Vaivahika Sangamam
on August 23, 2015
at Amala Matha Church, Mulund (w), Mumbai

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"അവരുടെ സെല്ലിയൻസിൽ കാണുന്ന മനോഹരിത മുഖം. എന്ത് മുഖം കാണുന്നു അപ്പോളെയാണ്. സ്വന്തം കാണുന്ന മുഖം നാനെ കാണുന്നു. മനോഹരമായ മുഖം നാനെ കാണുന്നു.

നിലയിൽ പ്രഥമിക്കുന്ന സ്വന്തിശാരംഭവുമെന്നു കാണുക. സ്വന്തിശാരംഭം മനോഹരമായ മുഖം നാനെ കാണുന്നു. സ്വന്തിശാരംഭത്തിൽ മനോഹരമായ മുഖം നാനെ കാണുന്നു. മനോഹരമായ മുഖം നാനെ കാണുന്നു.

ഇല്ലാതാക്കുക! മനോഹരമായ മുഖം നാനെ കാണുന്നു. മനോഹരമായ മുഖം നാനെ കാണുന്നു. മനോഹരമായ മുഖം നാനെ കാണുന്നു.

എന്ത് മുഖം കാണുന്നു അപ്പോൾ മനോഹരമായ മുഖം നാനെ കാണുന്നു. മനോഹരമായ മുഖം നാനെ കാണുന്നു. മനോഹരമായ മുഖം നാനെ കാണുന്നു.

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Few of my friends are atheists or agnostics. Most of them are well educated professionals from different fields. In my discussions with them there are few instances where these atheists agree that it is good to have faith in God. They affirm the need for faith in God not from the teachings of the religion they were born into, but from the knowledge they have acquired from other fields of study.

Behavioural Economics is a field of study that shot into prominence only recently. It is in 2002 when Daniel Kahneman won the Nobel prize in Economics for prospect theory, a theory that captures the behavioural
vagaries of our economic behaviour, that the world took notice of this new science. According to Behavioural Economics we human beings are not as rational as we thought ourselves to be. We take many of our decisions without adequate thinking or no thinking at all. Case in point is our tendency to discount larger future gains for the sake of smaller, but more immediate ones. Consequences which occur at a later time, good or bad, tend to have a lot less bearing on our choices the more distantly they fall in the future - even when one's life is at stake. Behavioural Economists call this tendency to sharply reduce the importance of the future in our decision-making, 'hyperbolic discounting'.

Due to hyperbolic discounting, we do not save enough for the future or preserve the environment for our future generations. Experts across the world are scratching their heads on how to solve the problem of hyperbolic discounting. But Christian teachings have found a way to solve this problem. Our belief in heaven and hell discourages our tendency to discard our future in favour of our present. The concept of sin links the consequences of our present to our future life, even life after death. Had it not been for the belief in heaven and hell, all human beings would have believed in eating, drinking and making merry for today and the world would have been a hell to live in. So even an atheist would agree that every Christian's quest to enter the kingdom of heaven is making the world a better place to live.

Blaise Pascal was a famous mathematician. He developed a simple decision format to judge whether it makes better sense to believe in God or not to believe in God. Assume you have two options, one to believe in God or two not to believe in

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God. There could be two other possibilities too. One it is true that God exists and the second is that God does not exist. This means there are four options in front of us. The first is that you believe in God and God does exist. The second is that you believe God exists but God does not really exist. The third is that you do not believe God exists but God really exist. The fourth is that you do not believe that God exist and the truth is that God does not exist.

What are the benefits of each scenario? In the first scenario since you believed God exists and God really existed, God will be happy with you and you will get infinite benefits in heaven. But in the third scenario since you did not believe that God existed where in reality God has really existed, God will be angry with you and you will get infinite punishment in hell. In the second option since you believed that God exists and you led a less selfish life, you might have missed on some pleasures and luxuries in life, which is a limited, finite loss. In the fourth option, since you believed God does not exist, you might have indulged in some luxuries and pleasures in this life and since God did not exist, you got away with it and so got some limited, finite gains.

But any one who knows the basics of mathematics would tell you that infinite gain or loss is far more important that finite gain or loss. So Pascal demonstrated clearly that believing in God and living a life according to God's commandments to attain infinite gains is the most rational thing to do.

Looking through the eyes of behavioural economics and decision theory it is clear that a strong belief in God and his teachings is the best option for oneself and for the whole world. Even an atheist would agree with us on this.
The Term “faith development” is relatively a new usage in the field of religious transformation. It has been introduced to us by James W. Fowler and whose works have gained tremendous influence. For him:

Faith is the process of constitutive knowing, underlying a person's composition and maintenance of a comprehensive frame (or frames) of meaning, generated from the person's attachments or commitments to centres of supra-ordinate value, which have power to unify his or her experiences of the world, thereby endowing the relationships, contexts and patterns of everyday life, past and future, with significance.

Faith is a human activity that takes place through relationships. The most significant aspects of these relationships are aspects of trust and loyalty. In faith we trust in and are loyal to something. Through these relationships of trust and loyalty our ‘world’ is shaped, meaning is made, and our own selves are constituted. On the basis of the empirical evidence of the faith interviews, Fowler has been able to distinguish consistent patterns of stages of faith. Each of these stages has its place within a sequential order. The sequence of stages never varies. Furthermore, each stage builds and incorporates into its more elaborate pattern the operations of the previous stage. This means that development from one stage to the
next is always in the direction of greater complexity and flexibility.

**Undifferentiated Faith or Primal Faith (0-4 years)**

This stage is not considered as a proper stage but as pre-stage. Fowler outlines basic trust and crucial experience of mutuality with the parental figures as the emergent strength of this stage. Our first ‘images of God’ have their origins in infancy. These images are formed prior to language and concept. Deficiency for the individual’s development at this stage may lead to an excessive narcissism or extreme isolation and failed mutuality. For Fowler the primal faith begins with the child’s trust and loyalty toward the persons giving the primary care. It is a stage of undifferentiated faith and the conflict between trust and mistrust is crucial at this stage. Faith formators must create a trusting relationship with the child at this age so that the basis for the development of faith is established.

**One: Intuitive-Projective Faith (3/4 - 7/8 years)**

In this stage, children are capable of using new tools of language and symbolic representation to organize sensory experience into meaningful units. In the Intuitive-Projective Faith the children are more focused on fantasy, intuition and perception. The faith formators should make use of these opportunities to develop the faith of the children at this age. Faith formators should use thematic materials, the natural intuitiveness of this age and the child’s capacity of knowing by feeling. The children should be asked to talk freely about parents, God, Jesus, etc. at this time. Bible stories, religious poems, imaginary faith journeys, seeing and feeling the creation of God in the surroundings, etc. will help faith formation at this age.

**Stage Two: Mythic-Literal (6/7 – 11/12 years)**

At this stage, faith is a ‘joining faith’; the person joins the immediate social group, takes on its stories, symbols, myths and doctrines, and understands them literally. In Mythic-literal faith we are considering children of seven to eleven years of age. Personal autonomy is an important aspect of this age. Though the children are interested in listening to the stories and role oriented behaviors they are capable of separating facts from fantasy. The faith formators should involve the children more in the religious activities at this stage. They should be encouraged to join in the pious associations and charitable organizations. Since it is the time that children sort out real from make-believe, the faith educators should make use of this time to teach the children the great stories of salvation history.

**Stage Three: Synthetic-Conventional (11/12 - 17/18 years)**

Synthetic meaning is pulling together, integrating various disparate elements into a single, viable sense of identity or selfhood. “The interpersonal consciousness emerges at this period and it allows the person to step outside the flow of life and to reflect on the various patterns and meanings of life.” (Amarnad) This is a time of conflict for the adolescence. The faith formators should help the youth to understand the social realities of life, issues and institutions of the society. Since they are against authority at this age the faith formators must properly learn and honour the youth at this time. Annual retreats and creative discussions can be encouraged at this time. More opportunities for faith development at this stage is dealt in the next point.

**Stage Four: Individuative-Reflective (17/18 – 30s or 40 years)**

At this stage, an individual apparently shows the ability to stand-alone or apart with an independent ideology or outlook, and a qualitatively new awareness of responsibility for it. In the individuative faith “the values, commitments and system of beliefs are critically examined by the individual.” The adults find clear
ideology and choice of one’s own beliefs. The educators must help the individuals to look the world in a wider way that they come to know more about the world view other than their own. This age is important because it is during this age that the individuals find their own vocation. Hence the faith educators must help the individuals to discern their divine call.

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Stage Five: Conjunctive Faith (Rare before 30 years)

The conjunctive stage requires going beyond the explicit ideological system and clear boundaries of identity that stage four worked so hard to construct and to adhere to. In stage four, one conforms to the tradition, in stage five one looks to how the tradition conforms to one’s personal experience. “The stage of conjunctive faith arises from an awakening to polar tensions within oneself and the paradox in the nature of truth.” (Amarnad). At this stage the person is receptive to the revelations of the spirit and he understands that he does not have all the truth. Individuals undergo some kind of middle age crisis at this age and the formators must help them to rebuild their vocation, images of self and faith. The people of this stage are the best people for faith education since they have strong conviction of their faith.

Stage Six: Universalising Faith (Usually in later Life)

In Universalizing Faith the person goes beyond oneself and identification or participation in the ultimate brings a transformation in him/her. Here the person likes the experience of the divine rather than the description of the divine. Because of this identification he/she becomes open to internal change and also admires the change in others. Fowler says persons at this stage “engages in spending and being spent in order to transform present reality in the direction of a transcendent actuality” (Fowler). The faith educators must bring these people to the community of the faithful and their sharing and witnessing will be great inspiration for the community.

Conclusion

James Fowler has put forward a theory, which can be a source of inspiration for the faith educators to develop a faith programme in each parish. Fowler describes faith development as an ongoing programme. From womb to tomb we are under formation and each stage has got its own developmental activities. Knowing the stages is very important in faith formation programme. If the faith educator is thorough with the needs of each stage he can bring out a programme, which will be the best in that particular parish. May be an illustration of Luke 10:27 “you must love your neighbor just as much as you love yourself” (Luke 10:27). May I paraphrase that in this way ‘you must love your children just as much as you love yourself”, then we will have a community of believers who are fully human and fully alive.
Catechesis in the Syro-Malabar Church

The catechetical history of the Church in India is as old as this Church itself. Faith came to India in 52 AD through the preaching of the Gospel through St. Thomas. We do not have any historical record regarding the faith formation ministry in the Church in India till the fifteenth century. As was the case with all other Churches, there might have existed a system of catechesis in India by which faith was handed down from one generation to another. Most probably it might have happened mainly through community and family centered catechesis by means of liturgical celebrations, catechetical instruction and customary practices. It was not formal and systematic; it was mainly informal and liturgical.

In the Church everywhere in the beginning, catechesis was parish centered and later in the western countries especially in Europe, the Christian schools were given the responsibilities of catechesis. Textbooks also were introduced to help the catechesis. The western missionaries brought the same system of catechesis into India. But the Syro-Malabar Church always kept catechesis as an integral part of the pastoral ministry of the Church.

After the Syro-Malabar Church has elevated to the status of the Major Archiepiscopal status, it could published a catechetical directory by name Call and Response in 2003, after the pattern of the General Directory for Catechesis published by the Congregation for the Clergy. Catechetical systems of the Syro-Malabar Church are now guided by this directory. A catechetical textbook series by name “On the path of Salvation,” based on the Catechism of the Catholic Church, General Directory for Catechesis, Code of Canons of the Eastern Churches and the Instruction for applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches, was published by the Syro-Malabar Church.

The main catechetical systems in the Syro-Malabar Church

In the Syro Malabar-Church, there exist different catechetical systems which make her catechetical ministry effective and fruitful. These systems are actually the different ways of doing catechesis, and they differ from one another on the basis of the means and methods which are used in the catechetical action.

1. Catechesis through Celebration

Catechesis through celebration means liturgical catechesis and it is done mainly within the context of the Church by using the language of symbols, signs and images. This mode of catechesis extends from the very beginning till the end of one’s life, since almost all the main aspects and moments of one’s life are actively or passively related to the liturgical celebrations of the Church. “I came that they may have life and have it abundantly” (Jn 10:10). “The celebrations of the Church are mainly the Liturgy of the Eucharist, the celebration of the sacraments, sacramentals, liturgical year, liturgical feasts, liturgy of hours, popular pities and devotions” (Call and Response no.108).

2. Catechesis through Instruction

Catechesis through instruction facilitates the systematic transference of the Christian faith. It follows pedagogical methods and makes use of instruction as the basic means. This system of catechesis takes place mainly within the context of a school setting. The Sunday school system of catechesis followed in the Syro-Malabar Church is based on this type of catechesis (Call and Response no.110). By this, the faith of the Church is communicated in a systematic and comprehensive way to the new generation and they are helped to personalize the same through learning. For the faith formation of the adult faithful, marriage preparation courses are being conducted by the eparchial family apostolate departments at the eparchial level. Besides these, annual retreats for the parish community are held for the faith formation of the adult faithful.

3. Catechesis through Apprenticeship

Catechesis through apprenticeship is actually an activity-based catechetical system. This system of catechesis helps the faithful to participate in the
community services and activities. In the Syro-Malabar Church, especially in the parishes, there exist different associations, movements and groups of Christian faithful. These groupings are made on the basis of age, charism or activities. In the parish communities of the Syro-Malabar Church, normally there are groups like Holy Childhood, Marian Sodality, Mission League, Jesus Youth, Vincent de Paul Society, Legion of Mary, Charismatic prayer Groups, etc (Call and Response no.116). Since catechesis is related to the faith formation and character formation of the members of the Church an apprenticeship model of catechesis is very important because it helps the faithful to practice religion in their particular situations of life.

The catechetical organizations of the Syro-Malabar Church

1. At the Synodal level
At the Synodal level, there is a Synodal Commission for Catechesis which consists of three bishops appointed by the Major Archbishop for a period of five years. One of them serves as the chairman of the commission as designated by the Major Archbishop himself. The main function of this commission is to coordinate, animate, and foster the catechetical ministry of the Syro-Malabar Church. In order to assist the commission there shall be a committee consisting of representatives from each eparchy.

2. At the eparchial level
Apart from the Synodal level, the catechetical ministry of the Church is also organized at the eparchial level. It is actually at the eparchial level that the catechetical ministry is in its real action. At the eparchial level also it is organized under a department headed by a director and a council which assists the director to co-ordinate the catechetical activities of the eparchy.

3. Forane / regional level
Within the eparchy, catechetical activities are further organized at the Forane or regional levels as per the need and size of the eparchy. In order to assist the catechetical activities of a particular Forane or region there will be a Forane or regional catechetical council.

4. At the parish level
At the parish level, catechetical activities are organized under the directorship of the parish priest. In order to assist the parish priest in the co-ordination and animation of the catechetical activities, every parish will have a team of zealous and competent catechism teachers. In the same way, every parish will have also a Headmaster or Headmistress in order to facilitate the catechetical activities of the parish. The parish priest and all the catechism teachers together form the staff council of the parish. Besides the staff council there is a parent teachers association in order to promote catechetical activities of the parish. In every Sunday there is a 90minutes Sunday school catechesis for the children from the age of 5 to 17 based on the textbooks prepared by the Church.

A person who is either born in or made a member of a particular Church has to be given formation in the traditions of that particular Church. He/she should see, hear, touch and experience the way of life of that particular faith community. He/she should be introduced to and integrated into the liturgy, spirituality, discipline, and customs of the particular Church. As per the above said guidelines given by the universal Church, the Syro-Malabar Church, being a sui juris Church in the Catholic Communion, is trying to give proper faith formation to her faithful through the apostolate of catechesis.

Since catechesis is related to the faith formation and character formation of the members of the Church an apprenticeship model of catechesis is very important because it helps the faithful to practice religion in their particular situations of life.
ENCOURAGE YOUR CHILDREN

Mathew is studying in the ninth standard and lately he has become a major concern for his parents. The little rebel hidden in him has raised his head to his parents. When I met him at his house, his parents asked me to advise him. As I felt the ambience not fit for counseling, I told his parents to send him to my office later. After a few days when he came to see me, he sat rather indifferently.

I tried telling Mathew that his father and mother love him so much that they are saddened by his recent rebellious behavior. I almost finished saying that and without a second thought Mathew shot back, “God has created two people in this world just to say a NO to whatever I do or think, one is my Papa and the other one is my Mummy”.

I smiled at him and asked him the reason behind his parents, and not the others, correcting him. He gave me a blank stare in response. I asked him if he was aware of the fact that the others corrected their children at home. I also asked him whether he knew that his parents corrected only him and not others. Mathew mellowed down and nodded yes to all that I asked. After spending enough time with him, I made him realize that correction from his parents is an expression of deeper love for him. He seemed a little more relaxed and composed. I arranged for a meeting with Mathew’s parents as I felt they also needed to set certain things right.

Mathew’s basic problem stemmed up from misunderstanding. Just like it is the responsibility of parents to rectify the mistakes of their children, it is also equally important to appreciate them for their
deeds. Parents should strive to become the motivating force in the lives of their children. Here Mathew’s words hold the key- “My Papa and Mummy are the people created by God to say only no to me always”. It denotes that he has not received any encouragement or positive stroke from his parents. Children learn a great lesson when parents encourage their virtues and correct their errors; my parents approve my good deeds and amend my mistakes, and those corrections emanate from pure love. It was a hard task for me to make Mathew grasp this fact.

We Indians are reluctant to appreciate others. We believe that it is detrimental to lavish praises on children in appreciation of their good deeds. Our forefathers might have presumed this in some other sense. Well, surplus or unnecessary rallying will definitely lead to negative results. If you are too generous in showering accolades on your children or too negligent about correcting their misbehavior, it will be insidious to the growth of the child. An excessively sharp-eyed attitude towards their failures and a blind eye towards their meritorious deeds will definitely bruise their ego.

We must correct our children to lead them along the right path. At the same time we must remember that these children, in the image and likeness of God the Almighty, are capable of being a box of virtues and goodness. We must never hold back our words of appreciation.

Here is an anecdote that a teacher shared with me. It was a Sunday. The whole congregation including children and their parents were present for the Holy Eucharist. During the homily, the celebrant asked questions to the children. For every correct answer the child was gifted a pen. 11 year old Anoop also received a pen. His parents watched this from the back. On reaching home, Anoop’s jubilant mother congratulated him. A beaming Anoop became voluble in expressing his joy. If we talk genuinely about their good deeds, they are always interested to open up.

All this time, Anoop’s father was ensconced in an easy chair, reading the newspaper, quite disinterested in the conversation between Mummy and the son. The mother asked the father, “Didn’t you notice our Anoop receiving the prize from Father?” “Oh, seemed like the priest giving away something,” uttered the father dispassionately, with his eyes still fixed on the paper! Anoop’s smile disappeared. Had the father appreciated the son’s victories, the son’s love towards his parents would have grown to bloom into a strong relationship

Another concern of paramount importance is the undue emphasis given to extrinsic motivation. We should not offer them goodies to see them excel. A mobile phone for a perfect ten or a car for a first rank is a common trend among parents to motivate their children. Value should be given to intrinsic motivation wherein children feel the need, from within, to excel. The children should be made to feel that no matter what they will be the apple of our eyes.

There should be a balance between correcting our children and appreciating them. Do not forget to appreciate even the small things they do. Never give them a chance to believe that nothing good can come from them.

Dear parents ponder over this at least once in a week; how many times did we encourage our children this week? Did we fritter away any chance to motivate them? We should find out reasons to motivate them as they are also created in the image of God.

Final Note: My mother used to go out once in a week. I wanted to find out why? I followed her, one day, without her knowing it. I saw her getting into the house of a poor old lady who could hold herself only with the support of a walking stick. Mother bathes the old woman, Washes her cloth, cleans her room and finally feeds her with her own hand! I was wonder struck by what I saw and I ran to her and hugged her. My mother put her hand around me and finally feeds her with her own hand! I was wonder struck by what I saw and I ran to her and hugged her. My mother put her hand around me and said “my daughter, you should also do like this. Love- that itself is heaven”.

-Blessed Mother Theresa about her Mother
It is the basic need of every individual to believe in a God and to belong to a God. Faith formation in its real sense is helping a person to believe in God and belong to God. Faith is a gift from above. It is one of the theological virtues. And we know well that the theological virtues of faith, hope and love are called so because these are supernatural virtues infused into us by God Himself. If faith is an infused virtue, then how can we form a person in faith? What then, do we mean by 'faith formation'? In order to understand what faith formation is in the present context we need to know what the challenges that this ministry face today are.

**New set of challenges faced in imparting faith formation to youth:**

a. Faith was passed on in the past. Today instead youth themselves choose faith.

b. Faith has become highly personal and individual and non-institutional and less influenced by the religious traditions and institutions of the past.

c. The congregation determined the externals of faith. Individuals decided how to express their faith.

d. The youth chose to live the truths revealed to them by the families by their example.
e. Youth wish to belong to a church that has learned to convey unchanging, eternal truths within a changing culture of choice.

e. As against the individual learning of faith in the past, greater opportunities of religiously grounded relationships, activities, programs, opportunities and challenges are stressed.

**How can we promote an effective faith formation to youth?**

1. Effective youth faith formation involves teaching youth, first, the Christian way of life in the particular situation of the society and then generating situations where youth feel they meet God in this world itself.

2. Effective youth faith formation helps them to imbibe sufficient knowledge about the traditions, common practices, habits, rituals, culture, narrations and stories of the society, church-going traditions, prayer styles, etc.

3. Effective youth faith formation helps them to experience faith through activities like fulfilling the religious rituals, reception of the sacraments, active participation in the Holy Qurbana (Mass), reading and praying the Bible etc.

4. Effective youth faith formation offers youth a sense of belonging that ties them into the fellowship of their church.

5. Effective youth faith formation addresses their need for belonging, believing and becoming, i.e., belonging to Christ, believing in Christ and becoming Christ.

6. Effective youth faith formation addresses their need for belonging, believing and becoming, i.e., belonging to Christ, believing in Christ and becoming Christ.

7. Effective youth faith formation nurtures the spiritual life of youth through spiritual disciplines and contemplative practices.
Through retreats, meditations, contemplation on the mysteries of God, tremendous hunger is created in young people for spiritual enlightenment.

**Principles that guide the formation of youth in faith:**

1. **Youth ministry must be rooted in the desire for intimacy with God, which alone can promote faith and spiritual development.**

2. **Following Christ within the community.** Christian community becomes a covenant community to which the youth owes its allegiance and receives encouragement, support and life in the spirit.

3. **Responsible response to God's Grace.** In faith formation youth must be taught to respond responsibly to God's grace and the promptings of the Spirit. Youth must open up, listen and respond to God's call willingly and generously.

4. **Accompanying presence of the faith educator:** It initiates a maturing process in the youth through the meaningful relationship that the elders establish with them. Faith formation is an accompanying presence of friendship and care.

5. **Impartial inclusion of the youth in the community:** Youth must be brought to the main stream of ecclesial life by including them in the worship, teaching, proclamation, fellowship and service.

6. **Involve youth in establishing a just society:** Get youth involved in the promotion of social justice, universal peace, divine mercy and divine rule.

7. **Teach youth to maintain a sacred balance between work and rest:** The youth must be formed to work hard but give sufficient rest to their body mind and spirit. Overwork bring imbalance in the divine quotient.

**Nature of transformation brought about in youth by faith formation:**

Ø By making alive the presence of God in faith formation their lives are changed.

Ø Leading them to the grace of God, they imbibe the gifts and fruits of the Spirit.

Ø With regular spiritual activities youth can develop deeper friendship with God.

Ø Youth attain attitudes of Hospitality, trust, dependency and co-responsibility.

Ø They become involved, interested and welcoming towards the ecclesial life.

Ø Young people's experience of silence, solitude, and contemplative prayer during the faith formation process creates a desire for continual growth in prayer and spiritual practice.

Ø Healthy faith education helps youth to take on to holy leisure against evil leisure.

Faith formation is the process of equipping a person to receive the divinely infused gift of faith into their soul. The soil must be prepared before we sow the seed. The soil is our soul, the one who prepares the soil is the faith-educator, the one who sows the seed is God, and the seed is 'faith'. Faith formation can be the act of preparing the soil so that the seeds can be sown. Youth is a time when the soil is ripe and most fertile to implant the seed. Hence we consider the sowing of the right seed of faith at the right time an unavoidable need of the period of growth. Being aware of the challenges of the present day, let us promote an effective faith formation basing ourselves on the true principles that can impart adequate faith development and bring about total transformation in the youth.

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ക്യാബിനറി

ക്യാബിനറി പ്രഖ്യാപനം

ക്യാബിനറി പ്രഖ്യാപനം

തറയിക്കപോകുന്നതും ഉറുമുക്കുന്നതുമായ ക്യാബിനറി പ്രഖ്യാപനങ്ങൾ എന്തെങ്കിലും വിവരങ്ങൾ സ്ഥാനീയമായി പ്രഖ്യാപിക്കുന്നതുമായ വിവരങ്ങളും വിവരങ്ങൾ നൽകുന്നതുമായ പ്രക്രിയകളുമായി താഴെ പ്രഖ്യാപിക്കുന്നു. 

ക്യാബിനറി പ്രഖ്യാപനം എന്തുകാരണത്തിന്റെ സാമ്യതയും ക്യാബിനറി പ്രഖ്യാപനം എന്തെങ്കിലും വിവരങ്ങളും വിവരങ്ങൾ സ്ഥാനീയമായി പ്രഖ്യാപിക്കുന്നതുമായ വിവരങ്ങളും വിവരങ്ങൾ നൽകുന്നതുമായ പ്രക്രിയകളുമായി താഴെ പ്രഖ്യാപിക്കുന്നു. 

നിന്നു സൂചിപ്പിക്കുന്നത് ആക്രമണം എന്തുകാരണത്തിന്റെ സാമ്യതയും ക്യാബിനറി പ്രഖ്യാപനം എന്തെങ്കിലും വിവരങ്ങളും വിവരങ്ങൾ സ്ഥാനീയമായി പ്രഖ്യാപിക്കുന്നതുമായ വിവരങ്ങളും വിവരങ്ങൾ നൽകുന്നതുമായ പ്രക്രിയകളുമായി താഴെ പ്രഖ്യാപിക്കുന്നു. 

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COVER STORY
Kalyan Lantern | August, 2015

The issue of 65% in the field of Film Industry is a crucial area. Attracting both domestic and international audience. The film industry is a dynamic and ever-evolving sector, always looking for new avenues to explore. The film industry is a major source of entertainment and a significant contributor to the economy. It is a major source of revenue for the government at the state and national level.

Some aspects of the Film Industry

- Distribution
- Production
- Marketing
- Audience

The Film Industry is a complex and multifaceted field, with various stakeholders involved at different stages. The industry is facing several challenges, including piracy, competition from other forms of entertainment, and the need to keep up with technological advancements.

Some recent developments in the Film Industry

- The rise of digital platforms
- Increased focus on original content
- Greater emphasis on female-led narratives

The Film Industry has a significant impact on the economy, providing employment opportunities, generating revenue, and contributing to cultural diversity.

The future of the Film Industry

The Film Industry is expected to continue growing in the coming years, with a focus on innovation, technology, and audience engagement. The industry is likely to see an increased focus on diversity and inclusion, as well as a greater emphasis on sustainability and social responsibility.

In conclusion, the Film Industry is a vital sector, with a rich history and a bright future. It is crucial for policymakers and stakeholders to work together to ensure its continued success and growth.

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ഒരു കാലാംശം

നിരേഡ്രവാചകം പ്രത്യക്ഷിച്ചാൽ, എന്റെ ബാലാചാരം, എന്റെ പാടപരമായ ജീവിതം എന്റെ സ്വന്തമായ പാടത്തിലെത്തി എന്റെ സ്വാഭാവികമായ പാടത്തിലെത്തി മനസ്സിലാക്കിയാൽ ഇത്തരം പ്രത്യക്ഷിച്ച പ്രാണികൾക്ക് എന്റെ സ്വാഭാവികം പാടത്തിൽ നിന്നും പ്രാണികൾക്ക് എന്റെ സ്വാഭാവികമായ പാടത്തിലെത്തി മനസ്സിലാക്കിയാൽ ഇത്തരം പ്രത്യക്ഷിച്ച പ്രാണികൾക്ക് എന്റെ സ്വാഭാവികം പാടത്തിലെത്തി എന്റെ സ്വാഭാവികം പാടത്തിലെത്തി.
With purity and Faith

With purity and Faith
With hearts washed clean

In our Holy Qurbana the celebrant officially enters the sanctuary at the beginning of the Anaphora. Before that the priest stands before the Sanctuary at the entrance and bowing down he recites in a low voice this prayer: “Lord God, grant that we may enter - with clean hearts and pure conscience”. This prayer is a preparation for beginning the Anaphora or the hallowing part of the Qurbana.

We have seen the significance of the celebrant washing his hands at the beginning of the Anthem of the mysteries as a spiritual preparation for the offering of Qurbana. It signifies the Lord washing away all our iniquities from our hearts. So, after washing the hands the celebrant prays: “Lord our God, grant that we may enter the Holy of holies with clean hearts and pure conscience”. Here the sanctuary is qualified as the holy of holies. We read in the letter to Hebrews ‘Let us come near to God with
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With true faith
As we prepare to offer the sacrifice we pray for these qualities - devotion, diligence, purity and above all true faith. As this Qurbana is primarily the sacrifice of Christ it is a divine action and it is qualified as spiritual and since this is accomplished through visible signs and symbols it is qualified as rational. In our Liturgy there is the divine and human element and visible and invisible element. Only in the light of faith we will be able to understand the divine and invisible elements. Hence the priest prays: “make us worthy to offer your sacrifice in true faith”. The priest is praying for three favours: to enter the holy of holies with clean hearts, to stand before the altar with devotion, diligence and purity and to offer the sacrifice in true faith.

The Creed
The priest begins and the community joins in the recitation of the creed. Here we remember the teaching of the fathers of the Church that the recitation of the creed sanctifies our hearts, minds and our lips. Hence the proclamation of our faith is the proper preparation for the celebration of the mystery of faith. So the recitation of creed is to be considered as essential part in all the celebration of Qurbana.

Before the ratification of the O.T. Covenant, all the people answered together “we will do everything that the Lord has said” (Ex. 19:18). So too the community proclaim their adherence to faith as they prepare to participate in the covenental sacrifice.

It is the Nicean creed that we recite in our Qurbana. This creed was formulated in A.D. 325 in the first Ecumenical Council of the Church held at Nicea, and it was again ratified in the council held at Constantinople in A.D. 381. This is considered as the official creed of the Church. In this creed we proclaim the content of the economy of salvation in a summary form.

This proclamation of faith includes faith in one God almighty, the creator and father, Jesus Christ the only Son of God, the incarnation, passion, death, burial, resurrection and ascension of Jesus Christ, the second coming of the Lord as judge, the Holy Spirit the giver of life who proceeds from the Father, faith in the church and baptism, resurrection of the dead and eternal life. As a summary we can say that it is our faith in Triune God, in the Church, and in the eternal life that we proclaim. This proclamation of our faith is the best preparation for the celebration of the mystery of faith.

2nd Pastoral Visit - Kalewadi
3rd M.S. Class - Panvel
4th Presbyterium - Bishop’s House
5th Curia Meeting - Bishop’s House
7th MPC - Panvel
8th Principals Meet - Powai
9th Pastoral Visit - Virar
10th M.S. Class - Panvel
12th Curia Meet - Bishop’s House
13th CHAW Meeting - Andheri
15th Euch. Congress Prep. Meeting - Sarvodaya
16th Resource Persons Meet - Powai
17th-29th Blessing of Hall - Dombivili
18th Pastoral Visit - Mahakali
30th Synod - Kakkanad
31st Qurbana - Kotلامangalam
31st Qurbana - Calicut
ST. STANEYSLAUS

Chapter 04

Hey... let’s go... It’s time.

We are going to enjoy today.

On the way, they met the tutor.

Where are you all going?

Oh... just nearby. We’ll return soon.

Ah, Okey. Okey...

They did not reach even for supper.

Staney come, let’s eat.

Afterwards let them come.

You come, we will eat.

Bell rang...

They come.

Oh! Reached?

Here apples – we brought it on the way.

Come brother, let’s have food.

We are already.

Goodnight.

Slowly Paul took the tutor on his side

Sir, please advise him, for his behavior is not proper.

After all he is born in a Royal family.

Ya, I will advise him.

Next day.

I like it?

Staney, have you got only this dress?

You are from a royal family and your papa won’t like the way you dress and your way of life.

Sir, please forgive me.

What God desires, should happen in our lives.

It is not possible here.

Why can’t you be like them?

You must obey. And that is good for you.

As days pass by Paul became more angry with Staney.

It is late enough brother, I have to go to bed in the morning.

Get up! You sleep so early.
You don’t go for Mass anymore.

Please, don’t hurt me.

I am elder, why can’t you obey me?

You are telling me to do what Jesus won’t like?

Stop it! You and your Jesus...

Get up and come – you must join us to play cards.

No, brother! Please leave me alone.

Paul started beating Staney with his belt

Staney, take this medicine take rest and you will be alright.

Paul’s rude behavior and the tutors force made Staney a sick person

The child’s health is poor, his condition is rather serious.

He must be made to eat well, and this medicine should be given in time.

Yes, doctor.

Sir, I want to make confession and receive Jesus today.

Today itself?

Oh, the fever is high.

Please help me Sir.

Tutor consulted the house owner to bring a priest home

I do not believe in God, that is the reason.

What? To bring a priest to my House? Not possible.

The child is too weak and sick, at least think of his life, and help.

Why?

Whatever it is, I will not agree.

My Jesus, I surrender my desire to you.

Staney – What you desire will not be fulfilled. You can pray alone, that is enough.
When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, “I tell you, I have not found such great faith even in the servant well. Luke 7:9-10 (NIV)

Faith is the Key

Puzzle is based on Luke 7:1-10

Send your answers along with your name, catechism section and parish to lanternkidsroom@gmail.com before 20th August, 2015.

Names of the lucky winners will be published in the next issue of the Lantern.

WINNERS OF THE JULY 2015 QUIZ:
1. Alan Wilson (Vikhroli)
2. Siby Sujesh (Kalyan East)
3. Jose Philip (Bhosari)
4. Savio David (Bhandup)
5. Vilina Philip (Kalewadi)

JULY ISSUE ANSWERS:
1. St Kuriakose Chavara  2. Bl Mariam Thresia
5. Varghese Kurien  6. Kochouseph Chittilappilly
7. Anju Bobby George  8. Stephen Devassy
9. Nivin Pauly   10. Asin Thottumkal

To be continued...
Faith is the Key

When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "I tell you, I have not found such great faith even in the servant well. Luke 7:9-10 (NIV)

Puzzle is based on Luke 7:1-10

ACROSS
1. People that you know well and regard with affection
3. To be physically ill
6. To deserve something
7. To be overwhelmed, surprised, or shocked

DOWN
1. A strong belief in the power of God
2. A person working in the service of another
4. To cure or make healthy again
5. The Son of God

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SELFIE COMPETITION

Theme: Catholic family (spiritual, charitable etc)

Rules and Regulations:
1. Selfie of own family with a theme.
2. Only one picture (selfie) is allowed.
3. Minimum 5MP camera should be used.
4. No editing allowed.
5. Caption or Adikurippu is to be given.
6. Any language can be used for caption.
7. Maximum word limit thirty (30 words).
8. Any member of the Diocese of Kalyan can participate.
9. No age limit.
10. Please attach the Name, Address, Contact number and e-mail ID in separate sheet.
11. Right of publishing is reserved to ‘Kalyan Lantern’.

1st Prize - 3000/- | 2nd Prize - 2000/- | 3rd Prize - 1000/-

Last date to submit: September 15, 2015

Sent to “Kalyan Lantern Competitions”,
Diocese of Kalyan, Bishop’s House, Plot No. B/38, P.B. No. 8434, IIT P.O., Powai, Mumbai - 400 076.
or E-mail to: kalyanlantern@gmail.com

Kalyan Eparchial Assembly II

Theme: Christo-centric Family: cradle of integral development
Date: 21-24 October, 2015
Place: Animation and Renewal Centre, Panvel

Parishes are to recite the prayer for the Eparchial Assembly every daybefore or after the Holy Qurbana.
Families are to recite the prayer for the Eparchial Assembly every day in the Family Prayer.

Kalyan Laity Movement (KLM)

Kalyan Laity Movement (KLM), in association with the Pithruvedi,
conducted Seminar on Minority Scholarship Schemes and
Admissions on 28th June 2015 at St Joseph Church, Airoli.
The first session on 'Scholarship Schemes of the Ministry of Minority Affairs' was delivered by
Mr Pathrose P.D. The second session on 'Admissions in Colleges with Minority Status' was handled
by Advocate V.A. Mathew. About 400 people attended the Seminar.

KLM’s Upcoming Event:
Placement Orientation Programme for college students in
September 2015 at Mumbai.
MERAVLIGLIA 2015
A FESTIVE DAY FOR ALTAR ANGELS!!!

Dear Altar Angels,

The Catechism Department is organizing “Meraviglia 2015” A Festive Day for Altar Angels. “Meraviglia” is an Italian word which means “Awe and Wonder.” Altar Angels closely witness the heavenly marvels on the Holy Altar, in the Eucharist. Come! Let’s celebrate the Diocesan Altar Angels’ Day with joy and wonder!!!

Prayer and Adoration, sessions, testimonies, music, games, lot of fun and much more are in the store!!! Get ready and block your date!

Date : August 18th, 2015
Venue : St. Joseph’s Church, Airoli
Time : 10 am to 4.00 pm
Registration Fee : Rs. 50/-

“I will never turn away anyone who comes to me.”

KEY ARMY MEET

23rd Aug 2015
Bishop’s House, Powai
2.30 pm – 5.00 pm
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Navi Mumbai - 400 705.
022 - 2783 1608
We miss you so much Dad

On your 70th Birthday
1st July 2015

What would we give to clasp his hand,
His happy face to see,
To hear his voice, and see his smile
That meant so much to us.
The rolling stream of life rolls on.
But still the vacant chair
Recalls the love, the voice, the smile
of our Dad who once sat there.

Fondly Remembered by
Wife: Eicy,
Daughters & Son-in-laws:
Viju & Sweety | Robin & Dolly,
Grandchildren: Abey & Bryan

10th Death Anniversary
In Loving and Everlasting Memory of our beloved

Oh Loving Mother, You worked for us, cared for us, And you passed by, without a word of your anxieties with us. Our hearts are broken void and sore, With trust in God, we bear the pain, Until the day, Oh loving Mother, we meet again.

Fondly remembered by:
Husband : C.C. Joseph
Daughters : Sheela, Rani, Sheeba
Sons in Law : Varghese, Joy, Stanley
Son : Johny
Daughter in Law : Liji
Great Grand Children : Reanne and Rochelle
Brothers, Sisters and Relatives.
In loving memory of Daddy & Mummy...

As we walk through the journey of life,
We remember how you helped us to grow,
We remember how you helped us to choose the right path,
We remember how you gave us dreams with hope and confidence.
You made us who we are today, and we will always remember you in life's passings for no one could touch our life as you have.

A Tribute of love from Rosmy & Jasmi, Relatives & Friends
Sakinaka, Andheri (E)

ANNIE CHACKO
ARANGASHERY HOUSE
Died: 4th Aug. 2005

O.R. CHACKO
THEKKEKARA OLARI HOUSE
Died: 20th Feb. 2004

In loving memory of our parents

THOMAS PALLITHAZHE
Died on 12.03.2012

SOSAMMA THOMAS
Died on 19.08.2014

Fondly remembered by Children & Grand children
For Regn. & Advt. please issue cheque in favour of “ST. BARTHO CHARITABLE FOUNDATION”

SMRC-Mumbai based / Fair, 25 / 5.3 / MBA in HR / Presently working as HR Executive in a consulting firm / parents from TCR / 9821849101 / suny.jose1989@yahoo.in
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GOC201314097.

Medium,27/163/62/B. Com with Diploma in Export Import/ working as Export Documentation Executive/ Parents from TCR/Contact Mr. Paulson 9920926018/ seema87sweet@gmail.com
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GOC201415787

RC Boy, 28 / 179 / Junior College Lecturer B/B Mumbai / Parents from TCR / seeks alliance from teachers / suitable qualification from teaching / 9821676870 / 9820457231 / rosilyjohnson66@gmail.com
johnsonl1o@gmail.com
GOC201314099
In Loving Memory of our Dearest Appachan
Still Missing You

Deeply missed by:

Rosi Thomas
Sheela, Lissy, Joyson, Robinb
Sebastian, Vincent, Leena
Sharon, Joel, Savio, Kevin & Joanna

KO Thomas
June 18, 1931 - August 21, 2003

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