



# ST THOMAS SYRO-MALABAR CHURCH BOSTON

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MY LORD,  
MY GOD!

EIGHTH SUNDAY OF ELIJAH, CROSS & MOSES  
OCTOBER 05, 2008

EXALTED  
BY GOD!

## Saints Little Flower and Francis

### Today's Gospel (Mt. 20:1-16)

*"The kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard. After agreeing with them for the usual daily wage, he sent them into his vineyard. Going out about nine o'clock, he saw others standing idle in the marketplace, and he said to them, 'You too go into my vineyard, and I will give you what is just.' ... he went out again around noon, ... three o'clock, ... five o'clock, ... When it was evening the owner of the vineyard said to his foreman, 'Summon the laborers and give them their pay, beginning with the last and ending with the first.' When those who had started about five o'clock came, each received the usual daily wage. So when the first came, they thought that they would receive more, but each of them also got the usual wage. And on receiving it they grumbled against the landowner, saying, 'These last ones worked only one hour, and you have made them equal to us, who bore the day's burden and the heat.' He said to one of them in reply, 'My friend, I am not cheating you. Did you not agree with me for the usual daily wage? Take what is yours and go. What if I wish to give this last one the same as you? (Or) am I not free to do as I wish with my own money? Are you envious because I am generous?' Thus, the last will be first, and the first will be last."*

**Saint Theresa of the Child Jesus**, one of the most instantly popular saints of the twentieth century, was canonized less than thirty years after her death at the age of twenty-four.

A principle reason for her great appeal to ordinary Catholics was her "Little Way" to holiness -- her example of achieving sanctity, not through undertaking great deeds, but through personal devotion and dedication. The young nun's autobiography, *L'histoire d'une âme* (Story of a Soul), written at the command of her prioress, was much admired for its deep spiritual wisdom and beauty. The book presented people with a compelling example of spiritual maturity and piety achieved by an ordinary young girl. An anecdote, that she had promised to send roses as a sign of her intercession led to the affectionate nickname, the "Little Flower".

In June 1897, she died on September 30. She was beatified by Pope Pius XI in 1923 -- he canonized her in 1925. In 1927 she was named the heavenly patroness of all foreign missions, and of all works for Russia. Her shrine at Lisieux, France, is still one of the most popular pilgrimage sites in Europe.



**Saint Francis** is called the little poor man of Assisi. He was born in the year 1182 in the town of Assisi in Italy. His father's name was Bernadone. Bernadone was a very wealthy merchant of Assisi. Francis was a very good-looking boy. He was merry and soft-hearted. So he had many friends. All the noble men's sons were his companions.

Francis was brought up in luxury and gaiety. He spent a considerable portion of his wealth in extravagant pleasures. He used to drink with the young princes of the land.

One day Francis was joking and laughing with his friends. A beggar came along crying for alms. Francis, who was soft-hearted, gave whatever he had in his pocket to the beggar. His companions mocked at him for his charitable act. Dispassion dawned in his heart. The sight of the beggar set him thinking about the poverty and misery of mundane life. He gave much money to the poor. His father thought that Francis was wasting his money and rebuked him. Francis' friends mocked at him and teased him. His father turned him out of the house. Francis lived like a beggar. Francis lived in a cave in the mountains of Assisi.

He died on October 4, 1226 at the age of 45. On July 16, 1228 he was pronounced a saint by pope Gregory IX.



**Today...**

10 am : CCD; 11 am : Holy Qurbana;  
Celebration of Feast of St. Little Flower;  
Parish Council

**Marching forward...**

**Sunday Celebration Assignments**

**Today : Little Flower Family Unit**

**Oct. 12: Thirukkudumbam Family Unit**

Oct. 10 : Sacred Heart Family Unit Prayer at the home of Tomy & Binu, Nirupa and Reshma Arackaparambil.

Oct. 11, Saturday : Holy Qurbana at 11 am, Novena;

Oct. 12, Sunday : 10 am -- CCD; 11 am -- Holy Qurbana; Celebration of the Canonisation of Saint Alphonsa (Feast sponsored by Thirukkudumbam Family Unit)

Readings - Oct. 5  
Is. 40:1-17  
2 Cor. 1:23-2:11  
Mt 20:1-16

Readings - Oct. 12  
Is. 41:1-7  
Gal. 5:16-26  
Jn 12:20-26

**OCTOBER - ROSARY MONTH**  
**PLEASE NOTE : WE WILL BEGIN OUR**  
**ROSARY OCTAVE ON OCT. 16 AND**  
**WILL END ON OCT. 25.**

**A Letter from Tony Raj, S.J., from Orissa, India**

Dear Friends,

Thank you for the prayers that you offer today and have been offering on behalf of the aggrieved people in the Indian state of Orissa and for those of us called to be with them in their struggle for existence. I have been in the hills at a government run refugee camp, three of the 14 camps in the district. These camps accommodate about 10,000 individuals out of the total 25,000 people living across the district in similar set up. I am about 300 kms (186 miles) from my home in Bhubaneswar, the capital of the state of Orissa.

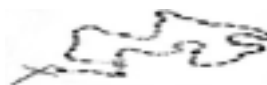
We are the only medical team that has been allowed into any camp, and my camp at present, is "sheltering" 4000 people. I am posing as a doctor and the nurses who are with me are nuns, although we are all incognito, due to the threat of violence. After much negotiation with the Government officials, and after much planning with the International NGOs like Catholic Relief Services, and Caritas, I arrived with the first group on September 15, returned to the city on the 17th and came back up to the camp on the 20th and have been here since. The violence around the camp has increased and the roadways blocked, making it impossible for me to take the team back to Bhubaneswar, and to bring in new people. We are running low on supplies and are very weary.

We have set up in a makeshift medical facility and see about 180 people a day and have administered to more than 3000 refugees here. The people at the camp are being fed one hot meal a day, and are living in a desperate situation. Most assume that they have lost everything but the clothes on their backs, that there is nothing left for them to return to; many have lost track of loved ones and fear the worst.

The violence and savagery with which these attacks occurred boggles the mind. It is unfathomable what horror humans can inflict on other humans. As always, it is the poor, particularly women and children, the elderly and the infirm who are most victimized in these situations.



Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help or sought your intercession was left unaided. Inspired by this confidence, I fly unto you, O Virgin of virgins, my Mother. To you do I come; before you I stand, sinful and sorrowful. O mother of the Word Incarnate, despise not my petitions, but in your mercy, hear and answer me. Amen!



**Please pray the Rosary every day in your families.**



**Sister Alphonsa to be declared saint on October 12.**

On October 12, Sister Alphonsa will become the second Indian to be officially declared a saint by the Vatican.

It is said that a physically challenged boy was cured of his de-

formity after praying at Sister Alphonsa's tomb. Last year, the Pope accepted it as a miracle based on which Sister Alphonsa will be declared a saint.

Alphonsa joined convent in 1927 and spent 20 years serving the people before she died of illness at the age of 36. Sister Alphonsa was beatified by Pope John Paul II in 1986.

Sister Alphonsa will become the second Indian to get that status after St Gonsalo Garcia.

**Marriage Preparation Course** The next one conducted by the Syro-Malabar Diocese of Chicago will be held at at Rosary Hill Retreat Center, Chicago on Oct 31 - Nov. 2.

Please call Thomas Purathur (708) 544-7250 or Thomas Moolayil (630) 910-0669 to register.

**HEARTY WELCOME NEW COMERS!!!**

**Weekday Mass : 9 am (in the Rectory Chapel)**

**Sunday Mass Schedule : 11 am**

**Saturdays : 11 am Mass followed by Novena to Our Mother of Perpetual Help.**

**Memorial services will not be conducted on Sundays.**

**They may be conducted on any of the week days.**

**First Fridays : Mass at 7 pm followed by Holy Hour and Benediction.**

**PLEASE recite the PRAYER FOR OUR DIOCESE AND OUR PARISH every day in your families.**

# HAPPY BIRTHDAYS IN OCTOBER

02nd-	James Joboy Manalel
02nd-	Claer Ann Jestin Anthiamkulath
02nd-	Jason Fernandez
03rd-	Alex Antony Naliath
03rd-	Jenson Kaithamattam
04th -	Alfred Samkutty
05th -	Justin Andrews Moolekariyil
05th -	Titus John Pathuvelil
06th -	Sebastian Alanoly
07th -	Mary Ellen
08th -	Justin Kutticherry
09th -	Joseph Kunnel
09th -	Nelly Jiffy Powathel
10th -	Seena Bobby Chempottickal
11th -	Priya Kurian Arupathil
11th -	Anitta Thomas Paduthuruthy
11th -	Shawn Francis Kunnumpurath
17th -	Ashwin Antony Satyadas
17th -	Ashley Joboy Manalel
17th -	Chinnamma Malanakarot
17th -	Varghese Yohannan
19th -	Lucy Varghese
20th -	Anu Bino Ozhukayil
21st -	Teena Pottetparamban
22nd -	Betty Jeffy
23th -	Alwin Jose Nelluvelil
23th -	Justin Joby Nakkarakunnel
26th -	Mary Satyadas
28th -	Grace Pullathu
28th -	Jestin Anthiamkulath
29th -	Beji Joseph Naduviledam
30th -	Gracy James

# MARRIAGE ANNIVERSARIES IN OCTOBER

05th-	Saju & Shine Manimalakariyil
09th -	Benny & Laly Uppamthadathil
16th-	Varghese Yohannan & Lucy Varghese
17th -	Geo & Liny Paliakkara
25th-	Chacko & Omana Mannancherril
28th -	Biju & Ligimol Thoompil
31st -	Samkutty & Geena

*May God bless them and keep them in His love and protection.*

# സെൻറ് തോമസ് സിറോമലബാർ രൂപതക്കും ഇടവകക്കും വേണ്ടിയുള്ള പ്രാർത്ഥന

പിതാവു, പുത്രനും, പരിശുദ്ധാത്മാവുമായ ത്രിത്വൈക ദൈവമേ/ അങ്ങയെ അങ്ങൾ അർത്ഥപ്പെടുകയും, / സ്തുതിക്കുകയും പുഷ്പംതുകയും ചെയ്യുന്നു./ അവിടുന്ന് അങ്ങൾക്ക് നമിക്കുന്നു/ നിത്യരൂപരൂപനത്തിനായി/ അങ്ങൾ നന്ദി പറയുന്നു./ അങ്ങയുടെ സന്നിധിയിൽ/ അങ്ങൾ ചെയ്തുപോയ തെറ്റുകൾ/ അങ്ങളോട് ക്ഷമിക്കണമേ./ അങ്ങയുടെ കൃപാവരങ്ങൾ നിറച്ചിട്ട്/ അങ്ങയുടെ പരിശുദ്ധാത്മാവിനാൽ/ അങ്ങളെ നമിക്കണമേ.

നല്ല ഇടയനായ ഈശോമേ/നിത്യപുരാഹിതനായ അവിടുന്ന്/ അങ്ങൾക്ക് നമിക്കിയ/ അമ്മരിയയിലെ സെൻറ് തോമസ് സിറോമലബാർ രൂപതയേയും/ രൂപതാഭക്തകനെയും മെൽത്ത്/ അങ്ങക്ക് അങ്ങൾ സ്തുതിച്ചു ചെയ്യുന്നു./ കാര്യബുദ്ധനായ കർത്താവേ./ അങ്ങയുടെ അഭിവന്ദ്യപിതാവിനെയും/ ഏറ്റവും വെളിച്ചമേയും/ സന്യസ്ഥിയേയും/ അമ്മരിയയേയും/ അങ്ങയുടെ വരദാനങ്ങളാൽ നിറച്ചിട്ട്/ അമ്മരിയ വിവിധ പ്രവർത്തനങ്ങളെ/ അങ്ങക്കിഷ്ടമേകുന്ന തീതിയിൽ നടത്തണമേ./ ഈ രൂപതയിലെ ഏറ്റവും കൂട്ടുമെങ്ങളേയും/ അങ്ങയുടെ ഏറ്റവും ഉപകരിക്കുമേയും/ മറ്റു വിശ്വാസത്തിലും/ ദൃഢമായ പ്രത്യേകയിലും/ തീവരമായ സ്നേഹത്തിലും/ ക്രിസ്തീയമായ കൂട്ടായ്മയിലും/ നിയന്ദിതകളെയും വളർത്തുകയും ചെയ്യണമേ./ അങ്ങയുടെ സഭയിലെ ശുശ്രൂഷക്കായി/ അങ്ങയുടെ കൂട്ടുമെങ്ങളിൽനിന്നു തന്നെ/ യുവതീയുവാക്കളെ വിളിക്കണമേ.

“എന്റെ കർത്താവേ എന്റെ ദൈവമേ” എന്നു പറഞ്ഞ്/ വിശ്വാസപ്രഖ്യാപനം നടത്തിയ/ അങ്ങയുടെ പിതാവായ മാർത്തോമ്മാസ്റ്റീഹായുടെ നന്മത്തിലുള്ള ദൈവങ്ങളുടെ ദൈവലയത്തിന്റെ ക്രമീകരണത്തിനുള്ള പരിശ്രമങ്ങളെ / അവിടുന്ന് അനുഗ്രഹിച്ചാശീർവ്വദിക്കണമേ./ ഇതിനു നേതൃത്വം നൽകുന്നവരേയും./ ഇതിന്റെ വിജയത്തിനായി/ പ്രാർത്ഥനയും പണവും പരിശ്രമവും വഴി/ സഹായിക്കുന്ന എല്ലാവരേയും/ സമൃദ്ധമായി അനുഗ്രഹിക്കണമേ./ അങ്ങൾതന്നെയും/ ജീവിക്കുന്ന ദൈവലയങ്ങളായി തീരൻ ഇടയാക്കട്ടെ./

നല്ലവനായ ദൈവമേ/ അങ്ങയുടെ തിരുഹിതം നിറവേറ്റുവാൻ/ പരിശുദ്ധ അമ്മയുടെയും / മാർത്തോമ്മാസ്റ്റീഹായുടെയും / വാക്താവുട്ടവരായ/ ചാപന കൂട്ടുമെങ്ങളുടെയും/ അൽഫോൻസാമ്മയുടെയും/ മറിയം ത്രേസ്യയുടെയും/ കുഞ്ഞു മൂന്നു മക്കളുടെയും/ ഏറ്റവും സമൃദ്ധയുടെയും/ മാതൃകയും മദ്ധ്യസ്ഥിയേയും/ സഹായകതകളെ./ അമ്മരിയ അങ്ങയുടെ മഹത്വത്തിൽ പങ്കുകൊടുക്കുവാൻ/ അങ്ങളെ യോഗ്യരാക്കുകയും ചെയ്യണമേ./ സകലത്തിന്റെയും നന്മ, ഏതൊക്കും, അമ്മരിയ.

**The riots in Kandhamal district, Orissa, in August and the ongoing violence targeted Christians in 310 villages, with 4,104 homes torched. More than 18,000 were injured and 50,000 displaced. A month after, homes continued to burn in Raikia, Tikabali, Tumudibandha, and Daringbadi. Some of these were houses of Christians residing in relief shelters, burnt by Hindu extremists as retaliation for the Christian refusal to ‘reconvert’ to Hinduism. On September 28, three bodies, including of a woman, were uncovered from Badasalunki river in Kandhamal.**

**The Government of Orissa systematically diminished the extent of suffering, damage, and dislocation borne by Christian communities in August-September 2008, as in December 2007, and denied the dangerous extent of communalism in Orissa. Both to the Supreme Court and the Central government, and to civil society in general, the Orissa government failed to explain how it would tackle the emergency in the state.**

**In the aftermath of August 2008, many Christians abandoned Kandhamal district, departing for Beherampur and Bhubaneswar in Orissa, and other states like Maharashtra, Goa, and Kerala. The police repeatedly refused to lodge FIRs that Christian communities sought to file, and made no provisions for witness protection for those willing to file charges.**

**Prima facie, their inaction suggested fear (of Hindutva workers) and complicity (with the Sangh Parivar) within police and district administration personnel in shielding Sangh Parivar activists. Discounting the evidence, police did not arrest prominent Hindutva leaders complicit in the August violence, stating that such action would generate further turmoil. While in Kashmir, state forces placed leaders of the self-determination movement under house-arrest in the largely peaceful protests of August 2008, in Jammu and Orissa, Hindutva leaders were not restrained as they called for vigilante terror.**

## **Related Stories:**

**On September 28 , Orissa CM Naveen Patnaik announced a ‘peace package’ responding to the demands of, in particular, Hinduised Adivasis. No reciprocal ‘peace package’ was announced for Christian communities. The Orissa government progressively presented the discourse on the Kandhamal crisis as an issue between adivasis (Kondh, Kui) and Dalits (Pana)/Dalit Christians, premised on land disputes and conversions to Christianity, trying to divert focus from the leadership and responsibility of Hindutva organisations in orchestrating the violence. The government’s figures dispute their allegations of escalation in Christian conversions, as Christians in Orissa numbered 8,97,861 in 2001, just 2.4 per cent of the state’s population, as per the Census(2001); and the Christian population in Kandhamal district was recorded as 1,17,950 to 5,27,757 Hindus. Land issues in Kandhamal, as in most Adivasi and Dalit areas in Orissa, remain unresolved, fraught with the inequities of history. Yet, in Kandhamal, it is the communalisation of this issue via Hindutva’s use of certain Kondh and Kui Adivasi communities, and the refusal to grant Dalit, including Pana converts to Christianity access to affirmative action, that cultivates injustices and nurtures acrimonies. These conditions enable the Hindu right to conscript adivasis for its activities, and generate divisiveness between adivasis, Dalits, and Christians.**

**Funding for hate, from across India and the world, continues to incentivise the Sangh Parivar. Governmental regulations focus on Christian and Islamic groups, and neglect to monitor Hindu ‘charities’ that operate as sectarian organisations. A recent article by Soumitro Das in the Hindustan Times explained that, as opposed to the lack of scrutiny on funding of Hindutva-affiliated organisations, monies received by Christian organisations are monitored via stringent provisions of the Foreign Contribution Regulation Act, 1976. In the annual report on foreign contributions, Das clarified, ‘There are also no records of mass conversions’. That is not the case with Sangh organisations, which have undertaken extensive coercive conversions to Hinduism in Orissa, with the intent to communalise, violating conversion laws. The following Sangh-affiliates, registered charities in the US, allocated sizeable amounts of money under ‘programme services’, disproportionately di-**

**rected to Hindutva-affiliated groups in India. Per 2006 tax records, Ekal Vidyalaya allocated more than two million dollars to India, India Development Relief Fund (IDRF) allocated 1.6 million USD, and Sewa International USA allocated 284,800 dollars. Other organisations channelled funds for the Sangh Parivar to Orissa via groups located in Delhi, Uttar Pradesh, Maharashtra, and elsewhere. All together, substantial money continues to be accumulated from upper caste/landed communities in Orissa.**

**The events of August and September 2008 are evidence of the Hindutva's cadre's state of preparedness. The composition of the rioters attests to the mass of the organisation, and the precision of execution points to premeditated forethought and groundwork. The Sangh Parivar's plans for Orissa are on track.**

**(The writer is associate professor of anthropology at California Institute of Integral Studies and author of the forthcoming book: 'Violent Gods: Hindu Nationalism in India's Present, Narratives from Orissa')**