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"The word is a lamp to my feet and a light to my path." (Psalm 119:105)
The Greek word κανών, “kanon,” from which the English word canon is a direct borrowing, signifies (1) a cane or reed, a straight rod; (2) a measuring rod; and (3) a norm, a law etc. The Greeks used reeds as measuring instruments. So, the meaning of the word gradually grew into “rule” or “measure.” To refer then, to the Biblical canon, is to refer to the books that are accepted as being divinely inspired and preserved through the ages as our Bible. In regard to the Bible the term was first used to designate the idea of the Sacred Scripture as the norm of true religion, but was soon employed also in the sense of norm or list defining what books constitute the Sacred Scriptures.

The Catholic canon of the Bible is the list of books that the Catholic Church officially declares to be inspired by God and presents as such to the faithful. The Catholic Church and some Eastern Orthodox churches (the Greek and Slavic branches, e.g., the Byzantine Church and the Coptic Church) accept a longer OT canon (46 books) than that accepted by most Protestants (39 books) and by the Jews (39 books but arranged differently). The difference is centered on the deuterocanonical books. The classical thesis put forward to explain this is that by the end of the 1st cent. A.D. there were in Judaism two canons, or two lists of sacred books, a shorter Palestinian canon drawn by the rabbis in Jamnia, and a longer Alexandrian canon represented by the LXX, the first translation of the Hebrew Bible in to Greek. The early Christian church adopted the Alexandrian canon; but the Reformers following a minority view among the Fathers, decided to revert to the Palestinian canon; hence the Roman Catholic and Protestant canons.

The composition of the OT was a process which took over 1000 years. The first poetic compositions, the song of Miriam (Exod 15,1-18) and the song of Deborah (Judg 5), probably go back to the 12th century BC. The latest books in the Jewish-Protestant canon, Daniel and Esther were composed in the 2nd century BC; the latest books in the Roman Catholic canon were composed ca. 100 BC. The division of the Hebrew Bible accepted by Judaism is tripartite: the Law, the Prophets and the Writings (see Luke 24,27.44; Matt 7,12; Sir [prologue 3x]; 2 Macc 15,9). The Law (Tôrâ) consists of the five books of the Pentateuch. The Prophets (Nebî’îm) are subdivided into the Former Prophets (Josh, Judg, Sam, Kgs) and the Latter Prophets (Isa, Jer, Ezek, the Twelve [the Minor Prophets]). The Writings (Ketûbîm) are Pss, Prov, Job, Cant, Ruth, Lam, Eccl, Esth, Dan, Ezra/ Neh and Chr. From Tôrâ, Nebî’îm and Ketûbîm emerge the modern Hebrew acronym TNK, (vocalised Tenak) which is standing for “the Bible”. There are 39 books in the Jewish Canon. It is believed that this canon is formulated by Jewish rabbis in 90 A.D at Jamnia. Another Jewish Canon of the Sacred Scripture is the Alexandrian canon. As it is mentioned above this was formulated by the Jews who translated the Hebrew Old Testament into Greek in the last three centuries of the Old Testament. This canon included the deuterocanonical books too. There are other two Old Testament Canons: The Qumran Canon and The Samaritans Canon. The Qumran canon is the list of the sacred books those were found among the Qumran Scrolls. And the Samaritan canon is the list of the sacred books those were found among the Samaritans.

What is the Biblical Canon?

In the Sacred Literature “canon” contains a list or collection of books recognized as authoritative, in Judaism and Christianity they are regarded as inspired by God. In other words the canon of the Bible refers to the definitive list of the books which are considered to be divine revelation and included therein. It was by the apostolic Tradition that the Church discerned which writings are to be included in the list of the sacred books. This complete list is called the canon of Scripture. It is different in various traditions. In catholic tradition it includes 46 books for the Old Testament and 27 for the New Testament.

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The Greek word κανών, “kanon,” from which the English word canon is a direct borrowing, signifies (1) a cane or reed, a straight rod; (2) a measuring rod; and (3) a norm, a law etc., The Greeks used reeds as measuring instruments. So, the meaning of the word gradually grew into “rule” or “measure.” To refer then, to the Biblical canon, is to refer to the books that are accepted as being divinely inspired and preserved through the ages as our Bible. In regard to the Bible the term was first used to designate the idea of the Sacred Scripture as the norm of true religion, but was soon employed also in the sense of norm or list defining what books constitute the Sacred Scriptures. The Catholic canon of the Bible is the list of books that the Catholic Church officially declares to be inspired by God and presents as such to the faithful.

**What does the Hebrew Bible look like?**

The division of the Hebrew Bible accepted by Judaism is tripartite: the Law, the Prophets and the Writings (see Luke 24,27,44; Matt 7,12; Sir [prologue 3x]; 2 Macc 15,9). The Law (Tôrâ) consists of the five books of the Pentateuch. The Prophets (Nebî’îm) are subdivided into the Former Prophets (Josh, Judg, Sam, Kg’s) and the Latter Prophets (Isa, Jer, Ezek, the Twelve [the Minor Prophets]). The Writings (Ketûbîm) are Pss, Prov, Job, Cant, Ruth, Lam, Ecc, Esth, Dan, Ezra/ Neh and Chr. From Tôrâ, Nebî’îm and Ketûbîm emerge the modern Hebrew acronym TNK, (vocalised Tenak) which is standing for “the Bible”. There are 39 books in the Jewish Canon. It is believed that this canon is formulated by Jewish rabbis in 90 A.D at Jamnia. Another Jewish Canon of the Sacred Scripture is the Alexandrian canon. As it is mentioned above this was formulated by the Jews who translated the Hebrew Old Testament into Greek in the last three centuries of the Old Testament. This canon included the deuterocanonical books too. There are other two Old Testament Canons: The Qumran Canon and The Samaritans Canon. The Qumran canon is the list of the sacred books those were found among the Qumran Scrolls. And the Samaritan canon is the list of the...
By the year 200 A.D., however, the process was well advanced, but to be finalized, as we have it today, it took about a century and a half again.

Formation of the New Testament Canon

Today, Catholics, Orthodox, and Protestants all accept the same canon of 27 NT books. Now, for about the first 100 years of Christianity (AD 30-130), the term Old Testament is an anachronism (yet see 2Cor 3,14); the collection of sacred writings of Jewish origin would not have been designated as “Old” until there was a “New” collection from which to distinguish it.

The fact that there was no closed canon in Judaism in the 1st and early 2nd century means that when the church was in its formative period and was using the sacred books of the Jews, there was no closed canon for the church to adopt. This is exactly the situation in the NT.

Two controversies in the formation of the New Testament

Two controversies of the later second century stimulated a move toward greater precision concerning the NT canon. Marcion’s radical notion of salvation by the pure grace of Christ led him to establish a canon of Christian instruction, consisting of ten letters of Paul and a version of Luke’s Gospel purified of all references to the God of Moses.

Second-century Gnosticism, however, moved in a direction opposed to Marcion. Its teachers, claiming to have instructions transmitted from secret meetings with the Risen Jesus, produced new gospels and letters, maintaining that they contain Jesus’ teaching and the instruction of his apostles. But major teachers of the churches, for example Irenaeus of Lyons, subjected the Marcionite and Gnostic positions to withering criticism and thereby created the basis for a Christian NT canon.

What is the Muratorian Fragment?

Remarkable documentation of Christian canon-formation in the late second century is given by the Muratorian Fragment. This ancient manuscript bears the name of L. Muratori, who discovered it in the
Ambrosian library of Milan in the 18th century. Generally considered to reflect the view of the NT held in Rome around 200 A.D. This document shows that by the year 200 A.D. at least one church had a strong sense of possessing a canonical apostolic patrimony.

From centers such as the one that produced the Muratorian canon numerous other churches gradually reached clarity about the set of apostolic books that express the Gospel message and fundamental Christian teaching. The earliest extant witness to the complete canon of the NT is St. Athanasius' Festal Letter of 367, which sought to impose certain uniformity on the lectionaries of the Egyptian churches and to rule out use of gnostic gospels and apocalypses. The Western canons of the synods of Hippo (393) and Carthage (397), and Pope Innocent I (405) agreed with Athanasius in listing twenty seven books, which together and exclusively make up the New Testament of the Christian churches. The final affirmation of the catholic canon is done by the council of Trent (1546) in the context of the protestant reformation.

How does a book get enrolled in the New Testament Canon?

Although we are not able find out exactly all the criteria that were made use of in determining the entry of a book in the NT canon, a few can be identified. A postolicity: Did it comes from the apostolic age (the first century), and is it closely connected with one of the apostles (including Paul). Today we understand that such apostolic origin is to be taken in a very broad sense that “authorship” has in biblical discussion. Often this means no more than that an apostle had a traditional connection with a given work.

Orthodoxy: Is it orthodox? Is the book pure from the standard doctrine of the early church, handed down to us by the apostles, and free of contradiction from other books? Conformity with the rule of faith was an important criterion.

Catholicity: Has it been proven to be useful across the church in a large-scale level? Wide use in the early church was another prominent criterion for accepting as canonical.
അവിടെയെന്ന്
ഇതിലെ വിശദീകരണം
ആശംസയുടെ "ഉണ്മത്തായ സംവിധാനം"
നൽകി പ്രസ്താവനകൾ നല്കുന്നു.

അദ്ദേഹത്തിന്റെ സ്വഭാവത്തിൽ സ്വഭാവം 
പോലെയുള്ള ഒരു ജനസാന്നിധ്യത്തിന്റെ 
അദ്ദേഹത്തിന്റെ സ്വാധീനം
'സ്വഭാവപരമായ' ഫലത്തിന്റെ വിശേഷപ്രതിപാദികൃതം.

d: 
"അദ്ദേഹം പോലെയുള്ള സ്വഭാവാണ്
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ജനസാന്നിധ്യം
സ്വഭാവം

ബുദ്ധിമുട്ടുകളിൽ (പ്രസ്താവ്യം പ്രതിപാദികൃത സാന്നിധ്യം)
ഉടയെന്നു നിഷ്പരുതയായ സ്വഭാവം
സ്വഭാവപരമായ (CCC) 
ജനസാന്നിധ്യം
സ്വഭാവപരമായ (Three Fold Principles) 
സ്വഭാവപരമായ (CCC)
1. “بدل بدل حمّام الخفتر!”
(Unique)a

2. sànîn

3. تشكّل بين القدرات والقيم(ISC 120).

4. (Tradition)

1. (Canonical Integrity)

2. (Three fold Principles)
3. Analogy (Analogy)

Analogy (Analogy) refers to the comparison of two or more things that share certain characteristics in order to draw a conclusion or make a point. It is a literary device that helps to clarify complex ideas or illustrate connections between different concepts.

Analogy (Analogy) is a form of reasoning by comparison. It involves the use of similarities between things in order to make a point or to draw a conclusion. In the context of the Holy Bible, analogy is used to compare the spiritual world with the physical world, in order to help readers understand the spiritual truths that are contained within the text.

In the Bible, analogy is used to explain abstract concepts and to make complex ideas more accessible to readers. For example, the concept of the Trinity is explained using the analogy of a three-person family, where each person has a distinct role and function yet are united as one. Similarly, the concept of salvation is explained using the analogy of a journey, where salvation is seen as a process of growth and transformation that takes place within the individual.

Therefore, Analogy (Analogy) is a powerful tool for interpreting the Bible and for understanding its teachings. It helps to bridge the gap between the spiritual world and the physical world, making the Bible's message accessible and meaningful to readers of all ages and cultures.
Frequently asked questions about the Holy Bible

Can we justify the claim that the Bible is Divinely Inspired? What does it mean?

The Holy Bible is Divinely inspired. Whatever God wanted to reveal about Himself, and His salvific plan, to His people, He did it through the instrumentality of the human beings, whom He created in ‘His own image and likeness’. The Holy Bible is just this revelation of God. When we say God is the author of the Bible, it doesn’t mean that He has written it down, with His own hands. Nor does it mean that the human persons wrote it. Instead, it means that the human person, selected by God and inspired by Him, wrote it on behalf of God, by the Grace, Inspiration and prompting of God’s Spirit.

In fact, the II Vatican Council, speaking of the Divine authorship of the Bible says, “In composing the sacred books, God chose men and while employed by Him they made use of their powers and abilities, so that with Him acting in them and through them, they, as true authors, consigned to writing everything and only those things which He wanted” (II Vat. Rev. No.11).

What insights can you provide on the intent and purpose of the Holy Bible?

The Holy Bible is the literature of faith. The main three aims of the Holy Bible are, to evoke a real and fuller faith in God, to reveal who the living God is, and to unfold the plan of salvation which God has designed for His people.

The Bible becomes meaningful only to those who believe in God. Its intention is to interpret history in the light of faith and to discover meaning for every human phenomenon in God’s unilateral love towards man. It is never the intention of the Holy Scripture to convey their readers a scientific knowledge of created things or historical truths. The ultimate purpose of the Holy Bible is to help readers to have a God-experience and thus attain eternal salvation. Another reason why God gave us this Book is that being the ‘Word of God’, while reading it, God and man can talk to each other, for, ‘we hear Him when we read the divine sayings’ and ‘we speak to Him when we pray’ it. (Cf. II Vat. Rev. No.25).

Why do we have different types of Literary styles used in the Bible?

All scripture is inspired by God (2 Timothy 3:16). It is to say that the writers of the books of the Bible were guided by the Holy Spirit to express exactly what God intended them to express as a revelation of His mind and will. They were, however, not mere transcribers of the divine revelation. They also used firsthand knowledge, the aid of eyewitnesses, and written sources in the composition of their books (cf. Lk. 1:1-4). They wrote it for specific communities or persons, employing suitable literary techniques to convey their ideas convincingly. Each book in the Bible is, therefore, formed in a certain way, that they can be categorized into different literary genres. A literary genre is defined as a group of written texts marked by distinctive recurring characteristics, which constitute a recognizable and coherent type of writing. It is characterized by form, content, and function or intentionality. The most basic forms are prose and poetry. Within both prose and poetry, the diversity of form, content, and function calls for subdivisions of these two broad genres into more precise literary forms.

What are the major literary genres within the Old Testament?

1. Narrative: It is found interspersed throughout the Old Testament. It is characterized by sequential time action and involving plot, setting, and characters. It is the story form of literature, but has also historical elements. 1-2 Kings, 1-2 Samuel, and 1-2 Chronicles are all examples of books that are made up primarily of narrative.

2. Foundational myths and legends: Stories about the origins of the world, the first generations of humans, or the
early years of a nation, intended to provide a foundational world-view upon which people base their communal and individual lives (parts of Genesis, Exodus, Numbers and Deuteronomy).

3. Legal Codes: Collections of laws and instructions by which the people are to live (Leviticus, parts of Exodus, Numbers and Deuteronomy).

4. Genealogies: Lists of inter-relationships between peoples, either of successive generations or of different nations (much of Numbers, parts of Genesis and Chronicles).

5. Prophecy: Collections of the oracles or words of God spoken to the people through human intermediaries (prophets) and the symbolic actions they perform at God's direction for the people's benefit (Isaiah, Jeremiah, Ezekiel, etc.).

6. Psalms/Odes/Songs: Poetic lyrics of songs/hymns intended for communal worship and/or individual prayer (Psalms).

7. Prayers/Laments: Words addressed by people to God, especially reflecting situations of crisis or lament (Lamentations).

8. Proverbs: Generalized sayings and aphorisms containing advice on how to live well, do good and avoid evil (Proverbs).

9. Wisdom Literature: Various types of inspirational stories that encourage people to live wisely (Job, Wisdom, etc.).

10. Apocalypses: Symbolic narratives that interpret historical crises through God's eyes to provide hope for a better future (Daniel).

What are the major literary genres within the New Testament?

1. Gospels: Proclamations of good news about Jesus intended to establish and/or strengthen people's faith in him; quasi-biographical, semi-historical portraits of the life, teachings, and actions of Jesus (Matthew, Mark, Luke, John).

2. Acts: A partial narrative account about the beginnings and the growth of early Christianity. It is not a complete history of the early Church, since it focuses only on the actions of a few missionary leaders (Acts of the Apostles).

3. Letters: A large portion of the New Testament is comprised of letters, written by early Church leaders to different specific believers or groups of believers. These letters contained everything from greetings, encouragement and warnings, to instructions and expressions of thanks and affection, depending on the situation and purpose of the letter. They address practical and theological issues relevant to particular communities.


5. Homily/Sermon: An exegetical sermon that cites and interprets older biblical texts in reference to Jesus (Hebrews)


8. Apocalypses: A vividly symbolic narrative that reveals God's views about a historical crisis, in order to provide encouragement for a difficult present and hope for a better future (Revelation).

Identification of the literary genre is essential to the right interpretation of Scripture. An inability to identify genre can lead to serious misunderstanding. For example, a parable in the gospel doesn't have the historical value of a conflict or controversy story. Both serve different purposes. In short, the literary genre helps us to have deeper insights into the meaning of Scripture.

How should we understand the wars and violence portrayed in the Bible?

The presence of war and violence in the Bible is startling to its readers. For example, we may be confused to find the command in 1 Samuel 15:3 “Utterly destroy all that they have. Do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey.” How can a loving and merciful God give such a cruel command? We should not fail to note that the Israelites who composed and preserved this text were not ashamed of their God and his violent ways. Rather, they celebrated his role on the battlefield as evidence of his goodness and love toward them. Why could they do so? A reading of the passages...
describing war and violence in the whole context of the Bible, in other words, a canonical reading of the Bible, will help us to overcome this dilemma.

The wars and violence of the Bible have grave theological and ethical implications. The entire Bible, including both testaments, is the portrayal of God’s love and care for whole humanity, expressed through the experience of His chosen people. It is very evident from the very beginning of the Bible that the election of a people never indicates the rejection of other peoples. Rather, its purpose is to bring blessing to all. In the first instance of the election itself we read: “I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed” (Gen 12:3).

Though God's love and mercy for the human beings is unfailing and infinite, He demands positive response from them. This positive response is to be expressed in the humanity's faithful obedience to the commands and ordinances of God. At the same time God retains our freedom to obey or disobey. Obedience to the commandments results in life and possession of the Promised Land (Lev 18:1-5), while disobedience leads to punishment and loss of the Land (Lev 18:24-30). Wars and violence described in the Bible are the means of bringing this blessing and punishment to pass. They do not contradict the love and mercy of God, rather highlight the lack of human faithful response to His commandments.

**Why are apocryphal writings like the 'Gospel of Judas' and the 'Gospel of Thomas' not included in the Bible?**

**The Key Criteria for Canonicity is Apostolicity**

The reason that there are only four gospels in the New Testament is because these were the only first century gospels available to the early Church, as far as scholars can currently tell, that were written either by (1) an apostle or (2) an associate of an apostle.

**Gospel of Judas**

The Gospel of Judas falls into the category of pseudepigraphical writings. This means that the gospel is not authentic but is a false writing. It was not written by Judas, but by a later Gnostic sect in Greek around 130-170. Gnosticism was an ancient heresy that taught salvation through esoteric knowledge. The Gospel of Judas depicts Judas in favorable terms and commends him as doing God's work when he betrayed Christ to the Jewish religious leaders. This contradicts what was written by the apostles in their gospels.

St. Irenaeus of Lyons (A.D. 130-202) in his work Refutation of All Heresies said that the gospel of Judas was a fictitious history. We can conclude that the Gospel of Judas is not authentic, is not inspired, and was properly rejected by the early church as an unreliable and inaccurate depiction of what really happened concerning Judas.

**Gospel of Thomas**

The Gospel of Thomas is a collection of 114 sayings of Jesus that was discovered in 1945 at the village of Nag Hammadi in Egypt. Even though the Gospel of Thomas is perhaps the earliest, most popular, and best “Gnostic” Gospel around, it does not belong in the New Testament since it was written in the second century at a time when all the apostles of Christianity had already died. This second century date of composition is demonstrated by (1) its dependence on more than half of the New Testament writings, (2) its likely mid to late second century Syrian influence, (3) its heretical nature with Gnostic overtones, (4) its lack of references from early church fathers or first century witnesses, (5) its disagreements and variations from the first century context of the New Testament gospels, and (6) its self-conscious promotion as an apostolic book which reflects a later time period.

Since it comes from late second century, all of the apostles or their main associates would have been dead by roughly the year 100 A.D. Even many adherents to a first century origin for the Gospel of Thomas argue that in its present form, the Gospel reflects later editing. Therefore, the Gospel of Thomas should not be in the New Testament canon.
To what extent can we uphold the principle of ‘inerrancy of the Bible’?

The word ‘inerrancy’ means without error. Biblical inerrancy is a doctrine that states that the Bible is without error in all that it affirms. Although inerrancy isn’t limited to religious truths which pertain to salvation but may include non-religious assertions by the biblical authors, this doesn’t mean Scripture is an inspired textbook of science or history. Inerrancy extends to what the biblical writers intend to teach, not necessarily to what they assume or presuppose or what isn’t integral to what they assert. In order to distinguish these things, scholars must examine the kind of writing or literary genre the biblical writers use? Well, any kind of Catholic publication has to be authorised by the Bishop. Check inside the cover, on the title page, or on the back of the title page, if the Bible has an Imprimatur and a Nihil Obstat. Our Diocese approves of authorised by the Bishop. Check inside the cover, on the title page, or on the back of the title page, if the Bible has an Imprimatur and a Nihil Obstat. Our Diocese approves of

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Which is the most authentic version of the Bible that one should read? Why?

The New Testament was written over a 1500 years ago in ancient Greek, while the Old Testament was written even earlier in ancient Hebrew. These texts were later translated into various other languages. There is only one version of the Bible, however there are multiple translations to it. There are two approaches to translation, the first being formal equivalence which is a word-for-word translation and the other being dynamic equivalence which is a thought-for-thought translation. Some might prefer a more dynamically equivalent translation of Scripture such as the New American Bible, that avoids using complex or obscure words while others, such as those studying the Scripture may prefer to say in his own language. Finally, which translation of the Bible should you use? Well, any kind of Catholic publication has to be authorised by the Bishop. Check inside the cover, on the title page, or on the back of the title page, if the Bible has an Imprimatur and a Nihil Obstat. Our Diocese approves of the NRSV in English and the POC in Malayalam for all purposes.
"Jesus taught us the way of purity and sanctity to all the Children of the Holy Church of God, through baptism and Eucharist. The concluding prayer of blessing in the Qurbana called 'Huthama' means 'Sealing'.

In baptism the priest signs the candidate in the sign of the cross. In baptism so too in the Qurbana, the sign of the cross is made beginning from below to above and signed with the seal of baptism' he makes the sign of the cross on the altar reminding us of the seal of ownership on you by giving you the children of God and puts the seal of cross on them as a sign of protection. So too this life giving seal of baptism reminds us that we are called by God to live a perfect life. All those who love God as their Father should also love and respect the church as their mother. Without the church nobody can live a true Christian life. All those who became children of God are also children of the Church. The Church continues Jesus' works of sanctification through the sacraments. 'The word Koodasa' church teach that by signing in baptism one is signed with the Seal of the Holy Spirit' (Ep. 1:13). All those who become members of the Church (1Jn. 3:1). All those who become children of God put a mark on Cain as a sign of protection, Yahweh put a mark on Cain as a sign of protection. We read in the book Genesis that there will be a mark on your foreheads' (14:1). We see in the book of Revelation that 'the lamb on the throne taught the way of purity and sanctity to all the Children of the Holy Church of God's protection. Here the prayer reminds us that 'Christ, came and taught us this way of purity and sanctity. It is the Holy Spirit who today continues the work of sanctification in the Church. So, this prayer is the preparation for the prayer of invocation of the Holy Spirit to come and sanctify our Qurbana and Church teach that by signing in baptism one is signed with the Seal of the Holy Spirit' (Ep. 1:13).

Jesus taught us the way of purity and sanctity. As we follow the way of holiness and perfection, all people will come to know that Jesus is their Saviour. The church continues Jesus' works of sanctification through the sacraments as means of our sanctification. Today the source of purity and sanctity. Jesus gave us the Holy Spirit who today continues the work of sanctification in the Church. So, this prayer is the preparation for the prayer of invocation of the Holy Spirit to come and sanctify our Qurbana and Church teach that by signing in baptism one is signed with the Seal of the Holy Spirit' (Ep. 1:13). All those who become members of the Church (1Jn. 3:1). All those who become children of God put a mark on Cain as a sign of protection, Yahweh put a mark on Cain as a sign of protection. We read in the book Genesis that there will be a mark on your foreheads' (14:1). We see in the book of Revelation that 'the lamb on the throne taught the way of purity and sanctity to all the Children of the Holy Church of God's protection. Here the prayer reminds us that 'Christ, came and taught us this way of purity and sanctity. It is the Holy Spirit who today continues the work of sanctification in the Church. So, this prayer is the preparation for the prayer of invocation of the Holy Spirit to come and sanctify our Qurbana and Church teach that by signing in baptism one is signed with the Seal of the Holy Spirit' (Ep. 1:13). All those who become members of the Church (1Jn. 3:1). All those who become children of God put a mark on Cain as a sign of protection, Yahweh put a mark on Cain as a sign of protection. We read in the book Genesis that there will be a mark on your foreheads' (14:1). We see in the book of Revelation that 'the lamb on the throne taught the way of purity and sanctity to all the Children of the Holy Church of God's protection. Here the prayer reminds us that 'Christ, came and taught us this way of purity and sanctity. It is the Holy Spirit who today continues the work of sanctification in the Church. So, this prayer is the preparation for the prayer of invocation of the Holy Spirit to come and sanctify our Qurbana and Church teach that by signing in baptism one is signed with the Seal of the Holy Spirit' (Ep. 1:13). All those who become members of the Church (1Jn. 3:1).
Signed with the Seal

This prayer “who have been signed with the living and life giving seal of ‘baptism’” indicates that all the members of the Church are signed with sign of the cross. In baptism the priest signs the candidate in the form of the cross with holy oil. Fathers of the church teach that by signing in baptism one is sealed and set apart as member of the church. We see in the book of Revelation that ‘the lamb on Mount Zion was surrounded by people who had his name and his Father’s name written on their foreheads’ (14:1). We read in the book Genesis that Yahweh put a mark on Cain as a sign of protection (4:15). So too this life giving seal of baptism protects us from all evil. St. Paul reminds us that God himself has “anointed us, marking us with His seal” (2 Cor. 1:22) and that the “Spirit is Gоd’s mark of ownership on you” (Ep. 4:30) and that “Gоd put his stamp of ownership on you by giving you the Holy Spirit” (Ep. 1:13).

Sign of the Cross

As the celebrant recites the prayer ‘who have been signed with the seal of baptism’ he makes the sign of the cross on the altar reminding us of the seal with have received in our baptism. Just as in baptism so too in the Qurbana, the sign of the cross is made beginning from below to above and from rite to left on the altar. This sign from bottom to top reminds us that we are called by Gоd to live a divine life, aspiring and oriented always towards heaven. As we recite in this prayer we receive this way of purify and sanctify taught to us by Christ through baptism and Eucharist. This sign of the cross reminds us of the relation between baptism and Eucharist. The concluding prayer of blessing in the Qurbana called ‘Huthama’ means ‘Sealing’. Through this prayer the priest prays for the blessing of Gоd and puts the seal of cross on them as a sign of Gоd’s protection.

Children of the Holy Church

Here the prayer reminds us that ‘Christ, came and taught the way of purity and sanctify to all the children of the holy Catholic Church’, and that through baptism we become children of Gоd in the Church (1Jn. 3:1). All those who become children of Gоd are also children of the Church. Unless the church becomes our mother Gоd does not become our Father. All those who love Gоd as their Father should also love and respect the church as their mother. Without the church nobody can live a true Christian life. All those who heard the words of St. Peter and received baptism were made members of the Church “Every day the Lord added to their group those who were being saved” (Acts. 2:47).

The way of Purity and Sanctity

The prayer reminds us that Christ came to teach us the way of purity and sanctity, and that Jesus Himself or the Gospel of Jesus remains today as the source of purity and sanctity. Jesus gave us the sacraments as means of our sanctification. Today the church continues Jesus’ works of sanctification through the sacraments. The word Koodasa’ which we translate as sacraments literally means sanctification. In this prayer we remember also Bishops, Priests and Deacons who are all the ministers of sanctification in the Church.

Jesus Taught us

As St. Paul reminds us all those who have received baptism are ‘those who are sanctified in Christ Jesus and called to be holy’ (1 Cor. 1:2). Jesus called us to holiness and taught us the way to grow in holiness. This consists in getting identified to Jesus. That is the way ‘to be perfect as the heavenly Father in perfect’. As we follow the way of holiness and perfection, all people will come to know that Jesus taught us this way of purity and sanctity. It is the Holy Spirit who today continues the work of sanctification in the Church. So, this prayer is the preparation for the prayer of invocation of the Holy Spirit to come and sanctify our Qurbana and thereby all of us.
Selected entries for ‘Activity on Parish Feast’

Our Splendid Parish Feasts

We eagerly await the feast of St. Joseph, our parish patron, in the month of November. Entire Church and surroundings are lit up for the ten day feast. In 2018, we chanted the Adima prayers, Novena, A gape, adoration, veneration of St. Joseph statue & had the exposition of relics of St. Joseph. We also look forward to all feast days of Mother Mary and remember St. Elizabeth frequently in our intercessory prayers. Since our grandfather is the Sacristan and our father helps in decorating the altar and grotto, our family along with the parishioners have always been actively involved in making every feast day, an episode of visual bliss and spiritual nourishment for all the devotees.

Shanelle & Shaunna Pallikunnath
are sisters in the 9th and 7th Std. respectively and belong to St. Joseph Church, Airoli.

Feast of Sacred Heart of Jesus & St Sebastian

When it was discovered that St. Sebastian was a Christian who had converted many soldiers, he was ordered to be killed by arrows. He is a martyr who died for Jesus. In our church, we celebrate his feast along with the feast of the Sacred Heart of Jesus every year. For nine days, we celebrate the Holy Qurbana followed by Novena to the Sacred Heart of Jesus. The parish priest blesses St. Sebastian’s arrows (ambu). Later the ambu is taken to every house in procession. On the feast day, we celebrate Holy Qurbana in the Rosary Church followed by a beautiful procession from Rosary Church to Sacred Heart Church. In every way, feast days have always been special to me.

Tia Vincent
belongs to Sacred Heart Church, Goregaon West

Parish feast festivities

This year, we commenced our parish feast with the ‘Kodiyettam’ on 10th January. The Holy Mass, Novena and Litany prayers were the highlight of the Parish feast. A ‘fun fair’ was organized for the parishioners. What I loved the most is the effort of Sunday School students in conducting various games, from which the profit collected would be donated to the kids in an orphanage. An interesting attribute of the feast day festivities was the ‘Appachan’s chayakada’, agape organized by ‘Pithruvedi’. The church choir set the right tone for the feast day by singing devotional songs. With the prayers of St. Sebastian & blessings of Sacred Heart of Jesus, parish feast day was amazing!

Sam Manoj
belongs to Sacred Heart Church, Bhayander
Activity: The Periodic Table of the Bible

Make a poster on the following periodic table of the Bible which is a creative way to know the names of all the books in the Holy Bible. Click a picture of your poster, and send it to lanternkidsroom@gmail.com before 15th March 2019. The best entry would get published in the next issue of Kalyan Lantern.

If you wish to share an article, want to read about any topic of your interest, do let us know! You can mail us at lanternkidsroom@gmail.com

Kids’ corner, compiled by
Elizabeth Dimal
Historic Document Signed by Pope Francis and Grand Imam of Al-Azhar

Pope Francis and the Grand Imam of Al-Azhar on February 4, 2019, signed the Document on “Human Fraternity for World Peace and Living Together.” The signing followed the Holy Father’s speech to the Global Conference on Human Fraternity in Abu Dhabi, a key element in the Holy Father’s February 3-5 apostolic visit to the United Arab Emirates.

“The document represents an important step forward in the dialogue between Christians and Muslims and is a powerful sign of peace and hope for the future of humanity,” said a statement from Alessandro Gisotti, Interim Director of the Vatican’s Press Office.

St. Paul VI’s feast to be celebrated May 29

The Vatican announced that Pope St. Paul VI’s feast day will be celebrated annually on May 29 as an optional memorial.

The date of the memorial, May 29, is significant as the ordination anniversary of Paul VI -- then Giovanni Battista Montini -- to the priesthood in 1920. Just four years later, Montini began his service to the Holy See, serving both Pope Pius XI and Pius XII. He was made Archbishop of Milan and then a cardinal before being elected pope in 1963.

Paul VI was canonized by Pope Francis on Oct. 14, 2018 along with Oscar Romero, and five other new saints. As pope, Paul VI oversaw much of the Second Vatican Council, which had been opened by Pope St. John XXIII, and in 1969 promulgated a new Roman Missal. He died in 1978, and was beatified by Pope Francis Oct. 19, 2014.

Apart from his role in the council, Paul VI is most widely known for his landmark encyclical Humanae Vitae, which was published in 1968 and reaffirmed the Church’s teaching against contraception in wake of the sexual revolution.

Sr. Mariam Thresia & Blessed John Henry Newman cleared for sainthood

On February 12, 2019 Pope Francis authorized Congregation for the Causes of Saints to promulgate two Decrees regarding the miracles attributed to the intercession of Blessed Mariam Thresia Chiramel Mankidiyan, and of Blessed John Henry Newman, in addition to other decrees furthering the candidature of six others to sainthood.

Blessed Mariam Thresia Chiramel Mankidiyan was declared venerable on June 28, 1999 and was beatified on April 9, 2000 by Pope John Paul II.

Blessed John Henry Newman, Cardinal of the Holy Roman Church and founder of the Oratory of Saint Philip Neri in England was born in London, England on 21 February 1801, and died in Edgbaston, England on 11 August 1890. He was an Anglican convert to Roman Catholicism and an important figure in the religious history of England.
Pope Francis names Cardinal Kevin Farrell camerlengo


The responsibilities of camerlengo include overseeing the preparations for a papal conclave and managing the administration of the Holy See in the period between a pope’s death or renunciation and the election of a new pope. The office of camerlengo of the Holy Roman Church, which is situated within the pontifical household, has been vacant since the death of Cardinal Jean-Louis Tauran last July.

To take office, Farrell, 71, will take an oath before Pope Francis, who will give him a scepter, a symbol of the authority of the camerlengo.

Paragraph 17 of Universi dominici gregis establishes that “the Camerlengo of Holy Roman Church must officially ascertain the Pope’s death” and “must also place seals on the Pope’s study and bedroom,” and later “the entire papal apartment.”

The camerlengo is also responsible for notifying the cardinal vicar for Rome of the pope’s death, who then notifies the people of Rome by special announcement. He takes possession of the Apostolic Palace in the Vatican and Palaces of the Lateran and of Castel Gandolfo and manages their administration.

Only the pope may choose the cardinal to fill the position of camerlengo, though he may also leave it vacant, in which case, the College of Cardinals would hold an election to fill the office at the start of a sedevacante.

Pope Francis approves four priorities for the Jesuits’ next decade

Pope Francis approved and confirmed the “apostolic preferences” chosen by the Jesuits for the next ten years. They are “in harmony with the priorities of the Church,” he affirmed in a letter reported by “Vatican News” on February 19, 2019.

For the decade 2019-2029, the Society of Jesus chose four “apostolic preferences”: to promote discernment and the Spiritual Exercises; to walk with the excluded; to accompany young people on the way; and to look after the common home.

These apostolic preferences “are in harmony with the present apostolic priorities of the Church, expressed through the Pope’s ordinary Magisterium, the Synods and the Episcopal Conferences, especially stemming from the Exhortation Evangelii Gaudium,” stressed Pope Francis in a letter addressed to Father Arturo Sosa, Superior General of the Jesuits.

The discernment undertaken, he adds, has been a “dynamic discernment, and not a “library or laboratory” process. For the Pontiff, the first preference is fundamental because it implies as “first condition a Jesuit’s relationship with the Lord, the personal and communal life of prayer and of discernment.”

The apostolic preferences are the fruit of a process of discernment that lasted practically two years. They inspire the Jesuits “in discernment and in apostolic planning,” specifies Father Sosa. They put the accent on the way in which Jesuits can “use better the means at their disposal in order to serve Christ’s reconciling mission in the world.”
Question:
Why do we seek intercession from Mary and the saints? Can’t God listen to our prayers directly?

Answer:

The difference between praying to God directly and praying via the saints is the difference between ‘praying hard’ and ‘praying smart’. God can of course listen to our prayers directly, yet the Church encourages us to seek the intercession of the saints. The reason is that the saints can supply what is lacking in our own faith and devotion. Jesus regularly supplied for one person based on another person’s faith (e.g., the miracle at Cana, the Roman centurion’s servant, the paralytic let down through the roof, the Cannanite woman, etc.). St. James declares: “The prayer of a righteous man has great power in its effects. (Jas. 5:16). If this can be true of earthly men, then how much more the saints who have been perfected to stand before God?

In families, children approach the authority figure (the father) through the mother, sensing that their proposals, put up through her, carry a better chance of success, owing to her familiarity with the father’s thought process. Similarly in the secular world, we tend to seek out an influential intermediary when we approach a person in high authority.

The practice of seeking the intercession of the saints dates back to the earliest days of Christianity and it proves another Catholic belief, viz. the Communion of Saints. The saints in heaven intercede for us who are struggling here on earth. We in turn, intercede for the suffering souls in purgatory, who in turn, when they are released from there, intercede for us from heaven, thus completing the circle of intercession.

Of course, we should pray directly to Jesus with every pressing need we have (cf. John 14:13–14). That’s something the Church strongly encourages. In fact, the prayers of the Mass, the central act of Catholic worship, are directed to God and Jesus, not the saints. But this does not mean that we should not also ask the saints, who our fellow Christians in heaven, to pray for us. Paul directly asks others to pray for him and he assures them that he is praying for them as well (2 Thess. 1:11). Most fundamentally, Jesus himself required us to pray for others (Matt. 5:44). To conclude, praying through the saints is like attaching booster rockets to our prayers, and therefore, really, it’s the ‘smart’ thing to do!
My Lenten Diary

What is the Lenten Diary?
An initiative to encourage the habit of catholic self-reflection and to foster a nascent biblical understanding among students.

Who can participate?
Students of Class 5-12

What do you need to do?
Starting from Ash Monday to Easter Sunday, ie. for all 50 days of the Lenten season, you are to maintain a diary in the following manner -

1. Select a Bible verse everyday and write it down in your diary.
2. Write a small reflection of your own or find a small reflection from elsewhere for your verses.
3. The pages of the diary should be put together in the following format-
   - Date
   - Today's Bible Verse
   - Reflection
   - Did I attend Holy Mass today?
   - What are the dear things from which I have abstained today?
4. Decorate the pages of your diary with signs, symbols, images etc. related to the Lenten season. Be as creative as you can get.
5. Courier your entries to: Kalyan Lantern, Bishop’s House, Plot No. B/38, Opp. IIT Market Gate, Hanuman Road, Powai, Mumbai - 400 076. Tel.: 022-2578 5515
   
Selected entries will be awarded during the upcoming 'Luisant: Kalyan Lantern's Literary Fiesta - 2019'

Last date for submission on or before 1st May, 2019.
ENTHUZIA 2019

Enthuzia 2019, the Diocesan annual day was celebrated with great fun and galore on the 17th February, 2019. The event witnessed a participation of more than 600 youth. The day began with the celebration of the Holy Eucharist. First half of the event saw various sessions, workshops, games and performances conducted back to back and few simultaneously, just for the youth. The second half of the event had the musical concert by actor and playback singer Siddharth Menon and his band, S.M Live Band which was open for all age groups.

As a part of social responsibility of KEY, the social cause added to ENTHUZIA 2019 was awareness about drug addiction prevalent amongst the youth and in collaboration with Western Region Social Service Forum, KEY came together and raised funds to help anti-drug campaigns in the dioceses of Goa, Gujarat and Maharashtra. In view of the recent Pulwama attacks where 40 CRPF personnel were killed and 5 others injured, a prayer service was conducted so as to pay homage and respect to the bravehearts. Msgr. Emmanuel Kadankavil, the chief guest for the event and guest of honour, municipal corporator, Shri Rohan Rathod gave insights on the causes and symptoms of drug addiction and how we can fight it.

The public meeting was followed by a musical concert by S.M.Live Band which was followed by a water drumming performance and thus ENTHUZIA 2019 celebrations to an end. The event was thus, in true sense, a celebration of youthfulness and oneness in Christ.

The results for the best foranes:

Best Forane: Powai
1st Runner up: Andheri
2nd Runner up: Antophill
Emerging Forane: Navi Mumbai
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Best Forane:
- Powai
- Andheri
- Antophill
- Navi Mumbai

Runner-up:
- Powai
- Andheri
- Antophill
- Navi Mumbai

Emerging Forane:
- Navi Mumbai

In loving memory of our dearest Appan on his 25th Death Anniversary

Wife: Late Theresia Thomas
Sons: George (Late), Jose, Davis (Late)
Daughter-in-Law: Mary, Shaly (Late), Omna
Daughters: Annie, Sabeena
Son-in-law: Lazar, David

You are still alive in our memories


Great Grand Children: Justina, Elizabeth, Emanuel, Chris, Craig, Aaron, Abraham, Adriel, Joanna, Regina.
Happy 50th Wedding Anniversary
Francis & Rosy Kollannur
10 February, 2019

50 years of marriage, 3 Children, 6 Grandchildren. It shows the love and commitment. That magical number 50 is special. May every memory that you share of dreams you have seen come true, help make the special golden day a happy one for you. Happy Golden Anniversary to our wonderful parents!!!

Serene
Hazelene
Sabina

With lots of love and prayers: Johny, Serene, Vanessa, Shane and Cookie; Sandeep, Hazelene, Rahul and Aditi; Rajiv, Sabina, Natasha and Tanya

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3rd Birthday in Heaven

Our hearts still ache in sadness.
Our silent tears still flow.
For what it meant to lose you
No one will ever know.
Although you can’t be here with us
We’re truly not apart.
We hold you tightly within our hearts
Until the joyous day arises
When we will meet you again.

Gifted: 10th April 1992
Reunited with Christ: 31st March 2016
Loved forever & deeply missed
Papa, Mummy & Fredy
St. Alphonsa Shrine, Kalewadi, Pune

2nd Death Anniversary

In every answered prayer,
In the warm gaze of the sun on
cold wintry days,
In every little lullaby that hummed
our worries away,
We feel you watching over us
taking us into your loving embrace.
And even though you have departed
from us into the arms of the almighty,
We are consoled once more knowing we have
someone praying for us in the Lord’s team.

Chelangara Devassy Varghese
Date Of Birth: 23rd April 1942
Date of Eternal Abode: 28th March 2017
Deeply missed and fondly remembered by:
Wife
Son and Daughter-in-law
Daughters and Sons-in-law
Grandchildren, Family and Friends
MANGALA CARGO CORPN.
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Navi Mumbai - 400 709
Tel.: 022 - 2754 6884
Fair / 24 / 158 / 46 / MBA from MIT College, Pune / After completion of her MBA, she joined the family business, GREENPACK, Aurangabad / Parents from Thrissur / 9822047797/catherinejamesp@gmail.com GOC201953819

Fair / 25 / 162 / 62 / MBA Pursuing, BE (IT) / Parents from Thrissur / 9322400740 / 7021385209 / reshamrossettaxavier@gmail.com GOC201954134

Fair, 29 / 163 / 55 / B.Com. + PGDBO / Presently working with ICICI Bank, Mumbai / Parents from Kozhikode / 9819770136 / 9923969180 / lincyphilip89@gmail.com GOC201953960

Medium, 35 / 175 / 84 / SSC + certificate course in welding & exp. in fitting welding & electric field / Permanent staff in maint. Dept. in a MNC company in Andheri / Parents from Thrissur / 8141955566 / bindufrancisx@gmail.com GOC201953709

Fair / 26 / 158 / 57 / B.E (EXTC), pursuing Exec MBA / working as a Technology Analyst with Infosys Ltd., Navi Mumbai / Parents from TCR / 9969625685 / 9869726751 / chirayathjuby10@gmail.com GOC201850912

Doctor Girl / MBBS, 28 / 5.2 / 56 / Medium Fair, final year PG in Emergency Medicine. Looking for Medico pursuing or completed PG/Qualified other Professionals. Parents from Pathanamthitta / 8779281729 / hshk854@gmail.com GOC201953784

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**BISHOP’S DIARY**

**MARCH - 2019**

- **1st-2nd**: Blessing - Satara
- **3rd**: Communion & Confirmation - Nallasoppara
- **4th**: Minor Seminary Class - Panvel
- **5th**: Ash Monday Service - Kandivali (East)
- **6th**: Monthly Recollection & Presbyterium - ARC
- **7th**: Financial Council - Bishop’s House
- **8th**: Consultants Meeting - Bishop’s House
- **9th**: MPC - Panvel
- **10th**: Pastoral Visit - Bhiwandi
- **11th**: Minor Seminary Class - Panvel
- **12th**: Karunya Annual Day - Kalyan (West)
- **13th**: Curia Meeting
- **16th**: Karunya Board Meeting - Bishop’s House
- **17th-22nd**: Propria Committee & CLC - Kakkanad
- **24th**: Blessing of renovated Church - Shell Colony
- **25th**: Minor Seminary Class - Panvel
- **26th-28th**: Visit to Sawanthwady
- **31st**: Pastoral Visit - PanthNagar
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- Band Set
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