



JUNE 2014  
Vol. 02 | Issue 08

# THE LANTERN

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# FAMILY

## *Traditions*

### to be handed down...

(A guidelines for the Syro-Malabar Migrant Families)

Syro-Malabar families for generations have been observing many spiritual, theological, liturgical and disciplinary traditions which are very interesting and edifying to know and it is published here with the objective of giving the migrants a clear picture of the patrimony to be upheld for a better ecclesial life. Thomamargam was the term used for the typical traditions practiced by the St. Thomas Christians. The Spirit of tolerance, friendly relations and peaceful co-existence with other religions were important characteristics of Mar Thoma Christians.

## 01 Marriage

### a. Some of the Practices seen in the History related to marriage

Fixing the Marriage, engagement, and crowning ceremony were the three most important steps in a marriage. At the residence of the woman in the presence of the parish priest, the marriage fixing was done by fathers or guardians of the couple holding each other's hands. The guests used to put rings on the fingers of the couples and a virunnu was given on that occasion. Fixing of the marriage was done sometimes in the Church also. The share of the father to be given to the daughter was fixed at this time.

The engagement was celebrated almost equal to the marriage celebration. At the same time the legal implications of the both were not the same. Engagement was conducted in the Church. The boy used to entrust a ring to the parish priest to be given to the girl. On a fixed day, the girl comes to the church, and four virgins take the ring and put it on the figure of the girl saying this particular boy wants to marry her and has entrusted the ring to be given to her. If the girl denies it, the marriage remains cancelled. The ring that was accepted by the woman was to be dipped the chalice half filled with water. After long prayers, the couples would drink water from that chalice and then the groom would put the ring on the bride's finger. Then the crowning ceremony takes place. The crown was made up of red, white and blue flowers. Sometimes both man and woman wear crown made of gold. The man used to wear a chain with a cross made of gold.

In an arranged marriage, while the meeting of the spouses is arranged by family members, relatives or friends, the spouses express free will to marry. Arranged marriages were very common throughout the world until the 18th century and more so in the Syro-Malabar tradition even today it continues including in the migrant families.



## b. Bridal Processions

The wedding processions to the church and from the church were ostentatious and very important part of the marriage ceremony.

For this occasion, the Thomas Christians made use of the high privileges of using palanquin (antoolam), elephants to ride on (ambāri), royal silk umbrellas (muthukuda), day lamps (pakalvilakku), walking clothes (pāvāta), traditional drums (panjavādyam), shouts of joy (natavoli by men and kurava by women), body guards, fore-runners to clear the way, carpets, ornaments, slaves and many others.

## c. Tāli and Mantrakoti (താലിയും മന്ത്രകോടിയും)

The most important rites found exclusively in the marriage celebration of Thomas Christians are the rites of tying the tāli and offering the Mantrakoti. These two are found among the customs of the Hindus and indeed remain strong examples of inculturation by the Christians in India. Tāli, having the shape of the leaf of the bunyan tree (ālila), is made up of gold and worn by the bride throughout her married life around her neck. The Christian tāli or minnu is made in gold and there is a cross on it. And this cross is made of 21 very tiny balls embossed. It seems that 21 balls are calculated to be 3 persons in Holy Trinity and 7 sacraments ( $3 \times 7 = 21$ ).

There are many interesting ceremonies related to tāli. On the eve of the marriage the twine with which the tāli is tied is prepared in the house of the bridegroom. Usually threads are taken from the wedding garment, the mantrakoti. Both Brahmins and St. Thomas Christians shared this tradition. Three threads were twisted into one and out of seven such composite strands the final cord was prepared. For the Christians, three may represent the Holy Trinity, and seven may stand for the seven sacraments. The tāli proclaims the bride as a married woman. When she died, the tāli was deposited in the treasury box of the parish church.

The mantrakoti is the nuptial vestment for the bride presented by the bridegroom. Even though the East Syrian tradition has the rite of the blessing of the nuptial vestment, the St. Thomas Christian custom of mantrakoti seems to have originated from a Hindu custom. Among the Hindus of Kerala, there is a marriage ceremony called 'pudavakodukkal' (conferring of nuptial vestment).



#### **d. Wedding Ring (വിവാഹമോതിരം), Garlanding, The Bride's Bouquet**

Among the Syrian Catholics, the exchange of rings was not technically part of the wedding service, but at the betrothal. It is always a two-ring set given to the bride and bridegroom by the priest after the blessing and the couples exchange the rings placing them into each other's finger. The husband and wife wear the wedding ring throughout their life.

In India, where flower garlands have an important and traditional role in every festival especially in wedding the couple wear a wedding garland.

At its inception, the bouquet formed part of the décor worn by both the bride and groom. It was considered as a symbol of happiness. Originally bridal bouquets were made of herbs, which had magical and meaningful definitions for the couple's future life. Ancient uses included herbs, not flowers, in bouquets because they felt herbs -- especially garlic -- had the power to cast off evil spirits. The flower girls carried sheaves of wheat a symbol of growth, fertility and renewal. Later the flowers replaced herbs.

#### **e. Bride to the house of bridegroom and Wedding Banquet**

Receiving the bride to the Groom's house is a very meaningful ceremony practiced by the families. The bridegroom's mother in the traditional Kerala style with a bell metal lamp with a metallic handle (kuttuvilaku or

**While entering the bride groom's house, the couple especially the bride takes special care to place the right foot first which is taken from the Hindu tradition which is considered as an auspicious sign.**

nilavilakku) and a bushel heaped up with grain welcome the bride. The couple who stand facing the entrance are welcomed by sprinkling the water in which paddy is soaked (nellum nirum), which symbolizes light, prosperity and fertility. While entering the bride groom's house, the couple especially the bride takes special care to place the right foot first which is taken from the Hindu tradition which is considered as an auspicious sign. A sumptuous feast served for the relatives, well-wishers, neighbors and friends on a folded banana leaf which was considered as a royal practice and a sign of great hospitality. After all celebrations the parents and the relatives of the bride entrust her to the Groom's parents.

#### **f. Madhuram Vekkal**

On the occasion of the marriage, traditionally madhuramvekkal was practiced twice. The first ceremony is held in the respective homes of the bride and the groom, a day prior to the church wedding. On the eve of marriage, in the presence of relatives, neighbours and friends, the family celebrates the single status of the person for the last day. The groom sits facing the east, while a barber cuts his hair and shaves off his beard (Andhamchārtu). The groom's eldest sister or female cousin anoints his hair with oil. The groom's brother-in-law then escorts the groom for his regular bath holding an umbrella for him. On his arrival, all the ladies clap their hands and cheer him. This is called the 'kurava', traditionally considered very auspicious throughout Kerala.

In the bride's home, the feet of the bride are anointed with henna by a female cousin (mailanchiyidal). After her bath, the bride dresses up well and wears traditional jewellery. The bride enters from the easterly direction, in an umbrella, held by her uncle. After the 'kurava' the bride and groom in their respective homes, sit on a chair, which has been covered with a white cloth and are blessed by the priest. A sweet called madhuram is brought and blessed. After the blessing, the sweet is given to the bride and the groom in respective homes by the mother, aunt or grandmother.

The second madhuramvekkal is done at the reception of the bride and groom which is given to both of them in a very solemn way by the eldest person of the family. He asks loudly thrice the permission of the community gathered if madhuram can be given to the couple or not. The community expresses its joy in doing so and madhuram is given to both of them. In certain areas, before receiving madhuram, the bride and the groom wash their mouths with water and receive it as something holy. This ceremony reminds that the life they begin together should become sweet as the madhuram they accept.



02

## Pious Customs related to Child Birth and Sacraments of Initiation

### a. Some of the Practices seen in the History

The birth of the first child, prenatal care and the postnatal care, were considered to be the responsibility of the mother-to-be's parents. As soon as the mother is pregnant, she was taken to her parents for better health care. At the 7th month, she was taken to her parents' house officially and the care was given from there till the birth of the child. After the birth of the child, a lot special care is given to the mother. On a fixed day, the father of the child together with his relatives officially takes the child to their residence.

The word, Maraan Iso Misiha (Our Lord Jesus Christ) and the child's name were whispered into its ears (nāmakarana). Corresponding to the Jātakaranam of the Brahmins, the father of the child used to mix a little honey or milk with gold and vayambu (an ayurvedic medicinal plant) and put this mixture onto the tongue of the child 36 hours after its birth. On 28th day, a black thread was



tied waist which was known as irupathettukettu. This black thread often ornamented with panther toe-nails (pulinakham) or mongoose teeth (kēripallu) enclosed in a golden locket was tied around the waist of the child on the 28th day. The mother was permitted in the church only 40 days after the delivery if the child is a boy and if the child is a girl, only after 80 days. After 6 months, the child was taken to the church, with fine clothe for a ceremony called choruttu - giving solid food-feeding the child with cooked rice. The child was

placed on the lap of the mother and the priest would feed child by placing the blessed palchoru three times in the child's mouth. Then at the age of 4, the child would be placed on the lap of the teacher (āshan), who would initiate the child into writing the alphabets for the first time over rice spread in a plate (ariyiliruttu or ezhuthiniruthu). Though the āshan was Hindu by religion, he used to teach the Christian prayers writing in ola (palm leaves).

### b. Sacraments of Initiation

In the early centuries, the baptism was on the 8th day remembering the dedication of Jesus in the temple. Now-a-days the children were baptized on or after the 40th day after the birth according to the East-Syrian formula. Close relatives of the child such as the grant

parents or uncles and aunts were the God-parents. Their status as God-parents was very significant. The children were given biblical names with modifications suited to the Malabar tastes, in particular those of the paternal and maternal grandparents for the first and second child respectively.



### 03 Rituals to the dying and Commemoration of the Dead



#### a. Anointing the Sick and Death and Burial

Tying palm leaves with biblical verses written on it to the body of the sick, giving the sick and dying, water mixed with the soil taken from the tomb of St. Thomas at Mylapore are some of the traditional practices performed by the St. Thomas Christians.

When the signs of death appeared, the dying person was laid on a bed facing the East according to the local custom. Till the moment of death, the relatives and neighbours used to accompany the person, chanting or reciting the prayers sometimes in the ears of the dying (chevittorma). As soon as the person breathed his last, the toes and thumbs were tied with a piece of cloth. Usually, the dead body was placed at home facing the East and also at the graveyard. Crucifix and lighted candles are kept at the head of the bed or coffin. After a few hours of the death, his body was washed, dressed with fresh cloth (kodithuni) and anointed with perfumed oil and was exposed before the community to pay due homage. During the time at home, puthenpāna, thomaparvam, and other prayers were recited by the relatives and neighbours. It seems that for many centuries, they used to bury the dead in their own premises. Later it was buried in the church cemeteries.



## b. After Burial Ceremonies

After the burial service, the members of the family would gather in the house in the presence of the parish priest and say special prayers for the dead and sprinkle holy water to purify the house. The priest used to bless a tender coconut (karikku) and drink from it and distributed among the close relatives. After the liturgical prayers of the occasion, the priest would bless jirakam (cumin seed). Then all would come and accept the peace (Kasturi) from the priest and take a few seeds of jirakam to eat. Thus they break the fast after burial. Till the purification of the house after the burial, no food was prepared or eaten in the house. Later simple vegetarian food was given to all which was called vegetarian food was given to all which was called pattinikanji. The poor would be given food, clothes and money.

There were special observances for the commemoration of the dead on the 7th, 11th, 16th, 28th, and 41st day after the demise. The relatives and friends of the deceased used to pray and spend time together at the house of the dead for a week and on 7th day, special prayers were

conducted. Like high caste Hindus, the Thomas Christians also practiced Pulakuli or ritual bath on the 11th day after the burial, for the purification from the defilement due to the death of a member of the family. Following the Hindu traditions, there were also certain observances done on 16th and 28th day. Till the commemoration on the 41st day the family members remained in fasting and abstinence and only vegetarian meals were served in the house. The male used to grow beard and all in the family wear white or black dresses. 41st day after the death is considered special to the Christians, remembering the ascension of Jesus on 40th day after the resurrection and the 40 days of fasting of Jesus. The death anniversary celebration was called sradham or chattam. The parents would not observe the chattam of their deceased children elaborately. Liturgical prayers, memorial common meals, almsgiving, etc., were parts of the celebration. Some of these customs are preserved even today.

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## 04 House Blessings

St. Thomas Christians considered construction of houses to be a holy ceremony. In the villages, the houses are constructed facing the east or north, with a cowshed, well, garden, vegetable farm nearby. Some of the non-Christian practices were adapted by St. Thomas Christians such as finding the position for the house, for a well, for a stable which was done by seeking the opinion of a traditionally accepted experts in that field.

Once the construction of the house is over, it was a practice to dedicate the house to the Lord,

blessing the house by the Parish priest. During the preparation for the blessing, near the family altar, a traditional para and nilavilakku are kept on the floor. The family members including the extended family members fill the para with a handful of paddy. Towards the end, the head of the family fills the para above its brim. Before ceremony begin, the people gather at the courtyard and witness the parish priest giving the key of the house to the head of the family who will then open the main door of the house and invite everyone to enter into the house for prayer.



## 05 Holy Week and Family Traditions

Visudhavāram or the holy week was observed as the most important week for spiritual growth, personal sanctification and holiness. Almsgiving and conducting long prayers including in the nights were the speciality of this season.

### a. Hosanna Sunday

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. The Saturday between the nalpathamvelli and hosanna was specially celebrated with special delicacies such as kozhikotta and pichampidi those in round and rectangle size. The gospel reading of that day indicates that these delicacies are to remind the hospitality of Martha and Mariam in the house of Lazarus. These were made and shared with other families as well to foster unity and brotherhood of the neighborhood. In some areas the tradition is to remind of the different types of stones, taken by the soldiers to hurl at Jesus. On Hosanna Sunday, the palm leaves were brought to home and each member used to keep the leave in his room, a symbol of protection from evil.



### b. Appam murickal on Moundy Thursday

On Maundy Thursday (PesahaVyazham), as a part of the family celebration of the Passover Feast, a special unleavened bread was made (Pesahaappam) which is also called inriappam. INRI (Jesus Nazraenus Rex Iudeorum) appam is very much Biblical. It was patterned after the Jewish mode of celebration of the Passover in the family which was continued in the St. Thomas Christian tradition taking the spirit of Exodus 12; 14-27. INRI appam represented the bread used by Jesus during the Last Supper. Tender coconut leaves, blessed on Hosana Sunday was used to make a small cross on the appam. The eldest member of the family would lead the prayer, read the biblical passage, break this bread with hands and distribute it with other members of the family from the eldest member to the youngest. The bread is received in the hands with the respect akin to receiving Holy Communion.



Together with this, a special drink was also prepared with rice flour, coconut milk, and jaggery which represented the wine of the Last Supper. When elder members of the family die, this appammurickal was not done for a year. This bread and milk are not given to the non-Christians nor is it kept for the next day. During the breaking of bread, puthenpāna is read out.

### c. Holy Friday and Saturday

On the Fridays of the great fast and during the days of the Holy Week the family members would sit together and read the Puthenpāna, the passion narrative of the Lord. That day people used to avoid all types of entertainment and just observed as the day of the Lord in fasting and prayer. On the Holy Friday, a bitter drink (kaipunēr) from bitter gourd was prepared and drunk by the family members.



## 06 Fasting and Abstinence

The Thomas Christians had a rigorous discipline with regard to fasts and abstinence. The foreign missionaries called the St. Thomas Christians as the “Church of those who fast” (upavasikaludesabha). For any important feast celebration, the faithful prepared themselves with disciplined abstinence, fasting and prayer. According to tradition, the Syro-Malabar Church had about 180 days of abstinence. The faithful abstained from meat, fish, egg, milk, milk products, chewing of betel, smoking, alcohol, conjugal relationship, etc. The days of abstinence are on all days of Lent (49 days), period of Annunciation (24 days), all days of Moonnunombu (3 days), Ettunombu (7 days) and Pathinanjunombu (14 days) and previous day of the transfiguration of our Lord. Such abstinence was observed also on all Wednesdays and on all Fridays except the Friday/s between Christmas and Denha and the Friday after Easter of the year.

All family members who have completed the age of fourteen and those who enjoy normal health are obliged to observe fast and abstinence. Fasting is obligatory on the first day of the Lent (vibhuthi -AshMonday) and on Good Friday but also recommended on all Fridays in Lent. On days of Fasting only one full meal may be taken. Having a very solemn vegetarian lunch on the fasting day seems to be a wrong custom.

## 07 Feasts and Veneration to the Saints

### a. Christmas and Baptism of Jesus (Denha)

On Christmas night people used to light a bonfire of dry wood and to go around it in a procession. Epiphany marks the baptism of Jesus, and was known in various names such as rākkuli, pindikuthi, etc. in different places. Rākkuli (night bath) was a ceremonial bath in the pond or river near to the houses remembering the baptism of Jesus, which was more a symbol of personal purification. In North Kerala it was called pindikuthi perunnal when feast torches were lighted on pinti or plantain trunk during night in front of every house and it was a communitarian proclamation of Jesus as the light of the world calling him ‘elpaiya’ (God is the light) in Syriac.





## b. Feasts of St. Thomas

The feasts of St. Thomas were all dear to the Thomas Christians. The octave of Easter, which they called the New Sunday was solemnly



celebrated in honour of St. Thomas who put his hands in the wound of Christ on the side and confessed with conviction "My Lord and My God". Pilgrimage to Malayattoor where St. Thomas is believed to have prayed, is even today made by many Christians on the occasion. The feast of St. Thomas on 3rd of July has always been called Dukhrana (in Syriac) means remembrance or commemoration. It was celebrated as Sradham or chattam, the anniversary of the death of St. Thomas.

## c. Special Devotion to Holy Mary and Vanakkamāsam (വണക്കമാസം)

According to age-old oriental tradition, Ettunombu was observed in preparation for the nativity of Mother of God and pathinanjunombu in preparation of the Dormition (Assumption) of the Holy Mary Mother of God. In a recent origin, the month of October is especially dedicated for praying Rosary and the month of May is observed for special devotion (vanankkamasam) in honour of Mother Mary. In the month of March vanakamasam of St. Joseph is conducted whereas in the month of June it is in honour of Sacred Heart of Jesus.



## d. Food for the poor (oottunercha) (ഓട്ടുനേർച്ച)

Oottunercha is an act of charity commonly performed by the families especially on the feast of St. Joseph – on 19th March. A poor family is invited to the Christian families representing the Holy Family and they are given one sumptuous meal. This poor family is respected like honourable guests which is a sign of a great spirituality and prayer.





## 08 Theerthadanam, Vazhipadu (Nercha), Kanikka and prasadam

### a. Pilgrimage (തീർത്ഥാടനം)



From the early centuries, the feast of St. Thomas was celebrated with due importance among St. Thomas Christians. In the early centuries, the faithful used to go to Mylapore either in groups or individually, to pray at his tomb. This pilgrimage (thērthadanam) reminds us about the first visit of St. Thomas Christians along with Keppa (supposed to be the first bishop of St. Thomas Christians ordained by the Apostle Thomas) at Mylapore as soon as they heard about his martyrdom of Apostle Thomas (Rambanpattu, 427-428). Apart from the Mylapore pilgrimage, the Christians started the visit to Kodungaloor too. During the pilgrimage, they used to sing the songs traditionally sung and make it a prayerful experience.

### b. Vows (Vazhipādu Nercha) (വഴിപാട്)

Pilgrimage was part of a vow. In order to seek some special blessings and favours, the faithful with devotion made this vow to God that they would make a rigorous sacrifice by going on a pilgrimage preparing themselves with abstinence and fasting. It seems that for vazhipādu nercha in the form of pilgrimage was meticulously fulfilled by St. Thomas Christians. Nercha can also be fulfilled by offering Sadya or agape services or distributing edibles among the faithful and also by observing fast and abstinence (noimbu).



### c. Kānikka and Prasadam (കാണിക്ക, പ്രസാദം)



Kanikka is the love offering placed in the box kept in the pilgrim centre. This kanikka was given as money or kind by way of sacrifice of the person. The collected kanikka was later used only for spiritual purposes. And prasadam is an edible given to the devotees at the pilgrim centre. When only one person from a family made the thērthadanam, prasadam given from the centre was brought to the family as a holy thing and was shared among the family members and they believed that the merits of the pilgrimage is gained by the other family members as well.



## 09 Family Prayers

### **a. Eeshomishihakku sthudhiaayirikkatte**

St. Thomas Christians while meeting fellow Christians especially the priests and the religious, praised God saying, Praise be to Jesus Christ. Soon after the family prayer, all the members greet the almighty God facing the family altar. And then the younger ones greet the eldest family member to the youngest with this prayer. This greeting prayer unites the family members in love and communion. This greeting prayer has two parts: The first greeting prayer of Eeshomishihakku-sthudhiāyirikkatte is responded with *ippozhum eppozhum sthudhiāyirikkatte*. This was more often said to the priests towards the end of every prayer gatherings.

### **b. Prayer Room/Family Altar**

From early times people have been making altars in some families a room was set apart for the prayers or at least the central part of the main room was set apart for prayer. The pictures are placed in such a way that the people turn to the East. Pictures of the Sacred Heart, Blessed Virgin Mary, St. Joseph, Holy Family, sacred objects received from sacred places including the relics of saints, saints related their parish churches were placed at the altar together with candles and flowers.

### **c. Dedication of the Bible**

In each family, at the centre of the family Altar, a Bible is placed with due respect. The height used be planned in such a way that the children will not be able to take it but the elders are able to read it at any time. Nothing is placed on the Bible

and no household papers are kept inside the Bible.

### **d. Daily Family Prayer**

Hearing the Church bells chiming, thrice a day, the angelus prayer was recited in the family. The people used to stop their work and recite this angelus prayer and then continue to do their daily chores. After the evening church bell, the family with all the members together started angelus prayer and then the rosary. In some families, canonical prayer of the church (*kanonanamaskaram*) is recited.

### **e. Holy water**

After the blessing of the Holy Water on Holy Saturday, the families bring the holy water home and place it near the entrance of their home. It is kept near the front door and each time they go out, bless them with the Holy Water.

## 10 Family-Centred Catechetical Formation

The family is the cradle of catechesis by which faith was handed down from generation to generation. The basic catechism and prayers were taught by the grandparents and parents in the families. The Kathanars (priests) who had their training from the Malpans were the main catechists among the St. Thomas Christians. The Aashan Kalaries were also centres for the catechetical instruction for children. Here, the children were taught the fundamental prayers and principles of faith, even by non-Christian Aashans.

## 11 Family Values

St. Thomas Christians lived in joint-families. The father was the head of the family if the grant father was absent. The parents and elders (teachers, governors and spiritual leaders) were respected highly and all were very courteous towards the strangers and foreigners. Showing respect to others is so common that they are particular not to sit in the presence of their parents, seniors, elder brothers and superiors of any kind. All the relatives of both father and mother were respected and invited to be part of any family functions and celebrations. It was customary to invite all paternal and maternal relatives for parish feasts, marriages, and commemoration of the dead and other functions. Any time of the day, the relatives were welcome.







## 12 Family Traditions for a stable Society

One can be proud of the stability of the families of St. Thomas Christians. In fact the families with the strongest ties tend to observe the most traditions because such traditions create and reinforce a sense of security among the family members. When we do something again and again over the years and through the generations, we tie together our past and our present. We link year to year, childhood to adulthood, grandparent to child and to grandchild, with shared experiences, values and

memories. Consistent family customs provide regular, familiar patterns for a rhythm of life together. They add an element of predictability to the cycle of family life that's both comfortable and comforting. Customs that contribute to a family's uniqueness can give its members a sense of who they are and where they belong. It gives us a chance to say, "this is the way our family does it." Thus traditions serve as a counterbalance to the intense pressure on youth to identify with their peers instead of their

families. Meaningful customs build a sense of closeness that endures even long after children are grown and gone. Observing special days and events gives us a chance to pause and reflect on our lives, to think about what's most important and to share that with our children. Family customs related to spirituality are very precious. And these customs make the families stable and such families serve as the foundation stones and pillars of a stable society.

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### Questions to be discussed in the Family Unit meetings of the Month of June and July

1. From the family traditions given which are those traditions we follow strictly in our daily chores and which we do not follow at all?
2. Do you propose some practical methods to put into practice some of the extinct family traditions?
3. Does the observance of the family traditions contribute for the personal and family identity?

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*Compiled by* **Dr. Francis Eluvathingal**

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# കാരോസുസ

## KAROSUZA

**മാർ തോമസ് ഇലവനാൽ**

കല്യാൺ രൂപതയുടെ മെത്രാൻ

കാരോസുസ എന്ന സുറിയാനി പദത്തിനർത്ഥം പ്രഘോഷണം എന്നാണ്. ഡീക്കൻ അഥവാ ശുശ്രൂഷി പ്രാർത്ഥനാനിയോഗങ്ങൾ പ്രഘോഷിക്കുന്നു. 'കർത്താവേ, ഞങ്ങളുടെ മേൽ കൃപയുണ്ടാകേണമേ', എന്നാണ് ജനങ്ങളുടെ സാധാരണ പ്രത്യുത്തരമായി നൽകിയിരിക്കുന്നത്. വി. ഗ്രന്ഥത്തിൽ കാണുന്ന പ്രാർത്ഥനാരൂപമാണിത്. കാനാൻകാരി സ്ത്രീ തന്റെ മകളുടെ രോഗശാന്തി യാചിച്ചുകൊണ്ട് ഈശോയോടു പറഞ്ഞത് 'ദാവീദിന്റെ പുത്രാ എന്നിൽ കനിയേണമേ' എന്നാണ്. (മത്താ. 15:22). രണ്ട് അന്ധന്മാർ വഴിയരികിലിരുന്ന് വിളിച്ചുപേക്ഷിച്ചു, 'ദാവീദിന്റെ പുത്രാ ഞങ്ങളിൽ കനിയേണമേ'. (മത്താ. 20:30) പത്തു കുഷ്ഠരോഗികൾ യാചിച്ചതും 'ഞങ്ങളിൽ കനിയേണമേ' എന്നാണ് (ലൂക്കാ. 17:13). ചുങ്കക്കാരൻ സ്വർഗ്ഗത്തിലേക്ക് കണ്ണുകൾ ഉയർത്താൻ പോലും ധൈര്യപ്പെടാതെ 'ദൈവമേ എന്നിൽ കനിയേണമേ' എന്ന് പ്രാർത്ഥിച്ചു. (ലൂക്കാ 18:13). ദൈവം നമ്മെ രക്ഷിക്കുന്നത് നമ്മുടെ യോഗ്യതകൊണ്ടല്ല തന്റെ കാരുണ്യം നിമിത്തമാണ്. (തീത്തുസ് 3:5) ഭൗതിക നന്മകളേക്കാളുപരി ആദ്ധ്യാത്മികനന്മകൾക്കുവേണ്ടിയും താല്ക്കാലികവും ശാരീരികവുമായവയേക്കാളുപരി ശാശ്വതവും ആത്മീയമായവയ്ക്കുവേണ്ടിയും വ്യക്തിപരമായ ആവശ്യങ്ങളേക്കാളുപരി പൊതുവായ ആവശ്യങ്ങൾക്കുവേണ്ടിയുമാണ് വി. കുർബാനയിൽ പ്രാർത്ഥിക്കേണ്ടത് (1 കൊറി. 14:1). വി. കുർബാനയിൽ കാരോസുസകൾ

വചനത്തിലൂടെ വെളിപ്പെടുത്തപ്പെട്ട ദൈവത്തിന്റെ സ്നേഹവും കാരുണ്യവും ലോകം മുഴുവൻ അനുഭവവേദ്യമാകുവാൻ ആവശ്യമായ കൃപാവരങ്ങൾ കാരോസുസകളിലൂടെ പ്രാർത്ഥിക്കുന്നത്.

കുട്ടിച്ചേർക്കുമ്പോൾ ഇക്കാര്യം പ്രത്യേകം ശ്രദ്ധിക്കേണ്ടതാണ്.

വചനത്തിലൂടെ വെളിപ്പെടുത്തപ്പെട്ട ദൈവത്തിന്റെ സ്നേഹവും കാരുണ്യവും ലോകം മുഴുവൻ അനുഭവവേദ്യമാകുവാൻ ആവശ്യമായ കൃപാവരങ്ങൾ കാരോസുസകളിലൂടെ പ്രാർത്ഥിക്കുന്നത്. താഴെപ്പറയുന്ന നിയോഗങ്ങൾക്കായും പ്രാർത്ഥിക്കുന്നു. സമാധാനത്തിനും, ലോകം മുഴുവന്റേയും സഭകളുടേയും ഐക്യത്തിനും, എല്ലാ രാജ്യത്തിനും അതിൽവസിക്കുന്നവർക്കും, കാലാവസ്ഥയുടെ സുസ്ഥിതിക്കും, വിളവുകളുടെ സമൃദ്ധിക്കും, ലോകം മുഴുവന്റേയും ഐശ്വര്യത്തിനും, സഭയുടെ അധിപനായ പ. പിതാവിനും മേലദ്ധ്യക്ഷന്മാർക്കും ജനങ്ങൾക്കും വേണ്ടിയുള്ള പ്രാർത്ഥനകളുണ്ട്. കാരോസുസയുടെ അവസാനത്തിൽ 'നമുക്കെല്ലാവർക്കും നമ്മേയും നാമോരുത്തരേയും പിതാവിനും പുത്രനും പരിശുദ്ധാത്മാവിനും സമർപ്പിക്കാം' എന്ന പ്രാർത്ഥന വളരെ അർത്ഥവത്താണ്. വി. കുർബാനയിൽ നമ്മൾ നമ്മെത്തന്നെ ത്രിത്വൈകദൈവത്തിന് സമർപ്പിക്കുകയാണ്. സ്വയം സമർപ്പിക്കുന്നതോടൊപ്പം സമൂഹം അന്യോന്യം ത്രിത്വൈകദൈവത്തിന് സമർപ്പിക്കുവാൻ ആഹ്വാനം ചെയ്യുന്നു. ഒരേ മനസ്സോടും ഹൃദയത്തോടും കൂടി ആരാധനാസമൂഹം കർത്താവിന്റെ ബലിയിൽ പങ്കുചേരുന്നതിന്റെ അടയാളമാണിത്. പരസ്പരസമർപ്പണത്തിന്റെ മാതൃകയാണ് ത്രിത്വൈകദൈവത്തിൽ നാം കാണുക. ആ മാതൃകയിൽ പരസ്പരം സമർപ്പിക്കാനാണ് സമൂഹത്തെ ആഹ്വാനം ചെയ്യുന്നത്.



The Syriac work 'Karusuza' means proclamation. Here the deacon proclaims the intentions of prayer and the community has the usual response 'Have mercy on us O, Lord'. This is a common prayer form found in the Bible. The Canaanite woman who approached Jesus requesting the healing of her daughter called out in prayer 'Have pity on me, Lord, Son of David' (Mt. 15:22). Two blind men who were sitting by roadside cried out in prayer 'Son of David, have pity on us' (Mt. 20:30). The ten lepers too had the same prayer 'Jesus, Master, have pity on us' (Lk. 17:13). The tax collector would not even raise his eyes to heaven but prayed 'O, God be merciful to me a sinner' (Lk. 18:13). God accepts our prayers not on account of four merits but because of His mercy (Tit. 3:5).

In our Liturgy we should make our prayers to God, more for spiritual benefits rather than material, for eternal rather than temporal for communitarian rather than individual needs (1 Cor. 14:1). Those aspect should be remembered when Karusuza prayers are made for special

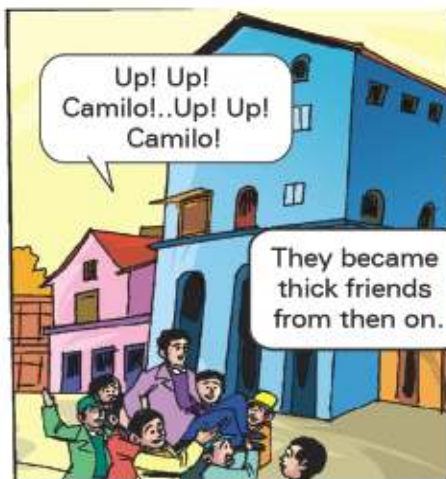
occasions. Through the common Karusuza prayers we request the grace that the whole people may come to know the love, goodness and mercy of God revealed through Jesus. Besides the following intentions are mentioned; for peace, for unity in the world and among the churches, for all countries and its inhabitants, for temperate climate, plentiful harvest, well being of the whole world and for the Holy Father and for the authorities of the church and for all the people.

The concluding prayer of the Karusuza, 'let us commend ourselves and one another to the Father, Son and the Holy Spirit' is very meaningful. In the Holy Qurbana we offer up ourselves to the Triune God. Besides, each one of the community should offer each other to the Triune God. As a result the whole community should be one in mind and spirit as they participate in the Holy Qurbana. We have the best example of self offering to each other in the Holy Trinity. That should be our model in offering ourselves to God and to one another.



08

# Saint Dominic SAVIO



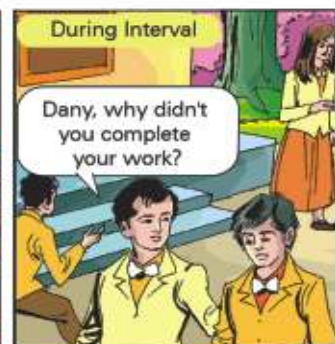
Dominic showed signs of ill health and day by day his health deteriorated. Don Bosco took special interest in his well - being.





Dominic wished that his friends grow in holiness.  
He came to know that some rubbish books misguiding the children

One day...



To be continued...





And over all these virtues put on love, which binds them all together in perfect unity. (Col. 3:14)

*Congratulations on your 50th Wedding Anniversary*  
(22nd June, 2014)



**Mr. Johny L. Puthanangady  
& Mrs. Thresiamma Johny**

*With lots of Love*

**Children**

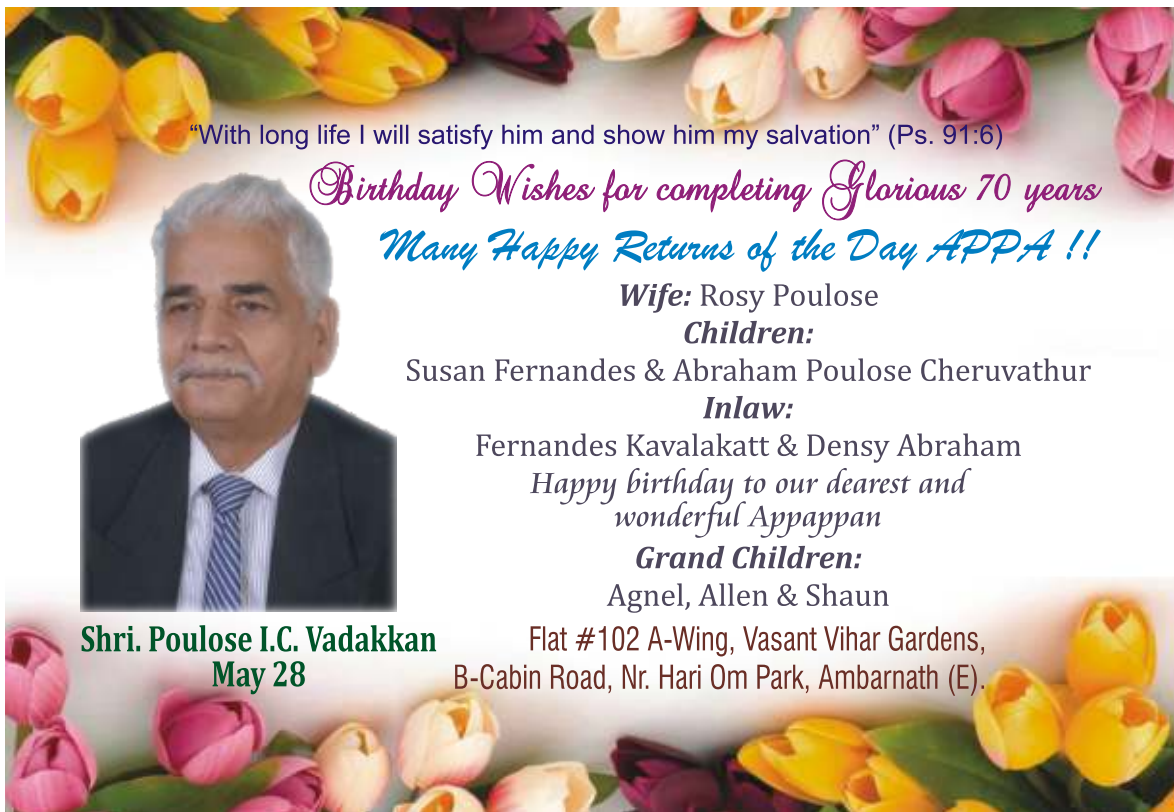
Johnson & Emile  
(Bella)

Joy & Teresa (Terry)

Irene & Charushil


**Grand Children**

Angela, Chris, Nigel,  
Nancy  
and Tanisha

A decorative border of tulips in yellow, pink, and purple colors surrounds the central text and portrait.

"With long life I will satisfy him and show him my salvation" (Ps. 91:6)

*Birthday Wishes for completing Glorious 70 years*  
*Many Happy Returns of the Day APPA !!*

A color photograph of an elderly man with white hair and a mustache, wearing a dark suit, a white shirt, and a blue striped tie.

**Shri. Poulose I.C. Vadakkan**  
**May 28**

**Wife:** Rosy Poulose  
**Children:**  
Susan Fernandes & Abraham Poulose Cheruvathur  
**Inlaw:**  
Fernandes Kavalakatt & Densy Abraham  
*Happy birthday to our dearest and  
wonderful Appaypan*  
**Grand Children:**  
Agnel, Allen & Shaun  
Flat #102 A-Wing, Vasant Vihar Gardens,  
B-Cabin Road, Nr. Hari Om Park, Ambarnath (E).

## Kalyan Eparchy Youth

Mahatheerthadanam- A pilgrimage to our diocesan shrine of St. Thomas at St. Thomas Cathedral Church, Kalyan (W).

On 11th April, 2014, around 600 people gathered together at the Mother of Victory Church, Tikujiniwadi for a penitential walk to St. Thomas Cathedral, Kalyan (W), to ask forgiveness for their sins and to prepare themselves to receive the Risen Lord on Easter.

1. "I can do all things through Him who strengthens me."

These lines came to life when a fat guy like me, who gets tired after barely walking about 2-3 kms, completed a walk of about 32kms with minimal rest. Initially, I declined when I got the invite to this program as I had an exam the very next day. But, He has different plans for you as I found out when my exams got postponed by a week due to the Lok Sabha elections. I agreed to attend. Excited and scared. I won't say that I did not experience any aches or pains, but the strange was that the moment I used to feel the pain while walking, I used to find relief the very next moment. It was His healing touch.

— Joel Kappen

2. I take a rick whenever I travel, even for the smallest distance. I rarely walk and that too, if I have some friends accompanying me. This theerthadanam I hardly spoke to anyone....but I walked and talked to the Lord and I feel very blessed on being able to participate in it. Hats off to all those who actually planned and organized this theertadanam and many thanks for calling me for this event. No more saying No to KEY activities.

— Sheena Mathew



3. This walk basically helped me reflect on many things at a personal level. The sight of St. Thomas Cathedral at the end can be counted as one of the happiest moments of my life.

— Frexin Simon

4. The theerthadana yatra was an awesome event. It really made us experience what Christ went through, though ours was nothing compared to His. I feel really great even after the pain. Impossible for man is actually possible for God. It has made me realize the love He has for us. Thanks a lot for all the efforts. Waiting for more uch events.

— Gloria Venugopal

5. A big thank you to all those who put in their efforts in making the theerthadanam success. It was definitely a big success. It was wonderful experience in every aspect. The perfect way to start the holy week. It's events like these that make us proud to be a part of KEY.

— Merlyn Matchavel





# *In Loving Memory*



യാത്ര പറയുവാൻ എനിക്കായില്ല  
യാത്ര മംഗളങ്ങൾ നേരാൻ നിങ്ങൾക്കും  
ജീവിതകാലത്ത് ഞാൻ നൽകിയ ഓർമ്മകൾ  
പ്രാർത്ഥനകളായി നിങ്ങളിൽ നിലനിൽക്കട്ടെ

**Jacob Paul Mandy**  
**Birth: 20-12-1945**  
**Death: 14-06-2013**

*In loving memory of our beloved Papa on his*



**C.T. JOSE**  
**Birth: 7-8-1939**  
**Sad Demise: 3-6-2004**

*10th Death Anniversary*

*A tribute of love from*

**Wife** : Rosy Jose  
**Son** : Jojo, Tony  
**Daughter-in-law** : Shalini, Jilsi  
**Grand Children** : Olivia,  
Angel,  
Roslin

Flat No. 401, B-Wing,  
Bldg. No. 88,  
Tilak Nagar, Chembur,  
Mumbai - 400 089

## Transfer of the Priests of the Eparchy of Kalyan

Given on 06th May 2014 W.E.F. 30th May 2014

1 Rev. Fr. Jose Kusumalayam CMI	Relieved from Eparchy of Kalyan	19 Rev. Fr. Jaison Karakunnel	PP: Ulhasnagar and Badlapur;
2 Rev. Fr. Jijo Kallely OFM Cap	Relieved from Eparchy of Kalyan		Chaplain CHF Convent and ASI
3 Rev. Fr. Tomy Mundankunnel CMF	Relieved from Eparchy of Kalyan		Convent – Ulhasnagar; CMC Convent-
4 Rev. Fr. Siju Kizhakkepillathukal	Higher studies in Migration Theology		Badlapur. Social Action team member
5 Rev. Fr. Sibichan Kochuveetil	Chancellor; Secretary - Eparchial	20 Rev. Fr. Varkey Thadathimackal	PP: Mankhurd
6 Rev. Fr. Justin Kallely	Consulters, PRO for Media, Eparchial	21 Rev. Fr. Mathew Mechira CMF	PP: Vasai (E) and Naigaon; Chaplain
	Assembly one of the Chief Organizers		CHF Convent, Vasai (E)
7 Rev. Fr. Biju Mannamcheril	PP: Dombivli and Mumbra; Zonal Vicar	22 Rev. Fr. Antony Thekkiniyath OFM Cap.	PP: Antophill and PhD Studies
	Kalyan Zone; Chaplain of CMC	23 Rev. Fr. George Thattamparambil SAC	PP: Nashik Road and Deolali
	Convent Dombivli East	24 Rev. Fr. Antony Karikilamattathil VC	PP: Old Kurla also
8 Rev. Fr. Jose Kokkopuzha	PP: Wagle Estate; Chaplain of SABS	25 Rev. Fr. Jerry Onampilly	Zonal Vicar Antophill Zone
	Convent	26 Rev. Fr. Bipin Chovattukunnel	Priest In-Charge: Mahim and Sion;
9 Rev. Fr. Shaji Parickapilly	PP: Panvel; Chaplain of Presentation	27 Rev. Fr. Jestho Mencherry	Chaplain to SNDS Dharavi
	Convent, Panvel		Priest-in-Charge: Goregaon (East) and
10 Rev. Fr. Bobby Mulackampally	PP: Kalamboli and Kamote; Chaplain		(West); Chaplain DST Convent,
	of SD Sisters, Kalamboli and Thaloja	28 Rev. Fr. John Koovakunnel	Goregaon (W)
	and MSMI Sisters at Kamote		APP: Panvel; Asst. Director Family
11 Rev. Fr. Shaju Kottarathil	PP: Kalewadi, Manager St. Alphonsa		Apostolate, Asst. Director of ARC;
	School; Zonal Vicar Pune Zone,	29 Rev. Fr. Jinto Kallukaran CMI	Relieved: Notary – Eparchial Tribunal
	Chaplain of FCC Convent Kalewadi	30 Rev. Fr. Rosemanian	APP: Nerul and B.Ed. Studies
12 Rev. Fr. Benny Thaninilkumthadathil	PP: Mira Road; Chaplain of SABS	31 Rev. Fr. Rosemanian	APP: Kalyan (W) and Bhiwandi
	Convent Mira Road	32 Rev. Fr. Shibu Pullickal	APP: Borivli
13 Rev. Fr. Francis John Mundapillil	PP: Lonavala	33 Rev. Fr. Sheen Chittattukara	Vocation Promoter for Kerala
14 Rev. Fr. Jerry Alex Maleparambil	PP: Andheri (W) and Amboli; Manager		Presbyterium Secretary, Eparchial
	- St. Mary's High School; Secretary of	34 Rev. Fr. Jenson Poruthur	Assembly one of the Chief Organizers
	Education and Zonal Vicar Andheri	35 Rev. Fr. Liju Irattakuzhackal	Notary: Eparchial Tribunal
	Zone, Chaplain to FMSH Convent,		Priest-in-charge of Roha Property
	Andheri (W)		Development, Relieved from Asst.
15 Rev. Fr. Biju Chittilappilly	PP: Malad (W) and Zonal Vicar Malad		Director Family Apostolate and Asst.
	Zone; Chaplain DST Sisters, Malad		Director of ARC.
	(W); LLB Studies		
16 Rev. Fr. Sinto Chalissery	PP: Kandivli (E), Kandivli (W) and		
	Poinsur; Relieved Notary		
17 Rev. Fr. Francis Eluvathingal	PP: Airoli & Relieved: Secretary of		
	Eparchial Consultors; PRO for Media,		
	Eparchial Assembly one of the Chief		
	Organizers.		
18 Rev. Fr. Jinto Edattukunnel	PP: Vashi and Koperkhairne; Chaplain		
	SD Convent-Vashi; Chaplain LSMS		
	Convent-Koperkhairne		

### Eparchial Vaidika Satsang Organizers

Rev. Fr. Sheen Chittattukara - (Co-ordinator)  
Rev. Fr. Joju Arackal  
Rev. Fr. Biju Kollamkunnel  
Rev. Fr. Paul Kunduparambil  
Rev. Fr. Lijo Velliyamkandathil

**Mar Thomas Elavanal**  
Bishop of Kalyan

## DEPARTMENT OF CATECHESIS Best Sunday Schools for the Year 2013-14

	Group: Abraham	Group: Issac	Group: Jacob
<b>1st</b>	Nerul	Vasai East	Koparkairne
<b>2nd</b>	Bhayander	Mankhurd	Vashi
<b>3rd</b>	Tikunjiniwadi	Borivli	Sanpada

### THANKSGIVING TO St. SEBASTIAN

Ajit Johnson — Nallasopara

### THANKSGIVING TO MOTHER OF VICTORY

Serah Sajin — Old Kurla

## Jesus Youth

POWER SUNDAY- A time of prayer and fellowship.

Date: 22nd June, 2014

All youth are invited to share in this fellowship.

For further details please feel free to contact: Nikhil-  
9619697192, Alphy- 7710037884

**Fr. Lijo Mullonkal (Director)**



# *In Loving Memory of our Parents*



**Mathai Thomas**  
**25th Death Anniversary**  
**Died on 16th May, 1989**



**Mary Mathai**  
**19th Death Anniversary**  
**Died on 28th June, 1995**

## *Fondly Remembered by:*

### **Sons:**

Thomas (Jiji)  
Paul (Bobby)  
Mathews (Saji)

### **Daughter-in-law**

Annie Thomas  
Rosemary Paul  
Tessy Mathews

### **Grand Childrens**

Victor Thomas  
Nancy Paul, Jeffery Paul  
Suzanne Mathews

# **1st Death Anniversary**

**29th May**

*A tribute of love from*

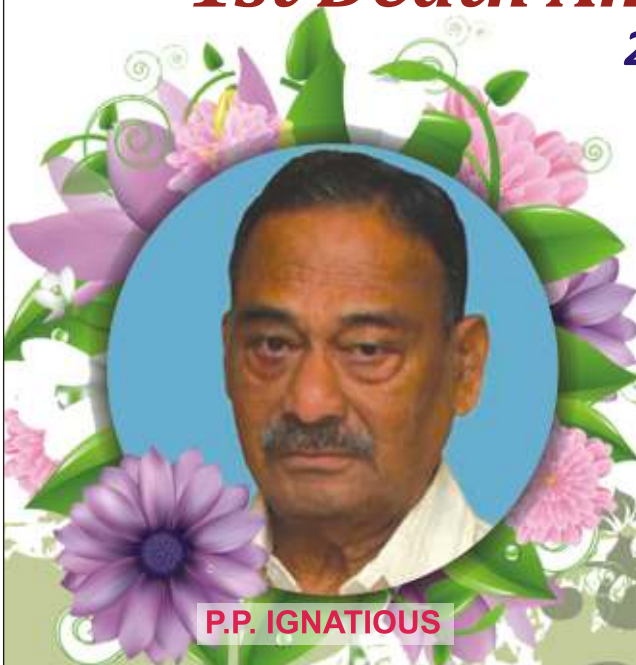
**Wife :** Rosy

**Children :** Francis, Molly & Princy

**Son In Law :** Justin & Jenson

**Daughter in Law :** Princy

**Grand Children :** Savio, Jessica,  
Keveena, Klarissa, Kathrine,  
Christina & Angelina



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## DEPARTMENT OF CATECHESIS

### First 10 ranks in the Scholarship Exam 2013-14

STD 4			
Sr. No	Name	Name of the Parish	Position
1	Jaden James	Dombivli	1st
2	Alphonz George	Nerul	2nd
3	Shreya Toby	Tikujiniwadi	3rd
4	Jesna Jixon	Vadgaonsheri	4th
5	Donna Johnson	CBD Belapur	5th
6	Joel Paul	Pawan Nagar	6th
7	Norita Sabu	Powai	6th
8	Rijo Roby	Boisar	7th
9	Ashlin Rose Peter	Mulund	7th
10	Tiana Tomy	Powai	7th
11	Jenetta Gido	Koperkhairne	8th
12	Celine Joshi	Powai	8th
13	Susan Linus	Marol	9th
14	Martina Emmanuel	Nallasopara	9th
15	Ancila Robinson	Mulund	9th
16	Sarena Antony	Marol	10th
17	Shylin Sunny	Ambernath	10th

Youth			
Sr. No	Name	Name of the Parish	Position
1	Christeena Grace Martin	Katraj	1st
2	Divya Davis	Mahatma Nagar	2nd
3	Elizabeth James	Vasai East	3rd
4	Amala Maria George	Nerul	4th
5	Alfy Francis	Nallasopara	5th
6	Joel Varghese	Vasai West	5th
7	Shruti George	Mankhurd	6th
8	Jily Antony	Dehu Road	6th
9	Sneha Joseph	Sakinaka	7th
10	Simon Stephen	Akurdi	7th
11	Josphine Joseph	Bhayander	8th
12	Archana Merrin Boby	Koperkhairne	8th
13	Jovia Rose Joy	Vasai East	8th
14	Meenu Gigi	Mira Road	9th
15	Leo Joseph	Nasik Road	9th
16	Stephy Thomas	Nallasopara	9th
17	Anumol Jose	Vasai West	9th
18	Sibil Samson	Kalyan west	10th
19	Sneha Babu	Satpur	10th
20	Janet Johnson	Vadgaonsheri	10th

Pre- Confirmation			
Sr. No	Name	Name of the Parish	Position
1	Anjana Joseph	Vasai East	1st
2	Alexander Austin	Powai	2nd
3	Catherine Marianne Antony	Mankhurd	3rd
4	Julie Jose	Dombivli	4th
5	Nimal Nainan	Dombivli	5th
6	Sherwin Shaju	Antop Hill	6th
7	Elizabeth Maria Gregory	Bhayander	6th
8	Sharvin Sunny	Vasai East	6th
9	Shreya Martin	Kalyan (West)	7th
10	Athira Lonappan	Mulund	7th
11	Sabrina David	Bhayander	8th
12	Jovin Jose	Mira Road	8th
13	Jeffrey Joy	Kalyan (West)	8th
14	Angel Varghese	Nerul	8th
15	Dilsa Davis	Malad East	9th
16	Nelwin Jose	Tikujiniwadi	9th
17	Merlin Mathew	Mulund	9th
18	Densy Joy	Vikhroli	9th
Mundanputhisery			
19	Neha James	Bhayander	10th
20	Edwin Joseph	Mira Road	10th
21	Jisa Xavier	Mira Road	10th
22	Njo Jose	Kalyan (East)	10th
23	Sebin Francis	Poisar	10th

BLISS ETERNIA			
Essay competition			
1st	K P Xaviour	Mahim	
2nd	Sr. Cicily chittilappilly,	Koperkhairne	
2nd	Mr. Johny Souriar,	Assisinagar parish	
3rd	Mrs. Jenny Nelson,	Koperkhairne	

Power point competition			
For Std 6			
1st	Suja Johny Vithayathil,	Airoli	
2nd	Nirmala Joseph,	Tikujiniwadi	
3rd	Gladis Joseph,	Uran	
For Std 8			
1st	Lincy Biju John,	St Marys, Nashik	
2nd	Milda Davis,	Vashi	
3rd	Sherin Ukken,	Sanpada	
For Std 9			
1st	Jomol Thomas,	Sanpada	
2nd	Greeny Joby,	Airoli	
3rd	Anju Aji,	Kamothe,	
	Rosile Rajan	Marouli,	
	C P Johnson	Bhandup	



## 8th Birthday in Heaven (25th June)



*In ever loving memory of our beloved  
Those we love never go away  
They walk beside us everyday unseen onheard  
still near still missed and still very Dear.  
"Miss You"*

*Fondly remembered by*

**Mom, Dad, S/S  
B/L: Manoj  
Nephew: Emmanuel**

**Jotish George**  
**Blossomed: 28/06/1983**  
**Withered: 25/06/2006**

## 10th Death Anniversary



**Mr. Kollanoor Lazar Ittoop**  
**Born:-26/04/1934**  
**Died:-22/06/2004**

**FONDLY REMEMBERED BY**

**Wife:** Anna Ittoop

**Son:** Micheal, Thomas, Paul

**Daughter:** Milly

**Son-in-law:** Vivek

**Daughter-in-law:**

Sheela, Sherly, Jessie.

**Grand Children:**

Tony, Michelle,

Steffy, Sybil,

Sean, Eric,

Kevin & Kris

*Relatives & Friends*

**Chembur**

## KALYAN MATHRUSANGAM

**GENERAL BODY MEETING:** The first General Body Meeting of this year was held on 23rd March, 2014 at ARC Panvel. The day was marked by the solemn celebration of women's day. The celebrations started at 10am with a seminar conducted by Rev. Fr. Paul Kunduparampil (Director of Social Action Diocese of Kalyan) on ORGAN DONATION AWARENESS. V. Rev. Msgr Jacob Porathur inaugurated the public meeting which was held at 3pm. The President, Mrs. Aleyamma Sebastian, welcomed the gathering. Annual report was read out by the Secretary, Mrs. Rani Thomas. Rev. Fr. Biju Kollamkunnel, Rev. Fr. Jefferin Pallithara and Rev. Fr. Biju Mannamcheril spoke on the occasion. Mothers from Tikujiniwadi and Thane parishes performed cultural items. Mrs. Linu Albert proposed vote of thanks. Around 400 mothers attended the function.

**CONDOLENCE:** In the public meeting held in the afternoon, Kalyan Mathrusangam expressed its heartfelt condolence on the very sad demise of Rev. Msgr Thomas Thalachira, the founder Director of Kalyan Mathrusangam. V. Rev. Msgr. Jacob Porathur, the Vicar General of the diocese of Kalyan, presided over the Requiem Mass.



### NEW OFFICE BEARERS FOR THE YEAR 2014-2016.

Election was held to choose the new diocesan executive and the following persons were elected to lead the Kalyan Mathrusangam for the year 2014-2016.

1 President	Mrs Lissy Jose	Sakinaka
2 Vice President	Mrs Regeena Mohan	Nerul
3 Secretary	Mrs Linu Albert	Bhandup
4 Jt. Secretary	Mrs Janet Stanly	Poinsur
5 Treasurer	Mrs Somini Winson	Thane
6 Jt. Treasurer	Mrs Omana Thomas	Tilak Nagar

### General Body Meeting and Feast of Patron:

General Body meeting of Kalyan Mathrusangam will be held at ARC, Panvel from 10 am to 4pm on 22nd June 2014 to celebrate the Feast of our beloved bishop, His Excellency Mar Thomas Elavanal. The newly elected Diocesan Executive will assume charges on the same day. Apart from the other participants, all the newly elected Parish, Zonal and Diocesan Executive members are expected to be present for the Annual General Body Meeting.



St. Joseph's Church, Powai



## PITHRUVEDI

Pithruvedi conducted Msgr. Thomas Thalachira Memorial Ever Rolling Trophy for Short Play Competition on 3 May 2014 along with their Patron's day celebrations at Agri Koli Sanskriti Bhavan, Nerul. This year the theme of the competition was Biblical and was inaugurated by our Vicar General, V. Rev. Msgr. Jacob Porathur.

Our Chief guest of the Patron's day celebrations, Cine Artist Captain Raju stressed upon the requirement to have family prayer and deep understanding of the Bible. Eparchial Chancellor Rev. Fr. Francis Eluvathingal reminded us of the Leadership, simplicity and the good deeds of Msgr. Thomas Thalachira. Felicitations of Msgr. Jacob Porathur, Pithruvedi Director Fr. George Vattamattam, and zonal vicar Rev. Fr. Biju Kollamkunnel gave the right ambiance for the celebrations.



### Msgr. Thalachira Memorial Ever Rolling Trophy - Pithruvedi Biblical Short Play Competition Results

Winners: Nasik Parish, ആർത്തബാൻ

Frist Runner-up: Kalina Parish, ഭദ്രവസകീർത്തനം

Second Runner-up: Dombivli Parish, ഞാൻ വിശ്വസിക്കുന്നു

Best Actor: Mr. Joy Chakalackal, Kalina Parish

Best Actress: Ms. Mini Thomas, Kalina Parish

Best Director: Mr. E D Dominic Savio, Nasik Parish

Best Actor Runner-up: Mr. Sheedmon Jacob, Dombivli Parish

Best Actress Runner-up: Ms. Anna Litty Thomas, Sakinaka Parish

For more details - <http://fb.com/pithruvedi>

### UPCOMING EVENTS:

Extempore Speech Competition followed by Annual General body of Pithruvedi will be on June 29, 2014.







Medium, 25 / 5.2 / 56 / BE IT, working in MNC as a Programmer / parents from Trichur / 9619192145  
francis.choondal@gmail.com  
GOC201314102



Fair, 29 / 5.4 / 48 / MBA in Marketing, Working as Marketing Manager at Mumbai / Parents from TCR / 9029485285  
nancyfrancis@rediffmail.com  
GOC201415015

Fair, 23 / 160 / 55 / M. Com Final year Studying / Parents from Aluva / 022 - 32495819 / 9821043473  
selvinmanjaly@yahoo.com  
GOC201415052



Fair, 29 / 163 / M.Sc Nursing + PGDM in Education Management / Nursing Advisor / Parents from Allepy / 9702073420 / 022 - 25883748 / juliet2321984@gmail.com  
GOC201415121



Fair, 26 / 163 / 55 / B.Com + Diploma / working as Accounts Executive in Shipping Company / Parents from TCR / 9930018613  
sinoy.paul@yahoo.com  
GOCMATRIPN1000261



Wheatish, 27 / 5.3 / 53 / 4.5 lk p.a. / MBA Finance / Working as Asst. Mgr. in Bank (Mumbai) / 9702425787 / 9819910383 / ansa\_jsph@yahoo.co.in  
GOC201415332

Fair, 30 / 170 / 70 / Graduated in Commerce / Watch and Jewelry Specialist in Cruise line Boutique / Parents from TCR / 022 28375778 / 9167515448 / tag.anthony@yahoo.co.in  
GOC201314257



Medium, 29 / 173 / 67 / Diploma in Health, Safety & Environment Engineering, Nibosh / working as Safety & Health Officer Qatar / parents from TCR / 022-64480836 / 9323580745 / distrin60@gmail.com  
GOC201415302



Fair (Girl) / 39 / 165 / 55 / Undergraduation + Presently working as Hospital receptionist, Parents from TCR. 9769488615  
kijancy77@gmail.com GOCMATRIPN1587

### THANKSGIVING TO St. JUDE

Mary Poulse — Old Kurla  
Mary Poulse — Kalyan (W)  
Varunny & Fly. — Nallasopara



Mobile app of Kalyan Eparchy, launched by cine artist Captain Raju and Msgr. Jacob Porathur

## BISHOP'S DIARY

APRIL - 2014

- 1st Qurbana - Nerul
- 3rd Monthly recollection - Powai  
Presbyterium
- 8th Church Blessing - Vashi
- 9th-11th Priests Meeting - Panvel
- 13th MPC - Panvel
- 14th Qurbana - Kalina
- 17th Meeting Zonal Vicars - Powai
- 19th Corpus Christi
- 20th S.S.S. Meeting - Powai
- 22nd Mathrusangham Meet
- 29th K.P.V. Meeting

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