



Our Lady of Health Syro Malabar Catholic Forane Church

201 N. University Drive, Coral Springs, FL 33071

Vicar: Rev. Fr. Kuriakose Kumbakeel

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June 12, 2016

### Holy Mass Schedule

#### Sundays June & July:

8:30AM- Solemn Holy Qur-  
bana in Malayalam

10:15AM Holy Mass  
in English

#### Week Day Masses

**Mondays, Wednesdays and  
Thursdays:**

6:15PM- Holy Mass

Wednesdays: St Joseph's  
Novena after the Holy Mass

#### Fridays:

6:00-7:00 Confessions

6:30PM- Evening Prayer  
and Rosary,

7:00PM- Holy Mass

#### First Fridays:

6:30PM- Evening prayer  
and Rosary,

7:00 pm Holy Mass and  
Adoration  
until 12:00 midnight.

#### Saturdays:

8:30AM- Rosary and  
Morning Prayer

9:00AM- Holy Mass and  
Novena of our Lady.

(No Mass on Tuesdays)



**Hearty Welcome to the visiting Bishop  
of Mananthavady Diocese  
Mar Jose Porrunnedom!**



*Fifth Sunday of The Apostles*

**Vicar: Rev. Fr. Kuriakose Kumbakeel**

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Sr. Elsa SABS 954 826 4964  
Convent: 954-323 8373

**Pastoral Council**

James Maroor  
John Joseph Angadiath

**Parish Kaikkarans-**

Jose Chazhoor 561 542 3701  
Binoy George 954 529 4117  
Antony Thottathil 954 579 3743  
Jose Vempala 954 993 4005

**Indian Catholic Association of Florida**

President- Ronce Jose 786-797-2329  
Secretary-Benny Parathalal 954-849-0084

**Parish Youth Committee**

Treasa Joy, Jobin Joseph, Bobin Bijoy,  
Angela Mathew, Jonathen Mathew Emmanuel,  
Robin Regimone, Kavitha Davis & Kevin Kurian

**CCD Coordinators**

Jimmy Emmanuel 954 434 9332  
Rosily Panikulangara 954 340 4940

**Adult Choir Coordinators**

Elsy Vathielil &  
Joby Thundathil (954) 757 5450

**Youth Choir Coordinator**

John Joseph Angadiath- (954) 309-7533

**MathruSangam Coordinators**

Asha Johnson, Dr. Rose Joseph &  
Elsy Vathielil

**Syro Malabar Catholic Congress**

President- Saju Vadakkel 954-547-7606  
Secretary- Robin Antony 954-552-1267

**St. Vincent de Paul Society**

President : Mathew K Vallloor  
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Jimmy Emmanuel & Jose Prakash

**Bible Reading Coordinators**

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Dear Parishioners,

Coming Sunday (6/12/16) Bishop Mar Jose Porunnedom will be with us to celebrate the Holy Qurbana at 8.30 am. Mar Jose Porunnedom is the third bishop of Mananthavady. He is bishop of the diocese for the last 12 years. Before his ordination as bishop, he served as the Chancellor of the Major Archiepiscopal Curia for 9 years. He served as Chancellor to Papal delegate Archbishop Abraham Kattumana, Major Archbishop Cardinal Antony Padiyara and Varkey Cardinal Vithayathil. Bishop Mar Porunnedom is coming here for the first time. Let us welcome him whole heartedly.



**JUNE- JULY SUNDAY MASS SCHEDULE**

We will have two holy Qurbanas during vacation time too:  
8:30am Holy Qurbana in Malayalam and 10:15am Holy Qurbana in English  
Wish all of you happy and enjoyable holidays.  
May god bless you!  
Fr. Kuriakose Kumbakeel (Vicariachan)

**Devotion to the Sacred Heart of Jesus**

The month of June is dedicated to Devotion to the Sacred Heart of Jesus. This special devotion is based upon the symbolism of the heart. Since the Heart of Jesus appears to us as the sensible sign of His love, the visible wound in the Heart will naturally recall the invisible wound of this love.

Christ appeared to Margaret Mary Alacoque, a 17<sup>th</sup> century nun of the Visitation Convent. As she explained, in the vision in which "I could plainly see His heart, pierced and bleeding, yet there were flames, too, coming from it and a crown of thorns around it. He told me to behold His heart which so loved humanity. Then He seemed to take my very heart from me and place it there in His heart. In return He gave me back part of His flaming heart." In all, there were four revelations, during which the now-familiar Twelve Promises (given below) were made, the last of which is responsible for the nine First Fridays' devotion.

1. I will give them all the graces necessary for their state of life.
2. I will give peace in their families.
3. I will console them in all their troubles.
4. I will be their refuge in life and especially in death.
5. I will abundantly bless all their undertakings.
6. Sinners shall find in my Heart the source and Infinite Ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall rise speedily to great perfection.
9. I will bless those places wherein the image of My Sacred Heart shall be exposed and venerated.
10. I will give to priests the power to touch the most hardened hearts.
11. Persons who propagate this devotion shall have their names eternally written in my Heart.
12. In the excess of the mercy of my Heart, I promise you that my all powerful love will grant to all those who will receive Communion on the First Fridays, for nine consecutive months, the grace of final repentance: they will not die in my displeasure, nor without receiving the sacraments; and my Heart will be their secure refuge in that last hour.

The last promise has given rise to the pious Roman Catholic practice of making an effort to attend Mass and receive Communion on the first Friday of each month.

**FIFTH SUNDAY OF THE APOSTLES  
BIBLE READINGS FOR JUNE 12-19, 2016**

DATE/DAY	1ST READING: OLD TESTAMENT	2ND READING: EPISTYLES	GOSPEL
06/12/2016-SUNDAY	Deuteronomy 1:33-46/Isaiah 1:21-31	1 Corinthians 14:1-12	Luke 12:22-34
06/13/2016-MONDAY		2 Corinthians 1:8-11/1 Corinthians 2:1-10	John 16:25-33/Luke 10:1-9
06/14/2016-TUESDAY		Colossians 2:20-23	Matthew 11:1-6
06/15/2016-WEDNESDAY		Romans 5:12-21	Mark 12:1-12
06/16/2016-THURSDAY		2 Peter 1:3-9	John 6:60-63
06/17/2016-FRIDAY		1 Peter 3:14-18	Matthew 13:24-30, 36-43
06/18/2016-SATURDAY		Romans 7:7-13	Mark 12:38-44
06/19/2016-SUNDAY	Deuteronomy 4:1-8/Isaiah 2:1-5	1 Corinthians 10:23-31	Luke 12:57-13:5

## Persecution of Christians from the 1st Century to the present time –1

(From Wikipedia)

**Persecution of Christians** can be traced historically based on the biblical account of Jesus in the first century of the Christian era to the present time. Early Christians were persecuted for their faith at the hands of both Jews from whose religion Christianity arose and the Roman Empire which controlled much of the land across which early Christianity was distributed. Early in the fourth century, the religion was legalized by the Edict of Milan, and it eventually became the State church of the Roman Empire.

Christian missionaries, as well as the people that they converted to Christianity, have been the target of persecution, sometimes to the point of being martyred for their faith. There is also a history of individual Christian denominations suffering persecution at the hands of other Christians under the charge of heresy, particularly during the 16th-century Protestant Reformation as well as throughout the Middle Ages when various Christian groups deemed heretical were persecuted by the Papacy.

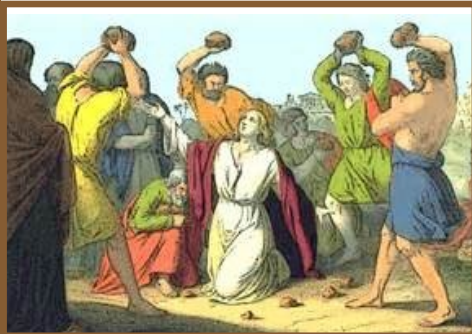
In the 20th century, Christians have been persecuted by various groups, including by atheistic states such as the USSR and North Korea. During the Second World War members of some Christian churches were persecuted in Germany for resisting Nazi ideology. In more recent times persecution of Christians has raised in India according to the International Christian Concern. The Christian missionary organization Open Doors (UK) estimates 100 million Christians face persecution, particularly in Middle Eastern countries such as Pakistan and Saudi Arabia.



*The Crucifixion of St. Peter*

### Persecution of Christians in the New Testament

Early Christianity began as a sect among Second Temple Jews, and according to the New Testament account, Pharisees, including Paul of Tarsus prior to his conversion to Christianity, persecuted early Christians. The early Christians preached of a Messiah which did not conform with their religious teachings. However, feeling that their beliefs were supported in Jewish scripture, Christians had been hopeful that their countrymen would accept their faith. Despite individual conversions, the vast majority of Judean Jews did not become Christians. Claudia Setzer asserts that, "Jews did not see Christians as clearly separate from their own community until at least the middle of the second century."



*The First Victim of Persecution—  
Saint Stephen being stoned to death*

Thus, acts of Jewish persecution of Christians fall within the boundaries of synagogue discipline and were so perceived by Jews acting and thinking as the established community. The Christians, on the other hand, saw themselves as persecuted rather than "disciplined." Inter-communal dissension began almost immediately with the teachings of Stephen at Jerusalem, who was considered an apostate. According to Acts of the Apostles, a year after the Crucifixion of Jesus, Stephen was stoned for his alleged transgression of the faith, with Saul (who later converted and was renamed *Paul*) looking on.

In 41 AD, when Agrippa I, who already possessed the territory of Antipas and Phillip, obtained the title of *King of the Jews*, in a sense re-forming the Kingdom of Herod, he was reportedly eager to endear himself to his Jewish subjects and continued the persecution in which James the

Greater lost his life, Peter narrowly escaped and the rest of the apostles took flight.

After Agrippa's death, the Roman procuratorship began (before AD41 they were Prefects in Judaea Province) and those leaders maintained a neutral peace, until the procurator Festus died and the high priest Annas II took advantage of the power vacuum to attack the Church and executed James the Just, then leader of Jerusalem's Christians. The New Testament states that Paul was himself imprisoned on several occasions by Roman authorities, stoned by Pharisees and left for dead on one occasion, and was eventually taken as a prisoner to Rome. Peter and other early Christians were also imprisoned, beaten and harassed. A Jewish revolt, spurred by the Roman killing of 3,000 Jews, led to the destruction of Jerusalem in 70 AD, the end of sacrificial Judaism (until the Third Temple), and the disempowering of the Jewish persecutors; the Christian community, meanwhile, having fled to safety in the already pacified region of Pella.

The New Testament, especially the Gospel of John, has traditionally been interpreted as relating Christian accounts of the Pharisee rejection of Jesus and accusations of the Pharisee responsibility for his crucifixion. Luke T. Johnson nuances the harsh portrayal of the Jews in the Gospels by contextualizing the polemics within the rhetoric of contemporaneous philosophical debate, showing how rival schools of thought routinely insulted and slandered their opponents. These attacks were formulaic and stereotyped, crafted to define who was the enemy in the debates, but not used with the expectation that their insults and accusations would be taken literally, as they would be centuries later, resulting in millennia of Christian anti-Semitism. (To be continued)