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

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SOMEONE ASKED ME, “What would you do to keep yourself healthy?”, I replied, “Eating just enough. A balanced vegetarian food seems to be the best choice for maintaining good health”. A controlled diet with a spiritual goal can help one to grow towards fullness. What matters to most people is, maintaining a balanced and healthy body. What about our mind and spirit? Real health consists in harmonizing body, mind and soul. And believe it or not, fasting, abstinence, mortification and sacrifices do play a major role in maintaining the harmony in and of the body, mind and soul.
Biblical Sense of Fasting

The real sense of fasting is discussed in the Book of Isaiah, chapter 58:6-7. “Is not this the fast that I choose to lose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin?” Here fast is not merely limited to abstaining from food and water but a decision to fully obey God’s commands by caring for the poor and oppressed.

Significance of Fasting

It is important to note that fasting had a great significance in almost every society and religion for the following reasons.

1. Intermittent fasting improves health and enhances life span.
2. Fasting, can alleviate anxiety and depressions by detoxicating the body from toxins.
3. Fasting helps in eliminating excess fat leading to lightness of mind and body.
4. Fasting or a hunger strike is a strong weapon to protest against injustice and promote justice.
5. Fasting helps the mind in creating theta waves conducive for reflection and inspiration especially during retreats.

Difference between Fast and Abstinence

The Syro-Malabar Church defines fast as “Oruneram”. In its true sense, Fast consists in having just a single meal a day and the rest of the days there shall be no intake of food. During this period, meat is totally avoided. On the other hand, abstinence meant avoiding the intake of meat or any other item one thinks to be very much preferable and pleasurable to that person. In the above sense, as of now, there are only two days of obligatory fast – Ash Monday and Good Friday. All other days termed as days of ‘fast’ are days of abstinence.

Western Concept of Fasting

Western Church considered fasting as a conscious avoidance or reduction in our normal intake of food or drink for a period of time. Avoiding the consumption of meat was of primary interest in the act of fasting. As time passed, fasting, came to be considered as a ritual. Any sort of abstaining came to be considered a fast. Avoiding marital relationships also amounted to fasting. Fasting is considered a ‘work of piety’ especially in the non-Catholic Churches in the West. To certain extend the ‘puritanism’ of England, during the middle ages gave a pietistic meaning to fasting. Flesh was considered evil and hence all sacrifices were meant for suppressing the desires of the flesh.

In the early centuries fasting was considered as a replacement for martyrdom. In the middle ages it took a legal form which made fasting an obligation as per law. After the Vatican II, faithful were permitted to do voluntary fasting during Lent and other days of fast. This would

However, in the Syro-Malabar Church, all these days were days of fast and not mere abstinence.

“Today in the Western Church, fasting is seen as a personal matter and one can make personal sacrifices, abstention from certain food items, eliminating personal evils, doing away with sins etc.
not apply when the ability to work is hindered or the health of the person is negatively affected. The age of fasting was set to be between 18 to 59.

Observation of the Eucharistic fast also exists in as an age-old tradition in the Western Church. This ancient practice was to fast from midnight until Mass that day, but when the Masses began to be celebrated in the afternoon and evening, this was modified to fasting for three hours. As of now it requires merely one hour of

It is basically oriented to deeper meditation, prayer and of spiritual recuperation. More than considering it as a legal obligation, having emphasized the spiritual fruits of fasting, the faithful always took on to fasting very generously for their spiritual upliftment.

Today in the Western Church, fasting is seen as a personal matter and one can make personal sacrifices, abstention from certain food items, eliminating personal evils, doing away with sins etc.,

Eastern Concept of Fasting
In the Eastern part of the world, fasting is considered an important spiritual discipline. It is basically oriented to deeper meditation, prayer and of spiritual recuperation. More than considering it as a legal obligation, having emphasized the spiritual fruits of fasting, the faithful always took on to fasting very generously for their spiritual upliftment.

Fasting is done in order to creates a synergy between the body and the soul. That is to say, fasting is a medicine to keep both body and soul healthy because they are seen as a united whole. By the incarnation of Christ in a body, He has made the flesh a source of sanctification. According to the Eastern thought, body is considered a sacred creation which enables sanctification and salvation, through its disciplining by fasts, towards an integral, spiritual wellness.

Fasting, which liberates one from selfish and carnal desires, re-invigorates the soul. Fasting is meant to guard against gluttony, impure thoughts, immodesty, lust etc. Fasting also includes abstaining from any falsehood in speech and action, abstaining from any ignorant and indecent speech, from arguing, fighting and control of senses and from all sorts of immodest words, thought, actions, dress and celebrations. Therefore, fasting strengthens control of impulses and helps develop good behaviour.

In the East fasting was always accompanied by increased prayer, silence, meditation, almsgiving, acts of charity etc. To engage in fasting without these would render fasting useless and even harmful. Repentance of one’s sins and reaching out to others in love, is part and parcel of true fasting.

According to the Eastern concept, when we fast from food, we must feast with God or better, ‘eat’ God, - when we fast in speech, speak to God, - when we fast in thought, think of God, - when we fast from emotions and feelings, feel for God and arouse sentiments of love and affection for God.

Days of Fast and Abstinence in the Syro-Malabar Catholic Church
Fasting takes up a significant portion of the calendar year. In the Syro-Malabar Eastern Rite
Church there are 151 days of fasts and abstinences. They include:

1. 50 Days fast in preparation for Easter, known as the Great Fast
2. 25 Days fast in preparation for Christmas known as the Advent Fast
3. 15 Days fast in preparation for the Assumption of our Blessed Mother
4. 8 Days fast in preparation for the Nativity of our Blessed Mother
5. 3 Days fast known as Jonah’s Fast, in preparation for the Great Fast
6. Every Friday Fast in commemoration of the Death of Our Lord except the Fridays in Christmas Octave and Easter Octave

**Conclusion**

Fasting is a spiritual weapon used to attain holistic liberation from all bondages of this world and attain salvation. It is to be noted that several pious practices related to fasting and abstinence existed in all the communities within the Church and outside. Lent in Christianity, Ramzan in Islam and Vrat in Hinduism and Upavas in asceticism, all amount to the attainment of the spiritual goal. In a world which is under the grip of modernism and secularism, it becomes our bounden duty to rediscover its significance so as to liberate the humanity from its burdens and bring it to salvation.
നന്ദി അരാജം
രേഖാചിത്രങ്ങളുടെ ആദ്യകാലം
ഇവ നിവേദ്യം!
കാര്യസൂചിക തുറന്നുകൊണ്ട് ഉറക്കപ്പെട്ടിരിക്കുന്നു.

പൊതുനിയമങ്ങളുടെ പ്രകാരം സാമൂഹ്യസാന്നിധ്യത്തിൽ നിന്നും പ്രക്ഷേപിക്കപ്പെടുന്ന പ്രൊസസ്സിന്റെ നിയമം നിലകൊള്ളുന്നു. 

നിരോധനക്കാർ (പ്രത്യേകിച്ച് അടിസ്ഥാനപ്രകൃതികളുടെ, രോഗപരമായ വിഭാഗങ്ങളുടെ, ഇന്ത്യൻ വലിയ ബദ്ദീപ്പെടുന്നവ, പ്രത്യേകിച്ച് അടിസ്ഥാനപ്രകൃതികളുടെ, രോഗപരമായ വിഭാഗങ്ങളുടെ, ഇന്ത്യൻ വലിയ ബദ്ദീപ്പെടുന്നവ) നിരോധനക്കാർക്ക് അനുവദിക്കാൻ തുടങ്ങുന്ന പ്രക്കാരം സാമൂഹ്യസാന്നിധ്യത്തിൽ പ്രക്ഷേപിക്കപ്പെടുന്നു.

അലങ്കാര പ്രവൃത്തി നിയന്ത്രണം?

കാര്യസൂചിക നിയന്ത്രണസിദ്ധാന്തം, സാമൂഹ്യപരമായ പ്രക്കാരം സാന്നിധ്യത്തിൽ കേന്ദ്രീകൃത പ്രവൃത്തികളുടെയും അന്തരീക്ഷത്തിന്റെയും നിയന്ത്രണം നിലകൊള്ളുന്നു. കേന്ദ്രീകരണം കൃത്യസാന്നിധ്യത്തിൽ നിന്നും പ്രക്ടീസെക്സില്ലുകൾ നിരോധിക്കുന്നു, പ്രത്യേകിച്ചും പ്രത്യേകിച്ചും പ്രക്കാരം സാൻസിദ്ധ്യത്തിൽ നിന്നും പ്രക്ടീസെക്സില്ലുകൾ നിരോധിക്കുന്നു. പ്രക്ടീസെക്സില്ലുകൾ എത്തിക്കുന്നു.

നിരോധനക്കാരന്റെ അനുവദന്റെ പ്രസ്താവനയിൽ എല്ലാ പ്രവൃത്തികളും, സാമൂഹ്യപരമായ നിയന്ത്രണസിദ്ധാന്തം, പ്രത്യേകിച്ചും പ്രത്യേകിച്ചും പ്രവൃത്തികളുടെ നിലവാരം അംഗീകരിക്കുന്നത്, അന്തരീക്ഷത്തിന്റെ അനുവദന്റെ നിരോധപ്പ്രക്കാരം കൃത്യസാന്നിധ്യത്തിൽ നിന്നും പ്രക്ടീസെക്സില്ലുകൾ നിരോധിക്കുന്നു. 

തലസ്ഥാനിക്കുന്ന അനസിദ്ധ

“സഹിതിയിൽ നിന്നന്നു” (മാസാൾക്കൊട്ടാം തലസ്ഥാനിക്കുന്ന ഗുരുവിളികെട്ടിലെ ഗ്രന്ഥാവകാശം) (തെയ്ൻ 8:13) അന്തർ ഇന്ത്യയ്ക്ക് കൈമംഗലം രൂപം പ്രാപിക്കുന്നു.

തലസ്ഥാനിക്കുന്ന അനസിദ്ധം സാന്നിധ്യത്തിലെ പ്രക്ടീസെക്സില്ലുകളുടെ അനുവദന്റെ അവാഹനമായ പ്രക്റ്റീസെക്സില്ലുകൾ നിരോധിക്കുന്നു. 

നിരക്ഷരത്തിന്റെ അനസിദ്ധം

“ഡോറോസിനു” എന്ന ബോധനാട്ടായി ഗുരുവിളികെട്ടിലെ ഗുരുവിളികെട്ടിലെ ഗ്രന്ഥാവകാശം (തെയ്ൻ 8:13) അന്തർ ഇന്ത്യയ്ക്ക് കൈമംഗലം രൂപം പ്രാപിക്കുന്നു. 

ഫ്രേഡ്വിയുസ്റ്റെഫിൻസ് 

(Parish Priest, Mankhurd)
Psychological Benefits of Fasting

What is your favourite food? Does giving up your favourite food, the beef fry and fish curry for few days have any benefits? The dieticians will talk about the less calories intake that will help reduce a few millimetres around our waist.

Giving up one’s favourite food or any other favourite food for few days have tremendous psychological advantages too. If helps build a strong personality in each of us.
The marshmallow test and Delayed Gratification

The marshmallow test is a very famous psychological experiment done by Stanford University professor Walter Mischel. In this experiment, a marshmallow was kept in front of children between the age of four and six. They were told that they could eat the sweet marshmallow immediately. But if they waited without eating it for 10 minutes, they would get two marshmallows. At the end of the experiment, some kids eat the marshmallow, some showed great quality of self-control and resisted the temptation to eat the marshmallow. The experiment didn’t actually end there. Prof Mischel kept track of these kids for years after that.

In the follow-up studies, it was found that those kids who didn’t eat the marshmallow showed higher tendency to score higher marks in school and college and were also seen to be more competent. This experiment is a clear proof that ability to delay gratification of today’s good things and there by build self-control is an essential ingredient to do well in life.

Developing a Mental Health Process

So the days of fasting, when one learns to say no to our favourite foods, teaches us the control of our strongest desires. This ability slowly but surely will help us develop the required mental strength to say no to many other undesired habits in life.

Sense of achievement

Another advantage is the sense of achievement that is felt after completing few weeks of fasting. After few days of fasting, one starts to feel as if one has achieved something. One begins to feel like one who has somehow got stronger. It makes one feel that one is strong enough to achieve even tougher things in life.

Many sociologists and psychologists have studied the initiation ceremonies of several tribal societies. It is during initiation ceremonies, the young boys of the clan are accepted as adult men for the first time in life. But before the young boys are anointed as an
The hunger and thirst that one goes through during the days of fasting is a reminder that everyone, man or woman, rich or poor, is equal in the eyes of God.

adult man, the boys will have to go through several days of activities that causes lot of pain. For example, in one tribe in amazon jungle, the boys will have to put their hand in glove full of ants. The young boys will have to bear the bites of the ants twenty times before they are accepted as adult men in that society.

Sense of Commitment

Why does initiation ceremonies inflict so much pain and suffering on the subject. Psychologists have realised that those who go through several stages of suffering to achieve something have high levels of commitment to the goal for which they underwent this suffering. Individuals who undergo an unpleasant initiation to become members of a group increase their liking for the group; that is, they find the group more attractive than do persons who become members without going through a severe initiation. Fasting, saying no to our favourite foods, are no doubt small sufferings. But as seen in the case of initiation ceremonies, these sufferings will only make us more committed to our Christian faith.

Feeling of empathy

The hunger and thirst that one goes through during the days of fasting is a reminder that everyone, man or woman, rich or poor, is equal in the eyes of God. Knowing that you are part of a community who are all going through the same experience can help the whole community to keep going. It can also bring families and friends closer together.

Mutual Bonding

Common sufferings bonds the sufferers together. The knowledge that on days of fasting many others like us too are fasting creates a feeling of unity among those fasting. Most of all the days of fasting allows us to feel better both consciously and physically. With a lighter body and a clearer mind we become more aware and grateful for the things around us.
Carbon Fast is an invitation to look into oneself with a question: How much destruction do I cause to the environment with my life? The idea of Carbon Fast during the lent was suggested by one of the youngsters of the Eparchy of Kalyan. It shows us the changing concern of the time and how the younger generation is concerned on the crucial issues that would affect humanity: climate change.

The mission of Kalyan Media Cell (KMC) and Catholic Focus was to invite each faithful to try and “Fast from Carbon” - i.e. to reduce the amount of carbon emission. Carbon Fast - something that will make a beneficial impact on the environment and the society at large. Starting from the Ash Monday up until Easter, we have dedicated each day for each activity that can be done individually. The goal here is to involve each and every faithful of our diocese in an activity every day, so that each day the entire church is collectively involved in doing something for the betterment of the environment.

Carbon Fast is an invitation to engage into a spiritual discipline; to say no to the destructing factors of the environment. This invitation is a challenge also, to take some small steps - some of which will reduce our carbon dioxide emissions while others will help the environment - for a more sustainable world. Every step takes a watchful, yet a meaningful count for something revolutionary. Let us all pray and watch surprisingly as to how much difference even the smallest step can make.

Fr. Franklin Joseph
Director, KMC

"ജീവന്റെ നേര്യം പൂർണ്ണമായി നിഷ്പശീലമായാണ് തങ്ങളുടെ ജീവന്റെ പുതിയ നിർമ്മാണത്തിന് മൂലമുള്ള അനുഗ്രഹമെന്ന്."

- മുഖത്ത് മുഖത്ത് കേരളം (402)
My Lenten Practices

What are the normal Lenten practices you do?

While in childhood days for me following Lent Season was done by abstainancing from eating fish and meat. As I grew up, I realised that it is not just literally about Food alone, but Lent is about regulating everything that makes your Soul impure.

Following are my present lent practice chart:-

- Abstain from eating Non-Vegetarian food.
- Spend more time in prayers.
- Contribute to the wellness of the poor (by visiting an orphanage etc.).
- Do small sacrifices to make a thirst soul happy.
- Paying a visit to the sick and bed ridden within the family or around you.

Q. Why do you do them?

Those practices are 'spiritual Food for Soul' -

- To make sin less attractive.
- To curb excessive self-indulgence.
- To build our relationship stronger with Jesus by more prayer.

Q. What is the outcome of those practices in your personal life?

I see this period as a self revival period, it gives me great inner strength to be closer to the Lord, understand my shortcomings and pass on these practices to my children.

Over the period of years, I have realised that no human being can be 100% perfect, but Life is a pilgrimage to Calvary, slowly we would be able to imbibe the qualities that Jesus himself exhibited and wanted us to be. Lent for me has been always a recurring opportunity for the same.

To sum it up, the driving force of our life even after Lent should be to live by the greatest Commandments of loving God and neighbour.
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KALYAN LANTERN
FEBRUARY 2018

COVER STORY

Q. What are the normal Lenten practices you do?

My normal Lenten practices are: weekly confession, daily Mass, minimal use of internet, time of silence, skip evening tea, no gossip, no chocolates etc.

Q. Why do you do them?

Lent is the only time where I intentionally spend serene moments with the Lord. I try to live with Jesus and look back at my life with an intention to live better.

Q. What is the outcome of those practices in your personal life?

It’s a refreshing experience for the soul. Lent helps me in building a stronger relationship with Jesus. All the disciplines I follow in Lent helps me build in me the value of self control and also a desire to do any sacrifice for Love of Christ. Lent is for Love.

Miss. Jinny Joseph
St. Alphonsa Parish, Kalewadi

Q. What are the normal Lenten practices you do?

Season of Lent is the time to reflect the sacrifice that Christ endured for us. The main practices which I do during Lent is to sacrifice the things which I like the most, like, giving up a meal, chocolates, sweets etc. But this does not complete the spiritual needs of lent. Praying the way of cross, attending Holy Mass and receiving Eucharist, going for confession regularly, reading bible are the spiritual practices I do during lent.

Q. Why do you do them?

A. The main reason why I undertake these activities is to reflect upon Christ’s sacrifices. By giving up life pleasures I hope to emulate Christ in my life. By observing Lent, I prepare myself for the spiritual resurrection at the end of lent on Easter day that reflects the resurrection of Jesus.

Q. What is the outcome of them in your personal life?

A. In my personal life, practising these activities during lent help me to overcome the temptations and the pleasures. Praying and attending Holy Mass bring me close to Jesus. Lent also helps me to depend on Him completely in every situations of my Life. During lent I reflect my actions and character through penance and try to lead a holy life.

Miss. Angeleena Rajesh
St. Alphonsa Parish, Kalewadi
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Miss. Angeleena Rajesh
St. Alphonsa Parish, Kalewadi
MESSAGE OF 
POPE FRANCIS 
FOR LENT 2018

"Because of the increase of iniquity, the love of many will grow cold" (Mt 24: 12)

Dear Brothers and Sisters,

Once again, the Pasch of the Lord draws near! In our preparation for Easter, God in his providence offers us each year the season of Lent as a "sacramental sign of our conversion".[1] Lent summons us, and enables us, to come back to the Lord wholeheartedly and in every aspect of our life. With this message, I would like again this year to help the entire Church experience this time of grace anew, with joy and in truth. I will take my cue from the words of Jesus in the Gospel of Matthew: "Because of the increase of iniquity, the love of many will grow cold" (24:12).

These words appear in Christ's preaching about the end of time. They were spoken in Jerusalem, on the Mount of Olives, where the Lord's passion would begin. In reply to a question of the disciples, Jesus foretells a great tribulation and describes a situation in which the community of believers might well find itself: amid great trials, false prophets would lead people astray and the love that is the core of the Gospel would grow cold in the hearts of many.

FALSE PROPHETS

Let us listen to the Gospel passage and try to understand the guise such false prophets can assume.

They can appear as "snake charmers", who manipulate human emotions in order to enslave others and lead them where they would have them go. How many of God's children are mesmerized by momentary pleasures, mistaking them for true happiness! How many men and women live entranced by the dream of wealth, which only makes them slaves to profit and petty interests! How many go through life believing that they are sufficient unto themselves, and end up entrapped by loneliness!

False prophets can also be "charlatans", who offer easy and immediate solutions to suffering that soon prove utterly useless. How many young people are taken in by the panacea of drugs, of disposable relationships, of easy but dishonest gains! How many more are ensnared in a "virtual" existence, in which relationships appear quick and straightforward, only to prove meaningless! These swindlers, in peddling things that have no real value, rob people of all that is most precious: dignity, freedom and the ability to love. They appeal to our vanity, our trust in appearances, but in the end they only make fools of us. Nor should we be surprised. In order to confound the human heart, the devil, who is "a liar and the father of lies" (Jn 8:44), has always presented evil as good, falsehood as truth. That is why each of us is called to peer into our heart to see if we are falling prey to the lies of these false prophets. We must learn to look closely, beneath the surface, and to recognize what leaves a good and lasting mark on our hearts, because it comes from God and is truly for our benefit.

A COLD HEART

In his description of hell, Dante Alighieri pictures the devil seated on a throne of ice,[2] in frozen and loveless isolation. We might well ask ourselves how it happens that charity can turn cold within us. What are the signs that indicate that our love is beginning to cool?

More than anything else, what destroys charity is greed for money, "the root of all evil" (1 Tim 6:10). The rejection of God and his peace soon follows; we prefer our own desolation rather than the comfort found in his word and the
sacraments. All this leads to violence against anyone we think is a threat to our own “certainties”: the unborn child, the elderly and infirm, the migrant, the alien among us, or our neighbour who does not live up to our expectations.

Creation itself becomes a silent witness to this cooling of charity. The earth is poisoned by refuse, discarded out of carelessness or for self-interest. The seas, themselves polluted, engulf the remains of countless shipwrecked victims of forced migration. The heavens, which in God's plan, were created to sing his praises, are rent by engines raining down implements of death.

Love can also grow cold in our own communities. In the Apostolic Exhortation Evangelii Gaudium, I sought to describe the most evident signs of this lack of love: selfishness and spiritual sloth, sterile pessimism, the temptation to self-absorption, constant warring among ourselves, and the worldly mentality that makes us concerned only for appearances, and thus lessens our missionary zeal.

**WHAT ARE WE TO DO?**

Perhaps we see, deep within ourselves and all about us, the signs I have just described. But the Church, our Mother and Teacher, along with the often bitter medicine of the truth, offers us in the Lenten season the soothing remedy of prayer, almsgiving and fasting.

By devoting more time to prayer, we enable our hearts to root out our secret lies and forms of self-deception, and then to find the consolation God offers. He is our Father and he wants us to live life well.

Almsgiving sets us free from greed and helps us to regard our neighbour as a brother or sister. What I possess is never mine alone. How I would like almsgiving to become a genuine style of life for each of us! How I would like us, as Christians, to follow the example of the Apostles and see in the sharing of our possessions a tangible witness of the communion that is ours in the Church! For this reason, I echo Saint Paul's exhortation to the Corinthians to take up a collection for the community of Jerusalem as something from which they themselves would benefit (cf. 2 Cor 8:10). This is all the more fitting during the Lenten season, when many groups take up collections to assist Churches and peoples in need. Yet I would also hope that, even in our daily encounters with those who beg for our assistance, we would see such requests as coming from God himself. When we give alms, we share in God's providential care for each of his children. If through me God helps someone today, will he not tomorrow provide for my own needs? For no one is more generous than God.

Fasting weakens our tendency to violence; it disarms us and becomes an important opportunity for growth. On the one hand, it allows us to experience what the destitute and the starving have to endure. On the other hand, it expresses our own spiritual hunger and thirst for life in God. Fasting wakes us up. It makes us more attentive to God and our neighbour. It revives our desire to obey God, who alone is capable of satisfying our hunger.

I would also like my invitation to extend beyond the bounds of the Catholic Church, and to reach all of you, men and women of good will, who are open to hearing God's voice. Perhaps, like ourselves, you are disturbed by the spread of iniquity in the world, you are concerned about the chill that paralyzes hearts and actions, and you see a weakening in our sense of being members of the one human family. Join us, then, in raising our plea to God, in fasting, and in offering whatever you can to our brothers and sisters in need!

**THE FIRE OF EASTER**

Above all, I urge the members of the Church to take up the Lenten journey with enthusiasm, sustained by almsgiving, fasting and prayer. If, at times, the flame of charity seems to die in our own hearts, know that this is never the case in the heart of God! He constantly gives us a chance to begin loving anew.

One such moment of grace will be, again this year, the “24 Hours for the Lord” initiative, which invites the entire Church community to celebrate the sacrament of Reconciliation in the context of Eucharistic adoration. In 2018, inspired by the words of Psalm 130:4, “With you is forgiveness”, this will take place from Friday, 9 March to Saturday, 10 March. In each diocese, at least one church will remain open for twenty-four consecutive hours, offering an opportunity for both Eucharistic adoration and sacramental confession.

During the Easter Vigil, we will celebrate once more the moving rite of the lighting of the Easter candle. Drawn from the “new fire”, this light will slowly overcome the darkness and illuminate the liturgical assembly. “May the light of Christ rising in glory dispel the darkness of our hearts and minds”, and enable all of us to relive the experience of the disciples on the way to Emmaus. By listening to God’s word and drawing nourishment from the table of the Eucharist, may our hearts be ever more ardent in faith, hope and love.

With affection and the promise of my prayers for all of you, I send you my blessing. Please do not forget to pray for me.

From the Vatican, 1 November 2017

Solemnity of All Saints

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1 Roman Missal, Collect for the First Sunday of Lent (Italian).
2 Inferno XXXIV, 28-29.
3 “It is curious, but many times we are afraid of consolation, of being comforted. Or rather, we feel more secure in sorrow and desolation. Do you know why? Because in sorrow we feel almost as protagonists. However, in consolation the Holy Spirit is the protagonist!” (Angelus, 7 December 2014).
4 Evangelii Gaudium, 76-109.
5 Cf. BENEDICT XVI, Encyclical Letter Spe Salvi, 33.
6 Cf. PIUS XII, Encyclical Letter Fidei Donum, III.
7 Roman Missal (Third Edition), Easter Vigil, Lucernarium.
**The Twofold Effects**

Every act of charity has a twofold effect: the contentment of the giver and the happiness of the receiver. All the Lenten practices too are charitable activities which fulfill these twofold effects.

**Abstaining from Food**

When a person abstains from favorite food materials, it gives him/her a sense of achievement; like, “Yes! I can win over my passion”. It becomes an example to imitate to his/her family members or friends in the church. Thus, it fulfills the twofold effect; it benefits him and it inspires the other.

**Abstaining from bad emotions and habits**

Likewise when a person abstains from bad emotions and habits like, anger, disobedience, back-answering etc. that person fills him with peace, and serenity in the surroundings and in his family. Thus, abstaining from bad-emotions helps he himself and others around him.

**Practicing the acts of Virtue**

Practice of virtue helps one to conform to the divine will and the same act becomes an inspiration for the other. Fasting, regular confessions, praying rosaries, doing mortifications, giving alms, helping the needy etc. are some of the oldest Christian acts of virtue.

Let this season of lent may help you and others around you to become better Christians. Yes! This is a lent for you and me!
ETHICAL & PASTORAL APPROACH TO RESTORE HUMAN DIGNITY & ADVOCATING A CULTURE OF LIFE IN FAMILY AND SOCIETY

FINDINGS AND RECOMMENDATIONS OF THE SYMPOSIUM

11. Marriage is a divine institution. The relationship between the husband and wife is symbolized in Christ and the Church. In the design of the Creator, the family is the cornerstone of all human, social, cultural and religious interactions. Throughout the centuries, the Church has powerfully proclaimed and zealously guarded the beauty of God’s design in face of aberrations and threats of each age. In the modern times, there is an urgent need to re-emphasize this truth. Needed steps to be taken at various levels like Parish, Forane, Diocese and Syro-Malabar church at large.

12. Sacred scripture and the Church’s tradition see in large families a sign of Gods blessing and the parents’ generosity. In the context of the declining fertility rates worldwide and its attendant problems, the symposium exhorts the couples to be generous with the gift of fertility for the spiritual, emotional, physical and social well being of the families and the society at large.

13. The symposium reminds of the rapid growth of a culture of death in the society. Relativism can be considered as the origin of all distortions. This leads to justification of unethical and unreasonable actions by mere emotive manipulation, situational ethics and leading ultimately to coercion and stifling of the voice of reason by the powers that be. Utilitarianism, a fallout of relativism, leads to the culture of death. Taking cognisance of this faithful are urged to promote the culture of life through all our future interventions in family and society.

14. It was also found that the various religious communities coexisting with us also affirm the dignity of life and human being as the pinnacle of creation, the only creature capable of knowing God and salvation. Collaborative and purposeful interventions are encouraged with above-mentioned communities, holding to core teachings of the Catholic church, which will strengthen our efforts in the promotion of a culture of life.

15. The church teachings are rich enough regarding the Catholic ‘life education’. It is doubtful whether the Church has taken sufficient care to disseminate these teachings. Taking away inhibition, the priests, religious and the lay leaders have to take lead to openly speak about the Gospel of life which relates to the day-today-day life of the simple faithful. The Church has to find the ways and means to make available the teachings of the Church especially the ‘Theology of the Body’ in a simple manner and find proper avenues to teach the same, especially through catechism classes both to children and adults. Lessons on Church’s ‘life education’ which speak about the Gospel of life needs to be added to catechism Syllabus. In the same way, every faithful has the grave responsibility to follow the teachings of the Church on life.

16. The present-day families (new generation) are to be empowered to receive the faith and the rich ‘pro-life’ culture, traditions and practices of our forefathers. All modern and healthy means needs to be made use to impart teachings on Gospel of Life to such target groups.

17. A priority is to be given by the clergy and the religious for the advocacy for life in their pastoral activities taking a special attention to the younger generation through interactive sessions, seminars and study classes, cancelling etc. and orient towards a culture of life.

18. One of the solutions to the problems related to the culture of death is building the families who live the culture of life and become beacons of the Gospel of life. Witnessing lives of such family’s will have a greater impact on parish communities.

19. People-oriented, creative and innovative methods are to be implemented in the promotion of the culture of life so that the dignity of life is proclaimed and glorified in different context/ culture.

20. Pornography ruins the sanctity of the family. It is bound to become a very major threat to the entire family structure as the temptation occurs within our own homes, with the pervasiveness of the internet. A real equipping and spiritual empowerment of the young is one of the key solutions to shield them from this problem that no other previous generation has faced on such a scale. Important and urgent steps to be taken by the Church at all levels of faith formation and leadership.

To be continued...
365 DAYS ROSARY CAMPAIGN FOR LIFE

10TH DEC. 2017 TO 9TH DEC. 2018

INTENTION

FOR ALL UNBORN LIVES THAT ARE IN DANGER OF ABORTION AND THE CONVERSION OF THE HEARTS OF THOSE THAT PROPAGATE THE CULTURE OF DEATH

HOW?

Offer as many rosaries as you can for the above intention. Write to us (09082661049/prolife.kalyan@gmail.com), let us know how many rosaries you may offer for life and we will pray for you during the Holy Qurbana.

KALYAN EPARCHY PRO-LIFE MOVEMENT, BISHOP’S HOUSE, PLOT NO. B/38, IIT PO., POWAI, MUMBAI, 400076, MAHARASHTRA, INDIA.

WWW.KALYANDIOCESE.COM
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The Body Broken

Broke the Bread

It is mentioned that during the Last Supper Jesus, after giving thanks, broke the bread and gave it to the disciples. In the miracle of multiplication of bread we see ‘Jesus broke the bread and gave’ (Mk. 6:41). We read that when Jesus was with the disciples at Emmaus too, ‘He broke the bread and gave it to them’ (Lk. 24:30). This act of breaking the bread signifies, Jesus’ body being broken for us. After the anaphora we have the rite of breaking of the bread. It was on the cross that Jesus’ body was broken for us. As we say ‘Amen’ to these institution narrative we are promising Jesus that we are also ready to offer up ourselves for others after the example of Christ.

‘The body broken’ signifies the sacrificial dimension of Jesus life and death (Gal 1:4; 1 Tim. 2:6). It also signifies the redemptive aspect of Jesus’ death. His body was broken and blood was shed for us as the supreme expression of His love. This is what we commemorate in every Qurbana. Jesus proclaimed that the act of love of the woman who broke her jar of expensive perfume will also be told in memory of her
wherever the Gospel would be preached (Mk 14:3, 9). In every holy Qurbana we remember the deep love of Jesus who gives Himself to us in the body broken and the blood shed for us. This is the supreme act of His love. This act of breaking reminds us that we too should be ready to follow His example of love in our life. Let us also bear in mind these words ’Keep doing good works sharing what you have, for these are sacrifices that please God’ (Heb. 13:16). The life of sacrifice is a life of sharing.

**For the Remission of Sins**

Here special mention is made that the body is broken and blood is shed ‘for the forgiveness of sins’. In the institution narrative in the Gospel ‘for the remission of sins’ is not added with the words ‘my body broken for you’. Only in St. Mathew’s account we see “the blood poured out for many for the forgiveness of sins” (26:28).

In the O.T. sacrifices there was the prescription that the blood of the sacrificial victim should be poured on the altar (Deut. 12:27). This was symbolic of total immolation. Jesus is the N.T. Paschal lamb (1 Cor. 5:7; 1 Pet.1:19; Rev. 5:6). The blood of Jesus, the new paschal lamp is poured out for the remission of sins of humankind. For, “if there is no shedding of blood, there is no remission” (Heb. 9:22). The new covenant has been ratified in the blood of Jesus. The phrase ‘the blood of the new covenant’ signifies that Jesus is the paschal lamb in the New Testament. Several times we pray in our Qurbana ‘may it obtain for us the remission of our debts and the forgiveness of our sins’.

**For you and for many**

Was not the sacrifice of Christ for all humankind? Then can it be limited by the saying “my body broken for you” or “blood shed for many”. Jesus has said: “Son of man has come ...

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**This act of breaking reminds us that we too should be ready to follow His example of love in our life.**

to give His life as a ransom for many” (Mt. 20:28). Giving His life through the Eucharist, He made Himself a ransom for us. Here the attribute ‘many’ actually refers to all. In the same way St. Paul writes: “that divine grace coming through one man Jesus Christ, came to so ‘many’ as an abundant free gift” (Rom. 5:15).
23 Missionaries killed in 2017
(Agenzia Fides)

In the last year, 23 missionaries were killed worldwide: 13 priests, 1 religious brother, 1 religious sister and 8 lay persons. They were 11 from Americas, 10 Africa and 2 from Asia. Since the year 2000 to 2016, 424 missionaries were killed worldwide, including 5 Bishops.

World Cycling Champ gives the Pope a bicycle (Zenit)

Peter Sagan, the World’s triple cycling champion, presented the Pope with a white and yellow bicycle, the colours of the Holy See, as well as an inscribed world’s champion rainbow jersey, during the General Audience. “My competitions begin with the sign of the cross and, if my father is present, we always do it together,” confided the Slovak of the Bora team.

Pope Francis baptizes 34 in Sistine Chapel (CNA)

Pope Francis baptized 34 babies of Vatican employees – 16 boys & 18 girls – during the Holy Qurbana in the Sistine Chapel. The Holy Father urged parents to be the first teachers of the faith for their children. The catechists, he said, will come later and develop this first transmission of the Faith, with ideas and explanations.

New Bishops for Idukki & Sagar
(Holy See Press office)

The Synod of Bishops of the Syro-Malabar Major Archiepiscopal Church, after accepting the resignation from the pastoral care of the Eparchy of Idukki presented by H.E. Msgr. Mathew Anikuzhikattil and after receiving prior pontifical assent for the candidates to the episcopate, has elected Rev. John Nellikunnel as bishop of the same Eparchy. Pope Francis has accepted the resignation from the pastoral care of the Eparchy of Sagar of the Syro-Malabars, India, presented by Bishop Anthony Chirayath and has appointed Fr. James Athikalam, M.S.T as bishop of Sagar.
Pope: The devil wants infertility (Vaticaninsider)

The 1st commandment that God gave to our fathers, the Pope said, was “Fill the earth, be fruitful!” and he said that “Where there is God there is fruitfulness”. The Pope said there are countries that come to mind “those have chosen the path of sterility and suffer from that serious disease that it a demographic winter ... they do not have children”. And pointing out that this is sometimes confused for ‘economic wellbeing’; he said. “Fruitfulness, he said, is always a blessing of God.” The devil, the Pope continued, wants infertility: “He does not want us to give life, be it physical or spiritual, to others”. “The devil is the one who grows the weeds of egoism and stops us from being fruitful” he said.

Cardinal: Christians lack confidence in Modi government (Outlookindia)

Indian Christians’ trust in the government has become shaky in the wake of increased attacks on Christians and members of the clergy, says Cardinal Baselious Cleemis, President of the Catholic Bishops’ Conference of India, after visiting Satna where 30 carolers, accompanied by two priests, who were singing carols as they moved in the district town were picked from the street after the complaint and taken to the Civil Lines police station. Eight priests who later went to the police station to inquire into the matter were also taken into custody. Agitating Bajrang Dal activists also set a priest’s car on fire, who had gone to the police to inquire into the matter. Cardinal Cleemis met the Home Minister to tell him “about the pain and anguish and seek justice”.

Vocations increase from ethnic minority (ucan)

41 young women from ethnic minority groups took vows to become Catholic nuns of the indigenous congregation of Daughters of St. Anne in a rare event of this scale in Jharkhand. "This is a great sign that young people are attracted to religious life,” said Cardinal Telesphore Toppo of Ranchi, who officiated at the ceremony. Superior General Sr. Linda Mary Vaughan said the new members came from indigenous communities in the states of Jharkhand, Bihar, Odisha, Chhattisgarh, West Bengal, Madhya Pradesh and Andaman Islands. Sr. Vaughan said another 38 novices are ready to be professed next year and 50 more in 2019.
Kurishinte Vazhi – Way of the Cross

The devotion of the Way of the Cross originated in Jerusalem, when pilgrims retraced the steps of the Via Dolorosa, the winding route of about 2000 feet long from the Prateorium where Jesus was condemned, to the Calvary Hill where he was crucified. During this prayer we think about how much Jesus suffered for us. It will help us to meditate on the passion of Jesus Christ.

The Via Dolorosa (Latin, means "Way of Sorrow") is a street within the Old City of Jerusalem, believed to be the path that Jesus walked on the way to his crucifixion. It is marked by nine Stations of the Cross; with the remaining five stations being inside the Church of the Holy Sepulchre in Calvary.

The Way of the Cross was popularised in the Kerala Church by St Kuriakose Elias Chavara in the 19th century. The current version of Kurishinte Vazhi is penned by Fr Abel CMI in 1967. Since its first edition, it has had close to 50 editions in the last 50 years.

Each of its 14 Stations of the Kurishinte Vazhi contains three parts – a song, a biblical narration and its personal reflection. Though some of the Stations are not mentioned in any of the four Gospels, all the 14 stations are based on the biblical research on Jesus’ crucifixion.

There are about 14 names of individuals mentioned in the Malayalam Kurishinte Vazhi of Fr Abel. Find out these names in the given WORD PUZZLE.

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Mark the names on the Word Puzzle and email it along with your catechism section and parish to lanternkidsroom@gmail.com before 22 February, 2018. Names of the selected winners will be published in the next issue of the Lantern.

WINNERS of the Quiz of January 2018
- Alina Royichen (Kalewadi)
- Allen Antony (Pavan Nagar, Nasik)
- Alyssa Prince (Bhandup)
- Kevin David (Ulhas Nagar)
- Lloyd Jose (Bhayandar)
- Russell Robinson (Kanjur Marg)
ശാത്രൂർത്തി

പുരോഹിതനായ പിതാക്ഷരങ്ങളുടെ സൂചനയുടെ പ്രകാശമായി, ശാത്രൂർത്തിയെടുക്കുന്നതിന് (പിതാക്ഷരങ്ങളുടെ സൂചനയുടെ പ്രകാശമായി) ദൈവാധയമായാണ് ശാത്രൂർത്തി നടക്കുന്നത്. ശാത്രൂശിനെ മാത്രമുണ്ടാക്കുന്നതിനു ഉപയോഗം നഷ്ടമാണ്. ഉണ്ടാക്കുന്നതിനാൽ ആദ്യാരംഭിക്കുന്നത് വളരെയേറെ നാട്ടിലും നന്നായിയും കൊണ്ടുപെടുന്നു. ശാത്രൂർത്തി പാലിക്കുന്നതിനാൽ ഉത്തരേത്ത, നേരിടുന്നാൽ ഇത് കൊണ്ട് വളരാൻ പ്രചുരവുമായി പ്രവർത്തിച്ചിരിക്കുന്നു. ശാത്രൂർത്തി പാലിക്കുന്നതിനാൽ ഉത്തരേത്ത, നേരിടുന്നാൽ ഇത് കൊണ്ട് വളരാൻ പ്രചുരവുമായി പ്രവർത്തിച്ചിരിക്കുന്നു.

മൂന്ന് സൂചനകളിലായിരിക്കുന്നു ഇതിന്റെ പ്രകടനം: 'പിതാക്ഷരങ്ങൾ' എന്ന പ്രധാന പിതാക്ഷരങ്ങൾ, 'ശാത്രൂർത്തി' എന്ന രാഷ്ട്രത്തിലെ പ്രധാന താഴ്വരകൾ, 'ശാത്രൂർത്തി' എന്ന രാഷ്ട്രത്തിലെ പ്രധാന താഴ്വരകൾ. 

'ശാത്രൂർത്തി' എന്ന ഗ്രന്ഥാലയത്തിലെ 'ശാത്രൂർത്തി' എന്ന പ്രധാന പിതാക്ഷരങ്ങളുടെ പ്രവര്‍ത്തിക്കുന്നതിനാൽ ഉത്തരേത്ത, നേരിടുന്നാൽ ഇത് കൊണ്ട് വളരാൻ പ്രചുരവുമായി പ്രവർത്തിച്ചിരിക്കുന്നു. ശാത്രൂർത്തി പാലിക്കുന്നതിനാൽ ഉത്തരേത്ത, നേരിടുന്നാൽ ഇത് കൊണ്ട് വളരാൻ പ്രചുരവുമായി പ്രവർത്തിച്ചിരിക്കുന്നു.

'കാല്യൻ ലാൻടർന്റ്' ജൂലൈ 2018 ലാണ് ശാത്രൂർത്തിയെടുക്കുന്നത്. ശാത്രൂർത്തിയെടുക്കുന്ന പ്രവര്‍ത്തനങ്ങളിലെ പ്രധാന പിതാക്ഷരങ്ങളെ കെട്ടിയിടെ പ്രവര്‍ത്തിക്കുന്നതിനാൽ ഉത്തരേത്ത, നേരിടുന്നാൽ ഇത് കൊണ്ട് വളരാൻ പ്രചുരവുമായി പ്രവർത്തിച്ചിരിക്കുന്നു. ശാത്രൂർത്തി പാലിക്കുന്നതിനാൽ ഉത്തരേത്ത, നേരിടുന്നാൽ ഇത് കൊണ്ട് വളരാൻ പ്രചുരവുമായി പ്രവർത്തിച്ചിരിക്കുന്നു.
Kalyan Eparchy Youth

KEY REVERB

Reverb, the annual diocesan youth band competition, was held on the 7th January, 2018 at St. Mary's High School, Versova, Andheri (West). Around 11 forane bands participated in the musical warfare which witnessed a crowd of 350 youth participating in the event from all over the diocese. It thus turned out to be a real battlefield for the different forane bands. The winners of KEY Reverb are as follows:

1. ANTOPHILL FORANE
2. THANE FORANE
3. PANVEL FORANE
VOCATION CAMP 2018

The vocation discernment camp in the Eparchy of Kalyan is scheduled for 27th & 28th March 2018, at St Thomas Minor Seminary, Panvel. The vocation bureau cordially invites who really feel called by God to be servants of the Kingdom of God.

Eligibility: Boys who are in Std. 9th & above

Date: The camp begins on 27th March at 09.00 am and ends on 28th March at 04.00 pm

NB: For further information contact:
Fr. Xavier Kanatt (Rector)
8850647367
Fr. Lijo Velliyamkandathil (Vice Rector)
9769820353

Welcome to Sponsor a Seminarian

The Eparchy of Kalyan cordially invites generous sponsors to support the Eparchy to defray the costs of forming our future priests. All donations to sponsor a seminarian programme are used toward seminarians’ education, food, lodging and health. In addition to praying for the seminarians as they progress toward the Ministerial Priesthood of Christ, sponsors donate ₹30,000 annually. Those who wish to contribute even smaller amounts are also welcome. The seminarians in turn will pray for the intentions of their benefactors and assure them a special remembrance at the sacred altar of the Lord in their First Holy Qurbana. For more information on this and other ways to accompany our seminarians, please contact:

The Rector, St. Thomas Minor Seminary, Panvel,
by E-mail: kalyanseminary@gmail.com
or Phone: 8850647367
or by Respective Parish Priests
Contact:

C. L. DAVID VALAPPILA 9323196882 / 9821222065
Dombivali 8879229738
Thane 9167534571

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Kannur, Calicut, Trichur, Ernakulam, Kottayam, Kollam and Trivandrum

Shop No. 1, Trishul Terraces, Plot No. 36, 37, Sector 20, Koparkhairane, Navi Mumbai - 400 709
Tel.: 022 - 2754 6884
Wheatish / 28 / 56 / 164 / B.Sc. Nursing / Working as ICU Incharge at KOKILABEN DHIRUBHAI AMBANI HOSPITAL / Planning to move abroad / parents from Kottayam / 9820369350 / 8097959054 / johannajossy@gmail.com GOC201847155

Fair, 27 / 5.4 / M.A., B.Ed. / working as Lecturer with Junior College, Navi Mumbai / parents from TCR / 9820442720 / 9870873450 / donnydavis31@gmail.com GOC201518582

Moderate Fair / 26 / 163 / 59 / B.Tech IT / working as Sr. Software Engineer in MNC, Pune / Parents from Kollam & TCR settled in Pune / 9822391716 / 7743801549 / jmejin13@gmail.com GOC201847368

SMRC Mumbai based / 30 yrs / 170cm / BE + PGDM – working & good monthly fixed income from investment – only child of Educated & very well to do parents – seeks suitable match – consideration boy’s educational & family background / jojen@gmail.com – 9821038825 GOC201518047

Fair, 25 / 168 / 65 / Chartered Accountant / Working in BNP Paribas Bank, Mumbai / Parents from Kanjirappally / 022- 28402456 / 9833313141 / 9967895105 jose.mathew84@gmail.com GOC201847534

Fair, 27 / 5.3 / M. Tech. (CSE) / Presently working as Asst. Professor in Sahrdaya College of Engg. & Technology, Kodakara / Parents from TCR / 0480-2786459 / 09447086459 / linnettomy@gmail.com GOC201847605

Fair, 31 / 173 / 75 / B.Com. + MBA Marketing / Presently working as a Manager / Parents from Chengannasery / 9765715433 / 8390037635 / mic_sagar@yahoo.com GOC201847457

Fair, 29 / 179 / 62 / PG in Development Mgmt. / Working as Manager-Resource Mobilization, M&E / Parents from TCR / 9833131158 / 9987153661 / kevinjose66@yahoo.com GOC201633400
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