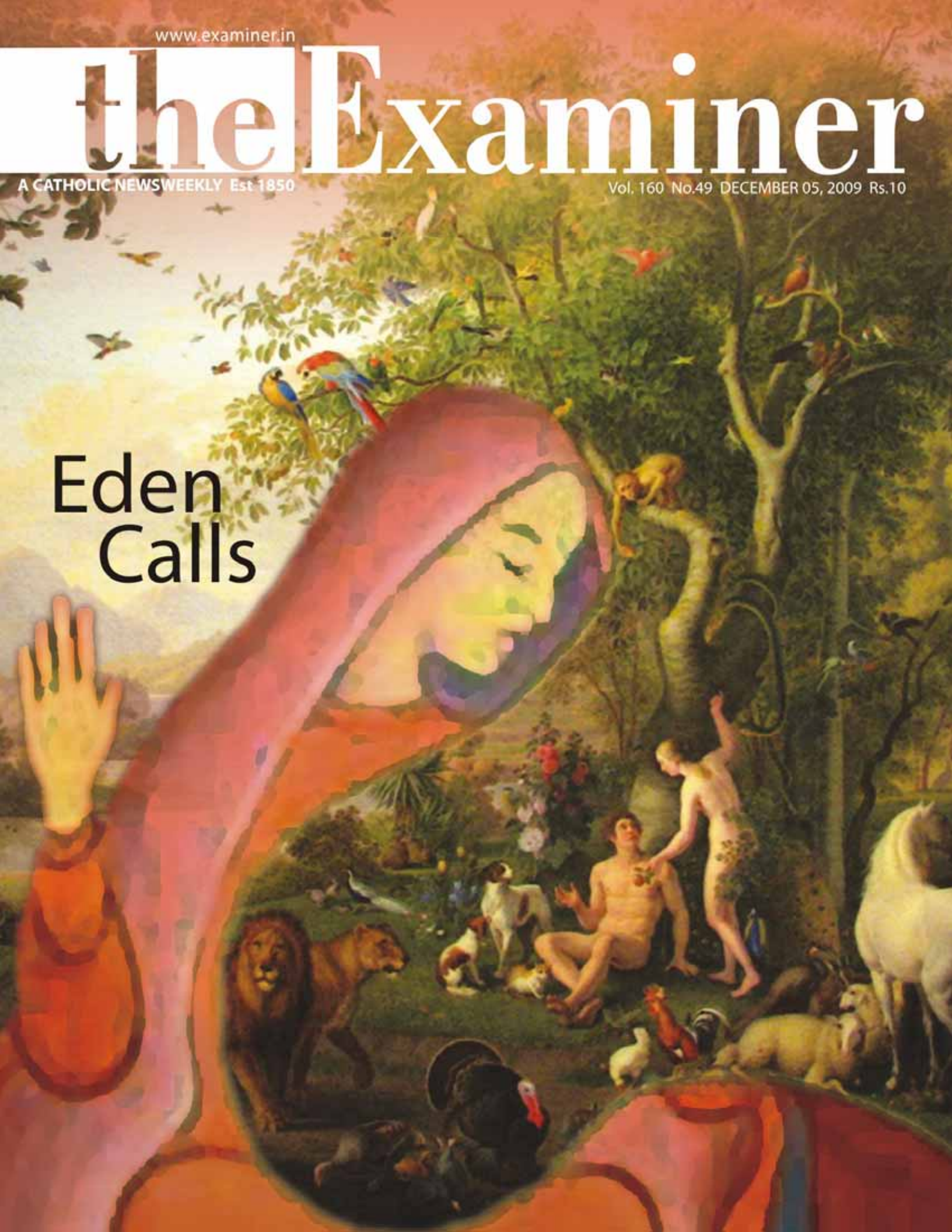


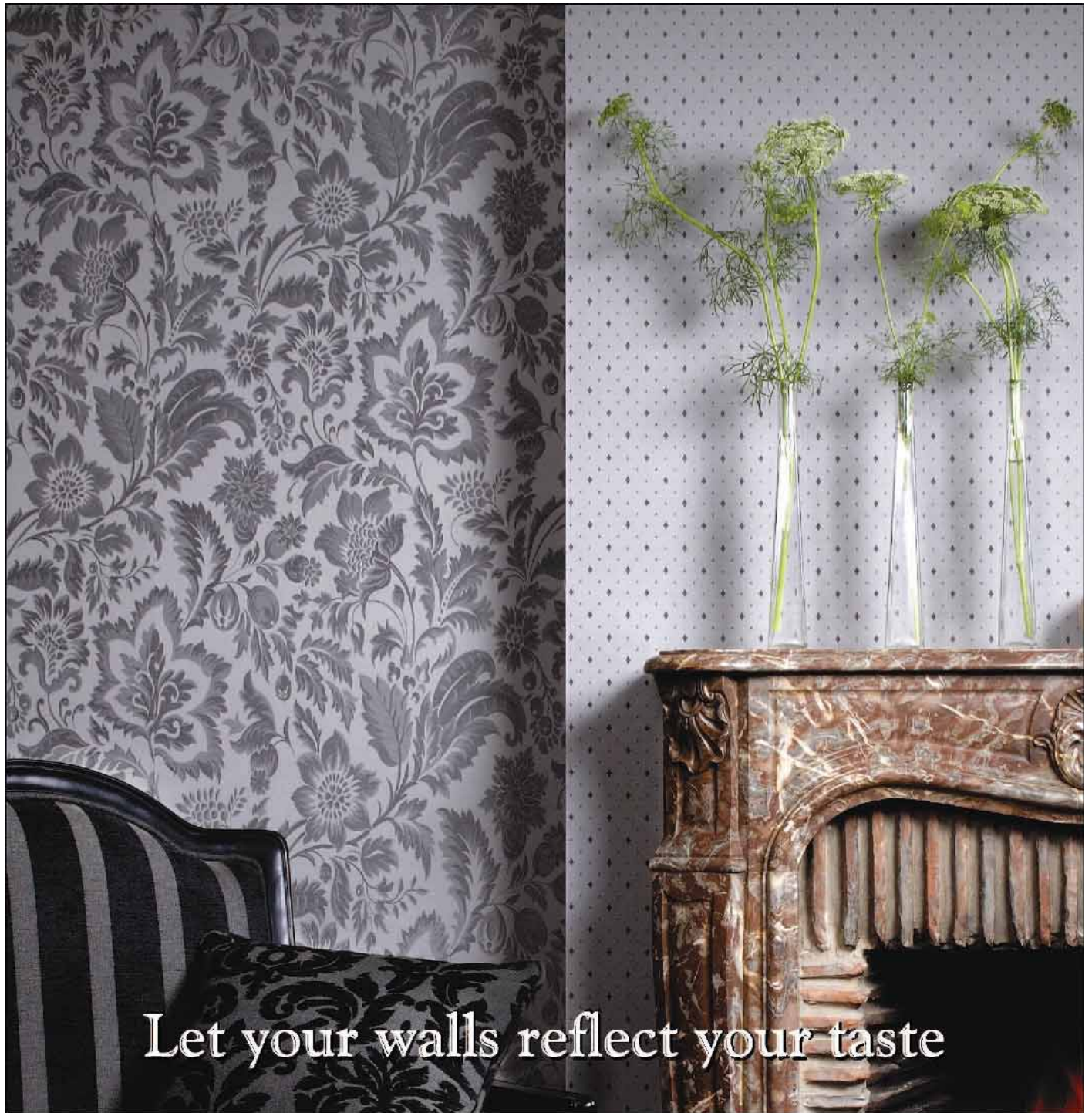
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EDITOR :

Fr Anthony Charanghat

email: editor@examiner.in

EDITORIAL BOARD :

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Tel. : 2263 0397 / 98

ADDRESS :

Eucharistic Congress Bldg. III,

1st Floor, 5 Convent Street (Near

Regal Cinema), Mumbai 400 001

Tel.: 2202 0221 / 2288 6585

Fax: 2283 2807

OUR WEBSITE ADDRESS:

www.the-examiner.org

editor@examiner.in

mail@examiner.in

ads@examiner.in

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OFFICIAL Liturgical Renewal

On August 4, I sent a circular to the parishes on Liturgical Renewal. Together with that circular, I also sent three enclosures on:

1. The Word of God in the Liturgy
2. Guidelines for the Celebration of the Sacrament of Marriage
3. Extraordinary Ministers of Holy Communion.

The Bishops' Team would now like to publish this material in *The Examiner* for the information of its readers, so that it will reach a section of the Laity who should be aware of these directives.

The circular appears in this issue of *The Examiner* and the three enclosures will appear in subsequent issues.

✠ **Bishop Bosco Penha**

President, Commission for Word & Worship
Archdiocese of Bombay

ENGAGEMENTS

BISHOP FERDINAND J FONSECA

Sun	Dec 06	9.30 a.m.	Celebrates Eucharist, Patronal Feast, St Francis Xavier Church, Panvel.
Mon	Dec 07	7.00 p.m.	Preaches at Regina Pacis, Byculla.
Thu-Fri	Dec 10-11		Attends Western Region Meeting of Bishops at Rajkot.

BISHOP BOSCO PENHA

Sun	Dec 06	9.00 a.m.	Addresses Candidates for Confirmation and their parents followed by meeting with Community Animators, St John the Baptist Parish, Thane.
Mon	Dec 07	7.30 p.m.	Training Programme for Parish Councillors, SCC Animators and Youth Representatives, Infant Jesus Parish, Pantnagar.
Tue	Dec 08	9.30 a.m.	Recollection to the Clergy of Vasai, Bishop's House, Vasai.
		7.30 p.m.	Attends Parish Council Meeting, St Francis of Assisi Unit, Bandra.
Thu-Fri	Dec 10-11		Meeting of Western Region Bishops' Council, Rajkot.
Sat	Dec 12	6.00 p.m.	Visitation of Clusters, SCCs, St Louis Unit, Dahisar.
Sun	Dec 13	9.30 a.m.	Celebrates Eucharist for Senior Citizens followed by get-together, St Andrew's Parish, Bandra.
		4.30 p.m.	Archdiocesan Youth Celebrations, Don Bosco Grounds, Matunga.

BISHOP AGNELO GRACIAS

Sun	Dec 06	9.00 a. m.	Advent Recollection, Catechists' Training Course, Antonio D'Silva High School, Dadar.
		6.00 p m	Celebrates Eucharist, Concluding Ceremony, Training for Family Enrichment, St John the Evangelist Church, Marol.
Thu-Fri	Dec 10 & 11		Meeting of Western Region Bishops' Council, Rajkot.
Sat	Dec 12	5.00 p. m.	Celebrates Eucharist and administers the Sacrament of Confirmation, Our Lady of the Assumption Church, Kandivli.
Sun	Dec 13	9.30 a. m.	Celebrates Eucharist- Pastoral visit, Our Lady of Perpetual Succour Church, Chembur.
		7.00 p. m.	Attends Festival of Choirs Programme, St Vincent de Paul Church, Khar.

BISHOP PERCIVAL FERNANDEZ

Sun	Dec 06	10.00 a. m.	Celebrates Eucharist and Confirmation at Sacred Heart Church, Mahakali.
Thu	Dec 08	6.00 p.m.	Celebrates Eucharist at Mount Mary's, Bandra, Centenary Celebrations of Sisters of Franciscan Hospitaliers.
Sat	Dec 12	9.30 a.m.	Seminar at Fatima Mata Sadan, Andheri.
Sun	Dec 13	8.30 a.m.	Celebrates Eucharist and Confirmation at Holy Magi Church, Gorai.

The Website of the Archdiocese of Bombay is: <http://www.archbom.org>

Return to the Garden of Eden

Fr Anthony Charanghat

The Solemnity of Our Lady's Immaculate Conception, the feast of the sinlessness of Mary is a call to return to the Garden of Eden - the way God originally made the world to be. He created us in innocence, without any deceit or betrayal, without any hurt or meanness, or hardness of heart. Everything was full of promise and possibility. We could have lived without the ravages of sin forever, if we freely said 'yes' to God, and 'no' to our ego.

As we know all too well, the human race did not persevere in innocence and love for God. We sinned and succumbed to the obstinacy of our selfish desire to leave the garden. Rather than love, we aimed for power, to be autonomous. And in doing so, we placed our trust in deceit, rather than in truth, and have been sinking progressively into the depths of depravity, void and death. Transgressions against the sacredness of sex, violation of defenceless life in the womb, mindless violence, indiscriminate killing and immoral amassing of wealth, Dubai debt debacle are examples of the ravages of sin.

The Garden of Eden was never completely forgotten. It had become a dream. The holy men and women of ancient times were burdened by the raggedness of the sinful world. They longed for a fresh start, for a new birth, for another garden of freshness and promise. God answered. God planted the new Garden. In this Eden was born a new Eve, untouched by the sin of the world, to be the mother of the new Adam.

Human beings cannot recreate the world. We cannot make the world pure, promising and new by ourselves. We know that, like Adam and Eve, we are fearful of what God asks of us. Sin makes us afraid; grace allows us to say 'yes'. God can by the gift of His 'grace' bring good out of evil. He gave our world that went astray the example of Mary, who by totally cooperating with the fullness of His Grace, became the Immaculate Conception - the pure and spotless image of His Son.

The feast of the Immaculate Conception is about the Blessed Virgin Mary, but it is also about us. We honour the great work of God in Mary, and renew our participation in His work in us. Like Mary, they who turn towards God do not become smaller, but bigger, because thanks to God and together with Him, they become truly themselves. They become the truth of their being that God intended them to be.

As for Mary, there is also grace for us. There is grace through Jesus Christ so that we too may say 'yes'. Have the courage to risk with faith! Have the courage to risk with a pure heart! Be fully alive, choosing Him at all moments. Your life will become larger, full of infinite surprises, because the infinite goodness of God is never exhausted!

"What God desires for us is ... full participation in His own life. What the world calls "self-fulfilment" is a contradiction and is also too little for us. We have a loftier destination to be the mirror of God," says Pope Benedict. Mary of the Immaculate Conception embodies the call to return to the Garden of Eden.

Mary was a "second" sinless paradise where the Son of God dwelt before His birth in Bethlehem. We must prepare our hearts to be as sinless as we can as He comes.



UN HUMAN RIGHTS DAY 2009

“Discrimination lies at the root of many of the world’s most pressing human rights problems. No country is immune from this scourge. Eliminating discrimination is a duty of the highest order.”

Human Rights Day 2009 on 10 December will focus on non-discrimination. “All human beings are born free and equal in dignity and rights”. These first few famous words of the Universal Declaration of Human Rights established 60 years ago the basic premise of international human rights law. Yet today, the fight against discrimination remains a daily struggle for millions around the globe.

“Our main objective is to help promote discrimination-free societies and a world of equal treatment for all,” says the High Commissioner who this year will mark Human Rights Day in South Africa.

She encourages people everywhere - including the UN family, governments, civil society, national human rights institutions, the media, educators, and individuals - to seize the opportunity of Human Rights Day 2009 to join hands to embrace diversity and end discrimination.

The realisation of all human rights - social, economic and cultural rights as well as civil and political rights – is hampered by discrimination. All too often, when faced with prejudice and discrimination, political leaders, governments and ordinary citizens are silent or complacent.

Yet everyone of us can make a difference. You are encouraged to celebrate Human Rights Day

Navi Pillay is United Nations High Commissioner for Human Rights.

by advocating non-discrimination, organising activities, raising awareness and reaching out to your local communities on 10 December and throughout 2010.

World Human Rights Moot Court

Students from around the world will celebrate Human Rights Day 2009 by taking part in the first World Human Rights Moot Competition, organised by the University of Pretoria with the support of OHCHR.

Participants will argue a fictional human rights case on the principle of non-discrimination before a mock court of high-level judges in South Africa. All universities are encouraged to participate.

Join hands to end discrimination

All human rights work can be viewed through the non-discrimination lens. It prohibits discrimination on the basis of race, colour, gender, language, religion, political or other opinion, national or social origin, disability, property, birth or other status.

These stories describe its impact on peoples’ lives and the work everyone can support to end discrimination.

Minority Rights

Sadly, in many countries, failure to value and respect diversity has led to the erosion of the rights of persons belonging to minorities, often involving their exclusion from effective participation.

We urge all Member States to take responsibility for

minority groups to ensure the implementation of their right to effective participation including in political processes.

The exclusion of minorities from effective participation in decision making is often rooted in violations of the principles of equality and non-discrimination. These principles are a cornerstone of the United Nations and they are embedded in the nine core international human rights instruments.

The High Commissioner’s statement was read on her behalf by the UN Human Rights Office’s Director for Research and Right to Development Marcia V J Kran.

The UN Independent Expert on minority issues, Gay McDougall, has called for the active participation of minorities in socio-economic and political issues. “Societies flourish when all voices are heard, when all opinions are considered; when all citizens participate; and when the talent that exists in all communities is enabled to contribute to political institutions. Inclusion is good for societies at large, not just for those previously left out. So, creating the conditions for the effective participation of minorities should be considered by States as an integral aspect of good governance, and a key priority in their efforts to ensure equality and non-discrimination,” says McDougall.

Newly-appointed chairperson of the second session of the Minority Issues Forum, US Congresswoman Barbara Lee has also echoed the call

(Contd. on Pg. 9)

FROM TRANSCENDENCE

Isaiah foretold the coming of the Messiah

TO IMMANENCE

The experience of Isaiah:

I am known as the prophet of God's transcendence and my vision of the LORD in the sanctuary says it all.

It was frightening to say the least because I knew in that moment that my whole world had been turned upside down.

Yet, I wasn't afraid deep down because any genuine experience of the LORD is always an expression of His loving kindness.

Love is incompatible with fear.

The history of Israel is the first recorded account of a collective consciousness of a people for whom God is not merely transcendent, but someone who is in relationship.

Yet, it is also simultaneously the history of our 'forgetting', our loss of awareness of this essential element in our relationship with the LORD.

The purpose of the LORD's revelation of Himself to me was not solely to underline His transcendence.

It was just another step in progressive revelation of Himself, a movement from relationship to union, from transcendence to immanence.

Transcendence and immanence convey a sense of MYSTERY; they speak of a presence that can be experienced, but never fully grasped.

It is beyond words and images, thoughts and insights.

It is fostered by an attention to

Christopher Mendonca contributes meditative reflections for Advent and Lent in *The Examiner*.

presence, so that BEING in God becomes the source of all our DOING.

As words increasingly fail to capture its essence, in its ultimate form, it is enrobed by SILENCE.

Our primordial sin lay in allowing the sense of Mystery to degenerate into a sense of the 'MYSTERIOUS'.

The Mysterious is a caricature of the Mystery

While the mystery evokes a sense of awe, the mysterious often conjures up a sense of fear.

While I wasn't afraid, because I beheld the LORD in Mystery yet, I was called to speak to a people enveloped by fear.

Having lost all awareness of our being rooted and grounded in our relationship with the LORD,

we were prepared to be politically expedient,

adopting idol worship and compromising the LORD's power to save.

The Mysterious invariably engenders the ritual

The ritual is often enveloped by words at the expense of the WORD - words that must be used to dispel fear.

Over-reliance on the ritual meant that our worship was rooted in fear.

The LORD'S faithfulness is however, not one that is meant to induce fear, but instead manifest his loving kindness in spite of our unfaithfulness.

The messianic prophecy that I was to make was the flip side of my vision in the sanctuary.

It would demonstrate once and for all the delicate balance between immanence and transcendence that

love brings about.

Love is ever secure.

It does not need to encroach on another's space, nor is it threatened by differences.

It is ever willing to allow new beginnings.

The slender thread that binds our existence to the LORD is knotted again and again at each act of unfaithfulness by His gracious and forgiving Love.

It ironically brings us closer each time to HIM in whom we live, move and have our being.

It does not diminish itself by self giving, because every act of self giving is a step towards union.

If we had erred by allowing the MYSTERY to degenerate into the MYSTERIOUS, here, once and for all, we would be given the hope of redressing the balance by the experience of the MYSTICAL.

It is our awareness of our BEING IN the Lord that had grown dim.

Now we were being asked not simply to recall the LORD's faithfulness, but to experience it in the 'here and now' as a memorial.

The return to Jerusalem would eventually take place and though I did not live to see it, I didn't lose out on anything

because it prefigured a return to the Centre, a journey that began with my vision of the Lord in the sanctuary.

It is here that we will ultimately behold the Lord in MYSTERY

beginning to pay attention to his MYSTICAL presence, not only with us, but IN us.

Truly, His name is Immanuel. ■

THE ABLY "DISABLED"

What is our attitude towards the disabled? Some thoughts for reflection on World Disability Day - 3 December

"Mirror, mirror on the wall, tell me who in the land is "fairest" of all?"

How "fair" are we towards the differently-abled to call them "disabled"? It is not just the question darting from the human rights activists or NGOs concerned with disability; it delves into the inner core of the functional aspect of society knitted together by values and ethics. The basic requirements of the differently abled which aren't met pose a stark and obnoxious truth; let alone respect from the people around. A tag of disability doesn't come alone; it brings along hollow sympathy and a "donors' attitude" from among the well-off sections as well as the policy-makers. 'How far can we stretch, they are just a miniscule of the population' - such is the "concern" of the government budget allocations.

For a reality check, let's go through a labyrinth of statistics. Around ten per cent of the world's population, or 650 million people, live with a disability. They are the world's largest minority. 20 per cent of the world's poorest people are disabled, and tend to be regarded in their own communities as the most disadvantaged. 80 per cent of persons with disabilities live in developing countries. Between 120 and 150 million disabled children and young people live in the world. Less than 10 per cent of these children attend school. The global literacy rate for adults with disabilities is as low as 3 per cent and 1 per cent for women

Priyanka Tendolkar, is a social worker & researcher. She aims to create awareness on a variety of social issues.

with disabilities. 30 per cent of street youth are disabled. Violence against children with disabilities occurs at annual rates at least 1.7 times greater than for their non-disabled peers. For every child killed during armed conflicts, three are injured and permanently disabled. Comparative studies on disability legislation have shown that only 45 countries have anti-discrimination and other disability-specific acts. [Sources: UNICEF, UNDP, World Bank, CRIN.]

Thus, understanding the magnitude and the urgent need to address the issue, it is essential to first understand what disability is. An understanding of the concepts of impairment, disability and handicap, and of the relentless escalation from one to the other is necessary in planning efforts directed towards both prevention and rehabilitation. WHO in its revised policy for disability prevention and rehabilitation has defined the following concepts:

- i) Impairment: any loss or abnormality of psychological, physiological or anatomical structure or function.
- ii) Disability: any restriction or lack of ability (resulting from an impairment) to perform an activity in the manner or within the range considered normal for a human being.
- iii) Handicap: a disadvantage for a given individual, resulting from impairment or a disability, that limits or prevents the fulfilment of a role that is normal (depending on age, sex and social and cultural factors) for that individual.

[International classification of impairments, disabilities



and handicaps: a manual of classification relating to the consequences of diseases, WHO, Geneva, 1980].

Apart from this, with the movement for equal rights of those with disabilities, the most common question that arises is what actually defines disability?

The principal causes of disability are: inadequate nutrition among mothers and children, including vitamin deficiencies; abnormal pre-natal or peri-natal events, genetic factors and incompatibility, damage at birth during neo-natal period; infectious diseases; faulty child-bearing practices; accidents and injuries. These are mainly the products of poverty, ignorance and insufficient services. Thus, it is a vicious circle of Poverty → Malnutrition/Undernutrition → Disability → less resources / pressure on resources, which again leads to poverty.

To break this cycle and effectively prevent disability, a few basic steps must be followed to transform the situation. First of all, developing health services for treatment of disability as well as providing services in a cost-effective way. Secondly, better nutritional practices. Thirdly, providing basic education on the health practices to be followed and care to be taken by the persons with disabilities as well as those who aren't disabled, in order to avoid disability. Fourthly, for the betterment of the mother and child, it is necessary to emphasise family planning. And lastly, strengthening families and communities and changing their attitude towards disability.

The impairment or absence of an organ to perform does not mean "disabled" to think or use imagination or willpower! How many of us, the "able-bodied" think, feel, sense and reflect on the things that happen around? How many have a connection with the most vital source of our existence – the natural environment? How

often do we reflect on what we listen, speak or do? It's not a blame game to generalise and put everyone in a "one size fits all" category. Yet, a small effort to ponder upon the daily life skills which WE perform and THEY perform! The difference lies in us, not in them! The categories lie in us! Can we stretch our hands and

hold theirs in ours? What do the providers of "privileges" have to say? What are the benefits that they avail? Is the theory larger than the reality? Do temporary bandages work or legal labyrinths? How do we find out? Are we ready for the bitter truth? What if your near and dear one asked the same questions for your help? ■

UN HUMAN RIGHTS DAY (Contd. from Pg. 6)

for equal rights for minorities. At the forum, she said, "Many situations around the world show that an adequate representation of minority groups in the society's policy and decision making is a critical element in breaking the cycle of discrimination, disenfranchisement, disproportionate levels of poverty,

suffered by minorities."

The Forum was established in 2007, pursuant to Human Rights Council resolution 6/15, to provide a platform for promoting dialogue and cooperation on issues pertaining to national or ethnic, religious and linguistic minorities.

More than 500 participants, including over 100 Minority groups from around the world gathered in Geneva, Switzerland to share experiences and borrow best practises during the second session of the Minority Issues Forum. ■

QUICK WIT

A man limped into a hospital to have his foot X-rayed, and was asked to wait for the results. Some time later, an orderly appeared and handed him a large pill. Just then, a mother with a little child was in need of the orderly's attention. The man hobbled over to get a glass of water, swallowed the large pill and sat down to wait for the orderly. Some time later, the orderly arrived, carrying a bucket of warm water and said to the man, "Drop that pill I gave you in this water. The doctor wants you to soak your foot in it for a while!"

contributed by Percy

Change Yourself and Change the World

Imagine for a moment, the elder son of the Parable of the Prodigal Son (Lk 15:11-32) addressing us with these words:

"The way my father treated my younger brother was a slap on my face! My father could have taken him back as a servant, not as a son. I would then have seen that he got the dirtiest jobs, so that he could prove his repentance! I would then have given him his former status gradually, on condition that he walked the straight and narrow path! But what happens? My father runs out to meet him! He throws his arms around that waster, and hugs him – still smelling of pig manure! And as if that was not enough, my father orders that he be dressed up in finery and arranges a big feast in his honour! I mean, it doesn't make sense! My father was acting as if he had lost his senses!

"What impression would our servants get? That in his house, one could even commit murder and get away with it! Just how do you think my father made me feel? I was faithful to him. I returned tired doing my work, and the work my brother would have had to do. I was exhausted from the heat and toil of the day. Was my father there to give me a pat on my back and say, 'Well done, my son'? No, he was not to be seen. It was surprising to discover my father running and falling over my waster and vagabond brother when he had returned, because he had squandered all his possessions! Is this not unfair? If this is not unfair, what is it? If this happened to you, would you put up with it?"

Absolutely reasonable from the human point of view! But the Father's point of view was divine! We are called to be divine!

Percy

Anecdotes used in this column are from the collections made by the writer over the years. The authors of most of them remain anonymous. When known, they are acknowledged. The writer remains grateful to their authors. It is important that the lessons drawn are reflected upon, and each reader draws more lessons relevant to his/her own life!

BOUQUETS, BRICKBATS or SUGGESTIONS may be sent to : Percy, St Pius X College, Goregaon (East), Mumbai 400 063.

FAITHFULNESS OF CHRIST - FAITHFULNESS OF PRIESTS

This circular on Liturgical Renewal was sent in August 2009 to all parishes.

Introduction: The Universal Church has commenced a special "Year of the Priests" to celebrate the 150th death anniversary of our holy patron St John Mary Vianney, focussing on the theme: "Faithfulness of Christ - Faithfulness of Priests". One of the goals the Holy Father has in mind for this year is that it be a time of renewal of priestly spirituality. Since the Liturgy stands at the heart of priestly spirituality, it would be fitting for us to pay attention to this fundamental area of the Church's life and mission.

Faithful to His Father's mission, Jesus Christ came into the world to redeem us through the Paschal Mystery, namely His death-resurrection. It is this saving work that we celebrate in the liturgy, a priceless treasure entrusted to us. As faithful stewards of the mysteries, we have to strive to enter more deeply into the meaning and spirit of what we celebrate and lead the flock by word and example. Pope John Paul II of happy memory had called for a renewed awareness and appreciation of liturgical norms. He said "Priests who faithfully celebrate Mass according to the liturgical norms, and communities which conform to those norms, quietly but eloquently demonstrate their love for the Church" (*Ecclesia de Eucharistia*, 52).

With this in mind, the bishops' team would like to embark on a project of liturgical renewal in our archdiocese. We would like to focus immediately on the following areas that need our immediate attention and action. Please obtain the help of your Parish Liturgical Team in studying and implementing them.



1. Silence and the Role of Choirs, Cantors and Music in the Liturgy: I have touched on both these points in my circular dated February 7, 2005, but it didn't seem to have made an impact on the parishes. Considering the resolutions of the Synod of 2001, we are working in the archdiocese, as a first priority, on Communitarian Spirituality - Communion with God. It is therefore important that we bring in the dimension of contemplation into our Eucharistic celebrations. The Missal indicates that there should be appropriate pauses for silence at the Penitential Rite, after the First Reading, after the Second Reading, after the Homily, and after Holy Communion. We would request that Parish Priests ensure these silences, requesting the collaboration of lectors, cantors, choir masters and others involved.

As regards Singing and Music, there is some improvement, but we still fall too often into the error of focussing on the choir, with no

attempt at getting the community to sing. There is need of a cantor to lead the congregation who should be encouraged to join in the chorus and antiphons. Community singing can bring tremendous life to the liturgy. At the same time, we need to ensure that the music and singing are truly liturgical. *The Vademecum* (p 64) states that "The accompaniment to choral and community singing should be sober, without drowning the singing itself. All music, lyrics and accompaniment with a mundane flavour or beat are to be eliminated. The occasional singing of Gregorian chant is to be encouraged."

2. Word of God in the Liturgy: Sacred Scripture is of the greatest importance in the celebration of the liturgy (cfr SC 24). One of the characteristic features of Vatican II liturgical renewal was to enhance the importance of the Liturgy of the Word in liturgical celebrations. The Liturgy of the Word should be so celebrated as to lead the members of the community to a deep experience of Christ Himself speaking to them. The CCBI Commission for Liturgy has offered some practical recommendations for a fruitful celebration of the Word of God, an extract of which will appear in later issues of *The Examiner*. We request all those concerned to go through it carefully and ensure its proper observance in our parishes and institutions. It is especially important that the readings of the Mass be proclaimed from the Lectionary, and not from leaflets, loose pages, etc. The readings, homily, etc. should be done from the lectern.

3. Dress Code: Priests, whenever they concelebrate the Eucharist, must be vested in alb and stole, and the main celebrant in an alb, stole and chasuble. When priests are helping out in church services, and have to move around in the church, they should be dressed in a cassock.

4. Weddings: There is much work to be done as far as weddings go. We are enclosing a text titled "Guidelines for the Celebration of

the Sacrament of Matrimony". It should be read carefully by the clergy (especially pts 2,3,7 & 9), so that families preparing for weddings could be guided accordingly. It could be even more useful if these guidelines were presented in a small brochure, and given to each family preparing for a wedding so that they could follow carefully what is presented.

5. Funerals: Great pastoral sensitivity must be shown in the planning and celebration of funerals. It would be nice if a priest of the parish gets in touch with the family of the deceased to guide them with regard to the preparation of the liturgy. This would help ensure a meaningful liturgy and also prevent some of the aberrations we sometimes see at funerals. Often, there are too many tributes paid. There should be only one tribute/panegyric and a brief word of thanks, and these should not be more than 4 - 5 minutes in all. The celebrant should be informed of this before the Mass begins.

6. Use of the Altar / Missal: The altar symbolises Christ. It is not a table of convenience. The distinction between the altar and the lectern should be maintained, so that only the Eucharistic Sacrifice is celebrated on the altar. The Missal contains a rich variety of texts for use in the liturgy, and only these texts are to be used in the liturgical celebration. In keeping with the norms laid down by the Church, there is to be no variation or alteration of the sacred texts. Celebrants should not take liberties to alter the prescribed texts or compose their own prayers.

7. Homily: The homily is an important part of the Liturgy and is always given by an ordained minister. It should develop some point of the readings or another text from the Mass of the day. It should be well-prepared and to the point. Some priests still preach for 20 minutes and more, which is strongly discouraged. PowerPoint presentations and question/answer sessions should be used rarely, as they take away the reverence

The Eucharist stands at the heart of priestly spirituality

due to the Eucharist. In keeping with the directive given in the *Vademecum* (p 63), skits should not be included within the mass.

8. Uniform postures : Uniformity in posture, to be observed by all participants, is a sign of the unity of the members of the Christian community gathered for the Sacred Liturgy, for it both expresses and fosters the intention and spiritual attitude of the participants. Attention must be paid to what is given in the Missal and to what contributes to the common spiritual good, rather than to private inclination or to arbitrary choice. Thus:

The faithful should stand from the Entrance Chant, while the Priest approaches the altar, until the end of the Collect; at the Acclamation (Chant) before the Gospel; while the Gospel itself is proclaimed; during the Profession of Faith and Universal Prayer; from the invitation, *Pray, brethren...* before the Prayer over the Offerings to the end of Mass, except at the points indicated below:

They should sit: while the readings before the Gospel and the Responsorial Psalm are proclaimed; for the homily and while the Preparation of the Gifts at the Offertory is taking place, and, if appropriate, during the observance of sacred silence after Communion.

They should kneel at the Consecration and before Communion when the Priest says, 'Behold the Lamb of God', except when prevented by reasons of health, lack of space, the large number of people present, or some other good reason.

9. Extraordinary Ministers of Holy Communion: They may function only when ordained ministers are lacking, or prevented by weakness or advanced age or some other genuine reason. The availability of such ministers does not excuse priests from the obligation of helping in the distribution of Holy Communion, even at daily Mass. The selection and preparation of such persons must be done with great care, following the norms laid down in the *Vademecum*. It should be made clear that there is no kind of permanence attached to this ministry. More details will appear in the subsequent issues of *The Examiner*. Please go through it carefully and abide by the policies laid down by the archdiocese in this regard.

10. Choice of hymns / hymn books: Hymns should be carefully chosen to deepen the spirit of prayer. For the moment, till we give further instructions, we would request all parishes not to publish new hymnals.

Conclusion: Care should be taken to maintain an attitude of reverence at all times, and to help people cultivate a sense of the sacred and respect for God's house, not only during liturgical celebrations but at all times. The ceremonies must be awe-inspiring and Spirit-filled; solemn, yet meaningful. In implementing the above, it is necessary to seek at all times not a mere external conformity to the norms, but also the necessary interior dispositions for a fruitful celebration.

May the Blessed Virgin Mary, Woman of the Eucharist, intercede for us! Heeding the words she uttered at Cana: "Do whatever he tells you", may we strive to follow faithfully what the Church expects of us in every liturgical celebration, so that the mystery of the Eucharist may continue to shine forth in all its splendour and beauty.

+ **Bosco Penha**

President, Commission for Word
& Worship

Archdiocese of Bombay

LINK TO DEVELOPMENT OR DISASTER?

The Marve-Manori sealink may cause an environmental disaster

Thousands assembled on Gorai Church grounds on November 26, 2009 to protest against the proposed sea link to connect Marve Beach with Manori. The Rally that was organised to culminate the National Convention on SEZ that was held for two days at Gorai became a platform of protest against the bridge that the locals say would destroy their ecology and livelihood.

Many question the need of the Rs 200 crore project that is planned by MMRDA to link the Dharavi island (Gorai-Uttan region) with the Mumbai mainland. Since decades, the INS Hamla has protested any such bridge, because it is in immediate proximity to this high security zone. The crossover time across the Manori creek is just five minutes, and there is a well established ferry service run by the locals that carts two wheelers besides people, every fifteen minutes at affordable rates. 30 per cent of the region is lush green mangroves that the environmental department has earmarked as a protected zone, and 20 per cent of the region is salt pan land. This is the lungs of Mumbai city and reservoir for draining flood water. This eco-sensitive zone would be endangered by the bridge that would open the floodgates of development, as has happened on the mainland.

It is sad to note that the government thinks little of providing a few crores for basic infrastructure of the villages such as sewage lines, storm water drains, hospitals, water supply, but plans a

Gordon D'Souza, is Vice President of The Bombay Catholic Sabha, and the Editor of Christian Spotlight.

motorable bridge that would benefit developers waiting to prey on the virgin belt.

Development of the bridge over the Manori creek would expose the 5000-plus hectare island to land sharks who would gobble up the little lands the locals own, and on which they reside, cultivate and dry fish for their livelihood. Manori and Gorai was declared as a Recreation and Tourism Development Zone by the Government in 1997, and the rest of the island in 2005.

Earlier this month, the MMRDA made another announcement of planning a 40-acre theme park near Esselworld in Gorai. One questions the need of a theme park on the lines of Hollywood in this region, when the entire region itself is a theme park of serenity, virgin beauty, culture and heritage that people can enjoy to their heart's content.

Speaker after speaker who had come from all parts of the country to Gorai for the Convention asked why the government was sacrificing the needs of the poor on the altar of fast-track development? The Land Acquisition Act enforced by the British in 1894 was restricted to acquisition of land only for public projects, but the more draconian amendment to the Act was made recently when acquisition for private enterprises was added to the Act. The 70:30 ratio for forcible acquisition has left the

What is the need of the Rs 200 crore MMRDA project to link Marve - Manori?

poor vulnerable and at the mercy of brokers who are unleashed by the land-hungry industrialists.

There are brave examples of resistance such as the ones seen at Goa, Raigad, Orissa and Gorai. The referendum conducted at Raigad put paid to the hopes of India's biggest industrialist plans of developing a Mega city that would erase 45 villages subsisting on agriculture. The incessant and bold protests at Uttan-Gorai reduced the ambitious plans of the Esselworld group of taking over the entire island of 5000 hectares to a face-saving 110 acres SEZ which may never take off, as it is on mangrove land. More recently, the locals exposed a former Revenue Minister's complicity in awarding 750 acres of mangrove land fraudulently to Esselworld by engaging in a Court battle, and getting an order in their favour. They also stopped the Government from handing over 1200 acres of land to private bodies for development of tourism through a tender process.

Delegates at the Convention passed a resolution for a demand to repeal the SEZ Act of 2005. An audit would be conducted to investigate how much the country has benefited from SEZ, and how much the Corporate sector who have now become the neo-Zamindars, due to the dispensation called SEZ? SEZs encourage bonded labour as there are no permanent jobs, no trade unions allowed and Minimum Wages Act is not applicable in a SEZ. What about the permanent jobs lost due to SEZ? The delegates questioned why large chunks of land in an SEZ should be out of purview of the 73rd and 74th Constitutional amendment that guarantees local self-government for citizens.

Medha Patkar gave the clarion call for a non-violent protest movement against the government to stop the policies that led to displacement and widening the gap between the rich and the poor. We should conscientise people on the dangers of SEZ wherever it is proposed, she said. ■

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Applications should be sent to:

**The Registrar, Jnana-Deepa Vidyapeeth
Ramwadi, Nagar Road, Pune 411 014, India.
Tel: 91-(0)20-41036111, Fax: 020- 41036199
E-mail: regisjdv@gmail.com**