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**FR. LAZAR SOURNARAJ**

**Born : 01-02-1916**

**Died : 18-09-1997**





## From the Editor's Desk

The whole world watched, wept, took part in the funeral of two women who passed away recently: Mother Theresa and Princess Diana. Enough has been said and written about the futility of comparing these two women - worlds and virtues apart. Even an important magazine like "India Today" put them together on the same cover page and with a common caption. Though it is unfortunate that is the way media function.

The great manifestation of public grief for Diana is a strange phenomenon. All over the world people stopped to watch, to read and many wept. It turned out to be the greatest of all media events. What is striking is the common person's compassion. Just a few days before her death people commented about the way she was flirting with different men; the photos splashed out on the first pages of many newspapers and magazines were disturbing. But yet what we witnessed on television on the day of her death and funeral was another story. Even ordinary people spoke of her involvement in various developmental issues (charities, AIDS, land-mines etc.). We are not discussing about this fairy tale, mediated goodness, but people's compassion, forgiveness, hidden goodness. There is this longing for goodness.

Then there is the story of non-mediated goodness - the personification of charity and sacrifice: Mother Teresa. Her death also revealed this innate search for goodness and compassion. People braved the rain and stood for long hours in the queue to have glimpse of "Mother"; a person like Usha Uthup (a professional pop singer) abruptly stops her recording and rushes to be with "Mother". These happenings fill us with sense of hope. There is still a lot of humanity... it is up to us to awaken this goodness. We just need people who can "pass it along".

Editor

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Editor : Fr. Joe Andrew

Asst. Editor : Bro. Harris

Design & Layout : T. Franklin



## *We miss you dear Fr. Thanthai*

Fr. Lazar Sournaraj, affectionately called "Thanthai", aged 81, breathed his last at 7.35 pm on 18th September 1997. Though he was feeling uneasy for the last few days, we never expected that his trip to St. Thomas hospital would be his last. His sudden death made us all the more sad because none of us was present when he quietly passed away to eternity. This seems to be a season of death. The funeral mass was celebrated at St. Francis Xavier's Parish, Broadway, at 4.30 pm on Friday, 19th September. Rt. Rev. Chinnappa, bishop of Vellore and Rt. Rev. Joseph Antony, bishop of Dharmapuri presided over the Eucharist and more than 80 priests concelebrated. He is buried at St. Roque's cemetery in keeping with his wishes.

It is difficult not to miss Thanthai! The places he occupied in the chapel and in the refectory are now vacant. He was fond of his "space". Whenever we say the third Eucharistic prayer we think of him because the third con-celebrant's part was always his. We all knew when he was in high spirits during the morning prayer itself - for then he would read two intercessory prayers and the first was always his. On Mondays he would give the "Good-Night". These small things were important for him and when such small things do become important for a person maybe we have to make greater efforts to understand the person.

When he was in high spirits he brought a lot of joy and cheer to our gatherings, especially at table and there were great moments of fun and laughter. He once sang a song "Thothiram seiyyome" and it became our anthem. Jayapalan and I were his "best friends and worst enemies" and he used to tell our rector not to include us in the committee for his Golden Jubilee. He had just celebrated his 49th anniversary of ordination. He enjoyed movies. When Joe Mannath was made the rector of this community for one year, he just did not know how the Holy Spirit could make such mistakes. He used to often repeat how when he was in Poonamallee, whenever other salesians like Joe Mannath went to the sisters novitiate they would give one egg and send two novices to keep company (to make sure no mischief was done) and when he used to go they would give two eggs and send just one novice.

One of those last days when he was in high spirits he was saying something about the kind of politics we see in the Church and we warned him saying that he could be excommunicated for making such statements and he retorted saying that he would excommunicate them before they could do so. Whenever he celebrated mass there would always be three sermons (introduction, homily and conclusion).

We cannot also deny the fact that these were difficult times for him. There were days when he would be very moody. It is not easy to become "powerless" after holding positions in the Church which give a lot of authority. Earlier he also helped a lot of poor people. There comes a time in our life when we do not even have the means to help others. A lot of people stop coming at this stage. This often made him feel that he was not being cared for. He did many things to make people take notice of him. Some of the things he did were often annoying. Yet today many of us are sad. It pains us to realize that we could have understood him a little more and done things which would have made him a little more happy. Even on his last day he made it a point to come for mass and during the Eucharist he was restless and was not able to sit and it was annoying. Even at that point we did not realize that he was really suffering. We did not imagine that it was his last day on earth. His last days and his sudden death have taught us to understand and respect the mystery of the human being. Behind the facade of the human face, its smiles and tears, so many secrets lie hidden, so many painful experiences and who are we to judge! May God grant him eternal peace!

- Fr. Joe Andrew sdb



"Today it is very fashionable to talk about the poor. Unfortunately, it is not fashionable to talk with them".

- Mother Teresa



## From a video interview with Fr. Lazar...

**Q.** It is said that you first joined the seminary to become a diocesan priest. What really inspired you to become a Salesian?

**A.** I joined the diocesan seminary, after finishing my SSLC, to become a diocesan priest; but when I came to the seminary at Poonamallee, I happened to see the Franciscan fathers working nearby. I was taken up by their dress. I was also told that if I became a Franciscan religious priest, I would be more free than others, and that they would look after the expenses for my formation. I told my rector, Mgr. Mora, about my desire, and he told me that Salesians were also religious, and that I could become a Salesian religious priest. That is how my vocation began.

**Q.** Do you remember anything memorable about your novitiate?

**A.** I was sent to Tirupattur in 1937 for my novitiate. Fr. Joseph Carenno was my novice master and rector. I had a very happy life - we lived a poor life in thatched huts. There was no electricity or

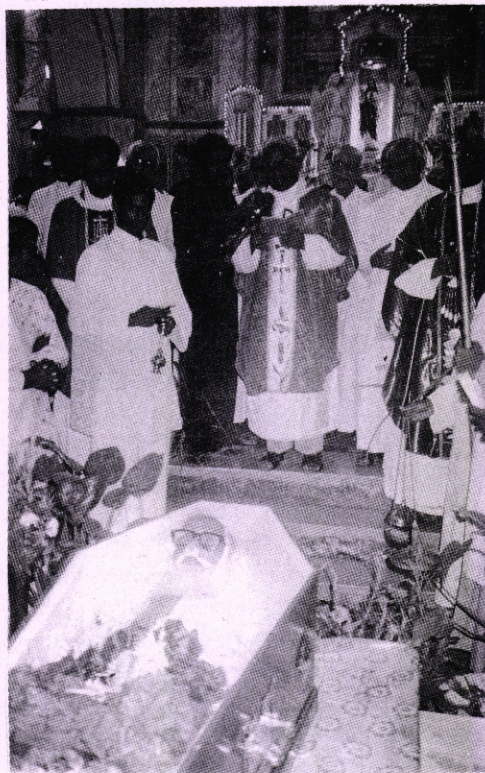
running water. Just before my first profession, my novice master told me to meet the provincial and find out whether I was admitted or not. I was in great fear and doubt. I was like a skeleton and I had no physical strength. Fr. Provincial told me that my health was poor and that I was an average student, and that I would be of no use either to the Congregation or to the Church. But finally he added "Any how, I see that you are devoted to the blessed virgin Mary, and so you can go ahead".

**Q.** Can you tell us something about your early priestly life?

**A.** I was ordained in 1948, and I was asked to be the parish priest of Tirupattur, and I was also the headmaster of Dominic Savio School. At that time the mass stipend was two rupees, and there were five substations. I used to go to the substations by cycle and sometimes, there were small rivulets on the way and so, I had to carry the cycle and wade through the water. I remember how once two old people looking at me said these words, which were words honouring my mother. "*Pavam yaru petha pillai. intha mazhaiyile nananjikittu udhavi*

### *Profile of Fr. Lazar Sournaraj*

Birth	: 1 Feb. 1916, Chennai
Parents	: Mr. Joseph and Mrs. Anthoniammal; he was the eldest son and he had one brother.
Aspirantate	: 1935
First Profession	: December 25, 1938, Salesian House, TPT
Philosophy	: Tirupattur
Theology	: Kotagiri-Shillong
Ordination	: 7 Sept. 1948, by Mgr. Thomas Pothakamury
Places of ministry	:
1948-55	: Tirupattur, parish priest
1955-66	: Vellore, Don Bosco
1955-71	: Vellore Bishop's House He was Vicar General and Prefect Apostolic and Diocesan Administrator during the vacancy of the see.
1976-77	: Ayanavaram, parish priest
1977-79	: Peravallur parish
1979-88	: St. Mary's - parish priest
1988-89	: Poonamallee, confessor
1989-94	: Don Bosco, Tirupattur
1994-97	: The Citadel, Chennai



"If what we do is not connected to love, our work is useless in God's eyes".

- Mother Teresa



*seyiya vararu. Andha maharaniai kadavul asirvathipar".*

- Q. Can you tell us something about your experiences in the diocese of Vellore and the positions that you held?
- A. I held many positions in the diocese of Vellore. I was Vicar General and Prefect Apostolic. I would have become the bishop, but there was lot of politics. I tell you, there is more politics in the Church of God and in the congregation than in the outside world. Thanks be to God, the Church is built on rock and so it cannot be destroyed.
- Q. What do you feel about the missionaries who came to India?
- A. At that time the British freely allowed missionaries to come to India. We were at that time an international community. The example of the missionaries who made tremendous amount of sacrifices was very encouraging and inspiring. What I feel is that we should not lose that missionary spirit. Our country is still a mission country. Though times have changed we have to still preach Christ and be ready to adapt ourselves to the needs of the time, in keeping with the spirit of Don Bosco.
- Q. What are the problems that you see in our province today?



- A. Now the foreign missionaries are gone, and that fine spirit is also gone. There is so much of casteism, communalism, and language fanaticism and division on all these lines.
- Q. What is your message for the Salesians?
- A. Our apostolate is mainly for the youth. Youth are the future of the country and the Church. Our apostolate is a very noble one because it will make the Church grow and the country benefit by our wonderful work. Let us work all the more and do everything for the greater glory of God and the salvation of souls.

### Fr. Raju's impressions about Fr. Lazar

Fr. Lazar was also very kind to me. Fr. Lazar used to come to me and ask for money, because I was the procurator. I used to ask him whether to give it as a loan. He was very afraid of loans because he had to repay. He was doing lot of charity and so he used to tell me to put it as charity. Sometimes the bishop used to tell me "Don't be very generous with Fr. Lazar, also be strict. No doubt, he is a good man, charitable and has love for the poor, and feels that the poor must be helped, and so I don't mind they being helped".



It is not how much we do but it is how much love we put into it.

- Mother Teresa







### Some sayings of Fr. Lazar

1. I am 81 in age but 18 in Spirit.
2. When I was young old people were made superiors. When I became old, young people are being made superiors.
3. When I was a young man, I asked my superiors to allow me to go as a missionary and work in Africa. My superiors replied, "There are many Africans in India and so it is enough that you work here".



### A letter written to Fr. Lazar by Archbishop Louis Mathias

15th April 1965.

*My dear Mons. Lazar,*

It is always a pleasure to receive your kind letters, for I know they come from a good and faithful son of St. John Bosco, and a devoted confrere of mine. I thank you most sincerely for your very good wishes for Easter which I reciprocate most cordially.

I bless you most cordially, and wish you all the joys of Our Risen Saviour.

*Yours affly in D.B.*

Louis Mathias, Archbishop of Madras - Mylapore.

## CELEBRATION OF LIFE

Something wonderful happened at the Citadel on the 15th and 16th of September. It was not a gala celebration; it was not even a revolution. It was actually a lively meeting of our confreres above the age of 61. It was a grand coming together of the 'elder citizens' of our province.

Before I go on with the narrative, I must confess a sort of prejudice that overwhelmed my silly mind the day before the meeting. I sort of expected - a sombre meeting, dreary smiles, limp handshakes and solemn conversations. I was in for a shock. It was completely different from what I had imagined it to be. There was youthfulness, excited conversations, hearty laughter, generous pulling of legs and all this made it look like a meeting of the youngest confreres of the province.

Moreover, just the day before the meeting, to the utter consternation of the Administrator, the lift got stuck. We knew that if the lift was not in working condition by the next day, we would be in a fix. Thinking that most of the participants would need the lift to go up and down the floors, the Administrator had to make hurried arrangements to make it function again.

But, would you believe it..... hardly anyone used the lift. It was delightful to see Fr. Peter Mathew almost jumping down the steps. So much for my prejudices.

The meeting was fittingly titled and described as "celebration of life". It was wonderful to see all the 34 participants enjoy life to the full during the two days. The meeting began in very symbolic manner.

There was the coronation of Fr. Narisilio, the grand old man of the province. He looked like one of those mughal Maharajas with his turban and the beautiful white beard of his. The message he gave was, "Let us live for ever in the spirit of Don



I am convinced that each time I touch the body of a leper, a body that stinks with foul stench, I touch Christ's body, the same Christ I receive in the Eucharist. - Mother Teresa





Bosco." Those two days were a joyous expression of their commitment, experience and love for the spirit of Don Bosco.

The first session of the meeting consisted of the inaugural talk by Fr. Provincial. He spelt out the *IN-CENTIVES FOR OUR JOURNEY IN CONSECRATED LIFE*, in which he spoke of Consecrated life as a gift, Spirituality as a way of life. The second session was conducted by Fr. Vice Provincial. He explained the 'modus operandi' of the New Direction of the province and the process of Contextualisation in the province. There was a dialogue as to what has been done, whether it has been effective and how much more is left to be achieved.

The second day began with a beautiful celebration of the Holy Eucharist. As the four Jubilarians of the year stood behind the altar, everyone of them must have gone down memory lane atleast by about 30 years, as beautiful strains of Latin hymns filled the chapel. Kyrie eleison, Gloria in excelsis Deo and Cor Jesu were some of the hymns that transported us to the world of Gregorian music. The birthday of Fr. V.T. Sebastian, was anticipated and there was a sing-song in the afternoon. If it was soulful music during mass, we were treated to some jolly good common songs like 'Edelweis', 'She'll be coming down the mountain', 'Brown girl in the ring', etc., during the family circle. Imagine Fr. Stephen Bernard at the organ and Fr. M.A. Augustine was so taken up with the music that he almost started waltzing with his walking stick.

The first session on the second day was on 'Joy and Contentment in Salesian life'. Fr. Clive Hurley helped the participants to discuss, share and put forth ideas regarding this topic. It was all celebration and joy in the refectory and corridors, but at the same time there was a picture of concentration and seriousness in the seminar hall. It was a very fruitful



discussion in the sense that important aspects of our charism were discussed. One important point that came up during the discussions was about the 'generation gap' in our communities. Most of them said that we should not bewail the times and must take to heart the Constitutions which say, "whatever is good and appealing to the young" must be encouraged. Most of the participants felt that the elders should try to understand the psychology of the youngsters and if necessary to effect in themselves an attitudinal change to accept them as they are, rather than condemning them. They also suggested that there be dialogue between the older and younger confreres to bring about better understanding.

The afternoon session was quite a serious one, with an emphasis on 'an assesment of our life and activity'. It was Fr. Provincial who moderated the session. Important areas of Salesian life, namely, Prayer life, Community life and Apostolate were discussed with a three-point formula; positive aspects, negative aspects and the possible remedies for the disorders.

### PRAYER LIFE

Prayer life in our communities was good. There was regularity, variation in Liturgy, was effective for the youth, lot of emphasis was laid on devotion to the Blessed Sacrament and Our Lady. At the same time, it was felt that we should try to break the shackles of monotony and a mechanical way of praying. Prayer must become integrated with life. There must be place for faith sharing and sharing of spiritual growth during prayer which will help one another to grow in spirituality.

### COMMUNITY LIFE

The family spirit and the spontaneity that is prevalent in our communities is a great aspect of our community life. Hospitality to guests and visitors is a trademark that sets us apart from other religious com-

It is not how much we do, but it is how much love we put into it.

- Mother Teresa





munities. Community prayer and occasional celebrations are moments that keep us together. There was the mutual warning not to fall into the trap of individualism and groupism of any form. Spiritual guidance and good example by the elders are to be fostered.

## APOSTOLATE

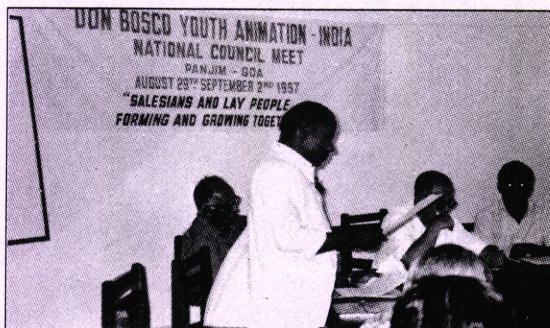
All the participants agreed that we salesians in general are committed, enthusiastic, open to many forms of apostolate and have a special love for the poor and the down-trodden. The New Direction and the neighbourhood apostolate that we have launched into is a positive and necessary step towards realizing the objectives of the Kingdom. At the same time, we should strive to involve the laity much more in our mission, move towards working for the poor in an effective manner and make sure that all our apostolate is pastoral in nature.

The two-day meeting concluded with a hymn of thanksgiving. There was a generous applause and a word of appreciation for the organizers. It is said, "A woman deserves no credit for her beauty at 16 but beauty at 60 is her own soul's doing". The beauty of their souls showed in their commitment to salesian charism and their concern that our mission be relevant and meaningful. The feeling of 'togetherness', the concern for fidelity to the charism of our founder, the willingness to savour and guarantee the continuation of the rich tradition of our province were all much too evident during these two days of celebration. The participants were so happy that some of them expressed the desire that we could have such meetings more often. Welcome back dear young, energetic and enthusiastic 61 + confreres.

- Fr. Joseph Jeyaraj sdb

## DBYA MEET

Rev. Fr. Antonio Domenech SDB, General Councillor for Youth Pastoral, met the participants of the Youth Pastoral Team of our province at the Annual Council Meeting of the Don Bosco Youth Animation, India. The meeting was held in Goa from 29 August to 2 September. The theme was: "**Salesians and Lay People, forming and growing together**". All the Youth Pastoral teams of the Salesian Provinces in India were present for the meeting.



## Brothers' Congress

The Brother's Congress is to be organised in the year 1998 at Kristu Jyoti college towards the end of December till the beginning of January. The organization of the Congress has been left to a team of brothers. All perpetually professed coadjutor brothers are expected to participate in the same.



The fruit of **SILENCE** is prayer

The fruit of **PRAYER** is Faith

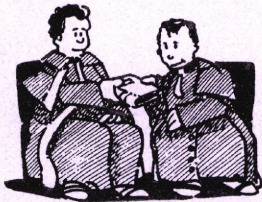
The fruit of **FAITH** is Love

The fruit of **LOVE** is Service

The fruit of **SERVICE** is Peace

- Mother Teresa





## Salesian Parish Priests for more vibrant parishes

Many of us may think that Madras province is predominantly a province of schools and for such people, here is a surprise: We have 23 parishes including those of Andamans and Sri Lanka. On 10th september, 20 parish priests met for a day of fellowship, sharing and animation. The context was the urgency of preparing our parishes and making them into vibrant communities for the Jubilee Year.

The meeting began with an audio-visual prayer prepared by DBICA. Fr. S.J. Antonysam, professor of scripture in Sacred Heart Seminary, Poonamallee, explained the rationale behind the TNBC's interest in Basic Christian Communities. When 8000 people leave the Church to join the Pentecostal sects every day in Latin America, the scene is not bright in India either. Rigid Church structures, lack of God-experiences, fellowship and pastoral care, lead the Indian Christians toward such sects. In this situation of death, we are called to be life-bearers (Jn 19:10). The small Christian communities seem to be the need of the hour and the gift of the Spirit for our times, to bring about *KOINONIA* at the spiritual, ecclesial, material and eucharistic levels.

Fr. Joe Mannath animated the next session. The sharing during this session revealed that group-building and faith-formation are in the agenda of every Salesian parish. Most of us are fostering associations, some have founded BCCs and others have tried the

Neo-catechumenate and yet others encourage charismatic groups. But we have miles to go. The main difficulty experienced is the transition from an administrative Church to a sharing community. On the part of the Salesians, we need more continuity to effect such a transition. The Salesian traits of familiarity, spontaneity and celebration should help us very much in the process. Fr. Joe Mannath concluded the session with two observations: In our multi-religious milieu, the basic christian communities should be basic human communities and open to other groups. Secondly, B.C.C could be an effective school of lay leadership and participation in the Church.

In the afternoon, Fr. K.M. Jose, highlighted the threefold needs of any group: Personal growth of members; social growth (growth of the community) and mission. The group also had the opportunity to listen to two sisters who are actively involved in the formation of BCCs in different parts of Tamilnadu. In his concluding talk, Fr. Provincial drew attention once again to the characteristics of Salesian pastoral care in the parish: the family spirit, the care of the individuals and groups, predilection to the youth, festive joy and reaching out to the urgent needs of the neighbourhood and society at large. We are all on our march towards the creation of vibrant parish communities in view of Jubilee 2000.

- Fr. Jerome Varuvel sdb

### STANDING FOR TRUTH

The "Beheading of John the Baptist" reminds us that John's persecutor did not ask him to deny Christ but to be silent about the truth. It is not rarely that the truth is sacrificed at the altar of "social convenience". One remains silent "to please" someone. "Silence is golden" when the need arises. However, silence is a betrayal of truth when it accommodates the wrongdoer with his erring ways. Failure to invite someone to move along the right path is no charity. It needs courage to speak the truth, to live the truth and to spread the truth. In this "propaganda" one may find oneself alone. It is said that the only thing necessary for the triumph of evil is for good people to keep quiet. Such a supportive silent milieu is a threat to religious communities and to the society at large. The price for defending the truth is high. John the Baptist lost his head. Thomas More lost his life. We may lose our friends. But we shall not lose HIM, for He has told us "I am the Truth, the Way and the Life".

(Dimapur - Provincial's circular letter)

"When I speak of joy, I do not identify it with loud laughter or with noise. They hide other things. When I speak of happiness, I refer to an inner and deep peace, which shows itself in our eyes, on our faces, in our attitudes, in our gestures, in our promptness..."

- Mother Teresa





## Youth Quake



August 31st 1997 - will be remembered as a landmark in the history of Lourdes Shrine, Perambur. Over a seven hundred youth gathered together for a "Youth Awake" programme. This programme was organised to bring about a renewal in the hearts of young people and to form socio-politically vibrant youth movements.

The inaugural function was presided over by Fr. Camillus, the Provincial, Fr. Theophilus, the delegate and Fr. A.T. James, the Parish Priest. Powerful Gospel messages were presented



by Fr. Jerry SJ and Bro. Sitrarasu. Fr. Jesudoss assisted by a group of young musicians made the young people sing, pray and dance to heart throbbing tunes. Young Salesians, Sathia, John Dharman, Maria Lawrence, John Peter, Michael Raj, David Ryan and Charlie animated the youth mass and the group discussions. As a result of this "Youth Awake" programme, already eight youth movements have started creating ripples. Soon a "Quake" - Youth-Quake is awaited. Kudos to Fr. Alex and his team, who brought about a spiritual cum social awakening in the minds and hearts of the youngsters who attended the programme.



## Kodambakkam in the Limelight



Kodambakkam and Perambur – a strange combination isn't it! Kodambakkam brings to our minds the Tamil Cinema world with its glamour and problems of film stars, heroines and mega-hits. Perambur invites our attention to the beautiful shrine of Our Lady of Lourdes and to the number of Pilgrims who frequent this Shrine. An effort was made to bring these two together from September 19th - 21st. A **Good News Convention** was organised for people in Chennai. This was animated by Fr. George Panackal and his team from the Divine Retreat Centre, Potta. The focus of the convention was to infuse the values of the Gospel in the Film industry. A total of 5,000 people participated in this Convention. People involved in Film Industry also participated in the convention. A number of healings and miracles were witnessed during the Convention.

- Bro. David Ryan sdb



I am a little pencil in the hands of god.

- Mother Teresa



## Seminar on 'Media and Development'

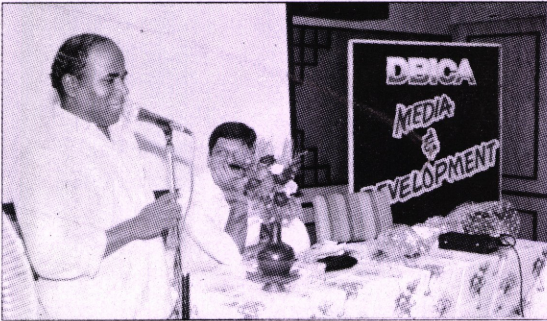
Don Bosco Institute of Communication Arts and Konrad Adenauer Foundation organized a two-day seminar on the theme "Media and Development" on 12-13 September. There were more than 80 participants from media centres, NGOs and colleges in Tamil Nadu. In this Golden Jubilee year of Independence we wanted to discuss and study what the media have done and could do for development. The aim was to study how the print and electronic media in our country could contribute toward the nation's development and also study the problems and possibilities related to development communications. By "Development" we do not mean the economic growth of the country (which normally is only for a few) nor the blind aping of the west - we mean a holistic development, based on our social, cultural and moral values. We also do not believe that mass media have that magical power to change the existing reality. But we do realize the media have the power to influence attitudes and even voting patterns. More powerful media campaigns are possible and this can affect the Government's way of thinking and acting. Media can create awareness and shape public opinion and influ-

ence Government policy.

In the inaugural session Mr. N. Ram (Editor-Frontline) spoke of the need for a more aggressive and explosive journalism to highlight developmental issues and to create awareness among the public. Fr. Maria Arokiam, the vice-provincial spoke on what is development and the need for development. Mr. Thomas George (UNICEF-Information and Communication officer) spelt out the various ways in which the media could help in the process of development.

During the first session Fr. Britto Manohar sdb (professor ISCOS-Rome, USA) spoke on Developmental Communication - a global perspective (problems, possibilities). The second session was on the theme "Print Media and Development". Ms Asha Krishnakumar (Frontline) spoke about what the press is already doing (both positive and negative aspects) and what they could do and the new challenges. In the last talk of the day, Mr. Sasi Kumar Menon (Director - Asianet) spoke on the theme "Television and Development". Developmental videos were screened in the evening.

On the second day Fr. Joe Andrew (Director of

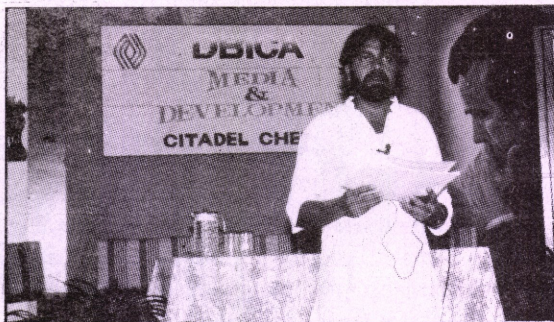


I see God in everyone and especially in those who suffer.

- Mother Teresa







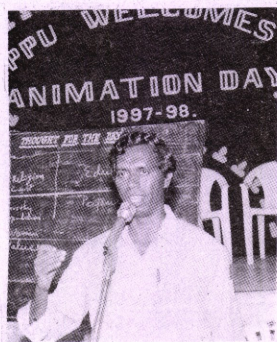
DBICA) read a report on the survey the centre was currently doing on "Media and Development" and explained some of the findings. In the next session, Mr. Thiruvengadam (former Station Director-AIR) spoke on the theme "Radio and Development". This was followed by a panel discussion on "Media and Development" - activists with media experiences from various fields (environment, women organization, dalits, child care etc) insisted that the media should



give more time and space for developmental issues. During the afternoon session Ms Mina Swaminathan and Mr. Magimaipragasam highlighted how main stream media can be used and the importance of developmental videos. Mr. Jnani and Fr. Joe Andrew concluded the session insisting on: Media Education; Use of media and production. There will be follow-up workshop for journalists and social workers on the same theme, during which the full survey results will be released.

## Chennai Provincial Federation - Don Bosco Past Pupils

The Chennai Provincial Federation animation day was organised on 31st August '97, at D.B. Varadarajanpet. Fr. Antonyraj animated the 107 past pupils who had come from our units. The participants observed a minute of silence for the repose of the soul of Bro.



K.M. Mathew. The Rector, Fr. Dominic Savio, welcomed the past pupils. Then, Fr. John Peter, Fr. Antony Raj, Fr. Dominic Savio and the executive committees of the federation were felicitated. After the welcome dance, Mr. Antony Rosario welcomed the participants and

introduced Fr. Antony Raj to the past pupils.

Fr. Antony Raj, Professor, Sacred Heart College (TPT) conducted an effective and excellent session on "The social responsibility of Don Bosco Past Pupils". In the first session, the speaker invited each unit to present a report of their social activities. After hearing their reports, Fr. Antony Raj requested them to identify the problems of our society, identify the real causes for such problems and finally to focus on the real reason for the problem and present solutions. He stressed

the need for creating awareness, for social involvement, to fight corruption and work for social changes. The participants then formed ten teams to discuss and present their deliberations. These teams made a synthesis of the various problems of our society, such as population, poverty, corruption, caste-feelings, unemployment, illiteracy, suicide, laziness, lack of enthusiasm and confidence, frustration, drinking habits, lack of unity, inequality and defective distribution of wealth.

Each group focused their attention on one single problem and analysed the root cause of it. The group came to the conclusion that the real problem was inequality and defective distribution of wealth.

Fr. Antony Raj in his talk stressed the need for people based developmental plans and liberation and the need for social transformation and social action.

After his talk, Fr. Antony Raj asked the participants to meet unit wise and draw action plans for their units. He exhorted the past pupils to take an active part in the process of social transformation and work to build a better tomorrow.

The programme concluded with the celebration of the Holy Eucharist, followed by lunch. The Varadarajanpet unit did a good job. Kudos to them for the excellent organization.

**- Fr. John Peter**

*Provincial Delegate for Past Pupils*



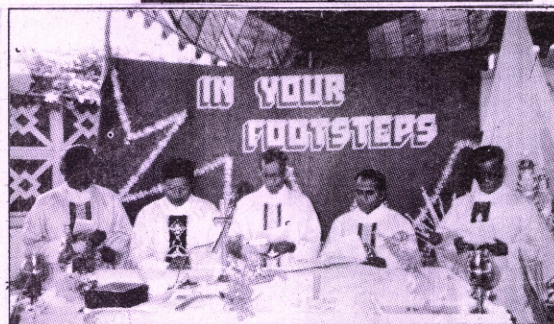
At the moment of death we will be judged according to the love we have put into our work.

*- Mother Teresa*



## Inauguration of TNTD

The much awaited inauguration of the new Trichy delegation took place at Kristodayam, Trichy on 8th September. It was a very homely function, with more than 60 Salesians, a good number of sisters, religious and diocesan priests adding joy and good flavour to the celebration. Fr. Provincial in his introduction, during the mass, explained briefly the gradual evolution of the TNTD. After communion, the delegate, Fr. James Theophilus thanked the assembly and expressed his views and feelings about the delegation. As a symbolic gesture he placed a bouquet of flowers at the feet of the statue of Our Lady of Health - symbolically placing the whole delegation in the hands of our blessed Mother. He also invited one representative from each house of the delegation to light a candle at the feet of Our Lady. It was a meaningful gesture. After mass, the delegate and the delegation were felicitated in a simple but affectionate way. This was followed by a sumptuous meal, during which Fr. I. Raj, Fr. Bellarmine and Fr. Charles Ratnasamy entertained the gathering with familiar tunes. A special word of thanks and appreciation to the brothers at Kristodayam, who made the whole event a very memorable one.



## A Golden day on the hills

August 15th was a 'Golden day' for the people of Jamunamarathur, Jawadhi Hills. The Don Bosco Centre Organised a variety of programmes to mark the 50th anniversary of India's Independence. Many competitions were conducted in view of this day. The Independence day celebrations began with a Solemn Mass in honour of Our Lady. It was followed by hoisting of the flag and distribution of sweets to the boys of the centre and others who came for the event. Mr. Thomas Pothakamury, Director, North Arcot Social



Service Society, Arni, was the chief guest.

In the evening, there was a cultural programme, for which Mr. Mani, the Assistant Conservator of Forests and many other local officials were invited. The celebration began with a prayer song. Fr. Joy, the director of the centre, welcomed the gathering. Mr. A.K. Augustine, one of our parish members, gave the Independence day message. Mr. Mani, the chief guest, spoke on the present needs of our country. This was followed by prize distribution, dance items, the action play "Good Samaritan" and a skit 'Kaigal' highlighting the values: love of neighbour and unity. The dance item staged by the children of Sneha Jyoti, a special school for the mentally handicapped children, added colour to the event.

The programme came to an end with the expression of hope that all should try to do something for the development of our country.

**- Rev. Fr. Joy Panackel SDB**  
Director

"If we worry too much about ourselves, we won't have time for others".

*- Mother Teresa*





**Don Bosco Egmore****Independence Day Celebrations**

The 50th Anniversary of India's Independence was joyfully celebrated on 14th August 1997. Mr. Thomas Varghese, IRTS, Southern Railway, a past-pupil, was the Chief Guest. He took the salute and hoisted the National Flag. The students enacted a skit entitled "**Save India**" in which drug peddlers, religious and communal fanatics and antisocial elements were asked to mend their ways and begin to love our motherland. Mr. Thomas Varghese in his speech emphasised the great role assigned to the youth and the responsibility given to them to make our country great. He also stressed on the importance of preserving our independence meaningfully in our daily life as citizens of this country. He also appreciated the great work being done for young people in the school all these years in the spirit of Don Bosco.

**Inter-House Cultural**

The Inter-House Cultural '97 were held from 28th to 30th August. It was solemnly inaugurated by Mr. M.S. Viswanathan, well-known Cine Music director.

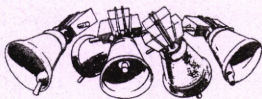


In keeping with the celebration of 50 years of Independence, the emphasis was on freedom.

"50 Years of Independence, Fruits of Gandhianism" and "Are Women Liberated in India?" were some of the themes for the elocution, debate, quiz, skits etc. In the quiz competition and dumb-charades, in particular, importance was given to great national leaders, their sacrifices and their literary works. In Sales Appeal (Adzap) "Be Indian, Buy Indian" and "Promote Indian" were the themes which were much appreciated by the audience and students as well.

The colourful dances and soul-stirring music captivated the minds of the students, not only bringing joy but also by driving home a message of patriotism and harmony. "Spotlight", the finale of the cultural extravaganza featured glorious achievements of our dedicated leaders during the freedom struggle and the proud moments of "**VANDE MATARAM**".

Winners of the various competitions were awarded certificates of excellence which carried the official logo and colours of 50 years of Independence.

**Hearty Congratulations***Intercom wishes...***Fr. John Lens**

**happiness and peace on the occasion of  
his Golden Jubilee of religious profession**

We remember with love & gratitude your years of service in our province, and we offer you our warmest felicitations and prayers. May you live long and experience many more happy years of service in the Lord's vineyard.

**DBYA in Delhi**

*The new National DBYA team has been formed. Fr. Thomas Polackal is the new National Director and Frs. V.V. Abraham and M.C. George are the full time Commission Delegates. Fr. M.C. George will also be the National Coordinator for Bosco Boys, our work with street children.*



We are called upon not to be successful but to be faithful.

*- Mother Teresa*



## Don Bosco - Perambur



### Sports Day

On August 8 we had our Sports day. As the saying goes - "Fortune favours the brave", inclement weather did not in any way dampen the enthusiasm of Fr. Paulraj, the organisers and the students. Mr. Alexander I.P.S., Principal of Police Training College, was wonder struck by the impeccable march past and the events of the day. The dance programme depicting Indian culture and fifty years of independence, conducted by Fr. Leo Michael added colour and flavour to the whole day's programme. The students of the primary school wanted to show that they too can do wonders. They had their share of sporting events. A part of it was a quiz on Indian Independence and a spectacular dance depicting India's situation today.

### Animation

Fr. John Peter and Fr. Leo Michael conducted seminars for Sunday catechism teachers of Lourdes shrine, Perambur, on two consecutive Sundays, for both the Tamil and English group. The teachers were enthusiastic in learning to impart the knowledge of God and love of neighbour to children.

### Retreats

Retreats for the catholic students were conducted by the student brothers. Each class had a half day retreat on Saturdays. The brothers were happy to get a very positive feedback from the students who were eager to have more of such experiences in the future.

### An easy way to prevent catching cold:

According to Fr. Narsilio we catch cold through our ears.

So what is the remedy? At night when you go to bed, take a small towel and put it round your head and make sure that the ears are well covered.

This method is very simple and effective. Try this method and you will see miracles.

- Fr. Gesualdo Narisilio SDB

Br. David kept them alive by conducting a Eucharistic game: a game which made them realise that the Eucharist should be the centre of their lives and their sustenance at all times.

The PHS had their recollection preached by Rev. Fr. Schlooz. They were inspired by the thoughts shared by this great and dynamic missionary. They had a small gathering after night prayers, to honour him and Fr. Schlooz was wonderstruck by the musical talents of our band players.

### Mobile Media Shows

The parish of Madumanagar is growing in numbers. Their exemplary participation in the church activities is something noteworthy. Media today are attractive and they influence the minds of the people either for good or bad. In keeping with the audio-visual culture of our times, Fr. Basil, the parish priest, is trying to re-vitalise the faith of the people by going to the street corners to present Christ through Video shows, with a team of lay collaborators. There are also three night study centres, with an average of 100 children making use of this facility daily. There are also two Balwadi centres for babies between 3 and 8 in two places. There are two tailoring centres for women, which the sisters of Maria Auxilium and two lay women look after. There is also a flourishing youth centre and the boys are given all-round formation.

- Bro. Ravi Charles



Keep smiling, if any one does not smile make him smile.

- Mother Teresa





## CANDIDATES FOR COMMUNITY EXPERIENCE

When a candidate to our congregation comes after his college studies or somewhat later in life we ask him to go through an year of Salesian community experience in one of our communities before admitting him to the prenovitiate. This year we have quite a number of such candidates living and rendering valuable service in some of our communities. All of them, without exception, say that this is a wonderful experience that gives them first hand knowledge of what Salesian life is all about and that this will assist them to decide definitely about their vocation. The confreres looking after them are also very much pleased with these candidates seeing their dedication to work and prayer and to their vocation.

The year is meant to acquaint the candidate with the real Salesian life, so that, being mature candidates, they can make the decision more firmly to join or to leave. If they were to go straight to formation houses and decide to leave after a few years, they would be advanced in years, to their own disadvantage in the

world outside. They are also being treated as quasi community members, having their meals and prayers with the Salesians, so that their experience can truly be a community experience. We wish these candidates a positive experience of the spirit and mission of Don Bosco in our province.

*Here is the list of these candidates:*

- |                   |                          |
|-------------------|--------------------------|
| 1. Paulraj        | - DBAI Chennai           |
| 2. Suresh         | - Basin Bridge           |
| 3. Inbaraj        | - Basin Bridge           |
| 4. Pugazhum Jyoti | - SH Parish Polur        |
| 5. David Sanjay   | - Dominic Savio TPT      |
| 6. Justin         | - Don Bosco Vellore      |
| 7. Selva Durai    | - DBAI, Coimbatore       |
| 8. Jerry Vasanth  | - Beatitudes, Vyasarpadi |
| 9. Stalin Henry   | - Alangulam              |
| 10. Vanathaiyan   | - Sagayathottam          |
| 11. Mathias       | - Refuge Broadway        |

## LET US THINK OF OTHERS

It is around 62 years since I came to India, nearly 22630 days. Please multiply this by 4 and you will get 90520. That 4 stands for the number of bananas I eat daily. So I have eaten 90520 bananas in 62 years.

The point is, many people eat bananas for their own pleasure. I eat them to help the fruit-sellers. What would the poor fruit-sellers do, if nobody had bought those 90520 bananas? It would have been a great tragedy for their families. Realizing that, I ate the bananas, *con gusto*, but I repeat, I ate them to prevent such a financial loss for those fruit-sellers. You could call that Charitable Social Venture. Even by eating bananas we can practise charity.

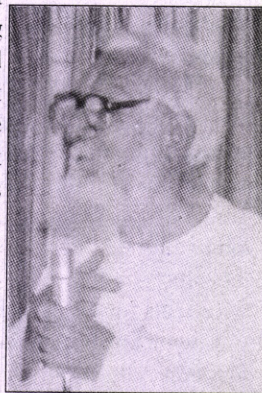
But speaking of bananas, something very tragic comes to my mind, for which you will have to go 62 years back, to 1937.

Bro. Narsilio and myself went to Bangalore for a short holiday. We left at 8 a.m. By noon, we felt hun-

gry. Bro. Narsilio bought bananas, naturally taking my money, he too had money, but he did not want to spend it. For one Rupee he got 22 bananas. At present, 86 years old, he is a specialist in treating diabetes and colds, but not in 1937. However, he knew pretty well at that time what to do with bananas. He gave me 2, which, I thought, was

just to start with. I had a little nap, but on waking up, I found all the bananas had disappeared. I realized that when one has that Maffia spirit, we have to be prudent and alert, but I realized it too late!

**- Fr. Francis Schlooz**



*Dear Readers,*

*Hope you find the monthly issues of the Intercom newsy and enriching. Continue to send in news about your apostolate, varied experiences and views. Please send them by the 20th of every month to facilitate the monthly publication of the Intercom*



Prayer makes your heart bigger, until it is capable of containing the gift of God Himself.

**- Mother Teresa**



## *Personal responsibility for formation*

### **- Fr. Stephen speaks...**

Our special thanks to Fr. Stephen Kuncherakat, the former novice master of our province. Before he left for Rome, to take charge as the Rector of the community of St. Thomas (for deacons), UPS, Rome, we had asked Fr. Joseph Jeyaraj to interview him, and get a feel of his impressions and experiences as novice master. Here are some excerpts:

**Fr. Jeyaraj:** Six years as novice master of Chennai Province must have given you much to remember and cherish. Could you highlight some of your experiences?

**Fr. Stephen:** It was an experience of accompanying a group of novices and each individual in the group for one full year in their search for a life long commitment to the Lord in the Salesian Congregation. This called for mutual knowledge, acceptance and confidence. This was always a slow process and I accepted it as a human reality. But the gradual growth in mutual relationship is something which I cherished very much. Another experience was to begin with a completely new group every year - to go through the same process of building up relationship from scratch, so to say. Continuity in the formation personnel is very helpful and even necessary. But this was not the case due to many reasons. Personally I considered the six years as a special gift from God for my own spiritual and human growth and as an opportunity to contribute towards the growth of the future Salesians.

**Fr. Jeyaraj:** For six years you have been sowing seeds of Salesian religious life in the minds and hearts of young novices. You must have come to know their attitudes, aspirations etc. What is your impression about the young Salesians of our province?

**Fr. Stephen:** It is very difficult to evaluate the attitudes of persons because what appears is not always the expression of the real self. What each one IS and BECOMES depends on his inner receptivity, sincerity and openness to the Spirit and to others; the novitiate is only a "foundational" experience. The subsequent experience of the "Salesian culture of the community" affects very much the growth of the young Salesian. Some accept the different situations as challenges and opportunities for personal growth and become happier Salesians, others blame the structures and refuse to grow. Both the young and not so young Salesians are personally responsible for their own growth; maturity is one's own personal responsibility.

**Fr. Jeyaraj:** Previously you were the rector of the theologate at Bangalore obviously there is a vast difference between the two stages of formation. Can you mention a few?

**Fr. Stephen:** It is very difficult to compare the various stages of formation. Each phase has to be evaluated with its own specific criteria. The important question is what is the degree or intensity of involvement for one's own growth.

**Fr. Jeyaraj:** Now that you are taking up a very different task of being the Rector of an international community at UPS, Rome, what do you think will be your main objective? How do you plan to go about?

**Fr. Stephen:** My main objective, as in every formation community, will be to help the young Salesians to take responsibility for their formation. I will be always available to them. In order to achieve this I will observe, learn from others and collaborate with those who have been there for so many years. I will certainly contribute my own limited share especially by actively listening to and responding to persons. I do not go with any plans. I am open to the inspirations of the Holy Spirit and to the opinions and suggestions of my superiors and confreres. I will be available to each one in my community and interact with the staff of the other five communities.

**Fr. Jeyaraj:** We in the province are happy to be moving forward with the idea of "new direction". What does this mean for you and where do you think we are going?

**Fr. Stephen:** As a province we had taken these decisions and we have made some progress and we are moving forward. Ideas and ideals, to be convincing, are to be lived out in real life, especially by those who need to do much talking.

**Fr. Jeyaraj:** You must have given a password or a motto for your novices to follow during and after the novitiate. Would it be the same for our Salesians here or what else can it be?

**Fr. Stephen:** Each novice was encouraged and helped to formulate a realistic and realizable "personal project of formation" for the years to come. Naturally they will have to be updated with regard to content and method. Probably at the end of the novitiate one begins to understand better the richness of the Salesian charism and the rich content of the Con-

If there will be no more poor in the world we will be unemployed

- Mother Teresa





stitutions. Fidelity to our Salesian charism as presented in our constitutions is the motto for personal fulfilment and happiness.

*We wish Fr. Stephen good health and happiness as he assumes this new responsibility as the rector of a community of deacons from various parts of the world.*

## Alaihal - Children's Theatre Workshops

**July 15 - 30 & August 03-18 1997**

### Workshop at Trichirapalli:

The fifteen day long Children's Theatre Workshop for teachers saw the light of day for the first time in Trichirapalli due to the initiative of the Regional Resource Center of the National School of Drama. 'Alaihal' - A Center of Cultural Education and People's Communications came to collaborate and the dream became real.

After a month of visualising, planning and preparing, a major Children's Theatre Workshop was inaugurated on 15th July 1997 with the sole objective of imparting creative drama skills to school teachers. The workshop began with the inaugural address by Rt. Rev. Joseph Antony, SDB, Bishop of Dharmapuri. The Director of Alaihal, Fr. Britto Belevendran welcomed the twenty participants, carefully screened and selected from the various Educational Institutions in South Tamil Nadu. Prof. S. Ramanujam, the course director and Prof. S.P. Srinivasan, the permanent resource person of the workshop introduced the rationale, the spirit, and the dynamics of the workshop. Thus began the journey for children at the Nagamangalam ATC farm, a twenty kilometre away nature retreat at Trichy. Along with the resource team 20 teachers and 20 students together journeyed in this residential style camp from July 15 to 30' 1997.

The Mayor of the Town (Trichirapalli), The Principal of 'Kalai Kaveri', a school of Dance & Drama approved by Bharathidasan University and Mr. Pankaj Saxene, Co-ordinator of RRC, Bangalore were the chief guests at the valedictory function held on 30th July 1997. The function was also attended by the heads of many educational institutions present in the city.



### Workshop at Tirupattur:

The Children's Theatre Workshop lasting over a fortnight from 3rd to 18th August, became a reality for the first time in Tirupattur, Vellore District, a region wherein theatre activities and especially Children's Theatre activity have seldom been initiated.

'Kalvi Solai' - A centre for Education and Culture based at Don Bosco Educational Complex, Tirupattur came forward to collaborate. The workshop had a very unique inaugural function. The invited dignitaries and the workshop participants were made to involve in a participatory theatre event which gave a dramatic texture and colour to the workshop. Mr. & Mrs. Ananthakrishnan & Rev. Fr. Vincent Durairaj SDB, the Correspondent of Sacred Heart College, Tirupattur, who occupied the dais were all wonderstruck at the way the inaugural function was held.

The reputed film Actor & Director Nazar was kind enough to come for the valedictory function held on 18th Aug' 1997. Apart from the glamour of a film actor, Nazar's deep concern for Children's Theatre

### Prayers requested!

*Intercom requests your prayers for the following confreres who are sick.*

1. Bro. Chacko Nettikkattil (INK)
2. Fr. C.P. Joseph (INK)
3. Br. George Sungumm (ING)
4. Fr. V.V. John (ING)



"I have a feeling that we are in such a hurry, that we do not even have time to look at one another and smile"

*- Mother Teresa*



and Art Education in Schools gave a note of encouragement to this arena.

## COURSE CONTENT

### I. For Trainees

*Concept of Children's Theatre:*

Participational and Presentational Theatre - Creative dramatics - Improvisation a process in play making - Children's play and its characteristics - Sensibilities of Space in play production.

*Development through Children's Theatre:*

Child's psychology, age group, activities - Puppetry for children - Choreography and compositions - Symbolic activities - Stage Image - Theatre and Children's Education - Creativity - a silent revolution.

### II. For Children

Creative Music - Choreography - Story telling - Improvisations

Free play for production - Mime - Folk tales for Children's Theatre - Creative Movements.

## RESOURCE PERSONS

Prof. S. Ramanujam, Prof. S.P. Srinivasan, Prof. M. Velusamy, Prof. R. Raju, Mr. Velusaravanan and Fr. Britto Belevendran.

## NATURE OF THE WORKSHOPS:

1. There were six sessions in a day which started with physical exercises. The other two sessions in the morning were held only for teachers on various aspects of children's theatre. There was a two and half hours evening session in which the resource persons as well as teacher participants interacted with the school children of the age group of 11 to 13 studying in 6th, 7th and 8th standard.
2. The workshop was entirely based on the *playway method* with many practical components. The teachers were given problems and were asked to solve them. From such problem solving methods they were led into the grasp of the subject.
3. The children were divided into groups and the teachers were given assignments to work with children in groups. Thus the workshop was a learner in *group dynamics* skills.
4. In the workshop, emphasis was given more on the *sensibility training* than on imparting information to the children.
5. The children were also taught in making Rhythm

with indigenous objects available in surroundings, playing the colours of the textiles, working on the texture of the different objects, recalling tastes & smells. All these training was imparted in a playful way so as *to build up an imaginary world* for the children.

6. The workshop thrived for a *participational theatre* in which every child has to share the world of both an observer and also a performer.
7. Both teachers and children were made part and parcel of the very *developmental process of the workshop* namely, in mask making; evolving small skits; improvisations; rhythm making; creative music; environments building for the situations; improvised play making and formal play presentations.

*Play Productions:*

Four new improvised plays and one formal play were evolved and practised during the workshop. For the first time teacher participants took part in the characters, which is usually done by children alone.

- a. '*Olangal*' is a new Children's Theatre script, produced from the workshop. The play "*Olangal*" improvised by the teachers is a satire on the modern day's noise culture with a loving invitation towards an experience of silence in which alone one could hear nature's beautiful symphony. (Trichy Workshop)
- b. The play "*Pattupoochihal*" adapted from G. Sankara pillai's 'Chitra Salabangal' was performed by the children with the moods and style of a folk tale in which Mother Earth dialogues with a group of playing children on the dangers of falling a prey to the fatal attractions of life. (Trichy Workshop). The play 'Pattu Poochihal' was specially *invited for the folk theatre festival* conducted by the Folklore Resources & Research Centre at Palayamkottai on 12th August 1997. The play was highly appreciated with regard to its ability to suggest the alternative paradigm of Children's Theatre. The use of Umbrellas for caves, rocks and falls was an unique attempt in *symbolic representation*.
- c. '*Teaching a parrot*' is a satirical representation of present education system based on Rabindranath Tagore's story. (Tirupattur Workshop)
- d. '*The Dead lion and the Three scholars*' the usual story was presented with a contemporary reference in an imaginative way of involving animal charac-

I am fighting abortion with adoption.

- Mother Teresa





ters. (Tirupattur Workshop)

- e. **'Kanikkai' (The offering)** - A play with a new script evolved from an interaction with the children depicting the truth that to live for others and to give oneself in an unselfish offering to others are the two offerings pleasing in the sight of God. (Tirupattur Workshop)

All the plays were performed to a fully crowded hall with **more than 1000 people witnessing the performance**. Most of those who witnessed these two theatre events were children and both the children as well as the adults enjoyed the performances to their heart's content.

From the public one could hear a common opinion voiced thus: "The children were themselves with their own natural expressions and the adults forgot themselves and became children putting on the child's nature in their expressions".

#### THE FOLLOW-UP OF THE WORKSHOPS

*The workshop has resulted in the following*

*proposals:*

1. To begin a **Children's Theatre Repertory** in Trichy & Tirupattur organised by Alaihal with the help of the workshop participants.
2. To start **collecting children's plays** available in Tamil and build a documentation centre in Alaihal for interested theatre activists.
3. To organise **periodic get togethers** for the workshop participants at Alaihal for the purpose of refreshing the resources and knowledge in Children's Theatre.
4. **Involving the neighbouring school children** in the process of creative dramatics by conducting series of theatre workshops in the local schools (already the workshop has induced schools like Sivananda Ashram, Trichy to have planned theatre workshops for children within a time span of three months).
5. **Performing** children's plays in various schools.

- Fr. Britto Belevendran

## Salesian Formation for New and Relevant Modes of Apostolate in Emerging India

The Final statement of the Third Annual Meeting of SSFI held at Don Bosco Vaduthala, Kochi from 30th April to 2nd May 1997.

Our Salesian mission in India today faces challenges that are coming from a context that is undergoing radical changes. Although we Salesians have been fulfilling our mission for the last ninety years in this land, the Indian scenario with its religious revival; economic and technological transformation is demanding from all of us a re-evaluation of our apostolic methodology. We want to be faithful to Don Bosco and at the same time we would like to make our contribution to India fully relevant. This needs Salesians and Daughters of Mary Help of Christians who are well prepared and motivated to fulfil their mission in this country.

We may sum up the situation in India today in terms of the following factors: i) an impersonal technological force that comes from the West resulting in the loss of cultural identity and meaning of life; ii) the struggle of the poor and the oppressed people of our country for a just society; and iii) a quest for the Absolute which has been always inherent in Indian society. The number of marginalized and abandoned youth

in India is on the increase. We have to meet these youth as Don Bosco did, on our Indian streets, in order to evangelize them situating ourselves within the cultural and religious context in which these youth find themselves.

#### Our reflection made us realize the following:

- 1) The urgency to see the importance of exercising our apostolate in non-institutional set-ups and re-dimensioning our formation to meet the needs and challenges of such an apostolate, for example, child-labour, street children, drug-addicts and HIV/ Aids etc.
- 2) To meet the demands that these problems pose, it is imperative that we integrate prayer and apostolate.
- 3) In our initial and ongoing formation we need to focus our attention also on the inter-faith dimension.



"God loves you tenderly. What he gives you is not to be kept under lock and key, but to be shared".

- Mother Teresa

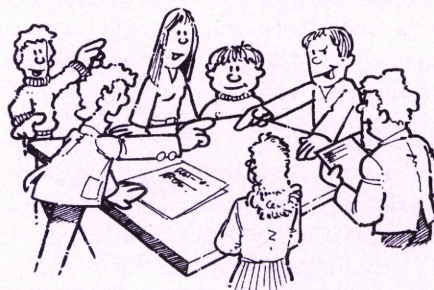


### **Our Apostolate in Non-Institutional set-ups**

Our apostolic activities have been by and large confined to institutions. This has given to Salesians and Daughters of Mary Help of Christians a sub-conscious attitude that has identified our mission with our institutions. At times people think that a non-institutional set-up is an exceptional way of fulfilling our mission. Some feel that ordinary Salesians will not fit into this type of works. And yet if we look at our beginnings we see that Don Bosco's apostolic activities were born on the streets; they were oriented primarily to persons. It is only at a later stage that institutions were founded to meet the needs of those whom he met on the streets. Unfortunately, we seem to start with institutions with the consequence that only those who can fit into that can be the object of our mission. Our formation is very much oriented to make these institutions function. Perhaps, the time has come for us here in India, to re-capture the original spirit of Don Bosco and look at our apostolic mission more in terms of persons in need than in terms of institutions of service. This will necessarily demand that our formation programmes be re-dimensioned. We need to give to our confreres and sisters the deep conviction that we are called to encounter a human situation that needs redemption. This should be fostered at all stages of our formation. Even the proposal that we make for Salesian life to our prospective candidates should very clearly express the fact that they are called to share in an apostolate of this type, namely, to meet the poor and the abandoned youth in their state of poverty and abandonment. In responding to the call to Salesian life, they should realize that they are not going to be mere teachers or managers of institutions; they respond to the Lord to meet the youth in their poverty and marginalization; they are called to give a creative response to a situation in which the Lord has placed them.

### **Our Apostolate in a Multi-Religious Context**

India is a land of religions. Although Indian religions are characterized by their holistic approach to reality, in practice, there exists a dualism between the religious and the secular, between knowing Brahman and touching the untouchable. The Christian mission which follows the incarnational approach should be an answer to this dichotomy. We need to enter into the religiosity of this nation and evangelize it by incarnating it following the pattern set by the Lord Jesus.



We Salesians will do this when following the example of Don Bosco we will be able to discover the Divine that is in the core of our realities and express it through the day-to day life that we share with the youth who come into contact with us. The Salesian response to religiosity will not consist in creating an ashram-like atmosphere in our institutions; but we need to create an ashram within each one of us, that is, an encounter with the Divine in the silence of our hearts so that when we communicate with our youth, this Divine will resound in all its depth and meaning in our playgrounds, in our class-rooms, in our youth-centres, in our mission-centres, in the streets where we meet the marginalized youth. The Indian religiosity is an all-pervading reality. We need to capture it, take it to the very depth of our hearts; make it encounter the experience of the Father which Jesus Christ had and express it through the concern that Don Bosco showed towards young people. When this happens our apostolate will be fully Salesian and fully Indian. This is the core of our inculturation because it will express the religious heart of India transformed by the power of the Gospel and palpitating with love for her children in the Don Bosco way.

### **Integration of Prayer and Action**

Our approach to the Indian youth with its need to be liberated from poverty and fully integrated into the religiosity of the nation, calls for a formation of our confreres and sisters who will appear as men and women of God. They need to learn and experience the God of our young people in the midst of the poverty and mystery in which they live. Unless they meet them as Christ meets them, that is, out of love for the Father and with loving compassion for the poor, their activities will not be apostolate. They may be efficient in their professional activities but they will not be building the Kingdom of God in the midst of youth. Hence, it is absolutely necessary that from the very early period of their formation a serious effort is made

The poor want your love. Not service only.

- Mother Teresa





towards the attainment of that integration between the inner experience of God and the outer experience of involvement in the world.

### Plan of Action

In order that our reflections may not remain merely on the level of ideas we propose a plan of action. It is evident that this plan claims neither to be exhaustive, nor to be fully adequate. If it succeeds in creating an occasion for reflection on the part of both the formators and the formees of our congregations, we believe, this effort has achieved its purpose.

- To give the apostolate in non-institutional set-ups a priority, not considering such work as exceptional.
- To give exposure programmes to the formees right through the initial formation, for example, live-in experiences, visit to the site, seminars, audio-visuals, etc.
- To make such non-institutional set-ups regular and canonically erected houses.
- Sharing of experiences by people who are involved in such apostolate.
- At the provincial level, to promote and increase non-institutional presences.
- Emphasis to be given to the study and practice of the Preventive System in non-institutional set-ups.
- To re-interpret the various aspects that constitute

our religious life such as the practice of community life, the practice of community prayer, the practice of our vows, etc. in terms of our apostolic activities in non-formal and non-institutional settings.

- To include in the curriculum of the initial formation study of other religions and inter-faith dialogue through courses, seminars, inter-religious prayer meets and apostolate/oratories among people of other religions.

### Conclusion

The Salesian Congregation has shown a great vitality in this country. This is a call from the Lord to put the charism of Don Bosco fully at the service of this nation. We cannot do this in any other way than by dedicating ourselves totally to the poor and abandoned youth. The Salesian life and ministry is not oriented to a system but to persons. Unless and until our life is conditioned by the lives of those whom we serve, we cannot claim to be apostles of Jesus Christ. In our case, it is the poor and the abandoned youth of our country. Our formation is oriented to create future ministers of service towards the youth in the Don Bosco way. Therefore, in our formation programme the basic criteria that we should follow is the relevance that it has got in terms of the mission that we are called to fulfil.

## MEETING BOYS WHERE THEY ARE FOUND DON BOSCO ANBU ILLAM, CHENNAI

### INTRODUCTION

Don Bosco Anbu Illam is a registered service society trying to reach-out to as many as possible of the poor vagrant youth of Chennai, particularly, the most neglected paper pickers. Don Bosco Anbu Illam has been making laudable efforts to prevent vagrancy and help the runaway boys and rag-pickers in the city of Chennai.

### ORIGINS, PLANS AND PIONEERS:

This work began in a small way in Chennai when Fr. Joe Fernandez, more than two decades back, made research on rag-pickers. His study and experience caught the attention of the leaders of our province. In 1984, Fr. John Peter Sathiyaraj, the then Salesian Provincial of Madras Province asked Fr. Vincent Mariapragasam to begin this work in a systematic way.

On August, 24 1985, Anbu Illam came into being in a small one room house at Mannady, Chennai. Soon various link centres were established near the Central Station, Beach Railway Station, Murugan Theatre and Mint. Slowly thousands of children began to flock to these centres.



Holiness does not consist in doing extra-ordinary things. It consists in accepting, with a smile, what Jesus sends us. It consists in accepting and following the will of God.

- Mother Teresa



## DEVELOPMENTS, CHANGES AND REDIMENSIONING

The principle aim of this society is to gather the poor and vagrant youth of all types, irrespective of religion, caste, or language. It was to cater to the needs of boys who are homeless, illiterate, unskilled and disorganized and who roam the city streets doing various odd jobs. The main aim was to provide them basic human living conditions and slowly integrate them into the mainstream of society as respectable and responsible citizens. In particular this society was to look after the welfare of the paper pickers and strive to be of service to them in the following ways:

1. Providing shelter for them (a roof over their heads)
2. Providing facilities for non-formal, formal education, technical training, recreation and entertainment.
3. Providing the basic amenities for health and hygiene and medical aid.
4. Organising excursions, holiday camps, training camps, & non-formal educational programmes.
5. Since rag-picking is considered menial, these youngsters have no standing in society. This social service society intends to help them secure better jobs and help them settle down in life.
6. Persuading individuals and their parents to restore the lost relationship among them.
7. Issuing identity cards with the attestation of police authorities, thus preventing them from being victimised by the police.
8. To apply for, receive, accept and utilise Government grants for the welfare of the inmates.

### SATELLITE WORKS:

#### 1. Freshers Contacted:

Don Bosco Anbu Illam, through regular street contacts, gets in touch with the new run-aways.



"Hey! What's your name? Where do you come from?

Did you have a meal?" any question of this type, helps to break the ice. After winning the boy's confidence, through a friendly smile, a chat over a meal, the child is brought to the Shelter Home and he remains there till his family is contacted. We convince the child that the 'home' is the best place to live in. If he wants to start a new life, we contact the parents of these children, and try to create an awareness of the need to love and understand their children.

#### 2. Rag-pickers Contacted:

Besides fresh run-aways, we also contact rag-pickers, cup-pickers, coolies, porters, hotel workers, marriage hall workers, stainless steel factory workers and many other children. All these youngsters are offered various chances to change their life-style and are given the choice of either academic or technical education.

#### 3. Prevention of Vagrancy:

The fact remains that a considerable number of vagrants are from slums, pavements or places of low and middle income groups. Anbu Illam has developed a programme which counteracts vagrancy. This involves two types of work:

##### 1. Classes in Street Centres

##### 2. Classes in Slums

The Children are made aware of the need to be educated and become integrated persons. Their daily problems such as hunger, lack of books and wholesome entertainment are also taken care of. Thus they are prevented from running away from their homes.

#### OUR AIM:

Our aim is to be a friend, guide and counsellor to street boys, child workers and rag-pickers. They need our love, affection and understanding more than

The poor do not need our condescending attitude or our pity.  
They only need our love and our tenderness.

- Mother Teresa





money. We try to establish this and it turns even the hard-core imp into the most lovable person.

## NEW DIRECTION

Due to the hard work of our confreres in Anbu Illam we have ventured into many areas of work. The Government has approved many of our projects as a token of our assiduous work.

## ILO PROJECT - Beneficiaries:

1. 72 Children enrolled in formal schools during the year of 1995-96 and got uniforms, school fees, note books, affidavit and others.
2. 25 girls benefitted from tailoring, provision of free cloth, tape, scissors, thread, paper and other requirements.



## 10 YEARS AT A GLANCE:

YEARS	PLACES	BOYS CONTACTED	HOME SETTLEMENT	LIVING IN SHELTER HOMES
1990 - 95	ROYAPURAM	725	218	123
1985 - 95	BROADWAY	960	288	60
1985 - 95	CENTRAL	1,105	332	40
TOTAL		2,790	838	223

3. 300 Children received free medical checkup, recreational facilities and picnics.
4. Nutrition for 100 children.
5. Non-Formal Education materials for 300 Children.
6. Nearly 150 parents attended parents' meeting and exchanged awareness programmes for them.
7. 65 big boys got jobs in Clean and Green Chennai City Project.
8. 12 Children attended the Street Theatre Training Programme.
9. 25 Children attended the Vocational Camp conducted by Don Bosco Anbu Illam.

10. 9 Children attended the Campaign Against Child Labour meeting at Trichy to share their problems.
11. Cultural activities and sports for all children.

## FUTURE DEVELOPMENTS:

- Boys town - "A Home Away From Home" For Runaways
- Self employment schemes
- Documentation and training centre
- Housing Scheme for unwanted youth
- Auto drivers welfare association
- Re-cycling the solid waste with government collaboration



## CONCLUSION:

Hundred years ago Don Bosco went around the Streets of Turin in search of street urchins, abandoned boys, outlaws and anti-social elements and made them his friends, and he was like a father to them. All this was possible because of his special educational system and method of approach.

Don Bosco Anbu Illam has taken the same mission and methodology to the Streets of Chennai in working with the street children. Many young lives have been brightened up through the intervention of Don Bosco Anbu Illam. We reach out to them in the



Prayer is not asking. Prayer is putting oneself in the hands of God, at his disposition, and listening to his voice in the depths of our hearts.

- Mother Teresa



Don Bosco way and it makes all the difference.

At this juncture we would like to place on record our sincere thanks to **Fr. Vincent Xavier sdb**, the pioneer of this mission, for his tireless work for the past nine years in Don Bosco Anbu Illam, for his able guidance and the genuine love he had for boys. We also thank Fr. Gregroy SDB, for his assiduous work for the past four years. We thank Fr. Anand SDB, and Fr. David SDB, our close collaborators who

worked in Anbu Illam for the past four years and two years respectively.

Many have worked hard to make this institution a home and place of love for hundreds of children. We wish to thank all the Salesian clerics, the Staff, friends and all our well-wishers for their love and co-operation. May God bless all who donate their lives for the betterment of Street Kids.

## opinion

## Myths and facts about religious life

### MYTHS ABOUT ALCOHOL:

Many of us have too little knowledge about this liquid drug and many of us 'know' so much that it is not true. We unwittingly abide by myths about alcohol, all of which can be exposed and acknowledged as fallacious. If we are to consider alcohol realistically it must be demythologised.

**MYTH:** You cannot get addicted by drinking Beer!

**FACT:** Beer is as addicting as wine or whisky. The alcohol content of 12 ounces of beer is equal to that of 5 ounces of whisky.

**MYTH:** A drink helps me to get to sleep at night!

**FACT:** Alcohol is a central nervous-system depressant whose effects are sedating and irritating. The sedation effect of alcohol on the brain lasts about four hours, while the agitation effects last about six hours. People who have been drinking, often have difficulty in sleeping and frequently awaken after four hours of sleep.

**MYTH:** Alcohol is a good tonic!

**FACT:** Alcohol has extremely limited medicinal value. Once it is ingested it affects the processes of almost every cell and system in the body. As a matter of fact, alcohol interferes with the body's protective mechanisms.

**MYTH:** Alcohol relaxes me and gives me a lighter mood!

**FACT:** Initially yes. Later it leads to violent and indulgent behaviours. Therefore people under the influence of alcohol have less self-control and restraint. Alcohol de-

presses the somatic centres which enable people to act responsibly.

**MYTH:** Taking alcohol does not in anyway affect my apostolate or religious life.

**FACT:** Any person after drinking, is forced to rest or relax. He cannot be ready for any serious work. Similarly religious after their rounds of alcohol, pass on their responsibilities to others who are free of alcohol. Their availability is curtailed.

Added to this, how can we preach prohibition, towards which every sane society is working hard. How can we counsel people, not to drink and to look after their families. Infact, many catholics have abandoned the church, because they have seen priests and religious drinking.

Thus, alcohol can be exposed for what it is and does. It rarely has been, and seldom will be a friend to anyone and it is hardly likely to do any good.

The more we consume alcohol, the more vehement supporters of alcoholism we become, because it is a vicious circle of dependence and self-defence.

We religious and priests, who are to stand witness to the truth, either don't recognise it or are immobilised by it. We walk right into the trap set by alcohol and become vulnerable. May we have God's wisdom to grasp, the depth and breadth of the growing problem with alcohol and the courage to do something about it.

### MYTHS AND FACTS ABOUT RELIGIOUS POVERTY:

\* World Food Summit (WFS), held between 13th to 17th of November 1996, puts the chronically undernourished people in the world as 842 million.

The less we have, the more we give. Seems absurd, but it's the logic of love.

- Mother Teresa





- \* India has 30 percent of world's chronically under-nourished people.
- \* 37 percent of Indians is below poverty line.
- \* Indian per capita income has increased. Yet poverty is plenty. Why?
- \* How does religious and priestly life perpetuate this sad state?

We may claim that we do not exploit the poor. That's where we are wrong. Most of us, religious and priests cannot imagine a day without a non-vegetarian meal. Parties and drinks have found a comfortable place in our lives. Non-Vegetarians claim that vegetarians get their food because non-vegetarians eat egg and meat and spare the grains for vegetarians But they are utterly wrong!

**REASON:** People have started consuming more non-vegetarian food like egg, meat and beverages like beer etc, which are grain-intensive. Obviously the grains are used up to produce egg, meat, chicken and beer leading to scarcity of food grains. And this in turn leads to hike in prices of essentials.

In 'Some food for thought', Shri J.N. Mankar says, "One acre which produces only 42 to 54 kg of meat, can produce 10,000 to 20,000 kg of fruits,

– 0.05 lakh calories from meat, but 100 to 200 lakh calories from fruits,

– 10 kg protein from meat, but 100 to 200 kg protein from fruits. The same stretch of land which is used as pasture used to fatten animals, the meat of which could feed 10 people, if cultivated with millets, peas, lentils and barley, would be able to feed a 100 people."

Therefore, if we consume non-veg food indiscriminately (daily), then we indirectly cause shortage of grains. Thus we become consumeristic and perpetuate poverty.

Our ownership of vast expanse of properties, which don't produce to their full capacity and cater only to a very few, is a gross violation of everyone's right to own property. Our compound walls which keep the poor far away from us, is against the very essence of religious life.

The practice of the virtue of poverty should help to awaken in us the realization that we stand before God as a creature dependent on Him. All the gifts, even our very existence rest in Him. This is poverty in its deepest sense. It signifies a void in our being, which we wish to fill with the indwelling of the Fa-

ther, Son and Spirit. To help achieve this, poverty should help us **'TO RATHER HAVE LESS THAN MORE'**. How can we fill ourselves to the full and yet 'seem' dependent on Him? How can we have everything we want (not need) and yet speak of poverty, and of identifying ourselves with the poor (CHRIST)?

External poverty is a must and a pre-requisite for internal poverty. We can imitate Gandhi in this, by disposing of any one of our possessions every week. Poverty is not just for the sake of being poor, but it should lead us to HOLINESS.

### **RELIGIOUS COMMUNITY AT THE COST OF HUMAN COMMUNITY?**

Most of us religious, defend our posh life-style as something necessary - necessary even for our apostolate. We spend a lot of money, energy and time to unite and build our communities. But building or uniting a community is necessarily for our **MISSION**, and not simply for a happy co-existence. Community is not an end in itself. Establishing love, justice and equality takes precedence over just building a community. If a religious community does not contribute to the establishment of justice and equality, it has no meaning. Religious community is part of the human community. If while trying to unite the community and make us more privileged and more advantaged, then that religious community only destroys the unity of the whole human community.

We are beginning to absolutize the religious community – its existence and unity. Only **HUMAN COMMUNITY** is absolute and not religious community. If our elite religious communities spend time and money to unite themselves, at the cost of the **poor and the down-trodden, the marginalised and the emaciated**, then they have no reason to exist. That was how the Loretto Convent community vanished for **MOTHER TERESA** and the Missionaries of Charity emerged. She stepped out of her convent, to serve God in the poorest of the poor. In serving the poorest of the poor, living and dying for them, that the Missionaries of Charity are united. It is in those divine actions and prayer, they express their unity and not in unnecessary and heavily-budgeted feasts and get-togethers!

Therefore let us place our religious communities at the service of the whole **HUMAN COMMUNITY**, in establishing **LOVE, JUSTICE AND EQUALITY**.



Give a person tender love and care. Your radiating concern,  
your radiating joy will give that person great hope – *Mother Teresa*



Otherwise our religious communities which are agents of injustice, will soon face a miserable death at the hands of the poor. Who knows, the religious world may become "THE LOST WORLD!"

Religious hypocrisies have gained magnifying proportions, thanks to our formation in Philosophy and Theology. Many of us have developed a fine art of justifying our behaviour, using philosophical and theological arguments. Those arguments will not hold water in our present day Indian context.

It is high time that we shed our religious protocols and red-tapism, to be one with the outcasts of the society. We cannot use the money we get in the name

of the poor, to 'build' and 'unite' ourselves, excluding the poor from our communities.

**"Woe to us if we misuse the money of the poor"**

**- Don Bosco.**

**Reference:-**

Ann Marie CSJ., 'The Downward Spiral of Addiction', *Review For Religious*, July 1978. pp 599 – 607.

Health Action, June, 1997 - pp 1.

Charles A Law SJ., 'Poverty and the Space Around Us', *Review for Religious*, March, 1978. pp 365 – 398.

**- Robert Alphonse & Valan**

**K.J.C. Bangalore**

## Governor urges theology students to provide moral leadership

Meghalaya Governor M.M. Jacob urged the students of theology at Sacred Heart College to prepare themselves to provide moral leadership and mould the character of youth in the country. Shri Jacob was addressing the staff and students of the College, Shillong, while inaugurating the new academic year, August 7.

The Church leaders of the future must be able to provide credible leadership as people are becoming wary of large scale corruption by public servants. He appealed to the students of theology to channelise their resources and energy for the betterment of society. He lauded the religious and secular credentials of the Sacred Heart College and the service it renders to the region by forming clergy and lay leaders. The Governor pointed out that the secular fabric of our country is our precious heritage. Secularism is not negation of religion, but acceptance and tolerance of all religions. Ours is a country with many religions, languages, cultures and traditions. All of us must strive hard to sincerely uphold the great Indian tradition, he urged.

The Governor also conferred various awards. He presented a gold medal to Dr. Jose Chunkapura for successfully defending his doctoral thesis on "God

of Rabindranath Tagore: a study of the Evolution of his understanding of God" from Gregorian University, Rome. Dr. Chunakpura is on the staff of the College and teaches systematic theology. Bro. Shaji Padikunnel was conferred the Costa Memorial Scholarship for excellence in Bachelor of theology course, and Bro. Dominic Pernunneparambil was conferred Philip Kanjuparampil Memorial scholarship for excellence in Scripture studies. Shri Jacob also released a Bible commentary in Khasi by Fr. Sylvanus Sngi Lyngdoh, Professor Emeritus of Sacred Heart College.

Established in 1928 Sacred Heart Theological College, formerly known as Our Lady's House, is the oldest Catholic theological institution in Northeast India. It was shifted to the present site in 1938. After the Chinese aggression, the college remained closed for nine years from 1967. It was reopened in 1976. Sacred Heart College, affiliated to the Salesian Pontifical University, Rome, confers Bachelors' and Masters degrees in theology. Since 1993, the college has been offering a one-year diploma course in theology for religious and laity. - **Nicodem Aind and Pius T.**

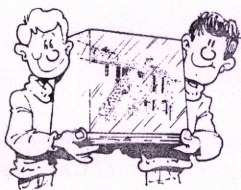
(News Line)

### HEARTY CONGRATULATIONS

to

#### the New Councillors of T.N.T.D.

1. Fr. Amalraj Susai (Rector - Yercaud)
2. Fr. Vincent Sebastian (Director - Alangulam)
3. Fr. O.K. Matthew (Parish Priest - Madha Kottai)
4. Bro. George (Director - Vedasanthur)



Jesus came to teach us how to love one another, not to look at colour, not to look at nationality,  
not to look at rich or poor, but my brother, my sister.



- Mother Teresa



## 4th October - Brother's Day

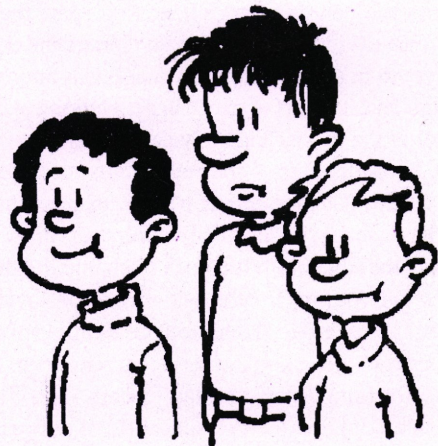
The Tamil Nadu Assembly of Religious brothers (TARB) and the National Assembly of Religious Brothers of India (NARBI) have proposed that October 4th could be celebrated as Brother's day, being the annual feast of Francis of Assisi, the patron of lay brothers. On that day, let us speak about the uniqueness and greatness of brotherhood vocation in our communities and places of work. Let us in a special way pray for more vocations to brotherhood and for the lay brothers in the different provinces of India. Happy feast to all the brothers. Bravo!

- Bro. Meril Rodrigo

## Mind Your Language

Recently I conducted a language course. That gave me an excellent opportunity to do a little research on language, especially on the English dialect that we have developed among ourselves. There are several words and expressions that we use often, that indicate something quite different from what they mean in the dictionary. Here are my findings:

They say - I say, but I am afraid to take responsibility for what I say  
 I have heard it said - I would like to hear it said  
 Several told me (something positive about me) - one or maximum two told me  
 Everybody says it - I want everybody to say it  
 I am almost sure - I am not sure  
 We almost won - we lost  
 Ours would have been the best - actually it was second best  
 The people want me - in fact, I told them that  
 Lack of personnel - lack of suitable personnel  
 No money - Don't ask me what I am doing with what I have  
 I am so busy - *because* I don't want to help you (not *therefore* I cannot help you)  
 No time - the most respectable excuse  
 Unfortunately - another excuse  
 Circumstances - one more excuse  
 For the glory of god - a little bit also mine (How little? That varies from person to person)  
 Enemies of the Church - actually they are only my enemies  
 What can I do? - I will not do anything  
 What to do - I am quite comfortable doing nothing  
 I am not doing it for myself - I am doing it for myself but I don't want you to know that  
 I am telling only you - the others have been told already



Don't quote me - I know you will, please do  
 A man by the name Uncle Tom was executed in the electric chair for murder. But to save his reputation the news was announced in the following words, *Uncle Tom occupied a chair of applied electronics at an important government institution. He was attached to his position by the strongest of ties and his death came as a real shock.*

"Let your **yes** mean **yes**, and your **no** mean **no**. Anything more is from the evil one" (Mt 5:37).

- Paul Vadakumpadan  
 (News Line)



"I ask you one thing: do not tire of giving but do not give your leftovers.  
 Give until it hurts, till you feel the pain".

- Mother Teresa



## NEW RELEASES FROM TEJ-PRASARINI

### AUDIO CASSETTES:

#### "JOY"

An audio cassette sung by Rahul D'Mello orchestrated by Rahul and his band: "Ragas to Riches"

Contains some well known hymns composed by Salesians and ex-Salesians.

Rs. 50/- each

### BOOKS:

#### SPIRITUALITY OF SALESIAN ASSISTANCE

- by Bro. P.M. Thomas

The author shows how Salesian Assistance is much more than a mere technique employed to "manage" young people. It is a spiritual path for both the educator and the educand that has its foundations in Sacred Scripture.

Rs. 20/- each

#### THE BIBLE, GOD'S LOVE LETTER TO YOU AND ME.

Fr. Zevini Giorgio SDB, Trans.

by Sr. Teresa Joseph FMA.

A basic introduction to the Bible.

Rs. 15/- each

### VIDEO CASSETTES:

"DON BOSCO" the film by Leandro Castellani edited and adapted for vocation promotion in just 30 minutes.

Available in English, Hindi, Marathi, Gujarati, Tamil

Rs. 150/- each.

"AD-MANIA" A video discussion kit on "living fully in an advertising age". An aid to critical reflection on advertising through five participatory, value based exercises. A booklet is enclosed.

Rs. 150/- each

NB: Copies are available at DBICA - 18, Landons Road, Chennai-10



"Where does love begin? In our own homes. When does it begin? When we pray together"

"If we were humble nothing would change us - neither praise nor discouragement. If someone were to criticize us, we would not feel discouraged. If someone would praise us, we also would not feel proud"

"My secret is a very simple one: I pray. To pray to Christ is to love Him"

"To God nothing is small. The moment it is given to God, it becomes infinite"

"Holy communion gives us the strength and the joy and the love to touch him, to love him, to serve him. Without him, we cannot live; with him we can do all things"

"I believe in the personal touch of one to one"

"Live together and stay together. When you stay together you will love each other"

"We all long for God's paradise, but we all have the opportunity to find ourselves in it right here.

We only need to be happy with Christ right here and now"

- Mother Teresa



## COURSES THAT YOU CAN TAKE PART IN...

DATES	COURSES OFFERED	ADDRESS
Oct 16th-Nov 16th	"Personal Growth and Training in Counselling, Spiritual Direction and Discernment" <i>Fees: Rs. 2000/-</i>	The Director Soci-Religious Centre Christ Hall, Malaparamba Kozhikode, KERALA-673 009 Tel. 371826 (off), 371103 (res)
Oct 1st-15th Oct 23rd-31st Nov 9th-22nd	"Empowering Women in Mission" "Mission Retreat" "Mission Orientation for Formators"	The Programme Coordinator Ishvani Kendra, PB 3003 Pune 411 014 Tel. 0091-488-852021, 852885 Fax. 0091-488-853885
Oct 19th-28th Nov 3rd-Nov 14th	"Vipasana: The World of Awareness of the World" "Spiritual Direction & Discernment"	The Director Sadhana Institute, Lonavala, 410401 INDIA Ph: (02114) 73370
Oct 3rd-Oct 8th	"Catechism of Catholic Church" - by Fr. E.D. Daly, SJ	The Registrar Regional Pastoral Centre Sadaquat Ashram P.O. Patna - 800 010, BIHAR Ph: (0612) - 2622284
Oct 7th-Nov 28th	"Diploma Course in Counselling"	The Director Christian Counselling Centre Post Box No. 110 Sainathapuram

## ‘வாய்ப்பு கிடைத்தால் வானத்தையும் வசப்படுத்த முடியும்’

போளூர் ‘வியா’ நிறுவனம் தனது மக்கள் கட்டுமானப் பணியின் இன்னொரு படிநிலையை தொட்டுவிட்டது. இந்தியா சுதந்திரம் அடைந்து 50ஆம் ஆண்டு பொன்விழாவை கோலாகலமாக கொண்டாடிய அதே நாளில் இன்னும் நாட்டின் சுதந்திர அடிமைகளாகவே இருக்கும் கிராமத்து இளைஞர்களுக்கு ‘தொன் போஸ்கோ கனனி மையம்’ ஒரு விடியலாக உதயமானது.

தொன் போஸ்கோ பள்ளியின் மாணாக்கருக்கென ஆரம்பிக்கப்பட்ட இம்மையம் பள்ளி படிப்பை 10, 12 வரை முடித்துவிட்டு அல்லலுறும் எண்ணற்ற இளைஞர் இளைஞிகளுக்கு வேலை வாய்ப்பை பெற்றுத்தரும் வகையில் ஆறு மாத கனனி பயிற்சியும் ஆரம்பிக்கப்பட்டது.

தலைமை ஆசிரியர் பணி. மரிய லூயிஸ் ச.ச. முன்னிலையில் தாளாளர் பணி ஜான் லூயிஸ் ச.ச. திறந்து வைத்த இந்த கனனி மையம் மாலை 3.00 மணியிலிருந்து 8.00 மணி வரை 20 கிராமத்து இளைஞர்களுக்கு பயிற்சி தருகிறது. தமிழக சிலேசிய

ஆணையத்தின் ‘பிக்ஸ்’ மேற்பார்வையின்கீழ் ஆரம்பிக்கப்பட்டுள்ள இந்த கனனி பயிற்சி காலமெல்லாம் காத்திருக்கும் கிராமத்து இளைஞர்களுக்கு ‘கான்வென்ட்’ கல்வியின் தரத்தோடுகூடிய மேலான பயிற்சியை அளித்து வாய்ப்புக்களைத் தேடித்தரும் என்பது திண்ணம்.

‘வியா’ நிறுவனத்தின் ஒரு அங்கமாக ‘அக்னி இளம் பெண்கள் இயக்கம்’ மாற்று வேலை வாய்ப்பிற்காக ஏங்கி தவித்த இளம் பெண்கள் வேளாண்மை கூலி வேலையை விடுத்து சுயமாக மாற்று தொழில் முறைகளை கற்றுக்கொள்ள ஆர்வம் காட்டினர். அதற்காக 4.9.97 அன்று பங்குதந்தை பணி. ஜான்லூயிஸ் ச.ச. அவர்களால் கோரைப்பாய் முடைதல் மையம் ஆரம்பிக்கப்பட்டது. ‘வியா’ நிறுவனத்தின் தொடர்பாளர்கள் மட்டுமின்றி மாவட்ட அறிவொளி இயக்கத்தினர் சார்பிலும் பெண்கள் இப்பயிற்சியை பெற்று தங்கள் வாழ்க்கைக்கு புதிய வடிகால்களை அமைத்துக் கொள்கின்றனர்.



# Birthdays in October

02	P Lawrence VADAKKAN
02	S Sahayadas FERNANDO
04	P Maria Arokiam KANAGA
05	P Louis KUMPILUVELIL
05	S Daniel SEBASTIAN
06	P Thomas PAMPAREL
07	P Ittyachen MANJIL
07	P Rosario PEREZ
08	S Henry MONTFORT
09	P Shiran KARAWGODAGE
10	S Francis Sagaya PINTO
12	P Peter RAJAMANICKAM
12	S Raphaelraj CHINNAPPARAJ
13	P Michael VIYAKULAM
13	S Sathiasaelan KULANDAISAMY
14	P Lucian Bernard FERNANDO
15	L Dennis CUTINHA
16	N Babu Pushparaj
17	P Vincent MARIAPRAGASAM
19	S Gerard MAJELLA
20	P Edward XAVIER
20	P John MARIAPRAGASAM
20	S Amalorpavaraj ANNAPPAN
20	S John BERNARD
20	N Francis Gamaliel
21	P Jeromedhas VARUVEL
21	S Daniel JOSEPH
22	S Vincent VIJAYAN
23	L Julian SANTI
28	P Arokiasamy ARPUDARAJ
29	L John KESPRET
29	S Michael RAJ
29	S Patrick MATHIAS
30	S Anthony CLEMENT
30	S Jeffrey GLADSTONE
31	P Jesudas AMALADAN



*We wish you  
a memorable B' day...  
filled with  
pleasant feelings  
and happy memories*







## *Life is...*

- |                               |   |                          |
|-------------------------------|---|--------------------------|
| <i>Life is an opportunity</i> | - | <i>benefit from it</i>   |
| <i>Life is beauty</i>         | - | <i>admire it</i>         |
| <i>Life is bliss</i>          | - | <i>taste it</i>          |
| <i>Life is a dream</i>        | - | <i>realize it</i>        |
| <i>Life is a challenge</i>    | - | <i>meet it</i>           |
| <i>Life is a duty</i>         | - | <i>complete it</i>       |
| <i>Life is a game</i>         | - | <i>play it</i>           |
| <i>Life is costly</i>         | - | <i>care for it</i>       |
| <i>Life is wealth</i>         | - | <i>keep it</i>           |
| <i>Life is love</i>           | - | <i>enjoy it</i>          |
| <i>Life is a mystery</i>      | - | <i>know it</i>           |
| <i>Life is a promise</i>      | - | <i>fulfil it</i>         |
| <i>Life is sorrow</i>         | - | <i>overcome it</i>       |
| <i>Life is a song</i>         | - | <i>sing it</i>           |
| <i>Life is a stranger</i>     | - | <i>accept it</i>         |
| <i>Life is a tragedy</i>      | - | <i>confront it</i>       |
| <i>Life is an adventure</i>   | - | <i>desire it</i>         |
| <i>Life is luck</i>           | - | <i>make it</i>           |
| <i>Life is too precious</i>   | - | <i>do not destroy it</i> |
| <i>Life is life</i>           | - | <i>fight for it.</i>     |

*- Mother Teresa*