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Empowering the Youth:
Shaping Futures, Shaping Lives

JULY 3

FESTAL GREETINGS

TO OUR BELOVED BISHOP

MAR THOMAS ELAVANAL



FROM YOUR LOVING CHILDREN OF
THE EPARCHY OF KALYAN



Youth is a time of boundless energy, unyielding optimism, and an unquenchable thirst for knowledge and adventure. It is a phase where the world appears full of endless possibilities and every challenge is met with enthusiasm and resilience. Our young people are not just the future of our society; they are the vibrant force driving present innovations and changes. In a world that is rapidly evolving, our young people appear to deal with these changes with remarkable ease and confidence. And so, it is crucial for us to occasionally shift our focus towards them, to understand and support them as they journey through life. With this in mind, The Lantern dedicates this issue to the well-being of our youth.

In this edition, we present a series of articles that touch on various aspects of young people's lives, aiming to shed light on the reasons behind their behaviors. Our goal is to understand their perspectives rather than judge them from our own established viewpoints. By doing so, we hope to bridge the generational gap and foster a more harmonious and supportive community.

We begin by outlining the challenges that young people face today and offering guidance for navigating these hurdles. The modern world, with its rapid technological advancements and societal shifts, presents a unique set of challenges for our youth. From academic pressures to the complexities of social media, our young people are constantly dealing with a maze of expectations and realities. A recurring issue is the expectation gap between parents and youth, often leading to strained relationships. We explore these parent-youth dynamics and suggest ways to bridge the divide, fostering better communication and understanding within families.

In our society, there is a noticeable gender divergence emerging. We ask, "What has happened to our boys?" as we observe that our girls are often outpacing them in adapting to the modern world. This phenomenon raises important questions about how we are preparing our young

men for the future and what can be done to support them better.

A significant topic when discussing our youth is moral policing. Many young people frequently encounter this in the name of societal and religious norms. The Lantern provides a platform for our youth to speak out against moral policing, giving them a voice to express their frustrations and aspirations freely.

We also address a subject often overlooked: Staying Single. The number of unmarried young adults is increasing, and we give them a voice to share their experiences and perspectives. This shift in societal norms around marriage and relationships is significant and warrants a deeper understanding.

Finally, I share thoughts on how the Church and our community can become a second home for our youth, offering them support and a sense of belonging. Our faith community has a key role to play in nurturing the spiritual and emotional well-being of our young people, providing a sanctuary where they can find guidance, support, and unconditional love.

This issue is dedicated to our youth. We hope you find it insightful and engaging.

Dr. Rajesh Mathew
Editor-in-Chief



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

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Navigating Youth: Blessings, Challenges, and Spiritual Guidance

04

KALYAN LANTERN
JULY 2024



Fr. Jacob (Siju) Thomas
St. Clares Church, Staten Island, Newyork

It is often said that youth are the future of the world, which applies to all aspects of life, from societal leadership to communal spiritual progress. Society looks to the youth to model them into being the next generation that pushes the community forward after the adults retire. Being "youth" means being in the transition period whereby humans shift from being children to independent adults (Definition of Youth, n.d.). This age is mainly defined by education and employment because members in this category are in secondary and tertiary schools and finding their first jobs. It is one of the most significant developmental stages because

people within this group are developing mental evaluation processes such as critical thinking. However, it is also one of the most vulnerable stages because group members feel lost and can often fall into traps such as peer pressure. The biggest blessing of being a youth is self-discovery, which helps people advance in different aspects of life. However, this stage also has multiple challenges, such as relationship issues, low happiness, and low satisfaction, which hamper youthful growth and development. This article examines youths' blessings and challenges in the present world and how such matters affect their spirituality and lives.

The Blessing of Youthfulness

As mentioned earlier, "youth" is a period between childhood and adulthood—a period in which children grow and experience shifts in their mindsets, forcing them to learn to rely on their own justification, actions, and decisions. This transition also exposes people within the stage to a vulnerable spot because they are used to relying on their parents and guardians (or similar authoritative figures such as teachers) to make decisions for them and tell them what to do. However, in the youth stage, their minds begin developing their critical thinking aspect, which pushes them to consider other alternatives and question authority figures. This mental shift leads to a vulnerable spot since youths could rely on biased information or the wrong company to make decisions.

The most beautiful thing about being a youth is the process of self-discovery. This stage makes



people more aware of their talents, capabilities, purpose, and identity (Gaviria, 2018). For example, people who choose to become members of the laity or clergy discover their desire to serve the Lord during this phase by finding comfort and meaning in such endeavors. Similarly, those who wish to pursue wealth and riches realize their desire for such matters in this phase. This path of discovery pushes youths to re-evaluate their beliefs and values, assess their priorities, and discover new horizons that spark their interests.

There is a disadvantage to neglecting the beauty of youthfulness for people within that stage—the beauty of self-discovery. It could lead to deviant behavior towards a cause youths do not believe in or make them resent themselves. Neglecting the beauty of youthfulness has various dangers, as the challenges indicate in the following paragraphs.

Relationship

Youths have many peer groups based on activities, shared interests, or ethnic backgrounds and meet frequently to discuss various topics. However, this generation's youth



need help forming relationships. This struggle comes from various challenges, such as lack of maturity, communication issues, life changes, peer pressure, and abusive relationships (Lodato & Blivas, 2024). Youth lack the maturity to form meaningful relationships and the healthy boundaries required to sustain them. Also, they cannot communicate their ideologies and intentions clearly and are prone to peer

influence in terms of handling other agemates. Most importantly, having an abusive relationship with their parents and guardians (which has become frequent recently) also alters their perception of other people, including their peers, and causes them to avoid friendships and relationships.

Low Happiness Content

Happiness comes from doing authentic, engaging, and meaningful things. Based on the definition of “youth” in the first paragraph, this group should have the happiest members.



However, this is far from the case since youths struggle with happiness the most because of their addiction to screen time. It was discovered that people spend an average of almost three hours daily on their phones, with youths spending more time (Digital Minimalism, 2021). This statement should be concerning because it shows that youths have become more addicted to dopamine generated from online activities than engaging with the physical world and discovering more about themselves. The addiction reduces their contentment levels due to the fear of missing out, which reduces their happiness levels.

Low Satisfaction

Low satisfaction in youth stems from a sense of not accomplishing anything in life. As mentioned earlier, social media exposes youth to the fear of missing out. Teenagers see others succeed and wish to succeed like those they see, which puts them in a state of fear, anxiety, and helplessness. This is especially true when there

is nothing they can do to "catch up" with successful people online. This state robs the youths' sense of satisfaction in their present moments and situations, pushing them into wishful thinking and resenting their positions in life. Youths have believed that they should be successful (materially) by their mid-to-late twenties. Failure to achieve this means they have failed in life with no chance of redemption, making them anxious, depressed, and fearful when they hit the twenty-five to thirty-year range with no money, assets, or possessions under their names.

Guiding and Moulding the Youth

Adults and caregivers should mold and mentor the youths through their challenges by relying on their superior experience and patience. Here are the essential ways in which they should be guided:

- **Promoting critical thinking:** Adults and caregivers should encourage youths to practice critical thinking. This skill will help teenagers evaluate their options and situations in life, allowing them to make well-thought-out decisions rather than succumb to peer pressure. Adults should mold teenagers to be more aware of the factors around them and assess how these factors contribute to the overall goal or aim. Promoting critical thinking allows youths to become independent thinkers, which should be adults' aim.
- **Promoting Healthy Relationships:** Parents, guardians, and authoritative figures must understand that youths feel isolated and neglected, which can push them into depression and self-containment. Therefore, they should guide the young through social interactions with care and patience to ensure they can form meaningful relationships and healthy boundaries to effectively bring out their talents, interests, and callings.
- **Harmonizing Digital and Real Life:** Adults should guide youths to attain more



satisfaction in actions rather than mindless scrolling, which makes it simple for them to realize and fulfill their purpose. Adults must be aware of social media's impact on youth and guide them to minimize social media usage. They must guide youths to create a balance between their digital lives and being present in reality to help them be more aware and grateful for their lives. This shift helps the youths overcome the fear of missing out and be more comfortable with their strengths, which helps them realize their potential.

- **Prioritizing Achievements to Achieve Satisfaction:** This initiative will help teenagers focus on the present moment and derive more satisfaction from the tasks they accomplish individually. Adults should help the youths focus on tangible achievements to help them be more connected and integrated with themselves, society, and their peers. Such an initiative fosters confidence and high self-esteem in teenagers, allowing them to generate more satisfaction in their actions.
- **Providing Mentorship:** Adults and caregivers should create mentorship programs whereby mentors meet with the youths and discuss challenging topics and how to address them. They should also create evaluation criteria that help teenagers better assess their performance and talents. This initiative is

essential because it allows youths to rely on adults' vast experience and become more intellectual. Providing mentorship programs will allow adults to mold youths into better people by bringing them closer to the teenagers and engaging with them intimately, creating an environment of trust, communication, and stable progress.

Conclusion

In conclusion, youthfulness is one of the most beautiful stages in life because of the journey of self-discovery that teenagers experience. However, this stage has challenges that put the youth in difficult positions and make it difficult to guide them to full realization. These challenges include relationship struggles, low happiness, and low satisfaction, which cause the youths to experience fear of missing out when they see others having a beneficial time online while they have none. These challenges test the youth's spiritual growth because spirituality requires the presence of mind and body to nourish the soul. However, youths experiencing these difficulties can hardly focus on the present moment since they resent it and are preoccupied with non-existent fantasies of an alternate present or future. In addition, they could succumb to peer pressure or other means, such as drug and substance abuse, to find relief rather than finding comfort in spirituality.



WHAT HAPPENED TO OUR BOYS?



Biju Dominic
Chairman, FinalMile Consulting

The Lineamenta of the forthcoming Syro-Malabar Major Archiepiscopal Assembly does provide a hint that all is not well with the boys and young men in the Church. The Lineamenta specifically points to the problem of increasing number of unmarried men in the Church. The document mentions that there are over one lakh grooms above the age of 30 who are unable to find life partners. Unlike some north Indian states, the female-to-male ratio is skewed in favour of females in Kerala. So despite the presence of a larger number of females, if many boys are finding it difficult to find a partner in marriage, there must be something fundamentally wrong with our boys.

Mate Choice, through Evolutionary Lens

In most species, females are choosier when picking a mate than males. It is because females have a lot to lose by choosing the wrong mate who is incapable of looking after the female during the pregnancy stage and looking after the offspring once they are born. The females of all species have elaborate rituals to evaluate the capabilities of their potential mate. Although there are species-specific strategies for choosing one's mate, the males are evaluated mostly on their





How comfortable are our boys if their wives are earning more than them or worse still, if she is the sole bread earning member of the family?

ability to have high reproductive output, parenting ability and possession of resources to support the offspring during their growth and development.

Bowerbirds are renowned for their unique courtship behaviour. The male bird is expected to build a nest looking structure. The female bird inspects the structures built by various males and mates with the male whose structure she likes most. It is interesting to note that over the years, the male bowerbirds have constantly improved the quality of the structures and decorate it with sticks and brightly coloured objects in an attempt to attract a mate.

There is no doubt that these evolutionary traits

that guide the birds and animals do impact the mate selection of the humans too. So it is expected that a human female will choose a male partner who is best capable of taking care of her and their children, efficiently managing the affairs of the family. In earlier decades, the size of a male's land holding was a good indicator of his ability as a provider. But today with the receding incomes from agriculture, financial stability is best ascertained by the employment the male holds. And the quality of employment is best indicated by the quality of one's educational qualifications.

Widening Gap in Educational Levels

So, we come to the critical question. How good are the educational qualifications of our boys? Since the vast majority of Syro-Malabar Christians are in Kerala, I have studied the educational scenario in Kerala. One can assume that this is indicative of the trends in the community outside Kerala too.

According to the figures in the Economic Survey 2023, Government of Kerala, at the school level 50.95% of the students enrolled are boys and 49.05% are girls. But when it



comes to college education, of the total 3.53 lakh students enrolled in various arts and science colleges in Kerala, 2.30 lakh that is 65.3% of them are girls. Girls occupy 66% of MBBS seats, 86% of dental science seats, 87% of homeopathy and 88% of Ayurveda seats. Engineering remains the only field where the boys are in majority. They hold 58% of the seats. But the pass percentage of girls in Engineering is almost twice that of boys. At the post graduate level the educational status of the boys becomes even grimmer. In almost all the post-graduate courses, it is almost 75% girls and only 25% are boys.

This huge gap between the education levels of boys and girls in Kerala is not a recent phenomenon. This has been on for more than a decade. Which means, the poor educational qualifications of the Kerala boys are already reflecting in the quality of the jobs they are getting. Few years back, a well-qualified girl from our diocese told me “uncle show me a Syro-Malabar boy who earns 10 rupees more than me. I will marry him”. The significance of those words is still loud and clear in my ears.

Women, the Provider of the House?

Of course there are people who ask “ why can't girls marry boys who earn less than them? Why are our girls so choosy?” To them I have a counter question. How comfortable are our boys if their wives are earning more than them or worse still, if she is the sole bread earning member of the family?

It is a thousand of years old social norm - the man of the house is its provider. No doubt, this situation is fast changing. In many Syro-Malabar

families outside India, the women are the main bread earning member of the family and in some, they are the sole earning member. But how are men taking to this change?

Researchers at America's Census Bureau found an interesting trend. Their comparison between self-reported data and actual tax filings over the past ten years showed that, when outshone by their better halves, men overstate what they earn by 2.9%, while women report earning 1.5% less than they do. A study by Marianne Bertrand and Eric Kamenica at the University of Chicago found that women who earn more than their husbands suffer unwelcome consequences. Such relationships are more likely to end in divorce.

Even in developed, more egalitarian societies, it is difficult for men to accept a situation where their wives earn more than them. So one can well imagine how men in a far more male dominated societies like India will behave when they have to depend on their wives for their daily sustenance. In this scenario, with broken male egos, increased domestic violence is a possibility one should not ignore.

So, what can our boys do in this scenario? Just buckle up and study hard. Those young men who floundered on their education in their youth, need to get back to studies. Today with knowledge bases changing very frequently, you can always catch up with the rest, provided you are willing to study hard. Good educational qualification is the best way for our boys to show that are mate-worthy.



MORAL POLICING: A CURSE IN DISGUISE



Divya John
St. Thomas Church,
Borivali (W)

I stepped out one Sunday afternoon, ready to attend the Holy Mass. It was a pretty calm Sunday, a far cry from the generally chaotic ones. I met a friend who was on her way to Mass too and we got chatting. Between heavy sighs, she mentioned she had the worst night ever. Without trying to pry, I asked her why, and all she could give me were exasperated looks, which clearly did not paint a good picture. After Mass, I caught hold of her and I asked her if she wanted to talk. After a long pause, she told, she was berated last night by her parents. She mentioned that she was always eager to learn

the dance form - Salsa and got herself enrolled in a dance class. But her parents didn't approve of it. They told her that she should be learning gentler and "less provocative" dances, and also, she shouldn't be learning a dance which involves having a partner. She tried to reason



The more we worry about what others think, the less we learn to listen to ourselves. So let's have an open mind, let's be less critical, let's surround ourselves with positive people, and most importantly let's be one of them!

with her parents about how it's just an expressive outlet for her and it genuinely gave her joy, but no amount of reasoning could change their mind. She eventually quit those classes when the taunts became a little too much to bear.

Often, we are at a crossroads with our parents, siblings, relatives, neighbours or even an acquaintance or a stranger, regarding what's considered right by societal/moral standards and how we must strictly adhere to it. If not, we are considered "rebellious" or "selfish" or "lacking principles". And most of the time, these actions are in no way considered harmful or derogatory and does not impact anyone directly. But we're still subjected to these taunts or opinions about what we should be doing or how we should be doing things on a daily basis; and people can be really brutal.

Moral policing is considered to be crossing a line, because it infringes upon individual rights, and the individual has no way to express themselves freely, they're weighed down by the expectations of the moral police. This, in turn, creates limitations which can really affect a person, and leave a not-so-nice lasting impression. It hinders their progress, individually or socially. At some point, even tolerance is not an option.

We've all at some point, been at the other end, wherein we're told how to dress, even though we do our best to dress as appropriately as possible. We're told how to behave, even though we thought we were being impeccably polite. There are opinions on weight, so easily thrown around, it's like our weight is making the ground under their feet crumble! We're told how to eat, how much to eat or worse, not to eat enough! We're told how we must be inclusive and respectful to people, but then we realize we've been the subject of discussions when we dared to strike a conversation with a stranger or tried to be a part of a cause that was dear to us! We're told to invest, to save money, to have financial independence and then if we splurge a little or just have that once-in-a-lifetime purchase, which we've saved up for and yearned for, it's frowned upon for bordering on being irresponsible.

The more we worry about what others think, the less we learn to listen to ourselves. So let's have an open mind, let's be less critical, let's surround ourselves with positive people, and most importantly let's be one of them! Let's not yell, tweet or stare begrudgingly at someone who said something we didn't appreciate or triggered something in us, but look back at them, smile and maybe invite them for a cup of tea; after all, a good cup of tea and the right spirit are really powerful elements of change!



EXPECTATION MISMATCH:

PRESENT DAY PARENT- YOUTH DYNAMICS



Delmy Johnson
St. Sebastian Church, Amboli

The relationship of youth with their parents is their first exposure to protection and security for their needs. It is the starting point of their contact with fellow human beings and is the initial model from which one learns how to relate to others and learn values and principles. It is therefore vital that this relationship should be positive and caring.

It was thought that the relationship between parents and children was mainly about fulfilling basic needs. Parents were expected to provide for their children's basic survival needs, and children were expected to meet their parents' expectations by helping and taking care of them. This relationship involved a lot of sacrifice and obligation. However, both parents and children should play an active and changing role in their relationship. It should also include mutual respect, support, and care.

Relationships

As time passes, youth start to establish formal relationships with people who are different from their parents and siblings and can further control their behaviour. These new relationships leads the individual to perform various roles. A youth learns that satisfaction can be greater if feelings

are shared with friends. For example, teenage girls often have a close, loyal friend who holds a special place in their life for sharing secrets. Boys bond with peers who share similar interests. Relationships outside the family are important for personal growth and developing individuality. Friend groups become crucial for emotional support, but private conversations with friends can sometimes lead to misunderstandings with parents.

Challenges

There are several common factors which contribute to the prevention or creation of conflicts and crises in youth. The most important factors are physical and hormonal changes. Changes in how a young person looks, thinks, feels, and interacts with others are important. The adolescent's self image will depend on how physically attractive he or she feels in the group and the position he or she occupies in the group or the popularity amongst friends.

The relationship between parents and adolescents viz., affection, confidence, respect and appreciation should be mutual. The style of communication between parents and children depend on the attitude of both towards values and family rules which influence the

relationship either positively or negatively.

The Developmental Tasks of Youth

Adolescents revise their views on religion, justice, gender roles, decision and family rules as well as beliefs and attitudes towards their future role or functions as adults. They also reject and feel quite passionately about what they do not agree with. Parents, at such times, frequently try to maintain control over the adolescent which is why conflict between them occur more often in most cases leading to bad relationship. At the same time, new relationships and different ways of communicating with parents and authority figure will give them confidence and support to evaluate the ideas in less critical contact, promoting a strong sense of personality identity.

Distancing the family

Some youth become stronger in character and feel that they can overcome adversity with great ease. But others find relief through friends, music, food, and social media.

The bond between parents and youth should not only depend on providing necessary resources to survive but also play essential role in developing high morale which helps them with great opportunities and expand their capacity to the highest degree possible.

Barrier Removal

To prevent misunderstandings, parents should avoid being overly protective of their children. Instead, they should encourage exploration by understanding their child's real situation. This means not relying too much on what society says. Removing unnecessary restrictions can avoid negative effects on their growth and happiness. It also helps them become independent and explore new ideas freely.

Repercussions of the expectation mismatch:

Here are some common ways that the communication gap can affect today's young generation:

- **Emotional Distress-**

A constant stressful environment can lead to anxiety, fear, loneliness and confusion.

- **Insecurity-**

They can develop a deep feeling of insecurity about family and their own well-being leading to future worries and trust issues.

- **Behavioral Issues-**

Aggression, withdrawal, or acting out in a troubled situation can make it hard for them to concentrate and perform well academically.

- **Role Modeling-**

Young people learn how to handle relationships and solve problems by watching their parents. If misunderstandings aren't solved well, it can teach them bad ways to handle conflicts. This might affect how they handle their own relationships later on.

- **Physical Health-**

A constant misunderstanding between the parents and youth can have a negative impact on their physical health and increase the risk of developing stress-related health issues.

It is important for parents and youth to work together on resolving their misunderstandings in a healthy and constructive manner. It could be through effective communication, seeking help from a therapist or counsellor if needed and also by making adolescents grow in faith.

Parents play a crucial role in guiding youth to strengthen their faith. A nurturing environment fosters spiritual growth and equips youth with a strong foundation for navigating life's challenges. Through open communication and positive role-modeling, parents can empower their children to embrace and cultivate their faith, ensuring they develop into confident and spiritually grounded individuals.

It's important for parents to create a caring and peaceful home environment for the emotional and mental growth of today's youth.



Being Single: A Choice Made by You or For You?



Rini Kunjuvareed Divya Joseph
Kalyan Lantern Editorial Members

Being an unmarried person is akin to being a guinea pig. People are always trying to find out if something is wrong with you or if you have any other hidden plans. Not only do singles face increased scrutiny and judgement, they are constantly asked the dreaded, “Why are you still single?” Would it surprise you if we said this was the case over a 100 years ago as well?

The Victorian Era

In 1889, the editor of Tit-Bits, a British magazine, asked women they were “spinsters” and received a ton of funny responses. We figured you might enjoy reading them, so here are a few that tickled us:

1. “Because (like a piece of rare china) I am breakable, and mendable, but difficult to match.” – Miss S.A. Roberts
2. “Like the wild mustang of the prairie that roams unfettered, tossing his head in utter disdain at the approach of the lasso which, if once round his neck, proclaims him captive, so I find it more delightful to tread on the verge of freedom and captivity, than to allow

the snarer to cast around me the matrimonial lasso.” – Miss Sarah Kennerly

3. “Because I have other professions open to me in which the hours are shorter, the work more agreeable, and the pay possibly better.” – Miss Florence Watts

P.S. To be called a “Spinster” in the Victorian Era was almost a fate worse than death. It meant here’s a single woman who is childless, unmarried and has few prospects. *Looks like we’re yet to progress on this front, eh?*

Well, that’s about women.

While we couldn’t find any article or newspaper clipping explaining why men chose to remain single, we came across this titbit that explains what men looked for in a mate in the Victorian era:

In Charles Petrie’s article, “Victorian Women Expected to be Idle and Ignorant,” he explains exactly what the Victorian man was looking for:

Innocence was what he demanded from the girls of his class, and they must not only be innocent but also give the outward impression of being innocent. White

muslin, typical of virginal purity, clothes many a heroine, with delicate shades of blue and pink next in popularity. The stamp of masculine approval was placed upon ignorance of the world, meekness, lack of opinions, general helplessness and weakness; in short, recognition of female inferiority to the male (Petrie 184).

If this was the norm, it's no surprise the above-mentioned women chose to stay single.

The "Modern" Era

Modern in quotes because we're still unsure of exactly how modern we are.

A popular men's lifestyle magazine asked men why they chose to stay single. Here are some of the responses that were shared anonymously:

1. "Sure, I'd rather be in a good relationship than be single, but a bad relationship < single < good relationship. I'm receptive to a good one if it comes along, but I'm being picky from now on."
2. "You just have more freedom in many aspects of your life - you have more finances, you answer to no one, go where you want, do what you want, it's a great time for self-improvement, discovery or just a time to think about life, yourself, what you want and where you see yourself."
3. "Drama-free decision making. Not saying that people in a relationship are dramatic but man, the amount of confrontation in a relationship that comes with drama, just leaves you mentally tired sometimes."

A leading Indian newspaper asked women this question, towards the end of last year. Here are a few of the responses:

1. "I chose to be single because I cherish my independence and freedom. I have a fulfilling career and a vibrant social life, and I'm content with my own company. Marriage isn't the only path to happiness, and I'm confident that I can lead a fulfilling life on my terms without needing a partner to complete me."
2. "I've seen too many of my friends rush into marriages that ended in divorce. I didn't want

to make the same mistake. I've had relationships, and I've learned that I value my peace and solitude more than a romantic partner. I'm not anti-love, but I am anti-settling. I believe that if I'm meant to find someone special, it will happen naturally, without the pressure to conform to societal norms. My parents tried to pester me into going for an arranged marriage for a while and then they gave up."

3. "For me, it's not about rejecting marriage; it's about not prioritising it over my own goals and dreams. I've invested in my education and career, and I'm determined to reach my full potential before considering marriage. I've seen too many women sacrifice their ambitions for the sake of marriage, and I refuse to make that compromise. I'm confident that when the right person comes into my life, they'll support my journey rather than hinder it."

Despite the passing of over a century, the answers here clearly indicate one thing – staying single is a choice most people make. However, as a society, we still continue to pester the unattached and promote the idea that marriage is the better choice.

Make Your Comeback

In case you're tired of the constant "why you're still single?" here are some playful answers you can try out on the next concerned soul.

1. "Just lucky, I guess!"
2. "Marriage? In this economy?!"
3. "Because my friends told me to just be myself, and (*sigh*) here we are!"
4. "I am single by choice... Their choice, but still."
5. "Main apni favourite hoon!" (Yeahh girl! Take inspiration from Geet)
6. "I haven't found someone who doesn't annoy me yet."
7. "To make married people jealous."

Keep it simple. Keep it fun. Here's hoping you live to tell your tale!



CHURCH AND COMMUNITY: A SECOND HOME FOR YOUTH



Rev. Dr. Rajesh Mathew
Catechism Director

When it comes to the youth in the church, everyone has an opinion on how they should behave, what they should wear and what they should do. Parents hope to see them surrounded by good friends and mentors, striving to live good Christian lives with a solid and expressive faith. Priests and youth animators aim to shape them into substantial and successful persons with a solid spiritual direction based on the Word of God. While all these intentions are good, we risk providing them with only what we think they should know instead of what they need to know.

Let's reflect on what the parish community can do to keep our young people engaged with the church, helping them grow into wonderful human beings who navigate the complexities of modern life while deepening their relationship with Christ. In today's rapidly changing world, the journey of faith for our youth is a formidable challenge as they deal with these complexities.

Understanding Youth Challenges

To begin, let us acknowledge that in the modern world, the journey of faith for our youth is a formidable challenge. Today's youth face unprecedented challenges that impact their spiritual lives. The digital age, with its constant connectivity and social media influence, presents both opportunities and distractions. Young people are bombarded with information and opinions, often leading to confusion and doubt. The pressure to succeed academically and professionally can overshadow the importance of spiritual growth. Moreover, the secularization of

society and the rise of relativism can make it difficult for young Christians to remain steadfast in their faith. The high demands for academic and career performance, social expectations, and future uncertainties contribute to high levels of stress and anxiety, sometimes even leading to depression. Thus, youth face a broad spectrum of multifaceted challenges that are often intertwined with cultural, technological, and societal shifts.

The Antidote to these Challenges

I firmly believe that spirituality rooted in faith can serve as a transformative tool to combat these challenges and live with hope. Spirituality is more than just religious practices or beliefs; it encompasses a deep personal connection with God and a sense of purpose and meaning in life. Simply put, it is when a youth journeys through life with deep love, affection and trust in Jesus, as if He is concretely present in their lives. This journey is marked by exploration, questioning, and, often, profound experiences of God's presence.

Spirituality is not solitary; it thrives in the community. Youth spirituality encourages young people to be actively involved in their communities, whether through church groups,



volunteer organizations, or local initiatives. Building these connections fosters a sense of belonging and purpose beyond individual desires. Thus, it is primarily the responsibility of the parish community that the youth grow in spirituality. The role of the Church, and particularly of those who guide youth, is to provide a nurturing environment where this hunger can be met, and their spiritual lives can flourish.

Building a Supportive Community

One of the most vital aspects of nurturing youth spirituality is the creation of a supportive and loving community. In reality, however, the senior groups in the community look at them with suspicion. They are usually judged by the dress they wear or the way they carry themselves. Effort should be made by the seniors in the community to understand them from the youth's perspective and the way they think. Given the secular society in which they live, they may have different religious gestures and expressions of faith. They might not look spiritual according to traditional standards. With the backdrop of relativism in the world, young people may have doubts or even criticize many things in the church. Yet, the church must be a place where young people feel welcomed, valued and understood.

Let the seniors in the community go beyond superficial judgments and focus on the inner selves of our youth to build a community for them. Here are a few steps which we can take to accommodate youth within our community.

1. Avoid Asking Awkward Questions:

Questions like "What are you doing?" or "What is your job?" or "When do you plan to get married?" can be intimidating and judgmental. The elderly in the community have no right to interfere in their private lives or personal decisions. Youngsters who encounter rigid or judgmental expressions will alienate themselves and reject the community, which is crucial for their growth in life and spiritual well-being.

2. Be Aware of Cultural Influences:

Youth may encounter different perspectives through friends, educational settings, media, social media, and workplaces. In this context,

seniors may find it difficult to understand and accept their views, opinions, and stances. Instead of dismissing them as "spoilt brats", it is essential to provide spaces where they can openly discuss their doubts, struggles, and hopes without fear of judgment. Creating such a community involves active listening and genuine engagement with young people's experiences and concerns. Engaging in dialogues or interactive sessions with parents, mentors and youth can be a great tool to understand each other. Communication is key – keeping an open line to listen to them fosters an environment of trust and authenticity, where faith can be explored and strengthened.

3. Don't Force Them to Be Seen in the Church:

It's not uncommon to hear young people say, "We are for Christ but not for the Church." Let us give them the space but keep them engaged in religious and social activities within the church. They can be good organizers of kids' picnics, or even parish feasts. They can be the dynamic and vibrant workforce of our parish community. All these engaging activities will keep them within the church premises and slowly lead them to deepening their faith and their relationship with Jesus. Youth groups, parish events, and retreats offer opportunities for young Christians to form deep and lasting relationships with their peers and mentors. By engaging in service projects through parish initiatives, youth can live out their faith in tangible ways. These connections are crucial as they provide a sense of belonging and accountability, helping youth navigate their faith journey with support and encouragement.

Thus, the Church must be a place where young people feel welcomed, valued, and understood. Creating such a community involves active listening and genuine engagement with young people's experiences and concerns. Together, let us encourage our youth to be for Christ and for the Church, embracing both faith and community with open hearts and open hands.



During my undergraduate college journey, I encountered various challenges. But as always, I prayed and relied on the Lord to send help to get me out of my situation. And soon enough, I found inspiration and support from mentors like Mr. Lijo Joseph and Dr. Radhika Lobo. Mr. Joseph, my catechism teacher, encouraged me to adopt a positive outlook and embrace opportunities with faith and grace, while Dr. Lobo, a faculty member from my college, recognized my capabilities and provided me with opportunities such as participating in the International Economics Convention. Through their guidance, I overcame academic struggles and personal hurdles, including the fear of public speaking, ultimately realizing my true potential, and achieving success.

Transitioning to post-graduation, I anticipated challenges, yet with the unwavering support of my family, friends, and mentors, I overcame obstacles and achieved academic success, eventually ranking 1st in SNDT Women's University. Even amidst the pandemic, I persisted, balancing familial responsibilities

with academic pursuits, and achieving the rare feat of qualifying for prestigious exams like UGC-NET and M-SET. Throughout it all, my determination, unwavering faith, and the support of my loved ones propelled me towards my dreams. Now, as an Assistant Professor, I have the privilege of touching the lives of young people around me, inspiring them to make bold choices and pursue their dreams with conviction.

Throughout my journey, my faith has been my anchor and guiding light, providing me with strength, courage, and steady support. I firmly believe that with faith even as small as a mustard seed, one can move mountains and achieve remarkable things in life. It has been the cornerstone of my journey, anchoring me in times of uncertainty and leading me towards greater heights. My faith has evolved over the years, teaching me that it doesn't need to be loud or flamboyant to be powerful. Instead, true faith is quiet, steadfast, and unwavering, empowering me to rise higher in my dreams and transforming the ordinary into the extraordinary.



Arline Joseph
St. Thomas Cathedral Church, Kalyan West



Godwin Emmanuel
St Thomas Forane Church, Borivali

From childhood, my parents instilled in me a strong foundation for a faithful Christian life. Attending daily mass during board exams and dhyanam during Lent helped strengthen my faith. After high school, I pursued engineering, but by my second year, I realized my passion was creating and editing videos. I surrendered my situation to the Lord, asking for His guidance. Though the path was not easy, I continued my passion and created videos in my best capacity, trusting God to lead the way. Six months after completing my engineering degree, I secured a job at a reputable digital agency, where I worked for a year. Later, I joined one of the top companies in India, that collaborate with the country's finest talents to produce content for creators. I've also had the opportunity at my workplace to shoot with great celebrities like Virat Kohli, Dulquer Salman and many other amazing personalities!

Life has changed significantly, but I ensure to always return to the Lord and express

gratitude for the opportunities He has blessed me with. I remain committed to attending prayer meetings at my church and participating in family prayers. Life's journey often introduces worldly pleasures that can lead us astray, but it's normal. The small acts of faith, like praying the rosary or attending mass, empower us to reconnect with God and maintain a faithful life. Being part of Jesus Youth also enriched my youth, offering opportunities to create videos that spread His word. Whenever I feel low, I listen to "I Surrender" and reflect on my blessings and the incredible opportunities that have come my way.

All in all I would say GOD has amazing plans for each one of us and it's upto us to surrender our life to Him and wait patiently for the blessings He has planned for us.

"You do not realize now what I am doing, but later you will understand" - John 13:7.

Amen.

സത്യത്തിന്റെ പിതാവായ ദൈവമേ



മാർ തോമസ് ഇലവനാൽ

കല്യാൺ രൂപതയുടെ മെത്രാൻ

ഒന്നാം പ്രണാമജപത്തിനുശേഷമുള്ള കാനോനയിൽ (P. 152) ത്രിത്വൈകദൈവത്തിന് വിശേഷണങ്ങൾ ചേർത്തിരിക്കുന്നു. “സത്യത്തിന്റെ പിതാവായ ദൈവം”, ‘ഏകജാതനായ കർത്താവീശോമിശിഹാ’, ‘ജീവിക്കുന്നവനും ജീവിപ്പിക്കുന്നവനുമായ പരിശുദ്ധാത്മാവ്’. തുടർന്നുവരുന്ന ഭാഷണ കാനോനയിൽ “ഉന്നതങ്ങളിലേക്ക് നിങ്ങളുടെ വിചാരങ്ങൾ ഉയർത്തുവിൻ” എന്ന പ്രാർത്ഥനയിൽ ‘ക്രോവേന്മാരും സ്രാപ്പേന്മാരും ദൈവത്തെ നിരന്തരം പാടിസ്തുതിക്കുന്ന’ ഉന്നതങ്ങളിലേക്ക് എന്നാണ് വിശേഷിപ്പിക്കുന്നത്. സ്വർഗ്ഗവാസികളോടൊപ്പമാണ് ദൈവത്തെ നമ്മൾ സ്തുതിക്കുന്നതെന്ന് ഇതോർമ്മിപ്പിക്കുന്നു. കൂടാതെ, മിശിഹായുടെ കുർബ്ബാന ‘എല്ലായിടത്തും അർപ്പിക്കപ്പെടുന്നു’ എന്ന് ഓർമ്മിപ്പിക്കുന്നു.

പ്രവാചകന്മാർ പ്രതീകങ്ങളിലൂടെ സൂചിപ്പിച്ചത്

കുർബ്ബാനയ്ക്ക് ഏറെ വിശേഷണങ്ങൾ ചേർത്തിട്ടുണ്ട്. പ്രവാചകന്മാർ പ്രതീകങ്ങളിലൂടെ സൂചിപ്പിച്ചത്, ശ്ലീഹന്മാർ പരസ്യമായി പ്രസംഗിച്ചത്, രക്തസാക്ഷികൾ ജീവാർപ്പണം ചെയ്ത് സ്വന്തമാക്കിയത്, മല്പന്മാർ വ്യാഖ്യാനിച്ചത്, പുരോഹിതന്മാർ അർപ്പിച്ചത്, മ്ശംശാനമാർ കരങ്ങളിൽ വഹിച്ചത്, ജനങ്ങൾ പാപമോചനത്തിനായി സ്വീകരിച്ചത്. വി. കുർബ്ബാനയെന്ന രഹസ്യത്തെ ഈ കാഴ്ചപ്പാടിലൂടെയെല്ലാം പഠിക്കാനും മനസ്സിലാക്കാനുമുണ്ട് എന്നോർക്കണം. സഭയിലുള്ളവരെയെല്ലാം ഈ ദിവ്യരഹസ്യത്തോടു ബന്ധപ്പെടുത്തിയാണ് നമ്മൾ മനസ്സിലാക്കേണ്ടത്.

ദുഃഖം സന്തോഷമായി പകർത്തി

ഭാഷണ കാനോനയുടെ അവസാനത്തിൽ ‘സമാധാനം നമ്മോടുകൂടെ’ എന്ന ശുശ്രൂഷിയുടെ

ആഹ്വാനത്തിനുപകരം കൊടുത്തിരിക്കുന്ന പ്രാർത്ഥന വളരെ അർത്ഥവത്താണ്. തന്റെ ശരീരത്താൽ ദുഃഖം സന്തോഷമായി പകർത്തുകയും’ എന്നത് “എന്നാൽ നിങ്ങളുടെ ദുഃഖം സന്തോഷമായി മാറും” (യോഹ. 16:20) എന്ന കർത്താവിന്റെ വാക്കുകളെ അനുസ്മരിപ്പിക്കുന്നു. ‘തന്റെ ജീവരക്തം നമ്മുടെമേൽ തളിക്കുകയും’ എന്നത് പഴയ ഉടമ്പടിയേയും (പുറ. 24:8) ഈശോയുടെ രക്തത്തിലുള്ള പുതിയ ഉടമ്പടിയേയും (ഹെബ്ര. 12:24) ഓർമ്മിപ്പിക്കുന്നു. രണ്ടുകാര്യങ്ങൾ വീണ്ടും ആഹ്വാനം ചെയ്യുന്നു: വി. കുർബ്ബാനയിൽ പങ്കെടുക്കുന്ന സമയത്ത് കർത്താവിന്റെ രക്ഷാപദ്ധതിയെ ഓർക്കുകയും ശ്രദ്ധയോടെ പ്രാർത്ഥിക്കുകയും ചെയ്യണം.

കൃപയെ ഞാൻ ആരാധിക്കുന്നു.

തുടർന്നുവരുന്ന ‘എന്റെ കർത്താവേ, അങ്ങയുടെ കൃപയെ ഞാൻ ആരാധിക്കുന്നു’ എന്നു തുടങ്ങുന്ന കാർമ്മികന്റെ കുശാപ്പപ്രാർത്ഥനയിൽ ബലിയർപ്പണത്തിന്റെ പത്ത് നിയോഗങ്ങൾ എന്തെല്ലാമെന്ന് എടുത്തുപറയുന്നതു കാണാം. ലോകത്തിന്റെ ശാന്തി, സൃഷ്ടിയുടെ സമാധാനം, സഭയുടെ നിലനില്പ്, പുരോഹിതരുടെ വിശുദ്ധി, വിശ്വാസികളുടെ വളർച്ച, നീതിമാന്മാരുടെ സംരക്ഷണം, കടങ്ങളുടെ പൊറുതി, തെറ്റിപ്പോയവരുടെ തിരിച്ചുവരവ്, സകലമനുഷ്യരുടേയും രക്ഷ, തിരുമുഖിൽ നില്ക്കുന്ന ദാസീദാസന്മാരുടെ തെറ്റുകൾ മായിച്ചു കളയാൻ വേണ്ടി എന്നിവയാണവ. പ്രാർത്ഥിക്കുന്ന സമൂഹത്തിനും സഭയ്ക്കും പുരോഹിതന്മാർക്കും വിശ്വാസികൾക്കും സകലമനുഷ്യർക്കും ലോകസമാധാനത്തിനും വേണ്ടിയാണ് ബലിയർപ്പിക്കപ്പെടുന്നതെന്ന് ഈ പ്രാർത്ഥന നമ്മെ ഓർമ്മിപ്പിക്കുന്നു.

God the Father of Truth

Mar Thomas Elavanal
Bishop, Eparchy of Kalyan

In the Kanona that comes after the first gehantha prayer, each person of the Triune God is given these qualifications: 'God the Father of truth', 'The only begotten Son' and 'living and holy and life giving Ruha'. In the dialogue prayer that follows, the celebrant exhorts: 'Lift up your thoughts to the highest'. This highest place is qualified as 'where cherubim flap their wings and Seraphim sing holy'. This reminds us that in the Qurbana it is with the heavenly group that we praise God. 'Mention is also made that the Qurbana is offered at all places and for all'.

Prophets Presented in Symbols

Seven qualifications are added to the Holy Qurbana. The prophets presented it in symbols, 'the Apostles proclaimed it openly, the Fathers interpreted it', 'Martyrs purchased it with their life blood', 'the priests offered it on the holy altar', 'The Deacons carried it in their hands' and 'all partake in it for forgiveness of sins'. These explanations remind us that we have to study and understand the Holy Qurbana in all these perspectives. All the members of the church are in one way or another related to Christ and the Eucharistic Mystery.

Transformed Our Sorrow into Joy

The alternative prayer given instead of 'peace be with us' to be recited by the deacon, after the

dialogue prayer is very meaningful. First this prayer reminds us that during the Holy Qurbana we should pray with purity and attention and that we remember the salvation perfected for us, by transforming our sorrow into joy through His Body'. This reminds us of the words of Christ "But your pain will turn into joy" (Jn. 16:20). So too 'by the sprinkling of His life blood on our hearts' has reference to the Old Testament Covenant (Ex. 24:8) and to the Covenant in the New Testament in the blood of Christ (Heb. 12:24).

I Worship Your Grace

The Kushapa prayer that follows the exhortation of the deacon 'O my Lord, I worship your grace' mentions ten intentions of the celebration of the Holy Qurbana. They are: tranquility in the world, peace in your creation, preservation of your faithful Church, sanctity of your priests, sustenance of your faithful, protection of the righteous, forgiveness of debts, the return of the way ward, cleansing of the offences of all your servants who stand before you and the salvation of all people. This prayer reminds us that the Qurbana is offered for the praying community, for the church, the priests, for all people and for peace in the world.

BISHOP'S D I A R Y

JULY - 2024

1st	KDSA Office Blessing - Powai	10th-13th	CLC Meeting - Kakkanaad
2nd	Qurbana Minor Seminary - Panvel	14th	Dream Big Program - Powai
3rd	Curia Meeting Qurbana - Kalyan (West)		Qurbana - Bandra (East)
4th	Inauguration of Academic year - Malangatt	15th-19th	Priests' Retreat - ARC
5th	Gyansathy Anniversary	21st	Trustees Meeting & SSS General Body
6th	Kalyan School Education Committee - Bishop's House	24th	Curia Meeting
7th	KMS Patron's Day - Dombivli	27th	NVSC General body - Pune
9th	WRBC	28th	Qurbana - Nashik Road
		31st	Curia Meeting

BLESSED CARLO ACUTIS:

A GUIDE FOR LIVING THE EUCHARISTIC HOLINESS



Fr. Albin Anto Koonammavu
Kalyan Lantern Editorial Member

Early Footsteps of Carlo Acutis

Blessed Carlo Acutis was born on May 3, 1991 in London, England to Italian parents. Shortly after his birth, the family moved to Milan, Italy, where he spent most of his life. From a young age Carlo exhibited a profound spiritual maturity and a deep devotion to the Catholic faith. Carlo also had a deep relationship with the Holy Eucharist, which was central to his spiritual life. From a young age, he attended Mass daily and spent significant time in front of the Blessed Sacrament. He believed that the Eucharist was the 'highway to heaven' and the center of his life. He also had a strong interest in Eucharistic miracles events where the Eucharist is believed to have shown supernatural signs.

The Spirituality of Carlo Acutis

Carlo received his First Holy Communion at the age of seven, which was a pivotal moment in his spiritual life. From then on, he cultivated a deep love for Jesus in the Eucharist. Carlo had a strong devotion to the Blessed Virgin Mary and prayed the Holy Rosary daily. He was regular with his weekly confessions too. Carlo was also known for his kindness, generosity, and willingness to help others. He often used his savings and pocket money to assist the poor and homeless.

Carlo's Devotion to Eucharist

Carlo soon discovered that the most effective way to captivate his fellow students and friends with the remarkable reality of the real presence of Jesus, was through the recounting of the Eucharistic miracles of Lanciano and the miraculous Communion of the three shepherd children in Fatima. This led him on a quest to learn about all the Eucharistic miracles. Carlo combined his ardent faith with his interest in technology by creating a website that cataloged Eucharistic miracles from around the world. This project aimed to spread awareness about the real presence of Jesus in the Eucharist. His website on Eucharistic miracles is a testament to how he combined his faith with modern technology to spread the message of the importance of Eucharist.

Carlo – A Role Model for Today's Youth

Carlo Acutis, due to his deep devotion to the Eucharist and his ability to integrate faith with modern life, is often presented as a model for young Catholics. His beatification highlights his exemplary life, centered on Eucharistic devotion. Through his work, Carlo aimed to reignite the Eucharistic faith among Catholics, especially among the youth, by demonstrating the power and presence of Christ in the Eucharist. Carlo's relationship with the Holy Eucharist was characterized by a deep, personal devotion that manifested in daily practices, technological evangelization, and a focus on Eucharistic miracles. His life and works have inspired many to deepen their own Eucharistic faith and to see the sacrament as something at the center of one's life.

Towards a Life of Eucharistic Holiness

In early October 2006, Carlo was diagnosed with acute promyelocytic leukemia. Carlo accepted his illness with remarkable faith and offered his sufferings for the Pope and the Church. He died on October 12, 2006, at the age of 15. Carlo is considered a role model for young people, demonstrating how a deep, personal relationship with Jesus and a life of holiness can be lived in today's modern world. His life continues to inspire many to deepen their faith and devotion to the Eucharist. Carlo's brief yet exemplary life was marked by an extraordinary devotion to the Eucharist, a commitment to using his talents for evangelization, and a deep compassion for others. His legacy continues to influence and inspire people around the world.



The Most Precious Blood of Jesus

In the month of July, the Church honors the Precious Blood and encourages us in this devotion. The traditional feast day devoted to the Precious Blood of Jesus Christ is July 1st.

Each of us has blood that flows through our body. Blood allows our body to work as God intended. Blood, then, is what allows us to live each day to the fullest.

Jesus desperately wants us to spend eternity in heaven. When we sin, we turn our backs to God. This makes God sad. And so, to redeem us in the eyes of God, Jesus chose to shed his own blood as a sacrifice for our sins! Jesus wants us to go to heaven so much that he was willing to suffer a long and harsh death.

The images below depict the seven times Jesus shed his blood for us. Identify each scene and meditate on the passage/ verse listed below.

The first example is done for you.



1. Scene: Christ's Circumcision and the Presentation in the Temple
Luke 2:21-24



2. Scene:
Luke 22:41-44



3. Scene:
Mark 15:15



4. Scene:
Matthew 27:29

5. Scene:
Luke 23:26-34

6. Scene:
Matthew 27:35-50

7. Scene:
John 19:34



Mail your answers to lanternkidsroom@gmail.com mentioning your name, catechism section and parish before **25th July, 2024**. Names of selected winners will be published in the next issue of Kalyan Lantern.

Rosemary Johnson
Little Flower Church, Dahisar



**KIDS
CORNER**

DECREE

Particular Law on Civil Registration of Marriage for Obtaining Family Visa before Sacramental Solemnization of Marriage

Whereas the III Session of the XXXI Synod of Bishops of the Syro-Malabar Church held from 21 to 26 August, 2023, in accordance with CCEO c. 110 §1, approved by voting the law on civil registration of marriage of Syro-Malabar faithful before solemnizing sacramental marriage for the purpose of obtaining family visa, the undersigned Cardinal George Alencherry, Major Archbishop of the Syro-Malabar Church, as per c. 112 §1 of CCEO, promulgates the following:

- i. The Syro-Malabar faithful who, for serious reasons such as obtaining family visa to foreign countries find it necessary to register their marriages under relevant civil law before the sacramental solemnization of the marriage in the church, may approach their own local hierarch, with proper application and testimonial letter from the parish priest concerned, for obtaining permission to that effect.
- ii. The party who approaches the local hierarch for permission shall present a written request to that effect which shall carry the undertaking that they will not live together, being aware of the sinfulness of cohabitation before the sacramental marriage and that they will get marriage sacramentally solemnized at the earliest possibility. In addition, the request shall also carry the signatures of both the bride and the bridegroom.
- iii. The testimonial letter shall indicate whether the applicant/s belong to the parishes indicated in the application and whether the facts mentioned are true.
- iv. Ordinarily the request is to be addressed to the local hierarch of the bridegroom. However, when the local hierarch of the bridegroom cannot be accessed, then the local hierarch of the bride may be approached.
- v. In the permission it shall be specifically mentioned that it is granted under condition that the applicants agree not to cohabit before sacramental marriage and that they will get married sacramentally at the earliest possibility.
- vi. After the civil registration of the marriage a copy of the certificate of registration shall be given to both parish priests and the information about the marriage shall be entered in a special section of the marriage registers of both the parishes.
- vii. If at least one of the parties requests for betrothal and publication of banns before the solemnization of the sacramental marriage, the request shall be granted by the parish priests. To do so, no permission from the local hierarch is required.
- viii. The date of marriage to be entered in the marriage register after the sacramental marriage is the date of the sacramental marriage. In the remark column, however, the date of the civil marriage is to be mentioned.
- ix. While issuing marriage certificates the parish priests shall indicate the date of sacramental solemnization.

All contrary dispositions notwithstanding.

Given from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St. Thomas, Kakkannad on 21 September 2023, the Feast of St. Mathew the Apostle.

Fr. Abraham Kavilpurayidathil
Major Archiepiscopal Chancellor

Cardinal George Alencherry
Major Archbishop of the Syro-Malabar Church

Appointments of the Priests in the Eparchy of Kalyan w.e.f. 06th June 2024

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Ex-Officio	
Msgr. Cyriac Kumbattu	The Proto Syncellus
Fr. Joy Vattoly (Sr.) CMI	Syncellus - CMI Mission
Fr. Tom Mangalathil MST	Syncellus - MST Mission
Fr. Jipson Kolattukudy MCBS	Syncellus - MCBS Mission
Fr. Jimil Mealkarapurath VC	Syncellus - VC Mission
Fr. Joju Arackal	Chancellor
Fr. George Vattamattathil	Finance Officer
Fr. Kuriakose Kalaparambath	Minor Seminary Rector
Fr. Davis Tharakan	Cathedral Vicar
Fr. Mathew Adampakalle	Secretary to Presbyterium
Elected according to the Year of Ordination	
Fr. Jacob Porathur	Group No. I (1978 - 1998)
Fr. Rajesh Mathew Paruthippallil	Group No. II (1999 - 2002)
Fr. Paul Kunduparambil	Group No. III (2002 - 2006)
Fr. Lijo Mullonkal	Group No. IV (2006 - 2009)
Fr. Joemon Kurisingal	Group No. V (2010 - 2013)
Fr. Franklin Cheruvathoor	Group No. VI (2013 - 2016)
Fr. Jojit Johny Kootungal	Group No. VII (2017 - 2020)
Fr. Albin Anto Koonammavu	Group No. VIII (2021 - 2024)
Different Foranes Clubbed Together	
Fr. Justin Kallely	Andheri & Malad
Fr. Jins Mathew Kannadippara	Borivali & Vasai
Fr. Liju Keettikkal	Kalina & Powai
Fr. Shibu Pulickal	Nasik & Pune
Fr. Jeffrin Pallithara	Navi-Mumbai & Panvel
Fr. Biju Chittilappilly	South-Mumbai & Antophill
Fr. Jesto Menachery	Thane & Kalyan
Fr. Shinto Vallanattu Vicans	Representative of the Forane
Fr. Joshy Thekkooden CMI	Elected from the Mission
Fr. Shaji Parickapallil	Nominated by Bishop
Fr. Shaibu Paul Malethadathil	Nominated by Bishop
Fr. Sebastian Cherusseril CMF	Nominated by Bishop
Fr. Joby Ayithamattathil	Nominated by Bishop
Fr. Francis Komban	Nominated by Bishop
Fr. Lijo Velliyamkandathil	Nominated by Bishop
Fr. Frinto Ollukaran	Nominated by Bishop
Fr. Sinto Pulikkottil	Nominated by Bishop
Fr. Dixon Chiriyankandath	Nominated by Bishop

FINANCE COUNCIL

Msgr. Cyriac Kumbattu	Member
Fr. George Vattamattathil	Secretary
Fr. Joju Arackal	Member
Fr. Franklin Cheruvathoor	Member
Dr. Joseph Kanayamplakal	Member
Mr. Xavier P M	Member
Adv. Samji Joseph	Member
Mr. Girish Vadassery	Member
Mr. Rex Uthup	Member
Mrs. Joffy Anil	Member

RECONCILIATION FORUM

Fr. Kuriakose Kalaparambath	Convener
Fr. Shaibu Paul Malethadathil	Member
Fr. Joemon Kurisingal	Member
Fr. Frinto Ollukaran	Member
Sr. Marykutty Michael ASI	Member

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Till 05 June 2027	
Sr. Merline Paul CMC	Director
Fr. Justin Kallely	Office Administrator
Adv. Samji Joseph	Co-ordinator
Fr. Biju Chittilappilly	Member
Sr. Lissy Therese CHF	Member
Mrs. Rosy Joseph	Member
Mrs. Andrea Chandu	Member
Dr. Felin Ann Francis	Member

Fr. Lijo Mullonkal	Manager: St. Mother Theresa School, Malanggad and Priest-in-Charge: Marthoma Personal Parish, Dombivli unit also.
Fr. Joemon Kurisingal	Director: Gods Own Choice also.
Fr. Sinto Pulikkottil	Asst. Project Manager: Kalyan Diocese and Asst. Director: Kalyan Diocesan Social Action Department also.
Fr. Dixon Chiriyankandath	Priest in-Charge: Youth of Marthoma personal parish also.
Fr. Albert Valiyaveetil	Priest in-Charge: Cumbala Hill, Dhobitalao & Girgaon and Asst. Director: KEY & JNF, Residence at Kalamboli. (Asst. Director: JY continue)
Fr. Joju Thakkadan	APP: Vasai West & Marthoma Personal parish
Fr. Stebin Cheriaparambil	APP: Tikujiniwadi & Marthoma Personal parish and Notary: Eparchial Tribunal of Kalyan
Fr. Binu Kuttikkadan CMI	APP: Malad East
Fr. Paul Kunduparambil	Relieved: Director: Gods Own Choice
Fr. Jithin Kottathil	Relieved: from all offices in the Eparchy. Granted leave for studies in Leuven University for two years.
Fr. John Kochuveetil	Relieved: Asst. Director: Anugraha Boys Hostel & Ashraya Old Age Home, Malanggad and Pro-Vicar: Marthoma Personal parish, Dombivli unit

EPARCHIAL SAFE ENVIRONMENT COMMITTEE

CONTACT DETAILS

To be used only for complaining or informing about sexual abuse of the children or the vulnerable in the Eparchial Institutions or parishes

Email Id: safekalyan@gmail.com

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Rev. Fr. Justin Kallely	Office Administrator	9869385599	frjustinkallely@gmail.com
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Rev. Sr. Lissy Therese CHF	Member	9890238469	lissythereseCHF@gmail.com
Mrs. Rosy Joseph	Member	9167000386	rosyjoseph_mumbai@yahoo.co.in
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- 3rd** - Allen Vinod (St. George Forane Church, Panvel)

Category B

- 1st** - Rosmin Shaju (St. Alphonsa Church, Vasai west)
- 2nd** - Teena (St. George Forane Church, Panvel)
- 3rd** - Br. Sherin Vincent Pulikkottil (Mary Matha Church, Kamothe)

Category C

- 1st** - Dr. Sophia Jojo (St. George Catholic Church, Nallasopara)
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