

DON BOSCO'S MADONNA

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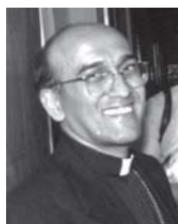
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***Mary who
listens and ponders
in her heart
on every word
of the Lord,
calls us back
to the roots
of true devotion.***

**Cover: *The Annunciation*
by Bartholome Esteban Murillo**



From The Editor's Desk

Those old black & white photographs!

With a few of my companions, I begin to look at some old black and white photographs. I tried to search for myself in the group of youngsters in T-shirts and shorts. I knew I was there somewhere and then when I saw myself, memories of what took place around the time the photograph was taken, came flooding back to me. That was in the misty blur of the distant past. But before long I found myself awkwardly staring into the face of the large-forehead-ed round eyed, pensive youngster. Yes, it was unmistakably me and though I was embarrassed at what I said and how I acted then, I realize that I've come a long way since then.... That was then...and this is now.

This simple experience of passing from perplexity to embarrassment, from embarrassment to the surprise of recognition is familiar to anyone who has browsed through old school pictures and wedding albums. It is funny how this exercise in some way reminds me of the pattern of searching and finding that seems to describe the course of my own prayer in these days that lead up to Easter.

Some of my most effective Lenten prayerful experiences are involved with the death of Jesus. I believe, of course, that I am there in the mind and heart of Jesus who dies for me. I believe, too, that I am there in other more active ways, sometimes standing alongside the friends of Jesus but sometimes aligning myself with his enemies too.

I make my own journey to Calvary, looking into the faces of all the people along the way, searching their faces until I recognize my own face. Admittedly, it is pretty often that I see my face hidden in the crowd, refusing to take a stand or to speak out, allowing the voice of conscience to be muted by the soothing reassurance of public opinion. At other times I recognize myself in the face of Pilate, especially on those occasions when I shamefully place my own convenience before what I know is right and just.

There are many times too, when I see myself in Peter, who wants to follow Jesus, and who *does* follow him, but at a distance. This seems to happen when I fear that the price of total commitment is too high or when I fall well short of the ideals I profess.

On my better days, perhaps when I have risked letting go of some of the false securities which can distance me from Jesus or when I have been generous enough to accept the pain of separation, especially the pain of losing someone dear to me, I see myself standing near the Cross with Mary.

Once I recognize my own face at Calvary, I can soon recognize the loving face of Jesus. Once I find myself, I soon discover that Jesus has found me. It is then that I become aware of my real sinfulness and that makes me feel truly sorry. And it is then that I experience that sense of freedom which tells me I am forgiven.

Fr. Ian Doulton sdb

3. A MOUSE-TRAP IN THE HOUSE

Fr. Erasto Fernandez, sss

Little Mickey Mouse seemed all excited as he scuttled around the dark alleys of the massive farm house telling all his companions how, unobserved, he had spied the Master install a new mouse-trap in the kitchen that evening. Knowing that he was the only one directly endangered by this treacherous acquisition, he looked for a sympathetic, supportive and encouraging word from his friends, but none seemed to be in the mood to listen to his fear-filled woes. He thought mother hen would be most sympathetic as she clucked and fussed around her brood, but she was too busy caring for her own little ones' safety. After all, it wasn't really her problem and certainly not one that concerned her immediately. The harried mouse scurried off to the cow who gave a long sonorous moo in sympathy but then promptly returned to chewing the cud. Next he made a dash towards the pig who he surmised would be most concerned as he usually was – but to his dismay, even he was totally unmoved.

Not receiving any encouragement or support, the little mouse retreated to his hiding place and decided to be extremely careful about his movements, and to leave his predicament into the hands of his protective gods. At dead of night there was a loud thud as the trap snapped onto its first victim which made the little mouse shudder wondering who the unlucky victim was. However, he was startled to hear the farmer's wife cry out in the dark seeking for help. Hearing the trap door slam shut, she eagerly went towards it in the dark to investigate and was

savagely bitten by the venomous snake whose tail had got caught in the trap. Hearing her wails the farmer came running and promptly killed the snake before rushing his wailing wife to the hospital.

Caring Remedies

She was evidently in a critical condition and so to help her gain strength, the farmer returned home and each day carried away all the eggs laid by the hen and the milk yielded by the cow to feed his ailing wife. However, her condition grew steadily worse till she eventually died. Heart broken and inconsolable, the farmer was greatly comforted by his several family members who came from far and wide to be with him in his hour of sorrow. But he had to feed them all and so one by one he killed first the hen, then the pig and finally the cow as well – while the lucky mouse feasted on delicious tidbits and leftovers all along. He often reflected in his solitude, “If only my friends the hen, the cow and the pig had seen the mousetrap as their concern too, they would not have suffered this plight today.”

My Brother's Keeper?

Anyone who stops to reflect a while on this charming little story realizes that no one can live as an island in today's world. Our lives and destinies are all intertwined in some form or other and whatever one does, no matter where and how, it inexorably impacts on the well-being or destruction of the rest. We cannot afford under any circumstances,

to live in isolation unconcerned about the good of the other. But if we all did combine and collaborate to create a safe and productive world, everyone would benefit and live happily ever after. Jesus emphasized this truth when he said: *"I am the vine and you are the branches. No branch can live if it is cut off from the vine for if it is not united with the vine it withers and dies. But when it remains in the vine it produces a bountiful harvest..."* We usually understand this text as applying personally and individually to our vertical relationship with Jesus. But surely no tree has only one branch nor does the stem cater to the needs of one branch only. The more healthy and vigorous each of the numerous branches is, the better is the condition of the entire tree including all the other branches as well. If even one branch is infected with parasites or attacked by insects, the entire tree yields less fruit, both in quantity and in quality too.

Eucharist Builds Caring Communities

We require this kind of community or corporate thinking most especially as we gather round the Eucharistic table each Sunday. Yet, most of us still persist in thinking individualistically, seeking forgiveness only for *'my'* sins, praying only for *my* family and its needs, preoccupied only with *my* little world and its concerns. Even when we receive the Lord in Holy Communion our perception is that 'he has come into *my* heart and it is time for *me* to seek favours that I alone receive the grace of *my* reception of Communion.' In fact, the great saints insisted that there is no such thing as *'I'* in the Eucharist but only a *'WE.'* In truth, we are a

'body' right from the time of our Baptism when we are inserted *into* Christ and Paul emphasizes this repeatedly as he writes to his various communities. Among the Corinthians he had to stress this pretty forcefully telling them that what they celebrated looked like a Eucharist externally, but in fact wasn't - because they were divided one against the other.

What would Paul have to say if he were to visit any of our parishes in Mumbai where almost every Eucharist and every other Sacrament too, every devotion and prayer session, in fact almost every activity in the parish, has a predominantly individualistic or self-oriented thrust? Even though on paper there is a fairly heavy accent placed on 'community' yet the basic 'I-me-my' thinking still remains firmly entrenched in our hearts - that I go to heaven by my own efforts! In our minds, the Church is there mainly to help *me* get to heaven safely. Church, for us, is still seen largely as a collection of individual Christians who happen to be in the one place for worship. It has still not penetrated our thinking and living that 'what affects me, affects you and every other person in the community.' The analogy of the human body has yet to become part of our thinking - and as long as this remains, all our efforts to build Christian communities (or human communities for that matter) will continue to be ineffective.

Experience the Best Teacher

How does one bring about the much-needed paradigm shift in this area of our lives - from individualistic to communitarian thinking? One very effective means is our own personal experience of

being alone, especially in times of suffering. Not long ago, several young college-goers were involved in a minor car accident on one of the main thoroughfares of Mumbai. Their companions who were following not far behind, noticed the accident as they passed by, but did not stop to help. On returning home they immediately informed the parents of the hapless victims. In the meantime, however, an elderly Parsi gentleman who was driving past, saw that these young people were stranded and wounded, stopped and took the injured to the nearest hospital. Later, when thanked by the friends and relatives of the victims he remarked: "Please don't thank me. I intervened because I had made a solemn vow to myself always to help all accident victims needing emergency medical help. I too was once a victim of a railway accident and being badly wounded pleaded desperately with the onlookers to assist me. But no one wanted to 'get involved.' Instead of helping, they robbed me of my possessions and left me to fend for myself. I was fortunate to have survived that tragedy but vowed never to allow that to happen to any unfortunate person, known or unknown. So, I simply did what I would have liked others to do for me."

But if experience is going to teach us something valuable for life, we need to frequently reflect on our experiences. Often we do experience some very rich instructive events in our lives, but let them pass without so much as a second thought – in which case we profit little or nothing. But if we form the habit of reflecting each day on the salient features of that day and the lessons we learn from them, we are preparing ourselves for a truly full life – the kind of life that Jesus came

to give us. *"I have come that you may have life and have it to the full!"*

Live What We Celebrate

Do we each need to wait for such experiences to awaken us to the truth that we are all parts of the same body of Christ? Or would each Eucharist be inspiration and motivation enough for us to break out of our selfish little worlds and reach out to others as our brothers and sisters? The least we can do is to smile, offer a handshake or a kind word of encouragement. We need not 'poke our noses' into the affairs of others, nor pretend to be busybodies having no work of our own. Yet we can express our care and concern in a thousand different effective ways – the least we can do is to put the concerned person in contact with someone else or with an NGO if needed. How exactly we actually reach out to the needy is of little importance. What matters is that 'I was hungry and you gave me to eat ...'

Our greatest joy on our deathbed will be to hear from the lips of those whom we reached out to, how their lives have been enriched by our kindness, thoughtfulness and compassionate action. If we have internalized the command of Jesus to love one another 'as I have loved you' then there will be so many whom we have supported in their trials that we too would spontaneously say: 'But when did I do that for you? I don't remember the incident ...' And yet they will remember very vividly, nor will the Lord forget it either! So, would "Am I my brother's keeper?" or "whatever you do to the least of my brothers you do to me" be our guiding principle in life? For, we are one in the Spirit, we are one in the Lord... and we'll pray that our oneness may someday be restored!□



"GOD LOOKS DOWN FROM HEAVEN" (cf. Ps 52:3)

The testimony of Mr & Mrs Quadros, the parents of the young cleric Lytton who is a missionary in Hungary.

Our son Lytton, a very quiet, shy but talented boy, is very simple but he is smart and intelligent, polite and compassionate.

After he met the then Salesian vocation promoter of the Mumbai province, Fr. Lionel Braganza, he decided to join Don Bosco's Lonavla, in the Std. IX. He went there not only for a good education but to discover what the Priesthood was like and whether he was called to that life. It was during his stay at Lonavla that he not only discovered his many hidden talents under the tutelage of the then principal Fr. Leslie Pereira but he also grew spiritually, thanks to excellent role models in his superiors and companions and he came closer to God. To our surprise, when he came home for his holidays he discussed his vocation with us and expressed his desire to become a priest. "Could I join?" was his question. At that moment we did not know what to say but after prayerfully reflecting on it we asked him if he was serious; his answer was, "Yes". From then on there was no looking back or thinking otherwise. He completed Std. XII with a first class in Science without any type of tuition. For this we will always be grateful to the wonderful staff of Don Bosco, Lonavla. The following year he requested and was selected for the pre-novitiate course at Pinguli, Kudal. When his pre-novitiate was completed we asked him the same question again: "Are you sure?" and his answer again was: "Yes".

We continued to pray hard that he discern his vocation and fathom his future. Lytton was determined and convinced about what he was doing and who he wanted to be. After completing his novitiate he achieved his degree in Philosophy at Nashik. He was then selected to do his Masters in Philosophy. Here too he was successful thanks to God's grace,



his hard work and the intelligence he is blessed with.

During his regency in Nashik, he heard about the need for missionaries in Hungary and Africa. Our quiet and caring son opted to take up the challenge. Lytton has another quality that blossomed in his early years, and that is his generosity and now he has demonstrated this not with his possessions but with his life. He was selected to go to Hungary as a young Missionary cleric. Today, looking back we can see that his journey to the missions began very early in his childhood in East Africa (Uganda) where he witnessed much suffering and poverty due to civil conflicts and wars.

We have wholeheartedly surrendered our son to God's will and we can feel God's presence in our family. Now we can confidently say that God will definitely work through our son and our prayers.

Finally we are grateful to the many wonderful Salesians and companions who helped in moulding and shaping Lytton, our son, into such a wonderful person throughout his years of formation. We cannot forget. Frs. Brian Moras and Felix Fernandes who also played an important role. May God Bless the Salesians "Praise the Lord, all you nations! For great is His steadfast love towards us!" Ps 117 □

OUR PERSECUTED CHRISTIANS

by Msgr. Francis Correa

The Missionary Intention for March 2008: That in the midst of persecution the Christians may bear witness to the word of God.

The Word of God, preached by our Lord Jesus, 2000 years ago had its echo in India soon after His resurrection. Apostles Thomas and Bartholomew soon reached the shores of India. They told and retold the story of Jesus, born and crucified in Israel. They bore witness to Jesus who came back to life and had met them on several occasions. While they joyously announced these good tidings, they met with opposition and had to lay down their lives as a price for the Word of God. One might be inclined to conclude from this that India has always persecuted the heralds of the Good News. That would certainly be a wrong conclusion!

Has there been any country enjoying as much religious freedom as India when it comes to proclaiming the Word of God? Is there any country, which has welcomed the proclamation of the Word of God without initially opposing it? India has gone ahead with proclaiming the Word of God and accepting the people into its fold for centuries. It has gone ahead with evangelization without major hardships and met with success. In India, Christianity may be in the minority but taken in its totality, the Christians here may number more than the Christians in some of the so-called Christian countries of Europe or Asia.

Ever since its pre-independence days, India, by and large, has been a peace loving country. This has been known and accepted for centuries. India is not known for

resorting to violence or persecution against the Word of God, as was the case with some other countries. The Hindu philosophy, on which India is nurtured for generations, is accommodative of all religions and believes in *Ahimsa* - non-violence. There were some so-called 'black days' in the history of India not because Indians revolted against Christianity but it was because a particular king or village-leader went against a certain Christian group or a particular missionary.

There has never been a noticeable persecution of Christians, or radical disturbance in the community. There was no systematic onslaught of the Christians. Crusades were unheard of. However, there were some rulers in India like Tipu Sultan who did resort to persecuting the Christians but such incidences prove more of an exception than a rule. No regime systematically went against Christians in the past.

India received its Independence in 1947. Soon its Constitution was approved. All the minority religions were given protection by the Republic of India. All religions are permitted to preach, propagate and practice their religion as enshrined in the constitution.

As far as India is concerned, the predominant religion of our country is Hinduism i.e. 82%, whereas; the Christians are just 2.5%. Yet, the Christian community enjoys maximum respect in this country. The institutions of this

minority group are most patronized by the majority groups, and the Christian community is respected as being the most literate group. By and large, the Hindu community is peace loving and tolerant, as it does not have a fixed dogma or a *magisterium* that takes a firm stand on religious issues.

Now and again, however, the proposals of introducing anti-conversion bills have been coming up in some states. About 30 years ago, towards the close of the 70's, the *Arunachal Anti-Conversion Bill* was brought on the floor of the house in the North East of India. This caused a lot of commotion in the Christian sections of India. Prior to that, there was 'Niogi Report', fifty years ago. It was sticking its neck out in the central State of India, trying to suppress conversions to Christianity. That too caused a lot of disturbance all over. None of these attempts met with glorious success at the parliament level.

The recent defeat of the anti conversion bill in the State of Rajasthan, speaks volumes. In this State, the Government headed by the Bharatiya Janata Party wanted to pass the anti-conversion law in Rajasthan. It was to incorporate '*conversion punishable with imprisonment or a fine of Rs. 50,000/- if fraudulent means used in conversion process were proved.*' Since this proposed bill violated articles 9 and 25 of the National Constitution guaranteeing all citizens freedom of conscience and religion, Mrs. Pratibha Patil, the then State Governor and now the President of India, refused to sign the bill and sent it back to the State Parliament which had approved it earlier on April 7, 2006. In India, a bill cannot come into force in any state unless



Christians participate in a May 29, 2007 protest in New Delhi, demanding an end to the increasing attacks on the Christian community.

ratified by the Governor. Hence the bill was stalled.

There have been in the past and even today some uprisings against the Christians led by some misguided groups. They are provoked by anti social groups and fundamentalists. But, where don't we find fundamentalists and extremists? They are to be found in all religions! These extremists cause a lot of violence but they do not enjoy the blessing of the entire community. The sad part is that, on such occasions, the majority of such religious groups observes unpardonable silence. Therefore, the small noisy groups receive maximum publicity.

This should not, however, be misinterpreted. It should not lead one to conclude that on the religious front, there has always been sunshine and there has never been a cloud upon the horizons of the Indian Peninsula. That the religious climate has always been still and calm and that there have been no hurricanes. In recent past, the Christian community has experienced such 'clouds' and 'hurricanes' Some fundamentalists such as the *Sangh Parivar (Rashtriya*

Seva Sangh) and the *Bajrang Dal* under the umbrella of the *Bharatiya Janata Party* (BJP) have been causing havoc in some parts of the country. To illustrate this point let's concentrate on just one state of this Federal Republic: the State of Orissa.

In the past decade three incidences occurring in Orissa one after the other have been the cause of concern in the universal church. The first incident was the brutal murder of Fr. Arul Doss, 35, a Catholic priest of the diocese of Balasore who was killed on the night of September 2, 1999 in a remote tribal village in Mayurbhanj. The second incident was the case of the burning to death of a Protestant missionary hailing from Australia, Graham Stuart Staines and his two minor sons resting in their jeep. To make matters worse, the Christmas of 2007 was a Black Christmas for the Christians of Orissa. An unabated spate of attacks was carried on upon innocent Christians. The homes and institutions of these Catholics were targeted and attacked. A few young and innocent Catholics were beaten up. Some succumbed to death. To escape these ruthless and seemingly pre-planned activities of the extremists, the Christians, were forced to take refuge in the jungles leaving their belongings, village churches and festivities behind. In this upheaval some pockets of Balliguda, Pobingia, Bamunigam, Phulbani, Mandipanka-Godapur etc. are severely affected.

We need to pray for all, for those who are persecuting - that good sense may prevail upon them as well as for those who are being persecuted - that they may safely return to their homes to find their families and belongings safe and sound. □

walking with the Church

Prayers and actions at Mass

Fr. Edward McNamara

(From Zenit.Org)

Q: *With regards to several of the changes implemented with and after the promulgation of the Novus Ordo of Paul VI, are the following "optional" for the celebrant? These are all practiced at my very traditional parish, but I'm wondering if they are OK.*

A: As our reader gives a list, we shall attempt to answer one by one. By necessity the replies will be somewhat telegraphic without indicating all the sources and leaving aside some pastoral considerations that would nuance the responses.

— *"No face-to-face confession."* This falls within the rights of the priest, who may insist on the use of the confessional even when the penitent requests face-to-face confession. Most priests exercise flexibility on this point, but some have strong reasons for not participating in face-to-face confessions. The penitent should also exercise flexibility in respecting the priest's conscience.



— “*Communion is distributed by intinction only (therefore, no communion in the hand); kneeling at communion rail to receive Communion (can stand at communion rail to receive if need be).*”

Normally it is the individual Catholic who decides the manner of receiving holy Communion in those countries where Communion in the hand is permitted. If, however, the priest opts to administer both species by intinction, then the option of receiving in the hand automatically falls by the wayside. If, for a good reason, a particular member of the faithful did not wish to receive under the species of wine, then he or she must be allowed to choose to receive the host either in the hand or on the tongue.

The bishops of the United States have determined that the normal means of receiving Communion is standing and approaching the altar in procession. Rather than a law cast in stone, this norm describes what is in fact the most common practice in the country. It is still possible to kneel if this is the custom of the place and the use of the communion rail is not prohibited.

— “*Recitation of the prayer to St. Michael before the final blessing.*”

This prayer no longer forms part

of the liturgy of the Mass and would now be classed as a devotional exercise. As such, it could be recited as a long-standing custom but preferably after Mass has concluded and not incorporated into the liturgy itself.

— “*Exposition and Benediction immediately following Sunday Mass. (This is done in place of the final blessing by the priest and is very short: Jesus is exposed, Divine Praises recited, blessing given with monstrance, Jesus is returned to the tabernacle).*”

This is most certainly an error. Liturgical norms expressly forbid exposition just in order to give Benediction. It is always necessary to have a congruous, albeit brief, period of adoration before Benediction. While I do not know of any required legal minimum time of exposition, I would suggest around 20 to 30 minutes as being sufficient.

— “*Mass said with priest facing east at original high altar (free-standing Novus Ordo altar remains in middle of sanctuary but not used).*”

While the rubrics of Paul VI’s missal foresee the possibility of celebrating Mass facing east, they do ask that there be only one main altar and that insofar as possible the altar should be free-standing so that it can be incensed all around.

The priest could still celebrate facing east, but it would be more correct to celebrate the present Roman rite using the new altar and not the old high altar. □

Witnesses in & for Our Times



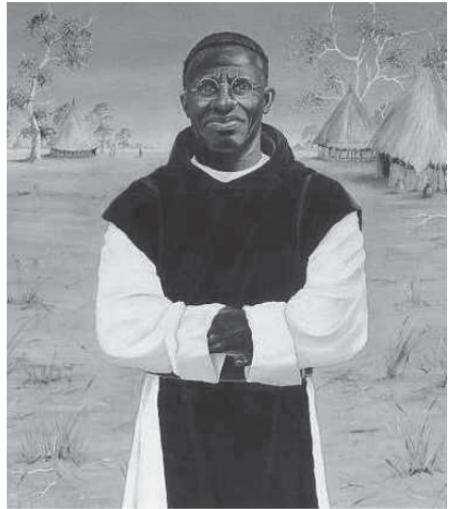
BL. FR. MICHAEL TANSI 1903 - 1964

compiled by Ian Doulton sdb

In order to avoid all serious errors in life, we must avoid acting precipitously." This rule was regularly followed and recommended by Blessed Father Tansi, who added, "we can keep this principle by placing ourselves in the presence of God, and organizing and performing our task with Him. If we do so, neither success nor failure will disturb us."

Iwene Tansi was born in 1903 in a small village in Nigeria. His parents were pagans, but deeply religious. He was still quite young when his father died. Father Rubino baptized Iwene with the name Michael. During his adolescence, Michael became aware that he saw out of only one eye, a disability that he would have all his life. Nevertheless, he worked hard and did well in his studies. In 1922, Michael lost his mother under tragic circumstances that overwhelmed him. Michael's suffering was immense, but it motivated him to work on the conversion of his three brothers to Christianity. They were in fact converted; as for his sister, she would be baptized just before her death.

An openness that frees



At the age of twenty-one, Michael discerned God's call to the priesthood and soon entered the minor seminary in Igbariam to discern his vocation. After studying six years in the minor seminary, he was sent to the missions for a year, in Eke. His humility and kindness made him loved by all. At the end of this year, Michael founded, with two others, the major seminary in Eke, and became its bursar. He continued his formation at the

seminary and, when it was completed he was ordained to the priesthood on December 19, 1937.

The young priest was first sent to Nnewi, where he helped Father John Anyogu. Both often travelled to Christians in distant villages where they found hundreds of faithful for whom they administered the sacraments of Penance and the Eucharist.

Two years later, in 1940, Father Michael was assigned to the parish in Dunukofia. He used all of his practical intelligence in the service of his priestly zeal. His mind was teeming with numerous projects. He was concerned that, in accordance with local custom, few young women remained virgin until marriage. To remedy this situation, he had rooming houses built where they could receive a genuinely Christian religious education as well as practical training to become good wives and mothers.

Father Michael attracted many volunteers to help him in his construction projects and various works, but he himself put his entire being into these efforts. He spent much time in prayer, and often performed acts of self-mortification. A young seminarian who was faced with great trials and tempted to abandon his vocation, went to the church where he found Father Tansi lost in prayer, late at night. He was deeply moved, and drew from this example the strength to persevere in his path to the priesthood. He would later become a bishop.

Discovering another way

One day, a nun lent Father Michael the book by Blessed Dom Marmion, *Christ, the Monk's Ideal*. There he discovered monastic life

as another means of offering oneself and serving God.

At this time, Bishop Heerey, the bishop of Father Tansi's diocese of Onitsha, decided to introduce monastic life to Nigeria, sending the candidates to Europe for their formation. He contacted several abbeys and received a favourable response from the Cistercian abbey of Mount Saint Bernard, in England. In early 1950, he visited Aguleri and discovered that Father Michael and Father Clement wanted to become monks. In spite of the shortage of priests for his diocese, the bishop gave priority to establishing contemplative life, and sent Father Michael first to Mount Saint Bernard. Entering the abbey on July 3, 1950, Father Michael was received by a community of seventy-one monks, of whom thirty were priests. He received the name Father Cyprian. Seven times a day, the monks gathered in the church to chant the praises of God. At the abbey of Mount Saint Bernard, the first office was Vigils at 2:15 in the morning. The rest of the day was punctuated with the various Offices, centering on the community's High Mass. Two other important aspects of monastic life are spiritual reading and manual labour, ranging from hard work on the farm to the cleaning and maintenance of the monastery. Hospitality, in the form of welcoming outsiders in the guest quarters, also has its place in monastic life, according to the Rule of Saint Benedict. His days were passed in silence.

Another climate

From an active life filled with responsibilities, Father Cyprian went to a hidden life where he found himself a beginner all over again.

Despite his priesthood, he asked to be treated like an ordinary novice and during the first five years, he did not have the faculties to hear confessions. Father Clement came to join Father Cyprian at Mount Saint Bernard, where he received the name Father Mark. The two priests then decided, with their bishop's explicit consent, to stay at Mount Saint Bernard. They made their first profession there on December 8, 1953, after which they entered their three-year scholasticate, during which they deepened their knowledge of theology.

Community life was not always easy for Father Cyprian. He had an inferiority complex which he never managed to rid himself of completely. A monk who was responsible for overseeing his work sometimes complained about him, and undid his work when he deemed it faulty. Father Cyprian was deeply hurt by this monk's rude and off hand manner, but he gladly offered up all his troubles to God.

A life of faith

On December 8, 1956, Father Cyprian and Father Mark made their perpetual profession. They left the scholasticate and each received a place in the large Scriptorium. A priest who was very close to him later said that Father Cyprian never knew consolation in prayer.

Father Cyprian and Father Mark's former bishop came to speak to the community about the possibility of establishing this foundation in east Nigeria. He put himself entirely in God's hands, devoting himself to fervent prayer. Finally, the bishop's intervention won nearly unanimous support and preparations for the foundation began.

In January 1962, a tumor was discovered on Father Cyprian's neck, and was operated on without delay. It was a benign form of tuberculosis.

Africa or Heaven?

During this time, steps for the foundation in Nigeria continued. But in the end, in spring 1963, a decision was made to change the location and to establish it in Cameroon, at the request of a bishop from this country. Father Cyprian was chosen to be part of the new community, with the title of Novice Master but he was not part of the first group of monks who went to Cameroon in October 1963. In January 1964, Father Cyprian fell ill and was bed-ridden. Because of a thrombosis in his leg and an abnormal growth in his stomach, the doctor decided to hospitalize him. Before he left for the hospital, he had a heart attack that caused him violent pain, but did not make him lose consciousness. He prayed continually: *"My God! My God! May Thy will be done! Into Thy hands, O my God!"* He received the Anointing of the Sick and the Holy Eucharist but a few hours after he arrived at the hospital, a burst aortic aneurysm led to his death.

During Father Tansi's beatification on March 22, 1998, Pope John Paul II said of him: *"He was first of all a man of God: his long hours before the Blessed Sacrament filled his heart with generous and courageous love. Those who knew him testify to his great love of God. Everyone who met him was touched by his personal goodness."*

Let us ask Blessed Father Michael Tansi to guide us in the ways of the interior life and the apostolate. □

IN A CHEERFUL MOOD

Coined Humour

It is not true that banks have no sense of humour. After all, they are the ones who coined the phrase "easy payments."

- David Hart in *The Citizen*

Lure of the Media

A patient, lying in a hospital bed all bandaged up, was explaining to a visitor:

"So, I told my wife that when Monday-night football was on television, it would take wild horses to drag me away from the set. I still don't know where she got them."

Grooming Gusto

"Where have you been?"

"Having my hair cut."

"You know you can't have your hair cut on company time."

"Well, it grew on company's

time, didn't it?"

"Not all of it."

"Well, I ain't had it all cut off."

Creative Lunacy

One of the greatest marksmen of the Army was passing through a small town, and everywhere he saw evidence of the most amazing shooting. On trees, walls and fences there were numberless bull's-eyes with bullet-holes in dead centre. He asked to meet the person responsible for this wonderful marksmanship. The man turned out to be the village idiot!

"This is the most remarkable shooting I have ever seen," said the Army champion. "How on earth did you do it?"

"Easy as pie," said the village idiot. "I shoot first and draw the circles afterwards. □"

Form IV

Statement of ownership and other particulars about the newspaper:
Don Bosco's Madonna

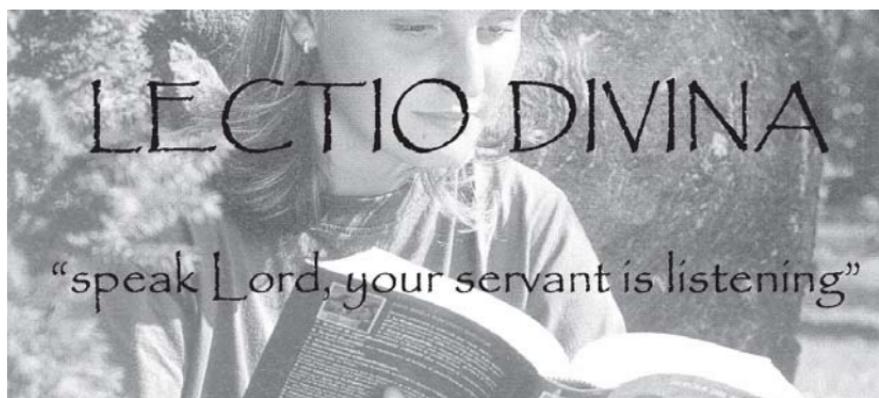
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I, Fr. Ian Doulton, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated: March 1, 2008

Sd/-
Fr. Ian Doulton sdb



The Our Father...Hallowed be thy Name

by Roberta Fora

Do not take the name of the Lord your God in vain” is one of the Ten Commandments – the Decalogue – that helps every Christian to live with an upright conscience in order to profess one’s faith in Jesus Christ.

It is important we train our children from the time they are very little, not to use the name of the Lord in simple and casual everyday conversations. I believe the name of God should be used with deep respect because I encounter him in everything and everyone that he has created with immense love. Therefore I am prompted to exclaim: ‘hallowed be thy Name.’

“To hallow” is a term that means “to make holy; to set apart out of deep respect,” as I mentioned above. When I realize this, it gradually becomes easier to put this phrase into effect each time I recite the “Our Father” everyday and day after day.

If it is wrong to really “take the

name of God in vain,” and to use it disrespectfully then it is commendable when I utter God’s Holy Name with praise, faith, devotion and deep respect.

At times, our daily prayer begins with head full of distractions and because of this our prayer is sometimes reduced to a hasty sign of the Cross. But there is greater value if we make an effort to transform our prayer into a brief but profound series of invocations that accompany us throughout the day.

- Thank you Lord, for bringing me to this day...

- I praise you, O God, for the immense gifts that you have given me today!

- How great is your Name, O Lord...

- Thank you Jesus, for being with me.

- Lord, I praise and thank you...

- Lord I cannot make it, help me!

Consequently, on our spiritual journey, it is important that we set

ourselves a goal: to make an effort to keep the Lord's name sacred in our daily lives. This is not at all easy. Training for this begins at a very tender age and through the witness of a truly 'God fearing.'

As we educate our children to the Faith, our example helps them to spontaneously turn to God in fervent prayer.

Not only in life's most cheerful moments but also in those more difficult and sad times we will be able "hallow the Name of the Lord" with praise and invocation

for help that springs from our hearts to fill us with a deep and fervent sense of interior peace. All this will stand us in good stead as we prepare the "spiritual kit" for our children. Therefore we cannot forget that the daily witness of our own lives will positively leave some indelible marks on the innocent and pure minds of our children.

Let us take this task seriously and commit ourselves day after day to do this for the spiritual growth of our children. Surely we will not be disappointed and the Lord will make it worthwhile. □

POPE BENEDICT XVI *on the Our Father*
(Jesus of Nazareth p. 144-145)

What began at the burning bush in the Sinai desert comes to fulfillment at the burning bush of the Cross. God has now truly made himself accessible in his incarnate Son. He has become a part of our world; he has, as it were, put himself into our hands.

This enables us to understand what the petition for the sanctification of the divine name means. The name of God can now be misused and so God himself can be sullied. The name of God can be co-opted for our purposes and so the image of God can also be distorted. The more he gives himself into our hands, the more our misuse can disfigure him. Martin Buber once said that when we consider all the ways in which God's name has been so shamefully misused, we almost despair of uttering it ourselves. But to keep it silent would be an outright refusal of the love with which God comes to us. Buber says that our only recourse is to try as reverently as possible to pick up and purify the

polluted fragments of the divine name. But there is no way we can do that alone. All we can do is plead with him not to allow the light of his name to be destroyed in this world.

Moreover, this plea – that he himself take charge of the sanctification of his name, protect the wonderful mystery of his accessibility to us, and constantly assert his true identity as opposed to our distortion of it – this plea, of course, is always an occasion for us to examine our consciences seriously. How do I treat God's holy name? Do I stand in reverence before the mystery of the burning bush, before his incomprehensible closeness, even to the point of his presence in the Eucharist, where he truly gives himself entirely into our hands? Do I take care that God's holy companionship with us will draw us up into his purity and sanctity, instead of dragging him down into the filth? □

DEATH THAT

by Fran

In this part of the Eastern hemisphere the month of March heralds the beginning of the warm season or what we normally call the “hot weather.” The months of December and January were still cool months when the fresh foliage in our parks and gardens, our fields and forests still held a healthy green hue. But with the scorching March heat the grass and leaves are turning brown and beginning to fall. Even in the forests and across the hills the smell of dry grass and hay hangs pungently in the still summer heat.

It was not so just four months back. The monsoon rains had just ended and a few showers now and then kept the soil moist and the flora and fauna fresh, green and luscious.

It is what we could call autumn in our part of the world when the leaves are drying and dying and in the process changing colour and painting our footpaths and forests with splashes of yellow and red. The ground in our city streets too is littered with carpets of leaves, leaves which had served their purpose and would soon be taken away by the municipal department in charge of keeping our streets clean. They will then be incinerated or dumped on some landfill.

Served their purpose? Not in nature’s book! In our fields and forests where there are no such municipal lorries and cleaners, the leaves remain on the ground and are gradually absorbed once more into the soil to nourish the parent tree and the tender green leaves that we will see in a couple of months heralding the onset of new life.

Paschal Mystery

As we approach the end of Lent we prepare to celebrate what we call the ‘Paschal Mystery’. This rather obscure term is used to describe the whole experience of Jesus in his suffering, death and rising to new life; the continuation of this mystery in the life of the Church; and the sharing in this mystery by all who are open to God’s grace.

The suffering, death and rising to new life of Jesus can be seen as part of a pattern of all existence, something which is common to all living things. The experience of Jesus is at the heart of all existence in our universe – the cycle of life, disintegration, death and new life.

These are experiences that none of us can escape but they are experiences which can be



*‘The experience of Jesus is
in our ur*

' BRINGS LIFE

nk Doyle

life-giving or life-denying, depending on our awareness, understanding and approach.

Pain Leading to Growth

Suffering and death are not to be sought out, but neither are they to be totally avoided. Probably the very worst thing that could happen to anyone would be to go through life without any pain or sickness, without any disappointments or failures. One of the mysteries of life is that it is pain and not pleasure that often brings growth. But, I repeat, the pain is not to be sought out. It is to be faced and dealt with constructively and creatively when it comes – as it undoubtedly will.

We can learn a lesson from the fallen leaves in the forest. When the time comes, they let go and fall to the ground. In time, they are transformed into rich, nourishing manure that provides food for the next generation of leaves. Their dying brings life to others.

Freedom to Let Go

The important thing for us is not whether we experience pain or pleasure but whether we can acquire the freedom to let go of things and, when our time comes, to let go of life itself. It is not a letting go in despair and hopelessness but a letting go that focuses on what we can give, in our living, suffering and dying, what we can contribute to the richness of life that will go on long after we have left this world.

The value of the sufferings and death of Jesus was that they were the way of life-giving love for others. 'The greatest love a person can have is to lay down one's life for one's friends.' The leaf falling in the forest, the animal protecting its young, the mother giving everything for her child, the friend giving up all for the friend – all are part of the experience of Jesus.

Enrichment of Life

We too often see our lives only in terms of our own survival and not in the enrichment of life all around, including our own. This is what Jesus means when he says that those who try to save their lives will lose them. It is those who give, who share, who build, and who are ready to let go, who really find life – for themselves and for everyone. □



*at the heart of all existence
iverse.'*

A Touch of Death

by Tom Henderson

The story so far:

Father Redmond and his niece Sara Nelson, the romantic novelist, are attending a local Literary Weekend. Father Redmond has a reputation as a detective, and at the opening ceremony he speaks with John Ross, a leading murder/mystery writer, who tells him he has a sensational idea for his next novel and has invited his publisher to the weekend to show it to him. He also remarks, jokingly, that the idea would be almost worth killing for.

As they speak, the hotel manager, Vincent Moore, asks Sara Nelson to autograph her latest novel and asks John Ross to autograph his. Soon afterwards Ross collapses and dies. Father Redmond is troubled when remembering Ross's earlier remark and begins to wonder if Ross was murdered.

Later, he speaks with Ross's wife, Mary, and learns that her husband had a heart condition. His doctor, Peter Knowles, confirms this and thinks that Ross's heart attack was brought on by excitement. Still troubled, Father Redmond meets Michael Bradley, another murder/mystery writer who specialises in stories involving death by poisoning. Father Redmond asks if a particular poison could induce heart attack, and Bradley becomes angry, thinking that he is suspected of poisoning Ross.

The following day Ross's publisher, Moran Tessington, reveals that John Ross would have had

detailed notes on his planned novel and that it would be possible for another writer to complete the novel with these notes. Now thinking that someone is planning to steal Ross's idea and pass it off as their own, Father Redmond sees Mrs Ross and Michael Bradley in deep conversation.

Sara Nelson and Father Redmond drive Mary Ross to her home and learn that she has given her husband's idea to Moran Tessington for his opinion and also that her husband's key to his house is missing and so are the copy of his idea and detailed chapter notes. Moran Tessington reveals that the new storyline is only average, and Sara discovers that Peter Knowles has taken up an interest in writing.

Sara Nelson awoke on Sunday morning and, having dressed, she looked in on her uncle. He was not there and she assumed he had taken the early morning call he had requested the night before. She wished she knew what he was up to and hated it when he became vague and secretive. She was certain he was on to something connected with the possible murder of John Ross, but had no idea as to why he was getting up so early in the morning. What was he doing!

He was not at breakfast, but had left a message for Sara to say he

would meet her later at the local church for Mass.

Michael Bradley stopped by her table. He seemed relieved that Father Redmond was not with her. Sara had apologized to him for her Uncle's strange questions following John Ross's death, but apparently there had been another clash between the two men.

'Your uncle has a rather direct way with him,' Bradley said. 'He would make an excellent prosecuting counsel.' Sara grinned despite the grim expression on Bradley's face. 'Yes, he tends to get to the point,' she agreed. 'He is extremely deceptive,' Bradley added. 'On the surface an aged and meek cleric; but underneath...'

Sara nodded. 'Oh yes, he is very clever. He amazes people sometimes. Bradley grimaced, 'He certainly amazes me...'



At that moment Father Redmond was sitting with Police Inspector Brown and had succeeded in amazing him also. 'But this man Ross died from a heart attack,' Brown argued. 'He had a heart condition.'

Father Redmond dismissed this fact as if it was almost irrelevant.

'That is true, but I am now convinced that this heart attack was deliberately induced.' Brown sat back in his chair and glanced at the paper bag Father Redmond had placed on his desk. The elderly priest had greatly assisted in the solving of a number of local mysteries and Brown had immense confidence in his

opinion. Still, it seemed drastic to infer that John Ross had been murdered for some idea he had for a novel.

He cleared his throat and tried to put things into some perspective. 'Father, you are saying that this murderer killed Ross, then substituted an inferior outline for Ross's new idea?'

'Yes. The murderer also removed the copy of the idea, along with the notes for the first draft of the new novel.'

'With the intention of claiming the idea?'

'Yes. Once armed with Ross's notes, any writer of ability could put together a novel with the potential of a best-seller.'

Inspector Brown was in two minds. On the one hand, there was his deep respect for Father Redmond's judgement; on the other, there was no clear evidence that a murder had been committed and as far as he could see Ross had died from natural causes. He eyed the paper bag again, 'You think this object will show that John Ross was poisoned?' he asked. The priest nodded, 'Yes, I'm sure it will reveal traces of a toxic substance. If that is so, I think there would be grounds for police action. In the meantime there are other aspects of this matter I need to consider,' the policeman sighed and took the paper bag, 'I'll have it analysed, he promised, 'I'll let you know what the lab people have to say,' Father Redmond thanked him, 'Do tell people to handle that object with great care,' he advised, and then left the police station to meet his niece for

Mass.



After Mass he told Sara about his visit to the Inspector. She gave him a worried glance, ‘Uncle Charles, I hope you are right about all this, I know you don’t make rash judgements, but we know now that John Ross’s idea was nothing exceptional. So who would want to steal it?’

He sat back in his seat as she drove away from the church, ‘For one thing,’ he began, ‘we only have Moran Tessington’s word for it that the idea is not a good one. No one else has seen it, not even Mrs Ross.

‘But why would Moran lie about that?’ Sara argued.

‘Doesn’t he write himself?’

‘Well, yes, but...’

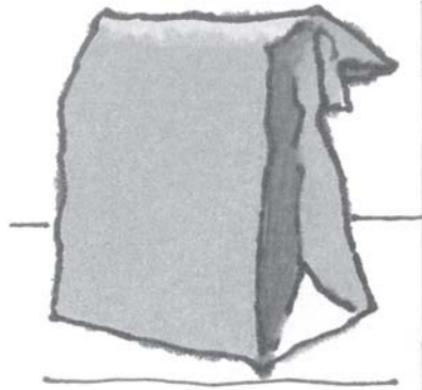
‘We then have Michael Bradley,’ the priest continued. ‘Surely he could produce a good novel based on Ross’s notes?’

‘Yes, he probably could, but...’

‘And then we learned last evening that John Ross’s doctor, Peter Knowles, had taken up writing.’

Sara fell silent as he went on. ‘No, Sara, the stealing of this idea does make sense – to someone ruthless enough and clever enough to make John Ross’s death look like a heart attack. I think we can safely assume that John Ross’s idea is not the one shown to Moran Tessington and that the original idea is now in the hands of the murderer.’

Sara considered the possibilities. Moran Tessington



was a good writer in his own right. Michael Bradley, although not as successful as John Ross, could come close to his level. Peter Knowles was an unknown quantity and could have considerable talent. Each of them had the opportunity to slip a venomous substance into John Ross’s drink. Each of them might have a motive. She frowned. And where did Mary Ross fit in, if at all?

Father Redmond swung to her. ‘Sara, I would like to look over the winning entries in the short story competition.’

She nodded absently. ‘Yes, of course. Do you wish to read them?’

‘No,’ he replied. ‘I wish to discover who is the author of the winning story.’

Sara turned to look at him, but he had closed his eyes and settled deep into his seat. She drove on towards the hotel with a feeling that some questions were soon to be answered...□

To be continued

Don Bosco: The Times, The Man, The Facts

DON BOSCO AND THE CASE OF ANDRZEJ TOWIANSKI

by Natale Cerrato (T/A:ID)

Who were Á. Towianski and T. Canonico

Andrzej Towianski was a Polish heterodox reformer born at Antoszwince, Lithuania, on January 1st 1799 and died in Switzerland May 13th 1878. After having practiced his philosophy in his country, and after various personal indictments, he went to Paris prophetically proclaiming that he was sent from heaven to reform the Church and because of this he antagonized in that city. Having been expelled from Paris he passed over to Italy and then settled in Switzerland.

In 1841 he presented some of his revelations' that he purported to have received, in his book entitled "*Biesada*" (a "banquet" or a "dinner"). It was a collection of his meditations. His "*Biesiada*," was put on the index by the Holy See because it was a kind of social-



moral principle that he held as "God's Work." Among other things he held the theory of expiation through a plurality of lives even in the guise of animals. He denied the eternity of hell, and held an anti-rationalistic and anti-authoritarian metaphysical and moral system.

He had followers especially in Poland, France and Italy. In 1856, the archdiocesan committee of Turin began its own investigation on the positions held by his followers in the diocese and the Bishop of Cuneo also followed.

Among the followers of Towianski in Turin was a professor of law named Tancredi Canonico (1828-1908). He was a lawyer who enthusiastically demanded the political and religious regeneration of Italy.

"He intended a radical reform of the Church and so, on January 11, 1869 he wrote a letter to the Pope that was to be sent *through the Rev.*



John Bosco (a copy of which is preserved at the Royal Turin Library). In it Towianski made an appeal to Pius IX - but the letter remained unanswered. In 1866 Tancredi Canonico left the faculty of the university and took up the position of President of the Court of Cassation. He was a senator from 1881, and became the president of the Senate in 1904" (cf. A. Zussini, *Il Towianesimo in Piemonte, Archivio Teologico Torinese*, Anno 7, 2001, N.1, pag. 121-152).

Don Bosco and the Papal Audience of 1869

As a result of the writings of A. Zussini quoted above, the lawyer T. Canonico was supposed to have asserted that a letter was sent to the Holy Father "through Rev. John Bosco."

One who was not well informed naturally supposed that the lawyer was a friend of Don Bosco with whom he exchanged ideas. But that was not true. Documents in an archive also preserved at "the Royal Library of Turin," reveal contrasts that dispel any suspicions that may be aroused. Moreover, Salesian sources show that from January 8 to March 7, 1869 Don Bosco was in Rome with the sole purpose of following the process of the definitive approval of the Pious Salesian Society. During his stay in Rome he was an invited guest at the house of Chevalier Peter Marietti, a publisher and bookseller, the son of Hyacinth Marietti, who, from 1865 were the official printers of the Congregation of the Propaganda Fide.

Chevalier Marietti, a deeply



religious man, on that occasion recommended to Don Bosco that he use his good offices to help arrange a papal audience for the lawyer Tancredi Canonico. Don Bosco who nurtured a great respect toward the Chevalier accepted the suggestion and succeeded in arranging a private audience according to the *Biographical Memoirs* on that same day, which was January 23 and not on the 11 (cf. BM 9, 234).

Actually, the lawyer T. Canonico was in Rome with a message for the Pope which Towianski had sent to him from Zurich, the gist of it being that the Pope had gone astray and had to take certain steps in order to return to the right path and lead the Church to her destiny.

On January 23, 1869 the lawyer ascended the staircase in the Vatican and was received by Pius IX. During the private audience that followed he gave a panegyric on Towianski and presented a letter to the Pope who listened for some time but then he understood the matter and hurriedly interrupted him with severe words of disapproval and asked him to leave the room immediately.

Don Bosco was standing by the open door. From Canonico's hurried dismissal and the Pope's indignation, Don Bosco instantly sensed that something had gone wrong. On being ushered in, he found the Pope still muttering: "Either that man is a trickster or he conned Don Bosco!" Seeing Don Bosco smile, the Pope went on: "Why did you send him here? And why are you laughing at my indignation?"

"I am laughing," Don Bosco replied, "because, though indignant you are still a loving father. This is what happened, Holy

Father, Chevalier Marietti introduced him to me as an upright person. I relied on that and made no inquiry."

Pius IX broke into a smile and then most amiably kept Don Bosco for an hour and a half. (cf. BM 9, 237)

The *Biographical Memoirs* inform us that Don Bosco was disturbed for a long time that several priests and lay people in Turin had embraced Towianski's errors, which included the denial of the existence of Purgatory. Concerned at the turn of events, Don Bosco sought to remedy such scandal and half the spread of this sect by refuting its tenets. We learned of this zealous enterprise of his through Canon John Baptist Anfossi, who in turn heard it from Father Maurice Aripino the parish priest of SS. Peter and Paul Church. It was carried out so discreetly as to go unnoticed. After gathering information on the growth of the sect, Don Bosco called upon several of its more influential members, hoping to correct their false beliefs. Don Bosco recorded whatever he had said to the Waldensian ministers on this same subject, and thus with one little booklet – the February issue of the *Letture Cattoliche* – he was able to rebut the objections of both sects. It was entitled *Two debates on Purgatory between Two Protestant Ministers and a Catholic Priest* by The Reverend John Bosco (cf BM 5, 390).

He wrote in the preface: "We beg our readers to inform themselves by reading this booklet and to unite their prayers to our own that our merciful God will give us the strength and grace to live in such a way that we will be spared the great sufferings of purgatory and go at once to enjoy the beatific vision of heaven." □

NEWSBITS

Vatican

The Vatican is preparing to issue a set of instructions to promote "greater caution and more accuracy" in the opening of new sainthood causes by local dioceses, a top Vatican official said. **Cardinal Jose Saraiva Martins**, head of the Congregation for Saints' Causes, said the instructions were needed to reflect the "new spirit introduced by Pope Benedict XVI in beatification procedures." The cardinal spoke in an interview published Jan. 8 by the Vatican newspaper, *L'Osservatore Romano*, under the headline: "More precision will be asked in diocesan canonization processes." Cardinal Saraiva Martins said the new document will be addressed to all resident bishops, instructing them on procedures regarding the opening and advancement of sainthood causes. It will underline how the "theology of the local church" is manifested in such causes, he said. (CNS)

SAN GIOVANNI ROTONDO,

The body of St. Padre Pio will be exhumed, studied and displayed for public veneration from mid-April to late September, said the archbishop who oversees the shrine where the saint is buried. **Archbishop Domenico D'Ambrosio**, papal delegate for the shrine in San Giovanni Rotondo, announced Jan. 6 that he and the Capuchin friars of Padre Pio's community had decided it was important to verify the condition of the saint's body and find a way to ensure its preservation. "It is my

personal conviction and that of the confreres of St. Pio that we have an obligation to give the generations that will come after us the possibility of venerating and preserving in the best possible way the mortal remains of St. Pio," Archbishop D'Ambrosio said. "A further motive for rejoicing," he said, stems from the fact that the Capuchins, with Vatican approval, "have authorized the exposition and public veneration of the saint's body for several months beginning in mid-April." (CNS)

CANADA

Two healthy children, and then a third child born with heart disease die in their parent's arms. After four miscarriages and being told that carrying a child to term is impossible, **Andrew and Sandra Charni** decide to adopt. On the way to Vietnam to pick-up the adopted child Sandra realizes she is pregnant. She returns with her adopted child and shortly after miraculously gives birth to another. Five children, twenty years of marriage... time to start winding down, right?

In September 2006 the Canadian government calls saying that their two nieces, one 16 and the other 11, who tragically lost their father a couple years back, are now being abused. are willing to take them in?

In another act of generosity they accept.

This was not going to automatically be a smooth ride through life. Integrating Rayne and Jakke into a home with

parameters and a certain amount of discipline is not easy. Get up, go to school, study, turn things in on time, show courtesy and politeness, be back at a reasonable hour... oh, and mass on Sunday... “Mass? I don’t even believe in God!” says Rayne the 16 year old. Sandra gently responds, “We go to mass as a family. If you don’t want to participate, that’s fine; all I ask is that you attend with respect.”

She agrees, as does Jakke. They push ahead, day by day, trying to create a united family. Summer comes and goes. A new school year begins, and along with it the yearly retreat at Church; Rayne decides to go! Who knows, maybe just to get a change of scenery for a couple days. Three days later, however, she silently walks into the house... with a huge smile on her face.

“Is everything okay Rayne?” asks Sandra. “Yes,” she responds holding a broken piece of wood. “Look, I broke this piece of wood with my hands!” “Oh, I didn’t realize you knew karate.”

“I don’t; I broke it by the power of the Holy Spirit.”

“Oh?”

“Look, when I left for the retreat, my life was broken like this board;” then joining the two pieces back into one she continues, “now God has put my life back together.”

Upon the joined pieces could be read, “I love Jesus.”

She continues, “Remember when I told you that I don’t believe in God? Well, now I do, and not only that, now I believe that Jesus Christ was crucified and died to take away my sin and give me new life!”

During Easter of 2008 Rayne will be adopted once again, but this time by God himself through the

sacraments of baptism and confirmation; she will be reconciled with her eternal Father who awaits her with arms outstretched, and she will participate in full communion with her new family, the Church, through the sacrament of the Eucharist. Jakke is also taking Catechism classes to prepare to receive the sacraments. (CNS)

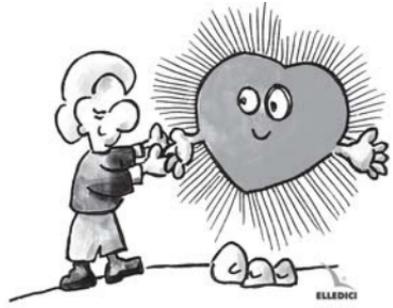
HONG KONG

About 200 lay Christians and clergy — including Hong Kong **Cardinal Joseph Zen Ze-kiun** — attended a prayer rally before joining thousands protesting the central government’s decision not to allow direct elections for Hong Kong officials in 2012. Cardinal Zen told the Jan. 13 prayer rally he “regretted and was angry” that the Chinese government in Beijing ignored the aspirations of Hong Kong residents, reported the Asian church news agency UCA News. The cardinal also said he doubted that the elections for chief executive in 2017 and all members of the Legislative Council in 2020 would be conducted in a truly democratic manner. “We hope for respect and dialogue. We will hold on to our stance (for universal suffrage in 2012) right to the end and believe in the power of prayer,” he added. The Civil Human Rights Front and pro-democracy legislators called the rally to protest a Dec. 29 decision by the Standing Committee of China’s National People’s Congress ruling out universal suffrage in the 2012 elections for Hong Kong’s chief executive and legislators. □

16 STEPS to GREATNESS

(Operation Wardrobe)

Text by: Jimmy Rizzi
Drawings by: Giovanni Gherardi
Translation & adaptation: I.D.

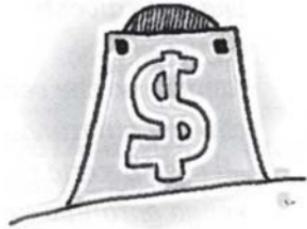


The age of Ad

14 - SOBRIETY Part 1

Here is a well known
character:

**UNCLE SCROOGE...
DONALD DUCK!**



He is swimming in wealth. His main objective is to have more and more of everything. He wants for himself everything; to own it all for himself and to give nothing to anyone else. His heart bleeds if anything leaves his coffers.



When the heart is attached to money or to material things it remains imprisoned there, it gets entrapped.....

Here is an episode from the life of
St. Anthony of Padua:

His Heart was found in his strong box

A well known character in Padua named, Hubert, passed away. He was one of the most famous bankers in the city but he was also a cruel money lender whose loans were like millstones around people's necks. They were supposed to double their money when they returned it to him. He even sent some money for a beautiful tombstone in his memory warning them to keep in mind that he was a generous benefactor.

But one evening, just as he was opening his strong box he had a heart attack. He fell to the ground and

To be continued

instantly died. His relatives, immediately thinking about the inheritance they would receive, arranged an impressive funeral for him and called the most famous preacher of the time, St. Anthony. On the day of the funeral the corpse



arrived covered with a sheet. It was put on a bier in the main aisle and the mass began. At the time of the sermon St. Anthony climbed the pulpit. The entire congregation waited for the sermon that would exalt the deceased, instead St Anthony spoke sharply against those people who substituted money for God and thus exploited the poor. He even went on to say: "this man has been damned because he put his heart into his strong

box together with his money. He then challenged the relatives, telling them that the deceased did not have a heart. It was lying in his strong box. His relatives accepted the challenge: a physician was summoned and he opened the breast of the corpse and indeed, the heart wasn't there! They raced back to the house and to their surprise they found the heart in the strong box in the midst of the money.

And if you were to die now, where would your heart be found? Make an attempt to put your heart where you would like it to be found after your death.



Instead it's so important...
**to be free from the lure of money
and material things.**

"Where your treasure is there will your heart be also" (Mt 6:21).

**LOVING CHILDREN TO
THEIR LOVING MOTHER**

Thank you dearest Mother Mary and all the saints for all the graces and blessings granted to me. *Liz Pires, Bombay*

Our sincere and grateful thanks to Mary Help of Christians and all the saints for giving us a good holiday abroad and for the sale of our property. *Mr. S.O. Rodrigues, Bombay*

Thank you dearest Blessed Mother for all the blessings and favours showered on us throughout 2007. *Pauline Abernathy, Dubai*

Thank you dearest Infant Jesus and Mother Mary for all the favours received. *Mr. Mark W. Dodd, Pune*

Our belated but sincere thanks to Mother Mary for helping my husband get a good job. *Mrs. N. Parkar, Pune*

Thank you dearest Mother Mary for giving us the strength to go through our difficult times. *D'Souza, Bombay*

Thanks to Our Blessed Mother for all the graces and favours received. *Mrs. C. Fernandes*

Dear Mother Mary, our grateful thanks for helping my son to grow up maturely and protect him from all sickness. *Dolly Coutinho, Melbourne*

Thank you for curing my 5 year-old grandson Joshua Carey of an acute stomach pain. *Mrs. E Platel, Melbourne, Australia*

We were expecting some problems, but thanks to Our Lady and St. John Bosco I had a safe and normal deliver of a lovely baby girl Sana Maria. Thanks dear Mother Mary and St. John Bosco for protecting us always. *Parvatty, Kerala*

My sincere thanks dear Mother Mary Help of Christians for a normal and safe delivery of my daughter and the gift of a healthy baby boy. *Mrs. Hazel John Pinto, Bangalore*

Thank you dear Mother Mary and Dominic Savio for the gift of a baby girl Maria Saviona. Do keep her in good health. *Mrs S. Menezes, Goa*

My Only Claim

Rev. Hugh F. Blunt, LLD

*There may have been a day God could have given me
Reward: but far away The sinless years I see.*

*There may have been a time His love I might have claimed;
But, oh, the final crime when love by sin was maimed!*

*This only claim have I on love I used to know:
Who went for me to die must still His mercy show.*

THE DEVOTION OF THE THREE HAIL MARYS



The devotion of the THREE HAIL MARYS is a very simple yet most efficacious devotion. Everyday, recite Three Hail Marys, adding the invocation: "O Mary, My Mother, keep me from mortal sin." Many people recite the Three Hail Marys as part of their morning and night prayers. To practise this devotion in time of danger, stress, special need or temptation, is a sure means to obtain Our Lady's help.

Thank you Mother Mary for my grandson Jaime's success in his VCE examination through the faithful recitation of the 3 Hail Marys.

Mrs. Arlene de Souza, Melbourne, Australia

I have been blessed with a charming son through the intercession of Dominic Savio and today he is 19years old. Thank you for protecting him in, what could have been, a fatal accident. He survived with only a minor fracture to his left hand. Our Lady saved through the faithful recitation of the 3 Hail Marys.

Rajesh Rodricks, Lucknow

Thank you Mother Mary, for the many graces and favours received through the daily recitation of the 3 Hail Marys. Thank you for my daughter's forthcoming marraige.

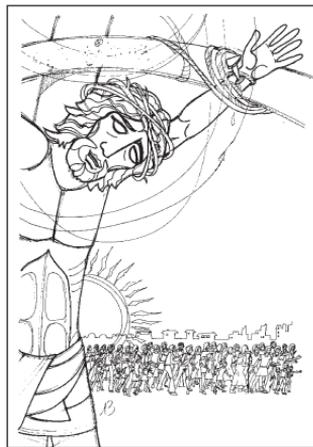
I Wadhvani, Bombay

I am most grateful for all the graces and favours received through the faithful recitation of the 3 Hail Marys.

Pamela, Kodaikanal

Thank you dearest Mother Mary for granting my grandson Jaime a seat in Monash University, Melbourne. We pray the 3 Hail Marys regularly and faithfully.

Mrs Arlene deSouza, Melbourne, Australia



***Lent is the season
to make amends, to reconcile,
Endeavouring to lead sober lives
with a Christian smile;
Not indulging in what we
normally love to do,
Transcending temptations
which are never few.***

Merwyn D'Souza

**THEY ARE GRATEFUL TO
OUR LADY AND DON BOSCO**

Thank you, dear Jesus, Mother Mary and Don Bosco for all the favours received.

Mr & Mrs Menezes, Auckland, New Zealand

Thank you Mother Mary, Don Bosco and Dominic Savio for saving my daughter and her family from the storm in Texas.

Adriana Shetty, Thane

I am very grateful to Our Lady and Don Bosco for the success that my son secured in his examinations. Do continue to bless them.

Remetina Moraes, Bombay

My belated but grateful thanks to Mary Help of Christians, Don Bosco and St. Dominic Savio for my brilliant success in my final examinations these past few years.

Alistair D'Souza, Bombay

My baby was 3 months and 28 days old. She fell from the bed which was a meter high, but when we picked her up there was not a scratch on her body. We rushed her to the doctor who did a thorough checkup and confirmed that there was nothing wrong. Jesus, Mother Mary and Don Bosco protected her and we are immensely grateful.

Alfredo & Wilma Rodrigues, Goa

Our sincere thanks to Mother Mary, St. John Bosco and St. Dominic Savio for various favours received.

R.C. Midde, Bombay

Thank you for granting us the loan we requested and a promotion for a better job.

Dolly Coutinho, Melbourne

Thanks dear Mother Mary, Don Bosco and Dominic Savio for curing me of a stomach pain, for giving me a clean report and for many other favours received.

Mrs A. George, Bombay

I am grateful to Mother Mary and Don BOSco for the many favours received.

Mrs S. Menezes. Goa

My grateful thanks to the Baby Jesus, Mother Mary and Don Bosco for helping my grandson Jaime secure a seat at Monash University in Melbourne.

Arlene deSouza, Melbourne, Australia

Have you considered this?

We may often think the austerities of the saints are beyond our strength; let us, then, imitate the guard they kept over their tongues. This is within the reach of all.

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came.

- Charles Kingsley

THANKS TO DEAR ST. DOMINIC SAVIO



My grateful thanks to Mother Mary and St. Dominic Savio for my grandson Jaime's success in his VCE examination.

Mrs. Arlene de Souza, Melbourne, Australia
My special thanks to the Most Sacred Heart of Jesus, Mary Help of Christians, Don Bosco and Dominic Savio for granting me special favours.

Mrs Rosita Haribal, Bombay
I am very grateful to Mother Mary and St. Dominic Savio for a successful bypass operation. My condition was critical.

Felt T. Castelino, Mangalore
Thank you dear Mother Mary, Don Bosco

and Dominic Savio for all the favours received and for the success in my B.Com examination.

Xavier Francis and Family, Bombay

Thank you dear Mother Mary and St. Dominic Savio for the safe delivery and for the gift of a baby girl.

Marina & Crispin Correa, Bombay
Dearest Mother Mary and St. Dominic Savio thank you for the safe and normal delivery of a healthy baby boy, after a previous missed abortion and various other complications during pregnancy.

Mr & Mrs Ferrao, Bombay
Thanks dear Jesus, Mother Mary and St. Dominic Savio for blessing my son with a good life partner.

Mrs. L. Sequeira, Belgaum
Thank you dear St. Dominic Savio for granting to my daughter a healthy baby boy after five years.

Anthony & Margaret, Thane
Thank you dear St. Dominic Savio for the safe delivery of a healthy baby boy after five years.

Jerome & Vienna Pinto, Bhayandar

APOSTLESHIP OF PRAYER MARCH 2008

Holy Father's General Intention: *That the importance of forgiveness and reconciliation between persons and peoples may be understood and that the Church, through her testimony, may spread Christ's love, the source of new humanity.*

Missionary Intention: *That Christians, who are persecuted in many parts of the world and in various ways because of the Gospel, may continue, sustained by the strength of the Holy Spirit, to bear witness courageously and openly to the Word of God.*

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MARY WAS THERE

On September 9, 2007 my husband Peter met with a very serious accident that could have cost him his life and those of two others working with him. He was working at his site when suddenly the 1st floor concrete slab collapsed injuring him and the person who was standing with him. As they were just trying to recover from the shock they heard some feeble voices asking for help. There were 2 others working with him who were under the debris. Both were seriously injured and their condition was really critical. After being in the ICU for 3-4 days their health stabilized. Their medical expenses came to around Rs.1-2 lakh but thanks to Our Lady's inspiration the financial support came through some good people whom Our Lady sent. I am grateful for all the blessings our Heavenly Father and Jesus has showered on me through the intercession of our dear Mother Mary.

Maria Chettiar, Bombay

Don Bosco's Madonna, has developed to its present form from a folder published in 1937, by late Fr Aurelius Maschio, on behalf of the Salesians of Don Bosco, Bombay.

The magazine is sent to all who ask for it, even though there is a fixed subscription (Rs 200/- India & Rs 400/- Airmail)). We trust in the generosity of our readers/benefactors. Whatever you send us will help cover the expenses of printing and mailing; the surplus if any, is devoted to the support of orphans and poor boys in our schools and apostolic centres.

To help a poor lad to reach the priesthood, is a privilege

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