

CONTENTS

From The Editor's Desk
- *Lead Us to Paths of Peace!... 3*

5 - The Cow and the Pig
- *Fr. Erasto Fernandez. SSS....4*

"I believe in the God who Believes in Me"
- *Fr. John Gonsalves.....7*

In the Fire of Your Love
- *Joan Levy Earle.....8*

Catholic Symbols, Confessions,
Indulgences
- *St. Martin's Messenger.....10*

Witnesses In And For Our Times:
Little Incredible Monika: 1902-1962
- *Paolo Risso.....12*

Lectio Divina: Our Father - Thy Will
be Done On Earth as it is in Heaven
- *Roberta Fora.....16*

Quietspaces: Mantling the Globe
- *John Maloney.....18*

A Conflict of Interest
- *Collette Johnson.....20*

Don Bosco And Music
- *Natale Cerrato.....23*

NewsBits.....28

16 Steps to Greatness (Operation
Wardrobe) 14 - Sobriety -3.....30

In a Cheerful Mood.....15

*Loving Children to their
Loving Mother.....32*

*The Devotion of
the Three Hail Marys.....33*

*They Are Grateful to
Our Lady & Don Bosco.....34*

*Thanks to Dear
St.Dominic Savio.....35*



***If the Church does
not proclaim
the living and active
presence of Mary,
the work of the
Church loses its
maternal character.***

(Fr. Pascual Chavez sdb)

***Cover: Detail from the painting
of Mary Help of Christians
behind the main altar in the Basilica
of Mary Help of Christians in Turin,
built by Don Bosco
by Tommaso Lorenzone***



From The Editor's Desk

Lead Us to Paths of Peace!

Have you noticed what an angry and stressed people we are? There is anger at the traffic, anger because of caste, anger because of discrimination, anger because of injustice. People are angry because of a lack of punctuality and out of impatience too.

Anger is directed at spouses, children, parents, bosses, drivers, clergy, teachers, policemen and a host of others. There is no dearth of ways that people use to vent their anger and they are not very pleasant. An otherwise calm and composed bystander turns hysterical when someone inadvertently collides with him/her. Screaming at the top of his/her lungs s/he gathers a crowd who, hearing a wisp of the story and immediately take sides against the petrified, innocent offender who is prevented from leaving the scene. First he is pushed to the extent that he stumbles and falls then a few casual passersby contribute kicks and shoves till the arm of the law arrives...late enough, after everyone's anger is exhausted and the incident is forgotten. The innocent victim rises and painfully makes his way out of the scene of his 'crime,' but not before he himself is seething because he was helpless. A chain reaction has begun...more anger.

There is such anger and anxiety as a mother gets junior ready for school or as she prepares breakfast to the breadwinner of the family who is already fuming like a pressure cooker. It is no wonder that before long will be some kind of explosion blow off some steam and the defenceless and innocent are the victims.

Why is it so difficult to interact with Christian patience and civility? Why can't Christ's assurance of peace come home to us: *Peace I leave with you, my peace I give to you?* Our quick rebuttal is: "That's all fine for the church, father, but try getting things done at home/office/bus/train and see if anything happens. You need to raise your voice a bit."

Are you aware that this anger is invariably laced with pride - a lethal cocktail. It is a sense of personal self-esteem gone haywire. It is only a peaceful heart that nurtures a peaceful attitude, allowing us to live peaceably even in rough situations. Unfortunately we've convinced ourselves of the fallacy that peaceful people are weak, they are the underdogs and they are inefficient. Yet people hardly respect those who pride themselves in arm-twisting to get things done. Pride coupled with anger becomes the lever to establish one's ascendancy to get your way! That's a cowardly tactic!

It takes a woman like Mary to teach us the power of peaceful courage. In spite of all the anger and hatred around her, she lived silently, peacefully and confidently and today we hail her as *the Queen of Peace*. There is power in peace and strength in humility. Pride, anger and anxiety have an undergirding of fear, weakness, insecurity and cowardice but humility and peace require far greater courage.

Fr. Ian Doulton sdb

5. THE COW AND THE PIG

Fr. Erasto Fernandez, sss

Pugnacious piggy was in a belligerent mood when he went up one day to visit his dear and faithful friend, Cathy the cow. As he poured out his complaints in an unending series of woes, the bottom line seemed to be: how ungrateful human beings can be – they extract everything they can from me, but don't respect or reward me at all, not even with a good name! He even dared to compare himself with Cathy who was also very self-giving but earned proverbial respect from all. Why, she was treated almost like a goddess! No sooner had the pig completed his tale of woes than with a gentle swish of her tail

Cathy retorted: 'The one difference that I can see between the two of us is that I contribute most of what I give while I am still alive whereas all your contributions pour in only after you are dead. There is no soul in your giving! You give only what is of no use to you any more.'

Self-giving is the Best Giving

What wisdom in this retort of the holy cow! It isn't as if the contributions of the pig in terms of pork, bacon, sausages and the rest are unimportant, but there is something praise-worthy to be said for contributions made when one is alive. The giving becomes almost a personal gesture of love. These seem to embody the 'self-gift' a lot more meaningfully than all that is given impersonally after death. Even among human beings, no one really appreciates a person who lives a thoroughly self-centred life all throughout his existence, but leaves a huge legacy to others after his death. Maybe we have seldom paid attention to the difference between 'giving away' and 'sharing'. We generally give away what we do not need, something that is surplus or of not much use to us. This does not necessarily make the giving less valuable, because it can still benefit the receiver immensely. However, it is apparent that in such cases, even after giving away all that one chooses to give, one still remains self-sufficient, or basically



untouched, as it were. The giver hasn't given a 'part of himself' but something other than, or outside of himself.

Sharing, Not Giving-away

Contrast this with sharing. This term often seems to imply that the person doing the sharing has just enough for himself or a little more perhaps to spare, but out of that little he gives a portion to another who is in need. Both perhaps end up having a little less than they would have liked to possess, but the plus point here is the joy that is shared between them both. There is here evident a true self-giving, a giving of oneself to the other and this element brings about a greater and more lasting bond between the giver and receiver. Another important characteristic is that when giving away, the giver always remains a notch higher than the receiver. The recipient is somehow made to feel like a beggar, an indigent; his self-worth is not acknowledged or maybe even further demeaned. Whereas in sharing, the two remain on the same level of equality and the giver also receives from the one helped; he is humble enough to accept from the needy one. Thus, the dignity of the recipient is maintained or acknowledged – may be even heightened.

It is worth noting that when we come to the Eucharist we are told that Jesus took the bread, and having said the blessing, he broke it and gave it to his disciples to share among themselves. Jesus broke the bread and it is in and

through a piece of broken bread that he gives us his eternal and marvelous presence. Most Christians seem to have missed this point altogether. For them Jesus is present in bread – which is not true at all. It is not bread as such, but broken bread that is the vehicle of Christ's real presence to us today. Eucharist is bread **broken** to be shared. So, each Eucharist we celebrate inculcates in us this virtue of sharing our blessings with others.

True Christian Concern

The early Christians belonged mostly to the lower economic rung of society, though there were also several rich among them. When we are told in the Acts of the Apostles that these well-to-do Christians went and sold their houses and other property and gave the proceeds to the Apostles, we often conjure up the wrong picture in our minds. We imagine them selling each and every thing they possessed in order to help the needy. But a little deeper thought makes us realize that if they sold even the houses in which they lived, where would they themselves live then? It was obviously the extras, their holiday villas and bungalows that they sold; while they could make good use of these extra dwellings, they chose to surrender these for the benefit of their poorer brethren. Their gesture, in a sense, could be understood as a 'giving away' but what made the difference is that they brought the entire proceeds and handed it over to the Apostles who then distributed it to any who had need. In such a

transaction, there isn't much room for the Self to operate. Often the recipients wouldn't even have known from whom the donation came and so the level of relationship in the community always remained one of equality. There was never a subtle seeking for gratitude, for acknowledgment, for return favours and so on – all of which are signs of self-seeking

Jesus expressed all this very graphically when he advised his followers never to allow their left hand know what the right is doing. And if we are genuine as we look into ourselves when we choose to reach out to others, we realize how difficult it is to do this – to be totally bereft of all desire to be acknowledged, or noticed... even by the Lord. One effective way to catch oneself on this point is to check our reaction when we have gone out of our way to help another in need and the person just takes our kindness for granted – not a word of gratitude or appreciation comes our way. On the contrary, the next time s/he is in need, s/he comes and demands the help almost as if it were his/her right to receive. If we can keep calm and self-possessed in such circumstances and be ever ready

to help this time too, that speaks of a fairly close assimilation unto Christ.

Give of Your-self Now

There is a particular area which we need to look at against the background of the wise comment of the Cow: 'It is better to give of oneself while still alive rather than have others take what they can of our self or belongings after we die.' It is not common in India for people to donate their bodily organs for the benefit of anyone in need – and yet what a fruitful and powerful gesture of self-giving this is – right in line with what Jesus himself did. "On the night before he suffered and died, he took the bread ... *take and eat, this is my body which is given for you!*" Organ donation has to be done while one is still alive, (the intention of gifting organs cannot obviously be expressed after the person is dead!) and in the event of death, the donation is to be done as quickly as possible if at all the organ is to be any use to the recipient. How many lives could be saved or made more productive if more healthy people thought in terms of organ donation!

Are you like the cow or like the pig in this matter? Is there anything in your life or even in your possession that you could make good use of by donating it to someone in need – now, while you are still alive? Don't wait till it is too late – for as St. Peter Julian Eymard said regarding his own departure from being a diocesan priest to enter religious life: 'Tomorrow will be too late, indeed!☐'



CALLED TO A HOLY LIFE

by Fr. Salvador D'Souza, sdb - Administrator,
Don Bosco Borivli, Mumbai



As a boy of 5 or 6 I can still hear the words of my godmother chiding me gently: "When you become a priest, I will not come for confession to you!" I vividly remember the day she said this. I am sure there was something she saw in me that prompted her to say so. She often repeated this on other occasions.

We were staying at Cumballa Hill, St. Steven's Parish, Bombay. Mum, dad, a brother and two sisters were my immediate family. I was the third.

My primary education was at St. Francis, Borivli at the age of 10. I came to Don Bosco's at Matunga in the secondary school. It was a new school and I was a dayscholar.

Fr. Tuena, a Swiss missionary who admitted me, hearing that I came from Kumbala Hill, suggested that I join as a boarder. Much against my will, I entered the boarding at Matunga on June 9, 1943. I gradually realized that the youngsters in the boarding were those who showed signs of a vocation. The boarding was run like a minor seminary and dear Fr. Maschio sent the boarders home only for Diwali and Summer holidays. Even then, those who stayed back were the more promising youngsters who helped him with his work.

Every year there was a well-preached 3 day Retreat and Fr. Maschio would make it a point to meet every boarder and ask them: "Would you like to become a Priest?" For him every boarder was a probable vocation. Touched by the personal question from such a wonderful priest, I said 'yes'.

After my Metric I returned to continue my studies at Khalsa College where I was admitted to study Science. To my surprise I found that five others had also joined



for the same reason.

A beautiful memory I still have of those early years is that we were held responsible for ourselves. No one breathed down our necks and our focus was "Holiness of life," rather than studies. Our models were St. Dominic Savio, Mickey Magone and Maria Goretti. Fr. Maschio believed that if a boy is HOLY he will do everything well everything falls into place.

I went to Kotagiri in the Nilgris for my Novitiate and on receiving my cassock I prayed that I would be faithful and keep the vows that I professed. Today we are easily discouraged but if Christ is our model and He fills our hearts then we find happiness and fulfillment.

Could God be calling you to be a Don Bosco Priest, Brother or Sister? The Late Pope John Paul II said, "When God calls, He provides. Be generous with God and you will find true happiness. **DO NOT BE AFRAID!**" □

IN THE FIRE OF YOUR LOVE

by Joan Levy Earle

The origin of our belief in the work of the Holy Spirit can be traced back to the writings of the Old Testament.

For example, in the Prophet Isaiah (11: 1-3) we are told: *A shoot springs from the stock of Jesse, a scion thrusts from his roots: on him the Spirit of Yahweh rests, a spirit of wisdom and insight, a spirit of counsel and power; a spirit of knowledge and the fear of Yahweh. (The fear of Yahweh is equated with reverence and piety that includes the love for God and hatred for sin). He does not judge by appearances, he gives no verdict on hearsay, but judges the wretched with integrity, and with equity gives a verdict to the poor of the land.*

In his letter to the Galatians (5:18-23) St Paul makes two lists.

The first is the bad things inflicted on men and women who do not make the guidance of the Holy Spirit the centre of their lives. *When self indulgence is at work, the results are obvious: fornication, gross indecency and sexual irresponsibility, idolatry and sorcery; feuds and wrangling, jealousy, bad temper and quarrels; disagreements, factions, envy; drunkenness, orgies and similar things. I warn you now, as I warned you before: those who behave like this will not inherit the kingdom of God.*

On the other hand, the fruits of the Holy Spirit bring a very different outcome. They are love, joy, peace, patience, kindness, goodness, trustfulness, belief in the work of the Spirit, gentleness and self control.

St. Paul concludes this chapter with the brilliant summary: Since the Spirit is our life, let us be directed by the Spirit. We must stop being

conceited, provocative and envious.

Building and enlarging on these ideas of Paul, St Thomas Aquinas considered that some of the gifts of the Holy Spirit serve the supernatural virtues and others the cardinal virtues which are prudence, justice, temperance and fortitude.

The Catechism of the Catholic Church (733) tells us that God's first gift to us is love, and this gift of love contains all others. Quoting Romans 5: 5, it tells us that 'God's love has been poured into our hearts by the Holy Spirit who has been given to us'. It continues (734) by saying that because we are either dead or at least wounded through sin, the first effect of this gift of love is the forgiveness of sins.

St Basil, in his work, *De Spiritu Sancto*, says: 'Through the Holy Spirit we are restored to Paradise, led back to the Kingdom of Heaven, and adopted as children, given confidence to call God: 'Father' and to share in Christ's grace; called children of light and given a share in eternal glory'.

The Catechism also tells us (737) that Christ's and the Holy Spirit's mission is completed in the Church, which is the Body of Christ and the Temple of the Holy Spirit.

When we say in the Creed that we believe in the Holy Spirit, we acknowledge that the Spirit helps us in our weakness, interceding for us when we do not know how to pray and, to acknowledge the Blessed Trinity, Father, Son and Spirit as the central point of our eternal inheritance.

Christ promised his followers, and that means you and me and all who have lived under his banner for the past 2,000 years, that when he returned to his Father, he would not leave us alone or orphaned, but would send the Holy Spirit, the enlightener, to be with us, to guide and protect us at all times.

This role of illuminator and sanctifier was recognized increasingly in the early Church particularly by the mid fourth century.

This devotion has developed as the years and the centuries passed by, particularly towards the Third Person of the Trinity as our sanctifier.

There have been many prayers and hymns dedicated to the Holy Spirit. The encyclicals of many Popes including Pius XII, in *Mystici Corporis* in 1943, have been responsible for ever-increasing devotion to the Holy Spirit.

When we say in the Creed that we believe in the Holy Spirit, we echo the teaching and the devotion of the Church over the past 2,000 years.

The Church relies very heavily on the intercession of the Holy Spirit for all the tasks it undertakes. These include the guidance of the cardinals in electing a pope, in the ordination of a bishop, priest or deacon and the consecration of a man or woman who gives his or herself to God in the consecrated or religious life.

All these things are a reflection of the love of God the Father and God the Son being seen in the third person of the Trinity. This love has its rich harvest of fruits in our love as Christians, for God first of all, and then also for all members of the human race.



These thoughts are reflected in a the opening prayer of the Mass of the Holy Spirit: *Lord; may the Helper, the Spirit who comes from you, fill our hearts with light and lead us to all truth as your Son promised; for he lives and reigns with you and the Holy Spirit, one God; for ever and ever.*

The Third Person of the Trinity has been represented in all periods of Christian art, particularly in the form of a white dove.

This use of a dove to symbolize the Holy Spirit was formally approved by a local council of Constantinople in 536.

The symbol of the Holy Spirit as a dove occurs in three main events and has emerged strongly in art form.

The first of these is at the Annunciation where the virgin is present along with the Angel Gabriel and the dove of the Holy Spirit. While the dove is not present in all works of art depicting the Annunciation, he is included in the full and elaborate ones.

There are also several representations of Our Lady with the dove. Some of these examples

are not actually connected with the Annunciation.

In depictions of art for Christ's Baptism in the Jordan, the three essential figures are God the Son, St John the Baptist and the dove of the Holy Spirit.

Most of us connect the coming of the Holy Spirit at Pentecost with tongues of fire resting over Our Lady and the Apostles. *When Pentecost day came round, they had all met in one room, when suddenly they heard what sounded like a powerful wind from heaven, the noise of which filled the entire house in which they were sitting, and something appeared to them that seemed like tongues of fire; these separated and came to rest on the head of each of them. They were all filled with the Holy Spirit, and began to speak foreign languages as the Spirit gave them the gift of speech. (Acts of the Apostles 2: 1-4)*

The art forms until about the sixth century depicted this scene. The great artist, Titian, in 1543, combined the tongues of fire with the dove.

These representations of the Holy Spirit in art form were designed to guide and lead us to a closer and clearer understanding of the Third Person of the Trinity.

Just as in material matters we are driven and directed by the spirit of an organization, and through that spirit we reach out with dedicated love to those connected with us, so also does the Holy Spirit of God enrich us and enable us to spread the saving message of the Father and the Son through the Third Person of the Trinity.

It is with confidence, therefore, that we should mould our lives to say: *Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love.* □

walking with the Church

Catholic, Symbols, Confessions, Indulgences...

by St. Martin's Messenger

Q. *When did the Church established by Christ get the name Catholic?*

A. Christ left the adoption of a name for His Church to those whom he commissioned to teach all nations. Christ called the Church He established, "My Church" (Mt 16, 18), "the Church" (Mt 18, 17). In order to have a distinction between the Church and the Synagogue and to have a distinguishing name from those embracing Judaic and Gnostic errors we find St. Ignatius (50-107 AD) using the Greek word "Katholicos" (universal) to describe the universality of the Church established by Christ. It is in his writings that we find the word Catholic used for the first time. St. Augustine, when speaking about the Church of Christ, calls it the Catholic Church 240 times in his writings.

Q. *Could you explain the meaning of a plenary indulgence?*

A. An indulgence is a remission or taking away of the temporal punishment due to sins that have already been forgiven in the Sacrament of Penance. There are two kinds of indulgences, plenary and partial. Plenary



which takes away all temporal punishment due to sin and partial which takes away some of the punishment. To gain a plenary indulgence one is required to go to Confession, receive Holy Communion and pray for the Holy Father.

Q. *Have all saints got emblems by which they are known? I would also like to know the different symbols by which the four evangelists are recognized.*

A. The answer to your first question is very obviously no. Many of the saints were painted and portrayed by artists over the years. Generally these were the most famous ones. The artists would usually pick some particular incident from the life of the Saint they were painting and include that in their work (e.g. the snakes in the portrait of St. Patrick or an anchor in St. Clement's). Not all artists included the same incident and so a saint could actually be known by two or three different emblems. The four evangelists are known by the following symbols: St. Matthew by a winged man, St. Mark by a winged lion, St. Luke by an ox and St. John by an eagle.

Q. *A friend told me recently that the famous prayer attributed to St.*

Francis, Lord, make me an instrument of your peace^a etc, f was not written by him. Is this correct? Who wrote it? Why is it then attributed to St. Francis of Assisi?

A. Your friend is correct. St. Francis did not write that prayer but the words of the prayer are very much in the spirit of this great saint. There are two versions regarding its origin. Some say it was found in Normandy in 1915, written on the back of a card with a picture of St. Francis and there are those who say it dates from the time before St. Francis. St. Francis was Cardinal Spellman's patron saint and on a visit to Assisi found this prayer with a picture of St. Francis on one side. When he returned to the States he passed out copies of it under the title of "The Peace Prayer of St. Francis."

Q. *When did the practice of confessing your sins face to face with the priest begin? Was it there from the beginning?*

A. For many centuries there was no special place for the hearing of confessions so it would seem that face to face with the priest was the normal procedure for receiving absolution in the Sacrament of Penance. It was open and visible to all. But after the Council of Trent in the 16th century confessional boxes were introduced to preserve secrecy and the anonymity of the penitent. In the 1970s to allow penitents, who chose to do so, the opportunity of confessing their sins face to face with the priest, reconciliation rooms were provided where the penitent has the option of anonymity or face to face confession. □

Witnesses in & for Our Times



LITTLE INCREDIBLE MONIKA MONIKA TYMAR 1937 - 1962

by Paolo Riso

From 1950 Hungary was occupied by the communists and was under the iron fist of the Soviet Union. Religious orders lost their members. They were either incarcerated or deported. Even the cardinal primate of Hungary, Cardinal Mindzenty, who was innocent, was in jail and sentenced to life imprisonment. There seemed to be very little hope left for the Catholic Church.

Yet the Lord said: do not be afraid of anyone, not even of Stalin's or Krushchev's proconsuls, with their sickle and hammer. Not only was the Catholic Church alive but there were also religious communities that were springing up.

In Budapest, for example, though clandestinely, a community of real Benedictine nuns flourished, without any religious habit and they had an almost regular life. In 1955 Monika Tymar came to join them.

Come to Me

She was born at Budapest on March 21st 1937. In those days,

that was the feast of St. Benedict. In 1937, that year, the feast fell on Palm Sunday. Monika received an intense Christian formation and in her youthful fervour she firmly believed in and loved Jesus Christ. She grew up in the difficult atmosphere of atheism that had been established by the communists after WWII.

She attended school and did well in her studies, even in that 'desert.'

Jesus spoke to her heart. Despite all the prohibitions and rules she succeeded in meeting Mother Agnes and was shown around the little community of Benedictine nuns. Monika asked Mother Agnes about St. Benedict and the monastic life.

It was 1955 and she was 18 years old. She wrote in her journal:

- While I was calmly walking along the Villayi Street, Jesus looked at me and loved me and said: *Come to me. Never forget the cross.* I replied: *Yes!*

As an applicant to the community, she continued to

remain in her family before she entered the community at Borzony Street.

On Holy Saturday, March 30th 1956, her clothing ceremony took place. On that day she received a white ribbon on her shoulder. It was the bare minimum semblance of a religious habit but it was a sign of her total dedication to the Lord. Externally she was a girl like the others, but everyday she lived her monastic life together with her fellow-sisters ever more fervently.

Every morning, long before dawn, she spent an hour in meditation after which she attended Holy Mass and received Holy Communion at one of the churches in the city where Mass was still celebrated despite the prevailing atheistic rules. Her days were filled with work and study and she went around helping those in need.

So as not to arouse suspicion, the “monastery” often changed its residence and in spite of the frequent movement there were new vocations. On Easter Sunday 1958 Monika offered herself to her Spouse Jesus through the profession of her vows: the prioress placed on her shoulder a red ribbon, a symbol of her availability to give her life for Him to the extent of shedding her blood. She wrote in her diary:
Jesus, bind me to you, that I may be truly free.f

Finally on March 12th 1959, community found a permanent residence in three rooms: the innermost room was turned into a chapel with the Blessed Sacrament exposed. It was like



Card. Josef Mindzenty

having Heaven on Earth. The sisters spent long hours in adoration interceding for their country that was oppressed and without God, and for the conversion of those who were persecuting the Church. They lived in poverty and joy like Jesus of Nazareth. For Monika and the sisters this was called their “monastery” and they christened it “the Madonna’s House.”

“Only to Become Saints”

After taking her vows, Monika became the mistress of novices and she carried out her responsibility with tender gentleness and with exceptional strength. The little seed did not disappear, it grew tall and strong. For two years that house became the cradle of consecrated life.

But on February 6th, 1961 a spy informed the communist police and they discovered the sisters and they came and seized “material evidence.” It was a

crime to belong to Jesus Christ instead of following the creeds of Marx, Lenin and Stalin. "Can you imagine?" commented one of the police, "after 10 years of disbanding religious orders, we have discovered, here in the capital, Budapest, a real monastic community, alive and growing, composed of young women!"

They couldn't believe their eyes.

The superior and three others were immediately arrested. Those who remained, remained kneeling and were introduced to the police by Monika as they renewed their vows into the hands of their newly elected prioress. She was just 23 years old:

- You are to substitute Christ in our monastery.

Those who were arrested were tried and even Monika was called to the court to testify. The judges seemed very subdued as if they were in the presence of angels. They were terrified by Monika's answers. She revealed a superior intelligence that was influenced by the presence of the Holy Spirit who inspired those young women.

Monika often went to prison to visit those who were "imprisoned for Jesus" and she offered her life to God for them:

- Lord, take me, but free Mother Agnes and our sisters. Give me pain and death but deliver them for the sake of the life of your Church.

In the mean time having finished her studies in infant psychology, she succeeded in baptizing very many children who were on the point of death, thus opening for them the gates of Heaven. She was relieved of her position because of her faith and so she went to work with a team

of surveyors who were surveying the grounds of the real Benedictine Monastery.

On Easter Sunday 1962 she and her sisters went to the abbey of Pannonhalma to take part in the Easter Sunday Services. She offered herself once more to the monastery, the Church, the Pope and she prayed that her homeland return to Christ once more.

On November 17th, 1962 she went to visit her sisters in jail. There she told Mother Agnes:

"Tomorrow I am going to the hospital. I'm a little yellow."

As it happened she had contracted a serious form of hepatitis.

She prayed:

- Lord, I give myself to you. Like flowers give off their fragrance on summer nights in silence... I don't want anything; only mould me by your hands as your instrument, a completely docile soul. I only want what you want.

December 13th, 1962 Monika went to meet her Spouse. They dressed her in a white habit, with the red ribbon of her monastic profession on her breast. It looked like a spurt of blood that had come from her pierced heart out of love for the Crucified Christ.

Three months later, on March 21st, 1963, Monika's birthday, the sisters who were incarcerated, were finally released. They went back to their regular religious life. It was just as Monika had proposed at the long drawn trial, when the judges forced her to testify that she had angered the government, she smiled and said:

- What could we do? ...We wanted to become saints in spite of the regime. We wanted nothing else. □

IN A CHEERFUL MOOD

An Irish Dying Wish

An Irish gentleman lying on his deathbed was questioned by his prospective widow. "Poor Mike," she said broken-heartedly, "is there anything that would make you comfortable? Anything you ask for I'll give you."

"Please Bridget," the dying man whispered, "I think I'd like a wee taste of ham I smell aboiling in the kitchen."

"Arrah, go on," said Bridget, shaking her head.

"Not a bit of ham you'll get! 'Tis for the funeral, man."

License to Kill

A policeman watched a woman trying to maneuver her automobile out of a parking space. She banged into the car ahead, then into the car behind and finally, when pulling out into the street, crashed into a passing auto. This was too much for the officer. He walked over to her and said, "Lady, let me see your driving licence."

She gave him a friendly smile and replied, "Don't be silly officer, who would give me a licence?"

Sacred Self Infliction

Gilbert Chesterton used to relate a conversation overheard in a tram in Dublin during the Eucharistic Congress of 1932. The week had been one of lovely weather, but as it drew toward the end of the celebration the sky darkened, and a storm seemed imminent.

"If it rains now," an Irish woman said somewhat tartly to her companion, "He'll have brought it on Himself."

Twin Tongues

In Leipzig where about one-third of all street names have been changed since the Russian occupation, trolley conductors are required to call out the old as well as the new names to make it easier for visitors to find their way. The other day the conductor of a car passing through the centre of the city made the required announcement: "Karl Marx Square, formerly Augustus Square."

A passenger about to alight shouted back, "Auf wiedersehen" (goodbye), formerly "Heil Hitler."

How you cut it

A kindly priest was accustomed to drop in on his good friend Pat, for a chat. One Friday he called on his Irish crony and found him eating sausage. He gave him a terrific dressing down, but Pat countered with the defense that sausage wasn't meat.

"Oh, yes, it is," said Father, "and for penance you can draw me a load of wood."

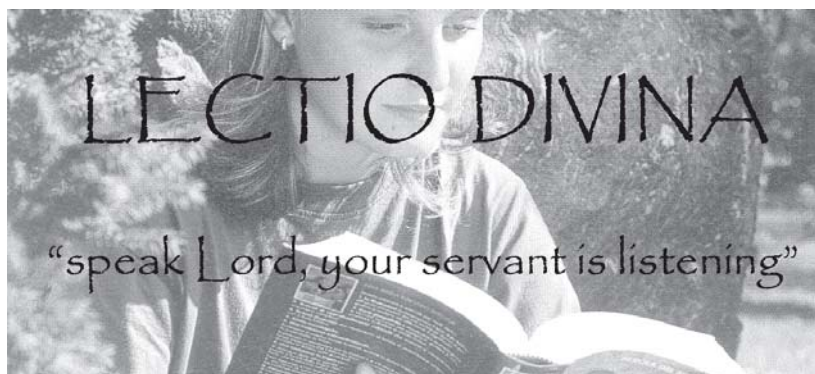
Dutifully Pat went about fulfilling his penance. He hitched up his old box wagon, drove it to the saw mill, loaded up with sawdust and was dumping it on the priest's wood pile when the priest saw him.

"Pat! Whatever are you doing dumping that stuff in my yard?" he scolded.

"That's your wood, Father," said Pat.

"But that isn't wood at all," said the priest.

"Well, if that isn't wood," returned Pat, "them sausages ain't meat." □



Our Father...Thy will be done on earth as it is in heaven

by Roberta Fora

In your will is my joy, I will never forget your word” (Ps. 118).

The secret of true joy is really contained in this verse of the psalm.

It is not always easy to live this filial abandonment into God’s hands because very often His will does not coincide with ours. Sometimes our dreams, our aspirations, our deepest desires may be different from the plan that He has for us. Sometimes it may be easy but at other times it may be particularly difficult not to let ourselves be crushed by a melancholic pessimism.

Every spiritual journey has particular characteristics that are different from all others.

It is necessary to undertake this “journey” with conviction and determination, not looking “to get depressed,” allowing ourselves to be overcome by the obstacles that gradually present themselves before us.

I like to think of the spiritual

journey of our lives as a mountain path: there are even paths or descents that do not cause too much fatigue and these we gladly take almost without realizing that at some point even these paths begin to ascend. The climb quickly begins to demand a lot from those who undertake it. However, every footpath along the mountain track, long or short, leads us to the summit. After much strain and even physical suffering we arrive at a place of joy, fascination and gratification. Something similar happens in the realm of the spiritual life: the even paths and the descents are the “easy” periods in our lives. These do not demand from us any exaggerated effort.

The path that seems to ascend can be compared to unexpected sufferings, to a period of crisis that takes us up to a point where we are almost overcome by it.

Reaching our destination gives us the opportunity to savour the spiritual joys that we

fundamentally derive from our ability to “know how to read God” in every page of our daily lives.

To recall every event, great or small at a deeper level helps us to understand our encounter with the Lord and the plans He has for us.

There are times when the hardships in our lives inexorably estrange us from the desire to “place ourselves in his hands.” They throw us into a meaningless and mediocre existence. It is then that we need not be afraid but begin again.

As a mountaineer takes step after step and traverses path after path to finally reach the summit,

so too we, day after day restart our journey and approach the summit of perfect joy. Without this effort to achieve success, life itself makes no sense.

Help us Lord, to do your will in the little events of daily life. May our every thought and act enable us to discover the beauty of life. May we be examples to our children who will daily encounter You when we pray in the Our Father, “your will be done.” May our words be the sincere demonstration of what we believe and may they spring from the depths of our hearts.

Mary, model of total trust in the mysterious plan of God, be always both our guide and model. □

POPE BENEDICT XVI *on the Our Father*
(*Jesus of Nazareth* p. 147-149)

Two things are immediately clear from the words of this petition: God has a will with and for us and it must become the measure of our willing and being; and the essence of “heaven” is that it is where God’s will is unswervingly done. Or, to put it in somewhat different terms, where God’s will is done is heaven. The essence of heaven is oneness with God’s will, the oneness of will and truth. Earth becomes “heaven” when and insofar as God’s will is done there; and it is merely “earth,” the opposite of heaven, when and insofar as it is withdrawn from the will of God. This is why we pray that it may be done on earth as it is in heaven – that heart may become “heaven”.

Now when Jesus speaks to us of God’s will and of heaven, the



place where God's will is fulfilled, the core of what he says is again connected with his mission. The unity of his will with the Father's will is the core of his very being. □

DEDICATED TO
MARY, THE MOTHER
WHO CARES

Quiet MANTLING

by John

The riches of the saving love of Jesus are inexhaustible. From his pierced side flowed a stream of eternal life, the source of sacramental life for the Church. He came to bring universal salvation, and he was lifted up to draw all men to himself. He extended his arms on the Cross to gather the whole human family into his embrace. "Far as east is from west, high as heaven above earth, is his mercy on those who fear him" (Ps 103, 11.12).

Jesus has made visible and tangible to us the eternal love of his Father so that, looking on whom we have pierced, we come close to the glorious vision of the Father, who so loved the world that he sent his only Son to save us. That saving intervention of our loving Father through his Son has a history, and in that history Mary, Mother of the Redeemer and Mother of the redeemed, has a vital role. She enters closely into the universal mission of her Son. As the arms of her Son were extended on the Cross, so also were the arms of his Mother extended to gather the whole human family into her maternal embrace. In the phrase of Gerard Manley Hopkins, she *mantles the guilty globe*.



Two Hearts

The sword that pierced the side of the Saviour reveals his heart full of mercy. In that very moment there was revealed the double martyrdom of hearts. St. Bernard says, "no sword could penetrate your Son's flesh without piercing your soul," In that terrible moment when man had no mercy on God, a loving God showed his supreme and tender mercy on man. Likewise, in that same moment, man had no mercy on the Mother of the Redeemer, as she was uniting herself with his offering, and was experiencing the mystery of the Cross, Pope John Paul II described the moment: "Mary made possible with the sacrifice of her heart her share in revealing God's mercy, She is the one who had the deepest knowledge of the mystery of God's mercy."

So we start our journey to the heart of Mary, to the heart of the universal mother, where there is a place and welcome for all of us. She opens up to us a vision of God's mercy that goes back along the centuries of waiting, and forward to all future ages. In the first moment of her motherhood, as she stood in wonderment before the

THE GLOBE

Maloney

great things God had done to her, she poured forth a song of praise of his mercy, "His mercy is from generation to generation on those who fear him" (Lk 1,50). Her motherhood reaches back and forward. As Pope John Paul II put it, "we have every right to believe that our generation was included in the words of the Mother of God when she glorified that mercy shared in 'from generation to generation'. Her words have a prophetic content that concerns not only the past of Israel but also the whole future of the People of God on earth."

Our reflection on Mary has as its purpose the unveiling for us of the glorious vision of the merciful love of her Son. That vision filled her soul, with delight. It was the centre of the mysteries which she pondered, treasuring them in her heart. Just as she walks the road with the pilgrim Church on its onward journey she also leads us back along the road of the pilgrim people waiting and longing for the Redeemer.

Towards the Father

Mary was the great believer. She made her own, the faith of the poor ones of Israel who remained faithful, and so she was totally ready to receive the Word into her heart. She, more than any other creature, was able to read the designs of his heart to deliver them from death, and feed them in time of famine.

She now stands at the meeting-place of two worlds, the world of waiting and the world of fulfilment, which can take us back to the dawn where Paradise was lost.

We shall try to live the great saving event of our salvation in her presence. It will be an experience full of joy. A child is always at home in the presence of his mother, and, as well, he is constantly learning from her. A mother is always opening out new horizons to her children. Her children are many. Even so, she gives her personal care to each of us. The universal mother, like her Son, lavishes on each of us the love given to an only child.

And as it is His mission is to lead us to his Father, so also is hers. The Second Vatican Council has described it as her role. Mary figured profoundly in the history of salvation and in a certain way unites and mirrors within herself the central truths of the faith. Hence when she is being preached about and venerated, she summons the faithful to her Son and his sacrifice, and to love for the Father," when she summons us to follow. □



This month we begin a new serial story:



The reception room in Martin's Hotel was lively with talk and laughter. John Campbell, a tall dark-haired young man with brown eyes and a good-humoured smile, edged his way through the crowd towards where his mother stood talking to Carol Martin. Carol was smiling, and her pale, blond hair gleamed under the lights.

Someone pulled John's sleeve. 'John!'

He recognized his Aunt Alison's sharp, precise voice. For a moment he considered pretending he hadn't heard her, but then he realized that she had his sleeve in a firm grip. He looked down at her, trying to smile kindly. Her thin features were grim with disapproval.

'I'm surprised at your mother wasting money on this party,' she snapped. John wondered how a lovely man like his father could

have had a sister like this.

'We're celebrating Joe's twenty-first birthday and my qualifying as a vet with the one party. That's saving money, isn't it?' He felt like adding. 'My mother works hard for her money, so what has it got to do with you anyway?'

He eased his arm away, releasing his sleeve from her grip, but her accusing eyes held him just as firmly.

'If she was determined to give a party, why couldn't she have given it at home?'

With difficulty John kept his impatience out of his voice. 'Because all of us wouldn't have fitted into our living-room and dining-room together.'

'Isn't that girl your mother was talking to just now the one you're interested in - James Martin's daughter?'

If Carol was no longer talking to his mother, where was she now? John looked over the heads of the crowd again. His mother was still where he had last seen her, but he couldn't see Carol.

'Yes. That was Carol Martin.'

He turned and continued on his way towards where his mother was standing.

She was wearing an elegantly fashionable dress, and her dark hair, now greying, was smartly styled. She smiled when she saw John approaching. John wasn't smiling.

'What came over you to invite Aunt Alison tonight?' he asked.

His mother's smile faded.

'I've invited all your father's family. But if I could only have invited one of them, it would have been Alison.'

'But she's always so disagreeable,' said John.

'Exactly. She's the one I most want to impress. And whatever she may say she is impressed by how well our family has got on: all your brothers in good professions, even if they have to work abroad for a while, yourself a vet now, and Joe doing well in his science course.'

John looked at her uneasily. As he'd grown older, he'd realized that she was always anxious to impress people, especially his father's family. His father used to laugh it off, and try to make her see how foolish it was. But his father had died six years ago, and no one else had the same influence on her.

'You don't have to impress anyone, Mom. It's...' He broke off as he saw the colour drain from her face. She was looking past him, and her gaze became fixed and staring.

John caught her by both arms.

'Mom! What's the matter? Do you feel faint?'

She did not answer for a moment. Then the fixed look left her face, and her colour began to return. 'I'm perfectly all right,' she whispered.

There was a faint tremor in her voice, and as John released her arms he watched her anxiously.

'Would you come and sit down for a while?'

'No, I would not. And you'd better get over there and cut in on that conversation between Carol and Gerald O'Rourke. I've noticed this while back that he's been paying her greater attention.'

Momentarily distracted, John looked around for Carol and Gerald, and his mother took advantage of the moment to leave him and make her way towards the door.

Should he go after her? Perhaps she was ill, in spite of her protestation that she was all right. She was now standing just inside the door, talking to a tall, lean, middle-aged man whom John did not know. He was rather handsome, but had a dispirited air.

John's mother did not look ill now. She was speaking with emphasis, and the man was listening to her dejectedly. Perhaps he was a gate-crasher who had heard that the party was in 'progress and had hoped to join in. John considered going to the door and inviting him to join the party, but he glanced again at Carol and Gerald O'Rourke, and frowned as he noticed Gerald's attentive air and Carol's friendly response.

Gerald was tall, blond, self-

confident, the eldest son of the wealthiest farmer in the district. John had never been particularly friendly with him because he found him boringly opinionated. He knew, nevertheless, that Gerald could be agreeable and interesting when he wished, and it was clear that just now he was at his most charming for Carol's benefit. Determinedly John walked across the room to join them.

Carol turned to greet him with a smile, but Gerald ignored him. John gave no indication that he noticed Gerald's rudeness. He hadn't invited Gerald to this party, and it seemed unlikely that either Joe or his mother had invited him either. If he was a gate-crasher, then he was more unwelcome than that sad-looking man his mother had spoken to at the door.

John glanced again towards the door, and saw his mother walking back to the tables where a buffet meal had been set out. She was smiling now, and chatting to friends as she passed them. There was no sign of the man she had been talking to at the door.

John turned to Carol. 'I see the meal is ready. As it's a buffet, we'd better go now and get something to eat, or there may be nothing left for us.'

Carol laughed. 'In my father's well organized hotel that wouldn't be possible.'

However, she walked with him in the direction of the laden tables. Frowning, Gerald followed them.

John's mother saw them approaching, and turned to speak to Carol. Her expression was good-humoured, as always. Yet

John detected a tension in her face and voice that had not been there earlier in the evening. What had upset her on this evening that she'd looked forward to so much?

John himself was uneasy because Gerald O'Rourke was standing at Carol's other side, evidently determined to remain with her. Would James Martin, Carol's father, regard Gerald more favourably than himself as a prospective son-in-law? Financially he could not compete with Gerald, who would inherit several large farms, as well as shares in a number of agricultural businesses. Carol was not interested in money, but her father's opinion carried weight with her. If her father carried on a subtle campaign in Gerald's favour, would that influence her in choosing between Gerald and himself?

Aunt Alison's piercing voice sounded beside him again. 'What's your mother so upset about?' she asked abruptly.

Instantly John saw that Gerald, too, had heard her question, and had turned to stare at John's mother with his keen, cold, blue eyes, waiting for John's reply. □

To be continued



Don Bosco: The Times, The Man, The Facts

DON BOSCO AND MUSIC

by Natale Cerrato (T/A:ID)

For Don Bosco, music played an important role in the education of youngsters. Already from the time he himself was a boy, he loved to sing. "Having a beautiful voice, John Roberto, the choir director of the parish, taught him to sing. In a short time John not only learned to sing Gregorian chant, but he also earned a place in the choir. He even started to practice the violin and tried his hand on an old spinet so as to be able to accompany the singing on the organ." (*EBM 1, 173*)

When he became a priest in Turin, he served as the Oratory's



first music teacher training the boys gradually to sing in choirs



that became reputed in the city. They were able to sing even popular songs that delighted their audiences.

When he opened the boarding he had his boys with him all the time, so he started a school to train them to sing Gregorian chant. In time he took his little choir members to perform their repertoire in the churches of Turin and further afield.

He himself composed sacred music too, like the hymn to the infant Jesus: *Ah, si canti in suon di giubilo*^{a f} Some of his students also began to study music and among them was Fr. John Cagliari who distinguished himself with his musical compositions that earned the esteem and admiration of the well known musicians of the time.

In 1855 Don Bosco put together the first brass band of the Oratory. Nevertheless, good Don Bosco was not the first to do so! Already in the 1860's he included a clause in the regulations of the evening school of music that stated:

"A formal commitment is to be made by every student of music that he will not sing or play in public theatres, nor at other feasts at which Religion or good morals may be compromised." (cf *MB VII 855*)

The Boys' Music

Once when he was in Marseilles, a priest who founded a festive Oratory wanted to know if Don Bosco approved of music as a means of attracting boys. Don Bosco listened patiently to his anxiety and then finally said: "An oratory without music is like a body without a soul!" (*EBM V, 222*)

Don Bosco knew enough

French to make himself understood and he spoke and wrote it with an aplomb and an easy manner that blithely glossed over vocabulary and grammar. The story is still told about Father Mendre, curate and later parish priest of St. Joseph's in Marseilles, who loved Don Bosco with tender filial affection. He was sitting beside Don Bosco during a performance at St. Leo's Oratory one day. Ever so often the musicians would play a flat note or two. The French priest, who had an ear for music, winced each time, until, finally, Don Bosco whispered in his ear in his own inimitable manner and pronunciation: *Moussieur Mendre, the mousique de les enfants elle s'écoute avec the coeurs et non avec les oreilles*^f (Father Mendre, the music of children must be listened to with the heart, not with the ears). Time and time again Fr. Mendre would recount this advice with keenest pleasure, affectionately mimicking Don Bosco's accent (cf *EBM XV, 58, n.2*).

However, all this did not mean that Don Bosco preferred music to discipline at the Oratory. He was always amenable but did not easily tolerate a lack of obedience among his boys. For some years he permitted the young band players to celebrate the feast of St. Cecilia by going to a designated place for a picnic and there having a picnic snack. But in 1859, because something untoward took place, he prohibited this liberty. The youngsters did not openly protest. Half of them however, instigated by a leader who promised that he would get permission from Don Bosco, decided to go out of the

Oratory. At their own initiative they organized a lunch at a nearby café before the feast of St. Cecilia. Having made up their minds they thought that Don Bosco would know nothing of this. So, one day, towards the end of October, they gathered for lunch at the designated café nearby and after the lunch they wandered around the city. They returned to that café in the evening for dinner too. As it grew dark they returned to the Oratory at Valdocco. It was only Sig. Buzzetti (the lay brother at the gate) who noticed the late comers and informed Don Bosco of their disobedience. Very calmly he disbanded the group of band players, ordered Buzzetti collect all the instruments and lock them up awaiting the arrival of the new batch of students. The next morning he sent for each of the disobedient young musicians and regretted that he had to be severe with them. Then he sent for their parents or guardians, recommending that their place be taken by someone more deserving. Only one little ragamuffin was reaccepted because Don Rua had assured Don Bosco that the boy was unwittingly deceived by his companions, and Don Bosco kept him on trial for sometime!

To the Glory of God and Mary Help of Christians

Even with such sorrows there were immense consolations. June 9th 1868 was a memorable day in the life of Don Bosco and the history of the Congregation. The new church of Mary Help of Christians, that he built through much sacrifice was finally completed and was about to be consecrated. Those who were

present for the festivities were deeply moved. An awestruck crowd admired the beautiful church of Don Bosco. The Archbishop of Turin, Mons. Riccardi performed the solemn rite of consecration. At the evening function the following day, during the solemn Vespers, the choir of Valdocco rendered the solemn antiphon *Sancta Maria succurre miseris*, composed by Fr. Cagliero. The congregation seemed electrified by it. Three mighty choirs performed it perfectly. Five hundred tenors and basses sang from the aisle near the altar of St. Joseph, two hundred sopranos and contraltos stood along the balcony beneath the cupola, a third choir composed of a hundred sang from the far end of the church where the orchestra was placed. The three choirs, connected by an electric device, were able to synchronize their singing with the Maestro who directed the choir very effectively. The biographer present at the function wrote:

“The harmony of all three choirs singing in unison cast a spell over the entire congregation. As the voices blended together, the listeners felt that they had been immersed into a sea of voices which rose from all directions. During the singing, Canon John Baptist Anfossi was kneeling behind the main altar with Don Bosco. As far as he could remember, he had never seen or heard Don Bosco stir or say anything while at prayer. On this occasion however, Don Bosco looked at him with moist eyes full of joy and whispered: “Dear Anfossi, doesn’t it feel like being in heaven?” (*EBM IX, p. 128*) □

NEWSBITS

POLAND

Warsaw: A Catholic parish in Croatia has opened a “prayer café” for young people where food and drink can be purchased with Hail Marys and Our Fathers.

“In the Acts of the Apostles, it says the disciples used to come together for a meal after the Eucharist, so we’re following a biblical ideal,” said **Salesian Father Damir Stojic**. “A lot of kids used to head for neighbouring cafes after Mass here. We came up with this scheme for persuading them to hang out at the church instead.”

The Jedno (sail) café opened recently in a parish hall adjoining Zagreb’s Holy Spirit Church and attracts many of the students and young people attending regular Sunday Youth Mass.

Fr. Stojic said that student helpers had thought up the idea of “paying with prayers”. He said there were plans to keep the café open indefinitely.

He said parish leaders had encouraged parents to donate food and drink for the café, and church officials had supported the idea.

Fr. Stojic added that Jedno could be seen as “continuing a tradition”, since most Salesian parishes worldwide ran cafés at their churches.

“We have to like what young people like; since most of our kids still go to church and this is a coffee culture, it’s the obvious thing to do,” said the priest, who studied at The Catholic University of America in Washington after being ordained in 2002.

“When we provided everything free, the youngsters would come to me, saying ‘Father, how do we pay for this?’ and I used to say, ‘Don’t worry, just come to church and God will pay,’” said the 34-year-old priest.

“Eventually, one of our guys printed up a menu. Of course, some students still prefer other cafés. But those who come here have a comfortable space where they can feel at home without worrying about money,” he said.

Prices at Jedno vary from three Our Fathers for a standard cup of coffee to a more expensive Coca-Cola (five Hail Marys and a Glory Be), while a cappuccino costs four Our Fathers.

Other items offered include fruit drinks, teas and hot chocolate, as well as a range of cakes and cookies. One student organizer, Josip Kosutic, said alcohol is strictly off-limits.

“Older parishioners and other locals are getting interested too,” the student told Croatia’s Catholic information agency, IKA. “When you get something for free, it can be harder to appreciate it. That’s why we thought up this original price list.”

Catholics make up 88 percent of the 4.4 million inhabitants of Croatia.

LOURDES

More than 55,000 people descended into Lourdes for an outdoor mass to celebrate the 150th Anniversary of Our Lady’s apparitions and to celebrate the

World Day of the Sick.

Catholic News Service reports Bishop of Lourdes and Tarbes Jacques Perrier said Mary did not seek devotion from St. Bernadette Soubirous and Catholics but instead sought devotion to Jesus and the Eucharist.

“In the apparitions at the grotto, Mary led St. Bernadette to Jesus and today intercedes for pilgrims and leads them to Jesus,” Bishop Perrier said.

“At the grotto in the Sanctuaries of Our Lady of Lourdes, a statue of Mary stands on the right side and the altar for the Eucharist is at the centre, because the Eucharist is the centre of devotion.

“The mission of Lourdes is to be a school of prayer, a place where it is easy, natural to pray,” he said.

The Bishop noted that during the apparitions, Mary was preparing the young St. Bernadette to receive her first Communion.

St. Bernadette initially was not allowed to receive her first Communion because she did not know her catechism well enough. The book was in French and St. Bernadette only spoke the local dialect.

The Lourdes jubilee year began on 8 December 2007 on the feast of the Immaculate Conception of the Blessed Virgin Mary.

During the Sunday Angelus, Pope Benedict said the message of Lourdes reminds the faithful to pray and do penance. The Pope said he promised to pray for all sick people during his annual Lenten retreat, which began Sunday evening.

POLAND

A “spiritual oasis” which some have billed as Europe’s only centre dedicated to performing exorcisms is being planned to be built in Poland.

Catholic News Agency reports that **Fr. Andrzej Trojanowski**, the priest leading the project told the Washington Post that the project was “my task, this is my purpose - I want to help these people”.

Fr Trojanowski, who has worked as an exorcist for four years, said there is group of people who “cannot get relief through any other practices and who need peace.”

Fr. Wieslaw Jankowski, a priest with the Institute for Studies on the Family near Warsaw, who will also serve the new centre said that priests at the institute realised they needed an exorcist on staff after they encountered an increase in people suffering from evil.

“Typical cases include people who turned away from the Church, embracing New Age therapies, alternative religions, or the occult,” Fr. Jankowski said.

“Internet addicts and yoga devotees were also at risk,” he said.

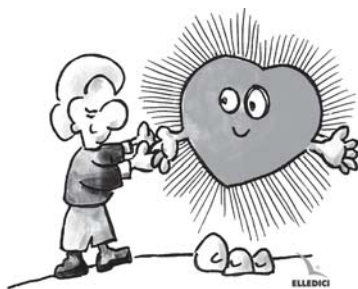
According to Father Trojanowski, he sees as many as 20 people a week who are under the influence of evil.

Exorcists consider only a small fraction of people to be completely possessed by demons, displaying supernatural strength or revulsion towards sacred objects and speaking in exotic languages. Such cases require a direct confrontation with demons. □

16 STEPS to GREATNESS

(Operation Wardrobe)

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



The age of 14

14 - SOBRIETY Part 2

Here then 4 good reasons to live in sobriety:

1) Because you have discovered the true treasure, before which all others lose their value...

Only if you discover another treasure, THE TREASURE OF ALL TREASURES, that takes hold of your heart and makes all the rest (money and other material possessions) pale and lose their power to lure you. Look what happened to that farmer. **Take Matthew 13, 44-46 and see what happened to the farmer who was ploughing and stumbled upon a treasure before which everything else lost its value.** He was prepared to give up everything in order to acquire that treasure. The same thing happened to those who met Jesus. They discovered in him the true treasure. They were prepared to leave everything else in order to gain Jesus.

2) Because they want to follow Jesus and so they free themselves of everything that impedes them...

How often does Jesus invite one to decidedly choose between him and riches? If one wants to follow him he must leave all riches behind. **Take Luke 14, 28-33 and you will discover how the one who wants to become a disciple of Jesus is called upon to give away all he possesses.**

3) Because when you abandon yourself to the Father who provides you with everything you don't have to worry about anything any more...

God the Father gives the birds of heaven their food even though they don't sow or reap and he clothes the lilies of the field even though they don't labour nor spin. **Take Matthew 6, 25-34 and see how the Father provides for those who abandon themselves completely to him. With such a Father what do you have to worry about?**

4) Because you give to those who are in need...

Giving, sharing and taking on the burden of the poverty of others...

So...

Who is a sobre youngster?

1) HE IS HAPPY WITH WHAT HE HAS AND DOES NOT PRETEND THAT HE HAS MORE.

2) HE IS FREE FROM ALL ATTACHMENT TO MONEY AND OTHER MATERIAL THINGS AND DOES NOT NEED TO STORE THINGS UP FOR HIMSELF...

3) HE HAS DISCOVERED THE TRUE TREASURE, JESUS CHRIST, AND HE IS PREPARED TO EVEN LOSE EVERYTHING IN ORDER TO BE CONQUERED BY THIS TREASURE.

4) HE WANTS TO STAND WITH JESUS AND BE FREE FROM ALL THAT ENCUMBERS HIM (CONTRARY TO WHAT THE RICH YOUNG MAN DOES).

5) HE WHO COUNTS ON PROVIDENCE IS NEVER TROUBLED BY SO MANY THINGS.

6) HE OFFERS, AND GIVES AND SHARE.

A word that's out of fashion:

Sharing

Sharing doesn't mean bringing in from outside, but rather taking out what is within.

Sharing is an act that is contrary to the habit of the octopus who takes everything for itself in its tentacles.



This was what really happened to the First Christian Community. **Go and read the Acts of the Apostles 2:42-47** they placed on the common table whatever they possessed. What was theirs was given to all... Everyone knew well that what was his belonged to his brother too. The goods of each became the goods of all.

Then you need to be convinced that:

a) This is a strange way to multiply:

divide



The mathematics of God has some strange logic. Do you know how to multiply? Divide. This is the logic of charity. If you learn to divide there will be enough for all...

b) There is a particular deposit that increases your savings: Jesus repeats that **YOU NEED TO STORE UP TREASURES IN HEAVEN**. Do you know that each one of us has **A SAVINGS ACCOUNT IN THE BANK OF HEAVEN, THAT IS A CELESTIAL BANK?** And do you know how to increase your savings? **YOU NEED TO SHARE WITH THOSE IN NEED ON EARTH.**

Take Luke 12: 33-34 and you discover how to increase your savings...

c) it is necessary to open your eyes and realize that:

**Your Savings in heaven are
the alms you give here**

**THOSE WHO HAVE MORE OUGHT TO
GIVE TO THOSE WHO HAVE LESS**

**7) HE HAS ONLY WHAT'S ESSENTIAL, DON'T MULTIPLY
YOUR NEEDS OR YOUR DESIRES.**

Most of the things that we want and we purchase don't serve us, but we buy them because these desires are sown by the promptings of others. The sober youngster only uses what is essential...

**8) HE KNOWS HOW TO ADAPT HIMSELF AND HE DOES
NOT PRETEND, HE IS AUSTERE BUT NOT MISERABLE...**

We are accustomed to have too much and we risk becoming little princes who enjoy every convenience. Instead, how important it is to adapt ourselves to the different situations even those that are most miserable and where there are no conveniences?

To be continued

**LOVING CHILDREN TO
THEIR LOVING MOTHER**

My belated thanks to my beloved Jesus and Mary Help of Christians for rescuing my son-in-law from getting a stroke by getting him the timely medical assistance. *Mrs. S. Fernandes*

When my son and son-in-law in Kuwait were in danger of losing their jobs I fervently prayed to the Holy Spirit and Our Lady to help them find good jobs. They have found better jobs at better facilities.

Gustav A. Mergulhao, Goa

I had been to Chennai. One day after some shopping, I took an auto rickshaw to reach home. The vehicle was moving very fast when suddenly its brakes failed. The auto driver swerved to the right to avoid crashing into the vehicles in front and in the process he lost control of the vehicle. The vehicle turned turtle and both the driver and I were thrown on the road. I escaped with minor bruises on my hand. the driver too was not badly injured. Miraculously, there were no speeding vehicles behind us at that moment.

I owe my miraculous escape to the loving protection of Our Blessed Mother Mary, whose medal I always wear around my neck.

Roland Netto, Bangalore

My deepest gratitude to the Lord Jesus and Mary Help of Christians for good health and for countless other favours received.

Fausto M. Araujo, Goa

My belated thanks to Mother Mary, Help of Christians for helping my son to go to London for his higher studies and better prospects and for blessing me and my beloved family. Do continue to be with us always.

A Devotee

Our sincere and heartfelt thanks to the Most Sacred Heart of Jesus and Mother Mary for the innumerable blessings showered on us.

Victor and Afra Fonseca

I was returning home from Mass, while crossing the road I was hit by a cyclist and thrown before the on-coming traffic. I am grateful I was not hit by a BMC garbage truck that was just passing by. I am sincerely grateful to Our Blessed Mother for her protection.

Mrs Gail Fernandes, Bombay

On Entering the Convent

by T.E. Burke

*As Mary broke her alabaster vase
Of precious perfume at the Saviour's feet,
Urged by the inspiration of His grace
To make her simple sacrifice complete;
So you, another Mary, go today
To choose His service as the better part,
And humbly at the Master's feet to lay
The broken alabaster jar - your heart.*

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 dear Mother Mary for all the favours received through the recitation of the 3 Hail Marys. *Ashok Aranha, Bombay*

Thank you Mother Mary for being a mother to me at all times.

Mary Joseph, Khopoli

Thank you, darling Mother Mary for my safe and successful surgery through the faithful recitation of the 3 Hail Marys.

Arlene de Souza, Melbourne, Australia

I thank you dear Mother Mary for the many favours I have received through the recitation of the 3 Hail Marys.

Antonietta Simoes, Macao, South China

After praying the 3 Hail Marys to Mary help of Christians, the growth that I had on my finger had reduced completely without any medical treatment.

A grateful client

My belated thanks to Mother Mary for the many favours received, especially for the visa to visit my son abroad, through the recitation of the 3 Hail Marys.

Mrs. S.C. Netto, Chennai

Thank you dear Mother Mary for all the graces received through the faithful recitation of the 3 Hail Marys.

Donatina Fernandes, Goa

Thank you for protecting my son from an assault of a wild boar and for protecting our family from a dangerous snake. I pray the 3 Hail Marys daily and very often.

Mrs. Lilian Noronha, N. Coorg

Thank you Mother Mary for all the blessings received in the year 2007, especially for the successful surgery which my husband had to undergo. Thank you for granting me a small job and peace of mind. I believe that the recitation of the 3 Hail Marys is a very powerful devotion and that Mother Mary will continue to bless our families in the years to come.

Ozana Vaz and Family

Thank you dear Mother Mary for all the graces received through the faithful recitation of the 3 Hail Marys.

Hilda, Bombay

My sincere thanks to Mary Help of Christians, Don Bosco and Dominic Savio. Through the faithful recitation of the 3 Hail Marys I have been granted the graces that I prayed for. I am most grateful for that. Please keep me under your protection, dearest Mother. *Mrs. Winifred D'Mello*

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

Thank you dear Mother Mary Help of Christians and Don Bosco for all the favours received. *N.A.E. Gomes, Bombay*

Thank you dear Mother Mary and Don Bosco for all the favours granted to me. *F. Fernandes*

Thank you, Mother Mary, Don Bosco and Dominic Savio for curing my children and saving my sister-in-law from an accident which could have been fatal and also for saving my nephew from an accident and recovering his memory in just a few hours. I owe this all to the faithful recitation of the 3 Hail Marys. *F. Fernandes, Bombay*

Thank you dear Mary Help of Christians, Don Bosco and Dominic Savio for all the graces and for all the successes received. *Hilda, Bombay*

Thank you dear Mother Mary, Don Bosco and St. Dominic Savio for the numerous miraculous favours granted to us and especially to my mother and me for granting us good health. *Riona James, Australia*

God in our Bloodstream

Vincent Travers OP

When it comes to discussing divine mysteries, we are always struggling. The struggle, however, is noble.

We recite the Creed at Mass on Sunday, and in very exacting language we profess the Holy Spirit to be, "Lord and giver of life." It's quite a magnificent statement, but what does it mean? I remember bringing Holy Communion to an elderly parishioner of Carib descent. He was living alone in the remote mountains of northern Trinidad. I had to abandon the car and make the final leg of the journey on foot in sauna-like conditions. I would arrive at his shack, drained and saturated. He would be watching out for me. When he saw me coming, he would cut a coconut, empty the water into a glass, add cubes of ice, and serve it with a million dollar smile. That refreshing drink was a little touch of heaven. I was on cloud nine and ready for anything. We always sat on the verandah and chatted. He was full of wisdom. I asked how it felt living alone in the mountains. His answer came spontaneously, "I don't feel that lonely because I believe God is with me and closer to me than I am to my own breathing." He was a mystic and didn't know it!

God, the Holy Spirit in us, is a mystery that invites us to reach beyond our grasp for the higher things of life. A painting of Leonardo da Vinci's Last Supper hangs on the wall behind the altar in Mountjoy Prison, Dublin. On a Sunday morning, I told the story of Jesus saying to his disciples, "If you guys want to get into the picture you have to be on my side of the table." After Mass, a prisoner said to me, "Not only am I not on his side of the table but I too am not even in the picture." He knelt down and went to confession. When we accept the Holy Spirit as "Lord and giver of life," we are on "his" side of the table. □

THANKS TO DEAR ST. DOMINIC SAVIO



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

Mrs. E. Pereira, Borivli, Bombay

My sincere and heartfelt thanks to dearest Mother Mary and St. Dominic Savio for a safe delivery and the gift of a baby boy through the recitation of the 3 Hail Marys. I was able to get my baby discharged from the hospital at an early date, 8th December, the feast of the Immaculate Conception.

S. D'Cruz, Goa

Our sincere thanks to the Infant Jesus, Mother Mary and Dominic Savio for giving our daughter a perfect match and for helping her during her preparations for her marriage.

Mr. & Mrs. Thomas, Bombay

Thank you, dear St. Dominic Savio for the gift of a cute baby boy.

Alan and Bianca Louzado, Bombay

My heartfelt thanks to dear Jesus, Mother Mary and Dominic Savio for the safe and normal delivery of my daughter and the gift of a cute and healthy baby girl.

Mrs. Rosalie D'Souza, Thane

My sincere thanks to Jesus, Mother Mary, Don Bosco and Dominic Savio for miraculously saving my nephew from a serious accident when a car hit the bike he was riding. He escaped with a few fractures.

Mrs. Evelyn D'Souza, Pune

My grateful thanks for the safe delivery of a healthy baby girl and for many other favours received.

Mrs. A. Mendonca, Bombay

Thank you, dear St. Dominic Savio for all the help in our necessities and do continue to protect us always.

Hilda and Family, Bombay

APOSTLESHIP OF PRAYER MAY 2008

Holy Father's General Intention: *That Christians may use literature, art and the mass media to greater advantage in order to favour a culture which defends and promotes the values of the human person.*

Missionary Intention: *That the Virgin Mary, Star of Evangelization, and the Queen of Apostles, may still guide today with maternal affection the missionaries, both men and women, throughout the world, just as she accompanied the Apostles in the early stages of the Church.*

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MARY WAS THERE

On December 7th 2006, I was preparing to go to the church of Our Lady on the eve of her feast, 8th December. While having a bath that evening I felt a lump in my left breast. Though I doubted it a few weeks earlier, I pacified myself and I was reluctant to go to the doctor. On the 7th I felt as though someone was telling me to go to the doctor and immediately have myself checked up. I told my husband and we went to the doctor who confirmed that it was Cancer. After having it surgically removed, it is a year now and I am cured. Thanks to the prompting of Our Blessed Mother who prompted me to go to the doctor in time.

Iysha J. Lawrence. Alapuzha

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.

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SHRINE OF DON BOSCO'S MADONNA,
Matunga - MUMBAI - 400 019 - INDIA
Phone/Fax: 91-22- 2414 6320, email: dbshrine@vsnl.net
<http://www.donboscosmadonna.org>**