Unity & Universality of the Church
17-01-2020 കാഴ്ച

7.00 pm മ്യൂസിക്കൽ നാഷണൽ സോംഗ്
7.25 pm ക്രിസ്തുവിന്റെ ഭ്രമണം; പ്ര. താലത്ത് തൊട്ടുപോണ്ടിന്റെ (മലയാളി 
7.30 pm (ബോസ്കോബ്രാക്കുംബർഗ്, ക്രിസ്തുവിന്റെ ഭ്രമണം; പ്ര. രൂപിയന് റെയിൽ 
18-01-2020 കാഴ്ച

7.00 pm മ്യൂസിക്കൽ നാഷണൽ സോംഗ്
7.30 pm മാരാഥി (Marathi), നാടകത്തെ, നാടകത്തെ മൂല്യപ്രകാരം; പ്ര. ജനുവരിയുടെ മൂല്യം ഏകദേശം 
19-01-2020 കാഴ്ച

7.30 am മ്യൂസിക്കൽ നാഷണൽ സോംഗ്
8.00 am ഹിന്ദിയിൽ ഭാഷയുടെ ഗ്രന്ഥ എഴുത്ത്, നാടകത്തെ, നാടകത്തെ മൂല്യപ്രകാരം; പ്ര. ജനുവരിയുടെ മൂല്യം (എന്നിരിക്കണം) മലയാളി 
20-01-2020 കാഴ്ച

7.00 pm മ്യൂസിക്കൽ നാഷണൽ സോംഗ്
7.30 pm ക്രിസ്തുവിന്റെ ഭ്രമണം; പ്ര. അമുബാബു തൊട്ടുപോണ്ടിന്റെ (ബോസ്കോബ്രാക്കുംബർഗ്, 
21-01-2020 കാഴ്ച

7.00 pm മ്യൂസിക്കൽ നാഷണൽ സോംഗ്
7.30 pm ക്രിസ്തുവിന്റെ ഭ്രമണം; പ്ര. അമുബാബു തൊട്ടുപോണ്ടിന്റെ (ബോസ്കോബ്രാക്കുംബർഗ്, 
22-01-2020 കാഴ്ച

7.00 pm മ്യൂസിക്കൽ നാഷണൽ സോംഗ്
7.30 pm ക്രിസ്തുവിന്റെ ഭ്രമണം; പ്ര. അമുബാബു തൊട്ടുപോണ്ടിന്റെ (ബോസ്കോബ്രാക്കുംബർഗ്, 
23-01-2020 കാഴ്ച

7.00 pm മ്യൂസിക്കൽ നാഷണൽ സോംഗ്
7.30 pm ക്രിസ്തുവിന്റെ ഭ്രമണം; പ്ര. വേലും കോലാകുംബിന്റെ (അംഗോബ്രാക്കുംബർഗ്, 
24-01-2020 കാഴ്ച

7.00 pm മ്യൂസിക്കൽ നാഷണൽ സോംഗ്
7.30 pm ക്രിസ്തുവിന്റെ ഭ്രമണം; പ്ര. കാൻതികെ എസ്റ്റസ്റ്റിക്കിന്റെ (കാനാബ്രാക്കുംബർഗ്, 
25-01-2020 കാഴ്ച

7.00 pm മ്യൂസിക്കൽ നാഷണൽ സോംഗ്
7.30 pm ക്രിസ്തുവിന്റെ ഭ്രമണം; പ്ര. അമുബാബു തൊട്ടുപോണ്ടിന്റെ (ബോസ്കോബ്രാക്കുംബർഗ്, 
26-01-2020 കാഴ്ച

8.00 am ഹിന്ദിയിൽ ഭാഷയുടെ ഗ്രന്ഥ എഴുത്ത്, നാടകത്തെ, നാടകത്തെ മൂല്യപ്രകാരം; പ്ര. മൂന്നാം മൂല്യം (എന്നിരിക്കണം) 
3.00 pm മലയാളി
4.00 pm ക്രിസ്തുവിന്റെ ഭ്രമണം; പ്ര. അമുബാബു തൊട്ടുപോണ്ടിന്റെ (ബോസ്കോബ്രാക്കുംബർഗ്, 
6.00 pm മലയാളി
8.00 pm മ്യൂസിക്കൽ നാഷണൽ സോംഗ്
27-01-2020 കാഴ്ച

7.00 pm മലയാളി
7.30 pm ക്രിസ്തുവിന്റെ ഭ്രമണം; പ്ര. യുവനി തൊട്ടുപോണ്ടിന്റെ (എന്നിരിക്കണം)
“എത്തനത്തോ താൻ സൂചിപ്പിക്കുന്ന ചില പ്രതിഭാസങ്ങളും അനുമാനത്തിന്റെ കാഴ്ചകൾ മുതൽ പോലും മണിക്കൂറുകൾ തോന്നുന്നു ലളിതമായി കാണപ്പെടുന്നു”
(1 എത്തന 5:16-18).

2019 മരിയമ്മയുടെ പ്രതിഷ്ഠയുടെ കാഴ്ചയും എന്നിവയുടെ പ്രതിഭാസങ്ങളും, അവരുടെ കാഴ്ചകളും പ്രത്യേകിക്കുന്ന സാമ്യതയും തുലനാത്മക അനുമാനം കൊണ്ട് അപേക്ഷിക്കാൻ പരിഗണിക്കപ്പെടുന്നു. അവരുടെ പ്രതിഭാസങ്ങളും കാഴ്ചകൾക്ക് കാഴ്ചക്കളുടെ, എന്നിവയുടെ പ്രത്യേകിക്കുന്ന സാമ്യതയുമായി ആയിരിക്കുന്നു കൂടാതെ പുരുഷ സാമൂഹ്യമായി പ്രത്യേകിക്കുന്ന പ്രത്യേകിക്കുന്ന സാമ്യതയുമായി ആയിരിക്കുന്നു. എന്നാൽ നിരോധിപ്പിക്കുന്നു നിരോധിപ്പിക്കുന്ന പ്രത്യേകിക്കുന്ന സാമ്യതയുമായി ആയിരിക്കുന്നു.

മെല്ലില്ലാത്ത മുൻ പ്രതിഷ്ഠയുടെ കാഴ്ചയും പ്റീഡ് ഡിറ്റാർ കാഴ്ചയും പ്രതിഭാസങ്ങളും അവരുടെ പ്രത്യേകിക്കുന്ന സാമ്യതയുമായി മെല്ലില്ലാത്ത പ്രതിഭാസങ്ങളും അവരുടെ പ്രതിഭാസങ്ങളും പ്രത്യേകിക്കുന്ന സാമ്യതയുമായി മെല്ലില്ലാത്ത പ്രതിഭാസങ്ങളും അവരുടെ പ്രതിഭാസങ്ങളും പ്രത്യേകിക്കുന്ന സാമ്യതയുമായി മെല്ലില്ലാത്ത പ്രതിഭാസങ്ങളും 

പന്തഞ്ചള്ളം.

മെല്ലില്ലാത്ത മുൻ, മെല്ലില്ലാത്ത മുൻ, മെല്ലില്ലാത്ത മുൻ മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെല്ലില്ലാത്ത മെൽ
6 MAJOR BREAKAWAYS FROM CATHOLIC CHURCH

1. 431 AD One, Holy, Catholic And Apostolic Church

Christian theologian Nestorius (386–450) was the Patriarch of Constantinople from 428 to 431. His concept of Christology opposed the existing Christological concept of hypostatic union of the Person of Jesus Christ, which emphasizes that the two natures (human and divine) of Jesus Christ were joined in a single person. The council of Ephesus (431 AD) asked him to withdraw his heretic theological position. Instead of obeying the Church, he broke away from the Catholic Church, which was the only Church existing till date. The newly formed church began to be known as “The Church of the East”.

33 AD
33 AD
431 AD
451 AD

ONE, HOLY, CATHOLIC AND APOSTOLIC CHURCH
NESTORIANISM, AND THE CHURCH OF THE EAST
MIAPHYSITISM AND ORIENTAL ORTHODOX CHURCH
2. **451 AD Miaphysitism and Oriental Orthodox church**

Oriental Orthodoxy is the communion of Eastern Christian Churches that recognize only three ecumenical councils — the First Council of Nicaea, the First Council of Constantinople and the Council of Ephesus. They reject the dogmatic definitions of the Council of Chalcedon.

The schism between Oriental Orthodoxy and the rest of the Church occurred in the 5th century. The separation resulted in part from the refusal of the Patriarch of Alexandria, to accept the Christological dogmas promulgated by the Council of Chalcedon, which held that Jesus has two natures: one divine and one human.

3. **1054AD Papal Primacy and Eastern Orthodox church**

The East–West Schism, also called the Great Schism and the Schism of 1054, was the break of communion between what are now the Roman Catholic Church and Eastern Orthodox Churches, which had lasted until the 11th century. The Schism was the culmination of theological and administrative differences between the Christian East and West which had developed over the preceding centuries.

Prominent among these were the issues of the procession of the Holy Spirit, whether leavened or unleavened bread should be used in the Eucharist and the Bishop of Rome's claim to universal jurisdiction.

4. **1517 AD “Faith alone” and the birth of Protestantism**

The Protestant Reformation was a movement that posed a religious and administrative challenge to the Roman Catholic Church and papal authority in particular by Martin Luther (1483-1546), an Augustinian Catholic monk.

He began by criticising the sale of indulgences, insisting that the Pope had no authority over purgatory and that the Treasury of Merit had no foundation in the Bible. The Reformation developed further to include a distinction between Law and Gospel, a complete reliance on Scripture as the only source of proper doctrine (sola scriptura) and the belief that faith in Jesus is the only way to receive God's pardon for sin (sola fide) rather than good works.
5. **1534AD Rift with King Henry VIII and birth of the Church of England**

Henry VIII started the process of creating the Church of England after his split with the Pope in the 1530s. Henry was anxious to ensure a male heir after his first wife, Catherine of Aragon, had borne him only a daughter. He wanted his marriage annulled in order to remarry. In 1534 after several attempts to persuade the Pope to grant an annulment, Henry passed the Act of Succession and then the Act of Supremacy. These recognised that the King was "the only supreme head of the Church of England called Anglicana Ecclesia". Pope denied these requests and King Henry VIII broke away from the Roman Catholic Church.

6. **1653AD Portuguese Dominance and the birth of Puthenkoor Malankara Church**

The Coonan Cross Oath (KoonanKurishu Satyam), taken on 3 January 1653, was a public avowal by members of the Saint Thomas Christians community of modern-day Kerala, India that they would not submit to Roman Pope and Latin Catholic Portuguese Padroado dominance in ecclesiastical and secular life.

The Thomas Christians were in communion with the Church of the East (East Syriac Rite liturgy) of Persia. However, the Portuguese did not accept the legitimacy of local Malabar traditions. At the Synod of Diamper held in 1599 under the presidency of the Portuguese Archbishop of Goa, Aleixo de Menezes, a number of such latinizations were adopted. After over 50 years of rule under the Latin Church, the majority of the Malabar Christians protested against Rome through the Coonan Cross Oath (1653) at Mattancherry to break off from the Catholic Church.

In response to the Coonan Cross Oath revolt, Pope Alexander VII, with the help of Carmelite Frairs, by 1662, brought back the majority of the dissidents into communion with the Catholic Church. He also established a new East Syriac Rite hierarchy in communion with Rome for the Saint Thomas Christians; which came to be known as the Pazhayakuttukar, or "Old Party", which would become the modern-day Syro-Malabar Catholic Church.

The faction that resisted Rome came to be known as the Puthenkoor, or "New Party", which under the leadership of Mar Thoma I sought the help of the Syriac Orthodox Church of Antioch. The "New Party" faction became the Malankara Church and adopted a variant of the West Syriac Rite known as the Malankara Rite from the Syriac Orthodox Church.
1534AD Rift with King Henry VIII and birth of the Church of England

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1653AD Portuguese Dominance and the birth of Puthenkoor Malankara Church

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Rev. Fr. Shaiju Kattayath Vicar - Christ The King Church, Bhandup
"One, Holy, Catholic and Apostolic" are the four distinctive features of the Church, the Mystical Body of Christ. These are also known as the 'Four Marks of the Church', or, the 'Four Attributes of the Church'. Christianity is an Abrahamic monotheistic religion based on the life and teachings of Jesus of Nazareth. Its followers, known as Christians, form the universal Church. This Church becomes 'One, Holy, Catholic and Apostolic' because she has a common theology and an ecclesiology based on the origin of Christianity, her relationship to Jesus, her role in salvation, her polity, discipline, destiny, theology, liturgy, spirituality and the apostolicity of the leadership.

One:
The Church is considered One and whole in herself. She is united in the one Lord, all her members confess one faith and is united by one Baptism. Church is the One Mystical Body of Christ – united in Christ Jesus. Church is bound together and given life by the One Spirit (Cf. Eph. 4:5-6). It is the same hope that all her members have – to attain heaven and be united with the Triune God. In the letter to the Corinthians, he tells: "You are the body of Christ and individually members of it" (1 Cor. 12:27), and declares that, "just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (1 Cor. 12:12). This unity is a mystery.

4. 1517 AD: "קְנֵי הַאוֹר" תבשנות
The Council of Constance, the Counter-Reformation, the Counter-Reformation
The Conclave of 1517, Pope Leo X, Pope Adrian VI,
The Conclave of 1517, Pope Leo X, Pope Adrian VI, Pope Clement VII,
The Conclave of 1517, Pope Leo X, Pope Adrian VI, Pope Clement VII, Pope Paul III.
The Conclave of 1517, Pope Leo X, Pope Adrian VI, Pope Clement VII, Pope Paul III, Pope Pius IV.
The Conclave of 1517, Pope Leo X, Pope Adrian VI, Pope Clement VII, Pope Paul III, Pope Pius IV, Pope Alexander VII.

5. 1534 AD: "קְנֵי הַאוֹר" תבשנות
The Council of Trent, the Counter-Reformation, the Counter-Reformation
The Conclave of 1534, Pope Pius IV, Pope Paul III, Pope Pius IV, Pope Alexander VII,
The Conclave of 1534, Pope Pius IV, Pope Paul III, Pope Pius IV, Pope Alexander VII, Pope Paul IV.

6. 1653 AD: "קְנֵי הַאוֹר" תבשנות
The Synod of Worms, the Counter-Reformation, the Counter-Reformation
The Synod of Worms, the Counter-Reformation, the Counter-Reformation, the Counter-Reformation,
The Synod of Worms, the Counter-Reformation, the Counter-Reformation, the Counter-Reformation, the Counter-Reformation.
The ‘One, Holy, Catholic & Apostolic’ Church

“One, Holy, Catholic and Apostolic” are the four distinctive features of the Church, the Mystical Body of Christ. These are also known as the ‘Four Marks of the Church’, or, the ‘Four Attributes of the Church’. Christianity is an Abrahamic monotheistic religion based on the life and teachings of Jesus of Nazareth. Its followers, known as Christians, form the universal Church. This Church becomes ‘One, Holy, Catholic and Apostolic’ because she has a common theology and an ecclesiology based on the origin of Christianity, her relationship to Jesus, her role in salvation, herpility, discipline, destiny, theology, liturgy, spirituality and the apostolicity of the leadership.

ONE: The Church is considered One and whole in herself. She is united in the one Lord, all her members confess one faith and is united by one Baptism. Church is the One Mystical Body of Christ – united in Christ Jesus. Church is bound together and given life by the One Spirit(Cf. Eph. 4:5-6).It is the same hope that all her members have –to attain heaven and be united with the Triune God. In the letter to the Corinthians, he tells: "You are the body of Christ and individually members of it" (1 Cor. 12:27), and declares that, "just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (1 Cor. 12:12). This unity is a mystery.
HOLY: The word holy means set apart for a special purpose by and for God. The Church is set apart for Christ and therefore it is holy. The Church is holy because the Most Holy God is her author. Christ is the bridegroom and Church is the bride and the bridegroom gave himself up on the cross to sanctify her and to make her holy. The Holy Spirit which is active in the Church makes her life pure and holy. Since she still includes sinners who are made holy by baptism and the other sacraments, she is the sinless one made up of sinners. Her holiness shines in the saints and in Mary who is already all-holy.

CATHOLIC: The word ‘Catholic’ (Greek: katholikos) means "general", "universal", “whole”, “entire”, etc. Catholic Church is whole in herself and universal in nature. The Church is Catholic because she bears in herself and administers the totality of the means of salvation through the sacramental life. She is sent out to all peoples. She speaks to all men. She encompasses all times. She is missionary by her very nature. In the Church we have the wholeness of the Christian faith, full and complete, all-embracing, and is proclaimed to all people without excluding any part of the faith or any class or group of people.

APOSTOLIC: The term ‘Apostolic’ describes the Church’s foundation and beliefs as rooted and continuing in the living Tradition of the Apostles of Jesus. The Church is Apostolic because she is built on a lasting foundation of the twelve apostles of the Lamb. She is indestructible and has a strong foundation, which shall never be shaken. She is upheld infallibly in the truth; Christ governs her thorough Peter and the other apostles, who are present in their successors, the Pope and the college of bishops, who have received their apostolic succession through the laying on of hands. The Catholic Church, the Eastern Orthodox Church, Oriental Orthodox and the Church of the East claim to have preserved their apostolic succession and the original teaching handed down by the apostles.

This Church becomes ‘One, Holy, Catholic and Apostolic’ because she has a common theology and an ecclesiology based on the origin of Christianity, her relationship to Jesus, her role in salvation, her holiness, discipline, destiny, theology, liturgy, spirituality and the apostolicity of the leadership.
DIVIDED CHURCH: YET, ONE, HOLY, CATHOLIC AND APOSTOLIC

The First Council of Nicaea held in 325AD formulated the Nicaean Creed in which the four attributed of the Church viz., ‘One, Holy, Catholic and Apostolic’, appeared for the first time. It was expressly stated and held irrevocable in the First Council of Constantinople held in 381 and hence it was called the Niceno-Constantinopolitan Creed. It stated thus, "[We believe] in one, holy, catholic, and apostolic Church." This ecumenical creed is today recited in the liturgy of both the Catholic and non-Catholic Churches.

The Catholic Churches: Roman Catholics (Latin and Eastern Rites) believe that the description "One, Holy, Catholic and Apostolic Church" is applicable to the Roman Catholic Church. They hold that Christ established here on earth only one Church and the Catholic Church has the treasury of the Liturgy, Word of God, Sacred Tradition, Magisterium, Sacraments and Sacramentals, all of which contribute to the wholeness and oneness of the Church. All the Catholic Churches claim to be founded by the Apostles themselves and has the fulness of revelation too.

Eastern Orthodox Church: It teaches that the Eastern Orthodox Church is the One, Holy, Catholic and Apostolic Church established by Jesus Christ in his Great Commission, and that its bishops are the successors of Christ’s apostles. It maintains that it practices the original Christian faith, as passed down by holy tradition. It recognises seven major sacraments, of which the Eucharist is the principal one.

The Oriental Orthodox Churches: The Oriental Orthodox Churches, comprise six individual churches: the Coptic Orthodox Church of Alexandria, the Syriac Orthodox Church of Antioch (including its archdiocese in India called the Jacobite Syrian Christian Church), the Armenian Apostolic Church, the Ethiopian Orthodox Church, the Eritrean Orthodox Church, and the Malankara Orthodox Syrian Church of India. Collectively, they consider themselves to be the One, Holy, Catholic and Apostolic Church founded by Jesus Christ, and that its bishops are the successors of Christ’s apostles.

The Church of the East: Officially called the Holy Apostolic Catholic Assyrian Church of the East, it claims to be the ‘One, Holy, Catholic and Apostolic’ Church. It follows the traditional Christology and ecclesiology of the eastern branch of Syriac Christianity, and uses the Divine Liturgy of Saints Mar Addai and Mar Mari belonging to the East Syrian Liturgy. The Church also has an archdiocese based in India, known as the Assyrian Church of the East at Thrissur, Kerala.

The Protestant Churches: The Protestant Churches in general accept the Niceno-Constantinopolitan Creed except for the fact that they have replaced the word ‘Catholic’ with ‘Christian’. Therefore, they call the Church to be ‘One, Holy, Christian and Apostolic’. The Moravian Church, The Lutheran Church, The Methodist Churches, The Presbyterian Churches, The Anglican Communion and Calvinism are the mainline Protestant Churches which generally accept the Creed. Protestant theology typically emphasizes the sovereignty of God, the authority of the Scriptures and the necessity of grace through faith in Christ.

CONCLUSION

The sole Church of Christ which in the Creed we profess to be One, Holy, Catholic, and Apostolic, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him. The Catholic Church contains the fulness of revelation and tries to remain faithful to it and therefore She can be acclaimed as ‘One, Holy, Catholic and Apostolic’.
"ഭരതം പ്രിയോമായം,
ടർമുറ്റെക്കം
വെനിക്കുമായം" ക്ക്
Mr. Babu Mathew
Sacred Heart Church, Bhayander
ECUMENICAL MOVEMENT IN CATHOLIC CHURCH

The Second Vatican Council is ‘separator’ between the ‘before’ and ‘after’ in the ecumenical movement in the Catholic Church, which was always active in the process of unifying and reuniting its children back to the single fold of the Good Shepherd. The earnestness of the Catholic Church to remain in unity is seen in multiple facets in the history of the Church. When the East-West schism was in its peak, the Second Council of Lyon in 1274 AD and the Council of Florence in 1438 had sought ways to resolve the differences between the East and the West Churches. Ecumenism in Catholic Church began at the point that Christ founded just one Church, not many churches; hence the Catholic Church has as its ultimate hope and objective that through prayer, study, and dialogue, the historically separated bodies may come again to be reunited with it. Therefore, before the Second Vatican Council, the Catholic Church defined ecumenism as ‘dialogue with other Christian groups’ in order to persuade these to return to a unity that they themselves had broken. The words such as ‘heresy’ and ‘schism’ were heavily loaded with the connotation of being strayed away from the sheepfold. In that period of Ecumenism, the Church stressed upon the real unity in place of superficial uniformity and exercised much caution in matters related to non-Catholic Churches such as seen in the Code of Canon Law of 1917, canon 1258 reads:

1. It is illicit for the faithful to assist at or participate in any way in non-Catholic religious functions.
2. For a serious reason requiring, in case of doubt, the Bishop’s approval, passive or merely material presence at non-Catholic funerals, weddings and similar occasions because of holding a civil office or as a courtesy can be tolerated, provided there is no danger of perversion or scandal.

As the largest, most widespread and oldest Christian denomination, the Catholic Church saw itself as a trunk from which other Christian denominations had broken off. The Catholic theology on Ecumenism and its activities received a new vigour and direction in the Second Vatican Council. In his Encyclical ‘Ad Petri Cathedram’, Pope John XXIII, who had initiated the Second Vatican Council, had articulated one of its primary objectives. It was to seek renewal from within the Church itself, which would serve for those separated from the see of Rome as a “gentle invitation to seek and
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find that unity for which Jesus Christ prayed so ardently to his heavenly Father.” (AP 62) While *Lumen Gentium*, a Second Vatican document reasserted that "the one, holy, catholic and apostolic church" founded by Christ himself "subsists in" the Catholic Church, it recognized, marking a major shift from its traditional position, that many elements of sanctification and truth are found outside its visible confines. (L.G. 8)

Ever since the Second Vatican Council, Catholic Church has made enormous progress under Popes John XXIII, Paul VI, John Paul II and Francis by reaching out to other Churches to seeking reconciliation and possible areas of pastoral coordination. Significant agreements have been achieved on baptism, ministry, and the Eucharist with Anglican theologians. With Evangelical Lutheran bodies, a similar agreement was reached on the theology of justification. These landmark documents have brought closer fraternal ties with those churches. However, the developments, such as the ordination of women, permissive teaching on abortion and contraception, the marriage divorces and of men living in homosexual relationships present obstacles for fuller theological agreements with Churches such as Anglicans. The Catholic Church has achieved greater unity with the Orthodox Churches of the East, with whom the theological differences are not as great.

The 1983 Code of Canon Law no longer has canons which absolutely forbid the cooperation of Roman Catholic clergy (bishops, priests and deacons) with clergy members of non-Catholic Churches. It still absolutely forbids Catholic priests to concelebrate the Eucharist with members of communities not in full communion.
with the Catholic Church (canon 908), but allows, in certain circumstances and under certain conditions, other sharing in the sacraments. The Directory for the Application of Principles and Norms on Ecumenism states: "Christians may be encouraged to share in spiritual activities and resources, i.e., to share that spiritual heritage they have in common in a manner and to a degree appropriate to their present divided state." (n102) The degree of coordination and cooperation with the non-Catholic Churches varies according to the common understanding on sacramental theology, apostolic succession and moral teachings.

Full and partial communion

Unitatis redintegratio, the Second Vatican Council's decree on ecumenism makes a distinction between full and partial communion with the Catholic Church. Full communion involves completeness of "those bonds of communion – faith, sacraments and pastoral governance – that permit the Faithful to receive the life of grace within the Church." A letter dated on 28 May 1992, addressed to all the Bishops of the world, the Congregation for the Doctrine of the Faith stated: "the universal Church cannot be conceived as the sum of the particular Churches, or as a federation of particular Churches. It is not the result of the communion of the Churches, but, in its essential mystery, it is a reality ontologically and temporally prior to every individual particular Church." Therefore, the Catholic Church is the communion of 23 autocephalous or self-governing Churches who are in full communion with each other.

Of Western liturgical tradition: Latin Church

Of Alexandrian liturgical tradition: Coptic Catholic Church, Eritrean Catholic Church, Ethiopian Catholic Church

Of Antiochian liturgical tradition: Maronite Catholic Church, Syrian Catholic Church, Syro-Malankara Catholic Church

Of Armenian liturgical tradition: Armenian Catholic Church

Of Byzantine (Constantinopolitan) liturgical tradition: Albanian Greek Catholic Church, Belarusian Greek Catholic Church, Bulgarian Greek Catholic Church, Byzantine Catholic Church of Croatia and Serbia, Greek Byzantine Catholic Church, Hungarian Greek Catholic Church, Italo-Albanian Catholic Church, Macedonian Greek Catholic Church, Melkite Greek Catholic Church, Romanian Greek Catholic Church, Russian Byzantine Catholic Church, Ruthenian Catholic Church, Slovak Greek Catholic Church, Ukrainian Greek Catholic Church
The Catholic faithful in situations such as physical or moral impossibility to approach a Catholic minister, to receive the sacraments of penance, the Eucharist and anointing of the sick from non-Catholic ministers in whose Churches these sacraments are valid.

Of Chaldean or East Syrian tradition: Chaldean Catholic Church, Syro-Malabar Church

Partial Communion exists where some elements of Christian faith are held in common, but complete unity on essentials is lacking. Those "who believe in Christ and have been properly baptized are put in a certain, although imperfect, communion with the Catholic Church" (UR 3). Continuous and different efforts towards common agreements and unity can be seen in different efforts between Catholic Church and other Churches.

Partial Communion with the Eastern Churches

Assyrian Church of the East (Surayis in Thrissur) has the following documents of common dialogue: Common Christological Declaration (1994), Joint Synodical Decree for Promoting Unity between the Assyrian Church of the East and the Chaldean Catholic Church (1997) and Guidelines for Admission to the Eucharist Between the Chaldean Church and the Assyrian Church of the East (2001).

Oriental Orthodox Churches

Since 2003, the Catholic Church has engaged with the entire communion of Oriental Orthodox Churches as a whole, rather than with each autocephalous church in independent dialogues. The following are the Dialogue documents

With individual Oriental Orthodox Churches:

1971 Common Declaration of Pope Paul VI and Mar Ignatius Jacob III of the Malankara Syrian Orthodox Church

1976 Common Christological Declaration of the Catholic Church and the Coptic Church

1984 Common Declaration of Pope John Paul II and Mar Ignatius Zakka I Iwas of the Malankara Syrian Orthodox Church

1989 Joint Statement of the Catholic and Malankara Orthodox Syrian Churches

1990 Doctrinal Agreement on Christology between the Catholic Church and the Malankara Orthodox Syrian Church

1993 Agreement and Pastoral Guidelines for Inter-Church Marriage between Catholics and Malankara Syrian Orthodox

1999 Joint Statement on the Synod of Diamper (AD 1599) by the Catholic and Malankara Orthodox Syrian Churches

With the Oriental Orthodox Communion as a whole:

2009 Nature, Constitution, and Mission of the Church

2015 The Exercise of Communion in the Life of the Early Church and its Implications for our Search for Communion Today
The Eastern Orthodox Churches

The Balamand declaration of the Joint International Commission for Theological Dialogue Between the Catholic Church and the Orthodox Church in 1993, discusses ecclesiological principles and suggests practical rules for both the Catholic Church and the Eastern Orthodox Churches to implement about improving relations by reciprocally avoiding interfering in each other's Churches and not using history in a polemical manner.

Russian Orthodox Church

In February 2016, Pope Francis and Russian Orthodox Patriarch Kirill held a meeting in Cuba and afterwards issued a joint declaration.

Partial Communion with the Churches of the West

Anglican Church

Long history of the ecumenical efforts between the Catholic Church and the Anglican Church has various common understanding and as the latest development in the plan to create diocese-like structures for former Anglicans within the Roman Catholic Church independent of existing Latin Rite dioceses. "The Personal Ordinariate of the Chair of St. Peter is equivalent to a diocese, created by the Vatican in 2012 for people nurtured in the Anglican tradition who wish to become Catholic."

Other Western Non-Catholic Churches

The non-Catholic Churches of Baptists, Disciples of Christ, Evangelical Christians, Lutheran Churches, Mennonites, Methodist Churches share partial communion with the Catholic Church. There are continued efforts to arrive at agreements with these churches on mutual recognition of members, joint celebration of the Lord's Supper/Holy Communion/Eucharist (these churches practice open communion), mutual recognition of ordained ministers, mutual recognition of sacraments, a common commitment to mission.

Sacramental Union

Sharing in the Eucharist is the practical implication and indication to the degree of communion with other Churches. Full
communion means that a member of one Church may partake of the Eucharist celebrated in another, and for priests, that they are accepted as celebrants of the Eucharist in the other Church. Intercommunion means an agreement between churches by which all members of each church (clergy with clergy, or laity with laity, respectively) may participate in the other's Eucharistic celebrations or may hold joint celebrations. The Catholic Church has entered into no such agreement: it allows no Eucharistic concelebration by its clergy with clergy of churches not in full communion with it.

The Catholic Church has entered into no such agreement: it allows no Eucharistic concelebration by its clergy with clergy of churches not in full communion with it. The Directory for the Application of Principles and Norms on Ecumenism, indicates the limited circumstances in which Catholics may receive the Eucharist from clergy of churches not in full communion (never if those churches are judged not to have valid apostolic succession and thus valid Eucharist), and in which Catholic clergy may administer the sacraments to members of other churches. (nn. 122–136) The norms there indicated for the giving of the Eucharist to other Christians (communicatio in sacris) are summarized in canon 844 of the Latin Church's 1983 Code of Canon Law. The Code of Canons of the Eastern Churches (CCEO - 1990) canons 403 §1 and 671 indicate that the norms of the Directory apply also to the clergy and laity of the Eastern Catholic Churches. The canons give the following norms.

Catholic ministers lawfully administer the sacraments of penance, the Eucharist and anointing of the sick to members of the eastern Churches not in full communion with the catholic Church and to other Churches decided by the Apostolic See, if they spontaneously ask for them and are properly disposed. If there is a danger of death or if there is some other grave and pressing need, Catholic ministers may lawfully administer these same sacraments to other Christians not in full communion with the Catholic Church, who cannot approach a minister of their own community and who spontaneously ask for them, provided that they demonstrate the Catholic faith in respect of these sacraments and are properly disposed.

The Catholic faithful in situations such as physical or moral impossibility to approach a Catholic minister, to receive the sacraments of penance, the Eucharist and anointing of the sick from non-Catholic ministers in whose Churches these sacraments are valid. Ecumenical efforts are continuous and tedious due to the complications that are gathered by time, cultural, political and historical factors. However, a united and witnessing Church is the need of the world which is divided on multiple frontiers.
WHAT IS UNITY OCTAVE

The word is derived from Latin octava (eighth). The Church Unity Octave (also known as The Chair of Unity Octave) is one of the most special and richly indulgenced novenas of the Church year. It has accomplished an immense good in awakening Catholics to a mission consciousness and to the need of interesting themselves in the conversion of those without the Fold.
HISTORY OF THE WEEK OF PRAYER FOR CHRISTIAN UNITY

For more than a century the Week of Prayer for Christian Unity has been celebrated every year by Christians of all Churches and ecclesial communities in order to invoke the extraordinary gift for which the Lord Jesus himself prayed at the Last Supper, before his Passion: “that they may all be one; even as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me” (Jn 17:21).

Fr. Paul Wattson, the founder of an Anglican religious community who later entered the Catholic Church, introduced the practice of the Week of Prayer for Christian Unity in 1908. The initiative received the blessings of Pope Pius X and was later promoted by Pope Benedict XV, who encouraged its celebration throughout the Catholic Church with the Brief Romanorum Pontificum of 25 February 1916.

The Octave of Prayer was developed and perfected in the 1930s by Abbé Paul Couturier of Lyons, who supported the prayer “for the unity of the Church as Christ wants her and in conformity with the instruments that he desires”. His last writings show that Abbé Couturier saw this Week as a means which enables Christ’s universal prayer “to enter and penetrate the entire Body of Christians”; it must grow until it becomes “an immense, unanimous cry of the entire People of God”, asking God for this great gift. Moreover the Week of Prayer for Christian Unity is in itself one of the most effective expressions of the impetus the Second Vatican Council gave to the search for full communion among all Christ’s disciples.

RESULTS OF THE UNITY OCTAVE

Christ speaks of a victory through suffering love, reciprocal service, help, new hope and practical comfort given to the lowliest, to the forgotten, to the outcast. For all Christians the highest expression of this humble service is Jesus Christ himself, the total gift that he makes of himself, the victory of his love over death, on the cross, that shines in the light of Easter morning.

All Christians are thus called to press forward on their earthly pilgrimage without letting themselves be overwhelmed by difficulties or afflictions (Lumen Gentium, 8), in the certainty that they will overcome all obstacles, thanks to the help and the power which comes from on high. As Christians, we know that we are called to bear witness before the world to the "glorious Gospel" which Christ has given to us (cf. 2 Cor 4:4). During the Unity Octave week, let us unite our efforts in order to be at the service of peace and reconciliation, justice and solidarity, especially at the side of the poor and the least of the earth.

In response to the one Spirit who guides the Church, unity octave weeks helps us to offer thanks to God for the many abundant fruits which he, the giver of every good gift, has lavished upon the path of ecumenism. It also helps us acknowledge realistically the difficulties, the problems and at times the
disappointments, which we still encounter. At times we sense certain weariness, a lack of fervour, while still experiencing the pain that we are not yet able to share the Eucharistic Banquet. But the Holy Spirit never ceases to surprise us and he continues to work extraordinary wonders.

In the present situation of ecumenism, it is important to realize that only the Spirit of God is in a position to give us full visible unity; only the Spirit of God can inspire new fervour and courage. Unity Octave week helps us to stress the importance of spiritual ecumenism, which constitutes the soul of the whole ecumenical movement. (Cf. UnitatisRedintegratio, 6-8).

Spiritual ecumenism takes place above all through prayer raised up to God, in common whenever possible. Like Mary and the disciples after the Lord’s Ascension, it is important that we continue to come together and call untiringly upon the Holy Spirit (cf. Acts 1:12,14). To prayer, it also adds listening to the Word of God in Sacred Scripture, the foundation and sustenance of our faith (cf. Dei Verbum, 21-25). For there can be no ecumenical rapprochement without conversion of heart, personal sanctification and renewal of ecclesial life.

It helps us develop a hope that we express together is that the spirituality of communion will grow ever stronger! It helps us to see "what is positive in others, to welcome it and prize it as a gift from God: not only as a gift for the brother or sister who has received it directly, but also as a ‘gift for me’".

Rev. Fr. Siju Kizhakkepallivathukkal
St. Kuriakose Elias Chavara Church, Kandivli (E)
The sanctifying role of the Spirit in these words: “to sanctify” (Rom. 15:16). While the sanctification is the fruit of the working of the Holy Spirit (2 Tim. 1:5) and Mari Holy Spirit is invoked for making an oblation. In the Epiclesis in this anaphora of Addai we see, more explicitly, a prayer to the Holy Spirit who make the communion fruitful in us. Hence we see in this prayer, primarily the fruitful communion. It is the words of Jesus mention about the salvific fruits of the Holy Communion will also be blessed and sanctified by the presence of the Holy Spirit is the blessing and sanctification. So too, all those who receive the Holy Qurbana will also be blessed and sanctified by the presence of the Holy Spirit, not merely for the action of the Spirit. But the fruit of the Holy Spirit may change the bread and wine into the body and blood of Christ but that the Spirit cannot change the bread into body of Christ, but sanctifies the Holy Qurbana. He says: “The priest are holy,everything is sanctified through you”. St. Ephrem Syrus, Opera Omnia 11. s.175). But in this Epiclesis, the Church prays for the coming of the Holy Spirit, not that the Spirit may change the bread and wine into the body and blood of Christ but that the Spirit makes the Eucharistic communion fruitful in us. Through the working of the Holy Spirit in the Qurbana. Holy Spirit makes the Eucharistic communion fruitful in us through the holy Communion. We receive all these effects and fruits of the Eucharist as a prayer for the fruitful communion. It is the Words of Christ Prayer in Epiclesis. Anyone who eats this bread will live for ever’ (Jn. 6:51) ‘My blood shed for the forgiveness of our sins’ (Mt. 26:28) May this Qurbana grant us remission of our debts, forgiveness of our sins.
Bless and Sanctify

Bless

In the Epiclesis we pray that the Holy Spirit may come and dwell in the Qurbana and bless and sanctify it. In the second and third anaphora of our church, attributed to Theodore and Nestorius, the Epiclesis is the prayer invoking the Holy Spirit to change the bread and wine into body and blood of Christ. There we see, more explicitly, a prayer to the Holy Spirit for the work of sanctification of the oblation. In the Epiclesis in this anaphora of Addai and Mari Holy Spirit is invoked for making an indwelling presence in the oblation. Hence it is a prayer more for the presence of the Holy Spirit, not merely for the action of the Spirit. But the fruit of the presence of the Spirit is the blessing and sanctification. So too, all those who receive the Holy Qurbana will also be blessed and sanctified by the power of the Spirit.

Sanctify

Sanctification is the work of the Holy Spirit (2 Thess. 2:13; 1Pet. 1:2). St. Paul reminds us of the sanctifying role of the Spirit in these words: “to make them acceptable as an offering, made holy by the Holy Spirit” (Rom. 15:16). While the community sing the hymn ‘Holy, holy, holy’ the priest recites this Kusappa prayer: “Holy Spirit you are holy, everything is sanctified through you”. St. Ephrem teaches that it is the Holy Spirit who sanctifies the Holy Qurbana. He says: “The priest cannot change the bread into body of Christ, but the Holy Spirit does it” (Ephrem Syrus, Opera Omnia, 11.s.175). But in this Epiclesis, the Church prays for the coming of the Holy Spirit, not that the Spirit may change the bread and wine into the body and blood of Christ but that the Spirit through the indwelling may bless and sanctify the Qurbana so that it may produce the salvific effects in all the communicants.

We should be sanctified

This Epiclesis prayer can be considered primarily as a prayer for the fruitful communion. It is the Holy Spirit who make the communion fruitful in us. Hence we see in this prayer, primarily the mention about the fruits that we should receive through the communion. So the effects of the working of the Holy Spirit in the Qurbana, is ultimately in those who receive the communion. Rather than a change in the bread and wine a sanctification of those who receive the Qurbana is the fruit of the working of the Holy Spirit.

The Fruits of the Holy Communion

It is through the working of the Holy Spirit that we receive today through the sacraments the fruits of Christ’s redemption. We can see in the words of Jesus mention about the salvific fruits for which Jesus instituted the Eucharist. We pray to the Holy Spirit that the reception of the Eucharist may produce in us, all these fruits. Let us see the fruits of Eucharistic Communion.

Words of Christ

‘My blood shed for the forgiveness of sins’ (Mt. 26:28) ➔ May this Qurbana grant us remission of our debts, forgiveness of our sins.

‘I will raise him up on the last day’ (Jn. 6:44) ➔ Great hope in the resurrection of the dead

‘Anyone who eats this bread will live for ever’ (Jn. 6:51) ➔ New life in your heavenly Kingdom

As we see, we pray in the Epiclesis that all the promises of Christ with regard to the Eucharist may be fruitful in us through the holy Communion. We receive all these effects and fruits of the Eucharist through the working of the Holy Spirit in the Qurbana. Holy Spirit makes the Eucharistic communion fruitful in us.
**India: Cardinal says religion should not be criterion for citizenship**

Since 9 December, violent protests have erupted across India against a new law, the Citizenship Amendment Act (CAA), which allows non-Muslim minorities from Pakistan, Bangladesh and Afghanistan who settled in India prior to 2015 to obtain Indian citizenship.

Critics say the exclusion of Muslims under the new law, is discriminatory and that the award of citizenship based on religion is an attack on the secular constitution.

"Religion should never be the criterion for citizenship of a country. Nor is violence a solution when there is a difference of opinion." Cardinal Oswald Gracias, Archbishop of Bombay and president of the Catholic Bishops’ Conference of India (CBCI), said in a statement.

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**Cardinal Alencherry elected Kerala Catholic Bishops Council president**

Cardinal George Alencherry was on Dec 6 elected the president of Kerala Catholic Bishops’ Council (KCBC), an association of the Catholic bishops of all three rites in the state. The head of Syro Malabar Catholic Church succeeds Archbishop Maria CalisSoosaPakiam of Trivandrum Latin archdiocese. Bishop Varghese ChakkalaKol of Calicut (Latin) will be the new deputy chairman of the council. Bishop Joseph Thomas of Bathery (Syro-Malankara) is the new secretary general. KCBC comprises 32 dioceses. They include five archdioceses and eight dioceses of the Syro-Malabar, two archdioceses and ten dioceses of Latin and two archdioceses and five dioceses of the Syro-Malankara Churches.

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**Married father-of-five approved for ordination**

A former Pentecostal minister and married father of five has been approved for ordination by the Vatican. Deacon Drake McCalister will become the first married priest to be ordained in Steubenville Diocese, in Ohio in USA.

McCalister served as a Pentecostal pastor for 13 years but resigned his pastorate after he began to be drawn to Catholicism. He was ordained to the diaconate in 2018. Although clerical celibacy is the norm in the Catholic Church’s Latin rite, exceptions are made on a case by case basis for married clergymen from other denominations who decide to become Catholic.
Question: What is the proper understanding of “Transubstantiation” or “Real Presence”?

Answer:

Virtual v/s actual: Christ is present “in spirit” in the case of the other sacraments, but very uniquely in the case of the Eucharist, he is also present “in person”. To illustrate the difference, compare a dignitary inaugurating a project via video link, versus him coming physically to the site to cut the ribbon. The digital mode makes him virtually present whereas the physical mode makes him personally present (Real Presence). The word “Real” also implies an ‘objective reality’, i.e. it is true irrespective of your belief or worthiness.

Metaphysics: If Christ is truly present in the Eucharistic species, how come we don’t see him as he is (i.e. glorified)? Here a bit of philosophy comes in. Take a hat for instance. The hat’s shape is not the hat itself, nor is its colour the hat, nor is its size, nor its softness to the touch, nor anything else about it perceptible to the senses. The hat itself (the “substance”) has the shape, the colour, the size, the softness and the other appearances, but is distinct from them. Whereas the appearances which are referred to by the philosophical term “accidents” are perceptible to the senses, the substance is not. This distinction between substance and accidents is true of all material things in the universe - however since they are always united, it has no secular significance.

Transubstantiation: At or before the Epiclesis, the substance of the bread gets miraculously replaced by the substance of Christ’s body while the accidents of the bread continue. In other words, the underlying reality of the bread changes while all the appearances open to the senses or to scientific investigation are still those of bread, exactly as before. Similar thing happens with the wine-blood. There have been many documented “Eucharistic miracles” where the accidents also got visibly transformed, but that was just to bolster our faith. Note also that the presence of Christ in the Eucharist is entire: not as a lifeless corpse, but as the whole Christ - body and blood, soul and divinity.

Ecumenism: One nice part is that most of the major churches, viz. the Catholic Church, the Eastern Orthodox Church, Oriental Orthodoxy, the Church of the East, Lutheranism, Anglicanism and Methodism accept the concept of Real Presence (with slight variations) and hence there is hope for future ecumenical agreement on this topic.
Activity 1: #TopNine

Life is all about experiences. Reflect on your top nine moments #topnine from 2019, make a collage of pictures or words either digitally using a phone or on an A4 size sheet and mail it to us. Include in the email, a description of the top nine events of your 2019 in about 250 words.

Activity 2: Writer’s Pen

Put on your thinking hats and write a story based on the pictures in the image. The storyline should be built with the help of all the objects in the given image.

Answers to Activity 1

1. Hannah
2. Jesus
3. One of the ten lepers
4. Abraham and Sarah
5. Zacharias and Elizabeth
6. Nehemiah
7. Ruth
8. Rachel
9. Children of Israel
10. Moses
11. Joshua
12. David
13. Jonah
14. Daniel
15. Three Hebrew Boys

- D. Samuels birth
- G. Lazarus resurrection
- J. Healing of leprosy
- M. Isaac’s birth
- B. Birth of John the Baptist
- A. Rebuilding of the walls of Jerusalem
- C. Marriage of Boaz
- E. Marriage of Jacob; birth of Joseph
- H. Deliverance of Egypt
- O. Ten commandments
- N. Walls of Jericho fell down
- I. Defeat of Goliath
- H. Great fish releases home
- K. Safe in the lion’s den
- F. Untouched by the fiery furnace

Lucky Winners of Activity 1:

MATCH THE BLESSINGS

1. Avina Rose,
   Mother of Victory, Tikujiniwadi
2. Celine Jaison,
   Sacred Heart Church, Bhayandar.
3. Steji Santhosh,
   St. Thomas Church, Vasai East
4. Criton Charly,
   St. Thomas Church, Mira Road East
5. Elna Johnson,
   Holy Trinity Church, Thane
Activity 3: Word Search
Let the children come. He said to them, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs.”
Find the words in the given jigsaw horizontally, vertically or diagonally.

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

Lucky Winners of Activity 2: UNSCRAMBLE
1. Sherin Anthony, Christ the king church, Bhandup
2. Jiya Jolly Manakkil, St. Alphonsa Chruch, Uran
3. Immanuel Anthony, St.Thomas Cathedral, Kalyan west
4. Diya Roy and Jiya Roy, Sacred Heart Church, Bhayander
5. Jessica Mathew, Amala Matha Church, Mulund

Answers to Activity 2

Send the answers to the three activities to lanternkidsroom@gmail.com
Please mention your name and parish name in the body of the email.

Kids’ corner, compiled by Elizabeth Dimal
MANGALA CARGO CORPN.
HOUSEHOLD PACKERS & MOVERS

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

Branch Office:
Kannur, Calicut, Trichur, Ernakulam,
Kottayam, Kollam and Trivandrum

Shop No. 1,
Trishul Terraces,
Plot No. 36, 37,
Sector 20, Koparkhairane,
Navi Mumbai - 400 709
Tel.: 022 - 2754 6884
90th Birthday Wishes
16.01.2020

A. J. VARGHESE

Wishing you a very Happy 90th birthday Daddy. May God’s abundant blessings be upon you on this special day and the days to come.

WITH LOTS OF LOVE FROM,
JOSEPH, MINI, AJITH, NIKITA & NEVILLE


Celebrating 50th Wedding Anniversary
19.01.2020

May God continue to bless your lives with His grace and kindness.

With lots of love:
Santosh, Jiby, Sanjana & Aaron
Jitesh, Maymol & Juan

Mr. Dominic Antony & Mrs. Annie Dominic

Little Flower Forane Church, Nerul.
1st Death Anniversary
1/1/2020

"God looked around his garden — And found an empty place, He then looked down upon the earth — And saw your tired face, He put his arms around you — And lifted you to rest, God’s garden must be beautiful — He always takes the best, He knew that you were suffering — He knew you were in pain, He knew that you would never — Get well on earth again, He saw the road was getting rough — And the hills were hard to climb, So he closed your weary eyelids — And whispered, 'Peace be thine', It broke our hearts to lose you — But you didn’t go alone, For part of us went with you — The day God called you home."

Fondly remembered by:
Wife — Annakunju Devassy
Son — George Devassy
Daughter — Susan Paul
Daughter-in-Law — Julie George
Son-in-Law — Paul Antony
Grandsons — Daniel George & Ryan Paul

DEVAZY KUNJAVAREED PARAYIL
Born: 06.01.1926  Died: 01.01.2019

10th Death Anniversary
23rd January

In ever loving memory of our beloved Dad
Those we love never go away
they walk beside us every day unseen unheard
still near still missed and still very dear

MISS YOU DAD

Fondly remembered by:
Wife: Cicily Peter
Children & Grandson
Anish Peter & Dalia Anish,
Arun Peter & Johncy Arun,
Rani Debby, Debby Thomas & Dany Debby.

PETER SAMUEL
Born: 19-10-1948
Died: 23-01-2010

3/101, Jaya Garden, Behind Hetal Park, Opp. Jangid Estate, Mira Road (E).
KALYAN EPARCHY YOUTH

1st Qurbana - Vadayar
2nd Ordination - Kochuthovala
3rd Qurbana - Changanachery
4th Communion & Confirmation - Elangulam
5th Marriage Blessing - Nadavarambu
6th Qurbana - Chunangamveliy
7th-15th Syro Malabar Synod - Kakkanad
16th Curia Meeting - Bishop’s House
18th Communion & Confirmation - Dapodi
19th Communion & Confirmation - Kanjur Marg (E)
Communion & Confirmation - Tikujiniwadi
20th Minor Seminary Class - Panvel
Communion & Confirmation - Mira Road
21st Qurbana - Powai
Curia Meeting - Bishop’s House
22nd School Annual Day - Lonand
23rd Ecumenical Meeting - Vashi
24th Qurbana - Wagle Estate
25th Communion & Confirmation - Nerul
26th Communion & Confirmation - Borivali
Communion & Confirmation - Kalina
27th Minor Seminary Class - Panvel
28th Qurbana - Malad (West)
29th Qurbana - Wanowari
30th Curia Meeting
31st School Annual Day - Vasai (East)
1st Death Anniversary
12th January, 2020

Mrs Rosamma Joseph
(W/o Late Mr ND Joseph)
Birth: 10-12-1952
Death: 12-01-2019

Daughters : Jasmin, Jessy
Sons-in-law : Johnson, George
Grandchildren : Alan, Alwin, Marc, Cheryl

Christ The King Church
Bhandup, Mumbai

1st Death Anniversary

"Those we love don't go away they walk beside us every day. Unseen but always near still loved still missed and very dear.

Fondly remembered by
Husband Jose Thambi
2 Daughters and 4 Grand Sons

Prathamesh Darshan CHS, Kalyan (W)
9833414085

VERONICA JOSE
18.02.1957 - 03.01.2019
Kalyan Mathrusangam celebrated its 24th Annual Day and marked the Opening ceremony of its Silver Jubilee Celebrations on 01st Dec, 2019 at Animation and Renewal Center (ARC), Panvel. The chief guests for the occasion being Rev. Fr. Wilson Eluvathingal Koonan (Director, International Mathruvedi), Sr. Sally Paul (Animator), Dr. Reethama K.V. (President) & Mrs. Rosily Paul Thattil (Secretary). His Excellency Mar Thomas Elavanal, Bishop of Diocese of Kalyan inaugurated the function. Excellence award winners and Marathi topper for 2019 in SSC Board were felicitated. Best Unit for all the 3 categories were awarded. On the occasion of the inauguration of the Jubilee Celebrations, Ex. Directors, Presidents, Secretaries & Treasurers were honored and token of appreciation was presented to them. A new scheme "We Care, You Care" was introduced by Rev. Fr. Benny Thanninilkumthadathil, Director, Kalyan Mathrusangam which will provide interest free loans for the children of ALMANAH mothers for professional courses.

Msgr. Thalachira memorial drama competition 2019 organised by Pithruvedi on 15th December 2019 at Terna college Auditorium, Nerul. Inauguration of the programme was done by Pithruvedi Director Rev. Fr. Shibu Pulickal.

Winners of the Drama Competition
1st prize - Sacred Heart Church, Bhayandar
2nd prize - St. Mary’s Church, Nashik City
3rd prize - Little Flower Church, Nerul
Best Actress - Soumya Rose Saji, Mary Matha Church, Sakinaka
Best Actor - Dominic Savio, St. Mary’s Church, Nashik City
Best Director - Ashish Abraham, Sacred Heart Church, Bhayandar
Rev Fr. Jacob Porathur, Rector of St Thomas minor seminary, Panvel felicitated the winners.
Pithruvedi President- Mr. Jose Mathew, Secretary-Mr. Thomas Mathew , Convenor- Mr.P.J.Joseph and Mr Vitus Joseph addressed the function.
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