a day when there will be no Bible, no preacher to help you with the Word of God. 'Men will stagger from sea to sea, wander from north to east, searching for the Word of the Lord, but they will not find it' (Amos 8:12). Also, see how the author of the Book Hebrews urges us again and again, 'Today if you have heard His voice, harden not your hearts' (Heb. 3:8, 15; 4:7). Every word that God speaks is for a particular purpose and has to report back to God on completion of its duty. 'For as the rain comes down, and the snow from heaven and do not return there, but waters the earth and makes it bring forth and bud, that it may give seed to the sower and bread to the eater. So shall My Word be that goes forth from My mouth, it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it' (Isaiah 55:10, 11).

How the Word will help me?

- 1) For our spiritual growth – 1 Peter 2:2; Jer. 3:15
- 2) A weapon against the foe-satan – Rom.1:16; Eph.6:17

- 3) Endurance – Matt.5:18; Isaiah 40:8
- 4) Illumination – Psalm 19:8; 2 Peter 1:19
- 5) Purifies – Eph. 5:26
- 6) Sacred – Deut.4:2; Prov. 30:6.

Jesus' words are:

- 1) Authoritative – Matt.7:29; Mark 1:27
- 2) Comforting – Luke 7:13; John 14:1; 16:33
- 3) Life-giving – John 6:68.

Dear brethren, I tried to cram in as much as possible in this article stressing the importance of the Word of God. Now the choice is yours. My brotherly suggestion is ***“Why don't you begin reading the Bible today, and make a new beginning in your spiritual innings with the Lord Jesus?”***

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Vatican News

Iraqi Christian Targeted in Shooting

KIRKUK, Iraq, JUNE 8, 2010 ([Zenit.org](http://www.zenit.org)).- Christians in Iraq are expressing fear of renewed violence after 34-year-old Hani Salim Wadi was killed Monday night in Kirkuk.

The incident has sparked an atmosphere of insecurity, [AsiaNews](http://www.asianews.net) reported today.

Wadi, a Christian businessman, was married with a daughter. He owned a mobile phone store downtown.

Eyewitnesses said that he was shot in front of his house in a "targeted killing."

"We Christians are once more targets of attacks," an anonymous source told AsiaNews.

A series of attacks have been targeted at Christians in Kirkuk and Mosul over the past months.

At the beginning of May, a bus convoy of Christian students was attacked with explosive devices, leaving almost 200 wounded and four dead.

Chaldean Archbishop Emil Nona said: "We are seeing another, the umpteenth, attack against Christians. The violence continues without relief."

An auxiliary of the Chaldean patriarch, Bishop Shlemon Warduni of Baghdad, lamented that no one in the administration is speaking out to express solidarity with the Christian community. "Truly," he said, "we do not know what to do with this violence."

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Pope Benedict to Catholics: Kneel For Communion
By David Martin [-www.newsblaze.com](http://www.newsblaze.com)

"Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord... For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord" - 1 Corinthians 11:27,28

Pope Benedict XVI does not want the faithful receiving Communion in their hand nor does he want them standing to receive Christ in the Blessed Sacrament. According to Vatican liturgist, Monsignor Guido Marini, the pope is trying to set the stage for the whole church as to the proper norm for receiving Communion for which reason communicants at his papal Masses are now asked to kneel and receive on the tongue.

The Holy Father's reasoning is simple: "We Christians kneel before the Blessed Sacrament because, therein, we know and believe to be the presence of the One True God." (May 22, 2008)

According to the pope the entire Church should kneel in adoration before God in the Eucharist. "Kneeling in adoration before the Eucharist is the most valid and radical remedy against the idolatries of yesterday and today" (May 22, 2008)

The pope's action is in accord with the Church's 2000 year tradition and is being done in order to foster a renewed love and respect for the Eucharist which presently is being mocked and treated with contempt. The various trends and innovations of our time (guitar liturgy, altar girls, lay ministers, Communion in the hand) have worked together to destroy our regard for the Eucharist, thus advancing the spiritual death of the church. After all, the Eucharist is the very life and heartbeat of the Mystical Body around which the entire Church must revolve.

Kneeling also coincides with the Church's centuries old ordinance that only the consecrated hands of a priest touch the Body of Christ in Holy Communion. "To priests alone has been given power to consecrate and administer to the faithful, the Holy Eucharist." (Council of Trent) This teaching is beautifully expressed by St. Thomas Aquinas in his Summa Theologica: "Because out of reverence towards this sacrament, nothing touches it, but what is consecrated; hence the corporal and the chalice are consecrated, and likewise the priest's hands, for touching this sacrament."

It is for reason that Pope Paul VI in his May 1969 pastoral letter to the world's bishops reaffirmed the Church's teaching on the reception of Communion, stating that: "This method on the tongue must be retained." (Memoriale Domini) This came in response to the bishops of Holland who started Communion in the hand in defiance of the centuries old decree from the Council of Rouen (650 A.D.) where this practice was condemned as sacrilegious. "Do not put the Eucharist in the hands of any layperson, but only in their mouths." To date this prohibition has never been overturned legally.

Today Communion in the hand is carried on illegally and has become a major tool of the enemy to destroy the Faith throughout the world. For this practice serves no other purpose than to warp our conception of Jesus Christ and nourish a contempt for the sacred mysteries. It's no wonder St. Basil referred to Communion in the hand as "a grave fault."

That is to say, Communion in the hand is not tied with Catholic tradition. This practice was first introduced to the Church by the heretical Arians of the 4th century as a means of expressing their belief that Christ was not divine. Unfortunately, it has served to express the same in our time and has been at the very heart of the present heresy and desecration that is rampant throughout the universal Church. If we have 'abuse' problems today it is because we're abusing the Sacrament - it's backfiring on us!

Thanks to Communion in the hand, members of satanic cults are now given easy access to come into the Church and take the Host so that they bring it back to their covens where it is abused and brutalized in the ritualistic Black Mass to Satan. They crush the Host under their shoes as a mockery to the living God, and we assist it with our casual practice? Amongst themselves the satanists declare that Communion in the hand is the greatest thing that ever happened to them, and we do nothing to stop it? Hence, the Holy Father is doing his part to try to purge the Church of abuse and we as members of Christ are called upon to assist him. For your encouragement we include the following quotation from Cardinal Llovera, the new prefect for the Vatican's Congregation for Divine Worship and Discipline of the Sacraments speaking to Life Site News on July 22, 2009: "It is the mission of the Congregation for Divine Worship and Sacraments to work to promote Pope Benedict's emphasis on the traditional practices of liturgy, such as reception of Communion on the tongue while kneeling."

Also worth considering is the recent decree from Cardinal Caffarra, the Archbishop of Bologna Italy, forbidding the practice of Communion in the hand: "Many cases of profanation of the Eucharist have occurred, profiting by the possibility to receive the consecrated Bread on one's palm of the hand... Considering the frequency in which cases of irreverent behavior in the act of receiving the Eucharist have been reported, we dispose that starting from today in the Metropolitan Church of St. Peter, in the Basilica of St. Petronius and in the Shrine of the Holy Virgin of St. Luke in Bologna the faithful are to receive the consecrated Bread only from the hands of the Minister directly on the tongue." (from his decree on the reception of the Eucharist, issued April 27, 2009)

Technically all bishops and clergy are bound to follow the Holy Father's directive on this issue, but in the meantime the faithful are not obliged to wait for the approval of their bishop in order to kneel for God. The directives of the Holy Father are not subject to the veto or scrutiny of the bishops and therefore all pastors and laity have a right and duty to put these directives into practice for the edification of their communities.

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Carrots, Eggs, & Coffee

A carrot, an egg, and a cup of coffee...You will never look at a cup of coffee the same way again.

A young woman went to her mother and told her about her life and how things were so hard for her. She did not know how she was going to make it and wanted to give up, She was tired of fighting and struggling. It seemed as one problem was solved, a new one arose.

Her mother took her to the kitchen. She filled three pots with water and placed each on a high fire. Soon the pots came to boil. In the first she placed carrots, in the second she placed eggs, and in the last she placed ground coffee beans. She let them sit and boil; without saying a word.

In about twenty minutes she turned off the burners. She fished the carrots out and placed them in a bowl. She pulled the eggs out and placed them in a bowl. Then she ladled the coffee out and placed it in a bowl. Turning to her daughter, she asked, ' Tell me what you see.'

'Carrots, eggs, and coffee,' she replied.

Her mother brought her closer and asked her to feel the carrots. She did and noted that they were soft. The mother then asked the daughter to take an egg and break it. After pulling off the shell, she observed the hard boiled egg.

Finally, the mother asked the daughter to sip the coffee. The daughter smiled as she tasted its rich aroma. The daughter then asked,

'What does it mean, mother?'

Her mother explained that each of these objects had faced the same adversity: boiling water. Each reacted differently. The carrot went in strong, hard, and unrelenting. However, after

being subjected to the boiling water, it softened and became weak. The egg had been fragile. Its thin outer shell had protected its liquid interior, but after sitting through the boiling water, its inside became hardened. The ground coffee beans were unique, however. After they were in the boiling water, they had changed the water.

'Which are you?' she asked her daughter. 'When adversity knocks on your door, how do you respond? Are you a carrot, an egg or a coffee bean?'

Think of this: Which am I? Am I the carrot that seems strong, but with pain and adversity do I wilt and become soft and lose my strength?

Am I the egg that starts with a malleable heart, but changes with the heat? Did I have a fluid spirit, but after a death, a breakup, a financial hardship or some other trial, have I become hardened and stiff? Does my shell look the same, but on the inside am I bitter and tough with a stiff spirit and hardened heart?

Or am I like the coffee bean? The bean actually changes the hot water, the very circumstance that brings the pain. When the water gets hot, it releases the fragrance and flavour. If you are like the bean, when things are at their worst, you get better and change the situation around you. When the hour is the darkest and trials are their greatest do you elevate yourself to another level? How do you handle adversity? Are you a carrot, an egg or a coffee bean?

May you have enough happiness to make you sweet, enough trials to make you strong, enough sorrow to keep you human and enough hope to make you happy.

The happiest of people don't necessarily have the best of everything; they just make the most of everything that comes along their way. The brightest future will always be based on a forgotten past; you can't go forward in life until you let go of your past failures and heartaches.

May we all be COFFEE!!

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Tamil Article

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je;ijNa ,tu;fs; mwpahky; nra;fpwhu;fs; ,tu;fis kd;dpAk; vd;whu; ,NaR ngUkhd; (Yhf;.23:34)

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