

# The Compassionate Pastor

JULY 2017

Vol-10

No-1



**Bethany**

***A scene from the Gospel designed by Servant of God  
RFC Mascarenhas at Bethany Mother House Chapel***



## **Prayer for the Beatification of the Servant of God Raymond Mascarenhas**

God our loving Father, we thank you for choosing your servant Raymond to be your faithful priest and the Founder of the Congregation of the Sisters of the Little Flower of Bethany, His ardent devotion to the Eucharist, love for the Mother Church, zeal for the proclamation of the Gospel and his compassionate love especially for the poor have borne abundant fruit. Like him may we too in union with Mary, our Mother, become bearers of the Good News.

We humbly implore you Father to grant us this special request through the intercession of your beloved servant Raymond...(mention your request).

Deign O Lord, to grant your beloved servant the honours of the altar for your greater glory and the spreading of the Gospel. Amen.

Glory be....

Imprimatur

**Most Rev. A. P. D'Souza**  
Bishop of Mangalore

Mangalore  
16.06.2008

*N.B. Please report any favours or miracles received through the intercession of the Servant of God Raymond Mascarenhas to:*

**The Vice-Postulator, Cause of Beatification and Canonization of the  
Servant of God Raymond Mascarenhas, Bethany Convent, Bendur, Mangalore, D.K. 575002.  
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# THE COMPASSIONATE PASTOR

JULY 2017

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# EDITORIAL

## A Purpose Driven Life



Dick Warren, in his book, *A Purpose Driven Life*, spotlights five major purposes of life. They are: worship, fellowship, discipleship, ministry, and mission.

Worship implies reverence for God, a pursuit for God realization. Fellowship is allied with family spirit. Discipleship entitles becoming Christlike in our life by imitating Him. We are God's workmanship, created in Christ Jesus to do good works. The term mission reminds us that we are sent forth by Jesus for a mission with an assurance that He would be with us always. Our mission is to preach the Good News of Jesus, or as the Holy Father, Pope Francis says, 'to be the joy of the gospel'.

The life of the Servant of God Mgr Raymond Francis Camillus Mascarenhas- a great visionary leader - epitomizes these five purposes which qualify him to be a model for imitation. Being a man of God, he strove to promote the glory of God through all his activities. One of his famous dictums was: "Do well whatever you do; do it for God and God alone; then your life will be an eternal canticle of praise."<sup>1</sup> He gave considerable importance for fellowship. Though he hailed from a large family which was steeped in family bond and affection, he transcended the narrow domestic walls and became a brother and a father to thousands of people by living purposefully his priestly life.

Discipleship was close to his heart. As a close follower of Jesus, He strove to translate the Sermon on the Mount into his life. The various articles in this issue illustrate the same. Mission was his passion right from his younger age. One day as Raymond returned from school he heard a lady visitor in his family remarking to his mother, "This son of yours can be an instrument either for a great deal of good or a great deal of evil". Raymond is said to have declared his firm resolution. "Why should I be an instrument of evil? I would rather go about doing good."<sup>2</sup> He lived up to this ideal till the end of his life. As parish priest of St Francis Xavier Church at Udyavar, Most Holy Savior Church Agrar and St Sebastian's Church Bendur, Mangalore, he engaged in numerous mission ventures. It is with this ideal in mind that he not only selected St Therese, the patroness of the missionaries as the second patroness of the Bethany Congregation that he founded but also initiated numerous mission

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<sup>1</sup> Sr Violette D'Souza, *Unless the Seed Die...*, (Mangalore, Bethany Publications, 2010), 67.

<sup>2</sup> Sr Violette D'Souza, *Unless the Seed die ...*, (Mangalore, Bethany Publications, 2010), 67.

ventures in the Congregation. He always sought opportunities to preach the Good News of Jesus using all the skills and talents that he possessed. His missionary spirit urged him to respond to the invitations of the priests and Bishops to send Bethany Sisters to serve in the remote parishes of the dioceses such as Mangalore, Poona, Mysore, Belgaum and Calicut.

July 16 marks the 96th foundation anniversary of the Bethany Congregation, an Institute founded by Mgr Raymond. A small venture that this saintly priest commenced 96 years ago with four lady teachers from the parish of Bendur, Mangalore has now a membership of 1400 sisters from as 24 States of India and two Union Territories forming 181 communities spread out all over India and overseas.

The cover page of the bulletin depicts a painting that Mgr Raymond had installed above the altar in Bethany Mother House Chapel, Bendur, Mangalore, with a desire that the spirit of the Bethany of the Gospel should prevail in each of the Bethany houses of the Congregation. The founder himself used to spend long hours in this chapel gazing at this picture and drawing strength to live a mission oriented life by combining prayer and service. I thank Sr Jessy Rita for designing the cover page and the photo pages.

I express my gratitude to all the contributors of articles to this issue of the Compassionate Pastor. All the articles exemplify the purpose driven life of the Servant of God and inspire us to make our life sublime. I wish you all a Happy Feast of Mount Carmel, the day on which Mgr Raymond sowed the seed of Bethany Congregation.

**Sr Lillis**  
**Postulator**



# **SERVANT OF GOD MGR RAYMOND MASCARENHAS: A SPIRITUAL GUIDE**

**Fr Baptist Menezes**

## **INTRODUCTION**

Spiritual direction is a sure means which could guide all those who would desire to grow in their Christian perfection and lead a life of integrity, i.e., a life fully formed by Christ (Gal.5:1) and fully transformed by the Holy Spirit (Rom. 12:2). In order to grow in our spiritual life we need guidance from the Spiritual director. The one who guides the other spiritually is called Spiritual director. Servant of God Mgr Raymond Mascarenhas had a special interest in the spiritual growth and development of those who joined the congregation young. He was keen to guide them spiritually. Sr Violette writes that she and the other sisters have benefitted much from the love, interest, and spiritual guidance during the early years. He nurtured carefully their spiritual life and lovingly and gently led them on God's path (*Reminiscing in Tranquility*, p. 16).

### **1. The Goal of Spiritual Direction**

1. According to Bible the Christian perfection consists in loving God and neighbour. The goal of Spiritual direction is finding direction in one's life which means finding direction in one's relationship with God and others. It is an accompaniment with the directees in his or her growth towards Christian Perfection.
2. Spiritual direction helps the directees to discern the will of God in the concrete day-to-day activities. We believe that God has a plan for each one of us. He acts in our personal life history. The most important task is to find out what God wants from us and follow it. "It is not those who say Lord, Lord will enter the Kingdom of God, but the one who does the will of my Father" (Matt. 7:21). Thus, both Spiritual guide and the directees discern the will of God in a concrete life situation through discussion and prayer.
3. Spiritual direction is a search for Christ and His values. In this search both the director and the directees journey together with sincerity and openness.
4. Spiritual direction is not only to solve problems but to make progress in spiritual life which means in Christian perfection.

Thus, everyone who is serious about the growth of his or her spiritual life requires both spiritual guide and guidance. The spiritual guide is

someone who has the lived experience of God and not part of the concrete life situations of the directees. For example, coach in the game who was a player before but now directs others how to play. The spiritual guide can be compared to a physician who heals the sick needs other to perform surgery on his body and heal him.

Mgr RFC Mascarenhas was a man of God. He was aware of the goal of Spiritual direction. He accompanied the Sisters of his congregation in their spiritual journey through words and personal example. Being a man of God and a good spiritual guide he saw life and its events in terms of God. He discerned God's will in the concrete day-to-day life situations of his life and also in the lives of his sisters. God chose Mgr Raymond Mascarenhas to draw others to Him, and sent him to do His work; He set him apart by choosing him to be a priest so that he could be sent to lead others to God and to attain holiness. Sr Violette writes, "It is only later that I realized how much I have benefited by his love, interest and guidance I had from him during my early years. He nurtured carefully my spiritual life and lovingly and gently led me in God's path" (*Reminiscing in Tranquility*, p. 16).

## **2. What Spiritual Direction is *not***

Before we can talk about entering into spiritual direction meaningfully, we need to know more precisely what it is we are entering into. But before saying what spiritual direction *IS* it might be helpful to consider something it is *NOT*.

In a way both words, *spiritual* and *direction* can be misleading. Spiritual direction is not "spiritual" in the sense that it is concerned with the life of the spirit or the life of the soul as somehow disconnected from mind and body. One's response to God is as one whole person. Body, mind and spirit are not separate parts or faculties of a person, but three different ways of looking at the same, integral person.

St Paul expresses this integral unity of the person in a parting blessing to the Thessalonians when he says: "May the God of peace make you perfect in holiness. May he preserve you *whole and entire*, spirit, mind and body, irreproachable at the coming of our Lord Jesus Christ" (1 Thessalonians 5:23). A biblical use of the word "body" (*soma*) would suggest the person as viewed in his rootedness in and relatedness to this world, his solidarity with the rest of creation. "Mind" (*psyche*) would suggest the person viewed as being above the animal kingdom, as having the power of self-reflection, as having been called to a lordship and stewardship over the rest of creation. "Spirit" (*pneuma*) would suggest the person's outreach, his or her native openness to the transcendent, the point of a person's origin and contact with God. It is

precisely under this aspect of one's openness to the beyond that a person has the ability to get in touch with something or someone bigger than himself or herself or this world.

In a person's day-to-day living there are characters of one aspect of life in all the other aspects of that person's life. For example, when I have a headache, it is not just my body that aches. *I* ache and it has effects on my thinking and my prayer. Or if I have been wounded in spirit, it can lead to a suspicious frame of mind and even to sour face.

This holistic view of Person, so vital for sound spiritual direction, is helpful in that it enables one more easily to make distinctions without separation, and to maintain unity without confusion.

Secondly, spiritual direction is not "direction" in the sense of being overly directive. The director does not force the directee who he\she should be or what they should do. And this fact, if grasped excludes fostering an unhealthy dependence of the directee on the guide. Too often, people in helping ministries, perhaps even unconsciously, tend to meet their own need to nurture more than the need of the person seeking their help.

Thirdly, the spiritual director should not impose on a person to a spirituality not his own. Of course it is true that there are some universal norms applicable to all People of God, and there are even some common ones for members of a specific religious tradition, like Franciscans, Dominicans, Jesuits, Augustinians, Carmelites, and others. But more importantly of all, the form of a person's spirituality should be shaped by his\her own peculiarity. His or her own uniqueness, as well as a freely chosen value system and an order of personal gifts, are the basis for fidelity. Each gives praise to the Lord best by being fully himself or herself, not by becoming a carbon copy of someone else (however holy) or by being shaped on someone else's pottery wheel – unless, of course, God is the potter.

Fourthly, the spiritual direction is distinct from the sacrament of Penance. Distinct but not necessarily separate. Though matter for healing may often emerge naturally in spiritual direction and even, at some point, be put within the context of sacramental absolution. It is helpful not to confuse the two operations. When people are clear about the distinction and habitually differentiate the two, it seems easier to do both in the same setting.

Fifthly, it is important to maintain a clear distinction between spiritual direction and counselling. The focus of counselling is more on solving problems, of effecting better personal integration and adjustment in the process of human maturation. The focus in spiritual direction, on



the other hand, is more on growth in prayer and in charity. It deals more explicitly with the faith dimension of human existence. It's true that some counseling does often occur in a spiritual direction relationship, but this is neither the focus nor the basic orientation of the relationship.

Sr M Bertha remembers that, "Father founder would lose no opportunity of directing the attention of his spiritual daughters to things divine even in the midst of exterior occupation. For instance, he always rejoiced in the accomplishment of his spiritual daughters. It was a matter of great pride for him to see those who were doing their college education receives many honours" (*Mgr Raymond A Mystic and A Prophet*, p. 26).

What, then, is spiritual direction if not any of the above? There are as many definitions as there are people writing and talking about it. Spiritual direction could be defined as a process carried out in the context of a one-to-one relationship in which a competent guide helps a fellow Christian to grow in the spiritual life by means of personal encounters that have the directees' spiritual growth as their explicit object.

### **2.1. Definition of Spiritual Direction**

Spiritual Direction is a **loving dialogue involving an interpersonal relationship between two friends, the director and the directed, who journey together towards Christian perfection and freedom with the aid of discernment and prayer.**

An explanation of some important terms found in the definition of spiritual direction may throw more light on our understanding of spiritual direction.

#### **2.1.1. Loving dialogue**

What is love? If our love is to be genuine one, it must have the following characteristics: liberty, obedience, genuineness and equality. If we love a person, we must leave him or her externally and internally free. The word obedience comes from two Latin words, *ob+audire* which means from + to hear, i.e., to hear something from somebody. If we want to be obedient persons, we must hear what God tells us, what the other people, especially the poorest of the poor tell us and what our conscience tells us (Phil. 2:8). Genuineness consists in the correspondence between what we think, what we say and what we do (John 18:37). Equality consists in accepting everyone as God's child with his or her instincts, feelings, thoughts, words, actions, style of life, culture and civilization (James 2: 14-17).

Dialogue is not just information. It is the manifestation of one's being. It is a platform where persons bear witness to each other's attitudes. An open solid dialogue will imply the following aspects: hearing,

waiting, sympathy, respecting the views of the other and frequent encounter.

### **2.1.2. Interpersonal relationship**

Spiritual direction involves a *one-to-one relationship* because its primary concern is with the recognition of God's unique and personal call to the individual and the personal and unique response of the individual to that call. Christian spiritual life is essentially communitarian, but no matter how intimately we are bound up with one another with Christ there is an ultimately unique dimension of our experience of God because the revelation of God in Jesus, offered to all, must eventually be internalized by the individual. Spiritual direction is concerned primarily with this personal experience and thus it involves a one-to-one relationship in which there is no generalization of experience but a concentration on the individual's experience in all its particularity.

Relationship means the fact or state of being associated with another. The characteristics of interpersonal relationship are as follows:

1. Interpersonal relationship does not categorize people. It never says: He or she is like that. It is non-judgmental.
2. Interpersonal relationship is aware of the fact that each person is a mystery and has something which is intimate to him or her and so it is not easy to understand a person fully.
3. Interpersonal relationship is more concerned about what a person can do than what he or she did or what he or she is doing (Matt 9:9-13).
4. Interpersonal relationship accepts a person as he or she is with all his or her talents and weaknesses believing that the person accepted have the capacity to grow.
5. In interpersonal relationship nobody is treated as an object, but the persons are treated as subjects.
6. In an interpersonal relationship no one is compared with another; everybody is treated as a unique personality.
7. In an interpersonal relationship "I" and "You" live together to form a family of "We".
8. In an Interpersonal relationship what brings two persons together is their value system. So if the relationship is to last long both the parties must enjoy a common value system.
9. Above all the basis of a firm interpersonal relationship is confidence and trust.

Father Founder, Mgr Raymond Mascarenhas describes the effects

of a loving relationship as "hatred paralyses life; loving relationship releases it. Indifference confuses it; a loving relationship harmonizes it. Selfishness darkens it; a loving relationship illuminates it." It follows that a loving relationship has the power to effect in our life freedom of our spirit, harmony of our feelings and illumination of our life.

### **2.1.3. Between two friends, director and the directed** (What is friendship?)

1. In friendship two persons mutually give themselves to each other. It is a mutual giving. In friendship both the parties become benefactors to each other.
2. Friendship is not merely based on sentimentality and sexuality but is based on mainly on the communion of wills.
3. In friendship both the parties help each other to grow spiritually and purify themselves.
4. In friendship if the parties belong to different sexes, both agree to remain chaste, i.e., both agree to observe physical as well as psychological continence.

Father Founder showed no partiality in his treatment of his spiritual children. He had given a rule to the Congregation: let them forget of what previous condition in life, education, family or country they may be, regarding one another as Sisters in the Sacred Heart of Our Lord, children of the little family of Bethany which he has so lovingly called together and Sisters of His Little Flower, none is inferior or superior to one another. They shall be of one heart and one mind, helping one another by their fervor and good example, so that they may be in all diligence serve Our Lord, who is their common Master and loving ruler and dearly beloved Spouse (See *Mgr Raymond A Mystic and A Prophet*, by Sr Bertha, p. 26).

### **2.1.4. Journey towards Christian perfection**

Spiritual direction is a *process*. It is not a single or occasional consultation about some particular problem but an ongoing relationship characterized by a certain continuity and consistency. In practice, good spiritual direction usually involves regular (e.g., weekly, bi-weekly, monthly) meetings between two persons. The rhythm may intensify in times of crisis but the process is essentially not crisis-dominated but growth oriented. Consequently, a good spiritual direction maintains its continuity in times of spiritual wellbeing as well as in times of difficulty. However, it is not so much the frequency but the regularity of the meetings and the continuity of their content which is most important.

The word “perfection” signifies the state or condition of being completed or finished without any excess or defect. In its Latin origin (*Per Factum*) the word connotes the term of a process or activity. But in philosophy and theology the emphasis is rather on the aspect of totality or plenitude, and therefore, a thing is said to be perfect when it has all the fullness of being that is due to its reason of its nature.

God alone is absolutely perfect. Relative perfection has threefold meaning. It signifies, first, a being lacks nothing due to its nature; second, that there is a neither excess nor defect in its faculties of operation; and third, it has attained its proper goal or end (i.e. essential perfection consists in the most intimate union with God through charity that is possible in this life).

Perfection means holiness. Perfection as such does not exist by itself. It always exists in a person. Every person is different from the other and so the level of perfection may differ from person to person. Only God is absolutely perfect and human being becomes perfect in as much as she or he participates in the perfection of God through prayer and the sacraments. Saints were not perfect people but they were more conscious than others of their imperfections and constantly tried their level best to participate in God’s life or perfection through prayer and the sacraments. Christian perfection is continuous journey in freedom.

Father Founder taught the Sisters and others to seek perfection in whatever they did. He was never slipshod in his work.

#### **2.1.4.1. Freedom**

The centre of one’s freedom is one’s will. Thus, freedom does not mean to act as one likes. Rather, real freedom consists in wishing what one should wish. The essential elements of freedom are Authenticity; Autonomy; Dynamism.

#### **2.1.4.2. Authenticity**

Authenticity discloses sincerity. Sincerity is drawn from two Latin words *sine* and *cera* which means ‘without wax’. The phrase ‘without wax’ means without any falsity or any element of fraud. Authenticity consists in the conformity of one’s feelings, one’s thoughts, and one’s actions. One’s style, one’s culture and one’s civilization with what one should be. This conformity grows in a person only when a person begins to accept himself or herself as he or she is with all his or her weaknesses and talents. To accept one is the first step to grow in freedom.

#### **2.1.4.3. Autonomy**

Negatively speaking autonomy means independence, i.e., to be free from slavery or external governance. Positively speaking, autonomy

is to take decisions that are born of personal reflection and experience.

#### **2.1.4.4. Dynamism**

Negatively speaking, dynamism implies an encounter where the director and the directed are actively involved in freeing the self from the clutches of all that is sinful. Positively speaking, dynamism implies an ongoing process, a process of helping the other person to meet his or her authentic personality, a personality hidden in the self, a self-renewed by the Holy Spirit (Rom 12:1-2). Spiritual direction by the process of positive dynamism inspires the directed to be genuine with the attitude of love supplied by the ever present Holy Spirit.

#### **2.1.5. With the aid of Discernment and Prayer**

Discernment may be called the core of spiritual direction for it is choosing whatever is pleasing to God. In this context:

1. Spiritual direction is an art by which a person is helped to do the will of God.
2. Spiritual direction is a search for Christ and his values. In this search both the director and the directee journey together with sincerity and openness.
3. Spiritual direction is an art which enables a person to come in contact with the fruits (Gal 5:22-23a) and the gifts (1Cor. 12:8-10) of the Holy Spirit who is ever present in the human person.
4. Spiritual direction is a person to person encounter where the directee is led to actualize the love of God poured forth into one's heart by the power of the Holy Spirit. In other words, in spiritual direction the directee is helped to love oneself, neighbours as God would love the world and love us.
5. Spiritual direction is meant to help a person to listen to the voice of the Spirit when the Spirit speaks through people and events and to respond to the spirit with generosity and love.

#### **Conclusion**

Spiritual direction is not 'direction' in the strict sense. The director is not a guru who tells another person what to do and how to do it, but rather a facilitator who helps the directee respond to God's call and action in her or his life. The real director is God's Spirit, whose light; wisdom and strength are needed by both persons engaged in the process of spiritual direction.

It is not 'Spiritual' in the narrow sense, i.e. concerned only with so-called spiritual aspects of our life like prayer, sacraments, morality. It embraces the whole human life such as our relationships, our work and

leisure, our preoccupations and tensions, our relatedness to the world of politics and poverty, business and culture, conflict and injustice. In this fuller sense, to be spiritual (or holy) is to be fully human; it is to be spirit-led, not led by our false and selfish selves. "Let the Spirit direct your lives...the Spirit has given us life; must also control our lives" (Gal 5:16, 25).

Father Founder took a lot of care in guiding his sisters spiritually. He guided them through words and personal example and with a lot of love. The sisters used their freedom to abide by the guidance given. On one occasion Father Founder encountered Sisters Macrina, Lelia, and Bertha who were buried in their books. He told them when you have your text books in one hand, don't forget to have the 'Imitation of Christ' in the other. Thereby he meant to balance their secular reading with the spiritual reading (*Mgr Raymond A Mystic And A Prophet*, Sr Bertha, p. 25).

### **3. The Difference between Psychological Counselling, Sacrament of Reconciliation and Spiritual Direction**

There is a difference between psychological counselling, sacrament of reconciliation and spiritual direction. They are as follows:

#### **3.1. Psychological Counselling and Spiritual direction**

1. Psychological counselling tries to bring about a balance state of feelings or mind in a person. Spiritual direction tries to help a person to get related to the Spirit of God. In other words, it tries to bring about the divine equilibrium, a peaceful relationship with God, in a person.
2. The basis of psychological counselling is humanism: a system of beliefs that concentrate on common human needs and seeks rational ways of fulfilling them. The basis of spiritual direction is divine interventions. Here the problems are looked at from the angle of God's grace and power.
3. Psychological counselling mainly deals with emotional disturbances. Spiritual direction mainly deals with problems related with faith and morals.

#### **3.2. Sacrament of Reconciliation and Spiritual Direction**

1. It is a sacrament. Spiritual direction is not a sacrament. It is only a spiritual help rendered to the directee.
2. Sacrament of reconciliation is only for the baptized persons. Spiritual direction can be given to both Christians and non-Christians.
3. Sacrament of reconciliation can be administered only by an ordained

priest. Spiritual direction can be exercised by anybody who has the competence.

4. In the sacrament of reconciliation everything is found out through mutual dialogue. In spiritual direction reasons for actions are accepted in the name of faith.
5. In the sacrament of reconciliation primary importance is given to absolution. In spiritual direction importance is given to finding out the roots of evil and opening up the heart of the directee to the Holy Spirit.
6. Sacrament of reconciliation is based on sacramental power. Spiritual direction is based on the sharing of experience, understanding and acceptance.

#### **4.1. The Qualities of a Spiritual Director**

1. The spiritual director is one who shows the directee the way to the Father. For this reason personal experience of God is a must for the spiritual director.
2. The spiritual director is to lead the directee towards independence. Hence, he himself, to a certain extent, should enjoy both external and internal independence and freedom. In other words he or she should be an integrated person. Integrity implies wholeness. A person of integrity is one who is not divided against himself. He does not think one thing and say another. He does not believe in one thing and do another. He is not in conflict with his own principles.
3. Different kinds of people will seek a spiritual director. The spiritual director must be well equipped with the knowledge of different schools of spirituality and different lay movements. "Zeal without knowledge corrupts".
4. The spiritual director must come forward to stand by the side of the directee during the latter's hours of trials and tribulations. To leave the directee alone during a time of crisis may lead him or her to despair and depression.
5. The Spiritual director helps the directee to take decisions independently and to lead him or her to move always towards perfection and freedom.
6. The spiritual director should be a man of prayer. In his personal prayer, the director prays for his directee and when there is a need he prays together with the directee trusting in the Lord's promise that if two or three are gathered together in his name they can seek whatever they need and he will answer their prayer.

7. He must be person of discernment, i.e., discerning the will of God in a particular life situation.
8. The director must be a sound listener.
9. He usually proposes and suggests. But if there is a need, he challenges or confronts.
10. He gives firm instructions whenever and wherever they are needed.
11. He knows the social, educational, economic and cultural background of his directee.
12. He appreciates the attitudes of the directee. He loves and respects the directee.
13. He waits patiently for the authentic or true response of the directee.

Father Founder possessed all these qualities and had a unique way of giving practical spiritual training for his sisters in dealing with the inevitable day-to-day problems of community living. Sr Violette recounts, "If a sister went to Father Founder in distress and told him that someone has informed the superior some negative things about her and that she would like to find out who it was destroying her peace of mind, his primary way of helping the sister was, don't tell me what has been reported to the superior about you. Tell me only one thing. Is what reported about you is true? If it is true and you are at fault, ask God's pardon. And if the situation calls for an apology, do it. But don't worry about who has told the superior or anyone about it" (*Reminiscing in Tranquility*, p. 46).

#### **4.2. What the Director should avoid during Spiritual Direction**

1. Impatience, i.e., inability to deal serenely with something or somebody.
2. Cold premeditation or prejudices.
3. Embarrassments. The client may embarrass the director but the director should neither ever embarrass the directee nor show his own embarrassment.
4. Readymade exhortation. Trying to have answers for everything.
5. Sectarianism: showing a lack of tolerance or concern for those outside one's own sect, class, etc. ghetto mentality.
6. Hurrying up results.
7. Imposing his ideas on the directee. Sometimes what is best for the director may not even be good for the directee in a given situation.
8. Substituting the Holy Spirit.

Spiritual guide is a person of God. Mgr Raymond Mascarenhas was



a prayerful person. He had devotion to our blessed Mother and to the Blessed Sacrament. Sister Elvira remembers, "Father Founder had a great devotion to our Blessed Mother. He would always carry the rosary in his hand and recite it as he walked or talked. He would always stress on her virtues, especially her humility, obedience and her yes to the will of God. In his old age when he was not able to go to the chapel, he would sit in his cottage facing the Blessed Sacrament in the chapel, and pray silently, meditate and recite the rosary. During the prayer his face would look bright and shining and peace and joy could be read on his countenance" (*Mgr Raymond A Mystic and A Prophet*, By Sr Bertha).

#### **4.3. What the Director should do during Spiritual Direction**

1. Since spiritual direction is a love-relation, the director should love the directee. To love the directee means to respect his or her freedom, to listen to him or her, to speak the truth to him or her and to hold him or her as an equal.
2. The director must make the directee relaxed both physically and mentally.
3. The director should find out what is the exact problem of his client.
4. The director should keenly observe the reactions of the directee, bearing in mind that people speak not only through their mouth but also through their gestures.
5. The spiritual director should gently make the directee conscious of his or her deficiencies and shortcomings.
6. The director should confirm the directee in his or her positive qualities.
7. The director should accept all that the client says with great respect and empathy.
8. The director should share with the directee only that which the client can bear and understand.
9. The director should always serve the directee as a source of hope.

#### **7. Levels of Spiritual Guidance**

There are three levels of spiritual direction. The spiritual director first determines the spiritual level of his directee. Father Founder says "Our spiritual Life is a Life of Love. By charity we participate in the love which God has for Himself. By charity we love God for Himself, we imitate God, in loving him for Himself. (=God loves Himself for what He is). Loving God for one's own benefit is not perfect love of God. But this approach disposes us for a perfect love of God" (*From Lips of the Founder*, by Sr Bertha, BS p. 173).

The first level of spiritual guidance is:

### **7.1. Self-Awareness or Self - Exploration**

The spiritual director explains 'what' of spiritual direction and expectations from the directee. The spiritual director wins the confidence of the directee through his non-judgmental attitudes, friendly conversation and by making the directee feel at home with him. The goal of this level is:

1. Self-Exploration or Self-Knowledge
2. Tell the directee the importance of sincerity, frankness, transparency and simplicity.
3. Guidance is given in how to make the self-disclosure.
4. Identify the areas of healing and growth.
5. Discover the weak-spot, namely; predominant faults, negative tendency, basic weakness and predominant passion.
6. Find out also the root causes for certain behaviour or distractions. For example; attachment to family, immature friendships, preoccupation with work etc.

#### **7.1.1. Guidance in Prayer**

1. Insist on personal prayer and meditation. Prayer requires discipline and faithfulness. Discipline is to set a time during the day and faithfulness is to keep that time. Hence, prayer is "determined determination".
2. The spiritual guide must lead the directee to grow in virtues, such as Faith and Charity.
3. Harmony of prayer and work. The directee must grow in prayer amidst work which is active contemplation. Therefore, no compartmentalization of prayer and work.
4. Find out which method of prayer suits your directee. Explain the method of prayer to the directee. If possible pray the method of prayer with the directee.

For Father Founder "Prayer is conversation with God, Our Father. No prayer is possible when God is not present before us. God is present everywhere, in our souls specially. But we have to remember this presence. And the more vividly this presence is recalled the more fervent our prayer will be. This is then, the first essential requisite of prayer – **The Presence of God**" (*From the Lips of the Founder* by Sr Bertha, BS).

### 7.1.2. Guidance in Dryness in Prayer

1. Explore the cause for dryness. It may be caused by physical indisposition, sickness; psychological blocks, anxiety, worry, resentment, sadness; seeking worldly pleasures; lack of moderation in sports, T.V. etc.
2. The most common reason is no priority to God and hence, neglect of personal prayer and spiritual exercises.
3. Remedies: Dryness in prayer is the seeming experience of the absence of God. It is a test for our faithfulness. It is a passing phase in our prayer life. So, not get agitated or disturbed etc. Ask the directee to humble himself or herself before the Lord. Secondly, know the cause. Why and from when this has taken place. At times, knowing heals. Thirdly, ask the Lord to give you back your fervour in prayer. Fourthly, re-living the Abba-Experiences. Fifthly, not go for meditation but pray the "mantra prayer". Sixthly, not give up prayer, pray in spite of it.

Father Founder in his guidance on prayer suggests "Prayer is a familiar talk with God. Our quality of adopted children should be the fundamental principle Or attitude in our prayer. As creatures, we must not forget our nothingness; therefore, **approach God with reverence, confidence and Love**" (*From the Lips of the Founder, by Sr Bertha, BS*).

### Conclusion

God is involved in our growth. God has a plan for us which are progressively revealed. His providence guides us, accompanies us. His Spirit is at work in us. The consequence of this is:

1. No magical solution. We need to work hard and there is no substitute for hard work. In other words there are no shortcuts in the growth of spiritual life.
2. There are no instantaneous solutions.
3. No "switch on attitudes". Put on the switch and the light is on. God wants us to be patient.
4. Seeking immediate result may cause disappointment, discouragement, inconsistency, inferiority complex, arrogance and pride.

### 7.2. Second Level: The Contemplative Level

The spiritual growth takes place here. The signs of the spiritual progress are as follows:

1. Earnest desire to make progress and the directee perseveres in

the efforts.

2. Purity of the heart. There is no mortal sin and venial sins are rare.
3. The directee makes progress in renunciations through the practice of humility.
4. Values and Virtues regulate the directee's emotions and feelings.
5. The directee develops deep convictions on Christian faith.
6. The directee turns to God more spontaneously in prayer.
7. Reflections in meditation become less. Affections begin to dominate.
8. Jesus becomes the center of the directee's life in thoughts and actions.

### **7.2.1. Guidance at this Stage**

In this stage the heart spontaneously turns to God and there is progress in virtues. There is a certain transformation. The spiritual guide asks the directee:

1. To follow the second stage.
2. The spiritual guide has to insist on detachment to venial sins and to practice humility. Faithfulness to spiritual exercises.
3. If the directee experiences dryness the spiritual guide asks the directee to continue with the meditation.
4. Special attention must be given to discern the will of God and fulfill it in the daily day to day living; for example, insistence on loving, forgiving, obedience etc.
5. The directee is asked to practice the virtue of humility as against pride, presumption and self-righteousness.

Father Founder advises his spiritual daughters "It is prayer, mental prayer that brings light to our mind, the view of faith - the norm by which we should judge all things around us. Meditation if made well is a furnace, where souls are inflamed with Divine Love. Willful distractions make our prayer not only fruitless but sinful – be aware of them and turn your distractions into prayer" (*From lips of the Founder*, by Sr Bertha, BS).

### **7.3. Third Level: Contemplative Active - Way**

1. The directee begins to live continuously in God's presence. The person develops an intimacy with God.
2. The directee has reached certain interiority.
3. The directee has constant dialogue with Jesus.
4. The directee renounces everything and gives first priority to Jesus.

5. In this stage the directee seeks solitude and silence, especially those who are living active life like the ministerial priests. They are totally available to God in the midst of their busy pastoral ministry. There will be discipline and faithfulness in their prayer. They keep in touch with God amidst activity.
6. Charity becomes the principle virtue. All the other values are animated by the virtue of charity.
7. The person practices perfect simplicity.
8. There is a great harmony between prayer and life.

### **7.3.1. Guidance at this Stage**

Two extremes are to be avoided. They are:

1. To push the person to contemplation.
2. Unconcern about leading the directee to contemplation.

This can happen in two ways: First, the guide is ignorant; secondly, lack of interest from the guide. Contemplation is for all – Priests, Religious, and Laity.

### **7.3.2. Signs suggested passing on to contemplative-Active Way**

1. Venial sins are rare.
2. The directee cannot use imagination.
3. No liking for reflections.
4. The directee responds to God's word spontaneously and lovingly.
5. No attraction for material things.
6. The person waits lovingly for God.

The contemplative active path is the mystic path. The experiences can be verified in the following way:

1. The important sign for verification is the life of the directee. We can know it from the renunciation the person makes, and the humility the directee practices.
2. When God leads the person to the heights of holiness, the person meets with intense trials which come from different ways, namely;
  - a. One feels the absence of God.
  - b. No consolation in prayer, total dryness in prayer.
  - c. Feels abandoned.
  - d. Temptations against faith and chastity.
  - e. Patience is seriously tried due to internal and external trials. The person becomes impatience.

- f. Thoughts against God or all kinds of sinful thoughts.

### **7.3.3. Guidance at this stage**

- a. For internal trials, the directee is asked to maintain patience and indifferent to these thoughts and temptations. The directee is asked to ignore these thoughts.
- b. For external trials, the spiritual guide must help the directee to discern psychological, physical, spiritual symptoms.
- c. The spiritual guide must become aware of the problem the directee faces, namely, discouragement. The directee may develop a tendency to go back and seek external comfort.

The task of the spiritual guide is to encourage the directee constantly to keep on struggling. Secondly, the directee is suggested to practice the virtues of humility, patience and gentleness. Thirdly, the directee must surrender himself or herself to God which is the summit of holiness. The attitude should be, let God do what pleases Him. Allow God to be God. Fourthly, never give up the spiritual exercises because of the experience of desolation. Ordinary meditation can be suggested. Finally, the directee can be asked to go on with the usual work.

Father Founder gives to his spiritual directees the following directives for fruitful prayer. They are “we should pray in and thro’ the name of Jesus; this condition includes all other conditions. It includes humility, confidence in God and through the intercession of Our Blessed Mother. Prayer is the best means of perseverance” (*From the Lips of the Founder*, by Sr Bertha, BS).

### **Conclusion**

Good spiritual direction embodies two principles. First, is the principle of uniqueness. Each person is unique, God’s work in each person is unique, and each spiritual direction relationship is unique. The second is the principle of development. The person’s relationship with God ordinarily develops through a series of distinct stages. The spiritual directors must never lose sight of these two principles.

A person’s uniqueness is partially revealed through his or her age, state-in-life, family and cultural background, education, occupation, and psycho-social maturity. God’s unique guidance is manifested through some degree through the person’s religious tradition, spiritual experiences, and ways of praying and deepest longings. During their initial spiritual meetings, a director and the directee review these areas to determine the possibility of their working together in spiritual direction and the general guidelines for their relationship.

As the spiritual direction relationship grows, the needs arising from the directee's stage of spiritual development gradually emerge. The need for spiritual direction varies from person to person. An effective director is able to recognize and support the characteristic ways of God, works in persons during the various stages of spiritual journey.

Servant of God Mgr Raymond Mascarenhas was concerned with the spiritual wellbeing of his spiritual daughters. He guided them towards the contemplative Active way step by step. He accompanied them in their spiritual journey. He told his spiritual daughters "To detach from the things of this world and attach yourselves completely to God. We love to think of the person Beloved. If then, we love God, we will like to pray, and think of Him, ask Him for graces, thank Him, sorry for our sins, etc." Father Founder blended contemplation and action. His prayer life made him to act and his actions made him to contemplate. He blended contemplation and action. He taught this art to his spiritual daughters when he said to them, "Can the outside activities we are engaged in, help our spiritual Life? Yes, they can, and they must. A well-ordered activity is conducive to spiritual progress. We have to combine our action with contemplation. Our Spiritual Life is based on the life of Grace, of Faith and Charity. Activities that help our Spiritual Life, must flow from a spirit of Faith and spirit of Charity" (*From the Lips of the Founder*, by Sr Bertha, BS).

## **THE COMPASSIONATE PASTOR**

Published twice a year, in July and December. No subscription. We invite you to share your experiences for possible inclusion in this bulletin.

The Vice- Postulator

Cause of the Servant of God Raymond Mascarenhas

Bethany Convent, Kankanady Post

Mangalore – 575002

Karnataka, India.

**Managing Editor**

**'REMEMBRANCE OF THE SERVANT OF GOD  
MGR RAYMOND FRANCIS CAMILLUS  
MASCARENHAS' HOMILY PREACHED BY  
REV FR J B SALDANHA, AT ST SEBASTIAN'S  
CHURCH, BENDUR, MANGALORE, ON 23  
DECEMBER 2016, THE 56TH DEATH  
ANNIVERSARY OF SD RAYMOND F C  
MASCARENHAS.**

**Fr J B Saldanha**

There is a story of a holy man in Rev. Fr Tony D'Mello's book *Prayer of the Frog*:

In a faraway village, there lived a holy man, but he was not aware of his holiness. He spread his goodness wherever he went, like a flower spreading its fragrance, without knowing it.

He never used to judge anyone's past life. Every time he met someone, he behaved as if he was meeting him/her for the first time. He never used to sum up a person by his outward life. Instead, he used to value the simplicity and meekness of the people. He loved everyone he met and forgave those who had hurt him. He did not feel that he was doing something wonderful. His holiness depended solely on appreciating the goodness in others.

One day an angel from heaven said to him, "God has sent me. Whatever you ask shall be given. Do you desire to have the power of healing?"

"No" he replied, "I desire that only God must heal."

"Do you want to be able to bring the sinners to the right path?" the angel asked him again.

"No, touching man's conscience is not my work. It is that of an angel," he said to the angel.

"Do you want to be a person imitated by people?" asked the angel.

"No," he replied, "that would make me centred in everyone's life."

"Then what do you desire?" asked the angel.

"If there is God's grace there is everything," the man said.

"No, you must ask something. Else, I will have to force some gift on you," said the angel. Then in reply, the man said, "Then, please give



## WELCOME TO THE MEMORIAL OF RAYMOND FC MASCARENHAS

### ARTICLE

### DESCRIPTION

**F 142.1**



**BLACK COPE**

This Cope used by the Servant of God RFC Mascarenhas is of black silk cloth with yellow border and designs in the centre with light purple cotton lining; colour has faded; centre design is of a crown of thorns and three nails.

**F 142.2**



**PURPLE COPE**

This purple silk Cope used by the Servant of God RFC Mascarenhas has light purple cotton lining with IHS embroidered in the centre and a yellow design around it. There is a yellow border with tassels.

**F 142.3.1, F 142.3.2 , F 142.3.3**



**BLACK CHASUBLE,  
BLACK STOLE, BLACK MANIPLE**

This silk Mass vestment of gothic style, bright black in shade was used by the Servant of God RFC Mascarenhas; IHS mark is in the centre and no lining.

This black silk Stole used by the Servant of God RFC Mascarenhas has purple cotton lining, and Maniple has black cotton lining.

### F 142.4



**PURPLE CHASUBLE, PURPLE STOLE**

This Roman style silk Chasuble used by the Servant of God RFC Mascarenhas is of purple colour with yellow ribbon border and yellow ribbon designs; has light purple cotton lining. Colour has faded. There is a patch work on the right and left sides of the Chasuble.

This purple colour silk Stole used by the Servant of God RFC Mascarenhas has purple cotton lining; There are two crosses of yellow ribbon at two ends and a small yellow ribbon cross at the centre which is slightly torn and yellow fringes at two ends.

### F 142.5



**WHITE CHASUBLE, WHITE STOLE**

This Roman style white Chasuble with golden colour tape in the centre and side ways was used by Mgr Raymond F C Mascarenhas for the Eucharistic Celebration; hand embroidery is done all over.

This white Stole used by Mgr Raymond F C Mascarenhas for the Eucharistic Celebration, has yellow silk cloth lining and hand embroidery on it.

### F 142.6



**PURPLE CHASUBLE**

This Roman style silk Chasuble used by the Servant of God RFC Mascarenhas is of purple colour with yellow ribbon border and yellow ribbon designs at both sides and at the centre. There is green cotton lining which has faded.

This Chasuble is placed in the casket with the exhumed mortal remains of the Servant of God RFC Mascarenhas at St Sebastian's Church, Bendur, Mangalore, on 16 December 2013.

### F 142.7



**PURPLE STOLE**

This purple colour silk Stole used by the Servant of God RFC Mascarenhas had green lining, yellow border and a cross on both ends.

This Stole is placed in the casket with the exhumed mortal remains of the Servant of God RFC Mascarenhas at St Sebastian's Church, Bendur, Mangalore, on 16 December 2013.

### F 142.8.1, F 142.8.2



**GREEN CHASUBLE, GREEN STOLE**

This green colour silk Chasuble used by the Servant of God RFC Mascarenhas has green cotton lining with machine embroidery and IHS in the centre.

This green colour silk Stole used by the Servant of God RFC Mascarenhas has lining and a cross in yellow shade on both sides; yellow fringes are at both ends.

### F 142.9.1, F 142.9.2, F 142.9.3



**GOLDEN COLOUR CHASUBLE,  
STOLE & CHALICE VEIL**

This Roman style golden colour Chasuble with hand embroidery and light brown cotton lining was used by Mgr Raymond F C Mascarenhas for the Eucharistic Celebration.

This golden colour Stole used by the Servant of God RFC Mascarenhas has hand embroidery on it. It has a golden brown lining and a cross in yellow shade on both sides.

This golden colour chalice veil with embroidery on all four sides and in the centre, has brown cotton lining.



### F 142.10



**BLACK CHASUBLE**

This black colour silk Chasuble of Roman style used by the Servant of God RFC Mascarenhas has purple cotton lining; its colour has faded; it has white silk ribbon border and designs in the centre.

### F 142.11



**PURPLE CHALICE VEIL**

This chalice veil used by the Servant of God RFC Mascarenhas is of purple flowered silk cloth with green silk lining and has a cross in golden shade.

### F 142.12



**WHITE STOLE**

This silk white Stole used by the Servant of God RFC Mascarenhas has yellow plain silk lining; a design with a cross is embroidered at both ends and yellow fringes are fixed; has some stains.

... to be continued

me this favour: if any goodness takes place, let it be without my knowledge." And it so happened, whenever his shadow fell, there arose the power of healing. In his shadow the sick were healed, the land became fertile, there arose springs of water and smiles were on the faces of the despaired. All this happened without his knowledge. The people forgot his existence as their attention was just on his shadow. Then his desire of good things happening without his knowledge was fulfilled.

In the holy church everyone has had the call for sanctity, which lies in living for others. One who lives according to the message of the Gospel, by opening up his heart to the inspiration from the Holy Spirit will be a good servant of God (Rev VII. 2-4, 9-14).

In its eight beatitudes, the Sermon on the Mount describes what is necessary to become a saint:

God likes the humble, the meek and the compassionate (Mt 5:3-5). Those who long for God try to be like Christ by doing the will of God, living a clean life and fighting for justice (Mt 5:4-6, 8-9). Those who make sacrifices for others, become like Christ, bringing peace and suffering persecutions.

1. Blessed are the poor in spirit:

The Holy Scripture says that a person by the roadside is not a beggar, but a man who accepts that whatever he has, be it wealth or talent has come from God, and leads his life thanking God for these gifts. Such a person lives trusting God (Ps 34). The psalmist (in the Holy Scripture) says, "God protects those who seek him in hardships and in pain (Ps 107). When poor man asks him, God hears his prayer and blesses his family.

2. Blessed are those who weep and cry:

God is the solace of those who suffer persecutions and undergo hardships. God himself comes to the aid of those who do not despair in their misfortune, and lessens their pain through others.

3. Blessed are the meek and humble:

A humble person is not proud that he knows everything. The meek person in a spirit of humility, does not hesitate to learn from others. People think that a simple or a kind person is spineless. But the Holy Scripture thinks otherwise. In the Old Testament, it is said that Moses was the humblest of all the human beings born in this world. A meek and humble person does not boast.

4. Blessed are those who do God's will:

God has his plans for everyone born in this world. Our creator

wants us to live according to his plan. We must not forget that men live in this world not by their own might but by the power of God.

5. Blessed are the compassionate:

Often do we pray that God give us a compassionate heart? It is not enough for us to shed tears when we pity our neighbour. It is important that we try to help him. During this Year of Mercy, we must keep in mind the Pope's call to us to be the face of compassionate Jesus in order to transform this world rather than quarrel with our neighbour.

6. Blessed are the clean of heart:

Milk mixed with water, is not pure. A stained wall is not clean. A cowardly army is really unclean. Things that please God are like gold purified by fire. A person with a clean mind does not look at the evil in others; instead he focuses on how much good he can do, and how to cleanse the dirtiness in man.

7. Blessed are those who work for peace:

Peace and forgiveness are the two sides of a coin. The man who desires peace listens to others. He does not blow his own trumpet, saying that he is right.

8. Blessed are those who work for justice:

A man living a just life, does not stab others in the back, does not steal from them and does not loot. He pays the amount he owes- pays back the money borrowed, upholds the truth and lives a life of rectitude.

Jesus had given eight golden rules in his Sermon on the Mount. Even if we keep just one in our mind and lead our life accordingly, we can live in sanctity before God and our neighbour. We can clearly see the inspiration derived from the eight beatitudes in the life of the Servant of God, Mgr R F C Mascarenhas:

- i) He had no money when he built the churches at Udyavar and Bendur. It was not possible to collect money from the poor. Undoubtedly, the parishioners of Udyavar and Bendur contributed generously from their meagre income. Yet his trust in God did not diminish. With the help of God, he brought to fruition the plans he had initiated.
- ii) When he was a vicar of the parishes, the Vicar General of the Diocese, and the founder of Bethany Congregation he had to take bold decisions, living under difficult conditions. When the problems and difficulties filled his eyes with tears, he spent a lot of time in

prayer before the Blessed Sacrament. It was Jesus in the Blessed Sacrament who used to come to his aid.

- iii) Bro Philip who was working at Kodialbail was inspired by Mgr Mascarenhas to be a religious brother when Mgr Mascarenhas rode a bicycle, the breeze made his flowing beard part in the middle. When Philip expressed his desire to him, "I too want to be like you," he realized that Philip had leaning towards dedicated life, and in all humility taught him the first Latin lessons, *Rasa, Rosa Rosae*. This shows his greatness. After retiring he lived a very simple life in a house belonging to Bethany.
- iv) Not only did he try to know God's will and live accordingly, but also taught the Bethany Sisters to do likewise. He taught them that every convent must be like the house of Mary, Martha and Lazarus. Jesus must feel happy to visit that home. They must hear Jesus and know what the will of God is, as Jesus had done at the Garden of Gethsemane.
- v) He loved the feeble and the needy. One day when a beggar came to his house, he gave him some money from the amount meant for the Sisters' provisions.
- vi) Whenever he gave instructions to the sisters, he used to refer to the eight beatitudes, and taught them not to be jealous, to be patient and forgive everyone.
- vii) His thoughts on peace and quiet ran deep. When a sister who had lost her peace of mind because of some hardships, Mgr Mascarenhas gave her a book on the life of St Therese of Avila and told her to read it. He mentioned how when she was in a very serious situation, she worked hard to remodel the Carmelite Congregation.
- viii) Like the prophets of the Old Testament, he fought for justice. He tried to have God's word embedded in his heart, and to live a life inspired by the Holy Spirit. Mgr Mascarenhas who had cultivated the eight beatitudes in his life has gone to heaven. Today during the Mass, let us pray that God give him the honours of the altar. Amen.

(Translated from Konkani to English by Gilbert Miranda, Bajpe)



# **RFC MASCARENHAS REMEMBERED IN CALIFORNIA**

**Sr Shalet Mendonca BS**

29 January was a red-letter day for the Indian and Sri Lankan community, as we gathered together at St John the Baptist Parish to celebrate the beginning of 2017 as the "Year of St Joseph Vaz" which was declared recently in Sri Lanka. The Eucharist was organized by the Bay Area Joseph Naik Vaz Institute, Berkeley, USA. It was a privileged moment for me to take part, share and witness this celebration among many others. The heroic, angelic and saintly life of our beloved founder Raymond FC Mascarenhas inspired the faithful. The celebration was intended to recall and relive the exemplary life of our Indian and Sri Lankan candidates for the sainthood, namely Indian Ven. Fr Agnelo de Souza, SFX, The Servant of God RFC Mascarenhas, the Sri Lankan "Martyrs of Mannar," and Thomas Cardinal Cooray, OMI.

The Mass was presided by Fr Joseph Thang Nguyen, CSSR, and concelebrated by Rev Shantharaj Thomas SJ and Rev Francis Fernandes SJ. Fr Shantharaja, doctoral student of Jesuit School of Theology, preached an inspiring and thought-provoking homily based on the day's readings, with a special focus on the "Beatitudes." In his preaching, he expounded the deeper meaning of beatitudes connecting the life, mission, and faith dimension of these saints and the life of our beloved founder. He called upon the gathered community to draw inspiration from these saintly persons, who lived these beatitudes in their lives and to attain holiness in life. After the Mass, many people stopped by and said many appreciative words about our founder, especially about his interest in educating the girl child, work among the poor and the present ministry in the field of pastoral, educational, medical, social and ecclesial fields across Asia, Africa and Europe.

During the Mass, the gathered community stormed heaven to intercede for the speedy recovery of Rahul Pinto from a brain injury and operation through the intercession of St Joseph Vaz, Ven Fr Agnelo and Servant of God Raymond Mascarenhas. The joy of this celebration culminated with a sumptuous meal at Indo-Nepali "Aangan" Restaurant.



# **THE KEYS TO THE KINGDOM ARE IN THE HANDS OF A CHILD**

**Sr Marie Therese BS**

People were bringing the children to him, that He might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and he said to them; "Let the children come to me, do not stop them; for it is to such as these that the kingdom of God belongs. Truly, I tell you, whoever does not receive the kingdom of God as a little child will never enter it." And he took them up in his arms, laid his hands on them, and blessed them (Mk 10:13-16).

He called a little child to him, and placed the child among them. And He said: "Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the kingdom of heaven. Whoever welcomes one such child in my name welcomes me"(Mt 18:2-5).

The Servant of God Raymond FC Mascarenhas adopted the nature of Jesus to perfection in demonstrating his love for children. In silent meditation it dawned upon him what Jesus had said about little children holding the key to the Kingdom. One quality to watch for when assessing a person's spiritual fitness for mission is how he relates to children. Children are the litmus test to expose the presence of pride in people. The Gospel verses above express the surprise that Jesus sprang his disciples who were waiting for a chance to rise in the cadres as is the practice in the present times- to hanker for power and position in this world. They knew that Jesus would select someone who commands respect as his Prime Minister. Jesus paused and smiled when suddenly, there tottered up to him a child. In the presence of many people scattered all around, Jesus turned their life's ambition upside down when he said to them: "The secret to enter the Kingdom is giving power to children, which is His Father's style. The greatest people who enter the Kingdom have to be like little children" (Mt 18:3).

Jesus loved to have children near him. Children would often gather around him to hear stories of the Kingdom and his Father's dream. Jesus would narrate with deep expression and excitement and tender glowing eyes. Children were attracted to him, but the disciples would complain that he was wasting his time on childish games. As they thought of sending the kids away, Jesus drew them even closer and said that you must be thinking a kingdom is for kings and princes and it is very strange to see kids around. Reiterating once again he exclaimed that only little people, the humble and the poor will find the Father waiting

at the Kingdom's door. In other words, he meant that those who have eyes to see will know the magic and the beauty of simplicity and such will see the hidden wisdom in what Jesus had just said.

When Raymond F C was at the "Bethany Cottage" from 1941 to 1960, he went out of his way to meet us, little children, when we would be in the opposite building. He would be sitting on the verandah and look at the statue of Mother Mary and spend time in reflection and reciting Rosaries. He made time for us whenever we went to him and we would be sharing our joys and sorrows with him. He would be a tender and compassionate father to us, never brushing us aside. We would play in front of the cottage and if the ball fell inside the buried clay pipe that was fitted for water supply near the coconut tree, we would try to retrieve it shoving our hands into the pipe. He would caution us about snakes and other crawling insects, instructing us to be careful. He loved and cared for children and children too loved him.

I remember once Father guided us to eat apples without peeling off the skin because the skin contained vitamins. From that time to this day I eat apples as I was taught. Other instructions like not to use a pin as a toothpick or pin it anywhere on the habit we will always remember.

During Christmas there would be a crib prepared outside the cottage. After the feast of the Magi and the crib was cleared of statues and other paraphernalia, we would use the place to play. When Father finished his meals, we would bring the goodies from his table and after we tasted the sweets, we would play around and enjoy ourselves. Father would be overjoyed to see us spending quality time with one another at play or study. We would be at our childhood pranks and innocent mischief. He never rebuked us, rather he supported us. He did not appreciate it if sisters used a cane in the school to punish us. If we ever complained, Father Raymond would have a word with the sisters. He knew the importance of education and freedom. We never felt diffident or intimidated by him at any time. He was a hearty person having plans for us, that we the little ones, must be educated. He encouraged and enabled us to develop our talents and potentialities, providing us excellent opportunities right from our childhood. He was a fatherly and saintly figure to us. The founder had a special interest in our growth and development and in particular, in our vocation to religious life.

Though he had occupied several significant and powerful positions in the ecclesiastical circle as, a Diocesan Vicar General, the Founder of the Congregation of Bethany and other important portfolios, he always remained humble and simple. At present a Servant of God, he is in the process of being elevated to sainthood. Such a magnanimous and

benevolent father - a visionary, a spiritual giant, a genius, full of faith, hopeful and a humanitarian, we had the privilege to relate to and interact with! Just as children were free to approach and meet Jesus, the Son of God, we too felt free with our founder who always bore a special interest in religious, vocational and spiritual development of anyone who joined young.

Going to *Bonus Pastor*, our Bethany Bungalow, at Ullal, every summer vacation, I recall our founder seated at the beach in deep contemplation and all of us children, longing for huge waves to dash against us so we could soak ourselves in the sea. Those would always be fun-filled experiences. Our hearty recreations, prancing about, dancing and singing merrily were thrilling occasions for us. Founder's feast day was a long drawn affair. Preparation of programmes comprising dances, dramas, composition of songs, words of felicitation and thanks would go on for a couple of months. Thereafter, a week long celebration followed. The sweet-scented jasmines, roses, chrysanthemums, variegated flowers would flood all over the place in the convent. Even the parish feast was an enjoyable event. Father and sisters would give us money and we would attend the festal fair at Bendur.

Father gave us timely advice with love and great concern. He would narrate to us about his love for Mother Mary and tell us about his affection for Jesus. His love for the person that was Jesus was very visible in the training he gave us as children. He taught us to prepare in a worthy manner for the reception of the sacraments, especially the Holy Eucharist. He emphasized the need to spend sufficient time in adoration and thanksgiving after Communion. His sensitivity towards the Blessed Sacrament was praiseworthy. He always instructed us to be very reverent in the Chapel, to give due honour and reverence to the Lord in the Blessed Sacrament, to listen attentively to the daily Mass readings and to be focused during the Mass. He would often tell us to recite wee prayers so as to become aware of the presence of God all through the day.

His love and devotion to the Blessed Virgin Mary was personal and childlike as he would always address her as Mother "Mai." His oft repeated prayer to the blessed virgin was "Show us that you are our Mother" i.e. "*Amchi mai mun daka*" and inspired us with the same. He wanted us to be virtuous and to imitate Mary in her humility, purity, charity and obedience.

He was so fascinated with the Little Way of St Therese, that he lived it out in his daily life and inspired us to do so by instilling into our young minds her motto: "To please Jesus alone"; we were encouraged

to do the little things with great love for Jesus.

When I read the newspapers and listen to the news every day I tell myself how hard it is for children to survive in this cruel world, especially for a girl child. As mentioned in the article "The Struggle for Childhood," Kailash Satyarthi, the writer, a Nobel Peace Prize laureate and founder of Kailash Satyarthi Children's Foundation, says: protecting and educating every child is the greatest struggle of our time. He begins his article: "Last week, I rescued 43 children from a toy manufacturing unit in New Delhi. When I asked them what their dream was one of them replied: "To be, one day able to play with the toys we are making." The inherent dignity and rights of a child are the indisputable truths and must be accorded fully for the attainment of freedom, justice, sustainability and national prosperity, concludes he.

Jawaharlal Nehru too loved children and children affectionately called him Chacha Nehru. Children's Day is fittingly observed on 14<sup>th</sup> November his birthday.

RFC's vision of education to every child and to provide it in the remotest villages in South Kanara district has transformed the situation in that district. We presently have very good educational institutions where children are well taken care of. The teachers are constantly encouraged to remember their responsibility to watch over the children entrusted to them with great care.

Fr Mascarenhas thought on these lines and worked for the upliftment of women and children way back in the 20<sup>th</sup> century. He opened a Congregation for women where children were also welcome and cared for. Following the words from the Bible, he was aware of the importance and love Jesus bestowed on children, himself loving them freely with purity of intent. He considered children as a blessing from God.

In 1952, RFC Mascarenhas translated the New Testament into Konkani for the benefit of simple, humble and ordinary people. He loved the Word of God and impressed upon us to love it. Our founder did believe in the verse Mt 18:10 "Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven." Father's guidance and counsel along with witnessing his life groomed us from a tender age. "Train children in the right way, and when old, they will not stray"(Prov 22:6). "Folly is bound up in the heart of a child, but the rod of discipline drives it far away"(Prov 22:15). Yes, R F C did instruct us on the importance of discipline and life of sacrifice, which helped us to bloom into beautiful human and religious beings dedicated to God and offering services until the last breath we take.

Deuteronomy 6:7 "Recite them to your children. And talk about them when you are at home and when you are away, when you lie down and when you rise." In the homilies and sermons he preached and in our casual meetings, father would impress upon us through his words, deeds and demeanor to get close to Jesus, the Blessed Sacrament and Mother Mary.

When I entered postulancy and went to receive his blessing, he expressed in the words of Simeon from the Bible, "Now dismiss thy servant O Lord according to thy word in peace..." (Lk 2:29). That showed how anxiously and eagerly he was longing to see me to be a committed religious person.

He breathed his last on 23 December 1960 when I was in the novitiate. It is now my desire to see him beatified and canonized because, for me, he was a super human being, who made a difference even in his own life, selflessly serving humanity, saving many lives of women and girl children. May such genuine people be acknowledged and multiply. He blazed a trail walking an untrodden path. That reminds me of Mt 21:15-16. "But when the chief priests and the teachers of the law saw the wonderful things He did and the children shouting in the temple courts, "Hosanna to the Son of David," they were indignant. "Do you hear what these children are saying?" they asked him. "Yes," replied Jesus, 'Have you never read, "From the lips of children and infants you, Lord, have called forth your praise.'

Yes, Lord, I praise you. I appreciate the godliness that I experienced, touched and felt through RFC Mascarenhas as a child and am grateful to you Jesus for making our life meaningful, joyous and happy. My soul magnifies your name and I sing "Hosanna" at the marvels we have experienced through our Servant of God because he patterned his life after your inspirational life and growing in your likeness.

Parishioners who visited the founder would come along with their children, small and big. Founder would take the children in his arms. Receiving a child into one's arms in the name of Jesus is a way to receive Jesus. And receiving Jesus is a way to receive God. Therefore, how we deal with children is a sign of our fellowship with God. It serves well to call to mind the ways Jesus related to children.

Ponder over the following and let them stir in us the longings for Christ. What could be more significant than receiving God the Creator in Him? This is what our founder RFC did in his mission to children and what Jesus says we can do:

- ❖ Jesus was a child: For to us a child is born, to us a Son is given: and the government shall be upon his shoulder (Is 9:6).

- ❖ Jesus took children in his arms and blessed them (Mark 10:14-16).
- ❖ Jesus healed a child of a Canaanite woman 'O woman great is your faith: Be it done for you as you desire.' And her daughter was healed instantly (Mt 15:28).
- ❖ Jesus cast a demon out of a child (Mt 17:18).
- ❖ Jesus raised a child from the dead. Taking her by the hand he said to her, "Talitha Cum," meaning, "Little girl, get up!" And immediately the girl got up and began to walk about (Mk 5:41-42).
- ❖ Jesus used a boy's loaves and fish to feed five thousand people (John 6:9-10).
- ❖ Jesus said you should become like a child (Mt 18:3-4).
- ❖ When Jesus came, children cried "Hosanna" to the Son of David (Mt 21:15)
- ❖ Jesus predicted the terrible days when fathers would give up their children to death (Mark 13:12)
- ❖ Jesus said "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me"(Mark 9:37).
- ❖ What the Lord taught about this profound truth – that loving children in the name of Christ, is loving God the Son and God the Father. Indeed it is more. It is welcoming, receiving and communing with God.

Rabindranath Tagore said, "Every child comes with the message that God is not yet discouraged with man."



**HOMILY PREACHED BY RT REV MGR DENIS  
PRABHU, THE VICAR GENERAL OF  
MANGALORE DIOCESE ON 1 OCTOBER 2016,  
THE FEAST OF ST THERESE OF THE CHILD  
JESUS, DURING THE CONCELEBRATED  
MASS AT BETHANY MOTHERHOUSE  
CHAPEL, BENDUR, MANGALORE**

Dear Fathers, Sisters and Friends of Bethany,

On this first day of October we celebrate the feast of St Therese of the child Jesus. Let us ponder awhile on the light of St Therese and her relationship with the founder of this Congregation and the Congregation itself. The Founder was the pastor of souls in his parish and some other parishes as well. He knew well the role of these sisters in a parish and in the diocese at large. The Founder was a well read person and at the same time was in close contact with the people in parishes. He thought that the sisters could certainly do well in the mission of Jesus. Therefore, he might have been learning more about the Congregation of sisters for girls who are deprived of religious life due to various factors.

The founding of the Congregation of the Sisters of the Little Flower of Bethany did not happen all of a sudden, at the stroke of a pen. It was the divine inspiration to the Founder Rt Rev Mgr RFC Mascarenhas, the Servant of God. In other words to get a certainty of this call of God, he assessed the then prevailing situation of religious life for girls coming from economically and educationally backward families. He discussed with people involved in the mission of Jesus, such as priests and religious. Ever since the thought came into his mind, the Servant of God in a way was restless. With the blessing of the then Bishop Paul Perini SJ, he rushed forward to translate his dream into a reality. It was in 1921 on 16 July he founded a new apostolic life of community with four young ladies. On August 5, 1921 the four sisters began to live together to start a community life in a house with the name 'Bethany' and the people and passersby called the residents of this house as Bethany Sisters, to imitate the sisters who lived in Bethania of the times of Jesus. Still the founder was restless. When he conceived the idea of starting a community of dedicated sisters he desired that they should be under the patronage of a Saint. As soon as the first native Bishop Valerian J. D'Souza was consecrated, he asked the Founder 5 questions, one was about the patron of the Congregation. The Founder replied on

31 August 1928 "the name which I desire this institute to possess is the Institute of the Sisters of the little Flower of Bethany. My reasons for this title are that this whole work has been conceived and worked by me, under the protection of the little Flower even before her beatification." In fact the Little Flower was canonized a saint on 17 May 1925. According to the Founder – from the very commencement that the Little Flower had been invoked as patroness and sought to be particularly to be imitated by the Sisters of Bethany, the Little Flower has been officially constituted the patroness of the missions and the members of the institute wish to devote themselves in a particular manner to missionary work is an additional reason for embodying her name in the title. Thus St Therese of Child Jesus had entered in the life of Bethany Sisters.

St Therese of Child Jesus whom we call Little Flower was born on 3 September 1897. When she was 15 years of age she entered the Carmel and in her 24<sup>th</sup> year she died in her holiness. In her life time she was known to her family members and the sisters in the Lisieux Convent only. She was one of the nine children of her saintly parents. Among them only five survived. Therese was the fifth one. According to her parents, she lived due to the intercession of St Joseph. At the age of five her mother passed away and the rest of her days at home, were days of love and joy with her father and sisters. As she used to visit the convent of Lisieux to meet her two sisters who were religious, Therese also got a desire to join the Carmel. She succeeded in joining the Carmel with great difficulties. She lived in the Convent as a saint filled with love for God and Jesus the crucified. She tried to become like Jesus in her life. She ascended the Calvary of sickness along with Jesus. There is a cross without the corpus in the cell of every cloistered nun.

She always desired that she be crucified on that cross. Her life was that of sufferings and sickness. She accepted the cross with a smile on her face. She offered all those sufferings for the missions and missionaries. Her desire was that Jesus be known and loved by as many people as possible. Her life was a little way of holiness. Any act of her life was an act of love for God and Jesus. On her death bed she uttered these words- "I shall shower graces and blessings as petals of roses on the earth." On 30 September 1897 at the age of 24 she entered heaven. St Therese of Child Jesus is a great saint in heaven and on earth. She has taught us that we too could love God in every detail of our life. Her autobiography was written by placing a few papers on her knees and written with a pencil. She had not gone through it again but this great masterpiece has become an instrument in the hands of intellectuals who had used it for their research. Several have interpreted,



unearthed the silver, gold and diamonds hidden in her sentences. A small book like this expanded into volumes by the readers interpreting her own way the great ideas found in the lines of the book. The book has been translated in many languages of the world. As in the song of Mother Mary, we read or sing every day: "he has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones and lifted up the lowly." This befits St Therese.

St Therese is close to the heart of Jesus as she was close to his heart here on earth. The Founder of the Congregation while conceiving the idea of a Congregation had one thing clear that each sister of Bethany should try to be another Little Flower of Jesus of Mangalore. As we honour her today we implore her intercession for some sisters really to become saints. Her great admirer and the devotee Mgr RFC, the Servant of God, may be raised to the honours of the altar with a strong intercession of St Therese of the Child Jesus. As Moses was not privileged to enter into the promised land, a land flowing with milk and honey and so also the saintly Founder could not even imagine that he would be the Founder of a Congregation of Sisters of Pontifical order having over thousand four hundred sisters both humble and exalted having not only one house at Bethany, Bendur but the prayers of Founder in heaven with Saint Therese of the Child Jesus, shower graces and blessings like the petals of roses and do good in Bethany in spending their life in heaven.



# **SERVANT OF GOD RAYMOND FC MASCARENHAS- A GANDHIAN IN HIS SIMPLE LIVING AND HIGH THINKING**

**Sr Rose Margaret BS**

## **1. Correlation:**

The Servant of God, Raymond Francis Camillus Mascarenhas, the Founder of the Sisters of the Little Flower of Bethany Congregation and the President of the Bethany Educational Society, Mangalore. D.K was a contemporary of our National leader and freedom fighter, Mahatma Gandhi. Mohandas Karamchand Gandhi was born on October 2, 1869, at Porbandar, a small town in Gujarat, on the sea coast of Western India while Mgr RFC was born in 1875, at Shimoga, on January 23 in the central part of the state of Karnataka, India. The city lies on the banks of the Tunga River, the gateway to the hilly region of the Western Ghats.

These great souls born with a difference of 6 years in British India had something in common. Both believed in the principle of *simple living and high thinking* and had a far sighted vision to restructure the rural masses and work for their welfare. They took a road less travelled by and made a difference in their own sphere for millions of people. Mahatma Gandhi did it in a big way for the whole of India which was under the shackles of British reign to gain freedom through non-violence. Mgr Raymond, a priest of God, envisioned his mission in a modest way in its inception for the people of his time, in the state of Karnataka through education of the rural poor, women and girls which gained momentum over the years all over India and abroad. He was the great upholder of Gandhian values of truth, integrity, peace and ethics.

## **2. Spiritual giants:**

All great saints like Kabir and Buddha attained spiritual greatness and shook the world by their way of living and high intellectual thinking. "Like Mahatma Gandhi and Mgr Raymond many enlightened people have claimed that spiritual inspiration or the experience of God in their life has led them to a simple lifestyle, such as Benedict of Nursia, Francis of Assisi, St. Thérèse of Lisieux of the Child Jesus, Leo Tolstoy, Albert Einstein, Rabindranath Tagore, Albert Schweitzer, Mother Teresa and many others.<sup>1</sup>

"Jesus, help me to simplify my life by learning what You want me to be — and becoming that person" (*St Thérèse of Lisieux of the Child*

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<sup>1</sup> cf [https://en.wikipedia.org/wiki/Simple\\_living](https://en.wikipedia.org/wiki/Simple_living)

Jesus).

Mahatma Gandhi and Mgr Raymond FC Mascarenhas were spiritual giants. The integration of work and prayer and deep union with God gave wings to their farsighted vision. Mahatma Gandhi devoted one day of each week in silence prayer and meditation. He believed that abstaining from speaking brought him inner peace and made him a better listener. This influence was drawn from the Hindu principles of *mauna* and *shanti*. On such days he communicated with others by writing on paper.<sup>2</sup> Reading the *Bhagavad Gita*, the Hindu scripture and the Gospel message of "love thy enemy" and "turn the other cheek" from Jesus in the New Testament, along with Tolstoy's *The Kingdom of God is Within You*, inspired Gandhi to launch a movement of nonviolent, peaceful resistance against the oppressive government of South Africa.<sup>3</sup>

Mgr Raymond spent hours kneeling before the Blessed Sacrament in prayer and contemplation reflecting on the divine plan of God in his life. He listened to God in silence and patience when restlessness and turbulence crowded his mind. The fruit of his contemplation on the divine was forgiveness, serenity and tranquillity. His God experience of the compassionate love of Jesus flowed to the downtrodden and marginalized of the Society and led him to live a simple life.

## **2. Practice of Simple Living:**

"Possessions, outward success, publicity, luxury - to me these have always been contemptible. I believe that a simple and unassuming manner of life is best for everyone, best for both the body and the mind" (Albert Einstein).

Mahatma Gandhi, though born into wealth, he ultimately gave it all away and through the course of his life managed to let go of material trappings. In his later life Mahatma Gandhi was once asked to describe an ideal lifestyle and he responded by saying "*Simple Living and High Thinking*". Simple Living for Mahatma Gandhi was a voluntary choice to *simplify his lifestyle*. These may include reducing his possessions, generally referred to as Minimalism, or increasing self-sufficiency. When Mahatma Gandhi died, he had less than ten possessions including a watch, spectacles, sandals and eating bowl. He was a man of non-possession and didn't even possess a house.<sup>4</sup> Hailing from an affluent family, like Mahatma Gandhi, our Founder, Raymond FC Mascarenhas could have very well afforded to live in great comfort and luxury in a

<sup>2</sup> <http://www.barker-mediation.com/pages/gandhi.html> Mohandas Gandhi Essential Writings, Selected and Introduced by John Dear (Orbis, 2002)

<sup>3</sup> [http://www.enlightened-spirituality.org/Mahatma\\_Gandhi.html](http://www.enlightened-spirituality.org/Mahatma_Gandhi.html)

<sup>4</sup> <http://www.arvinddevalia.com/blog/2013/01/30/gandhi-the-ultimate-minimalist/>

magnificent bungalow, but he chose to live a simple life, as an ascetic in a humble cottage.<sup>5</sup>

Sr Theresine who lived in Bethany when Mgr Raymond was alive reminisces, "Father was satisfied with what he had. His cottage did not have any modern amenities of life. One could find there only an easy chair, an austere bed and a couple of armchairs. I observed that when he wanted to sit outside on the corridor and carry on his writing work, someone would carry the armchair and plank from his bedroom all the way to the corridor and back again when he stopped his work. All that he had was an old Remington typewriter and an ordinary radio to which sisters, children and anyone who came in had access whenever they needed."<sup>6</sup> Even in his advancing years, he continued to use the straight backed arm chair for praying, writing or while meeting visitors. The simple lifestyle and poor surroundings did not embarrass him. It was a dignified poverty. The pocket watch he used had seen many a summer and winter and had gone through many monsoon seasons.<sup>7</sup>

### **3. Practice of asceticism:**

The asceticism they practised in refraining from luxury and indulgence, developed in them a spirit of detachment and an improved life style. Mahatma Gandhi dressed simple and even persisted with his simple Indian loin cloth when he visited England and met the King. Mgr Raymond had just ordinary material for his clothing. His shirts were hanging on darning, which of course, was rendered by others.

Mahatma Gandhi said, "*Live as if you were to die tomorrow. Learn as if you were to live forever.*" When he died, he had less than ten possessions including a watch, spectacles, sandals and eating bowl. He was a man of non-possession and didn't even possess a house. Wearing single piece of cloth which he himself used to weave from raw cotton, eating the food he harvested on his own. Mahatma Gandhi was indeed the ultimate minimalist – a man who died a pauper but who affected the lives of many – and continues to inspire us with his message even today.<sup>8</sup>

Sr M Pacifica BS recalls, "Having seen and experienced his love and lived in the same compound as father did, his memories are vivid and evergreen in my mind. No one was able to guess what father's favourite food was for he ate with much gratitude what was placed

<sup>5</sup> cf Sr M Theresine BS and Sr M Esuria BS, *Reminiscences*, Bethany Publications, Mangalore, 2009, p 42

<sup>6</sup> Sr M Theresine BS and Sr M Esuria BS, *Reminiscences*, Bethany Publications, Mangalore, 2009, , pp 28-29

<sup>7</sup> Sr Rose Celine and Sr Rose Margaret, *Deepanjai - A Handbook for Teachers*, The Bethany Educational Society, p 56

<sup>8</sup> <http://www.arvindvalia.com/blog/2013/01/30/gandhi-the-ultimate-minimalist/>

before him without manifesting a preference or even commenting about the way it had been prepared. Father was a contended person and never complained about anything.<sup>9</sup>

#### **4. High Thinking:**

Greater the personality, greater and broader is the sphere of one's thinking. It is to have a farsighted vision of the society, nation, and humanity with a view to improve their condition in every respect. As one's spiritual growth increases, one tends to think about higher things and does not get trapped and lost in the usual worldly matters. The progress and development of the society and enhancement in the standard of living has taken place in this world due to a number of reasons. Their life of dedication and high thinking has resulted in greater achievements specially in those who are on the margins of the society.

**Mahatma Gandhi** was a man of few words, a great leader and a true fighter who set an example for high thinking. Non-violence, truth, inspiration and great leadership qualities are what come to our mind when we hear his name. His determination was strong and ideas firm to reach his ultimate goal. He left his successful career as a lawyer to participate in the long chase for Independence along with other freedom fighters. He is history's most powerful man without a weapon. Mahatma Gandhi was a good writer and authored several books. He wrote his autobiography, *The Story of my Experiments with Truth*, *Satyagraha* in South Africa and a paraphrase in Gujarati of John Ruskin's *Unto This Last*.<sup>10</sup>

As a student Raymond was a brilliant boy. He was studious and talented. He was born as a scholar, a prolific writer, voracious reader and a fluent orator. He was a renowned preacher. It was his originality and fluency in speech in presenting issues that attracted people and held them spellbound. He had good command over English, Latin and Konkani. He spent his retired life in using his pen to cater to the secular and spiritual needs of the public.<sup>11</sup>

He sacrificed his bright and prosperous future to serve the suffering humanity by choosing an austere life of priesthood. As an envisioned compassionate and dedicated pastor he saw the miseries of the people of his time. His intellectual quest was to venture into founding an indigenous Congregation for women called 'The Sisters of the Little Flower of Bethany', in his native soil of Mangalore to reach out to the rural poor, the girl children and women and bring them fullness of life

<sup>9</sup> Sr M Theresine BS and Sr M Esuria BS *Reminiscences*, Bethany Publications, Mangalore, 2009, p 63

<sup>10</sup> *Gandhi- The Mahatma-Om Kidz* -An imprint Om Books International pg 72-73

<sup>11</sup> Sr M Bertha BS *Mgr Raymond 'A Mystic and a Prophet*, Bethany Publications, 2007, p p 56 and 57

through the light of knowledge. Education of the poor and destitute in the villages of South Kanara was the primary concern of Mgr Raymond. It was Gandhi's concept of basic education which aimed at all round development of human personality, i.e. development of mind, soul and body, drew his maximum attention. His ardent desire was to provide primary education. Like Mahatma Gandhi, Mgr Raymond's determination was strong and ideas were firm enough to reach his ultimate goal. The uplift of the poor and marginalized specially the girl children and women being the priority, Mgr Raymond opened more convents in the rural areas and provided educational opportunities without any discrimination of caste, creed, class, colour and gender. His ardent desire was that the poor and rich should rise together and come to the mainstream of life.

Though highly intellectual he could come down to the level of simple and ordinary people. Realizing the need of technical education he sent many sisters for training in weaving, dress making, tailoring and embroidery and opened St Martha's Industrial School and St Joseph's Weaving Centre especially for women and girls. Such was his pursuit in bringing realistic and quality education that promotes fullness of life for all.

Life of every personality is worth emulating for one reason or the other. The XVI General Chapter theme, "Transformation unto Christ through Fiat to be the Prophetic Witness" brings home to us the message of Mahatma Gandhi "Be the change you want to see in the world before it is too late". It calls us to focus on changing ourselves and being the change we wish to bring about.

Mahatma Gandhi and Mgr Raymond are not around anymore but their message and their legacies live on and they indeed are the light the world needs today. Both have inspired millions of Indians as a living example with their ascetic life of simplicity, kindness and love. Let our life be our message. The most befitting tribute that we Bethanites can pay to them is to follow the path of 'simple living and high thinking' that they have shown us through their simple and dedicated life.



## FAVOURS RECEIVED

### Health Restored

15. 1. 2017

I am Jerry Monteiro and I work as a supervisor at Everest Sea Food Co., Baikampady. On 30 October 2016, while on duty, I slipped and my left hand joint came out of its socket. I was admitted to Fr Muller's Hospital at Kankanady. The X ray showed a slight fracture. So the doctor told me that a pin had to be inserted in the bone. I was taken to the operation theatre at ten o'clock at night. Before we went there, we, my wife Tina and I prayed to Fr Raymond Mascarenhas. We had full trust in Fr Raymond. We had received many favours earlier. When I regained consciousness at five in the morning, the doctor said that no pin was inserted and my bone had set without operation and after putting the plaster cast, I had to take rest for a month. I was very happy that my hand was set right without any surgery. I hereby declare that this has happened through the intercession of Fr Raymond.

**Jerry Monteiro**

Gracy Rox, Lower Bendur

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### Gift of a Son

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Received a favour through the intercession of the Servant of God Raymond Mascarenhas. I thank God for saving us from all perils and giving us the gift of a baby boy.

**A devotee**

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### Prayers Answered

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5.4.2017

This is to thank you and express my happiness for a favour we have received through the intercession of Mgr RFC Mascarenhas. It is all due to your help by praying and directing us in our difficulties to take recourse to his intercession.

My son was sick for a long time and we were very much worried about him. Here in Shimoga I got somehow the picture of your founder with a printed prayer, your address and phone number on it. That is how I contacted you through phone and requested your prayers. After sometime my son improved in health and was taking your guidance over the phone. Now he is alright. He has resumed his work and now he has got a permanent job.

**Victoria Serrao**

Hassan

## CONTRIBUTORS

### FR BAPTIST MENEZES

Rev. Fr Baptist Menezes author of the article 'Raymond FC Mascarenhas - the spiritual Guru' is a priest of the Mangalur diocese. He has done his doctorate in Spiritual Theology in St Peter's Archdiocesan Seminary in Bangalur. He has spent 12 years in Bidar mission and from the year 2000 he is a residing staff teaching the Seminarians in St Joseph's Seminary Jeppu. He is an effective spiritual director of the Seminarians. He also is much sought after for spiritual ministry by different religious institutions.



### FR J B SALDANHA

Fr John Baptist Saldanha hails from Bantwal. After his ordination in 1990, he was the secretary to the Bishop of Mangalore and editor of the diocesan Marian monthly *Amchi Mai*.

Among the degrees he obtained are: MA in Sociology, Osmania University, M. A. in Religious Studies, University of Louvain, Licentiate in Theology, MA in Applied Ethics and PhD in Theology. Since 2001 he has been a Professor at St Joseph's Interdiocesan Seminary, Mangalore, simultaneously playing many roles. He is the author of several books, delving into religion and Indian culture in modern contexts.



At present Fr J B Saldanha is the Vicar or Sr Sebastian Church, Permannur, Mangalore. In his homily preached on the 56 death anniversary of the Servant of God RFC Mascarenhas he depicts through examples how RFC Mascarenhas derived inspiration from the eight beatitudes of Jesus and practiced in his life.

### SR SHALET MENDONCA BS

Sr Shalet Mendonca BS, hails from Belman, belongs to Udupi Diocese. She successfully completed her Doctorate in Sacred Theology on the topic, *"A Spirituality of Making-Whole: Women Religious in India Responding to the Cry of the Earth and the Cry of the Poor;"* from the Jesuit School of Theology of Santa Clara University, Berkeley,





California, USA. She did her Bachelor of Theology (B.Th) from St. Joseph's Inter Diocesan Seminary, Jeppu, Mangalore, and her Licentiate in Sacred Theology (STL) at KU Leuven University, Belgium. In the past she worked in the fields of education and Novitiate and Juniorate formation. Her recent publication in Vidya Jyoti Journal of Theological Reflection, **An "Integral Ecology": Women Religious of India Responding to *Laudato Si'*** constitutes a call to religious women to become more involved in the fight for justice for Mother Earth as an integral dimension of their ministries of love and service to the poor of India. Presently she is working as an Asst Tertian Directress at Rosa Mystica, Kaikamba.

### **SR MARIE THERESE BS**

Sr Marie Therese as a little girl was in the Bethany boarding and had very close association with Fr Founder which continued even as a sister. She has experienced and received immense love and care from the Servant of God, Raymond FC Mascarenhas. She has vast experience as an educationist. She has served the Congregation as a teacher and as a Principal for several years in different schools of North India managed by BES and a few years as a local superior and councillor to the Provincial of North India. She has done her PGDPC in Counselling and Guidance from Darshan College, Bangalore. At present she enjoys working as a counsellor in Bethany Convent Senior Secondary School, Naini, Allahabad (UP).



### **MGR DENIS PRABHU**

Mgr Denis Prabhu is the Vicar General of the Diocese of Mangalore. He has worked in various capacities in the priestly ministry in the diocese since 1967 earning a reputation as a holy and able priest who has played many roles in the last 50 years. Assistant Parish Priest, Teacher, Vocation Director/Chairman, secretary of CBE, Director of Family Life Service Centre, Parish Priest at Milagres, Permude and Urwa, Chancellor of the diocese and so on. He is a great admirer of SD Raymond FC Mascarenhas and a great supporter of his Cause for Beatification and Canonisation. He preached this homily on the feast of the Little Flower of Jesus, the second patroness of the Congregation.



**SR ROSE MARGARET, BS**

Sr Rose Margaret is a well known Sister of Bethany, having vast experiences in the field of education, social work, and administration. Ever since she started to work for the Cause of S D Raymond Mascarenhas, she developed high esteem and keeps on discovering new aspects of his personality which she wishes to highlight for the benefit of readers. At present she is the local superior of Sacred Heart Convent, Barnala, Punjab. In this article she compares the personalities of Mahatma Gandhi and the Servant of God Raymond F C Mascarenhas.





*A remembrance of Servant of God  
RFC Mascarenhas along with St Joseph Vas  
and Ven. Fr Agnelo at Berkeley, California*



*97th Foundation day celebrations of Bethany at  
Santhibastwad - one of the first mission stations  
of Bethany in the rural poor.*



***A CONFLUENCE OF HOLY PERSONS  
OF INDIA IN CALIFORNIA***



***Sr Shalet Mendonca BS, with the students  
Pursuing Doctorate at Berkeley in California***