

# The Compassionate Pastor

December 2017

Vol-10

No.2



Servant of God

Raymond Francis Camillus Mascarenhas



St. Raymond  
**R**

St. Francis  
**F**

St. Camillus  
**C**

*These pictures were painted on the wall of  
Bethany Mother House Chapel in 1950  
on the occasion of the Twin Jubilee of Mgr R F C Mascarenhas*

*Compassion in Action*



Death Anniversary

23 December 2017

SPECIAL  
DECENNIAL ISSUE



## **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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December 2017

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## EDITORIAL



### **They named him Raymond Camillus**

Have you ever delved deep on the spirituality of your name? What does it mean? How elated one feels when called by name! We read in the gospel the words of angel Gabriel to Mother Mary: "You shall conceive and bear a son and you will call him Jesus" (Lk. 1: 34). Jesus lived his identity and all through his life unfolded the meaning of his name as the Saviour. Monsignor Raymond lived the spirituality of his patron saints, St Raymond and St Camillus and St Francis, the name he added on the occasion of his ordination. The photograph on the cover page of this bulletin is a painting got done by Mgr Raymond Mascarenhas which is on the wall of the Bethany Mother House Chapel - on the occasion of his Sacerdotal Golden Jubilee. This fact spotlights how he valued his name and emulated the path of holiness of his patron saints and accomplished the mission entrusted to him as a priest. One day God willing the Mother Church will declare the spirituality of Mgr Raymond as an approved path to holiness.

As I present to you this decennial issue of *The Compassionate Pastor* I fold my hands to thank the members of the editorial board for their unstinting collaboration in making each bulletin an anthology of well researched articles with well-designed cover page and appropriate photographs. I place on record my sincere thanks to all those who contributed articles having researched into the life of the Servant of God or some of them from their memories of this holy priest.

This decennial issue offers to the readers, five articles of rich inspiration. Fr Joseph Martis in his article, Mgr Raymond Mascarenhas, a Harmony of Being, Believing and Belonging illuminates the Servant of God as a person of integrity, commitment and community. Fr John Sequeira expounds the mystery of incarnation from the eyes of Mgr Raymond as well as his deep insights into holiness. Sr Dona's article illustrates the spirituality of Mgr Raymond's patron saints and how he emulated them in his day-to-day life. Fr Godwin SVD, spotlights Mgr Raymond's universal concern for the Church and the intercultural aspect of Bethany's Charism fostered by Mgr Raymond, the founder of the

Congregation. Fr Ashwin IMS pays a tribute of love to the Servant of God who has influenced his life to a high degree. The cover page of this bulletin was well designed by Mr Ivan Saldanha.

Mgr Raymond exemplified through his life how to live the mystery of incarnation in action. It meant to him to be in solidarity with those in periphery and to lift them up by tapping their hidden potentialities and loving them as Jesus would do. To cite an example, Mr Jacob Correa, a boy of 12, an adopted son of Mgr Raymond who had talent for music was trained in instrumental music by Mgr Raymond. Thereafter he was engaged as the first sacristan of St Sebastian Church Bendur. Jacob Correa was honoured with the "*Bene Merenti Medal*" on the occasion of his golden jubilee as a sacristan of 68 years. He was also given the special privilege of being buried in the church.<sup>1</sup> This is just an example of his numerous interventions in the live of the poor.

Right from the beginning years of the Congregation, Mgr Raymond sent the sisters to the then remotest mission stations of the Mangalore diocese such as Kakkada, Uppinangadi, Puttur and South Kanara, to the outskirts of the Belgaum Diocese and the Malabar mission of the Calicut diocese with a desire that the sisters incarnate Jesus in the hearts of the people. Bethany has ever striven to follow this mandate of our Founder and even dared to open a convent in the desert land of Sahara in the country of Mauritania, an Islamic Republic.

As Elisha caught hold of the mantle of Elijah and worked miracles, Bethany Sisters wear the mantle of Mgr Raymond: his charism and spirituality in their effort to become powerful apostolic arms of the universal church in bringing the good news to all strata of society.

Although we celebrate the 57<sup>th</sup> Death Anniversary of Mgr Raymond, it is in fact his 57<sup>th</sup> birthday in heaven. May his spirit that has merged with the Divine Babe shower down blessings of Christmas on all of us.

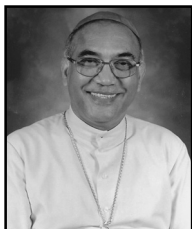


**Sr M Lillis, BS**  
**Chief Editor**

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<sup>1</sup> Violette D' Souza, *Unless the Seed Die*, (Mangalore: Bethany Publications, 1985), 26

## MESSAGE



Dated 27th Dec. 2017

I am glad to note that the editorial board is bringing up the decennial issue of *The Compassionate Pastor* in December 2017 with articles depicting the virtues of the Servant of God Mgr Raymond Francis Camillus Mascarenhas. You have successfully brought out the biannual bulletins all through the past 10 years. I have no doubt that the readers from India and abroad who read these articles are inspired by the holiness of the Servant of God. I congratulate the authors of the articles and the editorial board for their work of dedication. You have made a great contribution to the church by unfolding the multifaceted life of the devoted priest of the diocese of Mangalore, and inspiring the faithful to emulate his example in their day-to-day life.

May the fragrance of the holiness of the Servant of God scatter everywhere. May the Lord enable us to complete the diocesan phase of the Cause of his beatification at the earliest. Let us pray earnestly that the Servant of God be raised to the honours of the altar.

A handwritten signature in black ink, consisting of a cross symbol followed by a stylized, cursive name.

**Most Rev Aloysius Paul D'Souza**  
Bishop of Mangalore



## MESSAGE

Servant of God Raymond Francis Camillus Mascarenhas was a compassionate pastor after the example of Jesus, the good shepherd. He was a man of prayer and a source of inspiration to others. He dedicated his life to extend the compassionate love of Jesus especially to the poor and the marginalized in the rural areas. He was obsessed with the evangelical idea of preaching the good news to the poor according to the mission manifesto of Jesus: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour" (Lk 4:18-19). The love of God so inflamed in his heart that he promoted the education especially of girl children and rendered pastoral care to the flock entrusted to him. His prophetic life of holiness is a challenge to people of all times.

The Cause of the Servant of God Raymond FC Mascarenhas was initiated by Most Rev Aloysius Paul D'Souza, the Bishop of Mangalore on 3 June 2008. The first volume of *The Compassionate Pastor* was published in December 2008 with a view to share with the people the virtuous life of the first Servant of God from the diocese of Mangalore. The publishing of these booklets have offered opportunities to delve into various facets of the life and spirituality of SD Raymond F C Mascarenhas, the founder of our Congregation. On the completion of 10 volumes of *The Compassionate Pastor* on the 57<sup>th</sup> Anniversary of his death, I place on record my sincere thanks to all who put in efforts to bring out each issue of *The Compassionate Pastor* with attractive look and enriching articles.

I acknowledge with gratitude the painstaking efforts of Sr M Lillis BS, the Chief Editor and all the members of the Editorial Board, past and present for their wholehearted cooperation. I sincerely appreciate all the contributors for sharing their reflections through articles, favours received and sharing of memories. My thanks to all those who have contributed financially for publishing the booklets which are widely circulated free of cost. I pray God's many blessings on all the readers and well-wishers that we may emulate the virtuous life of this great priest of God.

Let us pray for a significant miracle through the intercession of SD Raymond F C Mascarenhas that will help to speed up the cause of his beatification and canonization.

**Sr M Rose Celine BS**  
Superior General

# **MONSIGNOR RAYMOND MASCARENHAS, A HARMONY OF BEING, BELIEVING, AND BELONGING**

**Fr Joseph Martis**

## **Introduction**

The title of this article might resonate a philosophical tone spawning the misconception that it should be read merely by some intellectual mystics, nonetheless as we delve into the core of the article, I am sure the reader will discover that it encompasses into the essentials of the life and ministry of Monsignor Raymond. Three expressions which constitute the landscape of the life and ministry of a disciple of Christ, are so intertwined in the tapestry of Monsignor Raymond that they express the substance of this person. To be, to believe and to belong are the verbs which motivated the dynamics of the life itinerary of this Servant of God. I shall make only a humble attempt to delineate very succinctly, the undercurrents of these verbs in the life journey this man of God. Without much ado, let me focus on the three verbs captioned in this article.

## **Being: The Person of Integrity**

The word "being" could have philosophical intonations, nevertheless it is the heart of the human person and denotes the inner self of a human being. The human person in his/her deepest self. It is the silence of the self which no words can express adequately. It is the inner 'me'; the self that God created in me; my uniqueness, the mirror of my very self. My being reflects my primary convictions, my intimate self with strong and weak moments. It is me in a naked sense without any camouflage. But sadly, this side of my existence, which speaks about my inner self, my convictions, my specialty, my uniqueness, my personal encounter with God, my values, my freedom and constraints, my in-depth person, has been eclipsed very often with other things. The inner self or the real me has been associated with other corollaries. One of the finest philosophers who has given flesh to this thought, is none other than Gabriel Marcel a French existentialist philosopher. It would not be out of place to cull a key idea of his intellectual edifice wherein he writes, concerning the menace of 'being' today with what he calls as the desire of 'having'.

According to this philosopher, man upon deep reflection, realizes that he is an existing reality compared to things which simply are. He is endowed with consciousness, with freedom and liberty; that he is able to take responsibility and make decisions; that he is at the root of his



self a liberated self. However this inner self has been totally deteriorated due to his changing and progressive environment.

Man begins to believe that the things surrounding him can make his life more meaningful or valuable. This belief, says Marcel, has thrown man into a ghostly state of quandary caused by a desire *to possess* rather than *to be*. This is the great difference, he says, between "being" and "having". As a result, people become masters of defining their individual selves by either their possessions or by their professions. Meaning is forced into life through these venues. Even more, individuals begin to believe that their lives have worth because they are tied to these objects, creating in the self a sort of devaluation of the self.

The objectification of the self, through one's possession robs one of him/her freedom, and separates him/her from the experiences of his/her own participation in being. The idolatrous world of perverted possession must be abandoned if the true reality of humanity is to be reached<sup>1</sup>. The experience of freedom cannot be achieved unless the subject extricates himself from the grip of egocentrism, since freedom is not simply doing what desire dictates. The person who sees himself as autonomous within himself has a freedom based on ill-fated egocentrism. He errs in believing freedom to be rooted on independence.

While we focus on the life of Monsignor Raymond, he was a person with inner freedom; his 'being' was not attached to either persons or things. He was so deeply touched by the person of Christ, who was free from within, not attached to anything. He was the most liberated, most peaceful even amidst the most boggling turmoil in the sea. Jesus was not perturbed because of false accusations, neither of the impending most dreadful death. That is why the Servant of God says: "We are to follow a Crucified God who has bent His will completely to others, even to His executioners, and allowed them to do with Him what they liked with Him. What resemblance do I bear Him?".<sup>2</sup> Yes, only when a person is liberated from all sorts of attachments could he be able to attach himself completely to Christ and His mission. "For only when our heart is empty, Jesus will come and commune with us."<sup>3</sup> The integrity of being, of an authentic being, is not an easy sport, rather very demanding and awfully slow. It is the work of a life journey and in this effort one becomes close to Jesus who is the penultimate vision of our lives. Accordingly Monsignor says: "Your renewed and persevering efforts in trying to overcome self will be a sweet consolation to Jesus."<sup>4</sup>

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<sup>1</sup> Gabriel Marcel, *Being and Having*, translated by Kat harine Farrer (London: Westminster, Dacre Press, 1945), 102.

<sup>2</sup> Founder 's Message on the 56<sup>th</sup> anniversary of his sacerdotal Ordination A 112.5/07 (Archives of Bethany Generalate).

<sup>3</sup> Bertha, BS, *From the Lips of the Founder* (Mangalore: Bethany Publications, 1981), 35.

<sup>4</sup> *From the Lips of the Founder*, 143.

Poverty constitutes, in the estimation of Monsignor Raymond, one of the finest steps towards self integration, or authenticity of my being. For poverty in its true and genuine sense is "the first class ticket to the heart of Our Lord which always went out to the poor and humble."<sup>5</sup> Poverty assists one in the discovery of the self. It is 'me' in its most basic sense, for in poverty, all that hides the self is completely removed. Monsignor uses the term 'perfection' which in its profound sense is nothing more than inner, genuine and real core of the self. Thus he states: "The spirit of poverty consists in our attitude towards material goods, an abundance of which is an obstacle on our way of perfection."<sup>6</sup> Our way of perfection has an ultimate goal, that is our attachment to Christ, where one finds total fulfillment of the self. Hence "Poverty must detach our heart from every created thing and make us attach only to God."<sup>7</sup>

### **Believing: The Person of Commitment**

The second expression that I see closely connected with "being" is believing. For being constitutes the base and the locus of my believing. The word "believe", in the Bible, means more than simply agreeing in our minds that something might be true. It means "trust"—that we believe so strongly in God, that we are willing to commit our lives to Him and live the way we know He wants us to live.

To believe in Christ is to have personal experience of Him in the interior of one's self as Karl Rahner would say: "human experience is nothing else but a challenge to entrust oneself to the development of one's own Christian existence in patience, openness and fidelity, and to do this until slowly, and perhaps painfully and with failures, this life unfolds and develops into the experience of a personal relationship to Jesus Christ."<sup>8</sup> Or again, he reiterates more force fully saying: "Christianity in its full and explicit form is not merely an abstract theory and an objective reality, ultimately thought of as thing-like after all, on which one subsequently and additionally takes a personal position. Christianity understands itself as, in its most distinctive essence, really an existential event: just what we call a personal relationship to Jesus Christ."<sup>9</sup>

Believing in its true sense is 'be-living', meaning living your faith; surrendering yourselves in thought, word and deed to the Lord. Our day-to-day life is the gage in which it needs to be measured. Believing in Christ, for Monsignor, the Servant of God, was to surrender all the

<sup>5</sup> Sr Violet D'Souza, *Unless the Seed Die* (Mangalore: Bethany Publications, 1981), 74.

<sup>6</sup> *From the Lips of the Founder*, 93.

<sup>7</sup> *From the Lips of the Founder*, 177.

<sup>8</sup> Karl Rahner, *Foundations of Christian Faith*, translated by William V. Dych (London: Darton, Longman and Todd, 1978), 307.

<sup>9</sup> RAHNER, *Foundations of Christian Faith*, 305-306.

three faculties. His prayer was very often, 'Take O Lord my intellect memory and will'. It is not just a nice feeling, or a short lived euphoric divine experience. It often takes hard lines and courage to accept Jesus and experience Him in challenging life situations. In the life of Jesus we see, for example, that He looks brilliant on mount Tabor, glamorous, whiter than snow, where the disciples feel like building three tents and remaining there forever. It is good and beautiful, so exciting. But the Lord has to come down from the mountain, towards the valley, and there He has to experience the garden of Gethsemane and then the Way of the Cross not to mention of the scourging, the crowning with thorns, the misery of hunger, thirst and above all the public insult and shame, where humanity would ultimately refuse saying "not for you Lord and certainly not for me". This sort of faith is not Christian at all. It is not of Christianity which Jesus speaks and which he wants his disciples to embrace. Monsignor Raymond, in this spiritual exercise, had certainly understood every word the Lord had said to Peter when he spoke of the cross and the suffering. Hence he embraces the Lord fully surrendering all his faculties. This is exactly what believing meant for him. This was the experience of St Paul where he candidly confesses, in his words in second Corinthians 11:25, "Three times I was beaten with rods, once I was stoned, three times I was shipwrecked. I spent a night and a day in the open sea."

Believing in the eyes of this great spiritual guru, is not just a momentary or a short lived journey, but, it is a continual and life-long process. The Christian journey is a continuous commitment to the process of growth toward wholeness in Christ. We are commanded to love and serve as Jesus did. The spirituality of the great mystics such as St John of the Cross, St Teresa of Avila, and other spiritual stalwarts, reveal that spiritual life is a journey, a pilgrimage. The image of journey is so poignant with meaning that it expresses in the life stories of all the saints, is that this journey has several hills and valleys. The journey often on rocky, with thorns and thistles and often can emulate the dryness, and scorching heat of the summer, the shivering cold of winter and boredom of the desert. For the mystics this journey, consists of three phases: Purgation, meaning cleansing the sinful experiences, Illumination, meaning enlightenment by divine wisdom through His Word, and finally it leads to Union with the Lord. This journey, indicates that faith experience is an ongoing spiritual process. Monsignor Raymond's life is the epitome of this sort of journey. Monsignor's life illustrations as enunciated by Sister Violet in her book, *Unless the Seed Die*, reveals theses components. It illustrates the winter, summer and desert experiences of this Man of God. The more closely he advances

towards the Lord, the more prevalent were his experiences of pain, solitude and oppositions, however these become for him the springboard of spiritual upliftment. Believing really becomes for him 'be-living'. His very being, was believing.

### **Belonging: The Person of Community**

Being and believing are incomplete without the third dimension in Christian spirituality and that is belonging. Belonging is the fruit of who I am and what I believe. It is the outer face of my inner self which is expressed in being and believing. Belonging manifests what sort of being I am and what sort of belief I carry. Belonging constitutes a significant dimension of a follower of Christ. In this regard, Fr Nouwen said: "A true disciple of Jesus Christ will always belong to where people are feeling weak, broken, sick, in pain, poor, lonely, forgotten, anxious, and lost" (Nouwen 2010, XXVII).

One cannot forget the primary fact that the Church is first and foremost a community, a coming together of people who belong to one another because they belong to God, the God we know in and through Jesus. Though we often use the word 'Church' to denote a building, it is actually Christian community. When the question of Church membership arises it is important to note that Church is indeed not a building, but the people of God established by the New Covenant in the Blood of Jesus. *Covenant membership into the Church, the Christian community, is marked exclusively by baptism and is nurtured and sustained by active participation and contribution in the life of the local ecclesiastical community that centers itself around the sacrament of the Holy Eucharist.*

St Paul writes in I Corinthians 12, 12-14, writes, "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body— Jews or Greeks, slaves or free—and all were made to drink of one Spirit. For the body does not consist of one member but of many." There is a relationship present within the confines of the community that is organic and unifying with this sort of imagery.

Pope Francis on various occasions, has made this point powerfully: "Our identity is one of belonging. To say 'I am Christian' means to say: 'I belong to the Church. I belong to this People with whom God established an ancient alliance that is always faithful.' Explaining how we are all called to be a part of "this great family," the Pope drew attention the importance of "belonging to this people."

"We are not Christians as an individual, each one on his own," he said. "None of us become Christians on our own," but rather "we owe

our relationship with God to so many others who passed on the faith, who brought us for Baptism, who taught us to pray and showed us the beauty of the Christian life."

Pope Francis said to give thanks to "our parents and grandparents, our priests, religious and teachers" who helped bring us into the Church.

"We are Christians not only because of others, but together with others" he pointed out, describing the Church as "a large family that welcomes us and teaches us to live as believers and disciples of the Lord."

Observing how our relationship with God "is personal but not private," the Roman Pontiff stated that our journey of faith "is born of and enriched by the communion of the Church."

"Whoever says they believe in God but not in the Church, has a direct relation with Christ outside of her, falls into an absurd dichotomy" he noted, stating that "God has confided his saving message to human persons, to witnesses, and it is known to us through our brothers and sisters" (Pope Francis, Address to the General Audience, June 25, 2014).

Belonging was one of the crucial and significant aspects of the spiritual map of Monsignor Raymond. As a diocesan priest, he considered that the essence of church life consists of belonging to a larger community of the faithful expressed in parish pastoral life and activity. He was able to include this aspect in his parish ministry wherever he served as pastor. Bringing people together, building up the parish community, encouraging one another, working for the welfare of the poorer sections of the parish were some of the manifestations of his 'belonging spirituality'. Some of his significant achievements to building a parish community include, bringing all people together for the purpose of building a new Church in Bendur, Starting various pious associations in all the parishes that he worked, visiting all the families in his parish.

Monsignor Raymond also portrayed the idea of belonging as he contemplated starting the Bethany House. The choice of the name Bethany, surely was not just by chance but rather by choice. For he found the household of Bethany portrayed in the gospels, an ideal home where peace, happiness and togetherness reigned. Bethany was a home where fellowship and the warmth of belonging ruled. The love of the three siblings - Lazarus, Martha and Mary, was overflowing. Hence, Bethany, that he envisioned, was to be a model of a happy and joyful belonging community. He has expressed this desire to the sisters at various occasions only to cite a few, "Like the Eucharistic bread composed of many grains, your hearts must be ground together and mixed and baked, so that you become one heart and one soul. May our Lord grant

you this spirit of charity and love.”<sup>10</sup> Or again, he expresses, “ Bethany be the House which loves Jesus and Mary and is loved by them. May your love toward our Blessed Lord and beloved Mother ever manifest itself by the love and charity which reigns among you and the perfect obedience which you show in thought, word, and deed towards those who for you take their place in Bethany.”<sup>11</sup> “Each one must do her best to make community life as agreeable as possible to another. Be of one mind and one heart; any misunderstandings must be made up in time. How sweet and consoling to see religious living in harmony and peace as brethren. Never go for recreation with sour face.”<sup>12</sup>

### **Being, Believing and Belonging the Inner Connection**

The three expressions used in the title, could sound very poetic but it is not just a sort of fabricated rhymes. They constitute, infact, the in-depth expression of a disciple of the Lord. All the three aspects are so intertwined that each one affects the other and reflects the very life and ministry of the follower of our Lord. Believing depends on the type of person I am, in other words, my faith is the expression of my very self; it is the manifestation or the epiphany of the inner core of my person. In Jesus’ time many people believed in him, they were very ordinary, simple, poor, marginalized people. But Jesus perceived not their status but their heart. When Jesus called a few people to be his apostles he did not consider at any time, their external appearance, their social or economic status or academic caliber. On the contrary, Jesus was able to perceive the inner nucleus of the person; He was able to see the very being. For it is true as the scriptures tells us, “The Lord does not look at the things people look at. People look at the outward appearance, but the Lord looks at the heart” (I Samuel 16:7). Jesus explains it so ingeniously in the parable of the Pharisee and the publican. The latter surely was viewed as a great sinner however, God sees his humble and contrite heart and hence he receives forgiveness and he goes home happily. Without any doubt, his faith was very much centred on his inner self, his very person, a person open to dialogue and prepared to listen to God, a person open to confess and make amends for his sins, a person having the inner audacity to accept his hidden weaknesses and allow the grace of God to inject his life.

Faith can also transform and cleanse the inner self or my inner being. The Bible gives several examples of such transformations. We have the examples of St Paul, St Peter; history of the Church has a

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<sup>10</sup> Sr Lillis and Sr Miriam, (eds.), *To You My Daughters, Letters of RFC Mascarenhas* (Bangalore: Asian Trading Corporation, 2014), 361.

<sup>11</sup> Violet D’ Souza, *Unless the seed Die*, 119.

<sup>12</sup> Bertha BS, *From the Lips of the Founder*, 179.

galaxy of such men and women, St Augustine, St Francis of Assisi, St Francis Xavier and many other saints. Faith has enabled these persons to change their inner attitudes, their innermost convictions, cleanse them of their hidden dark spots. Thus building a profound nexus in their being and believing, making their believing and being go hand in hand.

Belonging is the fruit when being and believing are successfully intertwined. In Christianity all believing leads to belonging. Jesus made it so clear saying: "By this they will know that you are my disciples that you love one another as I loved you" (John 13:35). The early Christians understood this truth so well that 'all those who had believed were together and had all things in common' (Acts 2:44); or again "The congregation of believers was one in heart and soul. No one claimed that any of his possessions was his own, but they shared everything they owned" (Acts 4:32). This belonging aspect of the faith of the early Christians was so powerful that the others were so fascinated and they exclaimed "see how they love each other" (I Peter, 1:20). If believing does not lead to a sense of belonging then our faith is not genuine. If faith has to bear fruit then it has to be translated by belonging in the community.

Monsignor Raymond is a fine example of a profound harmony between these triads. Today this tendency is very visible in that being, believing and belonging are completely torn apart. Faith has become individualistic; community aspect of Christian living is very often ignored to the point of being forgotten. Our community life as Christians is hardly seen. To the contrary, we have often become house divided among ourselves. Inner bickering and infighting have become so loud that others look at us and tend to say: 'look how they fight with each other'. We profess great faith, but in reality we have forgotten that we are a Church which is always a community. This is another result of our poor being. Our inner self is so weak, so gullible, so much enticed by the obsessions of this world that we have forgotten our self. We have become people busy with many things but have forgotten the one thing, and that one thing is my inner person. Today we live in a time where we are freighted of silence; of inner composure; of self-reflection. Is not, then, Monsignor Raymond Mascarenhas inviting all of us to look into our inner self, to examine our faith and assess our sense of community building in order to seriously relive our Christian commitment.



# INCARNATION SPIRITUALITY: PATHWAY TO CHRISTIAN HOLINESS

John Francis Sequeira OCD

"And the Word became flesh and pitched his tent among us, and we have seen his glory, the glory of the father's only Son, full of grace and truth" (Jn. 1:14). With these words evangelist John announces the greatest mystery of Christian faith; the Mystery of Incarnation. Mystics and saints down the centuries have contemplated and interpreted this mystery of God becoming a human person and derived their meaning and application to Christian holiness. This article is an attempt to re-live this mystery from the eyes of Fr Raymond Mascarenhas and his deep insights into the life of holiness that he lived and wanted others - primarily the sisters in the Religious Congregation that he has founded - to live.

## **Mystery of Incarnation: an Act of God's unconditional Love**

Mystery of Incarnation is primarily the manifestation of God's unconditional love for humanity. " For God loved the world so much that he gave his only son, so that everyone who believes in him may not be lost but may have eternal life" (Jn. 3:16). Fr. Raymond sees in the Mystery of Incarnation the immensity of God's love manifested to the world in general and His exclusive and gratuitous love for humanity in particular. He writes, " The angels sinned and God abandoned them but man sinned and the heart of God pitied him and sent His only begotten Son to rescue him from eternal damnation".<sup>1</sup> Fr Raymond goes further to explain the *self emptying* love of God for humanity, when he writes, "He loved man so much that he allowed himself to be despised and put to death. Jesus came into this world not to enjoy but to suffer. One drop of his blood was enough to save mankind, nay a hundred thousand worlds but God was not satisfied until his son shed all his precious blood. Such was the folly of Divine Love"<sup>2</sup>

In order to understand further the deeper ramifications of God's self-emptying love for humanity and its deeper implications to Christian spirituality it is important to go back to the evangelists and see the nuances of this mystery as they see it. It is from these evangelists Fr Raymond derived his own insights.

Both Mathew and Luke, while presenting the Mystery of Incarnation, indicate that the very plan of God becoming a human being is an eternal one manifesting itself in time in human history. Thus, Mathew inserts

<sup>1</sup> Bertha B.S, " The Incarnation - The Lesson of Love", *From the Lips of the Founder*, 82.

<sup>2</sup> See *The Incarnation- The Lesson of Love*, 82.



the birth of Jesus in the Jewish history, indicating that he is the fulfillment of Davidic dynasty promised by God. However, he tactfully takes care to present the person of Jesus, distinct from the Judaic clan, thereby claiming his divine origin (Mt. 1:16). Luke on the other hand plants the birth of Jesus in the world history, thereby pointing out that in the arrival of Jesus the fullness of human history has been realized. Thus, both for Mathew and Luke the birth of Jesus is the arrival of the fullness of time and with that the decisive hour of world history has dawned. He is the new Adam, who once again comes from God – but in a more radical way than the first Adam, not merely breathed into being by God, but truly God's Son. Thus both for Mathew and Luke, the birth of Jesus is the realization of the fullness of time where humanity starts afresh its new life in Jesus.<sup>3</sup> John, in his unique style of writing places Jesus as the alpha and omega of human history - the Word that created the world is the same Word that comes down to save humanity, God made flesh.

Another important point the Gospel writers want to make is that God uses human personalities to prepare the ground for his coming. Thus, Luke presents the historical framework for the birth of Jesus in the decree of Caesar Augustus, that the whole world, the "*ecumene*" should be enrolled (Lk. 2:1). For the first time, there is a government and an empire that spans the globe. For the first time there is a great expanse of peace in which everyone's property can be registered and placed at the service of the wider community. Only now, there is a commonality of law and property on a large scale, only now there is a universal language which has made possible for a cultural community to trade in ideas and goods, only now there is a message of universal salvation, a universal Savior enter the world; it is indeed the fullness of time.

The intimate connection between Jesus Christ and Caesar Augustus is further striking. From a historical perspective, in the year 27 BC, three years after the assumption into office the Roman Senate has already awarded Caesar the title "Augustus" - meaning "one worthy of adoration." In the inscription at Priene he is called "Saviour", "Redeemer", a title reserved to God alone. In other words, if Peace above all was what Jesus brought to the world, Augustus, a secular King was universally preparing an ambience of this peace through his peace bringing mission into the world, where the Lord of peace could reign supreme, primarily in the peace loving hearts of humanity and then in the entire universe.

Mary of Nazareth, is the second personality God draws unto Himself for the realization of the Mystery of Incarnation. A simple girl from

<sup>3</sup> Pope Benedict XVI, *Jesus of Nazareth, Infancy Narrative*, 10.

Nazareth, but a girl of great faith and filled with God's grace and magnanimity, becomes the chosen instrument of God through whom His Son could be born on this earth. Thus, in the very salutation to Mary by angel Gabriel Luke shows forth the disposition of Mary: "Hail Mary full of grace." For Luke, a striking feature of the angel's greetings is that he does not address Mary with the usual Hebrew salutation "shalom" – peace be with you – rather with the Greek greeting formula "chaire" which can be translated as "rejoice." The greeting of the angel – Hail Mary full of grace - now entirely resounds with new meaning; "rejoice Mary because you are full of grace." The greeting therefore, was no longer a mere salutation of angel Gabriel to Mary but rather the proclamation of a disposition that Mary enjoys to be the worthy mother of the Incarnate Word.<sup>4</sup> Joy is the result of the experience of God's unconditional love and a disposition to be a worthy daughter of Zion. Spiritual pursuit, although primarily a gratuitous gift of God given to a Christian, it is important to note that it is the deep faith in the providential plan of God and a generous response to reciprocate it in total surrender and freedom finally paves the way to receive the gift of spiritual union with Incarnate Son of God.

### **Divine Act of Love: Manifested in Self Emptying and Humility**

The divine act of love for humanity is manifested in God's self-emptying and humility. The very actions which fall outside the realm of what is important and powerful in worldly terms have been chosen as the foundations for the manifesting God's presence among humanity, alluding to us that the pathway to be chosen for holiness falls outside the purview of what the world considers to be unimportant and weak. Thus, Luke announces the birth of Jesus, "and while they were there in Bethlehem, the time came for him to be delivered.....because there was no room for them in the inn" (Lk. 2:6). John puts it as: "He came to his own home and his own people received him not" (Jn. 1:11), and Mathew, "Foxes have holes, and birds of the air have nests but the Son of man has nowhere to lay his head" (Mt. 8:20).

It is important to note that the details in which the birth narrative has been presented to us demonstrates both the historical details and their spiritual meanings. "Mary wraps the child in swaddling clothes" presents us both the sentimentality and the great love in which Mary prepared herself and approached her child, a prerequisite a Christian should have for the life of holiness itself. Although many other spiritual writers see in it the pre-figuration of Jesus' death and wrapping his body in swaddling clothes, a metaphor for the need of detachment and death to the world for spiritual growth, the primary prerequisite of the

<sup>4</sup> See *Jesus of Nazareth*, 26

desire for spiritual union and a craving for that experience cannot be underestimated in spiritual pursuit.

“Mary laid her new born child in a manger” (Lk.2:7). The cave and the manger where Mary gave birth to her first born son and placed her after wrapping him in swaddling clothes is both historical and metaphoric. While considerable credibility has been given to Bethlehem and to the church of nativity as the historical site where Jesus was born, which is further confirmed to us by the third century writers like Justin the Martyr and origin, the metaphoric symbolisms cannot be ruled out. Jesus was born in a stable, a historical truth that in the area around Bethlehem, rocky caves had been used as stables since ancient times<sup>5</sup> an inhospitable place which nevertheless provides the necessary privacy for the sacred event of Incarnation. Symbolically, the thirteenth century mystic Meister Eckhart would exclaim with his famous quote, “Let the world go...in order that Christ may born in...” The necessary environment needed for the spiritual pursuit, say the mystics, is primarily is this privacy, personal space and moving away from the buzz of the world.

Fr Raymond, who was so fond of meditating on the Gospels and making them integral part of his own life, has a lot to comment on the themes discussed above. He writes, “Jesus was God himself. He could have selected a royal family, a great city such as Rome or Babylon to be born in or could have appeared as a great king of a vast empire with many nobles around him... But with God it was otherwise. He shed all titles of nobility and human comfort and chose a lowly manger outside Bethlehem city.”<sup>6</sup>

Speaking about the sublimity of the manger on one hand and the humility of Mary and Joseph as the models of our spiritual pursuit Fr Raymond Writes: “We do not realize what the original condition of the Bethlehem grotto was, when our savior was born.... When they found a cave at last they made for it with humility in submission to the will of God, and Mary said, “Behold the handmaid of the Lord.”<sup>7</sup>

Speaking extensively on the virtue of humility Fr Raymond exhorts: “Humility of the Intellect, is to believe in faith that all we have comes from God. Humility of the will is to be treated as though we are nothing and have nothing. As a matter of fact we see in people gifts of knowledge, understanding, courage, patience, love for one’s neighbour, etc. Let us acknowledge humbly that they are God’s gift to us.”<sup>8</sup>

<sup>5</sup> See Peter Stuhlmacher, Die Geburt des Immanuel, 51

<sup>6</sup> Bertha BS, Nativity of Our Lord, From the Lips of the Founder, 87-88

<sup>7</sup> See Nativity of Our Lord, 88

<sup>8</sup> Nativity of Our Lord, 89

## **Incarnation Spirituality: Openness and Watchfulness in Love**

Mystery of Incarnation has its further implications to human growth and holiness. The expression that John uses, "he pitched his tent among us," is a simple assertion that God, in his eternal wisdom, took the form of a human being, lived in every way as we are, so that we are able to live as he lived and be like him in every way. God in his human form became fully human maintaining at the same time his full divinity. To a hopeless humanity, wondering clueless, in its fallen nature, God showed the direction it should take in its return path unto Him. Therefore Incarnation spirituality becomes a pathway for humanity to follow in order to restore humanity back unto its original glory. Human person, who is created in the image and likeness of God, has an inner craving to return to its original nature, and the pathway God chooses to help him/her to return to it is the path of Incarnation.

This path to holiness has to trodden further taking clue from the mystery of Incarnation itself: openness to the Word of God and openness to the mysterious ways that God leads the soul. The first recipients of the News of the Incarnate God were the shepherds. "And in that region there were shepherds out in the field....And the Angel of Lord appeared to them and the glory of God shone around them (Lk. 2:8). First of all, it was natural that Jesus who was born outside the city in an area surrounded by grazing grounds where shepherds would pasture their flocks, would be first one to receive this news and be summoned to the manger. However, one could develop a spiritual outlook to the entire unfolding of events. Perhaps the shepherds were living not only physically closer but also inwardly closer to the event than the peacefully sleeping townsfolk who could not even give Jesus a place to be born. That means they were inwardly not far from God who had become a child. What is more, they were among the poor, the simple souls whom Jesus would bless, because to them above all is granted access to the mystery of God (Lk. 10:21). They represent the poor of Israel, the poor in general: God's first love.<sup>9</sup>

Another element that has been particularly emphasized by the monastic traditions which has specific implications to spiritual life is the shepherd's watchfulness. Watchfulness has a double motive in spiritual purpose; positively watchfulness is an inner disposition to listen to the word of God, discern His will in order to walk in His ways. Negatively, watchfulness implies purification of the soul. Human person because of his/her human tendency has the capacity to be drawn to the immediate

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<sup>9</sup> See Jesus of Nazareth, 72

## RELICS AND RELIQUARIES PROCURED BY MGR R F C MASCARENHAS



1. St Pope Pius X
2. St Therese of Infant Jesus,
3. St Cabrini,
4. St Maria Goretti



1. St Don Bosco
2. Blessed Therese of Infant Jesus
3. St Therese of Lisieux

### Relics of the Apostles



1. St Andrea
2. St Jacob
3. St Thomas
4. St Philip

**RELICS AND RELIQUARIES  
PROCURED BY MGR R F C MASCARENHAS**



**St Raymond Penyafort**



**Bl. Petrus Friedhofen  
FMMA 1819-1860)**



**St Raymond**

## RELICS AND RELIQUARIES PROCURED BY MGR R F C MASCARENHAS



1. St Paulia Cruce, St Capr. a. V.P.  
St Gemae Galg.
2. St Pauli Ap
3. St Ex Ossiisus Br. Joannis Bosco
4. St Alp d Lig. E
5. St Petri Ap  
St Blas II Ep.
6. St Caecil V. M.
7. St Ex Ossiisus August/Aep
8. St Theresae
9. Ex Pall. St Jos. S.p.
10. St Josep J, St Joann. Ba
11. St Apollinaris Ep. V.
12. St Ex. Domus Lour
13. St Gregori P. D., St Leonis I. P.D.  
St Alpp. Li.E.D., St Sylvest. I. P.  
St Damasi. I. P., St Pii V. Pp.
14. St Martini E., St Eligii EC  
St Caroli Bor. E., St Hieron. Pr. D  
St Benedict. Ab, St Guiliel. Ab



1. St Marei E.V
2. St Joan. Ap. Ev
3. St Theresiae a Ji In
4. St Colum. V. M.
5. St Rosae
6. St Theresiae VM, S. Ex Praccord B. Leonar. C.
7. St Rita of Cassia. Vid
8. St Agnes. V. M.
9. St Chunegundi Reg
10. St Ambre.E.D., St Basilii E. D.  
St Creg. I. P. D, St Oeon. I. P.D.  
St Ayeron. Pr. D.
11. St Caecil. V
12. St Martini E  
St Eligii E. C.  
St Hyeron Pr.D.  
St Francis Xavier  
St Philipp Neri  
St Jos a Cuper

# RELICS AND RELIQUARIES PROCURED BY MGR R F C MASCARENHAS



1. St Francsal. E.
2. St Ex Domus Kaur.
3. St Martni Ep, St Franc.
4. St Gertrudis V., St Birgittae Vid
5. St Teresianca Lin
6. St Hildegardae
7. Ex Veste B.T. TeresiaeaJ.In
8. B.M.V.S. Joseph
9. St Aantonii DE PAD
10. St Raymde Pen
11. St Martini E, St Eligii, E.D.  
St France. Xav. St Philippi Ner. C  
St Jos a. Cuper. C, St Leonar. P. M
12. St Bernar. Ab. C.d.
13. St Dominici. C
14. St M M. Alacoque



1. St Martini E, St Edigii E. C.  
St Franc. Sav, St Philip. Ner. C  
St Jos. A Cuper. C, St Leonar. P.M.
2. St Guild. Ab.
3. St Adelaids
4. St Teresiae Virg., St Elisabeth Reg.
5. St Antoni Pat
6. St Annae Mat
7. St Ant. Patav.
8. St Francisci
9. St Teresiae/al. In.
10. E Pall. S. Los
11. St Theresiae a J. Inf. V.
12. St Cath. Sen. V.
13. St Antonii Pat.
14. St Martini E., St Eligii E. C.  
St Hyeron Pr. D., St Franc. Xav.  
St Philip Neri



**"Sparkling Flame" A Pictorial Biography  
on Mgr R F C Mascarenhas**



*Releasing of "Sparkling Flame" by Sister M. Rose Celine BS. Superior General  
on 17th August 2017- at the Annual Educators' Meet.*

*Authored By: Sr Mable Antony BS and Picturesque Presentation by Mr. Raveendranathan PT*



*Release of the Konkani and Kannada Translation of "Sparkling Flame" by  
Most Rev Aloysius P D'Souza Bishop of Mangalore  
and Mgr Denis Moras Prabhu, Vicar General on December 23rd 2017.*

## Visitors to Founder's Memorial



Mr Frank Mascarenhas & Family ( Founder's Grandnephew), France



Students of Nirmala Hridaya High School, Ankola, North Karnataka



Students - K.R.Nagar, North Karnataka

# Visitors to Founder's Memorial



Staff and students of Bethany Eng Med Hr Pry School, Kilpady, Mulki,



St Raymond's Degree College, Vamanjoor, Mangalore



St Aloysius Hostel Staff, Mangalore

# Visitors to Founder's Memorial



Students of Loyola High School and St Ignatius Kan Med Hr Pry School, Gadnahally



Rev Fr Sunny Jacob SJ, Secretary, Jesuit Educational Association of South Asia



Bethany Daughters

pleasures of worldliness. Watchfulness is a discipline that protects the soul from these tendencies and directs it toward the path of perfection.

Finally, there was the chorus of Angels, "Glory to God in the highest and on earth peace among men with whom he is pleased" (Lk. 2:12-14). The link between God's glory "in the highest" and peace among "men on earth" has to be established. Who are these men with whom he is pleased? Without going through all the detailed analysis, one can go to a few references in the gospels and make enough assertions. In the account of Jesus' Baptism, Luke tells us that as Jesus was praying the heavens opened and the voice came from heaven, saying: "You are my beloved Son with whom I am well pleased" (LK. 3:22). The man "with whom he is pleased" is Jesus, and the reason for this is that Jesus lives completely oriented toward the Father, focused upon Him and in communion of will in Him. So men "with whom he is pleased" are those who share the attitude of the Son – those who are conformed to Christ.<sup>10</sup> Fr Raymond may not have spoken on each of these topics in detail. However, when one reads his sermons and exhortations one is distinctly clear what he intended to say what sort of a life he personally lives meditating these mysteries.

### **Unity, Joy and Peace: Gifts of Incarnation Spirituality**

The Mystery of Incarnation proclaims the reign of God on this earth, and simultaneously announces the result of this reign being unity, peace and Joy. Whether it is through the person of Caesar Augustus, Mary or the song of the Angels, unity, peace and joy are proclaimed as the characteristic features of God's kingdom on this earth. Incarnation spirituality primarily promises the Christian a showering of the fruits of the Holy Spirit, the virtues of the Divine Kingdom. As a Christian marches forward with deep intimacy with the Lord, making Jesus as his/her only way of life, in deep faith, total detachment and humility, keeping oneself ever open to the spirit in a sense of watchfulness, what one soon experiences is how God also in His immense Love for the soul walks along with him/her, showing His intense love through the gifts of inner unity, peace and joy. This is the very *raison d'être* of any spiritual pursuit, to come back to that original purpose for which humanity had been created: to be with God for eternity, enjoying the union and friendship with God and one another, thereby live forever in joy, peace and the ecstatic bliss of God's ever presence. Emmanuel, God with us is the realization of that path lived through the Incarnate Spirituality.

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<sup>10</sup> See Jesus of Nazareth, 77

# THE ROLE OF PATRON SAINTS IN THE LIFE OF THE COMPASSIONATE PASTOR SD RAYMOND FC MASCARENHAS

Dona Sanctis BS

## Introduction

"The saints are friends of God" said Pope Francis to the people gathered on November 1, 2013 at St Peter's Square while talking about God's call to holiness. They are not super heroes nor are they born perfect. They are like us, each one of us." What makes them stand out, the Pope said, is once they encountered Jesus, they always followed Him.<sup>1</sup> The Roman Catholic Church teaches us that Saints are known for their holiness of life through love for God and love for neighbour. Their reward is, participation in Christ's heavenly glory. Since the lives of saints are a source of inspiration, the Church presents the canonized saints to us for our emulation in the pursuit of holiness.

SD Raymond FC Mascarenhas had many saints as friends from his childhood. The names given to him in baptism were Raymund Camillo (Raymond Camillus) who as he grew up became his special friends. The name of St Francis was added to his name later. This article highlights the influence of his patron saints in the life of SD Raymond FC Mascarenhas. The pictures printed here below are from the paintings on the wall of Bethany Mother House Chapel. These pictures were painted on the occasion of his Twin Jubilee (Sacerdotal Golden Jubilee and 75 years of life in the year 1950) by Mr Francis da Gama.

## St Raymond of Penyafort, OP

"An earthly king withholds the means of flight, but the King of heaven will supply them" (St Raymond of Penyafort).<sup>2</sup>

Raymond of Penyafort was one of the most learned men of his time. He is known as the patron saint of Canonists. He had a special love and tender devotion to our Blessed Mother and a childlike trust and confidence in her. The picture below tells us of a fascinating miracle that took place in the life of St Raymond of Penyafort.

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<sup>1</sup> Pope Francis, Call to Holiness," L'Osservatore Romano," (November 8, 2013), 9.

<sup>2</sup> A.J.M. Mausolf and J.K. Mausolf, *Saint Companions for Each Day*, New Revised Edition (Mumbai: St Paul Society, 2005), 22.



**St Raymond of Penyafort,  
Paintings in the Bethany  
Mother House Chapel**

Raymond of Penyafort served as the confessor for King James I of Aragon, who was a loyal son of the Church. While on the island of Majorca to initiate a campaign to help convert the Moors living there, the king brought his mistress with him. Raymond reproved the king and asked him to send the woman away. The king said he would but did not keep his promise. So Raymond told the king that he could remain with him no longer and made

plans to leave for Barcelona. But the king forbade Raymond to leave the island and threatened punishment to any ship captain who dared to take him.

Raymond then said to his Dominican companion, "Soon you will see how the King of heaven will confound the wicked deeds of this earthly king and provide me with a ship!" They then went down to the seashore where Raymond took off his *cappa* (the long black cloak the Dominicans wear over the white tunic and scapular), and spread one end of it on the water while rigging the other end to his walking staff. Having thus formed a miniature mast, Raymond bid the other Dominican to hop on, but his companion, lacking the saint's faith, refused to do so. Then Raymond bade him farewell, and with the sign of the cross he pushed away from the shore and miraculously sailed away on his cloak with our Blessed Mother protecting him on the way. Skirting around the very boats that had forbidden him passage, Raymond was seen by scores of sailors who shouted in astonishment and urged him on. Raymond sailed the 100 miles to Barcelona in the space of 6 hours, where his landing was witnessed by a crowd of amazed spectators. Touched by this miracle, King James I renounced his evil ways and thereafter led a good life.<sup>3</sup>

Raymond Mascarenhas was born on 23 January 1875 on the feast of St Raymond of Penyafort. After the reorganization of the Calendar of Saints, the feast of St Raymond of Penyafort is celebrated on 7 January. Drawing the inspiration from his patron saint, Mgr Raymond Mascarenhas also was known for his devotion to our Blessed Mother. There are very many instances that show his trust and confidence in her. Mgr Raymond Mascarenhas' oft repeated words to anyone who came for any advice were "let us see what our Lord and Blessed Mother has to say."<sup>4</sup> He

<sup>3</sup> <https://www.flickr.com/photos/paullew/11815804183> (accessed on 27.10.2017).

<sup>4</sup> Sister Violette D'Souza, *Unless the Seed Die*, (Bethany Publications: Mangalore, 1985), 72.

used to tell the Sisters, "When we feel weary of life's problems let us pick up the rosary and pray it meditatively."<sup>5</sup> In his letter to Sr M Violette, Mgr Raymond expresses that Our Blessed Mother had predicted that there would be a revolt against him both inside and outside Bethany and he would be abandoned by all, treated like a fool. He had been assured of Mary's being with him and Bethany and the victory would be theirs.<sup>6</sup> He used to commence any new project, open any new institution, or decide any weighty matter on a feast day of Our Lady, or at least on a Saturday, a day consecrated to her.<sup>7</sup>

Mgr Raymond FC Mascarenhas had a great devotion to our Lady of Mercy. Writing to late Bishop Feuga regarding starting a convent at Gadenahally in North Karnataka under the patronage of Mother of Mercy, he writes: "I am particularly happy that the choice of the Title and Patron of the work so happily coincides with the Feast of our Blessed Mother,...I was led to the choice by considering that Our Mother of Mercy was the particular Patron of my own Birthday saint, Raymond of Penyafort, that she appeared to him, directed him in the work of the redemption of captives, and that our work at Gadenahally was one to be of mercy."<sup>8</sup> St Raymond of Penyafort inspired Raymond Mascarenhas to develop a strong faith and trust in the providence of God and a great devotion to the Blessed Virgin Mary.

### **St Francis Xavier, SJ**

Millions might be strengthened in their Christian faith, if there were more preachers who would sincerely mind the interests of Jesus Christ, and not their own (St Francis Xavier).<sup>9</sup>

As a seminarian, Raymond FC Mascarenhas desired to be a missionary and live a saintly life like St Francis Xavier. He was highly intelligent and was gifted in every way that was needed for priesthood. There was one difficulty. He could not sing a note required to be sung during Mass. Therefore, he prayed to this great missionary of India for his intercession to give him sufficient voice to sing those parts of the Mass which he as a priest would be required to sing, and vowed, that if this favour was granted he would add the name of "Francis" to his baptismal name as a constant reminder of this favour. His prayer was heard and "Francis" became his middle name.<sup>10</sup>

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<sup>5</sup> Ibid., 71.

<sup>6</sup> Letter of Rt Rev Mgr R F C Mascarenhas, 23 March 1957, Bethany, Mangalore. Sr M Lillis BS and Sr Miriam BS, ed. *To You My Daughters, Letters of Mgr R F C Mascarenhas*, (Asian Trading Corporation, Bangalore, 2013), 303.

<sup>7</sup> Sister Violette D'Souza, *Unless the Seed Die*, (Bethany Publications: Mangalore, 1985), 71.

<sup>8</sup> RFC Mascarenhas to Bishop Rene Feuga, 8 September 1949.

<sup>9</sup> Cf. A.J.M. Mausolf and J.K. Mausolf, *Saint Companions for Each Day*, 459.

<sup>10</sup> Cf. Sister M Violette D'Souza, *Unless the Seed Die*, 10.



The following quotation on priesthood from the Curè of Ars<sup>11</sup> printed on his souvenir of Ordination (4 March 1900) tells us the zeal that was burning in the heart of the young seminarian Raymond. "The priesthood can only be understood in heaven. If we could understand it upon earth, we should die; not of fear, but of love. - Curè of Ars." By his very life he proved that the grace of priesthood was everything for him. Mr Alex Pais, advocate of the High Court, Bombay who saw Fr Mascarenhas for the first time in Udyavar when he participated in the Sunday Mass wrote thus in 1949: "The celebrant at the altar was saying his Mass with such unction, such deliberation and such absorption that the picture is still before me. No other priest at the altar since has produced on me an impression akin to it."<sup>12</sup>

The patron saint of missionaries, St Francis Xavier from Spain is known for his zeal for souls. His relentless quest to proclaim the Good News of God's compassionate love and mercy is admirable. So too, Mgr Raymond Mascarenhas' one obsessive desire was to have 'the Gospel preached to the poor' (Lk. 4:18). He sought opportunities to reach out to the poor and the neglected. The various mission stations initiated by Mgr Raymond Mascarenhas at Belgaum and other places bear witness to his missionary zeal. His mission was always in the interior places, reaching out to the most neglected areas where the Good News of the Lord had not reached.



**St Francis Xavier giving baptism - paintings in the Bethany Mother House Chapel**

Mgr Raymond Mascarenhas possessed the energy and zeal of a true apostle in whom the love of Christ burned brightly. Like his chosen patron saint, St Francis Xavier, the dominant passion of his entire life was, "Give me souls, take away all else!"<sup>13</sup> As a compassionate pastor Mgr Raymond endeavoured for the spiritual well being of the flock entrusted to his care. He was very much convinced that a church building would be feasible for the people to gather together as a community to

celebrate the Holy Eucharist. It would also facilitate the devotion to the Blessed Sacrament which would be an opportunity to experience the Divine Presence of the Risen Lord amidst His people. After his first appointment as a Parish Priest at Udyavar (1903-1910) which

<sup>11</sup> Curè of Ars, St. John Marie Vianney's title as a pastor.

<sup>12</sup> Alex Pais, Advocate, High Court, Bombay, *The Twin Jubilee Souvenir*, 1950, 30.

<sup>13</sup> Sister M Violette D'Souza, *Unless the Seed Die*, 76.

providentially happened to be dedicated to St Francis Xavier, he sought an opportunity to construct an imposing Church building, large enough to accommodate also the people of Udupi who had no Church of their own. The people of Udyavar at that time were very poor farmers and their houses were several miles away from the Church.<sup>14</sup> This was the first of the few churches that Mgr Raymond Mascarenhas built in his priestly career. Indeed, this did bring in a spiritual revival in the parish.

Here below is the extract of the prayer composed by Mgr Raymond F C Mascarenhas in honour of his patron, St Francis Xavier manifests the virtue of humility:

*St. Francis Xavier S. J. My Patron and My Apostle.*

*My most loving Father and Patron and Apostle, thou knowest that I have always loved thee, that I do love thee and will always love thee, I am thy child, with love I have taken and bear thy glorious name. See my affliction and have compassion on me. Give me, I beseech thee, my Father, the happy consciousness of being the servant and minister of my Lord and God.*

*In gratitude for thy favour I most solemnly promise thee to "be always very exact and attentive in treating my superiors, with the greatest respect and reverence, my equals with esteem and courtesy and my inferiors with charity. I shall take it for granted that any other behaviour is the sure sign of a soul ruled by pride" (H. H. Leo XIII in his 'Practice of Humility' n. XII.)*

*As for myself I shall always endeavour generously to put myself always in the background, and work solely for God. With a faithful practice of these virtues, in imitation of thee I shall not spare myself in the vineyard of the Lord, always in perfect obedience and submission to my Bishop and spiritual Father.*

*Kind Father, so good and powerful, refuse not the humble request of thy child. How much I would desire to come to thy feet. But thou knowest the poverty of my means. Deign to accept my desire.*

*In conclusion I submit myself unreservedly to the Holy Will of God. Help me to accomplish it.*

*Your poor child in affliction,*

*Raymond Francis Xavier Camillus Mascarenhas<sup>15</sup>*

This prayer shows the interior life of Mgr Raymond FC Mascarenhas. He expresses his genuine devotion and love to his patron saint and his great desire to imitate him. In his affliction, Mgr Raymond Mascarenhas

<sup>14</sup> Ibid., 17.

<sup>15</sup> RFC Mascarenhas, *Prayer to St. Francis Xavier, My Patron and My Apostle*. Doc. Ref. No.4.2.26.8, Archive: ARFC – F. 121.1.3/10.

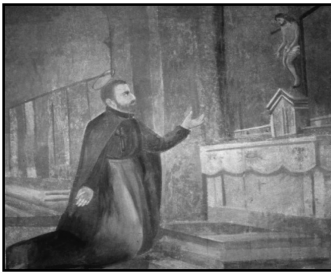
turns to his patron, St Francis Xavier and promises to work solely for God in His vineyard in obedience and submission to his superiors. He submits to the holy will of God and asks St Francis to help him accomplish it. Thus he seeks the assistance of St Francis Xavier to be docile to grow in holiness of life as an anointed priest and servant of God.



This picture of St Francis Xavier on his death bed was found in the collection of pictures of saints by Mgr Raymond FC Mascarenhas. On December 3, every year we commemorate the feast of St Francis Xavier. Mgr Raymond too had the privilege of going to his eternal abode in the same month as St Francis Xavier.

### **St Camillus de Lellis, MI**

“In ministering to, that is, serving the sick, we show all our love for the Creator” because the sick are “God’s heart and the pupil of His eye” (St Camillus de Lellis).<sup>16</sup>



### **St Camillus de Lellis – Paintings in the Bethany Mother House Chapel**

St Camillus de Lellis is the founder of the Order of the Servants of the Sick. He is known as the patron of those who suffer due to ill health. He found his vocation in serving them manifesting Christ’s compassionate love. His compassion and care towards the sick and the dying is admirable. St Camillus would say “the sick are to be loved “first and foremost”, given the “priority” of a love for love’s sake in the same way God treated us (1 John 4: 19): loving those who do not love us: loving with a love springing from and sustained by the love of God.”<sup>17</sup> He was convinced that in serving the sick he was serving none other than Christ himself. St Camillus participated in the sufferings of Christ by experiencing the pain of the incurable wound in his leg. He drew the spiritual strength from the Crucified Lord through his constant communion with Him.

St Camillus also had a great devotion to Our Lady, the Mother of Mercy. At the foot of the Crucifix, Camillus encountered the Madonna. He sees Our Lady in the bright light and glowing warmth of her merciful motherhood, whose mercy he had experienced in body and soul. She became a living Mother to him especially in his great moments of pain

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<sup>16</sup> Mario Vanti, *St Camillus de Lellis and his Ministers of the Sick*, translated from the Italia by Charles Dyer, (Manila: Philippines, St Camillus College Seminary), 394.

<sup>17</sup> Mario Vanti, *St Camillus de Lellis and his Ministers of the Sick*, translated from the Italia by Charles Dyer, (Manila: Philippines, St Camillus College Seminary), 379.

and sufferings and he could share this sentiment with the sick and the dying.<sup>18</sup>

Inspired by St Camillus, Mgr Raymond Mascarenhas too was a compassionate pastor towards the sick and the sorrowing. For example, we have Fr Raymond visiting those affected with epidemics of small-pox and cholera at Udyavar. During his visits he would administer the sacraments and attend to the material needs as well of these poor people. He also instilled the same passion for the sick in the sisters of the Congregation he founded and encouraged them to participate bravely and in a committed manner in the healing ministry of Jesus. He trained the sisters to undertake various healing missions in the remotest villages and dispense medicine. This ministry offers to encounter Christ in the sick by attending to their physical, emotional, and spiritual needs. It also aims at total well being and wholeness of the person.

For Mgr Raymond the sorrows of Mary as commemorated in the hymn *Stabat Mater* were a frequent subject of his meditation. He had instilled in the sisters a special devotion to Our Lady of Dolours. He also erected the Pieta and Stations of the Seven Sorrows of Our Lady in the Mother House Chapel. Towards the end of his life when he had to face many challenges and humiliations, he thought of his sorrowful Mother standing at the foot of the Cross. There he experienced the strength and consolation in his trying moments. To one of the sisters who wrote to him to sympathize with him a few years before his death, he replied not to worry about his sufferings. It was true that he was going through very difficult times, but he was not alone. He was at the foot of the Cross on Calvary with his Blessed Mother.<sup>19</sup>

## **Conclusion**

SD Raymond FC Mascarenhas lived up to the spirituality of his patron saints - Raymond, Francis, and Camillus. They remained in him and with him and interceded for him during his earthly life. Taking the inspiration from our Founder Mgr Raymond FC Mascarenhas, we draw spiritual energy from our contemplation with the Lord and reach out with love and compassion to others through our diverse ministries. Devotion to the Blessed Virgin Mary enables us to get closer to Our Lord. We invoke her with love and confidence as the "Queen Mother of Bethany". We believe that SD Mascarenhas is in heaven together with his patron saints interceding for us in our earthly pilgrimage.

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<sup>18</sup> Cf. Mario Vanti, *St Camillus de Lellis and his Ministers of the Sick*, translated from the Italia by Charles Dyer, (Manila: Philippines, St Camillus College Seminary), 372.

<sup>19</sup> Mgr RFC Mascarenhas, Letter to Sr M Violette, 23 March 1957. Sr Lillis BS and Sr Miriam BS, *To you my Daughters, Letters of Mgr RFC Mascarenhas* (Bangalore: Asian Trading Corporation, 2013), 302.

# **MGR RAYMOND FC MASCARENHAS’ DYNAMICS OF MISSION INTERCULTURAL PERSPECTIVES**

**Fr Godwin Viegas SVD**

Interculturality in community and mission has become an important topic of discussion today, among the major religious congregations, in India and abroad. There is greater awareness now than ever before, of the importance of being intercultural, in our personal spirituality, community life and mission. Knowing many congregations in the missions, I have personally witnessed the intercultural dimension of the Bethany charism. Perhaps, the word ‘intercultural’ may not be commonly used, but from the time of the Founder, Mgr Raymond, the spirit of intercultural life and mission is manifest in the Bethany Congregation.

A true intercultural community does not happen by itself, by members representing different cultural groups living together. It involves ongoing conversion and transformation of its members. In the course of our religious formation, we are made aware of the importance, of language and cultural learning, for our future work. Culture plays an important role in our religious commitment and vowed missionary life. In order for us, as religious of different cultures, to live harmoniously in one community, we must go out of our way to understand the cultural and spiritual ethos of one another. Building a faith community is therefore an individual and group effort and it involves enormous commitment.

## **Intercultural Vision of the Bethany Congregation**

Visitors to the Bethany Generalate at Bendore will be enthralled to see the list of Bethany communities, established over the years, in India and abroad. Even during his life, Mgr Raymond did not limit the apostolic outreach of the Bethany Congregation to the Konkani region alone. Though the indigenous congregation was founded to address the immediate needs of the local people, it appears that the universal concern of the Church was already in his design for the congregation.<sup>1</sup> With an ever-widening vision, “he totally dedicated himself to direct the Bethany Congregation to venture into new mission territories in the dioceses of Goa, Belgaum, Calicut and Mysore.”<sup>2</sup> As early as 1937 itself, he ventured into the Malabar mission in the neighbouring state of Kerala, to engage in mission as well as to promote vocations to the congregation.

<sup>1</sup> Prakash, Cedric, *Vision of RFC Raymond on Consecrated Life to Wake up the World*, CP, December 2015, Vol. 8, No. 2, p. 5.

<sup>2</sup> M Lillis, *Biographical Sketch of the Servant of God Mgr Raymond FC Raymond*, CP, December 2008, Vol. 01, No. 01, p. 13.

Even in the early stages, Mgr Raymond had envisaged a missionary congregation that would be multi-lingual and multi-cultural.

### **Fulfilling the Intercultural Vision of the Founder**

I was personally amazed by the list of communities that the Bethany Congregation has opened in various states of India in the years, soon after the Founder's time. Though the seed of apostolic service was sowed in the small town of Mangalore, the congregation was certainly envisaged by the Founder, to be missionary in nature. Keeping in mind the apostolic mission, the vision of an intercultural missionary openness is evident, as the congregation ventured out to different states in India. As stated in its very charism that "in it there is latent, a living Gift of the Holy Spirit, who gives life, and who is the principal of unity and action in conformity with our institute, and increases out capacity for growth and for the assimilation of the progress of humanity and of the Church."<sup>3</sup>

As if it was a mission command of the Founder, soon after the demise of the Founder, the congregation without wasting time, immediately hastened to reach the far placed missions of North India.<sup>4</sup> It is also an indicator of the surge of vocations to the congregation, that provided the needed impetus to take up this daring task of venturing into newer territories. The list indeed is very revealing, because of its missionary fervour and zeal: Punjab (1961), Haryana (1961), Mizoram (1962), Uttar Pradesh (1965), Assam (1966), Tripura (1968), Goa (1969), Nagaland (1969), Tamilnadu (1970). I limit myself to 1970, as my aim is to highlight this decade of vibrant missionary activities of the Bethany Congregation. The period from 1960 to 1970 is like the Pentecostal going forth of the congregation into unknown regions. It is in fact, this spurt of missionary spirit that actually prompted me to write this article on Interculturality of the Bethany Congregation.

The spirit of the Founder is effectively seen in the spirit of the sisters who carried on with this missionary endeavour. One of the Bethany Sisters puts it so well, "He was able to think 'outside the box,' and could share a vision effectively. He could also inspire and encourage others to be visionaries. The founding of an indigenous congregation (1921) is considered as the *magnus opus* the growing glory of Mgr Raymond's achievements."<sup>5</sup>

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<sup>3</sup> D'Souza Violette, *The Charism and Spirituality of the Sisters of the Little Flower of Bethany, Mangalore*, pp.4-6.

<sup>4</sup> Sr Surekha mentions mentions about the Mgr Raymond's father "greatly contributed to Raymond's daring spirit and courage to venture into the new and the unknown.... He dared to take the unbeaten path, to take risks, risks on behalf of the poor and the marginalized. He was convinced that risk-taking was part of being a leader." *Ibid.*, 35.

<sup>5</sup> Lobo Surekha, *Vision in Mission*, CP, July 2013, No. 10, pp. 32-33.

## **Promoting Intercultural Communities in Mission**

The founding generation of a Congregation is like the apostles who accompanied Jesus in his Divine mission. They are witnesses to the lived charism of the Founder, which they continue to inculcate in the later generations. The Bethany Congregation has carried forth Mgr. Raymond's openness to universal mission and promoting vocations from various linguistic and cultural groups. It is indeed a transforming experience to live in intercultural missionary communities, to witness to the Founder's ultimate vision of the Congregation. Sometimes, indigenous congregations remain within their indigenous cultural communities wherever they go. There is sometimes a polarisation between the original cultural group and the new local entries, especially, when there are members from only two cultural societies. It is not possible to talk about interculturality in such congregations.

A founder of the congregation inspires leaders after his life example. As it is said, "credible leaders model the way forward for others by acting in a manner that is consistent with their words."<sup>6</sup> What the founding generation implemented immediately after the Founder's demise, I believe is his own vision and design, that the Bethany Congregation venture into different states of India, to fulfil what he had envisaged.<sup>7</sup>

Intercultural mission means also multicultural communities living and doing mission together. The Bethany Sisters live in multicultural communities in their missions. There are members from the following states, namely, Andhra Pradesh, Assam, Delhi, Goa, Gujarat, Haryana, Jharkhand, Karnataka, Kerala, Maharashtra, Manipur, Meghalaya, Mizoram, Nagaland, Odisha and Punjab. The Bethany Congregation is truly a witness to the missionary vision of Mgr Raymond Mascarenhas.

## **Promoting Inculturality in Vocation Promotion**

If the charism of a congregation is lived in its true spirit, the congregation will not lack vocations. The Holy Fathers have time and again reminded religious congregations to revisit the original charism in order to revive their true identity. The personal example of Mgr Raymond attracted many girls to join the Bethany Sisters. As it is said about him, "he was like leaven in the dough or hidden catalyst, whose presence inspired many persons to devote their lives to the Lord."<sup>8</sup> He

<sup>6</sup> Ibid., 35.

<sup>7</sup> Sr Surekha Lobo shares from her own knowledge that the Founder expected "the 'Bethany Sisters' to share his own spiritual vision by internalizing the directives in the Constitutions, exhortations and letters. As a visionary he regarded his life and contribution to the spread of God's Kingdom as a blessing divinely given. The power that moved him was the power of faith in God." Ibid., 34.

<sup>8</sup> D'Souza Violette, quoted by Rose Margaret, *Mgr Raymond Mascarenhas' Zeal for Vocation Animation*, CP, December 2011, No. 07, p. 26.

did not limit vocation recruitment to Mangalore alone. True to his intercultural attitude, he maintained "a wider contact with missionary priests especially of the Dioceses of Kerala and Goa. Numerous requests from these priests came to him to admit girls, who wanted to be missionaries in the Bethany Congregation."<sup>9</sup>

It is impossible to begin a congregation single-handed. It becomes possible by the shared vision of many who God sends to assist the Founder.<sup>10</sup> Everything has a small beginning. He himself had to be a model par excellence.<sup>11</sup> VJP Saldanha, says this about Mgr Raymond, "The very appearance of Monsignor was God-inspiring... He was a man of prayer and a source of inspiration to others."<sup>12</sup> Mr Alex Pais, the advocate of the High Court of Bombay speaks of Mgr Raymond, "He knew it was God's work and he trusted God to provide the means for it..."<sup>13</sup>

### **Incarnation and Annunciation as the basis of Intercultural Understanding**

The mysteries of the life of Christ, serve as the foundation for a religious congregation's spirituality. The mystery of the Incarnation and Annunciation is stated as "one of the basic elements of the Bethany charism, that "Jesus became servant in order to teach us how to serve God and His children, and to do this all the times." And "To respond appropriately to this Infinite, unlimited, unconditional love for God and God's people" gives the basis for the Bethany missionary spirituality.<sup>14</sup> The Bethany mode of missionary living is enshrined in these sacred words.

Intercultural living in a missionary context is very challenging. It means not only the languages and cultures, but also the concrete situations that enshrine these elements. It is within these, the hope of God's infinite love manifests, which gives the ultimate meaning and purpose of intercultural living for the sake of the Kingdom of God.<sup>15</sup> Mgr

<sup>9</sup> Margaret Rose, *Ibid.*, 27-28.

<sup>10</sup> See Lillis BS, *Biographical Sketch of the Servant of God Msgr. Raymond FC Mascarenhas*, CP, December 2008, Vol. 01, No. 01, pp. 12-14.

<sup>11</sup> "They found in him a praying pastor, a caring pastor, a serving pastor, a sacrificing pastor, a simple pastor, personally poor and who lived for the poor. Through their personal contacts and interactions with him, they discovered the secret of his efficacious priestly life— his intimate moments with God." See Mariette BS, *A Caring Pastor: Compassion at the Core*, CP, December 2008, Vol. 01, No. 01, p. 20.

<sup>12</sup> *Ibid.*, 21.

<sup>13</sup> CP, December 2008, Vol. 01, No. 01, pp. 20-21.

<sup>14</sup> D'Souza, Violet, *Charism and Spirituality*, p. 147.

<sup>15</sup> Mathias, Frank SJ shares how Mgr Raymond faced numerous troubles, especially, "when the girls who joined his Congregation began to fall sick and die in large numbers – fever, tuberculosis. Oh! It was terrible. He had no place, no money; food and medicine were insufficient. People began to talk; parish priests of the girls came to call them back, but the girls refused to return to their homes. ...He had no money, nothing, except his trust in God. Finally, he shifted to Kaikamba where he had so me land." See *The Compassionate Pastor*, December 2012, No. 09, pp. 27-28.



Raymond had gone through such situations, where he had at times no one with him, but his absolute trust in God. The path that he had taken was full of "trials and tribulations, sufferings and humiliations."<sup>16</sup> He says, "God came into this world not to live among us like a King but to partake of our nature, to suffer humiliations and the ignominy of the death of the Cross."<sup>17</sup> Above all, "Faith enables us to see all things in the same light as God views them."<sup>18</sup>

## Conclusion

Interculturality in vowed missionary life is here to stay as an integral part of witnessing to the Gospel in today's complex world. In my conversation with the Bethany Sisters, I found that this aspect of community life is more a lived reality than a topic of discussion. I have written more from my own encounters with the Bethany congregation, which I hold in high esteem and gratitude. In recent times, I have delved more into the history and spirituality of the Congregation. I thank the sisters from the Bethany Generalate for providing me the factual information that I requested for this article. I have not mentioned my firsthand experiences and the names of some sisters whom I have known from my childhood days, who are not Mangaloreans, but who were truly Mangalorean in the missionary identity.<sup>19</sup>

The Holy Spirit continues to inspire the Church, through the changing times, with new aspects of revelation and giving her a new face. Through inculturation, the Church "introduces peoples, together with their cultures, into her own community", for "every culture offers positive values and forms which can enrich the way the Gospel is preached, understood and lived."<sup>20</sup>

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<sup>16</sup> Margaret, Rose BS, *The Servant of God, Raymond FC Mascarenhas 'Communion with Saint and Angels*, CP, December 2012, No. 09, p. 11. In this article Sr Rose Margaret mentions how the Mgr Raymond, drew inspiration and strength from the Saints, some of who he chose as patrons of the Bethany Congregation. The life of the saints serve as a model of Bethany community life and mission spirituality. See Part III, Chapters VII to IX in Sr Violette D'Souza, *Charism and Spirituality*.

<sup>17</sup> Quote in CP, July 2017, Vol. 9, No. 1, p. 11.

<sup>18</sup> Ibid.

<sup>19</sup> I would like to mention, however, Sr Formosa BS, who came to Kulshekar in 1968, I was only two years old then. Our house was just across the convent. She kept me always in the convent kitchen. She spoke Konkani, Kannada and Tulu like a perfect Mangalorean. Only in her last days, when she was perhaps in her eighties, a bit delirious then, she uttered a bit of Malayalam. I was a priest then and felt so humble before such a great soul.

<sup>20</sup> Pope Francis, *Evangelii gaudium*, 116.

# MY REFLECTIONS ON RFC MASCARENHAS, SERVANT OF GOD

Fr Ashwin IMS

On the auspicious occasion of completing 96 years of glorious existence of the Bethany Congregation of the Sisters of the Little Flower of Bethany, I wish to share my reflections based on my readings and association with the Bethany Sisters at Karnal as Parish Priest, on their Founder, Servant of God RFC Mascarenhas.

RFC Mascarenhas is the father of faith of great many Christians in our mother land. I see him as a down to earth humble priest; a priest who always wore a smile; a missionary with a positive attitude, a priest filled with humility; a great leader, preacher, and a wonderful human being who touched the hearts of many.

He led a life of righteousness, humility and honesty. His death was also graceful. He passed away doing what he liked most-praying and without having any long drawn ailment.

If each one of us commits to make a little effort to fulfil the dreams of this noble soul, it would be the richest tribute we can pay to a luminary who lived for this congregation in every sense.

Introspecting, can we see something similar in ourselves both in life and death? Have we been living by the word of God? Have we been good teachers to all around us teaching them by example through our words and deeds? Have we stood by what is right? Have we been helpful to see who needed our help?

May the deep ardour of RFC that burst forth into the call "Filled with God's compassionate love, share this with the poorest of the poor and weaker sections of the society," stir our hearts and urge us to more personal faith and commitment as followers of Christ. Let us strive earnestly to be faithful children of this great father of faith. May he intercede that our faith may never fail.

## **A Tribute of Love to Father Founder**

A compassionate Pastor and a wonderful priest  
Who lived a virtuous life and emptied himself  
With the motto "Behold the handmaid of the Lord"  
Compassion and mercy, the hall mark of his.  
Fully enthusiastic to work and toil,  
Filled with the spirit of a true missionary  
Becoming one with us emptying his treasury.

He carried a message that was strong  
Steeped in the heart as a melodious song.  
A cross to shine in the barren land  
Confident, its radiance will the land fill.  
Dearest to the heart was this treasure  
Gifted to him, by Jesus without measure.  
The cross was his guide and strength.  
Believing in it he would travel lengths  
The Lord enrobed him with might  
Spreading everywhere the Gospel light.  
His Charism beyond wonder  
Keeping up his spirit still alive  
Is what Bethany Sisters all over strive.

## **FAVOURS RECEIVED**

### **JOB OBTAINED**

I prayed to God through the intercession of Fr Raymond Francis Camillus Mascarenhas to obtain good job to my son. My son was able complete his studies well and got a good job. My heartfelt thanks to him. Glory to the everlasting God.

**Lincy Davis, Teacher**

*St Michael's School,  
Westhill, Kerala*

### **HEALING OF CANCER OF STOMACH**

My priest brother Fr Aloysius Menezes, aged 75 of Mysore Diocese was suffering from stomach tumour for which he was operated. Later he was diagnosed that he has cancer. I prayed earnestly in trust and confidence to Jesus through the intercession of Father Founder, RFC Mascarenhas for his complete healing. Later when the investigation was done, the report received was normal. Presently, he is enjoying good health. I thank God for this great favour received. My heartfelt thanks to Father Founder and pray that God grant him the honours of the altar.

**Sr M Lucian BS**

*Rosa Mystica Convent, Kinnikambla*

## **SURPRISED HEALING OF THE WOUND**

3-11-2017

I am Sr Philsy Euphrasia belonging to the Congregation of the Mother of Carmel, familiarly known as the CMC Sisters.

I was invited by the Bethany Sisters to give a retreat to their community at the Mother House. On the previous evening of my travel from Aluva to Mangalore I was conducting a prayer service for a group of sisters when an insect bit me exactly behind my knee. I did not pay attention to it, but there was severe itching on the spot all through prayer. After prayer, I noticed that there was a great swelling on the area of the bite. The sister nurse who was in the group did some first aid and the next morning I was able to travel to Mangalore as the swelling had subsided.

I reached Mangalore at night. By next evening I experienced severe pain in my leg and the area had become black in colour and pus had formed by night. That night I placed a picture of the Servant of God Raymond Mascarenhas on the affected area and prayed. "If you want me to help your daughters, you have to heal me within a day. If I am healed within a day I will give a testimony of the healing." The pain was very intense in the night. The next morning I had no pain and I forgot about my problem and carried on with the conference and counselling. When all my work of the day was over a voice within me said to me, "Now look at your leg." I did and I found to my amazement that the entire affected area was completely healed, and the dried skin came off by itself which disposed of. The next morning I gave this testimony to the group of retreatants.

My gratitude to God and SD Raymond Mascarenhas for the miraculous favour received.

**(Sr Philsy Euphrasia, CMC)**  
*CMC Generalate, Aluva, Kerala*



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The Vice- Postulator  
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**Managing Editor**

57th Death Anniversary Mass  
Mgr RFC Mascarenhas, Bendur Church, 23 December 2017



57th Death Anniversary Mass  
Mgr RFC Mascarenhas, Bendur Church, 23 December 2017



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