FRATELLI TUTTI
ON FRATERNITY & SOCIAL FRIENDSHIP

MERRY CHRISTMAS
BUT THE ANGEL SAID TO THEM, "DO NOT BE AFRAID. I BRING YOU GOOD NEWS THAT WILL CAUSE GREAT JOY FOR ALL THE PEOPLE."
(LUKE 2:10)

And cradled there in the scented hay,
In the air made sweet by the breath of kine,
The little child in the manger lay,
The child, that would be king one day
Of a kingdom not human, but divine.

- The Three Kings

Merry Christmas
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There perhaps could never be a better time than today that the encyclical, “Fratelli Tutti”, could assume better global relevance. The globalization favoured by mass media that humanity has gained in the last decade, has been so intense that our surroundings have transformed into a "global village". There exists basically two ways of managing this, that in relevance of the story of Cain and Abel, fratricide
The youth are particularly sensitive to fraternity. Many experience it in their families, sometimes as wealth and other times, as a burden. But everyone feels its fascination.

and fraternity. From the very first moments of his pontificate, with the very choice of his pontifical name, Pope Francis relaunched the perspective of fraternity to the whole world. Jesus didn't invent it, but it was Jesus Himself who extended it to His disciples (cf. Matthew 23, 8-9) and, through them, He proposed it to all men. In the ancient Greek and pre-Christian Hebrew world, the word "brother" meant the sharing of blood and lineage, while the "others" were people or foreigners. Perhaps they were respected and assisted, but they were not considered "brothers". However, when the Christian communities opened their doors, not only to Jews but also to pagans, not only to men but also to women, not only to citizens but also to slaves, a tiny revolution took place: "There were no longer Jew or Greek; slave or free; male and female, because you are all one in Christ Jesus "(Galatians 3,28). St. Paul here obviously refers to the baptized, but the possibility for all peoples and social classes to be baptized potentially broke down barriers. The Jews had already attained the matured conviction that there is only one God, creator of humanity, and therefore, He is the God of every human being and that the Christians name this God as Father, of whom Jesus is the Son, Saviour of all men and eventually of the whole humanity.

In 2020, the word "fraternity" has acquired new meanings: the pandemic has sharpened forms of selfishness and altruism, both being active from the time of Cain and Abel and eventually within us and in nature. On one hand, Covid-19 has created a new pathology i.e., it has produced inexpressible mourning and suffering and has led some to withdraw into oneself. On the other hand, it manifested unexpected generosity, enormous gestures of dedication, countless attitude of closeness to others and trust in God. Pope Francis cited "we are in the same boat." Such a situation has been felt only on a few occasions where we really feel to be on the same boat, because the pandemic strikes everywhere and reveals human hearts, both of the rich and the poor, and does not stop at national customs and continental borders.

The youth are particularly sensitive to fraternity. Many experience it in their families, sometimes as wealth and other times, as a burden. But everyone feels its fascination: the youth very well know that we are made for relationships and that the appropriate way to live relationships is not via domination and exploitation, but via giving and gratitude. Unless they experience it directly, they feel fraternity only as a dream or mirage. Instead, when they experience it, in their homes, in Christian communities, in voluntary service, in schools or at workplaces, they remain fascinated. Today all over the world, "youth ministry" offers experiences of everyday life and not just opportunities for reflection. Fraternity is the deep desire of the human heart, especially that of the youth.

The "Catholic" faith involves a universal connection; in fact, the word "catholic"
precisely means this: "conforming to the whole". Pope Francis frequently repeats in his first encyclical, "Laudato Si" - again a title taken from St. Francis of Assisi - "everything is connected", "everything is related." For this reason, "Fratelli Tutti" brings together the great Catholic tradition of the first and second millennium. That is, it gathers the experience of the apostolic communities and the Fathers of the Church, relaunching Christian fraternity as a rope that binds together the apostolic communities and the Fathers of the Church with the baptized. It also relaunches universal fraternity as a thread that binds them together along with all human beings. It collects the monastic tradition, particularly the Benedictine, relaunching fraternity among all those who radically live the Sequela Christi and obey the Lord through the community rule and through the "father" viz., the Abbot, who is the image of the Father. It gathers the Franciscan tradition, relaunching fraternity with all creatures, including the sun, the moon, water and ... even death. It is a cosmic fraternity, precisely "catholic", which crosses all cultures and times and involves all creatures. It is not precisely "doing good", rather it is "Catholicism." Pope Paul VI, half a century ago, had already launched a message that connected the social’v question and the ecological one, respect for our brothers and sisters, care for creation, justice towards the poor and care for the environment (cf. Address to FAO on November 16, 1970). John Paul II and Benedict XVI had already taken up this relationship several times which Pope Francis has treated thoroughly in the two encyclicals. The criticisms, as always, aim to deconstruct these connections and accuse Pope Francis and his immediate predecessors of having espoused sociology without faith, a horizontal vision of life and ethics devoid of dogmas. Instead, the challenge today is precisely this: the two dimensions, human and divine, moral and doctrinal are deeply intertwined. The one without the other would be seriously incomplete, ending up promoting a philosophy made up of only unanswered questions or on the contrary, a theology made up of only answers that no longer meet concrete questions.

Humanity is at a crossroads: if individuals, societies, political and religious systems convert (even more) to fraternity, they will be saved; otherwise they will risk choking under the crisis of terrorism, natural disasters, wars, economic inequalities and increasingly aggressive diseases. Certainly an encyclical is not enough to reverse the trend; however it is a cry, a new cry, which the Church launches to herself and to the world; it is not meant to frighten, but just gives enough indications to inspire hope. It is certainly necessary to begin with oneself and one's direct relationships; to then spread to social groups and the political community, even through the new digital means of communication, that the pandemic of charity could truly heal us.

Translated from Italian by
Br. Stebin Cheriyaparambil, a Seminarian at the Diocese of Kalyan, who is currently studying Canon Law at Lateran University, Rome.
CREATING A SOCIETY OF FRATERNITY

Pope Francis in his social encyclical Fratelli Tutti reminds us that love has no boundaries. There are no ‘others’, no ‘them,’ there is only ‘us’. We are all made for love. The Encyclical aims to promote a universal aspiration toward fraternity and social friendship. God asks us, “Where is your brother? Where is your sister?” (Gen. 4:9). According to the Pope, by this question, God encourages us to create a culture, in which we resolve our conflicts and care for one another. In the second chapter of the encyclical, the Pope presents the parable of the Good Samaritan to draw many lessons. Various texts of the Old and New Testaments reveal that our hearts should expand to embrace all. Love does not care if a brother or sister in need comes from one place or another. For “love shatters the chains that keep us isolated and separate; in their place, it builds bridges. Love enables us to create one great family, where all of us can feel at home. (58-62)

In the parable of the Good Samaritan, a man is assaulted by thieves and is lying...
injured on the wayside. Several people passed by him, but did not stop. Only one person stopped, approached the man and cared for him personally, even by spending his own money to provide for his needs. He also gave him his time and attention. Now the question is - which of these characters do we resemble? Pope Francis tells us that for all the progress we have made, we are still “illiterate” when it comes to accompanying, caring for and supporting the most frail and vulnerable members of our developed societies. We are living in a society that seeks prosperity but turns its back on suffering. (63-66)

Jesus’ parable summons us to rediscover our vocation as citizens of our respective nations and of the entire world, builders of a new social bond. By his actions, the Good Samaritan showed that “the existence of each and every individual is deeply tied to that of others: life is not simply time that passes; life is a time for interactions”. Pope Francis tells us that the parable speaks to us of an essential and often forgotten aspect of our common humanity: we were created for a fulfilment that can only be found in love. We cannot be indifferent to suffering; we cannot allow anyone to go through life as an outcast. Instead, we should feel indignant, challenged to emerge from our comfortable isolation and to be changed by our contact with human suffering. That is the meaning of dignity. (64-68)

The decision to include or exclude those lying wounded along the roadside can serve as a criterion for judging every economic, political, social and religious project. Each day, we have to decide whether to be Good Samaritans or indifferent bystanders. Will we bend down to touch and heal the wounds of others? Will we bend down and help another to get up? This is today’s challenge, and we should not be afraid to face it. Jesus trusts in the best of the human spirit; with this parable, he encourages us to persevere in love, to restore dignity to the suffering and to build a society worthy of the name. (69-73)

The fact that the passers-by were religious stands out in the parable. A believer may be untrue to everything that his faith demands of him, and yet think he is close to God and better than others. Genuine faith is one that helps open our hearts to our brothers and sisters. Pope Francis warns against the possibility of plunging the people into despair. He says that the complaint that “everything is broken” is answered by the claim that “it can’t be fixed”, or “what can I do?” This feeds into disillusionment and despair, and hardly encourages a spirit of solidarity and generosity. At the same time the, Holy Father asks us to take an active part in renewing and supporting our troubled societies. For our part, let us foster what is good and place ourselves at its service. Let us seek out others and embrace the world as it is, without fear of pain or a sense of inadequacy, because there we will discover all the goodness that God has planted in human hearts. Yet let us not do this alone, as individuals. The Samaritan discovered an innkeeper...
who would care for the man; we too are called to unite as a family that is stronger than the sum of small individual members. Let us care for the needs of every man and woman, young and old, with the same fraternal spirit of care and closeness that marked the Good Samaritan. (74-82)

The parable of the Good Samaritan tells us not to decide who is close enough to be our neighbour, but rather that we ourselves become neighbours to all. In the parable, the wounded man was a Judean, while the one who stopped and helped him was a Samaritan. This detail of the story beckons us to a love that includes everyone. The encounter of mercy between a Samaritan and a Jew is highly provocative and challenges us to expand our frontiers. It gives a universal dimension to our call to love, one that transcends all prejudices, all historical and cultural barriers, petty interests. As Christians, we are called to see Christ himself in every brother and sister and love them, always and everywhere. (83-86)

In the fourth chapter titled “A Heart Open to the Whole World” (128-153), Pope Francis brings to our attention the plight of the migrants and the tension between what is local and what is global. He sums up our response to the migrants in four words of actions: Welcome, Protect, Promote and Integrate. The Holy Father tells that the migrants are a blessing, a source of enrichment and a new gift that encourages a society to grow. Then he speaks of the spirit of gratuitousness which is the ability to do some things simply because they are good in nature, without concern for personal gain or recompense. The true worth of a country lies in its ability to think not simply as a country but as part of the larger human family.

In our Indian socio-political context where there is so much communal hatred and where wrong interpretations of patriotism prevails, the social encyclical of Pope Francis, Fratelli Tutti, is a clarion call for us Christians to create and promote human fraternity and social friendship. In our schools, catechism classes, sermons we must insist on the intrinsic value and dignity of every person and the duty to consider the other as my own sister and brother. May the call of our Holy Father to solidarity and gratuitousness find an echo in our lives and communities. The Triune God is universal love. It is unchristian to be “passers-by” and our only option is to be Good Samaritans in this wounded world of ours.
Pope Francis, through his social encyclical 'Fratelli Tutti', indicates the urgency of building up a spirit of fraternity and social friendship in humanity. In the context of Covid-19, it has all the more become an immediate need of humanity. We must create a 'just and peaceful world'. To achieve this goal, we need the positive contribution of every individual belonging to all nations, races and religions. None of us shall remain passive, silent and indifferent spectators.

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FRATELLI TUTTI
- THE SOCIAL ENCYCLICAL OF POPE FRANCIS

IN THE CONTEXT OF THE DIOCESE OF KALYAN

Msgr. Emmanuel Kadankavil is the Vicar General of the Eparchy of Kalyan. He holds a PhD in Youth Catechesis.
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In the present milieu of the pandemic Covid-19, the diocese of Kalyan is prepared to gallop ahead without any doubt and hesitation. All its faithful
are eagerly waiting to re-discover their faith in the local community which they could not access due to the 'social distancing' declared all over the world and particularly in Maharashtra and in the territory of the diocese of Kalyan which was worst hit by the pandemic. It is in the context of this 'social distancing' that the Holy Father wishes to remind us that the whole humanity must experience a 'social closeness and intimacy' now more than ever before.

Though the diocese of Kalyan could not physically assemble the faithful in the churches, are already engaged in some activities of this kind.

'Dark Clouds over a Closed World' need to be dealt with adequately. It is a double-edged sword hanging over us. Today we are encountering a 'closed world' with 'dark clouds' hovering over us. It is imperative that we as an ecclesial unit, create an 'open world' and spread the 'rainbows' amidst the dark clouds that soar over us. As a diocese we can remove the darkness clouding up over 'democracy', 'justice' and 'freedom'. The local ecclesial community can function in a more

The local ecclesial community can function in a more democratic way to achieve the collective goals. Gradually, every Christian faithful shall create space for a 'social community' by removing 'selfishness and indifference towards the common good'.

as a Church community, everyone experienced the 'flavour of the Gospel' and 'fraternity and social friendship' as Pope Francis affirms in his encyclical. As envisaged in Fratelli Tutti, the diocese is further committed to adhere to this spirit of fostering fraternity, social closeness and intimacy, deeper friendship and fraternity, even after the Covid-19 lockdown. We are all drawn closer and a greater need is felt among the clergy, religious and the faithful, to 'dream, then as a single human family' and live the conviction that we are 'brothers and sisters all'.

The most serious issue is one of health, as the virus has hit the physical health of humanity as a whole and several members of our own Eparchy as well. We are convinced that 'no one can face life in isolation' as Pope Francis reminds us. In this scenario we need to launch new initiatives where we can stand together and face the present situation together with one heart and mind, as we

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'Strangers on the Road' must be taken care of. The 'Good Samaritans' of each local church who are willing to extend a helping hand to the wounded, helpless, fallen and rejected ones, must do so. The 'frail and vulnerable' ones in the parishes must be
paid special attention to. One has to work hard to overcome prejudices, personal interest, historic and cultural barriers to become a 'good neighbour' to those in need. 'Building bridges of love' alone can help the community to progress. A greater tie-up between the families of each parish can make everyone a 'good Samaritan'. For this, we need to 'recognize Christ in the face of every excluded person'.

'Envisaging and Engendering an Open World' will help the clergy and the faithful of our diocese to create a 'universal dimension' which will motivate us to go 'outside the self' and find a 'fuller existence in another', opening us up to the 'dynamism of charity' leading the humanity to 'universal fulfilment'. Henceforth the leadership shall make sure that the 'dynamism of charity' is not limited to external activities but that everything that they do shall be 'measured by love' which shall always 'lead us to seek better for the life of the other, far from all selfishness', taking us to a sense of 'solidarity and fraternity' towards all. Pope Francis affirms that the 'right to live with dignity' cannot be denied to any member of our community. There must arise a culture of inter-family, inter-parish, inter-forane, and inter-diocesan relationships. As the Encyclical emphasizes the need to handle the issue of 'debt', we, at the diocesan level need to consider writing off the individual debts or even helping persons to pay off their debts. The poorest of the poor must be sought out and helped. Let's not wait for them to come to us asking for help.

'A Heart Open to the Whole World' is the need of the time. Pope Francis wants the migrants to be welcomed, protected, supported and integrated into the local community. We have a lot of migrants in Maharashtra. The diocese of Kalyan is committed to caring for them and also accommodating the different language groups that are seeking faith as well as a place of refuge. Unnecessary, ill-motivated and anti-social migrations must be avoided. The Pope invites us to simplify all formalities and documentations with regard to migrants and their care. The post Covid-19 situation demands from the pastors the simplification of structural entanglements so that the faithful will feel welcomed always.

Pope Francis calls for the 'art of encounter', meeting everyone where they are. The church leadership shall move out of their comfort zone and meet the people where they are.
'A Better Kind of Politics' must be provided. Both the parishes and the dioceses must envisage a polity with true vision more than sheer exercise of authority. It shall be oriented towards the 'service of the common good'. There shall be open discussion and meaningful dialogue done in each of the bodies of the community both at the parish and Eparchial levels. The Pope calls it 'Populism' which means to utilize the wide experiences of the 'common people' to meet the requirements of the situation. A policy 'with and of the poor' must be carried out. This must be an endeavour to protect the 'essential dimensions of social life' like 'solidarity and subsidiarity', and addressing all issues of inequality, denial of human rights and all sorts of terrorism which become the 'source of shame for humanity'. The problem of hunger and lack of housing must be addressed at first. As 'torrents of moral energy', the church shall put to track any aberrations both within the ecclesial community as well as the secular society around us. The Church must use the 'force of law, not the law of force'.

'Dialogue and Friendship in Society' becomes imperative in the context of the post-covid-19 ministry in the society. Pope Francis calls for the 'art of encounter', meeting everyone where they are. The church leadership shall move out of their comfort zone and meet the people where they are. The Pope says, 'each of us can learn something from others. No one is useless and no one is expendable'. Approaching the faithful, we need to employ the 'miracle of kindness' as the Pope calls it. This can free them from 'anxiety and the frantic flurry of activity' that prevail in their hearts.

'Paths of Renewed Encounter' must be employed so as to attract the faithful back to normal activities of living their faith. Both the pastors and the faithful need to be 'proactive' in the pursuit of 'reconciliation and mutual development' based on 'truth, justice and mercy'. The Pope invites us to 'forgive everyone' and 'love everyone' for forgiveness is linked to peace. To keep the collective conscience alive, we, as a diocesan community must stand for these noble causes and spread positive ideologies which will help humanity to grow in brotherhood.

'Religions are at the Service of Fraternity in our World'. The Church must make every effort to eliminate the idea of terrorism. Terrorism is end result of the 'erroneous interpretation of the religious texts'. The erroneous 'policies linked to hunger, poverty, injustice and oppression' also contribute to terrorism. At the local and diocesan levels, initiatives can be taken to promote inter-religious dialogue, to educate everyone to respect each other, grant religious freedom to each other and the right to believe.

The Encyclical emphasizes the role of the Church in creating a new society post-covid-19. Pope Francis exhorts us not to 'restrict her mission to the private sphere', instead gives attention to the common good and works towards promotion of integral human development based on the Gospel principles. Recalling the "Document on Human Fraternity for World Peace and Living Together' signed between the Pope and Grand Iman of Al-Azhar, Ahmad Al-Tayyib, he calls for a greater 'interreligous dialogue', 'human fraternity', 'common cooperation as conduct' and mutual knowledge as the basic means and method to build an integrated society.
community must stand for these noble causes. We, as diocesan leaders, are called to 'forgive everyone' and 'love everyone' for integral human development. The Pope invites us to 'reconciliation and mutual development' based on 'truth, justice and mercy'.

The faithful need to be 'proactive' in the pursuit of human fraternity. We are called to 'Paths of Renewed Encounter' so as to attract the faithful back to normal activities of living their faith. Both the pastors and religious leaders need to employ the 'miracle of kindness' as the 'art of encounter', meeting everyone where they are. The church leadership shall move out of their comfort zone and meet the people where they are. The church shall put to rest the idea of terrorism. Terrorism is end result of the 'erroneous interpretation of the religious texts'. The erroneous 'policies linked to the force of law, not the law of force'.

The Church must make every effort to protect the 'essential dimensions of social life' like shelter, food, education, health, and spread positive ideologies which will help humanity to grow in brotherhood.

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The Church must use the 'force of law, not the law of force'. The Church must stand as the 'light of the world' to provide a message of hope and peace in a conflicted world.

We need to employ the 'miracle of kindness' as the 'art of encounter', meeting everyone where they are. The church leadership shall move out of their comfort zone and meet the people where they are.
കാന്തി നിഷേധാന്തം എന്നും കാന്തി നിഷേധാന്തം എന്നു് പോലും പറയുന്ന പ്രാചീന ഭാരതീയ ദേശനാടനായ പത്താം നൂറ്റാണ്ടുടെ പഴയ കാലം‌ൽ പ്രസിദ്ധീകരിച്ച പത്രമാണ്‌. ഇന്ത്യയുടെ പഴയ ഇംഗ്ലീഷ് ഭാഷാ പത്രമാണ്‌. 

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Fr Boby Mulakkampally

is the Parish Priest at St. Thomas Catholic Church, Mira Road.
Planning for a Pandemic Christmas

Every year, we celebrate Christmas with great grandeur and pomp, with Santas coming to our homes, houses decorated with Christmas buntings, carols being sung all around, visiting our relatives and friends and getting ready for the Christmas mass in our best outfits. It feels a little low to celebrate Christmas without all these jubilations. But Christmas is all about food, gifts and decorations? It will be a different Christmas this year but that does not mean it cannot be merry. The true spirit of Christmas lies in what good we can do to carry Jesus to someone. When I say carrying Jesus, it means lending a helpful hand to those in need, sharing in the pain and sorrows of others or just being present for them during this time of pandemic.

This year, Christmas for me is going to be all about gratitude in my heart - gratitude for the gift of survival, gratitude for having my loved ones with me, gratitude that I still have so much to celebrate about. At the same time, a relief to know that there are thousands of warriors around the world who through their selfless service have helped and will continue to help us safely sail through this pandemic. While thanking God for all the endless blessings that I have received this year, I also pray in a special way for the souls of all those who lost their lives to this pandemic and also for their bereaved families during this Christmas. I promise to still stay positive and excited about the things I can still do.

This Christmas, as I set up the star on the Christmas tree, I assure to be a light in the life of someone who needs my help. As I welcome baby Jesus into my heart this year, I would make sure to spread his love and provide comfort to others in these troubled times - to continue with the mission that Jesus carried out during his life in this world.

Last year, during Christmas, I had the privilege of visiting the Don Bosco Shrine and donating funds from my little savings for the needy there. This year I won’t be able to visit personally but I know that there are many needy out there more than ever before who are waiting for someone to light up their lives. I will make sure to be a beam of hope in their times of darkness.

One thing I would miss the most during this Christmas is coming together as a family for the celebrations, but this year we have decided to get together with virtual family celebrations. It may not be equally fun as always but atleast I am fortunate that I still have my loved ones with me. Remember that when we care way too much about the bad things in our life, we end up losing what is really good. So this Christmas, let’s place all our worries and burdens on our Saviour Jesus Christ and celebrate the true Spirit of Christmas - to give up one’s very self, to think only of others and how to bring the greatest happiness to others.

Vanessa Vinod
Class 9, belongs to Christ the King Church, Bhandup.
Planning for a Pandemic Christmas

Every year, we celebrate Christmas with great grandeur and pomp, with Santas coming to our homes, houses decorated with Christmas buntings, carols being sung all around, visiting our relatives and friends and getting ready for the Christmas mass in our best outfits. It feels a little low to celebrate Christmas without all these jubilations. But Christmas is all about food, gifts and decorations? It will be a different Christmas this year but that does not mean it cannot be merry. The true spirit of Christmas lies in what good we can do to carry Jesus to someone. When I say carrying Jesus, it means lending a helpful hand to those in need, sharing in the pain and sorrows of others or just being present for them during this time of pandemic.

This year, Christmas for me is going to be all about gratitude in my heart - gratitude for the gift of survival, gratitude for having my loved ones with me, gratitude that I still have so much to celebrate about. At the same time, a relief to know that there are thousands of warriors around the world who through their selfless service have helped and will continue to help us safely sail through this pandemic. While thanking God for all the endless blessings that I have received this year, I also pray in a special way for the souls of all those who lost their lives to this pandemic and also for their bereaved families during this Christmas. I promise to still stay positive and excited about the things I can still do. This Christmas, as I set up the star on the Christmas tree, I assure to be a light in the life of someone who needs my help. As I welcome baby Jesus into my heart this year, I would make sure to spread his love and provide comfort to others in these troubled times - to continue with the mission that Jesus carried out during his life in this world.

Last year, during Christmas, I had the privilege of visiting the Don Bosco Shrine and donating funds from my little savings for the needy there. This year I won't be able to visit personally but I know that there are many needy out there more than ever before who are waiting for someone to light up their lives. I will make sure to be a beam of hope in their times of darkness.

One thing I would miss the most during this Christmas is coming together as a family for the celebrations, but this year we have decided to get together with virtual family celebrations. It may not be equally fun as always but atleast I am fortunate that I still have my loved ones with me. Remember that when we care way too much about the bad things in our life, we end up losing what is really good. So this Christmas, let's place all our worries and burdens on our Saviour Jesus Christ and celebrate the true Spirit of Christmas - to give up one's very self, to think only of others and how to bring the greatest happiness to others.

Vanessa Vinod
Class 9, belongs to Christ the King Church, Bhandup.
My 2020 Christmas Thoughts

The word Christmas evokes happiness, love, peace and joy. Irrespective of where we live, (even in the Australian continent where it’s summer during Christmas), the imagery we have of Christmas is of a winter night with beautiful snowfall, decorated pine trees, Santa Claus in a red fluffy jacket carrying gifts for children, angels singing carols, stars of diverse hues, and a smiling baby Jesus in a manger. Globally, Christmas is celebrated as a festival of love and brotherhood where families and friends come together to share their joy and happiness, exchange gifts, dine together, make greeting visits, and engage in acts of charity. Undoubtedly, Christmas is the happiest time of the year for everyone – the rich, poor, children, youth, adults and elderly. Billions of people across 160 countries celebrate Christmas without any cultural or religious barriers.

What does Christmas signify? There are several theological and philosophical interpretations of Christmas most of which revolve around God's love for the humans. For me, Christmas means God is with me/us, here and now, and forever. Christmas symbolises the eternal presence of God (through His only son) amidst humankind. Christmas is the celebration of God’s everlasting love, mercy and protection. While some people say exchanging gifts during Christmas is symbolic of reciprocating God’s gift (of His Son) to mankind, I believe the best gift we can offer to our fellow beings is, rather should be, in the form of love, compassion and kindness. Sharing what we have (our material and spiritual resources) with others, especially those in need and less fortunate than us, is the most meaningful way to celebrate Christmas. And, for this, we don't have to wait for 25th December! A true follower of Jesus celebrates Christmas every single day.

Christmas this year is going to be very special and meaningful when the whole world is reeling under the COVID-19 pandemic. We've lost many to the virus, millions have been rendered jobless and many more will succumb to the socio-economic fallout of the pandemic. This Christmas will be an opportunity for us to bring love, light and hope in the lives of those directly affected by COVID. While my external celebrations will be guided by social distancing norms, I would use this Christmas to forge a deeper spiritual bonding and connect with myself and those around me, especially my family, friends and neighbours. Decorations, Crib making, online midnight Mass, virtual get-togethers/parties, gifts for our housekeeper and family, Carol singing, and digital greetings for friends and relatives are all part of my plan for this Christmas. I would take efforts to spread love and happiness around. May the true spirit of Christmas thrive and outsmart the pandemic, while I urge everyone to stay safe and healthy. I wish my readers and friends a Merry Christmas and a wonderful 2021.

Isabel Thomas
Class 11, belongs to St. Alphonsa Forane Church, Vasai West

How I will spend Christmas in this pandemic

This year, Christmas is going to be different because of the pandemic but I am eagerly waiting for Jesus’ birthday as well as mine.

I will try and create a little advent calendar with festive activities for each. I will send gifts to my cousins who live nearby and ask them to open them together using Zoom or a Whatsapp video call.

Though the Christmas celebrations will be different due to the Covid pandemic, we will still try to spread love and joy to all, praying that this pandemic comes to an end very soon and all are healthy and safe.

Norah Sanoj
Class 5, belongs to St. Kuriakose Elias Chavara Church, Kandivli East.
How I will spend Christmas in this pandemic

The pandemic is now part of our lives and this Christmas is going to be a little (a lot) different for me and for everyone this year. But there is no need for it to be cancelled or minimized.

I can still feel the Christmas spirit and I can make this time of the year just as special as every year while being safe and by doing the following:

- I can unwrap and dust all our beloved Christmas ornaments.
- Me and my family can decorate and make the crib, just like we do it every year.
- We can decorate the Christmas tree and put the star on it.
- We can even play card games and some family games with our entire family.
- Most importantly, we can sing the Christmas carols and pray to God.
- Sending gifts to those in need

Even though we cannot go out to meet our cousins, we can Facetime each other virtually.

It's so easy to focus on what we can't do right now but many things about Christmas can still happen, just as they have always been... nothing has to really change.

This is how I am going to be spending Christmas holidays this year in this pandemic.

Bridget Sanoj
Class 11, belongs to St. Alphonsa Forane Church, Vasai West

My 2020 Christmas Thoughts

December, a month both children and parents wait for, is that time of the year where we would be busy preparing for Christmas, the season of joy, happiness, togetherness and family. We would make multiple trips to the shops for the right kind of decorations to decorate our house and our Christmas tree, we would probably be mall hopping for the right kind of dress to wear on Christmas, Mom would be making Christmas delicacies. The house would be filled with the sweet and warm aroma of freshly baked cakes and wine. But unfortunately, this year everything has changed.

This pandemic has been hard for all of us. It has entirely changed our definition of normal, be it from simply going out, to celebrating festivals everything has changed but we have to have a positive attitude and not let our Christmas spirit come down. We have to try to follow all the old Christmas traditions as much as possible and make new ones along the way.

Every year in December, me and my family usually go to Kerala to celebrate Christmas with our grandparents, uncles, aunts, cousins and friends. On the 24th night, we all get dressed up and attend the Midnight mass, this year too we plan to do the same but this time we will attend mass online instead. After mass, we come home, filled with happiness, peace and joy and cut a cake to celebrate this wonderful day, 'the birthday of Jesus Christ' and this year too we will be following this tradition but we will do it virtually instead, with our family. We are also planning a virtual online Carol singing session. We have planned to make handmade tree ornaments instead of buying new ones.

Although the covid situation has affected each and everyone of us, we must not let the spirit of Christmas be broken and have always keep a happy and positive approach to every hurdle that is presented in front of us. We should also be thankful to the Almighty for good health and be aware and take notice of those who haven't been as fortunate as we were during this holy season. Hence my family has decided that instead of buying new clothes we will use that money to buy necessary supplies and distribute it to the poor and needy. This way we plan to continue living and spreading love and joy and not let this pandemic decrease our Christmas spirit, let us all continue praying and have faith in God.

Jessica Jeejoe
Class 9, belongs to Christ the King Church, Bhandup.
Fratelli Tutti: A Children's Guide

“Fratelli Tutti” are the words used by St. Francis Assisi to address his brethren. St. Francis did not aim at imposing doctrines; he simply spread the love of God. This saint of fraternal love and joy inspired Pope Francis to write this Encyclical of fraternity and social friendship. This Encyclical is the dream and vision of the Pope about universal brotherhood.

No one is saved alone; we can only be saved together.

The Pope explains his vision in this Encyclical across 8 chapters.

Chapter 1: Dark Clouds over a Closed World.

Sometime, we lose the patience to listen to others. We become selfish. We keep adding friend requests on Facebook and turn deaf ears to contacts we are not comfortable with. The loving eyes of the Pope reaches out to all the weeping faces in this world.

The ‘divide and conquer’ principle in politics, the denial of our roots and cultures, our heartless attitude to homeless children and elderly people, abandoned poor people, verbal violence through the media, and so much more. The Pope has made a very detailed illustration of these dark clouds over our closed world.

Dear children, Be sensitive to the environment where you live. Each time you observe somebody else’s pain and injustice, it must be a real concern for you.

Chapter 2: A Stranger on the Road

The first and most important step to establish a universal fraternity is by “being a good Samaritan”. What are the qualities we should learn from him?

a) He approached the wounded man,
b) He cared for him personally,
c) He spent his own money for the stranger and
d) He gave his valuable time for this man.

And for whatever was beyond his capacity, he took the responsibility to find an innkeeper to take further care and paid for it. Alone, we may not be able to handle a difficult situation. So we need to take the help of others. Jesus tells us also “go and do likewise”. The wounded man was a Judean and the one who helped him was a Samaritan. Our love should be beyond borders.

Dear children, you are already doing it in your little great ways. Thankfuly remember all those who console and strengthen us with your kind prayers, beautiful messages, and loving gestures.

Chapter 3: Envisaging and Engendering an Open World

Gift yourself to others. We know ourselves only when we meet other people.

Moving beyond ourselves is the first step. Love is not a series of actions and gifts. When we donate something we should do it like we are giving to our own siblings. This nature of understanding and accepting others should expand from our family relations to bigger communities in a bigger way.

Children, be kind enough to accept and love people as they are. We are all a part of Jesus and siblings to each other.
Chapter 4: A Heart Open to the Whole World

This chapter is about the issue of immigrants. The Pope states that migration is encouraged only when it is required to meet the basic needs of the family. Our response to migrating persons can be summarised in four words: welcome, protect, promote and integrate.

Exchanges of cultural heritages are reciprocal gifts. But remember, I can welcome others who are different, and value their unique contribution, only if I am firmly rooted in my own people and culture.

Children know your family relations, tradition and culture. Realize our own goodness and welcome others into that goodness.

Chapter 5: A Better Kind of Politics

Having a 'vocation' for politics is one of the highest forms of charity. Instead of short term advantages, political leaders should aim at permanent solutions to social issues. For example, helping the poor financially is good. But a stable solution is to allow them a dignified life through work. It is good to help an elderly to cross a river. But a politician here will be the person who builds a bridge which is also a charity. Politics based on love and sacrifice for the common good is the vision of the Pope.

Children, are you a head boy, head girl or a school leader? Love and selfless service should be the driving force of your position.

Chapter 6: Dialogue and Friendship in Society

To know and understand one another, we have to have a dialogue. When we communicate, it helps the world to function much better than we imagine. Some people avoid talking to flee away from reality, others react with anger or violence. Yet, between avoiding to talk and violence, there is always another possible option; that of dialogue.

Truth and Kindness are the basic requirements for a fruitful dialogue. Knowing the real truth behind issues is very important. When an important decision is made, the primary target should never be selfish interests; it should be for the common good. Kindness opens new paths where quarrels would burn all bridges. By speaking words of comfort, strength, consolation and encouragement, we can create a healthy and peaceful atmosphere.

Children, always be truthful and kind in your conversations.

Chapter 7: Paths of Renewed Encounter

In this world, there is a need for paths of peace to heal open wounds. It may be painful and conflictual to reveal all the truth behind these wounds, but pain and conflict transforms us. Truth should not lead to revenge, but rather to reconciliation and forgiveness. Forgiving does not mean forgetting. Even in the face of an action that can never be tolerated, we can still forgive with full awareness. When we choose to forgive, instead of revenge, we can break a circle of destruction caused by revenge. In this chapter, the Pope strongly opposes war and death penalty.

Children, try to understand the truth behind the misbehaviours of others and forgive them for they really do not know what they are doing.

Chapter 8: Religions at the Service of Fraternity in our World.

This chapter is about religious freedom for believers of all regions. We can build harmony and understanding between different cultures and religions and it is possible to find a peaceful coexistence, accepting our differences and rejoicing in them as children of one God. Violence and terrorism in the name of religion for political gains should never be entertained. “God, the almighty has no need to be defended by anyone and does not want his name to be used to frighten people.”

Children, we are all children of one God irrespective of our religion, caste or nationality.

The Encyclical, Fratelli Tutti of the Holy Father concludes with a beautiful prayer to God, the Trinity of love for the gift of fraternal love, the grace to live the Gospel and to discover Christ in every human being.

Pauline Sebastian
belongs to St. Kuriakose Elias Chavara Church, Kandivli East.
അഭാവം  നാ. എയ്‌രംബുലെ നും

ബ്രൂഹാജിയന്റെ (ഇന്തയ്ക്ക്)

ബാലസൂരിയൻ ആധുനികമായി കണ്ടുപിന്നെടുത്ത ഒരു തെളിവായാണ് ഇത്. കണ്ടുപിന്നെടുത്ത തെളിവിലെ കാര്യാലയങ്ങളുടെയും അവലംബിച്ച കാര്യങ്ങളുടെയും അടിസ്ഥാനത്തിലാണ് ഇത്. ക്രമേണ എയ്‌രംബുലെയ്ട് ക്രിസ്ഥ്യൻ യുദ്ധാനന്തരം നിരോധിക്കുന്നതാണ്.

എന്നാൽ വ്യാപകമായ വിഭാഗങ്ങളിൽ അതേസ്ഥാനത്തിലാണ് ഇത്. ബാലസൂരിയൻ ആധുനികമായി കണ്ടുപിന്നെടുത്ത തെളിവിലെ കാര്യാലയങ്ങളുടെയും അവലംബിച്ച കാര്യങ്ങളുടെയും അടിസ്ഥാനത്തിലാണ് ഇത്. ക്രമേണ എയ്‌രംബുലെയ്ട് ക്രിസ്ഥ്യൻ യുദ്ധാനന്തരം നിരോധിക്കുന്നതാണ്.

ബ്രൂഹാജിയന്റെ (ഇന്തയ്ക്ക്)

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By the Word of God and the Holy Spirit

Proclamation of Faith

The basic faith about the Holy Eucharist is that the bread and wine through consecration are changed to the body and blood of Christ. This change is called transubstantiation. What do we mean by the word ‘transubstantiation’ is this - By the working of the Holy Spirit and the power of the Word of God the substance of the bread and wine is changed and there is instead the real presence of the body and blood of Christ. But one many think as to when this transubstantiation takes place. At the same time let us also remember that the action of God cannot be understood confining it merely to one of the words or action of human being.

The church always believes that it is the Holy Spirit who works in the church and sacraments and the one who changes bread and wine into the body and blood of Christ. But God performs this great miracle because, in faith we fulfill, what He commanded us and that too according to His example. It is this faith that the church proclaims through the institution narrative. Hence it is qualified also as words of consecration. But this faith that we proclaim is realized by the power and working of the Holy Spirit. This is expressed in the Epiclesis. Hence words of institution and Epiclesis are intimately related. (ccc. 1375, 1376).

Prayer of Blessing

In the narration of the institution of Eucharist during the Last Supper it is reported that “Jesus took bread and said the blessing” and that “Jesus gave thanks” (Mt. 26:26-27). From this we understand that Jesus’ prayer of thanksgiving was the prayer of blessing. This is clarified in the prayer of institution narrative in our Qurbana as it is said “He gave thanks, blessed”. After the example of Jesus’ prayer of blessing our church considers anaphora as the prayer of blessing. Here we remember the words of St. Paul “the word of God and the prayer make it holy” (1 Tim. 4:5)

Consecration

In the prayer of the deacon before the beginning of the anaphora we see “May this Qurbana be graciously accepted and sanctified by the word of God and the Holy Spirit”. But the action of the Holy Spirit is not to be confined to one moment or word. The whole anaphora is in a way the prayer of consecration. That is why the anaphora in our East Syrian tradition is also called ‘Koodasa’ which means sanctification.

Hence all the prayers of the anaphora should be considered as important. In the anaphora the words of institution in which the Church proclaims its faith in the Eucharist and the prayer of Epiclesis imploring the action of the Holy Spirit in the Eucharist are very important prayers. That is why the ringing of the bell is recommended at this time. As we already saw, at the time of the words of institution we remember the death of Christ and at the time of Epiclesis we remember the resurrection of Christ. In the Qurbana we remember the whole mystery and miracles that God performs through the power of the Word of God and the action of the Holy Spirit. Hence every moment and action of this celebration is important.

Faith is most important

Our faith in the Word of God and the action of God through the Holy Spirit is more important. About the importance of faith, St. Augustine says: “This great miracle takes place in the Eucharist not merely because we repeat those words but because we believe in those words” (PL. 35, 1840). So too we believe that Holy Spirit is working in the Church and in the Sacraments. It is actually the proclamation of this faith that we do through the various prayers and actions in Holy Qurbana. Let us be always grateful to God for this great mystery and miracles that God performs through the power of the Word of God and the action of the Holy Spirit. Let us believe and proclaim this faith in the Eucharist.
### Post Communion Section

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### Pre Confirmation Section

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<td>San Jose Church, Wagle Estate</td>
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<td>21</td>
<td>Marvel Loffy Thadikaran</td>
<td>St. Thomas Church, Wanowari</td>
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<td>22</td>
<td>Mathew Manimala</td>
<td>St. Thomas Syro-Malabar Church, Vashi</td>
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<td>23</td>
<td>Carol Philip</td>
<td>St. Thomas Catholic Church, Dapodi</td>
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<td>24</td>
<td>Gracilin Joseph</td>
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<tr>
<td>25</td>
<td>Vilina Philip</td>
<td>St. Alphonsa Forane, Kalewadi</td>
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### Confirmation Section

<table>
<thead>
<tr>
<th></th>
<th>Name</th>
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<tbody>
<tr>
<td>1</td>
<td>Ria Babychen</td>
<td>Little Flower Forane Church, Nerul</td>
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<tr>
<td>2</td>
<td>Jesni Anna Paul</td>
<td>St. George Forane Church, Panvel</td>
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<tr>
<td>3</td>
<td>Milan Maria Rojan</td>
<td>St. Josephs Church, Chembur</td>
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<td>4</td>
<td>Royce Antony</td>
<td>Infant Jesus Church, Vikhroli</td>
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<td>5</td>
<td>Arishna Jacob</td>
<td>St. Marys Church, CBD Belapur</td>
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<td>6</td>
<td>Chris Davies Dennis</td>
<td>St. Thomas Church, Mira Road</td>
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<tr>
<td>7</td>
<td>Sara Sinoj</td>
<td>St. George Forane Church, Panvel</td>
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<td>8</td>
<td>Hannah Maria D</td>
<td>St. Thomas Catholic Church, Dapodi</td>
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<td>9</td>
<td>Ashly Shayil</td>
<td>St. George Forane Church, Panvel</td>
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<td>10</td>
<td>Joel Joseph</td>
<td>Mary Matha Church, Kamothe</td>
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<td>11</td>
<td>Angel Maria Sabu</td>
<td>Sacred Heart Church, Bhayander</td>
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<td>12</td>
<td>Jeena Joshy</td>
<td>Little Flower Forane Church, Nerul</td>
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<tr>
<td>13</td>
<td>Mariya Roy</td>
<td>St. Joseph's Church, Akurdi</td>
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<tr>
<td>14</td>
<td>Sayujya Bipin</td>
<td>St. Thomas Forane Church, Borivali</td>
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<td>15</td>
<td>Alet Shibu</td>
<td>St. Joseph's Church, M.C. Road</td>
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<td>Denel B john</td>
<td>St. Thomas Catholic Church, Dapodi</td>
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<tr>
<td>17</td>
<td>Angeline Shaji</td>
<td>Amala Matha Church, Mulund</td>
</tr>
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<td>18</td>
<td>Chris Anthony</td>
<td>St. Thomas Church, Mira Road</td>
</tr>
<tr>
<td>19</td>
<td>Sofiya Shajiu M</td>
<td>Infant Jesus Church, Kharghar</td>
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<tr>
<td>20</td>
<td>Alex Sabu</td>
<td>St. Pauls Syro Malabar Church, Ulhasnagar</td>
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<td>21</td>
<td>Ayvin P Mathai</td>
<td>Immaculate Conception Church, Dombivli</td>
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<td>Elvina Binoy P</td>
<td>Immaculate Conception Church, Dombivli</td>
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<td>23</td>
<td>Vanessa Jino Antony</td>
<td>St. Antonys Church, Bhosari</td>
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<td>24</td>
<td>Aniya Praveen M</td>
<td>St George Forane Church, Panvel</td>
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<tr>
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<td>Trinity Rapheal E</td>
<td>Infant Jesus Church, Kharghar</td>
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### Youth Section

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<tr>
<td>1</td>
<td>Adrian Anthony C</td>
<td>St. George Catholic Church, Nallasopara</td>
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<tr>
<td>2</td>
<td>Jerin Abraham</td>
<td>St. Marys Church, Badlapur</td>
</tr>
<tr>
<td>3</td>
<td>Jessica Johnson</td>
<td>St. Sebastian's Forane Church, Mahim</td>
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<tr>
<td>4</td>
<td>Jobin Abraham</td>
<td>St. Thomas Forane Church, Kalyan (W)</td>
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<tr>
<td>5</td>
<td>Christin Charlie J</td>
<td>St. Joseph's Church, Akurdi</td>
</tr>
<tr>
<td>6</td>
<td>Jithin Thomas</td>
<td>St. Joseph Church, Pavan Nagar</td>
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<tr>
<td>7</td>
<td>Rochelle Bejoy</td>
<td>St. Thomas Forane Church, Borivali</td>
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<tr>
<td>8</td>
<td>Serena Sheahan G</td>
<td>St. Sebastian Comm. Centre, Goregaon (E)</td>
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<tr>
<td>9</td>
<td>Jasmin Laji Chacko</td>
<td>Holy Trinity Church, Thane</td>
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<td>10</td>
<td>Anjal Shibu</td>
<td>St. Joseph's Church, M.C. Road</td>
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<td>11</td>
<td>Midhila Binoy</td>
<td>St. Marys Welfare Centre, Marouli</td>
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<td>Shreya Joe</td>
<td>St. Thomas Catholic Church, Dapodi</td>
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<td>13</td>
<td>Jesna Jose Tharyal</td>
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<td>Jaise Joseph</td>
<td>St. Alphonsa Forane, Kalewadi</td>
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<td>Benita Binoy</td>
<td>Mother of Victory Forane Church, Tikujinwadi</td>
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<td>Mathew Benedict</td>
<td>St. Thomas Forane Church, Kalyan (W)</td>
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<td>Jeslyn Josy K</td>
<td>St. George Catholic Church, Nallasopara</td>
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<td>18</td>
<td>Sinnora Varghese</td>
<td>Kristuraj Church, Marol</td>
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<td>19</td>
<td>Lucy J. Kongola</td>
<td>St. Kuriakose Elias Chavara Church, Dighi</td>
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<tr>
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<td>Jovita Jose</td>
<td>Mother of Victory Forane Church, Tikujinwadi</td>
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<td>Angelina Francis P</td>
<td>St. Kuriakose E. C. Church, Kandival (E)</td>
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<td>Greetel George M</td>
<td>St. Josephs Church, Chembur</td>
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<td>Elizabeth Saju</td>
<td>St. Therese's Church, Kandivli (W)</td>
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<td>Julia Jaison</td>
<td>St. Alphonsa Church, Manikund</td>
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<td>25</td>
<td>Nancy John C</td>
<td>St. George Forane Church, Panvel</td>
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</table>
**Question:** Why is it Important to Live by the Teachings of the Encyclicals?

**Answer:**

Very often, we may have heard of the term 'encyclical' attached to writings like *Fratelli Tutti or Laudato Si*. There are several means by which the Pope, as the supreme head of the Catholic Church communicates to the faithful around the world ie. via Apostolic Exhortations, Apostolic Letters, *Motu Proprio*, Encyclicals etc. What does an encyclical stand for? A description of the Encyclical is found in the *Catholic Encyclopaedia*: “According to its etymology, an encyclical is nothing more than a circular letter. In modern times, the usage has confined the term almost exclusively to certain papal documents which differ in their technical form from the ordinary style of either Bulls or Briefs, and which in their superscription are explicitly addressed to the patriarchs, primates, archbishops, and bishops of the Universal Church in communion with the Apostolic See. By exception, encyclicals are also sometimes addressed to the archbishops and bishops of a particular country.”

A papal encyclical is typically a letter written by the Pope to a particular audience of Bishops. This audience of Bishops may be all of the Bishops in a specific country or all of the Bishops in all countries throughout the world. An encyclical is usually written in Latin, and like in all other papal documents, the title of the encyclical is usually taken from its first few words.

The Pope expects the Christian faithful to practice and live up to the teachings of the encyclicals and refer to them as contemporary guidebooks to aid us in our everyday navigation of Christian and Catholic living. *Vade Mecum* meaning 'a handbook or guide that is kept at hand for consultation' is how the faithful ought to perceive and accept the encyclicals. The Pope addresses and reinterprets the Catholic faith and its teachings in the light of contemporary challenges across the world world via these encyclicals.

**Fr. Jerry Alex Maleparampil**
is the Associate Editor at Kalyan Lantern.
Dio Festa 2020 - Results

**CATEGORY A (2-5 YEARS)**

**FINE ARTS**

Drawing & Coloring
1st Joachim Nygil Thomas - Carmel Parish, Vadagaonsheri
2nd Gisele Gripson - St. Joseph Parish, Chembur - Antophill

**PERFORMING ARTS**

Fancy Dress
1st Joshna Cherian - Carmel Parish, Vadagaonsheri
2nd Arthur Ansil - Little flower Parish, Nerul

Action Song
1st Maria Sherry- St. Thomas Parish, Dapodi
2nd Annet Sanil Koithara - Our Lady of Rosary, Katraj

**CATEGORY B (6-9 YEARS)**

**FINE ARTS**

Mask making
1st Ina Kay - Infant Jesus Parish, Koperkhairne
2nd Reyes Joseph Payyappilly - Immaculate Conception Parish, Dombivili

**PERFORMING ARTS**

Fancy Dress
1st Jenil Ninto - St. Thomas Parish, Virar
2nd Karen Salvin - Infant Jesus Parish, Koperkhairne

Solo Singing
1st Isha Benny - St. Joseph Parish, Powai
2nd Nimisha Treasa Sajan - St. Mary's Parish, Juhu

**CATEGORY C (10-13 YEARS)**

**FINE ARTS**

Doodle Art
1st Annette Vigil Thalakottor - Immaculate Conception Parish, Dombivili
2nd Shaunna Pallikunnath - St. Joseph Parish, Airoli
2nd Krupa Boby - St. Sebastian Parish, Goregaon (East)

**PERFORMING ARTS**

Mask Making
1st Alona Regi George - Infant Jesus Parish, Kharghar
2nd Reynaldo Reji - St. Peter's Parish, Satpur

Instrumentals
1st Senono Raphel - St. Alphonsa Parish, Vasai (West)
2nd Agnes Femin - Carmel Parish, Vadagaonsheri

Solo Dance
1st Catherine Thomas - St. Thomas Parish, Vasai (East)
2nd Kyra Salvin - Infant Jesus Parish, Koperkhairne

Solo Singing
1st Eric John Palathingal - St. Thomas Parish, Dapodi
2nd Nia Kay - Infant Jesus Parish, Koperkhairne

**LITERARY ARTS**

Elocution
1st Diya Bridgit Deepak - St. Thomas Parish, Dapodi
2nd Vanessa Vinod Maliakal - Christ The King Parish, Bhandup

**CATEGORY D (14-17 YEARS)**

**FINE ARTS**

Mandala Art
1st Ashil Binoj - St. Alphonsa Parish, Vasai (West)
2nd Amala Teresa Mathew - St. Thomas Parish, Virar

Doodle Art
1st Reuben Nelson - St. Theresa Parish, Kandivali (West)
2nd Edriyan Victor - Sacred Heart Parish, Ambernath

**PERFORMING ARTS**

Instrumentals
1st Raina Raphel - St. Alphonsa Parish, Vasai (West)
2nd Kevin Mathew - Mother of Jesus Parish, Antophill

Solo Dance
1st Scenty Sunny - St. Alphonsa Parish, Vasai (West)
2nd Alwina Jojo Kallivalappil - St. Theresa Parish, Kandivali (West)

Solo singing
1st Josna Brigit Sijin - Infant Jesus Parish, Kharghar
2nd Sneha Shaji - Sacred Heart Church, Malad (West)

**LITERARY ARTS**

Elocution
1st Shreya Toby - Mother of Victory Parish, Tikujinwadi
2nd Rhea Jison - St. Thomas Parish, Vashi

**CATEGORY E (18-30 YEARS)**

**FINE ARTS**

Mandala Art
1st Anjali Regi George - Infant Jesus Parish, Kharghar
2nd Ayrin George - Immaculate Conception Parish, Dombivili

Doodle Art
1st Neville Benny - St. Alphonsa Parish, Vasai (West)
2nd Bijoy Benny - Mother of Victory Parish, Tikujinwadi

**INDOOR PHOTOGRAPHY**

1st Deryl Joseph - St. Joseph Parish, Chembur
2nd Alan Antony - St. Thomas Cathedral Parish, Kalyan (West)

**INDOOR VIDEO MAKING**

1st Justin Francis Vadakkan - St. Thomas Cathedral Parish, Kalyan (West)
2nd Alina Jacob - Christ The King Parish, Bhandup
## Dio Festa 2020 - Results

### Solo Singing

1. Catherine Bejoy - Amala Matha Parish, Mulund
2. Femin Thomas - St. Alphonsa Parish, Nashik Road

### Solo Singing

1. Alona Regi George - Infant Jesus Parish, Kharghar
2. Krupa Boby - St. Sebastian Parish, Goregaon (East)

### Mask Making

1. Alina Jacob & Rashami Panikulam - Christ The King Parish, Bhandup
2. Dany Poly & Shawn Joseph - St. Alphonsa Parish, Mankhurd

### Debate - Malayalam

1. Anto Sebastian & Deepsha James - Infant Jesus Parish, Koperkhairne
2. Neha Elizabeth & Deniya - St. Thomas Parish, Vasai (East)

### Elocution - English

1. Deena John Kutty - St. Thomas Parish, Kalina
2. Stepby Elizabeth Roy - St. Peter's Parish, Satapur

### Elocution - Malayalam

1. Alan Wilson - Infant Jesus Parish, Vikhroli
2. Rhea Jison - St. Thomas Parish, Vashi

### Debate - English

1. Alwina Jojo Kallivalappil - St. Theresa Parish, Kandivali
2. Sneha Shaji - Sacred Heart Church, Malad (West)

### Solo Singing

1. Gracy Sebastian - St. Thomas Parish, Vasai (East)
2. Lizy David - St. Mary's Parish, Marouli

### Solo Singing

1. Francis Puthur Davis - St. Chavara Parish, Dighi
2. Alex Stellus - Sacred Heart Parish, Colaba

### Solo Dance

1. Ansa Jovel - Immaculate Conception Parish, Dombivili
2. Priscilla Jobin - St. Alphonsa Parish, Vasai (West)

### Solo Singing

1. Leo Chacko & Justin John - Sacred Heart Parish, Bhayandar
2. Neeta Shah & Jancy Xavier - Mother of Jesus Parish, Antophill

### Debate - Malayalam

1. Jeeva Jose & Bindu Johnson - St. Thomas Parish, Wanowarie
2. Rinsy Sebastian & Raiju John - St. Alphonsa Parish - Vasai (West)

### Elocution - English

1. Babu Mathew - Sacred Heart Parish, Bhayandar
2. Jolly Gabriel Pooppady - St. Thomas Parish, Wanowarie

### Elocution - Malayalam

1. Jenny Nelson - Immaculate Conception Parish, Dombivili
2. Justin John - Sacred Heart Parish, Bhayandar

### Poem Recitation

1. Jimmy Sijo - St. Thomas Parish, Mira Road
2. Shylaja Boby - St. Sebastian Parish, Goregaon (East)

### CATEGORY G (60+ YEARS)

#### Performing Arts

1. Gracy Sebastian - St. Thomas Parish, Vasai (East)

#### Solo Singing

1. Vincent Davis Chirayath - San Jos Parish, Wagle Estate
2. Samkunju Valiyavila - St. Mary's Parish, Malad (East)

### Poetry Recitation

1. Joseph K. M. - San Jose Parish, Wagle Estate
2. Lizy David - St. Mary's Parish, Marouli

### CATEGORY H (Open)

#### Performing Arts

1. Janice Johnson & Leena Johnson - Immaculate Conception Parish, Dombivili

#### Duet Singing

1. Josmi Jose & Sayali Benson - Sacred Heart Parish, Goregaon (West)

### Duet Dance

1. Aine Jolse & Baine Jolse - Carmel Parish, Vadagaonsheri
2. Sandra Xavier & Xavier Joseph - Infant Jesus Parish, Kharghar

### Best Parish Award

- **St Ann's Group (Below 100 families)**
  INFANT JESUS PARISH, KOPERKHAI RNE - NAVI MUMBAI

- **St Elizabeth's Group (100-200 families)**
  SACRED HEART PARISH, AMBERNATH - KALYAN

- **St Mary's Group (Above 200 families)**
  ST. THOMAS PARISH, VASAI (EAST) - VASAI
For they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection. (Luke 20:36)

2nd Death Anniversary 125th December 2020

Man is mortal but the love for them is immortal. Though you are not present here with all of us, but your memory is stored on our mind. Rest peacefully in heaven!

Fondly missed & deeply mourned by:
Wife: Mary Varghese
Son: Prejo & Prince; Daughter: Preethy
Son-in-law: Babu; Daughter-in-law: Ginsha & Blessy
Grand Children: Reia, Meryl, Sian, Lynette & Rozenn
Family, Relatives & Friends

VARGHESE FRANCIS
Gifted by the Lord : 29-04-1942
Taken by the Lord : 25-12-2018
St. Thomas Cathedral Church, Kalyan (West)
St. James Unit

---

MANGALA CARGO CORPN.

HOUSEHOLD PACKERS & MOVERS

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

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

Own Vehicle

Branch Office:
Kannur, Calicut, Trichur, Ernakulam,
Kottayam, Kollam and Trivandrum
Fair, 25 / 164 / 62 / M.Com, B.Ed / Presently working as Jr. College Teacher / Parents from Thrissur / 9833002674 / 9137637032 george.ukkenn@gmail.com GOC202061600

Fair, 29 / 164 / 56 / Doing Research work in Bio Chemistry with Martin Luther University, Halle, Germany / Parents from Pala / 9623114305 / 9890338398 rani.camilles@gmail.com GOC202058916

Fair, 28 / 160 / 56 / Chartered Accountant M.Com / Presently working as CA at Deloitte, Delhi / Parents from Thrissur / 9350934664 / 9716682127 benrcv61@gmail.com GOC202062875

Medium, 24/163/70/ Electronics & Telecommunication, CCNA / Working as Network Operations Center Engineer, Mumbai / Parents from Kottayam / 9821839101 / 8082525645 / jovannacyril@gmail.com GOC202060692

Moderate Fair, 26 / 167 / 72 / LL.B., PGDMLE, Pursuing LL.M / Parents from Thrissur / 8086119414 / 8007224017 / 9763204454 thomasnini11@gmail.com GOC202062639

Fair, 27 / 163 / 60 / M.E. in EXTC / Presently working as Assistant Professor, Navi Mumbai / Parents from Edathua / 9029819323 / 9820681327 / 8652670808 / jamesh.joseph@gmail.com GOC202063906

Fair, 34 / 152 / 58 / B.Sc. / Presently working as HR Officer / Parents from Thodupuzha / 8369258751 elcyjem1945@gmail.com GOC202064459

Fair, 29 / 181 / 80 / MBA Finance / Presently working as Credit Portfolio Analyst, Mumbai / Parents from Thrissur / 8097027791 / 8380021983 christo4-charles@gmail.com GOC202058830

Moderate Fair, 32/160/ 55/ MBA in Mktg., Canada PR holder, Working as Key Accts. Mgr., Toronto Canada. Parents from Pala. PG eligible to migrate to Canada, and below 36 yrs. Preference to those who are in Canada. 9619388257/9920056625/askmonarose@gmail.com GOC202060245

Fair, 29 / 181 / 80 / MBA Finance / Presently working as Credit Portfolio Analyst, Mumbai / Parents from Thrissur / 8097027791 / 8380021983 christo4-charles@gmail.com GOC202058830

Fair, 31 / 171 / 83 / B.Sc Physics & Diploma in Software Engg. / Presently working as Operations Manager at Leadership Boulevard Pvt. Ltd. / Parents from TCR / 9920141413 / 9930728547 / 7045387821 / 123jeft@gmail.com / GOC201956998

Fair, 30 / 6Ft / 78 / B.Sc in Hospitality and Hotel Administration / Presently working as F & B professional, Grand Cayman Island / Parents from Thrissur / 9887098409 / asha.anto90@gmail.com GOC202059342

THANKSGIVING TO ST. JUDE
Shaju Raphel — Goregaon (E) Mathew V. & Family — Kalyan (W) Jose Joseph & Fly. — Nashik

www.GodsOwnChoice.com
### Appointments of the Priests in the Eparchy of Kalyan

**Given on 23 Nov 2020 w.e.f. 10 Dec 2020**

<table>
<thead>
<tr>
<th>Name</th>
<th>Position/Responsibilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. Fr. Francis Eluvathingal</td>
<td>Protosyncellus; Director: KLM; Director: CRI (w.e.f. 20 Jan 2021)</td>
</tr>
<tr>
<td>Rev. Fr. George Vattamattam</td>
<td>Eparchial Finance Officer; Director: Diocesan Projects; PP: Kanjurmarg (E); Relieved: Director - KEY</td>
</tr>
<tr>
<td>Rev. Fr. Joju Arackal</td>
<td>Chancellor; Judicial Vicar (continued)</td>
</tr>
<tr>
<td>Rev. Fr. Emmanuel Kadankavil</td>
<td>Protosyncellus: Thane Forane; PP: Tikujiniwadi; Chaplain: CMC Convent, Tikujiniwadi; (Protosyncellus cont. till 19 Jan 2021)</td>
</tr>
<tr>
<td>Rev. Fr. Benny Thanninilkumthadathil</td>
<td>Protosyncellus: Powai Forane; PP: Powai; Chaplain: DML Convent - Powai</td>
</tr>
<tr>
<td>Rev. Fr. Justin Kallely</td>
<td>Protosyncellus: Powai Forane; PP: Powai; Chaplain: DML Convent - Powai</td>
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<tr>
<td>Rev. Fr. Boby Mulakkampilly</td>
<td>Protosyncellus: Powai Forane; PP: Powai; Chaplain: DML Convent - Powai</td>
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<td>Rev. Fr. Sheen Chittattukara</td>
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<td>Rev. Fr. Biju Kollamkunnel</td>
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<tr>
<td>Rev. Fr. Sebastian Mudakkalil</td>
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<tr>
<td>Rev. Fr. Jose Kokkopuzha</td>
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<td>Rev. Fr. Francis John Mundappillil</td>
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<tr>
<td>Rev. Fr. Vincent Kanimangalathukaran</td>
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<tr>
<td>Rev. Fr. Mathew Adampakallel</td>
<td>Protosyncellus: Powai Forane; PP: Powai; Chaplain: DML Convent - Powai</td>
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<tr>
<td>Rev. Fr. Franklin Pottanankal</td>
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<tr>
<td>Rev. Fr. Siby Kochuveettil</td>
<td>Protosyncellus: Powai Forane; PP: Powai; Chaplain: DML Convent - Powai</td>
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<tr>
<td>Rev. Fr. Danny Chittilappilly</td>
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<tr>
<td>Rev. Fr. Jijo Koottummel</td>
<td>Protosyncellus: Powai Forane; PP: Powai; Chaplain: DML Convent - Powai</td>
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<tr>
<td>Rev. Fr. Royce Kalaparambath</td>
<td>Protosyncellus: Powai Forane; PP: Powai; Chaplain: DML Convent - Powai</td>
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<tr>
<td>Rev. Fr. Frinto Ollukkaran</td>
<td>Protosyncellus: Powai Forane; PP: Powai; Chaplain: DML Convent - Powai</td>
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<tr>
<td>Rev. Fr. Paul Olickal</td>
<td>Protosyncellus: Powai Forane; PP: Powai; Chaplain: DML Convent - Powai</td>
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<tr>
<td>Rev. Fr. Shaiju Kattayath</td>
<td>Protosyncellus: Powai Forane; PP: Powai; Chaplain: DML Convent - Powai</td>
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<tr>
<td>Rev. Fr. Jomet Vazhayil</td>
<td>Protosyncellus: Powai Forane; PP: Powai; Chaplain: DML Convent - Powai</td>
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<tr>
<td>Rev. Fr. Tomy Nelliyani</td>
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<tr>
<td>Rev. Fr. Jerry Maleparambil</td>
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<tr>
<td>Rev. Fr. Shinto Vallanatt</td>
<td>Protosyncellus: Powai Forane; PP: Powai; Chaplain: DML Convent - Powai</td>
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<tr>
<td>Rev. Fr. Ginson Vallarumpeth CMF</td>
<td>Protosyncellus: Powai Forane; PP: Powai; Chaplain: DML Convent - Powai</td>
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<tr>
<td>Name of the Priest</td>
<td>Position and Details</td>
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<tr>
<td>Rev. Fr. Nixon Pallan</td>
<td>PP: Ambernath; Chaplain SH Convent, Ambernath</td>
</tr>
<tr>
<td>Rev. Fr. Sajesh Payyappully SDV</td>
<td>PP: Lonavala + Talegaon</td>
</tr>
<tr>
<td>Rev. Fr. Bipin Chovattukunnel</td>
<td>PP: Bhandup; Chaplain: SABS Convent, Bhandup</td>
</tr>
<tr>
<td>Rev. Fr. Jenson Poruthur</td>
<td>PP: Virar; Chaplain: MSMI Convent - Virar</td>
</tr>
<tr>
<td>Rev. Fr. Siju Kizhakkepallivathukkal</td>
<td>Priest in charge: Dahisar; Granted leave for Pastoral Work in the Archdiocese of New York - USA</td>
</tr>
<tr>
<td>Rev. Fr. Francis Komban</td>
<td>Pro-Vicar: Nallasoppara; Pro-Vicar: Mar Thoma personal parish, Naigaon + Gorai + Vasai; Chaplain: MSMI Convent – Nallasoppara</td>
</tr>
<tr>
<td>Rev. Fr. Sinto Enanickal</td>
<td>Pro-vicar: Naigaon; APP: Vasai West</td>
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<tr>
<td>Rev. Fr. Raphael Ainickal</td>
<td>Pro-vicar: Vikhroli + Pant Nagar + Parksite; Asst. Director: Catechism</td>
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<tr>
<td>Rev. Fr. Danny Chittilappilly</td>
<td>Pro-vicar: Khopoli + Rasayani; Chaplain: CMC Convent, Khopoli; APP: Panvel</td>
</tr>
<tr>
<td>Rev. Fr. Royce Kalaparambath</td>
<td>Administrator: Shirur School; Chaplain: DST Convent, Shirur</td>
</tr>
<tr>
<td>Rev. Fr. Fibin Kanjiraparambil</td>
<td>Secretary to Bishop; Bishop’s House Procurator; Lantern Circulation Manager; Eparchial Tribunal Notary</td>
</tr>
<tr>
<td>Rev. Fr. Jojit Koottummel</td>
<td>Asst. Rector: Minor Seminary; Vocation Promotor; Relieved: Notary</td>
</tr>
<tr>
<td>Rev. Fr. Maxin Pozholiparambil</td>
<td>APP: Kalina; Asst. In charge: Property and Trusts</td>
</tr>
<tr>
<td>Rev. Fr. Dhanoop Chungath</td>
<td>Asst. Director: ARC</td>
</tr>
<tr>
<td>Rev. Fr. Bipin Mattaparambil</td>
<td>APP: Nerul</td>
</tr>
<tr>
<td>Rev. Fr. Bibil Punnakkathadathil</td>
<td>APP: Dombivli</td>
</tr>
<tr>
<td>Rev. Fr. Bipin Cheenothuvattukulam</td>
<td>Also Asst. Director: KMS</td>
</tr>
<tr>
<td>Rev. Fr. Jithin Kottarathil</td>
<td>Also Notary: Eparchial Tribunal</td>
</tr>
<tr>
<td>Rev. Fr. Jacob Porathur</td>
<td>Relieved: Khopoli + Rasayani</td>
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<tr>
<td>Rev. Fr. Joemon Kurishingal</td>
<td>Relieved: Naigaon + Asst. Director: KMS</td>
</tr>
<tr>
<td>Rev. Fr. Frinto Ollukkaran</td>
<td>Relieved: Alibag</td>
</tr>
<tr>
<td>Rev. Fr. Paul Olickal</td>
<td>Granted leave for higher studies in India</td>
</tr>
<tr>
<td>Rev. Fr. Shaiju Kattayath</td>
<td>Granted leave for higher studies abroad</td>
</tr>
<tr>
<td>Rev. Fr. Jomet Vazhayil</td>
<td>Granted leave for higher studies abroad</td>
</tr>
<tr>
<td>Rev. Fr. Tomy Nelliyan</td>
<td>Granted leave for Pastoral Renewal Courses</td>
</tr>
<tr>
<td>Rev. Fr. Jitto Thengumpally</td>
<td>Granted leave for studying German language</td>
</tr>
</tbody>
</table>
Prayerful Wishes

Dn. Tony Kochuveettil
Ordination on 29th December, 2020
Tuesday 9.15 am at St. Joseph's Church
Kuthupara (Idukki Diocese).

Dn. Mejo (Joseph) Vazhappilly
Ordination on 30th December, 2020
Wednesday 9.30 am at St. John Nepumcian
Forane Church, Parappur

80th Birthday
08th Dec, 2020

Wishing you a Happy 80th Birthday Appapan.
May God's abundant blessings be upon you
on this special day and the days to come.

With Lots of Love from
Joel, Joanna, Aaron, Joshua,
Lillian, Daniel & Judith

M. O. THOMAS
10, Anuja Co.Op Hsg Soc., Plot No. 81,
Near Paranjpe Garden, Datar colony,
Bhandup (East). Mob.: 9820902271
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