HANDLING THE GRIEF OF DEATH
# FEAST OF MOTHER OF VICTORY

**AT MOTHER OF VICTORY SHRINE, TIKUJINI WADI**  
Behind D-Mart, Manpada, Ghodbunder Road, Thane (W)  
Tel.: 2589 0084

**From 15 to 24 November, 2019**

## FESTAL SERVICES

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>15/11/2019</td>
<td>06.00 pm</td>
<td>Holy Mass, Novena, Litany (English)</td>
</tr>
</tbody>
</table>
| Friday     | 07.30 pm | Flag Hoisting: **Mar Thomas Elavanal**  
Bishop, Eparchy of Kalyan |
|            |        | Holy Mass, Novena, Litany (Malayalam)     |
| 16/11/2019 | 06.00 pm | Holy Mass, Novena, Litany (English)       |
| Saturday   | 07.30 pm | Holy Mass, Novena, Litany (Malayalam)     |
| 17/11/2019 | 08.00 am | Raza, Novena, Litany (Malayalam)          |
| Sunday     | 06.00 pm | Novena, Benediction (English)             |
|            | 06.30 pm | Holy Mass (Malayalam)                     |
| 18/11/2019 | 06.00 pm | Holy Mass, Novena, Litany (English)       |
| Monday     | 07.30 pm | Holy Mass, Novena, Litany (Malayalam)     |
| 19/11/2019 | 06.00 pm | Holy Mass, Novena, Litany (English)       |
| Tuesday    | 07.30 pm | Holy Mass, Novena, Litany (Malayalam)     |
| 20/11/2019 | 10.00 am | Novena, Benediction (English)             |
| Wednesday  | 03.30 pm | Holy Mass, Novena, Adoration (Marathi)     |
|            | 06.00 pm | Holy Mass, Novena, Litany (English)       |
|            | 07.30 pm | Holy Mass, Novena, Litany (Malayalam)     |
| 21/11/2019 | 06.00 pm | Holy Mass, Novena, Litany (English)       |
| Thursday   | 07.30 pm | Holy Mass, Novena, Litany (Malayalam)     |
| 22/11/2019 | 06.00 pm | Holy Mass, Novena, Litany (English)       |
| Friday     | 07.30 pm | Holy Mass, Novena, Litany (Malayalam)     |
| 23/11/2019 | 06.00 pm | Holy Mass, Novena, Litany (English)       |
| Saturday   | 07.30 pm | Holy Mass, Novena, Litany (Malayalam)     |

**FUN FAIR (MOV-YOUTH)**

## Nov. 24 (Sunday) FEAST DAY

9.00 a.m.: **Holy Mass, Novena, Litany (English)**  
Rev. Fr. Raphael Ainickal (Vice Rector: Minor Seminary, Panvel)

4.00 p.m.: **Solemn Holy Qurbana, Ledinju (Malayalam)**  
**Main Celebrant:** Rev. Fr. Ashok Kollamkundy (Director, Kala Sadhana Academy)  
**Festal Message:** Rev. Fr. Joju Arackal (Forane Vicar, St. Joseph Church, Powai)

**Procession, Agape**

We cordially invite you to seek the intercession of our Mother and join the celebration.
“തേരാജ്ഞാനം, പാടനെൽത്തലത്തിൽ പ്രകാശിയാക്കാൻ എത്രശ്ചെടി തെറ്റ് പൊംബായും വാതകരകളിലേറെ മനുഷ്യ പരിണാമമായി സ്വംഭരണം നിഷ്പുറമായി കൊണ്ടുവരിക താലൂക്കിന്റെ വമനസമയത്തിനാണ് അസൈൻമന്തം എത്രത്തിയതെന്ന് എന്റെ അസൈൻമന്തം എത്രത്തിയതെന്ന് എന്റെ അസൈൻമന്തം എത്രത്തിയതെന്ന് എന്റെ അസൈൻമന്തം എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രത്തിയതെന്ന് എന്റെ അസൈൻ മാന്ത് എത്രാൾ എന്റെ അസൈൻ മാന്ത് എത്രാൾ എന്റെ അസൈൻ മാന്ത് എത്രാൾ എന്റെ അസൈൻ മാന്ത് എത്രാൾ എന്റെ അസൈൻ മാന്ത് എത്രാൾ എന്റെ അസൈൻ മാന്ത് എത്രാൾ എന്റെ അസൈൻ മാന്ത് എത്രാൾ എന്റെ അസൈൻ മാന്ത് എത്രാൾ എന്റെ അസ�
Bereavement, which literally means "to be deprived by death", is one of life’s most stressful events. The loss could be acute and unexpected, e.g. an accident or heart attack, when the shock is huge, or chronic, e.g. cancer or major respiratory or neurological damage to the body. Though this may sound shocking to the reader, a chronic illness gives the family a chance to adjust in a small way to the coming demise. This is referred to as 'anticipatory grief'. Some losses are more traumatic, e.g. losing a child, abrupt loss etc., and the help needed is more intense. Palliative care teams are trained to help families adjust to these situations.

Grieving is an outward expression of dealing with loss. It can be expressed physically, emotionally, and psychologically. A few physical symptoms family members may start complaining of are stomach pain, loss of appetite, sleep disturbances and loss of energy. Emotional and psychological reactions include anxiety attacks, chronic fatigue, depression, and rarely even thoughts of suicide. Sometimes the emotional distress is so acute that the grieved person begins to feel that the deceased is still around at home.

Mourning is the act of learning to cope with that loss. Psychologist Worden in his take on dealing with grief has put out the **Tasks of Mourning** as:

1. To accept the reality of the loss
2. To work through the pain and grief
3. To adjust to a new environment
4. To continue an enduring connection with the deceased while moving forward with life.

In India, as in most countries of the world, the mourning period is majorly defined by tradition. Family members come home and help with daily chores. As the days pass, the last days get recounted and time and time again. This is a process of ventilation, which helps in emotional healing. This helps in the first two tasks of mourning. Once the extended family is gone, the loss hits anew. At that time, the help of friends, support systems like the church members, office colleagues etc. play a major role. Some help
which can be given is:

- Have caring people visit often - Being alone is difficult and this is the time where family or friends are a great source of comfort. There are many practical ways to help those going through distress.

- Encourage expressing feelings - Visit the bereaved family and encourage them to talk.

- Encourage taking care of their health - Look into ability to sleep, cooking, taking care of children’s needs.

- Accept that life is for living - A gradual return to normalcy is possible with the passage of time. Encourage and facilitate the return to school and work as soon after the mourning period is traditionally over.

- Be patient with the family, it takes time for recovery. Keep supporting for as long as it takes. This can be done in turns.

- If you feel the grieving is abnormal, encourage seeking of professional help.

Adjusting to the new environment also needs a lot of help. Though a few families try to move on by changing homes etc., this is not always a practical option. Daily chores have to be re-planned so that life goes on as normally as before to the best possible. The help here could be arranging of daily help, taking care of children when they return from school and helping with homework etc. A more radical change could be a homemaker needing to acquire the required training to go to work; or shift of an already existing work schedule to accommodate the needs of children. The overarching advice from friends and church members could help in finding new avenues.

A very helpful attitude of the friends is to accept the last task of mourning as normal. The lost individual will always be a part of the new life of the bereaved. It is more healthy to encourage the person to walk forward with the new life, carrying the memories of the loved one along with them (looking backward), rather than trying to bury all memories. As time goes on, memories become less painful and the person will adjust. If memories are buried too deep, they resurface later in life, which can cause another emotional upheaval. Here again, friends and family should encourage going through this phase of mourning.

Where is the role of religion in the process of mourning? Life is given by God and as such can be taken away at any time. Pope Francis states - “Jesus has compassion on those who mourn. He is with us in our darkest moments and in our loss and mourning. Through faith in him, in his resurrection and his abiding presence, we can face our loss, “the sting of death”, as Saint Paul calls it, makes sense of it, and have confidence that death does not have the last word”. In practical terms, emotions are acute; we need time to adjust. The realization that the lost loved one has gone to a better place, will happen in time and cannot be forced.

Pope Francis continues his plea - “Above all, may we always be witnesses to the love which Christ revealed through his cross and resurrection, a love stronger than death. We need to be grateful for our faith in him, which is the only adequate response to our deepest needs in the face of the death of a loved one”. He calls upon the faithful i.e. the congregation with Christ-like tenderness and compassion, know how to be close and offer consolation to families suffering the loss of a loved one. The role of the congregation could well be to lead the bereaved individual back to the faith, in case emotions have blinded them for a time, with love and immense patience.

It can be rewarding to play a role in helping a grieving person to achieve normalcy after the loss of their loved one. Let us actively be a part of such initiatives whenever and wherever possible.

Mary Ann Muckaden is a Professor at the Department of Palliative Medicine, Tata Memorial Hospital, Mumbai.
“In our hearts, we all know that death is a part of life. Death gives meaning to our existence because it reminds us of how precious life is.” – Author unknown.

Death reminds us that human life has its limitations and that it is perishable. Yet, many times we hold on to life, we hold on to our possessions as if they are ours to keep forever. Therefore, when faced with its loss, we find it difficult to overcome and to move on with life.

The death of a loved one, results with one feeling grief or bereavement. “Grief can deplete you to such an extent that the slightest tasks then become monumental, and what previously was easily achievable now may seem insurmountable,” wrote Therese Rando, Ph.D. Grief is manifested usually in two types: Anticipatory and Traumatic. Anticipatory grief is when we lose them due to a prolonged illness. Whereas traumatic grief is when we lose them due to sudden death or mishapening.

Dealing with loss can be really difficult as it changes our attachment bonds, which could be difficult to replace. This leads one to feel shock, disbelief and denial. We also witness grief pangs that come with a sense of yearning for the bond that is lost or a sense of disorganised...
lifestyle and despair. Melancholy aches, short brief times of extreme pain and longing for the expired, can turn us into an existential, passionate, relative vacancy. Regardless of being profoundly distressful, sorrow aches fill the need of recouping and re-joining with the individual who has left us. At the point when we understand that we won't have the option to recuperate the one we love, we experience a time of confusion, and gloom, during which we endeavour to discover various approaches to adapt to our irrevocable loss.

To overcome grief, one must go through these processes to find themselves back to normal daily living. In 1969, Elisabeth Kubler-Ross identified five linear stages of grief that one usually does and must go through to heal completely and well:

- **Denial**
- **Anger**
- **Bargaining**
- **Depression**
- **Acceptance**

When a person is mourning, there are different levels that they go through. Speaking of denial, it becomes very difficult for the person to get to terms with the loss, leading to a sense of anger that may come as an outcome of contemplating over the loss. To counter this then, the person goes through a process of bargaining, and this mostly happens when the person starts bargaining with God or reasoning out the death to make meaning out of this loss. As a Christian during this phase, we do find our solace with God who comforts us. Through the change in one’s lifestyle, the person starts getting into depression because of the loss, however this step can only be moved over only if there is an acceptance of the situation at hand, which is the most important key.

Acceptance takes a lot of time and courage, as it is difficult to change a certain way of living, and this becomes more difficult when it is a Traumatic death we are to deal with. Acceptance of the situation seems bleaker in such cases.

There is another process a person could go through to cope with mourning. Psychologist J. W. Worden also created a stage-based model for coping with the death of a loved one. He divided the bereavement process into four tasks:

1. **To accept the reality of the loss**
2. **To work through the pain of grief**
3. **To adjust to life without the deceased**
4. **To maintain a connection to the deceased while moving on with life.**

While understanding how these feelings impact us, we slowly start to live our lives without the deceased and understand and acknowledge different ways of our managing our lives without them. Restoration-oriented activities and stressors are associated with secondary losses. These may involve one’s lifestyle, routine, and relationships. Restoration-oriented processes include:

- **Adapting to a new role**
- **Managing changes in routine**
- **Developing new ways of connecting with family and friends**
- **Cultivating a new way of life.**

Most people also move back and forth between loss-oriented and restoration-oriented activities. We need to overcome these situations by understanding our feelings, and writing them down or speaking them out and looking at how each of these have changed our living patterns. Once this identification is done, it is then easy to make peace with the situation. St. Augustine of Hippo, has very beautifully, reminded all of us that our hearts were made for the Lord, they will never find peace until they find their rest in Him. Remembering these words we should know that we have someone greater to rely on while going ahead and navigating this maze of life and loss.

Nicole Fernandes is a counseling psychologist and currently works for Innisfree House School, Bangalore.
Human beings differ from all other beings on earth. Although we are very similar to the animals, we also have the capacity to know and to communicate intelligently using language. This capacity to know is not just rooted in sensory perception and habit, but an ability to know what and why a thing is. Without this capacity we would have no literature, no philosophy. Hence with this capacity we are able to know about life after death too.

Being rational and intelligent beings, humans keep on asking questions about the meaning of life right from their childhood. Most of the questions unanswered are in connection with life after death. All religions, prophets, gurus tried to answer questions about life after death in their own ways possible. As Christians, who follow the teachings of Christ, our understanding about life and life after death should be based on the life of Jesus, the Son of God. The Christian view about eternal life is revealed through Jesus who became human, lived on earth, died, is risen and alive eternally. Therefore, every Christian should believe that there is no greater revelation and teaching about life after death than the one revealed by the Son of God, Jesus Christ.

Christian life is oriented towards eternal life. St. Jude in his letter warns every Christian; “Keep yourselves in the love of God; look forward to the mercy of our Lord Jesus Christ that leads to eternal life (Jude 1:21). The whole Bible speaks of eternal life and not merely about the life on earth. The purpose of the incarnation of Jesus is to give humanity eternal life. “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life” (Jn 3:16). Jesus is the eternal life according to St John, the evangelist: “God gave us eternal life, and this life is in his Son” (1Jn5:11). So when we believe in Christ we are in Eternal Life.

Every Christian is hopeful of eternal life by the baptism he has received. Therefore, the church teaches us that eternal life begins with Baptism. It continues through death and will have no end (CCC 1020). Even when we are simply in love, we want this state of affairs to last forever. “God is love”, says 1Jn 4:16. “Love” never ends (1Cor 13:8). God is eternal because he is love; and love is everlasting because it is divine. If we are in love, we enter into God’s endless presence.
life after death than the one revealed by the Son of God. There is no greater revelation and teaching about eternal life than the one lived on earth, died, is risen and alive eternally. God. The Christian view about eternal life is that it should be based on the life of Jesus, the Son of God. The understanding about life and life after death should follow the teachings of Christ, our Lord, and our heart is restless until it finds its rest in thee.”

Pope Benedict XVI in his encyclical Spe Salvi elucidates the eternal journey of a Christian that in baptism we are introduced to Eternal Life. First of all, the priest asked what name the parents had chosen for the child, and then he continued with the question: “What do you ask of the Church?” “A name: Faith.” “And what does faith give you?” A name: Eternal life. According to this dialogue, the parents were seeking access to the faith for their child, communion with believers, because they saw in faith the key to eternal life. Today as in the past, this is what being baptized, becoming Christians, is all about. It is not just an act of socialization within the community, not simply a welcome into the Church. The parents expect more for the one to be baptized, they expect that faith, which includes the corporeal nature of the Church and her sacraments, will give life to their child—eternal life. Faith is the substance of hope. But then the question arises: do we really want this—to live eternally? Perhaps many people reject faith today simply because they do not find the prospect of eternal life attractive. What they desire is not eternal life at all, but this present life, for which faith in eternal life seems an impediment.

To continue living forever, endlessly, appears more like a curse than a gift. Death, admittedly, one would wish to postpone for as long as possible. But to live always, without end—this, all things considered, can only be monotonous and ultimately unbearable. This is precisely the point made, for example, by Saint Ambrose, one of the Church Fathers, in the funeral discourse for his deceased brother Satyrus: “Death was not part of nature; it became part of nature. God did not decree death from the beginning; he prescribed it as a remedy. Human life, because of sin ... began to experience the burden of wretchedness in unremitting labour and unbearable sorrow. There had to be a limit to its evils; death had to restore what life had forfeited. Without the assistance of grace, immortality is more of a burden than a blessing”. A little earlier, Ambrose had said: “Death is, then, no cause for mourning, for it is the cause of mankind’s salvation (SpeSalvi 10).

But most of the believers understand eternal life as the life after death. If I take the life on earth seriously as part of eternal life, only then will I believe in life after death also. Because death is the cessation of our present earthly lives, the moment of separation of our soul and bodies. Once dead, we cease to choose between good and evil: death irrevocably fixes our state for eternity. Although death came to us because of sin (Rom 5:12), not God’s will, God has removed its terror for us and made it the path to eternal life.

What does the Catholic Church teach about
death, judgment and eternal life? As the word of God says; “And just as it is appointed for men to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him” (Heb 9:27-28). Every Christian will die as human, but he/ she has to face the judgement by Christ, the judge and according to his/ her judgement he/ she will enjoy eternal life.

The church teaches us that in death, our body and soul are separated. The body decays, while the soul goes to meet God and waits to be reunited with its risen body on the Last Day (YouCat 154). Christ helps us at our death, if we trust in him. Christ comes to meet us and leads us into eternal life. In view of Jesus’ suffering and death, death itself can become easier. In an act of trust and love for the Father, we can say Yes, as Jesus did at the Garden of Gethsemane. Such an attitude is called “spiritual sacrifice”, a dying person unites himself with Christ’s sacrifice on the Cross. Someone who dies this way, trusting in God and at peace with men, and thus without serious sin, is on the way to communion with the risen Christ. Our dying makes us fall no farther than into his hands. A person who does not travel to nowhere but rather goes home into the love of God, who created him as St. Therese of Lisieux would say, “I am not dying; I am entering life”. Death becomes an act of love for a believer because he is a lover of God.

Jesus, who said that he had come so that we might have life and have it in its fullness, in abundance (cf. Jn 10:10), has also explained to us what “life” means: “this is eternal life, that they know you are the only true God, and Jesus Christ whom you have sent” (Jn 17:3).

“Everyone who believes in him may have eternal life (Jn 3:15). Life in its true sense is not something we have exclusively in or from ourselves but rather, it is a relationship. And life in its totality is a relationship with him who is the source of life. If we are in relation with him who does not die, who is Life itself and Love itself, then we are in life. Then we “live”. Because, whoever has the Son has life; whoever does not have the Son of God does not have life” (1Jn 5:12). Therefore let us have an intimate relationship with Christ as his children by encounter with him in the sacraments and the word of God. Let us possess Jesus so that we may have eternal life which we will continue after death as well. Live each day as the last day of our life faithfully to the Lord, Our God and ask Him for the grace of a holy death so that the door of heaven will be open to us. Amen.

Therefore, church teaches us that eternal life begins with Baptism. It continues through death and will have no end.

Fr. Jomet Vazhayil
Priest of Kalyan Diocese
Parish Priest, St Thomas Church, Dapodi
The Church teaches us that eternal life begins with Baptism. It continues through death and will have no end.

Therefore, church teaches us that eternal life begins with Baptism. It continues through death and will have no end.
ക്ലാസിന് പുലർ ക്രിയാകലാശീയത പരിസ്ഥിതിയെടുക്കുന്നതിന് തെറ്റിയ സംസ്ഥാനത്തിലാണ് പോപ്പുരുത്. (1 ചവിത. 4 : 16) "ശ്രമിക്കാലാണ് താളത്തിൽ മോതിരത്തിയാണ് ക്ലാസിന് പുലർ ക്രിയാകലാശീയത പരിസ്ഥിതിയെടുക്കുന്നത്. ക്ലാസിന് പുലർ ക്രിയാകലാശീയത പരിസ്ഥിതിയെടുക്കുന്നതിന് തെറ്റിയ സംസ്ഥാനത്തിലാണ് പോപ്പുരുത്. (1 ചവിത. 13 : 8) എന്നാണ് ശ്രമിക്കാലാണ് താളത്തിൽ മോതിരത്തിയാണ് ക്ലാസിന് പുലർ ക്രിയാകലാശീയത പരിസ്ഥിതിയെടുക്കുന്നത്. എന്നാണ് ശ്രമിക്കാലാണ് താളത്തിൽ മോതിരത്തിയാണ് ക്ലാസിന് പുലർ ക്രിയാകലാശീയത പരിസ്ഥിതിയെടുക്കുന്നത്. 

ക്ലാസിന് പുലർ ക്രിയാകലാശീയത പരിസ്ഥിതിയെടുക്കുന്നതിന് തെറ്റിയ സംസ്ഥാനത്തിലാണ് പോപ്പുരുത്. (1 ചവിത. 12 : 43 തെറ്റിയ തെറ്റിയ തെറ്റിയ) 

അഭിസ്മരണാധാരം ക്ലാസിന് പുലർ ക്രിയാകലാശീയത പരിസ്ഥിതിയെടുക്കുന്നതിന് തെറ്റിയ സംസ്ഥാനത്തിലാണ് പോപ്പുരുത്. (1 ചവിത. 218)
BEING A GOOD COMPANION

The Call of Death

Do not be afraid of death’s decree. Remember that it came to those before you and will come to those after you (Sir 41:3). Death is an inevitable truth in each man’s life who has been born. It has come in an unexpected manner to all who have lived till this day. The scripture equates death to the thief who comes in the hour of the night without any hint to the house owner.

Life is Changed, Not Taken Away

God does not take pleasure in anyone’s death, not even in the case of an evil man (Ez 18:23), but this is an unavoidable aspect of life which each one of us has to face. We take time to cope with the loss of our near and dear ones because it is difficult to live with the vacuum created by the departed soul. Death is a crucial moment in the life of a Christian, who lives to reach Heaven.

The immediate human reactions that accompany death are that of sorrow, confusion, commotion, fear, etc. Many, around us, come forward to offer varied suggestions to deal with the loss. The best thing to do in difficult times is to calm down first, pause for a while, and think in a more practical manner.

Corporal Act of Mercy

Helping out any family in times of death is considered as a corporal act of mercy by the church. Support received during such times, is never forgotten and is more meaningful than any financial assistance. Situations like these do not call for any fancy words and talks; our silent gestures of kindness would convey the right message.

When someone dies...

When a person departs from the family any amount of words cannot satisfy the loss of that person. Where our actions cannot reach, our prayer can reach. Be in that family with a prayerful presence. Continuously ask Our Lady and Jesus to intervene and console the bereaved family members.

Official Documents to be prepared when someone dies

In case of a death, there are a few things to be taken care of, to avoid any commotion.

- Death Certificate is the first document which needs to be in place.
- Ensure to collect the Death Certificate with the correct name, gender, age, and address
of the deceased from a registered doctor or hospital.

- This document is very important as all the other related activities from burial to claims of any nature, like bank accounts, insurance, property, etc. will be dependent on it.
- Death Certificate issued from the competent authority along with the letter of parish priest, one can approach the Christian Cemetery within their parish jurisdiction.

**Funeral Service**

Funeral service is of great importance in the church. Many come forward to see the deceased for one last time and offer prayers for the departed soul. Family and relatives of the deceased, from different parts of the world, might want to attend the final rites. Hence, care must be taken to set the funeral date and time accordingly. It is also important and necessary to keep in touch with the parish priest to finalize on the timing of the funeral services. In case the deceased needs to be moved to a different jurisdiction, it is better and advisable to seek assistance from an undertaker to complete the legal formalities and other paper works.

Other arrangements of grave, coffin, transportation, refreshments for family members, etc have to be done simultaneously.

**Registering the death in the government office**

On completion of burial, registration of death has to be done as follows:-

- Registration of death in the corporation or concerned government body should be done within the stipulated time by submitting the initial death certificate and the burial certificate received from the cemetery.
- The authenticated death certificate from the concerned body is issued based on the registration done post burial.
- This death certificate stays valid for all legal transactions in the future.

**A call to stay together**

As fellow Christians and parishioners, we must remember that death is not an easy reality for the family of the deceased to accept. The immediate family members might not be in a state of mind to run around and get things done. Each one of us has the responsibility to extend our helping hand in such crucial times. When we do all these things, we should always remember the verse from the scripture which says, “Today it was his turn, tomorrow it will be ours (Sir 38:22).”

David Jose is a parishioner at Immaculate Conception Church, Dombivli
Throughout our life, we give many momentary thoughts to our existence, to our own mortality, only to then move on with our daily routines anyway, living lives of ambition and hope. All our actions are directed towards attaining a coveted future but what if this future is uncertain? Maybe, in the absence of any uncertainty, we should just assume that we’re going to live a long time. After all, time dictates our priorities, and with time in abundance we can go on to live exaggerated versions of ourselves, a perfect future version which we yearn to become one day.

‘When Breath Becomes Air’ by Paul Kalanithi starts off from the above-mentioned myth, ‘In Perfect Health I Begin’ in the first part and moves to ‘Cease Not till Death’ in the second part, thus expressing his transformation from a brilliant neurosurgeon to a vulnerable cancer patient... how life and death changed meaning for him over a short period of time. From holding hands of his patients to being supported by doctors for his own pain in the same medical ward. The book is his unfinished memoir, ably completed by his wife, Lucy after his death.

The book continuously prods on the question, What makes human life meaningful so as to go on living? In his early days, Paul tries to find the answer through the amalgamation of literature, philosophy and through the study of highly complex neuroscience to understand how the brain makes a person capable of even thinking about death. He recalls poets and his patients simultaneously to find an intersection of biology, morality, literature and philosophy. The book is filled with layers of juxtapositions—life and death, patient and doctor, daughter and father, work and family, faith and reason among many others.

While one may come across several insights while reading the book, the primary takeaway from the book is not to die before you die – Live out every moment of your life. In Paul’s words- “I would have to learn to live a different way, seeing death as an imposing itinerant visitor but knowing that even if I’m dying, until I die, I am still living.” Death is a
very certain and near possibility for Paul, yet in the short time he has in this world to live, he continues his passion of neurosurgery, has a child with his wife and finishes the manuscript of this book. This book is his testimonial about living one’s life till one dies.

The second insight would be that suffering is what unites us. People drift away as soon as miseries surround you but those who genuinely care come closer way beyond our expectations. With his wife standing as a pillar of support throughout his difficult days towards the end, she proves that Love certainly doesn’t mean living a joyful forever but holding hands while sailing through suffering.

And lastly it teaches us that death ends a life, not a relationship. We will be remembered for the love, the relations we shared, the actions we did. Through the values we have contributed to in others’ lives and what we have done for them, we will remain immortal.

To conclude, in Lucy’s words, the book is not about a man who somehow "beats" a disease by refusing to give up. It’s certainly that, but it’s much more because it’s a very human tale of failure and fear, of uncertainty and despair, of cynicism and anger. What happened to Paul was tragic, but he was not a tragedy. It’s a little bit about dying, but more about being alive.

Frexin Simon
belongs to St. Mary’s Church, Marouli, Antophill Forane.
Bency Joy Moothedan

is a parishioner at Christ the King Church, Bhandup
One Tuesday morning over a year ago, as I was flipping through the pages of the newspaper after returning from my daily Mass, a phone call informed me that my husband, who had left a day earlier for an assignment out of Mumbai, passed away due to cardiac arrest. That moment, that horrible moment, my whole world came crashing down! I will never forget the feeling of utter shock, despair, and disbelief. I felt numb and heart broken. The thought that my confidante, provider and guide would never return, was a bitter reality which I had never dreamt of. It is not that I was a stranger to tragedy, having lost both my parents and younger brother in quick succession, but this was totally different. The enormity of the situation actually sank in after all the relatives left us after the 5th day function.

During these trying times, a lot of questions popped up and I found myself asking God – Why me? Have I failed in any of my Catholic duties? Aren't three deaths in the immediate family enough? Am I being punished or am I under some curse? How could you take him away so early in life? I received no answers. I was in the midst of an emotional, mental and physical trauma. People who dropped in to offer condolences all left saying “You are strong, dear. God is with you”. Things were no longer the same. Every single day threw a new challenge at me and it was difficult to take correct decisions or to shoulder responsibilities alone having rarely done so earlier.

But with the passing of time, I learned to accept my loss. The thought of an uncertain future still haunts me but I am consoled by God’s constant love for me and assurance received through the daily Mass. I know He has not made a mistake and things did not happen without a purpose. I know for sure that my God will not give me pain and sorrow which I cannot endure. My daily reflections through the Word of God help me gain strength and live in hope. There are still times when all the above Truth so to say makes no sense and I refuse to acknowledge the reality. I reel under the snares of the enemy, who at my vulnerable state creates instances of deep emptiness and profound sadness but my faithful Saviour pulls me out of such moments of despair.

I gain strength reading Lamentations 3:31-32 “For the Lord will not reject forever. Although He causes grief, He will have compassion according to the abundance of His steadfast love”. Grief has taught me to appreciate life and those we love. I am fully assured and firmly believe that I now have an ambassador in heaven who will intercede for me and my children, and will be there waiting to welcome us after we finish our journey on the earth.

Joffy Anil
belongs to St. Thomas Church, Varthak Nagar
“And we know that in all things, God works for the good of those who love him, who have been called according to his purpose.”

-Romans 8:28

This verse is very reassuring but at the same time it requires a lot of faith to let it console you after the death of a loved one. For an eighteen year old, this verse was the only hope when she lost her father to cancer. At that early age, she was in complete loss of everything about life! “Why this?”, “Why me?”, “How would it be today onwards?”, “Will I be ever able to take care of my family well?”, “Whom would I go to now with all the ‘daddy knows it best’ questions in life?”

Life flung across countless such questions and I decided to answer each one at a time, and to take life one day at a time!

We usually think about death in its entirety only after it has placed its hands on someone we love. Understanding death also requires us to believe in God’s plan. Our God is not a punishing God, he loves us and does the best for us, always! If God has put you in a situation in life, he will give you the strength to survive it and will bring you through to overcoming it.

When I look back to the time when we first understood about dad’s medical condition, I was around 10 years old, my sister was 6 and my mother was shattered with the thought of having to live with two tiny kids and without her partner! She had so many dreams, so many plans in life with her husband... everything just came to an utter standstill. She understood the situation more in depth because being a nurse herself, she could see where it would all lead to in the end. But what still amazes me till date is her fighting spirit, her positivity and how she handled everything with calm. With all the storm inside of her, she stood there, motivating dad and us to have faith and to pray ceaselessly. That’s what precisely kept dad going despite his illness for those seven-eight long years before he breathed his last.

Her faith is what made dad convert from a non-catholic to a catholic, to believe in Christ and to live like a true Christian. Both of them always taught us to be there for people in need. They always tried to be positive about everything happening around. We could never thank God enough for giving us such perfect parents. The lessons they taught us and the way they lived their life set an example for both of us to lead.

To trust God’s plan at such an emotionally vulnerable time is not easy and it will only come through unwavering faith. Constant prayers and reading the Bible helped me through that dejected phase in life. Praying the rosary and divine mercy chaplet had become a routine. At that difficult stage, we are in the best position to understand the grief of people around and pray for them and their troubles in life.

The death of a loved one teaches us many things. It matters how we remake our life after our loss. We must believe that our loved ones, “are in a happier and a better place.” I learnt to pray for others and to empathize with people better after my loss. Before I wrap up, I would like to say something that I’ve always experienced with the mind-set of people around today. I realised that with no “man” in the house, your home will be looked down upon for many things. People will talk about many unnecessary things. I made myself understand that no matter what society thinks, we must not be demotivated or depressed come what may. Life is about living each moment, being strong and self sufficient and being a little less worried about, “what people would say!”

In whatever you do, you must believe that your loved ones are with you, watching over you and wanting you to be happy, always. Also, trust that God’s plan may be difficult to accept but it will be the best for you.

**Divya Shah**

is a parishioner of St. Thomas Forane Church, Borivali West.
Her faith is what made dad convert from a non-Catholic before he breathed his last. Despite his illness for those seven-eight long years ceaselessly. That's what precisely kept dad going motivating dad and us to have faith and to pray. With all the storm inside of her, she stood there, what still amazes me till date is her fighting spirit, her. She could see where it would all lead to in the end. But the situation more in depth because being a nurse herself, came to an utter standstill. She understood the many plans in life with her husband... Everything just without her partner! She had so many dreams, so much seeing the future...with the thought of having to live with two tiny kids and an old, my sister was 6 and my mother was shattered about dad's medical condition, I was around 10 years of age. When I look back to the time when we first understood survival and will bring you through to overcoming it. Understanding death also requires us to believe in God's plan. Our God is not a punishing God, he loves us and does the best for us, always! If God has put you in a situation in life, he will give you the strength to accept it and to take life one day at a time!

I decided to answer each one at a time, and to take life as it comes. "Who will take care of my family well?", "Whom would I go to call according to his purpose.

"What will it be today onwards?", "Will I be ever able to answer each one at a time, and to take life as it comes. "Who will take care of my family well?", "Whom would I go to call according to his purpose."

"What will it be today onwards?", "Will I be ever able to survive it and will bring you through to overcoming it."

"Why this?", "Why me?", "How will I cope with all the 'daddy knows it best' questions in life?"

"Why this?", "Why me?", "How will I cope with all the 'daddy knows it best' questions in life?"
that my wife may not be with us much longer. I gathered some information about cancer and I knew my wife had a relapse of the cancer. By this time, I had lost hope, passed away. Then in 2016, my wife's condition started deteriorating day by day, I was my great support, started having a good time and visited Andamans in February 2017, my wife departed from our lives forever.

I never thought I would be able to visit Kerala again. I never thought I would get the chance to get there, but God has given me the chance to visit Kerala, and I am very happy as I had also got my promotion and was looking forward to my tenure in Kerala. I and my wife got busy with our children and mingling with our neighbours at the quarters. We were also interested in beautiful places in Kerala.

After my promotion, I was posted to the God's own country. I too was very happy. My cousins had earlier mentioned that one is lucky if he is posted to Mumbai (which was granted) to be with our family. I was very happy, but I was also thankful to God that he had allowed my wife to be with us some years after the initial diagnosis of the best doctors in breast cancer, I came to know that my wife had a relapse of the cancer. By this time, I had lost hope, passed away. Then in 2016, my wife's condition started deteriorating day by day, I was my great support, passed away. Then in 2016, my wife's condition started deteriorating day by day, I was my great support, passed away. Then in 2016, my wife's condition started deteriorating day by day, I was my great support, passed away. Then in 2016, my wife's condition started deteriorating day by day, I was my great support, passed away.

Sharad Joshi
is a parishioner at Christ the King Church, Bhandup West, Mumbai (which was granted) to be with our family. I was very happy, but I was also thankful to God that he had allowed my wife to be with us some years after the initial diagnosis of the best doctors in breast cancer, I came to know that my wife had a relapse of the cancer. By this time, I had lost hope, passed away. Then in 2016, my wife's condition started deteriorating day by day, I was my great support, passed away. Then in 2016, my wife's condition started deteriorating day by day, I was my great support, passed away. Then in 2016, my wife's condition started deteriorating day by day, I was my great support, passed away.

Seena Dominic
is a parishioner of St. Chavara Kuriakose Alias Church, Kandivali (East)
‘Unless you see signs and wonders you will not believe’

In May 2011, I was transferred from my Lucknow office to Kerala Regional Office at Thiruvananthapuram. One of my cousins had earlier mentioned that one is lucky if he is posted to the God’s own country. I too was very happy as I had also got my promotion and was looking forward to my tenure in Kerala. I and my wife got busy adjusting to the new place, taking admission for my two children and mingling with our neighbours at the quarters. We were also interested in sightseeing and had heard a lot about the beautiful places in Kerala.

Then after three months, a lump in the breast of my wife came in the form of a bombshell! She was diagnosed with breast cancer. I was totally shattered. We went to Mumbai for treatment. Even though we could get the services of the best doctors in breast cancer, I came to know that my wife was in the 4th stage of cancer and may not live for long. Yet I did not lose hope. In my heart I knew that there is Jesus to whom we can always turn to. Being directed by a counsellor, I attended a retreat in Kerala. After the retreat, I experienced some inner peace. I started to hear sermons and devotional songs on my mobile. The devotional song Njan ninne sristicha Daivam gave me much solace during those tough periods of my life. Finally, after nine long months, which seemed like an eternity, I brought my wife back to Thiruvananthapuram after treatment. Slowly and steadily, our life came back on track. We once again started having a good time and visited Andamans in 2013.

Then, all of a sudden, in October 2014, my father, who was my great support, passed away. Then in 2016, my wife had a relapse of the cancer. By this time, I had gathered some information about cancer and I knew that my wife may not be with us much longer. I immediately sought for a transfer to our Head Office at Mumbai (which was granted) to be with our family members. During those dark days, I still had the belief that if one has got faith in God, miracles can happen. However, I was not in that frame of mind and when my wife’s condition started deteriorating day by day, I started losing whatever little faith I had. Then, I started searching faith in others. I longed to find someone, who would encourage me in my quest for faith. But I was not able find anyone.

In between, to my great despair, my mother who was my comforter and guide went to her heavenly abode in December 2016. Finally, after much suffering, in February 2017, my wife departed from our lives forever. I went into a form of depression, though not for long. I had to carry on as I had the responsibility of bringing up our teenage daughter and son. But I was also thankful to God that he had allowed my wife to be with us some years after the initial diagnosis, as my children are now a little grown up and I did not have to explain much to them; otherwise it would have been terrible for me.

I still cannot believe that my wife is no longer a physical part of my life. Also I could not fathom how God could allow this to happen to me. My prayer life got affected and I could no longer draw myself to God, like my earlier days. But I knew deep in my heart that God is always right and there is some plan, which I do not understand right now. My sorrow was, however, killing me and it started becoming unbearable. So I again started listening to sermons of Fr. Daniel Poovanathil, Dr. John D, etc. Through the sermons, I came to understand that there were many others, who had much bitter experience than me. Yet, they did not lose hope in God. I was comforted a little. I started reading the Bible more often. Many promise verses gave me consolation. But the verse John 4:48 ‘Unless you see signs and wonders you will not believe’ attracted me the most. I felt like Jesus was admonishing me for my lack of faith. Now, I am on my journey to faith.

Joshi Joseph

is a parishioner at Christ the King Church, Bhandup
This page contains a combination of sentences and numbers, possibly indicating a structured format, such as a list, code, or mathematical content. Due to the layout, it's challenging to extract pure text for natural reading.
Lord, May your Holy Spirit come

Epiclesis begins with the prayer, 'Lord, many your Holy Spirit come'. First we have to understand whether the invocation 'Lord' is addressed to God the Father or the Son. As we already saw, the prayer of the early Church 'Lord come' was a prayer for the coming of Christ. So too, as it is common in Epiclesis, here the prayer is not a petition 'to send your Holy Spirit' but 'may your Holy Spirit come'. So this prayer can be understood in relation to and as a continuation of the prayer 'Lord come'. Then clearly it is to be understood as a prayer addressed to Christ. Then, whether, 'your Holy Spirit' refers to Spirit of Christ or Holy Spirit the third person of Holy Trinity. In other words, through the prayer 'may your Holy Spirit come' do we pray for the presence of the Risen Lord or for the presence of the Holy Spirit.

Your Holy Spirit

According to the East Syrian liturgical commentators at the time of the prayer of Epiclesis we remember the event of the resurrection of Christ. If this prayer is addressed to Christ, this epiclesis prayer and the remembrance of the resurrection of Christ are co-related. As we understand the resurrection of Christ as the work of the Holy Spirit, the resurrection of Christ and Epiclesis are intimately related. St. Paul speaks of the
resurrection of Christ as the work of the Holy Spirit as he writes “If the Spirit of God who raised Jesus from the death, lives in you” (Rom. 8:11). So the coming of the Holy Spirit and the remembrance of the resurrection should be understood together. Hence in this prayer, ‘your Holy Spirit’ can be understood as referring to the Spirit of Jesus as well as to the Holy Spirit. Wherever there is the presence of the risen Lord, there is also the presence of the Holy Spirit. So the presence of the Holy Spirit and the presence of the Risen Lord is to be understood as intimately related.

The Lord is the Spirit

According to the early Christian tradition there was no clear distinction between the presence of the glorified risen Lord and the presence of the Holy Spirit. Hence St. Paul uses the term ‘Spirit of God’ and ‘Spirit of Christ’ as synonymous (Acts 16:7; Rom 8:9; Gal. 4:6; Phil 1:19; 1 Thim 3:16; Heb 9:14; 1 pet 3:18). After the resurrection, Christ became the life giving Spirit (1 Cor. 15:45). So too St. Paul says: “Now this Lord is the Spirit and ... this is the work of the Lord who is the Spirit” (2 Cor. 3:17-18).

I will send the Spirit

Hence this Prayer for the gift of the Spirit can be understood as addressed to the resurrected Christ who is glorified and seated at the right hand side of the Father and intercedes for us. The glorified Christ gives us the Spirit. In the Gospel of St. John we read ‘the Spirit had not yet been given because Jesus had not been raised to glory” (7:39). So too Jesus promises that He will send the Holy Spirit from the Father “I will send Him from the Father” (Jn. 15:26). Again Jesus said “If I go I will send Him to you” (Jn. 16:7; Acts 2:37). In the light of these references we can understand that this prayer of Epiclesis is addressed to the glorified Christ. Hence this prayer for the coming of the Holy Spirit addressed to Christ is an example of the earliest form of Epiclesis and the exaple of the gradual development of the theology of the Spirit. Hence those who study liturgical theology consider and accept this Epiclesis as the proof that this anaphora of Addai and Mari was formulated in the early centuries.
Question:
Why does the Church prefer burials over cremation?

Answer:
The historical context: The Hebrew Scriptures witness to the fact that the Israelites buried their dead. The Gospel accounts describe how those who took Jesus' body from the cross were careful to observe Jewish burial practices as to time and manner of burial. Early Christians, even during the era of persecutions, maintained extensive cemeteries in Rome, North Africa, and elsewhere. Gradually, Christian reverence for the body as a "temple of the Holy Spirit" together with their belief in bodily resurrection and the immortality of the soul, reinforced the practice of inhumation (burial). Through the Middle Ages into modern times cremation remained the exception, surfacing from time to time in circumstances of mass deaths from plagues, war, and natural disasters. Then, in the 19th century, many 'cremation societies' emerged in Europe and North America but the Church regarded them as materialist and saw the practice of cremation as incompatible with the traditional burial customs of the Christian liturgy. In 1886 the Holy See forbade Catholics from joining cremation societies and prohibited the practice of cremation.

No to scattering: Responding to the changing pastoral needs, the Holy See lifted the ban on cremation in 1969. The lifting of the prohibition reflected the reality that most proponents of cremation are not motivated by anti-Catholic sentiment. The reasons they give for cremation stress rather on simplicity, sanitation, sound use of scarce land and burial costs. Eventually, the option to select cremation as a means of final disposition was incorporated into Church law in 1983, but it still suggested that the body be present at the funeral rites. I.e. that cremation occurs after the funeral, since the presence of the human body better expresses the values which the Church affirms in those rites. However, the Church is not sympathetic to scattering the ashes over land, sea or air, nor with its private keeping, since they are not the reverent disposition that the Church requires.

Finally, since Christian belief in the resurrection of the dead is in no way affected by the state of the corporeal remains, the Catechism of the Catholic Church, citing canon 1176, makes the simple statement, "The Church permits cremation, provided that it does not demonstrate a denial of faith in the resurrection of the body".

**STORY OF OUR VERY OWN, ST. MARIAM THRESIA**

**Little ‘Saint’ was born**

Chiramel Mankidiyan Kunju Thomman and Thandamamma lived a wealthy life in Puthenchira, a village in Thrissur district. They had five children, of which Thresia was the third. Born on April 26, 1876, Thresia inherited deep religious faith from Thandamma. She used to sit and watch her mother praying. When Thresia was three and a half years old, her mother taught her how to make the sign of cross.

**Love for Jesus**

During Lenten season, little Thresia would fast four days a week and observe abstinence on other days. Her spiritual entertainment was to kneel on the floor studded with gravel, carry stones on her back and walk on all fours to commemorate Jesus carrying the cross to Calvary. Her love for the crucified Lord was so deep that she was ready to renounce everything for His sake.

**Thresia’s First Holy Communion**

When Thresia was nine years old, she wished to receive Holy Communion, which was against the norms of those days. A determined Thresia, went to a nearby monastery of the Carmelites of Mary Immaculate at Ambazhakkad and spoke her heart out to the priest. Realizing the purity of her heart and the intensity of her yearning, he allowed her to receive the first Holy Communion, at the age of ten. Thresia received her first Holy Communion very piously.

**The ‘new big teacher’**

When she was eleven years old, she was entrusted the task of teaching Catechism to the children. Some people grumbled against the priest for having an eleven year old girl to teach children, and some others ridiculed the ‘new big teacher’. She continued teaching catechism, thus redeeming the confidence placed in her by the priest and at the same time giving proof of obedience and fortitude.

**Thresia becomes Mariam Thresia**

At the age of twelve her beloved mother died, leaving Thresia in deep sorrow. On the same day she accepted Mother Mary as her own mother and always addressed her as “Amma” and thereafter, was known as Mariam Thresia.

**Small pox epidemic**

In 1909 the country came under the grip of small pox, a dangerous epidemic. Many people
fell prey to the epidemic. Thresia, with great courage, went around caring for these patients and helping them to have a peaceful death. She expressed to the Lord her readiness to do any penance in order to save people from the disaster. As a result she was given severe body pain for nineteen days and thereafter no one died of the epidemic.

**Congregation of the Holy Family (CHF)**
As the years passed by, she intensely felt the need of an independent house to lead her prayer life. She expressed her desire to her spiritual father, Fr. Vithayathil and the Bishop John Menachery. The Bishop sent her to the Carmel Convent in Ollur. There, St. Euphrasia taught her special prayers and psalms. Later, in 1913 she created her first small community with two friends. It was to become the nucleus of the Congregation of the Holy Family. During the 12 years in which Mother Mariam was at the head of the Congregation, despite the difficulties associated with the outbreak of the First World War, the Congregation flourished with new convents, schools, boarding schools and orphanages.

Mother Mariam Thresia died on 8 June 1926, was beatified by Pope Saint John Paul II on 9 April 2000, and recently canonized on 13th October 2019. She is known as the patroness of families.

---

**Answer to Activity 1:**

**Quote fall**
Blessings crown the head of the righteous.

---

**Answers to Activity 2:**

**Crossword Puzzle**

2. After three days, Mary and Joseph found Jesus in the **TEMPLE**
4. She was an old woman, who saw infant Jesus at the Temple in Jerusalem, with his parents **ANNA**
7. The Bible says Joseph was a **JUST**, or righteous man.
8. This man said blessed Joseph and Mary at the temple. **SIMON**
10. When Jesus was TWELVE years old, He went with Mary and Joseph to Jerusalem to celebrate the Passover.
11. Evil king from whom Joseph tried to protect Mary and Jesus. **HEROD**

---

**Congratulations to the winners for the Crossword Puzzle:**

- **Jenitta Biju** – Sacred Heart Church, Goregaon (West)
- **Ms. Angel Papachan** – St. Mary’s Church, (Bhiwandi)
- **Elna Johnson** – Holy Trinity Church, Thane
Mariam Thresia, Founder of the Congregation of the Holy Family of Thissur, in India, canonized by Pope Francis on Sunday, October 13, 2019

Mariam Thresia Mankidiyan was born in 1876 in Kerala, India, and named after Saint Teresa of Avila. She spent her entire life assisting the poor, the sick, the elderly and all those in need. Thresia's Mother was the greatest influence in her childhood, reading her stories from the Bible and the lives of the Saints, and teaching her how to pray. When Thresia was 10 years old, she made a private vow of virginity and decided to consecrate her life to Christ. At the same time, she attended to the sick and the poor, nursing lepers and caring for orphaned children. In 1913 she created her first small community with two friends. It was to become the nucleus of the Congregation of the Holy Family. The Congregation flourished with new convents, schools, boarding schools and orphanages. Mother Mariam Thresia died on 8 June 1926 and was beatified by Pope Saint John Paul II on 9 April 2000.

“Click to Pray eRosary” - wearable smart device to pray the rosary for peace

In the middle of the Extraordinary Missionary Month of October, the Pope’s Worldwide Prayer Network launched the “Click To Pray eRosary” at a press conference in the Vatican on October 15. The Click To Pray eRosary is an interactive, smart and app-driven wearable device that serves as a tool for learning how to pray the rosary for peace in the world. It can be worn as a bracelet and is activated by making the sign of the cross. It is synchronized with a free app of the same name, which allows access to an audio guide, exclusive images and personalized content about the praying of the Rosary.

Physically, the device consists of ten consecutive black agate and hematite rosary beads, and of a smart cross which stores all the technological data connected to the app. When activated, the user has the possibility to choose either to pray the standard rosary, a contemplative Rosary and different kinds of thematic rosaries that will be updated every year. Once the prayer begins, the smart rosary shows the user’s progress throughout the different mysteries and keeps track of each rosary completed.

Hong Kong Cardinal urges citizens to protest peacefully

The Apostolic Administrator of Hong Kong, Cardinal John Tong Hon, has urged increasingly-violent demonstrators to regain their inner peace and carry out protests peacefully. Cardinal Tong sent his appeal in an open letter to local citizens last Friday. The Cardinal said he was deeply pained by the worsening situation in the city. He acknowledges he is not a politician, and so declines to offer a solution to the crisis. But he does express his hope that God will help the people of Hong Kong to overcome “this period of repeated disorders.”
Catholic snakebite clinic in India saves thousands of lives each year

In rural Bihar, about 4,500 people die of venomous snakebites each year. When the Sisters of Our Lady of Missions arrived in the Indian state in the 1990s to educate young girls, the sisters realized that God was calling them to another mission—a medical snakebite clinic.

“Initially, we didn’t have in mind to open the snakebite clinic, but because the people, so many of them suffered from snakebites and... many people were dying, we trained our sisters to learn this because they are nurses already,” said Sister Crescenciacfrom the mission. During the hot summer, the sisters treat 40-50 patients per day at their snakebite clinic, saving the lives of thousands of snakebite victims each year.

“In this place, many people are bitten by snakes...such as cobra, vipers, russell vipers, and krait to name a few,” Sr. Sun shared at the “Women on the Frontlines” symposium in Rome Oct. 16.

The symposium—hosted by the U.S. Embassy to the Holy See—highlighted religious sisters’ work in some of the most dangerous parts of the world.

Synod Fathers group renew ‘Pact of the Catacombs’

On 16 November 1965, just a few days before the closing of the Second Vatican Council, 42 Council Fathers celebrated Mass in the Catacombs of Domitilla, to ask God for the grace ‘to be faithful to the spirit of Jesus’ in the service of the poor. After the celebration of the liturgy, they signed the ‘Catacombs’ Pact of the Poor and Servant Church’. Later, more than 500 Council Fathers added their names to the pact.

More than 50 years later, the legacy of those Council Fathers was taken up by a group of participants in the Synod of Bishops for the Pan-Amazon region, which is focused on the theme ‘New paths for the Church and for an integral ecology’. Cardinal Claudio Hummes, the General relator for the Synod, presided at Mass in the catacombs, after which the Synod Fathers present signed a new ‘Pact of the Catacombs for the Common Home. For a Church with an Amazonian face, poor and servant, prophetic and Samaritan’.

Mexican beauty queen makes ‘radical’ move to religious life

Esmeralda Solís Gonzáles, a young Mexican woman who was crowned last year as a beauty queen in her native town has joined the Poor Clare Missionaries of the Blessed Sacrament.

Twenty-year old Gonzáles has watched her story go viral over the last week on social media over a post on the Miss Mexico Facebook page.

Esmeralda was born April 12, 1997 in Valle de Guadalupe, Jalisco State, to a Catholic family. She currently resides at the convent of the Poor Clare Missionaries of the Blessed Sacrament of Cuernavaca in Morelos State, after leaving her career as a nutritionist.

“You really don’t know what religious life is until you’re within it. So far I have been able to see from another perspective what the world is and what it offers you,” Esmeralda told.

“I was very happy with everything I had, but it does not compare with the happiness that God now places in my heart.”
DIOCESAN YOUTH RETREAT

A three day residential retreat was organised from 27th to 29th Sept, at ARC, Panvel. The goal of this retreat was to give the youth an opportunity to experience His exemplary love and infinite mercy, which was witnessed by a crowd of more than 300 youth. The retreat was led by the Christ Culture team under the leadership of Br. Reji Kottaram. Indeed, the retreat helped our youth to grow stronger in their faith by coming in unison and adoring God through praise and worship.

Pithruvedi, Diocese of Kalyan organised Tug-of-War competition on 13th October 2019 at Christ Academy ground at Kopakharane. Inauguration of the competition was done by Rev. Fr. Jaison Vadakethala, C.M.I. Principal of Christ Academy.

Prize distribution was done by Mr. Wilson Cherian, Arjuna Award Winner, Rev. Fr. Justin Kallely, Chancellor-Kalyan Diocese, Rev. Fr. Shibu Pulickal, Director-Pithruvedi and Rev. Fr. Paul Kunduparampil.

1st Prize: St. Alphonsa Forane Church Kalewadi
2nd Prize: Mary Matha Church, Sakinaka
3rd Prize: St. George Catholic Forane Church, Panvel
4th Prize: Sacred Heart Catholic Church, Bhayandar

Kalyan Diocese Pithruvedi is conducting Msgr. Thomas Thalachira Memorial Social Drama Competition on 15-12-2019 at Terena College Auditorium, Nerul. Every Parish of Kalyan Diocese can submit one entry for the completion. Time from entry to exit is 30 minutes including stage arrangements and clearing of the stage. The theme of the drama should be social and should not conflict with the teachings of the Syro-Malabar Church. For more details, contact Mob. 9892593415.
DIOCESAN YOUTH RETREAT
A three day residential retreat was organised from 27th to 29th Sept, at ARC, Panvel. The goal of this retreat was to give the youth an opportunity to experience His exemplary love and infinite mercy, which was witnessed by a crowd of more than 300 youth. The retreat was led by the Christ Culture team under the leadership of Br. Reji Kottaram. Indeed, the retreat helped our youth to grow stronger in their faith by coming in unison and adoring God through praise and worship.

In loving Memory of
10th Death Anniversary

Wife: Thresia Anthony
Sons: Francis, Late Joseph
Daughter: Anita
Daughter-in-law: Tenshi
Son-in-law: Robinson
Grand Children: Anthony, Thresia, Sharon, Regina, Russell

ANTHONY PELLISSERY
Date of Birth: 6th Aug. 1933
Heavenly Abode: 22nd Nov. 2009
6th Death Anniversary
20/11/2013

The gates of memory never closed
How much we miss you no one knows ...
Your days with us we treasure still ...
Your place in our hearts no one can fill ...

Wife: Daisy Varghese
Children & Grandchildren

M R Varghese

2nd Death Anniversary
Mr. M.D. JOSEPH
22.3.1933 to 11.10.2017

Those we love don’t go away
they walk beside us everyday.....
Unseen, unheard, but always near,
still loved, still missed, and very dear....

Fondly remembered by
Wife : Selin Joseph Manjaly,
Children & Grandchildren

4, Silver Ark, Vakola,
Santa Cruz (E), Mumbai.
9892536958
LOCK YOUR ACCOUNT
BE SAFE
DIGITAL e-LOCK

Lock or unlock your account from anywhere, at the touch of a finger. Protect all your digital transactions.

Download from

Toll Free (India): 1800-843-1800, 1800-425-1809 (BSNL),
Email: sibcorporate@sib.co.in, CIN : L65191KL1992PLC001017