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# THE SECULAR CITIZEN

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A NATIONAL FAMILY WEEKLY



# Redefining Our Freedom



# JUSTICE SUNDAY



the Church needs to do some serious soul-searching and substantial visible action to address internal injustices (be they allegations or real) that plague the Church in India today.

## BCS Vikhroli Unit Felicitation Day



on 15th August, The Bombay Catholic Sabha Vikhroli unit felicitated more than 80 students of std X, XII, graduates n Post graduates.

There was a big list of dignitaries starting from the chief guest Mrs. Janet Dsouza General secretary, All India Mahila Congress committee ...in her speech stated that the BCS vikhroli unit is one of the best unit in the Archdiocese of Mumbai n if any Award was to be given I would have recom-



mend it to the Vikhroli unit .

Special Guest Mr. Ryan Pinto Head Teacher n Trainer at knowledge Valley Institute for IAS IFS IPS also gave a brief n informative information to the Students regarding their career n guided them to take interest in IPS IAS n IFS.

Also present were guest of honours Adv . Raphael Dsouza, Mr. Gordon Dsouza, Mr. James Pereira, Mr. Lawrence Dsouza, Mr. Bento Lobo, Mr. Anthony chettiar , Mr. Bona Misquitta, Mr. Alban Dsouza, Mrs. Pau-

line Serrao n Our Parish Fathers, Fr. Francis Mendes spiritual director, Fr. Sachin Lopes principal n Fr. Elias Dcunha including some of the Press reporters n Social workers.

More than 350 people were present for this event. Prayer dance n Violin music n dance by the children were performed Choreographed by Mrs. Jessy D'souza.

The programme ended by signing the National Anthem followed by



lunch.

We thank all our Guests for making this event a memorial one.

The top 3 Students of Std X were presented with Medals, Trophies n Merit Certificates\*

Gold Medal - Ms. Astra R. Dsouza  
Silver Medal - Ms. Rhea K. Erinjeri  
Bronze Medal - Ms. Izita R. Dias uts

Inputs by Mario Rodrigues  
Chairperson BCS  
Vikhroli unit.

## Crying is actually good for health!

**W**e've all had a good cry, whether it's the end of a close relationship, frustration at work or even while watching an emotional movie. Amid the stream of salty tears sliding down our cheeks, blurring our vision and making our eyes puffy. But do you know the health benefits of crying? Let's check out.

**Releases toxins:** Crying does not only mentally cleanse us, it can cleanse our body too. Tears that are produced by stress help the body get rid of chemicals that raise cortisol, the stress hormone.

**Kills bacteria:** A good cry can also be a good way to kill bacteria. Tears contain the fluid lysozyme which is also found in human milk, mucus and saliva. It can kill 90 to 95 percent of all bacteria in just five to 10 minutes.

**Clears eye debris:** Reflex tears clear debris, like smoke and dust from your eyes. Continuous tears lubricate your eyes and help protect them from infection.

**Dulls pain:** Crying for prolonged periods of time releases oxytocin and endogenous opioids, otherwise known as endorphins. These feel-good chemicals can help ease both physical and emotional pain which can help you mentally.

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## 'Thought for the week'

*Take one step, even if it's a baby step, toward doing something you've dreamed of doing today. A baby step and gentleness is all that is required.*

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## REDEFINING OUR FREEDOM

By Fr. Cedric Prakash SJ

**S**ocial media was clogged with messages, images and videos on 15 August, the day on which India celebrated the 72nd anniversary of her independence. Many of course were greetings. However, one image, which will remain forever, etched in one's memory: that of a little street girl fast asleep on a pavement clutching some unsold plastic tricolours in her hand. There was also a video doing the rounds; of a little boy whom was pillion riding on a scooter with his mum, begging of her to buy one of those plastic tricolours from a street child. The mother agrees and buys not one but two of them because of the lack of change. Her son very kindly offers the extra flag to another little girl who is seated behind her mother on another scooter. The girl takes it but her mother chides her saying that it is wrong to have such a flag. A police officer joins in and sermonizes about the 'flag code'.

There is certainly a case, which can be made with regard to the 'flag code' and for that matter the use of plastics. No one is denying this. However, on Independence Day (and on all other days) the focus needs to be on the plight of the millions of children who are deprived of their childhood through no fault of theirs. Several more million Indians continue to live lives of impoverishment, victims of an unjust and of a callous political and social order.

It is fitting therefore that every year on the Sunday, near the country's Independence Day, the Catholic Church observes 'Justice Sunday'; this year, Justice Sunday is on 19 August. There is no dearth of 'justice issues' matters that need to be reflected upon prayed for and acted upon.

At the outset, the Church needs to do some serious soul-searching and substantial visible action to address internal injustices (be they allegations or real) that plague the Church in India today. Several of them have hogged media attention of late: these include sexual misconduct by priests and even some hierarchy; land scams; financial unaccountability; unjust wages to employees. All these merit an immediate response for as the axiom goes, 'justice delayed, is justice denied.' Setting the right transparent tone, ensuring suitable punishment to those who are found guilty (however powerful they are) will go a long way in bringing about the much-needed reconciliation and healing and could restore the broken credibility of the church.

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On 'Justice Sunday', the Church in India must reiterate her unflinching commitment, visibly, vocally and through meaningful action, to stand with the victims of injustice all over the country. Where 'injustice' is concerned, one cannot be selective; or take a stand 'only' when one feels confident that one's material interests/privileges are not hurt. To realise one's prophetic role is to be unconditional and unequivocal, whatever the consequences. India today reeks with injustices particularly those heaped upon the poor, the vulnerable and the excluded; high on the list of the victims are the dalits and adivasis; those with a different sexual orientation and others who are forcibly displaced; the small farmer and the casual labourer; women and children.

On 15 August, we observed our 71st Independence Day. True, in the past seventy years India has made rapid strides on every front. There is much to be lauded and much more to be applauded. One needs to do an objective analysis to realise how over the years so much good has been achieved and the tremendous progress that has been made in perhaps all sectors. However, despite all this, there are huge areas, which are still unaddressed, and some of our major problems continue to plague the country in no uncertain ways. The last four years have been particularly bad for the country. Narendra Modi, the BJP and their ilk have put our democratic traditions, the freedom of the ordinary citizen in peril. On every parameter, India has today reached abysmal depths.

The Indian economy is today in a shambles. Millions of Indians today try just-to-survive without access to the basic amenities of life. A sizeable section is at the receiving end of a grossly unjust system. The poor become poorer every day. It is not surprising that the OXFAM Report released last January during the World Economic Forum held in Davos stated, "The richest 1% in India cornered 73% of the wealth generated in the country last year, presenting a worrying picture of rising income inequality". One does not have to go too far to know whom the Government supports and the scandalous proportion of wealth these individuals/ corporates have amassed in just about four years.

Lynching has become the new normal in India. On 15 August, the Prime Minister referred to these lynchings in his address to the nation from the Red Fort; but no one is being fooled. The murderers, the assaulters belong to his ilk. There is apparently no political will to deal with them; quite the contrary, the Government seems to be supporting them both implicitly and explicitly: why then, would a Union Minister garland and felicitate one of these murderers? On 17 July in a landmark judgment Supreme Court of India condemned the lynching incidents across the country. The Bench headed by Chief Justice Dipak said the horrendous acts of mobocracy could not be allowed to become a new norm in the Country. "The horrendous acts of mobocracy cannot be permitted to inundate the law of the land. Earnest action and concrete steps have to be taken to protect the citizens from the recurrent pattern of violence which cannot be allowed to become **"the new normal"**...The State cannot turn a deaf ear to the growing rumblings of its People, since its concern, to quote Woodrow Wilson, 'must ring with the voices of the people.' The exigencies of the situation require us to sound a clarion call for earnest action to strengthen our inclusive and all-embracing social order, which would, in turn, reaffirm the constitutional faith. We expect nothing more and nothing less"

On 17 August, well-known activist and Arya Samaj leader Swami Agnivesh, whilst on his way to pay homage to the mortal remains of the former Prime Minister Vajpayee, was assaulted in broad daylight near the BJP office in Delhi. A police van, which was nearby, apparently 'rescued' him; but strangely, they did nothing to the

assaulters. Earlier in July, Swami Agnivesh was assaulted in Jharkhand by BJP workers. The reason is clear: the strong stand he takes on behalf of human rights and justice.

Human Rights Defenders continue to be harassed by the 'officialdom.' Freedom of speech and expression is a major casualty with the Government totally pulverizing the media. The global watchdog 'Reporters without Borders' recently released its 2018 World Press Freedom Index and ranked India a measly 138 out of 180 countries. The report blamed Prime Minister Narendra Modi's 'troll army' for sharing and amplifying hate speeches targeting journalists on social networks. Freedom of Religion and Belief is another major concern in India today; at the receiving end are the Muslims and Christians of the country. The right-wing 'Hindutva' elements feel they have a right to mete out punishment: murdering 'beef-eaters' or indulging in 'honour' killing. Almost every day we hear of minorities being attacked in the country. A recent study by the 'Pew Research Center' placed India fourth globally, for 'religious intolerance'. Indian women continue to be victims of a patriarchal society. On 26 June, the 'Thomas Reuters Foundation' released its findings on the status of women in 193 countries across the globe. The findings stated that 'India most dangerous country for women with sexual violence rife'

Subtle and direct efforts are being made to tamper with the Constitution of India and to negate some of its core values. On 12 January 2018, the four senior most judges of the Supreme Court, Justices Jasti Chelameswar (now retired), Ranjan Gogoi, Madan Lokur and Kurian Joseph held an unprecedented press conference to highlight their concerns about the judi-

(Contd.. on p. 5)



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## Fifty Years of the Diaconate

This year 2018, marks the 50th anniversary of the renewal of the 'diaconate', as a permanent vocation in the Latin Church. Permanent deacons are embracing their role in the 'New Evangelization', as parish leaders with a task to work with their pastors, to form the laity into missionary disciples!

Back in 1967, Blessed Paul VI, followed the call of the Second Vatican Council, and implemented the renewal of the diaconate. According to the Center for Applied Research, deacons in the U.S.A. now number 18,200, and 2,600 men were in diaconal formation.

Deacon William Ditewig, nicknamed as 'America's Archdeacon' commented: "The deacon witnesses to Christ, the Servant of the servants! There's intimate collaboration between priests and deacons, and this enriches parish life. A married deacon's wife is essential to the deacon living out his ministry; and without my wife's support I would not succeed. She is completely united with me in my diaconal ministry. So also my children, who have become more intentional about their lives, with Jesus as company, and helping share Christ with others."

"My entire family has a 3pm Holy Hour on Saturdays, and they discerned my call to the diaconate together; because this call to holiness involves the whole family. In fact, Christ's words remind us, what the diaconate and service to the missionary discipleship is all about – "For the Son of Man came not to be served, but to serve, and to give His life as a ransom for many" (Matthew 20:28).

—Dr. Trevor Colaso,  
Ashburn, Virginia, USA.

## Burials in shrouds should be made compulsory for Christians by the Church

Many families have now discovered new (yet old) ways to honour their loved ones in how the body is buried. In making the decision of whether to bury or cremate, many factors are taken into consideration. One of the final disposition options that are becoming more widespread in recent years is shrouding.

Shrouding is simple, eco-friendly, and relatively affordable. Some faiths require it, some people simply prefer the aesthetics of it, some families are looking for a budget-friendly option, and of course many people have healthy concerns about the environmental impact of burial. For these reasons and many more, the idea of a natural burial with a body wrapped in a simple shroud is appealing to many families.

Depending on the cemetery and your personal preferences, a shrouded body can be placed directly into the ground or perhaps buried in a simple pine coffin or a biodegradable willow casket. These "natural burial" options are often less expensive than many traditional choices. Shrouds also forgo the use of metal, chemical finishes, or other non-biodegradable products.

Shrouds in particular contribute towards sustainable burial practices. Used to provide a sense of dignity and honour to the decedent, the shroud covers and protects the body while shielding it from public view during transportation and the burial process..

—Jubel D'Cruz,  
Mumbai

(Contd.. from p. 4)

ciary. They did so they said, with great reluctance because "the four of us are convinced that unless this institution is preserved and it maintains its equanimity, democracy will not survive in this country." The fact that the judges decided to speak out besides being historic, shook the Constitutional foundations of the country. "Many things that are less than desirable happened in the last few months. Unless this institution [Supreme Court] is preserved and it maintains its equanimity, democracy will not survive in this country, or any country. The survival of a democracy, it is said, the hallmark of a good democracy, is an independent and impartial judge."

Chilean Jesuit St Alberto Hurtado is widely regarded as the Apostle of Social Justice because of the way he identified with the poor and the exploited. His Feast is celebrated on 18 August; very prophetically he says, "there are many who are disposed to enact charity, but are not resigned to accomplish justice; they are disposed to give alms, but not willing to pay a just salary. Even if it seems strange, it is much easier to be charitable (obviously only in appearance) than just. Such apparent "charity" is not authentic, because the true charity begins where justice ends. Charity without justice will not save us from social ills, but only creates a profound resentment. Injustice causes much greater evils than charity can repair."

Former UN Secretary General, Kofi Anan, an iconic and inspirational leader of our times, who passed away on 18 August 2018, puts reality very poignantly; "The battle for freedom and justice is never hopeless, but it is never finally won. Every morning, we must wake up ready to fight it again"

We need to redefine our freedom within the framework of justice! Hopefully, on Social Justice Sunday we will awaken to the realities around us, ensure justice for all and redefine freedom for those ordinary children, women and men of our times who suffer greatly because of injustices!

\* (Fr Cedric Prakash sj is a human rights activist. Contact: cedricprakash@gmail.com )



# Indianisation of the Church

**This has reference** to the articles by Melville X. D'Souza and Fr Michael G. Published in the Secular Citizen of 9 July and 16 July 2018 respectively. Cardinal Gracias, addressing the conference of the Latin Rite bishops in Bengaluru in February, 2018 had stated that we should become "better Indian Christians". He added that this was a call of today to be "fully Indian, fully Christian".

Some "experts" use the words "Indianisation" and "inculturation" without explaining what they intend. An Indian is one who has Indian citizen Constitution and should be loyal to the country. Indian Christians satisfy these conditions. Then take religion; we have freedom of religion, worship, expression, conscience. We are fully Indian. However what the Cardinal meant by "fully Indian" is not clear. His advice about "fully Christian" is taken to mean that we should try to adhere to the teachings of Jesus Christ in our words and deeds.

Vatican II says "Christians must be rooted in the culture of their place. The transformation into the family of God needs breaking away from old pagan ways and customs which are incompatible with the Universal Catholic faith. That is why the Church says that the missionary endeavour requires patience and that the Gospel is to take flesh in the local culture by degrees to avoid tension, mutual misunderstandings and even schisms". This has already happened in the case of most of the Indian Christians — that is mainly in Kerala, Goa, Karnataka, Tamil Nadu, Andhra and North Eastern States. By the introduction of the local language for worship from more than half a century ago, we have achieved much of the needed reform. However we have some hyper active enthusiasts who in their enthusiasm forget the core and seem to please the Hindu fundamentalists who unleash attacks regularly on the Christians.

I give below a few examples of false pride

and desire to steal a march over Hindutva.

1. Sometime ago in Assam a Catholic priest composed some Christian songs in the tune of some local Hindu Keerthan. The Hindu organisations protested and the priest and parish had to give up.

2 During a Mass celebrated in the so called "Indian way", in Satna, Madhya Pradesh, girls danced and performed aarathi

while the Host and Wine were being consecrated. One Catholic intellectual who attended the Mass wrote in "the Catholic Herald" that the main celebrant and the people in the church were looking at the beautiful movements of the body of the girls, unknowingly treating the elevation of the Flesh and Body of Christ insignificant.

3 Once a priest while giving the Sunday sermon in a Hyderabad church compared the Father, the Son and the Holy Spirit with the thirumurthi, ie. Brahma, Vishnu and Shiva (creator, protector and destroyer). The believers were shocked to hear such a sermon. When this writer approached him and told him very humbly that such comparison from the pulpit would create confusion, he became angry and asked me "your Church only is right?" I said "yes" and left.

4. The Government of U.K (a non-Christian Govt.) issued in November 2005, a Christmas stamp with an image of a man and a woman with "tilak" carrying a child. The Hindu community in Britain protested on the ground that the image with tilak amounts to an insult to Hinduism. The Royal Mail apologised for any "unintentional offence". There are innumerable Christian women who sport tilak not on religious grounds, but as an aid to beauty. The picture was taken from an Indian painting. The Christians have always been apologetic, though not at fault. There is an element of inferiority complex.

5. Recently one anchor of a channel was heard asking "why the Christians who do not believe in Hindu Gods celebrate Onam".

## Let us now come to dress, food and Sanskrit language

**Dress** — people dress according to their convenience. Our Christian teaching is that the dress should be modest so as not to cause scandal. We cannot say that most Christians wear western dress. It is not the dress or the food or the manner of wearing or eating that matters, but one's attitude to-

wards the motherland and one's loyalty.

**Sanskrit** is not known to the vast majority of Indians. So there is nothing special about the ignorance of it among the Christians. We have many languages in our country, and any attempt to bring in the dead language Sanskrit for Christian worship will only alienate and divide people. People are happy with the worship in their own language or English / Hindi in cosmopolitan cities. What we can insist on are the Indian Values on matters like modesty in dress, avoidance of premarital sex, non-violence, tolerance, avoidance of immodest, licentious behaviour and sexual expediency in films and the like. There are people who argue that premarital sex was sanctioned by Vedas (Urvashi and King Puravaras, Menaka and Vishwamitra, Shakuntala and Dushyantha). As the Vedas contain such instances can we ignore the Christian teachings on sex and permit any degree of change in the name of culture? We cannot. So let us not venture to outdo Scriptures by quoting their books, specially during Christian worship. No harm reading and discussing anything outside the church as they are all part of our heritage. Once we accept Jesus as the Way, the Truth and the Life, any reading from any other religion's books is inadmissible. During our worship only the word of God as revealed in the Bible should be used and not the word of anyone who has not accepted Jesus as the Truth. As their agenda is to make the Church accept that all religions are equal, any kind of appeasement of any fundamental organisation will do more harm than good.

**Food** — All have the right to prepare food in the manner they like. The ingredients may vary or the manner of preparation may vary. Every people are accustomed to particular foods, and taste is the factor and not religion.

Many decades of adult life spent in our Punyabhoomi (and even some periods in other countries) tells me that We Indian Christians are rooted in the culture of our country and there is no need to start new customs and rituals and manners to please anybody, under the guise of resurrecting our ancient culture.

Regarding indianisation, I suggest one reform, which seems practicable. The priests and lay persons who go to the Altar should be barefooted. This is in accordance with God's Command to Moses (Exodus 3:5) and with the Indian custom. Also we can think of reducing the number of statues in churches, as some churches nowadays put up a museum look.

—K. C. Thomas

## What an independent India means to date

*by Don Aguiar.*

Independence Day is an occasion when we Indians feel a deep sense of patriotism in our minds, bodies and thoughts. It is an important day because it fills all Indians with thoughts of one-ness. The freedom to be myself in a world that is constantly trying to make me a cipher, a number, an Aadhaar card.

It means pride and reflection. A civilisation unshackled to realise its possibilities and meet its destiny. A reminder of all those for whom survival and dignity is a constant negotiation as well as of how our forefathers fought and sacrificed their present for our future. Let's make the most of this precious freedom and take our country forward.

Freedom is a place where the mind is without fear. We need to grow out of patriotic jingoism and to stop looking at the other nation as the enemy. I never understood why the country had to be divided on the basis of demography. Tomorrow, we might have a separate Gorkhaland or a Jatland because a lot of our people operate on a tribal mentality. I feel it is time to build a highway among countries. Europe has fought so many wars. They have seen World War 1, 2 and the Holocaust. But now, Europe stands as one nation with a single visa and currency. They've understood the value of peace, cultural exchange and working together.

Freedom means everything to us all. But I am deeply cognizant of the fact that with freedom must come responsibility. It's not only about rights but also about duties, about upholding the values enshrined in our Constitution and embracing inclusion and diversity. I salute all those leaders and common people who paved the way so that we can walk freely.

In 71 years, India has come a long way. Communication is now just a click away. Ironically, we were a much closer-knit people when communication was far more difficult. There was a time when we would spend hours trying to reach a loved one on a trunk-call. Today, a Whatsapp message is difficult because we don't have time. Independence is a state of mind that we Indians have not understood correctly. Independence is not only about what we eat or wear, or the right to freedom of expression. Freedom of expression is not the freedom to abuse those who do not agree with you. It is also about being liberated from prejudices and intolerance. Humanism is on the wane in India. To me, freedom is the right to be who I am and what I am without hurting the same rights of others.

Freedom is the freedom from prejudices. Freedom from judging people by the colour of their skin or their religious beliefs. Freedom is not only about any individual's rights. The right to everyone's freedom is equally important. If you are conscious of your freedom, then you must value the freedom of others. If you love your freedom then others too should have this right.

Even if there are chains of challenges wrapped up around our feet, we must not stop giving up our freedom. To me, that's true independence. We shouldn't confuse independence with freedom, they are vastly different things. We are constitutionally free, but there can't be absolute independence till we depend on anyone and anything for our basic human rights.

Various cultural and artistic movements contributed significantly to the Freedom Movement of India. They were more effective in spreading social and political awareness. Every

creative mind has his own idea of freedom and values freedom tremendously. What has the political freedom of India come to mean to the people of India? What is their vision of freedom and aspiration for free India?

What do we have today to be so happy about?

A corrupt beauracracy  
A corrupt political system  
A corrupt judicial system  
A corrupt mentality  
A corrupt morality  
And finally  
A corrupt public sector behaviour

How can we wish each other when society turns a blind eye on such all-round corruption and even garlands and claps for the corrupt vessels of corruption, where we are blind to the eroding values of Indian ethos and use a pan religious veil to corrupt social values?

Sadly there is no independence, what we are celebrating is the release of India's destiny from the hands of the British into our own corrupt and communal hands.

Since Modi came to power in 2014, there has been a significant number of hate crimes – in large part, targeted attacks on Women, Christians, Muslims and Dalits by cow vigilantes and right wing communal elements.

Modi has said very little about such violence. His cabinet colleagues and party legislators have defended murders by cow vigilantes and the right wing communal elements and he has failed to check them. The Union government has at other times said "law and order" is a state subject and the Centre has no role to play in these incidents of violence. The majority of reported cases have been in states

(Contd.. on p. 10)

# WHETHER REVERSE MIGRATION IS OCCURRING FROM NORTH, WEST AND EAST INDIA TO THE SOUTH INDIA AND WHETHER WE SHOULD TAKE IT INTO CONSIDERATION IN OUR PLANNING?

by Eric D'Sa

**S**ome 70 years ago the Kanara Catholics in Mumbai felt there was an urgent need for a men's hostel, where Kanara Catholic students studying in Bombay colleges and young bachelors who had taken up jobs in Bombay, could stay comfortably at affordable rents. They were also to be provided with some wholesome Mangalorean food, so that they did not miss their home. With considerable effort and donations from the many of the well to do Kanara Catholics, not only living in Bombay but also in Bangalore and Mangalore, a hostel and community center called 'Yuvakalaya' was built in Bandra West by KCA Bombay. It had a big hall on the ground floor and two more floors, where double occupancy rooms were provided for the above Kanarites who had just ar-

rived from their homes, to live comfortably. Approximately 60 young men could be housed in the hostel at a time. This was a vast improvement from the crowded 'Cuudes' where their ancestors migrating from Kanara lived in the past.

At least four or five of my own company employees who had migrated to Bombay in search of a job, stayed in this hostel in the early 1980s. They were very comfortable living in Ban-

## YOU THE CITIZENS DECIDE:

dra, as it was considered one of the best suburbs and provided them lot of good living. Being mainly a Catholic residential suburb and relatively close to the city in the south, made their life very comfortable. There was a lot of pressure to get into the hostel and a big waiting list. Hence a rule was imposed of the occupants being allowed to stay for only 3 years. They then had to vacate the room for a fresh candidate on the waiting list. This went on until early 1990s. Then there was a gradual change with the opening of the Indian economy and the I.T revolution. Bangalore became the hub of the new I.T. Industry and the other centres were also in the south - Hyderabad and Chennai. Well paying jobs were available in these cities and living was much cheaper and one did not have to deal with organisations like the Shiva Sena.

The above reduced the demand for hostel rooms from young men from South Kanara and hence the rooms had to be offered to others from Goa and the north. This produced its own

problems and the then managing committee decided that seeing the long term trend it would be more beneficial for the Kanara Catholics who had settled down in Mumbai permanently, to have air conditioned halls on the first floor. They obtained the overwhelming consent of the KCA Mumbai members at an AGM, to make the conversion of the first floor into two air conditioned halls, as part of the KCA centenary celebrations. Over the next two decades this trend of Kanara Catholic young men staying put in the south has increased. Though KCA Mumbai have put in ads in the magazines such as Secular Citizen, Mangalore, and Divo, they have now just about 6 to 7 young men out of 27 from Kanara staying in the hostel. The others are mostly from other parts of India.

It is a fact when someone's native state is prospering, that person does not feel the need to go out to other states in search of Jobs. As a matter of fact people who are employed outside such a state, as soon as a suitable job becomes available in their native state, quickly grab the opportunity and make the shift back. The low population growth, with better literacy and education standards has produced better awareness in the south. Every person wants to give his child better facilities and education than he got, and help his child reach the a social stratum higher than his own. The best facilities for a child means a higher cost of raising that child. To afford it, he will have fewer children. When there are five to six children as in the past, most of them will migrate, but when there are only one or two, they will not.

Recently, I read an article with a head-

(Contd.. on p. 9)

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(Contd.. from p. 8)

ing 'Go South Young man'. It said that drawn by development, rest of Indians, especially those in the north were migrating to the southern states in vast numbers. Karnataka had 2.7 lakh Hindi speakers in 1991, which rose to 13.4 lakh in 2001, and subsequently to 20.1 lakh in 2011. Three professional sons and their families of one of my neighbours in Mumbai, who were originally from UP have now settled in Bengaluru, as they claim though they lived in a bungalow in a gated community in Mumbai, they find living in Bengaluru far more comfortable. The city of Bengaluru is chiefly responsible for the influx into the state. It's population almost doubled in the 1981-91 decade. The surge in the IT industry in the 1990s totally changed the city's landscape. Even I, who originally came from Bengaluru and have all my siblings settled there, find the rapid growth of the city and its slow change in its cosmopolitan nature surprising.

The policies of the state governments in the south also seem to have had an understated role in the southward migration. The main factor spurring the migration is the change in the demography of the southern states, caused by the active social development policies vi's-a-via literacy, healthcare and poverty reduction. The result is slowing down of the population growth, which has lead to the lower growth in the labour force. A combination of high economic growth and low labour force growth has triggered an increase in demand for labour. On a recent visit to Bengaluru, I found in our family hotel, a number of room service boys who belonged to N. E. India. Many of my coffee planter friends claim that the major problem they face these days is the lack of labour. None of their historically home bread labour want their children to take over from them. They are becoming college graduates and shifting to the cities. So they are forced to mechanise in a big way and depend on immigration labour from the north, when it comes to the busy plucking season.

As such the gap between the supply and demand is being filled by migrant labourers pouring in from states such as Bihar, Madhya Pradesh, Chattisgarh - states with high population growth and low social development.

It's the same story in the states of Tamil Nadu, Kerala, Andhra Pradesh and Telangana. The highly literate and well qualified South Indian with I.T skills immigrated to the west. When some of them came back, they brought in new skills, figuring out better ways to do work and that dynamism has also contributed to the rapid economic growth in the south. During a recent visit to Niagara falls in USA, I was surprised to see the number of South Indians, which I estimated to be around 20 percent of the visitors. The seniors among them, most probably the parents or in-laws of the young couples, were apparent with their colourful saris. This kind of growing exposure to the western society has had a positive impact in the behaviour of people living in the southern states. There is more civility and friendliness in the interaction of the population and respect for women in the society.

Many Keralites and Kanarites also work in the West Asian countries and send remittances home. They have a fascination for big houses in the country side. The money being sent home is used for building them. The construction work stirs a demand for workers such as masons, carpenters, wiremen etc from Utter Pradesh, Bihar and West Bengal. A nephew of mine who is in furniture manufacturing business claims, that without employing such skilled migrant workers from the north, he will not be able to meet the demand.

The southward walk of migrant population is complemented by another trend that has emerged from the census data - the dip in the Malayalam, Tamil, Telugu, Konkani and Kannada speaking population in Delhi and Mumbai. This is a marked departure from the recent past. Until 2001,

census showed that the numbers of South Indians in these two cities were consistently increasing. However this trend has reversed since then. The 2011 census threw a surprise, the number had decreased in Mumbai city from 12.5 lakh in 2001 to 10.1 lakh in 2011. I know at least two retired senior Mangalorean couples, whose children had migrated to Canada and USA, decided to sell their flats in Mumbai and shift to Mangalore. Not only they moved into newer and bigger flats, but also increased their retirement kitty. What was the most surprising thing was for me to learn that a dry good friend and class mate of mine since 1959 and his wife, who though Mangaloreans who were born and brought up in Mumbai, decided two years ago to shift from Mumbai to Bengaluru. His four children had settled in foreign countries and he felt Bengaluru suited him and his wife best to lead a good retirement life.

Almost all experts agree that the internal migration orientation will be from rest of the country to the south, for the foreseeable future. As recently the as 2016, Utter Pradesh per capital income was a third of Kerala and Tamil Nadu and Bihars almost fifth of the southern states. Under such circumstances You the Citizens decide knowing that the above is inevitable, whether we Kanarites who live in cities like Mumbai, have to take it into consideration? t



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(Contd.. from p. 7)

ruled by the Bharatiya Janata Party.

But media commentary linking Modi's silence to the regular incidents of hate crimes is exactly the sort of thing that riles him. Modi would describe such commentary as an "allegation", not "criticism", which he has recently begun to say is necessary for a democratic government. It is, however, a fact and not a mere allegation that Modi has failed to use the powers of his high office or his considerable oratorical skills to unequivocally condemn lynchings and other vigilante and the right wing element violence.

It was only last year, and then invoking Gandhi (who is despised by the Rashtriya Swayamsevak Sangh), that he said killing in the name of cow protection is not acceptable. Modi's disavowal is somewhat unconvincing, also because he has himself artfully used the cow protection theme in election campaigns (even after he became prime minister) and made common cause with those who vilify people who eat beef, who are the targets of cow vigilantes.

Over the past four years, the displeasure of the Modi government is thought to have been the reason for high-profile journalist exits.

There is an Information and Broadcasting Ministry's electronic media monitoring cell, with 200 staff members. The cell was set up by a previous government ostensibly to monitor broadcasting standards. Now its primary job is to monitor the media and

influence the news narrative about Modi and his government in real time. Officials in the prime minister's office use the information put together by the cell to lean on newspaper editors or owners.

Modi and the clutch of people around him have willed these circumstances into being with not a little help from the media. The trouble with the concept of a singular leader is that, except in a totalitarian state where the media is the public relations department of the government, this leader receives all the accolades as well as all the criticism for the actions of the government. Modi likes the accolades, not the criticism.

When a journalist persists in ignoring advice to withhold criticism or to avoid associating Modi's name with stories of disappointment with his government, the heat is turned on – a boycott of the channel or refusal to grant interviews by party spokespersons, the withdrawal of advertising and threats to undermine revenue-generating events. Few media companies back their journalists when their bottom line is affected.

Compounding the situation is the systematic manner in which the BJP has gone about trying to discredit the professional media. The party media machine has focused its energies not merely on building up Narendra Modi but on pulling down anyone who criticises him. Anyone who criticises him is an anti-national.

An ecosystem of Photoshopped pictures, morphed videos, a WhatsApp rumour mill, online trolls and fake news websites has sustained this campaign over five years. It has injected a vast quantity of venom into Indian society and fed a distrust of the professional media by trying to erase the distinction between what is fake news and what is not.

Despite the arm-twisting, which has led to journalists being fired or resigning, reporting initiatives being shut down and increasing amounts of self-

censorship, it is still almost impossible to control the media in its entirety. That would take declaring an emergency or capturing all the institutions of state. This is something the Modi regime is keenly aware of as is clear by its constant search for methods by which it can circumvent the media.

This cat-and-mouse game between the media and Modi will only get fiercer as election 2019 approaches. In 2014, Modi benefitted from large sections of the media openly batting for him. Why they unquestioningly accepted his promotion material – for example the now-discounted Gujarat model – is something no one has studied as yet. Certainly, journalists critical of him at the time were under enormous pressure, signalling what was to come.

I have often wondered why in public life we are constantly looking for quick fix – even when a real solution stares us in the face. I can understand this when there is a desperate urgency to fix something that's badly broken. But we are lured by the quick fix even when there's no real hurry and we have enough time to find an enduring, long term solution that's good for all. The result is: like a cunning plumber our politicians fix one problem only to create many more.

As long as that remains - targeted attacks on Women, Christians, Muslims and Dalits by cow vigilantes and right wing communal elements will not end. The right wing ruling party remains silent. The systematic manner in which the ruling party has gone about trying to discredit the professional media. And the ruling party in constant search for methods by which it can circumvent the media. Good people will never win till they are strong and rich enough to afford victory of their aspirations for free India.

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## Bharat loses its Ratna

A fighter that he was, Atal Bihari Vajpayee fought till the very end and finally breathed his last on the 16th of August 2018. With his demise, the country has lost one of the finest leaders this country has seen. He led a blemish free life and was revered by his own party men as well as his political opponents not to speak of the millions of people irrespective of their political leanings. Every Indian felt that he or she has lost one of the family members. It speaks volumes of this man's leadership qualities. The only other political figure who can be compared with him is none other than Lal Bahadur Shastri.

With no offence to the party that he was attached till his death, it was said that Vajpayeeji was the right man in the wrong party. His approach to issues concerning the country was one of inclusiveness in the true sense. His secular credentials need no reiteration – a man who said India without secularism, is no India at all. People, who want to change the constitution, please note. Those who want a Hindu Rashtra also may abandon the idea if you respect this great soul. Vajpayeeji was very upset at the demolition of the Babri Masjid and he is supposed to have shed genuine tears over it. Gujarat riots during his tenure as the Prime Minister of India gave him restless nights and he is reported to have expressed his desire to step down as a penitential move. He was prevailed upon by other leaders as it would send a wrong signal. Such was the character of this great man – God's true Christmas gift to the Indian people. He was born on Xmas day in 1924. This gift will continue to be treasured by the grateful people.

A soft hearted man that he was, when it came to his people, he was equally firm and decisive. When it came to national integrity and interests he was unrelenting. The Pokhran II is one example of his resolve to do things he believed in despite global pressure and impending sanctions. He remained steadfast and went ahead. At the height of the Kargil war, though there is no confirmation, it is being said America called him at night and asked him not to be rigid on Kashmir as there is a possibility of a nuclear attack from across the border. It is believed Vajpayeeji was so incensed and is reported to

## VIEWS on NEWS

have told the Americans that half of India may perish but the next day Pakistan will disappear from the face of this earth and disconnected the phone. No wonder, the Americans then advised Pak to back off. Yet, when it came to peace initiative, he went whole hog by travelling by bus to Pakistan with a peace message. With a little co-operation from his colleagues in the cabinet, he may have even succeeded in resolving the Kashmir conflict with the then President of Pak – General Musharraf in 2001 at the Agra Summit.

Despite his stature, he remained a humble man with no personal aspirations. He was a perfect role model for his party followers. Paying glowing tributes to this great soul and his immense qualities, his party leaders admitted that Vajpayeeji had moulded their political careers and taught them about the values of life. For Advaniji also he was a mentor and a margadarshak to one and all.

*That said; let us now see how all those who paid glowing tributes to the departed leader for his role in their political lives, actually live up to his ideals and values he imbibed in them. It is easy to vociferate laudatory tributes on camera but the test is when you have to translate and actually practise those ideals. Vajpaijeji viewed governance as a religion of sorts not power. His famous words of advice on governance to Narendra Modi – the then CM of Gujarat during the riots, was to follow the Raj-Dharma. It was a veiled observation that this was not being done – something that did not go well with the BJP hawks. For all the tributes Narendra Modi paid to his mentor, this is an opportunity to prove that he values Vajpayeeji's advice on Raj-Dharma and should practice it now that he is the Prime Minister with more responsibilities than as CM of Gujarat. Every 16th August should be observed as "Raj-Dharma Divas" which will be the most befitting tribute to the man – Bharat Ratna.*

\*\*\*\*\*

## Turmoil in Tamil Nadu

Ever since [Ammu] Jayalalitha, one of the most loved Tamil leaders departed from this world following her prolonged illness, Tamil Nadu, a State known for



by Marshall Sequeira

its political stability and governance, suddenly plunged into political chaos and confusion. There were three centres of power – Sasikala her close associate of many years and her nephew, OPS faction wanting to retain the Chief Minister-ship while the EPS faction with the backing of the Sasikala faction actually snatched the seat of power. Sasikala wanted him to be a proxy CM till she herself could take over. With the adverse court verdict against Sasikala she was incarcerated in a jail, the equations changed drastically. OPS and EPS ganged up together and sidelined Sasikala taking advantage of her absence from the scene of action – a coup of sorts.

This new combination, with power as the sole motive, is a fragile outfit – always shaky with neither leader trusting the other. This situation is detrimental to the interests of the Tamil people who are getting increasingly restive. The DMK with the grand old man – Karunanidhi as the mentor was seeing this as a God sent opportunity to grab power. Unfortunately, the patriarch, old that he was, breathed his last not so long ago. While his son M.K.Stalin thought his succession is a foregone conclusion, his brother M.K. Alagiri had other ideas. He has staked his claim as the rightful successor - a decisive leader as he claims to be. With this sibling rivalry, the only possible outcome is a split.

*This power struggle could push the State into greater turmoil and even fresh political alignments. With no other national party having any chance to make a dent, the two regional parties will slug it out. BJP will try and win the AIDMK on its side but their internal problems will not allow a smooth shift. With Sasikala's nephew with the reported money power at his disposal and two new film super star leaders in the field, political stability could be a thing of the past which means the State will face a challenging future in the years to come.*

## Bandra's Past, a lovely history



**Compiled :**  
**Ivan Saldanha-Shet.M'llore.**

**M**angaloreans, will be thrilled to hear about Bandra, which for decades has been their target in Bombay of old and Mumbai now. Bandra was a tiny fishing village inhabited by the Koli fishermen. There were also farmers. It was acquired by the British East India Company even while the rest of Bombay belonged to the Portuguese. There was a 18 hole golf course in Bandra and it was called Danda Green with an English style Club House on the top of the hill, surrounded by trees. Membership was only for the British who lived in Pali Hill. Each cottage had a stable for horses.

Bandra consisted of villages Sherly, Malla, Rajan, Kantwady, Waroda, Ranwar, Boran and Pali besides Chuim. Ranwar also had a tennis court and the famous Ranwar Club famous for Christmas and New Year eve dances. Most of the elder of Bandra worked for the East India Company and hence called East Indians. In the Bandra of the forties and before, large cottages with large gardens were available for rent at Rs 30/- a month. Marriages were held with an 8 day celebration from Thursday to Thursday for a Sunday wedding and the whole village was invited.

Tradition has it that the suburb was originally known as Vandra or Ape as it was the home of monkeys, then Bandor as the Portuguese called it in 1505, then called Bandera, Bandura, Bandore, Pandara, Bandorah, Banda-

ra and finally Bandra till a railway sign board finalized it at the end of the last century.

Salsette was originally separated by a tidal creek which Portuguese called Bandora creek. English changed it to Mahim creek.

Bandra had 2 hills, the Mount Mary hill and the Pali hill. On 12th Apr 1867 the first railway service was inaugurated of one train per day between Virar and Bombay. Bandra at one time was peopled mainly by East Indians (original residents of Bombay Salsette, Bassein, and Thana ), a few Goans and Manglorian immigrants, Parsis, Muslims, Europeans and Hindu Kolis. Till as late as the 30's Bandra had only one bus service from Pali Naka, Hill road to the Rly stn. Other people just walked to the nearest Rly stn. After World War II the building boom started to accommodate immigrants.

The five oldest roads in Bandra are: Godbunder Rd , originally ran from Mahim causeway, then to skirt Bazaar Rd , went past the Bandra talab and continued to Godbunder. The road was later made straight by cutting through the talab. Bazaar Rd began at Godbunder Rd opposite the mosque and ran through the market keeping close to the coast which is now the reclamation. Hill Rd starting fm stn went through middle of Bandra town, past St Andrews to terminate at the foot of the Mount near Mehboob studio. Pali Rd began at St Peters cut through Pali village till Danda. BJ Rd runs from St Andrews to Lands End, was built by Byramjee Jeejebhoy and opened to public in 1878.



There are over 150 crosses at various places. Many crosses were built to ward off the plague epidemic (1896-1906). The oldest is the one relocated in St Andrew's church compound. Stands 17ft high and made of a single stone. It was originally in the Jesuit seminary of St Anne built in 1610. The bldg was destroyed in 1739 and the cross was relocated to St Andrews church. The surface is carved all over with 39 emblems of the passion of Christ.

Bazaar Rd is only 2 km long but houses a Jain temple, Ram mandir, Hanuman temple, Khoja mosque, Christian chapel and a Sikh gurdwara. Main roads in Bandra Perry, Carter, Bullock, Kane, and Bates were named after British collectors and magistrates. Mr Carter was collector in 1924 and Mr Bullock was the Chief Magistrate. Christians in Bandra are mostly of the Koli, Bhandari and Kunbi castes.

The architect of Mount Mary 's church was a Bombay architect Shahpoorjee Chandabhoy. The basilica was built in 1904 at a cost of Rs.1 lakh. Also the first time a non catholic was asked to build the church. It was built to serve the garrison posted at Castella de Aguada-the fort at Land's End road. It was destroyed in a fire in 1739 and rebuilt in 1761, the year marking begin-

(Contd.. on p. 18)

# Spirit Of Holiness Needs Saints Today

**A**t a public ordinary consistory recently, Pope Francis added the name of an Italian teenager who will be formally recognized as a saint on October 14, 2018. Blessed Nunzio Sulprizio will be canonized along with Oscar Romero, Pope Paul VI and four others.

Pope Saint John Paul II in an address to the European Bishops in October 1984 said: "We need heralds of the gospel who are experts in humanity, who know the depth of the human heart, who can share the joys and hopes, the agonies and distress of people but who are at the same time contemplatives who have fallen in love with God. For this we need saints today."

"The saints have been traditionally honored in the Church, and their authentic relics and images held in veneration. The feasts of the saints proclaim the wonderful works of Christ in his servants and offer to the faithful examples for their imitation..." Vatican Council II, Chapter V (111).

It should not be surprising; making saints is a difficult process. Frankly, the concerned person should have been either selfless, forgiving, charitable, sometimes making an instant or dedicated sacrifice one's life, even in certain cases stubbornly refusing to foster evil and violence even under the pain of death, though not necessarily in that order.

Many saints are found among peacekeepers, brave hearts, uncomplicated folks, innocent persons of prayer and forgiveness, and surprisingly among the more unexpected: sinners, disbelievers, persecutors and debauchers. Incidentally, saints often remind us that we must try to help others as we journey in life.

The intercession of the saints being more closely united to Christ... They do not cease to intercede with the Father for us..." (CCC 956). Beneath these messages lie intricate issues of trust, faith and belief.

The people of God turn to saints for intercessions, confident that a solution will be found. "Giving thanks to the Father, who has qualified us to share in the heritage of the saints in the light" (Col.1:12).



BY MELVYN BROWN

St. Anthony of Padua, born in 1195 at Lisbon is a saint who is "universal", in the sense that his devotees are found in several corners of the world. In Italy, after his death, an endless number of miracles and special graces were heard

of. His relics are venerated at Padua in a beautiful church. He is known for many things, the saint for lost and found, for young couples and so on.

Saints, according to the classic elucidation in the Catechism of the Catholic Church, states: "By canonizing some of the faithful...the Church recognizes the power of the Spirit of holiness within her. The saints have always been the source and origin of renewal in the most difficult moments in the Church's history." (CCC 828).

John O'CONNELL, Editor of The Catholic Faith once declared: "Especially in matters of the interior life, we would be wise to follow the counsel of the saints. Go to Mary. Consequently, most of the saints when in prayerful reflection know of their blessings and the presence of God and His Mother. In meditation and deep spiritual conversation the saints set examples of humility, love, patience, charity and sacrifice."

Douglas Bushman, S.T.L. once wrote an article about St. Paul which has left

me in awe of the apostle. Bushman stated, "St. Paul forged a spiritual synthesis according to which he understood that in order to be faithful to God he had to be faithful to the grace of being called to be an apostle and herald of the Gospel...St. Paul understood that his relationship with God would be measured by his fidelity to the Word of God and to his mission to bring the gospel to others."

Saints do this, each in a special way, fulfilling a sacred duty as God wills it. Many are not aware of the power they weave through their actions and prayers. To saints, it is a divine obligation to serve, "I will spend my heaven doing good on earth", said Saint Therese of Lisieux. St. Therese the little flower was a Carmelite nun. Her hidden life of prayers in the convent is known through her autobiography, "The Story of a Soul". She had an unshakeable trust in God. She said, what matters in life is "not great deeds, but great love."

St. Therese of Lisieux has a shrine dedicated to her and many gather to venerate this saint. She died at the age of twenty-four on 30th September 1897. St. Therese is acclaimed the "greatest Saint in modern times." Pope St. John Paul II and Mother St. Teresa of Calcutta are saints for our contemporary times, fulfilling the quest for saints we need today.

"Not to be served but to serve, and to give his life as a ransom for many." (Mat.20:28).

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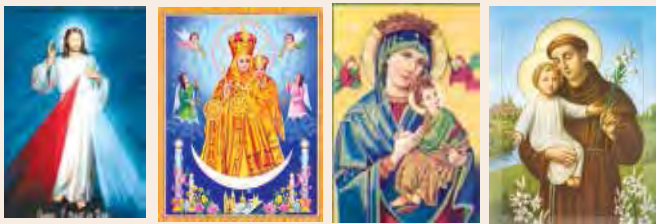
Ask St. Clare for three favours two impossible and say nine Hail Mary's and the above prayer for 9 days with a lighted candle and publish on the 9th day your

request will be granted no matter how impossible it is

—Vinod J, Bangalore



## Thanksgiving



Thanks to Divine Mercy, Our Lady of Vailankani, Our Lady of perpetual Succor and St. Anthony

—A Devotee

### Prayer to St. Expedite for solving a financial crisis



I call forth the Power and the presence of **St. Expedite** in my time of financial trouble. I offer my body, heart, mind and soul upon your altar of light. I have faith and trust and complete confidence that you will be my strength in this time of need. Quickly come to my assistance.

(State Your Petition) \_\_\_\_\_  
My financial need is urgent. Be my

Light and Guide in this situation so that I may live with peace, love, prosperity and abundance and in the Praise of God.

Amen. (Promise Publication)

—Lucy Alva, Goa

## RPC and World Palliative Care Day

By Monica Fernandes

Palliative care is a holistic approach to medicine. 'Palliative' is derived from the Latin 'palliare' which means to cloak. Just like a cloak protects the major portion of the wearer's body, palliative care encompasses many aspects of a sickness. 13th October 2018 will be celebrated as World Palliative Day. Dame Cicely Saunders is said to have been the first person to propagate the humane concept of palliative care in the treatment of debilitating and end stage diseases. While treating a disease, medical care should also cater to a patient's psychological, social and spiritual needs.

The Romila Palliative Care Center (RPC) is a day care facility started by Ashokafellow Dr. Armida Fernandez, a few years ago in memory of her lovely daughter Romila who tragically succumbed to cancer. RPC, located off Hill Road on Somnath Lane, is a part of the NGO SNEHA and is an haven of peace amidst the hustle and bustle of the busy road nearby. Its pastel coloured furnishings are designed to lift up the spirits of patients suffering from cancer, Parkinson's, and other illnesses. It provides free consultation and is efficiently run by two dedicated doctors, volunteer doctors, trained counselors to provide counseling to patients and caregivers, a nurse, a social worker, and a host of trained volunteers including a dietician (Shobha) and an occupational therapist (Odette).

If needed, doctors visit a patient's home and provide inputs to the patient's caregivers and family members. Volunteers read to the patient and spend time with them in order to lift up their spirits. There is a monthly Caregivers' meeting where caregivers are motivated and their problems addressed. The Center also has a tie-up with some hospitals and nursing homes who impart free or subsidized treatment in Mumbai.

Interacting with severely ill patients and their families could be a traumatic experience for care givers who could themselves go into a depression. The loss of independence is a blow to the ego of patients. Hence volunteers are required to attend a one week course conducted by Tata Memorial and arranged by RPC. This is followed up with a weekly half day training for three months when volunteers accompany the oncologists on their rounds.

There has been a gradual change of perception regarding palliative care not being necessarily an end-life option.

Palliative care is stewardship in action where others take care of a person in need of help. The multiple care providers all play their part in ensuring that the patient gets a better quality of life till the very end. The care providers now assist the family to accept their loss and move on. It is an essential service given the fact that with the increase in life expectancy, there is a corresponding increase in people suffering from debilitating illnesses. On World Palliative Care day, we salute RPC in their laudable initiative to improve the quality of the lives of patients.

The RPCC may be reached at phone nos. 9029006333/022-65906333 from Mondays to Fridays between 9 am to 5 pm and on Saturdays between 9 am to 1 pm.

# Guru Santaji Of Belewadi

—Fr. Michael G., Vasai.

**P**arthana Kendra at Belewadi began with a Catholic woman coming to Belewadi like Abraham went to the Promised Land. Towards the end of her life she donated her house to late Fr. Prabhudhar, s'j the then Guru of Santaji, for mission work in its vicinity. Santaji is always clad in saffron pants, kurta and wrapped in shawl. He is living among the Hindus in a village near Kolhapur for last 30 years alone with his family. His local Marathi, cultured manners, humanistic approach, Vat.II Council theological mindset, vegetarian food and simple life style attract the poor villagers. Santaji, (Santana Lobo) an ardent Catholic from his childhood and a formed 'missionary' by his Guru Fr. Prabhudhar lives there with his three sons and one daughter being 'incarnated' among the Hindus. He loves his neighbors according to the lord's command and prays to his Jesus according to the 1st. Santaji does not give them any educational, social, medical service in the villages as other missionaries do. He is only a spiritual guru, Swami. He visits villages, praying and blessing them; attending their functions and rituals. He is truly 'incarnate' among them without baptizing them. Yes, he is suspected of conversions, dragged into court and even beaten up at times. But he is not deterred. His family is a God's gift to him that remains loyal to him participating faithfully in his mission activities. I wonder at times, O.K. Santaji is born with the arare missionary bent; but why should his wife be one with him? Why his three young sons and a daughter to be religious-minded to the same degree? As we shall see further Santaji's mission activities are totally alien to traditional Indian Christian life!

## I. INTER-RELIGIOUS CHRISTMAS

Year after year Christmas is celebrated with the villagers around in a typical Hindu manner. There is a procession of the Infant Jesus in the village in *Palkhi*

on 25th December. The event is entirely achieved with the active participation of the Hindu villagers -men and women from surrounding Kagal taluka. In the procession at every square Infant Jesus is welcomed by *Suwaasinis* (Young women) with *Aarti*. *Bhanjan Mandalis* are singing *Bhajans* like '*Pandharichaa Raja..''Ram-Raya Ram-Raya...*' and the like. They are totally engrossed as they sing and dance in the procession. They get no remuneration for the service. Yes, feast is observed for two days at Santaji's Home; but the rice, dall and vegetables required for about 200 devotees is offered by the guest-families that have gathered!

After the *Palkhi* procession, there is Holy Eucharist celebrated with a handful of Christians and a crowd of Hindus. All listen to the Word of God. Holy Communion is given to the people of other faith in the form of sugar-*Prasada*! They do not mind the discrimination made in *Prasadam*. They seem to be more broadminded! After the Mass there is *Natallsaha-bhojan* (Community meal) served to all seated in the *pendal* on the road. Their own volunteers serve them. It's night but still Christmas is not over. Fresh *Bhajan Mandalis* arrive to keep the Christmas celebration alive in the night. How does Santaji keep the show on for last 30 long years? The answer is the ardent faith of Santaji. His faith is bearing fruit first in his family that is cooperating with him in the whole mission project. His wife, and three sons and three daughters-in-law, an army now! How dedicated service they offer day and night taking care of guests, *pendal*, liturgy, bazaar and kitchen too!

## II. CHARASMATIC RETREAT

*SevashramPratishthan Alias Mavlichet-irthksheshetra* is a new development at Pangire-Hasur Naka, near Belewadi. It is a place of Dialogue/Sarvadharm Centre. In March Inter-religious dialogue meeting was held with the participation of Bishops, Dabre, Alwyn and Peter Machado; together with Swami SacchidanandBharati, of Nagpur and

Prof. I. N. Baig and other dignitaries. The new land was acquired by Santaji from the local villagers with a promise of giving people some medical services

I was there in last February at the 3-day charismatic retreat. This year it was conducted with the help of Shield of Faith group from Vasai. A rare evangelizing event is taking place there every year! Rare because Hindu, Christians and Muslims join a 3-day religious meet at the invitation of Guru Santaji.

The Hindus are groups of *Tallkaris* and *Mallkaris* those who play special parts in their religious *yatras* with their musical instruments like *Tall* and *Mall*. They join at such Christian centres without feeling any religious scruples. Even in front of the Eucharist they sing *bhajans* and dance in honour of *Shri. Ram* and *Krushna*. Its not merely devotion. Their participation depicts their faith In the Almighty Invisible God present everywhere to be worshipped, even in other religious deities. Well, we might call them syncretistic, taking part in variety of faith-experiences. Well, judging them is not that easy. As Pope Francis we need rather to say, "Who am I to judge?"

The 3-day retreat was preached by the Shield of Faith group. The last day was of reconciliation. How was the confession done? All stood in a circle and everyone of them reached everyone with joined hands, asking pardon from each other in the words "*Forgive me brother, for I have sinned!*" For the Hindus this community experience was new! Asking pardon from a woman (Own wife) was still strange! Yet it seems to have become touching. Some of them were crying as they begged for forgiveness! The Holy Spirit has worked wonders. The retreat ended with a procession to the Shrine temple. There they danced with *bhajans* around the statue of Jesus. Only after garlanding the statue they left for their homes in far off villages! Swami Santaji has stories of conversions to relate!

(To be contd...)

(Contd.. from last issue)

I. Engaging in needless conversation, using the sides of pews as handbag/rainwear holders, attending to the mobile phone, allowing for diversions like unnecessary trips to the washroom or leaving children to run around, slouching over or fidgeting when standing or sitting, forgetting the Biblical injunction "Be still and know that I am God" (Ps 46:10).

Of equal import is, understanding better the following:

(i) Presidential Greeting - The People's Sunday Missal [JBV-1970-p 24] says: "The priest expresses the presence of the Lord in the assembled community by means of a greeting. This greeting and the people's response manifest the mystery of the Church's unity." The three prescribed formats from which to choose are each apt, full and complete in itself. Obviously then, 'Good Morning, Friends!' carries no liturgical sanction. It is a purely social greeting—irrelevant when used before the prescribed format and an anti-climax when used after. Could it be that certain Celebrants don't understand this as is evident from the fact that, having wrongly opened the Mass with a 'Good morning' they gamely proceed to eventually conclude the Mass with "Have a nice day"?

(ii) Presidential Introduction - Father Savio de Sales, in his dissertation at the deanery-wise EMHC meets in the year 2017 made a pointed reference to the Celebrant's 'Introduction' of the Mass that follows the Presidential Greeting, saying, "The Introduction is no place for talking about any of the Readings for the simple reason that the Word has not yet been proclaimed, so how can it be broken!" But will our Reverends listen!

(iii) Liturgical Gestures and Postures - The GIRM asserts that the gestures and bodily posture of the Celebrant and the people "must be conducive to making the entire celebration resplendent with beauty and noble simplicity,

to making clear the true and full meaning of its different parts, and to fostering the participation of all.... A common bodily posture, to be observed by all those taking part, is a sign of the unity of the members of the Christian community gathered together for the Sacred Liturgy, for it expresses the intentions and spiritual attitude of the participants and also fosters them" [42].

The GIRM further directs that "the faithful should stand from the beginning of the Entrance Chant .... until the end of the Collect; for the Alleluia Chant before the Gospel; while the Gospel itself is proclaimed; during the Profession of Faith and the Universal Prayer; and from the invitation, Orate, fraters (Pray, brethren...), before the Prayer over the Offerings until the end of Mass, except at the places indicated here below.

"The faithful should sit, on the other hand, during the Readings before the Gospel and the Responsorial Psalm and for the Homily and during the Preparation of the Gifts at the Offertory; and, if appropriate, they may sit or kneel during the period of sacred silence after Communion" [43]. All of this clearly sets the Mass apart as an act of worship that is fully communitarian in nature, individualism having its own place within the communitarian dimension whereby one is in constant communion with the Trinity all through the Mass through communitarian participation.

It is clear then that the two main liturgical postures are a) Standing, and b) Sitting, whereas kneeling essentially is a devotional posture. Prostration of course is a liturgical posture prescribed for the candidate in the Liturgy of Ordination or a Religious Profession.

Standing demonstrates one's attitude and willingness to stand for the significance of what one is taking part in—an innate desire to stand and be counted! At a wedding reception, the men rise, glasses in hand, to join the Toastmaster in wishing the bridal cou-

ple well – not the women! Very British: the men count, women don't!

In the Church's scheme of things, there is no distinction between male and female. WE ALL STAND EQUAL before our Maker! Though we stand for the Gospel, we sit during the Readings and the Homily to listen attentively to what God's Spirit is trying to tell us, and kneel at the Consecration. And we all SIT, STAND, and KNEEL TOGETHER – as a community, the Mass being a community celebration, a common ritual of, by and for the community. But let's get this right about 'kneeling': we exchange the sign of peace with a smile on our faces. But isn't there something incongruous about doing it on our knees?

As far as our hands are concerned, only the Celebrant has gestures specific to his role as ordained minister. The Orans posture [orantes = pray], which involves extending one's hands with the palms open at the time of the recitation of the Our Father is a Liturgical gesture reserved to the priest. "Among the laity," according to Colin B. Donovan, STL [Vice President for Theology at EWTN] "this practice began with the charismatic renewal." However, it is a gesture not meant to be adopted even by "the Deacon, who does not represent the People before God but assists him who does." How then can it be adopted by lay folk?

Folding hands in a reverential prayerful gesture is an indispensable liturgical lay posture that has one feel the reverence that comes with being attentive to the goings-on at Mass from the Introductory Rites to the Dimissal. All other gestures, whether picked up at Potta or Tabor or wherever are unacceptably nonsensical to say the least.

(iv) Walking up to Communion is a liturgical posture packed with significance: neither hurrying along nor dragging one's heels, but at a composed and firm forward movement with sure, even steps, receiving the sacred host in an open palm

(Contd.. on p. 18)



# Inspiration!

occasionally in the face. Sometimes, it seems like a never-ending struggle from one problem to another. And as if this wasn't

## When all doors seem closed

**AS WE ALL** know life is not filled with rose petals, sometimes we have to face the harsh reality of the thorns and still pay recognition to its beauty. Regardless of tough times, we should always try to find the beauty out of the situation and focus on positivity.

**W**e were created to be social beings so please remember you do not always have to walk the journey alone. Have you ever experienced a time in your life when it seems as though nothing is favouring you? You have the desire to grow but it seems as though there are no opportunities, there is no one lending you a hand, all seems hopeless. Constantly being pushed back to square one is no fun. At some point it can become stressful and draining.

### **Patience is a virtue:**

The silence may be a test, a test in your character and in your faith. How can you be a true believer if you are quick to ques-



tion why things are not working in your favour? Why be selfish of others because although we do not see a person's struggle, they may be deserving of that opportunity and that opportunity may come to be a blessing to help another person. Silence is the worst thing you can give a person but try to stay positive during these times when it seems all doors are closed. Believe that things will come when you are ready to receive them.

### **Life can be a tough ride:**

It's harsh, hard and slaps you

enough already, we encounter every once in a while an incident that is so severe, so drastic and shocking that it changes our life forever. There are times in life when a door is proverbially slammed right in front of your face.

### **Time is the teacher:**

There's a lesson to be learned in everything that happens to you. And it takes a lot of courage to discover the windows that were opened by such a situation. Remaining in grief and self-pity or entirely giving up is always the easier alternative. But in reality,

some doors and windows can only be opened, when an existing door is closed.

### **It is temporary:**

A closed door does not necessarily mean a locked door. If it's meant to be, it will be. But we sometimes want it all and we want it right now.

Sometimes a closed door is God's way of getting us to focus on the things we should have been focusing on all along.

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cradled by the other and consuming it with reverence is indicative of one's resolve to commune with the Lord. Father Savio Rodrigues, former Secretary of the ALC, is one of those who always so rightfully insist that if the communicant cannot have both hands free for this sacred exercise, it is best that he/she receives on the tongue. Further, barring the Celebrant and the Concelebrants, who by right of their sacred Ordination, partake of Holy Communion on their own, no lay person, whether an EMHC or a Mother Superior, has the right to do the same and must wait to be administered the sacred host.

The significance of EMHCs, LECTORS, CHORISTERS, USHERS and WORD MINISTERS ADOPTING THE RIGHT POSTURE AT MASS lies in the fact that being in the forefront of parish ministry they are generally looked up to by fellow parishioners as role models of sorts.

Essentially, it is only when the realism of the beautiful mystery of the Mass begins to sink in that both clergy and laity alike feel urged to ensure that no one but no one mindlessly adds to or casually deletes anything from the nuances of the Mass.

(v) Strangely, the colour blue has been making steady inroads into the use of altar raiment and trimmings of Mass vestments. Does this have liturgical sanction? That apart, a certain Vicar of happy memory used to lament that liturgical colours were being decided upon by the Sister in charge of the sacristy whereby, irrespective of the liturgical colour of the day, the deacon and all priests assisting at the distribution of Holy Communion wore only white stoles. That neither His Reverence nor his successors have done anything to correct the anomaly is another matter altogether!

(vi) Announcements concerning something being held 'at 9 a.m. in

the morning' or 'at 5.30 p.m. in the evening' make for hilarity! Worse, announcing around 10 o'clock something that is to start at 8 that morning! Equally hilarious is "The Thirteenth Sunday in Ordinary Times"! What 'Times' – Bombay Times? Hindustan Times? Or Times of India, eh!?!

(vii) The use of 'complimentary' or sponsored LED screens that work erratically makes for a mockery of the congregation's intellect we could well do without. As for hymnals, stocking lots of the same just because the parish collection is huge is unwarranted. The late Father Hugh Fonseca had a far more sensible and practical idea that had the parishioners own a copy of the hymnal and bring it to church regularly, thus preventing wastage by way of torn hymnals cluttering the pews.

(viii) Liturgically, all prayer is generally routed to the Father "through Christ Our Lord who lives and reigns with the Father and the Holy Spirit now and forever." Some priests and lay liturgists seem to think differently whereby a novena prayer to Our Lady during Mass concludes with asking her to lift our petitions "to the Father who lives and reigns with your Son, Jesus Christ and the Holy Spirit..." Strangely, a priest at a certain Bandra parish uses a prayer from William Barclay for the Post-Communion Prayer, while another, the 'Memorare', whose recitation he concludes with 'we make this prayer through Christ our Lord'. New-age Theological aberration at its nasty worst!

(ix) What is this 'Flag Hoisting' phenomenon steadily rearing its ugly head in the liturgy at novenas and feast Masses—some new tamasha? From Kerala in the South to Karjat in Maharashtra and from Vailankanni to Vile Parle (Irla), the hoisting of the flag, blessed and incensed by a Bishop no less, has the multitude swooning deliriously. Just what locus does this accessory have in the Liturgy, both in the Latin and the Syrian Rite, can the Church herself please clarify?

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ning of Bandra feast as it is celebrated today.

The walls enclosing the compound of St Andrew's church was built by a Parsi, Manockjee Sorabjee Ashburner in 1862. It is recorded on a slab on the main gate of the enclosure. In 1879, Jamsetjee Jeejeebhoy constructed a flight of steps from foot of Mt Mary hill to north side of church known as the Degrados de Bomanjee (steps of Bomanjee). St Stanislaus started in 1863 as a 'Native Boy's orphanage' became a high school in 1923 and was first English medium in the suburbs.

In 1661 when King Charles married Catharina of Portugal, Bombay was given to England as part of the dowry. In 1739 with the threat of Maratha invasion, the Portuguese appealed to the British for help and they suggested to the Portuguese to destroy all fortifications around the chapel and the fortress Aguada. However the Marathas took over and ruled for 2 decades. But after the battle of Panipat in 1761, Maratha power declined and the British took over and Salsette including Bandra came under British rule. Portuguese were left with just Goa, Daman and Diu. The English found in this newly acquired territory of Salsette thousands of Indian families who were converted to Christianity. It was from these families the English drew their manpower of clerks, assistants and secretaries. At that time there was hardly a Hindu, Parsi or Muslim who could read Roman characters. There was also a large influx of Christians from Goa, Karnataka and Kerala and this prompted local converts to take the name of 'East Indians'.

Crossing the Mahim creek was by ferry to the industrial town of Bombay. After many boats capsized, a road was built by Lady Jamsethji in 1843 at a cost of Rs.1,55,800. It was designed by Lt.Crawford and opened to public in 1845. Railway started in 1867 with one train but 6 yrs later it was increased to 24 each day and now trains that stop at Bandra are 940. The Tata Agiary on Hill Rd was built by Tata in memory of his wife in 1884. There is a great history involved but for now our target is done!

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**6945. GOA :** Goan Roman Catholic Spinster, (Born in July 1982), Ht. 5' 7", Wt. 80 kgs, Wheatish Complexion, Edn. M.Arch., Architect by profession. Contact email : nishasoares82@gmail.com

**6758. MANGALORE :** Mangalorean Roman Catholic spinster, (Born in December 1987), Ht. 5' 2", Wt. 48 kgs, Fair Complexion, Edn. MBA in Finance, working for Bank in Bangalore. Contact email : cyrilv27@gmail.com

**6755. MUMBAI :** Mangalorean Roman Catholic spinster, (Born in July 1991), Ht. 5' 8", Wt. 62 kgs, Wheatish Complexion, Edn. B.Sc., Nurse, working as a Nurse in U.K. Contact email : alm716349@gmail.com

**6754. MUMBAI :** Mangalorean Roman Catholic spinster, (Born in July 1991), Ht. 5' 4", Wt. 48 kgs, Wheatish Complexion, Edn. B.E. Mechanical, working as a Officer in PSU. Contact email : mel.6513@yahoo.com

**6897. UAE :** Mangalorean Roman Catholic spinster, (Born in October 1989), Ht. 5' 4", Wt. 55 kgs, Fair Complexion, Edn. MBA, working as a HR Executive. Contact email : edwarddcosta56@gmail.com

**6902. DUBAI :** Goan Roman Catholic spinster, (Born in April 1975), Ht. 5' 7", Wt. 70 kgs, Wheatish Complexion, Edn. B.Com., working as a Secretary. Contact email : pepem25@rediffmail.com

**6880. MUMBAI :** Mangalorean Roman Catholic Spinster, (Born in September 1988), Ht. 5' 4", Wt. 66 kgs, Wheatish Complexion, Edn. B.A. Contact email : ben864@yahoo.co.in

**6944. MUMBAI :** Mangalorean Roman Catholic Spinster, (Born in July 1991), Ht. 5' 8", Wt. 74 kgs, Fair Complexion, Edn. M.Com., working as Accounting & Finance. Contact email : lavinadsouza16@gmail.com

**6943. MUMBAI :** Goan Roman Catholic Spinster, (Born in August 1990), Ht. 5', Wheatish Complexion, Edn. Chartered Accountant, working as a C.A., Contact email : sandrareg67@hotmail.com

**6883. MANGALORE :** Mangalorean Roman Catholic Divorcee, (Born in December 1983), Ht. 5' 4", Wt. 68 kgs, Wheatish Complexion, Edn. B.Com., MBA, working. Contact email : fionawimpy@gmail.com

awimpy@gmail.com

**6757. MANGALORE :** Mangalorean Roman Catholic spinster, (Born in May 1990), Ht. 5' 3", Wt. 51 kgs, Fair Complexion, Edn. MBA (IS), working as a HR in Dubai. Contact email : proposalmlore25@gmail.com

**6882. MANGALORE :** Mangalorean Roman Catholic Spinster, (Born in April 1988), Ht. 5' 3", Wt. 60 kgs, Wheatish Complexion, Edn. M.V. Sc. Assistant Professor by profession. Contact email : clarencemiranda5811@yahoo.co.in

**6942. MUMBAI :** Mangalorean Roman Catholic Spinster, (Born in October 1987), Ht. 5' 4", Wt. 70 kgs, Wheatish Complexion, Edn. M. Com., working as a Sr. Associate in Foreign Bank. Contact email : olgapin123@gmail.com

**6532 BANGALORE :** Mangalorean Roman Catholic Spinster, Only Child, (Born in December 1976), Ht. 5' 2", Wt. 58 kgs, Fair Complexion, Edn. M.A. Communication, working as an Assistant. Contact email : ashajob@hotmail.com

**6341 MUMBAI :** Protestant Christian spinster, (Born in April 1985), Ht. 5' 1", Wt. 58 kgs, Wheatish Complexion, Edn. B.A., B.Ed., Teacher by profession Seeks a groom from well settled, educated and good family background. Contact email : georgethomas1353@yahoo.com

**6653 MUMBAI :** Goan Roman Catholic Spinster, (Born in July 1990), Ht. 5' 2", Fair Complexion, Edn. M.B.B.S., Doctor & pursuing M.D. Seeks M.D. / M.S., Doctors. Contact email : selwynhenriques13@gmail.com

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**6185 MUMBAI** : Goan (Bardez) Roman Catholic Spinster, (Born in January 1982) Ht. 5' 4", Fair Complexion., Edn. B.A., Dip. in Financial Management, Banking Exams, Working as Senior Manager for a reputed Private Sector Bank Seeks educated and well settled Roman Catholic Goan (Bardez) Bachelor between 36-40 years. Ht. 5' 7" and above. Contact email : andy.franky@hotmail.com

**6873. MUMBAI** : Affluent family R.C. Mangalorean Spinster, (Born in August 1980), Ht. 5' 3", very beautiful and pretty. B.A., E.A. (Secretarial Course), worked for foreign MNC's, currently managing Father's Business. Contact email : lvbsh16@gmail.com

**6753. MUMBAI** : Mangalorean RC Parents seeks alliance for spinster daughter aged 26, Ht. 5' 1", CA (Chartered Account), presently working in Mumbai in an MNC. Looking for a professionally qualified well settled Mangalorean RC boy with good family background age upto 29 years, BE/CA working in India or abroad (Not from middle East). Contact email : stanley\_ds118@yahoo.com

**6752. MUMBAI** : Mangalorean Roman Catholic spinster, (Born in February 1982), Ht. 5' 8", Wt. 60 kgs, Fair Complexion, Good looking, Edn. MBA (HR), working as a Chief Manager in Insurance Company. Contact email : genesia\_17@yahoo.com

**6300. GOA** : Goan Roman Catholic Spinster, (Born in August 1982), Ht. 5', Wt. 55 kgs, Fair Complexion, good looking, Edn. SSC., self employed. **Contact email : 4.saviola@gmail.com**

**6033 ABU-DHABI** : Goan Roman Catholic Spinster, (Born in May 1979), Ht. 5' 2", Wt. 58 kgs, Wheatish Complexion, Edn. M.A. Eng., Literature, working as a Copy Editor. **Contact email : barretto.lorraine@gmail.com** OR 9730454857

**6448 MUMBAI** : Mangalorean Roman Catholic Spinster, (Born in October 1985), Ht. 5' 4", Wt. 65 kgs, Wheatish Complexion, beautiful, Edn. B.Com.,

working as an Asst. HR Officer. Contact email : genesalis@yahoo.com OR 9324515797

**6878. MUMBAI** : Mangalorean Roman Catholic Spinster, (Born in October 1986), Ht. 5' 3", Wt. 75 kgs, Wheatish Complexion, Edn. B.A., PGDID, Service. Contact email : terrenceeq123@gmail.com

**6747. MUMBAI** : Goan Roman Catholic spinster, (Born in August 1988), Ht. 5' 4", Wt. 53 kgs, Wheatish Complexion, Edn. B.A. B.Ed., Teacher by profession. Contact email : idalina1888@gmail.com

**6462. MUMBAI** : East Indian Roman Catholic spinster, (Born in February 1989), Ht. 5' 2", Wt. 49 kgs, Fair Complexion, Edn. BMS., MMS (Mum. Uni.) working as a Data Analyst. Seeks well educated and working and settled abroad, preferably dubai. Girl willing to relocate any city in the world. Contact email : melwyn\_dsilva@hotmail.com

**6742. AUSTRALIA** : Goan Roman Catholic spinster, (Born in December 1989), Ht. 5' 2", Wt. 57 kgs, Wheatish Complexion, Edn. B.A. working as a Project Manager. Contact email : mark.alvares16@gmail.com

**6741. MANGALORE** : Mangalorean Roman Catholic spinster, (Born in March 1993), Belonging to a very affluent business family. Edn. MBBS, intends to pursue M.D. Very fair, very beautiful seeks suitable groom Contact email : sona68500@gmail.com

**6305 MUMBAI** : Goan Roman Catholic Spinster, (Born in October 1985), Ht. 5' 6", Wt. 80 kgs, Fair Complexion, Good looking and smart, Edn. B.E. (Electronics), working as a Manager in IT Company. **Contact email : carmina\_fernandes@hotmail.com** OR 9867725912

**6866. MUMBAI** : Mangalorean Roman Catholic Spinster, (Born in May 1991), Ht. 5' 4", Wt. 50 kgs, Wheatish Complexion, Edn. Graduate, Service. Contact email : bidisharocking@gmail.com

**6861. MUMBAI** : Mangalorean Roman Catholic Spinster, (Born in December 1991), Ht. 5' 6", Wt. 80 kgs,

Wheatish Complexion, Edn. B.Com., PG Banking & Finance, working as a Clerk in Bank. Contact email : michaelfernandes59@gmail.com

**6414 MUMBAI** : Roman Catholic Spinster, (Born in July 1989), Ht. 5' 1", Wt. 48 kgs, Wheatish Complexion, Edn. B.Com., (Banking & Insurance) working as a Consultant. She is vegetarian. Contact email : rosemaybharda@yahoo.com OR 9224780162

**6738. MANGALORE** : Mangalorean Roman Catholic spinster, (Born in November 1986), Ht. 5' 5", Wt. 58 kgs, Fair Complexion, Edn. MBA, PGDM., working as a Finance Executive. Contact email : vinishaleena@gmail.com

**6129 MUMBAI** : Tamilian Roman Catholic Spinster, (Born in December 1983), Ht. 4' 11", Wt. 58 kgs, Wheatish Complexion, Edn. B.Com., working for Bank, Contact email daisy.dec1@gmail.com

**6860. MUMBAI** : Goan Roman Catholic Spinster, (Born in October 1991), Ht. 5' 4", Wt. 55 kgs, Wheatish Complexion, Edn. B.M.M. (Mass Media), working for IT in MNC. Contact email : lgp1891@gmail.com

**6859. KUWAIT** : Mangalorean Roman Catholic Spinster, (Born in August 1986), Ht. 5' 4", Wt. 55 kgs, Wheatish Complexion, Edn. M.Sc., in Physiotherapy (Orthopedics), U.K. working in Kuwait. Contact email : nisha\_sequeira@hotmail.com

**6377 USA** : Parents of RC spinster (Born in June 1984) / 5' 4", Slim, Fair, MBA working for a reputed company in USA, invites alliance from RC bachelors, qualified professionals well settled from good Catholic family background upto 37 years. working in US only. Kindly reply with profile and a recent photograph to divine-word121@gmail.com

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# A dog is a man's best friend



**Nowadays** the problem of stray dogs in our country is a burning issue. One can see them everywhere --- at market places, at bus stands and even inside building premises. Many people consider stray dogs a nuisance and keep saying things like --- "They are dirty creatures", "They dirty our streets"; "They scare off our children"; "They bite people and spread rabies"; "Why aren't they removed from here?", etc.

The animal lovers keep saying --- "Dogs have a right to live too"; "We don't own this earth and dogs have an equal right to live on this planet"; "How can you throw out a mother and her small furry puppies? Don't you have a heart?"

Both parties are right in a way. We cannot kill or remove stray dogs from a place because they are living beings capable of all emotions and sufferings and hence they have a right to live in that space. So, to solve the problem of rabies and over-

population of street dogs, we need to find solutions that are ethical and lawful.

The solution of the sterilization and vaccination programme will satisfy both the 'dog haters' and 'dog lovers'. Sterilization basically involves spaying of females and castration of male dogs so that they do not reproduce. Vaccination involves giving the dogs an anti-rabies vaccine. After sterilization, the dogs do not reproduce and hence their population becomes stable. As they are vaccinated against rabies and other diseases, they do not pose any health hazards.

Killing or removal of dogs from an area is not a solution as it is normally thought. Since dogs are territorial creatures, they will not allow any other dog to enter the colony. If the dogs are removed from an area, other dogs from surrounding areas will take their place. Thus, we will be back to initial situation after a few months. Further, these new

dogs may be unsterilized and unvaccinated which will only worsen the situation.

Though it may seem paradoxical, but having dogs in a society makes it safer. Even when guards are employed, they normally sit together at the gate and pass the night especially during the winters. Also when they patrol the colony at nights, they cannot detect unscrupulous persons hiding behind, trees or under cars or see them in unilluminated and dark areas. But such persons are easily detected by dogs.

Like humans, animals also have a right to live. They have a complete sensory nervous system allowing them to be aware and communicative. They feel pain, pleasure, fear, frustration, loneliness, and motherly love. Should the more intelligent humans have rights and the less intelligent humans be denied rights? If that is not so, then why are animals denied their rights?

"A dog is a man's best friend," so goes the saying. And it indeed is.



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