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Young People,
The Faith
and Vocational
Discernment

Beloved Bishop
Mar Thomas Elavanal,

Greetings & Prayers

on the occasion of the

Golden Jubilee

of your First Profession

and

Warm Festal Greetings



From your loving
children of the
Eparchy of Kalyan

» EDITORIAL

VOICE OF THE YOUNG PEOPLE



The next general assembly of Bishops', known popularly as the SYNOD is slated to be held on the 18th of October in Rome. As you may recall, the last two Synods had brought within its gambit of focus married and familial life in the Church and how the Church could accommodate and accompany these institutions better. The resultant documents of the preceding two Synods issued last spring by Pope Francis were called 'Amoris Laetitia' or 'The Joy of Love'. The upcoming Synod will discuss, contend and review issues pertaining to the Youth, Faith and vocational discernment.

Pope Francis released the preparatory credentials for this important reflection within the life of the church. Simultaneously, the Holy Father also discharged a letter addressed to the young people, conveying that the Church now posits them at the center of her prayer and reflection and wants and encourages their inputs, suggestions and active participation.

Quoting Pope Francis in 'Letter to the Youth', we learn that the church desires to listen to the sensitive voice of its faithful including the doubts and criticism of young people in order to enable her to be closer to them while building their future. The church also wishes to urge them to be unafraid of paying heed to 'the spirit who suggests bold risks and choices to follow the master.'



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

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EXPECTATIONS OF THE YOUTH FROM THE CHURCH

Isaiah 40:30-31

*"Even youth will faint and be weary,
and the young will fall exhausted;
but those who wait for the Lord shall
renew their strength,
they shall mount up with wings like
eagles,
they shall run and not be weary,
they shall walk and not faint."*

This is a verse which has greatly
beheld my attention while meditating
on the Word of God.

If I, as a youth, think about nourishing
my strength, the only key to open the
lock will be my zeal for the LORD, my
HOPE in the one who created me.



Theologically, my hope will be fortified through two mediums:

The primary one being meditation on the Word of God in guidance of Holy Spirit and the second one, the bride of Christ, our Universal Catholic Church.

Similarly many of our youth are contemplating over better means to have a mutual and stronger bond of love and connection with our Faith, our Church.

While discussing with the youth about this topic, it was interesting to see the spark in their eyes. The fire that is burning within their hearts to cherish our Faith was so evident.

The youth are thirsting to be the powerhouse for the church just as the aorta is to the heart.

Let's look at the expectations of the youth from the church from their perspective.

They all share a common expectation, a small word with a great potential - **'SUPPORT'**. This support can be branched out into **'Physical', 'Emotional', 'Mental' and 'Spiritual'**, but the essence of these four branches lies in the fact that they are inter-related and not disjoint.

Who all constitute the church? The answer will be priests, religious and parishioners. Do the youth expect something from each of them? The answer is 'Yes'.

In a family, when adolescents become adults, parents ideally start involving their children in the decision making of the family. The bonus points here are the development of a sense of responsibility in them. Likewise, the youth desire to perform a critical part in all such decisions made in a church. Be it big or small, it gives them the satisfaction of being a part of the divine family. It all starts with the 'Acceptance of who we are and what we are'. We want the church to accept us irrespective of our highs and lows. As Jesus did it for St. Peter, Mary Magdalene, Saul who converted to Paul, we too deserve his loving and caring hands to strongly hold and support our shoulders.

We desire for that agape love which will embrace us tightly in our success and

failures, in our strengths and weaknesses. We look for that care which will correct us gently, ensuring that we change and come on right track, instead of judging and putting us aside. The youth wish to receive that empowerment and our church can provide that by entrusting more responsibilities to the youth. We will make mistakes, definitely, we won't be perfect, but the magic manifests when these stepping stones of failures are laid by the church like concrete in the ladder of our success. Appreciation for a good job, a pat on the back, a firm handshake and a word of care are the ingredients of this recipe.



WHO ALL CONSTITUTE THE CHURCH? THE ANSWER WILL BE PRIESTS, RELIGIOUS AND PARISHIONERS. DO THE YOUTH EXPECT SOMETHING FROM EACH OF THEM? THE ANSWER IS 'YES'.

Human beings have a tendency to look up to great personalities. We at KEY, look up to role models in our parents and elders in the church. We look up to their support in helping us discover our talents and God-given gifts and their encouragement. More activities can come up in order to encourage the youth, which will widen their application of knowledge attained. They will attain the wisdom to draw a line between urgent and important tasks. This will help them reduce or manage stress more vigilantly. Additionally, we as youth can also be given a chance to act as stakeholders in the front line rather than being in the side wings as helping hands.

We wish that the church moulds us in becoming active participants of the parish council with a target of 100% involvement or

representation of the youth population within a parish. In any professional organization too, we have a system of appointing mentors for our professional and personality development. Every youth could possibly be entrusted to a parish council member to understand the fundamental aspects of a parish. Periodic evaluation and discussion of various current affairs can be conducted with a goal of attaining better suggestions and resolutions to face it.

Analytical approaches can be looked into namely 'Root cause analysis', 'SWOT (Strengths, Weaknesses, Opportunities, Threats) to identify the causal factors for the youth who find themselves detached from the church; failure of which results in dryness of their spiritual zeal. Identification alone will not help; the solutions should be figured out and executed, i.e. Corrective Action - Preventive Action (CAPA) where correction after occurrence of the threat and prevention must happen prior to the occurrence of the threat.

There is an old saying, 'A family that eats together, and prays together, stays together'.

Moving onto the feasting part, I remember a member of KEY who mentioned about the provision of refreshments to the youth by church during long hours of church work, e.g. Crib making, Easter caves etc. It truly boosts up the spirit of the youth. It is not a humorous matter of gluttony but a serious sense of trust that there is someone who won't allow you to get famished, who cares and gives credibility to the commitment of the youth towards church. The stories in the Holy Bible where we encounter Jesus feeding thousands of people who just waited back to hear his word do throw better light on this approach to eat together.

Praying together or in other words excelling in our spiritual quotient is a vast topic but yes, we at KEY do have major discussions on this aspect too. We expect our church to guide us in minute details to magnificent matters. Again, to quote, a line needs to be drawn between 'MICRO-management' and 'WISE-Management' as the former may sometimes be annoying to the youth. The church should guide us in minute matters like discipline in dress code, not through misleading words but by uplifting the concept of a True Catholic outfit which will imbibe virtues of respecting one's own body, that is the temple of the Holy Spirit. When the latter is the approach every youth will dress as his/her accountability and conviction will be strong. He/she will not disregard or rebel by taking it as just someone else's perception.

The church must impart knowledge to the youth which will help them defend their religion at any point in their life when our religious beliefs and ethics are questioned or tarnished. Priests and elders in the church will play a critical role in making sure that we have proper guidance, provision of activities that will lead us to God, which will help us to modify our life according to the will and words of Jesus Christ. We should have sessions with our Parish Priests where they will lead us and rejuvenate our faith by clarifying our doubts and queries. Such interactions will play a pivotal role in guiding



us to lead a good Christian life. It will serve as an open forum for positive transformations.

Points shared by KEY for sustainable faith formation among the Youth:

- Strong attention needs to be given to sustainable for the formation during catechism years. A tab needs to be kept on not mere mugging up theory to excel in catechism exams because there is a threat of the knowledge being volatilized. Rather,



WE NEED OUR CHURCH TO BE OUR GURU IN THE TRUE SENSE OF THE TERM. THE OUTCOME WILL BE THE BUILDING UP OF A FORCE OF BETTER DISCIPLES AND EVANGELISTS OF OUR LORD JESUS CHRIST.

the formation should happen in a way where the knowledge helps an individual in the long run. Thus, we need to admire the role of a catechist who contributes to the making of better God-loving individuals in a society.

- If there is compromise with the above process, there is need for a refresher to explain to the youth about the church, what it is all about and to throw light upon why the Holy Qurbana, Adoration, Praise and Worship are so important.
- Classes/Activities that would help the youth to continue the Catechism teachings in their life practically should be conducted.
- Bible classes that would enhance the learning and attachment towards the Word of God should be maintained.
- Teachings to understand the importance of

a vocational life and family life should be promoted.

- A day where the Catechism children and Youth could gather together and do something worthwhile with the time to know each other and improve the relationship between each other should be arranged.
- Helping the Youth to understand and do the best by spending quality time equally in Church as well as with family on Sundays.
- A non-compelling attitude should be encouraged towards attending only Syro-Malabar Holy Mass.
- There are often cases where the church lacks information about a few genuine problems faced by certain Youth. However, the church can be a helping hand for them by always being a true emotional and spiritual support.
- We need our church to be our GURU in the true sense of the term. The outcome will be the building up of a force of better disciples and evangelists of our Lord Jesus Christ.

I wish to express my gratitude to every Kalyan Eparchy Youth (KEY) who SPOKE UP and shared their perspective. There will be still many who want to speak out, however there can be a start, and here it is. When this survey was started among a random set of KEY members, 80% of the youth asked, 'Could you please repeat the topic? I guess you mistook the topic for what you have said and it should be **Expectations of the Church from the Youth** and "NOT" '**Expectations of the Youth from the Church**'. I smiled as I replied, "No, you read/heard it right. It is 'Expectations of the Youth from the Church.'"

What more can we ask for, when the Church expresses her love and humility by approaching us to know the problems of her beloved ones. Isn't it amazing?!!



YOUTH THROUGH THE EYES OF THE CHURCH

In this modern era, we seem to have lost control over our lives to advanced technology. With the help of technology, to address solution for one problem, we end up with another. Insecurity and loneliness even within a crowd/group has become a salient feature. Under the umbrella of social media, youth try to become more anonymous that they would be wary of face-to-face interaction with someone. The 'throw-away' society that the

new generation is trying to hold has to be re-oriented. Instead of throwing away objects / relations, if it could be replaced with positive thoughts and beliefs we would build a better place to live in. The ill effects of throw-away attitude have a direct consequence on depletion of natural resources and environment degradation posing a serious threat to future generation.



Credible mentors hold an upper hand in the overall formation of a person. An honest guide can work wonders and boost young people to focus on the future. A positive role model should be a person with a clear set of values, courage to face and overcome obstacles in life and one who would bring out the true potential of the protégé. Lack of proper educators has turned many of our youth into a passive and diffident lot. Many young people do not intend to be active in their community/society probably due to lack of self-confidence. Over-protection, negative comparisons, un-realistic expectations, fear of failure are some of the prime factors which hamper their overall development. Escapism and creating a fantasy world are some reasons for trying to avoid 'spending time' with others. Rather than engage in healthy introspection or meaningful social interaction, youth are hooked up on social networking sites, television, video-games, drugs, alcohol etc. Living in a fantasy or virtual world is the beginning of harboring negative feelings and disconnection from others and is often associated with higher levels of emotional loneliness.

Choices taken at this stage of life should be more ideal and responsible. Once a decision is made, never look back. Try to make it work and achieve the target. A wrong choice should not pull us down; rather look at it as an opportunity to learn why and what did not work. Do not let human frailties shake our confidence in God.

Each one of us is called to live in holiness through our Baptism. Holiness results from a true relationship with the living God and having faith in Him completely. It is this faith which reveals to us our response to His call to choose amongst the different vocations in our life – the single life, the married life, the ordained life and the religious life. Discerning our vocation then, means discovering God's plan for our life thereby seeing our life as God sees and leading a life as God wants. The Holy Spirit can be a perfect guide to help us in recognizing His will. God equips each of us with unique spiritual gifts to help us recognize our call. God reveals it to us

gradually over the years. He simply uses a variety of channels. It could be either through prayer, sacraments, persons, circumstances or situations. We should be open to His call and accept it willingly in our lives trusting in His plan. Spiritual guidance re-orientates a person towards the Lord and prepares the ground for an encounter with Him.

'Unless a grain of wheat dies, it cannot bear fruit.' Similarly, each vocation requires some sacrifice to die to self in the service of others. Perhaps this is the true meaning of vocation, through serving others we are called to serve God. Let us always remember that God is calling every Christian to submit his whole life to Him and thereby bring glory to His name.

In every human life there comes a point when man stops and ponders on the purpose of his existence. Yet, the bigger picture that clouds over him is his quest for God. However, as we read the scriptures, Gospels, parables they all reveal one major aspect of Christianity -



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God's search for man. We as individuals, parents, the parish community and the Church as a whole should reach out to our fellow brethren. One very important challenge in this is trying to think with a free and open mind. The youth today wants freedom. They need to be self-driven and cannot be drawn towards the Church with rigid attitudes. Through the various agents of

the Church like priests and spiritual guides they must be able to peer into the depths of their heart without being intensive or threatening. Without pre-determining the path of God's grace they must lead the youth in proper discernment. The Church provides various platforms for the youth to meet and experience the true joy of the presence of God. Through daily mass services, various associations, retreats, Christian institutions like universities and hospitals they portray the presence of the Church in a way that is healing and helping the world to grow. Through their own fundamental and part and parcel of everyday life, namely, the use of money, study and leisure, clothing and food, affective life and sexuality they can be mirror images of the beliefs of the Church through their lifestyle. World Youth Days, parish activities, volunteering for unselfish activities, seminaries and houses of formation, etc. which are under the banner of the Holy Catholic Church are the various channels through which the grace and message of God can be truly evangelized.



Like our Pope mentioned, "Today's saints can even be those wearing jeans and caps with an I-pod around their neck and a Rosary in their hand". The Christian teaching says, "Hate the Sin but Love the sinner!" The challenge is to receive everyone in the same way Jesus of Nazareth did. He could speak with Jews and Samaritans and with pagans in Greek culture and Roman occupies, pouring out His grace

and love on all in an unbiased manner. This kind of discernment is not possible without remaining attached to the Eucharist and the Word of God. Amongst all the noise in the world it is crucial to be able to listen to the

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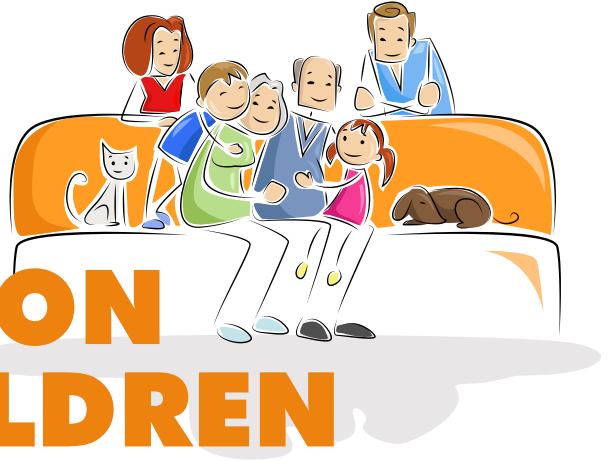
LIKE OUR POPE MENTIONED, "TODAY'S SAINTS CAN EVEN BE THOSE WEARING JEANS AND CAPS WITH AN I-POD AROUND THEIR NECK AND A ROSARY IN THEIR HAND".

voice of God. For this the power of silence is required. In silence, prayer and meditation one finds the grace to change oneself and the world around. The Church provides this golden opportunity by adoring Jesus in the Most Holy Sacrament of the altar.

In spite of the chaos and difficulty in living faithfully to the specific vocation, there is one re-course for each and every Christian. The church gives us the hope that there is a mother interceding for us in heaven. Keeping her as the role model, youth can get the message of submitting obediently to the holy will of God. Through her song of praise she teaches us to recall the great things which the Almighty accomplished in her life. She too, being human, experienced the deep challenges of accepting the mysterious ways of God. Through her intercession, the youth also get the courage to face the different phases of hardships, rejection, failure, challenges and abuses in their own personal lives. In her eyes every young person can rediscover the beauty of discernment and the courage of witness and mission.



PARENTAL EXPECTATION FROM CHILDREN



Parents has a lots of expectations in their children. In reality it's a parental fulfilment of their dreams, that we mould them or direct them such a way to fulfil their dreams. Ultimately, parents want to see their children happy. In initial years, parents will impose their own framework of believes, religion, relationships, behaviour and thought process on their children. When their child matures and start to think independently, they will change from the framework defined by their parents and in will exceed expectation in some aspects and will fail to cope up with other aspect of the framework defined by their parents. This will start inducing friction initially, but if managed properly will end up in deeper trust relationship and super excellence of their children. As the trust relationship grows deeper, the child will find themselves more involved in the family decision making and starts to play a larger role in the family matters. Same changes will be seen in their professional life also. Parents also will start changing their pre-defined framework and will incorporate the new learnings from their children.

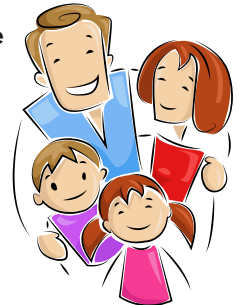
Educational and professional expectations

Every parent wants to have their child to be the topper. Post Junior college, parents identify the ability & taste

of their children and try to guide them in this direction. Even though parents understood the child's strengths, weakness and interests; there are times when parents force their uncherished dreams into their children's life.

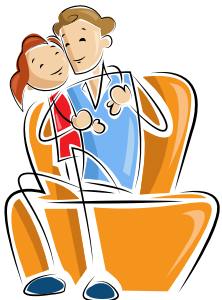
Fundamental expectation for most of the parents are

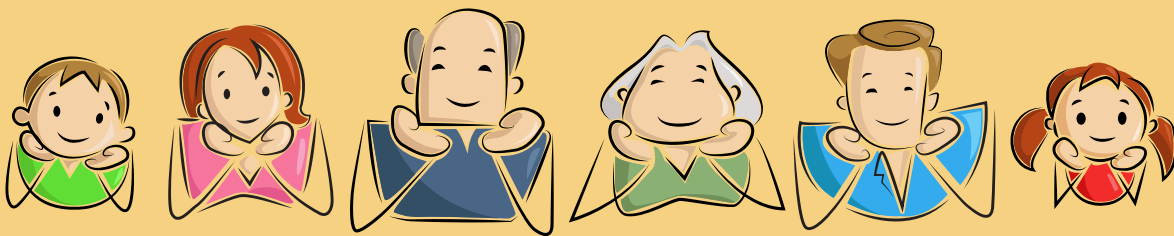
- 1) Right choice of career path so that they can be independent of themselves and will have a better lifestyle than what the parents enjoyed. Parents expect their children to start their career in their mid-twenties.



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PARENTS ALSO WILL START CHANGING THEIR PRE-DEFINED FRAMEWORK AND WILL INCORPORATE THE NEW LEARNINGS FROM THEIR CHILDREN.





- 2) Transparency about their children's career expectation. Some children are very ambitious in their life. Some parents are over ambitious about their children.

It's important for the children and the parents to have a common set of career expectation. An amicable and mutually agreed set of goals are required for both parents and children.

They should discuss and agree about the financial requirements for their children's study, including things like what parents can afford to spend for their children and how to mobilise additional resources if the parents cannot directly provide them.

- 3) Self-motivation. Parents would like their children to be self-motivated to achieve their agreed set of goals. Self-motivation will arise from their self-confidence and self-esteem. Unfortunately, in the recent past we have been seeing situations where over-expectation of parents results in degradation of their children's self-confidence. Similarly, over-inquisitiveness of our community about other children's grades, marks activities etc. also will result in depletion of self-confidence.
- 4) Financial independence. Parents expect their children to be financially independent. Even though some parents wish to support their child with financial help, they definitely do not want their children's day-to-day expenses to be supported by them.

play a crucial role in our self-esteem. This make thinks more difficult for the children to understand parental expectation.

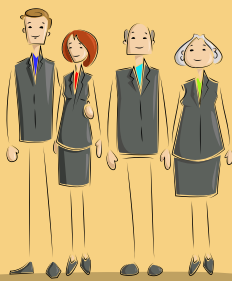
Most of the parents expect their children to be involved in church activities. Unfortunately, a tuition or class will take precedence over Qurbana or Cathichism. This leaves a confusing message in children's mind about the priority in church activities. To add fuel to this confusion, the children listens to parents criticising about Priests, Religious, teachers or other active members in Church.

Parents want our children to be the role model in the society when theythemselves are not practising it. School (and at times parents) teaches children civic responsibilities related to bribing, littering, spiting and smoking in public. Many a time, they see their parents, teachers and respected people in the society failing to practice what is being taught to them. This increases their confusion on how they should practice civic responsibilities and it will work against the expectation of their parents.

Child-Parent Relationship. Parents like their children to be emotionally attached to them; even after marriage. They wish to see their children enjoying a close family relationship with their children (i.e. parent's grandchildren) without hindering their existing emotional attachment. Post retirement of the parents, they expect their children to support them financially also. When parent's mobility is limited by age or illness, they expect physical presence and support from their children. Being in a nuclear family in a city like Mumbai, our children have never experienced such relationship between parents and grandparents. Thus many of them fail to live up to their parents' expectation.

Religious, Social & Behavioural expectations

Religion, Culture and Tradition are interconnected within our behavioural system and



Marriage. This is an element in the parent's expectation framework that is tough to change. Parents want their children to marry from other families from same religion with equitable or higher social and economic status; with better ancestral backgrounds. Being in a secular society and our lack of understanding of our own traditions and culture, fail to pass the traditions, culture and values to the children in a proper fashion. Cinema and other media also influences the value system developed by our children.

Many of them will consider all religion equal and will be open for live-in relationships, pre-marital sex, inter-caste marriages and extra-marital affairs.



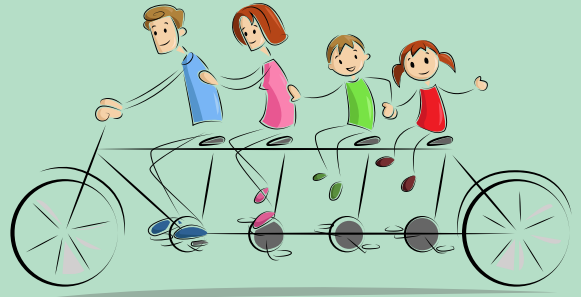
Wrong practice of parental expectation

Only Results matters!!! Parents start judging your children based on their grades, prizes won or size of their pay cheque. Few of our parents

push our children in this direction which makes them do wrong things which is not in their normal behaviour or belief system. Children start to believe helping their friends in studies will make their difference in grade smaller and thus he/she will be judged as a "less capable" student. Same will happen in a professional environment where you fail to be a team player for making you "better employer". Unfortunately, these people are identifiable by others in due course and will get isolated or weeded out from the system.

Ability and outcome based expectations. "Because you are smart, you should get 100% in the subject" or "You are the best runner, you should win the 100-meter dash". Here the problem is multi-fold.

- 1) If the child wins the race or get 100% in his subject, the reason is me. He develops an "I am smart others are dumb" syndrome. He starts forgetting to respect his fellow beings.
- 2) If the child loses or got less than 90% in his subject, again the reason is me. "I am



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MANY A TIME, THEY SEE THEIR PARENTS, TEACHERS AND RESPECTED PEOPLE IN THE SOCIETY FAILING TO PRACTICE WHAT IS BEING TAUGHT TO THEM.

dumb. I am a failure and cannot learn" syndrome. He loses self-confidence and thus self-respect.

- 3) Children starts to display Dunning-Kruger Effect, where even if the child does not have the ability, they believe they have the ability. The person will stop to attain the ability and will reject any support from teachers or parents in attaining the ability by questioning their intentions. They slowly end up having rejection syndrome.

In short, we need to learn how to manage our expectation from our children. This does not mean to reduce our expectations; but to make our behavioural system to change to match with our expectation. Secondly we need to communicate our expectations to our children informally and indirectly. Be crystal clear, assertive and confident while communicating our expectation to the children. Our expectation should be understood by our children so as to enable them to over achieve it!



Young People, The Faith and Vocational Discernment

Preparatory Document



Preparatory Document for the General Assembly of Synod of Bishops in October 2018 in Rome has three chapters in it. The introductory part, 'IN THE FOOTSTEPS OF THE BELOVED DISCIPLE' presents the Gospel-image of John, the Apostle who in searching for the meaning of his life had the encounter with Jesus who invited him to 'come and see', which was the beginning of ever-lasting friendship with Jesus. This was in fact the call of Jesus to John to be the witness to His life, passion and resurrection. We see that this leads John later to discernment of his vocation and fulfilment of his life as the preacher of the Good News.

I - YOUNG PEOPLE IN TODAY'S WORLD

The first Chapter, 'YOUNG PEOPLE IN TODAY'S WORLD' describes elaborately the present day world and the struggles of the young people to remain unaffected or less affected by such a world. One of the features of world is the Multiplicity of worlds; Demographically: there are parts of world where there is high birth-rate resulting a high number of young people and where there is low birth-rate, Culturally and religiously: the places of single religion and the places of multiple religions and cultures, and on the gender: where are various forms of domination, exclusion and discrimination based on gender. The term "youth in the document refers to persons who are roughly between 16 to 29 years old.

1. A Rapidly-Changing World

A Rapidly-Changing World in a combination of social unease and economic difficulties, creates fluidity and uncertainty of society and culture leading to insecurity to a large part of the population. The realities of unemployment and flexibility in the labour market and exploitation result in overwhelming increase in the number of refugees and migrants. Culture of Science and Domination of Technology lead to sadness and loneliness especially among the young. The search for short-term profits and the "throw-away" culture exclude millions from the mainstream and lead to the indiscriminate exploitation of natural resources and environmental degradation, threatening even the future generations.

2. New Generations

The world of the young is different from that of their parents and educators. There is homogeneity due to globalization, yet process of socializing and personal identity are done in local surroundings and cultural and institutional settings. The multi-ethnicity and religiosity of the "second generation" of the migrants and of the children of "mixed" parents also throw sufficient challenges to the young. Difficulty in choice-making due to

minimal exercise of freedom from childhood due to poverty, unemployment and exploitation are affecting badly the vocational discernment of the young.

The document lists the following characteristic features of young people.

a. Belonging and Participation: The young are not a group to be protected or to be made passive recipients. They wish to be active part in the change and commit themselves to concrete activities in which their personal contribution is recognized as one's identity. Lack opportunities to participate or receive encouragement leads to the diffusion of the phenomenon of NEET ("not in education, employment or training"). Lack of confidence in themselves and their abilities can manifest in excessive concern for self-image and in submissive conformity to passing fads of the rapidly changing world.

b. Personal and Institutional Points of Reference: The young need close-by, credible, consistent and honest persons as point of reference. They also need places and occasions to relate to others (both adults and peers) and to deal with feelings and emotions in an informal manner. They need empathy and encouragement and help in understanding their limits without being judged. Parents and educators are to be empowered to respond creatively to the above-given need of the young people.

Absent or overprotective parents make their children unprepared to face life. Since the youth need reference persons both among adults and peers, they need to be provided with opportunities for free interaction with them to express themselves and learn in an informal manner. The Church also need to adopt styles which are friendly to the young, because they, cautious by nature to those outside their circle of personal relationships, may have mistrust, indifference or anger towards educational institutions and the Church as an institution.

c. Towards a Hyper-Connected Generation of Reference: Since the young are related to 'Virtual World' provides the Church the potential access to a range of opportunities,



but not without its risks. Church is called to develop an appropriate culture based on technologically mediated relations which gives new conception of the world, reality and interpersonal relationships.

3. Young People and Choices

Within the fluidity and insecurity of the modern world, people are forced to reorient frequently their life's journeys and choices. For the modern world, freedom is seen as the possibility to access to ever-new opportunities, lacking steadfastness: "Today I choose this, tomorrow we'll see". Consequently, they choose reversible options rather than definitive choices both in affective relationships and in work. In this context, the process of decision-making does stall and end up, perhaps for fear of making mistakes. Pope Francis says: Take a risk! Take a risk! Whoever does not risk, does not walk! But what if I make a mistake? Blessed be the Lord! You will make more mistakes if you remain still". At the same time, the search for the impulses of the heart must necessarily take into account the person of Jesus and His Good News. Since the ability to choose is hampered by their struggle to find work and obstacles in their achieving economic independence, there is particular urgency for the promotion of personal skills by putting

them at the service of a solid plan for common growth. Also change according to the principles of sustainability requires enabling young to a new model of development, where they are given more responsibilities at home, in parishes and other fora of the Church.

II - FAITH, DISCERNMENT, VOCATION

The Eastern Church's analogy of "three births": natural birth in the world; birth in baptism as a child of God and third birth "from bodily life in this world to the spiritual life in the next" to the full exercise of freedom gives three stages of development of the freedom of a believer. To accompany and walking beside the young as they deal with the weaknesses and difficulties in their lives, the Church, beginning with her Pastors, is to make a self-examination and to rediscover her vocation of caring with a certain tenderness.

1. Faith and Vocation

Faith is seeing things as Jesus does and it is the source of vocational discernment. To believe is to listen to the Spirit and to discern

His voice from other calls. This is a personal act; others may accompany and affirm a person but each person has to decide how to respond to the voice of the Spirit. Faith is also a gift from on high and a response to feeling oneself chosen and loved. It illumines all our relationships in society to a universal brotherhood.

2. The Gift of Discernment

Discernment is the process of making decisions in situations of uncertainty and in the face of conflicting inner forces. There are different forms of discernment: Reading the signs of the times and recognizing the presence and action of the Spirit in history is one. Moral discernment of distinguishing what is good from what is bad is another. Spiritual discernment of recognizing temptation to reject it and proceed to fullness of life is a third one.

The focus of the synod is on vocational discernment which is the process by which a person makes fundamental choices, in dialogue with the Lord and listening to the voice of the Spirit. The discernment leads to how a person lives the good news and respond to Lord's call whether through marriage, the ordained ministry or the consecrated life. It also includes discerning where can a person's talents be put to good use: a professional life, volunteer work, service to the needy or involvement in civil and political life?

There are three verbs in *Evangelii gaudium*, 51, to describe discernment:

a. Recognizing: ability to listen to various "desires, feelings and emotions" and to ascertain these feelings without making a judgment. It captures the consonance or dissonance between what is experienced and what is in the depths of the heart.

b. Interpreting: is an honest confrontation, in light of God's Word and with the moral demands of the Christian life, seeking to apply what is being experienced in the concrete situation. The assistance of an experienced person in listening to the Spirit, is a valuable support in this process.

c. Choosing: This should not be subjected to the blind force of impulse or to a certain contemporary relativism. It is making a decision in authentic human freedom and personal responsibility and is always connected to a concrete situation. Promoting truly free and responsible choices remains the goal of every serious pastoral vocational programme.

3. Paths Towards Vocation and Mission

As for all important things in life, vocational discernment is a long process, during which one continues to monitor the signs used by the Lord to indicate and specify a vocation that is very personal and unique. As taught in every page of the Bible, every vocation is directed towards a mission undertaken with reluctance or enthusiasm. Accepting the mission implies the willingness to risk one's life, and to travel the way of the cross, in the footsteps of Jesus. Giving up being selfishly occupied with own needs enables to accommodate God's plan in family life, the ordained ministry or consecrated life. Choices need to be examined in the culture of individualism, to see whether the pursuit of self-fulfilment might be the result of narcissism. Contact with poverty, vulnerability and need are of great importance on the road to vocational discernment.

4. Accompaniment

There are three basic beliefs in the process of discernment: First is that the Spirit of God works in human feelings and desires and listening to them opens possibility to interpret these signals. Second is that human heart, because of its weakness and sin, is normally divided because it is attracted to different and even contrary feelings. And final is that every way of life imposes a choice, because a person cannot remain indefinitely in an undetermined state.

Church's spiritual tradition emphasizes the importance of personal accompaniment: where one needs the hard, personal experience of interpreting the movements of the heart to recognize the action of the Spirit. There is difference between psychological support and spiritual accompaniment which

is fostering a person's relationship with God to re-orientates a person towards the Lord and prepares the ground for an encounter with him.

Accompaniment is a call to collaborate in the joy of young people rather than to take control of their faith. Jesus shows ideal profile of the person accompanying a young person; a loving look as in the call of first disciples, an authoritative word as in the teaching in the synagogue, an ability to "become the neighbour" as in the parable of the good Samaritan, a choice to "walk beside" as in the experience of Emmaus and an authentic witness, even against preconceived ideas as in the washing of the feet.

III - PASTORAL ACTIVITY

The purpose of this chapter is to focus on how earnestly to respond to the challenge of pastoral care and vocational discernment

1. Walking with Young People

It involves going beyond a preconceived framework, encountering young people where they are, adapting to their times and pace of life and taking them seriously. Walking with young people builds up the entire Christian community. Because the freedom of young people is important, every community will strive for creative ways of addressing and supporting the young.

The fruitfulness of the seed for vocations is possible only by avoiding a closed and "complacent pastoral attitude that says: 'We have always done it this way' and by being "bold and creative in the task of rethinking the goals, structures, style and methods of evangelization in their respective communities". Walking with Young People is symbolized in three verbs from the Gospel:

a. **Going Out:** abandoning the rigid attitudes, leaving behind a framework which makes people feel hemmed-in, by giving up a way of acting as Church which at times is out-dated, inner freedom from routine activities and concerns.

b. **Seeing:** willingness to spend time with the young, ability to peer into the heart without being intrusive or threatening and without taking possession of another's conscience nor pre-determine the path of God's grace

c. **Calling:** awakening a desire for life and removing blocks and complacency.

2. Agents

All Young People, Without Exception: young people are not objects of change but are agents. Consequently, we are called to be attentive to young people, especially those experiencing poverty, marginalization or exclusion and lead them to be involved in life. The Church herself is called to learn from young people.

A Responsible Community: Entire Christian community should feel the responsibility in the faith and vocational discernment of the young. Many Christians who are already involved in this work deserve recognition. It also calls to make sure of young people's involvement in diocesan and parish councils. **People of Reference:** Credible adults and their cooperation is basic in the process. The authoritative believers, with clear human identity, strong sense of belonging to the Church, visible spiritual character, strong passion for education and great capacity for discernment are the desired qualities in them. This may require training and support to them and even providing them with major pedagogical skills.

Parents and Family: The irreplaceable educational role played by parents and other family members is expressed and fulfilled in God's care for each other through a love in the family.

Shepherds of Souls: Meetings with clergy and the unselfish witness of the consecrated women and men are decisive in the growth of new generations. As a parish priest, a confessor, a spiritual director a priest can help to understand the movements of their heart and guide their steps.

Teachers and other Persons in Education: Every one bears witness to the human and Christian vocation by living with faithfulness

and dedication, arousing in those who see them a desire to do likewise.

3. Places

Daily Life and Social Commitment: Becoming an adult means learning to manage independently the aspects of life such as the use of time and money, a life-style and a sound way of using goods and services, study and leisure, clothing and food, the affective life and sexuality. Learning these things inevitably is a struggle, yet an opportunity to put some order in their lives and priorities, and an exercise in discernment and a reinforcement in life's orientation in making very important decisions.

The poor cry out, and with them, the earth. The commitment to listen to both can be a real opportunity to encounter the Lord and the Church and to discover one's vocation. The Church is called to offer young people specific places for meeting, cultural formation, education, evangelization, celebration and service with a suitable operating style of "going out", "seeing" and "calling".

Specific Places in Pastoral Activity

The Church offers young people specific places for meeting, cultural formation, education, evangelization, celebration and service, putting herself first and foremost in openly receiving each and everyone. The challenge of these places and the pastoral workers involved in them is increasingly to proceed in developing an integrated network of messages to young people, and to adopt a suitable operating style of "going out", "seeing" and "calling".

— World Youth Days stand out on the world level. Episcopal conferences and dioceses are increasingly feeling the responsibility of

offering specific events and experiences for young people.

— Parishes offer events, activities, times and itineraries for younger generations. The sacramental life offers fundamental opportunities to grow inability to accept the gift of God in their lives and is an invitation to become actively involved in the Church's mission. Youth centres and

oratories are an indication of the Church's concern for young people.

— Universities and Catholic schools, with their valuable cultural and educational services, are still another indication of the Church's presence among the young.



— Social activities and volunteer work provide opportunities for unselfish service. In this regard, meeting with those who are poor and on the margins of society can be a propitious opportunity for spiritual growth and vocational discernment, because, from



this vantage point, the poor can teach a lesson, indeed they, in themselves, are bearers of the good news that salvation is experienced in weakness.

— Associations and ecclesial movements, as well as many centres of spirituality, offer young people specific programmes for discernment. Missionary experiences become an altruistic service and a fruitful exchange. Their discovery of pilgrimages as a form and manner of proceeding on life's journey has value and is very promising. In many places, popular piety sustains and nourishes the faith of young people.

— Seminaries and houses of formation have a strategic importance, because, they have the task of providing young people who respond to God's call, with experiences, including an intense community life, which will make them, in turn, able to accompany others.

The Digital World

Because of all that has been previously mentioned, the world of the new media deserves special attention, since, especially in the case of younger generations, it really occupies a major place in their lives. The new media offer many new opportunities, especially with regard to access to information and creating relations with those in distant places. However, they also pose risks (such as cyber-bullying, gambling, pornography, hidden dangers in chat rooms, ideological manipulation, etc.). Despite the differences in this field among various regions, the Christian community is still developing her presence in this new Areopagus, where young people certainly have something to teach her.

4. Resources

The Means of Expression in Pastoral Work

Although many fruitful encounters take place in the Church's activity and the expectations of young people in areas of the Bible, liturgy, art, catechesis and the media, the Church some times has a difficult time finding the proper language and expressions to speak to young people. Many dream of a Church capable of significantly involving young people in her activity through her use, among others, of young people's means of expression and by showing appreciation and the importance of young people's creativity and talents.

In a particular sense, sports are an educational resource, because they offer opportunities in many ways. Music and other artistic expressions are in themselves a privileged means with which young people can manifest their individuality.

Educative Care and the Path of Evangelization

Pastoral activity with young people, which is called upon to start processes more than to dominate spaces, shows, above all, the importance of service to the human growth of each individual and the educational and formative resources that can support it. A productive genetic connection exists between

evangelization and education, a connection which, in these times, must take into account the gradual maturation of freedom.

As opposed to situations in the past, the Church needs to get accustomed to the fact that the ways of approaching the faith are less standardized, and therefore she must become more attentive to the individuality of each person. Together with those who continue to follow the traditional stages of Christian initiation, many come to encounter the Lord and the community of believers in other ways and later in life, for example, coming from a commitment to justice, or from contacts outside the Church with someone who is a credible witness. The challenge for communities is to receive everyone, following the example of Jesus who could speak with Jews and Samaritans and with pagans in Greek culture and Roman occupiers, seizing



upon the deep desires of each one of them.

Silence, Contemplation and Prayer

Finally, and most importantly, no discernment is possible without cultivating a familiarity with the Lord and a dialogue with his Word. In particular, Lectiodivina is a valuable method, which Church tradition has always followed.

In an increasingly noisy society, which offers a plethora of stimuli, one fundamental objective in the pastoral care of young people is to provide the young with opportunities to enjoy the value of silence and contemplation and to receive formation in understanding one's experiences and to listen to one's conscience.

5. Mary of Nazareth

The synodal process is entrusted to Mary. In the course of this process, the Church is self-examining herself on how to accompany young people to accept God's call to the joy of love and the fullness of life. Mary, the young woman of Nazareth, who in every stage of her existence accepted the Word, and preserve it, pondering it in her heart (cf. Lk 2:19) was the first to fulfil this journey.

Each young person can discover in Mary's life the way to listen, the courage that faith generates, the depths of discernment and dedication to service (cf. Lk 1:39-45). In her "lowliness," the Virgin betrothed to Joseph, experienced human weakness and difficulty in understanding the mysterious will of God (cf. Lk 1:34). She also was called to live by an exodus from herself and her plans by learning to trust and to confide.

Recalling the "great things" which the Almighty accomplished in her (cf. Lk 1:49), the Virgin did not feel alone, but fully loved and supported by the "Fearnot" of the Angel (cf. Lk 1:30). Knowing that God is with her, Mary opened her heart to "Here I am", and thus began the Gospel journey (cf. Lk 1:38). Woman of Intercession (cf. Jn 2:3), at the foot of the cross of her Son, united to the "beloved disciple", again accepted the call to be fruitful and generate life in human history. In her eyes every young person can read is covered the beauty of discernment; in her heart every young person can experience the tenderness of intimacy and the courage of witness and mission.





ഹോസാന

പരിശുദ്ധൻ എന്ന കീർത്തനത്തിൽ ഹോസാന എന്ന് ഉദ്ഘോഷിക്കുന്നുണ്ട്.

‘രക്ഷിക്കണമേ’ എന്നർത്ഥമുള്ള ‘ഹോസിയാന’ എന്ന ഹീബ്രു പദത്തിൽ നിന്നുമാണ് ‘ഓശാന’ എന്ന വാക്ക് രൂപമെടുത്തിരിക്കുന്നത്. ‘ദാവീദിന്റെ പുത്രൻ’ എന്ന വിശേഷണം സുവിശേഷത്തെ ആധാരമാക്കിയുള്ളതാണ് (മത്താ. 1:1; 9:27; 15:22; 2:30-31). ദാവീദിന്റെ പുത്രനായി ജനിച്ച ഈശോയാണ് നമുക്ക് രക്ഷ പ്രദാനം ചെയ്യുന്നതെന്ന് ഇവിടെ ഏറ്റുപറയുന്നു. ‘ഓശാനഗീതം’ ഒരു സമയം ത്രിത്വൈക ദൈവത്തിനും പ്രത്യേകമായി കർത്താവായ ഈശോയ്ക്കുമുള്ള സ്തുതിഗീതമാണ്. മാലാഖമാരോടൊത്ത് ദൈവത്തെ പരിശുദ്ധൻ എന്നു പാടി സ്തുതിക്കുന്ന കീർത്തനം യഹൂദപ്രാർത്ഥനകളിലും ആദിമനുറ്റാണ്ടുമുതലുള്ള ക്രൈസ്തവാരാധനയിലും ഒരു പ്രധാനഭാഗമായി കരുതപ്പെട്ടു പോന്നു.

സ്വർഗ്ഗീയ ഗണങ്ങളോടൊപ്പം

ഭൂമിയിലെ ദൈവാരാധനയും സ്വർഗ്ഗീയവൃന്ദങ്ങളുടെ ആരാധനയും ഒന്നായിച്ചേരുന്ന അനർഘ നിമിഷങ്ങളും

പ്രാർത്ഥനകളുമാണ് ഓശാന ഗീതത്തോടനുബന്ധിച്ചുള്ളത്. ഈ സ്തുതിയുടെ ഫലമായി സ്വർഗ്ഗവും ഭൂമിയും ദൈവമഹത്വം കൊണ്ടു നിറയുന്നു. അഥവാ സ്വർഗ്ഗത്തിലും ഭൂമിയിലുമുള്ള സഭ ഒന്നായിച്ചേരുന്നു. ഈ ഗീതത്തിലൂടെ സ്വർഗ്ഗവാസികൾ ഭൂവാസികളോടു ചേരുകയാണ്. നമ്മൾ നിത്യമായ സ്വർഗ്ഗീയാരാധനയിൽ പങ്കുകാരാവുകയാണ്. ഈ കീർത്തനത്തിന്റെ അർത്ഥവും ലക്ഷ്യവും സ്വർഗ്ഗവും ഭൂമിയും ഒരു സ്തുതിഗീതം ഒന്നിച്ചു പാടുകയെന്നതാണ്. അതിന്റെ ഫലമായി ആരാധനാസമൂഹവും സ്വർഗ്ഗീയഗണവും ഒന്നിച്ചു ചേരുകയെന്നതാണ് ഇവിടെ ലക്ഷ്യമാക്കുന്നത്. അതുകൊണ്ടാണ്

ഓശാന ഗീതത്തിനുശേഷം കാർമ്മികൻ ചൊല്ലുന്നത് “സ്വർഗ്ഗീയഗണങ്ങളോടുകൂടെ ഞങ്ങൾ അങ്ങയ്ക്ക് കൃതജ്ഞത സമർപ്പിക്കുന്നു” എന്ന്.

മഹത്വപൂർണ്ണനായ കർത്താവ്

എന്നാൽ ഇവിടെ മാലാഖമാരുടെ സ്വർഗ്ഗീയഗീതത്തിൽ പങ്കുചേരുന്നു എന്നത് മറന്നിട്ട് കർത്താവ് ജറുസലേമിലേയ്ക്കു പ്രവേശിച്ചപ്പോൾ ഓശാന പാടി എതിരേറ്റതിനെ അനുസ്മരിപ്പിക്കുന്നതൊ മറ്റേതെങ്കിലുമൊ ഒരു ഹോസാന ഗീതം പാടുന്നത് നമ്മുടെ കുർബ്ബാനയുടെ അർത്ഥത്തിനും ദൈവശാസ്ത്രത്തിനും ചേരുന്നതല്ല. ഈ ഗീതത്തിനു പകരമായി വേറേതെങ്കിലും ഗാനങ്ങളാലപിക്കുമ്പോൾ നമ്മൾ മാലാഖമാരോടു ചേരാതെ പോകുന്നു. മാത്രമല്ല,



ഇവിടെ പ്രത്യേകം അനുസ്മരിക്കുന്ന കേന്ദ്രമായ ദൈവശാസ്ത്രവീക്ഷണത്തിൽ നിന്ന് മാറിപ്പോകുന്നു. ഇവിടെ സ്വർഗ്ഗത്തിൽ മഹത്വപൂർണ്ണനായ കർത്താവിനെ മാലാഖമാരോടൊത്ത് സ്തുതിക്കുവാനാണ് കാർമ്മികൻ സമൂഹത്തോടാഹ്വാനം ചെയ്യുന്നത് എന്ന് ഓർക്കേണ്ടതുണ്ട്.

സമൂഹം സ്വർഗ്ഗീയാരാധനയിൽ പങ്കുചേരുന്ന നിമിഷങ്ങളാണ് ദൈവാരാധനയെന്നുള്ള കാഴ്ചപ്പാട് നമ്മുടെ കുർബ്ബാനയിൽ കേന്ദ്രമായ ദൈവശാസ്ത്രദർശനമാണ്. ഈ കാഴ്ചപ്പാടിൽ വേണം നമ്മുടെ കുർബ്ബാന ആരംഭം മുതൽ അവസാനംവരെ മനസ്സിലാക്കുവാൻ.

Hosana

The hymn 'Holy' includes the phrase hosana. Hosana comes from the Hebrew word Hosiana which means 'save us'. Here in the hymn, Jesus is qualified as Son of David. Often Jesus is referred to in the New Testament as the 'Son of David' (Mt. 1:1; 9:27; 15:22; 20:30-31). Here we proclaim that Jesus who was born as the descendant of David is our Saviour. Hosana hymn is at the same time a hymn of glory to the Trinity as well as to the Lord Jesus. The hymn of praising God together with the praise of angels was considered as an important part of Jewish as well as early Christian prayers.

Together with the heavenly Hosts

The singing of the hymn Holy is giving us the heavenly experience of the earthly community getting united with the worship of heavenly group. As its result, the heaven and the earth become filled with the glory of God and thus spiritually they get united. The earthly community joins themselves with the heavenly choir. We get a foretaste of the heavenly worship. Heaven and earth should sing together the same hymn and that is the aim and the significance of this hymn. In other

words the earthly community should join in the hymn of the angels. Hence the priest after this hymn begins the prayer saying 'together with the heavenly hosts we give you thanks'.

Christ in Glory

Instead of this hymn of the angels, singing any other hymn which refers to the entry of Jesus to Jerusalem on Psalm Sunday or any song with merely Hosana acclamation is not in tune with the spirit and theology of our Qurbana. When we take another hymn of our choice we are not actually joining the heavenly group and sing together. But the celebrant is inviting the community to join in and through this hymn in worshiping the glorified Christ together with the angels in heaven. Qurbana offers us the heavenly experience as the earthly community joins the heavenly group. This is the important and central theme of our Liturgy. Only in this heavenly perspective will we be able to understand and appreciate our Holy Qurbana from the beginning to the end.



മാർ തോമസ് ഇലവനാൽ
കല്യാൺ രൂപതയുടെ മെത്രാൻ

**BISHOP'S
DIARY**

JULY - 2017

1st	Patron's day Celebrations - Panvel	12th	Curia - Bishop's House
2nd	Vanmahotsav - Titwala	13th	Meeting of heads of Institutions - Powai
	Mathrusangam Meeting - Kanjurmarg	15th	Presbyteral Council
3rd	St. Thomas Feast		Pastoral Council - Bishop's House
5th-6th	WRBC - Goregaon	16th	Pastoral Visit - Juhu Versova
7th	MPC - Panvel		Pithruvedi Meeting - Panvel
8th	Dream big - Powai	17th	M.S. Class - Panvel
	SSS General Body - Bishop's House	18th-22nd	CLC Meeting - Kakkanad
9th	Pastoral Visit - Colaba	23rd	Qurbana - Parathanam
	KMC Meeting - Bishop's House	24th-28th	Annual Retreat - Panvel
10th	M.S. Class - Panvel	30th	Pastoral Visit - Vasai (E)
11th	St. Mary's School - Andheri	31st	M.S. Class - Panvel

35th Wedding Anniversary

18th July 2017

*Congratulations and
prayerful greetings*

*From,
Friends and Relatives*

Mr. Joy Paul & Mrs. Elizabeth Joy

FREE
COUNSELLING
FOR
STUDENTS



FREE VISA
PROCESSING
FOR
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Pope Francis and his Faith in the Youth

Pope Francis, the leader of the world's 1.2 billion Catholics, is a role model for each of them. World over, people are constantly in awe of his works, preaching and teachings, and undoubtedly has had a profound impact on the Church's outlook towards 21st century way of living as well as the world affairs – be it political or social.

When people think of Pope Francis, the first thing that come to mind are his diverse images because of their emphatic messages, nothing like we have ever seen before - Pope Francis washing and kissing the foot of a young Muslim woman in a detention centre; Pope fully embracing a man with extreme deformities; Pope playfully placing a mischievous young boy on the papal chair, as a doting grandfather might, Pope taking to social media to evangelize the Gospel, to mention a few. These are images that the youth today have in mind when they think about their Catholic Leader – their Role Model.

Pope Francis has had only great things to say to and about the youth of today!

Believe in the Power of the Youth

"Dear young people, God is also watching over you and calling you, and when God does so, he is looking at all the love you are able to offer," Pope Francis said. He is the one to truly believe in the vast potential of the youth of today's Church. He believes that the youth are doing a commendable job being firstly good human beings – which makes them great Catholics – in today's world.. He tell us that we need not be ashamed if we have sinned, instead he believes that with all the love that we have to offer, the Lord will still call for us irrespective of our sins. That is the amount of faith and trust he has in the youth.

Do not waste your Gift of Life

Another important Papal message for the youth is a warning against wasting the precious life by looking for "thrills". This is a potent wisdom the Pope shared that said the

millennial generation would risk their future lives by trying to give in to peer pressure at a young age. Addressing young people directly, Francis asked: "So I ask you: Are you looking for empty thrills in life, or do you want to feel a power that can give you a lasting sense of life and fulfilment? Empty thrills or the power of grace?" He also says that at the same time we shouldn't stagnate our lives by giving up. If one plan fails, always start again with another plan. Doing nothing and giving up early on is evil in every form.

We are the candle burning in the dark

Another important word of advice that the Pope has for the youth is to never lose hope – despite living in conditions of extreme poverty, war and hatred. He says that only the youth of today has the power to take courageous choices and decisions in order to slowly build a sense of harmony in the world. "He demands of us real courage: the courage to be more powerful than evil by loving everyone, even our enemies", says the Pope.

Love is Inclusive

The Pope urges the youth to be more "inclusive" in nature. The recurring theme in Francis' teachings has been "inclusion". They who need to be embraced lovingly in our society are the poor, mentally and physically challenged, and sinners who are in need of forgiveness and reconciliation. Pope Francis measures the success our society by how we treat the least among us – and he wants the youth to be role models for the others to follow.

Pope Francis is a man of grit and determination. He is someone who can see the silver lining among the dark cloud of terror and that lining is our Youth. His belief and faith in the Church Youth can surely bring them more and more close to the Church. I believe he is changing our world for the better – and that according to me is surely signs of greatness.

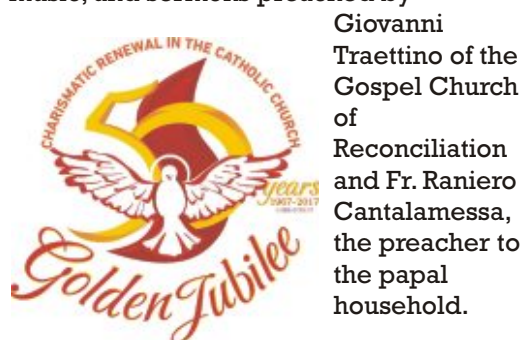


Ancy Albert
KEY, Bhandup

50th anniversary of Catholic charismatic renewal in Rome

(Aleteia)

Thousands gathered in the Circus Maximus for the Vigil of Pentecost to commemorate the 50th anniversary of Catholic charismatic renewal. The ecumenical gathering, at which Pope Francis was present, included testimonies, music, and sermons preached by



Giovanni Traettino of the Gospel Church of Reconciliation and Fr. Raniero Cantalamessa, the preacher to the papal household.

Indian priest appointed to Pontifical Academy for Life (CWN)

Fr. Tomi Thomas IMS, a former Director-General of the Catholic Health Association of India (CHAI), has been appointed a member of the Pontifical Academy for Life, the Vatican's bio-ethics advisory board. Of the 45 new members appointed by Pope Francis, 3 members are from Asia - one from India and two from Japan.



Sr. Rani Maria cleared for beatification (Vatican Radio)



During an audience with Cardinal Angelo Amato, S.D.B., Prefect of the Congregation for the Causes of Saints, the Holy Father authorized, among others, to promulgate the decree of the martyrdom of Servant of God Regina Mariam Vattalil, killed in hatred of the faith in 1995. Sr. Rani Maria was stabbed to death in Indore by a contract killer - Samandar Singh, employed by landlords who were infuriated with her work among the downtrodden. The beatification will be held in Indore on November 4.

Cardinal Ivan Dias passes away (Agenzia Fides)



Cardinal Ivan Dias, 81, the former Prefect of the Congregation for the Evangelisation of Peoples from 2006 - 11, passed away in Rome on 19 June. Cardinal Dias was the Archbishop of Bombay from 1996 to 2006. He was the Apostolic Pro-Nuncio in Ghana, Togo and Benin (1982-1987) and later as Apostolic Nuncio in Korea and Albania (1987 - 1996). The funeral was celebrated in the Vatican Basilica and was buried in the Chapel of Propaganda Fide at Verano cemetery, in Rome.

Archbishop Kunnacherry passes away (ucanindia)

Mar Kuriakose Kunnacherry, 89, Archbishop Emeritus of Kottayam, passed away on June 14. Mar Kunnacherry served as the spiritual leader of around 2 lakh Knanaya Catholics for almost 32 years, with great dedication and zeal. In his condolence message, Major Archbishop Cardinal George Alencherry said the contributions of Mar Kunnacherry towards the growth of the Catholic Church in India and Kerala were remarkable. The mortal remains of Mar Kunnacherry were laid to rest at a specially constructed crypt in the Christ the King cathedral.



Kerala Church cannot support BJP: Archbishop Pakiam (Business Standard)



The Bishops of Kerala's Catholic Church said it views with "openness" BJP chief Amit Shah's recent bid to reach out to the Christians in the state, but made it clear that it could not agree with the "basic ideology" of the saffron party. KCBC President Archbishop Susa Pakiam said the bishops' meeting with Shah last week was cordial and that the church will not accept a government that dictates what people should eat.

Polish PM becomes mother of a priest (Lifesite News)

The head of Poland's government, Beata Szydło is the only Prime Minister with a son who is a priest. "I don't see anything unusual about it," she said. Her older son, 25-year-old Tymoteusz Szydło, was one of 13 deacons ordained as priests in the Cathedral of St. Nicholas in Bielsko-Biala, in southern Poland.





1st Anniversary in Heaven Above

*"Missing those days, you were with us
Crying those hours when you were only ours
Thanking for those moments when
You made us realize
That you were really made for each one of us."*

ANSAMMA ANTU

Nativity: 25 May 1970

Demise: 6 July 2016

*"Return, O my soul, to your rest,
for the Lord had dealt bountifully with you."*
Psalms 116:7

Ever fondly remembered by

Antu (Husband)

Bro. Cinto & Cijo (Sons)

All near & dear ones

In Loving Memory

10th Death Anniversary

15-07-2017

*Hold him Father in Heaven in thine
arms and let him be a messenger of
love between our hearts and Thee.
May his Soul rest in Peace.
Amen*

Fondly Remembered by

Wife: Thresiamma &

Sons: Ajai, Pratap

Mr. Zachariah Cherian Poovelil



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THANKSGIVING TO ST. JUDE

Sinto Sunny — Kalyan (West)

A Believer — Sakinaka

Steffy Sunny — Kalyan (West)



*Congratulations
to*

Mrs. Rose Joseph

on her appointment as a member
of the Governing Board of Caritas India

FAMILY APOSTOLATE & KUDUMBA KOOTTAYMA

1. Kalyan Kudumba Koottayma Leaders Meet

Foranes: Kalyan, Powai & Thane on 23-7-2017

Forane of Pune (August)

Foranes: Andheri, South Mumbai, Borivli, Vasai & Malad (in September)

2. Bachelors and Bachelorettes Meet on 20-8-2017 at ARC Panvel

3. Jubilarians Meet on 22-10-2017 at Mulund

4. Kudumba Koottayma Day on 12-11-2017 at ARC Panvel

5. Family Quiz on 12-11-2017 at ARC Panvel

Rules of Quiz

1. One team from each Forane
2. Father, Mother and one Child form a team.
3. Registration Fees: Rs. 100/-
4. First Prize: Rs. 5000/- + Trophy and Certificate
5. Second Prize: Rs. 3000/- + Trophy and Certificate
6. Third Prize: Rs. 2000/- + Trophy and Certificate

Quiz Portion:


Gospel according to St. Mathew	25%
Syro Malabar Church	15%
Kalyan Lantern-Published from Jan. to April 2017	15%
Holy Qurbana	15%
Rosary	15%
Saints and Blessed from the Syro Malabar Church	15%



KKK Leaders
meet Harbour
Region on
25-6-2017

Family Apostolate
new office blessing
at ARC on 25-6-2017





1st Death Anniversary

You left us all so suddenly
It often makes us sit and think
Why you could not say good bye
Before you closed your loving eyes
You faced life's challenges
With courage and pain,
Nobody knew the hidden
Struggle you went through
But "ABBA FATHER" knew what was
Best and called you to his garden of
LOVE + PEACE + HAPPINESS
Your life was one of kindly deeds
A helping hand for other need
May the Almighty Lord grand you
Eternal Rest each day

ROSY VADAKKAN
Gifted by the Lord: 10.04.1947
Reunited with Christ: 19.07.2016

A tribute of love and gratitude from
children, daughters-in-law,
Sons-in-law & grand children



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