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“To contemplate and to care:
these are two attitudes that show the way to correct
and rebalance our relationship as human beings with creation.”
— Pope Francis



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Pope Francis: Become guardians of life and earth with contemplation and care



“Contemplating and caring: these are two attitudes that show the way to correct and rebalance our relationship as human beings with creation.” Those were Pope Francis’ words at the weekly General Audience held in the Courtyard of San Damaso in the Vatican. Care for each other Speaking to the faithful gathered on Wednesday, the Pope stressed that in order to come through this pandemic it is necessary to “to look after and care for each other.” “We must support those who care for the weakest, the sick and the elderly,” he said, because they “play a vital role in today’s society, even if they often do not receive the recognition and remuneration they deserve.” This care, Pope Francis went on to say, “must also address our common home” “All forms of life are interconnected”, he continued, “and our health depends on that of the ecosystems that God

created and entrusted to us to care for.” Contemplation best antidote “The best antidote against the misuse of our common home is contemplation,” said the Pope. He added, that without contemplation “it is easy to fall prey to an unbalanced and superb anthropocentrism, which gives excessive importance to our role as human beings, positioning us as absolute rulers of all other creatures.” Pope Francis went on to say, “A distorted interpretation of biblical texts on creation has contributed to this misinterpretation, which leads to the exploitation of the earth to the point of suffocating it.” “We believe that we are at the centre, claiming to occupy God’s place; and so we ruin the harmony of His design. We become predators, forgetting our vocation as custodians of life.” Our mission is to care for our common home

The earth needs to be worked, so as to live, the Pope noted, but it must not be exploited. Instead, our mission, he pointed out, is to care for our common home. “Our poorest brothers and mother earth lament for the damage and injustice we have caused, and demand we take another course.” Therefore, the Pope underlined, it is important to recover the contemplative dimension. When we do this, Pope Francis explained, people discover the intrinsic value of things given to them by God. “Those who know how to contemplate,” he continued, “will more easily set to work to change what produces degradation and damage to health. They will strive to educate and promote new production and consumption habits, to contribute to a new model of economic growth that guarantees respect for our common home.”

Government accused of indifference to Covid heroes

New Delhi: The Indian Medical Association, a national voluntary organization of doctors of modern scientific system of medicine in India, has sounded upset over recent statements of various government sources regarding the coronavirus pandemic. The association that looks after the interest of doctors and their wellbeing was piqued to read the statement of federal Health Minister Harsh Vardhan, a doctor himself, that failed to recognize the doctors who had died in the line of duty. It was further upset by his junior minister’s statement that the government had no data as health is a state subject. Accusing the government of “indifference,” “abdication” and “abandonment of heroes,” the association said in such a circumstance, the government “loses the moral authority to administer the Epidemic Act 1897 and the Disaster Management Act.” So far, 382 doctors have died of coronavirus, the IMA said. In the list it released, the youngest doctor to lose his life was 27 and the oldest 85. But while acknowledging the contribution of healthcare workers during the pandemic, the health minister made no mention of the medical professionals lost to the disease, the IMA said. “To feign that this information doesn’t merit the attention of the nation is abominable,” the IMA statement read. “It appears that they are dispensable. No nation has lost as many doctors and health care

workers like India,” the statement added. The IMA pointed to junior minister Ashwini Kumar Choubey’s statement that the government does not have any compensation data as public health and hospitals comes under the states. “This amounts to abdication of duty and abandonment of the national heroes who have stood up for our people. IMA finds it strange that after having formulated an unfriendly partial insurance scheme for the bereaved families to struggle with the ignominy of the Government disowning them altogether stares at them,” the statement read. Such a circumstance also exposes the “hypocrisy of calling them corona warriors on one hand and denying them and their families the status and benefits of martyrdom,” the IMA said. In March, the federal Health Ministry had announced that 2,21 million public healthcare providers, including community health workers, will get 5 million rupees insurance cover under a national scheme. This was the second time in two days that the government faced criticism over the lack of crucial data. On September 15, it came under opposition criticism after asserting in a written response that it had no data on the migrant laborers who died during the lockdown and so any question on compensation “does not arise”. “If you haven’t counted, have the deaths not taken place?” Congress leader Rahul Gandhi tweeted. Mattersindia



Church in India

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-- Editor

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- Editor

Church offers facilities
to treat Covid-19 in
Indian state

The Catholic Church in India's
northeastern state of Mizoram
has joined efforts to tackle
Covid-19 as the state faces a
strain on healthcare facilities.
In state capital Aizawl, two
Presbyterian churches and a
Young Mizo Association
(YMA) branch have offered
their halls to be used as care
centers where infected people
will be treated.

Bishop Stephen Rotluanga of
Aizawl told UCA News that the
Church has offered schools,
institutes and vocational
centers to the government to
be used as 17 quarantine
centers.

"If needed, we are ready to give
more as the state is witnessing
an increasing number of
Covid-19 cases," he said.
"Young Mizo Association is
very powerful and active in the
state and it is an organization
of all church denominations.
Youth association members
are even risking their lives to
help Covid-affected people,
helping them with food and
taking them to care centers.

"We have also contributed
300,000 rupees to the Prime
Minister's Care Fund. More
than 194 churches from
different denominations have
come forward and are lending
their halls for quarantine

facilities in the state."

Meanwhile, health official Z.R.
Thiamsanga said
Tuikhuahtlang and Venghnuai
Presbyterian churches have
offered their halls to tackle the
shortage of facilities. Electric
Veng YMA branch has also
donated its hall.

"The church and the people as
a whole are very open-hearted
to help the government. They
have set a good example of
helping the government when
it is in crisis," Thiamsanga
said.

Thiamsanga, a legislator of the
ruling Mizo National Front,
said the state has only one
dedicated Covid-19 hospital-
Zoram Medical College-where
Covid-19 symptoms and
comorbidities are being treated.
Asymptomatic patients are
mainly treated at care centers.
Mizoram had recorded 1,468
coronavirus cases with 919
recoveries as of Sept. 16.

Mizoram, sandwiched
between Bangladesh and
Myanmar, is one of India's
three Christian-majority
states. Christians form close to
90 percent of the state's 1.1
million people. Some 8
percent are Buddhists, making
Hindus a tiny minority of 2.7
percent.

UCAN

Northern India's first
woman's congregation
elects new leader

Ranchi: The Daughters of St
Anne (DSA) has elected a new
superior general, who hails
from the parish where Belgian
Jesuit missionary was killed
while trying to save some
Muslims during a communal
violence 56 years ago.

Sister Lily Grace Topno was
elected as the 14th leader of
the 123-year-old
congregation, the first
Catholic religious order for
women in northern India.

Although the election was
held on September 6, the
results were published only on
September 15, a delay caused
by the coronavirus pandemic.
Sister Topno succeeds Sister
Linda Mary Vaughan, who has
completed two terms of six
years each.

The first congregation, found-
ed by a tribal sister for tribal
girls 123 years ago, elected the
team of leaders during the
general chapter held at the
congregation's generalate in
Ranchi's Samlong area

The chapter that addressed
the theme, "Called to
Shepherd," also elected Sisters
Mary Pushpa Tirkey, Sosan
Bara, Jacinta Kerketta and
Monica Kujur as the general
councilors.

Sister Topno, a Munda tribal,
was born on October 31, 1956,
in the Kutungia parish of
Simdega diocese. The
assassination of Jesuit Father
Herman Rasschaert on March
24, 1964, brought to limelight
the parish, a interior rural and
tribal belt. The Hindu Muslim
riot had forced hundreds of
people to take refuge behind
the low boundary wall of a
mosque at Gerda, a village
under the parish area.

The priest rushed to the scene
hearing about the riots. He
tried to negotiate for peace
and save the refugees. Hunder-
eds of people were also slaugh-
tered with the Jesuit priest.

Sister Topno, who was eight
when the martyrdom occur-
red, was inspired to join the
religious life. She made her
first vows on January 6, 1977,
and the final vows on March
24, 1983.

After her profession, she
served as a teacher at St. John's
Middle School, Ranchi. She
has done a two-year theology
course at Mater Dei, Goa,
western India.

She was an assistant novice
mistress and novice mistress
to train new nuns. She was also
an assistant teacher at



Nawdiha, Gumla. She was the
provincial of Gumla. She was the
first councilor of the last team of
leaders.

She has served as the postulator
for the causes of canonization of
the congregation's founder,
Sister Mary Bernadette Kispotta,
who is now a servant of God.

Many members of the congrega-
tion expressed happiness over
the new administration.

"The new superior general can
contribute to burning issues of
tribals, such as reverse migra-
tion, displacement and traffick-
ing of tribal girls to metropolitan
cities," said Sister Subhashini
Xalxo, a delegate superior to the
Andaman Mission of the
congregation.

She expects the work of the
canonization process of their
founder to speed up as the new
chief had worked as a postulator
after her studies in Rome on
"Causes of Saints."

"We hope Mother Kispotta
would be beatified during the
term of the new team," Xalxo told
Matters India.

She also wants the new team to
open English medium schools in
tribal areas, which she says is
"the need of the hour."

Sister Shivani Ekka, secretary to
the former superior general, says
the new team would maintain
the legacy and spirit of their
founder.

The congregation marked its
124th foundation day on July 26
Mother Kispotta was declared
the Servant of God on August 7,
2016.

The congregation was founded
on July 26, 1897, in Ranchi.
Mother Bernadette chose
"Ablaze with the love of Jesus" as
its motto. She wanted her nuns
to lead a Christ-like life among
the poor and downtrodden and
foster human dignity and
respect among all.

Today, the congregation is
engaged in education, health
care and social work as part of its
evangelization. It has 1,093
members in four provinces and
two delegations with a total of
149 convents. Matters India

CUSTOMISED BIRTHDAY CAKES

SALDANHA

SPECIALITY WEDDING SLICES: Dummy Wedding

Baptism and First Holy Communion Cakes, Rich Plum, Walnut Plain,

Cup Cakes, Coconut, Apple tart, Chocolate mudpie,

SANDWICHES: Cheese, Egg, Vegetables, Chicken Mayonnaise, and

Lemon Drops, Brownies, Lemon meringue pie

QUICHE, PATTIES: Corn, Cheese Puff, Vegetable, Chicken

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Church in the World

Philippine priest launches drive-in Masses

A parish in the Philippines' eastern Visayas region has begun conducting drive-in Masses in the church parking lot to prevent the possible spread of Covid-19.

Father Kim Margallo of the Saint Jose Maria Escriva Mission Station in Tacloban City of Leyte province said he has set up an altar on a stage in the parking lot so that churchgoers can attend Mass in their cars without fear of getting the virus.

"The idea came to me when we had a sharp rise in Covid cases in Tacloban. We are not yet ready to ban celebrating Mass, hence this unique way of celebrating Mass inside cars," he told reporters.

As of Sept. 14, health authorities in the province had recorded 3,826 coronavirus cases.

Father Margallo said clergymen like him should think of other ways "to bring Christ even closer to the people" amid the pandemic.

"The people of God need Christ closer, especially during these times. They need Jesus more



today to give them hope and courage. If we do not give them the sacraments like Mass, to whom would they go?" the priest asked.

He said he believed churchgoers in the province had steadfast faith despite being afraid of the coronavirus.

"Many are afraid of the virus, so I took the initiative to let people attend Mass in such a way they could still be with the Lord, even if they are inside their cars," Father Margallo said.

Churchgoers roll down their

car windows during Communion and a lay minister approaches them to distribute the host.

Archbishop John Du of Palo in Leyte province has commended the initiative, saying priests should be more creative and innovative in bringing Christ to churchgoers.

"I always encourage priests to be more creative in giving the sacraments. I commend them for initiating creative evangelization and pastoral work in our parishes amid this health crisis," he said. UCAN

After the heavy rains, Caritas Pakistan distributes aid to the most vulnerable



Karachi (AsiaNews) - This week, in response to the emergency caused by heavy rains and urban floods, Caritas Pakistan Karachi with the support of the Nobel Foundation and the coordination of the Robin Hood Army Pakistan distributed packages of food and non-food products (NFI) to the most vulnerable families of the parish of St. Jude's, St. Philip's and St. Thomas of the archdiocese of Karachi.

The food packages were donated by the Nobel Foundation through the Robin Hood Army Pakistan network at the request of Caritas Karachi for the most affected communities during the sixth period of heavy rain and urban

floods in Karachi.

On another occasion, Caritas Pakistan Karachi as part of the EA-20/2020 emergency project also distributed 10 tents and plastic sheeting among the families most affected by monsoon rain and urban floods in Karachi to Shahbaz Goth and Ali Muhammad Goth, Malir district, Karachi. The homes of the affected families have been completely destroyed and they live in the open in very poor conditions with their children.

Mr. Sabir Masih, one of the members of an affected family, with tears in his eyes, thanked Caritas for providing shelter, tents and plastic sheets and for

arranging a safe and secure place for them. He said that living in this miserable condition is very bad, but the fact that Caritas has given us a hand made us all return to hope. During this time we have been forced to live in the open with the desire to eat, but now we have enough help to survive with our families.

Cardinal Joseph Coutts, archbishop of Karachi visited the affected areas and also distributed food parcels among those affected by the rains. Cardinal Coutts during the meeting with those affected in the parish of St. Jude 'in Karachi gave strength to the people saying: "Do not be afraid in this difficult moment, be courageous". Praising the Caritas Pakistan Karachi team, he also said that "it is really good news and comforting the work you are doing for the people".

Fr Benjamin Shahzad, parish priest of St. Philip, said: "I am grateful to our Cardinal Joseph Coutts, for the support and guidance to help the people affected by the parish through the Pakistani Caritas Karachi, which is the social arm of the Catholic Church".

Egypt: Online Courses for Families During Coronavirus Crisis

The center for diaconic services was established in 2010 by the patriarchate of the Coptic Catholic Church. It offers a range of social and pastoral activities and initiatives, addressed above all towards women, families, and young people. In addition to this, there are various aid programs for those in need, including practical life skills, literacy courses, ongoing educational programs, a range of meaningful leisure activities for children and

constructively and well. The idea is to teach the women to familiarise themselves with the new technologies and use them effectively, and so gain the necessary confidence in these media to be able to accompany their children in using them. For now that so many other leisure activities have become impossible and some of the schooling also takes place online, children are spending much more time on the Internet. This is an opportunity, but also a danger, so the idea is to help their

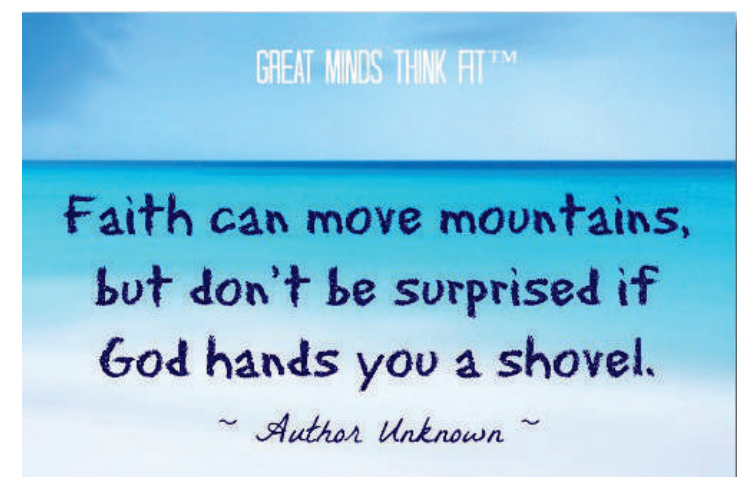


young people, as well as guidance in living a life of faith and many other worthwhile activities on the program. The activities are organized in a number of different centers. Owing to the coronavirus, the range of possibilities have now become limited, however. Direct face-to-face gatherings are no longer possible. But the center has just recently been able to launch on the Internet, and one particular initiative it is offering is the online courses, aimed at the womenfolk and intended to help families to overcome the difficulties of the limited contact with others and the closure of schools, kindergartens and sport clubs, and to live life

mothers to appreciate the positive aspects of the Internet while at the same time shielding their children from its dangers. And the mothers are also being given help and ideas as to how to better organize this time. How can relationships and communication within the family be improved, faith deepened and families at the same time be supported in as far as possible limiting the negative impacts on the family and especially on the children? These are all aspects that are already relevant, even if there were no coronavirus present.

Currently, there are 150 women taking part in this three-month program.

—Zenit



The Herald

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Durga Puja in COVID times

Come Mahalaya and Bengal is bubbling with activities to welcome Maa Durga with the best pomp and reverence. Mahalaya proclaims that the festive season is just around the corner; Goddess Durga has begun her descent after having vanquished the evil demon Mahishasura. The auspicious day of Mahalaya reminds of the victory of good over evil, it also reminds us of the power of truth, of courage and of the universal fact that in the end, good will always triumph over evil.

Unlike other years this year the virus has cast a shadow on the preparation and the celebration. The 'pujo-pujo' feel is yet to make an entry in the lips and lives of people.

Prime minister Modi tweeted "This Mahalaya, we pray to Maa Durga to bless with strength to overcome the global pandemic. May the divine blessings of Maa Durga ensure good health and happiness in everyone's life. May our planet prosper!"

The organizers are racking their brains to find out an innovative way of celebrating Durga puja in Covid19 pandemic. Several suggestions are on the consideration to make the puja safe and following the covid protocol.

Government is paying special care to crowd management this year. Chief minister Mamata Banerjee had said that the government would urge puja organisers to keep the pandals as much airy and open as possible to maintain free flow of air. This would stop the virus from spreading. The suggestion had come from the global advisory body set up by the government with Nobel laureate Abhijit Vinayak Banerjee.

Three organisers in a particular neighbourhood of south Kolkata have come together to have a "drive-in darshan", where people can drive around the three puja pandals, each built around the theme of one of the films in the Apu Trilogy by Satyajit Ray to mark the 100th birth centenary of the legendary filmmaker.

Durga Puja committees are investing in everything from sanitation tunnels and giant projectors to installing ultra violet lights. A puja organiser has plans to close the pandal and switch on UV lights for 15 minutes after every group of devotees visits the pandal to "kill all the virus" and then allow the next group of visitors.

Interesting development in the 'new normal' is among the Bengalis living outside India. They are busy taking online lessons to perform Durga Puja themselves. COVID-19 has forced the priests from West Bengal to cancel their international travel plans. For decades, priests from the state used to travel to countries - from the United States to Japan and Europe - to do the puja for Bengalis settled there.

This Mahalaya 2020, from Modi to Mamata, politicians to celebrities have all extended their wishes and prayers to Maa Durga to give strength to overcome the global pandemic.

What if Maa Durga finds on Earth that humanity is infected not only with Covid19 many other serious evils? What about the evil practices that human beings are engaged in the name of Covid? Am sure Maa will ask us for our own transformation and renunciation of the evil doings before she brings an end of the pandemic.

'Maa Aschey' but have we prepared a place in our hearts to receive her. No evil will end in the world unless every human person changes his/her evil ways.

— Fr. Devraj Fernandes,
Editor, The Herald

Turkey turns iconic Hagia Sophia museum into mosque

DR. J. FELIXRAJ, SJ

Turkish President Recep Tayyip Erdogan has carried out two religious provocations. He has affirmed his right to transform two architectural jewels of Istanbul -- Hagia Sophia and Holy Saviour church in Chorainto into mosques "in the name of Islam". The world-famous Hagia Sophia museum in Istanbul - originally founded as a cathedral - has been turned back into a mosque few months ago.

Turkey's President Recep Tayyip Erdogan announced the decision after a court annulled the site's museum status. He stressed that the country had exercised its sovereign right in converting it back to a mosque.

"Like all our mosques, the doors of Hagia Sophia will be wide open to locals and foreigners, Muslims and non-Muslims," he added.

Built 1,500 years ago as an Orthodox Christian cathedral, Hagia Sophia was converted into a mosque after the Ottoman conquest in 1453. In 1934 after World War II, it became as Kariyemuseum and was recognised as a Unesco World Heritage site.

The Holy Saviour church in Chorainto was a medieval Byzantine church decorated with 14th-century frescoes of the Last Judgement that remain treasured in the Christian world.

Secular opposition members have opposed the move. Erdogan's move has prompted criticism from religious and political leaders worldwide.

A change is coming to Hagia Sophia, which has endured since the 6th century, outlasting the Byzantine Empire and the Ottoman era. Now, once again, it will be a mosque. But Turkish officials say Christian emblems, including mosaics of the Virgin Mary which adorn its soaring golden dome, will not be removed.

Making changes at Hagia Sophia is profoundly symbolic. It was Kemal Ataturk, the founder of modern Turkey, who decreed that it should be a museum.



President Erdogan is now taking one more step to dismantle Ataturk's secular legacy, and remold Turkey according to his vision. The Turkish leader - who presents himself as a modern day conqueror - is making no apologies for the change. He says anyone who doesn't like it - and plenty abroad don't - is attacking Turkey's sovereignty.

Reclaiming Hagia Sophia plays well with his base - religious conservatives - and with Turkish nationalists. Critics say he's using the issue to distract attention from the economic damage done here by the Covid19 pandemic.

But many in the international community argue that the monument belongs to humanity - not to Turkey - and should have remained unchanged. They say it was a bridge between two faiths, and a symbol of co-existence. UNESCO has said it "deeply regrets" the decision to turn the museum into a mosque and called on the Turkish authorities to "open a dialogue without delay." The organisation had urged

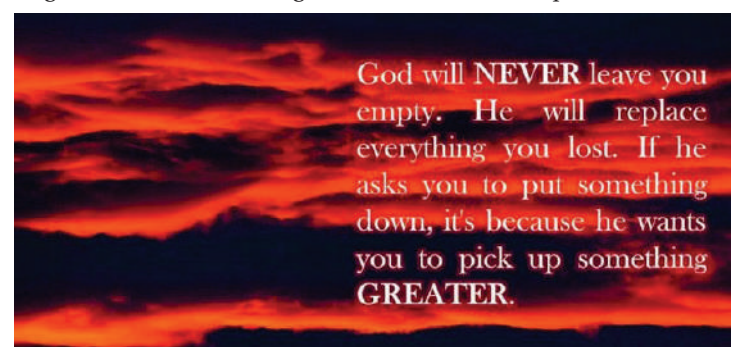
Turkey not to change its status without discussion.

Isabelle de Gaulmyn, a journalist in France calls it "a religious trap: Christians need to offer a religious response that Turkey's president may not want to hear."

Should we say nothing and just shrug our shoulders, without reacting to these provocations? "Dialogue between religions will not break down over provocations of identity and politics. One that affirms that beauty, which we admire in Hagia Sophia and in Holy Saviour, is another name that believers give to God, whether they are Muslims or Christians -- a beauty on which they can come together and not be torn apart."

Pope Benedict XVI was in Istanbul in 2006, he silently meditated for a moment in the marvelous Blue Mosque, before simply explaining that he had "turned to the one God, the merciful father of all humankind" to ask that "all his creatures be able to recognize themselves in him, and give witness to true brotherhood."

Pope Francis has said he's "pained" by Turkey's decision to convert Istanbul's Hagia Sophia back into a mosque.



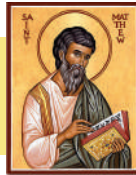
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Liturgy

THIS WEEK'S SAINT St. Matthew



MY FAVOURITE SAINT

Matthew was a Jew who worked for the occupying Roman forces, collecting taxes from other Jews. The Romans were not scrupulous about what the “tax farmers” got for themselves. Hence the latter, known as “publicans,” were generally hated as traitors by their fellow Jews. The Pharisees lumped them with “sinners” (see Matthew 9:11-13). So it was shocking to them to hear Jesus call such a man to be one of his intimate followers.

Matthew got Jesus in further trouble by having a sort of going-away party at his house. The Gospel tells us that many

tax collectors and “those known as sinners” came to the dinner. The Pharisees were still more badly shocked. What business did the supposedly great teacher have associating with such immoral people? Jesus’ answer was, “Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, ‘I desire mercy, not sacrifice.’ I did not come to call the righteous but sinners” (Matthew 9:12b-13). Jesus is not setting aside ritual and worship; he is saying that loving others is even more important.

No other particular incidents about Matthew are found in the New Testament.

Reflection

From such an unlikely situation, Jesus chose one of the foundations of the Church, a man others, judging from his job, thought was not holy enough for the position. But Matthew was honest enough to admit that he was one of the sinners Jesus came to call. He was open enough to recognize truth when he saw him. “And he got up and followed him” (Matthew 9:9b).

Striking the Breast During the Confiteor

Q: During the COVID pandemic, as I have been attending various parishes for weekday Mass, I see a variation at the act of contrition. Is it both the clergy and the congregation who strike their chests three times, or only the congregation? I notice that some of the priests do not strike the chest at all, and others place their hand on their chests without striking.

A: The rubrics are not specific on this point. The Latin rubric in the ordinary form says: “Percutientes sibi pectus,” whereas the extraordinary form specifies that the breast should be struck three times. There is, however, a slight but noticeable change in translating this rubric. The former translation, with only one admission of fault, said that the faithful should “strike their breast,” thus specifying a single strike. The current translation says, “And striking their breast, they say...” before the triple admission of fault. In spite of this, however, the general rule is for there to be a single striking of the breast as vouched for in an official reply by the Congregation for Divine Worship. The text, published in *Notitiae* 14 (1978), 534-535, says:

“N. 10. In pronouncing certain formulas as in, e.g., the Confiteor, the Agnus Dei, and the Domine non sum dignus, whether on the part of priests or on the part of the faithful, the gestures accompanying the words are not always performed the same. Some strike their breast with a triple strike when saying the aforementioned formulas, others once. Which



practice seems that it should legitimately be retained?

“Resp.

“In this case, it will help to remember these things:

“1) Gestures and words often tend to give significance to one another.

“2) In this matter, as in others, the liturgical restoration has pursued truth and simplicity according to the passage of *Sacrosanctum Concilium*: ‘The rites should be resplendent in their noble simplicity...’ (SC, 34).

“While in the Roman Missal promulgated by the authority of the Council of Trent the words were very frequently also accompanied by minute gestures, the rubrics of the Roman Missal restored by the authority of the Second Vatican Council are noteworthy for their discretion with regard to gestures.

“Having said this:

“a) The words *mea culpa, mea culpa, mea maxima culpa* which are found in the Confiteor are introduced in the restored Roman Missal by a rubric of this sort: All likewise ... striking their breast, say ... (OM, n. 3). In the former Missal, in the same place, the rubric read like this: He strikes his breast three times. It does not seem, therefore, that anyone has to strike his breast three times in pronouncing

those words in Latin or in another language, even if *mea culpa, mea culpa, mea maxima culpa* is said. It suffices that there be a striking of the breast.

“It is obvious also that only one gesture suffices in those languages in which the words for showing one’s fault have been rendered in a more simple manner, as, for example, in English, ‘I have sinned through my own fault,’ or in French, ‘Oui, j’ai vraiment peché.’

“b) The discretion of the restored Roman Missal is shown to be noteworthy also in the other texts mentioned, namely the *Agnus Dei* and the *Domine, non sum dignus* which by words of penitence and humility in one way or another accompany the breaking of the bread and the invitation to the faithful to receive the Eucharist.

“As it was said in response n. 2 of the *Commentary Notitiae* 1978, p. 301: where the rubrics of the Missal of Paul VI say nothing, it must not, therefore, be inferred that it is necessary to observe the old rubrics. The restored Missal does not supplement the old one but has replaced it. In reality, the Missal formerly indicated at the *Agnus Dei*, striking the breast three times, and in pronouncing the triple *Domine, non sum dignus*, striking the breast ... says three times. Since, however, the new Missal says nothing about this (OM 131 and 133), there is no reason to suppose that any gesture should be added to these invocations.”

—Zenit



Twenty Fifth Sunday in Ordinary time (Sept 20, 2020)
Isaiah 55:6-9; Philippians 1:20c-24, 27a; Matthew 20:1-16a

Introduction: Today’s readings are all about our sense of justice and the extravagant grace of a merciful God. While God is both just and merciful, God’s mercy often seems, in our view, to override His justice, as God pardons us unconditionally and rewards us generously by opening Heaven for the Gentiles and the Jews.

Scripture lessons summarized: In the first reading, the prophet Isaiah reminds the exiles in Babylon that their God is more merciful than they are, and more forgiving. He is ready to pardon their infidelity to God, which has resulted in their exile. Their merciful God will bless them with material and spiritual blessings. Hence, Isaiah exhorts them, and us, to seek the Lord and to put aside evil ways that we may receive His mercy and forgiveness. Today’s Responsorial Psalm (Ps 145) reminds us that, although “the Lord is just in all His ways,” He is at the same time (and without contradiction), “gracious and merciful.” In the second reading, Paul offers himself as an example of total submission, aided by God’s grace, to His will. Paul is ready to live continuing his mission, or to die and join the Lord, whichever is God’s will. In today’s Gospel, Jesus tells us the strange parable of a landowner who hired laborers at five different times during the course of one day to work in his vineyard, but paid the same living wage for a full day’s work to all of them. This story presents God (the landlord), whose love and generosity to all of us demonstrates the difference between God’s perspective and ours. God looks at us, sees our needs and meets those needs generously and mercifully. His provisions for our spiritual lives will never run out, and when we share our blessings with others, we tap into the inexhaustible Divine supply. The parable also shows the mercy, compassion, and generosity of a gracious and forgiving God in allowing the later-called Gentiles as well the first-called Jews, His Chosen People, to enjoy the same eternal bliss of His Heavenly Kingdom.

Life messages: (1) We need to follow God’s example and show loving generosity to our neighbor. When someone else is more successful than we are, let us assume that person needs it. When someone who does wrong fails to get caught, let us remember the many times we have done wrong and gotten off free. Envy should have no place in our lives. We cannot control, and dare not pass judgment on, the way God blesses others, only rejoice that He does so, just as He blesses us.

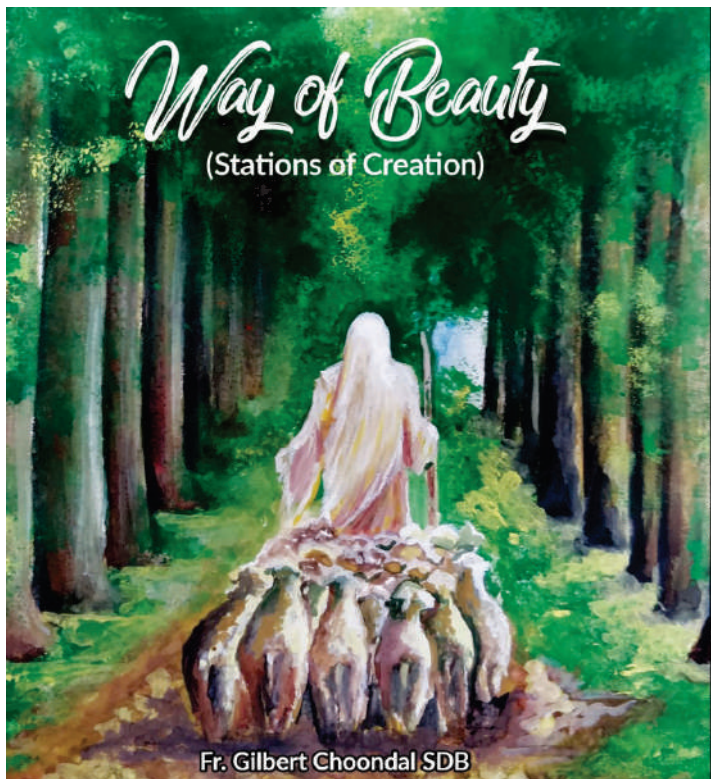
(2) We need to express our gratitude to God in our daily lives. God personally calls each of us to our own ministry in this world and shows us His care by giving us His grace and eternal salvation. To God, we are more than just numbers on a payroll. Our call to His vineyard is a free gift from God for which we can never be sufficiently thankful. All our talents and blessings are freely given to us by God. Hence, we should express our gratitude to God by avoiding sins, by rendering loving service to others, by sharing our blessings with the needy, and by constant prayer, listening and talking to God at all times.

Homily starter anecdotes: # 1: “That’s not fair!” How many times, in the course of a given day, have you heard someone protest, “That’s not fair!” Children on a playground shout when they detect a foul play: “That’s not fair!” Siblings doing household chores may complain, “I’m doing more work!” or “My chores are more difficult; that’s not fair!” Students at school may resent the extra attention given to a classmate... “She’s the teacher’s favorite; that’s not fair!” A brother thinks his piece of pie is smaller than his sister’s — “That’s not fair!” Someone at work receives a raise in salary when another person thinks he/she is more deserving: “I have seniority. I’ve been here longer; that’s not fair!” The coach of the Little League baseball team always puts her child in as starting pitcher; other players are annoyed... “That’s not fair!” Taxpayers bristle at the fact that increasing numbers of people are applying for and receive welfare from the government... “I have to work hard to make a living for me and my family. So should everyone else... that’s not fair!” In each of these several examples, human sensibilities regarding fairness and patience have been offended, precisely because of the fact that they are human. Most of us think that good work, seniority and experience should be rewarded, that all should be subject to the same rules, like “First come, first served,” that everyone should be treated impartially and that there should be no exceptions and no favorites! Therefore, when confronted with a situation such as that put before us in today’s Gospel parable of identical wages for different numbers of hours of work, our sense of fairness is provoked.

— Fr. Anthony Kadavil

Archdiocese

Stations of Creation, a new Way of Beauty launched



Kolkata — A priest catechist in Kolkata has marked Year of Laudato Si', with the launch of what he calls 'Stations of Creation – a Way of Beauty' on Feast of Exaltation of the Holy Cross, September 14.

The full text of the Stations of Creation – a Way of Beauty is posted on the Website of Season of Creation and is available at <https://seasonofcreation.org/wp-content/uploads/2020/09/Way-of-beauty-5.pdf>

Acknowledged and appreciated by the Vatican Dicastery of Promoting Integral Human Redevelopment, this Way of Beauty is going to be a landmark in the popular piety especially in this anniversary Year of Laudato Si', says the author of the popular devotion and editor of Catechetics India Salesian Dr Gilbert Choondal. "WAY OF BEAUTY is an

invitation to contemplate creation. It is an invitation to look all creatures with God's own eyes who saw everything as "good" at the dawn of creation," says Coordinator of Laudato Si' Year at Vatican Dicastery of Promoting Integral Human Development Salesian Fr. Isaac Joshtrom.

Dr Joshtrom adds, "We intend to shift this resource on Way of Beauty to the Laudato Si' Year website of the Dicastery at the close of the Season of Creation."

Each of the 14 'Stations of Creation' has an Introduction, Word of God, Reflection, A Quote from the Encyclical, Laudato Si', and Conclusion with sequences from Cantic of Creation, the prayer of St. Francis of Assisi.

The first Seven Stations are from the Old Testament and the subsequent Seven Stations are from the New testament.

Thus, the entire Stations of Creation is a journey from the beginning of Creation (Genesis) till the end of our World / Revelation / Second Coming.

The 14 stations include: God Creates our Home; God Creates Everything Good and Beautiful; God Entrusts the Earth, the Garden Planet, to the Care of Humanity; God Enters into an Eternal Covenant with Creation; God Introduces the Jubilee to respond to the Cry of the Poor and the Earth; The Creation Groans with Pain; The Heavens Proclaim the Glory of God; Creator Becomes the Creature; God Lives in Full Harmony with the Creation; God Commands the Powers of the Universe; God Teaches 'Human Ecology'; God sees the Interconnectivity; God Conquers Sin and Death; and Creation longs for the New Heaven and New Earth.

"Way of Beauty is beholding creation in the spirit of kinship with all that exists and cry out in praise and gratitude as the 'poverello of Assisi' did. It is seeing the natural world with the eyes of wonder and joy as children do. It is perceiving the wounds of creation with pain and empathy as so many committed eco-apostles do around the world," says Archbishop Thomas D'Souza of Calcutta.

Fr. Choondal has already authored earlier, Stations of Mercy – 14 Stations based on the spiritual and corporal works of mercy in the life of Jesus (2016) and Stations of Family – life of Jesus according to the Gospels in 14 Stations (2017).

Presently, Fr. Gilbert Choondal is the director of Nitika Don Bosco Catechetical Centre Kolkata established in 1977. Mattersindia

COVID-19/UNICEF Over half the world's student population unable to return to school



"Today, almost nine months since the coronavirus outbreak started, 872 million students – or half the world's student population – in 51 countries are still unable to head back to their classrooms."

Those were the startling figures relayed by UNICEF Executive Director Henrietta Fore at a joint UNESCO, UNICEF and WHO press conference on Tuesday in New York.

Giving details on new updated school-related public health measures in the context of the coronavirus, she said, "At the height of the COVID-19 pandemic, schools closed their doors in 192 countries, sending 1.6 billion students home."

"Millions of these children were fortunate enough to learn remotely – online, through radio or TV broadcasts, or otherwise."

However, she added, "UNICEF data shows that, for at least 463 million children whose schools closed due to COVID-19, there was no such thing as 'remote learning'."

No remote learning The reason for this, she explained, was because at least one-third of the world's schoolchildren were unable to access remote learning when COVID-19 shuttered their schools.

Ms Fore described the disruption to the lessons of millions of children, as "nothing short of a global education emergency."

During the press conference she also shared another alarming statistic: The UNICEF chief said her agency recently surveyed 158 countries about their school reopening plans and found that 1 in 4 countries has not put a date in place for allowing

schoolchildren back to the classroom.

Effect on children

Speaking about the devastating consequences of prolonged periods of school closures on the lives of children, the UNICEF Director said among other things, "their mental health is affected" and they are "more vulnerable to child labour and sexual abuse."

She also noted that "that beyond learning, schools provide children with vital health, immunization and nutrition services, and a safe and supportive environment."

Appeal to governments

Ms Fore called on governments to prioritize the re-opening of schools when restrictions are lifted.

"We're urging them," she said, "to look at all the things that children need – learning, protection, physical health, mental health – and ensure the best interest of every child is put first."

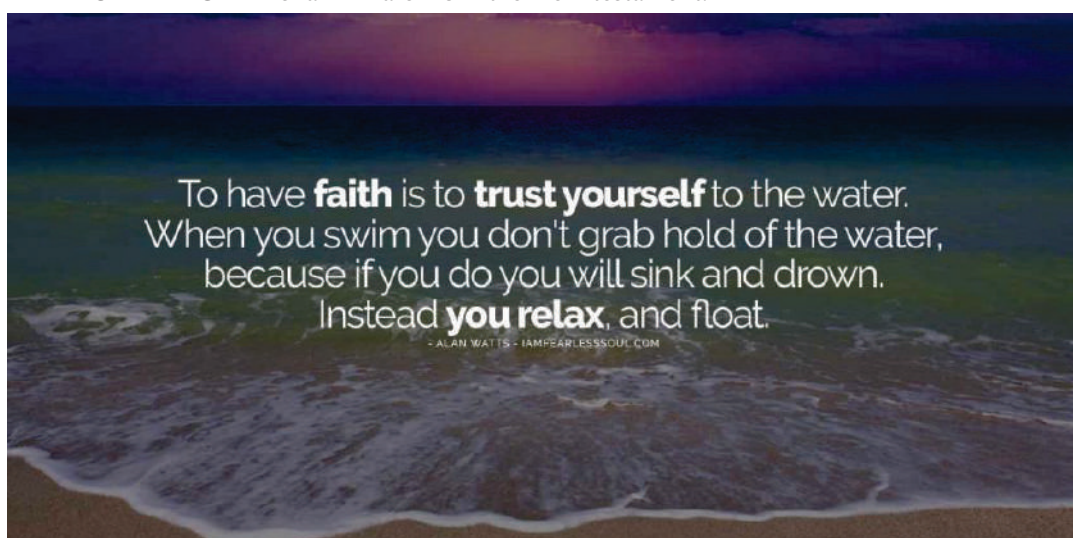
The executive director highlighted that in Senegal, schools have spaced-out classroom chairs to keep distance between students. While in Rwanda new classrooms are being built and more teachers are being recruited.

She pointed out, "Before the pandemic, the world was facing a learning crisis – in terms of both access to, and the quality of, education for every child."

"If we don't take action now", Ms Fore stressed, "this crisis will only deepen. And children will pay the highest price of all."

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REMEMBERING A FALLEN HERO

CHOTTEBHAJ



KANPUR (16th September): Blow, blow thou winter wind, thou art not so unkind, as man's ingratitude, said Shakespeare. So often memories of great persons fade, faster than the flower petals on their graves. Not so for Dr Mahmood Rehmani, the noted eye surgeon of Kanpur, who passed away on 5th April, during lockdown I, when nobody could go to pay their last respects. Dr Rehmani probably held the world record for the maximum number of free corneal transplants, 1224 in all, starting from 1990. The cost and doctor's fees for a transplant would have been about Rs 60,000/-, so the total financial burden would have been around Rs 7,34,40,000/- (Rupees Seven Crores Thirty Four Lakhs Forty Thousand). He did not seek, nor receive, any government aid for this

momentous task. He had also performed thousands of Intra Ocular Lens (IOL) implants, again free of cost, together with one month's free medication. Besides, he had plunged into relief work during the earthquake in Gujarat, and tsunami in Tamilnadu. The Kanpur Nagrik Manch (KNM) felt that his memory and inspiring services should not be allowed to fade away. Hence they proposed his name to the Government of India for the prestigious Padmasri award. The last date for the online submission of the same was 15th September. Within 5 days of getting permission from Dr Rehmani's family the KNM managed to get 25 letters of support from various social organizations that were submitted online. They included the Gandhi Peace

Foundation, and Aligarh Muslim University Old Boy's Association. KNM Convenor chhottebhai, together with Madanlal Bhatia, Dr Khan Ahmad Farooq, Suresh Gupta and Rashid Alig were the prime movers for nominating Dr Rehmani for the award. Interestingly, the first eye donor in 1990 was Mrs Roshan Merchant, from the miniscule Parsi community. There has been only one donor from the Christian community, Mrs Regina Carvalho, the mother-in-law of chhottebhai, in 2014. Kanpur city has had a record number of eye donors, body donors for medical research, and blood donors. But by and large the Christian community has been impervious to these social movements. A few years ago, when there was a major rail accident with over 100 corpses, the priests went ahead in "celebrating" a Corpus Christi procession the same day; despite being requested to not do so. At the time several members of the Kanpur Catholic Association (KCA), and one priest, had volunteered to donate blood; while the KCA reached out to the injured in the hospital. Perhaps the Christian community needs to stop priding itself on its educational and health institutions and come closer to the people, as envisaged by Vatican II. For now the citizens of Kanpur will not allow the memory of one of its great sons to fade, not with flowers, but with a Padmasri.

Uttar Pradesh, Hindu extremists terrorize small Pentecostal community

Varanasi (AsiaNews) - Hindu fundamentalists have terrorized a small community of Pentecostal Christians in the village of Bela (Uttar Pradesh). The raid by Yuva Shakti Sangathan extremists took place on September 13, Sajan K. George, president of the Global Council of Indian Christians (Gcic), told AsiaNews. A dozen Hindu militants, linked to the radical Hindutva ideology, reached the home of Santosh Kannaujia, a local Pentecostal pastor, accusing him of trying to convert Hindu faithful to Christianity in the nearby village of Chopalpur. Santosh was defended by members of his community; the police then intervened to



quell the clash, making arrests on both sides. According to Praveen Dubey, head of Yuva Shakti Sangathan, Santosh attempted to convert hundreds of people; the pastor denied the allegations and claimed that local Christians only gather to pray. The Gcic strongly condemned the action of the radical Hindu group, which sparked the riots by circulating false information. George

denounced the fact that fundamentalist groups operate in the Bela area to harass Pentecostals. "Conversion - says the president of the Gcic - is not illegal, it is a constitutional right, as is praying. Cultivating is not a crime, yet these right-wing groups, on the basis of mere rumor or false information, disturb and terrorize the tiny Christian population." George recalls that India is a secular country, and that all its citizens are equal before the law: "However, some think that Pentecostal Christians do not have the same rights as Hindus, and that those belonging to minorities are second-class citizens".

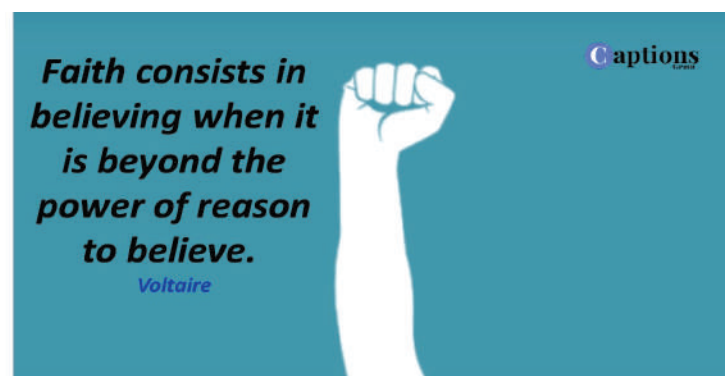
Tribal students shine bright in JEE



Hyderabad: Its proved that extreme poverty and rural background are not an impediment to making a mark in the country's toughest entrance exam. As many as 432 social and 274 students of social and tribal welfare residential educational institutions have qualified in IIT- JEE Mains 2020 and scored high percentiles on a par with corporate colleges. Sravan Kumar of social welfare IIT Gowlidoddi scored 99.51 percentiles and a tribal boy Katroth Anil from Tribal Welfare IIT Study Centre, Rajendra Nagar, scored 94.05 percentile while Naini Mamatha, a girl belonging to particularly vulnerable primitive group (PVTG) from tribal welfare Hayathnagar junior college scored 89.11 percentile. They are the first generation sons and daughters of daily wage earners, agricultural labourers, vegetable vendors, roadside tea sellers, security guards, and auto drivers. These students proved that extreme poverty and rural background are not an impediment to making a mark in the country's toughest entrance exam if right opportunities and guidance are provided.

TSWREI and TTWREI Societies Secretary R.S. Praveen Kumar congratulated students for their outstanding performance. He said that the entire credit goes to committed teachers for their

hard work in helping needy students from remote villages and tribal hamlets to secure admission in top-notch IITs and NITs in large numbers every year. "This transformation was made possible with generous funds and vision of Chief Minister K. Chandrasekhar Rao for approving free long-term intensive residential IIT coaching to poor SC/ST students who can't afford coaching classes in corporate institutions," he said. Under the flagship KG-PG Mission, Minister for Social Welfare Koppula Eeshwar and Minister for Tribal Welfare Sathyavathi Rathod too have given priority to the education of marginalised children. He also pointed out that students of social and tribal welfare residential educational institutions have launched a silent academic revolution in Telangana by starting Village Learning Circles (VLCs) in times of corona pandemic, where brilliant students with teaching skills have been conducting classes to their peers and fellow schoolmates in their localities to beat digital deprivation. "Our students rose to the occasion and converted churches, temples, kitchens, verandas, school buildings, panchayat offices, open agricultural fields and building rooftops into classrooms and kept the light of education constantly shining in every poor home during these extraordinarily difficult times of COVID-19," he explained. Mattersindia



Miscellaneous

A reflection on Post Covid Church

IP SARTO



Crowds for Novenas, large gatherings for feast days, devotees rushing to Church well ahead of Liturgy to get a place to sit during Solemnities, people visiting the pilgrim shrines day in and day out, etc have become stories of past.

Today hardly churches are open, even if it is open seldom any one is found inside. There is a complete change. The pandemic situation caused by Covid 19 has made a revolution in the Church life.

It provides an opportunity for us to go back to the Early Christian Communities and to imitate their life. In the Acts of the Apostles we read about family Churches, small communities gathered for worship and breaking of the Bread. Today with Covid imposed restrictions we need to have a paradigm shift in our thinking, reflection and celebrating Liturgy.

Many parishes have shifted from real liturgy to Virtual liturgy through online. This does not give the spiritual and emotional support which people long for through Sacraments. Basic Ecclesial Communities (earlier known as SCC or BCC, now known as BEC) always promote small group of neighbours gather together for sharing, reading of the Bible, reflection and plan to live the Christian life in the small community inspired by the Word of Life.

During this pandemic time in many parishes families pray together, read the Bible at home and reflect and extend assistance to the needy neighbours in the locality or migrant workers who pass their villages or towns

Post Covid Church need to think of celebrating Sacraments and administering Sacramental in BECs where the neighbours could gather together in small numbers. This would make the celebration of rituals more meaningful. All can participate in the prayers meaningfully. People can rejoice whole heartedly. Often in big churches people are distracted with large gatherings, sound system, lack of clarity in listening and there is less of fellow feeling.

Basic Ecclesial Communities provide opportunity where they know each other as they live in the neighbourhood to prepare one another for Sacraments. The members of BEC could prepare altar, arrange the place, compose prayer, prepare the hymns and take active part in the celebration which is often wanting in the parish Churches. When the Sacraments are celebrated in the neighbourhood, even children can take active part without any inhibitions. This would enable all to participate including the elderly or sick in

the locality.

The Bible reading, family prayer and sharing will deepen the faith and unity in the families. Pre Covid 19 times, people were busy with demanding schedule, TV, mobile and hardly they had time to pray together or eat as a family. Now Covid made most of the couples to work from home, children to study from home. So the words of St. Augustine become more true today: A family that prays together, stays together.

When the Sacraments are celebrated in the Neighbourhood communities, all can take active part in various functions. This will also give opportunity to exercise various ministries, viz. lector, acolyte, usher, etc. during Liturgy. Others will be involved in other ministries of the Church, viz. Catechism teacher, health care, youth empowerment, environment, care for senior-citizens, to liaison with the Government to get the due schemes for the needy, preparation for Sacraments and faith formation. Each person in the community will have some responsibility as a Body of Christ.

“The Kingdom of Heaven is the opposite of the superfluous things that the world offers, the opposite of a dull life: it is a treasure that renews life every day and leads it to extend towards wider horizons. Indeed, those who have found this treasure have a creative and inquisitive heart, which does not repeat but rather invents, tracing and setting out on new paths which lead us to love God, to love others, and to truly love ourselves. The sign of those who walk this path of the Kingdom is creativity, always trying to do more. And creativity is what takes life and gives life, and gives, and gives, and gives. It always looks for many other ways to give life.”— Angelus address of Pope Francis on 26 July, 2020

IN a way Covid 19 has come as a blessing in disguise for our spiritual growth. WE need to shift from our ritualism to Personal approach and solemnities to saving love of Christ to enthuse hope to the people around, from fear of health issue to courage in the power of Jesus with prudence. Thus we need to have a paradigm shift from large gatherings to small communities to give courage, comfort, hope and love to the neighbourhood people in our parishes.

Living the Faith amidst the COVID19 Pandemic

FR. JOSEPH M. THOHRRI

It's been half a year since the global pandemic corona virus has brought the world to a standstill. There is a sense of uncertain and bleak future adding salt to the injury of hard times. With the experience of lockdown we know how 'life' has been made miserable in an unusual manner. The global crisis has changed our lives, our livelihood, even our lifestyles and more so affected every person physically, economically and psychologically. Now the question is are we affected

them for their humanitarian service. The question is what made the Sikh community do this extraordinary thing in a very ordinary way? The Sikh philosophy of Sharing, Caring and Daring, I believe was the motivating force behind this upheaval task for humanity. The Sikh community just lived their faith and manifested their faith in action during this testing time. This was their faith lived experience. This is true as to what people say that we don't find nor see any Sikh beggar anywhere in the world. A community dynamic faith well lived and well



spiritually as well?

Ever since the lockdown, it's true that churches are closed so also other places of worship of other religions. Does this mean that our beliefs and our faith are also locked down and shut down? This lockdown is no doubt a 'testing time' of our faith as Christians. The Church in our general understanding is a sacred and holy place of worship. As Christians, we must be able to see the Church as a community of believers, who are active and vibrant in faith and in action. During this lockdown, among many communities of believers, the Sikh community so far has stood out tall, walked the extra miles, touched the lives of others and impressed humanity by their works. Sikhs across the world had fed thousands in the Gurudwaras as well as in the streets for the migrants, homeless and the poor irrespective of the religion, culture and language they belong. The Governments of Canada, United States, Australia, New Zealand and the United Kingdom have honoured

manifested in action.

The dynamic of a Christian faith must also be a lived experience of the gospel teachings. We should be the fifth gospel for those who have not read the four gospels and be the living gospel message for others with our way of living. Churches are locked doesn't mean our prayers will be unheard by God. Christian family is also a small church and this church should be alive, vibrant and active during this pandemic. Uncertainties lie ahead but hope in God should be unwearied. As Christians the pandemic crisis should not allow to 'define' us rather the crisis must be able to 'refine' us as Christians. We need a strong and positive mind set to come out of this crisis. What is most ironic as a Christian and as follower of Christ is that we go to Church more out of fear rather than out of faith. This pandemic is the time to showcase our faith as dynamic Christian, refine oneself as transformed Christian and come out stronger mentally, emotionally and physically to face the realities of the world, thus living the faith and setting an example for others to imitate and follow.

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Extension of Date for Re-registration of Charitable Societies for Tax Exemption.

ADV. JOSE KL

Amendments to the Income Tax Act.

In fact, all the registration of all charitable Trusts and Institutions under Sec. 10(23C), 12AA, 35 and 80 G of the Income Tax Act 1961 and rules framed thereunder were permanent unless cancelled by competent authorities in accordance with law. However, the Finance Act 2020 made amendments to the above provisions. As per the new Section inserted in Finance Act 2020, with effect from 31 August 2020 such registrations will cease to exist and all charitable institutions are required to file application for re-registration from 1 June 2020 to 31 August 2020 under the newly inserted S. 12AB of the IT Act.

Procedure of Filing new Application.

However, in view of various representations made to the Central authorities due to the crisis created by Covid-19 virus, the Ministry of Finance, in a press release dated 9 May 2020, has announced new dates for re-registration of all charitable institutions registered under Sections 12 A, 12AA, 10(23C) and 80G, i.e., from 1 October 2020 to 31 December 2020. Earlier such registrations were distributed all over the country with relevant IT authorities. However, as per the new norms henceforth all such re-registration will be centralised to create a common pool of charitable organisations and trusts by the Central Government. The application of re-registration will be into the website, namely, "incometaxindiaeliling.gov.in" by filing Form No. 10A online with required documents on the above mentioned income tax site.

New Features.

As per the new provisions, the appropriate authority for application is the Commissioner or the Principle Commissioner of the income Tax, Government of India, who will pass an order either granting approval or rejection within 3 months of the filing of the application. If the competent authorities are not satisfied with the due implementation of the objects of the societies, there will be



rejection of the application after affording an opportunity of being heard. Now the validity of such re-registration is for 5 years and the same should be renewed every five years like the renewal of FCRA provisions of 2015. The registration of new Charitable Trust and Organisations too will be under S. 12 AB and in the beginning they will be given a provisional registration for 3 years which will have to renewed later on.

Uploading of Form 10A.

Contents required to be furnished in Form 10A are: Name of the Trust, Society or Institution, PAN details of the Trust, Society or Institution, Registered Address of the Trust, Society or Institution, Select the type of Trust, eg., Religious/ Charitable/ Religious-cum-Charitable, E-Mail and Mobile number of the Managing Trustee/Chairman/Managing Director, Legal Status of the Trust, Objects of the Trust, Date of Modification of Objects, if any, whether the application granted in the past is rejected or the registration is cancelled or not. If yes, details of the order cancelling the same and if the applicant is registered under FCRA, 2010? If yes, then details of the same. The documents required for registration are, Registration Certificate and MOA / Trust Deed (two copies- self-attested by the Managing Trustee, NOC from the Landlord where registered office is situated (if place is rented), Copy of PAN card of Trust, Electricity Bill/ House Tax/ Water Bill, Evidence of welfare activities carried out and progress report of the same since 3 years or since inception, Books of Accounts,

Balance Sheet, ITR (if any) since inception or last 3 years, List of Donors with their PAN and address, List of Governing body or members of the trust/ Institution in the following format: (See table at the end of the article)

Trust Deed for verification of Original Registration Certificate and MOA and any other information / document as may be asked by the Income Tax Department.

Government Objective.

The Government intends to create a "National Register of all charitable and religious institutions" and the Income Tax Department will issue an electronically generated Unique Registration Number (URN) to all charitable and religious institutions. The process of revalidation of all the charitable and religious institutions will enable the Government to weed out all the inactive and defunct charitable institutions. In the past, many registered trusts were found engaged in malpractices for private profiteering rather than doing any genuine social work. The department wants to curb those practices. The renewal of registration after every five years will provide an opportunity to withdraw the exemptions without going through the complicated cancellation provisions.

Conclusion:

In fact, this amendment will go a long way in eliminating a number of so-called charitable organisations who in the name of social welfare activities mismanage the public welfare fund for own selfish motives. Besides the above this new step will promote accountability and transparency among the charitable organisations which are the best practices to be followed. The said amendments will encourage a paradigm shift in developmental narratives and bring about a re-imaging of socio-economic initiatives.

— Adv. Jose KL, 9836488205 lawyerjose@gmail.com

Sr. No.	Name	Address	Adhaar No.	PAN	Mobile No.	Email id

Guwahati NGO helps skill reverse migrant workers

Guwahati: A Guwahati-based NGO has teamed up with National Bank for Agriculture and Rural Development to impart Skill Development Training of Reversed Migrants in Tribal Development Fund Project Area of Rongjuli Block, at Mariampur, Goalpara. Some 50 selected trainees and Gaon Burah, and prominent villagers of the Rongjuli Block participated at the Sept 15 Bosco Reach Out program.

minor fruits in the project implementing area. These local fruits are mainly Amlakhi, Outenga, Bagari, Kordoiitenga, Silikha, letuku, poniol, amora (Assamese name) which are available in each household in their homestead garden.

The project aims to provide employment in the homes of migrant workers who lost their job during the lockdown through bank credit linkage, to promote self employment which can



The returnee migrant workers in the project area are mostly unskilled labor who work on contractual basis like daily wage earner without any dignity and self confidence which presented them as most vulnerable group in COVID 19 lockdown situation. "The project initiative will help to reduce the skill gap between the available skills and desired skills while focusing on economic, infrastructure and technical development," says Executive Director of Bosco Reach Out Father Jayaprakash Anthonimuthu.

The project consists 3 courses – two courses on carpentry and one course on pickle making conducted in one month for a total of 90 trainees comprising 97 percent tribal and 33 percent women.

Goalpara district saw return of about 400 returnee migrant workers from Kerala, Tamil Nadu, Maharashtra, Karnataka, Arunachal Pradesh, and Meghalaya where they worked in textile, and leather industries, construction and coal industries as unskilled labor in contractual basis. Aged between 23 and 40, they had studies eighth to twelfth grades.

Rongjuli block is well known for its carpentry works. While, pickle making is selected for availability of local fruits and

create employment for others and to prevent future migration towards big cities and urban areas.

Rajkumar Y Meitei, District Development Manager, Goalpara explained the concept of skill development and the initiatives of NABARD. He explained that the project can generate employment opportunity in both ways as job seeker and job creator. The migrant labor and prospective employees need to acquire skill and knowledge to gain employability.

Santosh Kumar, Lead Bank Manager, Goalpara district explained the importance of bank credit linkage for skilled trainees to establish their microenterprise with correlating the Prime Minister dream project Atmanirbhar Bharat and go vocal for local which implies self-reliant India' or 'self-sufficient India.

S.K. Karmakar, Branch Manager, AGVB, Dhupdhora explained that after their targeted skilled development training, bank will provide credit linkage as per their requirement with expectation of loan repayment. Mattersindia

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An encyclical for all brothers and sisters



While waiting to know the contents of the document, there has been some discussion about the title and how to translate it inclusively. An encyclical, though, is per se a universal text, and Pope Francis truly wants to speak to the heart of each and every person. The Holy See Press Office announces that the text will be published on 4 October.

By Andrea Torielli
Fratelli tutti is the title Pope Francis has chosen for his new encyclical – dedicated, as we read in the subtitle, to “fraternity” and “social friendship”. The original Italian title will be used, without being translated, in all the languages in which the document is published. The first words of the new “circular letter” (this is the meaning of the word “encyclical”) come from the great Saint of Assisi, whose name Pope Francis chose.

We are waiting to know the contents of the encyclical, which the Successor of Peter addresses to the whole of humanity and which he will sign on 3 October at the Saint’s tomb. There have been some good discussions about the title and its meaning. Since it is a direct quotation from St Francis (taken from the Admonitions, 6, 1: FF 155), the Pope has obviously not changed it. But the formulation of the title in no way intends to exclude women, that is, more than half of the human race.

On the contrary, Francis chose the words of the Saint of Assisi to initiate a reflection on something he cares about very deeply: namely, fraternity and social friendship. He therefore addresses all his sisters and brothers, all men and women who populate the earth: everyone, inclusively, and in no way exclusively.

We live in a time marked by war, poverty, migration, climate change, economic crises, pandemic. Recognizing

a brother or sister in everyone we meet and, for Christians, recognizing the face of Jesus in the other who suffers – these responses reaffirm the irreducible dignity of every human person created in the image of God. They also remind us that no one can ever emerge from the present hardships alone, one against the other, the global North against the global South, the rich against the poor or any other excluding differentiation.

On 27 March, at the height of the pandemic, the Bishop of Rome prayed for the salvation of all in an empty Saint Peter’s Square, in the pouring rain, accompanied only by the sorrowful gaze of the Crucifix of St. Marcellus and the loving gaze of Mary, Salus Populi Romani, protector, health or salvation of the Roman People. “In this storm,” Pope Francis said, “the façade of those stereotypes with which we camouflaged our egos, always worrying about our image, has fallen away, uncovering once more that (blessed) common belonging, of which we cannot be deprived: our belonging as brothers and sisters.” The central theme of the upcoming papal letter is “blessed is our common belonging”, which indeed makes us brothers and sisters.

Fraternity and social friendship, the themes indicated in the subtitle, point to what unites men and women: a necessary affection established between people even if not close blood relatives. The relationship must be expressed through kind deeds, forms of assistance, works of justice and generous action in times of need – a disinterested affection towards other human beings, regardless of any difference or affiliation. For this reason, all readers should be able to understand the title Fratelli tutti with the absolutely inclusive connotation that is intended.

■ FRANCIS SUNIL ROSARIO

Rev. Fr. Mervyn Carapiet, an Armenian descent, born in Kolkata on July 10, 1933 to the late Charles Carapiet and Late Ella at 59, Chittaranjan Avenue, Kolkata. They were five siblings: three boys and two girls: Cyril, Sr. Teresa Anthony, FC, Fr. Mervyn, Robert and the youngest Mary Carapiet.

Fr. Mervyn passed away on the feast of the Triumph of the Cross, on Sept. 14. His funeral took place at St. John’s Church, Sealdah the next day, on the feast of Our Lady of Sorrows on Sept. 15 and his mortal remains buried at St. John’s cemetery.

His childhood days grew in the heart of the city. He was a local vocation, well grounded in the city’s culture within multi-cultural and pluralistic communities. He had a gentle smile on his face always. He was deeply pastoral minded and loved the poor, the children, the youth and the elderly with the evangelical mandate to love God and the neighbor.

His educational upbringing were due to the Christian brothers of St. Joseph’s, Bow Bazar. In late 30s and 40s, he did his schooling; he was privileged to be educated by the Irish Christian brothers. Fr. Mervyn completed his matriculation, college with science, and technical studies in Kolkata.

His family was deeply religious. His vocation was due to his mother who attended daily mass and was very faithful to all religious duties. His father was a businessman and later on, his business was carried on by his elder brother, Late Cyril Carapiet. The Philips shop in Dalhousie and another at AJC Bose Road, were the business hub for the Carapiet family. Fr. Mervyn had the support both in terms of spiritual/religious and financial, belonging to an ideal family. His sister Late Teresa, also joined the Daughters of the Cross Congregation (FC) and played an important role in her congregation until she breathed her last. Fr. Mervyn remained very close to his sister. They had a covenantal love relationship.

In 40s and 50s, many city based local vocations emerged for the Archdiocese of Calcutta. In 1954, at the age of 21, Fr. Mervyn joined the Archdiocese of Calcutta. He was one of the brilliant recruits for priesthood and due to his strong English medium education; he had his philosophical and

Obituary

Rev. Fr. Mervyn Carapiet
(July 10, 1933 – Sept. 14, 2020)



theological studies in the Papal Seminary, Pune. Fr. Mervyn completed his pre-Philosophy in Papal Seminary, Pune and after completing his Theology with B. Th. And M. Th., he was ordained a priest on Oct. 3, 1961 at the same Papal Seminary, Pune.

His ordination was the time when the Second Vatican Council was about to begin. He was always a well-informed scholar, by his educational endeavors and thirst for new knowledge. The decades 50s and 60s brought new wave of thinking and theology grounded in the challenges and demanding realities of the world. ‘Gaudium Et Spes’ was the magna carta of new ways of being Church. Fr. Mervyn was much motivated by the ‘New Pentecost’ and movement of the spirit in the world. The topic of his doctoral dissertation in Moral Theology was “The Anthropology of Vatican II”. Fr. Mervyn was always alert with his understanding of the Church teachings, especially on the Moral principles.

Soon after his ordination he was assigned to several parishes as curate. He served at Sacred Heart Church, Kharagpur, Christ the King Church, Park Circus and few others. From 1970 to 1974, he was the Headmaster of St. Aloysius’ School and curate in the Parish, Our Lady of Happy Voyage Church, Howrah.

His interest in Moral Theology took him to Alphonsianum, Rome, for doctoral studies in Moral Theology. An Eminent Moral Theologian a Redemptorist, Fr. Bernard Haring was his professor in Rome.

After completing his doctoral studies in Rome, Fr. M. Carapiet was appointed as Professor of Moral Theology in Morning Star College, Barrackpore from July 1, 1977. For the next 10 years, he taught Moral Theology. For a period he served as Dean and Librarian of Morning Star Seminary. While he taught in Morning Star Regional Seminary in late 70s, he did his weekend ministry in

the city parishes.

From 1988, he had a year of sabbatical in the United States of America. During his sabbatical, he updated his Moral Theology by doing a Post-Doctoral course from Boston University, U S A. Thus, in his small physique, he carried a huge knowledge bank.

At the invitation of Late Archbishop Hubert Rozario, SDB, Archbishop of Shillong-Guwahati, he taught Moral Theology in Christ King College, Shillong, from 1990 to 1993.

From July 1993, Fr. Mervyn was back again in Morning Star College and remained there until 2008. He was an expert in Medical Ethics. He was a great teacher and had profound knowledge in theology. He kept himself well informed in all important matters and concerns that affected the Church.

In April 1992, he lost his dear mother.

He was deeply a cultured man. He loved his classical music. In his private times, he would play best of classical music, Mozart, Beethoven, Bach, Chopin, Vivaldi and relax. He was also a dramatist. In the Seminary, He directed a few plays. One of the plays he directed was a biblical play, ‘Gideon’ that was a super duper hit play in the performing art.

He was quite serious about his commitments. As Rector of Vianney Home, (1964 to 1969) he was a strict disciplinarian and as a professor in the Seminary he used his academic skills. The language he spoke, was not understood by the most. One had to sit with a dictionary to find the meaning of certain words. He was a very private person.

After his retirement from the Seminary, he came to St. Thomas’ Church to assist in the pastoral care of the faithful. He was available in the demanding pastoral ministry always. He was regular in his Friday devotion to the Blessed Sacrament. The parishioners joined him for the devotion and prayed for the various needs of the Church.

His life as a diocesan priest, was well lived. Certainly, he will remain a good model for the Diocesan clergy to live life fully for the cause of God’s mission and through the diocesan spirituality that should inspire all the diocesan clergy to be committed for the growth of the Church. Kolkata will miss this great pastor, orator and a Moral theologian, par excellence! May his soul rest in peace!

Eternal rest grant unto him, O Lord, And let perpetual light shine upon him!

Leisure

A Tribute to Rev. Fr. Richard William Timm, CSC

FRANCIS SUNIL ROSARIO

Rev. Fr. Richard William Timm, CSC, a renowned 'Servant Leader' of Bangladesh died in South Bend, Indiana on Sept. 11, 2020. God blessed him with a long life. He died at the age of 97. He was born on March 2, 1923, in Indiana, U SA. He spent nearly sixty-six years of service in Bangladesh both in academic field and in humanitarian services.

By his educational qualification and academic interest he was a scientist. In his early school years, he was inspired by Fr. William Robinson, a Holy Cross priest. Thus, in Sept. 1940 he entered Moreau to become a priest, a selfless missionary to the cause of humanity, both in the field of science and his commitment to the people who suffered various tragedies in life and the most marginalized.

Since 1952, Fr. Timm worked in the education sector of Bangladesh. He was a recognized person for the operations of Notre Dame College, Dhaka, Bangladesh. Founded in November 1949, the college is still carrying on with its reputation and quality and is one of the best educational institutions in Bangladesh by the official ranking. He took the responsibility of the Principal of Notre Dame College for the term 1970-71 and worked as the Director of Studies as well. He was still connected to the college though not taking part in academic activities. He was the founder of the Science Departments in Notre Dame College and the pioneer for the club activities. He was also the founder of both Notre Dame Debating Club and Notre Dame Science Club which are the first debating club and the first science club in Bangladesh.

Fr. Timm, in Mid 50s visited the Chittagong hill tracts and wrote three scientific papers where he showed how the Tribals were deprived of their basic land rights, which was a violation of their rights as citizens of the country. He stood firm on the side of the poor and the most vulnerable of society. He stressed on the Rangamati Lake and he said, "Everyone who goes to see the beauty of Rangamati, should also see the tears of the hundred of thousand tribals under the water." His book "Adivasis in Bangladesh" in 1991, was published by the Minority Rights group in London.

Fr. Timm played a prophetic role in reconstructing Bangladesh with his vision and various socio-economic development programs. Being a scientist, he had the scientific temper to help the country to shape its own future and to stand on its own feet. Caritas Bangladesh became a vehicle in this dream of Fr. Timm.



Timm actively took part in the newborn country's reconstruction work together with the UN, USAID, CORR (The Christian Organization for Relief and Rehabilitation, later Caritas) and CRS. The rehabilitation effort was conducted among the homeless and those who have lost all in the war.

Besides his Caritas commitment, he had made significant contributions to Justice and Peace commission work. He did a survey on 1000 garment women workers in 51 export oriented garment factories, to see whether the women workers were getting their just rights and salary. With the help of Trade union, he negotiated with the management to see the working hours, their just wages, maternity leave and other such concerns of women.

On November 12, 1970, a great cyclone struck the coastal areas of East Pakistan and killed at least 50,000 people. Timm, assisted by the students of Notre Dame College, CORR (The Christian Organization for Relief and Rehabilitation, later Caritas) and HELP (Heart-land Emergency Life-Saving Project), conducted several relief expeditions in the affected areas. The response was among the biggest of those taken by Non-government people.

On other disasters, including the great flood of 1998, Notre Dame College and Caritas both participated in the relief effort both in and out of Dhaka City under the participation and influence of Timm.

He said once, "Because of the people of Bangladesh, I have visited many places and had the privilege of working with people of diverse origins and backgrounds, but none of them could take as big a place in my heart as Bangladeshi people did. I really love them. They are precious. I have never found a society of people who are more loving, tolerant and caring of one another, who are simple and friendly."

Rich tributes were paid to this stalwart Servant leader at the passing away of this great visionary and socio-economic activist of Bangladesh. Sr. Mary Joan Gomes, RNDM sister was

privileged to work with Fr. Timm for six years. Her experience was that working with Rev. Fr. W. Timm CSC, six years on Peace and Justice Commission at the National Level, Bangladesh was very life giving.

Dr. Isidore Gomes, one of the most prominent lay leaders in Bangladesh expressed his condolences. According to him, "Fr. R. W. Timm was a highly educated CSC priest with a Ph.D. in Biological sciences. His research for Ph D. was on Nematodes and discovered over 250 new species."

A Muslim scholar of History, Prof. Tanveer Ahmed, from Jaganath University, Dhaka after hearing the death of Fr. Timm, he sent his condolence message. "Fr. Richard William Timm, CSC is not only my great friend but also a great friend of Bangladesh. I wrote my first article titled as: Fr. Timm and his role in the Liberation War of Bangladesh."

Father Timm was given a medal and Parchment to Father at the Vatican Embassy in Dhaka on September 29, 2009, in recognition of his contribution to Education, Charity, Justice, and Peace in Bangladesh.

He was awarded the Ramon Magsaysay Award in 1987 for International Understanding. In 1963, Timm was given a Southeast Asia Treaty Organization Postdoctoral Research Fellowship for extensive study in Thailand and the Philippines on parasitic nematodes affecting commercial plants.

Among the many varieties of nematodes he discovered, the marine nematode Timmia-parva, was named after him. He attributed his productivity and output in the 1950s and 1960s (over 70 scientific papers) to the fact that he was the only nematologist in Bangladesh.

Timm's publications include numerous research papers and books. His books are:

1. "Forty Years in Bangladesh: Memoirs of Father Timm" published by Caritas in 1995.
2. "The Plant-Parasitic Nematodes of Thailand and The Philippines" published by SEATO in 1965.

STORY BANK

Story 74: Jesuits at the Mughal court

FR. FELIX RAJ SJ

Babur's grandson, Jalaluddin Muhammed Akbar, who occupied the throne from 1556 to 1605, consolidated Mughal rule over the whole of northern India. The empire of Akbar stretched from the Arabian Sea to the Bay of Bengal. Akbar himself was a capable (although illiterate), shrewd, and conciliating administrator, who managed to gain the cooperation of the peoples and their rulers in the regions he conquered.

More open-minded than most contemporaries, Akbar, the 3rd great Mughal ruler, was a religious man and invited Islamic, Hindu, Christian, Jain and Zoroastrian scholars to religious discussions. His broad fascination with religions culminated in 1582, in the establishment of the Din-Ilahi, a syncretistic cult incorporating Islamic, Hindu and Christian beliefs.

Francis Xavier was the first Jesuit to set foot on Indian soil in 1542. He entered Goa in the entourage of the new governor, Martin Affonso de Sousa, with whom he had sailed from Lisbon. Xavier was a zealous "missionary on the move". He died at Sancian, a small island facing China in 1552. At the time of his death there were 64 Jesuits in India.

Akbar got his first insight into the Christian character and religion from the actions of two Jesuits - Frs. Antony Vaz and Peter Dias, who had reached Bengal in 1576. In September 1579, Akbar's ambassador arrived at Goa with a letter, asking for two learned priests to be sent to Akbar's court.

To quote Akbar's letter: "... I am sending Abdullah, my ambassador, and Dominic Perez (an Armenian Christian, the interpreter) with the request that you will send me two learned Fathers and the books of Law, especially the Gospel, that I may know the Law and its excellence..." He wanted them to provide him and his Muslim and Hindu courtiers with first-hand knowledge about Christian doctrines.

The invitation elicited great hopes among the Goan Jesuits. Three Jesuits under the leadership of Fr. Rudolf

Acquaviva reached Fatehpur Sikri via Surat and Gwalior in February, 1580 and were received with extraordinary warmth and affection by the emperor, whose attachment continued throughout the three years of the Jesuit mission. Since Akbar did not become a Christian and appeared to be doubtful as to all forms of faith, unwilling to commit himself, the Jesuits returned back to Goa in 1582, thus ending the Jesuit Mission to the great Mughal Empire.

Fr. Anthony Monserrate is said to be the first Jesuit geographer in India. When Akbar marched to Kabul in 1581 against his half-brother Mirza Muhammed Hakim, he took Fr. Monserrate along for continuing the tuition of his second son Murad.

Akbar encouraged Fr. Monserrate to take observations en route. He, however, showed no interest in the data collected by Fr. Monserrate who kept it with himself even when he returned to Goa. Later in 1804, Francis Wilford of Bengal Engineers made use of Fr. Monserrate's manuscripts to prepare a valuable map of the countries west of Delhi.

Once again after a gap of 13 years, Akbar's earnest efforts to obtain a replacement were rewarded. In May 1595, Fr. Jerome Xavier (grandnephew of St. Francis Xavier) accompanied by companions arrived in Lahore. This time Akbar gave them permission to open a school and to build churches at Agra and Lahore. He commissioned Fr. Xavier to translate the Life of Christ into Persian as the Dastan-i-Masih which was completed in 1602.

Akbar also married an Armenian Christian, Mariam Zamani Begum. Mariam's sister, Lady Juliana was the doctor of the royal harem. Juliana was given in marriage to Prince Jean Philippe de Bourbon of Navarre of the royal house of France.

It is said that Juliana built the first Church at Agra in 1600. Akbar had an adopted son, Mirza-Zul-Qarnain (Zulcarnen), first son of Mirza Iskandar, an Armenian who was a cavalier at Akbar's court. Mirza-Zul-Qarnain was the founder of the Jesuit College at Agra in 1601. The Jesuits enjoyed the patronage of Akbar and his son Jahangir; but under Shah Jehan and Aurangzeb this disappeared.

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The Herald

SWAMI AGNIVESH: A PROPHET FOR ALL SEASONS

DR. J. FELIX RAJ, SJ

Swami Agnivesh, who was hospitalised due to liver cirrhosis at the Institute of Liver and Biliary Sciences (ILBS) in Delhi, passed away on Friday, September 11th evening. I had spoken to him a few days before his death.

15th August 2018, the 72nd Indian Independence Day, was indeed a Red Letter Day in the annals of St. Xavier's University, Kolkata (SXUK), when Swami Agnivesh, former professor of SXCK and a close friend of SXUK, hoisted the national flag.

Swami Agnivesh was truly "a man for others"... A sanyasi in the Arya Samaj Order, he stood tall, both on the national and international stage, as an educationist, a philanthropist, a philosopher, a spiritualist, most of all as a humanist. The sublime words of Saint Ignatius of Loyola, founder of the Jesuit Order applies to him perfectly... "He was contemplative in action, finding God in all things". And also important to me, Swamiji and I were close associates and friends.

Swamiji delivered the keynote address on the 15th August to a rapt audience comprising faculty members, staff and students. His speech was both inspirational and compassionate underlining the need to serve the underprivileged section of our community, particularly the children from poverty stricken homes and of course not to forget the bonded labourers. In fact Swami Agnivesh has undertaken THIS to be his mission. He works incessantly in trying to make a difference to the marginalised sections of our society.

I met Swami Agnivesh 34 years ago in Delhi, although I had heard of him three years prior to that, while I was a lecturer at St Xavier's College. He was known for his revolutionary ideas, oratory skills and the bold stand he often took for the liberation of the disadvantaged people.

A 14 year old Sri Lankan girl had been arrested for unlawfully entering India. She was housed in Tihar Jail in 1987. My Sri Lankan friends had requested for my help for the child. I met Swami Agnivesh seeking his guidance and advice.

Both Swamiji and I were at the court when the case came up, we modestly sat in the last row.



When the judge entered, he happened to notice Swamiji and questioned his presence. Swamiji explained the context and that he hoped for the smooth release of the minor.

Since then our friendship blossomed we worked on several issues, social and religious. Thereafter I often invited him to visit Xavier institutions be it the Jesuit College of theology in Delhi, Vidyajothi, St Xavier's College or St Xavier's University, Kolkata. He also figures amongst one of the most notable and prominent former faculty members of the St Xavier's College.

Swamiji had never refused my invites. We shared many things in common - our vision, spirituality, our vocation. We are co-travelers, travelling together, to achieve our goals in life. He is a Hindu spiritual leader and I am a Christian Jesuit priest. Yet our fundamental beliefs and principles for the betterment of humankind were/are similar. We have spent a lot of time on many occasions sharing our ideas convictions and experiences. I know for a fact that Swamiji's life is founded on the love of God and in service to humanity.

Vepa Syam Rao was born into a Brahmin upper caste Telugu family. He completed his Masters from Calcutta University. He taught at St Xavier's College from 1963 to 1969. At 24 young Rao was inquisitive and curious to know the inner workings of the Belgian Jesuits. One day he sneaked into the Jesuit residence known as cloister and peeped in. The austerity and simplicity of the Jesuit living quarters astounded him... Only a table, two chairs, a bed and a wooden almira.

It was unbelievable... 'The Jesuits lived a life of high thinking and simple living,' this made a deep impact on him. While coming out of the Jesuit cloister Rao met a senior

Belgian Jesuit in the corridor. He asked the priest as to what had motivated him to come to the distant shores of India leaving behind his home and the comforts he had had there.

The Jesuit answered him... 'I am here like my fellow Jesuit Fathers. Our mission is to serve the people of India, particularly of Bengal, mainly to impart quality education to Indian students; this is the humble contribution we hope to make.'

Swamiji was deeply impressed and he has often reiterated that this response by the Jesuit priest had an influence his future life and missionary zeal. He said, 'it made me ponder. What is MY mission for India?' As an activist he participated in politics as an outpouring of his spirituality. He bridged politics and religion with the plank of social justice. Like Mahatma Gandhi he believed that religion could not be separated from politics and that religion brings a sense of morality in the conduct of politics.

Swamiji had always stressed his strong faith in spirituality. He insisted that spirituality ought to be social spirituality. This spirituality should not be an individualistic or escapist type. He insisted that it should be one that would keep the interest of the society intact; which would depend on the respect for individual interest. These are inextricably linked. They are complimentary... religion must be a thrust for social awakening and revolution. Swamiji has written a number of books on this subject to promote and share his views and ideas (listed below).

Swamiji was a bridge between religions, respecting the differences... 'Do unto others as you would have others do unto you,' is his golden rule. He further advocates, if we want life, let us give life to others; if we want opportunities, let us provide

India to be outsourced jobs' epicenter: Technology evangelist

Patna: A massive foreign direct investment is coming to India in the near future and only those who can handle technology will benefit, a technology expert predicted at a webinar organized by a Jesuit college in Patna, Bihar.

"Every job now having a technology element to it, the recruiters would look for techno-functional people," said Subhajit Bhattacharya, senior program manager - Innovation & Strategic Programs with IT giant Accenture and founder of iTechGenic Global, a global IT startup.

As automation was taking over certain jobs, individuals would need to upskill to ensure career longevity, Bhattacharya told September 13 program on "Future Career Opportunities and Scope of Employment in the Emerging Technologies."

Future jobs, he added, would require only people who can handle technology. "Therefore, every student and job-seeker must acquire deep knowledge of smart technologies, such as artificial intelligence, cloud computing, robotic process automation, internet of things, business intelligence and data science," he explained.

Talking about the current situation, Bhattacharya said it would not last long. "So, don't

get demotivated," he said while predicting a massive foreign direct investment in India in the near future.

"India is likely to be an epicenter for 60 percent outsourced support jobs. Work from home culture will continue and there will be huge recruitment opportunities," he predicted.

Stating that the future could see enormous prospects for startups, Bhattacharya called upon the students to be "ideapreneurs and thought leaders."

The department of computer science of St. Xavier's College of Management and Technology organized the webinar.

College principal Jesuit Father T Nishaant said technological advancement models were likely to transform employment opportunities. "Production processes, business models, service delivery mechanisms along with employment relationship and social protection framework are likely to be revisited and reconfigured," he said.

The global narrative on the impact of the fourth industrial revolution also needed to be localized and reexamined, the Jesuit educationist asserted.

Father Joye James, secretary of the Jesuit Higher Education of Association of South Asia, college rector Jesuit Father Joseph Thadavanal and vice principal Father Martin Poras, also a Jesuit were the participants. Mattersindia

these opportunities to others. God's love is the same for all, no matter what one's religion or nationality is.' He is against the throw away culture, where people not only throw junk but also the poor, the refugees and the downtrodden. He promotes through his work an education in fraternity for real solidarity. This in fact is the essence of Swamiji's conviction and work.

But it is rightly said that prophets have enemies from within. Swamiji was hounded by fundamentalists, narrow minded leaders, political and religious. Who felt perhaps threatened by his passion and commitment. So he had to spend much of his energy and efforts in fighting such demons. However his 'Never say Die' propelled him forward!!!

He was a relentless fighter for the downtrodden not caring for personal attacks or even results... just fight till something positive emerges

was his firm belief. As Shakespeare said, reiterated by Justice V.R Krishna Iyer... 'What a piece of work is a man, how noble in reason, how infinite in faculty, in form and moving how express and admirable, in action how like an angel, in apprehension how like a god, never at rest but ever in meditative communication with God.'

Swamiji was diamond hard in his convictions, honeybee in his sweet collectivism for all suffering humans, a defender of the constitution and a humanist, aware of the religious pluralism of Bharat. Anything that might destroy the fabric of this country or threaten its development was the recipient of his ire.

Swami Agnivesh was indeed a man among men... A prophet for all seasons on the side of truth and justice with a deep seated spiritual perspective. A true inspiration. A Karma Yogi, Champion of the socially challenged A true Arya Samaji.