

A NEWSLETTER OF CAMILLIANS-INDIA

Vol.12 Issue 1 January 2013



new every morning...
(cf. Lam. 3:23)

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Vice Provincial Chapter



Priestly Ordination

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Perpetual Profession



Man of Sun

The vow of Nazirite among Israelites was to separate oneself to the Lord. He shall separate himself from wine and strong drinks...All the days of his vow of separation no razor shall come upon his head...He shall be holy (cf. Numbers 6:1-5). Samson (Man of Sun) was to be a Nazirite from birth to the day of his death (cf. Judges 13:5-7). The Lord blessed him and the Spirit of the Lord began to stir him (cf. Judges 13:24-25).

Samson was very famous for his strength and his ability to protect the people of Israel. However, Delilah was his passion and it caused his downfall. Even after having understood the plot of Delilah, Samson remained weak in her presence and revealed the secret of his strength and the consequence was miserable. And he did not know that the Lord had left him (cf. Judges 16:20). Eventually, the Philistines seized him and gouged out his eyes (cf. Judges 16:21). This is the story of the fall of an extraordinarily powerful man who was separated for God.

Religious vows separate us for God. But, when we remain unfaithful to the Lord and have strong attachment to the desires of the flesh (cf. Gal 5:19-21), our stories also will not be different. We may remain unaware that the Spirit of the Lord has already deserted us. It is evident from the stories of some celibates.

Therefore, "Put on the whole armour of God, that you may be able to stand against the wiles of the devil" (Eph. 6: 11). "Be sober, be watchful. Your adversary, the devil prowls around like a roaring lion, seeking someone to devour" (1 Pet. 5:8).

Fr. Reji Kaithaparambil MI
 [Vicar Provincial]



“My soul glorifies the Lord” (Lk 1:46)

At Lystra the crippled man who had never walked sprang up and walked at St. Paul’s command to stand upright on his feet. On seeing such a miraculous power working in Paul and Barnabas the crowd called them gods and were about to offer them sacrifices. The apostles ‘scarcely restrained’ the people - so does the Scripture says - from offering sacrifices to them. Paul and Barnabas glorified the living God rightly directing the crowd’s attention from them to the One, True God. (cf. Acts 14:8-18)

It is part of the nature of the human flesh to seek glory and appreciation. Human tendency to be popular and to be rewarded probably stem from our marrow! However, the invitation of the Holy Scripture is: ‘by the Spirit put to death the deeds of the body’ (cf. Rom 8:13).

Call vs temptation

The greatest vocation of each man is to give glory to God in his every word, deed and thought. And the greatest temptation, naturally, is to seek glory for oneself. God the Father wishes each of his children to be sober and watchful against the trap of our adversary the devil who prowls around like a roaring lion looking for a chance to devour us.

There was a slave girl, behind Paul and his companions, for many days praising them loudly, and speaking of the authenticity of the Gospel they preached. Paul and his companions could take this appreciation for the approval of their ministry. However, one day Paul, conscious of the spirit working in her and the trap it had set behind such praising, turned and said to the spirit, “I charge you in the name of Jesus Christ to come out of her.” And it came out that very hour. (cf. Acts 16:16-18)

Traps are never self-revealing. They are tricky and clever designs for harming. All the more disastrous are they when it comes to the spiritual world as the devil intends it against

our soul. From Eve, through the Tower of Babel, to whole humanity, the trap of self-glorification has been set ready to the extent of neglecting God and portraying oneself as the centre.

Does it not have its impression on religious commitment too? Do we, the people called to represent God in the world, give fitting glory to Him? Or, do we take the honour and praise for what God works through us?

Listen!

‘On an appointed day Herod put on his royal robes, took his seat upon the throne and made an oration [to the people]. And the people shouted, “The voice of a god and not of a man!” *Immediately an angel of the Lord smote him, because he did not give God the glory; and he was eaten by worms and died.*’ (Acts 12:21-23). How horrible it is to take glory for oneself!

Not glorifying God as God and transferring glory due to Him or giving more importance [than God] to any person, thing, image, idea, or to oneself brings about a serious spiritual disaster rendering anyone prey to sin and a gradual spiritual death. Pointing to human history Paul says, “And they did not see fit to acknowledge God, God gave them up to a base mind and improper conduct. They were filled with all manner of wickedness, evil, covetousness, malice.” (Rom 1:28-29a)

Blessed Virgin Mary, when praised by Elizabeth, raised her eyes to heaven giving Him glory. Our mother gives us a model that we should never fail to imitate! Only when we realize that everything is at the mercy of God we become humble enough to give glory to God for every little thing in our lives! With the Psalmist we sing: Not to us Lord, not to us, but to thy name give glory! (Ps 115:1)

Secretariat for Community and Spiritual Life
Camillian Vice Province - INDIA

It was an opportunity to enter wholly, remain alone and come out renewed. A reflection on the annual retreat held on January 6-11, 2013.

Priesthood: Love of the Heart of Jesus

Anchupankil Jobin MI

“One does not presume to take this honor, but takes it only when called by God, just as Aaron was” (Heb 5:4). “Dear priests, sanctify yourselves and you will sanctify the world” (St. Francis of Assisi). The annual retreat of the Indian Vice-Province was a time of renewal and communion. The participants could really experience the mercy of God, like St. Paul and to renew their priestly commitment.

Experience the power of Priesthood: Do we truly experience the power of priesthood and religious life? Pope Benedict XVI said that the world needs renewal, for a spiritual desert is spreading; interior emptiness and an unnamed fear creep in the hearts of the people. The priests at this crucial time have to wage a spiritual warfare and protect the flock entrusted to their care. Every retreat is an opportunity to *enter wholly, remain alone and come out renewed*. Priesthood is the love of the heart of Christ (St. John Vianney), so the priests need to confirm themselves to the heart of Christ and as our Pope reminded the newly ordained priests to constantly look back to the event of ordination, all priests should cherish their powerful priestly consecration.

Priesthood – a call to sanctity, service and spiritual compact: Sanctity in priesthood is a rebirth in the heart of the most Holy Trinity (St. Thomas Aquinas). Priest has to be full of grace, power, wisdom and Holy Spirit (Acts 6:8). Priest today needs a *profound experience of God, knowledge of the existing reality and a theological response to it*. Priests are called to present their bodies as living sacrifice, holy and acceptable to God (Rom 12:1). Priest has to be holy since he is offering himself to the infinitely Holy God and this makes him a holocaust (St. Thomas Aquinas- *Religious consecration is a holocaust*). Priesthood demands unshakable faith, suffering and radical renunciation (Phil 3: 4-17; Mk 8: 31-38). The evangelical counsels, which the religious profess demand and cause the interior martyrdom. Priesthood and cross are essentially connected and priesthood reaches its completion on the cross and priests have to be constantly at the foot of the cross.

Priesthood demands an Untiring effort to restart and renew: In spite of the external persecution (Acts 14: 19-20) and interior struggles and sins (2 Cor. 12:9) without being in despair, the priest should renew and restart



“Priesthood and cross are essentially connected and priesthood reaches its completion on the cross and priests have to be constantly at the foot of the cross. The evangelical counsels, which the religious profess demand and cause the interior martyrdom.”



“Religious consecration demands us to give to God freely and with full knowledge, the capacity to love, need to possess and the freedom to regulate one’s life.”

by the grace of God. Priests are more liable to God for the sins committed, since they are enlightened and have known God (Heb 6:4-6; Rom 1:21, Jn. 15:22). Yet, realizing God’s forgiveness as a gift (Eph 2:8-10), priests have to be docile to God’s eternal forgiveness. A priest at the confessional must be *Christ, Compassion and Confidential*.

Priesthood and Evangelical Counsels: The three vows are compared to the three nails which attached Jesus to the cross. Religious consecration demands us to give to God freely and with full knowledge, *the capacity to love, need to possess and the freedom to regulate one’s life*. Core of celibate’s life is celibate love, which implies human dignity and freedom. Obedience shows us that all legitimate authority is from God and poverty is self- emptying like Jesus.

Certain Common Aids to intensify the power of priestly and religious consecration:

Devout celebration of the *Holy Eucharist, regular Confession, praying Divine office* (Pius X) will make a priest priest forever. *Word of God* - all authentic Christian spirituality is based on the word of God and Scripture is the greatest reservoir of prayer. In the word of God we receive eternity and eternal life (St. Jerome). St. Theresa of Child Jesus says: “In the Scriptures I smell the fragrance of Jesus.” *Blessed Virgin Mary*: Mary is the mother of every beloved disciple of Christ. Priests have to receive Mary into their hearts and should have a true devotion to her. Mary is supremely Christocentric and Christophoric, so also every priest has to be. She is a model of innocence and endurance in suffering. Holy rosary is the umbilical cord between Mother Mary and priests and every move on the beads of the rosary is a knock on the head of the Satan.



The participants of the annual retreat with the preacher Fr. George Kumbloomoottil O.P (centre).

Photo: Jofree



Eronimoose William MI

EMPTY WOMBS IN SEARCH OF CHILDREN

In Vitro Fertilization Embryo Transfer (IVF-ET) is one of the many artificial reproductive technologies (ARTs), whereby the fertilization is achieved *in vitro* (in the glass) and the fertilized embryo is transferred later to the uterus. IVF-ET is an extracorporeal artificial fecundation and as such it consists in the drawing of the gametes (both male and female, homologous or non-homologous), in the treatment and in the fecundation in test-tube, carried out also with microinjections of sperms in the oocyte, in the verification whether fecundation takes place or not, in the identification of the possibility of embryos to be implanted and in the consequent transfer of the embryos to the uterus of the woman or the surrogate woman. The specificity of the IVF-ET is that it is accomplished through the intervention of medical technology and not through normal sexual intercourse by husband and wife, married to make a family and to procreate children through the sexual love which reveals itself in the unifying and procreating act of the couple. Normally, the couple who cannot procreate

children through the sexual intercourse due to infertility problem (i.e., the inability to bear a child or the incapacity to produce mature gametes, or germ cells, to fertilize and to be fertilized, and to implant and carry to term) opt for IVF-ET. Medical act in IVF-ET does not remain as a helping act but it is a substitutive act which endangers the dignity and the rights of the human embryos. India, as it is trying to pass the Bill of ART of 2010 as a law, is tending to forget that many human embryos will be killed if it passes such bill. This indicates that the human embryo is not considered to be a human being from the very moment of conception, having the quality of 'person', but it is seen as a mass of cells, which does not have any value, dignity and right.

The IVF-ET brings about lots of scientific, ethical, legal and social issues: **1) the low success percentage of this long and complex procedure** is a problematic one: a certain progress can be registered today compared to the earlier data brought on the basis of wide statistics in 1984. These

indicate that only 6-7% of women had satisfied their desire to have a baby in arm: 14585 embryos were transferred in 7,793 women; only 1369 (17.1%) of them had begun the pregnancy; 628 women (45.8%) aborted; 523 women, that is, 6.7% of these in whom embryos were transferred gave birth to a total of 656 newborns because of the frequent twinning. The number of lost embryos was of 95.5%. **2) Many embryos are produced to have a few results and this low success percentage violates the very right to life of the conceived.** The embryo can willingly be eliminated without any hope for it to survive through manipulative experimentation, pre-implantation diagnosis selection, fetal reduction, and through freezing with a loss of 40% of embryos. The dramatic aspect of this is constituted of the surplus embryos whose destiny is not known still. There is also the possibility of spontaneous abortion if the transferred embryos cannot be implanted. **3) The right to be born in a proper family** is in danger: for the child, 'family' signifies a father and a mother known to each other in love

in such a way that the child born out of them is brought up in a climate of harmonious love. The necessity of a male paternal figure and a female maternal figure is very difficult to be contestable. The family is the natural and fundamental nucleus of the society and of the state (Universal Declaration of Human Rights – 1948), but the right to family of the child is cancelled by IVF-ET, when there is access to single, homosexual couples, non-homologous fecundation, surrogate mothers, fecundation with the sperm of dead husband, etc. **4)** The principle **primum non nocere** is violated: in reality, apart from the right to life and to family, there are also data connected to the physical and mental health of the child and the mother because of a) complication of tubal or ectopic pregnancy with 5%, which constitutes problems both for the child and the

mother, b) the preterm labor (36%) and the newborns with low weight and c) numerous spontaneous abortions. **5)** The **right of the conceived to citizenship** is violated when the prohibited fertility tourists from their own countries travel to other places (for example, to India) in order to have a baby at any cost through commercial surrogacy and when these tourists do not want to receive the child due to divorce or other problems, the child remains without parents and thus without citizenship. **6)** There is **danger to the dignity of human procreation and of the child:** the child is the fruit of a reciprocal and conjugal love of the married couple but when IVF-ET works a sort of despotic domination over nature and natural law, the dignity of the human procreation is eroded and consequently the dignity of the child is called in question

because there is disassociation of the unifying and procreative element of human procreation. The event of conception takes place not in the womb of the woman but in a tube and when the child is produced and fabricated as a thing or as an animal.

Bioethics of Ontological Personalism recognizes that the child/embryo is a person and has its own intangible dignity and rights, which should be safeguarded from the moment of its conception in the following ways: **1) respect of the developing child:** *respect, re-spicere* in Latin, signifies looking at a thing with the eyes of another. It signifies that the embryo should be considered not a bulk of cells but as an individual who has its own dignity and future which no one can decide and which does not belong to anyone. This demands a

Assisted Reproductive Technologies

The following are the possible interventions of Assisted Reproductive Technologies of various kinds, that is, intra-corporeal - within the body; extracorporeal - outside the body; homologous - of the same couple; non-homologous - not of the same couple:

DIFI	-Direct Intra-follicular Insemination	LTOT	-Low Tube Ovum Transfer
IVF-ET	-In Vitro Fertilization and Embryo Transfer	PREITT	-Pre-Embryo Intratubaric Transfer
GIFT	-Gametes Intra-fallopian Transfer	PROST	-Pronuclear Stage Intratubaric Transfer
GIPT	-Gametes Intra-peritoneal Transfer	PDZ	-Insemination with Partial Dissention of Pellucid Zone
AI	- Artificial Insemination	SZIO	-Sub-zonal Insemination of Oocyte
ICI	-Intracervical Insemination	TC-GIFT	-Tran cervical GIFT
ICSI	-Intracytoplasmic Sperm Injection	ITET	-Intratubaric Embryo Transfer
IPI	-Intra-peritoneal Insemination	IUGT	-Intrauterine Gametes Transfer
ITI	-Intratubaric Insemination	VITI	-Vaginal Intratubaric Insemination
IUI	-Intrauterine Insemination	ITZT	-Intratubaric Zygote Transfer

beholding, an acceptance, a non-manipulation, because it *invokes* our attention due to its vulnerability; it *evokes* its own truth, (in Christian language, it evokes truth of being created in the *imago Dei*) of being a person with its ontological-metaphysical character, unity of spirit and body, of having a creatural, inviolable and unavailable life; the embryo that challenges our superficiality *provokes* for an interiority in order to go beyond what we think, that is, to make us look into an intangible mystery, that is, its dignity and the embryo *convokes* everybody to take true responsibility to fight for its rights leaving an appeal of veneration and acceptance. **2)**

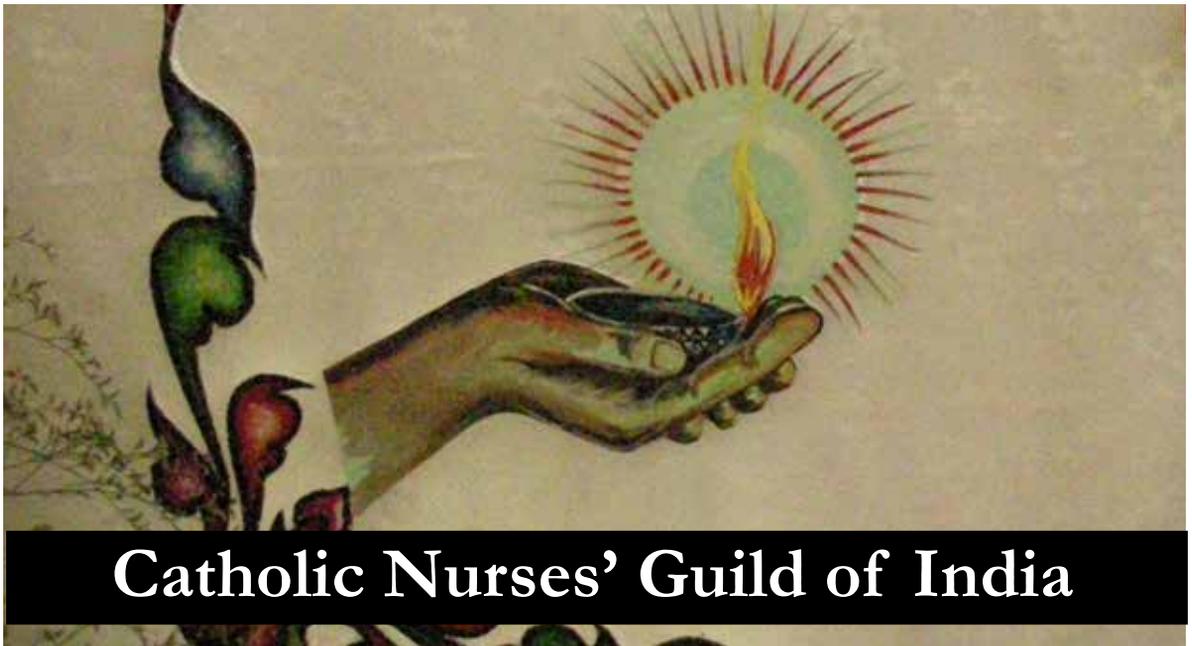
Responsibility: naturally the respect towards the embryo demands a responsibility from the part of the scientific world because the foundation of the dignity comes from above and reveals itself in its existence. A true medico-ethical responsibility does not eliminate the dignity of the human embryo and it acts for a good finality of the embryo because the science as such is a ‘good’ and to make science, that is, to make hypothesis, to plan and to execute experimentations, to analyze the results, to draw conclusions, in other words, to construct knowledge, is an act of the human person and, therefore, it must be responsible. **3) Responsible maternity and paternity:** the principle of responsibility reveals itself concretely in



the responsible maternity and paternity. When we expect a responsible act from the part of the scientific world, we expect a responsibility all the more from the parts of the parents towards their vulnerable child. According to Hans Jonas, the responsibility finds its archetype in the reasonability of the parents for the newborn who is weak, fragile, undefended and vulnerable. And the task of the health workers becomes a task of accompanying the parents in the difficult task of accepting the child who is to be born in a proper way. **4) Responsible Procreation:** the principle of responsibility revealed in the responsible paternity and maternity demands that the child becomes fruit of a human generating and not simply it is the fruit of mere desire because the human generating is an eminent personal experience: an experience of the person and more precisely of the person in front of another person, that is, of man in front of a woman and vice versa and of both in front of the child in love. From this human generating flows the truth of the responsible procreation, which calls the couple not to decide arbitrarily as they

like and not to act as masters but to behave as partners of the creative decision of the Supreme Being.

Therefore, we can say that the problematic elements involved in the IVF-ET demand that all the biomedical operators have to work in ethical, legal and social responsibility remembering the fact that “the ethical value of biomedical science is gauged in reference to both the *unconditional respect owed to every human being* at every moment of his or her existence, and the *defense of the specific character of the personal act which transmits life* (*Dignitas Personae*, n. 10). The couple who would like to have children must understand the fact that the science has to be a help in overcoming the problem of infertility and where it is not possible, it must not be a substitution for the unifying and procreating act of the couple because the child must be the fruit of the responsible procreation and the desire of the empty wombs to have children at any cost through IVF-ET is not the right but a mere desire which can be overruled by the dignity of the developing child and the rights inherent to it.



Catholic Nurses' Guild of India

Joy Inchody MI

Catholic Nurses' Guild of India (CNGI) is a registered association for the welfare and formation of catholic nurses and healthcare personnel. It was formed in 1961 and now it is directly under Catholic Bishops' Conference of India (CBCI). There are ecclesiastical advisors at the National and diocesan levels. Any Catholic who is qualified and has registered in the state Nursing Council is eligible to be a life member of CNGI. The objectives of the association are meant to strengthen and deepen in nurses the principles and practices of the catholic faith; to improve and elevate the nursing profession in its religious, apostolic, ethical, social, cultural, economic and technical aspect.

Article 9 of the Constitution of the Ministers of Infirm invites all the religious of the Order to spread the message of "New school of charity" started by St Camillus, and later acknowledged by the Church. The 'new school of charity' opens before us a wide horizon of possibilities in the world of healthcare mission. It is a recognition for the Order that the local Church has recognized our special charism and mission in healthcare ministry. From this perspective we have been appointed by the local Ordinary as

the ecclesiastical advisor of CNGI in the Arch Diocese of Bangalore.

As per the present structure of CNGI, our role is limited to a spiritual advisor. Most of its members are student nurses and they are strictly under the college authorities. Nevertheless we can play an important role in animating and sharing our charism and spirituality which we have inherited and learnt from our Founder for the further humanization and evangelization of healthcare world. By and large, nursing profession is looked down upon and the demand is diminishing among youngsters, so we need to raise the greatness of this profession as it was so close to the heart of our Lord. Gospel of Mathew (chapter 25) makes sure eternal reward for those who are with the sick and the needy.

My predecessor Fr. Baby Naikarakudy has already opened the road for Camillians and has done commendable job in this regard. We need more and more willing and committed Camillians to take the message of love of St. Camillus to the healthcare world in India.

[Fr. Joy Inchody is the ecclesiastical advisor of CNGI in Bangalore archdiocese.]

"Blessed are you, who have such a wonderful opportunity to serve God at the bed of the sick."

[St. Camillus]



Challenge of Creative Fidelity in Religious Life

Illickal Baby MI

Our mission is proclamation by witness through revisioning our life-style, ministry and community life. Counteracting individualism, we emphasize on communion in community life.

Religious life today stands in need of a re-visioning and re-grounding as its fire is dying out. The globalized and consumerist world influence the religious life of today. The identity of religious life is in crisis today as it is compromised and channelized to minister to institutional demands of the local Church. This phenomenon stifles the prophetic and mystic dimensions of religious life and the creative imagination of the religious for creative fidelity to their original charismatic vision. Mission is the heartbeat and life-spring of religious life and the Church. It is time for us to focus more on our original charism and mission of our Institute.

In *Vita Consecrata* (Art. 37) we read, “*Creative Fidelity is to propose anew the enterprising initiative, creativity and holiness of our Founders in response to the signs of the times emerging in today’s world.*” It is not just a onetime act but a process; such a process calls for a renewed vision and a spirit-filled three dimensional view for re-visioning of our Congregations: *a look at the present to know where we stand, a look at the past to check where we came from and in the light of that discovery to look ahead with renewed hope and vision.* Creative Fidelity is a call to pursue competence in personal work and to develop a dynamic fidelity to our Mission, adapting new forms to new situations and needs, in complete openness to God’s inspiration and to the Church’s discernment. The process of creative fidelity therefore, calls for dying of the moulds, customs, way of thinking, modes of behavior, world views, systems and traditions, to be undertaken in genuine freedom. We also should keep our focus on various aspects such as the common thread that unites our mission, identity and specificity. We need a re-grounding of religious life in the context of declining vocations to religious life, entrenchment and crises of meaning, direction and relevance.

Reflecting on the creative fidelity to our commitment, I would like to highlight the problem of ENTRENCHMENT which is the major challenge to the process of growing in creative fidelity which affects the Church in general and all religious Congregations in the process.

Therefore, in my opinion, the crisis we face is not merely one of vocation but of living the mission and of the way of life proper to consecrated life. We are invited to open wide our horizons and allow the Spirit of God to hover over us in order to reground religious values in dialogue with the pluralistic world that we live in.

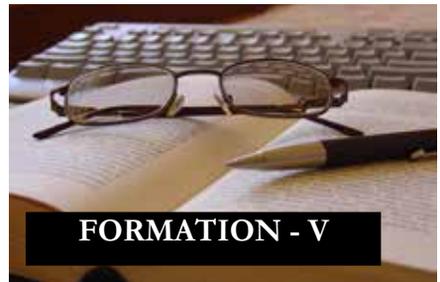
The mode of community life is being changed today and it has to undergo changes. Our consecrated life itself is a mission to be lived and nurtured in the community from where the seeds of outer mission sprout after proper discernment. Consequently we need to be alert and awakened to respond to the current issues. Our mission today is proclamation by

witness and we are encouraged for re-visioning our life style, ministry and community life in accordance with the charism of our Order; and being challenged to counteract individualism, we emphasize on communion in community life, living our life as our proclamation.

So we move out of our comfort zone, shake off the inertia and allow the context to shape our mission. We spot, recognize and promote the spark of innovation in our religious life and to form firm faith convictions. It is a call to all those who are 'relishing the old wine' to wake up to the fast changing realities of today and to make a creative response.

CHALLENGES OF FORMATION

Koonanickal Sojan MI
Secretariat for Formation
Camillian Vice-Province, India



Friends, I am inviting you to a sharing on “Some External and Internal Challenges to Religious Vocations”. The challenges that society faces today has made tremendous change in religious life as well. It has become a victim of both positive and negative changes of society and failed to give true witness through their commitment. As a result the present form of religious life is itself posing a lot of questions and is sending contradictory signals to the young people who wish to join religious life. The candidates who express their desire to join religious life are much more different than those in the earlier days, even though they too have the same generosity and the call to serve. The above-mentioned situations influence their life to a great extent and vocations to religious life and their formation face a lot of challenge.

Humankind has made gigantic progress in scientific and technological fields. Everything seems to be happening too fast.

Modernization and secularization have slowly set in step by step and have grown by leaps and bounds with all the new discoveries and inventions in various fields like technology, education, computer science, tourism and so on. Distances of thousands of miles can now be traversed in an astonishingly short span of time. Amidst all this progress, our value system has also undergone a great change. Persons are equated with power, wealth, position and the possessions they hold. The value system of *being* is replaced with *having* and what one appears to be is what others think of him/her. In such a complicated world, religious life too, is going through a time of profound transition. Vocations to religious life are greatly influenced by various changes that are taking place in society and in the world at large. From the next issue onwards we shall analyze the external challenges to religious vocations.

Stille Nacht, Heilige Nacht...

Kanjirathamkunnel Joshy MI

Stille Nacht, heilige Nacht (Silent night, holy night), an evergreen Christmas song sung in more than 140 world languages throughout the Christmas season! The lyrics and the melody of this carol embrace every human being with the warmth of the heavenly child even in the cold December. ‘Silent night, holy night...’ is a masterpiece that goes beyond the borders of religion.

Did you know that this song comes from Austria? Yes, it was written by Joseph Mohr, a young priest who was working as coadjutor in St. Nicholas, a small village church in Oberndorf, close to Salzburg. He wrote the lyrics of the song in German language in 1818, on a Christmas Eve, and the melody was composed by Franz Gruber, a school teacher and an organist.

According to the song’s history provided by Austria’s Silent Night Society, one supposition is that the church organ was no longer working, and therefore Mohr and Gruber created a song for accompaniment by guitar. Some believe that Mohr simply wanted a new Christmas carol that he could play on his guitar. The Silent Night Society says that there are “many romantic stories and legends” that add their own anecdotal details to the known facts.

Whatever may be the history behind it, this carol has a simple origin. It has its beginning from a broken church organ. That itself goes hand-in-hand with the message of Christmas. The most important event of salvation history of the



Silent Night Church, Oberndorf, Austria

human beings is from a tiny, broken, humble, unhealthy Crib.

God can create even out of our nothingness, emptiness and brokenness new music and new history of salvation provided we remain open to Him.

Best wishes for the New Year.

Five German Words...

Das Lied: Song
Die Nacht: Night
Der Tag: Day
Der Abend: Evening
Die Musik: Music



“Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold the new has come” (2 Cor 5:17).



Vartha Photo

Vice Provincial Chapter celebrated

Bangalore: The second Vice Provincial Chapter of the Indian Vice Province was celebrated here at St. Camillus Provincialate from 8-12 December, 2012. The Chapter was convened in preparation for the forthcoming General Chapter.

The Chapter had as its agenda the discussion and voting on the Vice Provincial Statutes; discussions and deliberations on motions and proposals related to various areas of the life of the Vice Province; voting on the proposed amendment of the Constitution and General Statutes of the Order; and reflection on the Camillian Project. Opening of the *terna* by the Steering Committee and the declaration of the number of votes were done in the Chapter.

Fr. Babychan Pazhanilath participated in the Chapter representing the Consulta. Kizhukkarakkattu Biju, Eronimoose William and Kuliraniyil Bijoy were elected as the members of the Steering Committee; and Chennattu Siby was elected the secretary of the Chapter. The Chapter, at the end, elected Narikuzhy Jaison and Koonanickal Sojan as the two delegates and Kuliraniyil Bijoy and Vellamattam Binu as their respective substitutes for the General Chapter.

In preparation for this Chapter, Local Chapters were celebrated earlier at four units, and based on the observations and suggestions, the Chapter preparatory committee drafted a document which served as *Instrumentum Laboris* for the Vice Provincial Chapter.

World AIDS Day observed

Bangalore: On the occasion of World AIDS Day – 2012, Snehadaan organized blood donation drive in Snehadaan campus. Director of Karnataka Health Promotion Trust Dr. Reynold Washington and Music composer Mr. Manoj were the guests of honour. The camp was organized in collaboration with Rotary Bangalore-TTK blood bank. On the occasion, Snehacare Home organized ‘Champion In Me’,



a cultural and athletic competitions for the children infected with HIV.



Photo: Savari



Photo: Jaison

Ordained to Diaconate

Bangalore/Dharmapuri: Mekkattu Prince and Vempenickal Jomin were ordained deacons by the bishop of Mandya Mar George Njaralakkatt at Snehadaan, Bangalore on December 15, 2012. Savari Sunder Raj was ordained deacon by the bishop of Dharmapuri Rev. Mons. Lawrence Pius Dorairaj at the Dharmapuri bishop's house

on December 18, 2012. Prince is serving as deacon at St. Sebastian's church, Vellad in the diocese of Thalassery; Jomin is at St. Sebastian's church, Chittattukara in the diocese of Thrissur; and Savari is at St. John De Britto church, Sesurajapuram in the diocese of Dharmapuri.



The bishop of Dharmapuri blesses and lays the foundation stone of *Snebagram* at Krishnagiri.

Seminary Meet -2012

Anickattuvayalil Teji MI

Mananthavady: Camillians marked significant presence in the 'Seminary Meet-2012' held here at Mount Mary College on December 13, 2012. The candidates of minor seminary here participated in various literary and cultural competitions. They bagged second prize for Malayalam and English essay writing competitions and second prize for Malayalam short story competition. The candidates also staged on the concluding day of the meet a short play "The Priest". 'Seminary Meet' is the annual gathering of all the six minor seminaries in and around Mananthavady.

A Frame from
our History

Late Bishop of Eluru Rev. John Mulagada inaugurates St. Camillus Seminary at Janampet on February 11, 1999.

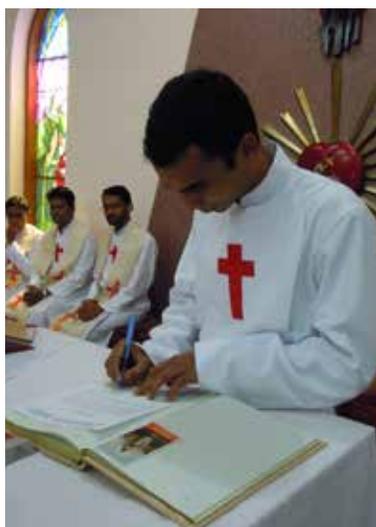


A precious Gift from God

Velimanam: Eanthumkal Bobin was ordained priest by the bishop of Mandya Mar George Njaralakkatt on December 31, 2012, here at St. Sebastian's church. The ceremony started at 2.00 p.m in a devout and prayerful presence of his dear ones, many priests and religious. Fr. Bobin offered his first Holy Eucharist in gratitude to and an intimate union with Christ who has called and showered him with the grace of priesthood.



Vartha Photo



Mekkattu Prince, Savari Sunder Raj and Vempenickal Jomin made their perpetual profession at Snehadaan, Bangalore on December 08, 2012. Fr. Babychan Pazhanilath from General Consulta was the chief celebrant of the Eucharist, who received their profession.

- Photos: Madhu

'Penuel'

Manathavady: Inspiring the young buds of 10th and 12th classes who aspire a religious or priestly life, a vocation promotion meet, *Penuel*, was organized here at St. Camillus Seminary on December 27-29, 2012.

"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Rom 12:1-2).



*“With God
nothing is impossible” (Lk 1:37).*