HAPPY HAPPEX

Happy ‘Happex’

As part of ‘Happiness index’ in Malaysia, the annual report, ‘World Happiness Day’ was celebrated recently.

On 20th March, 2012, the World Happiness Report was published. The report includes Social Support, Freedom to make life choices, generosity and absences of Corruption; GDP and Healthy Life expectancy.

The report also discusses the ‘Happiness Index’ which measures the impact of various factors on happiness across different countries.

Among the factors considered, Social Support, Freedom to make life choices, generosity and absences of Corruption; GDP and Healthy Life expectancy are key indicators.

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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 Pechampidy 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 Lazures. 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. Pechampidy 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)

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 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 munickal 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 (Iesus Nazraene Rex Iudeorum) 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 whereas 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.
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.
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 martyrred. 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.
Performing Arts of St. Thomas (Kerala) Christians

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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 ChavittuNatakam. 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 Maliekkal 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.

References:

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

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.

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.

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, neyappam, 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 leafs and the people sat on the floor squatting. People ate food with fingers. Supper was served after the family

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.
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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.

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.

Retrieved from: http://www.nasrani.net/2008/03/16/kerala-nazranee-pesaha-receipes/#ixzz4cVrilw4S
After reading the articles of this issue of the Kalyan Lantern, match the 3 columns:

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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)
ധനോ ഗുരുത്വിക്കേന്ത്രം

ദേവവെള്ളൻ തോട്ട ബന്ധുക്കളിൽനിന്നും ഉദ്യോഗസ്ഥരുടെ കൈവന്ധനയും കൃഷിവരുമാനങ്ങൾ സമ്മാനപ്പെടുത്തുന്നത് അവരുടെ നിരീക്ഷണമായിരുന്നു. (34:1; 7:8; 145:21)

ബൂട്ടിയെടുക്കുന്ന ബന്ധുക്കളനാടയിലെ ഫലം വിളങ്ങൾ കൊണ്ട് കായലിലെ ഫലങ്ങൾ വന്നു. ബന്ധുക്കൾ തന്നെ കഥ ചെയ്തു. (148-30 ഗാഡൈനേൽമാർ കേവിൻ പണ്ടൽ)

‘ആയി കൊട്ടാരത്തിനു വച്ചിരിക്കുന്ന അവാൻ പെരുക് പെരുവിനോട് കനാക്കിലെ കൊട്ടാരയും ധനോ ഗുരുത്വിക്കേന്ത്രം’ (5:13) അധ്യാത്മികം.

അധ്യാത്മികം;

ദേവവെള്ളൻ തോട്ട പുറം സ്വാഭാവികരേണം പ്രധാന പ്രാധാന്യത്തെ പുറം ക്രമീകരിച്ചെടുക്കുന്നത് അധ്യാത്മികമായിരുന്നു. (28:16) ക്രമീകരിച്ചെടുക്കുന്നത് നടക്കുന്നത് അധ്യാത്മികമായിരുന്നു. ലോകത്തിലെ കുറിയ മനോഹരമായ പ്രധാന പ്രാധാന്യം നേടിയ അധ്യാത്മികക്കാരികൾ ധനോ ഗുരുത്വിക്കേന്ത്രം വഴി മറ്റ് പ്രധാന പ്രാധാന്യം ക്രമീകരിക്കുന്നത് (4:11) അധ്യാത്മികം.

“സൂര്യനും കനാക്കിലെ കണ്ടപ്പട്ടി സൃഷ്ടിയും കൊട്ടാരത്തിനു വച്ചിരിക്കുന്ന ധനോ ഗുരുത്വിക്കേന്ത്രം” (5:12) അധ്യാത്മികം.

“കാരണവും സാമര്‍ഥ്യവും സാമൂഹ്യസന്തോഷവും, കാരണവും സാമര്‍ഥ്യവും സാമൂഹ്യസന്തോഷവും” (28:16) അധ്യാത്മികതയുടെ സാമൂഹ്യസന്തോഷവും ക്രമീകരിച്ചെടുക്കുന്നത് ധനോ ഗുരുത്വിക്കേന്ത്രം വഴി മറ്റ് പ്രധാന പ്രാധാന്യം ക്രമീകരിക്കുന്നത്.

അതു പുറം കൈവിടെ ധനോ ഗുരുത്വിക്കേന്ത്രം കാരണവും സാമര്‍ഥ്യവും സാമൂഹ്യസന്തോഷവും ക്രമീകരിച്ചെടുക്കുന്നത് പ്രധാന പ്രാധാന്യം നേടിയ അധ്യാത്മികക്കാരികൾ ധനോ ഗുരുത്വിക്കേന്ത്രം വഴി മറ്റ് പ്രധാന പ്രാധാന്യം നേടിയ അധ്യാത്മികക്കാരികൾ ധനോ ഗുരുത്വിക്കേന്ത്രം വഴി മറ്റ് പ്രധാന പ്രാധാന്യം നേടിയ രാജ്യങ്ങളുടെ ധനോ ഗുരുത്വിക്കേന്ത്രം വഴി മറ്റ് പ്രധാന പ്രാധാന്യം നേടിയ രാജ്യങ്ങളുടെ ധനോ ഗുരുത്വിക്കേന്ത്രം വഴി മറ്റ് പ്രധാന പ്രാധാന്യം നേടിയ രാജ്യങ്ങളുടെ ധനോ ഗുരുത്വിക്കേന്ത്രം വഴി മറ്റ് പ്രധാന പ്രാധാന്യം നേടിയ രാജ്യങ്ങളുടെ ധനോ ഗുരുത്വിക്കേന്ത്രം വഴി മറ്റ് പ്രധാന പ്രാധാന്യം നേടിയ രാജ്യങ്ങളുടെ ധനോ ഗുരുത്വിക്കേന്ത്രം വഴി മറ്റ് പ്രധാന പ്രാധാന്യം നേടിയ രാജ്യങ്ങളുടെ ധനോ ഗുരുത്വി�്കേന്ത്രം വഴി മറ്റ് പ്രധാന പ്രാധാന്യം നേടിയ രാജ്യങ്ങളുടെ ധനോ ഗുരുത്വിക്കേന്ത്രം വഴി മറ്റ് പ്രധാന പ്രാധാന്യം നേടിയ രാജ്യങ്ങളുടെ ധനോ ഗുരുത്വിക്കേന്ത്രം വഴി മറ്റ് പ്രധാന പ്രാധാന്യം നേടിയ രാജ്യങ്ങൾ.
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.
The liturgical practices in the Eastern Missal. Thus, this change does not concern
to the Eastern Churches.”

(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 mention specifically and only “Roman Churches” in the letter of the Holy Father, which prompted both the Decree and the letter of the Holy Father to be translated into Malayalam.

January 6, 2016

S. A. S. B.

If we can translate the liturgical practices into Malayalam, it will be easier for the faithful to understand and practice.

Kothamangalam Archeparchy

The following is the Bishop’s Diary for April 2017:

2nd
Pastoral Visit - Bhosari

3rd
Qurbana - Panvel ARC

4th
Qurbana - Vikhroli

5th
Inauguration of Chavara Matrimony Branch - Dombivli

6th
Forane Vicars Meet - Bishop’s House

7th
Maha Theerthananam - Tikuñjivadi

8th
Annual Day - Vashi

10th
Psalm Sunday - Panvel

11th
Chrisms Mass - Kalyan Cathedral Monthly Recollection

12th
Finance Council - Bishop’s House

13th
Vocation Camp - Panvel

14th
Maudi Thursday - Kalyan Cathedral

15th
Good Friday - Ambernath

16th
Adult Baptism - Powai

17th - 18th
Easter Celebration - Mira Road

19th
Major Seminarians Gathering - Panvel

20th
Vestition and Ordinations - Kalyan Cathedral

22nd
Communion & Confirmation - Sakinaka

23rd
Church Blessing - Nagothane

24th
Conclusion of Jubilee - Mahim

25th - 26th
Bishop’s Special Committee - Kakkonad

27th - 28th
CLC - Kakkonad

29th
Marriage Blessing - Thellakom

Qurbana - Chambapathal

30th
Qurbana - Vallakom

NB: The Bishop’s Diary for April 2017 is translated into Malayalam.
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 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.
NOTICE
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. Jesto Menachery
Asst. Director

BIBLE COURSES
(Introduction to Bible and Pentateuch)
Rev. Dr. Sebastian Kuttianickal
(Doctorate in Sacred Scripture)

COUNSELING COURSES
(Foundations of Human Behaviour and Basic Skills for Counseling)
Rev. Dr. Wilson Chakkiyath CMI
(Doctorate in Counseling and Psychology)

On April 29th 3.30 pm - May 1st 4.00 pm, 2017
At
Animation and Renewal Centre (ARC)

For Registration:-
Counseling Courses: Fr. Kuriakose - 09224403440, Fr. Kiran - 07045089936
Bible Courses: Fr. Jomon - 09702418925

Registration fee - ₹1000/- Residential Courses

MATHRUSANGAM
1st General body and Women’s Day celebrations

Inauguration of the 1st general body meeting by Chief guest Rev. Fr. biju kollamkunnel

Value based Skit by Mother of victory church Tikujiniwadi

Prayer dance by St. alphonsa Forane church Vasai (W)
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At Animation and Renewal Centre (ARC)

On April 29th 3.30 pm - May 1st 4.00 pm, 2017

"Your word is a lamp to my feet and light to my path"

Ps 119:105

Registration fee - `1000/-

Residential Courses

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(Doctorate in Sacred Scripture)

Rev. Dr. Sebastian Kuttianickal

MATHRUSANGAM
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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Unprepared we were that evening
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

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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നടക്കാനായി ഒരുംതു അടിച്ചൽ
എന്തും അടിച്ചൽ അനുഭവപ്പെട്ടു തൊലിക
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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 that 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

CHITILAPILLY ANTHONY PAUL
Shivai Nagar, Thane (W)
Born: 08/01/1947 – Died: 09/05/2007

In Loving memory

65th DEATH ANNIVERSARY 17-05-2017
ALAPATT THOTIYAN VARGHESE
BORN: 17-09-1903
DIED: 10-04-1992

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
Sebin, Noel, Lisa, Melissa & Angela

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tjohny@gmail.com

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Fair, 25 / 165 / 58 / Mass Communication & Journalism / Presently working in Zee Ent. Ltd. / Father from TCR / 9769505815 / 9833831073
valsadavid123@gmail.com

GOC201739349

Whitish, 24 / 151 / B.Sc. Nursing / Presently working as a Staff Nurse / Parents from TCR / 8898841960 / 9819760054
stephydavis01@gmail.com

GOC201739464

Fair, beautiful / girl 24 / 151 / 48 / Dentist / running own clinic in Mumbai / Parents from Thrissur / Contact: 9619592624 / mary9216@rediff.com

GOC201630108

Fair, 25 / 153 / 53 / B.Sc. (Electronics) + MBA / Working with a Financial Firm as Sr. Analyst / Parents from TCR / 9049681000
vincentm1258@gmail.com

GOC201522997

SMRC Mumbai & Pune based – Fair 29 / 5.7 / 70 / BE (CS) + MBA + working in MNC + good monthly fixed income. Only child of well educated and financially very well to do parents – origin Trichur – seeks proposal from educated boys working outside Kerala. 9870334488 – josjn@gmail.com

GOC201518047

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bkunjavu@gmail.com

GOC201630029

Moderate Fair, 27 / 170 / 60 / Masters in Structural engineering / Presently working as Structural Design Engineer / Parents from TCR / 020-27030377 / 98822391716
marlinynoseph@gmail.com

GOC201517524

Medium, 25 / 155 / 58 / B.E in Electronics and Telecommunication / Presently working as Software Engineer / Parents from TCR / 9867241170
devassyycd@gmail.com

GOC201739375

Fair, 25 / 152 / 48 / B.Sc. Computer Science / Working as Software Developer at L&T infotech / Parents from TCR / 9619378520 / 9920640203
holyantony1492@gmail.com

GOC201738614

Fair, 33 / 161 / 54 / Master of Travel and Tourism Administration (MTA) / / Parents from TCR / 9503850787
petermathai1945@gmail.com

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Medium, 33 / 5.9 / 75 / ITI / BCA / Presently working as Hardware & Network Engineer / Parents from TCR / 9004814728 / marriagevt@gmail.com

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Fair, 31 / 5.8 / 71 / MBA Finance / Presently Working as Asst. Manager in MNC / having own flat / Parents from TCR / 9769968007
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Moderate Fair, 27 / 178 / 80 / BE EXTC / Senior Network Engineer / Parents from TCR / 7666270084
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Fair, 34 / 167 / 72 / MCA / Working in a reputed MNC at Mumbai / Parents from Changanassery / 9930313230 / 9769932334 / josesthose@gmail.com

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Dark, 28 / 165 / 67 / HSC, Dip. Instrumentation, PGDM-operation / Presently working in MNC as Maint. Executive / Parents from TCR / 9969875693 / 9969378186 / jose.simy@gmail.com

GOC201740011
In Loving Memory of

K.L. JOY
Born: 15.11.1954
Died: 22.2.2017

(Koperkhairne Parish)

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
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