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നോമ്പിന്റെ ലക്ഷ്യം

തപസ്സും, ഉപവാസവും, പ്രായശ്ചിത്തവും നോമ്പിന്റെ ഭാഗമാണ്. എന്നാൽ അവ നോമ്പിന്റെ ലക്ഷ്യമല്ല. മിശിഹായോടൊന്നിച്ച് പാപത്തിന് മരിക്കുകയും അവിടുത്തെപ്പോലെ പിതാവിനായി ജീവിക്കുകയും ചെയ്യുമ്പോഴാണ് നോമ്പിന്റെ യഥാർത്ഥ ഫലം ഒരുവനിൽ ഉണ്ടാകുന്നത്. പഴയ മനുഷ്യനെ ഉരിഞ്ഞുമാറ്റി പുതിയ മനുഷ്യനെ ധരിക്കുവാൻ യേശുക്രിസ്തുവിനെ ധരിക്കുവാൻ ഒരു പുതിയ സൃഷ്ടിയാകുവാൻ നോമ്പുകാലത്ത് സഭാ മാതാവ് നമ്മെ ക്ഷണിക്കുന്നു. ഒരു പുതിയ ചൈതന്യം ഞാൻ നിങ്ങളിൽ നിക്ഷേപിക്കും. (എസ. 36:25-28) ഈ പുതുചൈതന്യം നമ്മുടെ ഉള്ളിൽ നിറയാൻ നോമ്പുകാലത്ത് നാം അനുതപിക്കുകയും പ്രത്യേക വിധത്തിൽ പ്രാർത്ഥിക്കുകയും വേണം. മാനസാന്തരത്തിന് യോജിച്ച വിധം നാം ഫലങ്ങൾ പുറപ്പെടുവിക്കണം. അതുവഴി നമ്മുടെ ചിന്താഗതിയിലും ജീവിതശൈലിയിലുള്ള പെരുമാറ്റത്തിലും മാറ്റം വരണം. നിങ്ങൾ ഈ ലോകത്തിന് അനുരൂപരാകരുത്. പ്രത്യുത, നിങ്ങളുടെ മനസ്സിന്റെ നവീകരണം വഴി രൂപാന്തരപ്പെടുവിൻ. അപ്പോൾ ദൈവത്തിരുമനസ്സ് എന്തെന്ന് വിവേചിച്ചറിയാൻ നിങ്ങൾക്ക് സാധിക്കും. (റോമ 12:2). ഉപവാസം എന്നത് ഭക്ഷണം വർജ്ജിക്കുക മാത്രമല്ല, മറിച്ച് വഞ്ചനയിൽ നിന്നും അനീതിയിൽ നിന്നും ഏഷണിയിൽ നിന്നും ഹൃദയത്തെ പിന്തിരിപ്പിക്കുന്നത് കൂടിയാണ് ഉപവാസം. ഭക്ഷണം ഉപേക്ഷിക്കുന്നതുപോലെ തിന്മയെ ഉപേക്ഷിക്കുവാൻ വിശ്വാസികൾ തയ്യാറാവണം. തങ്ങളോട് തെറ്റുചെയ്തവരോട് ക്ഷമിക്കണം. ഉയിർപ്പ് ആഘോഷിക്കുവാൻ സഹോദരനുമായി രമ്യതയിലാവണം. വസ്ത്രം ഇല്ലാത്തവനെ ധരിപ്പിക്കുകയും, രോഗിയെ ശുശ്രൂഷിക്കുകയും, അനാഥരേയും, വിധവകളേയും സഹായിക്കുകയും ചെയ്യണം. വിശ്വാസവും സ്നേഹവും പ്രായോഗികജീവിതത്തിലാകണം.

നമ്മുടെ ഈ ലോകജീവിതത്തിൽ മാനസാന്തരത്തിന്റെ ഫലങ്ങൾ പുറപ്പെടുവിച്ചുകൊണ്ട് നമുക്ക് മുന്നേറാം. അതുവഴി നീതിമാന്മാരുടെ സൗഭാഗ്യത്തിൽ എത്താൻ നമുക്ക് സാധിക്കട്ടെ.



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

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FASTING AND ABSTINENCE: AN EAST-WEST APPROACH



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Vicar General – Eparchy of Kalyan



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.

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.

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 extent 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

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.

eucharistic fast. Some Roman Catholics still abide by the older rules.

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 create 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 practises 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.

വലിയ നോമ്പ് ഭക്ഷണത്തിനും അപ്പുറത്തേക്ക് ചില വിചാരങ്ങൾ!

ദൈവമെന്ന ലക്ഷ്യത്തിൽ എത്തിച്ചേരുന്നതിന് നാം സ്വീകരിക്കുന്ന വെട്ടിയൊരുക്കലിന്റെ വഴിയാണ് വലിയ നോമ്പ്. “ഫലം തരുന്നതിനെ കൂടുതൽ കായ്ക്കാനായി അവിടുന്ന് വെട്ടിയൊരുക്കുന്നു” (യോഹ

15:2) എന്നാണ് വി. യോഹന്നാൻ നമ്മെ പഠിപ്പിക്കുന്നത്. ചില ആഹാരസാധനങ്ങൾ ത്യജിക്കുക എന്നതിലും അപ്പുറത്തേക്ക് ആധുനികകാലത്തിൽ വലിയ നോമ്പാചരണം പ്രവേശിക്കേണ്ടിയിരിക്കുന്നു.



തടസ്സങ്ങൾ

ക്രിസ്തീയയാത്രയുടെ ഏകലക്ഷ്യം ദൈവമാണ്. ഈ യാത്രയിലുണ്ടാകാവുന്ന തടസ്സങ്ങളെ തിരിച്ചറിയുകയാണ് നോമ്പിന്റെ ആദ്യ പടി. ദൈവമാകുന്ന പ്രകാശം എന്നിൽ പതിക്കുന്നതിനു തടസ്സം നിൽക്കുന്ന ശീലങ്ങളെയും, വ്യക്തികളെയും, വസ്തുക്കളെയും വെട്ടിക്കളയുക. ഇത് വേദനാജനകമെങ്കിലും ചെയ്തേ മതിയാകൂ. അല്ലെങ്കിൽ ലക്ഷ്യം അപ്രാപ്യമാകും. ലക്ഷ്യം കണ്ടെത്താനാകാതെ വഴിയിൽ കിടന്നലയേണ്ടവരല്ല കൂദാശകളുടെ മൂദ്രണം ശരീരത്തിലും ആത്മാവിലും വഹിക്കുന്ന ദൈവമക്കൾ എന്ന് ഓർക്കുക; ദൈവമാണ് ഏക ലക്ഷ്യം.

എങ്ങനെ മുമ്പോട്ടു പോകാം ?

ഭക്ഷണം ത്യജിക്കുന്നതുകൊണ്ടോ, ശീലങ്ങളും തടസ്സങ്ങളും മാറ്റിയതുകൊണ്ടോ മാത്രം മുന്നേറാനാകില്ല. അതിന് കഠിനമായ ആത്മീയ പ്രയത്നം ആവശ്യമാണ്. തടസ്സങ്ങൾ നീക്കം ചെയ്തപ്പോൾ വഴി വ്യക്തമായി എന്നേ ഉള്ളൂ; ഇനിയും വിശ്രമിക്കുന്നതിനുള്ള സമയം ആയിട്ടില്ല; ഈ വഴിയിലൂടെ ലക്ഷ്യത്തിലേക്ക് ഞാൻ നടക്കണം. ഞാൻ തന്നെ നടക്കണം; ഞാൻ തനിയേ നടക്കണം.

ശരീരമോ ആത്മാവോ?

ചില വ്യക്തികൾ ശരീരത്തിന്റെ തടി കുറയ്ക്കുന്നതിനുള്ള സമയമായി നോമ്പുകാലത്തെ കാണാറുണ്ട്. നന്നായി ഭക്ഷണ ക്രമീകരണം നടത്തുകയും, പരിത്യാഗപ്രവൃത്തികൾ ശീലിക്കുകയും ചെയ്യുന്നവരുടെ ശരീരത്തിലെ ദുർമേദസ്സ് ഇല്ലാതാകുന്നു എന്നത് സത്യം തന്നെ. എന്നാൽ അതാണോ വലിയ നോമ്പിന്റെ ലക്ഷ്യം? അല്ല; ലക്ഷ്യം ആത്മാവിന്റെ ചൈതന്യം വർദ്ധിപ്പിക്കലാണ്. ആത്മാവിന്റെ ഇന്ദ്രിയങ്ങളുടെ മുർച്ചയും കാഴ്ചയും കുർമ്മിക്കലാണ്. എങ്കിൽ മാത്രമേ ദൈവദർശനം എന്ന ലക്ഷ്യം സാധ്യമാകൂ.

ആത്മാവിലുള്ള ജീവിതം

“ശരീരത്തിന്റെ പ്രവണതകളെ ആത്മാവിനാൽ നിഹനിക്കുന്നെങ്കിൽ നിങ്ങൾ ജീവിക്കും” (റോമ 8:13) എന്ന് വി. പൗലോസ് നമ്മെ പഠിപ്പിക്കുന്നു. റോമാക്കാർക്ക് എഴുതപ്പെട്ട ലേഖനത്തിന്റെ 8-ാം അദ്ധ്യായം മുഴുവനും പ്രതിപാദിക്കുന്നത് ആത്മാവിലുള്ള ജീവിതം, വെളിപ്പെടാനിരിക്കുന്ന മഹത്വം, ദൈവസ്നേഹ പാരമ്യം എന്നിവയൊക്കെയാണ്. ഈ വചനഭാഗത്തിന്റെ ധ്യാനനിമഗ്നമായ വായന നമ്മുടെ ആത്മാവിന്റെ ഇന്ദ്രിയങ്ങളുടെ മുർച്ച കുട്ടുകയും ദൈവമാകുന്ന ലക്ഷ്യത്തിലേക്ക് നമ്മെ അടുപ്പിക്കുകയും ചെയ്യുമെന്ന് തീർച്ച.

ആത്മാവിന്റെ ആരോഗ്യം

ആരോഗ്യമുള്ള ആത്മാവാണ് വെട്ടിയൊരുക്കപ്പെട്ട വഴിയിലൂടെ ദൈവമാകുന്ന ലക്ഷ്യത്തിലേക്ക് വേഗം സഞ്ചരിക്കുക. ആത്മാവിന്റെ വിശപ്പു ശമിപ്പിക്കാൻ “ജീവന്റെ അപ്പം” (യോഹ 6 : 25 - 59) നമുക്ക് ഭക്ഷിക്കാം. ഇതിനുപുറമേ, കൂടുതൽ കൂദാശകൾ, കൂടുതൽ ജപമാലകൾ, കൂടുതൽ വചന വായന - ധ്യാനം - പഠനം, ആത്മീയവായനകൾ തുടങ്ങിയവ നമുക്ക് പുതിയ ശീലങ്ങളാക്കാം.



ശരീരത്തിന്റെ പ്രവണതകളെ ആത്മാവിനാൽ നിഹനിക്കുന്നെങ്കിൽ നിങ്ങൾ ജീവിക്കും. (റോമ 8:13) എന്ന് വി. പൗലോസ് നമ്മെ പഠിപ്പിക്കുന്നു. റോമാക്കാർക്ക് എഴുതപ്പെട്ട ലേഖനത്തിന്റെ 8-ാം അദ്ധ്യായം മുഴുവനും പ്രതിപാദിക്കുന്നത് ആത്മാവിലുള്ള ജീവിതം, വെളിപ്പെടാനിരിക്കുന്ന മഹത്വം, ദൈവസ്നേഹപാരമ്യം എന്നിവയൊക്കെയാണ്.

ചുരുക്കിപ്പറഞ്ഞാൽ

തടസ്സങ്ങൾ ഒഴിവാക്കുമ്പോൾ മാത്രമല്ല, ലക്ഷ്യത്തിലേക്കു നടക്കുകയും ചെയ്യുമ്പോഴാണ് നോമ്പ് പൂർണ്ണമാകുക.

പഴയ ശീലങ്ങൾ ഒഴിവാക്കുമ്പോൾ മാത്രമല്ല, പുതിയ നല്ല ശീലങ്ങൾ സ്വന്തമാക്കുമ്പോഴാണ് നോമ്പ് അർത്ഥപൂർണ്ണമാകുക. “ശരീരത്തിന്റെ പ്രവണതകളെ ആത്മാവിനാൽ നിഹനിച്ചി” (റോമ 8 : 13) ദൈവമാകുന്ന ലക്ഷ്യത്തിലെത്തിച്ചേരാൻ ഈ നോമ്പുകാലം നമ്മെ സഹായിക്കട്ടെ.



Fr. Shaiju Augustine K.

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. It 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 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 man 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.

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. 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.

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. This helps those who are fasting to develop sympathy for the poor as well as appreciating what they have more. Fasting gives each of us the chance to really put oneself in the shoes of those who are not as fortunate, and one can appreciate everything more. This feeling of empathy that fasting generates can world a better place to live in.

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.



Mr. Biju Dominic

CEO, FinalMile

CARBON FAST

AN INVITATION TO LOOK INTO ONESELF

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



“ഉപവസിക്കുമ്പോൾ അയൽക്കാരോട് കരുണ കാണിക്കുന്നത് തലയിൽ തെലം പുശുന്നതുപോലെയാണ്.”

- അക്വിലേയിലെ ക്രോമസ് (402)



My Lenten Practices



“സാത്താൻ എതിരെയുള്ള ഫലപ്രദമായ ഒരു മാർഗ്ഗമാണ് ഉപവാസം”

– അത്തനേഷ്യസ്



Q: What are the normal Lenten practices you do?

While in childhood days for me following Lent Season was done by abstinence 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.



Mrs. Shinu Jiji

St. Alphonsa Parish, Kalewadi



“ഉപവസിക്കുക എന്നാൽ മാലാഖമാരുടെ ജീവിതത്തിലേക്ക് പ്രവേശിക്കുകയാണ്”.

- അലക്സാൻഡ്രിയായിലെ പ്സ്യൂഡോ അത്തനേഷ്യസ്





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. 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.

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.



Miss. Angeleena Rajesh

St. Alphonsa Parish, Kalewadi



“ഭക്ഷണ നിയന്ത്രണം പോലെത്തന്നെ ഉപവാസദിനങ്ങളിൽ സംസാരത്തിന്റെ നിയന്ത്രണവും ആവശ്യമാണ്. കള്ളം പറയുന്നതും അമിതഭാഷണം നടത്തുന്നതും മറ്റുള്ളവരെ കുറ്റം പറയുന്നതും അരിശപ്പെടുന്നതും ഉൾപ്പെടെ സംസാരത്തിലുണ്ടാകാവുന്ന എല്ലാ തിന്മകളും പാപങ്ങളും ഉപേക്ഷിക്കണം”.

- ഗാസ്റ്റായിലെ ദോറോത്തി

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 thoroughly "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.[3] 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.[4]

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,[5] 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.[6]

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",[7] 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

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!

Lent
for you
& me

DO YOU DARE
TO ABSTAIN
FROM THEM???

Chocolate
Excess Social Networking

Alcohol
Meat
Sweets

Fizzy drinks

Taking selfies

Complaining

Adding salt to meals

Taking taxis instead of public transport

Online shopping

Smoking

Swearing

Eating out

Sugar

Gossiping

Being late Gaming

TV watching



“ഉപവാസം, വിശുദ്ധമായ ഒന്നാണ്, സ്വർഗ്ഗീയമായ പണിയാണ്; സ്വർഗ്ഗത്തിന്റെ വാതിലാണ്; ഭാവിയിുടെ രൂപമാണ്”.

- സെവീലിലെ ഇസിദോർ (633)



ETHICAL & PASTORAL APPROACH TO RESTORE HUMAN DIGNITY & ADVOCATING A CULTURE OF LIFE IN FAMILY AND SOCIETY



GLOBAL SYMPOSIUM ON LIFE

NOVEMBER 30TH TO DECEMBER 2ND, 2017

EPARCHY OF KALYAN

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 God's 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-to-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. 8/38, IIT P.O., POWAI, MUMBAI, 400076, MAHARASHTRA, INDIA.

WWW.KALYANDIOCESE.COM





വിഭജിക്കപ്പെടുന്ന ശരീരം



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വിഭജിച്ചു

അന്ത്യത്താഴത്തിൽ ഈശോ അപ്പം വിഭജിച്ച് നൽകി എന്ന് രേഖപ്പെടുത്തിയിരിക്കുന്നു. കർത്താവ് അപ്പം വർദ്ധിപ്പിച്ചു കൊടുക്കുന്ന അത്ഭുതത്തിലും അവിടുന്ന് അപ്പം വിഭജിച്ചു നൽകി (മർക്കോ. 6:41) എന്ന് പറയുന്നുണ്ട്. ഈശോ എമ്മാവൂസ് ശിഷ്യന്മാരോടൊപ്പമായിരിക്കുമ്പോൾ അവിടുന്ന് അപ്പം ആശീർവ്വദിച്ച് മുറിച്ച് അവർക്ക് കൊടുത്തു എന്നു കാണാം. (ലൂക്കാ. 24:30). ഈ വിഭജനം, കർത്താവിന്റെ ശരീരം നമുക്കായി നൂറുങ്ങപ്പെട്ടതിനെ അനുസ്മരിപ്പിക്കുന്നു. കുരിശിലെ ബലിയിലാണ് അവിടുത്തെ ശരീരം നൂറുങ്ങപ്പെട്ടത്. കർത്താവിനോടൊപ്പം നമ്മളും സഹോദരങ്ങൾക്കുവേണ്ടി സ്വയം ദാനം ചെയ്യുവാനും നമുക്കുള്ളവ പങ്കുവയ്ക്കുവാനും സന്നദ്ധരാകണമെന്ന് ഇതു നമ്മെ അനുസ്മരിപ്പിക്കുന്നു.

‘വിഭജിക്കപ്പെടുന്ന എന്റെ ശരീരം’ എന്നതിലൂടെ, ഈശോയുടെ ശരീരം ബലിയായി നൽകപ്പെടുന്നു എന്നർത്ഥമാക്കുന്നു (ഗലാ. 1:14; 1 തിമോ. 2 : 6). ഈശോയുടെ മരണത്തിന്റെ രക്ഷാകരമായ മാനത്തെ ഇത് വ്യക്തമാക്കുന്നു.

കർത്താവിന്റെ ശരീരം നമുക്കായി മുറിക്കപ്പെട്ടതും രക്തം നമുക്കായി ചിന്തപ്പെട്ടതും കർത്താവിന്റെ സ്നേഹത്തിന്റെ ഏറ്റവും സമുന്നതമായ പ്രകാശനമാണ്. ഇതാണ് നമ്മൾ ഓരോ ബലിയിലും അനുസ്മരിക്കുന്നത്. കർത്താവിനോടുള്ള സ്നേഹത്തെ പ്രതി വിലയേറിയ സുഗന്ധതൈലത്തിന്റെ കുപ്പിപൊട്ടിച്ച് കർത്താവിന്റെമേൽ പുശുവാൻ സന്നദ്ധയായ സ്ത്രീ (മർക്കോ. 14:3, 9) എല്ലായിടത്തും അനുസ്മരിക്കപ്പെടുമെന്ന് ഈശോ പറഞ്ഞു. സ്നേഹത്തെ പ്രതി, വി. കുർബ്ബാനയിൽ തന്നെത്തന്നെ മുറിച്ചു നൽകുന്ന, രക്തം നമുക്കായി ചിന്തുന്ന, ഈശോയുടെ സ്നേഹത്തെ ഓരോ ബലിയിലും നമ്മൾ അനുസ്മരിക്കുന്നു. നമ്മൾ

ഈശോയുടെ ഈ മാതൃകയും സ്നേഹവും ജീവിതത്തിൽ പകർത്തണം എന്നും ഇത് അനുസ്മരിപ്പിക്കുന്നു. “നന്മ ചെയ്യുന്നതിലും

നിങ്ങൾക്കുള്ളവ പങ്കുവയ്ക്കുന്നതിലും ഉപേക്ഷവരുത്തരുത്. അത്തരം ബലികൾ ദൈവത്തിന് പ്രീതികരമാണ്” (ഹെബ്രാ. 13:16) എന്ന തിരുവചനവും ഇവിടെ നമുക്ക് ഓർമ്മിക്കാം. പങ്കുവയ്ക്കലിന്റെ ജീവിതമാണ് ബലിയുടെ ജീവിതം.

പാപമോചനത്തിനായി

‘പാപമോചനത്തിനായി വിഭജിക്കപ്പെടുന്ന ശരീരം’ എന്നും ‘പാപമോചനത്തിനായി ചിന്തപ്പെടുന്ന രക്തം’ എന്നും ഇവിടെ വിശേഷിപ്പിച്ചിരിക്കുന്നു. സുവിശേഷത്തിൽ സ്ഥാപനവിവരണത്തിൽ ശരീരത്തോടു ബന്ധപ്പെടുത്തി ‘പാപമോചനത്തിനായി’ എന്ന വിശേഷണമില്ല. എന്നാൽ ‘പാപമോചനത്തിനായി ചിന്തപ്പെടുന്ന രക്തം’ എന്ന് വി. മത്തായിയുടെ സുവിശേഷത്തിൽ കാണാം. (26:28). പഴയനിയമബലിയിൽ ബലിയുടെ രക്തം ബലിപീഠത്തിൽ തളിക്കപ്പെടണം അഥവാ ഒഴുക്കപ്പെടണമെന്ന നിബന്ധന ഉണ്ടായിരുന്നു. (നിയമ. 12:27). ഇത് സമ്പൂർണ്ണ സമർപ്പണത്തിന്റെ പ്രതീകമായിരുന്നു. ഈശോയാണ് പുതിയ നിയമത്തിലെ പെസഹാക്കുഞ്ഞാട് (1 കൊറി. 5:7; 1 പത്രോ. 1:19; വെളി. 5:6). ഈശോയാകുന്ന കുഞ്ഞാടിന്റെ രക്തം മനുഷ്യവർഗ്ഗത്തിന്റെ പാപമോചനത്തിനായി ചിന്തപ്പെട്ടു. കാരണം “രക്തം ചിന്താതെ പാപമോചനമില്ല” (ഹെബ്രാ. 9:22). അങ്ങനെ മിശിഹായുടെ രക്തത്തിൽ പുതിയ ഉടമ്പടി ഉറപ്പിക്കപ്പെട്ടു. ‘ചിന്തപ്പെടുന്ന പുതിയ ഉടമ്പടിയുടെ രക്തം’ എന്ന വിശേഷണത്തിലൂടെ കർത്താവ് പുതിയ പെസഹാക്കുഞ്ഞാടാണെന്ന് വ്യക്തമാക്കപ്പെടുന്നു. ഈശോയുടെ തിരുശരീരരക്തങ്ങൾ നമ്മുടെ പാപമോചനത്തിന് കാരണമാകട്ടെ എന്ന് പല പ്രാവശ്യം കുർബ്ബാനയിൽ നമ്മൾ പ്രാർത്ഥിക്കുന്നുണ്ട്.

നിങ്ങൾക്കുവേണ്ടി, അനേകർക്കുവേണ്ടി

ഈശോ എല്ലാവർക്കും വേണ്ടിയല്ലെ സ്വയം ബലിയായിത്തീർന്നത്. അതുകൊണ്ട് ‘നിങ്ങൾക്കുവേണ്ടി എന്നോ അനേകർക്കുവേണ്ടി’ എന്നോ പരിമിതപ്പെടുത്താമോ എന്ന് സംശയം

തോന്നാം. “അനേകരുടെ മോചനദ്രവ്യമായി സജീവൻ കൊടുക്കാൻ മനുഷ്യപുത്രൻ വന്നിരിക്കുന്നു”. (മത്താ. 20:28) എന്നാണല്ലോ ഈശോ പറഞ്ഞത്. വി. കുർബ്ബാനയിൽ സജീവൻ നമുക്ക് നല്കികൊണ്ട് ഈശോ നമുക്കായി തന്നെത്തന്നെ മോചനദ്രവ്യമാക്കി. ഇവിടെ

‘അനേകർക്കുവേണ്ടി’ എന്നത് സമഗ്രതയെത്തന്നെയാണ് സൂചിപ്പിക്കുന്നത്. ഈയർത്ഥത്തിൽ വി. പൗലോസ് പറയുന്നു. “ഈശോമിശിഹാ എന്ന ഒരു മനുഷ്യന്റെ കൃപാദാനവും ‘അനേകർക്ക്’ എത്ര അധികമായി ലഭിച്ചിരിക്കുന്നു”. (റോമ. 5:15)

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

‘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



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

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 lamb 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 ...



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).

BISHOP'S
D I A R Y

FEBRUARY - 2018

1st-9th CBCI Meeting Bangalore
10th MPC Class - Panvel
Communion - Nerul
11th Communion - Kamote
Communion - Kalamboli
12th Ash Monday - Panvel
Minor Seminary Class - Panvel
13th Presbyterium - Panvel
14th Curia Meeting - Bishop's House
Visit to Badlapur

15th Karunya Meeting
17th-18th Qurbana and Jubilee - Melampara
19th Minor Seminary Class - Panvel
20th Forane Vicars Meet
21st Curia Meeting
24th Curia Meeting
25th Pastoral Visit Jerimeri
26th-28th Sangli Mission Visit

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.



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.

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.

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.



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.

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".



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 Pratorium 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.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| A | O | N | Z | M | S | K | V | H | N |
| P | L | C | O | I | A | E | D | P | I |
| E | B | E | M | E | R | R | S | E | C |
| T | U | O | X | O | M | U | Y | S | O |
| E | N | D | N | A | S | I | T | O | D |
| R | I | I | A | E | N | Q | S | J | E |
| A | C | R | J | J | U | D | A | S | M |
| A | E | T | A | L | I | P | E | W | U |
| S | U | F | U | R | P | V | D | R | S |
| N | H | O | J | O | N | A | H | W | Q |

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.

Kids Corner compiled by
Dr. C P Johnson, Bhandup

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)



നോമ്പുകാലം

ദനഹാക്കാലത്തിനും ഉയിർപ്പുകാലത്തിനും ഇടയ്ക്കുള്ള ഏഴ് ആഴ്ചകളാണ് പ്രാർത്ഥനയ്ക്കും പ്രായശ്ചിത്തത്തിനും ഉപവാസത്തിനുമായി മാറ്റിവെച്ചിരിക്കുന്ന നോമ്പുകാലം. ഈശോയുടെ നാല്പതുദിവസത്തെ ഉപവാസമാണ് വലിയ നോമ്പ് എന്ന പേരിൽ അറിയപ്പെടുന്ന ഈ കാലത്തിന്റെ അടിസ്ഥാനം. എങ്കിലും നാം സാധാരണമായി അവതുന്നോമ്പ് എന്നാണ് ഈ കാലത്തെ വിളിക്കുക. മാർത്തോമ്മാ ക്രിസ്ത്യാനികൾ, നോമ്പിലെ ആദ്യത്തെ ഞായറാഴ്ച 'പേത്തൂർത്താ' പാതിരാമുതൽ ഉയിർപ്പുതിരുനാൾ വരെ നോമ്പു

നോക്കിയിരുന്നതാവാം 'അവതുന്നോമ്പ്' എന്നു പറയാനുള്ള കാരണം. നോമ്പിലെ ഏഴ് ആഴ്ചകളിൽ ഞായറാഴ്ച ഒരു നേരം നോക്കിയിരുന്നില്ല അഥവാ കഠിനമായ ഉപവാസദിനങ്ങളായിരുന്നില്ല. ഞായറാഴ്ച കൂടാതെ കർത്താവിന്റെ പീഡാനുഭവദിനങ്ങൾക്ക് മൂന്ന് ആത്മീയ ഒരുക്കങ്ങൾക്കായി 40 ദിനങ്ങൾ മാത്രമാണുള്ളത്. അതുകൊണ്ടു തന്നെ ആദ്യത്തെ ഞായറാഴ്ച കഴിഞ്ഞ തിങ്കളാഴ്ച തന്നെ നമ്മൾ 'വിഭൂതി'ദിനമായി ആചരിച്ചു പോരുന്നു.

നോമ്പിലെ ആദ്യത്തെ ഞായറാഴ്ചക്ക് 'പേത്തൂർത്താ' ഞായർ എന്നാണ് പേര്.

'പേത്തൂർത്താ' എന്ന സുറിയാനി പദത്തിന് 'അവസാനിപ്പിക്കൽ' തിരിഞ്ഞുനോക്കൽ എന്നൊക്കെയാണ് അർത്ഥം. സുഭിക്ഷമായ ഭക്ഷണത്തിന്റേയും ആഘോഷത്തിന്റേയും ദിനങ്ങൾ അവസാനിച്ചു എന്നാണ് ഇവിടെ ഉദ്ദേശിക്കുന്നത്. ഈശോയെപ്പോലെ നമ്മുടെ ദുരാശകളെ ഉന്മൂലനം ചെയ്ത് തീക്ഷ്ണത നിറഞ്ഞ പ്രാർത്ഥനയിലും ആത്മാർത്ഥമായ ഉപവാസത്തിലും ഔദാര്യപൂർവ്വകമായ ദാനധർമ്മപ്രവൃത്തികളിലും ഈ കാലം ചിലവഴിക്കണമെന്ന് സഭ നമ്മെ അനുസ്മരിപ്പിക്കുന്നു.

നോമ്പിനുമുമ്പുള്ള വെള്ളിയാഴ്ച, ദനഹാക്കാലത്തെ അവസാനത്തെ വെള്ളിയാഴ്ച, നമ്മുടെ ആരാധനക്രമമനുസരിച്ച്, സകല മരിച്ചവരേയും ഓർക്കുന്ന ദിനമാണ്. കർത്താവിൽ മരണമടഞ്ഞ വരെല്ലാം അവരുടെ വിശ്വാസജീവിതത്തിലൂടെ ഈശോയ്ക്ക് സാക്ഷ്യം വഹിച്ചവരും അവിടുത്തെ വെളിപ്പെടുത്തിയവരുമാണ്. അതുകൊണ്ട് ദനഹാക്കാലത്തിലെ അവസാനവെള്ളിയാഴ്ച കർത്താവിന്റെ പീഡാനുഭവമരണത്തെ അനുസ്മരിക്കുന്ന നോമ്പുകാലത്തിനു മുമ്പുള്ള വെള്ളിയാഴ്ച സകല മരിച്ചവരേയും നമ്മൾ അനുസ്മരിക്കുന്നു.

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**

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11th February 2018





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

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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





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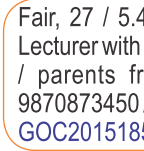
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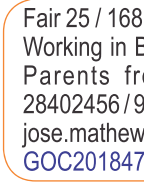
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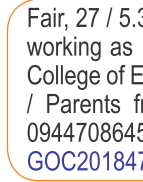
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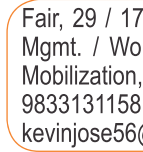
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