



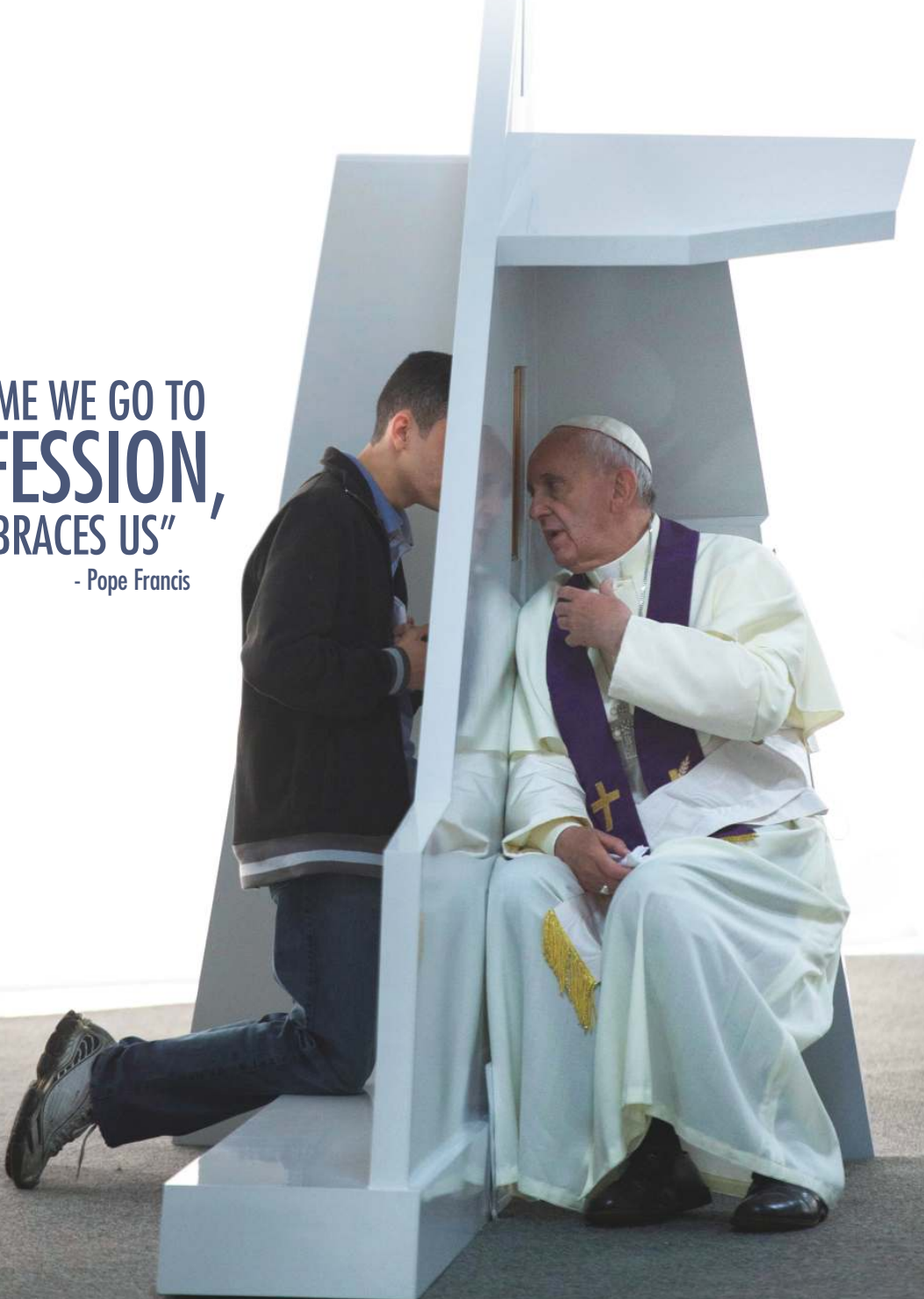
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THE LANTERN

YOUR WORD IS A LAMP TO MY FEET AND A LIGHT TO MY PATH

"EVERY TIME WE GO TO
CONFESSION,
GOD EMBRACES US"

- Pope Francis





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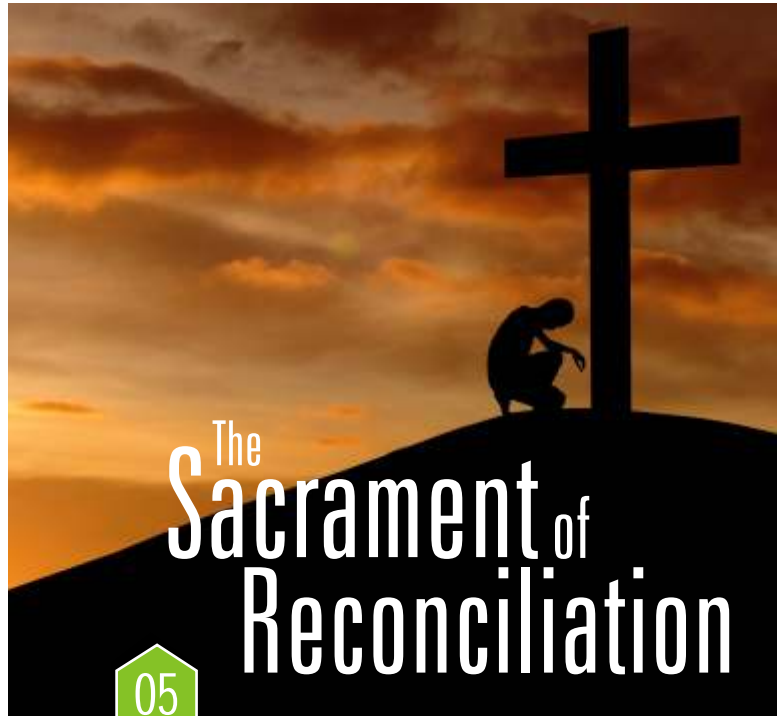
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വൃതം

“ധീരനും സ്വതന്ത്രനും സർവ്വോപരി സർഗാത്മകനുമായ മനുഷ്യശിശു അറുപതോ എഴുപതോ വർഷം കൊണ്ട് ഭീരുവും പരതന്ത്രനുമായിത്തീർന്ന് സ്വന്തം സൃഷ്ടിപരത വംശബുദ്ധിക്ക് വേണ്ടി മാത്രം ചെലവിട്ട് ഒടുവിൽ വൃദ്ധവേഷം കെട്ടിയ വലിയൊരു കുട്ടിയായി മരിച്ചു പോകുന്നതിനെയാണ് മനുഷ്യജീവിതം എന്ന് പറയുന്നതെങ്കിൽ, പ്രിയപ്പെട്ടവളേ, മനുഷ്യനായി പിറന്നതിൽ എനിക്ക്

അഭിമാനിക്കാൻ ഒന്നുമില്ല.”—മനുഷ്യൻ ഒരു ആമുഖം

നോമ്പുകാലമായി. ഭക്ഷണമേശയിൽ നിന്ന് മാംസാഹാരങ്ങൾ അപ്രത്യക്ഷമാകുന്ന കാലം. കഠിനമായ വൃതത്തിലാണ്. നോമ്പുകാലം ഭക്ഷണക്രമീകരണത്തിൽ മാത്രം മാറ്റം വരുത്തിയാൽ മതിയോ? മാംസാഹാരത്തിന് വളരെ ചെറിയ ഇടവേള നൽകിയാൽ മാത്രം നോമ്പുകാലം പൂർത്തിയാകുമോ? നോമ്പാവസാനം നാം അവധിക്കൊടുത്ത എല്ലാ കാര്യങ്ങളും പൂർവ്വാധികം ശക്തിയോടുകൂടെ നമ്മളിലേക്ക് തിരിച്ചെത്തുന്നതാണോ ദൈവം ആഗ്രഹിക്കുന്ന ഉപവാസം?

ശക്തമായ ഇടപെടലാണ് ഏഴയാ പ്രവാചകൻ നടത്തിയത്... ഉപവസിക്കുമ്പോൾ നിങ്ങൾ സ്വന്തം സുഖമാണ് തേടുന്നത്.... (53/3) വിശക്കുന്നവനുമായി ആഹാരം പങ്കുവെയ്ക്കുകയും ഭവനരഹിതനെയെത്തിയ സ്വീകരിക്കുകയും നഗ്നനെ ഉടുപ്പിക്കുകയും ചെയ്യുന്നതല്ലേ അത്? (58/7) ഉപവാസത്തിന്റെ തലങ്ങൾ ദീർഘമാകുന്നുണ്ട് ഇവിടെ. ഭക്ഷണ ക്രമീകരണങ്ങളല്ല; നിലപാടുകളിലാണ് പുനർക്രമീകരണം വരുത്തേണ്ടത്.

ഉപേക്ഷിക്കുന്ന ഭക്ഷണങ്ങളെല്ലാം നിലപാടു മാറ്റത്തിനുള്ള മാനസികശക്തി നൽകണം.

“കർത്താവ് നിന്നെ നിരന്തരം നയിക്കും. മരുഭൂമിയിലും നിനക്ക് സമൃദ്ധി നൽകും. നിന്റെ അസ്ഥികളെ ബലപ്പെടുത്തും. നനച്ചു വളർത്തിയ പുനോട്ടവും വറ്റാത്ത നീരുറവയും പോലെ ആകും നീ.” (ഏശയ്. 58/1)

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The Sacrament of Reconciliation

Confession Is a Sacrament

The Sacrament of Penance, commonly called Confession, is one of the seven sacraments recognized by the Catholic Church. It is also called as Sacrament of Reconciliation. All of the sacraments were instituted by Jesus Christ himself. Jesus himself instituted the sacrament of penance when he showed himself to his apostles on Easter day and commanded them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (Jn 20:22-23, Mt 16:19).

The Marks of the Sacrament

Catholics also believe that the sacraments are an outward sign of an inward grace. In this case, the outward sign is the absolution, or forgiveness of sins, that the priest grants to the penitent (the person confessing his sins); the inward grace is the reconciliation of the penitent to God (which is why the sacrament is also called the Sacrament of Reconciliation).

Evolution of the sacrament of Reconciliation

We find in the history of the Church a serious change in the rite and theology of sacrament of reconciliation in different period. The study about the sacrament of reconciliation started only at the end of 19th century and according to this study we can divide the history of the sacrament of reconciliation into four stages.

1). Apostolic and post-apostolic era (1-3 centuries)

From the beginning of the church, the Christian community was conscious of the sayings of Jesus referring to the power to forgive sins (Mt 16:19, Mt 18:18, Jn 20:22-23). The early church understood the power of binding as the power to excommunicate as the first step and the power of loosing as the power to reconcile the repentant sinner to the community as the last step. Hermas, for the first time in Christian tradition, mentioned about the possibility of post



There is delightful story from Don Bosco.

He was riding a coach once and as drivers often do, the coachman uttered some choice expletives. Don Bosco focused his charms on him, and the poor fellow ended up making his confession to the saint in the coach itself. At the end, the priest said: "So, that would cost you 10 lire." Taken aback, the coachman blurted, "But Father, I thought that confessions are for free." So you knew that?" Don Bosco Responded pleasantly. "Then why don't you make it more often?" Inimitable Don Bosco! The best things in life are free precisely because they are priceless.

baptismal reconciliation. In this period there was no canonical form of penance.

2). Canonical Form (3rd-6th Centuries):

It was Tertullian who described the format of the earliest known rite of penance in the Church. In this period, the church had two chief concerns: First, the sins were submitted for penance. Secondly, the community played its role in the reconciliation of the sinner to the church. Public penance was given to the penitent especially for the apostates who expressed their will to return to the Church at the time of persecution.

3). Tariffed or Celtic Penance (7th -11th Centuries):

This kind of penance was propagated and developed by the Celtic Churches during 5th to 7th centuries by the monk and abbots in Ireland. The practice of Sacrament of Reconciliation during this period was called tariff penance, because the corresponding penance was given according to the list of sins (Tariff) prescribed by the 'penitentials' (practical manuals for the use of confessors) based on the monastic principle of 'contrary cures contrary'.

4). Private Confession or Face to face Confession or Auricular Confession (11th Century onwards).

Tariff penance ceased to exist by the 11th century and the private form for confession was affirmed. The Lateran Council IV (AD 1215) decreed annual confession normative and imposed the strictest secrecy on the confessor.

The Purpose of Confession:

That reconciling of man to God, to others and to oneself/nature is the purpose of Confession. When we sin, we deprive ourselves of God's grace. And by doing so, we make it even easier to sin some more. The only way out of this downward cycle is to acknowledge our sins, to repent of them, and to ask God's forgiveness.

Then, in the Sacrament of Confession, grace can be restored to our souls, and we can once again resist sin. Those who approach the Sacrament of Penance obtain pardon from God's mercy for the offence committed against him and are, at the same time, reconciled with the Church which they have wounded by their sins and which by charity, by example and by prayer labours for their conversion (LG 11). John Paul II writes "Jesus invites every individual personally for reconciliation through confession and gives absolution" (Redemptor Hominis). Therefore, what the sacrament of reconciliation demands from the one who approaches the confessional are repentance, reconciliation and renewal (3R).



"After a fall, stand up again right away! Do not leave a sin in your heart for a moment'.

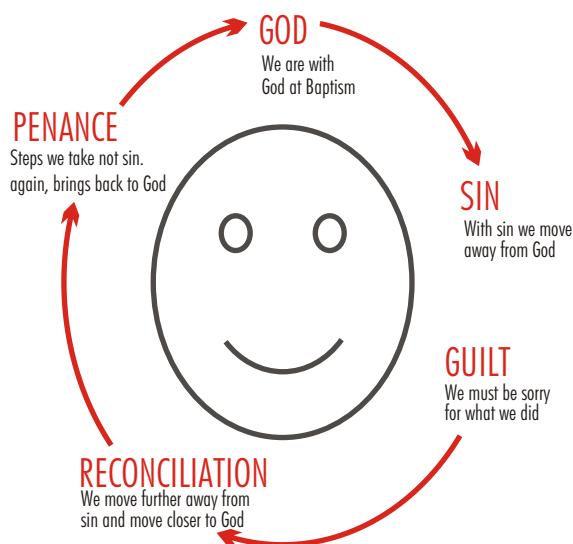
- St. John Vianney

"Some saints described themselves as terrible criminals because they saw God, they saw themselves- and they saw the difference.

- Bl. Mother Teresa

"Penance is the second Baptism, the Baptism of tears"

- St. Gregoroy Nazianzen



What Is Required for a Good Confession?

1. Examination of conscience – think of my sins
2. Contrition- repent and pray God that I am really sorry for my sins.
3. A purpose of amendment - promise God to do better
4. Confession – confess all sins to the priest.
5. Penance- do the penance the given by the priest.

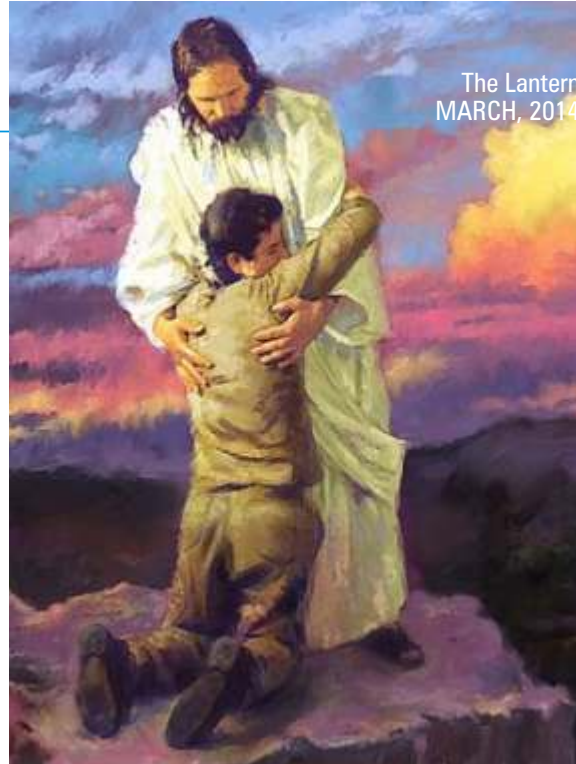
How Often Should You Go to Confession?

Upon reaching the age of reason, a Catholic is obliged to confess his serious sins. The Church urgently advises the faithful to do this at least once a year. At any rate one must go to confession before receiving Holy Communion if one has committed serious sin (Youcat 234). A good rule of thumb is to go once per month. We should not receive Communion again until we have been reconciled to Christ through the Sacrament of Confession. Indeed, to receive Communion while conscious of having committed a mortal sin is to receive Communion unworthily—which is another mortal sin. As Saint Paul tells us, "Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord" (1Cor. 11:27). The better answer is that we should go as often as we can. Confession is a sacrament, and participation in all sacraments provides us with grace that helps us

conform our lives to Christ. Beware: don't be scrupulous!

Can I make a confession even if I have not committed any mortal or serious sins?

Confession is a great gift of healing that brings about closer union with the Lord, even if, strictly speaking you do not have to go to confession. But, even the saints went to confession regularly, if possible. They needed it in order to grow in humility and charity, so as to allow themselves to be touched by God's healing light even in the inmost recesses of their souls (YouCat 235). The best example for this is Pope John Paul II who confessed every day in his life. Present Pope Francis revealed to the youth that he confesses every two weeks. These are great exemplary life for us humble human beings to depend on the mercy of God very often, so that we will be under the shadow of God's grace.



Confession is a great gift of healing that brings about closer union with the Lord

Why Is Confession Necessary?

People used to ask, Why do we need Sacrament of Reconciliation? Because, we were reconciled with God at the time of our baptism. Baptism does snatch us from the power of sin and death brings us into the new life of the children of God, but it does not free us from human weakness and the inclination to sin. That is why

we need a place where we can be reconciled with God again and again. That place is confession. But it is one of the greatest graces that we can receive again and again in our life-it truly renews the soul, completely unburdens it, leaving it without the debts of the past, accepted in love, and equipped with new strength. God is merciful, and he desires nothing more earnestly than for us, too, to lay claim to his mercy. Someone who has



A fox went for confession and said that he was guilty of stealing chicken from the village. While the priest was advising him, the fox became excited and said: "Father, I must go; give me the absolution fast. There is a hen passing by outside the Church!".

Repentance is not just lamentation. To repent "re-pentir", means to turn around. Without return (repentance), there is no forgiveness, because the return itself is forgiveness. We take U-turn in every confession.

gone to confession turns a clean, new page in the book of his life (Youcat 226). The sacrament, by its very nature, confers graces that help us to live a Christian life, which is why the Church requires us to receive it at least once per year. Moreover, it was instituted by Christ as the proper form for the forgiveness of our sins. Therefore, we should not only be willing to receive the sacrament, but we should embrace it as a gift from a loving God.

What sins must be confessed?

Under normal circumstances, all serious sins that one remembers after making a thorough examination of conscience and that have not yet been confessed can be forgiven only in individual sacramental confession (YouCat 233). Reserved sins (CCEO nos. 728, 730): direct violation of the confessional seal, absolution of an accomplice in a sin against chastity. These sins are absolved only by the Apostolic See (Pope). Absolution of the sin of abortion is reserved to the bishops. In order to make the faithful convince about the seriousness of the sin committed the Church reserve the absolution of certain sins.

Who can forgive sins?

God alone can forgive sins. Jesus could say “Your sins are forgiven” (Mk 2:5) only because he is the Son of God. And Priests can forgive sins in Jesus’ place only because Jesus has given them that authority (Jn 20:23) (Youcat 228).

No man can forgive sins unless he has a commission from God to do so and the power given by him to ensure that the forgiveness he promises the penitent really takes place. The bishop, in the first place is appointed to do that and then, his helpers, the ordained priests (YouCat 236). The secrecy of the confessional is absolute. Any priest who would tell another person something he had learned in the confessional would be excommunicated. Even to the police, the priest cannot say or suggest anything (Youcat 238).

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7. ഞാനും നിന്നെ വിധിക്കുന്നില്ല
by Dr Mathew Illathuparambil

Why should we confess to Priests?

Many people say, “I can go directly to God; why do I need a priest?” God though wants it otherwise. We rationalize our sins away and like to sweep things under the rug. That is why God wants us to tell our sins and to acknowledge them in a personal encounter. Therefore, the following words from the Gospel are true of priests; “If you forgive the sins of any, they are forgiven; if you retain the sins of any they are retained” (Jn 20:23). Church is the mystical body of Christ and Christians are the organs in that body. When any organ in the body commits a sin it affects the whole body. Therefore the organ has the obligation to confess the sin to the head and other organs of the body. Hence, the faithful confess their sins to the priest who is representative of God and Men. Even pope has to have the courage to confess his failings and weaknesses to another priest-and thereby to God.

● Compiled by
Fr. Jomet Vazhayil

POPE FRANCIS

*Saint Peter's Square
Wednesday, 19 February 2014*

Dear Brothers and Sisters, Good morning!

Through the Sacraments of Christian Initiation — Baptism, Confirmation and the Eucharist — man receives new life in Christ. Now, we all know that we carry this life “in earthen vessels” (2 Cor 4:7), we are still subject to temptation, suffering, and death and, because of sin, we may even lose this new life. That is why the Lord Jesus willed that the Church continue his saving work even to her own members, especially through the Sacrament of Reconciliation and the Anointing of the Sick, which can be united under the heading of “Sacraments of Healing”. The Sacrament of Reconciliation is a Sacrament of healing. When I go to confession, it is in order to be healed, to heal my soul, to heal my heart and to be healed of some wrongdoing. The biblical icon which best expresses them in their deep bond is the episode of the forgiving and healing of the paralytic, where the Lord Jesus is revealed at the same time as the physician of souls and of bodies (cf. Mk 2:1-12; Mt 9:1-8; Lk 5:17-26).

1. The Sacrament of Penance and Reconciliation flows directly from the Paschal Mystery. In fact, on the evening of Easter the Lord appeared to the disciples, who were locked in the Upper Room, and after addressing them with the greeting, “Peace be with you!”, he breathed on them and said: “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven” (Jn 20:21-23). This passage reveals to us the most profound dynamic contained in this Sacrament.

First, the fact that the forgiveness of our sins is not something we can give ourselves. I cannot say: I forgive my sins. Forgiveness is asked for, is asked



of another, and in Confession we ask for forgiveness from Jesus. Forgiveness is not the fruit of our own efforts but rather a gift, it is a gift of the Holy Spirit who fills us with the the wellspring of mercy and of grace that flows unceasingly from the open heart of the Crucified and Risen Christ. Secondly, it reminds us that we can truly be at peace only if we allow ourselves to be reconciled, in the Lord Jesus, with the Father and with the brethren. And we have all felt this in our hearts, when we have gone to confession with a soul weighed down and with a little sadness; and when we receive Jesus' forgiveness we feel at peace, with that peace of soul which is so beautiful, and which only Jesus can give, only Him.

2. Over time, the celebration of this Sacrament has passed from a public form — because at first it was made publicly — to a personal one, to the confidential form of Confession. This however does not entail losing the ecclesial matrix that constitutes its vital context. In fact, the Christian community is the place where the Spirit is made present, who renews hearts in the love of God and makes all of the brethren one thing in Christ Jesus. That is why it is not enough to ask the Lord for forgiveness in one's own mind and heart, but why instead it is necessary humbly and trustingly to confess one's sins to a minister of the Church. In the celebration of this Sacrament, the priest

represents not only God but also the whole community, who sees itself in the weakness of each of its members, who listens and is moved by his repentance, and who is reconciled with him, which cheers him up and accompanies him on the path of conversion and human and Christian growth. One might say: I confess only to God. Yes, you can say to God “forgive me” and say your sins, but our sins are also committed against the brethren, and against the Church. That is why it is necessary to ask pardon of the Church, and of the brethren in the person of the priest. “But Father, I am ashamed ...”. Shame is also good, it is healthy to feel a little shame, because being ashamed is salutary. In my country when a person feels no shame, we say that he is “shameless”; a “*sin verguenza*”. But shame too does good, because it makes us more humble, and the priest receives this confession with love and tenderness and forgives us on God's behalf. Also from a human point of view, in order to unburden oneself, it is good to talk with a brother and tell the priest these things which are weighing so much on my heart. And one feels that one is unburdening oneself before God, with the Church, with his brother. **Do not be afraid of**

Confession! When one is in line to go to Confession, one feels all these things, even shame, but then when one finishes

Confession one leaves free, grand, beautiful, forgiven, candid, happy. This is the beauty of Confession! I would like to ask you — but don't say it aloud, everyone respond in his heart: when was the last time you made your confession? Everyone think about it ... Two days, two weeks, two years, twenty years, forty years? Everyone count, everyone say 'when was the last time I went to confession?'. And if much time has passed, do not lose another day. Go, the priest will be good. Jesus is there, and Jesus is more benevolent than priests, Jesus receives you, he receives you with so much love. Be courageous and go to Confession!

3. Dear friends, celebrating the Sacrament of Reconciliation means being enfolded in a warm embrace: it is the embrace of the Father's infinite mercy. Let us recall that beautiful, beautiful parable of the son who left his home with the money of his inheritance. He wasted all the money and then, when he had nothing left, he decided to return home, not as a son but as a servant. His heart was filled with so much guilt and shame. **The surprise came when he began to speak, to ask for forgiveness, his father did not let him speak, he embraced him, he kissed him, and he began to make merry. But I am telling you: each time we go to confession, God embraces us. God rejoices! Let us go forward on this road.**

May God bless you!

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മാർ തോമസ് ഇലവനാൽ

കല്യാൺ രൂപതയുടെ മെത്രാൻ

നമ്മുടെ കുർബാനയിൽ പുരോഹിതൻ മൂന്നുപ്രാവശ്യം 'സമാധാനം നിങ്ങളോടു കൂടെ' എന്നാശംസിക്കുന്നുണ്ട്. സുവിശേഷവായനയ്ക്കു മുമ്പും അനാഥരും ആരംഭിക്കുന്നതിനുമുമ്പും കുർബാന സ്വീകരണത്തിനുമുമ്പുമാണവ. സമാധാനം മൂന്നു തലത്തിലുള്ള അനുരഞ്ജനത്തിന്റെ ഫലമാണെന്നും കർത്താവ് തന്റെ കുരിശിലൂടെയാണ് നമുക്ക് സമാധാനം നൽകിയതെന്നും ഇത് അനുസ്മരിപ്പിക്കുന്നു. ഈ സമാധാനാശംസ അനുരഞ്ജനത്തിനുള്ള ക്ഷണമാണെന്നു പറയാം. അനുരഞ്ജനം മൂന്നു തലങ്ങളിൽ നടക്കുന്നുണ്ട്.

വചനം അനുരഞ്ജനത്തിനുള്ള മാർഗ്ഗം

ഒന്നാമത് മനുഷ്യൻ തന്നോടു തന്നെയും തന്റെ ജീവിതസാഹചര്യങ്ങളോടും അനുഭവങ്ങളോടും അനുരഞ്ജനപ്പെട്ടാൽ മാത്രമേ ജീവിതത്തിലനുഭവപ്പെടുന്ന അസമാധാനവും അസ്വസ്ഥതകളും ദുഃഖവും നിരാശയും അതിജീവിക്കാൻ അവനു സാധിക്കയുള്ളൂ. അതു സാധിക്കണമെങ്കിൽ അനുദിനജീവിതാനുഭവങ്ങളെ വചനത്തിന്റെ വെളിച്ചത്തിൽ കണ്ടെത്തേണ്ടതും നമ്മെ സംബന്ധിക്കുന്ന ദൈവേഷ്ടത്തിന്റെ ഭാഗമായി മനസ്സിലാക്കാൻ പരിശ്രമിക്കണം. അതിനു നമ്മുടെ ജീവിതത്തിന്റെ ഇരുൾ നിറഞ്ഞ വഴികളിലേക്ക് വചനത്തിന്റെ പ്രകാശം കടന്നു വരണം. ഇതു തന്നെയാണ് എമ്മാവൂസിലേക്കു പോകുന്ന ശിഷ്യന്മാരുടെ കൂടെ നടന്ന് ഈശോ അവരെ പഠിപ്പിക്കുന്നത്. അവർ മ്ളാനവദനരാകുവാൻ കാരണമെന്തെന്ന് അവിടുന്ന് മനസ്സിലാക്കി. ജീവിതാനുഭവങ്ങളെ വചനത്തിന്റെ വെളിച്ചത്തിൽ മനസ്സിലാക്കേണ്ടതിന്റെ ആവശ്യകത അവിടുന്ന് വ്യക്തമാക്കി. തിരുലിവിതം വ്യാഖ്യാനിച്ചു കൊടുത്തു. അപ്പോൾ അവർക്കു ഹൃദയങ്ങൾ ജ്വലിക്കുന്ന അനുഭവമുണ്ടായി. ഭവനത്തിൽ പ്രവേശിച്ച് അപ്പം മുറിക്കൽ ശുശ്രൂഷയിൽ പങ്കെടുക്കുവാൻ ഒരുക്കമുള്ളവരായി. നമ്മുടെ കുർബാനയിലും അർപ്പണശുശ്രൂഷയിൽ പങ്കെടുക്കുന്നതിനുമുമ്പ് വചനത്താൽ നമ്മുടെ ഹൃദയം ജ്വലിക്കുന്നവരാകുമ്പോഴാണ് അർത്ഥവത്തായി വി. കുർബാനയിൽ പങ്കെടുക്കുവാൻ നമുക്ക് സാധിക്കുക.

അപ്പോഴാണ് ജീവിതത്തിൽ നമ്മെയും ഭാരപ്പെടുത്തുകയും മ്ളാനവദനരാക്കുകയും ചെയ്യുന്ന ജീവി

താനുഭവങ്ങൾക്ക് വചനത്തിന്റെ വെളിച്ചത്തിൽ അർത്ഥം കണ്ടെത്തി, ജീവിതാനുഭവങ്ങളാകുന്ന ജനുസലത്തേക്ക് പ്രസന്നവദനരായി തിരിച്ചുപോകുവാൻ സാധിക്കുക. വി. കുർബാനയിൽ വചനശുശ്രൂഷയിലൂടെ എന്നും ഈ അനുരഞ്ജനം സാധിക്കണം. അപ്പോൾ നമ്മൾ സമാധാനം അനുഭവിക്കുന്നവരും. അതിനുള്ള ദൈവത്തിന്റെ ക്ഷണമായിട്ട് സുവിശേഷം കൊണ്ടുള്ള സമാധാനാശംസയെ മനസ്സിലാക്കാം.

സഹോദരങ്ങളുമായുള്ള അനുരഞ്ജനം

പുരോഹിതൻ രണ്ടാമതായി സമാധാനം ആശംസിക്കുന്നത് അനാഥരായുടെ ആരംഭത്തിലാണ്. സഹോദരങ്ങളുമായി സമാധാനം പങ്കുവയ്ക്കുന്നതിലൂടെ പരസ്പരം അനുരഞ്ജനപ്പെടുവാനുള്ള ദൈവത്തിന്റെ ക്ഷണമായി ഈയവസരത്തെ കണക്കാക്കാം. ഇത് നമ്മെ അനുസ്മരിപ്പിക്കുന്നത് കർത്താവിന്റെ വാക്കുകളാണ്. നീ ബലിപീഠത്തിൽ കാഴ്ചയർപ്പിക്കുമ്പോൾ നിന്റെ സഹോദരന് നിന്നോട് എന്തെങ്കിലും വിരോധമുണ്ടെന്ന് ഓർത്താൽ കാഴ്ചവസ്തു അവിടെ ബലിപീഠത്തിനുമുമ്പിൽ വെച്ചിട്ട് പോയി സഹോദരനോട് രമ്യതപ്പെടുക, പിന്നെ വന്ന് കാഴ്ചയർപ്പിക്കുക (മത്താ. 5:23-24). അനുരഞ്ജിതരായ ഒരു സമൂഹത്തിനുമത്രമേ യോഗ്യതയോടെ ദൈവത്തിനു ബലിയർപ്പിക്കുവാൻ അർഹതയുള്ളൂ. ഈ അനുരഞ്ജനവും സമാധാനവും അർത്ഥത്തായിൽ അനുസ്മരിക്കുന്ന പെസഹാരഹസ്യത്തിലൂടെയാണ് നമുക്കു ലഭിക്കുന്നത് എന്നു ദ്യോതിപ്പിക്കാനായി ബലിപീഠം ചുംബിച്ച് സ്വയം ഈ അനുഗ്രഹം ഏറ്റുവാങ്ങുന്ന പുരോഹിതനിൽ നിന്നും ശുശ്രൂഷി സ്വീകരിച്ച് ജനങ്ങൾക്കു നൽകുന്നു. ജനങ്ങൾ ഒരാൾ മറ്റൊരാൾക്കു നൽകുന്നതുവഴി ഈശോ നൽകുന്ന സമാധാനത്തിലും അനുരഞ്ജനത്തിലും എല്ലാവരും പങ്കുചേരുന്നു എന്ന് ദ്യോതിപ്പിക്കുന്നു. ഇതുവഴി സമൂഹത്തിൽ അംഗങ്ങൾ തമ്മിൽ സ്നേഹവും ഐക്യവും സാഹോദര്യവും സംജാതമാക്കപ്പെടുന്നതിനെ ഇത് സൂചിപ്പിക്കുന്നു. ആരാധനാസമൂഹത്തിൽ അനുഭവിക്കുന്ന അനുരഞ്ജനം ജീവിതത്തിന്റെ എല്ലാ മേഖലകളിലേക്കും വ്യാപിപ്പിക്കാൻ സാധിക്കണം. അപ്പോഴാണ് നമ്മൾ സമാധാനം അനുഭവിക്കുന്നവരാകുന്നത്.



Reconciliation and Peace

Mar Thomas Elevelan
Bishop of Kalyan Diocese

'Peace be with you'

These greetings of peace are an invitation for us to get reconciled at three levels and to gain the peace as gift of God.

ദൈവത്തോടുള്ള അനുരഞ്ജനം

മൂന്നാമത് പുരോഹിതൻ സമാധാനം ആശംസിക്കുന്നത് വി. കുർബാനസീകരണത്തിനു മുമ്പാണ്. ഇത് അടിസ്ഥാനപരമായ ഒരനുരഞ്ജനത്തിനും ഐക്യത്തിനുമായി നമ്മെ ക്ഷണിക്കുകയാണ്. ദൈവത്തോടും സഹോദരങ്ങളോടുമുള്ള ഒരനുരഞ്ജനശൃംഗീകരണമാണ് ഈ സമാധാനാശംസകൾക്ക് മുമ്പ് നടന്നത്. ദൈവത്തോടുള്ള അനുരഞ്ജനത്തിന്റെ പ്രത്യക്ഷ അടയാളമാണ് ദൈവൈക്യം. ഇതിലൂടെ ദൈവത്തെ ഹൃദയത്തിൽ കർത്താവും ദൈവവുമായി നാം സ്വീകരിക്കുന്നു. അത് സാധിക്കുന്നത് വി. കുർബാന സീകരണത്തിലൂടെയാണ്. ഇതിനുള്ള മാർഗ്ഗം അനുരഞ്ജനവും ജീവിതവിശുദ്ധീകരണവുമാണ്. പുരോഹിതൻ സമാധാനം ആശംസിച്ചു കഴിയുമ്പോൾ സമൂഹത്തെ ഇതനുസ്മരിപ്പിക്കുന്നു. വി. കുർബാന വിശുദ്ധ ജനത്തിനുള്ളതാകുന്നു. കഴുകി ശുദ്ധമാക്കപ്പെട്ട ഹൃദയത്തോടും വെടിപ്പാക്കപ്പെട്ട മനസ്സാക്ഷിയോടും കൂടെ ബലിപീഠത്തിങ്കലണഞ്ഞ് വി. കുർബാനസീകരിക്കുമ്പോൾ നമ്മൾ ദൈവത്തോടു അനുരഞ്ജനപ്പെടുന്നു, ഐക്യപ്പെടുന്നു. അപ്പോൾ നമ്മൾ ദൈവം നല്കുന്ന സമാധാനം അനുഭവിക്കുന്നവരാകുന്നു. ഈ സമാധാനത്തിലേക്കുള്ള ക്ഷണമാണ് പുരോഹിതന്റെ മൂന്നാമത്തെ സമാധാനാശംസ എന്നു പറയാം.

In our Qurbana, the Priest greets the people three times in the words 'Peace be with you'. They are: the one before reading from the Gospel and one before the beginning of the Anaphora and the one before communion. These greetings remind us that peace is the fruit of reconciliation at three levels and that Jesus through His cross gained for us His peace. These greetings of peace are an invitation for us to get reconciled at three levels and to gain the peace as gift of God.

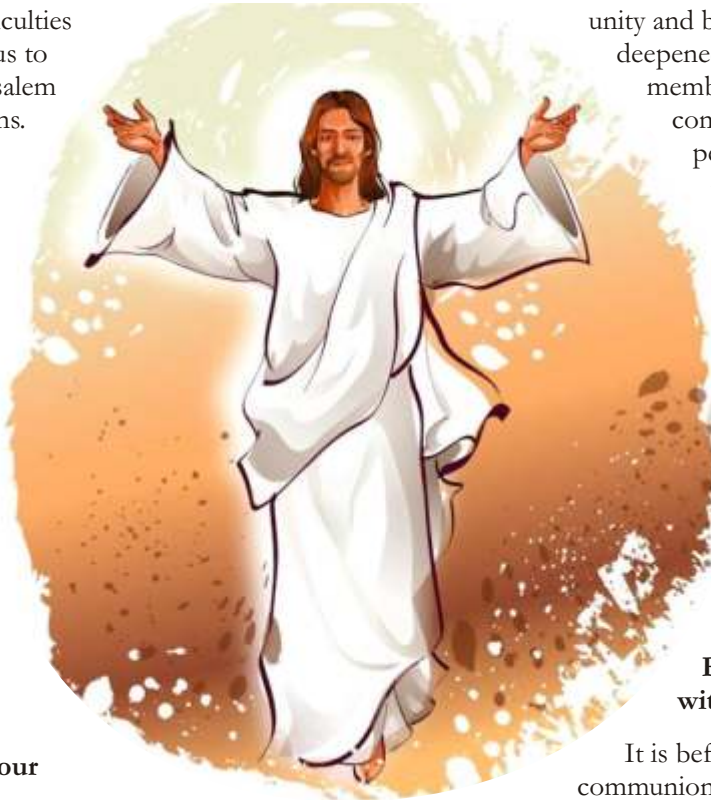
Word of God as means of reconciliation

First of all we have to be reconciled to ourselves, to our life situations and experiences, then only we will be able to overcome the unhappiness and anxieties caused by the problems and difficulties of our life. For this we should be able to see the daily experiences of life in the light of the Word of God and try to understand them as part of God's plan for us. There is need of letting the light of the Word of God to brighten the darkness in our path of life. The best example is, Jesus teaching the two disciples walking along with them on their way to Emmaus. He knew why they were sad. He tried to explain their experiences in the light of the Word of God. Then they felt as if their hearts were on fire within. They were prepared to enter the house with Him for the breaking of the Bread. In our holy Qurbana too we should have the experience of our hearts burning within with the fire of the Word of God in order to participate meaningfully in the Liturgy of the Eucharist. Then only we too will be able to understand in the light of the Word of God, the meaning of

the problems and difficulties that burden us and thus to return joyfully to Jerusalem that is our life situations. Every participation in the Liturgy of the Word in the Qurbana, should help us to experience this reconciliation in life. Then we will experience the peace given by God. The greeting of peace with the Gospel is a personal invitation for all of us, to get reconciled and to experience the peace given by God.

Reconciliation with our brethren

The priest gives the greeting of peace to the community for the second time, at the beginning of the anaphora. This is an invitation to get reconciled to our brethren by sharing the peace to one another. This reminds us of the words of our Lord "So then, if you are bringing your offering to the altar and there you remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first and then come back and present your gift to God" (Mt. 5:23-24). Only a reconciled community is worthy to offer sacrifice to God. Primarily it is from the paschal mystery, celebrated on the altar that we receive reconciliation and peace. Hence the priest kisses the altar and receives this peace and gives it to the deacon or the one who serves at the altar and he gives it to the community. Giving peace one to another signifies that the whole community participates in the reconciliation and peace of Christ. Through the sharing of peace, the love,



unity and brotherhood is deepened among the members of the community. This peace expressed and experienced in the worshiping community is to be spread to the whole areas of one's life. Then we become people who live the peace received through our celebration.

Reconciliation with God

It is before the communion that the priest greets 'peace' to the community for the third time. This is an invitation for a radical reconciliation and communion with God. This greeting was preceded by the rite of reconciliation with God and the community. Holy communion becomes the best expression of our reconciliation with God as we receive God in our hearts as our Lord and God. Reconciliation with God and holiness of life are the prerequisites to receive God in communion. The community is reminded of it immediately after the greeting of peace through the exhortation of the priest "Holy Qurbana for the holy people". When we approach the altar and receive Holy Qurbana with pure conscience and hearts washed clean from all iniquities, we get reconciled with God and come into union of love with God. Then we begin to experience the peace given by God. The greeting of peace before communion is an invitation to experience this divine gift of peace given by God in the Holy Qurbana.



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WANTED GROOMS

CSM / 5144: JITTY GEORGE, RC Girl, Tsr, 25, 157 cm / 70 kg, MBBS, Asst.Surgeon, Thrissur

CSM / 5151: SUMI TOMS, RC Girl, Pkd, 25, 158 cm / 60 kg, M.Sc, B.Ed, Teacher

CSM / 5159: TINU SIMON, RC Girl, ljk, 24, 163 cm / 56 kg, MCA

CSM / 5162: NEETHU PAVOO, RC Girl, Tsr, 23, 164 cm / 50 kg, M.Tech

CSM / 5198: MIDHU JOSE, RC Girl, Thamarassery, 25, 157 cm / 43 kg, MA, B.Ed, Teacher, Calicut

CSM / 5201: SRUTHY K.J, RC Girl, Tsr, 25, 157 cm / 45 kg, MCA, Software Professional, Thrissur

CSM / 5209: NICY.V.N, RC Girl, Tsr, 24, 164 cm / 52 kg, MBA, HR Associate, Ernakulam

CSM / 5216: NISHA VARGHESE, RC Girl, ljk, 22, 170 cm / 53 kg, B.Tech

CSM / 5235: NIVEA WILSON, RC Girl, Kalyan, 24, 154 cm / 55 kg, B.Sc Nursing, Nurse, Dubai

CSM / 5254: RIYA RAJU, RC Girl, Ekm, 25, 155 cm / 60 kg, B.Tech, Officer, Bangalore

CSM / 5412: SAYANA LAZAR, RC Girl, Kalyan, 25, 154 cm / 50 kg, M.Sc, Content Writer

CSM / 5421: SHEREEN PAUL, RC Girl, Kalyan, 27, 164 cm / 60 kg, M.C.A, Software Engineer.

WANTED BRIDES

CSM / 5179: SIBSON TOMS, RC Boy, Tsr, 30, 184 cm / 76 kg, B.Tech, Project Engineer, Australia

CSM / 5212: BIJU DEVASSY, RC Boy, Tsr, 28, 172 cm / 65 kg, B.Tech, Software Engineer, Cochin

CSM / 5228: LINO ANTHONY, RC Boy, Kalyan, 30, 165 cm / 69 kg, Project Manager, UAE

CSM / 5237: JOFFIN JOSE, RC Boy, Ekm, 29, 180 cm / 75 kg, M.Tech, Asst.Professor, Thrissur

CSM / 5241: JUSTIN JACOB, RC Boy, Tsr, 27, 176 cm / 75 kg, B.Tech, Administrator, Bahrain

CSM / 5267: CHRISTO E.S, RC Boy, Tsr, 28, 172 cm / 70 kg, MBA, Executive, Dubai

CSM / 5275: TONY C.J, RC Boy, Tsr, 28, 177 cm / 72 kg, M.Sc, M.Tech, Software Engineer, Pune

CSM / 5304: GODWIN POULOSE, RC Boy, Tsr, 28, 165 cm / 65 kg, MCA, Supervisor, Canada

CSM / 5310: JESTIN PROSPER, RC Boy, Tsr, 27, 168 cm / 65 kg, M.Sc, MBA, Bank Officer, CSB

CSM / 5322: ROBIN JOSEPH, RC Boy, Tsr, 27, 179 cm / 78 Kg, B.Tech., MBA, Project Engineer, Pune

CSM / 5326: ROSHAN V.R., RC Boy, Tsr, 28, 170 cm / 70 Kg, MBA, Accountant, Dubai

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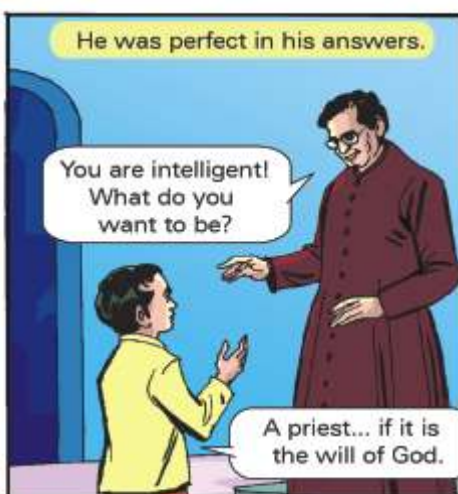
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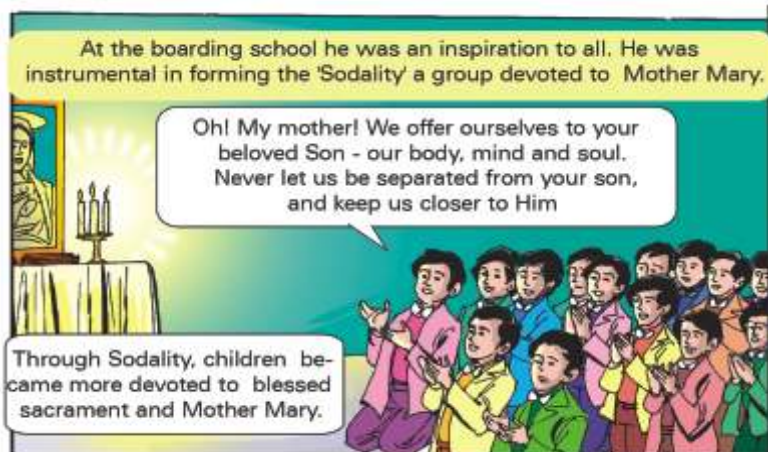
Saint Dominic SAVIO



Since his parents poverty, and Dominic was good in studies, his parish priest sent him with a letter, to the boarding school run by Don Bosco.







To be continued...



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- ❖ **Date:- 16th March**
- ❖ **Timing:- 2.00 p.m.**
- ❖ **Venue:- St. Sebastian Church- Kalamboli**
- ❖ **Fee:- Rs. 500/- per Candidate (at the venue)**

**On 16th March, 2014
at 2.00 p.m. onwards
at St. Sebastian Church, Kalamboli**

Book in advance for us to keep your photo ready for slid projection

For Registration call Mr. Savio Varunny on 9833043948 or Email on vaivahikasangamam@gmail.com

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Pithruvedi

Pithrudinam Celebrations

Pithrudinam will be celebrated on 19th March for honouring all fathers of the parish. It is desired to have Holy Qurbana and Special prayers for the fathers of the Parish on this day. Pithrudinam celebrations should be arranged by the Pithruvedi unit of each parish.

celebration on May 3, 2012. This year onwards the first prize winner will be awarded with the “ Msgr. Thalachira Memorial Trophy” an ever rolling trophy in memory of Kalyan Diocese First Vicar General Msgr. Thomas Thalachira. The theme of the short play should be Biblical and should not conflict with the teachings of the Syro-Malabar church. The competition will be conducted at diocesan level.

To know more and to be updated with the activities



Patrons Day Celebrations and "Msgr. Thalachira Memorial Ever Rolling Trophy"

Pithruvedi is conducting a Short Play Competition based on a Biblical theme as part of the Patron's Day

keep visiting the Pithruvedi's facebook account (<https://www.facebook.com/pithruvedi>).

Fr. George Vattamattam (Director)

70th Birthday Wishes



1st March

*Wish You a Very Happy Birthday!!
May God Bless!!!*

Wife : ALICE GEORGE

**Grand Children : JISHA, JOSHUA &
JOANNA
ALEX & SARAH
ASHLEY**

**Children : SHAJU & JESSY,
SHEEJA & STANLEY
SHALI & SAIJAN**

Shri. GEORGE AUGUSTINE PUDURKARA

Jesus Youth

14th-17th March, 2014 : Growth retreat at for Jesus Youth members conducted by Fr. Brian and team. It is a silent retreat
23rd March, 2014: Power Sunday at Vinayala from 2:00-6:00pm. All youth are welcome to be part of this sharing of Christ and fellowship.

For assistance contact: Nikhil- 9619697192 Alphy- 7710037884

24th-27th April, 2014: A retreat specially for the youth of Navi Mumbai; Venue: ARC, Panvel

Inviting all youth from Navi Mumbai to this awesome experience.

For assistance contact: Christy- 8451945133



St. Antony's Church, Khopoli



St. Joseph Church, Rasayani

JNF

Jesus' Nurses' Fraternity [JNF]. JNF-day Celebration on March 2nd Sunday at St. Teresa School at Girgoan Near Churniroad (E) Railway Station. (2.30pm - 7.00pm)

2.30pm - Holy Mass (Bishop Mar. Thomas Elavanal)

4.30pm - Public Meeting.

Fr. Liju Keettikkal (JNF- Director).

60th Happy Birthday in Heaven

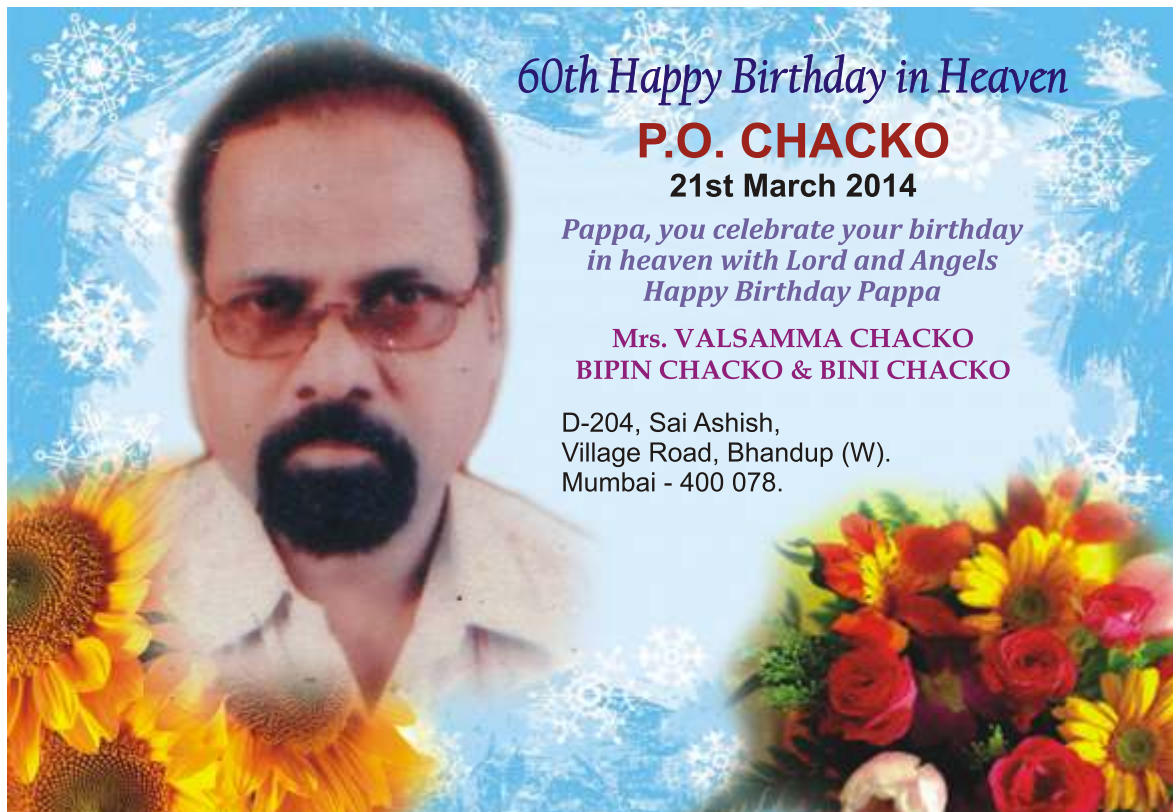
P.O. CHACKO

21st March 2014

*Pappa, you celebrate your birthday
in heaven with Lord and Angels
Happy Birthday Pappa*

**Mrs. VALSAMMA CHACKO
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MATHRUSANGAM

CONDOLENCE

Kalyan Mathrusangam executive committee expressed its sentiments of deep sorrow and grief over the sad demise of Rev. Msgr. Thomas Thalachira, the Founder Director of Kalyan Mathrusangam, in the condolence meeting held at Bishop's house on 24th January 2014. The director, Fr. Biju Kollamkunnel, recollected the contributions of Msgr. Thalachira towards the founding and growth of Kalyan Mathrusangam in the eparchy. He was a visionary & excellent leader, a person who could pull the mass for any noble cause and above all a fatherly figure for mothers of Mathrusangam. His absence will ever be felt in all meetings and activities of Kalyan Mathrusangam. May his soul rest in peace.

GENERAL BODY MEETING AND WOMEN'S DAY CELEBRATIONS.

Date: 23rd March 2014. Time: 10.00am to 4.00pm.
Venue: ARC, Santhome Nagar, Kolke Village, ONGC

Panvel. The morning session will start with a Seminar and Holy Mass. The General Body Meeting will commence at 2.00pm.

ELECTION FOR 2014- 2016

Elections at the Diocesan Level will be held in the general body meeting on 23rd March at ARC, Panvel. Each Unit and Zone should be represented by the Animator, President, Vice-President, Secretary, Jt Secretary, Treasurer and two other members along with the Newly Elected Diocesan representatives from the zones. A registration fee per head is Rs 75. Bus facility will be available from Panvel Railway Station from 9am onwards.

RESIDENTIAL RETREAT

A Residential Retreat is planned only for members at ARC Panvel from 24th May 5.00pm to 27th May afternoon. Those who are interested may register their names and contact details at Central Office before March 31st 2014. Only 100 seats are available. Registration fee per head is Rs 750.

Fr. Biju Kollamkunnel (Director)

In loving memory of our beloved appachan on his 10th Death Anniversary



Albert Joseph
Birth: 15-11-1933
Sad Demise: 30-3-2004

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Daughters : Tressa, Rosemary
Son-in-law : paul Mathai
Grand Children : Aleena, Aabel,
Nancy, Jeffry

Relatives & Friends

9/21, Kamdhenu Complex,
Hari Om Nagar, Mulund (E).

BISHOP'S DIARY

MARCH - 2014

1st	Pastoral Council - Panvel	12th-13th	Seminar - Panvel
2nd	JNF Annual Day - Girgaon	14th	Morning: MS Class - Panvel Evening: S.S.S. Meet - Powai
3rd	Regents Meet	15th	Farmers day Celebration - Kalyan
4th	Meeting - Powai	16th	Pastoral Visit - Marouli
5th - 6th	Engaged	17th-19th	Health Com. Meet - Amboli
7th	Morning : M.S. Class Evening: Pre Marriage G.C. - Panvel	21st	M.S. Class - Panvel
8th	Board of Edu. Meet - Powai	23rd	Blessing of Church - Goregaon (E)
9th	Pastoral Visit - Dapodi	24th-25th	Class - Panvel
10th-11th	Monthly Recoll. Presbyterium - Panvel	28th	M.S. Class - Panvel
		30th	Pastoral Visit - Panvel

Lenten Special Programme on EVERY WEDNESDAY at Mother of Victory Shrine, Tikujiniwadi

Holy Mass, Novena, Eucharist Blessing

6.45 am - Malayalam

10.00 am - English

12.00 noon - Hindi

5.30 pm - Rosary in English

6.00 pm - Holy Mass (English - Latin Rite)

6.30 pm - Novena, Adoration in English

7.15 pm - Holy Mass, Novena Adoration in Malayalam

Fr. Paul Olickal
Rector

Always Remembered, Forever Loved



*We hold you close within our hearts
And there you shall remain
To walk with us throughout our lives
Until we meet again.*

*A tribute of love
to a loving husband,
caring father
and doting granddad.*

*Loving Wife Regina,
Children
Bini/Thomas,
Biju/Diane, Ajay/Preeti
Grandchildren*

Augustine Paul Kattain

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Contact: dokfamilyapostolate@gmail.com

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Suzy & Deryl — Thane
Rosy Antony — Dombivli
T.V. Johny — Kalamboli
Leena Jose — Tikujiniwadi
V.S. Joseph & Fly. — Poin-sur

Nijo Johny — Kalamboli
Neena Johny — Kalamboli
K.A. Jose & Fly. — Assisi Nagar
Rosy Antony — Dombivli

THANKSGIVING TO MOTHER OF VICTORY

Suzy & Deryl — Thane

THANKSGIVING TO St. ALPHONSA

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GOCMATRIPN1405.



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Hospital / 9619040216
giffthomas@gmail.com
GOC201414447

Medium, 30 / 173 / 75 / B.Ed, Working as
Teacher at Qatar, / 022-25216077 /
9619567466 / 9920342228
rosalynfernandes@rediffmail.com
GOC201414571



Medium, 24 / 170 / 65 / Engg. IT / Presently
working with CMC as software Engineer /
Parents from Kannur / 9769654188
josephmtandheri@gmail.com
GOC201414555



Fair, 24 / 5.4 / 58 BE IT / working in MNC /
Parents from TCR.
/ 022-28473838 / 9821817238
bennyp61@yahoo.com
GOC201414637



Fair, 25 / 5.4 / 54 / BCom + Diploma in
Finance Mgmt, working as Account
Executive in Shipping Co, Cotton Green.
9930018613 / sinoy.paul@yahoo.com.
GOCMATRIPN1000261

Fair, 27 / 160 / 62 / B.D.S., working as
Dental Surgeon, Parents from TCR /
9764648679 / 9562668864
joijoly@yahoo.co.in
GOC201314257



Fair, 1982 / 5.2 / 48 / Architecture + PG (Mass
Media) Works as Marketing Manager,
Parents from TCR / 9819511656 / 28226940
lilly.joset@gmail.com
GOCMATRIPN1711



Wheatish, 26 / 5.2 / 55 / B.Sc. B.Ed. / Presently
working as Teacher / Parents from TCR.
0251 - 2578 0149 / 9619382387
csatcr@gmail.com
GOC201414688



Fair, 24 / 155 / B.Com + Diploma in HR /
Working as HR in Mumbai / Parents from
TCR / 0250 - 2346481 / 9730441292 /
paulson12345@gmail.com
GOC201414514

Fair, 24 / 168 / 48 / B.Sc. Nursing + MBA /
Working as a Staff Nurse in Mumbai /
Parents from TCR / 0251-2424164 /
9820300153 / tjsebastian16@gmail.com
GOCMATRIPN1693



Medium, 22 / 152 / 45 / MCA, Working as
Software Engineer
022 25970318 / 9323549892
babypv@rediffmail.com
GOC201414722



Fair, 25 / 5.3 / 58 / 6.9 lakh / M Tech
(Biotech), Working as sr. Lecturer in an
Institute, Parents from TCR / 9421506917
cavarghese.nsk@gmail.com
GOCMATRIPN1330



Medium (L), 29 / 168 / 66 / B.com, LLB,
CS-Inter, Working as Legal Associate
022-2566 4170 / 9869064170
btrce.dores@rediffmail.com
GOC201314331



Medium Fair, 28 / 5.1 / 53 / B.Com PGDMIS /
working in Bank as an Asst. Manager /
Parents from Thalassery / 0251 - 2234095 /
9323295529 / 8108934979
GOCMATRIPN1285

Wheatish, 25 / 163 / 65 / B.Sc. Nurse /
Presently working in Mumbai for an reputed
hospital / 9930055484
rothalti@gmail.com
GOCMATRIPN1666





Fair, 30 / 5.6 / 65 / B.Sc. Statistics, Working in Marck Pvt. Ltd., Parents from TCR
0251-2499789 / 9867576742
ljo84@gmail.com
sijo.george619@gmail.com
GOC201414508



Fair, 28 / 179 / 73 / B.E. (Computer) + PGDM-Marketing, Working in Pvt. Firm, Parents from Allepy / KTM
022-28963424 / 9833730224
cgeorges@gmail.com
GOC201414513

Fair, 29 / 180 / 85 / CA / Working as Manager - Internal Audit,
022-25476844 / 9967066844
kjpaulpcs@gmail.com
GOC201414591



Wheatish, 29 / 174 / 80 / GNM+DCCN, working as Male Nurse (Industrial) at Saudi Arabia, parents from TCR. 0251-2430390 / 8976894272
johnny.muttikal@gmail.com
GOC201414725



Fair, 28/5.11 / 80 / BE -ExTC / 10 L.p.a. / Working as Team Leader in Accenture, Mumbai / Parents from TCR
022-2577 0845 / 9869372998
npjohny@gmail.com
GOC201414677



Wheatish / (LC) / 27 / 5.8 / 72 / 15 Lakhs / BMS + MBA, working as Relationship Manager in Citi Bank, Abudhabi, parents from TVM. 022-25894138 / 9820512393 / premastellus@gmail.com
GOC201314229

Wheatish, 30 / 5.8 / 78 / B.E. Electronics & Tele Communication / Working as Consultant intend to move Canada / Parents from TCR / 0251-2474555 / 9930619071
leonpanokarren@gmail.com
GOC201414803



Wheatish, 30 / 5.8 / 75 / MBA Mkt + Hotel Management, working as Asst Manager sales for Lavasa International, parents from TCR. / 9881721683 / flamejoy123@gmail.com
GOCMATRIPN1659



Fair, 29 / 185 / 82 / 12.5 Lakhs p.a. / B.E. + MBA from IIT Bombay / Presently working as Manager, Analytics in ICICI Bank Ltd. / Parents from TCR / 9820248286
kcjos2000@yahoo.com
GOC201314209



Wheatish, 36 / 5.5 / 59 / working as Pentagraph Operator at Mumbai, parents from TCR. / 9324715140
anthony_johnycyalbin@yahoo.com
GOC201414810

Medium (Boy) / 31 / 6 / 78 / B.Sc. + MBA / Presently working as Purchase Executive / Parents from TCR / 0251-2521346 / thaijwel_akt@rediffmail.com

GOC201414596

Dark (Boy) / 28 / 178 / 81 / B.Com. / Business in Mumbai / Parents from Rani / 022-28520639 / 8291122331
rojankjames@gmail.com

GOC201414658

Wheatish (Boy), 31 / 6 / 75 / 7.5 Lakhs / BCom + PGDM in Banking and Finance + pursuing MBA, Working as a Manager in HDFC Bank parents from EKM, 022-25559358 / 9619671823 / clarakv@rediffmail.com GOCMATRIPN1698

Fair (Boy) / 34 / 5.8 / 72 / 10 Lakhs / B.Com. D.M.M., Working with India's largest and most reputed business house in Mumbai / Parents from TCR/IJK / 022-2561 5914 / 09004107181
ambookenpaul@hotmail.com GOC201414598

Fair (Boy) / 29 / 162 / 60 / BE + MBA, MNC, Pune Currently in Australia on deputation, / Parents from Palai / 09029359985 / 09869502178
GOC201414369

Wheatish (Girl), 27 / 5.2 / 46 / B.Sc. Nursing / working in Govt. Hospital Mumbai / Settled in Mumbai, parents from Kottayam, 9892593415 / joyce.joseph8@gmail.com
GOCMATRIPN1582

Fair (Girl), 27 / 5.3 / BE (Extc), working as Consultant in an IT firm, Parents from CHRY. 0251-2422696 / 9167378753
jthomas_82@yahoo.co.in
GOCMATRIPN1369

Wheatish (Girl) / 22 / 5.3 / 60 / B.Com. + Dip. in Computer animation & Multimedia now specialising in VFH. Expecting placement soon / Parents from TCR / 0251-2405433 / 7506062966
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