


# NAVAVANI

MARYMATHA CAPUCHIN PROVINCE  
ANDHRA PRADESH - ORISSA

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## NEWS LETTER

*Editors* 

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# *Editorial*

## OUR VOCATION



A good question for this New Year of the Lord 2011 is: How is God calling you to live in 2011? What is God telling your heart? Our Christian vocation, which we receive from baptism, is to give witness to our faith in our daily lives, whether convenient or inconvenient. Our vocation is to live and proclaim the truth in love (Eph 4:15) and that truth is a person, Jesus Christ! Christian life is ongoing conversion; our common Christian vocation is ongoing conversion

Our Holy Father Francis allowed God's Word, the Holy Scriptures, to take root in his heart and to change his life, his attitude, his perspective and his very lifestyle. St. Francis of Assisi called upon all believers to practice penance and produce worthy fruits of penance; that is, to live holy lives in accordance with the scriptures and the very life of the Lord Jesus Christ. He teaches us Franciscan friars, all members of the Franciscan family (religious and lay people alike).

"Oh, how happy and blessed are these men and women when the spirit of the Lord will rest upon them (Is 11:2) and He will make His home and dwelling among them (Jn 14:23). They are children of the heavenly Father (Mt.5:45) whose works they do, and they are spouses, brothers, sisters, and mothers of our Lord Jesus Christ (Mt 12:40)... (We are) mothers when we carry Him in our heart and body (Cor 6:20) through divine love and pure and sincere conscience and ( when) we give birth to him through (His) holy manner of working , which should shine before others as an example (Mt 5:16). Cf ***"First version of Letter to the Faithful, 5-7, 10).***

Such is the Christian vocation and the Franciscan Vocation. "Our mission in the Church is to make visible the presence of Christ in the world." In considering one's vocation in life, it is always important to seek the Lord's wisdom. The Book of Wisdom from the Old Testament acclaims God's wisdom. Like the Book of Proverbs, Wisdom is personified. ***"Wisdom is a hallmark of the person devoted to God; it is a gift from on high (Is 11:2; 1Cor 12:8 and Jm1:5). And the person who chooses the***



*path of the Lord chooses wisdom; God's Word is wisdom (Ps 119) and they who seek it follow it and live it are wise! Jesus uses this motif when preaching (Mt 7:24-27)".*

The quality of wisdom is opposed to folly; that is, Wisdom, vs. foolishness. Seeking a vocation is basically seeking God's wisdom in life. "Lord, what do you want me to do? As opposed to, "Lord, help, to do what I want to do!" Such a prayer is by no means passive. Rather, is an act of trust in the day-to-day happenings of our lives.

As Franciscan friars we seek God's wisdom for our decisions. But even at a deeper level, like St. Francis of Assisi before the Cross of San Damiano, "Lord, what you have me do? In his famous prayer before the Crucifix, St. Francis.

In conformity to the Scriptures and to Franciscan spirituality, God chooses the poor and despise (1 Cor 1:26-29) for his own purposes. This is the value of what St. Francis of Assisi would call "minority." Hence, he called his brothers "friars", or "lesser brothers." Let God bless us and preserve us in our vocation through out this New Year.

- Br. Chinnappa Payarda

Dear Guardians,

Kindly take note of the dates of Vocation  
Camp and do inform in your Parishes

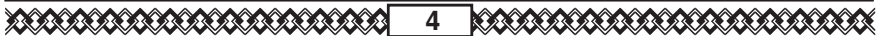
**ASSISI ASHRAM**

Enikepadu : Dt. 2nd, 3rd, 4th May 2011

**SHANTI NILAYM,**

Warangal : Dt. 28th, 29th, 30th April 2011

- Br. Kishor Babu Bandi  
Vocation Promoter



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# Provincial Speaks

**“TO PEACE IN THE WAY OF JESUS...”**

At the very outset I wish you all a very happy and grace filled New Year 2011!!!



G.K. Chesterton says, “The object of a New Year is not that we should have a new year. It is not that we should have a new soul and a new nose; new feet, a new backbone, new ears, and new eyes. Unless a particular man made New Year resolutions, he would make no resolutions. Unless a man starts afresh about things, he will certainly do nothing effective.” As we have entered into a new year, we are reminded once again of the forth coming chapter. Let this time be a time of renewal and a new beginning. St. Bonaventure tells us in his Life of St. Francis, that towards the end of his life, our Holy Father would say to the friars “Let us begin again, brothers. For up till now we have done little or nothing.” What a wonderful and renewing phrase that is, “Let us begin again.” To us, this New Year speaks of renewal; it speaks of a new rising from the past failures; it speaks of new beginnings and a newness of life. And, I think it is one of the most powerful statements St. Francis gives us - a reminder that we are part and parcel of the remarkable cycle of renewal that our God offers us; May this New Year be not something we observe from the outside, but something we participate in from within. That today, and every day, we continually have that opportunity before us to begin again.

We have celebrated the World Peace Day on 1 January. In his message on this occasion, Pope Benedict XVI speaks of peace that is required very much in this world. Quoting the attacks on Christians in Iraq in the month of October Pope expresses his heartfelt condolence and closeness to them. He stresses the need to acknowledge the human rights and strive for a life of peace and harmony Freedom and respect are inseparable; indeed, “in exercising their rights, individuals and social groups are bound by the moral law to have regard for the rights of others, their own duties to others and the common good of all” (Declaration on Religious Freedom *Dignitatis Humanae*, 7).

At the birth of Christ the angels sang Glory to God in the highest and Peace on earth. The Lord’s birth is a moment of reconciliation. The strained relationship between humans and God has been patched up with the mys-

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tery of incarnation. The great feast of Christmas that we have celebrated just reminds us of all our strained relationships with our brothers and sisters. As St. Francis said, “While you are proclaiming peace with your lips, be careful to have it even more fully in your heart”, let us first reconcile with our own selves that will surely lead to a community of peace and joy. The famous Christmas carol by Charles Wesley, 1739, “Hark the herald angels sing, Glory to the newborn King! Peace on earth and mercy mild **God and sinners reconciled...**” depicts the joy of Christmas where God and man are reconciled. Pope in his message for world peace day says, “The family, the first cell of human society, remains the primary training ground for harmonious relations at every level of coexistence, human, national and international. Wisdom suggests that this is the road to building a strong and fraternal social fabric, in which young people can be prepared to assume their proper responsibilities in life, in a free society, and in a spirit of understanding and peace”.

In addition to this I would also like to speak to you quoting Pope Benedict XVI with regard to **97th World Day of Migrants and Refugees** on Jan. 16, 2011 **With the theme, One Human Family**. “Human brotherhood is that, at times surprising, experience of a relationship that unites, of a profound bond with the other, different from me, based on the simple fact of being human beings. Assumed and lived responsibly, it fosters a life of communion and sharing with all and in particular with migrants; it supports the gift of self to others, for their good, for the good of all, in the local, national and world political communities”. It is quite fitting to take note of this that we too come across in our context peoples of different regions and racial and linguistic backgrounds. It is our responsibility as Franciscan Capuchins to foster this ‘spirit of fraternity and one human family’, among all these brothers and sisters and within ourselves.

Let us, dear brothers, also rejoice that our province is gifted with seven new priests namely, Brs. Samuel Arugolanu, Joseph Michael, Ramesh Bokka, Williams Varaprasad Gude, Gregory Jena, Jwanesu Neeluri and Mariadas Prathipati. I wish and pray that these brothers of ours may truly be faithful to their ministerial call and give their complete self for the kingdom of God.

Wish you all a Grace-filled New Year !

*Thomas Sebastian*

**Br. Thomas Sebastian, OFM Cap**  
Provincial Minsiter

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## Secretarial Information



### **NEW APPOINTMENTS AND TRANSFERS:**

Br. Joseph Michael: Padre Pio Ashram, Simonbadi

Br. Williams Varaprasad Gude: Deepti Capuchin ashram

Br. Jwanes Neeluri - Joseph Thamby Ashram, Pedavutapally

Br. Gregory Jena: Arunodaya Capuchin Ashram, Barakhama

Br. Mariadas Prathipati: Assisi Ashram, Berhampur

Br. Jayant Ranjan Singh is transferred to Arunodaya Capuchin Ashram, Barakhama as Brother-in-charge.

Br. Deenabandhu Baliarasingh is appointed the new procurator and vice rector of Assisi Ashram.

Br. Chinnappa Madanu is appointed the new procurator of Joseph Thamby Ashram.

### **NEW MOBILE NUMBERS:**

Br. Joseph Michael : 08895663267

Br. Williams Varaprasad Gude : 8374864020

Br. Gregory Jena : 08763298105

Br. Jwanesu Neeluri : 9492975881

Br. Mariadas Prathipati : 9494695710

Br. Arokiyaraj Guntipally : 9490117065, 8019163202

- **Annual Retreat:** 14-18 February 2011 by Br. Valerian Justin Menezes OFM Cap, of Holy Trinity Province.
- **First Provincial Election Chapter:** 9-13 May 2011
- Blessing of the new school at Warangal is on 10 February 2011 at 5.30 p.m.

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## COURSES:

- ISVANI KENDRA ([www.ishvanikendra.org](http://www.ishvanikendra.org)) Institute of Missiology and Communications Offers.....
- Laity Formation for SCC Animators March 20
- Art and Techniques of Digital Film Making March 21- 16 April
- Overseas Mission Orientation June 13-02 July
- Laity formation for youth July 10
- Re-entry programme for overseas retruned missionaries July 17-23
- Led by the Spirit: Renewal in Mission (Jubilarian Special) August 01-27
- Interfaith Satsang I August 1
- Building Integral Partnership For Prophetic Mission September 05-08
- Laity formation for catechism teachers September 24
- Leadership for Transorming mission October 03-22
- Empowering Skills in Formation of missionaries November 07-03 December
- Interfaith Satsang II November 27
- Human Promotion and integrity of creation December 14-17

† **Hearty Condolensce to Br. Joseph Thambi Kumar Dasari at the demise of his beloved father on 21st November, 2010.**

- Br. Joji Anil  
Provincial Secretary

E-mail : apcaps@gmail.com



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Fax : 0866 - 2842780

## Marymatha Capuchin Province, Andhra - Orissa

The Provincialate, Enikepadu P.O., VIJAYAWADA - 521 108, A.P., INDIA

06 December 2010

### LETTER OF CONVOCATION

First Provincial Election Chapter of Mary Matha Province,  
Andhra Pradesh- Orissa

Dear Brothers,

Greetings of peace and joy to all of you!

In accordance with our constitution No. 124.2 with the permission of our General Minister and his Definitory, I together with the Provincial Definitory hereby announce and convoke the 1<sup>st</sup> Provincial Election Chapter of our Province to be held at Capuchin Provincialate, Enikepadu, from 9 – 13 May 2011.

All the perpetually professed Brothers of the Province are vocals by law and they shall reach Capuchin Provincialate on May 9<sup>th</sup> by 6.00 P.M. Br. Carlos Novoa, General Definitory, will preside over the chapter.

May the light of the Holy Spirit illumine our minds and help us to renew ourselves in the spirit of our Father St. Francis.

Yours fraternally,

*Thomas Sebastian*

Br. Thomas Sebastian OFM Cap  
Provincial Minister



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# Circular Letter to all the Brothers of the Order on the urgent need for Ongoing Formation

(Prot. N. 00771/10)


## ***Get up and walk!***

1. Two years ago, in my Circular Letter “Let us fan the flame of our Charism”, speaking about initial formation, I drew attention to the gift of ourselves as the hub around which the whole of our life revolves. In my Letter I placed particular emphasis on the journey that we have to propose to those embracing our life, so that the consecration of themselves to God and to people would go beyond the level of mere words, and become an attitude permeating everything they do. In this sense when I speak of “formation”, I am referring to a dimension which is far more than imparting information about our life. It is a matter of an “initiation” in the true and proper sense of the word. The transmission of values is achieved only when those values are integrated to such an extent that they become a compass guiding every choice and action. In this new Letter I would like to tackle the subject of ongoing formation, using the same approach as last time: our life as Capuchin brothers finds its deepest and fullest meaning to the extent that it is given as a gift. Let me stress from the outset that my overriding aim is to encourage participation in whatever is offered by way of ongoing formation in each circumscription, and to urge its renewal and improvement wherever necessary. I recall that in 1991 our Order produced a “General Plan of Ongoing Formation”, and today we are laying the foundations for a “Formation Plan”, or *Ratio Formationis*, for the whole Order. So there is no need for me to deal here with the difference between initial, special and ongoing formation. The future *Ratio* will focus specifically on those aspects, and in the meantime the draft text of Chapter II of the Constitutions, prepared by the Commission, already mentions them explicitly.

## **1. Formation never stops - why not?**

### **1.1 A question of fidelity**

2. In my letter on initial formation I made a point of stressing that the initial formation journey must assume the characteristics of a progressive “initiation” into our Capuchin-Franciscan form of life. In that context I recalled the urgency of having consistent formators, highlighting the fact that we all have a responsibility for this aspect of our life. I



wrote: “In this area it is impossible to adopt a neutral stance: either we are formators, or we become deformators” (n. 14). It may seem to be playing with words, but in order to be able to “initiate” someone into a form of life, we ourselves have to be “initiates”, and this is something that is not acquired once and for all. It is interesting to note what the Suffering Servant says about this in the book of Isaiah: “Morning by morning the Lord God awakens my ear to listen like a disciple” (Is. 50, 4). My intention in this new letter is to point out some ways by which we can be continuously renewed, and to invite you, dear brothers, to take seriously the fact that we are brothers, aware of the responsibility we all have to be a support for one another. As well as the responsibility, there is also another aspect: we are gifts to one another, which means I can be grateful for the good example of my neighbour. This breathes life into the words of psalm 133: “How good and pleasant it is, when brothers dwell united!”.

3. Having responded to the Lord’s call and embraced the religious life in our Order, each of us has declared our intention to make a gift of our life, one that has to be constantly renewed here and now. For sure, there are many times when we feel everything weighing down on us and we inevitably turn in on ourselves and are tempted to give up the struggle. It happens to us all! But, if it were to happen too often, if it became a habit, then gradually, without realising it, we would be at risk of abandoning everything we had promised and our consecration would eventually wither, like a dried-up tree unable to bear fruit! In this sense I really believe that André Louf’s statement about monasticism also applies to us: “It is something embodied in humanity and in time, and therefore shot through with forces that exert a downward pull”. All the more reason for us to remain vigilant.

4. It is important that each of us takes time to replenish our energy. Time for silence, time for ourselves. But it has to be time with a purpose: to live well, to live better, that which we have promised. Our reasoning should be: “Precisely because I care about my brothers, and because I want them to find in me a good companion along the way, every so often I do something for myself!”. Ongoing formation is first of all about our will to be renewed in that which lies at the heart of our choice of the consecrated life: the gift of ourselves! Secondly, it must pay attention to keeping up-to-date professionally, so that we can carry out the mission entrusted to us with the necessary competence. This aspect follows from

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the first. This is how our necessary competence. This aspect follows from the first. This is how our Constitutions express it:

*Though it involves the person as a unified whole, ongoing formation has a two-fold dimension: that of spiritual conversion through a continual return to the sources of Christian life and to the primitive spirit of our Order, and their adaptation to the times; and an educational and professional renewal... (Const. n. 41, 2).*

## **1.2 Every age has its own challenge**

5. Ongoing formation is about our consecration and about what we are becoming because of it. Each one of us, as an attentive observer of all that is happening around and within us, sooner or later comes to the conclusion that life is calling us to take a new step forward. It is almost as if there were stages, each with its own particular challenges. Some meet these challenges gracefully, others find them a struggle or even refuse to take the step that is being asked of them. The most obvious parallel, I think, is old age, with its capacity to accept calmly the limitations that come with physical decline. The acceptance of ageing, the knowledge that we are moving towards a scaling down of our activities with all the many limitations this involves, is something all of us have to face sooner or later. Without a doubt, there are those who are not very good at growing old, who are not ready to let go of any of the things they have always done, or who miss the time when they were 40 and cannot look gratefully at all the things they were given to achieve in their lifetime. There are people who feel diminished by the fact that they can no longer perform all the activities they once did. In that sense life obviously calls each of us personally to move on, but this is not always evident at the time and is by no means easy.

6. There are certainly many transitions in this sense and here I want to mention briefly some of the more important ones. It is obvious that anyone who has come to the end of his initial and specific formation has to be able to move on to a stage where he is given the chance to fulfil some plans, to be fully committed and to feel, through the work he does, that he is truly alive. He must be able to put his lessons into practice! If, sensing the need to be absorbed in activity, he is denied the opportunity, he will feel robbed of something vital which was rightfully his. At this stage, as time goes by, he will feel an inner need to move from a multiplicity of occupations to a more focused choice of particularly significant activities. This then gives way to a desire to place one's life at the service of a




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meaningful cause worthy of whole-hearted commitment the time for grand designs, when one is ready to give one's all for the cause. Anyone launching headlong into such a far-reaching plan will sooner or later - inevitably - be disappointed. He will have to reckon with human nature - his own included - with its many limitations. If you gradually learn to accept reality as it is, without losing hope, and keep going despite everything, you take an important step towards greater human maturity.

By making these transitions a person is inwardly enriched, acquiring a wisdom of life which sooner or later he will want to pass on to others. This stage of life will be experienced as profoundly satisfying. In fact, we are not "consecrated" for ourselves alone, but to make our contribution to the humanisation of the world and hasten the full achievement of the Kingdom. Having reached the threshold of 60, with half our allotted span over, we abandon our grand projects in order to be at the service of those who find themselves at that stage. We focus our attention on the needs of the people with whom we share our lives, and mobilise our creative energies to contribute to the success of someone else's project. We rejoice to see a cause progressing and to see people coming closer to seeing their dreams materialise.

### 1.3 Asking for help


7. It is crucial to have people to turn to who can help us face each stage of the long and fascinating journey of life, someone who will let us stop and look at how far we have come. Life is a gift, and it needs to be seen and appreciated in all its richness. Everything is God's gift, including all that I have been given to live and to accomplish. Therefore it all has to be given back to God, the giver of every gift. But it is also true that I can only give something back if I am conscious of it and realise what it is. Ongoing formation should help us to grow in these dimensions. Life itself forms us and calls us to change, to adapt. Often, without such moments of clear realisation we are unaware of the changes that have taken place around us and within us, and so never manage to complete certain transitions promptly and smoothly. This is why we need one another and why sometimes it is good to meet someone with special training in these areas who can make our journey easier. We are talking about a learning process in the true sense of the word, something that has an impact on our life and adds to our sense of feeling good about who we are, happy to have reached this far and eager to set out on a new stage.



8. Everything I have outlined so far is first of all part of the journey every human being is called to make through the various stages of life - a journey of growth which will only be concluded with the arrival of sister death. Basically the journey has two parts: one of progressive detachment, the other of ever-expanding spaces of internalisation. The transition from having many achievements to a few internalisation. The transition from having many achievements to a few significant projects, the gradual abandonment of expectations, both of oneself and others, towards acceptance of the reality of things and people as they are, involves a long series of detachments. I abandon the expectations I project onto others or on myself, and find myself dealing with a much more realistic framework - closer to the other person's reality as well as my own. I give myself and my brother permission not to be perfect or to be inconsistent. The day I manage to do that, I will have acquired a wealth I did not have and could not have had before. Hand in hand with this gradual detachment comes a growing need for longer periods in which to stop and ponder the totality and flow of the things that are. There is a journey of internalisation going on which needs to be developed. The life of our Seraphic Father Saint Francis is an extremely pertinent illustration of what I have just described: he would often retire to secluded places where he spent much time in prayer.

#### **1.4 Our changing faith**

9. Even a person's life of faith, and our vocation too, calls us to embark on a journey of constant and profound transformation. The way we believe and live our consecration at age 60 (I use this reference point because it's the one that suits me most!) is very different from how it was when we were half that age. After a phase of great enthusiasms when we wanted to change everything, we gradually moved through a stage of resizing in the true and proper sense. The brothers I live with have limitations, as I do myself. Perhaps I have also fallen, literally fallen off my horse like St Paul, and found myself far away from the path I had chosen. I may have gone through a period of spiritual dryness, where everything seemed insipid, flat and lifeless - I thought I had lost my bearings. But it is also true that in the midst of these ups and downs I met the Lord, who invited me to "Get up and walk!" I realise that my fidelity had wavered, and only because the Lord intervened was I able to start walking quickly again.



Of course, having lived through all this, I feel weaker and more vulnerable, but I am certain that I have now experienced at first hand what it means to be a sinner, a reconciled sinner! By this I do not mean that the Lord was not present in my life before; all I mean is that my awareness of His presence today is different and certainly more profound. And I also realise that even the way I believe has changed. In fact, compared to the past, I am more focused on the need to trust God than on repeating individual items of belief. I have become less formal and I see how the relational dimension has grown. None of us is exempt from these maturation processes. There may also have been emotional or affective crises, so that we distance ourselves from the fraternity, perhaps because we felt misunderstood. Thanks be to God, we found ourselves back on course, and we do not fail to thank Him for the people he has placed on our way. All of this is what has formed us and still continues to form us.

10. Although we are talking about dimensions that touch each one of us, albeit always in very different ways, we generally make a mystery out of them. But shouldn't we be much more open about them, to the point of discussing them in a fraternal conversation, even during our local chapters? Happy those who have found a good spiritual facilitator and a fraternity that is respectful and is open to everyone and everything! And can I be so sure that certain things have happened only to me, things I would never be able to talk to my brothers about without losing face? Considering that we all share the same fragile humanity, what would it take to make us move one extra step closer to one another and so reach greater mutual openness? For this type of exchange to be possible, it is obvious that a climate of deep mutual respect has to be created, where the individual can feel listened to and never judged, let alone condemned.

11. What I have written so far is meant to illustrate the central assertion of our Constitutions when they speak of ongoing formation as a "process of personal and community renewal" aimed at "making us capable of always living our vocation according to the Gospel in the actual circumstances of our times". The same Constitutions point to everyday life in fraternity as the pre-eminent place of ongoing formation (Const. n. 43, 3). Indeed, besides the rhythm of the different community events there is the whole process of mutual acceptance and respect to be accomplished. Most often we would like it to be our brother who has to change, forgetting that Francis says we should not expect him to be a better Christian. The only territory where we can be certain that changes are possible is our own!

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12. Fraternal life puts us in the position of having to work on ourselves, and this normally makes us more understanding and more available for others. The benefits of this kind of slow, gradual transformation will be available to everyone who has dealings with us. This is why I like to insist that no-one exempts himself from the effort required for communal living. The Constitutions rightly state that it greatly promotes ongoing formation. It helps us grow towards the kind of relationships that can truly be called “redeemed”, and which are the fruit both of grace and of the effort made by each member of the fraternity. It takes great effort to work on oneself, yet it is an indispensable condition for greater human maturity, especially in relationships with others. How often I blame others for the fact that I feel bad! By acting in this way, without even realising it, I attribute to others enormous power over me and prefer to stay impassively in the role of a victim. All our attempts at changing other people are just a waste of time! Relationships in a fraternity start to improve as soon as someone begins to work on himself, without expecting the others to do the same. And once they notice the change, they too will start to change.

13. Our Constitutions, in n. 43, 3, briefly and clearly remind us what is the privileged place of ongoing formation: “The manner in which our daily life is led greatly assists ongoing formation, for the first school of formation is the daily experience of religious life, with its normal rhythm of prayer, reflection, community life and work. “Amedeo Cencini repeats the same idea very forcefully in a recent book of his on the consecrated life. He writes:

*Ongoing formation, as should be clear to everyone by now, does not consist in special courses or three days or a week of pastoral or cultural updating as a one-off event, or even in periodical spiritual meetings. It consists, first and foremost, in the action of the Father, who at every moment seeks to mould us in the image of His Son, and in our consequent and abiding readiness to accept the Father’s action. Therefore, ongoing formation in itself is from the outset a matter of interpersonal dynamics, a question of our relationship with God; but not only with God, because if the matter is in His hands, then every situation in life, every circumstance or season we have to live through, every event, whether positive or negative - from our point of view - especially every human context, every community, welcoming or otherwise, each person, confrere, saint or sinner as the case may be, and every relationship, becomes a mediation of this will of the Father to form in the disciple the sentiments of the Son.*




## 2. A dynamic Ongoing Formation process: ways and means

### 2.1 A project that brings people together

14. Besides contributing to the growth of individuals, ongoing formation should also benefit the growth of an entire fraternity. As I go around meeting different fraternities I sometimes notice a kind of fragmentation. Everyone is busy doing things, one is a pastor, another keeps an eye on the door, another goes out to teach courses, but it feels as if something is missing - the one element that keeps everything together. One could say that what's missing is a sense of our common mission. We do many things because they have to be done, but we seem to have forgotten that we possess a specific charism, and with it a mandate to contribute actively to the transformation of this world, to make it more fraternal. Let me give you an example. Precisely because we care so much about living as brothers, we ought to promote co-operation in all our activities, by which I mean enabling people to experience the benefit of being in solidarity with others and receiving the support that other people give. We could be more effective by adopting a simple motto such as: "We pledge ourselves to build a more fraternal world!" In this case, each member of the fraternity would feel committed to putting the motto into practice in his particular field of activity. I am sure this would eventually have an impact on the way we conduct our pastoral apostolate, the way we welcome the visitors who come to our door, or the way in which we teach. We would be busy on many fronts, but always animated by the profound com

we welcome the visitors who come to our door, or the way in which we teach. We would be busy on many fronts, but always animated by the profound communion that existed among us. We would see ourselves as the bearers of a message and of a particular way of doing things, aiming to transform situations, wherever we may be and whatever we may do. For this to happen we need to talk to one another more, making the local chapter a place for dialogue and for planning how to achieve our shared goals.

15. Consciously working together in pursuit of a single goal also facilitates dialogue: we share our experiences, the difficulties we have encountered along the way, as well as the beautiful surprises, etc. I mean that, both as a single circumscription and as a local fraternity, constructive planning ought to be a part of our life, in the profound awareness that we have something valuable to offer to the people we meet. In order for this to happen, it is fitting that in provincial and local chapters we should



reflect on one specific aspect of our mission and manage to formulate a motto to give direction to our activity, in such a way that it becomes the element that motivates and energises the commitment of the fraternity and of its individual members. From time to time we do need to ask ourselves: “What do we want to live? What do we want to bring to others? How do we intend to be present in the Church and to work for the coming of the kingdom?”.

We must be bold enough to give each other concrete answers, formulating a sentence supported by a dynamic verb and geared towards changing something. Obviously, different aspects will be stressed according to the cultural contexts. For example, if we want to promote a more fraternal world, we will draw attention to areas of society where conflicts are more acute: between residents and immigrants, between members of different social classes or ethnic groups, and so on. We are called to act in a given context so that the leaven of the gospel grows in an effective way. Basically it is a matter of answering a simple question: “What do we want to achieve as Capuchins, through our life itself and through our activities?” The answer should be as simple and direct as possible, and should come from the circumscription and from the local fraternities. We take it too easily for granted that we know exactly what we want to promote together as Capuchin brothers. If in the past our intention was to be first and foremost a strong call to conversion, today let us be promoters of genuine gospel brotherhood in a very different historical and social context. First of all among ourselves, and then wherever we happen to be working!


## 2.2 Ready to face new challenges together

16. Our Order is undergoing a number of important and extremely demanding transitions. This applies to the various circumscriptions and also to individual friars. For some time now, statistics have been telling us that the majority of of in the world’s hemisphere, and while their average age is generally below 50, in the northern hemisphere it is exactly the opposite. This means that the north, if it wants to retain a degree of flexibility, must scale down its presences and activities, while the south is faced with the necessity of finding new areas of activity and presence for its young manpower. Besides this, there needs to be careful discernment about admission to our life, and we also need to find sources of support which will enable us to move towards greater economic autonomy. The high number of vocations to our way of life requires that they be adequately accompanied during formation. The challenges differ from place to place



and each area is called to play its part. We are finding, for example, that “resizing” is far from easy. Because the brothers in general are living longer and thanks to the possibility of employing staff, we are managing to prolong many of our presences by a few decades. But this is not the solution, because obviously, to postpone a problem does not mean to solve it. Through “solidarity of personnel” we have begun to promote meetings and new ways of collaboration between brothers of the south and those of the north. Where once the movement was from north to south, today the direction is reversed. However, this does not mean that the south-north movement is a mirror image of the previous one. One has to take into account the fact that time has moved on and many changes have happened on a world scale, in the Church and in our Order too. Today, unlike then, there is more awareness of cultural differences and of the difficulties that arise when one tries to set up intercultural fraternities. Like it or not, these processes are under way and they affect all aspects of the Order’s life in one way or another. Whether in the case of a single jurisdiction or of an individual friar, all of us are called to demonstrate renewed adaptability and openness. Ongoing formation cannot do without them. In fact its task is to foster in each individual brother and in entire circumscriptions a spirituality of real openness, or in other words, of “Franciscan itinerancy”.

17. The Capuchin brother is defined first of all by the places he has chosen. He is one who is able to remain steady and for long periods in the presence of God, and to go wherever the need is greatest and where no-one else wants to go. Thus, at various times we made ourselves available to the plague-stricken, we set out for the missions entrusted to us by the Church across the centuries, we have been and still are close to migrants, we stay in places that others cannot wait to leave because the conditions of life are increasingly difficult, even impossible. In this sense our Order has a glorious history whose pages are still being written. But we know that the neediest places are constantly shifting and we need to stay awake, “dressed for action” (Lk 12, 35) if we are to be open to a new call from the Lord, ready to set out again for new frontiers. Ongoing formation should help us to live out our fidelity to these two places and to keep it constantly renewed. This will give us the ability to live through certain forms of detachment without too many anxieties, even when they are painful. We need to remember that our charism is not tied to friaries and other centuries-old structures, but rather to the persons who embody it in



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the places I was talking about above: before God, and in the service of the poorest.


### **2.3 Spiritual growth**

18. Spiritual growth, too, requires each of us to keep moving. We must be ready, because we do not know at what hour the Lord will pass by and call us. Without a deep sense of openness and inner mobility, we will hardly notice that there is someone knocking at our door, asking to come in and share a meal with us. Besides, considering that His ways are not our ways and our thoughts are not His, it would be unforgivable to remain with an attitude of inner immobility. How will we let God into our lives, let Him reveal His otherness, and lead us along unbeaten pathways, if we remain comfortably closed in on ourselves? An encounter with the living and true God sometimes involves a radical life-change. St Francis knew a thing or two about this, since God himself led him among the lepers. It literally changed his life! I believe it is a central and particular task of ongoing formation to keep us open to this shattering but always salutary encounter.

### **2.4 The need for training**

19. Today ongoing formation is the responsibility of each circumscription, but it is evident that the number of brothers, the distances and the sheer variety of geographical areas involved, are leading us to consider whether it might be appropriate to organise it collaboratively. It is the duty of the major superiors to create opportunities whereby the brothers can experience the process together or at times also individually. Retreat weeks, recollection days and more study days must be part of what is on offer to the brothers for their spiritual, ministerial and professional growth. We should feel a duty to take part in whatever is offered, precisely with the intention of renewing ourselves constantly and being consistent in living our life. In this sense we can safely say that ongoing formation becomes the mother of every other kind of formation. Anyone who is on the journey and does not look down on the need to take part in what is offered so that he can move forward more easily, becomes a living, credible example of what it means to be a Capuchin today, and a reference point for those who have only recently begun their journey of initial formation.

20. Just as every jurisdiction has a provincial bursar or a vocations promotor, I wonder if it wouldn't be appropriate to make provision for a



friar to plan and promote opportunities for ongoing formation? Obviously such a friar would not take the place of the Minister, but with the latter's advice and agreement, would ensure that ongoing formation initiatives were given due importance and continuity, and not reduced to isolated events. At the local level, the guardian is the brother who is called to animate the fraternity, particularly by calling regular meetings of the local chapter, an essential moment in ongoing formation. It therefore becomes necessary to provide guardians with suitable training. Assemblies of guardians, held at regular intervals, ought to be the preferred venues for providing them with suitable and necessary tools, so that they assume their allotted task with responsibility and peace of mind.

21. Here and there it has become common practice for a brother, after a long period of ministry or service, to ask for a sabbatical, a time to devote to himself so that he can renew his availability for whatever he is asked to do. I believe this can be very helpful, as long as the contents of the sabbatical period and the manner in which it will be spent are agreed with the Minister and his council. To stop and delve into a number of professional, theological or spiritual aspects after a long and varied experience can be immensely enriching.

22. Besides this it is also the duty of the major superiors to identify brothers who can be sent for specialised study, so that there are qualified brothers available to accompany the brothers' journey of integrated growth. Jurisdictions which do not run their own philosophy and theology study houses generally do not appreciate the urgency of preparing some of their brothers to teach. This necessarily leads to an impoverishment in the cultural level of the jurisdiction, and of the Order as a whole. This is a real shame, because a good level of education and culture never did anyone any harm! Of course, the spirit of prayer is always required, but if one takes care of that, the presence of qualified, competent brothers can become a blessing for everyone.

## **2.5 What subjects should be covered?**


23. There are some subjects I would call "obligatory" and which should come up regularly in our various ongoing formation courses. It's all very well saying that the Eucharist is the centre around which the whole of our life revolves, if we never take time to study its various dimensions, never question the way we celebrate it - if we are not careful, even the Eucharist can cease to be central and be pushed to the sidelines. This is also true of our prayer life, both communal and silent, private prayer. A



good course on contemplative prayer, complete with practical exercises, does no harm from time to time. The word of God is so rich and full of implications and offers so many possibilities, but every so often we need someone competent to show us some new approaches to these treasures, paying particular attention to *Lectio divina*. Nor should we neglect the human sciences, which can help us to relate properly to one another. All aspects of our fraternity life, without exception, should from time to time be the object of in-depth, common study.

24. But we should be careful not to limit our attention to our own life within the Order. We cannot remain indifferent to the afflictions of whole populations or groups of people. I am thinking particularly of the tragedy of people forced to leave their own countries on account of war or persecution or because they are searching for a more dignified life. In fact, every time we have placed ourselves at the service of migrants, especially the poorest and most defenceless, we have found ourselves in the right place. To open our eyes to what is happening, both locally and on a global scale, we need information and we need to ask for the intervention of those who deal with these matters professionally. There are Secretariats for *Justice, Peace and Ecology* and also *Franciscans International* who do excellent work, but most of the time they remain in the shadows because the brothers are not interested. In this context we are also called to reflect from time to time about how we intend to live our vow of poverty, with all the necessary implications of living “with nothing of our own”.

25. Consecration calls us to fulfil the activities entrusted to us in a fitting and professionally irreproachable way. It is not enough to have been ordained a priest - and I say this as an example - to be a good hospital chaplain or a good preacher. In the same way, basic training or formation will not be enough to sustain us in any job for an indefinite length of time. There has to be a sense of doing a professional job, which means we have a duty to keep ourselves constantly up-to-date. In many places we are called upon to serve regularly as confessors. The ministry of God’s mercy has been the hallmark in the life of more than one Capuchin saint. Why not meet together from time to time to discuss the problems we encounter in this ministry, and to learn from one another how to improve our own ministry? Often, what is missing is someone to start things off, an animator! As part of our obedience in charity, anyone can take the initiative, for the simple reason that we are brothers.



26. At the general level I would like to remind everyone of what we have been providing at our house in Frascati for a number of years: courses centred on the rediscovery of our roots, offered to the various regions of the Order; courses for formators (for some time now, these courses are given in the same areas where the formators will be working); courses for guardians; courses for confessors. The work of planning and organising these various courses falls to the brothers of the General Secretariat for Formation, and we owe them our special thanks.

## **2.6 Jerusalem: a new opportunity**

27. Before I conclude this letter, I want to tell all the brothers that at last, the Order has a well equipped house in Jerusalem waiting to welcome you. Last September (28/09/2010) we had the joy of inaugurating the Centre for spirituality and biblical formation, called “I am the light of the world”. This fulfils a dream that my predecessors had steadily pursued over the years. The friary was built in the 1930’s as a house of formation, but could never be used as such because it was immediately turned into a prison and then converted into a psychiatric clinic. Legal ownership of the building was restored to the Order some years ago, and with the help of divine Providence it has now been renovated. It has a total of 40 rooms, in addition to the communal areas such as the chapel, kitchens, refectory, recreation room, conference hall and a large garden.

28. At present the fraternity is mostly composed of friars from the Province of Venice who for the last few years, together with Br. Pasquale Rota of the Province of Lombardy, have provided a Capuchin presence and looked after the house in Jerusalem. There are also a few friars who are studying in specialist biblical institutes in the city. Now that the house can offer accommodation to a larger number of people, our desire is to make it available to the Order’s jurisdictions for one or more weeks of biblical study, retreats and pilgrimages to the holy places. Individual brothers wishing to spend some time on sabbatical would also be welcome. The new Centre has been named after two Capuchin brothers: Blessed James of Ghazir, the “brother of charity” who was originally instrumental in acquiring the property, and Br. Pierre-Marie Benoît, who was awarded the title of “Righteous among the Gentiles” for having saved the lives of thousands of Jews during the Second World War. Here were two brothers whose enlightened initiatives responded to the urgent needs of their times, often placing their own lives at risk in the process. They gave their lives for others without flinching! I am sure the management of the Centre will inform you in due course about the various programmes on offer.

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### 3. In conclusion

29. As I said at the beginning, my intention in this Letter was not to write a treatise on ongoing formation, but rather to reawaken interest in it and to motivate the brothers to participate in it regularly. This is all part of a basic aspect of our life of faith, namely “being born from above”, which was the request Jesus made to Nicodemus: “In truth I tell you, unless a man is born from above, he cannot see the kingdom of God” (Jn 3, 3). We all know by now that it is possible to practise the faith without being a believer. Luke the evangelist says of Zechariah and Elizabeth that “both were worthy in the sight of God and scrupulously observed all the commandments and observances of the Lord” (1, 6). But when the angel announces to Zechariah that their prayer has been heard and that they will have a son, Zechariah begins to doubt. And the angel tells him he would be unable to speak until these things had come to pass, “since you have not believed my words” (1, 20). We cannot take for granted that we “believe” and have been “born from above” just because we have embraced the religious life in the Capuchin Order.

30. To use another biblical image, the patriarch Jacob, who fled in fear from his brother Esau, spent many years in the house of his father-in-law Laban, and eventually fled from him as well. When he finally decided to go back to his brother, before crossing the river Jabbok, he found himself wrestling with God until daybreak and it marked him for life. (Gen 32, 23-32). It may well be that you too are permanently running away from something, that you find yourself on a road that is not exactly the one the Lord had marked out for you. Brother, it’s time to go back, to launch out into deeper waters (Lk 5, 4). Don’t be afraid to meet “the living and true God”, to wrestle with him and to say with the prophet Jeremiah: “You enticed me, Lord, and I let myself be enticed, you overpowered me, and you prevailed!” (Jr 20, 7). The primary purpose of ongoing formation must be exactly that: to bring us back to the right way or have us take a decisive step forward in our lifelong commitment. The Lord himself is saying to you: “Get up and walk!” (Mt 9, 5).

Rome, 29 November 2010  
Feast of All Saints of the Seraphic Order.  
**Br. Mauro Jöhri, OFM<sup>Cap</sup>**  
General Minister



## MESSAGE OF HIS HOLINESS POPE BENEDICT XVI FOR THE CELEBRATION OF THE WORLD DAY OF PEACE

1 JANUARY 2011

### RELIGIOUS FREEDOM, THE PATH TO PEACE

1. At the beginning of the new year I offer good wishes to each and all for serenity and prosperity, but especially for peace. Sadly, the year now ending has again been marked by persecution, discrimination, terrible acts of violence and religious intolerance.

My thoughts turn in a special way to the beloved country of Iraq, which continues to be a theatre of violence and strife as it makes its way towards a future of stability and reconciliation. I think of the recent sufferings of the Christian community, and in particular the reprehensible attack on the Syro-Catholic Cathedral of Our Lady of Perpetual Help in Baghdad, where on 31 October two priests and over fifty faithful were killed as they gathered for the celebration of Holy Mass. In the days that followed, other attacks ensued, even on private homes, spreading fear within the Christian community and a desire on the part of many to emigrate in search of a better life. I assure them of my own closeness and that of the entire Church, a closeness which found concrete expression in the recent Special Assembly for the Middle East of the Synod of Bishops. The Synod encouraged the Catholic communities in Iraq and throughout the Middle East to live in communion and to continue to offer a courageous witness of faith in those lands.

I offer heartfelt thanks to those Governments which are working to alleviate the sufferings of these, our brothers and sisters in the human family, and I ask all Catholics for their prayers and support for their brethren in the faith who are victims of violence and intolerance. In this context, I have felt it particularly appropriate to share some reflections on religious freedom as the path to peace. It is painful to think that in some areas of the world it is impossible to profess one's religion freely except at the risk of life and personal liberty. In other areas we see more subtle and sophisticated forms of prejudice and hostility towards believers and religious symbols. At present, Christians are the religious group which suffers most from persecution on account of its faith. Many Christians experience daily affronts and often live in fear because of their pursuit of truth, their faith in Jesus Christ and their heartfelt plea for respect for

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religious freedom. This situation is unacceptable, since it represents an insult to God and to human dignity; furthermore, it is a threat to security and peace, and an obstacle to the achievement of authentic and integral human development.

Religious freedom expresses what is unique about the human person, for it allows us to direct our personal and social life to God, in whose light the identity, meaning and purpose of the person are fully understood. To deny or arbitrarily restrict this freedom is to foster a reductive vision of the human person; to eclipse the public role of religion is to create a society which is unjust, inasmuch as it fails to take account of the true nature of the human person; *it is to stifle the growth of the authentic and lasting peace of the whole human family.*

For this reason, I implore all men and women of good will to renew their commitment to building a world where all are free to profess their religion or faith, and to express their love of God with all their heart, with all their soul and with all their mind (cf. *Mt 22:37*). This is the sentiment which inspires and directs this *Message for the XLIV World Day of Peace*, devoted to the theme: *Religious Freedom, the Path to Peace.*

### ***A sacred right to life and to a spiritual life***

2. *The right to religious freedom is rooted in the very dignity of the human person*, whose transcendent nature must not be ignored or overlooked. God created man and woman in his own image and likeness (cf. *Gen 1:27*). For this reason each person is endowed with the *sacred right* to a full life, also from a spiritual standpoint. Without the acknowledgement of his spiritual being, without openness to the transcendent, the human person withdraws within himself, fails to find answers to the heart's deepest questions about life's meaning, fails to appropriate lasting ethical values and principles, and fails even to experience authentic freedom and to build a just society.

Sacred Scripture, in harmony with our own experience, reveals the profound value of human dignity: "When I look at your heavens, the work of your fingers, the moon and the stars which you have established, what is man that you are mindful of him, and the son of man, that you care for him? Yet you have made him little less than God, and crowned him with glory and honour. You have given him dominion over the works of your hands; you have put all things under his feet" (*Ps 8:3-6*).

Contemplating the sublime reality of human nature, we can experience the same amazement felt by the Psalmist. Our nature appears as

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openness to the Mystery, a capacity to ask deep questions about ourselves and the origin of the universe, and a profound echo of the supreme Love of God, the beginning and end of all things, of every person and people. The transcendent dignity of the person is an essential value of Judeo-Christian wisdom, yet thanks to the use of reason, it can be recognized by all. This dignity, understood as a capacity to transcend one's own materiality and to seek truth, must be acknowledged as a universal *good*, indispensable for the building of a society directed to human fulfilment. Respect for essential elements of human dignity, such as the right to life and the right to religious freedom, is a condition for the moral legitimacy of every social and legal norm.

### ***Religious freedom and mutual respect***

3. *Religious freedom is at the origin of moral freedom.* Openness to truth and perfect goodness, openness to God, is rooted in human nature; it confers full dignity on each individual and is the guarantee of full mutual respect between persons. Religious freedom should be understood, then, not merely as immunity from coercion, but even more fundamentally as an ability to order one's own choices in accordance with truth.

Freedom and respect are inseparable; indeed, "in exercising their rights, individuals and social groups are bound by the moral law to have regard for the rights of others, their own duties to others and the common good of all".

A freedom which is *hostile* or *indifferent* to God becomes self-negating and does not guarantee full respect for others. A will which believes itself radically incapable of seeking truth and goodness has no objective reasons or motives for acting save those imposed by its fleeting and contingent interests; it does not have an "identity" to safeguard and build up through truly free and conscious decisions. As a result, it cannot demand respect from other "wills", which are themselves detached from their own deepest being and thus capable of imposing other "reasons" or, for that matter, no "reason" at all. The illusion that moral relativism provides the key for peaceful coexistence is actually the origin of divisions and the denial of the dignity of human beings. Hence we can see the need for recognition of a twofold dimension within the unity of the human person: a *religious* dimension and a *social* dimension. In this regard, "it is inconceivable that believers should have to suppress a part of themselves - their faith - in order to be active citizens. It should never be necessary to deny God in order to enjoy one's rights".

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### ***The family, the school of freedom and peace***


4. If religious freedom is the path to peace, *religious education* is the highway which leads new generations to see others as their brothers and sisters, with whom they are called to journey and work together so that all will feel that they are living members of the one human family, from which no one is to be excluded.

The family founded on marriage, as the expression of the close union and complementarity between a man and a woman, finds its place here as the first school for the social, cultural, moral and spiritual formation and growth of children, who should always be able to see in their father and mother the first witnesses of a life directed to the pursuit of truth and the love of God. Parents must be always free to transmit to their children, responsibly and without constraints, their heritage of faith, values and culture. The family, the first cell of human society, remains the primary training ground for harmonious relations at every level of coexistence, human, national and international. Wisdom suggests that this is the road to building a strong and fraternal social fabric, in which young people can be prepared to assume their proper responsibilities in life, in a free society, and in a spirit of understanding and peace.

#### ***A common patrimony***

5. It could be said that *among the fundamental rights and freedoms rooted in the dignity of the person, religious freedom enjoys a special status*. When religious freedom is acknowledged, the dignity of the human person is respected at its root, and the *ethos* and institutions of peoples are strengthened. On the other hand, whenever religious freedom is denied, and attempts are made to hinder people from professing their religion or faith and living accordingly, human dignity is offended, with a resulting threat to justice and peace, which are grounded in that right social order established in the light of Supreme Truth and Supreme Goodness.

*Religious freedom is, in this sense, also an achievement of a sound political and juridical culture*. It is an essential good: each person must be able freely to exercise the right to profess and manifest, individually or in community, his or her own religion or faith, in public and in private, in teaching, in practice, in publications, in worship and in ritual observances. There should be no obstacles should he or she eventually wish to belong to another religion or profess none at all. In this context, interna-



tional law is a model and an essential point of reference for states, insofar as it allows no derogation from religious freedom, as long as the just requirements of public order are observed. The international order thus recognizes that rights of a religious nature have the same status as the right to life and to personal freedom, as proof of the fact that they belong to the *essential core* of human rights, to those universal and natural rights which human law can never deny.

*Religious freedom is not the exclusive patrimony of believers, but of the whole family of the earth's peoples.* It is an essential element of a constitutional state; it cannot be denied without at the same time encroaching on all fundamental rights and freedoms, since it is their synthesis and keystone. It is "the litmus test for the respect of all the other human rights". While it favours the exercise of our most specifically human faculties, it creates the necessary premises for the attainment of an *integral development* which concerns the whole of the person in every single dimension.

### **The public dimension of religion**

6. *Religious freedom, like every freedom, proceeds from the personal sphere and is achieved in relationship with others. Freedom without relationship is not full freedom.* Religious freedom is not limited to the individual dimension alone, but is attained within one's community and in society, in a way consistent with the relational being of the person and the public nature of religion.

*Relationship* is a decisive component in religious freedom, which impels the community of believers to practise solidarity for the common good. In this communitarian dimension, each person remains unique and unrepeatable, while at the same time finding completion and full realization.

The contribution of religious communities to society is undeniable. Numerous charitable and cultural institutions testify to the constructive role played by believers in the life of society. More important still is religion's ethical contribution in the political sphere. Religion should not be marginalized or prohibited, but seen as making an effective contribution to the promotion of the common good. In this context mention should be made of the religious dimension of culture, built up over centuries thanks to the social and especially ethical contributions of religion. This dimension is in no way discriminatory towards those who do not share its

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beliefs, but instead reinforces social cohesion, integration and solidarity.

***Religious freedom, a force for freedom and civilization: dangers arising from its exploitation***

7. *The exploitation of religious freedom to disguise hidden interests, such as the subversion of the established order, the hoarding of resources or the grip on power of a single group, can cause enormous harm to societies.* Fanaticism, fundamentalism and practices contrary to human dignity can never be justified, even less so in the name of religion. The profession of a religion cannot be exploited or imposed by force. States and the various human communities must never forget that *religious freedom is the condition for the pursuit of truth, and truth does not impose itself by violence but “by the force of its own truth”*. In this sense, religion is a *positive driving* force for the building of civil and political society.

How can anyone deny the contribution of the world's great religions to the development of civilization? The sincere search for God has led to greater respect for human dignity. Christian communities, with their patrimony of values and principles, have contributed much to making individuals and peoples aware of their identity and their dignity, the establishment of democratic institutions and the recognition of human rights and their corresponding duties.

Today too, in an increasingly globalized society, Christians are called, not only through their responsible involvement in civic, economic and political life but also through the witness of their charity and faith, to offer a valuable contribution to the laborious and stimulating pursuit of justice, integral human development and the right ordering of human affairs. The exclusion of religion from public life deprives the latter of a dimension open to transcendence. Without this fundamental experience it becomes difficult to guide societies towards universal ethical principles and to establish at the national and international level a legal order which fully recognizes and respects fundamental rights and freedoms as these are set forth in the goals - sadly still disregarded or contradicted - of the 1948 *Universal Declaration of Human Rights*.

***An issue of justice and civility: fundamentalism and hostility to believers compromise the positive secularity of states***

8. The same determination that condemns every form of fanaticism and religious fundamentalism must also oppose every form of hostility to

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religion that would restrict the public role of believers in civil and political life.

It should be clear that *religious fundamentalism and secularism are alike in that both represent extreme forms of a rejection of legitimate pluralism and the principle of secularity*. Both absolutize a reductive and partial vision of the human person, favouring in the one case forms of religious integralism and, in the other, of rationalism. *A society that would violently impose or, on the contrary, reject religion is not only unjust to individuals and to God, but also to itself. God beckons humanity with a loving plan that, while engaging the whole person in his or her natural and spiritual dimensions, calls for a free and responsible answer which engages the whole heart and being, individual and communitarian*. Society too, as an expression of the person and of all his or her constitutive dimensions, must live and organize itself in a way that favours openness to transcendence. Precisely for this reason, the laws and institutions of a society cannot be shaped in such a way as to ignore the religious dimension of its citizens or to prescind completely from it. Through the democratic activity of citizens conscious of their lofty calling, those laws and institutions must adequately reflect the authentic nature of the person and support its religious dimension. Since the latter is not a creation of the state, it cannot be manipulated by the state, but must rather be acknowledged and respected by it.

Whenever the legal system at any level, national or international, allows or tolerates religious or antireligious fanaticism, it fails in its mission, which is to protect and promote justice and the rights of all. These matters cannot be left to the discretion of the legislator or the majority since, as Cicero once pointed out, justice is something more than a mere act which produces and applies law. It entails *acknowledging the dignity of each person* which, unless religious freedom is guaranteed and lived in its essence, ends up being curtailed and offended, exposed to the risk of falling under the sway of idols, of relative goods which then become absolute. All this exposes society to the risk of forms of political and ideological totalitarianism which emphasize public power while demeaning and restricting freedom of conscience, thought and religion as potential competitors.

### *Dialogue between civil and religious institutions*

9. The patrimony of principles and values expressed by an authentic religiosity is a source of enrichment for peoples and their *ethos*. It speaks

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directly to the conscience and mind of men and women, it recalls the need for moral conversion, and it encourages the practice of the virtues and a loving approach to others as brothers and sisters, as members of the larger human family.

With due respect for the positive secularity of state institutions, the public dimension of religion must always be acknowledged. *A healthy dialogue between civil and religious institutions* is fundamental for the integral development of the human person and social harmony.

### ***Living in love and in truth***

10. In a globalized world marked by increasingly multi-ethnic and multi-religious societies, the great religions can serve as an important factor of unity and peace for the human family. On the basis of their religious convictions and their reasoned pursuit of the common good, their followers are called to give responsible expression to their commitment within a context of religious freedom. Amid the variety of religious cultures, there is a need to value those elements which foster civil coexistence, while rejecting whatever is contrary to the dignity of men and women.

The public space which the international community makes available for the religions and their proposal of what constitutes a “good life” helps to create a measure of agreement about truth and goodness, and a moral consensus; both of these are fundamental to a just and peaceful coexistence. The leaders of the great religions, thanks to their position, their influence and their authority in their respective communities, are the first ones called to mutual respect and dialogue.

*Christians, for their part, are spurred by their faith in God, the Father of the Lord Jesus Christ, to live as brothers and sisters who encounter one another in the Church and work together in building a world where individuals and peoples “shall not hurt or destroy ... for the earth shall be full of the knowledge of the Lord as the waters cover the sea” (Is 11:9).*

### ***Dialogue as a shared pursuit***

Cf. SECOND VATICAN ECUMENICAL COUNCIL, Declaration on the Relation of the Church to Non-Christian Religions *Nostra Aetate*, 1. with all religious communities for the common good. The Church herself rejects nothing of what is true and holy in the various religions. “She has a high regard for those ways of life and conduct, precepts and doctrines which, although differing in many ways from her own teaching, nevertheless often reflect a ray of that truth which enlightens all men and women”.



*The path to take is not the way of relativism or religious syncretism.* The Church, in fact, “proclaims, and is in duty bound to proclaim without fail, Christ who is the way, the truth and the life (Jn 14:6); in Christ, in whom God reconciled all things to himself, people find the fullness of the religious life”. Yet this in no way excludes dialogue and the common pursuit of truth in different areas of life, since, as Saint Thomas Aquinas would say, “every truth, whoever utters it, comes from the Holy Spirit”.


The year 2011 marks the twenty-fifth anniversary of the World Day of Prayer for Peace convened in Assisi in 1986 by Pope John Paul II. On that occasion the leaders of the great world religions testified to the fact that religion is a factor of union and peace, and not of division and conflict. The memory of that experience gives reason to hope for a future in which all believers will see themselves, and will actually be, agents of justice and peace.

### ***Moral truth in politics and diplomacy***

12. Politics and diplomacy should look to the moral and spiritual patrimony offered by the great religions of the world in order to acknowledge and affirm universal truths, principles and values which cannot be denied without denying the dignity of the human person. But what does it mean, in practical terms, to promote moral truth in the world of politics and diplomacy? It means acting in a responsible way on the basis of an objective and integral knowledge of the facts; it means deconstructing political ideologies which end up supplanting truth and human dignity in order to promote pseudo-values under the pretext of peace, development and human rights; it means fostering an unswerving commitment to base positive law on the principles of the natural law. All this is necessary and consistent with the respect for the dignity and worth of the human person enshrined by the world’s peoples in the 1945 *Charter of the United Nations*, which presents universal values and moral principles as a point of reference for the norms, institutions and systems governing coexistence on the national and international levels.

### ***Beyond hatred and prejudice***

13. Despite the lessons of history and the efforts of states, international and regional organizations, non-governmental organizations and the many men and women of good will who daily work to protect fundamental rights and freedoms, today’s world also witnesses cases of persecution,



discrimination, acts of violence and intolerance based on religion. In a particular way, in Asia and in Africa, the chief victims are the members of religious minorities, who are prevented from freely professing or changing their religion by forms of intimidation and the violation of their rights, basic freedoms and essential goods, including the loss of personal freedom and life itself.

There also exist - as I have said - more sophisticated forms of hostility to religion which, in Western countries, occasionally find expression in a denial of history and the rejection of religious symbols which reflect the identity and the culture of the majority of citizens. Often these forms of hostility also foster hatred and prejudice; they are inconsistent with a serene and balanced vision of pluralism and the secularity of institutions, to say nothing of the fact that coming generations risk losing contact with the priceless spiritual heritage of their countries.

Religion is defended by defending the rights and freedoms of religious communities. The leaders of the great world religions and the leaders of nations should therefore renew their commitment to promoting and protecting religious freedom, and in particular to defending religious minorities; these do not represent a threat to the identity of the majority but rather an opportunity for dialogue and mutual cultural enrichment. Defending them is the ideal way to consolidate the spirit of good will, openness and reciprocity which can ensure the protection of fundamental rights and freedoms in all areas and regions of the world.

### ***Religious freedom in the world***

14. Finally I wish to say a word to the Christian communities suffering from persecution, discrimination, violence and intolerance, particularly in Asia, in Africa, in the Middle East and especially in the Holy Land, a place chosen and blessed by God. I assure them once more of my paternal affection and prayers, and I ask all those in authority to act promptly to end every injustice against the Christians living in those lands. In the face of present difficulties, may Christ's followers not lose heart, for *witnessing to the Gospel is, and always will be, a sign of contradiction.*

Let us take to heart the words of the Lord Jesus: "Blessed are those who mourn, for they shall be comforted ... Blessed are those who hunger and thirst for righteousness, for they shall be satisfied ... Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven" (Mt 5:4-12). Then let us renew "the pledge we give to be forgiv-

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ing and to pardon when we invoke God's forgiveness in the *Our Father*. We ourselves lay down the condition and the extent of the mercy we ask for when we say: 'And forgive us our debts, as we have forgiven those who are in debt to us' (Mt 6:12)". Violence is not overcome by violence. May our cries of pain always be accompanied by faith, by hope and by the witness of our love of God. I also express my hope that in the West, and especially in Europe, there will be an end to hostility and prejudice against Christians because they are resolved to orient their lives in a way consistent with the values and principles expressed in the Gospel. May Europe rather be reconciled to its own Christian roots, which are fundamental for understanding its past, present and future role in history; in this way it will come to experience justice, concord and peace by cultivating a sincere dialogue with all peoples.

### ***Religious freedom, the path to peace***

15. The world needs God. It needs universal, shared ethical and spiritual values, and religion can offer a precious contribution to their pursuit, for the building of a just and peaceful social order at the national and international levels. *Peace is a gift of God and at the same time a task which is never fully completed*. Religious freedom is an authentic weapon of peace, with an *historical* and *prophetic mission*. Peace brings to full fruition the deepest qualities and potentials of the human *Peace is a gift of God and at the same time a task which is never fully completed*. A society reconciled with God is closer to peace, which is not the mere absence of war or the result of military or economic supremacy, much less deceptive ploys or clever manipulation. Rather, peace is the result of a process of purification and of cultural, moral and spiritual elevation involving each individual and people, a process in which human dignity is fully respected. I invite all those who wish to be peacemakers, especially the young, to heed the voice speaking within their hearts and thus to find in God the stable point of reference for attaining authentic freedom, the inexhaustible force which can give the world a new direction and spirit, and overcome the mistakes of the past. In the words of Pope Paul VI, to whose wisdom and farsightedness we owe the institution of the World Day of Peace: "It is necessary before all else to provide peace with other weapons - different from those destined to kill and exterminate mankind. What are needed above all are moral weapons, those which give strength and prestige to international law - the weapon, in the first place, of the obseperson, the qualities which can change the world and make it better.

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It gives hope for a future of justice and peace, even in the face of grave injustice and material and moral poverty. May all men and women, and societies at every level and in every part of the earth, soon be able to experience *religious freedom, the path to peace!*

*From the Vatican, 8 December 2010*

Cf. BENEDICT XVI, Encyclical Letter *Caritas in Veritate*, 29, 55-57.

Cf. SECOND VATICAN ECUMENICAL COUNCIL, Declaration on Religious Freedom *Dignitatis Humanae*, 2.

Cf. BENEDICT XVI, Encyclical Letter *Caritas in Veritate*, 78.

ID., Declaration on Religious Freedom *Dignitatis Humanae*, 7.

BENEDICT XVI, *Address to the General Assembly of the United Nations* (18 April 2008): AAS 100 (2008), 337.

Cf. SECOND VATICAN ECUMENICAL COUNCIL, Declaration on Religious Freedom *Dignitatis Humanae*, 2.

JOHN PAUL II, *Address to Participants in the Parliamentary Assembly of the Organization for Security and Cooperation in Europe (OSCE)* (10 October 2003), 1: AAS 96 (2004), 111.

Cf. BENEDICT XVI, Encyclical Letter *Caritas in Veritate*, 11.

Cf. SECOND VATICAN ECUMENICAL COUNCIL, Declaration on Religious Freedom *Dignitatis Humanae*, 1.


Cf. CICERO, *De Inventione*, II, 160.

Cf. BENEDICT XVI, *Address to Representatives of Other Religions in the United Kingdom* (17 September 2010): *L'Osservatore Romano* (18 September 2010), p. 12.

Cf. SECOND VATICAN ECUMENICAL COUNCIL, Declaration on the Relation of the Church to Non-Christian Religions *Nostra Aetate*, 2.

*Ibid.*

*Super Evangelium Joannis*, I,



**97th World Day of Migrants and Refugees Jan. 16, 2011**  
**One Human Family**

Dear Brothers and Sisters,

The World Day of Migrants and Refugees offers the whole Church an opportunity to reflect on a theme linked to the growing phenomenon of migration, to pray that hearts may open to Christian welcome and to the effort to increase in the world justice and charity, pillars on which to build an authentic and lasting peace. “As I have loved you, so you also should love one another” (In 13:34), is the invitation that the Lord forcefully addresses to us and renews us constantly: if the Father calls us to be beloved children in his dearly beloved Son, he also calls us to recognize each other as brothers and sisters in Christ.

This profound link between all human beings is the origin of the theme that I have chosen for our reflection this year: “One human family”, one family of brothers and sisters in societies that are becoming ever more multiethnic and intercultural, where also people of various religions are urged to take part in dialogue, so that a serene and fruitful coexistence with respect for legitimate differences may be found. The Second Vatican Council affirms that “All peoples are one community and have one origin, because God caused the whole human race to dwell on the face of the earth (cf. Acts 17:26); they also have one final end, God” (Message for the World Day of Peace, 2008, 1). “His providence, His manifestations of goodness, His saving design extend to all men” (Declaration *Nostra aetate*, 1). Thus, “We do not live alongside one another purely by chance; all of us are progressing along a common path as men and women, and thus as brothers and sisters” (Message for the World Day of Peace, 2008,6).


The road is the same, that of life, but the situations that we pass through on this route are different: many people have to face the difficult experience of migration in its various forms: internal or international, permanent or seasonal, economic or political, voluntary or forced. In various cases the departure from their Country is motivated by different forms of persecution, so that escape becomes necessary. Moreover, the phenomenon of globalization itself, characteristic of our epoch, is not only a social and economic process, but also entails “humanity itself [that] is becoming increasingly interconnected”, crossing geographical and cultural boundaries. In this regard, the Church does not cease to recall that the deep sense of this epochal process and its fundamental ethical criterion are given by the unity of the human family and its development towards

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what is good (cf. Benedict XVI, *Encyclical Caritas in veritate*, 42). All, therefore, belong to one family, migrants and the local populations that welcome them, and all have the same right to enjoy the goods of the earth whose destination is universal, as the social doctrine of the Church teaches. It is here that solidarity and sharing are founded.

”In an increasingly globalized society, the common good and the effort to obtain it cannot fail to assume the dimensions of the whole human family, that is to say, the community of peoples and nations, in such a way as to shape the earthly city in unity and peace, rendering it to some degree an anticipation and a prefiguration of the undivided city of God” (Benedict XVI, *Encyclical Caritas in veritate*, 7). This is also the perspective with which to look at the reality of migration. In fact, as the Servant of God Paul VI formerly noted, “the weakening of brotherly ties between individuals and nations” (*Encyclical Populorum progressio*, 66), is a profound cause of underdevelopment and - we may add - has a major impact on the migration phenomenon. Human brotherhood is the, at times surprising, experience of a relationship that unites, of a profound bond with the other, different from me, based on the simple fact of being human beings. Assumed and lived responsibly, it fosters a life of communion and sharing with all and in particular with migrants; it supports the gift of self to others, for their good, for the good of all, in the local, national and world political communities.

Venerable John Paul II: on the occasion of this same Day celebrated in 2001, emphasized that “[the universal common good] includes the whole family of peoples, beyond every nationalistic egoism. The right to emigrate must be considered in this context. The Church recognizes this right in every human person, in its dual aspect of the possibility to leave one’s country and the possibility to enter another country to look for better conditions of life” (*Message for World Day of Migration 2001*, 3; cf. John XXIII, *Encyclical Mater et Magistra*, 30; Paul VI, *Encyclical Octogesima adveniens*, 17). At the same time, States have the right to regulate migration flows and to defend their own frontiers, always guaranteeing the respect due to the dignity of each and every human person. Immigrants, moreover, have the duty to integrate into the host Country, respecting its laws and its national identity. “The challenge is to combine the welcome due to every human being, especially when in need, with a reckoning of what is necessary for both the local inhabitants and the new arrivals to live a dignified and peaceful life” (*World Day of Peace 2001*, 13).



In this context, the presence of the Church, as the People of God journeying through history among all the other peoples, is a source of trust and hope. Indeed the Church is “in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race” (Second Vatican Ecumenical Council, Dogmatic Constitution *Lumen gentium*, 1); and through the action within her of the Holy Spirit, “the effort to establish a universal brotherhood is not a hopeless one” (Idem, Pastoral Constitution *Gaudium et spes*, 38). It is the Holy Eucharist in particular that constitutes, in the heart of the Church, an inexhaustible source of communion for the whole of humanity. It is thanks to this that the People of God includes “every nation, race, people, and tongue” (Rev 7:9), not with a sort of sacred power but with the superior service of charity. In fact the exercise of charity, especially for the poorest and weakest, is the criterion that proves the authenticity of the Eucharistic celebration (cf. John Paul II, Apostolic Letter *Mane nobiscum Domine*, 28).

The situation of refugees and of the other forced migrants, who are an important part of the migration phenomenon, should be specifically considered in the light of the theme “One human family”. For these people who flee from violence and persecution the International Community has taken on precise commitments. Respect of their rights, as well as the legitimate concern for security and social coherence, foster a stable and harmonious coexistence.

Also in the case of those who are forced to migrate, solidarity is nourished by the “reserve” of love that is born from considering ourselves a single human family and, for the Catholic faithful, members of the Mystical Body of Christ: in fact we find ourselves depending on each other, all responsible for our brothers and sisters in humanity and, for those who believe, in the faith. As I have already had the opportunity to say, “Welcoming refugees and giving them hospitality is for everyone an imperative gesture of human solidarity, so that they may not feel isolated because of intolerance and disinterest” (General Audience, 20 June 2007: *Insegnamenti* II, 1 [2007], 1158). This means that those- who are forced to leave their homes or their country will be helped to find a place where they may live in peace and safety, where they may work and take on the rights and duties that exist in the Country that welcomes them, contributing to the common good and without forgetting the religious dimension of life. Lastly,



I would like to address a special thought, again accompanied by prayer, to the foreign and international students who are also a growing reality within the great migration phenomenon. This, as well, is a socially important category with a view to their return, as future leaders, to their Countries of origin. They constitute cultural and economic “bridges” between these Countries and the host Countries, and all this goes precisely in the direction of forming “one human family”. This is the conviction that must support the commitment to foreign students and must accompany attention to their practical problems, such as financial difficulties or the hardship of feeling alone in facing a very different social and university context, as well as the difficulties of integration. In this regard, I would like to recall that “to belong to a university community ... is to stand at the crossroads of the cultures that have formed the modern world” (John Paul II, To the Bishops of the United States of America of the Ecclesiastical Provinces of Chicago, Indianapolis and Milwaukee on their ad limina visit, 30 May 1998, 6: *Insegnamenti XXI*, 1 [1998] 1116). At school and at university the culture of the new generations is formed: their capacity to see humanity as a family called to be united in diversity largely depends on these institutions.

Dear brothers and sisters, the world of migrants is vast and diversified: It knows wonderful and promising experiences, as well as, unfortunately, so many others that are tragic and unworthy of the human being and of societies that claim to be civil. For the Church this reality constitutes an eloquent sign of our times which further highlights humanity’s vocation to form one family, and, at the same time, the difficulties which, instead of uniting it, divide it and tear it apart. Let us not lose hope and let us together pray God, the Father of all, to help us - each in the first person - to be men and women capable of brotherly relationships and, at the social, political and institutional levels, so that understanding and reciprocal esteem among peoples and cultures may increase. With these hopes, as I invoke the intercession of Mary Most Holy, Stella Maris, I cordially impart the Apostolic Blessing to all and, especially, to migrants and refugees and to everyone who works in this important field.

From Castel Gandolfo, 27 September 2010

- Benedictus PP.XVI

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## Saint-Maurice, SWITZERLAND

### Ministry:

As you know I did my ministry in Sion for around 2 years. It was very fruitful ministry I had and I was happy to do so. On every Thursday, Friday and Saturday, I engage myself in hearing the Confessions, spiritual directions and other spiritual activities.



### My Office at present:

I am appointed as the spiritual animator of S.F.O for the region of Valley. There are 12 S.F.O. Communities in and around Valley (around Sion). All the groups actively take part in the meetings that are organized here.

Besides that, I am appointed as the Assistant Spiritual Director of Group of St. Padre Pio, Sion. Every first Thursday we, members of the group of Padre Pio, have Mass and also we have special prayers following Thursdays. There are nearly 300 people in the Group of Padre Pio. It's indeed, an enriching experience for me to be with these people and work with them.

### New Fraternity:

As our Building in Sion Fraternity is going to be renovated, I am asked to move to Saint-Maurice, the other Fraternity of ours which is 35 kms away from Sion. I reached the new Fraternity on 12th, September, 2010. Here we are 7 Brothers in the Fraternity.

### Franciscan Course:

I had the opportunity to attend a Franciscan Course for three months that is organized by Souffle d'Assise and family Franciscan en Suisse Romande (French region), which is run by the capuchins of St.Maurice. The Course was related on the Life and Spirituality of St.Francis. I really profited a lot from this course.

### Christmas Celebration:

We had a very good Christmas celebration in the community. I had a good chance to co-celebrate Mass in Syro-Malabar Rite with Malayalee Associanne. We wished each other and had a lot of fun.

- Br. Francis Basani

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## Couvent de Capucins, SWITZERLAND

Dear Brothers,

Greetings to you all in the Name of the Infant Jesus. Once again, we come before you with the renewed wishes of CHRISTMAS and NEW YEAR.

### ***Snowing Swiss:***

We have been enjoying the snowfall since a long time. The winter has spread its wings. The climate is extremely cold here.



### ***Our Deceased Friars:***

We are sad as two of elderly friars namely Br. Leo (aged 83) who passed away on 13<sup>th</sup> of October, and Br. Leopold (aged 78) who passed away on 15<sup>th</sup> of November. Br. Ephreim and some other Brothers from the Province were present for the funeral services. We prayed for the repose of the souls of our dear Brothers. May their Souls Rest in Peace.

### ***Birthday Celebrations:***

There were a good number of Birthday celebrations this time in the community. The Birthday of Br. Pierre, our Guardian and Br. Bernarmaillard was celebrated on 19<sup>th</sup> of November. Br. Anton, our Spiritual Guide gratefully acknowledged the active role of our dear Brothers in the Community.

Besides this, we also celebrated the Birthday of Br. Bernard Python on 01st of December. The Birthday of Br. Maseo, our Vicar and Br. Joseph Madanu was celebrated on 21st of December. We had a nice time on all these occasions. Happy Birthday to you Dear Brothers.

### ***Fraternal Visits:***

Br. Ephreim, our Provincial Minister and the Definitors visited us on 07<sup>th</sup> of December. They also had a meeting here. Thank you dear Brothers for your visit.

### ***Christmas Celebration:***

The Community had a good Christmas celebration here. The Celebration began with the Solemn Mass. A good number of laity were also present on the day of Christmas.



**Christmas Ministry:**

Our Brothers Abhishek and Joseph accompanied Br. Inna to Délémont , a parish of ours, for Christmas ministry for a week. They had a good experience there.

Thank you dear Brothers for lending us your ears for sometime. We will come back to you in the next edition.

Until then.....Bye.....

**HAPPY BIRTHDAY TO YOU**

Dear

**LOVE**

**(Based on Christmas)**

Like every year, this year too our Friend LOVE celebrates its Birthday. A very Happy Birthday to you dear LOVE. This is just in reference to the **CHRISTMAS**.

CHRISTMAS is the Birth of LOVE.

**For God so loved the world that he gave his only Son, so that everyone who believes in Him may not perish but may have eternal life. ( Jn 3:16)**

Christmas is the Feast of Love.

Christmas is the Celebration of Love.

Christmas is the Exchange of Love.

**“Christ may be born 1000 times in the manger. But what is the use if Christ is not born in our hearts even once.”** The very spirit of Christmas reaches its pinnacle only when Christ is born in us. With the presence of Christ, Love is born in us, because where Love is, there God is. Therefore, God is Love.

Let Love celebrate its birthday not only on Christmas Day, but everyday. Lets all wish it **A very Happy Birthday. MERRY CHRISTMAS and LOVABLE NEW YEAR-2011!**

.....*Joseph Madanu*

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**Capuchin Generalate,  
Via Piemonte 70,  
Rome, ITALY**



Dear Brothers,

Fraternal greetings from your little brother Praveen Gopu from Generalate, Rome, Italy!

I am fine, happy and keeping good health. My service too is going extremely well at Generalate and at few other communities associated with the Generalate. I express my sincere thanks to each and everyone of you, especially, Br. Provincial Minister and his Definitory for the love, support and encouragement and above all for your valuable prayers for me.

Thanks to all of you who send your Christmas and New Year wishes!

#### **Christmas and New Year**

We had meaningful celebrations of Christmas and New Year. Of course, many of the members were out either for holiday or ministry. It was a time for all the decorations putting up the Crib and Christmas tree to bring a sense of joy and warmth in the fraternity and others who visited us during Christmas season. Above all, it was the Christmas Eucharist that made our hearts most joyful receiving the baby Jesus.

On the evening of December 31, we played the game called Tombola (Bingo) while waiting for the New Year 2011. The most successful was Br. Praveen Gopu who won almost every match. It has been a good time of fellowship. Best wishes to each and everyone of you for 2011!

#### **Pilgrimage to Assisi**

Assisi is approximately 90 miles north of Rome, in the rolling hills of Umbria, stands the exceptionally well-preserved medieval town of Assisi, Known primarily as the birthplace of St. Francis (1182-1226 AD). It is always a good feeling to be at Assisi, especially the Basilica of St. Francis of Assisi. I had the opportunity to visit Assisi on 4 and 5 of January and prayed for all of you.

#### **January - February full of meetings**

The month of January is a busy time here in Generalate. After the Epiphany, all the members were back to the Fraternity. The month was

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full of meetings: General Definitory meeting, Meeting for the New Major Superiors at Frascati, Meeting of the Commission for the Constitutions, Meeting of the commission for the preparations for the General Chapter 2012, Meeting of the commission for Mission Solidarity, Local Chapter...etc.

### **Visit to Giovanni Rotondo**

I am really happy to have an opportunity to visit Giovanni Rotondo in February. The **Shrine of Padre Pio** in San Giovanni Rotondo, southern Italy, is the second-most visited Catholic shrine in the world. It centers on the tomb of Saint Padre Pio of Pietrelcina, mystic known for his devotion to God, care for the sick, and supernatural gifts. He died in 1968 and was declared a saint in 2002.

### **Driving License**

I was extremely happy when I got through the theory exam for the Driving License on 27 December 2010, a day of great anxiety and excitement!!! At the moment, I am taking few practical classes at the Driving School. Most probably, the theory exam will be at the end of February or the beginning of March.

My brothers, wish you a very happy, joyful and peaceful fraternal life, great success in your ministry in the formation houses, parishes or other. Please do continue to pray for my success too. May the spirit of St. Francis of Assisi continue to inspire us!

### **Blog for Br. Joseph Thamby, Servant of God**

Dear Brothers, the life and spirituality of Brother Joseph Thamby is always fascinating and inspiring all of us. He has brought many to faith. Indeed we are all privileged to have him lived and died in our land and whose life and mission we are carrying out at the shrine of Br. Joseph Thamby, Pedavutapally, in the diocese of Vijayawada, Andhra Pradesh, South India.

I feel honored and privileged to tell something about this holy man of Pedavutapally and the Servant of God. I feel it is God given opportunity to work with the modern means of communication. And so making use of this, I created a blog for Br. Joseph Thamby. Here is the link:<http://josephthamby.blogspot.com/>

May I invite you all to go through the blog when you have time. You are also most welcome to contribute towards the blog with your articles, reflections related with the life and spirituality of Br. Joseph Thamby.

You can write to: [thambyservantofgod@gmail.com](mailto:thambyservantofgod@gmail.com)

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As we know, There are 2 books written on the life of Br. Joseph Thamby so far in English which are also translated into Telugu. I would like to make them available on line. I have already finished the book written by Fr. Avito in Telugu. You will find the link on the blog. Hope to make other books too as soon as possible.

Hoping that you will appreciate the work,

With love and Prayers...

- Br. Gopu Praveen Kumar ofmcap

## PADRE PIO CAPUCHIN ASHRAM, SIMONBADI

Padre Pio English Medium School had a humble origin as it started in a way as a “Balavady” in the year 2005. The aim was to give quality education in this undeveloped area. The schools which run by the Government produced no good results. Therefore, there was a strong idea, from all spears, to develop it into the status of the school. Since



there was not even a single English Medium School in and around of Simanbadi, we decided to go for it. And also, even if we go for Orissa Medium school it is impossible to get permission by the Government because one Government School was already existing in Simanbadi. Rev. Fr. Thomas Sebastian OFM Cap., the provincial minister understanding the need of a school in this undeveloped area, gave permission to bring it to the status of the school and helped with good will and promised to develop towards the growth of the school, especially with regard to its infrastructure. In 2007, the FCC sisters started their convent in Simanbadi, with an agreement made between Rev. Fr. Thomas Sebastian and Sr. Cellin Kunnel, the provincial of FCC (Kannur, Kerala Province) and they agreed to take up the academic responsibility of the school. Then Sr. Jessy was appointed as the Principal of the school.

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## Inauguration of the newly constructed school at Simabadi

On 17<sup>th</sup> November people of Simanbadi area witnessed the great event of inaugural function and blessing ceremony of our newly constructed school building at Simanbadi. At 5:45 p.m. the function began with procession from the friary to the school which was led by the school children along with all our chief guests, parents and the people. Then the inaugural ceremony was officiated by Fr. Helmut Rakowski OFM Cap, The Secretary General for Missionary Animation of the Capuchin Order and the blessing was done by His Excellency Most Rev. Paul Hinder OFM Cap., The Vicar Apostolic of Arabia in the precious presence of our Fr. Thomas Sebastian, Provincial Minister. Then the colorful cultural programme was performed by the school children.

### **Their presence was a great joy for us.**

This grand function was remarked by the precious presence of our brothers like Br. Helmut Rakowski OFM Cap, The Secretary General for Missionary Animation of the Capuchin Order, Most Rev. Paul Hinder OFM Cap., The Vicar Apostolic of Arabia, Br. Thomas Sebastian, our Provincial Minister, Br. Johnson Kadukanmakal OFM Cap., the former parish priest of Simanbadi, Br. Stephen Nayak , Provincial Definitor, Br.Suresh Nayak, Rector of the Minor Seminary, Berhampur, Br. Deenabandu, Br. Jayant and many other priests, nuns and parishioners and other Public VIPs such as Mr. Biskesan Nayak , D.I, Balliguda, Mr. Jenesh Pradhan, Chairman of Zillah Parishad, Md. Vilasini Nayak, Vice- Chairman of Zillah Parishad, Md. Mani Nayak, Member of Zillah Parishad. We are very enriched by their presence.



### **Thanks to all**

Our heartfelt thanks to Br. Thomas Sebastian OFM Cap., Provincial Minister of Mary Matha Province A.P., and Odisha, who has contributed a lot for the development of the school, by way of providing infrastructure of the school, and for his strong moral support, especially by providing a

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beautiful newly constructed building for us. His help is a light of hope of the future of the children in this backward area of tribal belt. We always remember and thank with all our heart His Grace Most Rev. Raphael Cheenath, the Archbishop of Cuttack-Bhubaneswar who gave moral support and encouragement for the progress of the school.

Our special thanks to His Excellency Most Rev. Paul Hinder OFM Cap., The Vicar Apostolic of Arabia, and Br. Helmut Rakowski OFM Cap, The Secretary General for Missionary Animation of the Capuchin Order who came from far distance to visit us and to participate in this function.

Our sincere thanks also to Sr. Jessy, principal of our school, Sr. Linda, the Superior of Alphonsa Sadan, Simanbadi and staff of Padre Pio English Medium School who worked hard to prepare our children to put up a good and standard cultural programme on the stage. It was very much appreciated by all.



We thank also Fr. Mruthyujaya Bira who made us happy by preparing and offering delicious and sumptuous dinner for all the guests. A Big thanks to our children who did hard work and performed cultural program very successfully.

### **Parish Programme**

During the Advent season we have prepared ourselves and the faithful of the parish in view of Christmas to receive the gift of God in the form of Child Jesus in our hearts. Every day we used to go to villages to prepare the people for the great event of Christmas. With the collaboration of Jana Vikas (Archdiocesan Organization) and World Vision, India (By NGOs), we are planning for empowering women of our parish (Both Hindus and Christians) by different programs such as Micro Finance which is right now functioning making leaf plates and making turmeric powder, packing and marketing. Please pray for the success of these projects.

We wish greetings of the season and successful new year 2011!

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## Greetings from Jyothir Bhavan, Mandadam!

**Our Brothers from abroad:** We are very much enriched by the presence of Most.Rev.Bp.Poul Hinder, the Apostolic Vicar of Arabia and Br. Helmut Ratowski, the Secretary General for Mission Animation, who made a fraternal visit on 21<sup>st</sup> Nov. 2010. accompanied by our provincial Thomas Sebastian and Br. Johnson



Kadukanmakal. We are very thankful to them.

**Birthday Blues...**December 8<sup>th</sup> 2010. was a day of great joy for all of us as we celebrated the Birthday of our dear rector **Br.Chinnappa Payarda**. Many of our brothers, mainly Br.Thomas Sebastian (our provincial), Br.Praveen Kumar Boyapati (Vicar-provincial), Brothers from Thullur community and also the brothers from Minor Seminary, Enikepadu and the ASMI sisters and the Elders of the parish and the parishoners had participated in the Holy Eucharistic Celebration and wished our Rector a very happy birthday. We had also a grand dinner in his honor.

21<sup>st</sup> Dec, 2010, also was a day of celebration of the birthday of our Vice-rector **Br.Marianna Kommukuri**. The celebration began with Holy Mass in the ASMI convent chapel followed by good breakfast offered by the sisters. The community celebration was in the evening, and Bros.Dominic Madanu and Chinnappa Thumma were with us to share in our joy.

We thank the Lord for the gift of these two brothers to our community.

**Harvesting the Paddy:** The hard labour of our Jyothir Bhavan Community has born fruit, in succeeding to protect the crop from so much of floods and rains and preserving the grain in the store-room. The machine, where possible, and as well as the laborers were employed for harvesting and now the paddy work is completed by 13th Jan. 2011. Now the field is leased for vegetable cultivation to out siders.

**Reception to our New Priests:** Our community was blessed by the presence of our new priests, namely, Bros. Meena Vara Prasad Gude,

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Jwanesu Neeluri, Ramesh Bokka and Br. Samuel Arugolanu. Our thanks to another new priest Br. Mariadas Prathipati, who tried his best to come here but could not.

Our special thanks to Our Vicar-provincial Br.Praveen Boyapati and to Br.Francis Kolli, who arranged a vehicle for our new priests to reach this place and shared in our joy.

**Parish Feastday Celebrations:** The Mandadam Parish on 17<sup>th</sup> Jan 2011, under the able guidance of Br.Francis Pasala, the parish priest, had celebrated its annual parish feastday celebrations. The spiritual preparation started on the 15<sup>th</sup> January and was concluded with the Marian Procession through the streets of Mandadam that went up to 17<sup>th</sup> midnight. Many priests and religious from our neighborhood had participated in the celebration of the feastday Mass. There was also a very good participation of the lay people from in and outside of the parish. Cooperation from the ASMI sisters in the parish and that of the Elders of the parish and above all the wonderful planning and execution by our Br. Francis Pasala, the parish priest, made the celebrations a grand success.

We the community congratulates the parishoners and also expresses our sincere thanks to all who came to participate in the celebrations and prayed for us.

**Provincial's Canonical Visitation:** Our provincial Br.Thomas Sebastian, has made his canonical visitation to our community on the 18<sup>th</sup> January 2011. We are very thankful to him for animating our community.

## St.Francis College, Janampet

Dear brothers in Jesus Christ, we are very glad to speak to you through navavani in the threshold of this new decade. We wish you a very happy and memorable new year.

### Annual Retreat...

We concluded the first semester with the annual retreat from 25<sup>th</sup> of October to 30<sup>th</sup> of October. It was a fruitful retreat animated by Fr.



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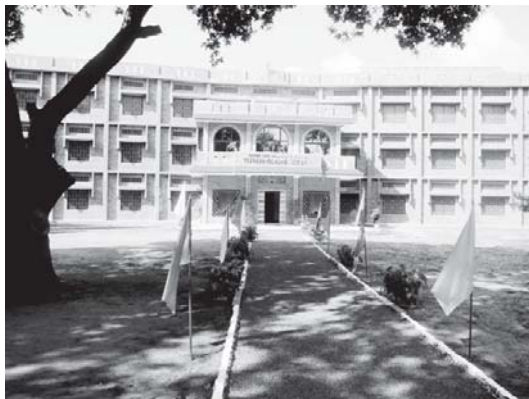
Abraham a retreat preacher from Kerala. It has given the whole community new energy and spirit to go forward with increased zeal and vigor in the second semester.

### **Jubilee Bells..**

We had the privilege of celebrating the silver jubilee year of the simple profession of Fr. Polisetty Innaiah on 13<sup>th</sup> of November. The celebration began with the solemn Eucharistic celebration presided over by Fr. Innaiah together with other jubilarians Fr.Arogyam and Fr. George Antony. A beautiful message was given by fr.K.M.Sebastian which rightly fits to the occasion and our call to commitment. Liturgical celebration was followed by agape accompanied by the cultural performances of the brothers. Fr.Francis Kolli has felicitated Fr.Innaiah and other jubilarians .

### **Inauguration of the New Library**

The dream of the institute has come true with the completion of the new library named after the late bishop John Mulagada. It was inaugurated by Br. Helmut Rokowski and blessed by Bishop Paul Hinder. The hardwork of many hands behind it was recognized and appreciated by the gathering. Fr. Devadas Duguta together



with Fr.Sebastian and Fr.Palelil were behind the executive functioning of the library construction. We appreciate them and the provincial, Vijnananilayam staff and all the benefactors who made this dream come true. We had a seminar on the same day in the college and on the following day in the house for which many brothers of our province were present. In this seminar Br.Helmut presented the important of mission to all of us as capuchins and Bishop Paul Hinder has beautifully shared his mission experience in Arabian region.

### **Christmas celebrations...**

It all began with a day of recollection and interior preparation. The celebrations began with the semi-christmas celebrations in the villages organized by our fathers and brothers and reached its culmination on the Christmas eve.

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### **A great day....**

St. Francis college community had the precious opportunity of organising the ordinations of our brothers this year. The community took it up with joy and succeeded in organizing it by the grace of our Lord under the guidance and organization of Rector Fr.Francis Kolli and the staff. More than 1000 people witnessed the ordination of seven of our Capuchin brothers and one Claretian brother conferred by Bishop Mallavarapu Prakash. The beautiful liturgy organized by Fr.Devadas, melodious choir by Fr.Basanth, creative and meaningful decoration by Fr.Johnson, delicious dinner by Fr.Francis and Fr.innaiah, and other arrangements by Fr.K.M Sebastian, Fr.Cherian, Br.Francis, Fr.Mathew, Fr.Jayaprasad and all the brothers from St.Francis College and Brindisi made the day a memorable and historical one.

### **Towards the new decade...**

We have entered the new decade with a beautiful liturgical celebration. We prayed it would bring into our lives the joy of the Lord. We had the semi-Christmas celebration of the community on 8<sup>th</sup> of January as all the members of the community were not present for the Christmas celebration. We also gave ourselves completely for the success of the celebration of the death anniversary of Br. Joseph Thamby. Our choir and cultural attempt was applauded by many.....that is all the news for now...thank you.....

## **BRINDISI SCOOP**

Hai friends, wish you a merry Christmas & successful new year. The romantic moments and the hot days of our life are still alive within us, which we would like to unveil before you.

### **Brindisi Glimpses**

The feast of our Seraphic Father St. Francis was celebrated in all its special colours. On 3<sup>rd</sup> of October Transitus was conducted in St. Francis College Chapel and the festal mass was celebrated on 4<sup>th</sup> in new Auditorium. The mass was presided over by His Excellency Rev. Bp. Mathew Chariankunnel with his thoughtful message about lesser brother Francis. The surrounding houses were invited to partake in the joy of festival meals at Brindisi Bhavan. We too celebrated the semi-Christmas colorfully, on which we had the good occasion to present the Christmas gifts to our Christmas friends. The birthday of our Lord Jesus and New Year also was celebrated in a grand manner. The decorations for these feasts put-up by

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the brothers especially the crib by the first year brothers gave a lovely look to the bhavan. On the day of Christmas brothers set visits to neighboring houses with their drum sets for wishing as well as to have a glance over the cribs.

### **Jollier Jolly**

Jollier tidings of Brindisi lies in the happiness of the brothers. This long expected hope has happened on the new dawned day of the year 2011, in the presence of our provincial minister Fr. Thomas Sebastian who blessed and inaugurated our new block on 1st of January. We celebrated our college day on 7th of December where almost all the brothers participated in the sports as well as in the cultural items. All the more the sweet memories of the feast of Br. Joseph Thamby are still fresh in our minds, where we could help the Avutapally community, so also put up our talents on the stage, which was enjoyed by the great multitude. It is our great joy to have some of our brothers who have been ordained in our Auditorium we congratulate them for dedicating their lives for the service of our Lord Jesus and to walk in the foot steps of our Holy Father Francis.

### **Guest of Honour**

We were lucky to have a few of the reverend guests. They were our own brothers, Bishop Paul Hinder from Saudi Arabia, Fr. Helmut from Generalate, the provincial minister of Christo Jyoti province Fr. Dominic. Dear brothers we express our deep sense of gratitude and thanks to you and many other great personalities who made a loving visit to us. Newly ordained brothers made a visit and celebrated mass for us on 17th Jan. Thank you dear Brothers.

### **The hot days**

Soon after completing the first semester exams we had the retreat for both the fathers and brothers. Frs. Jayant, Suresh, and Mruthunjoy came from Orissa to attend the retreat. The five days of retreat successfully and enthusiastically was guided by the dynamic personality Fr. Roy (CM). Dear Fr. Roy we thank you a lot for your valuable service to our community.

### **Tidings**

Our second semester has begun and every one of us endowed with new responsibilities. Everyone is seemed to do his duties with proper care and concern. The approaching exams alerting to keep ourselves busy in our studies. Fr. Rector had gone to Poland and Rome and he has returned safely. In brief our community is running safe and sound. So we thank one and all for your prayerful support and ask your continuous prayer for the well being of our community.



## CAPUCHIN PROVINCIALATE, ENIKEPADU

Dear Brothers

Good to see you all again through these pages of Navavani!

The fraternity was indeed glad to welcome our beloved Brothers namely, Br. Helmut Rakowski OFM Cap, Secretary General for Missionary Animation and His Excellency Most Rev. Paul Hinder OFM Cap., Vicar Apostolic of Arabia. Their presence added color and joy to our brotherhood. The couple of days that they spent with us were worth as they shared their missionary experiences and enriched us with their very presence. Dear Brothers we thank you for your fraternal and loving visit.

Our fraternity rejoiced as one of our members, Br. Samuel Arugolanu, the Provincial Procurtor got ordained on 30 December 2010. Having remained a lay brother for the past few years he now discerned his vocation to serve the Lord in the ministerial priesthood. We are glad for you dear brother. He hails from a village called Thogummi, one of our Capuchin Parishes Kovvur, West Godavari District. His own elder brother is also a Capuchin Priest, Br. Suvarnaraju Arugolanu. Dear Brother, we do appreciate your service to our province and Order at large and wish you everything success in your new life of priesthood!

Our province ran into a spirit of joy and gladness as our seven deacons got ordained to the ministry of priesthood on 31 December 2010. We received them with gladdened hearts on 12 January and felicitated them. Br. Provincial greeted all of them and gifted with lovely gifts. It was also an occasion to announce their appointments. All the brothers rejoiced as they heard of their maiden appointments. Dear Brothers, we congratulate and are happy for you have done us proud.

As St. Francis said the mother of our brother is also our mother, so we welcomed the brothers and sisters of our dear provincial on 12 January 2011. They stayed with us till 16 of January and left for Kerala. They joined us in all our celebrations during those days, especially in the reception of the new priests and 66<sup>th</sup> death anniversary of Br. Joseph Thamby, Servant of God. We are grateful to them for the gifts they brought for us. Brother Provincial is quite busy these days as he had to travel a lot to participate in various meetings. He is presently visiting all our fraternities in the province in order to contribute much to the vivacity of our life and

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to the renewal and unity of the brothers (Cfr. *Const.* 161.1, 162.2). We are very sorry for Br. Joseph Thambi Dasari as he lost his beloved dad on 21 November 2011. Let us pray for the departed soul and the bereaved family. We also request your special prayers for his eldest brother who had undergone an inevitable spinal cord operation. Do remember and pray also for the elder brother and sister of Br. Thambidas Durki as they are suffering from sickness.

The Provincialate is filled with joy and happiness of the visits of our beloved brothers from various fraternities and some friends, relatives, nuns and priests from near and far. The Emo birds, rabbits, fish, Bablu our Senior dog and two new puppies, Leo and Stella too are doing great. They add joy and freshness to our fraternity.

So that's it dear brothers for the moment and we'll cya in the next issue.....

Bye!!!!

When I am down and, oh my soul, so weary  
When troubles come and my heart burdened be  
Then, I am still and wait here in the silence,  
Until you come and sit awhile with me.

You raise me up, so I can stand on mountains  
You raise me up, to walk on stormy seas  
I am strong, when I am on your shoulders  
You raise me up... to more than I can be.  
You raise me up, so I can stand on mountains  
You raise me up, to walk on stormy seas  
I am strong, when I am on your shoulders  
You raise me up... to more than I can be.

You raise me up, so I can stand on mountains  
You raise me up, to walk on stormy seas  
And I am strong, when I am on your shoulders  
You raise me up... to more than I can be.

You raise me up... to more than I can be.

- Daniel O' Donnell



## Joseph Thamby Ashram, Avutapally

### 66<sup>th</sup> Death Anniversary Celebration of Servant of God Br. Joseph Thamby

Dear Brothers, once again we are here with you through the pages of Navavani- just after the 66<sup>th</sup> Death Anniversary of Br. Joseph Thamby, Servant of God.

The three days Feast was preceded by Novena Masses and it began with the flag-hoisting by Fr. Devadas Duguta, St. Francis College, Janampet. The sacred music by the Bothers from the same community added solemnity to the starting day of the Novena Masses.

With the cooperation of our Friars from various communities and the Religious and Diocesans around the three day Feast went on smoothly - all in a spiritual atmosphere. Special mention is to be made of our Brothers from the Formation Houses at Enikepadu and Janampet (St. Francis & Brindisi) for their tireless services throughout the three days of the Feast. To everybody's surprise this year we had unusual rush even on 16<sup>th</sup> Jan- this could be due to the day was Sunday and the change of date of Sankrathi. Devotees from all faiths and all walks of life thronged, poured fourth their petitions and prayers at the tomb of Br. Thamby imploring his intercession and went back receiving God's blessings.

In the eve of 13<sup>th</sup> Jan we had the Holy Eucharist presided over by this year's newly ordained priests- seven of them. At the end of the Eucharist Frs. Praveen Boyapati, Vicar Provincial and Mathew Panthapally, the Guardian felicitated the new priests and Fr. Thomas Sebastian, the Provincial Minister, released the newly translated Telugu Biography of Br. Joseph Thamby - originally written in English by Fr. Oswald Pratap of happy memory.

The morning Holy Eucharist on the Death- Anniversary proper i.e. 15<sup>th</sup> Jan was presided over by Rt. Rev. Prakash Mallavarapu, Bishop of Vijayawada and Apostolic Administrator of the Diocese of Eluru. It was concelebrated by about 70 priests from various places. The Bishop focused on the theme 'The Call of God' and invited all to follow the example of Servant of God Br. Joseph Thamby who responded to the call of God in his life faithfully. At the end of the Eucharist all prayed in one voice for the Beatification of Servant of God Br. Joseph Thamby.

In the Thanksgiving Mass in the evening of 15<sup>th</sup> Jan Fr. Mathew Panthapally, the Parish Priest and Rector of the Shrine, thanked all our

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Friars, Diocesan Clergy, Religious Sisters, Parishnors and various Government Department for their co-operation during the Feast- time.

We were happy to have Fr. Adolf Kannadipara, the former parish priest, who came along with a few Third Order Members from Iritty, Kerela. He was felicitated by Bishop Prakash for his dedicated services in Andhra and for building such a beautiful parish church which is celebrating its Silver Jubilee. We thank Fr. John Baptist, Provincial Minister, St. Francis Province, Kerala for joining us on 14<sup>th</sup> Jan.

We thank God the Almighty for the showers of blessings bestowed on all of us.

### Hearty Welcome

We extend a hearty welcome to Fr. Jwanesu Neeluri who joined us on 26<sup>th</sup> Jan 2011. He is the Circulation Manager of Thamby Velugu Magazine. We wish him everything best in his ministry here at Avutapally.

Fr. Chinnappa Madanu took up the service as Procurator of the Ashram. Fr. Prathap Allam who has been serving as Procurator until now is preparing himself for his higher studies. We thank Fr. Mariadas Prathipati who rendered his Diaconate services. His joyful presence enlivened our community.

Thankyou Brothers for your patient reading and do visit us and make us happy!

- Brothers, Joseph Thamby Ashram

## **ST.ANTHONY'S CAPUCHIN ASHRAM**

Greetings of peace and joy from st.Antony's Capuchin Ashram, Payakaraopeta, Visakhapatnam

We are very glad to meet you once again after a few months.

**CHRISTMAS:** from the beginning of the Advent until the day of Lord's nativity together with us all the parishioners are busy in preparation of the feast. On the 1<sup>st</sup> Sunday of the Advent started the mass with lighting a candle as a symbol of expectation (hope) for the coming of the Lord. We had a day of spiritual preparation in each colony of Payakaraopeta and also in the villages.

Distributing Rice to the poor in PAYAKARAOPETA



**Distributing Bed-sheets to the Poor in RAMABA- DRAPURAM**

**SHARING THE LOVE OF GOD:** We are glad to share with our needy brotheren what we have. This year during the Christ - time with the help of our Canossian sisters and by the cooperation of the people we are able to reach the parishoners with a few

kg's of rice and a few bed-sheets to the poor in the main station as well as in the villages.

**VISITORS: "So I determined to take her to live with me" (Wis: 8/9)**

It is a great surprise for us to hear that - the learned of Vijnananilayam want to come Payakaraopeta for a day out. It is a joy for us to have you for a few hours to experience your love and concern for our community. By your coming made us to feel our house is so big.



Thank you brothers and hope to see again. Beside these, we too had many others guests from our houses and from Diocese priest and Religious.

**PROVINCIAL VISIT:** We were very happy to have our dear provincial for a

day for canonical visit. Thank you father for your support and encouraging words and concern for us.

Hope to meet you soon

**Fr. Arogyam & Fr. Sleevea Raj**



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# CAPUCHINS INTERNATIONAL

Courtesy: [www.ofmcap.org](http://www.ofmcap.org)

## Countdown to WYD 2011

For some years now the Franciscan Family has taken part in the World Youth Days (WYD), and this coming year will be no exception. They will take place in Madrid (Spain) **from 16th to 21st August 2011**. The four General Ministers (OFM, OFMCap, OFMConv., SFO) have confirmed that they will be attending this great event to lend a Franciscan tone to this meeting of young people from all over the world with the Holy Father. The Madrid meeting will be based on the theme: “Rooted in Christ and founded on Him, held firm in the faith” (cf. Col 2,7).

A preliminary gathering, the “Franciscan Village” will be hosted by the friary of San Francisco el Grande, **from 16th to 19th August 2011**, featuring exhibitions, film shows, prayer and adoration, conferences, stalls... The organizing committee is asking for suggestions from the participants of what to include in the event by way of modern and dynamic expressions of faith Closing date for sending suggestions is 20th February 2011.



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This is the “Franciscan Village” programme :

- “Festival of Joy”, Wednesday, 17th August 2011, from 8 p.m. to midnight (concert, presentation of musicians, testimonies)
  - Franciscan prayer Catechesis and Mass
  - Attendance at main JMJ activities
- A website is planned shortly with detailed information for participants . Any other information is available from
- [gmg2011ff@gmail.com](mailto:gmg2011ff@gmail.com) (International Commission of the Franciscan Family)
  - [ffmadrid2011@gmail.com](mailto:ffmadrid2011@gmail.com) (Commission of the Franciscan Family of Spain)

### **Preparations for the 2012 General Chapter**

**FRASCATI** The time has come to begin preparing for the next General Chapter. The Presidents of the Order’s Conferences met in Frascati from September 15 to 17, together with the General Minister and his Definitory, to start work on the 2012 Chapter. On taking office in 2006, Br Mauro presented himself as “line-leader”, in mountaineering terms, and called on all the brothers to work together so that the Order could reach the highest peaks in the modern world. Preparations for a General Chapter focus not only on the technical aspects but must also keep in mind the animation which the the previous Chapter entrusted to the General and Definitory, and the need to review its implementation. . In addition, each Conference makes its own suggestions and proposals which will be presented at the next Chapter. The subjects to be ddealt with at this meeting of the Presidents include:

- The decisions of the 83rd General Chapter and their implementation during this sexennium ;
- The General Chapter Procedures;
- Constitutions and General Statutes;
- The number of General Definitors and the representation of the Conferences;
- Nominations for membership of the Preparatory Commission;
- Topics proposed by the various Conferences.

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## Ministers of the Divine Mercy



One of the outstanding features of our Capuchin history is the number of holy friars who have been committed to the ministry of reconciliation in the Church. Inspired by their example, the General Office for Formation is organising a course of in-service training and reflection, to be held at **San Giovanni Rotondo from March 14 to 18, 2011**. This of course was the home of the best-known Capuchin confessor, Saint Pio of Pietrelcina. The course will be a celebration of International Reconciliation Week, on the theme of “**The Sacrament of Reconciliation in a secularised world**”. The course is open to all Capuchin brothers and to other religious and secular priests who understand any of the three languages - Italian, English and Spanish

### Br. Mauro, from Bivio to the world

*Where no-one wants to go* is the title of a documentary made by Ruben Rossello for Italian Swiss TV (RSI) about the life of our General Minister and the life of Capuchins throughout the world. Never before has Br. Mauro's life-story been told in this way. The documentary opens in the General Curia fraternity in Rome, in 2006, the year when Mauro was elected General Minister. The camera follows Mauro back to his home village of Bivio, where he was born 63 years ago; next, we see him in Assisi, under the arches of the Basilicas, or walking in the marble halls of the Vatican. But he is also to be seen in places where no-one else wants to go, in the slums of Bangkok or among the landless people of Brazil, where Capuchin brothers live and work, part of an army of some 10,600 scattered in 103 countries world-wide.

“What does man desire most?” asks the journalist. “Does he just want a comfortable life? “. “No, answers Mauro, there's a longing in his heart: a profound need to give his life for something, in the service of a cause, radically... To follow St Francis, who took up the cross of Christ in order to be free, able to live an itinerant life, without security, is still something that fascinates people today”. But to go to places where no-one else wants to go requires “prayer and simplicity” says Br. Mauro as he tells the story

of who he is and who his Capuchin brothers are. "It means supporting one another in living a life of brotherhood, sharing and self-giving without counting the cost". Some of the questions were very personal and hard to answer, but Mauro didn't flinch. "Have you ever had a crisis?". The long silence that followed was enough to show that his answer was deeply felt, revealing Br. Mauro, the man and the friar, a Christian who is not afraid to reveal his personal relationship with God.

The film lasted about 50 minutes and, as well as introducing Mauro, it also gave a glimpse of the life of the Capuchins - who they are, where they live and work, and how they try to proclaim the good news by living the charism that Francis bequeathed to the Church and to all humanity. You can see the documentary on the website of [RSIthe Italian Swiss TV network](#)

### CELEBRATION DAY OF BROTHERS

#### FEBRUARY

03	Jayant Ranjan Singh (52)	B
05	Mathias Kolli (89)	B
12	Joseph Paladugu (73)	B
17	Arokiyaraj Guntipally (35)	B
17	Stephen Nayak (36)	B
23	Abhilash Gopu (117)	B

#### MARCH

09	Namdev Dagam (42)	B
10	Francis Kolli (12)	B
10	Thambidas Durki (54)	B
12	Williams Varaprasad Gude (64)	B
12	Showreddy Adhuri (102)	B
13	Santhosh Kumar Veeramalla (108)	B
19	Joseph Thumma (9)	

#### APRIL

04	Mariadas Prathipati (69)	B
05	Bala Kishore Basani (34)	B
05	Prathap Allam (50)	B
06	avidraj Patchigolla (109)	B
11	Bala Joseph Chinnabathini (46)	B
11	Innaiah Kata (18)	B
15	Suresh Komera (26)	B
28	Joseph Michael (44)	B

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