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Our
FAMILY
Traditions



Bible Apostolate

Kerygma 2016-17 Prize Distribution on 05th March, 2017





ലോക 'സന്തോഷ' രാജ്യപട്ടികയിൽ നോർവെയും ഡെൻമാർക്കും, ഐസ്‌ലാന്റും മുൻനിരയിൽ നിൽക്കുമ്പോൾ ഇന്ത്യയുടെ സ്ഥാനം ശ്രീലങ്കയ്ക്കും അർജന്റീനയ്ക്കും താഴെ 122-ാമതാണ്. ആറ് പ്രമാണ കാര്യങ്ങളായിരുന്നു അവർ ചർച്ച ചെയ്തത്; Social Support, Freedom to make life choices, generosity and absences of Corruption; GDP and Healthy Life expectancy. ലോകസന്തോഷദിനമായ മാർച്ച് 20ന്, ഇന്ത്യയിൽ നിന്നും, സന്തോഷത്തിന്റെ ചിരിമുഴക്കം കേട്ടു. അത് മധ്യപ്രദേശിൽ നിന്നാണ്. അടുത്ത വർഷമെങ്കിലും ഒരു 'സന്തോഷ സൂചിക' (Happiness Index) ക്രമീകരിക്കാൻ അവർ തീരുമാനിച്ചു. സാമ്പത്തിക സ്ഥിതിയും സാമൂഹിക ഭദ്രതയുമടക്കമുള്ള ചോദ്യങ്ങൾ ഇതിലുണ്ടാകും. ഏതു തന്നെയായാലും ഓരോ കുടുംബത്തിനും ഒരു 'Happex' ഉണ്ടാകട്ടെ. ആത്മാവിൽ സന്തോഷം വീടരട്ടെ എന്ന് ആശംസിക്കുന്നു.

FAMILY Traditions to be handed down... (PART - 2)

01

Lent Period and Holy week Celebrations

a. Pethratha



The Syriac term 'pethurtha' means 'returning', 'ceasing' etc. *Pethratha* is the day before starting the lent. On this day, special preparation of *Pidiyum Kozhiyum* is a speciality of the St. Thomas Catholic families. Another food rooted in the biblical tradition of manna (*pidi*)

and quail (*kozhi*) provided to the Israel in the Sinai desert (Ex. 16: 13-14; Num: 11, 7-9). *Pidiyum Kozhiyum* resembles the manna (*pidi*) and quail (*kozhi*) and reminds that lent offers the same desert experience for 40 years experienced by the Israelites.

b. Ambathunombu

The passion, death and resurrection of Jesus mark the climax of His salvific acts. The seven weeks between Denha and the feast of Easter are set apart for prayer, fasting, abstinence and reparation. The basis of this lenten season is the forty days fast of Jesus. Still, we call this period 'Anpathu Nombu' (50 days' fasting). Probably, because St. Thomas Christians fasted and abstained from 'pethurtha' Sunday to Easter Sunday. Lenten season calls our attention in a special way to the need for reconciliation with God and fellow beings. Therefore, in this period, the Church persuades the faithful to receive the sacrament of reconciliation. The Church reminds us to spend the Lenten period in fervent prayers, sincere fasting and generous almsgiving and to eradicate our evil desires.



c. Paadinombu

In some parts of Kerala, 25th day of the lent is remembered as the day of *pathinombu* and on that they prepare *inriappam*.

d. Nalpathamvelli (40th Friday)

Friday before the Hosanna Sunday used to be a reminder for the last ten days of lent. The families started rigorous lent.

e. Kozhukatta Perunnal

The Saturday between the *nalpathamvelli* and Hosanna is specially celebrated as *Kozhukatta Perunnal*. *Kozhukatta* and *Peechampidy* are prepared in round and rectangle size. The gospel reading of that day indicates that these edibles have direct biblical symbolism in it (John 12: 1-8). It is naturally a reminder of the hospitality of Martha and Mariam in the house of Lazares. Mary anointed Jesus feet with the perfume of pure nard from the expensive



alabaster jar. *Kozhukatta* resembles the alabaster jar of Mary and when it is steamed hot, it would be broken and fills the home with a sweet perfume of rice flour, jaggery and coconut and other spices. *Peechampidy* does not taste much and resembles the silver coin purse of Judas who argued for selling the perfume to filling his purse. These edibles are prepared only that day of the year and shared with the neighbours in order to foster unity and brotherhood. Interpreting these edibles to stones which the people picked up to throw at Jesus is incorrect.

f. Hosanna Sunday

On Hosanna Sunday, Palm leaves are brought Home from the Church by each and every member of the house and kept in his or her room, a symbol of protection from evil.



g. Maundy Thursday (Pesaha Vyazham)



cross, broke the Kurisappam with hands and would distribute it with other members of the family from the eldest member to the youngest. The bread is received with respect in the palm with both the hands akin to receiving the Holy Communion. Instrumentum Laboris-Kalyan Eparchial Assembly-2015 states, "The domestic practice of making of Pesaha – Appam and the solemn practice of Head of the family leading the family in prayer and in cutting and distributing appam in 'appam murickal ceremony' and sharing with

neighbours are to be followed." Bread called inriappam is also prepared along with Kurisappam. INRI appam reminds us of the crucifixion of Jesus on the following day (Jesus Nazraene Rex ludeorum) and hence is also very much biblical. The preparation

is almost the same as Kuriasappam but is prepared in banana leaves and steamed and does not the palm leaf cross in it.

Together with this a special drink was also prepared with rice flour, coconut milk and jaggery which represented the wine at the Last Supper. The Kuriasappam and pal (milk) is not given to non-Christians nor is it kept for the next day whereas inriappam can be distributed among the non-Christians. During the breaking of the bread, Puthenpana is read out. When the elder in the family dies, the pesahaappam is not prepared for a year in the ancestral house. It was the responsibility of the neighbouring family to prepare it for them. Kurisappam seems have its origin during the Chaldean period where as inriappam may be of Portuguese period which has a Latin origin.

In the method of preparation of the appam and pal, it varies from region to region.

On Maundy Thursday, as a part of the family celebration of the Passover feast, special unleavened bread (Pesahappam) was prepared. It was patterned in the Jewish mode of celebration of the Passover in the family which was continued in the St. Thomas tradition taking the spirit of Exodus 12:14-27. Tender coconut leaves blessed on Hosanna Sunday is used to make small cross on the top of the bread which was also called as Kurisappam which represented the bread used by Jesus in the last Supper. In the evening all the members of the family, including the extended family used to gather in the ancestral house. The eldest male member of the family would lead the prayer and would read the biblical passage, after removing the palm leaf



h. Passion Friday (Holy Friday)

On Good Friday, the Syro-Malabar Church celebrates the Passion of the Christ by holding commemorative 'Stations of the Cross', reading related passages from the Bible etc. On Good Friday, a bitter drink (Kaipuneer) from bitter gourd was prepared and drunk by the family/Church members. It was a strong tradition to read puthenpana during the day by somebody and others listened to it.

i. On Holy Saturday (Valiya Shani)

In the middle ages, beginning roughly in the eighth century, the ceremonies of the Easter Vigil, especially the blessing of new fire and the lighting of the Easter candle, began to be performed earlier. Eventually, these ceremonies were performed on Holy Saturday morning. The Syro-Malabar Church follows this tradition very piously. The whole of Holy Saturday, originally a day of mourning for the crucified Christ and of expectation of His Resurrection, now became little more than an anticipation of the Easter Vigil. Strict fasting and abstinence continued to be practiced on the morning of Holy Saturday, thus reminding the faithful of the sorrowful nature of the day and preparing them for the joy of Easter feast. After the blessing of the Holy water in the church, now there is a practice of bringing a portion of the water at home and used for blessing the house or things.



02

Performing Arts of St. Thomas (Kerala) Christians

Among the Christians of Kerala, India, there are three performing arts. Margamkali is a male dance among the Syrians, mainly among the Kananites and afterwards by boys, but nowadays women also perform the dance. The Latin Christians have Chavittunatakam, a western type drama. Sharing with the Hindus and Muslims the Christians, both Syrians and Latins of Kerala, perform parichamuttukali, a gladiatorial dance with swords and shields.

a. Margamkali

The Malayalam term *margamkali* means “the play” (kali of “the way” (*margam*). In fact the songs of margamkali sung during the dance are based on the theme of an ancient Syriac apocryphal called “Acts of Thomas” written in the third century in Syria. The Malayalam rendering of the story of St. Thomas based on the Syriac text was adapted to the Kerala situation. The story continues with how the people accepted the way of Christ, and how because of “the way”, St. Thomas was persecuted and martyred. Hence, the name *margamkali*, means “the play of the



Way”. Jesus said, “I am the way” (Jn 14:6). It was performed at night in connection with feasts and weddings in Christian communities.

b. Parichamuttukali



Parichamuttukali is a martial art form performed in many parts of Kerala. A group dance performed mainly by men bearing swords and shields, this art form is popular among Christians, Muslims and Hindus in Kerala. Steps

similar to that of *Kalaripayattu*, the martial art of Kerala, can be seen in *Parichamuttukali*. Christians perform this during church festival and songs related to the story of Christ are used for performance.

c. Chavittu Natakam

Chavittu Natakam a colourful and vigorous theatre form, is considered to be a folk art form noted for its attractive make-up of characters, their elaborate costumes, detailed gesture, and well-defined body movements. It is believed that the art form flourished at Kodungalloor in Kerala with the spread of Christianity.

The Portuguese are supposed to have introduced this art form in Kerala. Chinna Thampi Pilla and Vedanayakan Pilla are considered to be the originators of this art form. The influence of the western visual art opera can be discerned in *Chavittu Natakam*. Art forms like *Kathakali* and *Kalaripayattu* have also influenced *Chavittu Natakam*.

The most attractive feature of *Chavittu Natakam* is the artistes stamping the floor producing resonating sounds to while dancing hence it is also called Stamping Drama. The dialogues are in the form of a song. The actors sing their lines loudly, and with exaggerated gestures stamp the wooden stage with great force. The stamping (*Chavittu*) tells us the quality of the character. Thus, the stamping for good and bad characters are different. Women characters stamps the floor lightly.

d. Ramban Pattu

This is a traditional song of St. Thomas which elucidates the missionary works of St. Thomas in India. It is believed to have written by Maliakkal Thoma Ramban.

e. Veeratiyan Pattu

'*Veeratiyanmar*' is a Hindu sect and they are also called as '*pananmar*'. In a special occasions the *veeratiyanmar* used to visit the houses of St. Thomas Christians and sung songs which were called '*Veeratiyan Pattu*'. They sing in the song about the arrival of St Thomas in India at AD 52 and the evangelization by St. Thomas. Christians would give them (*veeratiyanmar*) gift in return.

— For the family traditions, Part 1, Please refer
Lantern, June 2014 Pages 5 to 17.

References:

- (1) Family Traditions and Identity of St. Thomas Catholics, 'paper prepared for the Eparchial Assembly-2015, Kalyan', by Rev. Dr. Francis Eluvathingal.
- (2) Syro-Malabar Liturgical Calendar, 2017.
- (3) The Spiritual Heritage of the St. Thomas Christians, Dr. James Aertthayil CMI, Dharmaram Publications, Bangalore, 2001.
- (4) Dr. Jacob Velliyan, Margamkali: A Christian folklore dance of India, 'MarthomasMargam', OIRSIP, Kottayam.
- (5) Dr. Xavier Koodappuzha, Thirusabhacharithram, Mar Thoma Sliha Dayara, Nallathanny, Idukki.
- (6) <http://www.keralaculture.org>

03 Actual Name and Family Name (surname)

The use of biblical names for the new-born and the naming-ceremony of children are popular among St. Thomas Christian Community. The first male and female children respectively were given the names

of the paternal grandfather and grandmother; the second pair those of the maternal grandfather and grandmother. The family is traditionally having a family name which is also considered as surname.



04 Dress Code

Nobility, decency and modesty were visible in the dress of the Thomas Christian which indeed helped them to have a high moral stand in their life and practice. Men and women used white coloured dresses both for the Church and other occasions including at home. When the women went to the Church or went to meet the priests, they covered their head. The women were very modest in work and behaviour and were satisfied with their household work and the simple surroundings.

05 Ornaments

The males and the females used ornaments. Most of the males beyond sixty grow their beard, become devout, spending their days in fasting and prayers. The females used to grow their hair as lengthy as possible. The widows did not use ornaments. The males and females did not use shoes or sandals.



06 Eating Habits

Apart from some famous curries or dishes, including “Pidiyum Kozhiyum” those edibles made up of rice and coconut oil were the most favourite edibles (palaharam) among the St. Thomas Christians. Achappam, kuzhalappam, unniyappam, vatteppam, palappam, kozhukatta, neyyappam, ayani etc. were some of them either fried in coconut oil or prepared in steam. Ordinary food was rice and vegetarian curry. Meat and fish was used only on special occasion like Sundays and feast days. Consuming alcohol was considered to be degradation for the family status. On special occasions, the food was served in banana leaves and the people sat on the floor squatting. People ate food with fingers. Supper was served after the family



07 Language



The liturgy was celebrated in Syriac and the other prayers were taught in the mother tongue. It seems that though St. Thomas Catholic attended liturgical services in Syriac, only Malayalam was known to them as language. In the middle of 20th century, it was permitted to use vernacular for the liturgical services. The Bible, the prayers, its meanings are to be understood properly by the faithful and hence the megisterium says that instead of divinizing the language, Bible, liturgy, prayers should be in the language that is understood by the people.



Pesaha Appam (Unleavened Bread Kerala Nazranee Style!)

Rice -1.5 cups
Urad Dal without skin – 0.5 cup
Cumin seeds – 0.5 teaspoon
Garlic – 2 cloves
Coconut, shredded – 1 cup
Salt – as needed

- Soak the rice overnight on Wednesday evening.
- Heat Urad Dal in a frying pan, stirring continuously. Be careful so that it does not burn. Stop heating when golden brown. Stir and let it cool. Soak this Dal for 2 hours.
- Grind all ingredients together. Add water just enough for a viscous batter. Do not grind to a fine paste. The batter should be slightly lumpy. Taste and add salt as needed.
- Pour in a baking dish. Steam for 20 minutes. Alternatively, bake at 400 F. Allow it to cool before serving with Pesaha Pal (see below).

Pesaha Pal

Coconut Milk – 2 cups (alternatively, use regular milk)

Putt flour – 1 table spoon (alternatively, use Cream of Wheat flour)

Brown Sugar – 2 to 3 tablespoons

Cardamom (powdered) – 2

Salt – for taste

- Mix flour and milk in a saucepan. Add brown sugar. Boil for 3-5 minutes until thickened like gravy. Add salt and test for taste. Adjust thickness by adding more flour or milk as needed. Add cardamom. Keep stirring till it cools. Serve with Appam (see above).

Pesaha Appam

(This is said to be the way the Pesaha Appam is made in the southern side of Kottayam)

(For One Deep Dish) (10-12 pcs.)

Rice Flour – 2 Cups

Cream of Rice – ½ cup

(Option: Soak 2 cups, ie. 1 pound long grain rice in water for 3 hrs, grind coarse, 1 cup grated coconut. Use the coconut water to grind the rice.)

Coconut, grated – 1 cup (Blended)

Dark Brown sugar – ½ cup (More for more sweetness)

Yeast + Sugar – ¼ Tsp + 1 tsp sugar in ¼ cup warm water

- (Instead of yeast, save the coconut milk with 1 tsp raw rice grains, 1 tsp sugar, keep it in a warm place for a day, use that mixture to grind the rice. Also, if vellom (chakkara) is used, no yeast is needed. Or one cup (pressed, not loose) of the crust-free soft bread could be used in place of yeast.)

1 Table spoon farina boiled in ½ cup water (Paavu kachi).

Salt – ¼ tsp or enough to taste

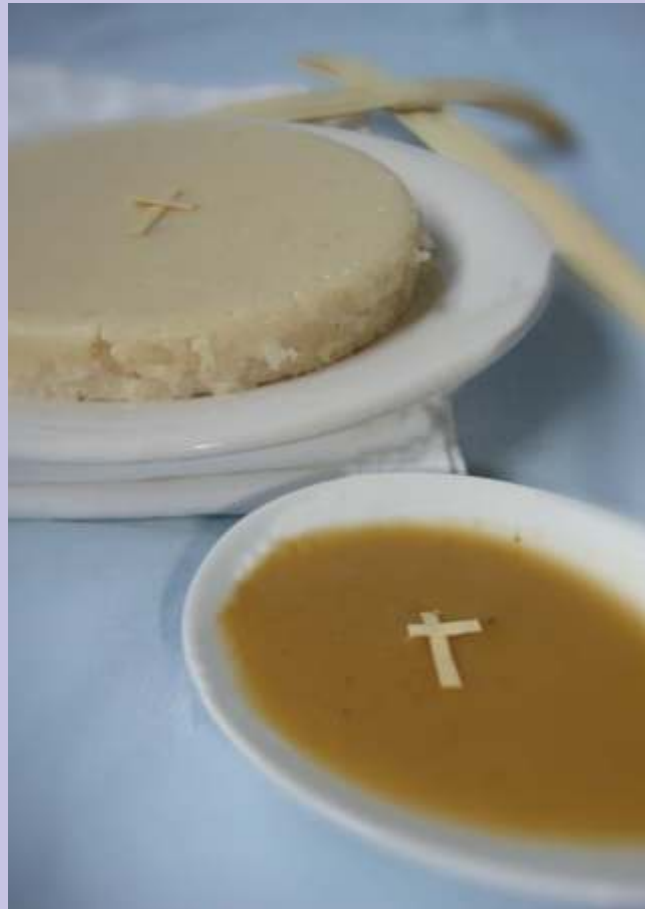
Cumin powder- 1 tsp

Red or small onion – 1 Tbsp (blended)

- Grind the mixture 1-4, to an Idli consistency, add the warm farina porridge (paav kachi), and keep in a warm place for 6 hrs. Place ¼ tsp yeast and 1 Tsp sugar in ¼ cup warm water, the solution will froth in 5 minutes, (or the substitutes) add it to the mixture, keep warm for 4 more hours. Before

cooking, add the salt and cumin powder, onion paste, pour into a greased pan, cook in a steam bath for 20 minutes, or till it is firm, test with a toothpick.

- Raisins and cashews could be sprinkled on top of the Appam before cooking, for more taste and decoration. Usually the first Pesaha Appam is made plain (without the nuts and fruits)
- Use the multiples of the measure for more pans of Appam.
- Usually 2 cups (200ml.cup) or one pound is enough to make one kinnam appam. Instead of dark brown sugar, if white color is preferred, use ½ cup sugar or more for more sweetness.



Recipe for Pesaha Appam (INRI appam)

Rice powder (not roasted)-1 cup

Urad dal (uzhunnu)-25 gm

½ coconut grinded (medium)

Pinch of cumin

- Soak the uzhunnu for a few hours. Grind well.
- Grind well the coconut + a pinch of jeera (cumin).
- Add everything together and make a dough of idli maavu consistency.
- "Keep only for ½ hour to ferment."
- (To remind of Pesaha)
- Grease preferably steel plates of medium round shape. Pour batter in one, and make a cross of palm leaf obtained on Palm Sunday on it. Steam till well done.
- Make all other appams same way but with no cross.
- Makes about 2 or 3 medium appams.4



Paalukurukku

Roasted rice powder-1 cup

Sarkkara (molasses)-1 cup

Cardamom powder

Coconut-1

- Please use freshly grinded coconut for making this, otherwise the taste won't be good. Take the juice of coconut. You can put the grinded coconut in mixer and add some hot water to grind for 30 seconds. Now the juice comes out easily. 1st milk should be kept separately; take 2nd and third milk also. These two should equal 1 litre of milk.
- Take molasses and put them in a saucepan, add some water and heat well. While boiling, lather forms; this should be cleaned away. Then add cumin and chukku (dried ginger). Now sieve this through a strainer and you can see lot of stones and dirt in it. This liquid form of molasses should be used in your recipes. I have seen lots of people use molasses directly in recipes, without first melting them. Remember, all these dirt and stones are dangerous, especially for kids. This commonly happens when we prepare aval vilayichathu, where we use it directly. But be sure to melt it first. The consistency can be achieved by adjusting the amount of water added to it.
- Take the 2nd and third milk, molasses syrup and roasted rice powder, bring to a boil. Stir continuously, otherwise lumps will form. Mix cardamom powder with 1st milk and add it last. Also add a piece of palm leaf. Before it boils, take off the stove.
- As the tradition goes, the head of the family cuts the appam and gives it to other members, oldest to youngest respectively, after dipping in paalukurukku. This is done in great reverence and pious atmosphere.

After reading the articles of this issue of the Kalyan Lantern, match the 3 columns:



25th day of the Lent	15-day fasting	Ambathu nombu
7 weeks between Ash Monday & Easter	Acts of Thomas	Appam murikkal ceremony
Early St Thomas Christians	Ash Monday	Evangelisation by St Thomas
Chavittu natakam	Kaipu neer	Inriappam
First day of the Lent	Kozhukatta	Kurisappam
Good Friday / Dukha velli	Lent	Pathinanchu nombu
Hosanna / Oshana	Martial dance form	Peechampidi
Margam kali	Paathi nombu	Play of the way
Maundy Thursday	Palm leaves	Protection from evil
Parichamuttu kali	Pesaha vyazham	Puthen pana
Assumption of the Blessed Virgin Mary	Pesahappam	Returning/Ceasing
Saturday before Hosanna	Pethratha	Stamping drama
Sunday before starting the Lent	Portuguese opera	Swords and shields
Traditional songs of St Thomas Christians	Ramban paattu / Veeradiyan paattu	Upavaasikalude sabha
Unleavened bread	The Church of those who fast	Vibhuthi

Send the answers along with your name, catechism section and parish to lanternkidsroom@gmail.com before 25th April, 2017. Names of the lucky winners will be published in the next issue of the Lantern.

LAST MONTH'S WINNERS

- Christina Jayan (Kamothe)
- Jestin Jemi (Borivali)
- Reynaldo Reji (Satpur)
- Rueben Anil (Thane)
- Sofia Shaiju (Kharghar)



ദൈവം സ്തുതിക്കർഹനാണ്

ദൈവത്തിന്റെ നാമം സ്തുതിക്കർഹമാണെന്ന് ഏറ്റുപറഞ്ഞു കൊണ്ടാണ് രണ്ടാമത്തെ പ്രണാമജപം

ആരംഭിക്കുന്നത്. മനുഷ്യൻ ദൈവത്തെ സ്തുതിക്കുവാൻ ആഹ്വാനം ചെയ്യുന്ന ധാരാളം സങ്കീർത്തനഭാഗങ്ങൾ കാണാം. (34:1; 71:8; 145 :21) ഇവിടെയെല്ലാം ദൈവനാമത്തിനാണ് സ്തുതിയർപ്പിക്കുന്നത്.

എല്ലാ അധരങ്ങളിൽ നിന്നും സ്തുതി

ദിവ്യകാരുണ്യസ്വീകരണത്തിനുമുമ്പുള്ള കർത്തൃപ്രാർത്ഥനയ്ക്കുമുമ്പ് കാർമ്മികൻ പ്രാർത്ഥിക്കുന്നു: “ഞങ്ങളുടെ നാവ് നിന്റെ സത്യം പ്രഘോഷിക്കട്ടെ, ഞങ്ങളുടെ വദനങ്ങളെ പുതിയ വീണകളാക്കുകയും ജ്വലിക്കുന്ന അധരങ്ങൾ കൊണ്ട് സേതാത്രമാലപിക്കുകയും ചെയ്യുമ്പോൾ” വി. കുർബ്ബാന സ്വീകരണശേഷമുള്ള പ്രാർത്ഥനയിൽ ചൊല്ലുന്നു : “വിശുദ്ധ സ്മലത്ത് കീർത്തനം പാടിയ ഞങ്ങളുടെ അധരങ്ങളെ യോഗ്യമാക്കണമേ”. നമ്മുടെ നാവും അധരങ്ങളും ദൈവസ്തുതിയിൽ മുഴുകണമെന്ന് ഇവ നമ്മെ ഓർമ്മിപ്പിക്കുന്നു.

സൃഷ്ടികളിൽ നിന്ന് പുകഴ്ച

ദൈവത്തിന്റെ നാമം എല്ലാ സൃഷ്ടികളിൽ നിന്നും പുകഴ്ച അർഹിക്കുന്നു. മനുഷ്യനും മലാഖമാരും മാത്രമല്ല ദൈവസ്തുതിയിൽ ഏർപ്പെട്ടിരിക്കുന്നത്. ആകാശവും ഭൂമിയും അതിലെ സകല സൃഷ്ടികളും കർത്താവിനെ പുകഴ്ത്തട്ടെ എന്ന് 148-ാം സങ്കീർത്തനത്തിൽ കാണുന്നു. വെളിപാടു പുസ്തകത്തിൽ നമ്മൾ വായിക്കുന്നത് ‘സ്വർഗ്ഗത്തിലും ഭൂമിയിലും സമുദ്രത്തിലുമുള്ള എല്ലാ സൃഷ്ടികളും കൂഞ്ഞാടിന് സ്തുതിയും ബഹുമാനവും മഹത്വവും അർപ്പിക്കുന്നു’ (5:13) എന്നാണ്.

അർഹിക്കുന്നു.

ദൈവത്തിന്റെ നാമം പുകഴ്ചക്കർഹമാണെന്നാണ് പ്രാർത്ഥിക്കുന്നത്. വെളിപാടുപുസ്തകത്തിൽ സ്വർഗ്ഗീയാരാധനയെക്കുറിച്ച് വിവരിക്കുമ്പോൾ “ഞങ്ങളുടെ ദൈവവും കർത്താവുംമായ അവിടുന്ന് മഹത്വവും ബഹുമാനവും ശക്തിയും സ്വീകരിക്കുവാൻ അർഹനാണ്” (4:11) എന്നും “കൊല്ലപ്പെട്ട കൂത്താട് ബഹുമാനവും മഹത്വവും സ്തുതിയും സ്വീകരിക്കുവാൻ യോഗ്യനാണ്” (5:12)

എന്നും നാം കാണുന്നു. “കർത്താവിന് കൃതജ്ഞതയർപ്പിക്കുവിൻ, കാരണം അവിടുന്ന് നല്ലവനാണ്” (സങ്കീ. 118:1) എന്ന് സങ്കീർത്തകൻ അനുസ്മരിപ്പിക്കുന്നുണ്ട്. ആകയാൽ ദൈവം എല്ലാ സ്തുതിക്കും പുകഴ്ചയ്ക്കും അർഹനാണ്.

എല്ലാം സൃഷ്ടിച്ചു

ദൈവം എല്ലാ സ്തുതിക്കും കൃതജ്ഞതക്കും അർഹനായിരിക്കുന്നതിന് ഒന്നാമത്തെ കാരണം അവിടുന്ന് ലോകത്തേയും അതിലുള്ള സകലത്തേയും സൃഷ്ടിച്ചു എന്നതാണ്. അതിലൂടെ ദൈവമാണ് പ്രപഞ്ചത്തിന്റേയും മനുഷ്യന്റേയും സ്രഷ്ടാവ് എന്നേറ്റുപറയുകയാണ്. യഹൂദപ്രാർത്ഥനകളിലും പഴയ നിയമത്തിലെ പല പ്രാർത്ഥനകളിലും പ്രപഞ്ചസ്രഷ്ടാവായ ദൈവത്തെ സ്തുതിക്കുന്ന പ്രാർത്ഥനകളുണ്ട്. മെൽക്കീസെദേക്ക് അബ്രാഹത്തെ അനുഗ്രഹിക്കുമ്പോൾ ആകാശത്തിന്റേയും ഭൂമിയുടേയും സ്രഷ്ടാവായ ദൈവത്തെ വിളിച്ചുപേക്ഷിക്കുന്നുണ്ട്. (ഉല്പ. 14:19-22). ഈ പ്രപഞ്ചം ദൈവത്തിന്റെ സൃഷ്ടിയാണെന്നും അതിലുള്ളതെല്ലാം ദൈവത്തിന്റെ ദാനമാണെന്നും ഇതിലൂടെ ഏറ്റുപറയുകയാണ്.

കൂപ കാണിച്ചു.

തുടർന്ന് വരുന്ന പ്രാർത്ഥനയിൽ, മനുഷ്യവർഗ്ഗത്തോട് ദൈവം കാണിച്ച അളവറ്റ കൂപയെ അനുസ്മരിക്കുന്നു. രക്ഷാകർമ്മം മുഴുവൻ ദൈവത്തിന്റെ അളവറ്റ കൂപയുടെ മകുടോദാഹരണങ്ങളാണ്. അവയെ ഓർക്കുമ്പോൾ ദൈവത്തിന് കൃതജ്ഞതയർപ്പിക്കാൻ നാം കടപ്പെട്ടവരാകുന്നു. സൃഷ്ടികർമ്മത്തേയും രക്ഷാകർമ്മത്തേയുമോർത്താണ് സ്വർഗ്ഗവാസികൾ ദൈവത്തെ സ്തുതിക്കുന്നത്. “നിന്റെ രക്തം കൊണ്ട് എല്ലാ ഗോത്രത്തിലും നിന്നുള്ളവരെ ദൈവത്തിനുവേണ്ടി വിലയ്ക്കു വാങ്ങുകയും ചെയ്തു”. (5:9) എന്ന് സ്തുതിക്കുന്നത് വെളിപാടു പുസ്തകത്തിൽ കാണാം. ഇതുപോലെ എല്ലാറ്റിനും വേണ്ടി, നമുക്ക് ദൈവത്തിന് കൃതജ്ഞതയർപ്പിക്കണം. ദൈവാരാധനയിലുള്ള നമ്മുടെ ഭാഗഭാഗിത്തം ജീവിതത്തെ ഒരു സേതാത്രഗീതമാക്കിത്തീർക്കാനും അങ്ങനെ ദൈവാരാധനയുടെ ജീവിതം നയിക്കാനും നമ്മെ സഹായിക്കട്ടെ.

God is Worthy of Praise

The second Gehanta prayer begins saying: ‘The adorable name is worthy of praise ...’ There are several examples of prayers of praise to God in the Psalm (34:1; 71:8; 14-5:21). Here praise is offered to the name of God.

Worthy of Praise

Here we pray that the name of God is worthy of praise and honour. In the description of heavenly worship in the book of Revelation we read “Our Lord and God, you are worthy to receive glory, honour and power” (4:11) and “the Lamb is worthy to receive ... honour, glory and praise” (5:12). The Psalmist reminds us that the reason why we give thanks to God is that He is good (118:1) and He is worthy.

From every Mouth

In the prayer leading to ‘Our Father’ before holy communion, priest prays: “May our tongues proclaim your truth, when our mouths are turned into new harps and we sing your praises”. After the communion the community prays on feast day: “Make our lips, which have sung your praises in this holy place worthy to praise you in heaven”. These prayers remind us that the praise of God should constantly be on our lips.

Praise from every creature

The name of God is worthy of praise from every creature. It is not only angels and men who are engaged in the praise of God. The psalm 148 exhorts the whole universe and everything in it, the heaven, earth and everything in it to praise God. We read in the book of revelation “And I heard every creature in heaven, on earth, in the world below and in the sea – all the living beings in the universe – and they were singing” (5:13).

Created everything

The primary reason why God is worthy of praise and thanksgiving is that God created this world and everything in it. Through our praise we acknowledge that God is the creator of this universe and man. Prayer of praising God for this creation was central in most of the prayers of O.T. as well as of Jewish religion. When Melchizedek blesses Abraham he calls upon the



name of God who is the creator of heaven and earth (Gen. 14:19-22). Here he acknowledges that God is the creator of this universe and that everything in it is the gift of God.

Showed Mercy

After referring to the creation of God in the Gehanta Prayer, mention is made of the immense mercy shown to the humanity. Throughout the salvation history we find many examples of the merciful actions of God. Whenever we remember them we are bound to thank God for them. As seen in the book of Revelation the heavenly group too praise and worship God for creation and redemption: “by your sacrificial death you bought for God, people from every tribe” (5:9). Hence we should also thank God for everything God gives us in our life. Our participation in the liturgy should help us to live a life of praise and to make our life a living liturgy.

കാലുകഴുകൽ ശുശ്രൂഷാകർമ്മം

മിശിഹായിൽ പ്രിയ വൈദികസഹോദരന്മാരേ,
പ്രിയ സിസ്റ്റേഴ്സ്, ബ്രദേഴ്സ്, സഹോദരീ
സഹോദരന്മാരേ,

ഈ നോമ്പുകാലത്ത് നമ്മൾ കർത്താവിന്റെ രക്ഷാകരരഹസ്യങ്ങളെ ആരാധനാക്രമത്തിലൂടെ പ്രത്യേകമായി അനുസ്മരിക്കുകയും അനുഷ്ഠിക്കുകയും ചെയ്യുകയാണല്ലോ. വലിയ ആഴ്ചയിൽ പെസഹാവാഴ്ചാഴ്ചയിലെ കർമ്മങ്ങൾ നമ്മെ സംബന്ധിച്ചിടത്തോളം വളരെ പ്രധാനപ്പെട്ടതും നമുക്കേവർക്കും വളരെ ദൈവാനുഭവം നൽകുന്നതുമാണ്. പെസഹാവാഴ്ചാഴ്ചയിലെ കാലുകഴുകൽ കർമ്മം വളരെ ഹൃദയസ്पर्ശിയായിട്ടുള്ള ഒരു ആചരണമാണ്. 2016 ജനുവരി 6-ാം തീയതി ഫ്രാൻസിസ് മാർപാപ്പ പരമ്പരാഗതമായി ആചരിച്ചുപോന്ന പെസഹാവാഴ്ചാഴ്ചയിലെ കർത്താവിന്റെ തിരുവത്താഴ കുർബാനയോടുകൂടിയുള്ള കാലുകഴുകൽ ശുശ്രൂഷയുടെ കർമ്മത്തിൽ പുതിയ രീതി നടപ്പിലാക്കാൻ നിർദ്ദേശം നൽകി. അതനുസരിച്ചു കാലുകഴുകൽ കർമ്മത്തിൽ തിരഞ്ഞെടുക്കപ്പെടുന്ന പന്ത്രണ്ടുപേരിൽ ദൈവജനത്തിന്റെ മുഴുവൻ പ്രാതിനിധ്യം ലഭിക്കത്തക്കവിധം പുരുഷന്മാർ, സ്ത്രീകൾ, യുവജനങ്ങൾ, പ്രായമായവർ, ആരോഗ്യമുള്ളവർ, രോഗികൾ, വൈദികർ, സിസ്റ്റേഴ്സ്, ബ്രദേഴ്സ് എന്നിവരുടെ പ്രതിനിധികൾ ഉണ്ടായിരിക്കുവാനുള്ള സാധ്യത പരിചിതാവ് റോമൻ മിസ്സലിലെ തിരുത്തലിലൂടെ കൊണ്ടുവന്നു. (*In Missa Cena Domini*, on January 6, 2016). ആരാധനാക്രമത്തിൽ വരുന്നതിനുള്ള ഈ പരിഷ്കരണത്തെക്കുറിച്ച് അജപാലനരംഗത്തു വ്യത്യസ്ത അഭിപ്രായങ്ങളും ചർച്ചകളും വന്ന സാഹചര്യത്തിൽ പൗരസ്ത്യസഭകൾക്കായുള്ള കോൺഗ്രിഗേഷനോടു വിശദീകരണം ചോദിച്ചപ്പോൾ ഇപ്പോൾ നടപ്പിലാക്കിയിരിക്കുന്ന നിർദ്ദേശം ലത്തീൻ സഭയ്ക്കു മാത്രമാണ് എന്നു മറുപടി ലഭിച്ചു. (“Both the Decree and the letter of the Holy Father, which prompted it, mention specifically and only “Roman Missal”. Thus, this change does not concern the liturgical practices in the Eastern Churches”)

പൗരസ്ത്യദൈവശാസ്ത്രവീക്ഷണത്തിന്റെ അടിസ്ഥാനത്തിലാണ് പെസഹാവാഴ്ചാഴ്ചയിലെ ഈശോയുടെ കാലുകഴുകൽ കർമ്മം നമ്മുടെ ആരാധനാക്രമത്തിൽ ഉൾപ്പെടുത്തിയിരിക്കുന്നത്.

1. യഹൂദപാരമ്പര്യത്തിൽ ഭക്ഷണത്തിനു മുമ്പാണ് കാലുകഴുകൽ. എന്നാൽ പെസഹാവാഴ്ചാഴ്ച, ഈശോ പന്ത്രണ്ട് പേരുടെ കാലുകഴുകുന്നതു ഭക്ഷണത്തിനു മുമ്പല്ല, അന്ത്യത്താഴ്മയേയാണ്. അന്ത്യത്താഴ്മയേ നടന്ന വിശുദ്ധ കുർബാന സ്ഥാപനവും, കാലുകഴുകൽ ശുശ്രൂഷയും, പൗരോഹിത്യ സ്ഥാപനവും കർത്താവിന്റെ പീഡാനുഭവത്തോടും, മരണത്തോടും, ഉത്ഥാനത്തോടും ബന്ധപ്പെടുത്തിയാണു ആചരിക്കപ്പെടുന്നത്. കർത്താവ് നടത്തിയ കാലുകഴുകൽ മനുഷ്യവംശത്തിനു വേണ്ടി അവിടുന്ന് നിർവഹിച്ച രക്ഷാകരശുശ്രൂഷയുടെ അടയാളവും മാതൃകയുമെന്ന നിലയിലാണ് പൗരസ്ത്യസഭകൾ ഇതിനെ മനസ്സിലാക്കുന്നത്. മിശിഹായുടെ രക്ഷാകരരഹസ്യത്തോടു മുഴുവൻ ബന്ധപ്പെടുത്തി ആരാധനാക്രമത്തിൽ നടത്തുന്ന കാലുകഴുകൽ കർമ്മം വിനയത്തിന്റെയും സമത്വത്തിന്റെയും അടയാളമായി മാത്രം കാണുക എന്നതിനെക്കാൾ രക്ഷാകരരഹസ്യത്തിൽ ഉൾക്കൊണ്ടിരിക്കുന്ന ശുശ്രൂഷയുടെ മാനം അവിടുത്തെ തിരഞ്ഞെടുക്കപ്പെട്ടവരിലൂടെ സമൂഹം മുഴുവനിലേക്കും വ്യാപിക്കണമെന്ന അർത്ഥത്തിലും കാണുവാനാണ് പൗരസ്ത്യസഭകൾ ആഗ്രഹിക്കുന്നത്.
2. കാലുകഴുകൽ ശുശ്രൂഷയ്ക്കു ഈശോയുടെ പൗരോഹിത്യവുമായി ബന്ധമുണ്ട് എന്നു പൗരസ്ത്യസഭകൾ മനസ്സിലാക്കുന്നു. ഈശോയാണ് നിത്യപൗരോഹിതൻ. തന്റെ പൗരോഹിത്യപങ്കാളിത്തം ഈശോ പന്ത്രണ്ടു ശിഷ്യന്മാർക്കാണ് നൽകുന്നത്. സഭയിൽ ശുശ്രൂഷാപൗരോഹിത്യമെന്നത് അപ്പസ്തോലപൗരോഹിത്യമാണ്. ഇതു പന്ത്രണ്ടുപേരിലൂടെയും അവരുടെ പിൻഗാമികളിലൂടെയും സഭയിൽ തുടർന്നു കൊണ്ടിരിക്കുന്നു. അന്ത്യത്താഴ്മവേളയിൽ നടന്ന കാലുകഴുകൽ കർമ്മത്തിൽ പുരുഷന്മാരായ പന്ത്രണ്ടു അപ്പസ്തോലന്മാരാണ് ഉണ്ടായിരുന്നത്. കാലുകഴുകൽ കർമ്മത്തിനു ശേഷം വിശുദ്ധ കുർബാന സ്ഥാപിച്ച ഈശോ ‘ഇതെന്റെ ഓർമ്മയ്ക്കായി ചെയ്യുവിൻ’ എന്നു പറഞ്ഞു രക്ഷാകരശുശ്രൂഷയുടെ അടയാളവും മാതൃകയുമായ ഈ കർമ്മങ്ങൾ അവരെ ഭരമേൽപിക്കുകയാണ്. ആകൽപനയ്ക്കു വ്യത്യാസം വരുത്താതെ പൗരസ്ത്യസഭകൾ ഇന്നും പന്ത്രണ്ടു പുരുഷന്മാരുടെ അഥവാ ആൺകുട്ടികളുടെ

കാലുകൾ കഴുകുന്ന പാരമ്പര്യം തുടർന്നു പോരുന്നു. സീറോ മലബാർ സഭയിലും ഈ പാരമ്പര്യമാണു നിലനിന്നു പോരുന്നത്. ഭാരതത്തിലെ കത്തോലിക്കരും ഓർത്തഡോക്സുകാരുമായ മാർത്തോമാപാരമ്പര്യമുള്ള മറ്റു സഭകളും ശ്ലീഹന്മാരുടെ പിൻഗാമികളെന്ന നിലയിൽ പന്ത്രണ്ടു പുരുഷന്മാരുടെയോ, ആൺകുട്ടികളുടെയോ കാലുകഴുകുന്ന രീതിയാണ് അവലംബിച്ചു പോരുന്നത്. പൗരസ്ത്യസഭകൾ അവയുടെ പാരമ്പര്യം കാലുകഴുകൽ ശുശ്രൂഷയിൽ നിലനിർത്തുന്നതുപോലെ ഇന്നത്തെ അജപാലന പരവും സാസ്കാരികവുമായ സാഹചര്യത്തിൽ ആ പൗരസ്ത്യപാരമ്പര്യം നിലനിർത്തുവാനാണു സീറോ മലബാർ സഭയും ആഗ്രഹിക്കുന്നത്.

വ്യക്തിസഭകളുടെ കൂട്ടായ്മയായ കത്തോലിക്കാ സഭയിൽ വ്യത്യസ്ത സഭാപാരമ്പര്യങ്ങളും ആരാധനാക്രമ അനുഷ്ഠാനങ്ങളും പരസ്പരപൂരകങ്ങളായി നിലനിൽക്കുമ്പോഴാണു സാർവത്രിക സഭയിലെ വിശ്വാസപാരമ്പര്യം സമഗ്രമാകുന്നതും സമ്പന്നമാകുന്നതും. ആയതിനാൽ, കത്തോലിക്കാസഭയുടെ കൂട്ടായ്മയിലുള്ള വ്യക്തിസഭകളുടെ പരസ്പരപൂരകതാം ആരാധനാക്രമാനുഷ്ഠാനങ്ങളിൽ പ്രകാശിതമാകുന്നുണ്ട് എന്നതിന്റെ അടിസ്ഥാനത്തിലും, പൗരസ്ത്യസഭകൾ പൊതുവെ മാറ്റാൻ ഉദ്ദേശിക്കാതിരിക്കുകയും, ലത്തീൻ സഭയ്ക്കുവേണ്ടിയുള്ള ഈ നിർദ്ദേശം പൗരസ്ത്യസഭകൾക്കു ബാധകമല്ലായെന്നു ബന്ധപ്പെട്ട കോൺഗ്രിഗേഷൻ വ്യക്തമാക്കുകയും, ലത്തീൻ സഭയിൽതന്നെ ഈ മാറ്റം നിർബന്ധമല്ലായെന്ന് ആരാധനാക്രമ കോൺഗ്രിഗേഷൻ വിശദീകരണം നൽകുകയും

ചെയ്തിരിക്കുന്നതിന്റെ വെളിച്ചത്തിലും, സീറോ മലബാർ സഭയിൽ ഇതുവരെ നിലനിന്നിരുന്നതുപോലെ തിരഞ്ഞെടുക്കപ്പെടുന്ന പന്ത്രണ്ട് പുരുഷന്മാരുടെയോ ആൺകുട്ടികളുടെയോ കാലുകഴുകുന്ന രീതി തുടരണമെന്നാണു മെത്രാന്മാരുടെ സിനഡ് നിർദ്ദേശിക്കുന്നത്. ആ നിർദ്ദേശം തന്നെ നമ്മുടെ അതിരൂപതയിലെ അജപാലകരും ആരാധനാക്രമത്തിൽ പാലിക്കണം.

കേരളത്തിലെ ചില സ്ഥലങ്ങളിൽ ജയിലുകളിലും, നേർച്ചയെന്നപോലെ ഭവനങ്ങളിലും കാലുകഴുകൽ കർമ്മം നിലവിലുണ്ട്. കിടപ്പുരോഗികളുടെയും, ഭിന്നശേഷിയുള്ളവരുടെയും കാലുകൾ കഴുകുന്ന രീതിയും നിലവിലുണ്ട്. ഈ പതിവുകൾ നമ്മുടെ അതിരൂപതയിലും ഉണ്ടാകാം. അവയൊക്കെ ആത്മീയചൈതന്യത്തോടെ വിശ്വാസജീവിതത്തെ ശക്തിപ്പെടുത്തക്കവിധം തുടരാവുന്നതാണ്.

എല്ലാവരുടെയും ആത്മാർത്ഥമായ പ്രാർത്ഥനയും സഹായസഹകരണങ്ങളും അഭ്യർത്ഥിച്ചുകൊണ്ടും ഉത്ഥിതനായ മിശിഹായുടെ അനുഗ്രഹങ്ങൾ എല്ലാവർക്കും ആശംസിച്ചുകൊണ്ടും പിതാവിന്റെയും പുത്രന്റെയും പരിശുദ്ധാത്മാവിന്റെയും നാമത്തിൽ ഏവരെയും ആശീർവദിക്കുന്നു.

കർദ്ദിനാൾ ജോർജ്ജ് ആലഞ്ചേരി

എറണാകുളം അങ്കമാലി
അതിരൂപതയുടെ മെത്രാപ്പോലീത്ത

NB: ഈ സർക്കുലറിന്റെ പ്രസക്തഭാഗങ്ങൾ ആരാധനാസമൂഹത്തിന് വിശദീകരിച്ചുകൊടുക്കാവുന്നതാണ്.

BISHOP'S DIARY

APRIL - 2017

2nd	Pastoral Visit - Bhosari	15th	Adult Baptism - Powai
3rd	Qurbana - Panvel ARC	16th	Easter Celebration - Mira Road
4th	Qurbana - Vikhroli	17th - 18th	Major Seminarists Gathering - Panvel
5th	Inauguration of Chavara Matrimony Branch - Dombivli	19th	Curia - Bishop's House
6th	Forane Vicars Meet - Bishop's House	20th	Vestition and Ordinations - Kalyan Cathedral
7th	Maha Theerthadanam - Tikujiniwadi	22nd	Communion & Confirmation - Sakinaka
8th	Annual Day - Vashi MPC - Panvel	23rd	Church Blessing - Nagothane
9th	Psalm Sunday - Panvel		Conclusion of Jubilee - Mahim
10th	Chrism Mass - Kalyan Cathedral Monthly Recollection	25th - 26th	Bishop's Special Committee - Kakkanad
11th	Finance Council - Bishop's House	27th - 28th	CLC - Kakkanad
12th	Vocation Camp - Panvel	29th	Marriage Blessing - Thellakom
13th	Maundy Thursday - Kalyan Cathedral		Qurbana - Chamampathal
14th	Good Friday - Ambernath	30th	Qurbana - Vallakom

Pope Francis: Consult your Bible as often as your cellphone (Vatican Radio)

The Holy Father was reflecting on the Gospel passage of Jesus, while fasting forty days in the desert, being subjected to the devil's temptations. "Not with our 'word,' which is useless," he said, but with "the Word of God: that has the strength to defeat Satan. What would happen if we treated the Bible as we treat our mobile phone? If we always carried it with us, or at least a small pocket Bible, what would happen? If we went back when we forgot it: you forgot your mobile phone – 'O, I don't have it, I'll go back to find it'; if we opened it several times a day; what would happen if we read God's messages contained in the Bible, as we read our phone messages?"

Newly restored Jesus' tomb unveiled (The Hindu)

Bishops from the Catholic, Greek Orthodox, and Armenian Apostolic churches gathered at the Church of the Holy Sepulchre in Jerusalem to mark the inauguration of the restored Edicule,



the 18th-century shrine that surrounds Christ's tomb. They stood in front of the 19th century shrine, called the Edicule (Aedicule), as hymns were sung. Centuries of candle smoke and visiting pilgrims had left the shrine discoloured and almost black. Following a \$3.7 million renovation led by the church's three main Christian denominations, the tomb has been painstakingly restored to its former glory — including a warm reddish-yellow colouring.

Pope Francis recognizes miracle of Fatima children, Sr. Rani Maria (Zenit)

Pope Francis has officially recognized the miracle attributed to the intercession of Blessed Francisco Marto, and Blessed Jacinta Marto,



children of Fátima. They will most probably be canonized by Pope Francis, at the Mass already scheduled for May 13, the Feast of Our Lady of Fatima and the 100th anniversary of the date when the two children - along with their cousin Lúcia Santos - said the Virgin Mary first appeared to them. Among others, the Holy Father has been cleared for the beatification of the Servant of God, Regina Mariam Vattalil (Sr. Rani Maria), professed sister of the Franciscan Clarist Congregation, killed in hatred of the faith when Samandar Singh stabbed her inside a bus. The attacker followed her when she ran out of the crowded bus and continued to stab her. She died of 54 stab wounds on the roadside at Nachanbore Hill near Indore, on February 25, 1995.

Pope Francis' pastoral visit to Milan (CWN)

In the morning of the Feast of the Annunciation, the Holy Father travelled to Milan Cathedral, the largest church on the Italian peninsula apart from St. Peter's Basilica. There he adored the Blessed Sacrament, venerated the relics of St. Charles

Borromeo, and responded to 3 questions from priests and consecrated persons. After visiting a prison and eating lunch with prisoners, he travelled to a large municipal



park to celebrate the Holy Qurbana. In his homily on “the most important proclamation of our history, the annunciation to Mary,” Pope Francis preached that “God Himself is the one who takes the initiative and chooses to enter, as He did with Mary, into our homes, our daily struggles, filled with anxiety and with desires.”

The Clericus Cup 2017 (ANSA)

The Vatican's Clericus Cup soccer tournament will be played between 18 teams; most representing Pontifical Colleges in Rome, consisting of 372 footballing priests and seminarians from 66 countries on St. Peter's oratory ground. The Pontifical College Maria Mater Ecclesiae is the defending champion in the competition, which was begun in 2007. The



Brazilian College may be this year's favourite. The team includes not only a player named Neymar—the same name as that of the internationally famous striker on Brazil's national team—but also a goalkeeper who, before entering the seminary, played under the current manager of the Italian national squad. The Clericus Cup Final is on May 27.

CMI mark 40 years of presence in Rome (UCAN)

The Carmelites of Mary Immaculate (CMI) congregation has marked 40-years of its institutional presence in Rome with a seminar stressing the aspect of mercy in world religions. The Chavara Institute for Indian and



Interreligious Studies (CIIS) in Rome completes 40 years this year. The CMI congregation began the research institute in 1977, responding to the call of Second Vatican Council to undertake study and research of other religions with a view to enter into dialogue with them.

Indian Church establishes National Youth Day (Agenzia Fides)

National Youth Day will be held every year on the first Sunday of August, which will unite all young Indian Catholics and will be a time to witness the Gospel, celebrated at a diocesan level: is what the Commission for youth of the Indian Bishops' Conference established, as part of a work program which aims to help and accompany the spiritual growth of young people in the various dioceses. Bishop Franco Mulakkal, President of the National Commission for Youth said that among the various events planned, is also the participation in the 7th Asia Youth Day – 2017 in Yogyakarta, Indonesia.

St. Anthony helped me track Irish tourist's killer: Goa DySP (Indian Express)

“On March 13 morning at about 9 a.m., I received a shocking news about a naked dead body of a dead foreigner female at Canacona. The first thing I did was to pray to Jesus and St. Anthony who is my patron. It was a Tuesday, St. Anthony's day. I demanded with St. Anthony to intervene and help me in solving this sensational case,” Deputy Superintendent of Police (Canacona) Sammy Tavares said in his Facebook post. “Within few hours of investigations, we came across a clue, upon which we worked out and within four hours the suspect was put behind bars. On further investigations, he confessed of having involved in the gruesome murder of the innocent lady,” Tavares said, thanking Jesus Christ and St. Antony for leading him to the clue.



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Innauguration of the 1st general body meeting by Chief guest Rev. Fr. biju kollamkunel



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Prayer dance by St. alphonsa Forane church Vasai (W)

"Your word is a lamp to my feet and light to my path"
Ps 119:105

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The Association of Social Security Members of Kalyan Diocese

Kindly note that the due date for payment of Fraternity contribution to SSS-KALYAN DIOCESE will be from 15th June 2017 till 31st August 2017. The subscription forms for payment will reach your parish, social security scheme representative/ Trustees, by the end of May 2017. Thank you.

Fr. Jestu Menachery
Asst. Director



St. Thomas

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10th Death Anniversary

In loving memory of

Thomas Joseph Maprath

**Date of Heavenly abode
12.04.2007**

**Fondly remembered by:
Mrs. Elsamma Thomas
& Family**





Papa & Mummy
Wishing you Happy Golden Wedding Anniversary
29th May 1947 - 2017

Half a Century ago,
A wonderful marriage began that day,
Two beautiful people joined as one,
And worked together to make their life fun.

We, their children now celebrate those fifty years.
As we raise our hearts in joy & prayers,
For the Golden to turn into Diamond
And to always stay blessed till eternity.

We are indeed Blessed, Proud, Lucky & Fortunate to have you as our
Parents ...!
Thank you Lord Jesus for bringing them into our lives.

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Mrs. Joyce Philip & Fly
Mrs. Jerry Victor & Fly

Holy Trinity Church, Thane



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To bear the sorrow that day would bring*

*The call was sudden, The shock severe
To part with you, 'we loved so Dear'*

*A Light from our Household is gone A voice we loved is stilled,
A place is vacant in our home Which can never be filled.*

*We miss you, your thoughtful ways,
With you we spent our Happiest days,*

*Deep in our hearts you will Always stay,
Loved and remembered everyday*

Fondly remembered by

Husband: Joshi Puthoore

Children: Maria, Savio,

Pappa, Mummy, Sisters

& other Family Members

Bhandup / Powai

Deepa Joshi Puthoore

In loving memory 8th death anniversary

*" For since we believe that Jesus
died and rose again,even so through
Jesus,God will bring with him those
who have died"- 1Thess 4:14*

Fondly remembered by

Wife: Alice Joseph

Son: Jackson

Daughter: Jenny

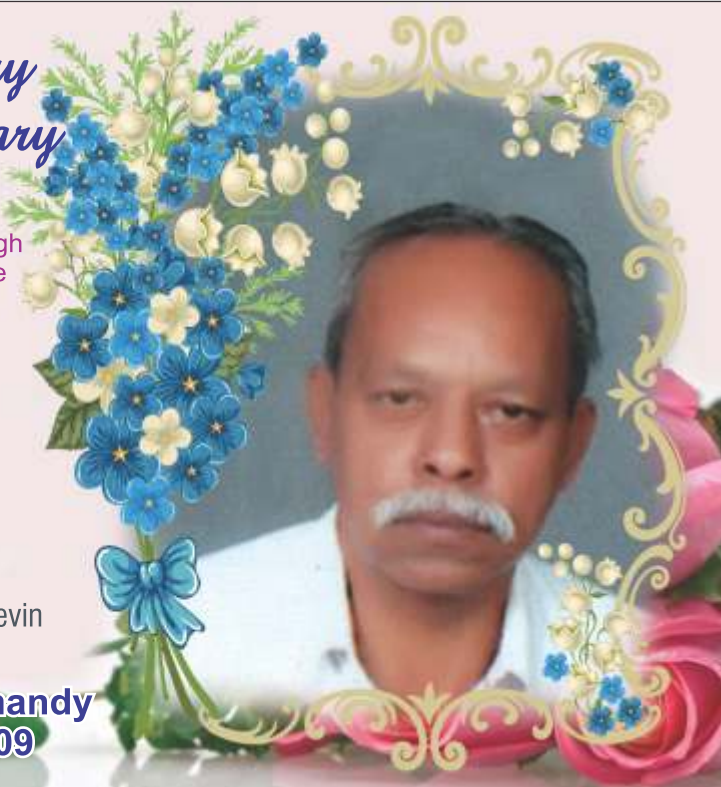
Son-in-law: Jackson

Daughter-in-law: Saritha

Grandchildren: Shawn, Aileen, Kevin

Joseph Paul Thattilmandy

21.3.1948 - 8.4.2009





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10th Death Anniversary

When you have someone you love in Heaven,
You have a little bit of Heaven in your Home.
But you are missed each and every day,
For you are someone special who means
So much more than what all the words can say.

Fondly remembered by

Wife: Rachel Paul

Daughters: Simy, Sijy, Sibby

Son-in-law: Lejo, Dhiraj, Lijo

Grand Children: Angelina, Jayden, Joann,
Andrea, Joshua, Angela

CHITTILAPILLY ANTHONY PAUL

Shivai Nagar, Thane (W)

Born: 08/01/1947 – **Died:** 09/05/2007

In Loving memory

65TH DEATH ANNIVERSARY
17-05-2017



ALAPATT THOTIYAR
VARGHESE

25TH DEATH ANNIVERSARY
10-04-2017



ROSA VARGHESE
ALAPATT
BORN : 17 -09-1903
DIED : 10-04-1992

3RD DEATH ANNIVERSARY
11-03-2017



A. V. FRANCIS
BORN : 10-01-1934
DIED : 11-03-2014

Memories are like leaves of Gold
They never tarnish or grow old.
You will always be loved and remembered for all eternity.

REMEMBRANCE FROM

Mary Francis, Rosily, Maria, Litty, Lincy, Jose, Joseph, Anthony, Milton
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ON YOUR 25th BIRTHDAY
10th April 2017



Glory Rose Francis
Cheppila

Gifted : 10th April 1992
Reunited with Christ : 31st March 2016

“താരാട്ടു പാടി തീരും മുമ്പേ
എന്തിന്ത വേഗമുറങ്ങി നീ...
കൂടെ പറക്കാൻ കൊതിച്ച നീ
എന്തിന്ത മുമ്പേ പറന്നു പോയി...
മാലാഖമാരെത്തു വാഴും നിനക്ക്
ആയിരം സ്നേഹ പുഞ്ചനങ്ങൾ”

Papa, Mummy, Fredy,
Friends & Relatives
St. Alphonsa Forane Church
Kalewadi, Pune.

In Loving Memory of

*We have lost. Heaven has gained,
The most wonderful
Dad this world contained,
There's just one thing
that makes us glad,
God chose you to be our Dad.*

Wife: Philomila Joy
Son: John Joy
Daughter: Jenny Antony
Son-in-law: Antony Philip
Daughter-in-law: Mary John
Grand Children: Jiann, Angela, Amalia

K.L. JOY

Born: 15.11.1954
Died: 22.2.2017

(Koperkhairne Parish)



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