CHAPTER II

THE LIFE AND ACHIEVEMENTS OF THE FOUNDER OF THE BETHANY CONGREGATION

2.1. Family History

Raymond Francis Camillus Mascarenhas (henceforth called Raymond Mascarenhas) hails from a pious family of Mangalore. As per the tradition maintained within Raymond’s family; this family originally lived in Goa. They migrated to Bidre, (now known as Moodubideri) around the year 1678. and later moved to Bondel, a village near Mangalore and from there to Mangalore city. Sr. M. Violette D’Souza who has written the first biographical sketch of Raymond Mascharenhas writes “His roots can be traced to one of several Christian families that emigrated from Goa in the 18th century. The precise time and reason why the Raymond Mascarenhas family left its native soil is not definitely known. According to a family tradition the first emigrants from Goa settled down at Bidre (now known as Moodubideri) around the year 1678 and later moved to Bondel, a village near Mangalore and from there to Mangalore city”.

Though Sr. M Violette BS maintains 18th century, the records speak of 1678. Anyway the difference between the two is not too much. It is not exactly known as to who of this Raymond Mascarenhas family led the family from Goa to Moodubidre which was then under the rule of Chautas a Minor Jaina ruling family of the Canara Coast. As such the entire Coast of Karnataka was then ruled by the
Nayaks of Keladi. The Portuguese who had settled and made Goa as the centre of their activities had spread their political and commercial interest over the entire coast of Karnataka. They had made the Nayaks of Keladi sign several political and commercial treaties which were no doubt in favour of former. Naturally these pacts finally made greater impact on the society in general.  

How many people succeeded in this Raymond Mascarenhas family after coming to Moodbidre is not known. However the earliest name we get from the records is of Antony John I. It is said that he was living on his ancestral land at Bondel. By the time that Nayaka’s of Keladi had been totally vanquished by Hyder Ali of Mysore and their entire Kingdom was captured by him in1763. His first war with the English was a great success.

Hyder made arrangements for a strict control of the entire Coast of Karnataka, which he got from the Keladi rulers. But political situation in the Deccan and South went on changing which had greater impact on the condition of the West Coast. Hyder was forced to invade Mangalore but his sudden death while fighting with the British, elsewhere in the plains of Carnatic in 1782 brought his son Tippu Sultan in forefront of the politics. His attention was dragged by the British who came from Bombay and occupied Mangalore. Tippu invaded Mangalore in 1784 and learnt that British were getting a lot of help from the local Christian population. Enraged, by this he ordered for the arrest of all Christians and deport them to Srirangapatna his capital. Among the arrested families, Anthony John I Mascarenhas too was there. The records maintained in the Bethany Generalate Archives in the Central Office Mangalore, informs that this arrest and deportation of Raymond Mascarenhas family took place on 24th Feb, 1784. Antony and his family perished in captivity at Srirangapatna excepting his three children. They are Paul, Anny and Regina who returned to Mangalore in 1799. By the time they had lost their ancestral property due to confiscation by Tippu. They had to find out a shelter to make a living. It was at that time came to their rescue one small land holder of Mangalore, Bosthu Saldanha by name. He allotted them a small house to live in the Karandadi village.
Raymond Mascarenhas family began their fresh life here. Paul, now the surviving eldest male member had to take care of his two sisters Anny and Regina. This made him setting up some business for life. Paul Mascarenhas (1775-1837)\(^8\) chose the profession of timber business in which he was helped by Falnir Martin Prabhu and Salvador Saldanha.

The latter two persons seem to be the residents of Karandadi Village who might have good relations with Anthony John I Mascarenhas the father of Paul Mascarenhas. Paul Mascarenhas seems to have obtained good guidance in his business from Bosthu Saldanha who was also a timber merchant. The understanding between Paul Mascarenhas and Bosthu Saldanha seem to be very good, which finally resulted in the marriage of Maria the only daughter of Bosthu Saldanha with Paul Mascarenhas. They had six children of which one was a daughter\(^9\)

Paul Mascarenhas family grew very large and he had as many as twenty seven grand- children of his sons. This made Mascarenhas family spread far and wide and take up different professions after obtaining some amount of education. A very good account of the genealogy from Paul Mascarenhas has been maintained in the Archives of Bethany Generalate, Central Office.\(^10\) One of the five sons of Paul Mascarenhas was Domingo I, the fourth son. We find him associating himself with his father’s timber business. As per the Genealogical Table-1\(^11\) Domingo -1 was baptized on 1\(^{st}\) February 1816 but his date of death is not available. He was the grandfather of Raymond Mascarenhas. Domingo -1 married Nathalia daughter of Bosthu Coelho of Panegal. He had six children of which the first, third and last were daughters. The last did not survive long. Domingo-1 the first son of Lazarus Mascarenhas was born on 20\(^{th}\) September 1840.\(^12\) The full name of the first son of Domingo-1 is Paul Jacintho Mascarenhas. Domingo -1 must have provided good education to his children but we lack information about it. Anyway since Lazarus was holding a government employment in the Deputy Commissioner’s office, he must have obtained education at least to a particular level. Lazarus married Nathalia Joana daughter of Lores Castelino. Lazarus Mascarenhas of the Mascarenhas Prabhu
of Falnir had very happy married life and had thirteen children of which four were daughters, His fourth son was Raymond Francis Camillus Mascarenhas. Lazarus moved from Mangalore to Shimoga on deputation and served in the office of Deputy Commissioner at Shimoga.

Here was born Raymond Mascarenhas his seventh Child on Saturday, the twenty third January 1875. The baptism of the child took place on twenty seventh January at Shimoga sacred Heart church (now Cathedral) and was named Raymond Camillus Mascarenhas. The day Raymond Mascarenhas was born, the 23rd January was the day of Saint Raymond Penafort. So he was named Raymond. Lazarus returned to Mangalore from Shimoga after his retirement from Government service. It seems there is a little confusion regarding the exact number of years of his service at Shimoga. The documents mention Deputy Commissioners’ office at Shimoga. Brief history of Raymand and Monthly journal Mangalore has mentioned just commissioner’s office. The latest publication issued on the 50th Death Anniversary Dec. 23rd 2010 of Raymond F.C Mascarenhas by Sr. M. Lillis BS. says, that Lazarus worked in the Municipal Commissioner’s office at Shimoga. (p.6) This helped his children get better and advanced education which was then available at Mangalore.

This fact is testified in the educational achievements of at least three of his children John Joseph, Simon Lawrence, and Raymond Camillo. John Joseph retired as a Headmaster of a school at Kankanady near Mangalore. Archival records preserved in the Bethany Generalate, Central Office say that this school become a part of Bethany Mission in 1930. Simon Lawrence (1870-1945) was educated as a doctor (LMP). He later became a very eminent and famous medical practitioner at Fr. Muller’s Charitable Hospital at Kankanady. Raymond Mascarenhas proved to be a brilliant student of St. Aloysius College. It seems two of his brothers Joaquin the eldest and Jerome the fifth died of some epidemic disease when they all were in Shimoga. Lazarus died of sudden illness for a short period at a very young age of
fifty five at the end of August 1895. But we do not know anything about the last days of Joanna the mother of Raymond Mascarenhas.

### 2.2 Boyhood and Education

Raymond Mascarenhas was born in Shimoga as the fourth son of Lazarus, in 1875. Regarding the time of his birth, it seems, there is a little confusion. According to some sources, he was born at 12.30 p.m. on Saturday the 23rd January, whereas according to some other this time is 12 noon. It is strange to note that in two Archival documents preserved in the central office we get two timings i.e. 12.30p.m and 12 noon. why this kind of confusion has taken place regarding the actual time of the birth of a great personality cannot be explained now. However, 12.30p.m seems to be more correct for various reasons; firstly, many people who have written on the Biography of Raymond Mascarenhas have mentioned this time may be on the basis of verification of the available information at that time. Further, one of the documents maintained in the Archives, provide us the details of children born to the parents Paul Jacinto Mascarenhas and Nathalia Joanna Castelino. There we get the exact date, month, year, day, time and place of birth of each child. The seventh child is being Raymond Camillo, is stated to have been born on Saturday the twenty third January 1875 at 12.30p.m in Shimoga.

This seems to be the correct and acceptable information. At the same time it found in another Archival record, (Central Office) establishing its validity. The name of Raymond, it seems the first baptized name of Raymond was Raymond Camillo with the family name Mascarenhas. But later on he became very familiar and popular with the name Raymond Francis Camillus Mascarenhas. Here the name Francis is an edition. This edition was made by Raymond Mascarenhas himself. After some time for which an anecdote has been recorded “But there was one difficulty that baffled him. He could not sing a note. All efforts to overcome this disability having failed, Raymond Mascarenhas had recourse to the intercession of St Francis Xavier. He prayed to this great missionary of India to give him sufficient
voice to sing those parts of the mass which he as a priest would be required to sing and vowed, that if this favour was granted he would add the name “Francis” to his baptismal name as a constant reminder of the favour. His prayer was heard and “Francis” became his middle name. From then on, he was always known as Raymond Francis Camillus or familiarly RFC.\textsuperscript{32} Thus here we find the grace of the great Saint Francis Xavier on Raymond Mascarenhas.

Further, when the Baptism ceremony took place in Shimoga, Sacred Heart Church which is now raised to the position of the Cathedral, the child was named ‘Raymond Camillo’.\textsuperscript{33} It is but natural to find a saint’s name attached to the name of the child at the time of the Baptism for the good of the child. As such we do not find a saint by name Camillo; the mistake must have been noticed at the later stage resulting in suitable correction from ‘Camillo’ to ‘Camillus’. There was a saint by name St. Camillus De Lellis.\textsuperscript{34} Thus now we find the great personality in making, having the full name, Raymond Francis Camillus Mascarenhas.

In 1885, at the age of ten, Raymond Mascarenhas received his first holy communion in the Milagres Church Mangalore. All those who were present were edified by his pious ways.\textsuperscript{35} Raymond Mascarenhas grew joyfully in his family like other children in a happy atmosphere with strong faith, and good habits, under firm parental discipline. His parents narrated to their children the stories of trials and sufferings of his ancestors, under Tippu’s captivity. This strengthened them in their religion.

Raymond Mascarenhas speaking about his mother, said, “It was on the lap of my mother that I learnt the first lessons in self-discipline, self-control and self-denial.”\textsuperscript{36} Raymond’s parents instilled in the children, a deep love for God, spirit of service and sacrifice. Raymond’s mother Joanna played a formative role in the life of her children. Raymond’s innate potentialities blossomed in a happy disciplined and pious family atmosphere. He inherited a well-disciplined character, generosity, charity, compassion, love for the poor and a high degree of endurance from his
mother. He inherited from his father the daring nature and courage to venture into new and unknown projects in life.37

Joanna, his mother, lived only for the children. Her one aim was to inculcate Christian virtues in them, above all, a lively faith, confidence in God, a spirit of prayer, and a tender devotion to Our Blessed Mother. The evening family rosary was a regular feature of their daily schedule. She took the children to church every Sunday and on the days of obligation. She also encouraged them to go to church for daily Mass, and from her the children, particularly Raymond, learn to appreciate and love the Holy Sacrifice of the mass and the Eucharist.38 On Sundays Raymond’s father would gather his children and ask them to repeat a sentence from the sermon at mass, which had impressed them. While every child would say on sentence, Raymond would repeat quite a number of ideas, almost the whole sermon.39 This proves his retentive memory. Fr. John. G. pinto S.J, one of his professors in the seminary says “His prodigious memory, in the seminary on one occasion he had memorized about three hundred line of Latin poetry in just two days”.40 Adding to it, Fr. M. F. Barboza, S.J said, “I marveled how, Father Raymond Mascarenhas could rattle off whole lessons on church History almost word for word.” 41 The training given by his father might have helped Raymond Mascarenhas, to do so and develop a retentive memory.

Once it so happened that Raymond’s brothers were locked up by his mother as they had incurred mother’s anger because they were caught up red-handed at some pranks. Raymond Mascarenhas being too young he was favoured by his mother when the above incident took place. But he took it as a worst punishment to be excluded from his brothers. He was not happy that he was excluded, as he wanted to be with his brothers in the happy as well as sorrowful moments.42

We also come across another anecdote when Raymond Mascarenhas was five years old and his brother ten years. Simon was playing a game to imitate the two Englishmen, the assistant of Deputy Commissioner at Shimoga, when their mother
had gone out to the bazar. “They found a brass vessel (toplem) with a wide brim when they tried for the hat. Simon tried it first, and his head would easily slip in and out. Next came Raymond Mascarenhas turn. His head was slightly bigger than that of his elder brother. With some difficulty he put on imaginary hat and went about the house solemnly with a stick in his hand. However, when the game was over, try as he might, the hat would not come off his head. Of course, Simon did his best to extricate his brother from the “hat”, but in vain”.

As the mother returned, she saw comedy had turned into tragedy. In fear and sorrow, she tried her best to help the child but all in vain. Later his father, though anxious, worried and upset with all patience walked into this confusion. He quickly sent a word for copper smith and had the vessel cut out from the head of Raymond Mascarenhas and relieved his pain and anxiety. As this incident brought fear and pain in Raymond Mascarenhas and in the family, both the parents taught him a lesson that every problem has a solution in life. Later when Raymond Mascarenhas faced problems in life parents’ patience taught him to find solutions in life before and after he became a priest.

Raymond’s every action as a child created an anxiety in parents because of his mischievous nature. Many a times it led to dangers in life. Another time Raymond’s mother had warned her sons not to leave the house as she had gone to the neighborhood to attend a boy who was stricken with decease. Without listening to their mother “Raymond Mascarenhas managed to follow her at a safe distance with two of his brothers. They even walked into the water that had been used for bathing the sick boy.” The boy was suffering from the small pox. Whereas Raymond’s brother with sheer curiosity wanted to see what was happening in the neighborhood. Hence, they followed the mother stealthily. Again without knowing the repercussions they made use of the water in which the sick child had been bathed. This was sufficient for them to be attacked by the same disease small pox which they as tiny children could not visualize. Unfortunately, they lost one of their kith in this act of curiosity. The effect of this incident was as great on Raymond as a boy. When
he became a priest, in his ministry we see he goes walking to the famine and epidemic stricken areas to help the people. “Raymond Mascarenhas was an embodiment of Christian compassion and love. When epidemics of small pox and cholera broke out in the village at Agrar Parish, people remember how he saved their lives even risking his own life.”64 We exactly do not know what might have led Raymond Mascarenhas follow his mother along with his brothers either to know the charitable zeal of his mother in her visit to the sick boy or the playful nature as a child. It looks that mothers charitable attitude was a motivating force for Raymond Mascarenhas in his mission.

Raymond Mascarenhas habits and the games that he played had a message that led him to the further which he choose in life. As a child he would imitate the priest at mass. Often he would hold a towel in his hands, and would call his friends, “Come, let’s play a game, what game can we play with a towel”? His friends would ask, little Raymond Mascarenhas would smile and say, “I’ll be a priest, and you assist me.” His brother who was regularly participating in these games would often tease him saying, “Here goes our future Priest,” little did he know that one day he would become a priest. His childhood plays had a great influence and message for his future life. His brother might have later felt joyful to see Raymond Mascarenhas being a priest as per his remark.

Raymond’s family was a large and happy family of thirteen children. When the parents Lazarus and Joanna lived in Mangalore, they had their first son. But actually the family grew large when it was shifted to Shimoga. We get a lot of information about Raymond Mascarenhas but not much is known about his family. With great difficulty we have to cull out some information about this family. Hence, the readers who get in touch with the biography of Raymond Mascarenhas would certainly miss one part of his History. The information of all the children we cannot trace anywhere. But from the records available we know a few of them. Two of his brothers had died due to epidemics at a very young age. Fr. Raymond Mascarenhas visited his ancestral house on special occasions.68 Dr. Olinda Pereira says, “His
presence added to the spiritual atmosphere in the house. He showed great concern to my grandfather Dr. Simon Mascarenhas, who was his elder brother and my grandmother. When Dr. Simon was in death, my uncle’s visits were soothing us because of the prayers and words of comfort he left behind. He conducted funeral ceremonies of my grandfather and granduncle Basil Mascarenhas his younger brother who lived in my grandparents’ house.49.

In other place it is recorded that on the following day of the twin Jubilee celebration of seventy five years of birth and 50 years of priesthood of Msgr. Raymond Mascarenhas, the celebrants moved to the ancestral home of his family, built by his great-grand-father a century earlier. The day began with the mass at Milagres church, where he grew up, then he visited the cemetery wherein Msgr. Raymond Mascarenhas blessed the grave of his brother, the late Dr. Simon Mascarenhas and imparted a general absolutions to his dear departed parents and other relatives.50 As we go through the records we come in contact with one his sisters, Celine who was married to Mr. Santan Menezes in whose residence, housed the Pedru Shenoy’s school who appears to be the pioneer in private education in the locality, which was run on the pattern of the Traditional “Gurukula” system.51 There are two photos, where Msgr. Raymond Mascarenhas enjoying a family meal, and another one is with his close family members on the vestation day of his niece, Sr. Germaine, A.C.52 we also conclude from the available sources from Dr. Olinda Pereira, that Msgr. Raymond’s youngest Sister Mrs. Flora Farias lived till the end of his life from the fact that, Msgr. Raymond Mascarenhas brought a booklet during the testing time of Bethany.53 which we will be discussing in detail under chapter three. “A booklet in his own defense which my grand aunt Mrs. Flora Farias, the sister of Msgr. Raymond Mascarenhas gave me to read.”54

We come in contact with Msgr. Raymond’s another brother John Joseph about whom we have discussed earlier under family History of Raymond Mascarenhas in this chapter. We do not know what happened to Alexander and Victor his brothers, Josephine, Annie and Benedicta his sisters. They do not appear
anywhere in Raymond childhood days or later. How mother of Raymond Mascarenhas died is not recorded anywhere but along with the party present on his twin jubilee Celebration visited the cemetery and imparted a general absolution to his dear departed parents says, Sr. M.Violette BS. \footnote{55}{We come to know Rev. Fr. Charles and Fr. Stanley were the sons of Dr. Simon the brother of Fr. Raymond Mascarenhas Dr. Olinda Pereira the daughter of Lilly, the sister of the above mentioned priest, Judy Mascarenhas the daughter of Flora Farias, the sister of Msgr. Raymond Mascarenhas.} A very brief family History has been given by Sr. M. Lidwine BS., in her recently published book in Kannada on Msgr. Raymond Mascarenhas. \footnote{57}

Lazarus after his retirement from government service returned to his native Place Mangalore from Shimoga. Raymond Mascarenhas received his early education in Milagres School. Later he was admitted to St. Aloysius college High school, Mangaore. \footnote{58}{His stay in St. Aloysius enabled Raymond Mascarenhas to develop a disciplined life with keen interest to life and religion. As a student, Raymond Mascarenhas earned through discipline the goodwill of many of his teachers. The comment of Rev Fr. Denis Fernandes, S.J. the teacher of Raymond Mascarenhas has said “Raymond Mascare

nhas was one of my brilliant students. I had to be alert and have my wits about me to give a satisfactory explanation to my pupil’s searching questions. His questions were many and deep. There is no doubt that he was also gifted with an extraordinary memory power.”} \footnote{59}{As a student at school his teachers and classmates admired his intellectual abilities. He passed matriculation with first class.} \footnote{60}{A great Luminary Msgr. Raymond Mascarenhas} \footnote{61}In another record we get the information in a different way that it says “Raymond Mascarenhas passed his matriculation with flying colours”. The Archival records of the Central Office \footnote{62}{The Archival records of the Central Office says in a simple way that he passed the matriculation with honours. In those days getting first class was considered very great and hope for bright future for the students. Every year Raymond Mascarenhas came out first in all his subjects and was praised highly for his work. He had after his

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name ‘very good’ ‘excellent’ etc., Teachers and professors held him in high esteem for his ideals and expected Raymond Mascarenhas to be a most extraordinary man.64

Some of them thought he would follow the footsteps of his brother, Simon who was studying to be a medical doctor.65 He went for a retreat to decide his future. He narrates an incident when the result was declared in the local daily, while he was making his retreat; a Muslim classmate Mohammed by name, shouting “Results have come man! Results are out” Since he was in retreat he stifled his curiosity and did not even raise his head. Here we see the self-control of this young aspirant to the priesthood and not to go for higher studies in the standard of the world with his high first class.66

“From boyhood Raymond Mascarenhas displayed the signs of brightness in academic and extracurricular activities. With his exceptional talents he could very well have become an engineer, a doctor or a Lawyer, but he aspired to be a priest of God after matriculation. 67 Family members had a great dream for the future to this brilliant boy. All his friends and relatives wondered why he would forego his chances for a brilliant career in order to choose an “Uncertain Ministerial service as a priest of the church is in a mission land.”68 Though it was not easy for Raymond Mascarenhas to resist pressures from many quarters to go for higher studies, his college degree would bring him added power and prestige in the midst the world of ambitions that awaited him. His near and dear ones could not understand how this young man with all this talents could turn his back on a world so full of opportunities. Yet he made up his mind much to the displeasure of some of his relatives and friends and entered St. Joseph Seminary in Mangalore on February 23rd 1891 at the age of 16. He did this to fulfill his cherished desire to become a priest which is reflected even in the games he played as a boy “I will be a priest, and you assist me.69
2.3. Priesthood and Priestly ministry

In the seminary his intellectual abilities were quickly recognized. Success however did not puff him up with pride. He was always considerate towards others from the minute to the maximum. His unselfishness virtues characterized his later career as a founder of Bethany Congregation. He was standing top in his class even in the seminary. Speaking about this fact in an article written about Raymond Mascarenhas in 1950 on the occasion of the Golden Jubilee of his ordination, Fr. John G. Pinto says, “The studies in the seminary were mastered by him as few had done… He was quite popular among his classmates and always surrounded by a band of eager friends. Even in his class, his friends vied with each other to sit next to him, so as to enjoy his sharp intelligent questions, witty answers and stories. The knowledge which he acquired from the books and the instructions received helped him later, in his laborious ministry; with very little leisure he could give talks as if he was fresh from his studies.”

As a highly gifted person instead of being proud, was more humble and concerned towards others even in small matters. Here is a small incident of his life, which says, that he studied under the candle light or a kerosene lamp as most of the students did during those days. When he stayed up late at night to do his studies he would sit with a candle light under the table screening himself with bed spread all-around. He would say “my studies should not disturb another’s sleep”. The same virtue in his later career as a priest and founder of the Bethany Congregation can be seen in the various mission activities he undertook.

As we have discussed earlier, his mother was the first one to influence his life and moulded his character followed by the educational institutions he attended. In keeping with the strict education system of those days in the school, as well as in the seminary, he developed a disciplined approached to solve problems and the determination which later proved to be the secret of his successful career as a priest, and as he served in the various capacities in the church and the society. This aspect is discussed later in this chapter in detail. Raymond Mascarenhas had all the qualities
of leadership and proved to be a born leader, qualified enough to establish an Organization of everlasting nature like the Bethany Congregation.

His quality of leadership was very well recognized at an early stage itself by the senior priest of the seminary who made him the prefect of the students in the seminary. One can guess what his preparation might have been from the letters he wrote, years later to one of his nephews, a seminarian about the seriousness of his vocation to Priesthood. “Lay up a large fund of virtues now it will stand in good stead, when you are a priest.” This thought later helped, not only Raymond’s nephews but also Raymond Mascarenhas in his ministerial life for sixty years. The qualities he cultivated in his life helped him to progress steadily forward in the face of trials, sorrows, dangers, labours and oppositions in life which he courageously and patiently endured in his ministry and as a founder of Bethany. Time and again he reminded his seminarian nephews “Yours is a glorious vocation, daily prove you worthy of it”. Of course, he himself had attempted to do it and his life also was a proof of it. Raymond Mascarenhas while recalling his life in St. Joseph’s seminary and of his professors, he writes, “It was my entire ecclesiastical training in St. Joseph’s seminary, Mangalore in which I passed nine years from 1891-1900, the memory of these years is with me in benediction. The spiritual and intellectual formation which I received in this home of sanctity and learning has inspired directed and strengthened my entire life of well-nigh thirty five years.”

Raymond Mascarenhas hence forth called (Fr. Raymond Mascarenhas) was ordained priest on the fourth day of March 1900 by the Titular Bishop of Mangalore Bishop Cavadine, S.J. Reminiscing his ordination day, Msgr. Raymond Mascarenhas would say, “It was a most wonderful day in my life.” His ordination to the priesthood was all joy to his family, particularly, his mother who had made much sacrifices to bring up her thirteen children with proper care and attention to offer him to serve God and his people. As a priest he took the Nazareth manifesto. “He has sent me to bring good mews to the poor…”
His father’s absence was conspicuous on his ordination. His father must have been prayed for Raymond Mascarenhas from heaven. As a Priest, Fr. Raymond Mascarenhas was happy because now he could devote himself to the care of the souls. He was committed for his ministry of emancipating the working class and liberating the poor. There is mention made in the book ‘Unless the Seed Die’ that his parents, his relatives and his friends were present for his ordination and he proudly rejoiced. But no mention of his brothers and sisters is made. Yet, we understand that they might have been present to grace the occasion. Though here it is mentioned that on the day of his ordination Fr. Raymond Mascarenhas parents were present is not correct for we know that, Fr. Raymond Mascarenhas father pre-deceased and only his mother could be present on the occasion. Probably the mother accompanied all her children to witness this occasion.

Regarding the absence of the father of Fr. Raymond Mascarenhas at the time of his ordination Sr. Violette D’Souza writes, “He longed for the solemn moment when he would be ordained a priest of God. That was far off. He completed his course in Philosophy and received Minor Orders. In order to attain the sanctity and perfection so ardently he desired, and made it a point to forego small liberties that were permitted to a much more severe mode of living and divided his time between study and prayer, stimulated by the thought of becoming a priest dedicated to the salvation of souls. Before his ordination, however, God demanded a big sacrifice of him. Towards the end of August 1895, sorrow enveloped the Mascarenhas family. Raymond Mascarenhas father, the head of the family, suddenly took ill and died after being fortified by the funeral rites of the Church. It was like a bolt from the blue not only to the entire family, but also to those in the neighbourhood. On hearing the news of his father’s death Fr. Raymond Mascarenhas wept bitterly, for his father would not be there on the day of his ordination to see his son a priest of God, something that meant a great deal to him. He bore this sorrow in his usual stoic manner, feeling confident that they would meet again in heaven.” On the day of Fr. Raymond Mascarenhas Ordination, he said, “I recommended to God all my
professors, my spiritual and temporal benefactors, and especially my beloved father who always had a tremendous influence on me.”  

The long nine years in the seminary was a period of grace for him. Fr. Raymond Mascarenhas was unaware of God’s plan in his life. He had no idea that the St Joseph’s seminary was to lead him to many ministries later in his life as a priest. During the early decades of the twentieth century, in Mangalore city there were only three parishes, namely Rosario, Milagres and Urwa Churches in Mangalore and the area of Falnir, Kankanady, Bendur, Kadri and Mudushedde were under the jurisdiction of Milagres church.

Just after the ordination to priesthood in 1900 March. Fr. Raymond Mascarenhas was sent as an assistant to the priest of his own home parish, the Milagres church. Fr. Raymond Mascarenhas father after the retirement had settled down with the family in Falnir, Mangalore which came under the Milagres church. He continued in this capacity until his appointment to the mount Rosary church, Kallianpur in July 1900. After a year later, he was appointed as an assistant to the late Fr. Aloysius, parish priest of Milagres church, Kallianpur, Udupi district. Working with this senior priest proved to be a great help later in his mission says Fr. Raymond Mascarenhas as he often mentions about his indebtedness to him. As a young priest he won the appreciation of young and old people of his parish. He organized many associations in the parish like St. Vincent De Paul society through which he helped the poor in the parish. His love for children made him to start various associations for boys and girls respectively, from which many boys and girls were inspired by the very life of Fr. Raymond Mascarenhas to become priests and nuns. From December 1900 to 1901 February he was the in charge parish priest of our Lady of Remedios Church, Kirem, since the parish priest had gone to Goa on leave.

From there at the age of twenty eight, Fr. Raymond Mascarenhas was appointed as a parish priest of Udyavar parish from June 1903 in South Canara now
in Udupi district. This was a very poorest parish as one of the parishioners recalls:

“Young and enthusiastic Msgr. Raymond Mascarenhas devoted himself to the service of the poor and the ignorant people of Udyavar” Udyavar had only a small chapel. Msgr. Raymond Mascarenhas with the help of the people constructed an imposing church to accommodate even the people of Udupi who had no church of their own for worship. People of Udyavar were farmers and their houses were several miles away from the church. Msgr. Raymond Mascarenhas was the parish priest of this parish from 1903 to 1910. During tenure service he extended to the people in this parish is remarkable, by visiting this remote village and solving their problems amicably. Msgr. Raymond Mascarenhas organized social welfare programmes for the needy. He also visited the poor families in this locality irrespective of their religion and caste and helped them with the support of the parish. While at Udyavar he was also in-charge of Udupi parish from 1904-1906, thus, serving two parishes three miles apart. He was a great preacher and in his preaching at Mass and later at various meetings were deeply appreciated by those who heard him. The farewell address given by the parishioners of Udyavar to Msgr. Raymond Mascarenhas in 1910, expresses their sentiment of gratitude for his numerous service like retreats, sermon, catechism, his availability at all times, his visits to the remotest villages, building houses for the poor and providing educational facilities for the children.

Fr. Raymond Mascarenhas especially concerned for the poor farmers living along the river side, whose huts had got washed away during the monsoon. As epidemics of small-pox and cholera were a common occurrence in Udyavar and many people fell victims of it. He helped them by being a father and a doctor. Even if there was a knock on his door in the mid-night, his response was “Yes’, I will be there, or “I shall come immediately son.” Fr. Raymond Mascarenhas spent, much of his time, energy, resources to relieve the sufferings of the poor. As a parish priest he was a good shepherd to the people and by his word and example taught the people to pray. He invested all his own money for the church building. He had started to build
the church without having any penny in the hand, as he believed in people’s generosity though most of them were poor.\textsuperscript{92} In the farewell address presented to Fr. Raymond Mascarenhas people described him as a “Good shepherd, who had sacrificed his life for his flock”.\textsuperscript{93}

Later, Fr. Raymond Mascarenhas was transferred from Udyavar to Agrar, Dakshina Kannada district Agar is a remote village in Bantwala Taluka away from Mangalore. There he served from 1910-1914 as a parish priest he led a very simple life which could be easily compared with the life of any poor family. One of his friends points out that he left Udyavar to Agrar with his old umbrella, his crumpled hat, and his faded soutane.\textsuperscript{94} This remote Parish gave him a challenging mission. Wherever he went his compassionate nature enabled him to go out of himself to help the poor and needy, sick and the suffering risking his own health and spending his own money. There were no roads, no convenient paths to reach to the Agrar Church and to the distant people of this parish. They had to walk for more than two hours on foot. Agrar parish was nothing but climbing the Calvary. While he was planning to liberate these people and help them God’s very plans were different to him. Fr. Raymond Mascarenhas personality was such it has to be watched by all people no matter from where he was serving and from where the people watched him and of his works. This knowledge about Fr. Raymond Mascarenhas induced people of different places to have him as the priest of their parish.

As per the request of the people of Bendur, made through the Bishop of Mangalore he was transferred to Bendur for the newly formed parish in 1914.\textsuperscript{95} On August 23, 1914, Fr. Raymond Mascarenhas was appointed the first Parish Priest of Bendur.\textsuperscript{96} The newly constituted Parish of St. Sebastian carved out from the Milagres Church of Mangalore,\textsuperscript{97} the Mother Church of the Mangalore Diocese, because of the number of people doubling every five years and to take care of the rapid growth of the population of Mangalore city. It was a distant, barren, neglected outlying part of the more developed parishes of the Mangalore Diocese such as the Milagres and the Rosario church the Cathedral. He was able to turn this dry Bendur into a fertile
living garden of spiritual and social life. Without taxing much for people, he constructed the beautiful church edifice of Bendur, Mangalore.\(^98\)

Bendur church began its activities in a small thatched roof. The work of building a church at Bendur had initial financial difficulties. In this situation with firm conviction in the help of God he began to say “Raymond Mascarenhas and a couple of rupees can do nothing; but Raymond Mascarenhas, a couple of rupees and God can do everything.”\(^99\) Bro. Philip of the Olivet Brothers says, “During my school days I often used to see him cycling to visit his parish people”\(^100\) As Fr. Raymond Mascarenhas was the parish priest at Bendur he realized the need for education, especially the poor because of the existing Congregation of sisters in Bendur, were catering only to the cream of the society, in imparting education. The poor had no chance to attend that school because they could not fulfill their conditions and terms.

The main part of his pastoral ministry was education, so he started St. Margaret Mary’s Higher Primary School for girls, and St. Sebastian’s Higher Primary school for boys both in Bendur and St. Joseph’s Elementary School at Kankanady, which was established in 1902,\(^101\) later this management of Kankanady School was transferred to the fold of Bethany Congregation in 1930. With the works involved in organizing the newly born parish of Bendur, construction of the church, two school buildings, constructing a priest house called presbytery and raising funds to finance them, Fr. Raymond Mascarenhas had enough to occupy his days and nights without taking on any further burden. The lack of resources forced him to live a hand to mouth existence. His activities extended to Catholics and non-Catholics far beyond the confines of his parish. Fr. Raymond Mascarenhas was a Luminary in the ranks of the Diocesan Clergy. The graduates were coming to Fr. Raymond Mascarenhas for drafts and to write memorandum though he was just matriculate.\(^102\) In an elaborate memorandum sent to the Director of Public Instruction at Madras in 1927, he exposed the shortcomings of the District Educational Council of which he was a member\(^103\)
When the then Chief Minister, Dr. Subbaroya, visited Mangalore in 1928 a group of Catholics enlisted the services of Fr. Raymond Mascarenhas to prepare a memorandum in which he described the Educational and other grievances of the Christian community. The memorandum stated that the education of Catholic children in Catholic schools was a sacred obligation binding on the conscience of their parents. Fr. Raymond Mascarenhas and Mr. M.S Sheshtra were the members of the delegation that met Dr. Subbaroya. The results of their representation was the Government order of 1929 which may be called the “Magna Carta” of the Catholic Schools, recognizing as it did, the special rights of Catholic Schools. In 1929 when Simon Commission visited Madras, the Catholic Association deputed Fr. Raymond Mascarenhas as one of its representatives to meet its members. He was an influential member of the District Educational Council, serving for two terms from the time it was established and become a leading authority in the Diocese on questions relating to Elementary Education.

The qualities which formed the personality of Fr. Raymond Mascarenhas were based on his family background, intelligence, sharp memory, perceptive ability, deep prayer life and spirituality above all his missionary desire to reach out to the far plunged areas to work with Dalits, S.C, S.T, Harijans, poor and downtrodden women. As a Parish Priest he had a very good rapport with his colleagues and they worked harmoniously. The assistants under him had a great admiration for Fr. Raymond Mascarenhas. Reminiscing his encounter with the assistant priests Fr. Raymond says, “We had nothing that was mine or thine”. This shows that everything they had in common and home atmosphere was existing in the parish wherever Fr. Raymond Mascarenhas worked.

He had promoted many vocations to become priest and nuns, by his own good example. To confirm this we have a quote from Fr. John Cornelio, one of the boys of Bendur parish, “the good example he set by his own priestly life, the vigilant eye he kept and the timely advice he gave to many young men must have, no doubt, brought many vocations to the priesthood among men of the parish in which he was.
Fr. Raymond Mascarenhas by his word and example fostered vocations to priesthood and religious life even from his own family as he had done in the parishes wherever he had worked. He also had a joy of seeing in his life time his cousins, nieces and great grandnieces and nephews- thirty two of them being religious sisters in various congregations and nephews - six of them becoming priests. Fr. Cedric Prakash S.J of Gujarat Jesuit province feels proud as Fr. Raymond Mascarenhas to be his great grand uncle and Dr. Olinda Pereira daughter of Dr. Simon Mascarenhas the brother of Fr. Raymond Mascarenhas has a great admiration for Fr. Raymond Mascarenhas as her grand uncle.

Brother Philip of the Congregation of the Olivet Brothers wrote in 1949, “Fr. Raymond Marscarenhas was most obliging to one and all especially to me. Despite the many activities and projects he was involved in, all the time, his great desire and zeal for vocations made him to give his time for the young boys and girls who sought to speak to him.” Among the priestly vocations from Bendur Parish, there were three priests, who become Bishops namely Bishop Basil Peres of Mangalore, Bishop Mendonca of Trichinopoly and Bishop Patrick D’Souza of Varanasi. Bishop Basil Peres jokingly called Msgr. Raymond Mascarenhas the “Bishop-Maker”.

Wherever Fr. Raymond served, as a Parish Priest, he was understanding towards his domestic workers. He was not much interested that they should cater his personal needs but serve the Parish to fulfill the mission of the church. Since they were from the poorest society, he helped them to develop their talents and abilities in order to give them a sense of dignity by helping them to help themselves. Here, we would like to illustrate one of the outstanding examples of Mr. Jacob Correa; a boy of twelve years from Mulki village in Mangalore came to Bendur hoping for a future. Fr. Raymond Mascarenhas recognized his talents for music, trained him to play the keyboard of music in the church for mass and appointed him as a sacristan to help him in the church during the church services. Under Fr. Raymond's training he became very dedicated in his service to the church and later continued to work under many parish priests until his retirement. Fr. Raymond Mascarenhas was happy.
before his death as Mr. Jacob Correa was awarded a Papal award “Bene Merente Medal” in appreciation for his valuable services and for his exemplary life as a pious Catholic.  

Fr. Raymond Mascarenhas (here after called as Msgr. Raymond Mascarenhas) in 1931 on August 1st, by Bishop V.R. Fernandes appointed him as the Vicar General as he had all ready served for some years as Diocesan Councilor. When Fr. Raymond Mascarenhas was transferred after the seventeen years (1914-1931) of dedicated service, people of Bendur parish bade him a rousing farewell in the year 1931, on his appointment as the Vicar General of the Diocese of Mangalore. The citation presented for the new Vicar General reads, “seventeen years ago, when you came here as a Parish priest of a newly created Parish, you stood on this barren land one Sunday and asked ‘will these dry bones ever live?’ This Sunday after seventeen years you have an answer. The Church building and the Educational institutions of this parish with the dynamic life in them, gives evidence that the dry bones, have covered with sinews and filled with life and this parish stands out decked like a beautiful, young bride”. They concluded saying “It is impossible to enumerate all that you have done for this parish …. The last and the least of your projects was your ‘Magnum opus’ the Bethany Congregation of the Bethany Sisters that you started in this Parish, which is a monument to your desire to see the Lord in his poor is loved and served”.

Though it is a great position to be the Vicar General in the diocese of Mangalore, it demanded a mighty sacrifice of detachment from Bendur Parish on the part of Msgr. Raymond Mascarenhas, because as the first parish priest of Bendur parish he had done a lot for the people and they appreciated his service as we have already gone through his farewell address. He had brought this parish to birth, nurtured it as it grew into adulthood for seventeen years. Second reason he felt sad to leave because Bendur was the home of his beloved Bethany Congregation. It was only ten years old and it needed Msgr. Raymond Mascarenhas care as a founder. But he humbly accepted it from the Bishop as he believed that everything that happens in
life is a blessing in disguise and it will do well for the people whom he serves and it will help the realize to worth of the person and bring newness and freshness with the new person in-charge. As we have earlier discussed Msgr. Raymond Mascarenhas never used to waste his time, we see this in his schooling days as he did not loiter after school but returned home immediately.

There is an incident here of Msgr. Raymond Mascarenhas boyhood where a lady visitor remarks to his mother, “This son of yours can be an instrument either for a great deal of good or a great deal of evil.” As he overheard their conversation he with this remark took a firm resolution to do well instead of evil. He says, “Why should I be an instrument of evil? I would rather go about doing well.” The above statement of Msgr. Raymond Mascarenhas is confirmed in this incident. When somebody asked him the reason behind to become a priest, he promptly said, “to teach others to love God and to be good” Msgr. Raymond Mascarenhas even as a boy conceived the idea of doing good which later on every stage of his life is fulfilled. As we look in to his life, we can see that he always lived up to these ideals as he served in the various capacities in the Diocese of Mangalore. As a priest, most of the time he did well, for he says, “Do well whatever you do, do it for God and God alone and your life will be a continual canticle of praise…”

As a Vicar General Msgr. Raymond Mascarenhas was transferred from Bendur Parish to Bishop’s house at Codialbail, Mangalore. Though this position of the Vicar General offered him the highest post still he was the simple man who had lived a simple life in the Bendur parish in a poor dilapidated house, though he built a big monument for the people of Bendur. Regarding his simple life Msgr. Mariano Castelino, one of the close associates of Msgr. Raymond Mascarenhas says. “Raymond Mascarenhas was a great man but lived a simple life, a life of poverty and detachment. His food was quite simple. As regard his dress, I wonder if he had more than two pair of trousers at any time. All his life at Bendur was spent in a small building formerly a soda shop….” This incident supports the poor life he lived at Udyavar parish and came out of Udyavar with minimum which is discussed earlier.
in this chapter under the Parish priest at Udyavar. As Vicar General, he came into contact with many people as he had ample opportunities to serve in various capacities both inside and outside his Diocese of Mangalore. Though simple he was never a ‘Yes’ man,\textsuperscript{120} for if he was convinced something was right, no one could succeed in changing his mind, on the contrary, he was open with his views and that of others if it is right.

Msgr. Raymond Mascarenhas was also president of Mangalore Roman Catholic Pioneer Fund (1914-1942), the Municipal Councillor, the Officials of the Diocese, the founding Vice-President of the Catholic Board of Education (1932-1941), Consultant to the Bishop, the President of the Catholic Association of South Canara (1931-1941).\textsuperscript{121} As the Municipal Councillor he had to deal with educational problems of the region. For several years he was also the President of the Konkani Catholic Truth society.\textsuperscript{122}

As Vicar General he was known to priests and lay people. They saw him as an impartial and fair play man of God. Msgr. Raymond Mascarenhas gave justice in all his deliberations and judgments; he always stood for the truth even when others thought it is advisable to remain silent. He hated duplicity and there was no word ‘compromise’ in his dictionary.\textsuperscript{123} As a Vicar General he was the Chief Organizer of the first Diocesan Eucharistic Congress in 1938\textsuperscript{124} Even as Vicar General he was always concern about the Bethany Congregation as he was their Director and Chaplain. In many places where sisters worked there was no good rapport between the sisters and Parish priest and the things did not go smoothly. As Msgr. Raymond, the founder of Bethany Congregation was taking the side of the Bethany Sisters many priests estranged from him. Eventually he was asked to make a choice between being the Director of Bethany Congregation and Vicar General of the Diocese of Mangalore. He felt in his mind that he could do both. In his appraisal working for Bethany Congregation and working for the Diocese of Mangalore were both working for God it was all in one package.\textsuperscript{125}
We find in the records that little time was given to Msgr. Raymond Mascarenhas to make a choice between the two alternatives, to be the Director of Bethany Congregation and to continue as the Vicar General of Diocese of Mangalore. By the time he could discern he got the notice from his Higher Authorities that he was no longer the Vicar General of Mangalore diocese. The actual situation was far so more complex. Being a prophetic man, instead of giving way to depression he went beyond human limitations and used this opportunity to do greater things and to achieve his goal through Bethany Congregation. From then onwards till his death he took up his residence in a cottage in the Mother House of Bethany Congregation Bendur Mangalore and served the Bethany Community as a Chaplain and as their Director.

His original enthusiasm of priesthood never diminished. His love for the poor and neglected and service to his brothers and sisters never slackened, what joy he would feel during his seminary days, if he knew that the Lord was preparing him for founding a Congregation of Bethany which would spread within thirty to forty years, from the Shimla Hills in the North, to Cape Comorin in the south, from the plains of Punjab in the West, to the Assam Hills in the east, from the Arabian sea in the South-West to the Bay of Bengal in the South-East. But all these things were revealed to him by God in his own time as Msgr. Raymond Mascarenhas took up his priestly ministry and served in the various capacities of life.

2.4. Personality of the Founder

A Compassionate Pastor

Msgr. Raymond Mascarenhas always had, the then socio-economic context of South Canara in his mind, so he worked hard to emancipate and develop the underprivileged, literate and backward people. Even from the early years he had his preferential option for the poor and the marginalized. Msgr. Raymond Mascarenhas being a man of empathy and compassion initiated the process of establishing educational institutions in the vernacular in the remotest villages of Karnataka in
order to light the torch of education to the general masses, the marginalized, specially the women of the society. There was no access for this section of the society to become literate and stand on their own. His heart always reached out towards the weaker sections of the society, the women who were looked down by the society. To make them self-confident, he started Vocational Training Institutions. People were amazed when he started cottage industries especially weaving centers for girls, and women of whom we will discuss in length in chapter six. Msgr. Raymond Mascarenhas worked all sixty years of his priesthood for the total liberation of the poor and the marginalized, specially empowering the women. Thus, he can be called one of the pioneers of the spiritual, social, educational, economic renaissance and progress in South Canara.

Msgr. Raymond Mascarenhas being a man of multifaceted personality, deep insight and prophetic farsightedness has made great impression in spiritual, moral, religious realms. We will be able to glance at it when we see the contribution of Bethany Congregation to the society by actualizing the dream of Msgr. Raymond Mascarenhas. Though he was rich in his ideas, characteristics and conviction, he was a poor man in his living, of which we have ample of examples, in his priestly ministry at Udyavar, Agrar and Bendur Parish of which we have discussed earlier in this chapter. Always with the concern for the poor he led a life of poverty; detached from the things of this world and whatever he had he spent for others. His love for the poor was the beacon light of his life. Msgr. Raymond Mascarenhas left a definite mark in whichever field of activity he entered as he was a person of great personality with rare qualities of head and heart. He was also a relentless fighter for the rights of women and the disadvantaged. A life of reflection, silence, simplicity, asceticism and great zeal for souls were special traits of his personality.

A Jesuit father, a keen observer who knew Msgr. Raymond Mascarenhas in many capacities and under different circumstances speaks of his virtues and says, “he was diligent and constant in the practice of all virtues. His behavior was so unaffected and natural that he appeared happy and cheerful, no matter how difficult
the task. Even when he was beset by the difficulties and anxieties by lack of funds and other problems he always spoke with kindness.” and Sr. M. Gemma BS, the ex-Superior General says, “He was a man of conviction and was convinced that God’s glory will be spread to the poor through Bethany. So he worked for it through the sisters”.130 As a conversationalist, he was quite interesting, mainly because of his intellectual ability and sense of humour, a rare quality that he possessed. Though highly intellectual, there was simplicity in his character and he could come down to the level of simple, ordinary people when he dealt with them.

Here are some of the experiences of the eye witnesses of Msgr. Raymond Mascarenhas, “to me, Msgr. Raymond's silence spoke louder than words. He dealt every matter very gently. He was very kind towards the poor and the downtrodden specially the women. He sacrificed his savings and gave to the poor.” says Sr. M. Noel BS.131 “Raymond Mascarenhas took the hopes and aspiration, pains, sorrows as part and parcel of his priesthood. He was a father to the widow, orphan, sick and the suffering. Poor always were close to him.” SaysSr. M. Euphrasia.BS132 Msgr. Raymond Mascarenhas not only lived a life of poverty but also loved the poor in whom he saw God’s presence. Expressing his love for the poor of his parish, he helped them and he was generous to them. When one occasion when the work of construction of the church was in progress, Msgr. Raymond Mascarenhas saw a man rushing to go home, he asked him what the matter was, on finding that the man was hungry he fed him from his own table says, Sr. M. Theresine BS.133 While doing this he had to suffer and take the criticism and insult from others. But this did not prevent him. While recalling his compassion one of the sisters writes; “…once I met a girl in our parlour who was found sad, disappointed and helpless. She told me that she was denied the admission into other Congregations and was told only the Sisters of the Little Flower of Bethany accept the candidates with minimum education. I took her to our Founder, who not only treated her with kindness but also accorded a warm welcome to Bethany…”134
His compassion towards the economically backward women was striking. One of the sisters described the compassion of Msgr. Raymond Mascarenhas says, “… he gave jobs to the poor women living around Bethany Convent such as washing the clothes of the members of the congregation community, to clean the surroundings, stable work, and milking and working in the loom. He arranged the children of the poor people to admit them in the orphanages at Kinnigoly, Gurpur for the education.”

In the late forties during post war period the pinch of poverty was very acute, with scarcity of every commodity including money. One of the branch houses of Bethany Congregation, the Maryvale Convent, Kinnigoly, Mangalore, was struggling to maintain the convent, and an orphanage and a High School, Sr. M. Bertha was in charge of the school then. As a solution she suggested to Msgr. Raymond Mascarenhas that the orphanage be closed down under these circumstances, of course after serving a year’s due notice to the Education Department. His unequivocal reply was very clear, when he said disapprovingly, “I prefer you close down your school and run the orphanage.”

Msgr. Raymond Mascarenhas was the first one to send the Bethany Sisters to the villages to Open Schools and Orphanages as he was one of the pioneers in the ‘option for the poor.’ Here is another incident of his compassion which says, it was the day of admissions in 1956 in the Nirmala Girls’ High School, Sagar, says Sr. M. Bertha, “Girls were lining up in a queue with their parents and guardians. Msgr. Raymond Mascarenhas saw a girl named Vanamala lame and leaning on a crutch. Stepping into the school office he told me: “admit Vanamala before anyone else.”

Msgr. Raymond Mascarenhas had already spoken to that particular girl and knew her by name. As a parish priest, he made efforts to visit the poor in their huts, he sat with them and ate with them; he walked long distance on uneven paths or rode the bicycles through the muddy lanes. Simon Resquina, the founder of Simon and Co. in Mangalore, gratefully remembers Msgr. Raymond’s intervention in his life. Due to financial difficulties he had discontinued his studies in St. Sebastian’s School, Bendur; but Msgr. Raymond Mascarenhas helped him with fees and text books
encouraged him to study. As a result of this later Simon became a famous sculptor, artist, musician and an actor, due to the financial help and encouragement of Msgr. Raymond Mascarenhas.

Msgr. Raymond Mascarenhas had to find human resource to start the initial work of the newly founded Congregation. He had to make arrangements for the finances to build the schools, convents and orphanages. He faced a lot of opposition from the laity as well as from the clergy, who looked with suspicion upon the formation of an indigenous Congregation for women in South Canara. Msgr. Raymond Mascarenhas wanted to become the father of the needy. So he came forward to give to the poor children of the whole diocese of Mangalore a good basic Elementary Education, Industrial Training and Higher Education, though all did not value his works. He had to undergo misapprehensions, because being a man he started Congregation for women. But those who understood had a deep appreciation for him. One of his great admirers, Fr. J. P. Tauro, while he was the parish priest of Bendur, writes, “… Msgr. Raymond Mascarenhas had a preferential love for the poor which made him start Kannada Medium schools for girls and boys here in the church premises of St. Sebastian and St Margaret Mary. He did that in the context that, the Apostolic Carmel Sisters and Jesuits fathers were promoting English medium and serving the able class. He did this in the situation of utter poverty among the poor and in this way he showed Jesus’ preferential love for the poor especially for the illiterate poor classes…”

A man of God for people

Msgr. Raymond Mascarenhas was not born poor by Indian standards, but he made himself poor like Jesus to identify with the poor. ‘Poverty’ he would say, “is the first class ticket to the heart of God which always went out to the poor and the humble.” His possessions were few and very old. He shared all that he had with the poor as illustrated in earlier pages, under Msgr. Raymond Mascarenhas as a compassionate pastor. He made time to visit people in their huts in order to find out
their difficulties. He paid the rent of the families who were ready to be evicted by their landlords, found work for the unemployed, provided homes for the children of poor families, when no school admitted these children he himself opened schools and orphanages for them. In the chapter three we see the purpose of founding the Bethany Congregation and made a way for the young girls for religious life is discussed.\textsuperscript{142}

Msgr. Raymond Mascarenhas gave all that he had to the poor. Sr.M. Alfreeda BS.relates an incident “When Msgr. Raymond Mascarenhas was on a sick bed at Fr. Muller’s Kankanady, an old parishioner of his, with her two ailing kids visited him and asked some help for her children’s treatment. Msgr. Raymond Mascarenhas asked her, “what amount she needed and looked into his pocket.” She said, ‘eleven rupees’. The purse contained only rupees ten. Handing over the amount to her, he said, “take this and God will supply the balance of rupee one”\textsuperscript{143} For Msgr. Raymond Mascarenhas, to be compassionate meant, to enter into others anguish especially of the poor. People found in him a generous soul and his generosity could be summed up in the words of the Psalmist, “lavishly he gives to the poor.”\textsuperscript{144} He encouraged the Bethany Sisters to search for poor children and to encourage them to come to school. For he says, “love all equally, if one is allowed to have favourites – it ought to be the poor, who are the least blessed by nature.”\textsuperscript{145} Sr.M. Annuncita BS.recalls, “Msgr. Raymond Mascarenhas had a soft corner for the poor. He would help the poor youngsters for their education also he would help the young girls to get married, sometimes from his own pocket”\textsuperscript{146}.

Msgr. Raymond Mascarenhas attitude towards the poor can be summarized in the quote by Miss. M Gonsalves. She says, “The main feature of his work for the poor has been their economic upliftment, for this Msgr. Raymond Mascarenhas did establish the Congregation of the Bethany Sisters, and they work hard even for the happiness and uplift of those poor and poorer. The agricultural colony of Gurpur Mangalore is the expression of his untiring efforts towards the rural uplift of the poorer masses”.\textsuperscript{147} We have his own words regarding his work to poorer section of
the people. “To say a word about the work I have done, my work has been entirely among the poor masses of our diocese. I had always to work under great material difficulties and with severe financial constrain.”

“It has been proved that the Bethany sisters are without superior in Elementary Educational works. The institutions managed by them have their main objects to help the poor who would otherwise not have such facilities for elementary education and economic upliftment of the poor”. For Msgr. Raymond Mascarenhas, education was not merely a tool for economic development but chiefly a means to realize the mission of Jesus to bring the good news to the poor and the down trodden and to promote their integral liberation. To provide more dedicated teachers Msgr. Raymond Mascarenhas started Teachers Training Institute at Rosa Mystica Gurpur, Kinnikambla in 1945, a village in Mangalore. As he wanted an education system, which is rooted in Indian culture. Followed the ideals of Gandhi and introduced the Basic Education.

A Priest of the prophetic words

Msgr. Raymond Mascarenhas was a prophetic mystic a man for the people and a good pastor. The problems and needs of the world he made it as his problems and needs. Inorder to do this he was closely united to God, drew his strength from God and materialized it and spent his energy for his mission. He found God in the ordinary situations of life. Raymond Mascarenhas as a prophetic mystic read the signs of times and pulse the need to transform the existing social and economic situation particularly of the poor girls and women. During his time the world considered women as almost second class citizens, and were not the beneficiaries of education. They were loaded with worries of social evils such as lack of education, dowry and so on. Msgr. Raymond Mascarenhas stood like an undaunted hero and put himself into action so as to transform the existing situation and create a socio-economic and religious environment so as to liberate such an oppressive society.
Msgr. Raymond Mascarenhas was of a prodigy of nature. According to his acquaintances and friends his very appearance was God inspiring. His welcoming smile spoke of his towering personality. We found Msgr. Raymond Mascarenhas as kind, effable, patient, straight forward, humorous, accessible, and determined and a person with a vision and a mission. His only aim was to serve the poor people of God. This was a unifying thread that knit together all his diverse activities. Msgr. Raymond Mascarenhas was the president of Konkani Catholic Truth Society. This reveals that he was man of convictions and stood for Justice and truth. Msgr. Raymond Mascarenhas, founder of the Sisters of the Little Flower of Bethany, whose instructive and excellent sermon at the solemn high mass, opening the fourth All-India Conference of Catholics has elected the admiration of the delegates and made them remark “For all future conferences we must have only Fr. R.F.C. Mascarenhas to preach the sermon”.

Msgr. Raymond Mascarenhas was blessed with sharp memory and eloquence of speech; he could speak on any topic of interest at any length of time with clarity of thought and precision. He preached retreats to the priests, religious and the lay people in Konkani and in English. The people of Mangalore called him ‘Bossuet of Mangalore’. Here we see Msgr. Raymond Mascarenhas, in the eyes of Dr. Pius F. Pinto, for he says, “Msgr. Raymond Mascarenhas sermons unmatched in uniqueness of thought fascinated the huge gatherings. People came from distant places to listen to him, this shows that he was an eloquent speaker. As a man of prophetic words he would always swim against the current of our autocratic society and work towards the freedom of thought, action and belief. He would radicalize his vision in the present day society and work towards a total liberation of all the marginalized sections of the society, specially the women.”

A Lover of Nature

Msgr. Raymond Mascarenhas was a man of the nature, who loved trees, animals and birds. He saw the beauty of the creator reflected in everything. He loved
trees and detested vehemently people who would cut the trees and destroy the nature which is so beautiful. Sr. M. Espier BS says that, “Raymond as a lover of nature always encouraged people to love nature and conserve it. He knew a great deal about every tree, every plant and he treated nature with great respect and care. His love was not only for humanity but also for all the works of the creator.”

He advised them not to cut trees but to plant more. He created a green revolution in Rosa Mystical campus in Guru, Mangalore. Msgr. Raymond Mascarenhas the lover of nature preserved it and he could bring alive ‘the dry bones’ of a barren land, plant gardens on rocky hills and trampled down thorns and thistles to grow fruits trees and food crops. Chirping of birds and the running of the stream was like music of God for him. Sr. Angus B S narrates an incident, one day as it rained heavily at Rosa Mystica, Msgr. Raymond Mascarenhas told me, “when you look at the showers of rain falling down on the ground and making it fertile, think of the showers of graces that God sends on you, and thank God for them.”

Msgr. Raymond Mascarenhas was naturally tuned to see God in the nature. Fr. John D’Souza S. J. has this to say about Raymond Mascarenhas, at Rosa Mystica at Gurpur in Mangalore, “A den of tigers and wild animals has been transformed into a beautiful garden of Eden.” This indicates the power of visualizing the presence of God in everything including nature. This had empowered him to nurture every type of human being who came into his contact as sane and God fearing. Even a person with a very hard negative mind could be influenced and transformed as a good human being by Msgr. Raymond Mascarenhas.

The elderly house maid, at Rosa Mystica convent Gurpur, Mangalore Cecilia narrates “Msgr. Raymond saw that the coconut palms and various fruit yielding trees were planted in the garden. There were times when Msgr. Raymond Mascarenhas himself got down into the pits and planted the saplings. He knew every tree by name and location.” Msgr. Raymond Mascarenhas was a lover of nature too. He was a gardener in every sense and taught many of the Bethany Sisters to be good gardeners. He was like a seed fallen to the ground. Thus, in the process of becoming
a garden he became the gardener himself as a challenge to take up by the members of the Congregation and cultivate the love for nature and protect the environment.

**An Apostle of print media**

Msgr. Raymond Mascarenhas rightly deserves to be called as an apostle of print media because of his numerous contributions to the English and Konkani language. His ‘Primer’ book in Konkani in big bold type with familiar colloquial words that people use in everyday life in the form of a nursery rhyme helped for adult literacy. The methodology used was one of the modern methods of today. Through this people were brought to the level, where they could read and write the bare minimum. We find many adults because of Msgr. Raymond Mascarenhas had the privilege of reading Holy Bible, pray the prayers from the books and sing hymns from the ‘Shembor Kontigo’ (hundred Hymns) a popular Konkani hymnal written by him.

Msgr. Raymond Mascarenhas journalistic expertise was so famous and that he was called the ‘Apostle of the Media’ in those early times of the press in Mangalore. He was associated with many early publications. He authored many books and translated, scores of Latin and English hymns into Konkani for the active participation of the people at the gatherings for prayers. The most outstanding translations of the four Gospels in the Bible in 1949 and the New Testament in the Bible in 1952, into Konkani, the language of the majority of the Catholics of South Canara. This work was done for the first time after the advent of Christianity to south Canara. Here are few Msgr. Raymond Mascarenhas Major Translations into Konkani. They are Dakto Office Bhagevont Ankvar Moriyecho (Little Office of Blessed Virgin Mary), Novo Testament – Hanv Vatt, Sot ani Jivit – Char Evangel PoiloVanto (The Four Gospels), Mornn korchi rit ani Melliancho Office (Funeral Rites and Rituals and Office of the Dead), Translation of 41 English Hymns into Konkani, Translation of 38 Latin Hymns into Konkani 1951, Amchea Somi Jezu Kristacho, Novo Testament – Dhodtya Satamanic Utsavache Voros (The New

In the eyes of Dr. Pius .F.Pinto, Msgr. Raymond Mascarenhas wanted others to share in the ardor of sanctity, flooding his all-embracing heart through the Print Media. Msgr. Raymond Mascarenhas enriched the growth of the Konkani language through his writing, which included the translation of the New Testament, a part of the Bible in Konkani. There may be a lot of criticisms as to the interpretation and complexity of the translation work, but the sincere attempt of Msgr. Raymond Mascarenhas cannot be underestimated.

**Domestic prelate**

Recognizing the laborious works of Msgr. Raymond’s ministry in the field of Education, Social work and pastoral life, Dr. Basil Peres, the then Bishop of Mangalore recommended him to the Holy see for the honor of ‘Domestic Prelate.’ It was conferred by Pope Pius XII on 20th June 1955. This honour given to the grand old octogenarian, brought great joy and consolation for the strenuous and hard work done for God and his people. Msgr. Raymond Mascarenhas was filled with the spirit of God and went about sharing the compassionate love of Jesus through his exemplary life, through the pastoral and social activities for the upliftment of the poor. His prayer in action reached out to the people of remotest villages. In the span of his dedicated life, the immense work of Msgr. Raymond Mascarenhas which turned out to be an asset to the Diocese of Mangalore. His service was not only
confided to the Diocese of Mangalore but was extended to the other dioceses in Karnataka outside state, in India and Abroad.

Priest of the century

Here is Sr. M. Antoniette BS an eye witness of Msgr. Raymond Mascarenhas says, “He was a man of convictions and was simple at heart. Any ordinary person could approach him and converse freely with him.” His order and punctuality could be seen in the advice that he gave to a Sisters of the Bethany Congregation, “there should be an order and regularity in whatever we do. External order and cleanliness is an indication of a well ordered interior.” Msgr. Raymond Mascarenhas was always punctual. He would stick to his appointments in rain or sunshine, be it for mass or exhortation. Broad mindedness being the character of Msgr. Raymond Mascarenhas he was eager to learn good things from whatever source they came. Dr. F.X. D'Souza, retired Judicial commissioner, and later on MLA(Delhi) who, when he came across one of Msgr. Raymond’s famous writings said “Not less powerful has been the use of the pen in Msgr. Raymond’s hand with his all-round ability, was it that he could never have believed that an Indian secular priest could write what he had written so masterfully and clearly.” I dare say that, the writing paved the way for the famous encyclical of Pope Benedict XV ‘Rerum Ecclesiae’

According to Sr. M. Bertha BS., Msgr. Raymond Mascarenhas was, “A man of tremendous energy, indomitable tenacity of purpose, of vast and varied learning and of matchless eloquence whether English or in his own mother tongue he has attained a reputation almost legendary. He may be said to be the last of the ‘old guard of veteran priests, who were responsible for making the Mangalore Diocese fit to be governed by her own Diocesan Clergy.”

Such a great personality is our Msgr. Raymond Mascarenhas who not only contributed to the Diocese of Mangalore, but extended to the whole of India,
especially in the formation of native clergy, the religious and laity. Msgr. Raymond Mascarenhas can therefore rightly be called the priest of the century. Msgr. Raymond Mascarenhas was a man of deep spirituality and an enthusiastic missionary like St. Theresa of Lisieux and St. Francis Xavier. He was impartial in his attitude, thus he wished, to have one class of sisters, in the congregation he founded be it to be educated or highly educated or poor or rich, all were equal in the Congregation.

He has lots of laudable services as he served in the various capacities in the Diocese of Mangalore. Both priests and the laity appreciated him, as a man of integrity, transparency and truthfulness. Thus he was nominated as an official of the Diocesan Ecclesiastical Court. Being a man of great compassion and empathy he worked for God and his people to bring total liberation of the poor, the empowerment of women and upliftment of the marginalized during his sixteen years of priesthood in the pastoral ministry. He was the pioneer of the spiritual, social, literacy and economic renaissance in South Canara (now Dakshina Kannada and Udupi districts) in the first half of the 20th century. As a contemplative person, he practiced heroic virtues and was an innovative educator. Whichever village he went and sent Bethany Sisters, he worked very hard, to bring total transformation there, by trying to lit the lamp of literacy, for all the sections of the people, starting from the first generation through his book ‘Poliem Pustok’.

He also held St. John Bosco in great admiration in his life. He imitated St. John Bosco ‘A friend of the poor’, in his zeal for souls specially his love and care for the youth and the poor. Msgr. Raymond Mascarenhas was present for St. John Bosco canonization ceremony on 1st April, 1934 during his pilgrimage to Rome. As Msgr. Raymond Mascarenhas went on to do good for the people especially the youth and the poor just like St. John Bosco, people nicknamed Msgr. Raymond Mascarenhas as Don Bosco of India. He always possessed a medal of this ‘friend of the poor’ St. Don Bosco on the chain of his pocket to remind him the missionary zeal and love for youth and the poor. He had a few saints as his models for imitation
in his love for God and people, viz., St. John Bosco, St Therese of Lisieux, the little flower of Jesus, St. Theresa of Avila and St. St. Francis Xavier. He always desired to have a saint from the diocese of Mangalore and he guided the Bethany sisters to follow the example of the above mentioned saints in all their activities.

Finally to conclude, in the words of Dr. Pius.F. Pinto, “Msgr. Raymond Mascarenhas was a revolutionary, yet a man with a mission. He was condemned for his unorthodox views. His writings were collected and burnt. But he continued his work. He was branded as the ‘Novice master and the superior General of Bethany’. And ‘Cantankerous, ambitious and provid’. He was misunderstood in his own lifetime. This was a factor common to all the great people in History.”

Here we discuss on the memorable date in the retired life of Msgr. Raymond Mascarenhas. It was on the 4th of March 1950 when he celebrated 50 years of his priesthood and seventy five years of his birth. The Bethany Congregation affectionately marked this as a ‘Twin Jubilee’ with a mass celebrated in the Bethany Chapel filled to its capacity with the gracious presence of Rt. Rev. Victor R. Fernandes Bishop of Mangalore and numerous priests and nuns who bore testimony to that event, for it was a day of great rejoicing for all his relatives and friends, specially his two priest nephews, Fr. Charles and Fr. Stanley who were present for the occasion. As per the desire of Msgr. Raymond the function was held at his ancestral house. He was garlanded by Mr. Lawrence Mascarenhas the only son of Mr. and Mrs. A.J.B Mascarenhas. It is interesting to note that children of Mascarenhas family assisted the choir, music and song, Mary Mascarenhas and Lowrel Tauro and Miss Cuckoo Tauro. Toast was raised by a close friend of Msgr. Raymond and said “He is a man of ideas and he is a man of action. This is the secret of his success….”

Then Msgr. Raymond Mascarenhas was garlanded by Mrs. Flora Farias, his youngest and only living sister, after which Dr. F.X. Mascarenhas as the oldest living member of the Mascarenhas family presented a purse of Rs.701, on behalf of
the relatives\textsuperscript{181} to mention a few living members of his family circle had made a great contribution\textsuperscript{182} admiring and appreciating our great personality Msgr. Raymond Mascarenhas. This twin Jubilee Souvenir also has a plenty of collections on Msgr. Raymond Mascarenhas by the great many people, Bishops, Priests, Nuns, sisters of Bethany Congregation and others, including lay people of various categories and different sections of the society.\textsuperscript{183} This shows Msgr. Raymond Mascarenhas though simple in life had a high competence with the Gandhian ideal, ‘simple living and high thinking.’

In an ancestral residence, which through the years had remained unchanged with what vivid collections it made up in the mind of the jubilirian in thankfulness to God for the festivity and was grateful to God, his creator, that he was born in this particular family with its old religious traditions and spirit of piety.\textsuperscript{184} Many admirers from India and abroad through letters, messages and telegrams greeted him. Among the many letters, he cherished the most is the letter of Cardinal Fumasoni Biondi, Vatican city Rome, 7\textsuperscript{th} January 1950, which says “Words are inadequate to express our profound appreciation for the tremendous work that you have accomplished during your fifty years as a priest….” To crown your noble work, you have founded the Congregation of the Little Flower Sisters of Bethany, now comprising more than two hundred thirty six members working for God and country in four Diocese of Western India ……\textsuperscript{185}, There is difference in the number of members noted two hundred thirty six members in the letter from Vatican\textsuperscript{186} and two hundred fifty members in the letter of the book\textsuperscript{187}. This Confusion might have occurred while reporting the exact number of members. Bishop L. Raymond of Allahabad in his letter of Feb 6, 1950 commented “Not your diocese alone but the whole church of India and particularly the Indian bishops and priests are proud of what you have done and regard you as one of the most outstanding priests of this generation….”\textsuperscript{188} Bishop J. Mendonca of Trichinopoly, voiced similar sentiments on Feb. 26, 1950 in his letter, he added “It is with feeling of heartfelt joy …your selfless charity has served many a family from starvation and despair…”\textsuperscript{189,}
On the night of the “Twin Jubilee” celebration on March 4th 1950, when all celebrations were over, an exhausted seventy five old Msgr. Raymond Mascarenhas said to the Bethany Sisters “Now we shall start preparing for March 4th 1960-the Diamond Jubilee of my Ordination.” The Diamond Jubilee was anticipated on 29th February 1960 for some practical reasons. To add to this joy, he had received a congratulatory letter from Rome paying a tribute to his sixty years of priestly life in the service of God his people. This recognition was a great boost to his morale. A large crowd, members of his family, friends and relatives as well as many priests and religious sisters were gathered in the church. At the Jubilee mass an attack of partial paralysis prevented him from proceeding further. Being a prophetic man in a prophetic utterance speaking of his Diamond Jubilee he had said, “It is in the hands of God. I hope it won’t be a play of Hamlet without Hamlet”. It is strange but true that the prophetic words of Msgr. Raymond Mascarenhas had come true on the day of celebration. This makes one to understand that Msgr. Raymond Mascarenhas could foresee things that bound to happen.

2.5 Vision of the Founder

Msgr. Raymond Mascarenhas was a great visionary and his thoughts were far ahead of his times. His native mind was always nascent and sharp. It always aimed at understanding the woes of both the people of church and laity. He always advocated for a better training of the nature clergy and Religious Order (sisters). This thinking was developing strong in him at a time when highly qualified missionaries from abroad were still coming in large number to this land. However, Msgr. Raymond Mascarenhas could for see certain changes in the near future due to the influence of the surging national movement, which off course aiming at ultimate independence of the country. Msgr. Raymond Mascarenhas thought that the situation arising out of the currents of strong National movement may discourage foreign missionaries coming to India and it may stop at a later stage. Under such circumstances the Diocese of Mangalore would become totally unprepared to meet the challenge of the challenges of time.
Since the concern of the Diocese was about the laity and the laity at large being influenced lay National sentiments would certainly calls for a change of situation and would lead to the creation of a vacuum of well-trained religious personnel. Further even the existing situation in Diocese of Mangalore was not congenial to the actual working of native priests and nuns. The administration of the Diocese of Mangalore was not up to the mark as it should have been when compared to the working of the diocese in European countries. It was mainly because of the Latinized Bishop from Rome or any other European country who used to head the diocese. Whatever be the personal character any ability of this European Bishop there are some things lacking in him which created some sought of void between the Bishop and both the native clergy and the laity. As a result there could not have been a better communicating links between the two sections. Apart from this the foreign missionaries working in the disease felt themselves superiors and regarded the rest as the lesser ones. This again caused discrimination with in the same Christian group. Msgr. Raymond Mascarenhas an assessed the impact of all these on the native Christian communities. He felt the unbearable nature of it, hence decided to find solution to the problem as early as possible. He felt that the only answer to meeting all these challenges was a native organization with a native head. He lost no time in putting his ideas in writing as solutions to the existing problems the result of it was preparation of a beautiful memorandum which he presented to the Pope of Rome through the local Bishop of Mangalore. The memorandum was submitted on 1st March 1918. At the fag ends of the First World War.

In this memorandum Msgr. Raymond Mascarenhas has made things very clear to the people, the problems of Mangalore Diocese, the condition of both the native clergy and the local Christian Community regarding Education. At the end he had suggested for the appointment of a local clergy as the head of Mangalore Diocese, which act would certainly solve the problems and make the Diocesan work, in a streamlined manner for the local clergy as the head of the diocese would be able to understand the needs of all and establish a good communication link between the
church and the community. It took some time for the Pope to concede to the demand of the memorandum. As a result, what had seemed impossible by a section of the society became a reality during the time of the author of the memorandum who was then working as the parish priest at Bendur in Mangalore. The Diocese of Mangalore there after got its own native head because of the visionary Msgr. Raymond Mascarenhas.

He had taken up the translations of the daily Missal of mass and the new Testament in the Bible from Latin to Vernacular, much earlier but the Liturgical changes came about just three years after the death of Msgr. Raymond Mascarenhas. He did this because he wanted the people to be participants and the spectators. All his translations and literacy works are discussed in this chapter under Msgr. Raymond Mascarenhas as an Apostle of Print Media. All these speak of his far sightedness and vision. He was a man, fifty years ahead of his time. Many things he did in Bethany like accepting candidates not only from the upper social strata or with advanced educational degree or any other requirements like contrary to the existing practices of the other long standing Congregations. Msgr. Raymond Mascarenhas was the pioneer to undertake many things. It is a great satisfaction to see that many of the practices he adopted or encouraged in the Bethany Institute in the early twenties were later adopted by the Second Vatican Council of 1963-1965.

Besides this he used his infant Congregation to form the Holy family sisters of Nazareth, Goa that was also an Indigenous Congregation founded by Rev. Fr. Faustine de Souza, also he extended his friendship and support to Mar Ivanious, the founder of Bethany Congregation of Malankara Rite of Trivandrum, Kerala.

2.6 Founding of the Bethany Congregation

Msgr. Raymond Mascarenhas saw the distress and pain of young women coming from lower strata of the society who had genuine aptitude and vocation to enter convent for getting training to become sisters and carry on true religious
activities. But they could not fulfill their ambition as they were not admitted into the existing religious institutions which were mainly missions of foreign foundations. These foundations were no doubt doing good work, but concentrated on the upper strata of the society. One among the prerequisites to enter any of the groups that did receive native candidates was a ‘fat dowry’ (heavy donation amount) and higher education. Why this kind of donation was called dowry at that time is unexplainable today. It has no meaning for what so ever, dowry as such conveys a different meaning all together. But in the religious parlance it was not so. The payment was only a sought of entry fee or donation, probably the system was adopted by the foreign missionaries to discourage women of the lower strata from entering into the convent. Though majority was not able to fulfill this condition, only a few families were in Mangalore who were fortunate enough to fulfill this condition and enter the convent. Fr. Raymond Mascarenhas having been taken “Nazareth Motto” (Lk.4:18-19), and to carry out this, he felt the need of a group of committed teachers who would generously work for the upliftment of the poor. When this idea was crystallized in his mind Msgr. Raymond Mascarenhas conceived the idea of founding an Indigenous Congregation to enable the poor native candidates to fulfill their ambition of entering into a Convent, no matter whether they had Higher Education.

Msgr. Raymond’s idea was totally devoid of any exorbitant patrimony to be paid at the time of entrance. This indeed became a smoothing balm to all those with or without education and wealth; to be free enough to enter into the work of God whole heartedly. This should be taken as a very important noble step of a person from the church bounded by the then existing rule and regulations. For, he emancipated the women as a whole from the clutches of their very hard rules practiced by the foreign missions. Thus, the situation warranted for Msgr. Raymond to prepare a blue print for founding a Native Organization.

He lost no time, to place his plans before his Superior, Rev. Paul Perini, SJ, the then Bishop of Mangalore and sought his guidance. Msgr. Raymond as a priest
was noted for his humility said, “I speak as if in foolishness…” But Bishop seeing the plan of God in Raymond’s life, encouraged, saying, “Act, if you have an inspiration to do so, making use of the opportunities you have …” So he founded the Congregation of the Sisters of the Little Flower of Bethany in 1921, when St. Sebastian Church Bendur his church was seven years old. (For a detail discursion see chapter three)

2.7 Sufferings of the Founder

From the day of Msgr. Raymond Mascarenhas ordination until he drew his last breath suffering in one form or the other dogged his door steps. First of all he had to make small personal sacrifices in his missions, in order to relieve the sufferings of others. In the poverty stricken area he worked without resources. Other sufferings which emerged due to the founding of the Bethany Congregation and thereafter, we have discuss in chapter three under the heading, ‘Sufferings’. But in his sufferings he had a positive outlook and visualized sufferings as the necessary components towards sanctity, as he would say, “sine dolore non vevere” (without suffering there is no living).

Msgr. Raymond Mascarenhas says, ‘Suffering is must in our lives. In this life vale of tears the cross is essentially our portion.’ Sanctity presupposes sufferings. If the thermometer of suffering goes high our sanctity also rises likewise. ‘To become a saint without suffering is unthinkable.’ As the proposal for sainthood of Msgr. Raymond Mascarenhas is in process, it is befitting to recall, that he had a desire to become a saint all through his life and for which he was preparing ever since he became a priest and served the people of God till he became incapacitated.

Sr. Violette says, that Msgr. Raymond Mascarenhas the founder of Bethany Congregation seemed to have a intuition of his death. She had written a letter to Msgr. Raymond Mascarenhas about her inability to return to India soon after her graduation in U.S.A, it says, “I learn from… I would like to see you, but I am afraid what really is going to happen to you when I’m ready to return.” In response to this
he writes (his hand written letter to her) “You worry about not being able to see me when you return, if you return before the close of 1960 you will see me, for my Heavenly mother has told me that I will see the beginning of 1960 but I won’t see its end of the year….“ 203

From February 25th 1960 he was ill with a partial paralysis stroke. From then onwards he was sick and admitted to the Concetta Hospital Kinnigoly a Diocesan Hospital which is about thirty miles from Mangalore, administration of which was given to Bethany Congregation. Later on when he moved back to his residence at Bethany convent Bendur he was bed-ridden. From then onwards, he now and then recovered and fell ill. The last ten months of his life seems to be calm and peaceful. The storm seemed to have abated, as though his boat was nearing the shore. Though weak in body he was alert in his spirit. As the days passed by he grew more and more feeble. Bethany Sisters from all the corners rushed to see him and seek his blessings. He never refused to turn away anyone who came to seek the consolation of his presence or his last blessings. He was amiable and serene, even to the end. This letter written in January 1960 foreseen his forthcoming death before the end of the year. This shows that Msgr. Raymond Mascarenhas was a great visionary.

On December 20th, his condition took a turn for the worse. Though the saintly man had lost his power of speech but his mind still calm and clear. Sisters of Bethany and his close friend Msgr. Marian Castelino who was Msgr. Raymond’s first vocation from Bendur Parish, kept watch by his side. In the early hours of 23rd December 1960 Msgr. Raymond Mascarenhas breathing became heavy. All those who were present there knew that his end was nearing. 204 Founder passed away at 4.15 am on 23rd December 1960 at the 86th year of age and sixty one years of priesthood. 205

December 23rd 1960 was a triumphant day for this veteran priest, but a sad indeed for all the Bethany Sisters and for the City of Mangalore. Just before the first light of dawn broke over Mangalore this saintly man, a priest of sixty years had
returned his life to God. The bells of the Mangalore churches tolled mournfully to let the people know that this zealous priest whose life had spanned the last quarter of the 19th century and a little over half of the 20th century had passed on to his eternal reward. 206

His remains were prepared for burial and laid in Bethany Mother House Chapel Mangalore for public viewing. There was a very large crowd for the funeral. His mortal remains were interred in the Parish Church at Bendur Mangalore just below the altar railings in the centre. 207 Great people and their activities will not die in spite of physical death. The print media paid a great tribute to Msgr. Raymond Mascarenhas “Rev. Raymond is no more. But he will ever live among us and in our memory through his works. He was a great son of the Catholic Church, in Mangalore of the Konkani community.” 208 Rev. Fr. John Pinto says, “one of the most outstanding figures of the Diocese of Mangalore and the Clergy in India passed away when Msgr. Raymond Mascarenhas went to his reward on 23rd December 1960 at the ripe age of eighty six. The immense work he has turned out in the long span of life is an asset to the Diocese of Mangalore and a manifestation of the interest he had, to do what he could for the furtherance of the kingdom of God in this vast country of ours in the various capacities he was placed in. 209 The heroic life led by Msgr. Raymond Mascarenhas as a priest of the Diocese of Mangalore is written by Raknno Weekly translated from the ‘Raknno’ weekly by Mr. Gilbert Miranda, which says, when the Bishop of Mangalore Diocese, most Rev Raymond D’Mello heard the news, he exclaimed, “let anyone say anything, human beings have shortcomings, but Msgr. Raymond Mascarenhas was a great priest, who toiled for the greater glory of God, through his achievements.” 210

2.8. Last Will

Msgr. Raymond Mascarenhas made his last will on Saturday March 28th, in 1942. Being a God fearing man he requests Bethany Sisters to offer him their honor of prayer, masses and sacrifices after his death. 211 He commits each and every
member of the Bethany Congregation past, present and the future in the hands of God. He concludes it with a blessing, assigning them the work they have to carry on to serve the needy in the remotest villages. He also speaks to the Bethany Sisters regarding his last rite and his requests for burial in this will.\textsuperscript{212}

2.9. Letters of the Founder

2.9.1 – To the individual Sisters and Branch Houses of the Bethany Congregation

According to the archival records there are 96 personal letters and semi-official letters written to the individual sisters on various occasions from 1923-1958. For our study we have a record of eighty seven letters collected from Bethany Generalate Archives Mangalore, Central office. Sr.M. Annunciata BS., had 58 letters from 1929-1949, Sr. M. Berchmans BS., from 1936-1947 had five letters, Sr. M. Lourdes BS., from 1923-1936 has five letters, Sr. M. Gertrude BS. four letters from 1927-1929, Sr. M. Celine BS., has seven letters from1931-1943, Sr. M. Gemma BS., in 1948 and Sr. M. Genevieve BS.one letter each, altogether eighty seven letters are found during our study. In the personal letters written to the individual sisters by Msgr. Raymond Mascarenhas shows a lot of concern and support to the sisters as the pioneers in missions of the Congregation, to carry on their responsibilities in the remotest villages.

All the letters reveal paternal love of Msgr. Raymond Mascarenhas towards the members of the Congregation of the Sisters of the Little Flower of Bethany and his keen interest in their spiritual growth as their spiritual director as he was permitted by Rev. Dr. Paul Perine, S.J, the Bishop of the Diocese of Mangalore. Though from the first year of the foundation one among the Bethany Sisters was appointed leader whom they regarded and obeyed as mother….\textsuperscript{213} Letters of Msgr. Raymond Mascarenhas in general have depth spirituality, care for the sisters and their wellbeing, the virtues he practiced, his missionary zeal, missionary activities,
love for the poor, education and development of the children and the needy of the remotest villages. Through the letters he boost their spirit to work with dedication in spite of the sufferings and trials they have to face in the midst of their work. He guides them in their far-flung mission areas to withstand the problems.

He also guides them to live conscientiously their day-todays life. Some of his letters also have wit to cheer up the Bethany sisters. He also calls upon the Bethany sisters to nurture respect to the authority wherever they are placed and whichever field they work. He reminds the Bethany Sisters to be faithful to their prayer life and follow the rules and regulations prescribed in their Constitution book. In some of his letters we find the struggles and hardships Sisters underwent in the beginning of the Bethany Congregation. Most of the letters express Msgr. Raymond’s deep appreciation of Bethany Sisters in their mission. Finally these letters serve the younger members who have not seen Msgr. Msgr. Raymond Mascarenhas their founder, an occasion to know him, as a man of deep spirituality and filled with the missionary fervor to work for God and his people.

**Table No.1. The Letters of Msgr. R.F.C Mascarenhas to the Sisters of the Bethany Congregation**

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<td></td>
<td></td>
<td><strong>87</strong></td>
</tr>
</tbody>
</table>
Msgr. Raymond Mascarenhas through his Letters to the individual Sisters and to the Branch Houses, was instilling the spirit of service and dedication, in the work of God on all, especially, those who were made to work for the needy in the remotest areas of Karnataka.

Letters of Msgr. Raymond Mascarenhas to the individual Sisters and Branch Houses also is an encouragement to carry on the responsible work in the various remotest villages according to the charism of the institute. His messages at different occasions help the members to revive their spirit of service and be aware of their duty to serve the poor masses of the society in the remotest areas of India in general and Karnataka in particular.

Here are a few letters of appreciation and advice to the Bethany Sisters from Msgr. Raymond Mascarenhas. He in his letter to Sr. M GertrudeBS appreciates the missionary work, she is doing, as a pioneer and the first missionary of Bethany Congregation at Puttur in South Canara.\(^{215}\) He encouraged Sr. M. AnnunciataBS to, work, especially for the needy in the remote mission areas at Kokkada in South Canara, which is far away from Bethany Mother House, Bendur in Mangalore.\(^{216}\) Acknowledging the letter of Sr. Bertha BS, Msgr. Raymond Mascarenhas, advises her not to neglect the beginnings, but work with more dedication and zeal.\(^{217}\)

Msgr. Raymond Mascarenhas, also wrote a few letters to the different Branch houses to encourage the sisters in their missions, of which, there is a record of a letters in the Bethany Generalate Mangalore Archives Central Office, from 1928-1945. For our study we have 56 letters. Most of the letters were written between 1928-1933, to Lisieux Convent Puttur, the first convent outside Mangalore,\(^ {218}\) letters to the Epiphany Convent, Kokkada in South Canara,\(^ {219}\) and Bethany Convent Calicut in Kerala\(^ {220}\).
2.9.2 Messages to the Bethany Congregation

Table No.2. The Messages of Msgr. R.F.C Mascarenhas to the Bethany Congregation

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Archival No.</th>
<th>Message No.</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>BGAM/A 112.6</td>
<td>01</td>
<td>16.07.1937 16\textsuperscript{th} Anniversary</td>
</tr>
<tr>
<td>02</td>
<td>BGAM/A 112.6</td>
<td>02</td>
<td>15.07.1941</td>
</tr>
<tr>
<td>03</td>
<td>BGAM/A 112.6</td>
<td>03</td>
<td>14.07.1945</td>
</tr>
<tr>
<td>04</td>
<td>BGAM/A 112.6</td>
<td>04</td>
<td>16.07.1951 30\textsuperscript{th} foundation day</td>
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<td>05</td>
<td>BGAM/A 112.6</td>
<td>05</td>
<td>25.03.1952</td>
</tr>
<tr>
<td>06</td>
<td>BGAM/A 112.6</td>
<td>06</td>
<td>16.07.1955</td>
</tr>
<tr>
<td>07</td>
<td>BGAM/A 112.6</td>
<td>07</td>
<td>05.07.1956</td>
</tr>
<tr>
<td>08</td>
<td>BGAM/A 112.6</td>
<td>08</td>
<td>1\textsuperscript{st} October</td>
</tr>
</tbody>
</table>

The above eight messages from the year 1937 to 1956, were written mostly on the anniversary of the foundation day of Bethany Congregation, reminding the sister to be aware of the original charism and to continue the work for the missions in the same spirit. He also instructs them to be faithful to their spiritual life and to follow the rules and regulations of the Bethany Congregation.

2.10. Reminiscences

Accreditation of service

Msgr. Raymond Mascarenhas deserves a great appreciation for his vocation to humanity. He had received many appreciation letters in spite of the many odd situations of life he had to face. Here is the gist of one of his letter received from Rome, Cardinal F. Biondi, prefect of the Sacred Congregation De Propaganda Fide, on the occasion of his twin jubilee is reproduced here. The work of Msgr. Raymond Mascarenhas the founder of the Bethany Congregation had received great
acclamation from time to time. The information rearing the importance of his work began to reach the nook and corner of the country. Finally it reached the portals of Rome and made the Pope very happy over it. The Pope duly appreciated the works of the visionary of the programmes through a personal letter to Msgr. Raymond Mascarenhas on January 7th 1950. In his letter the Pope has stated, “words are inadequate to prove our appreciation for the tremendous work that you have accomplished during the 50 years of your Sacred Priesthood.

A copy of the letter received from Rome, Cardinal F. Biondi, prefect of the Sacred Congregation De Propaganda Fide, to Msgr. Raymond Mascarenhas says, Even the greatest man on earth or the most saintly one has his defects, he too has own defects and shortcomings. As a result misunderstandings were generated; this led to a confrontation of the founder of Bethany with the Diocesan authorities and resulted in the humiliation of this great man. His humble submission to the orders of the Diocesan authorities was an evidence of his spirit of faith and loyalty to the church. Words are inadequate to express our profound appreciation for the tremendous work you have accomplished during your fifty years in the sacred priesthood. Where our words fail, your endeavors, your labour on behalf of the many parishes and institutions of the Diocese of Mangalore, on behalf of the cause of education and Catholic literature, all will bear indelible testimony to your priestly zeal. You have left lasting monuments in the churches and schools you have been useful and intelligent instrument in the provident hand of God.222

Msgr. Raymond Mascarenhas was a man of strong character, wanted to do many things for God, and to see Gods presence in the poor and the needy. There were many persons who appreciate Msgr. Raymond Mascarenhas work in the society. To mention a few, Mr. L.C Pais says men are knower’s, Sayers or doers as per Emerson. But Msgr. Raymond Mascarenhas is really a man who is a knower, sayer and a doer.” And again he adds saying, “he was a good administrator, a learned canonist, a lucid writer, and a powerful preacher in English and Konkani.”223
Here are the sentiments of the people those days when Msgr. Raymond Mascarenhas was the parish priest of Bendur Parish for seventeen years from 1914 to 1931. The people of Bendur have recorded many services of Msgr. Raymond Mascarenhas. To quote a small part of it is, “for us at Bendur the reality that, you created something out of nothing, on a barren hill, will stand for the representation, of Jesus and his works for all the time”. People of Bendur parish said, “When you worked for the good of the people, you never thought of your own selfish motives or your happiness. Your empty pockets are always are empty and your life is one of poverty. You have worked for the growth of this great parish Bendur for seventeen years, but you had no proper house to live, which we were unable to build for you, makes us very much sad. Were the feelings and sentiments of the people when Msgr. Raymond Mascarenhas left Bendur parish. People of Udyavar while presenting the farewell address said, “What troubles and difficulties you had to pass through and undergo, to take us to this better and improved state of affairs. When there was an epidemic among us, how much medicine you have given us and how many are the lives that you saved?” This showed that his love for the poor motivated him to get into action of helping the needy in the midst of all the odd situations of the people.

M.S. Shreshta, particularly referring the services to education field says, “few are of the kind of Raymond, not satisfied with doing the mere common tasks and daily rounds, but continually see visions, plans and schemes. They are the salt of the earth”. He then continues in a letter to Raymond, the late Bishop Raymond of Allahabad has written, ‘Not you’re Diocese alone but the whole church of India and particularly the Indian Bishops and Priests are proud of what you have done, and regard you as an outstanding Priest of the generation…”.A leading Catholic of Mangalore Mr. J. P. Rego felicitating the jubilarian said, “An Archbishop admiring the institutions of Mangalore described them as magnificent the work of great masters, Fr. A. Muller founded the Hospital, Monsignor Colaco built St. Antony’s poor homes for the destitute, Mother Aloysius established the expansion of the Apostolic Carmel, Fr. U. Stein founded the Ursuline Sisters at Rosario, the
illustrious Raymond the flourishing parish like Bendur and the entirely local Bethany order for educating the people!” 224 Msgr. Raymond’s nephew Fr. Charles Mascarenhas says, “About his ‘magnum opus’, the Bethany Congregation, I shall say nothing, because more able pens than mine will have a great deal to write about.” 225

Here we have recorded the contributions made by Msgr. Raymond Mascarenhas, to be acquainted with his personality. And the convictions that moved him to found the Bethany Congregation, which is now flowered into one hundred sixty seven branches on three continents of Asia, Europe and Africa. Msgr. Raymond Mascarenhas the rare personality provides us with the rare glimpse into the life and times of Mangalore in the last 20th century. He is a priest who founded and defended against great odds of Bethany Congregation that has come to be identified with the port town on the West Coast of India. It was an act of tremendous trust on the part of Msgr. Raymond Mascarenhas, to begin High Schools for girls in the rural areas of Mangalore. The girls’ education was totally neglected those days. He built hostels for young girls from far away villages to be the homes and there, where the Bethany Sisters, trained to be the future builders of the society. It was a matter of pride for Msgr. Raymond that many from the Bethany schools and the hostels have dedicated their lives to be the missionaries in the Bethany Congregation and other Congregations region under study. 226

People of Bendur parish said, “When you worked for the good of the people, you never thought of your own selfish motives or your happiness. Your empty pockets are always are empty and your life is one of poverty. You have worked for the growth of this great parish Bendur for seventeen years, but you had no proper house to live, which we were unable to build for you, makes us very much sad.” 227 Were the feelings and sentiment of people when Msgr. Raymond Mascarenhas left Bendur parish. People of Udyavar while presenting the farewell address said, “What troubles and difficulties you had to pass through and undergo, to take us to this better and improved state of affairs. When there was an epidemic among us, how much
medicine you have given us and how many are the lives that you saved?” This showed that his love for the poor motivated him to get into action of charity. In the midst of all the odd situations of the people.

Msgr. Raymond Mascarenhas was an example in his daily life to others. Rev. Fr. Stanley Mascarenhas, a nephew of Msgr. Raymond Mascarenhas says, “I have realized that detachment from his kith and kin, coupled with the austerity of his life, has been the secret of his success in the service of the Lord. This is the first lesson I have learnt at my uncle’s feet.” Mr. R. D’Souza a parishioner from Kuwait writes to the then Superior General of Bethany on 8th January 1961, which says, “By Raymond’s death, Mangalore has lost a great soul, a devout priest, an enthusiastic pastor, an undaunted leader and the founder of Bethany Congregation, an opulent personality, a brilliant orator, an admirer of orderliness and beauty in ceremonies, and above all a man of God.” Fr. Gratian L. D’Souza, a week after the death of Msgr. Raymond Mascarenhas writes, to the Superior General of Bethany, Mother Macrina saying, “He was veritably an intellectual giant.” He attributes his vocation to priesthood to Msgr. Raymond Mascarenhas motivation and encouragement when he was the parish priest of Bendur.

Mr. James D’Souza eighty three years of age is a admire of the Msgr. Raymond Mascarenhas. He recollects Msgr. Raymond in an unusually warm manner and brings out his ‘Fatherly’ and says, I must confess that, during my years of contact and interaction with him, I have always addressed him as ‘Father’. He was such a loving and lovable personality….

He continues to say, “Msgr. Raymond Mascarenhas was moved with compassion to alleviate the ignorance and poverty of his flock. Ignorance can be the off-shoot to illiteracy or lack of education. For him, from the very outset, education of his young parishioners in Bendur was a dream, which he translated itself into reality, in the establishment of two schools in the parish, one each for boys and girls.” Selfless nature of Msgr. Raymond Mascarenhas is manifested in his life of
poverty and love for the poor. His other centeredness is described as follows: “Fr. Mascarenhas was not born poor by Indian standards but he made himself poor in order to identify with the people whom Jesus loved most.”

Says Fr. Nelson Almeida

Though, he was great in many ways but simple to the core. He was a popular pastor, with a fund of knowledge on a variety of subjects. People loved to listen to him. Msgr. Alexander D’Souza Vicar General from 1972-1987, says, “Raymond’s talents were multifarious; he was not talking of his achievements and his merits. He was too simple and humble. He was a saintly man, a zealous pastor, a true missionary, a person who spent his whole life doing good to others. His life inspires all as a great Diocesan priest.”

His outstanding works of charity, service to the poor, women and the girls and specially to the needy, is praise-worthy. He was one of the outstanding figures of the Diocese of Mangalore and among the Clergy in India. In this vast country he has done yeoman service through the Bethany Congregation in the various capacities, he was placed in, especially in South Canara. His unique works of charity and fight for justice and emancipation of women has turned out in a long span of life is an asset to the Diocese of Mangalore and an interest he had to work for God and his people.

Many admired him including the Clergy. Once Fr. Ambrose, ex-Jesuit provincial of India, a self-professed Bethany fan in Guwahati in Assam, while addressing a group of Bethany Sisters of North-East province appreciated Msgr. Raymond’s zeal to open Convents in the mission centers in villages like this before anybody else could think of it. Like Tennyson’s Ulysses, Msgr. Raymond Mascarenhas during his eighty six years of age lived through every array of human experience. With courage he bore the hardship, honour and criticism, success and failures, trials and tragedies all that came on his way, at different intervals. These were the a few memories which reflected the great life of Msgr. Raymond
Mascarenhas as a priest and served the society. List of all the memories collected from the eye witnesses is given below.

Table No.3. The list of memories written on Msgr. RFC Mascarenhas based on archival information

<table>
<thead>
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<th>Sl. no</th>
<th>Categories</th>
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<th>F.NO 137.14</th>
<th>F.NO 137.7</th>
<th>F.NO 137.9</th>
<th>F.NO 137.11</th>
<th>F.NO 137.13</th>
<th>F.NO 137.12</th>
<th>F.NO 137.10</th>
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<tr>
<td>1</td>
<td>Sisters</td>
<td>53</td>
<td>02</td>
<td>10</td>
<td>12</td>
<td>51</td>
<td>-</td>
<td>32</td>
<td>55</td>
<td>205</td>
</tr>
<tr>
<td>2</td>
<td>Priests</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>20</td>
<td>-</td>
<td>-</td>
<td>36</td>
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<td>3</td>
<td>Lay people</td>
<td>16</td>
<td>-</td>
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<td>-</td>
<td>-</td>
<td>04</td>
<td>-</td>
<td>-</td>
<td>20</td>
</tr>
</tbody>
</table>

According to the list there are two hundred and five sisters who were the eye witnesses, thirty six priests, Vicar General and Bishops, and twenty are the lay people who have seen, lived, experienced heard Msgr. Raymond. These speak of the valiant deeds of our great personality Msgr. Raymond Mascarenhas.

2.11. Proposal for Sainthood

The Proposal for Sainthood of Msgr. Raymond Mascarenhas was initiated as the members of Bethany Congregation felt the need in 1998, during the XII Chapter to process, and also the people those who had experienced the love, charity and fatherly care of Msgr. Raymond Mascarenhas requested the Bethany Sisters to do the same. They believed and hoped that the Beatification of this saintly man, as many had expressed at his death, would be model for the church in Latin India for emulation, in the inspiring example of this Indian Diocesan Priests., who lived his priestly vocation with total dedication in the service of God through his people. It is also a joy and a matter of satisfaction for Bethany Sisters of an indigenous
Congregation to see Msgr. Raymond Mascarenhas their founder, raised to the position of Sainthood.\(^{238}\)

Roman Catholic Church lays down strict and well documented process before a person is officially declared a Saint in accordance with Canon Law. The logical sanctification proceeds in three basic steps: Declaration as ‘Servant of God’, Beatification and Canonization. Christianity in India is as ancient as it is in Europe, yet there is just two declared Indian Saints to date. Little known St. Gonsalo Gracia of Vasai, Mumbai and the second Indian, St. Sr. Alphonsa of Kerala. About five or six others are making slow headway. The revered Mother Theresa will hopefully be declared a saint very soon. Europe has hundreds of saints of the Church, why does India have so few? Perhaps, purely due to the poor communication in the past and lack of efforts to process the cause for Sainthood by the Church in India. It is not uncommon for one to hear about holy and saintly people around us, who are no less than saints.\(^{239}\)

As the delegates of xii General Chapter felt the desire to move this proposal for beatification in the General Chapter from 1\(^{st}\) to 25\(^{th}\) May 1998, Sr. M. Jyoti. BS., the then superior General in October 1998 requested the then Bishop of the Diocese of Mangalore to initiate this proposal, under the guidance from the Excellency, the prefect of the Congregation for the Cause of Saints. Having followed the norms laid down by the church, the then Bishop of Mangalore Diocese Rev. Aloysius Paul D’Souza announced through the pastoral letter to the clergy and to the faithful of the Diocese of Mangalore.

On 3\(^{rd}\) June 2008, Msgr. Raymond Mascarenhas Francis Camillus Mascarenhas as the servant of God.\(^{240}\) the very first person from the Konkani community and from Dakshina Kannada District- a ‘Servant of God’ a step towards Sainthood. Accordingly, on June 16, 2008, the Bishop of Mangalore Rev. Dr. Aloysius P. D’Souza promulgated the declaration pronouncing the well-known and holy person ‘Servant of God’ at a solemn mass in Bendur Church. Chiefly, two
landmark achievements set him apart. First as the founder of the only indigenous Order of Nuns well known as “Sisters of the little Flower of Bethany” in 1921, a group of dedicated women who have spread all over India and few places abroad giving care to the needy in charity and compassion. Secondly, as the founder and first Parish priest of St. Sebastian’s Church, Bendur now a prime city Parish, in those times of Msgr. Raymond Mascarenhas it was in the outskirts of Mangalore, who has the credit of establishing this church and being its first head from 1914 to 1931 for seventeen years. Rome declaration came as the result of several years of prayer and efforts by the ‘Bethany Sisters’ to highlight his service to the humanity in general and Karnataka in particular.

Msgr. Raymond Mascarenhas is in the first stage of Sainthood. After recognizing his heroic virtues, he was declared ‘Servant of God’, as per the record given earlier, in this chapter. Now the process of beatification is carried on by the Bethany Sisters Msgr. Raymond Mascarenhas Sisters in collaboration with the Diocesan society, Mangalore. True to the promise given to his Congregation in his ‘Last Will and Testament’ by Msgr. Raymond Mascarenhas, he becomes a powerful intercessor for Bethany Congregation and others. His spiritual presence began to be felt by many through the spiritual and temporal favours they received.

The Bethany Generalate Mangalore, the central office of Bethany Congregation has received many thanksgiving letters for obtaining favours through the intercession of Msgr. Raymond Mascarenhas. They are been published in the Bulletin, The Compassionate Pastor. The favours received and reported through the intercession of Msgr. Raymond Mascarenhas in these bulletins from Dec.2008-Dec.2009 by the priests, nuns and lay persons are recorded as follows:
### Table No. 4. The favours received through the intercession of Msgr. Raymond Mascarenhas

<table>
<thead>
<tr>
<th>Sl.no.</th>
<th>Month/Year</th>
<th>Vol. No</th>
<th>Pg. No.</th>
<th>Favours Received From - To</th>
<th>No. of person received</th>
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<tr>
<td>2</td>
<td>July 2009</td>
<td>01</td>
<td>36-39</td>
<td>1998-1999</td>
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<tr>
<td>4</td>
<td>July 2010</td>
<td>01</td>
<td>37-40</td>
<td>2000-2001</td>
<td>41</td>
</tr>
<tr>
<td>5</td>
<td>Dec. 2010</td>
<td>-</td>
<td>68-71</td>
<td>2002-2007</td>
<td>43</td>
</tr>
</tbody>
</table>

The above list of favours received confirms Msgr. Raymond Mascarenhas prophetic words which he wrote in his last will to the Sisters of the Bethany Congregation. He said, ‘My humble trust is that Jesus the lover of Bethany and Mary, the Blessed Virgin will enable me to pray for each and every one of you, kneeling their feet, even from the depths of purgatory, while you pray for me in this world.”

For this reason the Bethany Sisters wished to place their founder’s remains nearby Bethany mother house Bendur, Mangalore as per his request so that they could pray at his memorial. As the preparation of Platinum jubilee of the Bendur church was started in 1987, the renovation of the church floor was undertaken by the Bendur church. Bethany Sisters making use of the golden opportunities persuaded the then Superior General Sr. M. Sylvine BS to approach the Bishop of Mangalore the then Bishop Rev. Dr. Basil D’Souza. As per the wish of the Bethany sisters the grave of the Msgr. Raymond Mascarenhas, was opened on 9th Nov, 1987 and two bones were taken out and the then the bishop, handed over to the superior General, which were preserved in the Mother House Bendur Mangalore. Later these remains were transferred to the cottage where Msgr. Raymond Mascarenhas lived and died, on the occasion of the platinum Jubilee of the Bethany Congregation. On 16th July 1996 Cardinal Simon Lourdswamy inaugurated this
cottage and Msgr. Raymond Mascarenhas Memorial. 246 After, Msgr. Raymond Mascarenhas, declared as the “Servant of God” the number of people visiting his cottage has increased by many fold. For people, he is already a Saint, but what needs is, only a declaration by the church through its own process.

NOTES AND REFERANCE


3. For a detailed discussion on this matter refer the books of Dr. Pius Fidelis Pinto, Konkani Christians of coastal Karnataka in Anglo Mysore Relations (1761-1799 A.D), 1999 and History of Christians in coastal Karnataka (1500-1763 A.D), 1999.

4. F 130-2,op.cit.,pp.1

5. For a detailed discussion on this matter refer the books of Dr. Pius Fedelis Pinto, op.cit.,

6. F 130, -2 op.cit.,pp.1

7. Ibid.,


9. F 101.1,Genealogical Table 1.Antony John II
10. *F.101.1. Genealogical Table* – (I, II, III, IV, & V) and in the book Sr. M. Violette D’Souza, *Unless the seed die, A Brief Sketch of the life of Monsignor Raymond F.C. Mascarenhas, Founder Bethany Sisters of the Little Flower, Mangalore*, First Edition, (1985), Bethany Publications, Bethany Generalate, Mangalore, Reprinted, 2010, pp.2, it is stated “The last of those children was Domingo – I, the grandfather of Raymond Mascarenhas” this information is wrong. Genealogical table – I has clearly given the list of children wherein we come across Domingo – I as the fourth son and Francis – I the fifth. They are in general the fifth and the sixth issues of Paul.

11. *F 101.1, op.cit.*,  
15. *Ibid., op.cit.*,  
18. *Ibid.*,  
22. *A.102.1.2., “Back ground of the starting of Bethany”*  
24. Sr. M.Violette D'Souza *op.cit.*, pp.6


27. *F.130-2*, “Brief History of Raymond” pp.2


29. *F.130-2*, *op.cit.,*

30. *F. 101-2*, *op.cit.,*


33. *F. 101-2,Register of the Birth of the children of Lazarus*

34. *Everyday Prayer from the Divine office*, published in co-operation with Collins E.J. Dwyer Talbot by Theological publications, printed at Rekha printers, New Delhi, 1997, p. 822

35. Sr. Violette BS., *Unless the Seed Die, brief sketch of the life of Monsignor Raymond F.C. Mascarenhas, the founder of the Congregation of the Little Flower of Bethany, Mangalore*, Bendur, Bethany publications 2003, pp.11-12


38. Sr. Violette BS., *Unless the Seed Die, brief sketch of the life of Monsignor Raymond Francis Camillus Mascarenhas, the founder of the Congregation of the Little Flower of Bethany*, Mangalore, Bendur, Bethany publications 2003, p.7.


43. *Ibid.*, p.6

44. *Ibid.*,

45. *Ibid.*,


49. *Ibid.*,

50. Sr. Violette BS., *Unless the Seed Die, brief sketch of the life of Monsignor R.F.C. Mascarenhas, the founder of the Congregation of the Little Flower of Bethany, Mangalore*, Bendur, Bethany publications 2003, p.54.
51. Sr. Violette D’Souza, BS. Ph.d. : The vine that is planted – a brief History of the congregation of the sisters of the little flower of Bethany Mangalore, 1921-1989; Bethany mother house, 1989.p.5


54. Ibid.,

55. Sr. Violette BS., Unless the Seed Die, brief sketch of the life of Monsignor R.F.C. Mascarenhas, the founder of the Congregation of the Little Flower of Bethany, Mangalore, Bendur, Bethany publications 2003, p.54.

56. F.101.1, ‘Table 5 Family tree of Msgr. Raymond Mascarenhas’


59. F.130-2, “Brief History of RFC”, Mr. Alex Pais an advocate of Bombay high court, p.3.

60. Sr. Violette BS., Unless the Seed Die, brief sketch of the life of Monsignor R.F.C. Mascarenhas, the founder of the Congregation of the Little Flower of Bethany, Mangalore, Bendur, Bethany publications 2003, pp.8-9 also F.130.05, Brief History of RFC Father Founder- A Prophet of his time.p.1, also F. F.130.7, Rev. Msgr. Raymond Francis Camillus Mascarenhas Founder of the Congregation of the Sisters of the Little


63. *F.130-2*, “Brief History of RFC”, p.3.

64. Sr. Violette BS., *Unless the Seed Die, brief sketch of the life of Monsignor R.F.C. Mascarenhas, the founder of the Congregation of the Little Flower of Bethany, Mangalore*, Bendur, Bethany publications 2003, p.9

65. Ibid., p.10.


69. Ibid., p.7.

70. Sr. M. Violette D’Souza, *Unless the seed die, Brief Sketch of the life of Monsignor R.F.C. Mascarenhas, the Founder of the congregation of the Little Flower of Bethany, Mangalore* Bendur, Bethany publications 2003, pp. 11-12

71. Ibid., p.9.

72. Ibid.,


77. *Unitas* 1954, St. Joseph’s inter-diocesan seminary, Mangalore. p.70

78. Sr. Violette BS., *Unless the Seed Die, brief sketch of the life of Monsignor R.F.C. Mascarenhas, the founder of the Congregation of the Little Flower of Bethany, Mangalore*, Bendur, Bethany publications 2003, p.15

79. *F.130.7.*, ‘Rt. Rev. Msgr. Raymond Francis Camillus Mascarenhas Founder of the Congregation of the Sisters of the Little Flower of Bethany’, Sr. Lillis BS. p. 4


81. Sr. Violette BS., *Unless the Seed Die, brief sketch of the life of Monsignor R.F.C. Mascarenhas, the founder of the Congregation of the Little Flower of Bethany, Mangalore*, Bendur, Bethany publications 2003, p.15


83. *Ibid.*, p.15


86. Sr. Violette BS., *Unless the Seed Die*, brief sketch of the life of Monsignor R.F.C. Mascarenhas, the founder of the Congregation of the Little Flower of Bethany, Mangalore, Bendur, Bethany publications 2003, p.16.


89. Sr. Violette BS., *Unless the Seed Die*, brief sketch of the life of Monsignor R.F.C. Mascarenhas, the founder of the Congregation of the Little Flower of Bethany, Mangalore, Bendur, Bethany publications 2003, p.16-17.


93. Sr. Violette BS., *Unless the Seed Die*, brief sketch of the life of Monsignor R.F.C. Mascarenhas, the founder of the Congregation of the Little Flower of Bethany, Mangalore, Bendur, Bethany publications 2003, p.19


102. *F.120.7*, p.4.

103. Sr. Violette BS., *Unless the Seed Die, brief sketch of the life of Monsignor R.F.C. Mascarenhas, the founder of the Congregation of the Little Flower of Bethany, Mangalore*, Bendur, Bethany publications 2003, p.44.


106. Sr. Violette BS., *Unless the Seed Die, brief sketch of the life of Monsignor R.F.C. Mascarenhas, the founder of the Congregation of the Little Flower of Bethany, Mangalore*, Bendur, Bethany publications 2003, p.44-45

107. Ibid., pp.23.


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