

കർമ്മലസന്ദേശം

വാല്യം: 249 | സെപ്റ്റംബർ 2021





കർമ്മലസന്ദേശം

സെപ്റ്റംബർ 2021

വാല്യം: 249

Editor:

Fr. Martin Mallath

Associate Editor:

Fr. James Madathikandam

All rights reserved.

Reproduction in any manner,
in whole or part, without prior
written permission is
prohibited

Printed and Published by
Fr. Martin Mallath CMI
for the CMI General
Department of Education and
Media

Carmelasandesam,
CMI Prior General's House,
Chavara Hills, P.B No.3105,
Kakkanad P.O
Kochi-682030
Kerala
Ph:9995843798

Inside

1 Message

2 Editorial

3 Message from Pope

6 The CMI Leagacy of Priestly Formation

The begining and growth of Seminaries in kerala

**14 CMI Congregation &
Importance of Formation**

17 Dharmaram College

Formation as the following of Christ
for the Evangelization of the world

**26 Samanvaya Theological Formation
in Mission**

32 Formation for interior change

**39 How Correct (Corrupt) are
our practices?**

41 Lessons to learn

Nine inspirational messages from the life
of Fr. Stan Swami for the Church in India

45 കാരൂണ്യഗിരി

നമ്മ നിറഞ്ഞ ഹൃദയമോടെ ഒരു തിരിഞ്ഞു നോട്ടം

47 കവിയും പ്രവാചകന്മാരും

51 പുസ്തക പരിചയം

52 Vatican News

53 News Roundup

87 Let's remember the departed souls

Message



I am happy to learn that this issue of the Carmelasandesam is focusing on the theme, 'Formation to the Priesthood'. A priest is not defined primarily by what he does, but by who he is. The Letter to the Hebrews says that Jesus Christ is our "great high priest" (Heb 4:14) and who is the inspiration and source of energy for everyone who wishes to become a priest. Church teaches us that "the priest is a living and transparent image of Christ the priest" ("Pastores Dabo Vobis," No. 12).

The key foundations for priestly formation include human, spiritual, intellectual, social and pastoral formation. The purpose of Human Formation is to assist the candidate to become an integral person with affective maturity. It is very important to form and edify the trainees into sufficient emotional maturity so that they can effectively exercise their social and pastoral ministries in the Church. It seeks to prepare them to be bridges for, not obstacles to, the spread of the Gospel. Understanding the intellectual capacity of a candidate and training him to stand up with the fast changing world is a herculean task, and for that we must gain the pace and briskness in competing with the outside world. However, most essentially the spiritual formation of each candidate must help him to grow in personal relationship with Jesus. He must be empowered and trained to earn a consistency in his relationship with his Divine Master. In this relationship, they encounter the overwhelming love of God in their lives and share in His merciful compassion to the world.

The perfect model in priestly formation is Blessed Mother Mary. Pope John Paul II says, "Every aspect of priestly formation can be referred to Mary, the human being who has responded better than any other to God's call. Mary became both the servant and the disciple of the Word to the point of conceiving, in her heart and in her flesh, the Word made man, so as to give him to mankind." (Pastores Dabo Vobis, No. 82). Let the feast of the Nativity of our Blessed Mother on 8th September urge us to become priests after the Heart of Jesus, like our Blessed Mother. Let us also specially pray for the candidates who commence their canonical novitiate in our Congregation on the same day. God Bless You!

Fr. Thomas Chathamparampil CMI

Prior General

Editorial



A BIG SALUTE

I remember an incident that happened thirty one years ago. It was the summer of 1990. After the philosophy course I have been attending the Gujarati language course of two months before proceeding for the degree studies at Ahmedabad. Since we had taken the option for the Gujarat mission from the novitiate we had to learn the basics of Gujarati language during the language course organised by the Rajkot diocese. We were staying in the Bishop's house at Rajkot and attending the classes at the pastoral centre. One day during the morning meditation I thought of doing it sitting outside the chapel. The reception area was nearby and I sat on one of the chairs there. There was a teapoy in front and I felt it good if I could extend my legs on that while meditating! While I was sitting like that Bishopji came that way, but I continued to sit in the same position. He stopped there. Seeing his angry face I expected a shout. But he asked only one question, "Where did you study? Is this how you all are taught in seminary?"

The formation we receive in the seminary is expected to be life –changing. If our actions deceive it, people have a right to question the formation we receive there. Root causes of some of the undisciplined ways of the priests in later stage can be traced to the wrong practices one has learnt during the years of training and the lack of corrections he received then. Seminary formation has been one of the legacies we have earned from our holy founders as they were Malpans. From the beginning of the monastery at Mannanam they started the seminary too along with it since they understood that it was their sacred duty towards the Mother Church.

The main theme of this issue of Carmelasandesam is Formation. Fr. Thomas Mampra, Fr. Josey Thamarassery, Fr. Davis Varayilan, Fr. Paulachen Kochappilly and Fr. Jacob Marangattu examine the different aspects of it in detail in their articles. They are worth reading.

Let us gratefully remember all our dear rectors and the teachers of seminaries who formed our religious priestly life during our seminary life. As the Teachers Day is celebrated on 5th September, let us take a few minutes and wish our dear teachers of our seminaries too who were our role models. May our dear Heavenly Mother Mary whose birthday we celebrate on 8th September continue to bless us.

Fr. Martin Mallath CMI
General Councillor for Education and Media



Message from Pope

Dear brothers and sisters, Buongiorno and happy feast day!

In today's Gospel, the Solemnity of the Assumption of the Blessed Virgin Mary into Heaven, the Magnificat resounds in the liturgy. This hymn of praise is like a "photograph" of the Mother of God. Mary "rejoices in God because he has looked on the humility of his handmaid" (cf Lk 1:47-48).

Mary's secret is humility. It is her humility that attracted God's gaze to her. The human eye always looks for grandeur and allows itself to be dazzled by what is flashy. Instead, God does not look at the appearance. God looks at the heart (cf 1 Sam 16:7) and is enchanted by humility. Humility of heart enchants God. Today, looking at Mary assumed into heaven, we can say that humility is the way that leads to Heaven. The word "humility" comes from the Latin word humus, which means "earth". It is paradoxical: to arrive on high, into Heaven, what is needed is to stay low, like the earth! Jesus teaches this: "he who humbles himself will be exalted" (Lk 14:11). God does not exalt us because of our gifts, because of our wealth or because of our skills, but because

of humility. God loves humility. God lifts up those who humble themselves; he lifts up those who serve. Mary, in fact, attributes no other “title” except servant to herself: she is, “the handmaid of the Lord” (Lk 1:38). She says nothing else about herself, she seeks nothing else for herself.

Today, then, let us ask ourselves, each one of us in our heart: how am I doing with humility? Do I seek to be recognized by others, to affirm myself and to be praised, or do I think rather about serving? Do I know how to listen, like Mary, or do I want only to speak and receive attention? Do I know how to keep silence, like Mary, or am I always chattering? Do I know how to take a step back, defuse quarrels and arguments, or do I always want to stand out? Let us think about these questions: how am I doing with humility?

In her littleness, Mary wins Heaven first. The secret of her success is precisely that she recognizes her lowliness, that she recognizes her need. With God, only those who recognize themselves as nothing can receive the all. Only those who empty themselves can be filled by him. And Mary is the “full of grace” (v. 28) precisely because of her humility. For us too, humility is always the point of departure, the beginning of our having faith. It is fundamental to be poor in spirit, that is, in need of God. Those who are filled with themselves have no space for God — and we are often full of ourselves — but those who remain humble allow the Lord to accomplish great things (cf v. 49).

The poet Dante calls the Virgin Mary, “humbler and loftier than any creature” (Paradise, XXXIII, 2). It is beautiful to think that the humblest and loftiest creature in history, the first to win heaven with her entire being, in soul and body, lived out her life for the most part within the domestic walls, in the ordinary, in humility. The days of the Full of Grace were not all that striking. They followed one another, often exactly the same, in silence: externally, nothing extraordinary. But God’s gaze was always upon her, admiring her humility, her availability, the beauty of her heart never stained by sin.

It is a huge message of hope for each of us, for you whose days are always the same, tiring and often difficult. Mary reminds you today that God calls you too to this glorious destiny. These are not beautiful words: it is the truth. It is not a well-crafted, beautiful ending, a pious illusion or a false consolation. No, it is pure reality, living and true as Our Lady assumed into Heaven. Let us celebrate her today with the love of children, let us celebrate her joyfully but humbly, enlivened by the hope of one day being with her in Heaven!

And let us pray to her now that she may accompany us on our journey that leads from Earth to Heaven. May she remind us that the secret to the journey is contained in the word humility. Let us not forget this word, and that lowliness and service are the secrets for obtaining the goal, of reaching heaven. ■



THE **M**E of
the MONTH

**F
O
R
M
A
T
I
O
N**



THE CMI LEGACY OF PRIESTLY FORMATION

THE BEGINNING AND GROWTH OF SEMINARIES IN KERALA

Fr. Thomas Mampra

We do not have much sure knowledge about the existence and stages of growth of seminaries in the early Syro Malabar Church. One presumes that St. Thomas had selected a few members of probity endowed with prudence, piety and knowledge, from the communities he had established in Kerala and empowered them to perform the sacraments. He would have established a few bishops who would be the spiritual leaders of groups of Christian communities and who would have authority to ordain priests and consecrate bishops. For some reason or other the St. Thomas Christians of Malabar established ties with the strong and theologically well-established

Syrian Church which was established by Mar Addai and Mari, disciples of St. Thomas. And from the fifth century AD the Malabar Church used to receive bishops from the Persian Church who would rule over the Malabar Church through an Archdeacon who was traditionally elected from the same family as hereditary. We do not have documentary evidence on how exactly priests were prepared for their life and ministry during that period.

From the beginning of the 18th century the Malabar Church began to be ruled by mainly Italian Carmelites. They started a seminary and later it was transferred to Varapuzha. The seminary was open also

for young candidates from Syrian families and there was also a Syrian Malpan (Professor) there to teach them though many did not go there from Syrian families. There were what is called Malpanates attached to important parishes where learned and revered gurus called Malpans were in charge of the candidates similar to the Hindu custom of 'Gurukula' (staying with the teacher and other students and learning). The seminary at Varapuzha was shifted to Puthenpally on 15th August 1866, and later to Mangalapuzha near Aluva in 1934.

MALPANATE TO SEMINARY

Thachil family of Kuthiathode moved to the south and Malpan Abraham Thachil, brother of the famous Thachil Mathew Tharakan established a Malpanate at Pallipuram, during the invasion of Kochi and Travancore by Tipu Sultan. Thomas Palackal studied at this Malpanate and was ordained priest in 1807. Later when Abraham Malpan returned to Kuthiathode Fr. Thomas Palackal became Malpan at Pallipuram in 1816/17. Thomas Palackal was one of the founders of the CMI Congregation. Thomas Porukara of Champakulam parish was trained in the Latin seminary of Varapuzha and was ordained in 1823. Porukara's life as a priest was inspired with zeal for the people and was well known among the people. Kuriakose Chavara, the youngest of the founders was the beloved disciple of Malpan Palackal and was considered the heir apparent of the Malpan. He was ordained as priest on 29th November 1829. All three of them were filled with zeal for

the people of God and agreed upon starting a community of priests by living an exemplary Christian life and preaching the Word of God in parishes. His Excellency Bishop Maurelius Stabilini of Varapuzha gave them permission to live such a life.

SEMINARY AT MANNANAM

Mannanam hill near Kottayam was selected for their monastery. There the mother house of the community was built in 1831 and there also the first seminary was started in 1833 with Fr. Thomas Palackal himself as the Malpan. After the demise of Malpan Thomas Palackal the candidates to priesthood at Pallipuram were brought to Mannanam Seminary. In 1844 both Fr. Thomas Porukara and Fr. Kuriakose Chavara were officially made Malpans by Bishop Francis Xavier Pescheto. In 1846 Malpan Thomas Porukara died and Fr. Kuriakose Chavara continued as Malpan at Mannanam Seminary. Candidates to diocesan priesthood and religious priesthood were instructed together but living separately from 1838. Mannanam seminary continued till 1894 when it was finally suppressed. The question may be asked if Mannanam Seminary was any different from a large Malpanate. We do not have any details to give a definitive answer. Though seminaries were started at Vazhakulam (1866), Elthuruth (1868) and Pulincunnoo (1872) suppressing all the Malpanates in the wake of Roccas Schism (1861-62), they too were gradually suppressed to bring the candidates to diocesan priesthood under one roof at the newly started seminary at Puthenpally on 15th August

1866 for both Latin and Syrian students for priesthood. That seminary was transferred to Mangalapuzha, Aluva in 1934.

SEMINARIES OF THE CONGREGATION

Clerical students of the Congregation continued their studies at Mannanam seminary till 1858. Then Vicar Apostolic Bernardine Baccinelli ordered that the novitiate and the seminary of the Congregation be at Koonammavu in the new building which he had built originally for a Latin religious community similar to the Syrian religious community at Mannanam. But the project had to be abandoned since all the candidates left the house before long. Fr. Philip was in charge. But in 1863 the young Fr. Leopold Beccaro was put in charge of the novices and clerical students. Later as the number of novices and the clerical students increased they lived separately though under the same master.

In 1888 after the separation of the Syrians from the Latins St. Teresa's Monastery, Ampazhakad near Mala was selected as the novitiate house and novices and clerical students were transferred from Koonammavu to Ampazhakad. In 1890 Bishop Charles Lavigne of Kottayam suggested that the clerical students needed better philosophical and theological training and hence they may be sent to the interdiocesan seminary at Mangalore run by the Jesuit fathers. He got permission of the Jesuit Fr General for the same. The clerical students were sent to Mangalore in 1891. In the beginning the students were accommodated in the Jes-

uit house but later they were transferred to the Carmelite study house where from they used to go and attend class at the seminary run by the Jesuits.

Chethipuzha Scholasticate

Some students found it very difficult to cope with the weather conditions in Mangalore. The living expenses in Mangalore were rather high. Therefore a seminary was started attached to the monastery at Mutholy in 1914. Sacred Heart Scholasticate was established at Chethipuzha, Chaganacherry attached to the Sacred Heart Monastery there in 1918. Gradually it became the common major study house of the Congregation with a similar training programme to that of Mangalore seminary. It continued to function until it was transferred to Bangalore on 20th May, 1957. Fr. Placid Podipara was the first one to be sent to Rome for higher studies for teaching in the study house. He later played a crucial role in getting permission from the Vatican to start Dharmaram College in Bangalore, which was then outside the proper territory of the Syro-Malabar Church.

Carmel Vidya Bhavan, Pune

At the invitation of Fr. Ladkowski S.J the Jesuit Superior General five seminarians with Fr. Eugene Manjooran as superior and Fr. Alfred Vadakekudy as spiritual director, were sent to Pune in 1943 and they attended classes in De Nobili College, Pune with the Jesuit Scholastics while staying at the house of Mr. A.D. Coelho. When De Nobili College was taken over by the military in 1944 and the college was shifted to Kandy, the

members of the congregation also went to Kandy and stayed in the Papal seminary there. As the Jesuit scholastics returned to Pune in 1948 and as De Nobili College started functioning there our scholastics also returned to Pune. As the plot of land we had purchased in Pune was pretty far from the De Nobili College campus it was sold and De Nobili College generously sold five acres of land to us. The CMI study house in Mangalore was shifted to there and our students from Mangalore, together with Fr. Eugene and Fr. Alfred Vadekekudy, and the house were blessed on 14th May 1951. Later additional rooms were built so that more students could be accommodated there. At present only theology students are sent to Pune. They live at Carmel Vidya Bhavan and attend classes at JDV.

With the advent of Kalyan diocese for the Syro -Malabarians our chapel was raised to Carmel Parish with Fr. Rector as the Vicar. A separate Church and Parish hall was built during the time of Rev. Fr. James Aerthayil CMI in the place donated by Carmel Vidya Bhavan. As Pune developed into an important IT hub and as mostly young Keralite families reached Pune, the need for a University college was strongly felt. While Fr. Thomas Mampra CMI was Rector, Christ College Pune was established in August 2007 affiliated to the University of Pune in our campus. At the beginning of the Rectorship of Fr. Mathew Kaniamparampil CMI, foundation stones were laid by Mar Thomas Elavanal MCBS Bishop of Kalyan diocese for the new Carmel Vidya Bhavan and Christ College build-

ing in June 2008. Fr. Cyriac Madathil CMI was the director of the college. After two years Fr. Sony Chundat was appointed first principal of the College. The College developed fast into one of the best Colleges of Pune University.

Dharmaram College Bangalore, 1953

As India became a sovereign republic in 1950, and the flow of foreign missionaries to India was getting slower, it was becoming clear that the CMI congregation would be required to take greater responsibilities in the missionary field. The authorities felt the need of formation in a wider context. So they bought five acres of land in Kottagiri in 1952 for an eventual study house there. In the General chapter of 1953 Fr. Maurus Valiaparampil was elected Prior General and a committee was appointed with Fr. Jonas Thaliath as convener to choose the location for a new study house. The committee visited several places for the study house including Kottagiri and Bangalore and finally selected Bangalore for the future study house. When permission was requested to Archbishop Thomas Pothacamury of Bangalore, he denied it because Bangalore was then outside the proper territory of the Syro- Malabar Church. Finally through the good offices of Fr. Placid Podipara CMI and the intervention of Eugene Cardinal Tisserant, Pope Pius XII instructed Cardinal Firreeseoni Biondi, Prefect of the Propaganda Fide Congregation to send a telegram asking Archbishop Pothacamurey to be more indulgent towards the Syrian Carmelites:

Thus the Archbishop welcomed us to

Bangalore. By the end of May 1957, a total of 87 students and their professors with Rev. Fr. Chrysostom Ponnampurayidam as Rector and Fr. Canisius Thekkekara as spiritual director reached the new seminary called Dharmaram College, Bangalore and the new academic year started on 11th June 1957.

From the beginning Dharmaram had eminent professors who had degrees from Gregorian University, Biblicum, Universities of Leuven in Belgium, Oxford, Cambridge etc. It developed into a Pontifical Athenaeum, with faculties of Philosophy and Theology. Later a Center for studies in Canon Law and Spirituality, Center for Post Graduate students and a Center where brothers from other religious Congregations and Dioceses could stay and study at Dharmara Vidya Kshetram were established. There is also a Center called 'Adhyayana' where sisters can stay and do their studies at DVK. Several seminaries are affiliated to DVK. Thus Dharmaram continues the legacy of ecclesiastical training to the CMIs and to a number of other Congregations and dioceses.

Darsana Institute of Philosophy,

Wardha, 1983

As the Congregation began to be entrusted with mission territories in Chanda(1962), Sagar(1968), Jagdalpur(1972), Bijnor(1982), and Rajkot(1977) Aspirants houses were also started so as to give candidates formation in and for the mission. To continue that formation Rev. Dr. Thomas Aykara, the then Prior General proposed to start a Mission Philosophy. The infant mission scholasticate -

Darsana started functioning in June 1983 temporarily at CSR Pariyaram and later at Poornodaya Mission Institute, Bhopal. With the blessing of Bp. Januarius and the help of Fr George Pullankav and Fr Eugene kizhakkethala the land was purchased at Wardha. In June 1986 Darsana Institute of Philosophy was established at Wardha. Fr Thomas Kadankavil was the first rector. Darsana Chapel was constructed at the time of Fr Thomas Kochumuttam as the rector in 1990.

Darsana adopted from the very beginning three basic orientations, namely Missionary, Rural and Indian. It also aims at absorbing the values of the traditional Indian ideal of 'gurukula' where the teacher and students live together for a few years by which time the student absorbs knowledge and the good manners for living public life. Darsana gives also a one year 'Atmadarshan' course to the candidates of women religious congregations some of which have their formation houses nearby. Darsana gives chances to students to have real experience of village life in the missions thus preparing them for life in the mission.

Samanvaya Theological College,

Bhopal, 1994

Since Vatican Second's documents like 'Lumen Gentium' and 'Nostra Aetate' on non-Christian religions stressed on the necessity of understanding other religions in their living religious contexts 'contextual theology' was to be emphasized in the mission. Moreover formation houses up to philosophy were already working well in the missions. Inspired by

the contextual theological formation given at Khrist Premalaya, Ashta by the CMI, the then Prior General, Fr. Vijayanand Nedumpuram envisaged a contextual formation for the future CMI priests of North India. Committees were set up to study the various aspects of it. Thus following a petition from Chanda mission the 33rd General Chapter of 1990-91 decided to start a Mission Theologate in North India. As the first building was still getting ready in the Poornodaya campus in Bhopal and as Rev. Dr. Loius Maliekal CMI, the Rector designate was relieved from Ashta Mission only in 1994, the inauguration of our Mission Theologate was held by Fr. Thomas Mampra, Prior General at the CMI Provincial House, Jagdalpur on July 3rd, 1994. Later the Theologate began functioning on four campuses namely Kolchoor in Jagdalpur, Rishikesh in Uttarakhanda, Bhopal in Madhya Pradesh and Dharmaram College Bangalore. Students get good opportunities for experiencing the village situation from Kolchoor, the inter-religious atmosphere of Rishikesh, the pastoral and social context of Bhopal and CMI community culture at Dharmaram College, Bangalore.

OTHER SEMINARIES

Khrist Premalaya, Ashta, 1982-94

When the Madhya Pradesh Bishops' conference decided to start a Regional Theologate in the spirit of Vatican II concerning other religions, Archbishop Eugene D' Souza of Bhopal sought the help of CMI Congregation for running the seminary named Khrist Premalaya in the rural settings of Ashta, Madhya Pradesh, the then

Prior General Rev. Dr. Thomas Aykara took it up courageously and the CMI ran it for twelve years till 1994. Then it was handed over to the Pallotine fathers as the CMI started their own Regional Theologate temporarily in Jagdalpur and transferred it to Bhopal in 1996.

St. Charles Lwanga National

Major Seminary, Namibia, 1997.

This seminary was started by the Archbishop of Windhoek in 1997. Then as requested by the Bishops' Conference of Namibia, the Congregation for the Evangelization of peoples raised it to an Inter-diocesan Major Seminary in June 1998. Before that when the Namibian Bishops' Conference had requested the CMI Congregation through Missio, Aachen for qualified personnel for training the seminarians the then Prior General Rev. Fr. Alex Ukken responded positively. Rev. Fr. Thomas Manninezath CMI reached there on April 21, 1998. As per the contract between the NCBS and the CMI Congregation the Prior General is responsible to supply qualified personnel until the Namibian Church has its own qualified personnel for running the seminary. Since January 2009, Rev. Fr. Benny Karuvelil CMI is the Rector and CMI fathers are on the staff for the administration of the seminary.

EXTENDED SERVICES OF CMIs IN INDIA

Rev. Dr. Cyriac Kanichai was serving as Professor at Carmelgiri, Aluva and at St. Joseph Pontifical Institute, Aluva and in some other Institutes. Rev. Dr. Paul

Kalluveetil served as a residential professor at Mary Matha Seminary, Thrissur. Fr. Zacharias Moorkattil and Fr. Varghese Kottoor served as spiritual directors at St. John's Regional seminary, Agra. Frs. Alex Ukken, Dominic Nattunilam and Norbert Edattukaran were involved in the seminary formation of the Congregation of St. John the Baptist (SJB). Fr. Norbert Edattukaran was the Rector of the diocesan Major Seminary at Kajooria in the diocese of Sagar for a few years. Fr. Eustace Thottan served as the Rector of the Morning Star College at Kolkatta and Khrist Premalaya, Ashta for several years. Fr. Louis Malickal served as the Rector of Khrist Premalaya, Ashta for several years. Frs. Simon Tharakan, Sebastian Perepadan, Paul Savio Puthussery, James Naduvilekutt and George Kaniarakath served as staff members at Ashta. Fr. Alexander Kattakayam served as spiritual Director at Oriens Theological College, Shillong. Fr. Ligouri Mundackal served as Novice Master of the Norbertines and Fr. George Padannamakal was the minor seminary Rector of the Camillian Fathers in the initial period of their presence in India.

IN OTHER COUNTRIES

In Europe

Rev. Fr. Placid Podipara was a member of the teaching staff at the Pontifical Oriental Institute, Rome for many years. He served as the Rector of the Malabar College, Rome when it was there. Mention shall be made of the services of Fr. Thomas Mampra, Alex Thannipara, Augustine Thottakkara, George Kani-

arakath, Thomas Aykara and Cherian Thunduparampil in various Pontifical Universities in Rome.

Iraq and Iran

At the request of the Chaldean Patriarch in 1958, Rev. Frs. Fabian, Marcel and Virgil went to Iraq to help the Church there which had been sending Bishops to Kerala till the Sixteenth century. Later Fr. Emmanuel Thelly was also sent there. Our fathers were mainly teaching in the Major Seminary there. But because of the political upheavals they could not stay there after 1965.

Africa

Kenya: Fr. Johny Thachuparampil and Fr. Paul Chittilapally after their higher education at the University of Leuven, Belgium and St. Georgen, Frankfurt, Germany respectively are engaged in teaching theology in the Jesuit School of Theology, Nairobi, Kenya. Fr. Johny serves as part time lecturer at Tangaza University College and also at Hekima College. Fr. Paul was serving as senior lecturer and senior research fellow at the Catholic University of Eastern Africa, Nairobi from 2002 to 2011 and as part time senior lecturer and senior research fellow at Tangaza University College of religious Congregations, Nairobi.

South Africa: Rev. Fr. Kurian Perumpal-likunnel of St. Joseph Province, Kottayam rendered valuable service at St. John Vianney Seminary, Pretoria teaching, spirituality since February 2002. Later he was requested to take up the position of Dean of studies at St. Peter's Seminary which he held till the end of 2007. Fr.

Thomas Manickam of Jagdalpur Province was teaching at St. John Vianney Seminary from 2006 until his death on 1 October 2010.

Tanzania: Rev. Fr. Jacob Caesarius Nalpathakalam of St. Thomas Province, Kozhikode was an excellent professor of theology in the Salvatorian Seminary at Morogoro, Tanzania and a few other regional seminaries in Tanzania for more than thirty years. He also used to take classes in several formation houses of men and women religious congregations there.

Papua New Guinea: Fr. Joseph Aruviyil of St. Joseph Province, Kottayam served as Bible professor at St. John Vianney Seminary, Vanimo, Papua New Guinea.

Peru: Fr. Joseph Areeplackal, also of Kottayam Province was teaching in the major seminary San Martin De Pores of Chosica Diocese in Peru, South America from 1998 to 2012. The medium of instruction was Spanish.

From the above description we can understand that a good number of us CMIs had been engaging in teaching ecclesiastical subjects in different parts of the world. Back in India we had great professors like Frs. Placid .J. Podipara, John Britto Chethimattam, Mathias Mundadan, Joseph Pathrapankal, Cyriac Kanichai, to mention a few. Through these and many others the CMI Congregation is continuing the Sacred legacy of preparing young men to priesthood, a sacred legacy we inherited from our saintly forebearers. ■



The Theologian from India to Vatican

His Holiness Pope Francis appointed Rev. Fr. Thomas Kollamparampil CMI as the only theologian from India among the 22 international members of Theological commission for the Synod of Bishops. In addition, he has been appointed as the theologian for the Federation of the Asian Bishops' Conference (FABC). The CMI community congratulates Rev. Fr. Thomas in his new mission for the Universal Church.



CMI CONGREGATION & IMPORTANCE OF FORMATION

Fr. Josey Thamarassery

Religious life is an invitation to encounter God in the cave of our hearts. It is a way of being in a relationship with God, who is very active and who will meet our greatest desires to love and to be loved, to serve, to offer hope and joy. It's also a way of life that's communitarian as it allows us to work with others who are also

seeking God and seeking to participate in the transformation into God's world. A religious community is gospel oriented but with a particular dimension of spirituality. We call it charism, the spirit of community. But it's a call which we need to hear anew every time.

It is no secret that religious life is at a crossroads. Even when the Church admits the prime importance of consecrated life and it provides a wide array of opportunities for those who embrace religious life to choose a unique path to serve God and His people in new and different ways, we experience a steady decline from peak numbers of the past. It is a reality that religious life has undergone a lot of changes right now. There was a point in time when society desperately needed the service of the religious in different areas. But things are different now. It is high time to think that God is inviting us to something different. Unless and until we find a proper discernment with the help of the Holy Spirit, we may get stuck in a rut. There is a constant invitation from the part of the Holy Spirit to discover and discern our call reading the signs of the times. It reminds me of that

line from Vatican II, that we're called to "carry forward the work of Christ under the leadership of the befriending Spirit."

We must find this an enthusing time because we can't say, "Just keep on going on." That would be the death of religious life. It is now about saying, "To what is the Spirit inviting us and how do we, together and personally, listen and respond?" Living this call necessarily needs the gift of discernment which we need to develop from the early life of religious life. Therefore, there is always a repeated and renewed approach from the part of the Church as well as religious congregations towards developing a formation programme suitable to the changed times for developing a transformative formation program. Etymologically, the word-formation comes from the Latin word "formare", which would mean "to mould." Formation in consecrated life is not a particular act with a time frame, nor is it communication of any particular content. Formation should be understood as a life-long process that brings about a transformation in the person.

Formation in the CMI congregation was always a pursuit to discover and define anew the transformative dimension of formation. The founding fathers, Fr. Thomas Palackal, Fr. Thomas Porookara, St. Kuriakose Elias Chavara and Br. Jacob Kanianthara had a profound God-experience in Christ which constituted the historical root of the Congregation. The formation programme of the Congregation is anchored in this great legacy of the founding fathers. Out of the intense God-experience the founding

Formation in the CMI congregation was always a pursuit to discover and define anew the transformative dimension of formation.

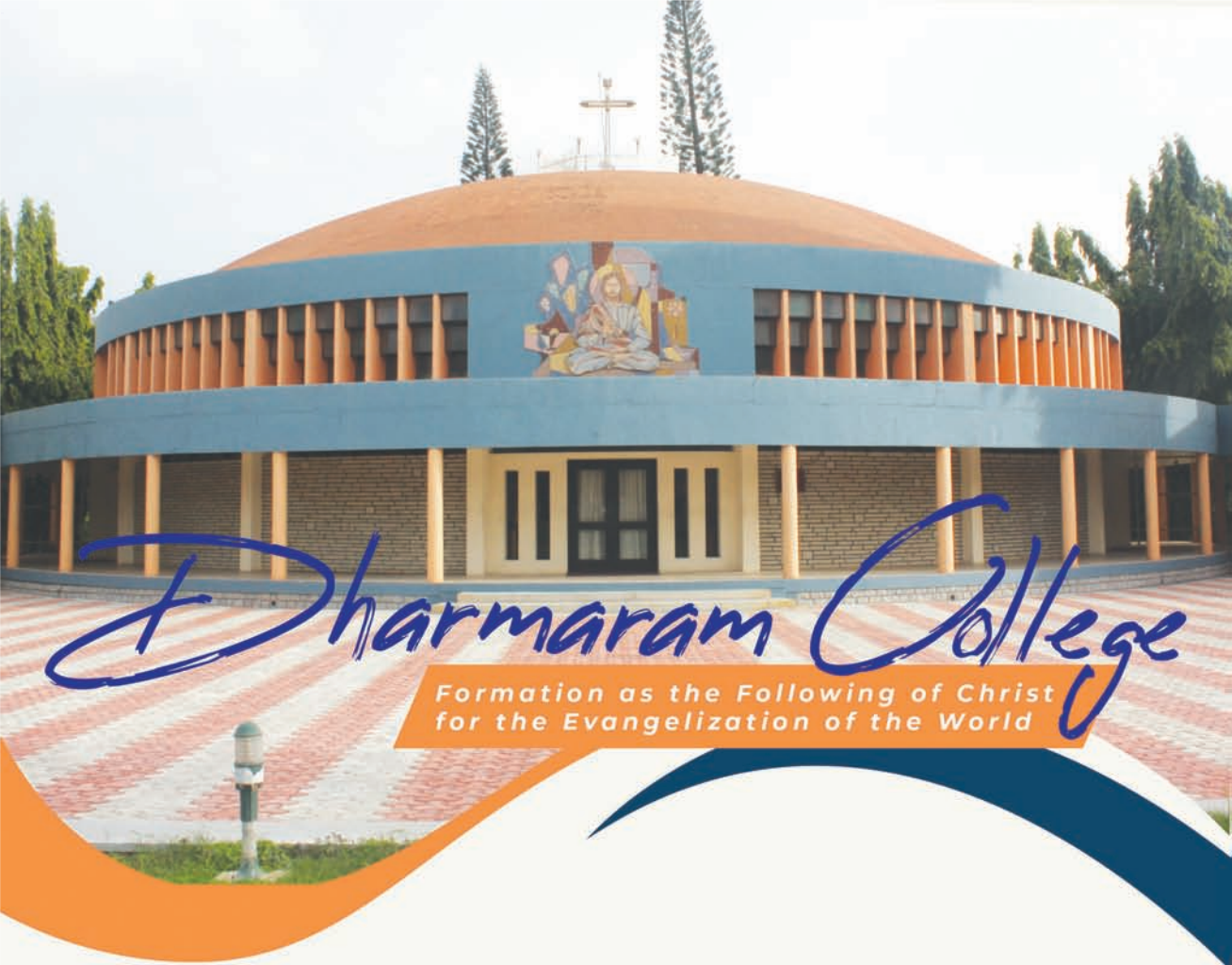
fathers desired to impart a formation not only to the members of the newly formed congregation but also to all the priests of Kerala Church to bring about a renewal and reformation in the ecclesiastical life here.

Malpanate, the traditional centre of training for the candidates for priesthood in the Kerala Church, was a place where the learned and venerable priests of that time with their honorific Malpan title, gave formation and priestly training to the candidates. Thus, Malpan Thomas Palackal had the responsibility of a Malpanate at Pallipuram where he with the permission of his bishop lived a community life with his students, joining them in their spiritual exercises and sitting with them for the study. However, there was a feeling among the church authorities that Malpanate formation was not adequate enough for the formation of the priests, so the missionaries introduced a seminary system in Kerala. Thus in 1762 a seminary was started at Varapuzha by the Carmelites missionaries under Propaganda Fide. The founding fathers of our congregation too desired a change in the formation system and wanted to give a more rigorous priestly formation to the candidates in a seminary. So, the first initiative of the founding fathers at Mannanam immediately after the establishment of the mother house was to start a Seminary there for an integral formation of the priests. They knew that only enlightened clergy could enlighten the society. After the death of Fr. Thomas Palackal, Fr. Thomas Porookara and

Fr Kuriakose Elias Chavara, who were made Malpans by then Vicar Apostolic Msgr. Francis Xavier, took up the responsibility of the formation. They were the only two priests authorized to examine and approve the candidates before being promoted to priestly ordination. Historical studies show the significant role played by the CMI congregation in the nineteenth century in the priestly formation of the candidates in Kerala Church.

The various efforts and pioneering initiatives taken by the Congregation show that religious and priestly formation was and is of utmost priority of the congregation. Therefore, it made various attempts in formation and established its Major Study Houses reading the signs of the times. Various Major Study Houses in different contexts with diverse thrusts and focus of theological and philosophical pursuit as well as other formation programme point to this factor.

When we examine the almost 200-year long history of religious and priestly formation in the CMI Congregation, it can be seen as a contextually conditioned onward movement. The tradition established at Pallipuram by the great Malpan Fr. Palackal which was continued in Mannanam and other seminaries by his colleagues and successors marked a paradigm shift not only in the CMI congregation but also in the Kerala Church. They are the living testimonies of the vision of St. Chavara of a systematic formation of priests for the Church to form holy and saintly priests for a Church to witness to the Gospel as dynamic missionaries. ■



Fr. Paulachen Kochappilly

You Are, Whom You Follow

A juxtaposition of two sayings of Jesus on the vocation to discipleship, namely, “Come and see” (Jn 1:39) and “Come and follow me” (Mt 19:21) sets the parameters of the formation programme in the Church that addresses religious priestly lifestyle. If coming to the presence of Jesus is the horizon of formation, sending out or going forth to the whole creation is its mission. “Go into all world and proclaim the good news” (Mk 16:15). These threefold overarching invitations of Jesus – seeing the Lord, staying with the Lord, sent out by the Lord – sum up

the programme of religious and priestly formation. In essence, the religious and priestly formation programme is, for the called, a following of Jesus Christ, our Master and Saviour.

You Are, What You Celebrate

The religious and priestly formation may be understood as the faithful and free following of Jesus Christ towards the full flowering of one’s personality and the flourishing of humanity, through a genuine personal transformation, always belonging to the ecclesial community. It is an ongoing celebration of one’s life in

Christ, addressing the changes and challenges ministers and leaders would confront in the Church. A continuation of the celebration of our faith is called for. Leonardo Cardinal Sandri acknowledges it in his message thus, "I am pleased to note that the heritage of the previous study house in Chethipuzha, especially the devotion to the Sacred Heart, has not been lost in the new foundation. On the contrary, as your motto indicates – Ishabhakti param janam – love for Our Lord is recognized as the font of true wisdom." In the providence of God, the celebration of the formation of ministers and leaders, began at Mannanam in 1833, continues as a treasured legacy and is carried forward to different parts of the world today with devotion, dedication, and determination.

The formation programme of Dharmaram College, the common major study house of the Congregation of the Carmelites of Mary Immaculate has been yielding ample foliage, flowers, and fruits, adding beauty, joy, and glory to the manifold ministries in the Syro-Malabar apostolic Church of the Saint Thomas Christians and in the global Church as per the vision and the sense for mission bequeathed by the founding members of the Congregation and their successors. Dharmaram moves on with her ethos – absorbed in the apostolic faith experience of Mar Thoma in the Indian cultural ethos and rooted in the Eastern perspectives of Christian life – beyond the boundaries, reading and responding to the challenges of the times.

Besides the comprehensive and inclusive

formation programme evolved over the years at Dharmaram, the structure of the architecture of the Major Study House itself – Dharmaram Chapel, Dharmaram Library, Dharmaram Gallery, Dharmaram Class Rooms, BJTM Hall, Dining Hall interconnected by corridors from every nook and corner and the ring road, Asvas, the Sports field, Dharmaram Vidya Kshetram, Christ Deemed to be University, Saint Thomas Forane Church, Christ Group of Schools, etc. – merits our attention. It showcases the unfolding of the integral vision of the formation programme – spiritual, intellectual, physical, socio-cultural, human, pastoral, and missionary formation – and the mission of Dharmaram, always expanding the horizon and embracing the freedom of thought always being faithful to the vocation to follow the Lord in taking the good news of salvation beyond the borders.

You Are, What You Dream

Integral formation is the signature of Dharmaram. Dharmaram College, through her motto, ishbhaktih param jnanam (devotion to the Lord is the supreme wisdom), reveals the soul of the formation programme. The vision statement of Dharmaram Vidya Kshetram, "A living temple of wisdom and the dharma of Jesus Christ for the wellbeing of all and the glory of God" spells out her commitment to the integral and holistic orientation of the formation programme. The subtitle of the History of Dharmaram College 1957-2017, published in 2017, A Living Legacy of Integral Formation, speaks volumes on its formation pro-

gramme. Dharmaram, the abode of Dharma, symbolizes the convergence of jnana marga, karma marga, and bhakti marga, emphasizing the pathways towards integration and awakened consciousness. “Dharmaram campus especially Dharmaram Chapel, speaks eloquently in silence the core values of Dharmaram vision and school of creative concord” (T. Aykara)

The Chapel, the ark of the covenant, is the landmark of Dharmaram, architecturally a masterpiece and artistically creative and attractive, and liturgical heaven on earth. It showcases the Indian genius and the Eastern identity of the community. Context-sensitive socio-religious symbols on the panels on both sides of the sanctuary remind the worshippers of their formation context. The icon of Jesus the Guru on the façade of the chapel, sketched by Joy Elamkunnappuzha and mosaic art by Balan, is a beautiful blending of art and theology. The huge icon of the cosmic Christ, the St Thomas Cross, and the enthroned Scripture in Syriac language, and the tabernacle of Eucharistic presence in the sanctuary of the chapel are emblematic of the Eastern identity and of the insertion of the gospel in the Indian cultural and religious ethos, a treat to the eyes and food for thought in the process of formation.

You Are, What You See

Bishop Jonas Thaliath CMI, the visionary architect of Dharmaram College, described theology as “faith seeking harmony of life” (*fides quaerens harmoniam vitae*). According to him, Christ is

the key to theology. The theological vision housed in this simple but profound articulation surpasses the speculative to create an incarnational, tangible, and integral transforming approach to life and its harmonious blending with the divine, cosmic and human spheres of existence and excellence. It lays down the foundation for an integral and integrating formation programme, indeed an ongoing formation.

By scripting a new history by founding Dharmaram College, Bishop Jonas placed the formation in the right perspective and focus, “The only worthy act of gratitude on the part of Dharmaram will be the sending out year after year of preachers of the good news, who will reflect in all that they do and say, the ineffable beauty and goodness of Christ, our Master and Lord.” The evangelizing mission of the Church was at the heart of Dharmaram and the passion for the mission has been its lifeline.

You Are, What You Believe

Shifting the Sacred Heart Study House, Chetthipuzha, to Bengaluru resulted from the cherished missionary orientation and the insight into the possible openings to go beyond the boundaries of Malabar, making a historical breakthrough to go to all India. The ideal end-product of the formation at Dharmaram, in the words of Bishop Jonas, is “A missionary priest will be found to combine in himself three almost distinctive types, namely, qualities that can be described as of a spiritual, intellectual, and practical nature.”

The missionary DNA of the Carmelites of Mary Immaculate inherited from the time of its genesis was nurtured and fostered in the temple of Dharmaram towards a wonderful synthesis. As people read the pages of the Dharmaram history, they will be relieved to see her legacy of formation vouched for in the sayings, “mission is the mother of the Church” and “mission is the mother of theology.” If Dharmaram has to be relevant and vibrant, she has to explore and expand her evangelizing perspective year after year.

You Are, What You Breathe

Sharing the common motto of the Carmelite foundations, the congregation celebrates it in Syriac rendering, *Metan Tennes LMarya Alaha Haylsana* (I am filled with zeal for the Lord God of hosts (1Kings 19: 10). It points to the encounter with the Lord and the enthusiasm for evangelization found vibrant among the confreres. This shared consciousness of the CMIs is consolidated and promoted by the Dharmaram programmes to invent new areas of evangelization within the teaching of the Church and for the welfare of the people.

You Are, What Your Ethos Is

Dharmaram College, in her Particular Statutes, outlines the trajectories of formation. “Belonging to an apostolic church founded by St. Thomas the Apostle, namely, the Syro-Malabar Church, and the first indigenous religious community within that church, the CMI congregation nourishes itself primarily on its triple patrimonies, namely, Oriental, Indian, and Carmelite, all of which shall be

inculcated as a sacred trust in its overall life and heritage”(Art 10). This is in alignment with the Constitutions of the congregation. “Our programme of formation should draw deep from the long tradition of Christian spiritual and religious life, especially of the Eastern Churches and of the Carmelite family, and from the rich religious tradition of our nation, and should enable the members to respond to the needs and challenges of the modern age” (C 84 & C 4). As envisaged by the congregation, the landscape of the formation is beautifully laid out in Dharmaram. Eastern and Indian characteristics get some considerations, but unfortunately, Carmelite features are found almost missing, I feel.

You Are What Your Thoughts Are

Ecumenical approaches and interreligious dialogue have been in the ethos of Dharmaram College, which, on the whole is no longer attractive. We have a Centre for the Study of World Religions, which offered several programmes when such initiatives attached to major study houses were unheard of. As pioneers in interreligious dialogue, the formation programme of Dharmaram had an enviable niche in the whole of the Indian ecclesiastical educational landscape. The christening of our study house as Dharmaram raised the eyebrows of many. Later it was a celebrated household name in the ecclesial arena. With the celebration of the Church in India Today Seminar 1969, Dharmaram College etched out a name for her thought leadership in theological formation focusing on inculturation, dialogue and ecumenism, responding to the

waves of post-conciliar changes. These dimensions of theology and formation are taking a backseat today, reflecting the overall theological climate in India and the colossal influence of the business mindset superseding the religious and spiritual mindscape.

1987 marked the 25th anniversary of the Chanda Mission, a remembrance of an epoch-making event of assigning the mission territory of Chanda to the Syro-Malabar Church for the evangelizing mission in 1962. On the occasion Dharmaram organized a seminar on Mission in India Today: The Task of St Thomas Christians to draw a roadmap on more effective evangelization, celebrating the communion ecclesiology reinstated in Vatican II and instructed by the pontiffs.

Journal of Dharma. Dharmaram Journal of Religions and Philosophies, published in 1975, was a ground breaker in the area of interreligious dialogue. The journal influenced the formation of the thought patterns of generations and continues to make an impression on the academic community.

Asian Horizons. Dharmaram Journal of Theology was another breakthrough in thought leadership, launched in 2007 on the occasion of the inauguration of the jubilee year of the foundation of Dharmaram College. In a short period, Asian Horizons has emerged as a leading theological journal in India and abroad on contemporary theological discussions and their pastoral implications. The International Conference, Revisiting Vatican II: 50 Years of Renewal organized under the

aegis of Asian Horizons with many event partners from renowned foreign universities was another epoch-making event in the theological formation history of Dharmaram College, taking stock of the impact of the Second Vatican Council on the universal Church, with a special focus on the Asian Churches.

In the following years, Dharmaram began publishing Vinayasadhana, Dharmaram Journal of Psycho-Spiritual Formation in 2010, always focusing on religious and priestly formation facilitating the emergence of mature and integrated priests and religious after the image of Jesus Christ. Iustitia is yet another journal that began its publishing in 2010, dealing with ecclesiastical laws, both CCEO and CIC. The publication of Herald of the East, a journal to promote multifaceted studies and research on the life, vision, mission, and contributions of Saint Kuriakose Elias Chavara of the Holy Family, has been carried out from Dharmaram since 2014. All these journals accompany and assist the formation programme across the globe, in general, and the Dharmaram, in particular.

In 2015, to mark the conclusion of the Chavara Year celebrations, a seminar was organized to explore ways and means to experience and share the joy of the Gospel in the changing and challenging context of today.

In 2016, as the Church celebrated the Year of Consecrated Life Dharmaram hosted an international conference on Consecrated Life for a Transformed World: Catholic, Ecumenical and Inter-

religious Perspectives in a Globalizing Era. This was another attempt to make religious life more attractive, meaningful, and contextual, an earnest attempt to update the formation programme of Dharmaram and it succeeded in giving a thought leadership through Vinayasadhana programme.

On the occasion of the diamond jubilee of its foundation in Bengaluru, Dharmaram organized a national seminar cum workshop on Human Formation in Major Seminaries in 2017, which was well received and appreciated by the participants. The national seminar on human formation focused on the need of the candidates “to be educated to love the truth, to be loyal, to respect every person, to have a sense of justice, to be true to their word, to be genuinely compassionate, to be men of integrity and, especially, to be balanced in judgment and behaviour” (PDV 43). Saint Paul presents a simple and demanding programme for this human formation, “Whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things” (Phil. 4:8). The whole emphasis in the area of human formation is on the intimate following of Jesus Christ and forming one’s conscience in tune with his image while responding to the challenges of the time.

In 2018, on the 150th anniversary of Chavarul a conference on Vocation and Mission of the Family: Reflections on Chavarul and Amoris Laetitia was organized to study the challenges faced by families

in the light of Chavarul and Amoris Laetitia, another milestone in the formation programme of Dharmaram.

In 2019, a seminar cum workshop on Socially Oriented Formation in Major Seminaries was organized to discuss an essential aspect of priestly and religious formation, one which equips the formees to respond effectively to the challenges they are going to face in their ministry and which complements human, pastoral, spiritual, and mission formation. It was necessitated because of the awareness that the socio-political involvement of the Church in general and of the religious and priests in particular is not adequate, nor effective.

All these above-mentioned seminars, conferences, workshops and other congresses and conferences organised on the campus offer ample opportunities for the students and facilitators to undergo a holistic formation, taking into account “the different areas of formation - the human, spiritual, intellectual and pastoral areas - as well as the settings and the persons responsible for the formation of candidates for the priesthood” (PDV 42).

You Are, What Your Roots Are

Dharmaram is a type of its own, probably having no match in the whole world. Dharmaram is the common major study house – formation of religious candidates for ministerial priesthood – of the Carmelites of Mary Immaculate. Dharmaram Vidya Kshetram, Pontifical Ateneum of Theology, Oriental Canon Law, Philosophy, and Vinayasadhana, is the ecclesiastical wing of Dharmaram

College and Christ Deemed to be University is the face of higher studies in secular education. It is a religious community of a little above three hundred CMI members under the Rector, the only canonical head, and having manifold activities, including an athenaeum of ecclesiastical education, a group of schools, colleges, pastoral ministry, social work wings, farms, university, and having extension campuses spread out in different parts of India. The picture of Dharmaram paints a phenomenal structure and the priority is given to the formation programme of the scholastics. The opening sentence of the Constitutions, "God, in his loving providence has called us, Carmelites of Mary Immaculate, to a community of love in the Church" (C 1), gives a clue to the faithful and successful sail of the vessel of the congregation. The beauty of Dharmaram is that all the infrastructure facilities on the campus are geared to the holistic formation of the scholastics. The joy of Dharmaram is in her celebration of the community life as one and united at the Eucharistic table, at the dining table, and at the dialogue table, often held in the Bishop Jonas Memorial Hall. The glory of Dharmaram is in her availability to the service of God, creation, and human beings.

You Are, What You Do

The long list of Departments of Dharmaram is an epiphany of the holistic formation offered at the major study house. A select few departments, like, Dharmaram Association for Social Service (DASS), Asvas, Dharmaram Children's League (DCL), Department of Mission,

Dharmaram Currents, Dharmaram Publications, Centre for Biblical Theological Studies (CBTS), Centre for Eastern and Indian Christian Studies (PPCEICS), Centre for the Study and Research on St Chavara, Centre for the Study of World Religions (CSWR), Centre for Women Studies (CWS), Dharmaram Academy of Distance Education (DADE), Dharmaram Institute of Languages (DIL), Environmental Protection, Inter-Sem Activities, Kerala Catholic Social Service Association, Music Lab, Kuriakose Elias Chavara Study House, Literary and Cultural Academy (LCA), Pastoral Coordination, Photography, Sports and Games, Waste Management Team, Youth and Family Animation speak loudly and clearly some of the areas of involvement of scholastics and staff of Dharmaram, making the formation integral and harmonious.

You are, What Your Fruits Are

As the tree, so the fruit. The formation is known for its fruits. You are what your actions are. Actions speak louder than words. This holds in the field of formation. You are what your attitudes are. The truth of attitudes is that it is also manifested through actions when circumstances so demand. As you celebrate, so you live. It could be illustrated by the parable of the vine and branches, "Those who abide in me and I in them bear much fruit because apart from me you can do nothing" (Jn 15:5). The living and the life-giving Spirit of the Lord shall flow through the branches to ensure the following of the Master by his friends, reassuring the effective formation of the missionary disciples.

You Are, Where Your Heart Is

A fruitful formation programme in our study houses presupposes that the candidate has a personal encounter with the person of Jesus Christ in the living and changing context of life. Following will be impossible sans such an encounter with the Lord. The encounter with the Lord engenders joy, the foundation and focus of any genuine following. Jesus said to his disciples, "I have said these things to you so that my joy may be in you, and that your joy may be complete" (Jn 15:11). Joy is the mould in which every formee has to be formed, for it is the backbone of any faithful following of the Master and Saviour. This joy in the Lord will generate waves – bestowing enthusiasm and energy in plenty – enabling it to be shared with others, the quintessence of the evangelizing mission of the Church.

You Are, What Your Culture Is

For the formation programme to be effective, it has to be contextual and incarnational, for reality is in plurality and nothing is alien to Christian vision and mission. Three elements – भाषा (language), भोजन (food), and भजन (prayer patterns) – may be pivotal in a holistic formation, to be worth its name. We are far from the truth of formation when evaluated by these yardsticks. Examining the effectiveness of our formation programme at Dharmaram, it has to walk miles and miles before we are to be found somewhere in the picture. We are aliens in this land of Karnataka and strangers among the people, not conversing with them in their language and not relishing

the food habits of the people.

You Are, What Your Relationships Are

Formation programmes may be assessed by the ability to dialogue with the realities of the land and people. Religious plurality, cultural diversity, and socio-economic disparity are a few naked realities we confront in our day-to-day life. Dialogue with these realities is essential to be faithful and fruitful in formation of whatever kind. Immersive learning is made mandatory these days for any effective education. This is truer in the case of formation. Dharmaram has been doing at least something externally in this direction, but it is being discontinued because there are no takers.

On this march towards the effective and integral formation, the disposition we need to foster and nurture is one of co-existence, cooperation, and commitment with the people of other faiths and no faith. A corollary to the disposition is one of a non-conquering, non-competitive, and non-compromising, nature, attitude and approach to life and mission. We are called to share our Christian life with others or to celebrate our life in Christ as joyful good news bearers, liberating and transforming people and culture.

You Are, What Dharmaram Holds Close to Her Heart

To a great extent, the Dharmaram formation programme goes to design the future of the CMI congregation. What is Dharmaram today will decide what CMI is tomorrow. The reach of the formation at Dharmaram is vast and far-reaching. The formation programme is the celebration


of our identity in the context of diversity: “Dharmaram from its very beginning had the audacity to integrate the Oriental and Indian roots in our theological and philosophical thinking for a holistic view of life and it has become so much part of its DNA and organic growth” (P. Achandy). The ethos of Dharmaram is unique and permeates the entire thought of the congregation. “Born and bred in Indian culture, lived by the faith transmitted by St Thomas the apostle and nourished by the Carmelite spiritual tradition, the CMI Congregation tried to live a genius of Oriental, Indian, and Carmelite traditions, a healthy synthesis of Eastern and Western visions” (T. Aykara).

You Are, What You Commemorate

As I think of a formation programme, the angelic hymn at the nativity of Jesus flashes through my mind, which is being celebrated every day in the Eucharistic Liturgy, for a concise and comprehensive programme of formation. The angelic hymn in the Pshitta version of the Bible has three distinct and interrelated themes announced at the mystery of Incarnation, a capsule of the mission

manifesto of Jesus and his missionary disciples: the glorification of God, peace on earth, and hope to human beings. The formation programme, to be faithful and effective, has to harmonise things and events in such a way that it can render hope to human beings by establishing peace on earth, which is an epiphany of the glory of God. Jesus glorified God by establishing peace on earth and giving hope to human beings and the mission of the missionary disciples of Jesus can be nothing less and nothing else than the mission of Jesus.

Dharmaram, the formation house of the CMIs, is the garden of Dharma – the garden of Jesus Christ – a garden where life is celebrated in Christ, enhancing the contemplation of the mystery of the Cross, being enthralled by the compassion of God, and empowering the consecration to the person and the gospel of Christ, which water the imagination and the motivation through the Spirit to embrace the truth, goodness, and beauty of the garden of Dharma – where people encounter God-creation-fellow beings in harmony and celebration. ■



VINAYASADHANA to an INCORPORATED INSTITUTE

The Congregation for Catholic Education (CCE), Rome, by its decree, has erected VINAYASADHANA to an INCORPORATED INSTITUTE, empowered to grant degrees: Licentiate in Theology with Specialization in Formative Spirituality and Counselling and Doctorate in Theology with Specialization in Formative Spirituality



SAMANVAYA THEOLOGICAL FORMATION IN MISSION

Fr. Davis Varayilan

The growth of the mission depends on the formation of the leaders of the Church. Saint Kuriakose Elias Chavara says, “An uneducated priest is not only inefficient to do anything in his pastoral work but might even be detrimental to the salvation of souls.” The pertinent questions to be asked concerning formation and mission are: is there fire in theology and theological formation to inflame the hearts and sentiments of students? Are our students come out of formation houses with passion for mission? Is our

seminary formation Jesus-centred or Church-centred?

The pedagogy followed in our seminaries is by and large suited to the traditional type of ministries that are highly institutionalized and are Church-centered. The Church-centred formation helps only maintaining the status quo of the Church, which has no future in the present context of India. Christian missionaries who were accepted and recognized for their service to people in the fields of education, health care and social welfare activ-

“THE RENEWED UNDERSTANDING OF MISSION INITIATED BY THE SECOND VATICAN COUNCIL AND PROMOTED BY POPE FRANCIS CALLS FOR A CHANGE OF EXISTING STRUCTURES, CONTENT AND METHOD OF FORMATION”

ities are condemned today to rejection, opposition, alienation and elimination. The future of religious life in India lies in “rediscovering the Founder’s charism and rededicating oneself to pastoral ministry with a clear shift of emphasis from maintenance to mission,” says CBCI in its Plenary Statement in 2016.

In today’s polarized and pluralistic society, evangelization needs a radical approach with new initiatives and proactive measures. The renewed understanding of mission initiated by the Second Vatican Council and promoted by Pope Francis calls for a change of existing structures, content and method of formation (Optatam Totius 1). The mission should determine the objectives of the formation process because every Christian is called to be a missionary by baptism and the mission is constitutive of the very being of the Church (LG 48, AG 2) and she exists in order to evangelize (EN 14).

The pioneering CMI missionaries in north India were convinced that the challenging situation of India, with their various cultures, languages and socio-economic and religious lives of the people, made it imperative that the candidates should be adequately equipped with the knowl-

edge of the local language, culture and customs, familiarity with the social and religious traditions of the country and region, the experience of dialogue with living religions, initiation into Indian forms and methods of prayer, the experience of unjust social structures, and the ability to critically analyse social reality for effective evangelization.

They also knew that the theological formation given in the seminaries in south India is largely oriented towards various apostolic ministries to the Christian communities at large, whereas the mission in North India would essentially mean mission ad gentes or inter gentes, integral development from socio-economic and religio-cultural viewpoints because the Christian presence in north India is meagre. Moreover, it was realized that the content, method and formation followed in the traditional seminaries were not adequate for the effective mission work. Thus after a series of meetings and consultations, the decision to begin a Mission Theologate was approved by the CMI General Synaxis XXXIII held in 1990-91 and finally, it was launched on 3 July 1994. The theological formation given in Samanvaya Theology College has the following focus.

Christ-Centred

Jesus Christ is the centre of evangelization as well as formation. In his encyclical Redemptoris Missio, Pope John Paul II insists on the centrality of Christ in evangelization. The second chapter focuses on the centrality of the Reign of God in Jesus’ ministry but Pope insists

that the Reign of God is not a concept, a doctrine or a program; it is the person of Jesus of Nazareth (RM 18). In *Evangelii Nuntiandi*, Pope Paul VI affirms that there can be no true evangelisation if the name of Jesus of Nazareth, the Son of God, is not proclaimed (EN 22). The mission is, therefore, giving Jesus to people or sharing Jesus wherever we are and whatever ministry we are engaged in. However, giving Jesus to people requires an encounter with Jesus. In his encyclical *Deus Caritas Est*, Pope Benedict XVI says, "Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction" (DCE 1, EG 7). In *Evangelii Gaudium*, Pope Francis confirms this by saying, "The primary reason for evangelizing is the love of Jesus which we have received, the experience of salvation which urges us to ever greater love of him" (EG 264). In other words, he says, "Mission is at once a passion for Jesus and a passion for his people" (EG 268). In *Ecclesia in Asia*, Pope John Paul II affirms: "A fire can only be lit by something that is itself on fire... (we) have to be on fire with the love of Christ and burning with zeal to make him known more widely, loved more deeply, and followed more closely" (EA 23).

The focus of theological formation for mission, therefore, should not be so much on techniques and strategies of mission but configuration to Christ. The configuration demands that the candidates enter profoundly into the contemplation of the person of Jesus Christ which will make their relationship with Christ more

“THERE CAN BE NO TRUE EVANGELISATION IF THE NAME OF JESUS OF NAZARETH, THE SON OF GOD, IS NOT PROCLAIMED”

intimate and personal. Samanvaya focuses on Word-oriented formation where the students learn the Word of God to know Jesus, to love him and to live by the power of His Word. Configuration to Christ takes place within the context of a community, which includes all the normal and extraordinary events of a student's daily life. Samanvaya being a small community, the emphasis is placed on having a Christ-centred mindset manifested in attitudes, in ways of relating, and in judgements of reality and people which means a servant attitude, inclusive love, compassionate approach and forgiving heart. The inter-religious context of Rishikesh provides a spiritual ambience for developing a culture of prayer and deepening their relationship with Jesus. The frequent question the students encounter from sadhus and sannyasis in Rishikesh where they spent a semester is: "What is your experience of Jesus?" To deepen the intimacy with Jesus, besides daily spiritual exercises, there is weekly Eucharistic adoration and weekly prayer services on special themes of the year.

Spirit-driven

Samanvaya formation is Spirit-driven because the Spirit is the principal agent of evangelization (EN 75; RM 30, EG 17) as well as the principal formator. Jesus entrusted both the Spirit and the apostles

to continue his mission (Jn 15:25-26) and in the Acts of the Apostles, we have clear evidence of how both the Spirit and apostles collaborated for the growth of the mission. Therefore, Samanvaya leaves a space for the Spirit to act in for-

“THE SPIRIT CAN WORK ONLY IN AN ATMOSPHERE OF FREEDOM AND NOT SO MUCH IN A STRUCTURED FORMATION WHERE LAWS ARE SUPREME”

mation by providing an atmosphere of trust and freedom for the students to use their freedom with responsibility and encouraging them to take initiatives in every field, to accept responsibilities and to learn from their mistakes. Rigidity and conformity will lead the students to see everything in ‘black and white’ where the Spirit has no role. Excessive control by the formators stifles the work of the Spirit and kills the initiative and creativity of the students. The Spirit can work only in an atmosphere of freedom and not so much in a structured formation where laws are supreme.

Samanvaya formators accompany the students to grow in discernment and to be docile to the action of the Spirit. In this way, they become mature to choose, decide and act according to the will of God. Since the Spirit works not only within but also outside the visible boundaries of the Church, the students are encouraged to go beyond the Christian sphere and be attentive to the presence of the Spirit, open to the signs of the times, receptive to the new, and vigilant for the future.

Self-responsible

In a digital world, the formation must focus on motivating the students to be self-responsible. We are living in a network of relationships and there are immense possibilities for the students to grow as well as to go astray. Many missionaries live alone in the missions. There are no communities to support and encourage each other as in south India. Therefore, they have to live responsibly blending their prayer life and the mission work which requires a formation that helps them to be self-responsible. For the last 27 years of its existence, Samanvaya has never used a bell to remind the students of the time of either waking up in the morning, prayer time, meals or classes but all are very punctual in all the places and for all the activities. It is meant to make them self-responsible. The students are involved in all the household activities like managing mess, shopping, cleaning the surroundings, repair and maintenance of the house, etc. Samanvaya promotes more personal initiative, participation, teamwork, creativity, responsibility and a sense of belongingness among students as they live, work and study together.

People-Oriented

A missionary must be people-oriented because Pope Francis says, “The joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their

“GOD’S HEART HAS A SPECIAL PLACE FOR THE POOR, SO MUCH SO, HE HIMSELF BECAME POOR”

hearts” (FT 56). Some of the preaching of the gospel by the apostles described in Acts of the Apostles is not given on the initiative of the apostles but in response to questions asked by those outside the Church. The call of a priest or a religious is God’s response to the cry of the people. Moses was called by God in response to the cry of Israel for freedom (Ex 3:7-10).

Samanvaya formation is oriented towards the people, especially the subalterns in society because Pope Francis says, “God’s heart has a special place for the poor, so much so, he himself “became poor” (2 Cor. 8:9) (EG 197) and they “have another way of looking at things; they see aspects of reality that are invisible to the centres of power where weighty decisions are made” (FT 215). They also provide the students with an opportunity to be evangelized by them and supply them with a new liberating potential for spirituality. Therefore, Samanvaya exposes the students to the people through village visits, inserts them in the lives and struggles of the people by staying with them for three weeks, and involves them in social sensitization and empowering the people.

Context-Sensitive

In the pluralistic context of India, a missionary has to be context-sensitive rather

than context-free like in the West. In India, culture, religion, caste, and poverty are all interconnected and interdependent. Samanvaya formation is context-sensitive taking into account the socio-economic and religio-cultural environment because this surrounding has an inevitable effect on the students who are products of their times. God’s mission is the same everywhere but it is fulfilled in a wide variety of ways depending on the context (AG 6). Culture and context are different from place to place and never remain the same but keeps changing and growing. There will always be a dynamic interaction and mutual influence between the context and the evangelizer and the message.

Samanvaya exposes the students to different cultures because they are the lens through which one recognizes the richness, possibilities and limitations of one’s own culture (FT 147) and also they offer positive values and forms which can enrich the way the Gospel is preached, understood and lived. To be context-sensitive and to learn from the context, Samanvaya gives opportunities to the students to live and study in different contexts: in the socio-cultural context of the subalterns in Bastar district of the Chattisgarh State, in the multi-religious context of Rishikesh in the Uttarakhand State and the pastoral and rural context of Bhopal in the Madhya Pradesh State. The method adopted by Samanvaya is exposure-immersion, experience-reflect ion and interpretation-action. Since Samanvaya has students belonging to different cultures, they also get an opportu-

nity to have an intercultural community living which helps the students to be sensitive to different cultures, languages and people.

Risk-takers

Life is a magnanimous gift from God which is to be lived for the glory of God and the benefit of others but most people go to their grave by using only 5% of their potential and the remaining 95% of their real capacity, energy, remains unexplored. Formation in Samanvaya provides challenging experiences to the students so that they may think differently and become risk-takers in the mission field rather than care-takers of the established institutions. Lack of challenge produces mediocrity. The traditional formation environment is too protective. Samanvaya encourages the students to face challenging situations by giving them opportunities to involve in frontier ministries, to live in the interior villages for a short period, to have live-in experi-

“SAMANVAYA FORMATION HELPS THE FUTURE MISSIONARIES TO BE ON FIRE WITH THE LOVE OF CHRIST AND BURNING WITH ZEAL TO MAKE HIM KNOWN MORE WIDELY, LOVED MORE DEEPLY AND FOLLOWED MORE CLOSELY”

ence of Hindu and Christian ashrams, a week-long pilgrimage through the Him-

alayan Mountains to Badrinath and trekking 38 km to an altitude of 4329 metres to visit Hemkund, a Sikh pilgrim centre. These challenging experiences and hardships pull them out of their comfort zones, out of the status quo, out of the large structures, out of clericalism and prepare them to go beyond the borders to the periphery, to the wounded and those in need.

Samanvaya envisions God-realization through **Samanvayam**. Samanvaya helps students for a harmonious experience of personal integration in which knowing, loving and doing (jnana-bhakti-karma) are united, academic integration of text and the context, community integration of personal growth and the community with shared responsibilities and social integration of one's harmonious life with cultural, religious, economic, political and spiritual realms in order to produce mission-oriented, spiritually vibrant, emotionally mature and pastorally sensitive priests. The focus of Samanvayic formation is more on personal than institutional, its programmes are more practical than academic, its methods are contextual than abstract and its concerns are mission ad gentes than pastoral. The outcome of Samanvaya formation is to form missionary disciples of Jesus Christ who have a broader pastoral vision and a passionate love for Jesus and people. Samanvaya formation helps the future missionaries to be “on fire with the love of Christ and burning with zeal to make Him known more widely, loved more deeply and followed more closely” (EA 23). ■



FORMATION FOR INTERIOR CHANGE

Fr. Jacob Marangattu

Sometimes I come across formators, who lament, “Oh! I have told him four or five times, but he still repeats the mistakes”. To those formators, invariably I have said, “Father, not four or five times; you should have told him forty or fifty times. Just think of your own formation days. Were you doing everything properly with, say, the fifth reminder from the Rector? If so, why do you look as you are today, still need to be improved? We had every week, during our formation time a session called exhortation and the Rector would, during that session, remind us of all what went wrong that week. Still, I wonder, how much I have changed.”

Everyone says that our formation programme is in crisis and the majority of those who express this fear pass the buck on the students. They say the students are to blame for this misfortune. I feel,

however, to think a little out of the box.

Let’s reflect on some medicines to apply against the disease affecting formation.

Formators need training in the first place:

Formation is not an easy task. Only a formed person can form others. One cannot give what one doesn’t have. The formator should be convinced of the genuineness of all that he does, says and teaches. He should not expect from formees that which he consciously neglects to do. This is the one major factor that distances the formees and the formators. If the formator neglects to do that which he insists from others except that are age-related or health reasons, students would develop a revolt in their minds. A gap is formed between the formator and the formees. And the formation will be on death bed.

Formation should be the first priority, not one among other interests: Formation needs twenty-four hours accompaniment of the formees, especially, in the earlier stages, for formation takes place more by seeing than by listening. It is not enough to convey the right values, attitudes, and behaviour patterns through the uttered words. What is equally or more important is to show through one's life how these values can be practiced and attained.

Formation should touch every aspect of the life of the formees: For a newly arriving aspirant, the life in the Aspirants house is a new birth. Here, the life and its rhythms are different from what he was accustomed to at home. The community life, team work, independent ways of preparing and arranging one's bed, study table, personal effects, community interactions, welcoming guests and visitors, all these need training, because all these are to be done **in a religious way and not in the secular way**. The initial formation should be a slow introduction into the religious way of living and doing which should characterize the future life of the formee.

Formation is a constant learning, un-learning and relearning: The maturity or perfection at the level of aspirancy is not the maturity and perfection expected at novitiate level and again these at the novitiate level are not the ones expected from a student of philosophy or theology. The methods, the procedures and the targets have to be refashioned at every stage of formation in matters of time table, spiritual exercises and interactions.

The formators should be well adapted to these shifting emphasises and should not keep formees always infantile.

Respect Principle of Graduality: The Principle of graduality means things are learnt gradually. Introduce materials for study as well as methods of prayer gradually, not all at a time. I have seen the problem of not respecting the principle of graduality in the lives of certain formators. Don't introduce all the prayers in the first year itself. There are Aspirants' houses where the aspirants are to pray many novenas, Marian rosary, Mercy rosary, etc. Too many prayers are not needed at initial formation level. Canonical prayers, except the morning prayers, and meditation are to be introduced only in the Novitiate.

Formators not by choice, but by force: A major fall out of our formation programme is that formators occupy their chair not by choice but by force except in the cases of our major study houses, for which there would be bidders. This happens because a formator's job, which is tedious, requiring 24-hours vigilance, and which does not provide for holidays, free times, or scope for visits of other places, and which makes one miss many celebrations is not adequately appreciated and acknowledged in our congregation. They are destined to remain out of limelight, whereas, Superiors, Principals and Directors of centres enjoy all these.

The Stage of Philosophy - a Crossroad: There is an unnoticed crisis when a novice begins the philosophy course. From the safe, secluded, protected and over

caring environment of novitiate, one suddenly plunges into a sea like atmosphere of freedom, free-time, friends, possibilities, non-intervention by rectors, and clashes of ideologies. The experience is like old wine being poured into new wineskins. This is a time when fissures occur in the identity consciousness of the young brothers. It is equivalent of the adolescent crisis that we speak of in psychology, where adolescents either succeed in identity formation or collapse in identity confusion. Masters should try to introduce the young brothers gradually into the free atmosphere of the major seminary.

Formation in Spiritual Exercises: In our system today, the products of our 14-year formation are sometimes, no different from ordinary people in the matter of spiritual power and in their capacity for spiritual persuasion. The major reason for this sad situation is that the seminarians do not become prayerful and grace-filled persons, even as they spend too much time saying prayers. Not enough formation is given with respect to how to pray. What is emphasised, demanded and supervised is only the presence of the seminarian in the chapel at appointed times. If the seminarians are present in the chapel punctually, the formation is considered progressing well and the formator is satisfied. What the seminarian is doing sitting in the chapel is not his concern. What is taking place is only a disciplinary formation, not spiritual formation. Spiritual formation should be given in such a way that the formee begins to love prayer.

Formation in Liturgy: Celebration is an essential part of our social life. Growth in the feeling of communion and community demand that people come together to celebrate and merry make occasionally. The same is true with our faith life. Faith life needs celebrations. The Eucharist is the best celebration of our faith life. Just as celebrations energise and revitalize our life, the Eucharist should energise our entire life. Liturgy should get the pride of place in our formation programme. This presupposes meaningful celebration of the Eucharist with proper unction, awe, elements of festivities, and attention to the rubrics that help retain the sense of the mystery with regard to Eucharistic celebration. Students who come freshly from homes have an archetypal consciousness of solemn celebrations in their parish churches. Students should get the feel that liturgy is of paramount importance in our life, not through enforcement through disciplinary means but through the liturgy itself. It would be ideal if there is marked difference between the celebrations on Sundays and ferial days.

Mission-Oriented Formation: Mission is now seen as an adjunct. The topic or the conversation on mission suddenly begins when someone needs to be sent to a mission land after ordination. This is counter-formative. The formation itself should be missionary. Mission should be the essential dimension of formation. The formation is for mission or evangelization, for the church exists in order to evangelize. Mission and evangelization should be concepts that a seminarian

hears from Day One onwards.

Mission should not be presented to the candidates as something that is to be done in a faraway land, in a missionary land at the end of their religious and priestly formation. Mission or evangelization should be presented and taught as the central dimension of Christian life and of any church activity. Mission means making Jesus and his Gospel known to others. It is to be done all through one's life: through conversations, interactions, professional life, ministries, business dealings, etc. That is to say every activity, such as, education, social work, or health ministry, should be done in a missionary spirit. All these activities are means to proclaim Jesus and his message of love, and mercy. Everything we do should have an evangelizing touch.

The opposite of missionary formation is formation for maintenance, maintenance of church institutions, and maintenance of the status quo of the church. That will be like family people entering into business to run their own families.

Formation to achieve emotional maturity:

Learning to handle emotions and solve problems intelligently is an important step in achieving emotional maturity. A young person may be a bundle of feelings like, anger, jealousy, and sensual attachments. It is very important that students are adequately taught how to keep their minds and hearts free of such poisons; how to neutralize them as and when they are produced in the psyche. The relationship to the opposite gender is another dimension of crucial importance. A healthy

relationship with the opposite gender presupposes two things: self-confidence and a detached mind. In the absence of self-confidence or when the mind is deluded in desire, our body and mind turn to defence mechanisms. It is seen that in many of our mission stations, our relationship with religious sisters, even when it starts on a sweet note, soon turns sour. And it ends up on either of the two extremes: Indifference or domination, both of which are the products of our feelings of identity confusion and insecurity.

Forming New Gen children: Wide spread sharing of anxieties and fears are heard in the formation circles regarding the nature of the new generation children, that they are difficult to be formed, they have less inclination to religious life, etc. But one should remember that the complaints against the generation next are not a new thing. Such complaints were there even in the times of Sri Buddha and Socrates. Let's hear one lamentation by Socrates, *"The children now love luxury; they have bad manners, contempt for authority; they show disrespect for elders and love chatter in place of exercise. Children are now tyrants, not the servants of their households. They no longer rise when elders enter the room. They contradict their parents, chatter before company, gobble up dainties at the table, cross their legs, and tyrannize their teachers."* (<https://www.goodreads.com/quotes/63219-the-children-now-love-luxury-they-have-bad-manners-contempt>). Today's formees are sure to make the same comments after 50 years, "We cannot understand today's generation". Every new generation is un-

intelligible for the previous generation. A complaint based on the generation gap is only a myth.

Smart Phones to Seminarians? Widespread discussions are going on whether to allow smart phones in seminaries. The points raised in favour are the following: (a) the scholastics are coming from a world where smart phones are part of everyday life, (b) they were using the instrument during regency, if so, why deny it in the theology course?, (c) during the corona season smart phones were substituting class rooms. Students were so much accustomed to it. Then should we deny it once they enter seminaries? There is no denying the fact of the usefulness and smartness of smart phones and the efficiency it can bring into our ministries. The question is not its usefulness. We should approach the problematique from the point of view of the need. What is the need of smart phone for a seminarian living in a seminary? Does he need to contact so many sources? Or do many other people have to contact him while he is in seminary? Does the teaching process depend much on on-line materials that everyone needs a personal instrument? If there is a real need, let us allow it. Otherwise, why give smart phones just to keep in the drawer, especially in view of the dangers of their misuse, and the cost of payments? Perhaps, we can solve the issue by keeping a few such phones for common usage in common places and fitting our libraries with sufficient internet facilities.

Formation for Interior Change: Ultimately, formation should result in interior

change. When I evaluate our formation through the key of interior change three imageries come to my mind.

- *An unopened coconut:* In this model, the formee remains an unopened coconut which is carried through all the stages of formation in all the places. That means the inside remains the same: the same level of good and bad that was there in the heart when one entered the seminary.

- *The Pebble model:* The second is the imagery of beautiful pebbles by the river side. This imagery has been developed by Jawaharlal Nehru in one of his letters from jail to his daughter Indira Gandhi. Nehru sought the attention of his daughter to the round, smooth-surfaced, and shining pebbles seen at the river side. Had they always been so? No, after flowing for many years through the water, and beating against the river sides or other rocks and stones all of its sharp edges get levelled and it attains a smooth and round shape. And depending on the chemical combinations of the water it gets different colours as well.

But what is in the inside of the pebble? It is the same rock it was before thousands of years. All the changes have occurred in the outer surface, not inside. Outer surface has become beautiful; the inside remains the same rough rock.

- *The Apostle Model:* What we need is the Apostle model. The Apostles were just ordinary people like anybody else, rash, hasty, timid, ambitious, reactionary, etc. But once their formation was over by the arrival of the Holy Spirit, they be-

came totally changed people interiorly. They were no more the timid or ambitious people, but were courageous, committed and full of spirit ready to die for Christ and his Gospel.

Wide Gap between Seminary days and Post-Ordination life: Our expectations from seminarians are high: let them be disciplined, frugal, simple, obedient, hardworking, prayerful, contemplative, mystical and what not! But the contrast is that the point of ordination draws the border line. These values are not concerns thereafter. Our scholastics very well know it, so they adjust and adapt to pass safely through the green channel. It should strike us that we are all in the process of on-going formation. The spirit of the seminary timetable – the emphasis on prayer, study, reading, manual work

and physical exercises - should guide us all through our life.

Periodic Updating of Formators: A yearly gathering of all the formators - the rectors of aspirants' houses and study houses, novice masters, section masters in study houses, Provincials - with inputs from formators of other religious congregations as well as experts from management schools can do a great lot to update our formation programme.

I was just emphasizing what we can do from the side of the formators to improve the standards of formation. It doesn't mean that everything is well on the part of the formees. But there is no need of blaming them, as formation is the period of discernment. ■



സന്യസ്തർക്കും അലോയർക്കും ലഭിക്കുന്ന മാർപാടയുടെ പരമോന്നത അംഗീകാരമായ **The Cross of Honor, The Pro Ecclesia et Pontifice Cross** മെഡലിന് അർഹനായ ബഹുമാനപ്പെട്ട ചെറിയാൻ തലക്കുളം അച്ചന് അഭിനന്ദനങ്ങൾ. അമേരിക്കയിലെ ചാൾസ്ൺ രൂപതയിലെ St. Edward Catholic Church, North Augusta യിൽ കഴിഞ്ഞ 18 വർഷമായി അച്ചൻ ചെയ്യുന്ന സ്തുത്യർഹമായ സേവനങ്ങളെ പരിഗണിച്ചാണ് ഈ അംഗീകാരത്തിന് അദ്ദേഹം അർഹനായത്.



GENERAL ARTICLES

How Correct (Corrupt) are our Practices?

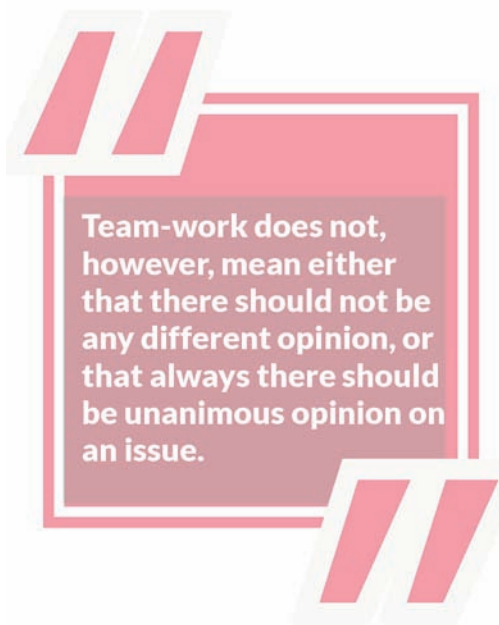


Fr. Sebastian Athappilly

It is now a year after the latest elections in our congregation. It would be in place and salutary to review and reconsider certain practices happening during our elections since a few years. One such practice is that under the pretext of a harmonious team-work the elected authority concerned personally asks for his Councillors and also the auditor! The members of the synaxis are then expected to fulfil the desire, and in case you do not know this, the agents/king makers

tell you bluntly the expected names on entering the election hall, supply you a note with the proposed names on it or a slip among the members in the hall immediately before the election. This can happen not merely in support of the preferences of the chief official concerned; it can also happen as a concerted move against it!

Although a good team-work is everywhere ideal, it should not be at the cost of values of democracy. The Councillors are

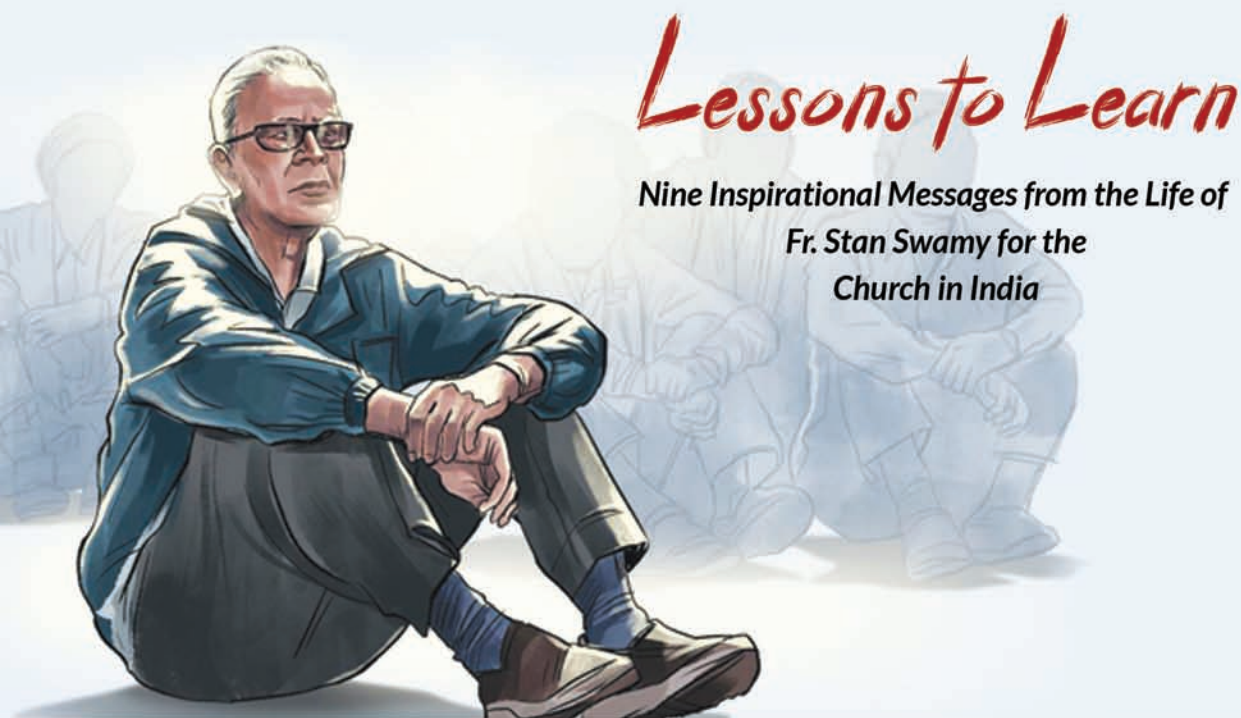


there not merely to say yes and Amen, but to show the various aspects of an issue in an atmosphere of open and frank discussion. After the election has taken place the religious spirituality of the members should enable them to work and cooperate as a team. Team-work does not, however, mean either that there should not be any different opinion, or that always there should be unanimous opinion on an issue. Team-work mainly means that the members work with a single objective in mind and view, namely, the long term good of the institute. No preconceived agenda, no plan to impose one's own ideology! The sole aim ought to be the vision and mission given in the Constitutions.

Recently Arundhati Roy, the noted author

of *The God of Small Things*, the novel that won her the Booker Prize in 1997, rightly writes in her appeal to Prime Minister Narendra Modi that an "Opposition-mukt democracy... is known as a tyranny".

Regarding the system of collecting the ballot papers and counting the results, a considerable number of our members have apprehension. All the requests to change the system to a better system of fair and strict monitoring were countered and rejected by a few pointing out that we should trust our authorities. It is precisely because the authorities were found to be not trustworthy that this complaint was raised! What use is then again appealing to trust? Trust is something that one has to command and not demand! Frankly admitting the cases of planned or unplanned illegal balloting and counting, we should have adopted transparent as well as stringent measures to remedy it, instead of repeating the lame cry to trust! It is a well known principle that against facts there is no argument. The plain cases of manipulation in the counting of ballots clearly prove the impossibility to trust! If trustworthiness is once lost, it is impossible to regain it by appealing to authority and demanding that you should trust. To avoid any tint of unnecessary or even warranted suspicion in this regard, it would be better to adopt the fair and transparent means suggested by the grieved members. Suppressing their request creates more suspicion! ■



Fr. Jacob Peenikaparambil

Fr. Stan Swamy may be the most known Christian in India after Mother Theresa and the Christian who got the largest media coverage, even more than Mother Theresa got, because of his incarceration in jail for about 9 months and the utter failure of the criminal justice system to do justice to an 84 year old man suffering from Parkinson disease and other infirmities.

All prominent newspapers like The Times of India, The Indian Express and The Hindu wrote editorials after his death and published a number of articles written by well known journalists, academicians, retired Supreme Court and High Court

judges and intellectuals. The Frontline and the Outlook magazines have carried a number of articles on Fr. Stan Swamy.

News channels like NDTV also provided good coverage with discussions involving prominent personalities from different fields. Ten opposition leaders submitted a memorandum to the president with the request to conduct an enquiry into the death of Fr. Stan Swamy.

The Bombay High Court, while hearing posthumously the appeals filed by late Stan Swamy in the Elgar Parishad-Maoist links case, on Monday July 19 said he was a wonderful person and the court had “great respect” for his work.

More than Fr. Stan Swamy's Christian identity, his commitment to human rights and his tireless efforts to study and analyse the situation of the Tribals of Jharkhand in view of their empowerment were the main reasons for his appreciation.

The Christian community in India can definitely be proud of Fr. Stan for what he was and what contribution he made to the people of India. While many missionaries, who dedicated their lives for the development of the underprivileged groups, were accused of conversion Fr. Stan was accused as a terrorist having connections with the Maoists.

Jesus had foretold about the challenges his disciples would have to face when they walk in the path shown by him and adhere to his core teachings. Fr. Stan Swamy paid the price for being a genuine disciple of Jesus. Fr. Stan has left a legacy with many lessons for the Churches in India.

1) The first lesson the leaders of various Churches in India can learn from Fr. Stan Swamy is his honesty and integrity. Many write ups on Fr. Stan Swamy highlighted his integrity. Although the NIA framed him in a case linking him with Maoist, he never compromised with his commitment to the use of non-violent means for achieving his goals. He was fully committed to the core values of Indian Constitution. Many individuals, who had worked with Fr. Stan Swamy, have given testimonies that Stan Swamy never supported any violent means.

In the words of Mari Marcel Thekaekara,

"Stan Swamy and the Adivasis he supports in an impossible battle for their own ancestral lands are tiny pawns pitted against mammoth mining companies. Falsely branding activists as Maoists is the easiest way to condemn them and to enable vested interests to finish them off. Since Fr. Stan was working in the tribal areas of Jharkhand where Maoists are also active, it was convenient for the NIA to brand him as a Maoist.

Often heads of institutions are tempted to compromise with honesty and integrity to safeguard the interests of their institutions by adopting unethical means. Fr. Stan reminds the church leaders at all levels not to compromise with the core values of Jesus, particularly honesty and integrity, even if they have to pay a heavy price.

2) Another lesson is that Jesus' call to his followers is to become disciples and not to be satisfied with becoming devotees. A disciple is focused on living the values of Jesus and continuing his mission in the context he/she lives. On the other hand a devotee is often satisfied with worshipping Jesus.

Fr. Stan followed Jesus of Nazareth. Jesus was concerned about the integral liberation of people. Jesus invited people to follow his new way based on love, forgiveness, compassion, justice and respecting the dignity of all without any discrimination. Fr. Stan invites the followers of Jesus to focus on following the way of Jesus and giving witness to the values of Jesus as he did in his life. Mahatma Gandhi often challenged the mis-

sionaries of his time to live the teachings of Jesus rather than preaching about Jesus. His advice to them was to become a rose flower that attracts people through its beauty and fragrance.

3) Compassion should lead to empowerment. Fr. Stan Swamy had compassion for the Adivasis, who were exploited, whose resources like water, forest and land were taken away by the state and the non-state actors and whose human rights were grossly violated. His compassion motivated him to empower them through awareness creation and organizing them to fight for their rights.

The Churches in India cannot be satisfied with charitable works for the poor, which they have been doing for centuries. Along with the works of charity more focus should be on removing the root causes that keep the poor in a vicious circle for generations. Jesus healed some people suffering from dreaded disease mainly to restore their human dignity. As a result of their disease like leprosy people were ostracized from the community and they were discriminated against. Physical healing led to their reintegration into the society and restoration of their human dignity. Even now in some Christians communities caste discriminations practiced and the leaders are not able to put an end to it.

When the human rights of the poor are violated Christians in India should not remain silent. The prophetic role of the Christians demands to take the side of the poor whose rights are violated either by the state or non-state actors.

Often Christians are silent on the face of injustice to the poor and the minorities because of the fear of backlash from the government on their institutions.

Fr. Stan Swamy reminds priests and consecrated women and men the need for a paradigm shift from service providers to leaders, animators and facilitators, if they are to be effective in an atmosphere where they have to face huge challenges.

4) Stan Swamy had clarity of his vision and mission. He evolved his vision and mission through observation, study, analysis and contemplation. His courage and passion for fighting for the rights of Adivasis emerged from his personal vision and mission based on the teachings of Jesus. The priests and women and men Religious are to be helped to evolve their personal vision and mission during their formation and revisit them periodically taking into account the new challenges emerging in society.

5) Following the example of Jesus, Stan Swamy was with the people, understood their problems from close quarters and experienced the consequences of their problems. In fact, he became the salt of the Adivasi community by involving in the issues of his people.

Often many priests and consecrated women and men are confined to their institutions and busy with their administration. Hence they are not available to the people. Because of their alienation from the people they are not able to understand the problems facing the people and help them in their struggles. Priests and nuns are to be motivated and trained

to get involved in the issues of the people during their formation. Then they will be able to make people and their needs their topmost priority. 'People ahead of schedules' will be their motto.

6) Stan Swamy had deep knowledge of people, issues, laws etc. He was a continuous learner. In 2010 he published a book titled, Jail Mein Band Qaidiyon ka Sach (The Truth of those Imprisoned in Jail). It exposed the arbitrary and unlawful arrests of tribal youths with alleged links to the Naxal Movement. In his book, he highlighted that the average monthly income of the 97 percent of these tribal households was less than Rs. 5000. Hence they could not afford to hire lawyers to take up their cases.

The socio-economic development projects for the underprivileged groups undertaken by the Churches and religious congregations need thorough study about the situation of the people. They should aim at finding solutions to the root causes rather than treating the symptoms. Work with the people also requires continuous learning about the issues affecting the people. The candidates for priesthood and religious life should develop the habit of reading newspapers, news magazines and books and analysing socio-political issues

7) Despite being a soft spoken person, Fr. Stan Swamy was an effective communicator. He was proficient in the language of the people. He had excellent reading

and writing skills. One of the serious drawbacks of many priests and Religious that prevent them from engaging with people is their lack of proficiency in the local language. In order to influence and motivate people, mastery in the language of the people is essential.

8) Fr. Stan was among the Tribals of Jharkhand for more than 30 years. He built a strong bond with them because of his continued presence for a long time among the people of the area. Without building relationships with the people the disciples of Jesus will not be able to influence them. Building relationships is a long term process.

9) Fr. Stan was a spiritual person. A spiritual person focuses on practicing the spiritual values like love, compassion, forgiveness, justice, respecting the dignity of all human beings and being concerned about nature and sustainable use of its resources. He/she does not follow blind faith, but uses critical thinking. Spiritual persons have extraordinary courage, compassion and commitment. Fr. Stan invites the disciples of Jesus to become spiritual persons following the way of Jesus of Nazareth.

The widespread media coverage for Fr. Stan has highlighted his contribution to empower the underprivileged groups by championing the cause of justice and human rights. Let Fr. Stan Swamy inspire hundreds of disciples of Jesus to follow the prophetic way of Jesus of Nazareth.



കാരുണ്യഗിരി

നന്മ നിറഞ്ഞ ഹൃദയമോടെ ഒരു തിരിഞ്ഞു നോട്ടം

ബ്ര. ജീസൻ തോമസ്

‘അങ്ങേയ്ക്ക് സ്തുതി! ദൈവമേ...!’ എന്ന വിശുദ്ധ ഫ്രാൻസിസിന്റെ സൃഷ്ടിയുടെ ഗീതത്തിൽ ഭൂമിയെ മനുഷ്യകുലത്തിന്റെ പൊതു ഭവനം എന്നാണ് വിശേഷിപ്പിക്കുന്നത്. കൂടെ പാർക്കുന്ന സഹോദരിയും, ഓമനിച്ച് ആശ്ലേഷിക്കുന്ന സ്നേഹമുള്ള അമ്മയും പോലെയാണ് ഭൂമിയെന്ന് അദ്ദേഹം വിളിച്ചോരുന്നു. ഈ മനോഹരമായ വർണ്ണന ഫ്രാൻസിസ് മാർപാപ്പ ‘അങ്ങേയ്ക്കു സ്തുതി! Laudato Si’ എന്ന തന്റെ ചാക്രിക ലേഖനത്തിൽ ഉൾച്ചേർത്തിരിക്കുന്നു.

സൃഷ്ടിയുടെ അനന്ത മനോഹാരിത നയനങ്ങളിടക്കു കൂളിരും മനസിന് ആനന്ദവും നൽകുന്നു. പ്രകൃതി ദൈവത്തിന്റെ കരവിരുതിന്റെ

പൂർണ്ണത നിറഞ്ഞ ഒരു സൃഷ്ടിയാണ്. ഏതു പ്രക്ഷുബ്ധമായ മനസിനെയും ശാന്തതയുടെ അഗാധ തലങ്ങളിലേയ്ക്കും ആനന്ദത്തിന്റെ പൂർണ്ണതയിലേയ്ക്കും നയിക്കാൻ വർണ്ണശബളമായ പ്രകൃതിയ്ക്കാകുമെന്നത് വസ്തുതയാണ്. പ്രകൃതി മനുഷ്യനെ, അവൻ പോലുമറിയാതെ ഒത്തിരിയേറെ അഗാധമായ ബോധ്യങ്ങളിലേയ്ക്കും തിരിച്ചറിവിലേയ്ക്കും നയിക്കുന്നുണ്ട്.

വാഗമൺ കാരുണ്യഗിരി ആശ്രമം, മനോഹരമായ കൊച്ചുവീടുകളാൽ ചുറ്റപ്പെട്ട, സസ്യലതാദികളാൽ സമ്പുഷ്ടമായ, കിളികളുടെ ശാന്തസുന്ദരമായ സംഗീതത്താൽ മുഖരിതമായ, എപ്പോഴും കൂളിർമയേകുന്ന മന്ദമാ

രുതനാൽ ധന്യമായ ഒരു പുണ്യസ്ഥലം. ശാന്തതയും സമാധാനവും അലയടിക്കുന്ന കാരൂണ്യഗിരി ആശ്രമം അവിടെ കടന്നുവരുന്ന ഓരോ വ്യക്തിയുടെയും ജീവിതത്തിൽ മറക്കാനാകാത്ത ചില നല്ല ഓർമ്മകൾ സമ്മാനിക്കുണ്ട്.

ആശ്രമാവൃത്തിക്കുള്ളിൽ ധ്യാനത്തിന്റെ ആഗാധ തലങ്ങളിലേയ്ക്കിറങ്ങുമ്പോൾ ലഭിക്കുന്ന ആത്മീയാനുഭൂതി വാക്കുകൾക്ക് അവർണ്ണനീയമാണ്. പ്രാർത്ഥിക്കാനും ധ്യാനിക്കാനും, പഠിക്കാനും പരിചിന്തനം ചെയ്യാനും, പ്രകൃതിയിലേയ്ക്കിറങ്ങിച്ചെല്ലാനും പ്രകൃതിയെ കൂടുതൽ ആഴത്തിൽ മനസ്സിലാക്കുവാനും, ശരീരാധാനം ചെയ്യാനും ആരോഗ്യം മെച്ചപ്പെടുത്താനും ഏറ്റവും അനുയോജ്യമായ ഒരു സ്ഥലമാണ് കാരൂണ്യഗിരി ആശ്രമം. അതിയായ ആഗ്രഹത്തോടുകൂടെ ഇവിടെ വരുന്ന ഓരോ വ്യക്തിക്കും ഞാനും എന്റെ ദൈവവും മാത്രമാകുന്ന ഒരു സ്വർഗീയാനുഭൂതിയിലേയ്ക്ക് രൂപാന്തരപ്പെടുവാൻ സാധിക്കും. വെറുതെ കാണാനും ആഘോഷിക്കാനും വരുന്ന ഒരാളെ സംബന്ധിച്ചിടത്തോളം അവിടെ ഒത്തിരി കുറവുകളും പോരായ്മകളും തീർച്ചയായും അനുഭവപ്പെടാം.

ഫാദർ ബോബി ജോസ് കട്ടിക്കാട് ആത്മീയതയെപ്പറ്റി തന്റെ 'കേളി' എന്ന കൃതിയിൽ വളരെ മനോഹരമായി ഇപ്രകാരം കുറിക്കുന്നു:

‘ആകാശവും ഭൂമിയും തമ്മിൽ സന്ധിക്കുന്ന ഒരു ചക്രവാളത്തെ ഉള്ളിൽ അറിയുന്നതാണ് ആത്മീയത.’ തീർച്ചയായും ഈ ഒരു ആത്മീയജാലകത്തിലൂടെ നമ്മെത്തന്നെ കടത്തിവിട്ട് പുതിയ പുതിയ ചിന്താധാരകൾ രൂപപ്പെടുത്തുവാൻ പറ്റിയ ഒരു അന്തരീക്ഷമാണ് കാരൂണ്യഗിരി ആശ്രമ പശ്ചാത്തലം.

ഇവിടെ ഞാൻ പങ്കുവെച്ചത് തികച്ചും എന്റെ വ്യക്തിപരമായ അനുഭവങ്ങളും നിരീക്ഷണങ്ങളുമാണ്. തുറന്ന കാരൂണ്യഗിരി ആശ്രമ വാതായനങ്ങൾ ഏവരെയും അവിടേയ്ക്കു സ്വാഗതം ചെയ്യുന്നു. ഇവിടെ കടന്നുവരുന്ന പലർക്കും തീർച്ചയായും വ്യത്യസ്തമായ കാഴ്ചപ്പാടുകളും അനുഭവങ്ങളും ഉണ്ടാവാം. നശ്വരമായ ലോകത്തിന്റെ ആധംബര ചിലന്തിവലയിൽ ഇരയാകാത്ത, അനശ്വരമായ സ്വർഗ്ഗരാജ്യത്തെ ലക്ഷ്യമാക്കി സ്വന്തം ആത്മാവിന്റെ രക്ഷയ്ക്കായി ഇവിടെ വന്നുവരുന്ന ഓരോ വ്യക്തിക്കും തന്റെ ആന്തരികതയിലേയ്ക്ക് കടന്ന് തന്നെത്തന്നെ കൂടുതൽ മനസ്സിലാക്കാനും സ്രഷ്ടാവിന്റെ പക്കലേയ്ക്ക് കൂടുതൽ അടുക്കുവാനും സാധിക്കുമെന്നെനിക്കുതോന്നുന്നു. ഒന്നര മാസംകൊണ്ട് എന്റെ ജീവിതത്തെ സ്പർശിച്ച കാരൂണ്യഗിരി നിനക്കൊരായിരം നന്ദി.



കവിയും പ്രവാചകന്മാരും

ഫാ. ജോൺ വിയാനി

ഞങ്ങൾ ജോലി ചെയ്യുന്ന ഹോസ്പിറ്റലിൽ കോവിഡിന്റെ രണ്ടാമത്തെ അല്ലെങ്കിൽ മൂന്നാമത്തെ തരംഗം അല്പം ഏറിവരുന്ന നാളുകൾ. നമ്മുടെ തോമസ് കളമ്പാടനച്ചൻ ആ തരത്തിൽപ്പെട്ട രോഗികളെയും സന്ദർശിക്കും, അവർക്കു രോഗീലേപനം നൽകും. എന്നെ സംബന്ധിച്ചു പ്രായത്തിൽ അല്പം മുന്നിട്ടുനിൽക്കുന്നതുകൊണ്ട് കോവിഡ് രോഗികളെ സന്ദർശിക്കേണ്ടെന്നാണ് എനിക്കുകിട്ടിയിരിക്കുന്ന നിർദ്ദേശം. അതൊക്കെ കാര്യത്തിന്റെ ഒരു വശം. കാര്യത്തിന് ഒരു മറുവശം കൂടിയുണ്ട്. ആശുപത്രിവൃത്തത്തിലെങ്കിലും രോഗീലേപനത്തിന് കൽപിക്കപ്പെടുന്ന പ്രാമാണ്യം അൽപം അസന്തുലിതമല്ലേ എന്ന് പലപ്പോഴും മനസ്സിലാർത്തു പോകും. എന്തുകൊണ്ടാണെന്നോ? ഒരാൾ ആശുപത്രിയിൽ വന്നുപോയോ? എങ്കിൽ അയാൾ, വി.കുർബാന സന്തോഷത്തോടും സജീവ വിശ്വാസത്തോടും കൂടി സ്വീകരിച്ചാലും ശരി, രോഗീലേപനം എന്ന കൂദാശ കൂടെ കൈകൊണ്ടിരിക്കണം എന്നാണ് ഒരു നല്ല ശതമാനം മനുഷ്യരുടെയും സങ്കല്പം.

സുവിശേഷത്തിലെ മാർത്ത മറിയം സഹോദരിമാർ അന്നു ചെയ്തതുപോലെ കർത്താവിനെ ഹൃദയത്തിന്റെ സ്വീകരണ മുറിയിൽ സ്വാഗതം ചെയ്യുകയും, മറിയം ചെയ്തതുപോലെ അവിടുത്തെ പാദാന്തികത്തിലിരുന്നു തിരുമൊഴികേൾക്കുകയും ചെയ്യുന്ന അനുഭവമാണല്ലോ വി. കുർബാനസ്വീകരണത്തിൽ. രോഗീലേപനമായാലോ? ജലത്താലും പരിശുദ്ധാത്മാവിനാലും പുതു ജീവൻ പ്രാപിച്ചു കർത്താവിന്റെ ഭാവനാംഗങ്ങൾ ആയിരിക്കുന്നവർക്കു സഭയാകുന്ന കുടുംബം

നൽകുന്ന അന്തിമയാത്രാവചസ്സുകളാണല്ലോ അത്. അന്തിമമായിട്ടു വീടുവിടുന്നില്ലെങ്കിലും ശരി, കുടുംബാംഗങ്ങൾ രോഗികൾക്കും, പ്രായമായവർക്കും വേണ്ടി പ്രത്യേകം പ്രാർത്ഥിക്കണമല്ലോ. ആ നിലയ്ക്ക് ചിന്തിക്കുമ്പോൾ മരണകരമായ രോഗമില്ലെങ്കിലും രോഗീലേപനം നൽകാം എന്ന ദൈവശാസ്ത്രചിന്ത നീട്ടിയും, കുറുക്കിയും വ്യാഖ്യാനിക്കപ്പെടുന്നു എന്നതും പരിഗണിക്കപ്പെടേണ്ടതുണ്ട്. ഇങ്ങനെയൊക്കെ ജീവിതത്തിന്റെ താത്വികവും പ്രായോഗികവുമായ വശങ്ങൾ തമ്മിലുള്ള ഉരസൽ അനുഭവപ്പെടുന്ന പശ്ചാത്തലത്തിലാണ് ഒരു ദിവസം ആമോസ് പ്രവാചകന്റെ വാക്കുകൾ ദിവ്യബലിയിൽ വായിക്കപ്പെടുന്നത്.

ഇസ്രായേൽ ജനതയുടെ തെക്കേ രാജ്യവിഭാഗമായിരുന്ന യൂദയായിലുൾച്ചേർന്ന തെക്കേ വദേശക്കാരനായിരുന്നു ആമോസ്. അദ്ദേഹം, വടക്കേരാജ്യവിഭാഗമായിരുന്ന ഇസ്രായേലിലുൾച്ചേർന്ന ബമേലിൽച്ചെന്നു സംസാരിച്ചപ്പോളായിരുന്നല്ലോ, അവിടുത്തെ പുരോഹിതനായിരുന്ന അമാസിയ ഇടഞ്ഞത്. പുരോഹിതൻ പറഞ്ഞു, 'പ്രവാചകാ അങ്ങയുടെ പ്രസംഗം ഇവിടെ പ്രശ്നങ്ങളുണ്ടാക്കും; അതുകൊണ്ട് വന്നയിടത്തേക്കു മടങ്ങിപ്പോയാലും; അവിടെ പ്രവചിച്ചു അത്താഴത്തിനു വഴിയുണ്ടാക്കുന്നതാകും അഭികാമ്യം.' (ആമോസ് 7:13) അതിനു ആമോസ് പറഞ്ഞ മറുപടി വളരെ ലളിതമായിരുന്നു അതുപോലെ ചിന്തനീയവും.

അദ്ദേഹം പറഞ്ഞു, ഞാനൊരു പ്രവാചകനല്ല, പ്രവാചകപുത്രനായ ഒരു സാദാ ആട്നോട്ടക്കാരൻ. ആട് മേയ്ച്ചു നടന്നിരുന്ന എനിക്ക്

ഒരാത്മീയജ്ഞർവ്വു തോന്നി, ഏതോ ഒരു നിമ
 ഞ്ഞം. എന്നെ കർത്താവു വിളിച്ചു, ഇസ്രായേ
 ലിൽ ചെല്ലണം; സ്വന്തം ചെയ്തികളെക്കുറിച്ച്
 ആ ജനതയ്ക്കു വീണ്ടുവിചാരമുണ്ടാകാൻ
 തക്കവിധം സംസാരിക്കണം. ആ നിശബ്ദനി
 സ്വനം നിർദ്ദേശിച്ചു, ഞാൻ അനുസരിച്ചു.
 (ആമോസ് 7:15).

ആമോസിന്റെ വികാരഭരിതമല്ലാത്ത മറുപടി
 കേട്ടപ്പോൾ നമ്മുടെ ചാവറപിതാവിന്റെ കാര്യ
 മാണ് എന്റെ ഓർമ്മയിലുയർന്നു വന്നത്.
 കേരളസഭയിൽ റോക്കോസ് ശീശ്മ സാമാന്യം
 സ്വാധീനം ചെലുത്തിക്കൊണ്ടിരുന്ന സാഹ
 ചര്യത്തിലാണല്ലോ അനസ്താസിയായുടെ
 രക്തസാക്ഷ്യം എന്ന പദ്യകൃതി അദ്ദേഹം പ്രസി
 ങ്കീകരിച്ചത്. വല്ലവരും വല്ല കോപ്രായം കാ
 ട്ടിയാലും, സത്യവിശ്വാസത്തിനുവേണ്ടി വീര
 ചരമം പ്രാപിച്ച അനസ്താസിയയെ പോലെ,
 തന്റെ അജഗണ്യമായ കേരളകത്തോലിക്കരും
 ഈശോമിശിഹായുടെ കുടുംബമായ ഏക
 സഭയിൽ, ഒരുമിച്ചുറച്ചു നിൽക്കുവാൻ പ്രചോ
 ദിതരാകണം എന്ന ഉദ്ദേശത്തോടെയായിരുന്നല്ലോ
 പിതാവിന്റെ പ്രസിദ്ധീകരണം.

രക്തസാക്ഷിയായ വിശുദ്ധ ലോറൻസിന്റെ
 തിരുന്നാൾ ദിവസം പ്രഭാതപ്രാർത്ഥനയിലെ
 സമാധാനവാക്കുകൾ നല്ല ഹൃദയസ്पर्ശി
 യാണ്. അതിങ്ങനെയാണ് 'അദ്ദേഹം സ്നേ
 ഹിച്ചതുപോലെ പാവങ്ങളെ സ്നേഹിക്കു
 വാനും, അദ്ദേഹം വ്യാപരിച്ചതുപോലെ
 ഈശോയോടുള്ള സ്നേഹം പ്രകടമാകത്ത
 ക്കവിധം അനുദിനം വ്യാപരിക്കുവാനും,
 അദ്ദേഹം ഏതു വിശ്വാസത്തിന്റെ പേരിൽ
 മരണം വരിച്ചോ ആ വിശ്വാസം അനുവർ
 ത്തിച്ചു ജീവിക്കുവാനും സ്നേഹമുള്ള
 പിതാവേ, ഞങ്ങളെ അനുഗ്രഹിക്കേണമേ.'
 അതുപോലെ ഒരു പ്രാർത്ഥനാഭാവമായി
 രുന്നു വലിയപ്രിയോരച്ചന്റെ അനസ്താ
 സിയയുടെ രക്തസാക്ഷ്യം എന്ന് പറയാൻ
 തോന്നുമല്ലോ.

ആശയസമ്പന്നമായ പദ്യങ്ങൾക്കു ഒന്നില
 ധികം അർത്ഥങ്ങളുണ്ടാകാം. അവ അനുവാ
 ചകരുടെ മനസ്സിൽ അവസരോചിതമായി
 തെളിഞ്ഞുകൊണ്ടിരിക്കും. അനസ്താസിയ

യുടെ രക്തസാക്ഷിത്വത്തിന്റെ പശ്ചാത്തലം വേ
 ലറിയാൻ ചക്രവർത്തിയുടെ മതപീഡനമായി
 രുന്നല്ലോ. എങ്ങനെയാണിത് ചക്രവർത്തി
 മതപീഡകനായത്? അദ്ദേഹത്തിന്റെ മന്ത്രി
 യായിരുന്നു പ്രോബ. മന്ത്രിസത്തമൻ കണ്ണു
 വെച്ചു കരളിൽ സൂക്ഷിച്ച സുന്ദരിയായ കന്യ
 കയായിരുന്നു അനസ്താസിയ. പ്രീണന
 ങ്ങൾക്കൊന്നും വഴിപ്പെടാതെ അവൾ കന്യകാ
 മാത്തിൽ പ്രവേശിച്ചു. പ്രേമനൈരാശ്യം അല്ലെ
 ക്കിൽ പ്രേമവൈരാഗ്യം മുത്ത പ്രോബ ചക്ര
 വർത്തിയെ സ്വാധീനിച്ചു ബോധപൂർവ്വം കൊ
 ള്ളുത്തിയ കാട്ടുതീയായിരുന്നു മതപീഡനം.

സോഫിയ എന്ന പുണ്യചരിതയായ മദ്രിന്റെ
 കീഴിൽ ഒരു സഹോദരിയായിരുന്നു അനസ്താ
 സിയ. അവൾ ബന്ധനസ്ഥയാക്കപ്പെടുമെന്നു
 റപ്പായപ്പോൾ മദർ സോഫിയ എന്ത് ചെയ്തെ
 ന്നോ? ചാവറയച്ചന്റെ ഭാഷയിൽ പറഞ്ഞാൽ,

വാർത്തകേട്ടുടനെ പാർത്തുനിന്ന
 പുണ്യസോഫ്യ,
 ചേർത്തുതന്റെ മാറിടത്തിൽ സ്നേഹ
 പുത്രിയെ.
 സ്നേഹമേറും മകളെനിൻ ഭാഗ്യമേറും
 മണവാളൻ,
 ദാഹമോടെവിളിക്കുന്നു വേഗമായിപ്പോക.
 നിൻമരണത്തെ മുടിപ്പാനായ് ഒഞ്ചയോടെ
 ധരിത്രിയിൽ
 ഭംഗിയേറും കൊടിയേന്തി വൻഗിരിയേറി.
 മെച്ചമേറും കിരീടത്തെ വെച്ചുചൂടി
 ശിരസ്സിനെ അർച്ചനയായ് അണച്ചുതൻ
 ജീവനും കൂടെ.
 എന്നനിന്റെ സുന്ദരനാം പുണ്യ
 രാജമണവാളൻ
 എന്ന നിന്റെ മഹത്വം നീ കാട്ടുക വേഗം.

മതപീഡനവേളയിൽ മനുഷ്യൻ മനുഷ്യനോട്
 കാട്ടുന്ന മൃഗീയതകൾ എങ്ങനെയാണ് വിഭാ
 വനം ചെയ്യപ്പെടുന്നതെന്നു എനിക്കുതോന്നു
 തോന്നിയിട്ടുണ്ട്. അനസ്താസിയക്കുണ്ടായ
 ദുരനുഭവങ്ങൾ വലുപ്രിയോരച്ചൻ എടുത്തു
 പറഞ്ഞതു ശ്രദ്ധിച്ചപ്പോൾ അതിനൊരു വിശദീ
 കരണം തെളിഞ്ഞു വരുന്നതുപോലെ തോന്നി.
 മന്ത്രിക്കനുഭവപ്പെട്ട പ്രേമനൈരാശ്യമായിരുന്നല്ലോ
 അനസ്താസിയയെ നശിപ്പിക്കാൻ

ആ മനുഷ്യന് പ്രേരണയായത്. ഒരു നൂണയെ ന്യായീകരിക്കാൻ ഒരായിരം നൂണപറയും പോലെ. തന്റെ പ്രവൃത്തിയിൽ മനുഷ്യത്വമില്ലായ്മയുടെ വികൃതമായ മുഖം തെളിഞ്ഞു കാണുകയും അതുമുടിവയ്ക്കാൻ വേണ്ടി ചക്രവർത്തിയെ സ്വാധീനിച്ചു ഒരു മതപീഡനത്തിനു കളമൊരുക്കുകയും ചെയ്ത മന്ത്രിയായിരുന്നല്ലോ അനസ്താസിയയുടെ പീഡകൻ. തന്റെ പ്രേമഭാജനം കൈവിട്ടു പോയെങ്കിൽ, അവളുടെ സംലഭ്യതവഴി തനിക്കുണ്ടാകണമെന്നു അയാളിലെ കാമുകൻ ആശിച്ച വൈകാരിക സംതൃപ്തിയെ ഇഴുതിരിച്ചെടുത്തു അതിന്റെ ചുവടുപിടിച്ചാണ് ആ മന്ത്രി സത്തമൻ അവളെ പീഡനങ്ങളുടെ ശരശയ്യയിൽ കിടത്തിയത്. ചാവറയച്ചന്റെ കവിതാഭാവന അതവതരിപ്പിക്കുന്നത് ശ്രദ്ധേയമായിരുന്നു.

വെള്ളിപോലെ വെളുത്തുള്ള തന്റെ
പല്ലുകളെവലിയൊരു ചുറ്റികയാൽ
തല്ലിവീഴിച്ചു.
പുണ്യകുനി കാല് കയ്യിൽ നഖങ്ങളെ
പറിപ്പിച്ചും
തന്തുക്കൻ ലജ്ജയില്ലാതെ പിന്നെയും
ക്രോധാൽ
മാതൃതന്റെ മാറിൽ നിന്ന് പാൽ കുടിച്ച
തോർത്തിടാതെ
മാനഹീനാൽ അപ്പിച്ചു തൻ മുലകളെ.

എഴുതാൻ വേണ്ടി, അല്ലെങ്കിൽ ഉപജീവനത്തിനുവേണ്ടി കവിതയെഴുതുന്നവരല്ലല്ലോ യഥാർത്ഥകവികൾ. സാഹചര്യത്തെ പ്രതി അല്ലെങ്കിൽ ആവശ്യത്തെപ്രതിയായിരിക്കാം അവരെഴുതുന്നത്. എപ്പോഴായാലും ശരി ഏതോ ഉൾപ്രേരണയോ, ഉൾകാഴ്ചയോ, ദർശനമോ ആണ് അവരെ നയിക്കുന്നത്. 1970 കളിൽ എഴുതട്ടെ ഒരു കവിത ഉദാഹരണത്തിന് നോക്കുക:

നാഴികമണിയുടെ സൂചികളെ, കാലമാം
യാത്രക്കാരന്റെ കൂടെനടക്കും തോഴികളെ
പേടിയാകുന്നു, നിങ്ങളെ പേടിയാകുന്നു.

കാലത്തെ, ചുറ്റുപാടുകളെ, നാടിന്റെ നിജസ്ഥിതിയെ, പ്രതിഫലിപ്പിക്കുന്ന മുഖക്കണ്ണാ

ടിയിായിട്ടാണ് നാഴികമണിയുടെ സൂചികൾ നിലകൊള്ളുന്നത്. ആ ദർപ്പണത്തിൽ തെളിഞ്ഞുകണ്ട രണ്ടുകാര്യങ്ങളാണ് കവിയെ ചിന്താധീനനാക്കുന്നതും ഭയപ്പെടുത്തുന്നതും. എന്തായിരുന്നു ആ ദൃശ്യങ്ങൾ? കവി പാടി:

നിങ്ങൾ പിന്നിട്ട വീഥികളിൽ
എത്ര നിശബ്ദനിമിഷങ്ങൾ മരിച്ചുവീണു
വിടരും മുഖവത്ര മധുരപ്രതീക്ഷകൾ
വനഭൂമികളിൽ കൊഴിഞ്ഞു വീണു!
നിങ്ങൾ പിന്നിട്ട വീഥികളിൽ എത്ര
നിസാർഥഹൃദയങ്ങൾ തകർന്നുപോയി
കടൽകാണാതെത്ര പ്രണയപ്രവാഹങ്ങൾ
മരുഭൂമികളിൽ വരണ്ടുപോയി!

പ്രവാചകന്മാരെ സൂചിപ്പിക്കുവാൻ നമ്മൾ മലയാള ഭാഷയിൽ ഉപയോഗിക്കുന്ന മറ്റൊരു പദമാണല്ലോ, 'ദീർഘദർശികൾ'. അതായത്, അവർ സംസാരിക്കുന്ന സമയത്തു സംഭവിച്ചിട്ടില്ലാത്തതും എന്നാൽ പിന്നീട് സംഭവിക്കുന്നതുമായ കാര്യങ്ങളെക്കുറിച്ചു കേൾക്കാർക്കു ധാരണവരത്തക്കവിധം സംസാരിക്കുന്നവരാണവർ. അതാണല്ലോ പദത്തിനർത്ഥം. വിവാഹാഭ്യർത്ഥന സ്വീകരിക്കാത്തതിന്റെ പേരിൽ പെൺകുട്ടിക്ക് ജീവൻ നഷ്ടപ്പെടുന്നതും, അതിന്റെ പേരിൽ കാമുകൻ ആത്മഹത്യ ചെയ്യുന്നതുമൊക്കെ നമ്മൾ ഈ അടുത്തകാലത്ത് കണ്ടറിഞ്ഞകാര്യങ്ങളാണ്. അതായിരുന്നല്ലോ തൊള്ളായിരത്തിയെഴുപതുകളിൽ കവി പാടിയതും.

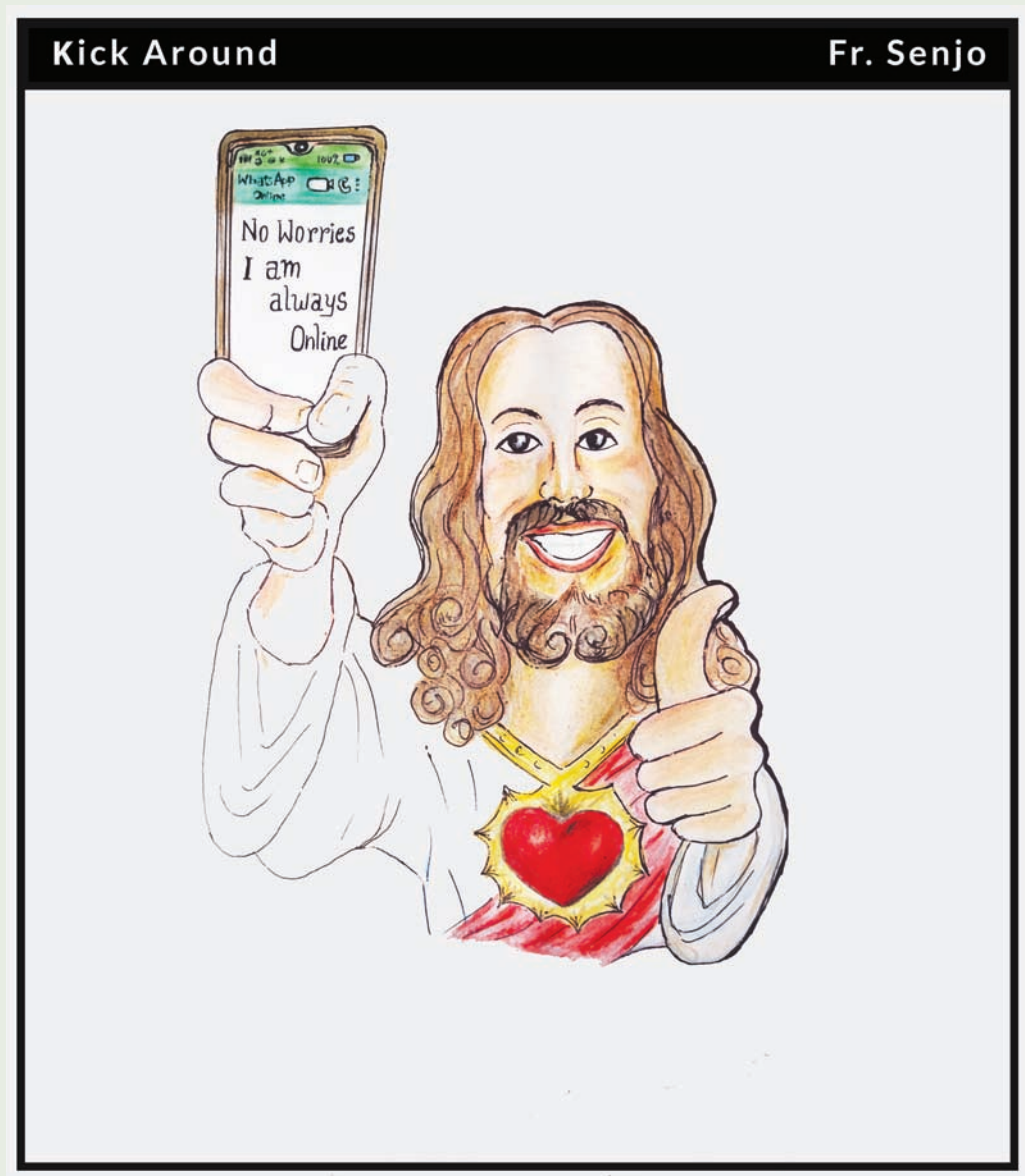
ദീർഘദർശികളായ കവികളും പ്രവാചകന്മാരും ആനുകാലിക സമുദായത്തിന്റെ നന്മയെ മുന്നിൽ കണ്ടുകൊണ്ട് ഓരോ കാര്യങ്ങൾ എടുത്തുപറയുന്നു. അവരുടെ വാക്കുകൾ, അവയുമായി ബന്ധപ്പെട്ട ചിലരെ ആഴത്തിൽ സ്പർശിക്കുന്നു അല്ലെങ്കിൽ പ്രകോപിപ്പിക്കുന്നു. അങ്ങനെയാണല്ലോ കവികൾക്കും പ്രവാചകന്മാർക്കും വിമർശകരും ശത്രുക്കളുമൊക്കെ ഉണ്ടാകുന്നത്.

തന്റെ ആദ്യജാതൻ എന്ന് ദൈവം സ്നേഹത്തോടും സന്തോഷത്തോടും കൂടി വിശേഷിപ്പിച്ച ജനസഞ്ചയമായിരുന്നു യഹൂദജനത അല്ലെങ്കിൽ ഇസ്രായേൽക്കാർ. കാരണവന്മാരി

ൽനിന്നും പ്രചോദനമുൾക്കൊള്ളുന്ന ആദ്യ ജാതന്മാർ ഇളയസഹോദരങ്ങൾക്കു പൈതൃകഭാവങ്ങൾ വ്യക്തമായി കണ്ടുവർത്തിക്കാൻ സഹായകമായിത്തീരുന്നു. അതുപോലെ, ദൈവത്തിന്റെ ഹൃദയഭാവങ്ങൾ കൂടുതൽ തെളിവായി കാണുവാനും അനുകരിക്കുവാനും ലോകജനതയ്ക്കു സഹായകമാകത്തക്കവിധം ദൈവം തന്നെ ക്രമീകരിച്ച സംവിധാന

മായിരുന്നു ആദ്യജാതനായുള്ള യഹൂദജനതയുടെ ചിത്രീകരണം.

യഹൂദജനത്തെ ആദ്യജാതനായി ചിത്രീകരിക്കുകയും കവികൾക്കും പ്രവാചകന്മാർക്കും ഉത്തേജനമാവുകയും ചെയ്യുന്ന സ്നേഹമുള്ള വിധാതാവായ ദൈവം കേരളസഭയ്ക്കു നൽകിയ ദീർഘവീക്ഷകനായ വഴികാട്ടിയായിരുന്നല്ലോ നമ്മുടെ ചാവറപിതാവ്. ■





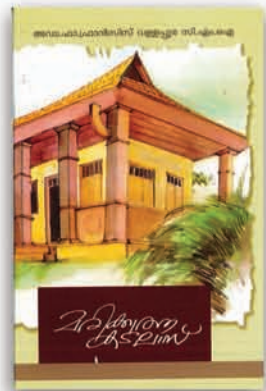
മരിക്കാത്ത കടലാസ്

ഗ്രന്ഥകർത്താവ് : ഫാ. ഫ്രാൻസിസ് വള്ളപ്പുര

ഫ്രാൻസിസ് മാർപാപ്പായുടെ സ്നേഹത്തിന്റെ ആനന്ദവുമായി ബന്ധപ്പെടുത്തിയുള്ള ഒരു പഠനം മരിക്കാത്ത കടലാസ് എന്ന പേരിൽ പ്രകാശനം ചെയ്യുകയുണ്ടായി. ചാവറുളിന്റെ രണ്ടാം ഭാഗമായ പതിനാറ് അരുളുകൾ കുഞ്ഞുങ്ങളുടെ വളർത്തലിനെ (Parenting) കുറിച്ചുള്ളവയാണ്. മാനാനത്തുവെച്ച് ബ. ജനറാൾ തോമസ് ചാത്തംപറമ്പിലച്ചൻ ബ. വികാർ ജനറാൾ ജോസി താമരശ്ശേരി അച്ചന് പുസ്തകം നൽകിക്കൊണ്ട് പ്രകാശനം ചെയ്തു. ഈ ചെറുഗ്രന്ഥത്തിന് അറുപത് രൂപയാണ് വില.

പുസ്തകം ആവശ്യമുള്ളവർ മാനാനം പ്രസ്സുമായി ബന്ധപ്പെടുക.

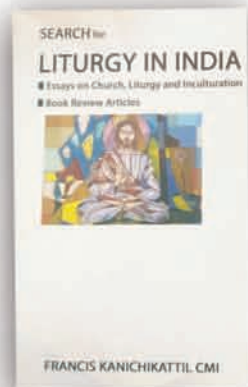
Ph : 0481-2597296, 9446571377.



LITURGY IN INDIA

Author: Dr. Francis Kanichikattil CMI

It is the Firm Tradition of the Church that St. Thomas brought the 'good news' to the people of India in the first century itself. He celebrated the EUCHARIST with the people of India in their culture and heritage. St. Thomas is the Apostle of India. Divine Liturgy is the centre of Christian Life, the fount from which the power of the Church springs. India is a land of diverse Religions, cultures and languages. Plurality is the heritage of the land. Yet there is a 'Unity in the Diversity' which is the key to the success of the Nation. We need a liturgy very well inculturated in the religious tradition of India.



VATICAN NEWS

Vatican releases Synod Preparatory Document

The General Secretariat for the Synod of Bishops presents the base text and handbook to guide the journey of the Synod on Synodality. The solemn opening of the Synod will take place in Rome on October 9-10, and in the particular Churches on October 17; and will conclude in the Vatican in 2023 with the assembly of bishops from around the world.

New British Ambassador to Holy See

Christopher Trott, New British Ambassador to Holy See, is received in the Vatican to present his Letters of Credence to Pope Francis, accrediting him as British Ambassador to the Holy See.

Vatican unveils official image for 10th World Meeting of Families

The official image for the upcoming World Meeting of Families has been released. Produced by Fr. Marko Ivan Rupnik, the image is dedicated to the Wedding at Cana. The eagerly awaited 10th World Meeting of Families will take place in Rome from 22 to 26 June 2022, after the event was postponed due to the coronavirus pandemic.

Holy See granted permanent observer status at WHO

The WHO's 74th World Health Assembly adopted a resolution, granting the Holy

See a non-Member State Observer status. It is a proof of the Church's involvement and commitment to issues concerning the human family.

Pope approves 7 new invocations to Litany of St. Joseph

On the feast of St. Joseph the Worker, 1 May, 7 new invocations to the Litany of St. Joseph were added, by the Vatican Congregation for Divine Worship and the Discipline of the Sacraments. The initiative comes during the Year of St. Joseph which Pope Francis declared from 8 December 2020, to 8 December 2021. The new invocations, originally in Latin, are as follows: Guardian of the Redeemer, Servant of Christ, Minister of salvation, Support in difficulties, Patron of exiles, Patron of the afflicted and Patron of the poor.

Pope Francis in Budapest for the 1st leg of Apostolic Visit

Pope Francis reached Budapest, Hungary on 12 September, kicking off the first leg of his 34th apostolic visit abroad. The Apostolic Nuncio to Hungary, Archbishop Michael Blume and the Hungarian Ambassador to the Holy See, Eduard Habsburg-Lothringen welcomed him. Before presiding at the closing Mass of the 52nd International Eucharistic Congress, the Pope will be received by the President, János Áder, and by the Prime Minister, Viktor Orbán.

NEWS ROUNDUP

CMI PRIOR GENERAL'S HOUSE, KAKKANAD

Prior General's Day



Prior General's Day was celebrated in a fitting manner at Chavara Hills on July 3, 2021. The celebrations began with solemn Holy Mass by Rev. Fr. Prior General along with eucharistic community at Chavara Hills. Moreover, Provincials, novices and many fathers and brothers joined in the online celebration of the Prior General's Day in the evening.

Academic Inauguration and Orientation

The academic inauguration and orientation programme of the Samanvaya The-

ology College was held online on July 5, 2021. Rev. Fr. Prior General stressed on the new challenges of our mission in the changing scenario and the need to get updated in every aspect of formation. Fr Davis Varayilan CMI, Rector, briefed the context and plan of the academic year.

CMI-CMC General Team Meet

CMC Mother General and councilors joined Chavara Hills on July 11, 2021, for a sharing and mutual appreciation of the CMI-CMC association in different apostolic missions. CMI Prior General and General councilors also visited CMC Generalate on 1st August. The friendly visits strengthened the collaboration and collective efforts of both Congregations.

Renewal Programme: Animator's Meet

A zoom meeting of the animators for the renewal programme of the Southern Provinces was held on 22nd July. The themes and the procedures of the renewal programme were discussed in the meeting. Fr Prior General gave the orientation address and Fr Vicar General explained the guidelines of the renewal programme.

Inauguration of the Golden Jubilee: CMI Bijnor Mission

Inauguration of the Golden Jubilee of CMI

Mission in Bijnor was held online on July 26, 2021. During the inaugural message Fr Prior General highlighted the contributions of the CMIs in the Bijnor mission for spread of the Gospel of Christ. Fr Benny Thettayil CMI, Provincial, recalled the hard-work of the CMI fathers in developing the mission during the past 50 years.

Renewal 2021: Orientation Programme

Online orientation sessions of the Renewal Programme 2021 were held on August 13 and 14. General Councilors, Provincials, animators from the provinces. participated in the meeting. Fr Prior General inaugurated the programme and then nine resource persons presented their papers on various topics based on the major thrusts of GS 38.

Golden Jubilee of CMI Missions

An online planning session of the Provincials of CMI missions that are celebrating the golden Jubilee namely, Jagdalpur, Rajkot and Bijnor Provinces, Provincials of their mother provinces, Rectors of Samanvaya, Darsana, etc. was organized from the Generalate on 15th August. Fr Vicar General and Fr Lawrence Padamadan CMI moderated the discussions.

Onam Celebration

Onam 2021 was celebrated with all the staff members of PG House on Friday, 20 August 2021. The celebration, which was arranged in the dining hall started with the message of Rev. Fr Prior General. Rev. Fr Prior General motivated all to see the future with hope and passion and invited

all to create a society of equality and fraternity. The celebrations were concluded by *Onam Sadya* and various *Onakkalikal*.



Committee Meeting

A meeting of the committee to study the different aspects of Darsana Institute of Philosophy, Wardha was held at Prior General House on August 21, 2021. Along with General Council, Fr George Kulangara CMI, Rector, Fr Francis Aykaraparambil, Dean, Fr Joshy Pazhukathara CMI, Benny Nalkara CMI, Provincials participated in the meeting.

Gathering of Australian Missionaries

An online meeting of the CMI fathers working in Australia was held on 25th August. Fr. Prior General appreciated them for the committed missionary activities they are doing in Australia. Rev. Fr Joseph Pullanappillil CMI was felicitated in the meeting for his 25 years of selfless service in Australia.

Webinar: Chavara Cultural Centre, Delhi

Under the leadership of Fr. Roby Kanchira CMI, Chavara Cultural Centre, Delhi commenced its activities with a

webinar on the topic, "Celebrating Diversity: The Role of Religion in Promoting Peace and Harmony in the Society" on 25th August. The Webinar was inaugurated by His Grace Archbishop Felix Machado (Secretary General, CBCI) and presided over by Rev. Fr Thomas Chathamparampil CMI (Prior General). Rev. Fr Martin Mallathu, General Councillor for Education and Media and the representatives from different major religions also spoke in the Webinar.

CMI Educators Conclave-2

On 29 August, CMI General Department of Education and Media in collaboration with Christ (Deemed to be University), Bengaluru organized the CMI Educators Conclave-2 on the theme of "Challenges of School Administration during the Pandemic". Rev. Fr Prior General deliv-

ered the benedictory address. Dr. Ashita Raveendran from NCERT, New Delhi gave the key note address. Ms. Manju Balasubramanyam and Fr Mathew Kareethra CMI were the respondents in the webinar.

Canonical Visitation of Rev. Fr Prior General

Despite the uncertainties of COVID-19, Rev. Fr Prior General started his canonical visitation in the Southern Provinces. He conducted his visitation in St Joseph's Province, Trivandrum, St Joseph's Province, Kottayam, Sacred Heart Province, Kochi, Carmel Province, Muvattupuzha, and Devamatha Province, Thrissur and St. Thomas Province, Kozhikode. The visitation included personal conferences with Fr Prior General, superiors' meet and GC-PC meeting.

**When diseases, trials
and difficulties
face you,
resign yourselves
to the will of God**

St. Kuriakose Elias Chavara



NEWS FROM PROVINCES

ST CHAVARA VICE PROVINCE, BHAVNAGAR

Schools reopen

Even as the new academic year has dawned, there is no respite to the Covid Pandemic. So, this year too, the schools began in the online mode, with the opening ceremonies. Since there is some decrease in the infections, from the middle of July, offline classes were begun for the High School section, as per the government notification. Even amidst these adverse circumstances, our institutions are determined to provide the best education to the students in every possible way. Our staff members are also cooperative in these efforts.

Cyclone Tauktae

Cyclone Tauktae affected a few of our centres with some damages including weeks long power cuts.

Transfers

Fr. Joseph Uppumackal has joined the Provincial House community after his commendable service in the village Dolti. Fr. Noble Manakandathil, who was the assistant director of Visamo has taken charge of the Dolti station. Fr. Libin Thekkumkattil took charge as the rector of the aspirants and Fr. Robin Velluthuruthiyil has gone to Bangalore to pursue German language studies.

New Rector

Fr. Libin Thekkumkattil took charge as the rector of the aspirants on 3rd July 2021. Fr. Robin Velluthuruthiyil former rector, was accorded farewell on 12th July with a solemn Mass and a sumptuous dinner. Devashish is blessed with four new aspirants: one from Kerala and the other three from Chattisgarh. The academic year was inaugurated on 31st July 2021.



Covid Relief Programmes

Under the aegis of the Social Apostolate Department, the flagship programme "Chavara Annakshetra" continues the food distribution every evening to the people in need. In addition the department is also distributing provisions kits to a few people around our institutions who are struggling without jobs for the last three months. Humble effort from our side, but a great help for those people.

MAR THOMA PROVINCE, CHANDA

Webinar on Safe Environment

The Department of Education and Media of the Marthoma Province, Chanda organized a webinar on “CMI policy for the protection of children and vulnerable adults & CMI policy for the prevention of sexual harassment at workplace” in our institutions and houses for all the professed members of the province. The intention of the webinar was to give awareness on these two policies.

Rev. Dr. Benny Tharakunnel CMI, and Rev. Dr. Benny Mukalel CMI were the resource persons.

Distribution of Grocery Kits

To support the poor families, Carmel Academy, Armori took an initiative to dis-

tribute grocery packets to hundreds of people. It was really a help for the needy people. The school principal Fr. Bijo Vel-loothottathil CMI took the initiative to distribute the grocery packets.



MARY MATHA PROVINCE, HYDERABAD

The Week of Our Lord's Passion and Resurrection

We celebrated the Holy week commemorating the triumphant Entry of our Lord into Jerusalem, institution of the Holy Eucharist, passion, death and resurrection of Our Lord. The Palm Sunday Eucharist was celebrated by Fr. Jaic Francis, Councillor for Social Work and Health care. Maundy Thursday liturgy and the Eucharist was celebrated by Fr. George Kallukalayil, Vicar Provincial and concelebrated by all our fathers residing in the Provincial House campus. We had breaking of the bread in which Fr. Provincial led the prayer and distributed the Paschal bread.

The Good Friday's passion service was officiated by Fr. Tijo Chirayakandath, Rector of Aspirants. We had a solemn Way of the Cross along our campus. The Parish community of Bellampalli also had their passion service in our Ashram Chapel. Holy Saturday Eucharist was celebrated in the morning by Fr. Thomas Chittetu, Councillor for Finance. Rev. Fr. Provincial was the main celebrant of the Easter Vigil Mass. In his homily, Fr. Provincial asked us to look beyond the tomb.

New Waves in Marian Voice

The Sunday and the Solemn Feast Day's Holy Eucharistic Celebration is being telecasted online on our You Tube Channel

“Marian Voice.” There are many viewers for the Holy Mass.

Sincere Thanks and Hearty Welcome

Fr. Jaic Chitettu has been appointed as the new Prefect of the Provincial House. We are immensely grateful for the service rendered by Fr. John Kunnel.

Bro. Jerin Thekekuttu and Jeethu Panackal, our regents, left for their next stage of formation from the Provincial House. We sincerely thank them for their selfless service. Bro. Phillips Chalakkal has taken charge as the new regent of the provincial house.

New Gear in Evangelization

The long awaited dream of our province to have its own digital studio has finally been realized. A new studio has been inaugurated in our Provincial House to gear our evangelization and pastoral commitment.

It's Raining Mangoes

This year we had a shower of mangoes. Deacon Melbin showed his creativity, with the help of other brothers, by making many delicious products like jam, juice, thera, etc out of mangoes. We also distributed mangoes to all our houses and our close associated in and around Bellamapalli.

Campus Tidings

The project to renovate our pond and construct a bird cage is nearing its completion. We are constructing a new approach road from the National highway to our Provincial House and to the school.

Final Profession

On 31st May 2021, Bro. Sanoop Joseph professed his perpetual commitment to serve God and His people in the CMI Congregation. We had a solemn Eucharistic celebration presided over by Bp. Joseph Kunnath and the homily was preached by Fr. Jins Varacheril. We also had a small family gathering in the evening in the shade of the mango grooves.

Visit of Darsana staff

We were blessed with the presence of the faculty from Darsana institute of Philosophy, Wardha in our provincial house on 15th of June 2021. It was a time of relishing old memories for the fathers as most of them had their novitiate formation in Anudhavana. We were also blessed with the presence of Fr. Varghese Puthuparambil CMI, the Proto Syncellus of the diocese of Chanda. On the next day, they visited Anudhavana, Abhayam and the Bishop's house.

Blessing and Inauguration of Teachers Hostel

The blessing and inauguration of the renovated hostel at Jeevadan High School Yellareddy for teachers from other states took place on 4th of June 2021. Fr. Provincial inaugurated the renovated hostel and Fr. Thomas Perumtharayil, the parish priest and the director of the Jeevadan Bhavan blessed the building.

St. Thomas School, Rampur

The construction of the school building which was halted in March 2020 due to the pandemic Covid-19 and other finan-

cial constraints was resumed in the first week of May 2021. The compound wall construction is also under way.

We have been running online classes for the students from September 1, 2020.

Humanitarian Response to Covid-19

The Second Wave of Covid-19 in India has been devastating.

The Jeevadan Seva Samaj (JSS) Social Service Society is continuously in support of people, reaching out to the families affected with Covid-19 moving from place to place to help and support the most underprivileged and vulnerable people. We had identified deserving families from different areas to be supported during the pandemic.

Jeevadan Seva Samaj (JSS) was able to provide food for over 30 Covid patients in Area Hospital, Bellampally on 30th May 2021. The beneficiaries were grateful and thanked the team for providing them a heart filling treat during this period of immense suffering.

Under the banner of Jeevadan Seva Samaj (JSS) the social work and health care department of Mary Matha Province, Hyderabad distributed food kits to the families residing in Kottapalli on 25th May 2021. Many families were even struggling to get a square meal each day. Food kits were distributed to each family. This kind gesture was deeply appreciated by the families.

Jeevadan Seva Samaj (JSS) helped a boy named master Rushi who needed Endoscopic Pancreatic duct stent placement. The child was given monetary aid in re-

placing the stent that was placed in his pancreas. The doctors say that the boy is healthy now.

A girl of 5 years named Bernadita Geethika was helped by Jeevadan Seva Samaj (JSS). She is a resident of Dignoor village of the Adilabad District, Telangana. She has been suffering from mental retardation and her IQ level is below 20. She is being treated at Rajiv Gandhi Institute of Medical Science, Adilabad. JSS came to the family's help and provided the child with all the necessary medications and the instruments that would make the child's life a little better.

Province Day Celebrations

The Province Day of this year was celebrated on the 9th and 10th of July 2021 in our Provincial house. On the 9th evening, we had a beautiful talk by Rev. Fr. Benny Nalkara CMI, provincial of Sacred Heart Province, Kochi. It was followed by supper and a gathering of all the priests of our province. Our fathers working outside the province territory joined the meeting on the online platform. On the next day we had a solemn Holy Eucharistic celebration officiated by Bp. Joseph Kunnath CMI. Homily was preached by Deacon Syam Vettikulangara CMI. An hour of penitential service and Eucharistic adoration was conducted from 9.30 am onwards. Opportunity for confession was also provided. We had a family gathering from 11 am onwards. The hour was packed with a lot of fun and games which were conducted by Bros. Phillips Chalakal and Tony Alackal, our scholastics sang a beautiful song and the aspirants

performed a comedy skit to entertain all. At the end of the gathering, Fr. Provincial thanked all and distributed Rosary and Scapular to all the members of the province. The celebrations ended with an

agape prepared by Deacon Melbin Thomas and Bro. Jithin Shaji. It was a time to celebrate our religious fellowship.

SACRED HEART PROVINCE, KOCHI

Ordination to Diaconate



Four of the brothers- Antu Kaiprambadan, Lijo Thekkanath, Derin Thenayan and Tobin Elanjithara- were ordained deacons on 11 May by Mar Sebastian Vaniyapurackal. They are appointed in the parishes for the diaconate ministry.

Feast of Sacred Heart of Jesus

Feast of Sacred Heart of Jesus was celebrated solemnly at Provincial House with the Concelebrated Divine Liturgy. The day was made more joyous with the Final Commitment of three of our Bros, namely Bro. Edwin Vattakuzhiyil, Bro. Peter Nedungadan, Rojan Vattoly and Bro. Bijo Kavumpuram from Mysore Province.

Welcome Note

Mr. P Rajiv, Honourable Minister for Industries, Law and Coir, and the MLA of Kalamassery visited the Provincial House on 29th of May and interacted with the community.

New Buds at Neeleeswaram

In this time of pandemic God has blessed us with ten candidates. They were welcomed at St. John Paul II Minor Seminary Neeleeswaram.

To Novitiate

Nine brothers after their training at St. Josephs Postulants' Home moved to Carmel Novitiate House for their novitiate training and intense religious experience.



To Thevara

After completing the initial stage of formation at Neeleeswaram seven brothers moved to St. Josephs' Postulants Home,

Thevara for their plus two studies and formation.

Excellence in Education and Media

The National Assessment and Accreditation Council (NAAC) has given A++ rating to the Rajagiri College of Social Sciences. The college had won a Cumulative Grade Point of 3.83 out of 4. The college won the highest rating in the fourth cycle of accreditation in India.

Rajagiri College of Social Science ranked second best Social Work College in India by the India Today Rankings, and ranked Seventh in the country and first in the state for the second year in succession in the Education World India Higher Education Rankings.

Rajagiri is Ranked Second Best BBA Colleges in India and Second in the Southern Region conducted by the GHRDC, New Delhi.

Sacred Heart College Thevara ranked 1st in Arts, Science and Commerce in Kerala and Ranked 22 in Arts, 27 in Science and 22 in Commerce in all India Ranking in the India Today Rankings June 2021, and ranked 13 in India and 3rd in Kerala in India's Top Ranked Private Autonomous Colleges, in the Education World India Higher Education Rankings.

The Industry Outlook Magazine Published from Bangalore has recognised Mithradham as one of the Top 10 Energy & Utility consultants 2021.

Mahatma Gandhi University, Kerala has adopted the Course on "Entrepreneurial Education" as an elective for their Master of Education (MEd) degree based on

a course plan submitted by the Rajagiri Media. A pioneering step to bring about an "entrepreneurial transformation" to the conduct of education in the country. Congratulations Fr. Varghese Panthallakaran!

Farewell



Sacred Heart College bid farewell to Rev. Fr. Prasanth Palakkappilly, the Principal. He served the college as Principal for long 11 years and led from the front to take the college into new heights including the autonomous status. Fr. Jose Thuravackal has taken the charge of the principal.

Rev. Sr. Rose Mary CHF who served as the principal of the Sacred Heart Higher Secondary School, retired on 31 May and Fr. Thomson Thekkiniyath has taken charge as the new principal.

Convocation Ceremony at Rajagiri Business School

12th Convocation ceremony of Rajagiri Business School was held on 30th July 2021. Fr. Benny Nalkara CMI, Provincial presided over the function and Dr. V. K. Saraswat, Chancellor of JNU and member NITI Aayog delivered the Convocation address.

Webinar

Under the auspices of the Dept. of Education a webinar was conducted on Wednesday 14 July, 2021 at 5.30 pm for all the fathers and staff working in the educational institutions on the CMI policy for protection of children and vulnerable adults and CMI policy for the prevention of Sexual Harassment at workplace. The resource person was Rev. Dr. Jose Paul Edakkalathur, CMI.

Rajagiri Santhwanam - Feeling with the Suffering World

As part of being united with the needy and suffering people, SH Province, Kochi initiated a project named "Rajagiri Santhwanam". The project consists of a set of programs such as Ambulance Service, Food Packet Distribution, Medical Kit Distribution, Family Adoption, Counseling, Medical Aid and Santhwanam for Chellanam. It was coordinated under Sahrudaya, the social work wing of SH Province.

Ambulance Service

The blessing and the inauguration ceremony of the Ambulance service of Sacred Heart Province, Kochi was led by Rev. Fr.

Provincial on 6th August. It will be a free service to the public to support them in this critical situation of Covid 19.

Rajagri Cancer Centre

The comprehensive centre built at par with the global standards was inaugurated by Industries Minister P Rajiv on Saturday, 7 August in the presence of Fr Benny Nalkara, CMI, the Provincial. The centre equipped with cancer diagnostics facilities along with the treatment by internationally trained oncologists will help the patients to receive swift and precise treatment. The bone marrow transplant suite in the centre aids in providing treatment for blood cancer and is equipped to carry out both autologous and allogeneic bone marrow transplantation. Also, the inclusion of the true beam linear accelerator is another innovative technology, where patients can receive radiation therapy in a fast, precise, and safe manner. With the new technology, it is now possible to get the therapy done in over two minutes. In addition to this, the centre also provides hi-end imaging facilities, including the Endo-bronchial ultrasonography.

ST. JOSEPH'S PROVINCE, KOTTAYAM

കാനോനിക സന്ദർശനം

പ്രിയോർ ജനറാൾ ബഹുമാനപ്പെട്ട തോമസ് ചാത്തംപറമ്പിലച്ചൻ ആഗസ്റ്റ് 9 മുതൽ 11 വരെ പ്രവിശ്യയിൽ കാനോനിക സന്ദർശനം നടത്തി. 10-ാം തീയതി പ്രൊവിൻഷ്യൽ ഹൗസ് അംഗങ്ങളെ കാണുകയും 11-ാം തീയതി രാവിലെ സന്ദർശനത്തിന്റെ ഭാഗമായി അനുഗ്രഹ റിന്യൂവൽ സെന്ററിൽ വച്ച് പ്രവിശ്യയിലെ സൂപ്പീരിയേഴ്സുമായി

ആശയവിനിമയം നടത്തുകയും ചെയ്തു. ഉച്ചയ്ക്കുശേഷം ജനറൽ കൗൺസിൽ അംഗങ്ങളും പ്രൊവിൻഷ്യൽ കൗൺസിലംഗങ്ങളും സംയുക്തയോഗം ചേരുകയും ചെയ്തു.

സെന്റ് ആന്റണീസ്

ആയുർവ്വേദ ആശുപത്രി, പുതുപ്പള്ളി

കോട്ടയം പ്രവിശ്യയുടെ സാമൂഹിക ക്ഷേമവ

കുപ്പിന്റെ മേൽനോട്ടത്തിൽ പുതുപ്പള്ളിയിലെ വിഷചികിത്സാലയത്തോട് ചേർന്ന് പുതിയ ആയുർവ്വേദ ആശുപത്രിയുടെ വെഞ്ചറിപ്പ് കർമ്മം ജൂലൈ 3, 2021 ന് ഉച്ചകഴിഞ്ഞ് 3.00 മണിക്ക് പ്രൊവിൻഷ്യൽ ജോർജ്ജ് ഇടയാടിയിലച്ചൻ നിർവ്വഹിച്ചു. എല്ലാവിധ ആയുർവ്വേദചികിൽസകളും ലഭിക്കുന്നതോടൊപ്പം പ്രമേഹം, അമിതവണ്ണം, ഫാറ്റിലിവർ, കൊളസ്ട്രോൾ, തൈറോയിഡ് അടക്കമുള്ള ജീവിതശൈലി രോഗങ്ങൾക്കുള്ള പ്രത്യേക ലൈഫ് സ്റ്റൈൽ ക്ലിനിക്, PCOD അടക്കമുള്ള സ്ത്രീരോഗ ചികിൽസകളും ലഭ്യമാണ്.

**സാൻജോ സി.എം.ഐ. ഭവൻ,
കണ്ണമങ്കല, ബംഗളൂരു**

കോട്ടയം പ്രവിശ്യയുടെ സാൻജോ സി.എം.ഐ. ഭവൻ, കണ്ണമങ്കല, ബംഗളൂരു ആഗസ്റ്റ് 7-ാം തീയതി വൈകുന്നേരം 6 മണിക്ക് പ്രൊവിൻഷ്യൽ ജോർജ്ജ് ഇടയാടിയിലച്ചൻ വെഞ്ചറിച്ച്. സെന്ററിന്റെ പ്രഥമ ഡയറക്ടർ ആയി ജോൺ ഈറ്റാനിയിൽ അച്ചൻ നിയമിതനായി. ഫിലിപ്പ് നെച്ചിക്കാട്ടിലച്ചൻ ഭവനാംഗമാണ്. സെന്ററിനോട് ചേർന്നുള്ള ക്രിസ്തു ജയന്തി സി.എം.ഐ. പബ്ലിക് സ്കൂളിൽ ഫിലിപ്പ് നെച്ചിക്കാട്ടിലച്ചൻ പ്രിൻസിപ്പൽ ആയി സേവനം അനുഷ്ഠിക്കുന്നു.

സി.എം.ഐ. അൻപകം പെരിയകുളം

പെരിയകുളം സി.എം.ഐ. അൻപകത്തെ സെന്ററിന്റെ പദവിയിൽ നിന്നും ഹൗസ്സിന്റെ പദവിയിലേയ്ക്ക് ജനറൽ കൗൺസിലിന്റെ തീരുമാനപ്രകാരം ഉയർത്തിയിരിക്കുന്നു (GCA 23/196/2021 dated 20.4.2021). ഐസക് പുച്ചാങ്കുള മച്ചൻ സുപ്പീരിയർ ആയി നിയമിതനാകുകയും ചെയ്തു.

**സന്യാസ സാഹോദര്യത്തിന്റെയും
പാരസ്പര്യത്തിന്റെയും കൊണ്ടാട്ടുമായി
ഒരു പ്രവിശ്യാ ദിനാചരണം**

കോവിഡിലും ലോക്ഡൗണിലും തളരാതെ കോട്ടയം സി.എം.ഐ. സെന്റ് ജോസഫ് പ്രവിശ്യ ഈ വർഷവും പ്രവിശ്യാദിനം ആഘോഷിച്ചു. മുൻവർഷങ്ങളിൽ നിന്നും

വ്യത്യസ്തമായി ഈ വർഷം അതാത് സ്ഥലസമൂഹങ്ങളിൽ തന്നെയായിരുന്നു ആഘോഷങ്ങൾ നടത്തിയത്. പ്രവിശ്യ മുഴുവനും ഒത്താരുമിച്ച് മുൻകൂട്ടി നിശ്ചയിച്ച പ്രകാരം മെയ്ദിനത്തിൽ ഒരേ സമയം സ്ഥലസമൂഹങ്ങളിൽ ഒത്തുകൂടി പ്രവിശ്യക്ക് വേണ്ടി പ്രത്യേകം നിയോഗം വച്ച് പ്രാർത്ഥിച്ചുകൊണ്ട് തിരുമണിക്കൂറായി ദിവ്യകാരുണ്യ നാമന്റെ മുൻപിൽ ചിലവഴിച്ചു. അതിനുശേഷം മറ്റ് ആഘോഷപരിപാടികളും സ്ഥലസമൂഹങ്ങളിൽ നടന്നു. പ്രവിശ്യയുടെ മദ്ധ്യസ്ഥനായ വിശുദ്ധയൗസേപ്പ് പിതാവിനെ തൊഴിലാളി മദ്ധ്യസ്ഥനായി ആഗോളസഭ പ്രഖ്യാപിച്ചിട്ട് 150 വർഷങ്ങൾ തികയുന്നതിന്റെ ജൂബിലി വർഷ ആഘോഷവും പ്രവിശ്യാദിനവും കൂട്ടിയിണക്കിയായിരുന്നു ഈ വർഷത്തെ പ്രവിശ്യാദിന ആഘോഷം.

വി. യൗസേപ്പ് പിതാവിന്റെ വർഷം

പരിശുദ്ധ പിതാവ് ഫ്രാൻസിസ് മാർപാപ്പ 2020 ഡിസംബർ 8 മുതൽ 2021 ഡിസംബർ 8 വരെ മാർ യൗസേപ്പിതാവിന്റെ വർഷമായി ആചരിക്കുവാൻ പ്രഖ്യാപിച്ചതനുസരിച്ച് ഫെബ്രുവരി 9 ന് ചേർന്ന പ്രവിശ്യാകൗൺസിൽ താഴെപ്പറയുന്ന പരിപാടികൾ ഈ വർഷാചരണവുമായി ബന്ധപ്പെട്ട് നടത്തുവാൻ തീരുമാനിച്ചു.

1. എല്ലാ സ്ഥലസമൂഹങ്ങളിലും മാർച്ച് 19 ന് ജനപങ്കാളിത്തത്തോടെ ദിവ്യബലി അർപ്പിക്കുകയും നറുക്കെടുപ്പിലൂടെ 10 പേരെ തിരഞ്ഞെടുക്കുകയും അവർക്ക് മാർ യൗസേപ്പ് ദിനാചരണത്തിന്റെ സമ്മാനങ്ങൾ നൽകുകയും ചെയ്തു.
2. സാഹചര്യം അനുസരിച്ച് നേർച്ചക്ഷേണം നൽകുക.
3. ഓരോ സ്ഥലസമൂഹത്തിനും അടുത്തുള്ള കിടപ്പുരോഗികളായ 10 പേർക്ക് കിറ്റ് നൽകുക.
4. പ്രവിശ്യ തയ്യാറാക്കിയ മാർ യൗസേപ്പിതാവിന്റെ പ്രാർത്ഥനാ കാർഡും രൂപവും നൽകുക.

മൂലമറ്റം സെന്റ് ജോസഫ് കോളേജ് & അക്കാഡമി

മൂലമറ്റം സെന്റ് ജോസഫ് കോളേജിന്റെയും, സെന്റ് ജോസഫ് അക്കാദമിയുടെയും സുവർണ്ണ ജൂബിലിക്ക് തുടക്കം കുറിച്ചുള്ള ആഘോഷത്തിന്റെ ഭാഗമായി 2021-22 അധ്യായനവർഷം മുതൽ മൂലമറ്റം സെന്റ് ജോസഫ് കോളേജിലും സെന്റ് ജോസഫ് അക്കാഡമിയിലും പ്രവേശനം ലഭിക്കുന്ന പ്രതിഭാധനരായ വിദ്യാർത്ഥികൾക്കായി 'ഹൃദയപൂർവ്വം പദ്ധതി', 50 ലക്ഷം രൂപയുടെ സ്കോളർഷിപ്പ് ഏർപ്പെടുത്തി. വിവിധ ഡിപ്പാർട്ടുമെന്റുകളിൽ പ്രവേശനം നേടുന്ന ഉന്നതമാർക്കുള്ള വിദ്യാർത്ഥികൾക്കാണ് ഈ സ്കോളർഷിപ്പ് ലഭിക്കുക. വിദ്യാർത്ഥികൾക്കുള്ള സ്കോളർഷിപ്പുകൾ നൽകുന്നത് അധ്യാപകരും കോളേജ് മാനേജ്മെന്റും ചേർന്നാണ്.

കാഞ്ഞിരപ്പള്ളി മേരി കീൻസ് ഹോസ്പിറ്റൽ

മേരികീൻസ് ഹോം കെയർ പുതിയ തുടക്കം: ഈ കോവിഡ് മഹാമാരിയുടെ കാലത്ത് ഡോക്ടർ അറ്റ് ഹോം എന്ന ലക്ഷ്യത്തോടെ സുരക്ഷിതവും വിശ്വസനീയവുമായ ഹോം കെയർ സേവനം ആശുപത്രിയുടെ 20 കിലോമീറ്റർ ചുറ്റളവിൽ നൽകി വരുന്നു. ഡോക്ടറുടെ സേവനം, നേഴ്സിംഗ് കെയർ, ഫിസിയോതെറാപ്പി, ലാബ് പരിശോധന, മരുന്നുകളുടെ വിതരണം, ആംബുലൻസ് സൗകര്യം, വീഡിയോ കൺസൾട്ടേഷൻ എന്നിവ ഇതിൽ ഉൾപ്പെടുന്നു. പ്രത്യേക പരിശീലനവും അഭിരുചിയുമുള്ള സ്റ്റാഫ്ഗംഗങ്ങൾ ഹോം കെയർ സേവനം വിജയപ്രദമായി നയിക്കുന്നു. കോവിഡിന്റെ പശ്ചാത്തലത്തിൽ അനേകം ആളുകൾ ഈ സൗകര്യം പ്രയോജനപ്പെടുത്തുന്നു.

ചാവറ ഗേറ്റ്

വി.ചാവറയച്ചന്റെ 150-ാം ചരമവാർഷികാചരണത്തിന്റെ ഭാഗമായി ഏകീകൃത വാതാ

യനം എന്ന മേരികീൻസിന്റെ സ്വപ്നം സാക്ഷാത്കൃതമാക്കിക്കൊണ്ട് ആധുനിക രീതിയിൽ ചാവറ ഗേറ്റിന്റെ പണി പൂർത്തിയായി. അതോടൊപ്പം ഈ പ്രദേശത്തിന്റെ ഏക ആശ്രയകേന്ദ്രമായി നില കൊള്ളുന്ന പോസ്റ്റ് ഓഫീസ് ബിൽഡിംഗ് നവീകരിച്ച് കൂടുതൽ സൗകര്യപ്രദവും ആകർഷകവുമാക്കി. കൂടാതെ പ്രതികൂല കാലാവസ്ഥയിൽ അലഞ്ഞിരുന്ന ജനങ്ങൾക്ക് സുശക്തവും സുരക്ഷിതവും സൗകര്യപ്രദവുമായ ഒരു വെയിറ്റിംഗ്ഷെഡ് (മേരികീൻസ് ജംഗ്ഷൻ) നിർമ്മിച്ചു. നൽകിക്കൊണ്ട് മേരികീൻസ് തന്റെ പൊതുജനക്ഷേമതല്പരത വ്യക്തമാക്കി. അത്യാധുനിക സൗകര്യങ്ങളോടുകൂടിയ സർജിക്കൽ കോംപ്ലക്സ്, ലബോറട്ടറി വിഭാഗം എന്നിവയും ആശുപത്രിയെ കൂടുതൽ നൂതനമാക്കുന്നു.

പുതിയതായി നിർമ്മിച്ച സൗരോർജ്ജ പദ്ധതിയിലൂടെ ആശുപത്രിയുടെ നടത്തിപ്പിനാവശ്യമായ 25% വൈദ്യുതി ലഭ്യമാണ്. ഊർജ്ജ പ്രതിസന്ധി പരിഹരിക്കുവാൻ ചെയ്ത ഇത്തരത്തിലുള്ള പാരമ്പര്യേതര ഊർജ്ജ ഉല്പാദനശൈലിക്ക് നിരവധിമേഖലയിൽ നിന്ന് അംഗീകാരങ്ങൾ ലഭിച്ചു.

നിയമനം

2021 ഒക്ടോബറിൽ വത്തിക്കാനിൽ ആരംഭിക്കുന്ന സിനഡിന് (സിനഡലായ തിരുസഭ: കൂട്ടായ്മ, പങ്കുചേരൽ, സുവിശേഷദൗത്യം) മാർഗ്ഗ നിർദ്ദേശങ്ങൾ നൽകുവാൻ രൂപീകൃതമായ 22 അംഗ ഉന്നത ദൈവശാസ്ത്രസമിതിയിൽ തോമസ് കൊല്ലംപറമ്പിലച്ചനെ വത്തിക്കാൻ നിയമിച്ചു. ഏഷ്യയിലെ ക്രൈസ്തവ ജീവിതസാഹചര്യങ്ങളെക്കുറിച്ചും അതിലുള്ള സഭയുടെ ഭാഗഭാഗിത്വത്തെക്കുറിച്ച് പഠനങ്ങളും അപഗ്രഥനങ്ങളും നടത്തുന്ന ഏഷ്യൻ ബിഷപ്പ്സ് കോൺഫറൻസിന്റെ കീഴിൽ പ്രവർത്തിക്കുന്ന Office of the Theological Concerns(OTC) ന്റെ പ്രവർത്തനസംഘമായും തോമസ്കൊല്ലംപറമ്പിലച്ചൻ നിയമിതനായി. നാലുവർഷത്തേക്കാണ് ഈ നിയമനം.

ST PAUL'S PROVINCE, MYSORE

PERPETUAL PROFESSION

Bro Nibin Mundunadackal CMI and Bro Bijo Kavumpuram CMI made their final commitment on Sunday, 30 May 2021 at Mount Sinai Ashram, Lakkidi, and on Thursday 03 June 2021 at Sacred Heart Provincial House, Kalamassery respectively.

VIRTUAL MEETING WITH OUR FATHERS IN GERMANY

Provincial Superior Fr. Varghese Kelampampil CMI along with Provincial Councillors and Provincial Auditor conducted an online meeting on Monday, 07 June 2021 with the fathers rendering their pastoral service in Germany. It was a good time for all of them to share their experiences and concerns with the Provincial council.

FR. AMATUS MEMORIAL LECTURE-02

A webinar on 'Learning from the Sacred Heart of Jesus' was conducted in honour of Late Rev. Fr. Amatus Kallarackal CMI on Thursday, 10 June 2021. His Excellency Bp. Mar Sebastian Adayanthrath (Bishop of Mandya) was the main speaker. It was followed by the online Province gathering in which most of our fathers have attended. Congratulations Rev. Fr. George Kalambukattu CMI, Vicar Provincial for organizing the Webinar.

DIACONATE CEREMONY

Bro. Sinto Karottumalayil CMI received the Sacred Order of Diaconate from His Excellency Mar Sebastian Adayanthrath (Bishop of Mandya) on Saturday, June 12,

2021 at Carmel Bhavan, Mysuru. Congratulations and best wishes to Dn. Sinto in his journey of service in love. May the Almighty God shower abundant blessings upon you and make you an instrument to become a blessing to all.



DEATH ANNIVERSARY

The 1st death anniversary of Fr. Thomas Kunianthodath CMI was commemorated on Thursday, 17 June 2021 at St Paul's Carmel House, Thandavapura. Fr. Prathesh Kolliyil CMI delivered the message during the Mass.

Midday Meal Distribution



The department of social apostolate of CMI St Paul's Province Mysuru is serving the poor and needy by giving them free mid-day meals every Friday. We

have reached more than 3000 people so far. This initiative is sponsored by various houses of CMI St Paul's Province, Mysore and by many kind-hearted people.

Financial help for People with Chronic Diseases

Most of the people who suffer from chronic diseases such as HIV are poor. They are not able to afford the treatment and medicines. Keeping this in mind, we organized a programme under the name "Celebration of Love" with the support of Chaitanya network of people living with HIV/AIDS in Chamarajanagara district and distributed cheques of Rs. 2000/- each for 30 HIV positive patients.

Reaching the Unreached: Free Midday Meal for the Bedridden



It's an ongoing project by Social Apostolate of St Paul's Province, Mysore. Although all sections of the society are affected by COVID-19 pandemic, old aged and bedridden people face significant risk of facing hunger and starvation. Under this scheme we supply free cooked food kit from Carmel Bhavan CMI St Paul's Provincial House Mysuru to bedridden

patients, old aged, disabled every day at their huts in the slum and backward areas in the vicinity of N R Mohalla, Mysore.

Covid-19 Relief Distribution Activities.

It's another ongoing project of the Social Apostolate of St Paul's Province, Mysore. Under this project, we have started to distribute cooked food kits for the hungry, ration kits for poor families, Medicine kits for post-COVID patients, free ambulance service and tele-counselling.

Portable Tent for the Homeless



While most of us go home once the night falls and slip inside blankets for a sound sleep, there are thousands of people who spend night without blanket and pillows. Recently we came across a migrant group in Vijayanagara 4th block near Hinkal Ring Road. They have set up their tents in an open ground. Their tents have been torn up and the whole family having 5 to 6 members lives within a single tent. Whenever it rains the water drips in and makes their life even more miserable. Considering this, we decided to give them portable and water proof tent which is easy to carry and they can set it up within 10 minutes.

Inauguration of St Joseph's Hospital

We re-launched St Joseph's Hospital at Kakkinje, Dakshina Kannada to serve the needy and poor and promote their well-being. We thank the efforts of Fr

John Kandamkery CMI Superior St Joseph's Residence, Kakkinje and the community for the team-work and dedication that they showed for this mission.

NIRMAL PROVINCE, JAGDALPUR

A New Beginning at Songal

A new church, though small, was constructed at Songal, an interior village of Madoom mission of Jagdalpur, by the faithful of the village. It was blessed by Fr. Thomas Muppathinchira, Vicar General

of diocese of Jagdalpur in the presence of Fr. Thomas Vadakumkara CMI, Provincial. This is the fruit of the hard work of Fr. Tiju Mankottil and sisters there. Prayerful support for this emerging community is solicited.



DEVAMATHA PROVINCE, THRISSUR

Online Retreat



Devamatha Creations organized an online retreat program of six days from 12 to 17 of March, 2021 for priests. Mar An-

tony Prince Panengaden, Bishop of Adilabad preached the retreat every day from 5pm to 8pm.

KESS Covid Care

The KESS COVID Cell has been making waves under the direction of Fr. Thomas Vazhakkala. Linking with Government agencies, Amala hospital, social workers and volunteers, the Cell is active in tele-counselling, providing food kits to the needy, training and providing volunteers for COVID duty, coordinating community kitchen etc. We hope to help the front

line workers as much as possible at this juncture and provide the COVID affected with the much needed support.



Perpetual Profession

With immense joy and profound gratitude to Almighty, CMI Devamatha Province celebrated the perpetual profession of six scholastics on Saturday, 29th May at Devamatha Provincial house. Congratulations and prayerful greetings to Bros. Melfin chakkalakkal, Joel Chiramal, Lince Melepuram, Justin Ukken, Donal pulikottil and Akhil Nellisseri.

Angels of Mercy

Devamatha Province proudly launched a

Covid task force called “Angels of Mercy” in the last month to serve and console Covid patients admitted in Amala Medical College.

CMI Child Protection Policy

Devamatha province conducted an on-line workshop to all the fathers and brothers on the topic “CMI Policy for protection of children and vulnerable adults and CMI policy for the prevention of sexual harassment at workplace”. Rev. Fr. Provincial inaugurated the online workshop. The main resource persons were Rev. Dr. Prasanth Palakappilly and Rev. Dr. Jose Paul Edakkalathur.

Children’s Camps

Pastoral department of devamatha province under the leadership of Rev. Fr. Rijo payyappilly and Rev. Fr. Jebin Attokaran conducted two camps “അകലം” and “ഹൃദയം” to motivate children and family. It was a successful initiative from pastoral ministry of Devamatha Province.



CONGRATULATIONS

REV. FR JOJO PARECATTIL
SUCCESSFULLY DEFENDED HIS PhD
THESIS ON AUGUST 28 AT
DHARMARAM VIDYA KSHETRAM,
BENGALURU ON THE TOPIC
'TATTVAMASI': AN ANTHROPOLOGICAL
INQUIRY INTO 'TVAM'.
CONGRATULATIONS!

THROUGH THE INSTITUTIONS

DHARMARAM COLLEGE, BANGALORE

Ite Ad Joseph

Dharmaram community renewed its devotion to St. Joseph in a special way in this Year of St. Joseph with special prayers and hymns. Monthly devotion to St Joseph was meaningfully observed in the month of March. On March 19, the Feast of St Joseph, there were special prayers and procession. Brothers from every section decorated their sections beautifully and presented the prayers and reflections meaningfully. Rev. Bro. Dawny Kuruvanthanathu of First Year Theology gave an inspiring message of the day. Special prayers were organized on May 1.

ASVAS Outreach to the Covid Patients



ASVAS under the able leadership of Rev. Fr John Marius, Rev. Fr Fenil and Rev. Fr. Tomy reached out to the Covid infected families through distribution of food, food kits, medical support and other financial support. Scholastics were involved in packing and distribut-

ing the food kits and cooked food. Aswas networks with the parishes, hospitals and other agencies to provide support to the needy. A special Covid Fund of Rs. 10 lakhs was set apart for taking care of Covid patients and their families. Our educational institutions - University and Schools - supported the students through fee concession very generously.

Philosophers of a borderless world:

Lockdown and social distancing due to Covid 19 did not deter us from learning philosophy beyond borders. Facing the challenges of pandemic, pre-philosophy course was introduced online from May 12, 2021. Apart from members from India, scholastics from Kenya and Ghana were attending the program with a time difference of 5.30 hours. Rev. Fr. Prior General gave the inaugural message followed by the felicitations by Rev. Fr. Vicar General and Rev. Fr. Rector, Dharmaram College. Congratulations to Rev. Fr. Tomy Kattampally, the master and Rev. Fr. Johnson Moolekatt, the animator for setting the tone for the inaugural session and accompanying the students throughout the program.

Eternally for God and His people:

Due to the lockdown and other travel restrictions, the preparatory course for perpetual profession was organized on-

line from May 14, 2021. Rev. Fr. Prior General inaugurated the program, followed by messages from Rev. Fr. Rector, Dharmaram College and Rev. Fr. Joshy Cheruparampil, the General Formation Coordinator. Rev. Fr. Cyricac Kochalunkal CST led the annual retreat. Perpetual profession was organized in provinces from May 28, 2021. Congratulations and sincere gratitude to Rev. Fr. Peter Kochalumkal who animated the program with great commitment.

Moving to the New Mission:



Rev. Fr. Anto Amarnad Chittilappilly CMI, Director of Vinayasadhana, moved to Chavaradham novitiate, Budhini on May 25, 2021 after his 7 years committed service in Dharmaram and DVK.

New Pedagogy in Covidology:

Along with Theology and Philosophy, Dharmaram has evolved Creative Covidology Course out of care and experience with Covid patients and their families in hospitals, homes and other centres. Summer vacation has been a time to reach out to the peripheries to evolve a new pastoral theology for the Covid and post Covid Church and world.

1. Pastoral care in Hospitals: Our

members – Rev. Fr. Mathew Attumkal, Rev. Fr. Wilson Chakyath Rev. Fr. Gregory Malayil and Rev. Fr. Jomon Mulerickal rendered pastoral care to more than 250 patients a week in St. Martha's and St. John's Medical College Hospitals. They found the experience very rewarding and rated it as the best pastoral exposure in their priestly life.

2. Intercessory Prayer: The pastoral care team and others engaged in pastoral ministry bring the names of the patients and families who need prayer support and our community makes intercessor prayer during the Eucharistic Adoration.

3. Counselling Service: The second phase of Covid has given more psychological trauma and many approach for counselling support. Rev. Fr. Thomas Parayail, Rev. Fr. Joby Thurackal and Rev. Fr. Wilson Chakkyath are available for service.

4. Online Pastoral Assistance: Rev. Fr. Devasiachan Mukulathu and Rev. Fr. Reji Koodappattu are available for online prayer and pastoral assistance. Apart from Christians, people from other faiths also approach them for prayer and guidance.

5. Oxygen Concentrators: 5 Oxygen concentrators are in use for patients in families and we could save many lives due to timely support. Thanks to Rev. Fr. Vice Chancellor and team, Christ University, for providing us with Oxygen Concentrators.

6. Isolation/Quarantine Centre: Thanks to Rev. Fr. Fenil Karikakunnel and

our bothers for their services in making the arrangements and providing food and medicine for the people in the quarantine centre. Our centre is supported by a doctor and a nurse on call.

7. Kit of Essentials: DASS – ASVAS distributed kits with essential items for the poor families. During the lockdown Rev. Fr. Nilson Pallissery, Rev. Fr. Fenil and Rev. Fr. Joby Thurackal took them to the poor in their destinations.

8. Food Preparation and packing: Our members are joyfully involved in cooking, packing and distributing food at Asvas. Thanks and congratulations for the unified effort and the leadership of Rev. Fr. Fenil.

9. Food Distribution: Apart from distributing food at Asvas centre, we distribute food packet in different hospitals, other centres and certain slum areas where people are in need of support. Thanks to Rev. Fr. Nilson for getting the permission and for distributing food in different places. Thanks to Rev. Fr. Fenil, Rev. Fr. Martin, Rev. Fr. James and others for being part of this team.

10. Education of the children: Apart from the immediate support system, Christ University and Christ Schools focus on sustainable measures for the education of the children through fee concession and other social outreach measures. Differently abled children are given special attention. Institutions have provided very generous support to the Covid affected staff members and their families.

11. Learn from the Horse's mouth: Three Doctors belonging to Camillian Congregation – Dr. Mathew, Dr. Thomas and Dr. Sumesh - gave orientation and training to protect oneself during the Covid times and to reach out to the patients with most possible care. Their sharing was very inspiring to the community in order to reach out to the Covid affected people.

12. In collaboration with Bangalore Archdiocese: The special Covid Taskforce of Bangalore Archdiocese who renders service in St. Johns and other centres was given accommodation in Guest Rooms in Dharmaram Reception Block. The team consists of Fathers, Deacons, Religious sisters and a few young lay people. Rev. Fr. Anil D'Sa SDB, the Youth Director, Bangalore Archdiocese, leads the team.

13. Widow's mite: Fathers and Brothers have made personal sacrifice and donated generously from the savings of their personal money for the care of the Covid patients.

A TIME TO RETURN AND REJUVENATE - ANNUAL RETREAT

The academic year began with the right note with Annual Retreat held from June 5 to 11, 2021. The retreat was conducted online. Rev. Fr. Biju Madathikunnel CSSR, Provincial, Redemptorist Syro Malabar Province, Kerala, led the retreat in Malayalam and Rev. Fr. Johnson Valiyakulam CMI, Vicar Provincial, Preshitha Province, Coimbatore preached the retreat in English.

Memories of the loved ones never fade

Dharmaram community commemorated, with great love and gratitude, the life and mission of Rev. Fr. Thomas Kunianthodath CMI, on his first death anniversary. Rev. Fr. Rector presided over the Eucharistic celebration and Rev. Fr. Shinto Puthumattathil CMI gave a beautiful homily on his novice master.

Dharmaram family gratefully remembered Rev. Fr. Francis Vineeth who left a great legacy in Dharmaram as a teacher of philosophy, Dean and President of DVK, Spiritual Director and above all a true Guru, left for his eternal reward on May 30, 2021. The community gathered around the altar on June 21, 2021 to pray for Rev. Fr. Vineeth and Rev. Fr. Anto Vattakuzhy presided over the Requiem mass and delivered the homily.

E-Listen: Generations Meet

A creative initiative named E-Listen, an online panel discussion on the Future of CMI through Dharmaram, was organized by brothers of E Section. It was indeed a meeting of the veterans and amateurs to reflect together on CMI Way ahead. Rev. Fr. Thomas Mampra CMI, Rev. Fr. Thomas Aykara CMI, Rev. Fr. Varghese Puthuparambil CMI and Rev. Fr. Roy Palatty CMI, the panellists, shared their experiences and expectations from the young for brighter future of CMI. Rev. Bro. Jubin Perumprayil CMI, moderated the session very professionally.

A Community of the Sacred Heart

The feast of Sacred Heart was solemnly celebrated on 30 June 2021. Rev. Fr. Rec-

tor presided over the Eucharistic celebration and Rev. Fr. Jose Chennattussery CMI gave an inspiring homily. The Eucharistic procession was held within Dharmaram College, led by Rev. Fr. Rector, Rev. Fr. President and senior masters. A section brothers took the lead in organizing the procession with the prayer and reflection of brothers from every section.

Augmenting Efficient Academicians

DVK Staff Enhancement Program was held at Devadan Campus from July 9-11, 2021. Rev. Fr. Jacob Parappilly MSFS gave a session on Contextualized Pedagogies, followed by faculty/institute-wise discussion on Contextualized learning and Outcome based learning. Rev. Fr. Jerin Kolamkanny introduced Moodle, Learning Management System.

Vide Mare - See the Sea

Dharmaram College accorded a warm welcome to all the newcomers of Dharmaram on 14 July 2021. The morning Eucharistic Liturgy was offered to present all the newcomers to the Lord. In the evening, the freshers' day event 'Vide Mare' was organized by the brothers of the E section. An orchestra, skit, and a dance programme were organized by the brothers.

Missionary life that matters

Dharmaram Community paid homage to the human rights activist Late Rev. Fr. Stan Swamy SJ on 06 July 2021. The whole community gathered at the Chavara grotto and made a candle procession to the Gallery.

Kudos to B Section Brothers!



The second year brothers pursuing Theology achieved second place in the online Choir Singing Competition organized by the Congregation of the Holy Family to venerate Ven. Fr. Joseph Vithayathil.

Inspiration on Spiritual Direction

We were blessed to have the Curia Bishop of Syro Malabar Church, Mar Sebastian Vaniyapurackal, on 16 July 2021 to share with us the importance of spiritual direction. He took the session from the Prior General's House at Kakkanad, and we attended it online in the Gallery.

Learning the Art of Leadership

The Cabinet Council for the academic year 2021-22 was formulated by organizing the General Election on 19 July 2021. Bro. Akhil Thiruthanathy was elected as the General Beadle, Bro. Sanju Thomas was elected as the Asst. General Beadle, Bro. Vibin Mathoor and Bro. Joel Kodappanakunnel, were elected as the LCA representatives.

Kutumwa nje - To Be Sent

The Mission department organized its Missionary Meet Program on 30th July 2021. There was mission sharing of three missionaries. Rev. Fr. Benoj Mukalel CMI

shared his happy experience in the Ghana mission. Rev. Bro. Linus Okok Ochieng of E-Section shared the experiences of his motherland, Kenya. Rev. Bro Arun Iyyalil presented a report of the Nepal Mission, along with the difficulties faced by our missionaries and the zealous faith of the Christu Bhaktas in Nepal.

Ecclesia Ecclesiarum

An online Meeting was organized with the Major Superiors and Rectors of the major study houses of religious congregations and provinces in the Syro Malabar Church on September 27, 2021. His Beatitude Mar George Cardinal Alencherry, the Major Archbishop, gave the inaugural message. Mar Jose Porunedath, Mar Lawrence Mukkuzhy, Mar Jose Chittooparambil, Mar Sebastian Vaniyapurackal, and Rev. Fr. Prior General attended the meeting and shared their insights.

Anointing the stewards of the Lord

The Minor orders of Priesthood (Karoya) and Heupadiakona were conferred to 13 of our final year theology brothers by His Excellency Mar Joseph Arumachadath MCBS, Bishop of Bhadravation 25th July 2021.



SAMANVAYA, BHOPAL

Orientation Programme before new Academic Year

In view of the opening of the academic year 2021-22, a 4-day Orientation programme was arranged by Fr. Cyril Kuttianickal, Dean of Studies, for Samanvaya students on the Bhopal campus from July 5 to 8, 2021. The Orientation programme started with a benedictory message from our Prior General, Rev. Fr. Thomas Chathanparampil CMI online. It was followed by the address of by Rev. Fr. Justin Akkara, Provincial, St. Paul's Province, who spoke offline on the socio-political and religious situation in India. All the fathers on the campus introduced different aspects of the Samanvaya education programme, such as, the Samanvaya vision (Fr. Davis Varayilan), community life at Samanvaya, (Fr. Naiju Kalambukattu), history of Samanvaya (Fr. Biju Savio), Samanvaya educational pedagogy (Fr. Lawrence), administrative matters (Fr. James Kachappilly) and spiritual life at Samanvaya (Fr. Jacob Marangattu).

Inauguration of Academic Year, 2021-22

The academic year 2021-22 was solemnly inaugurated on 8 July 2021 during the function held in the Christ School auditorium. Fr. Justin Akkara, Provincial of St Paul's Province, Bhopal, was the chief guest on the occasion. After the presidential message by Fr. Justin, three newly published books authored by the Samanvaya staff members Fr. Cyril, Fr. Naiju and Fr. Lawrence - were released. Fr. Jacob

introduced the books Fr. Naiju proposed the vote of thanks.

Visit by Samanvaya Affiliation Commission:

As part of the process of the affiliation of Samanvaya theologate with Dharmaram Vidya Kshetram (DVK), two members of the affiliation commission, Fr. Paulachan Kochappilly (convener) and Fr. Joy Kakanattu (member), arrived on July 16, 2021 for the physical verification of the campus and to meet the staff and students. They met the student community and the staff separately and returned on July 18.

Feast of Saint John Marie Vianney

As we have among us a diocesan scholastic, Br. Albin Jacob Pathuppallil of the Diocese of Rajkot, we solemnly celebrated the Feast of Saint John Marie Vianney, Patron of Priests on 4 August. On the previous evening, we held a vigil from 7.00 pm to 8.00 pm to venerate the saint and to seek his intercessions. On 4th morning we had a solemn Eucharistic celebration presided over by Fr. Sebastian Payyappilly, visiting staff from DVK, in which Fr. Rector concelebrated. In the evening a solo song competition was held for the students after supper.

Monthly Missionary Musings

This year we have initiated a new practice, a joint venture by Poornodaya and Samanvaya, to invigorate the mission consciousness by the sharing of mission experiences for about 90 minutes online or offline every month by missionaries

from the field. As the first instance, on August 9, Fr. Joshy Puthussery CMI of Kochi Province, the mission superior of Ecuador engaged a very lively session online covering the different aspects of the Ecuador mission. He assured the students that Ecuador offers great many opportunities for anyone who is willing to embrace offshore mission. It's challenging, but rewarding all the more. Many Catholics are deserting Catholicism and joining Pentecostal and other sects as they miss pastoral service. Opportunities galore there for any field, such as, parish work, youth ministry, catechesis, Bible classes, university teaching, and media ministry. People are in fact eagerly awaiting missionary priests from any part of the world to satisfy their pastoral needs. Fr. Joshy could touch the hearts of our

brothers. It was a lively session that saw active interaction from our students and staff.

Poornodaya Parish:

As Madhya Pradesh has almost conquered the Covid Pandemic with 76% of the population obtaining antibodies according to the fourth All India seroprevalence test, we have resumed parish work. Regular events have been resumed like daily masses and Sunday catechesis.

Assistance at Syro-Malabar Parish, Bhopal

During the Novena days of the Feast of Saint Alphonsa, our Fathers, Fr. Naiju Kalambukattu and Fr. Jacob Marangattu rendered their services to the Syro-Malabar Parish, Avadhpura, Bhopal to celebrate Holy Mass and conduct the Novena.

CARMEL VIDYA BHAVAN, PUNE

Arrival of Brothers for the Academic Year 2021-22

This year CVB is blessed with four new enthusiastic and vibrant first-year brothers from Trivandrum and Kochi provinces. Fr. Joy Puthussery, the Rector, welcomed them to the Carmel family with flower bouquet. This year the total inmates in CVB are fifteen including three fathers and twelve brothers.

St. Thomas day and the heavenly Patron's Day of Fr. Rector

St. Thomas day was an occasion to celebrate the feast of Fr. Rector and the three brothers who are named after St. Thomas. After the Holy Mass, the community wished Fr. Prior General, Fr. Thomas

Chathamparampil CMI, virtually. The Carmel family celebrated the feast with many group games, programs and a grant agape.

Orientation talk

An orientation program was conducted for brothers from 5 to 7 July 2021. The resource persons were Fr. James Thayil (Provincial, St. Xavier's Province, Rajkot), Sr. Philsy Euphrasia CMC (Retreat Preacher), and Fr. Jacob Porathur (Minor Seminary Rector, Diocese of Kalyan).

Fresher's Day

The community arranged a wonderful welcome to the first year brothers of CVB on 13 July 2021. Fr. Rector blessed the

brothers during the prayer service. There were few games and activities which made the occasion worth remembering. The ceremony concluded with a sumptuous Agape.



Farewell to Deacons



The newly ordained deacons of CVB were given farewell virtually on 8 July

2021. The CVB community felicitated each of them personally.

Feast of Our lady of Mount Carmel

The CVB community observed vigil in preparation for the feast of Our lady of Mount Carmel. On the Feast Day all renewed their vows and a high solemn Holy Mass was celebrated. CVB gifted sweets to the neighboring religious communities and the domestic staff in the campus.

Sub Diaconate on 24 July

It was a day of immense joy as CVB conducted the sub-diaconate ordination of four brothers on 24th July 2021. His Excellency Mar Thomas Elavanal conferred the orders of Karoya and Heupa-diakona during the solemn Eucharistic celebration.

In preparation for the sub-diaconate, brothers had three days retreat preached by Fr. Roy, the Rector of CM community.

DARSANA, WARDHA

Our COVID Initiative: Feeding the Hungry

Darsana Samaj Kalayan Samiti (DSKS) devised a plan to provide food kits to the needy, inspired by the words of Christ. On Sunday, May 23, 2021, on the feast of Pentecost, the plan was carried out by giving food kits to all the families of a village named Gitti Khadan, where the labourers, the majority of whom are from Chhattisgarh and Madhya Pradesh, work in private entrepreneurs' metal quarries. Some brothers, together with Fr. Bless-

en, went to the village and gave fifty food packages to the fifty families who lived



there. It was a joyful time for the families because they were unable to go to work and feed their families due to the lock down. It felt like a huge comfort to them. In addition we supported many others including some families of students and teachers of Sant Chavara School, badly affected by the pandemic.

Participating In The Lord's Passion



With tremendous zeal and interest, we commemorated Passion Week. Despite the constraints imposed by the lockdown, we were granted permission to conduct prayers and rituals. It was a wonderful time of blessing as we prepared our parishoners for Holy Week. Due to COVID-19 restrictions, parishioners were unable to come to Darsana for several months. So brothers took it upon themselves to visit their homes and prepare them for Holy Week. As a result, all of them enthusiastically participated in the Passion of our Lord.

Nurture Nature

On the 5th of June, Darsana media hosted the Environmental Day event to raise awareness about the importance of environmental conservation by planting tree

saplings across the campus. We held an online discussion on the theme of 'Green CMI' with Fr. Prashant Palackapilly CMI from Kochi Province as the resource person.



New Academic Year

Rev Sr. Gracelet SD Provincial Superior of SD Krupadham Province inaugurated the Academic Year 2021-22 on July 5, 2021. Fr. Vincent Pangola, Vicar of Wardha Parish, celebrated the Holy Eucharist in the Syro Malabar English rite. The Holy Qurbana and Inaugural Programme were attended by all first- and second-year philosophy students, as well as Atmadarshan candidates. Students' cultural performances added colour to the day. Darsana campus is brimming with life with 130 students on the roll. For the first time, two sisters from the CMC congregation are studying Philosophy in Darsana.

Vaccine and immunization

The COVID-19 outbreak in Maharashtra was at its peak. There was not a single bed remaining at the local hospitals.

God shielded us from harm at this critical juncture as well. It was at this point the civil authorities and health department administered vaccine to all of us. The efficiency and far sightedness of Maharashtra government should be admired. Within two days, the whole community had been vaccinated. It was a hard task, but everything was meticulously done.

Sant Chavara School

There were some significant changes seen in Sant Chavara School last year. First the school had new principal and administrator namely Fr. Wilson Vettumanickal and Fr. Jino Valiyaparambil. As last year there were no classes offline because of the pandemic, there were several changes seen in the school. Last

year school got its CBSE affiliation. Then there were several other construction works going on in the school like the construction of a basketball court, football field and some interior works in the classes and the computer lab. Now as the situation has come to normalcy the classes has resumed again from standard 8.

The Juniors Arrive

Despite of covid pandemic, thirty-one first-year brothers arrived safely at Darzana on June 28, 2021, after completing their novitiate. Fr. Joshy Cheruparambil, the General formation Coordinator, accompanied the brothers on their journey. They took a four-week intensive Hindi and English course at Anugraha Renewal Center, Vazhoor..

CHRIST KINDERGARTEN, BENGALURU

New Appointments

Ms. Sheena Stephen is appointed the coordinator of Christ Kindergarten along with Ms. Jyothi Bhat and Ms. Selvi K, as the animators of Lower Kindergarten and Upper Kindergarten, respectively.

A peep into the little Kingdom

Staff enrichment program 'A peep into the little Kingdom' was conducted in the virtual platform on 12th June, 2021, with Mrs. Elizabeth Abey, as the Resource person.

Inauguration of New Scholastic Year

The new scholastic year was virtually inaugurated on 26th June, 2021 with the 12 sections of the Upper Kindergarten com-

mencing the online classes, followed by the Lower Kindergarten classes beginning from 5th July, 2021.

The theme of this academic year 2021-2022 is 'Be a Rainbow' with a focus on virtues like spirituality, Hope, Solidarity, Appreciation, Self-Awareness, Courage and Perseverance.



Celebrations

Important days like Environment Day, Doctor's Day and Friendship Day were observed virtually by sharing videos compiled to portray the significance of the days.

Vaccination Drive

A vaccination drive to administer the Covid-19 vaccination for the staff members and their family members was held in the campus on 16th July, 2021.



Facelift

The LKG classrooms in the ground floor are getting a facelift with the Mr. Shinu's artistic touch, with the walls being painted with attractive cartoons and pictures.

CHRIST ICSE SCHOOL, BENGALURU

BEING A SMART INSPIRING EDUCATOR

Teachers of Christ School ICSE had a session on 'A SMART TEACHER' by the skilled trainer Mr. Justin Thomas from 2nd to 4th June, 2021. The training was aimed to enhance life skills and professional skills of teachers to perform as Teacher-Parent.

WORLD ENVIRONMENT DAY

"It is not Yours, nor Mine, it is Ours."

World Environment Day was celebrated virtually and the same was released in our Christ School ICSE official YouTube channel, on 5th June 2021, based on this year's theme – ECOSYSTEM RESTORATION.

THE NEED OF THE HOUR

On 12th June, 2021 there was a successful vaccination camp arranged for over 54 teaching and non-teaching staff of Christ School ICSE. Other members of Christ group of schools were heartily

welcomed to be a part of this vaccination drive.



WORLD MUSIC DAY AND YOGA DAY

World Music day and Yoga Day was virtually celebrated on 21st of June.

On the occasion of Yoga Day, the Former Miss Kerala and the eminent yoga trainer Ms. Neha Premanand was virtually present with us to give us astonishing message about yoga. The theme of World Music Day 2021 is "Music at the intersections". Versatile Playback singers Ms. Ranjini Jose and Ms. Rajalakshmi

were present with us to give a wonderful musical message.

ACADEMIC YEAR INAUGURATION

The Academic Year 2021 - 22 was virtually inaugurated by releasing a video on 16th June, 2021 on our YouTube channel.

FEAST OF MOUNT CARMEL

The feast of Our lady of Mount Carmel was celebrated on 16 July. On the occasion, a video was released.

WEBINAR FOR CLASS 10 STUDENTS

On 9th July the students of class X had a webinar on: 'Effective Tips for Boards and Beyond'. The trainer for this session was Mrs. Shanthi Ravichandran HoD (History), Presidency School.

BRIDGING THE GAP

A webinar was conducted on 29th July, 2021 on "Mindful Parenting of Indian Adolescents" for the parents of the stu-

dents of class 9. The webinar was headed by Mrs. Kavitha Shankar.

ESPERANZA-2021- Connecting Christites

A virtual platform was given to the students to showcase their skills through online talent fest – Esperanza 2021 – Connecting Christites. The online competition was conducted from 21st June to 14th July, where students of classes I to X were divided into 6 categories. More than 870 students exhibited various skills in the events.

ICSE BOARD RESULT 2020-21

ICSE Board announced the long awaited 2021 result on 24 July. This was the first time that the CISCE declared the results without examinations. All the 136 students who have registered for 2021 ICSE Examination has come out with distinction. The highest score is 97.8% and the lowest is 82.8%.

CHRIST SCHOOL (STATE & CBSE), BENGALURU

Staff Orientation Programme

In the beginning of this academic year an online orientation session for the staff was conducted in two batches on 2-4 June and 9-11 June respectively. The theme of the programme was 'The New-Normal Educator'. The sessions were led by the efficient trainers, Mr. George Karunackal, and Mr. Unnikrishnan Balakrishnan.

Formal Inauguration of the academic year

A formal inauguration of the new academic year 2021-22 was conducted on

Thursday, 1st July 2021 on an online platform. The Chief Guest of the day Rev. Dr. Paul Achandy CMI, Rector of Dharamaram College, symbolically lighted the lamp, followed by other dignitaries.



A prayer session was ushered to step into new academic year 2021-22 to acknowledge God's sovereignty, and blessings. The school building was blessed by the fathers.

Orientation for the SSLC Batch

On 10th July 2021, a prayer service for the outgoing SSLC Batch (2020-21) was organized in two sessions, according to Covid-19 protocol. Teachers and students took part in the intercessory prayers and invoked God's blessings. Rev. Fr. Sebastian Elanjickal CMI, Principal gave an inspiring message to the students. Rev. Fr. Martin Joseph CMI, Vice Principal blessed the students for their exams and future endeavors. Student



representatives reminiscent their school years

Mind + Meditation Programme

Christ school faculty received an opportunity to attend Mind+ sessions organized by Academy for Personal Excellence, India. The sessions included powerful mind reprogramming routines designed to remove internal hindrances that obstructs one's progress, reach goals with ease, heal relationships, attain mental peace, and help one build a better future for oneself.

SSLC Result 2020-21

The SSLC Board Exams were conducted on 19 - 22 July, 2021. The results were announced on 9th August 2021. Our school achieved 100% overall pass percentage with 71 distinction. Meghna R and Safa Iram shared first place by securing 98.24%.

CHRIST UNIVERSITY, BANGALORE

When the covid-19 pandemic struck the country in March 2020, CHRIST University was gearing up towards the annual exams and the new academic year. Realizing the need of the hour, the University resolved to adopt online exams and classes. The online convocation on time helped the graduates seek jobs or apply for higher studies without delay.

Top Ranking for Christ University

The University has consistently improved its ranking over the years. The Outlook

magazine's ICARE Ranking-2021 and India today's MDRA rankings-2021 have ranked the BCA programme of CHRIST as the best in the country. Many other programmes are ranked among the top 10 in the country by these two agencies. Furthermore, India today has ranked



Christ the 3rd best private University in the country.

Christ Kengeri Campus, Bangalore

The Kengeri campus of Christ, also known as the Devdan Campus, has been visualized as Christ's Engineering campus. However, the introduction of Psychology in 2020 and BBA in 2021 has added a new flavour and colour to the campus. Once the building of School of Architecture becomes functional, the architectural programme started in 2017 will have its separate building.

The inception of IIIC (Industry Institute Interaction Cell) has been instrumental in developing more Industry-oriented learners. Under its guidance, the students have set up over 15 successful start-ups in ed-tech and healthcare. Kengeri Campus has been declared as "Business Incubator" by the Ministry of MSME, Government of India.

CHRIST Bannerghatta Road Campus, Bangalore

The Christ Bannerghatta Road Campus houses all the UG honours programmes and offers the only liberal arts programme in the University.

To commemorate Environmental Day meaningfully, the campus constructed a greenhouse to cultivate saplings and repot old plants. The Covishield vaccination drive in the campus provided some relief when vaccines were not freely and readily available.

CHRIST Lavasa-Pune Campus

The campus is being developed as the

analytics hub of the University. Analytics-based collaborations with foreign institutions and academic programmes like the Harvard Business School are unique endeavours of the campus. The campus gives due importance to international conferences, such as IEEE and SPRINGER. The campus also offers various certificate courses including AMAZON AWS Certification.

CHRIST Delhi-NCR Campus

The campus conducted a Curriculum Development and Implementation plan in association with the India Vision Foundation for the wellbeing of the children of prison inmates and their caretakers. Celebrating the women's day in the Pilibhit Central Jail, the faculty and students conducted an Interactive E-Workshop at the Women's Cell to foster their wellbeing. The master's students visited the District Jail at Gautambudh Nagar and interacted with the women inmates to help them develop a 'growth mindset'.

The School of Law organized a webinar on 'Climate change' in collaboration with NIDM, Ministry of Home Affairs, Govt of India. The Voiceless India Volunteer Programme, an initiative by the Christites of the campus, promotes Veganism, Animal Rights and Environmental Sustainability through their virtual volunteering program.

In collaboration with the NUDGE Foundation-GURUKUL Programme, one of our CSA-student groups teaches the less privileged job-seeking young adults from all parts of the country. CHRIST has become part of the Millennium Fellow-

ship-2021, a semester-long leadership development programme to elevate and strengthen leadership. CSA has curated a website to help people find assistance and information regarding the availability of oxygen cans, cylinders, refilling, concentrators, medicines, Home ICU setup and Homecare, ambulance, meals, mental health, pet care and cremation centres and Graveyards.

CHRIST Yeshwantpur Campus, Bangalore

The University is developing its fifth campus in Yeshwanthpur, Bangalore, in the land acquired from St. Pauls. When it becomes fully operational, the campus, with its in-campus hostel facilities, can cater to around 10000 students.

CHRIST SPECIAL SCHOOL, BENGALURU

Helping Hands to the needy children

Christ Special School, in Association with DASS (Dharmaram Association for Social Service) conducted "Dooth Gathering" of parents and differently abled children, on 2nd August 2021 at the Dharmaram Campus, in which provision kits were given to thirty families of poor disabled children.

Online classes for the Academic Year 2021-2022

Christ Special School started the Academic Year 2021-22, with online classes and training programme on 5th July. Parents were very supportive and have enthusiastically welcomed the new initiative.



CHRISTHA VIDYALAYA, BANGALORE

Covid 19 badly affected Christha Vidyalaya too. Many students who belonged to the migrant families went back to their villages with transfer certificate due to loss of job. At the same time some of the students who belonged to the English Medium schools joined Christha Vidyalaya because they could not afford the

school fees. Some poor students who could not buy mobile phones or laptops are not attending the online classes. Food kits were distributed to the families of students during the pandemic. Bangalore Nagara Palike has made use of our school building more than 15 times for vaccination camps.



CHRIST SCHOOL, BHOPAL

New Academic Session 2021 – 2022

Christ School in Bhopal began the new academic session 2021-22 on 5 April 2021 through virtual platform. Our dedicated staff, both teaching and non-teaching, have been showing their care and concern for the students, working from home, preparing notes and engaging classes online for the benefit of students.

ICSE Affiliation

Congratulations! With immense pleasure we are proud to announce that Christ

School, Bhopal is now an ICSE affiliated school till Secondary level. We congratulate, appreciate and thank Rev. Fr. Mathew Thadathil CMI, the Director and Rev. Sr. Merlin SABS, the Principal for their hard work and dedication.

Webinars and Online Workshops

Teachers attended webinars and various online workshops during this year. Following were some of the insightful webinars:- Art Integrated Hindi, Phonics Sounds-Phonemes & Graphemes and Aggression in School Children.

CHRIST COLLEGE, PUNE

SOCIAL WELFARE ACTIVITIES during COVID-19 pandemic.

COVID -19 global outbreak has created a long-lasting impact on our economic and social life. More particularly the poor and marginalised ones have been at greater loss during lockdown days. Various charitable activities were conducted during COVID pandemic, with an aim to extend financial and moral support to the people who were unable to manage their earn-

ings for self and their families. From 8th December 2020 onwards the management has been providing financial aid till date to 45 poor students of class VIII to XII to meet their expenses for internet data recharge for their online education.

On 17th June 2021, the college organised a free grocery donation drive in college premises, for the needy and those infected with HIV/AIDS. A free COVID-19 vaccination drive was organised for local

beneficiaries, the college staff and their family members.



On 24th June 2021, the college generously supported with donation of Rs. 50,000/- to a poor girl Kapisha belonging to an economically backward family affected with Covid-19 in her seventh month of pregnancy. To empower and support the young underprivileged female entrepreneurs, the college management on 15th July 2021 provided

financial support of to Ashabai Sanjay Khanore, the only earning member of her family with HIV infected handicapped husband and three growing children. College helped her by donating edible items to be sold in her small grocery shop. On 18th July 2021, a helping hand was lent to Smt. Uma Samadhan Devkule, a widow suffering from HIV/AIDS by donating her raw materials for imitation jewelry. Recognizing Chandrakala Suryavanshi's tailoring skills, the college management donated a new sewing machine to her. With its mission to sensitize and help the needy, Christ College Pune looks forward to continue its endeavour to work for the welfare of the society.

Laurels to Christ College

It is indeed a proud moment for the entire Christites as three of its daughters brought laurels by securing the top ranks from Savitribai Phule Pune University in 2020. Miss. Nikita Sah secured the first rank in BBA (CA) while Miss. Garima Sing and Miss. Sneha Nellula secured the 4th and 6th rank respectively in BBA.

CARMEL PARISH, PUNE

Vanakkamasam and One Month Chain Prayer

To observe the traditional devotion of Thiruhrudaya Vanakkamasam our parish community met online every day from 1st June to 30th June at 8.00 pm everyday without fail. Mother's association took the lead to conduct daily rosary and other prayers online. A series of spiritual talks were also conducted as part of this.

St. Thomas Day

St. Thomas Day, was celebrated along with the parish community on 4th of July.

Catechism Academic Year Inauguration

'Catechism Academic Year 2021-22' was inaugurated online on 13 June, 2021. An online Eucharistic celebration, special prayers of inauguration and lighting the lamp marked the day.



St. Alphonsa Day

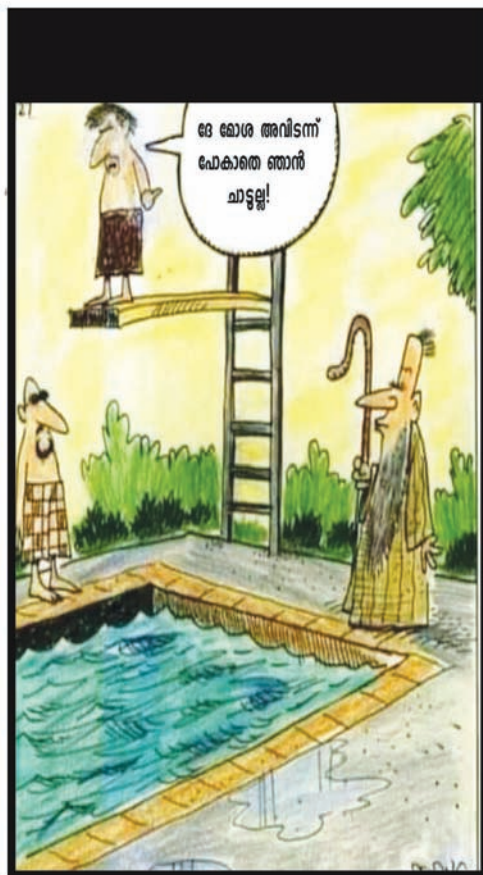
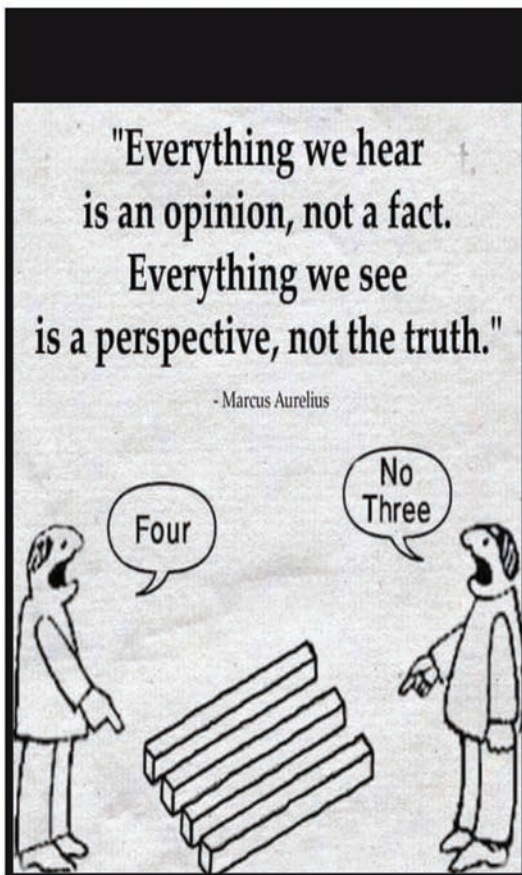
The feast of St. Alphonsa was celebrated in the parish on 28th July. An online Mass followed by special prayers were conducted online.

Vianney Day

The feat of St. John Marie Vianney was celebrated in the parish community as 'All Priests Day'. The group of Altar Angels had come up with a video greeting all fathers and praying for them.

Parents and Grand Parents Day

On 25th July, the Parents and Grand Parent's Day was observed in the parish level. A special mass and online adoration were conducted by the Carmel Youth wing on this day.



LET'S REMEMBER THE DEPARTED SOULS

- Rev. Fr. Theodore Toppo CMI (61), Nirmal Province, Jagdalpur was called to eternal reward on 23 April 2021. The funeral was held on 23 April 2021 at Nirmal Aaraam, Naktisemra.
- Rev. Fr. Lucas Kapiarmala CMI (80), St. John's Province, Bijnor was called to eternal reward on, 23 April 2021. The funeral was held on the same day at St. John's Provincial House Cemetery, Najibabad, Bijnor.
- Rev. Fr. Joseph Kattikaran CMI (88), St. Xavier's Province, Rajkot was called to eternal reward on 27 April 2021. The funeral was held on the same day at Prem Mandir, Rajkot.
- Rev. Fr. Paul Kattamkottil CMI (83), Mar Thoma Province, Chanda was called to eternal reward on 29 April 2021. The funeral was held on the same day at Mother of Dolours Monastery, Malayinkeezhu, Kothamangalam.
- Rev. Fr. Issac Alappat Palathingal CMI (86) Devamatha Province, Thrissur was called to eternal on 03 May 2021. The funeral service was held on 05 May 2021 at Christ Monastery, Irinjalakuda.
- Rev. Fr. Jacob Thanniyil CMI (82), St. Joseph Province, Kottayam was called to eternal reward on, 10 May 2021. The Funeral was held on the same day at St Vincent Monastery Chapel, Pala.
- Rev. Fr. John Narakaparampil (Vengaluvakkel) CMI (88), St. Joseph Province, Kottayam was called to eternal reward on 11 May 2021. The funeral service was held on 12 May 2021 at St. Anns Monastery, Kurianad.
- Rev. Fr. Francis Vineeth Vadakkethala CMI (86), Preshitha Province, Coimbatore was called to eternal reward on 30 May 2021. The funeral service was held on 01 June 2021 at Bharathamatha Ashram, Chandranagar, Palakkad.
- Rev. Fr Joseph Kadookunnel CMI (81), St Joseph Province, Kottayam was called to eternal reward on, 18 July 2021. The funeral service was held on 20 July 2021 at St Antony's Ashram, Puthuppally.
- Rev. Fr Joseph T Medayil CMI (74), St. Joseph's Province, Thiruvananthapuram was called to eternal reward on 09 August 2021. The cremation of the mortal remains was held on 10 August 2021.
- Rev. Fr Joseph Kadavil CMI (72), St. Joseph's Province, Thiruvanthapuram was called to eternal reward on, 13 August 2021. The funeral was held on 15 August 2021 at Shanti Bhavan, Enathu.
- Rev. Fr. Jacob Savio Menachery CMI (76), Devamatha Province, Thrissur was called to eternal reward on 18 august 2021. The funeral service was held on 19 August 2021 at St. Mary's Monastery, Elthuruth.



മാർ ജോസഫ് പാപ്പാൾ നീലങ്കാവിൽ സി.എം.ഐ.
(1930 - 2021)

ജനനം	: 19/03/1930	(വ്രതം	: 15/10/1951
തിരുപ്പട്ടം	: 17/05/1960	മരണം	: 17/02/2021

സാഗർ രൂപതയുടെ ദിതീയ മെത്രനായിരുന്ന സി.എം.ഐ സഭയുടെ തൃശൂർ ദേവ മാതാ പ്രവിശ്യയിലെ അംഗമായിരുന്ന മാർ ജോസഫ് പാപ്പാൾ നീലങ്കാവിൽ പിതാവ് 2021 ഫെബ്രുവരി 17-ന് രാവിലെ കർത്താവിൽ നിദ്രപ്രാപിച്ചു. മൃതസംസ്കാരശുശ്രൂഷ 2021 ഫെബ്രുവരി 23-ന് സാഗർ രൂപതയുടെ കത്തീഡ്രൽ ദൈവാലയത്തിൽ വെച്ച് വി.കുർബാനയോടു കൂടി നടത്തപ്പെട്ടു. കോവിഡ് 19 മൂലം മരണമടഞ്ഞ പിതാവിന്റെ മൃതദേഹം ദഹിപ്പിച്ചതിനു ശേഷമാണ് അടക്കം ചെയ്തത്.

തൃശൂർ അതിരൂപതയിൽ അരണാട്ടുകര ഇടവകയിൽ നീലങ്കാവിൽ കുടുംബത്തിൽ ലാസർ-കുഞ്ഞന്നം ദമ്പതികളുടെ മകനായി വി. യൗസേപ്പിതാവിന്റെ മരണതിരുന്നാൾ ദിവസം 1930-ൽ അഭിവന്ദ്യ പിതാവ് ഭൂജാതനായി. പ്രാഥമിക വിദ്യാഭ്യാസത്തിനുശേഷം സഭയിൽ ചേർന്ന അഭിവന്ദ്യ പിതാവ്, 1951 ഒക്ടോബർ 15-ാം തീയതി ആദ്യ വ്രതം അനുഷ്ഠിച്ചു. 1960 മെയ് 17-ാം തീയതി ബാംഗ്ലൂർ ധർമ്മാരാം കോളേജ് ചാപ്പലിൽ വെച്ച് അഭിവന്ദ്യ കർദ്ദിനാൾ ജോസഫ് പാറേക്കാട്ടിൽ പിതാവിൽ നിന്നും പൗരോഹിത്യം സ്വീകരിച്ചു. പരേതനായ ശ്രീ. സെബാസ്റ്റ്യൻ, സിസ്റ്റർ ലെയോൺഷ്യ എഫ്.സി.സി, ശ്രീ. പോൾ, ശ്രീമതി സിസിലി ജോർജ്ജ്, സിസ്റ്റർ ടെറീസ എഫ്.സി.സി, ഡോ. റോസലി പോൾ എന്നിവർ സഹോദരി സഹോദരങ്ങളാണ്.

പാപ്പാൾ സോഷ്യോളജിയിൽ ഡിപ്ലോമയും, റോമിലെ ലാറ്ററൻ യൂണിവേഴ്സിറ്റിയിൽ നിന്ന് കാനൻ നിയമത്തിൽ ഡോക്ടറേറ്റും പൂർത്തിയാക്കിയ അഭിവന്ദ്യ പിതാവ് തന്റെ പുരോഹിത ജീവിതം തുടങ്ങുന്നത് തൃശൂർ അതിരൂപതയുടെ സോഷ്യൽ ആക്ഷൻ അസിസ്റ്റന്റ് ഡിറക്ടറായിട്ടാണ്. പിന്നീട് ദൈവശാസ്ത്ര വിദ്യാർത്ഥികളുടെ റെക്ടറായിട്ടും, ദേവമാതയുടെ പാപ്പാൾ ഡിപ്പാർട്ട്മെന്റ് കൗൺസിലർ ആയും, സാഗർ മിഷന്റെ സൂപ്പീരിയർ ആയും, ധർമ്മാരാം കോളേജിൽ കാനൻ നിയമ അധ്യാപകനായും, ഇരിങ്ങാലക്കുട ക്രൈസ്റ്റ് ആശ്രമത്തിന്റെ പ്രിയോറായും, ക്രൈസ്റ്റ് സ്ഥാപനങ്ങളുടെ മാനേജറായും, ബോംബെയിലെ സി.എം.ഐ സേവാസദൻ സൂപ്പീരിയറായും, സി.എം.ഐ സഭയുടെ അജപാലന സുവിശേഷവതീകരണവകുപ്പിന്റെ ജനറൽ കൗൺസിലറായും പിതാവ് സേവനമനുഷ്ഠിച്ചിട്ടുണ്ട്.

1987 ഫെബ്രുവരി 22-ാം തീയതിയാണ്, തൃശൂർ അതിരൂപതയുടെ മെത്രാപ്പോലീത്തയായി രുന്ന അഭിവന്ദ്യ കുണ്ടുകുളം തിരുമേനിയിൽ നിന്നും മെത്രാഭിഷേകം സ്വീകരിച്ചത്. തുടർന്നു 19 വർഷക്കാലം സാഗർ രൂപതയുടെ സർവ്വോമുഖമായ വളർച്ചയിൽ നിർണ്ണായകമായ പങ്കുവഹിച്ചു രൂപതയെ ദൈവിക പദ്ധതിയനുസരിച്ചു തന്റെ സ്വർഗീയ മധ്യസ്ഥനായ വി. യൗസേപ്പിതാവിനെ പോലെ വളർത്തുകയും, കാത്തുപരിപാലിക്കുകയും ചെയ്തു. ഒരു നല്ല മിഷനറിയായും, നല്ല ഇടയ ശ്രേഷ്ഠനായും, മാതൃകാപരമായി ശ്രേഷ്ഠ പൗരോഹിത്യ ശുശ്രൂഷയായി ചെയ്തുതീർത്ത കർമ്മനിരതനായ ഒരു സന്യാസപുരോഹിതനായിരുന്നു അഭിവന്ദ്യ ജോസഫ് പാസ്റ്റർ നീലങ്കാവിൽ പിതാവ്.

മൃതസംസ്കാര ശുശ്രൂഷകൾ മൂന്ന് തലങ്ങളായാണ് നടത്തപ്പെട്ടത്. ഫെബ്രുവരി 18-ാം തീയതി മൃതദേഹം ദഹിപ്പിച്ചതിനുശേഷം, ഭൗതികാവശിഷ്ടങ്ങൾ പേടകത്തിലാക്കി 2.30 നു തൃശൂർ ദേവമാതാ പ്രവിശ്യാഭവനത്തിൽ കൊണ്ടുവന്നതിനു ശേഷം വിശുദ്ധബലിയോടുകൂടി സന്യാസ മൃതസംസ്കാരശുശ്രൂഷയുടെ ഒന്നാംഭാഗം നടത്തപ്പെട്ടു. വിശുദ്ധബലിക്കു ഇരിങ്ങാലക്കുട രൂപതയുടെ മെത്രാൻ അഭിവന്ദ്യ പോളി കണ്ണക്കാടൻ പിതാവും, മൃതസംസ്കാര ശുശ്രൂഷയുടെ ഒന്നാം ഭാഗത്തിന്റെ കർമ്മങ്ങൾക്ക് തൃശൂർ അതിരൂപതയുടെ മുൻ അദ്ധ്യക്ഷൻ അഭിവന്ദ്യ ജേക്കബ് തുകുഴി മെത്രാപ്പോലീത്തയും നേതൃത്വം നൽകി. അഭിവന്ദ്യ പിതാക്കന്മാരായ ഗ്രേഷ്യൻ മുണ്ടാടൻ പിതാവും, സെബാസ്റ്റ്യൻ വാണിയപുരയ്ക്കൽ പിതാവും, സി.എം.ഐ സഭയുടെ ജനറൽ പെരിയ ബഹു. ഫാ. തോമസ് ചാത്തംപറമ്പിലച്ചനും, തൃശൂർ ദേവമാതാ പ്രവിശ്യയുടെ പ്രൊവിൻഷ്യൽ ഫാ. ഡേവിസ് പനയ്ക്കലച്ചനും സഹകാർമ്മികരായിരുന്നു. തുടർന്നു ഭൗതികദേഹം പിതാവിന്റെ ഭവനത്തിലേക്ക് കൊണ്ടുപോവുകയും ഫെബ്രുവരി 19-ാം തീയതി അദ്ദേഹത്തിന്റെ ഇടവകയായ അരണാട്ടുകര ദൈവാലയത്തിൽവെച്ചു അദ്ദേഹത്തിനുവേണ്ടിയുള്ള വിശുദ്ധബലിയർപ്പിക്കപ്പെട്ടു. സീറോമലബാർ സഭയുടെ തലവനും പിതാവുമായ അഭിവന്ദ്യ ജോർജ്ജ് ആലഞ്ചേരി ശ്രേഷ്ഠ മെത്രാപ്പോലീത്തയാണ് വിശുദ്ധബലിക്ക് പ്രധാന കാർമ്മികത്വം വഹിച്ചത്. തൃശൂർ അതിരൂപതാധ്യക്ഷൻ അഭിവന്ദ്യ ആൻഡ്രൂസ് താഴത്ത് മെത്രാപ്പോലീത്ത അനുസ്മരണ പ്രഭാഷണവും നടത്തി. തുടർന്നു ഭൗതികാവശിഷ്ടങ്ങൾ അടങ്ങിയ പേടകം അദ്ദേഹം താമസിച്ചിരുന്ന കുറ്റിരിൽ കൊണ്ടുവരികയും പ്രാർത്ഥനകൾക്കുശേഷം സാഗർ കത്തിഡ്രലിലേക്ക് കൊണ്ടുപോവുകയും ചെയ്തു. ഫെബ്രുവരി 23-ാം തീയതി സാഗർ രൂപതയുടെ അദ്ധ്യക്ഷനായ അഭിവന്ദ്യ മാർ ജെയിംസ് അത്തിക്കുളം പിതാവിന്റെ മുമ്പുകാർമ്മികത്വത്തിൽ വിശുദ്ധബലിയർപ്പിച്ചശേഷം മൃതസംസ്കാരശുശ്രൂഷയുടെ നാലാം ഭാഗത്തിന്റെ തിരുകർമ്മങ്ങളും നടത്തപ്പെട്ടു.

നമുക്ക് അഭിവന്ദ്യ ജോസഫ് പാസ്റ്റർ നീലങ്കാവിൽ പിതാവിനുവേണ്ടി പ്രാർത്ഥിക്കാം. നന്ദിയോടുകൂടി അദ്ദേഹത്തെ ഓർക്കാം. സഭാ നിയമപ്രകാരമുള്ള ഭക്താനുഷ്ഠാനങ്ങൾ നിർവഹിക്കാം.





**ഫാദർ ആന്റണി കുറ്റിക്കാട്ട് സി.എം.ഐ.
(1948 - 2021)**

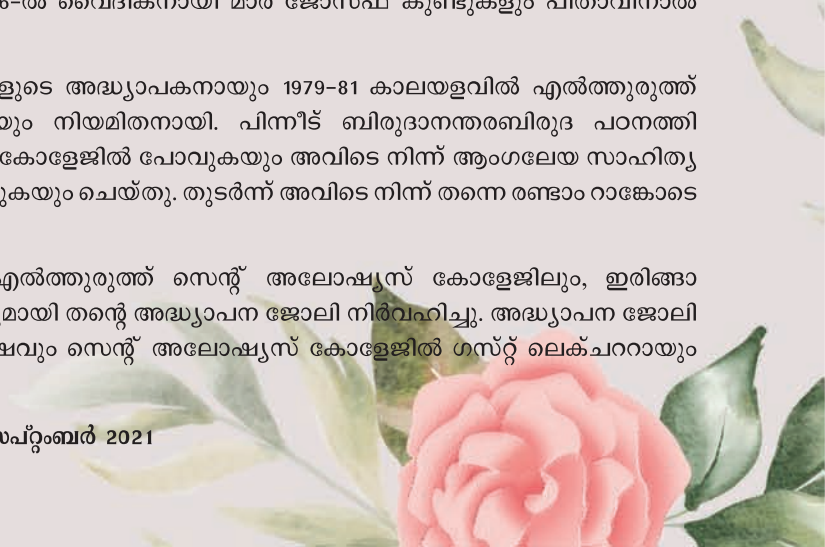
ജനനം	: 11/05/1948	വ്രതം	: 16/05/1968
തിരുപ്പട്ടം	: 30/12/1976	മരണം	: 23/03/2021

തൃശൂർ ദേവമാതാ പ്രവിശ്യാംഗമായ ഫാദർ ആന്റണി കുറ്റിക്കാട്ട് തന്റെ 72-ാം വയസ്സിൽ ഹൃദയസ്തംഭനംമൂലം 2021 മാർച്ച് 23 ന് നിര്യാതനായി.

ബഹുമാനപ്പെട്ട ഫാ. ആന്റണി കുറ്റിക്കാട്ട് ഇരിങ്ങാലക്കുട രൂപതയിലെ മേട്ടിപ്പാടം ഇടവക കുറ്റിക്കാട്ട് പരേതനായ ദേവസി-റോസ ദമ്പതികളുടെ മൂന്നാമത്തെ മകനായി 1948 മെയ് 11 ജനിച്ചു. ഒരു സന്യാസ വൈദികനാകണം എന്ന് ആഗ്രഹിച്ചിരുന്ന കുറ്റിക്കാട്ട് സെന്റ് ആന്റണീസ് സ്കൂളിലെ പ്രാഥമിക പഠനത്തിനുശേഷം എൽതുരുത്ത് യോഗാർത്ഥി ഭവനത്തിൽ 31 മെയ് 1962 ൽ ചേർന്നു. അവിടെ തന്നെ തന്റെ ഹൈസ്കൂൾ പഠനം നടത്തുകയും പത്താം ക്ലാസ്സിൽ 35-ാം റാങ്ക് കരസ്ഥമാക്കുകയും ചെയ്തു. പിന്നീട് വരന്തരപ്പള്ളിയിലെ യോഗാർത്ഥി പരിശീലനത്തിനുശേഷം അമ്പഴക്കാട് നവസന്യാസ പരിശീലനത്തിൽ പ്രവേശിക്കുകയും 16 മെയ് 1968-ൽ തന്റെ ആദ്യവ്രത വാഗ്ദാനം നടത്തുകയും ചെയ്തു. പിന്നീട് ബാംഗ്ലൂർ ക്രൈസ്റ്റ് കോളേജിൽ പിയൂസി പഠനം നടത്തുകയും അവിടെതന്നെ ആംഗലേയസാഹിത്യത്തിൽ ബിരുദപഠനം നടത്തി 5-ാം റാങ്ക് കരസ്ഥമാക്കുകയും ചെയ്തു. പിന്നീട് വരന്തരപ്പള്ളി ആശ്രമത്തിലെ റീജെൻസി പരിശീലനത്തിനുശേഷം പുനയിലുള്ള ജ്ഞാനദീപ വിദ്യാപീഠത്തിൽ നിന്ന് തത്ത്വശാസ്ത്ര, ദൈവശാസ്ത്ര പരിശീലനം പൂർത്തിയാക്കി 30 ഡിസംബർ 1976-ൽ വൈദികനായി മാർ ജോസഫ് കുണ്ടുകുളം പിതാവിനാൽ അഭിഷിക്തനായി.

വരന്തരപ്പള്ളി യോഗാർത്ഥികളുടെ അധ്യാപകനായും 1979-81 കാലയളവിൽ എൽത്തുരുത്ത് യോഗാർത്ഥികളുടെ റെക്ടറായും നിയമിതനായി. പിന്നീട് ബിരുദാനന്തരബിരുദ പഠനത്തിനായി സെന്റ് ജോസഫ് ട്രിപ്പി കോളേജിൽ പോവുകയും അവിടെ നിന്ന് ആംഗലേയ സാഹിത്യത്തിൽ 1-ാം റാങ്ക് കരസ്ഥമാക്കുകയും ചെയ്തു. തുടർന്ന് അവിടെ നിന്ന് തന്നെ രണ്ടാം റാങ്കോടെ എം.ഫിൽ കരസ്ഥമാക്കി.

തുടർന്നുള്ള കാലയളവിൽ എൽത്തുരുത്ത് സെന്റ് അലോഷ്യസ് കോളേജിലും, ഇരിങ്ങാലക്കുട ക്രൈസ്റ്റ് കോളേജിലുമായി തന്റെ അധ്യാപന ജോലി നിർവ്വഹിച്ചു. അധ്യാപന ജോലിയിൽ നിന്ന് വിരമിച്ചതിനുശേഷവും സെന്റ് അലോഷ്യസ് കോളേജിൽ ഗസ്റ്റ് ലെക്ചററായും തന്റെ അധ്യാപനം തുടർന്നു.



തന്റെ അദ്ധ്യാപനജോലിയോടൊപ്പം തന്നെ ബർസാർ, ഹോസ്റ്റൽ വാർഡൻ, ഡയറക്ടർ ഓഫ് സി.എസ്.എ, വികാരി, അസിസ്റ്റന്റ് വികാരി, സെന്റ് അലോഷ്യസ് ബോർഡിൻ ഡയറക്ടർ, വൊക്കേഷൻ പ്രൊമോട്ടർ, ധ്യാനഗുരു എന്നീ നിലകളിൽ സ്മൃതൃതീർത്ഥമായ സേവനം കാഴ്ചവെച്ചു.

യാത്രകളെ ഇഷ്ടപ്പെട്ടിരുന്ന അച്ചൻ തന്റെ യുവസുഹൃത്തുക്കളുമായി യാത്ര പോവുക പതിവായിരുന്നു. എന്നാൽ തന്റെ ജീവിതത്തിലെ അവസാനയാത്ര മുൻകൂട്ടികണ്ടെന്നോണം മാർ പ്രിൻസ് പാണേങ്ങാടൻ പിതാവ് നയിച്ചിരുന്ന ഈ വർഷത്തെ വൈദികരുടെ വാർഷിക ധ്യാനത്തിൽ ശ്രദ്ധാപൂർവ്വം പങ്കെടുക്കുകയും, എൽത്തുരുത്ത് ആശ്രമത്തിലെ നാൽപ്പതുമണിക്കൂർ ആരാധന മദ്ധ്യേ പിതാവിന്റെയരികിൽ തന്നെ ഒരുക്കത്തോടെ കുമ്പസാരം നടത്തി തന്റെ അവസാന യാത്രയ്ക്കായി ഒരുങ്ങുകയും ചെയ്തു. മാർച്ച് 23 ന് നടത്താനിരുന്ന കനകമല കുരിശുമുടി തീർത്ഥാടനത്തിന് മുൻപേ തന്നെ നിരവധിയാളുകളോട് തനിക്കുവേണ്ടി പ്രാർത്ഥിക്കണമെന്ന് അപേക്ഷിക്കുകയും യാത്രയുടെ തലേദിവസം ചാപ്പലിൽ മണിക്കുറുകളോളം ചിലവഴിക്കുകയും ചെയ്തു തന്റെ ജീവിതത്തിലെ അവസാന കുരിശിന്റെ വഴി കനകമല തീർത്ഥാടനകേന്ദ്രത്തിൽ തന്റെ സുഹൃത്തുക്കളോടൊപ്പം പ്രാർത്ഥനയോടെ നടത്തുകയും, മലമുകളിലെ തിരുസന്നിധിയിലെ പ്രാർത്ഥനയ്ക്കും വിശ്രമത്തിനും ശേഷം തിരിച്ചിറങ്ങുമ്പോൾ 8-ാം സ്ഥലമദ്ധ്യേ ഹൃദയസ്തംഭനം ഉണ്ടാവുകയും ചാലക്കുടി സെന്റ് ജയിംസ് ആശുപത്രിയിൽ വെച്ച് മരണമടയുകയുമാണുണ്ടായത്

അച്ചന്റെ സംസ്കാര ശുശ്രൂഷയിൽ പങ്കെടുക്കാനും പ്രാർത്ഥിക്കാനുമായി ദേവമാത പ്രവിശ്യയിലേയും മറ്റു പ്രവിശ്യകളിലേയും ബഹു. വൈദികരും, അദ്ദേഹം പഠിപ്പിച്ച ക്രൈസ്റ്റ് കോളേജിലെയും, സെന്റ്. അലോഷ്യസ് കോളേജിലെയും പൂർവ്വ ശിഷ്യന്മാരും, വരന്തരപ്പിള്ളിയിലെ യുവാക്കളും, സിസ്റ്റേഴ്സും, ബന്ധുജനങ്ങളുമടക്കം വളരെയധികം പേർ വന്നുചേർന്നിരുന്നു.

എൽത്തുരുത്ത് ആശ്രമത്തിൽ നടന്ന സംസ്കാരശുശ്രൂഷയ്ക്ക് നേതൃത്വം കൊടുത്തത് പ്രൊവിൻഷ്യൽ ഡേവിസ് പനയ്ക്കലച്ചനാണ്. സംസ്കാര ശുശ്രൂഷയോടനുബന്ധിച്ചുള്ള ദിവ്യബലിയിൽ മേജർ ആർക്കി എപ്പിസ്കോപ്പൽ കുരിയ ബിഷപ്പ് മാർ സെബാസ്റ്റ്യൻ വാണിയപ്പുരയ്ക്കലിനോടൊപ്പം പ്രൊവിൻഷ്യൽ ഫാ. ഡേവിസ് പനയ്ക്കലച്ചനും, കുറ്റിക്കാട്ടച്ചന്റെ ശിഷ്യന്മാരായ മറ്റ് അച്ചന്മാരും പങ്കുചേർന്നു ദിവ്യബലിമധ്യേ ചരമ പ്രസംഗം നടത്തിയത് കുറ്റിക്കാട്ടച്ചന്റെ ശിഷ്യനായ ബഹു. വിൽസൺ തറയിലച്ചനാണ്. ചടങ്ങുകളുടെ അവസാന ഭാഗത്തിന് തൃശൂർ ആർച്ച് ബിഷപ്പ് അഭിവാന്ദ്യ മാർ ആൻഡ്രൂസ് താഴത്ത് പിതാവ് നേതൃത്വം നൽകി.

ബഹു. ആന്റണി കുറ്റിക്കാട്ടച്ചനിലൂടെ നമുക്കും നമ്മുടെ സഭയ്ക്കും ലഭിച്ച നന്മകളെ ഓർക്കുകയും അദ്ദേഹത്തിന്റെ ആത്മശാന്തിക്കായി പ്രാർത്ഥിക്കുകയും ചെയ്യാം. നമ്മുടെ സഭാനിയമം (ഡി58 ബി) അനുശാസിക്കുന്ന ദിവ്യബലിയും പ്രാർത്ഥനകളും അദ്ദേഹത്തിന്റെ നിത്യകീരീടപ്രാപ്തിക്കായി നമുക്ക് അർപ്പിക്കുകയും ചെയ്യാം.



Fr. John Fisher Painadath (1929-2021)

Birth	: 28/06/1929	Profession	: 15/10/1949
Ordination	: 06/04/1957	Death	: 16/04/2021

Fr. John Fisher Painadath (92), one of the finest, most revered and loved religious in the St. Xavier's Province, Rajkot is gone to be home with his Heavenly Father at 9.20 pm, on 16 April, 2021 at Christ Hospital, Rajkot. He passed into eternity in serenity, leaving behind legacy of spirituality, through exemplary simplicity of life and well ordered committed spiritual life that everyone who came across him could experience. He has been a spiritual fortress for religious men and women, and welcomed them with innocent smile, warmth spiritual fraternity and an aura of holiness.

John Fisher, the fifth among the children of Lonappan and Ross of Painadath family was born on 28 June, 1929 at Karukutty in the Diocese of Ernakulam. After the education at Joseph's Convent School Karukutty, and Joseph's School, Angamaly, he joined the Congregation at Pavaratty, Having completed initial formation at Berchman's Aspirant's house, Pavaratty (1944-46), Berchman's Aspirants house. Elthuruth (1946-47) and Syriac-Latin course Mannanam (1947-48), he joined novitiate Juniorate at Ambazhakad and made his profession on 15 October, 1949.

He completed his philosophy (1952-54) and first years of Theology (1954-57) from Chethipuzha and Ordained Priest 06-04-1957 by Bishop Mar. Mathew Kavukattu at Chethipuzha. After Ordination he moved to Dharmaram College, Bangalore (First Batch) for the fourth year Theological studies

Fr. Fisher served Congregation in Sacred Heart Province, Kochi, St. Thomas Province, Kozhikode, and St. Xavier's Province, Rajkot and the Church in various capacities. Most part of his life dedicated to ministry of spiritual animation and formation. The initial stage of his life was spent at Koonammavu (1958-61), Neleeswaram (1961-62) and Karukutty (1962-63) as teacher of Syriac and Latin. In 1963 he was appointed Assistant Rector of Aspirants at Rajagiri, Kalamassery. Thereafter, he was sent to Rome

for studies in Spiritual Theology from Gregorian University (1963-65) which he commendably accomplished.

Upon returning from Rome, he served as the Novice master at Karukutty (1966-72) and Koodathayi (1972-75), Rector of Aspirants at Vazhakulam (1975-77), Superior of the CMI house at Kothamangalam (1977-78), Prior of St. Joseph's Monastery Koonammavu (1978-41) pastoral service in the parishes at Koduvely, Akapparambu, Kottarapilly and Pothy (1981-43), Director of the CST Novitiate House and Pro-Vicar of the parish at Puthencruz (1986-87), Rector of the postulants for brotherhood at Koonammavu and the confessor of SD Sisters at Kuzhuppally Vypin (1986-87), Director of Carmel Bhavan-Egmore, Madras (1997-89), and the Superior of Carmel House, Kottarappally, Vaikom (1989-90)

Responding to an inner call for mission, Fr. John Fisher moved to the CMI Rajkot Misson. He began his mission endeavor as a teacher and confessor to the Dev Priya Novitiate House at Rajkot (1990-92). Thereafter, he was appointed as the Superior of St. Mary's CMI House, Rajkot (1992-94). One of the commendable services he did was as the First Director of the newly formed Pious Union of Sisters of Blessed Alphonsa in 1997 (SBA) which later became the Society of St. Alphonsa (SSA) He continued to cherish the SSA community with his guidance and examples till the year 2008

The last phase of his life was marked with many afflictions to his physical health. The last four months rendered him in an almost complete bed-ridden stage. By the end of December last he asked for the anointing of the sick, and was well prepared for the ordeal of the Lord. His lips kept repeating the names of Jesus and Mary the days and times he was bed-ridden. The members of the house found it a joyful experience in serving him when he was bed ridden. The second wave of Covid 19 struck us hard and Fr. Fisher was hospitalized on 08 April 2021 due to Covid-19 infection. His health condition was satisfactory until 15 April, but as his health deteriorated, he was put on ventilator. He suffered three cardiac arrests, to which he accumbed at 9:20 pm, on 16 April at Christ Hospital, Rajkot.

Considering the very special situation, Fr. John Fisher was given an adieu and his mortal remains were laid to rest at the Sacred Heart Cathedral Church (Prem Mandir), Rajkot on 17 April 2021. As Bp. Jose, Bp. Gregory, Fr. Provincial and many other members were nursing their Covid infection in Isolation phase, only few of our fathers could attend the funeral services. The funeral services were officiated by Rev. Fr. George Muttathotttil CMI, the Vicar Provincial, assisted by Fr. Varghese Chiraparambil CMI, Councilor for Finance, Fr. Saji Koodakattu CMI, Councilor for Education, and Fr. Pradeeksh Palliyan CMI, Prefect of Provincial House. The services began at 11 am on 17 April, 2021 at the Christ Hospital and the services at the Prem Mandir Cathedral got over by 12.00 pm

“A religious who lived his life to the brim”-Fr. John Fisher is an ever inspiring missionary religious priest. We thank all those who assisted us in his life and death: Mar Jose Chittooparambil CMI of Rajkot, Mar Gregory Karotemprel CMI, Bishop emeritus of Rajkot, the Priests and friends of Rajkot Diocesan Fraternity, the Painadath Family members and many religious sisters and fathers who helped Fr. Fisher in his last journey especially, Frs Thomas Nadakkalan and Anish Vadakkeuthirakkallinkal, Director and Asst. Director of Christ Hospital with the generous and loving support of the medical staff

Let us thank the Lord for this saintly soul who lived among us and for all the contributions of Fr. Fisher to the Congregation and the Church. Let us pray that the Risen Lord would grant him everlasting Joy and Peace!

Kindly pray for the departed soul of Fr. John Fisher Painadath who has left us to the eternal bliss by offering the suffrages for the dead in the tenor of our Directory No. D 58(b). May his soul rest in peace with the heavenly Father in the eternal abode.



Rev. Fr. Joseph Kattikkaran (1934-2021)

Birth	: 27/05/1934	Profession	: 16/05/1958
Ordination	: 01/12/1964	Death	: 18/04/2021

Rev. Fr. Joseph Kattikkaran (87), belonging to the CMI St. Xavier's Province, Rajkot, having completed a contented and holy life passed into eternity on 18 April 2021 at Christ Hospital, Rajkot. Following the Covid-19 protocol, his funeral services were conducted on the same day at the Sacred Heart Cathedral Church (Prem Mandir). Rajkot Bishop Jose Chittooparambil officiated the funeral services in which just a few of our members could attend.

Fr. Kattikkaran hails from Ouzhacode, Chethikode, Kanjiramattom, Kerala. He was born on 27 May 1934 to Mr. Kuruville and Thressia Kattikkaran. He did his prima-

ry education at St. Mary's School, Chethikode and had his high school studies at St. George's High School, Arakkunnam. After his High School studies he joined the Aspirants' House at St. Antony's Monastery, Aluva, in 1955, fully accepting His Master's Call to lead his people on any troubled waters. He had his Novitiate and Juniorate at Christ the King Monastery, Karukutty from 1957 to 1958. He had his Philosophy-Theology studies at Dharmaram College, Bangalore, from 1958-1966. God, in his loving providence, chose to make Rev. Fr. Joseph Kattikkaran his ever enthusiastic CMI Priest on 1st December, 1964, by the 'laying up of the hands' by His Eminence Joseph Cardinal Parecattil of the Archdiocese of Ernakulam, at the Eucharistic Congress in Bombay which was presided over by the Saintly Pope, His Holiness, Paul VI.

The long 57 years of active ministry of Fr. Joseph was enthusiastically and committedly accomplished in pastoral, religious and missionary engagements. As a parish priest he tended the sheep of Christ well in the communities of Little Flower Monastery, Koduvely (1966), St. Sebastian's Church, Kottarappally, Vaikom (1967), Little Flower Monastery Manappuram (1968), Stella Maris Church, Veravel (1984), Assumption Church, Mithapur (1978-79) and the Wankaner Semi Parish (2012-13). The other diversified ministries he did included the care of the Dharmaram College Diary, Bangalore (1970), Devadan Villa, Mysore, Thandavapura (1971), Procurator at SH Monastery, Thevara (1972-1975), Superior at Vimalalayam, Korandakadu (1975-1978) where he baptized a lot of followers for Jesus Christ.

He came to the Rajkot Mission on 21 June 1978. He spent many years toiling in the arid land of Kutch and Saurashtra, finding joy in the given mission taking care of the Diocesan farms, village stations braving the toughest situations. His services and edifying presence in the mission were offered at St. Mary's School, Rajkot (1979- 1983); Nirmal Vadi, Nanikhakhar (1984-1995); Rajkot Bhavan, Aluva, Kerala (1995- 1996); Assumption Church, Mithapur (1996-1997), Nirmal Vadi, Nanikhakhar (1997); Karunalaya, Parnala (1998); Navjeevan, Lodhika (1999); Premjyoti Ashram, Wankar (2001-2003); Nishkalanka Matha, Ranpur (2003-2008); Ribda-Lodhika (2008-2010); Lodai (2011-2012); Wankaner Semi Parish (2012-13) and St. Xavier's Provincial House (2013-2021).

In the death of Fr. Kattikkaran we have lost that religious. who, like the *kedavilakku* (ever burning lamp) at the sanctuary, kept inviting us to prayer, informing us of the monastery bell, reminded us of the religious rules and practices, and challenged us to serve the Lord and His people with a jovial and healthy mind, body and soul.

We look heavenward in gratitude for the many enduring blessings we have received through the inspiring, edifying and holy life of Fr. Kattikkaran. May he rest in peace and intercede for us from the heavenly abode. Kindly do offer the suffrages for the departed in the tenor of our Directory No.58 (b), and No 60.



Fr. George Canisius Kachiramattam CMI (1936-2021)

Birth	: 04/06/1936	Profession	: 16/05/1959
Ordination	: 01/12/1964	Death	: 18/04/2021

The St. Paul of Chanda Mission, Marathi Father and the Solace of the Poor and the Suffering, Fr. George Canisius Kachiramattam CMI left for his eternal reward on 18 April, 2021 at the age of 85. He could be called 'The Missionary' as he zealously spent his whole life dedicated to the Lord in spreading His message of Love. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Mt 28:19-20). These words of Jesus were the driving force behind his 55 years of relentless service to the poor people in Chanda Mission.

Fr. George Canisius Kachiramattam was born of Mr. Mathai and Mrs. Therese Kachiramattam on 04 June, 1936 as the youngest of ten children. He joined the CMI Congregation in 1956 and had his aspirancy at Mannanam and Mutholy. He did his novitiate at S.H. Monastery, Chethipuzha and made his first profession on 16 May, 1959. He had his Philosophy and Theology Studies at Dharmaram from 1960-1964. He was ordained a priest on 01 December, 1964 at the National Eucharistic Congress held at Bombay when the Holy Father Pope Paul VI visited India.

He had deep faith in the Lord and nothing could hinder him from going to the peripheries of Chanda Mission. We can say with conviction, "*How Beautiful are the feet of those who bring good news*" (Rom 10:15). It is cent percent true about Fr. Canisius. He was exceptionally enthusiastic in serving the Lord. He began his mission journey in 1967 at Shanti Nivas Church, Wirur and continued till the last moment of his life.

The new mission stations established by him at Warur, Pattaguda, Wani, Shengaon, and Jiwati tell how zealous he was for the Lord. Even at his old age he was very particular in going to the villages, meeting people and helping them in their needs. He also served at Kopreli, Gomini and Gojoli. He used to say "One who cannot pray can never

be a missionary." It was this conviction that led him and inspired him to venture into any hardship for the spreading of the Gospel of Love. His one year stay at Anudhavana Mission Novitiate at Mancheril as its Spiritual Director did help and guide the young seminarians in their future mission work. One year he went to Manila, Philippines and attended a refresher course; only to come back rejuvenated and refreshed to go again to the sheep and he became a real shepherd who had the smell of his sheep.

All those who worked with him, fathers, sisters and laymen were of the same opinion that it is Fr. Canisius who had taught them about the basics of the Mission Work. He was a Father to them who always supported them in their needs. He was always at their help in their joys and sorrows, difficulties and trials, sickness and health. He was a great model for them in their mission journey in Chanda. In other words, he was a blessing for all like Abraham in the Old Testament.

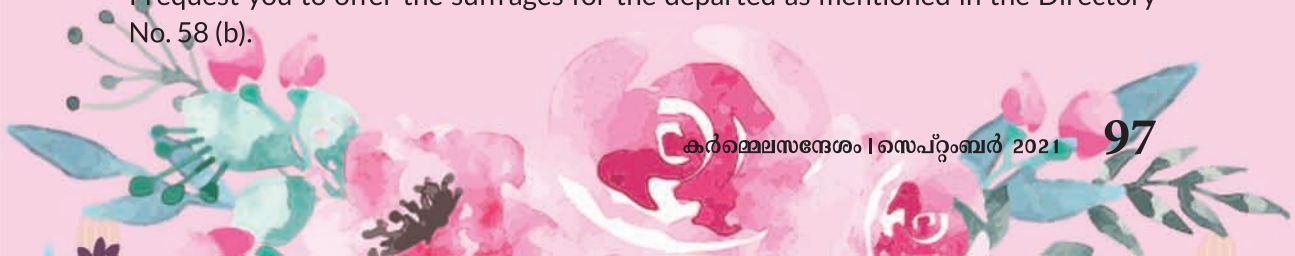
He was very simple, punctual and humble in his behaviour. He was also a true follower of the ideals of the first bishop of Chanda, late Bp. Januarius Palathuruthy CMI who always requested his priests to go to villages by foot and cycle wherever possible.

Fr. Canisius was diagnosed with leukaemia or blood cancer in the month of March and was under the treatment at Rajagiri Hospital, Chunangumveli. His ardent desire to go back to Chanda Mission could not be materialised as his health condition deteriorated drastically and he breathed his last on 18 April, 2021 after receiving the holy anointing of the sick.

His body was brought to Tera Nur, Chanda Bhavan, Aluva on 24 April, 2021 and the first part of the funeral rites was conducted by Rev. Fr. Benny Mukalel CMI, Provincial, Mar Thoma Province, Chanda. Later, his body was taken to St. Pius X Monastery, Amanakara for the funeral. Bishop Emeritus Joseph Kunnath CMI conducted the second part of the funeral and the Holy Mass was officiated by Bishop Prince Panengadan of Adilabad Diocese. The final part of the funeral was conducted by Bishop Joseph Kallarangattu of Pala Diocese. Rev. Fr. Johny Edapulavan CMI gave a fitting tribute to Fr. Canisius through the homily.

We remember with gratitude everyone who supported in conducting the funeral of Fr. Canisius. We are very grateful to Rev. Fr. George Edayadiyil, Provincial, St. Joseph Province, Kottayam for permitting us to bury Rev. Fr. Canisius Kachiramattom at St. Pius X Monastery, Amanakara. We remember with gratitude Fr. Mathew Thayil, Prior of St. Pius X Monastery, Amanakara and the community for their wholehearted support in the final sojourn of Fr. Canisius in the Ashram. May God grant Fr. Canisius eternal rest.

I request you to offer the suffrages for the departed as mentioned in the Directory No. 58 (b).





Rev. Fr. Paul Kattamkottil CMI (1938-2021)

Birth	: 08/08/1938	Profession	: 15/05/1960
Ordination	: 17/05/1967	Death	: 29/04/2021

Fr. Paul was born as the second son of Mr. Ipe and Mrs. Eli Kattamkottil on 08 August, 1938. He joined the CMI Congregation in 1957 at Aluva and had his aspirancy at Aluva and Koonammavu. He did his novitiate at Karukutty and made his first profession on 15 May, 1960. Then he moved to Dharmaram College for his Philosophical studies. Later he was sent to Raigargh-Ambikapur CMI Mission for regency. Then he completed his theological studies from Dharmaram College and was ordained a priest on 17 May, 1967.

He came to Chanda Mission in 1968 and after a short course in Marathi language he was appointed at Brahmapuri Mission Station as assistant to Fr. Dan Thottakara CMI. He was made in-charge of the Brahmapuri mission in 1971. From 1975-1978 he was appointed Superior at Prabhu Sadan, Tarsa. In 1980 he was sent to USA for Pastoral Ministry and served there till 1984. Coming back from USA he took up the responsibility of the director of the Christanand Hospital, Brahmapuri and continued to serve there till 1987. After that he was ascribed to Prabhu Sadan, Tarsa for a short period. In 1987 he was appointed Parish Priest at Tera Prem Church, Warur. As he was serving at Warur Parish he was diagnosed with acute or chronic renal problems in 1995 and was sent to Kerala for treatment. The doctors at Medical Trust Hospital, Ernakulam confirmed the renal failure and asked to go for kidney replacement. His own younger brother Thomas donated one of his kidneys and the transplant was conducted in 1995. With the transplanted kidney Fr. Paul served the Lord for a long period of 26 years by staying at Tera Nur, Chanda Bhavan, Aluva.

During the last few months he developed swelling on his body and was taken to Carmel Hospital, Aluva where he used to go for medical treatment. He was diagnosed

with Covid-19 as soon as he was taken to the hospital on 28 April, 2021 and breathed his last the next day after receiving the Holy Communion in the morning. He was buried at Mother of Dolours CMI Monastery, Malayinkeezhu, Kothamangalam on the same day following the COVID-19 protocol.

He was known as 'Photo Father' at Brahmapuri because of the beautiful photos he had taken. He had the privilege of being selected to take photos at the National Eucharist Congress held at Bombay in 1964 when the Holy Father Pope Paul VI visited India. Some of his photos were selected as cover pages for various books on St. Chavara and Others. He had a special talent to get sponsorships for poor children for their studies and living. He was very particular in reaching out to the poor village people with the CRS food service and other welfare schemes.

He used to request people who came to him to "Smile please," and has been smiling till he fell seriously sick. He was ever thankful to the Lord for his life and especially to his brother Thomas, the doctors and others who made his life last for 83 long years. He had been serving at the confessional at Divine Retreat Centre, Muringoor, Potta and Chittoor for the last 22 years and also in the nearby convents helping them with Mass and other spiritual services. His social contacts had no bounds and had an uncanny knack to meet people and offer them his services. He used to visit the Chanda Mission and the members of the Province whenever he had a chance. He had great love for Chanda Mission.

We are grateful to Fr. Biju Koottaplackal, Provincial, Carmel Province, Muvattupuzha, Fr. George Kochuparambil, Prior and members of the Mother of Dolours CMI Monastery for their wholehearted support for burying Fr. Paul there. We remember with gratitude Sr. Helen CMC, administrator and other co-workers of Carmel Hospital, Aluva for taking care of Fr. Paul. We do remember with gratitude the good will and timely help offered by the Samaritan Group of Volunteers from St. Teresa's Forane Church, Vallam for helping and preparing Fr. Paul's mortal remains for burial due to the COVID-19 pandemic situations.

May the Lord grant Fr. Paul Kattamkottil eternal rest. I request you to offer the suffrages for the Departed as mentioned in the Directory No. 58 (b).





Rev. Fr. Issac Alappatt Palathingal CMI (1935-2021)

Birth	: 19/05/1935	Profession	: 08/12/1955
Ordination	: 22/04/1969	Death	: 03/05/2021

Rev. Fr. Issac Alappatt Palathingal CMI was born on 19th May, 1935 to Mr. Varunny Palathingal and Mrs. Thandamma at Kattoor in Thrissur District as their third child out of the seven children. Incidentally three of his sisters opted for religious life. He went on to make his first religious profession on 8 December 1955. He was ordained a priest on 22nd April 1969, by Mar George Alappatt, the then Bishop of Thrissur Diocese. He left for his eternal rewards on 3rd May 2021.

Fr. Issac joined Christ College, Irinjalakuda as a lecturer in Zoology in 1965 after securing gold medal for his degree studies from Christ College, Irinjalakuda and First Rank for PG from SH College, Thevara. Being a gifted teacher with a charismatic personal rapport with the students he moulded and guided the young minds in a unique manner which was testified by his students through various social media after his death. His scholarly mind took the students to the horizons of the world of knowledge and Fr. Issac has often mentioned the presence of students from other departments in his classes. Like the Good Shepherd, he maintained an intimate relationship with his students which exemplified his loving, caring and scholarly nature. He served the College in various capacities like Hostel warden etc.

While he was teaching at Christ College Irinjalakuda, Servant of God. Fr. Canisius CMI selected and sent Fr. Issac for higher studies in Film and Television technology at Hollywood Los Angeles, USA which was quite a revolutionary step by authorities of CMI Devamatha Province at that time. After his studies from the Loyola University in Communication Art from America, Fr. Issac rejoined the teaching faculty of Christ College Irinjalakuda. It was then he started Chetana Film and Television Society and later constructed Chetana Sound studios at Chiyyaram. Due to the architectural uniqueness of the under-ground studio probably the only one in India on those days, Chetana studio became quite famous and was widely acclaimed as one of the best in South

India. The foundation stone of Chetana was blessed by none other than St. John Paul II during his historic visit to Kerala in 1986. Chetana family which today has grown into seven institutions has produced hundreds of musicians and film personalities and many have used the facilities constructed by Fr. Issac himself at Chetana studio.

He had deep love for mother Church and had strenuously and ardently defended Church teachings in his preaching and writing. After retirement he made a deep study about the different sects and heresies that happened in the History of Church and wrote the well acclaimed three volume book ***"Thiruvachanam Thettidharichavar"***. His vision revolved around two words-Priority and Proportion and his life was a constant search to find the right balance of these two words in everyday activities.

His scientific ingenuity was made known when he made the first three dimensional replica of DNA in India way back in 1965. After his retirement he spent time in this scientific pursuit and presented DNA models to well known scientific institutes of our nation and one was even accepted by former President of India Dr. A P J Abdul Kalam. He also served as a spiritual master in Little Flower Novitiate, Ambazhakad. He was a good spiritual guide and the time he spent for confessional exhibited his ardent zeal. He also spent his retirement life in Devamatha Provincial House, Thrissur, Infant Jesus Monastery, Thalore and St. Mary's Monastery, Elthuruth where he developed intimate and childlike friendship with the little ones in the surroundings. Let the Children come to me (Mt 19:14) and the book ***"Koorirutile Nurunguvettam"*** is a spiritual master piece which emanated from those joyful interactions. As a model religious priest, he served as chaplain for many convents in the neighbourhood of the CMI monasteries.

He was detected with Parkinson's disease which limited his movements and spent his final years in Santhvanam, Amala. He had a stroke on May 3, 2021 and was immediately admitted in Amala hospital but he left this world to receive his eternal reward by 8.00 pm. His mortal remains were brought to Christ Monastery on May 4, 2021 and the funeral service was held on May 5, 2021 at Christ Monastery Church irinjalakuda observing the Covid protocol. Fr. Dr. Wilson Tharayil preached the homily in which he eloquently presented the life and the activities of Fr. Issac. Mar Pauly Kannokadan, Bishop of Irinjalakkuda himself being a close relative of Fr. issac was the chief celebrant for the funeral service.

His love for Church, his scholarly writings, his relentless commitment towards gospel values of truth and justice, his scientific skills, his contributions in Media field, his commitment as a gifted teacher, his magnanimous vision and spiritual perseverance in day-to-day activities, his prophetic visions, have a lasting impression in the minds of all those who were associated with him. His simile and guidelines will ever be remembered in his pastoral lands. May his soul rest in peace. Let us pray for him by offering the suffrages for the dead in the tenor of our Directory No. 58(b)



**റവ. ഡോ. ജേക്കബ് താന്നിയിൽ സി.എം.ഐ.
(1939 - 2021)**

ജനനം	: 07/07/1939	വ്രതം	: 16/05/1958
തിരുപ്പട്ടം	: 16/06/1961	മരണം	: 10/04/2021

സി.എം.ഐ. കോട്ടയം സെന്റ് ജോസഫ് പ്രവിശ്യയിലെ വെട്ടിമുകൾ സേവാഗ്രാമ ഭവനാംഗമായിരുന്ന ഫാ. ജേക്കബ് താന്നിയിൽ (82) 2021 മെയ് 10-ാം തീയതി രാവിലെ 5.30-ന് കാഞ്ഞിരപ്പള്ളി മേരികീൻസ് ആശുപത്രിയിൽ വച്ച് നിര്യാതനായി. സംസ്കാരശുശ്രൂഷകൾ അന്ന് വൈകുന്നേരം 5.00 മണിക്ക് പ്രൊവിൻഷ്യൽ ജോർജ്ജ് ഇടയാടിയിലച്ചന്റെ മുഖ്യകാർമ്മികത്വത്തിൽ പാലാ സെന്റ്. വിൻസെന്റ് ആശ്രമ ദൈവാലയത്തിൽ വച്ച് നടത്തപ്പെട്ടു. പാവപ്പെട്ടവരെയും, സമൂഹത്തിൽ പാർശ്വവൽക്കരിക്കപ്പെട്ടവരെയും മുഖ്യധാരയിൽ എത്തിക്കുവാൻ തന്നാലാകുന്ന വിധം ജീവിതം സമർപ്പിച്ച വന്യസന്യാസവൈദികനായിരുന്നു ബഹു. ജേക്കബ് താന്നിയിലച്ചൻ.

പാലാ രൂപതയിലെ ചേന്നാട് ഇടവകയിൽ ഇളമ്പാശ്ശേരി ജോർജ്ജ്, ത്രേസ്യാമ്മ ദമ്പതികളുടെ 8 മക്കളിൽ ആറാമനായി 1939 ജൂലൈ 7-ാം തീയതി ബഹു. ജേക്കബ് അച്ചൻ ജനിച്ചു. പോൾ, അന്നമ്മ, ജോസഫ്, ജോർജ്ജ്, മേരി (സിസ്റ്റർ ലീനാ ജോസ് എസ്.എച്ച്.), ലീലാമ്മ എന്നിവരാണ് ജേക്കബ് അച്ചന്റെ സഹോദരങ്ങൾ. ചേന്നാട്, പുത്തൻ SMVEHS എന്നിവിടങ്ങളിൽ തന്റെ പ്രാഥമിക വിദ്യാഭ്യാസം പൂർത്തിയാക്കി. 1956-ൽ സി.എം.ഐ. സഭയിൽ സന്യാസാർത്ഥിയായി പ്രവേശിച്ചു. 1958-ൽ ആദ്യവ്രതവും 1961 ജൂൺ 16-ന് നിത്യവ്രതവും അനുഷ്ഠിച്ചു. 1964 ഡിസംബർ 1-ാം തീയതി ബോംബെയിൽ വച്ചു നടന്ന ദിവ്യകാരുണ്യകോൺഗ്രസിൽ വച്ച് തിരുപട്ടവും സ്വീകരിച്ചു. തുടർന്ന് റോമിൽ ഉപരിപഠനം നടത്തിയ ബഹു. ജേക്കബ് അച്ചൻ 1970 മുതൽ ധർമ്മാരാം കോളേജിൽ അദ്ധ്യാപകനായി. തുടർന്നുള്ള ബഹു. ജേക്കബ് അച്ചന്റെ സേവനരംഗങ്ങൾ മുഴുവൻതന്നെ ജർമ്മനിയിലായിരുന്നു. കൊളോൺ രൂപതയിലെ Koenigswinter ൽ അസിസ്റ്റന്റ് വികാരിയായിട്ടാണ് തുടക്കം. 1981-ൽ വികാരിയായി St. Servatius Bonn, St. Marien, St. Vendelii Maria Himmelfahrt എന്നീ ഇടവകകളിലും സ്തുത്യർഹമായ രീതിയിൽ പൗരോഹിത്യശുശ്രൂഷ നിർവ്വഹിച്ചു. സി.എം.ഐ. സഭയുടെ ജർമ്മനിയിലെ ആദ്യത്തെ കോഡിനേറ്ററായിരുന്നു, താന്നിയിലച്ചൻ. 2020 മുതൽ വാർദ്ധക്യസഹജമായ ആരോഗ്യപ്രശ്നങ്ങളാൽ കാഞ്ഞിരപ്പള്ളി പ്രശാന്ത് ഭവനിൽ വിശ്രമിച്ച് വരികെ കോവിഡ്-19 ബാധിതനായി മെയ് 10-ാം തീയതി നിത്യസമ്മാനത്തിനായി വിളിക്കപ്പെട്ടു.

ബഹു. ജേക്കബ് താന്നിയിൽ അച്ചൻ ദീർഘകാലം ജർമ്മനിയിൽ അസിസ്റ്റന്റ് വികാരിയായും, വികാരിയായും ജോലി ചെയ്തു. ഇക്കാലയളവിലൊക്കെയും അദ്ദേഹം മനസ്സിൽ സൂക്ഷിച്ച

ഒരു സ്വപ്നമായിരുന്നു സേവാഗ്രാം - ബുദ്ധിമാന്ദ്യം സംഭവിച്ച കുട്ടികളെ താമസിപ്പിച്ച് പഠിപ്പിക്കുക; അവരെ മുഖ്യധാരയിൽ എത്തിക്കുക. ബുദ്ധിമാന്ദ്യമുള്ള കുട്ടികൾക്ക് താമസിച്ച് പഠിക്കാനും കളിക്കാനും ജോലിചെയ്യാനും പ്രകൃതിയോട് ഇണങ്ങി ജീവിക്കുവാനും ഉതകുന്ന തരത്തിൽ വിശാലമായ സ്ഥലസൗകര്യങ്ങളോടുകൂടിയാണ് സേവാഗ്രാം എന്ന സ്ഥാപനത്തെ 1990-ൽ ജേക്കബ് അച്ചൻ വിഭാവനം ചെയ്തത്. നാട്ടിലെത്തുമ്പോൾ തന്റെ അവധിക്കാലം മുഴുവൻ ജേക്കബ് അച്ചൻ ഈ കുട്ടികളോടൊത്താണ് ചെലവഴിച്ചിരുന്നത്. ജർമ്മനിയിലുള്ള ഇടവക ഭരണത്തിനുശേഷം നാട്ടിലെത്തി 2014 മുതൽ 2016 വരെ ബഹു. ജേക്കബ് അച്ചൻ സേവാഗ്രാമിന്റെ ഡയറക്ടറായിരുന്നു.



ഫാ. ജോൺ നാരകപറമ്പിൽ സി.എം.ഐ.
(1933 - 2021)

ജനനം	: 03/07/1933	വ്രതം	: 08/12/1955
തിരുപ്പട്ടം	: 17/05/1962	മരണം	: 11/05/2021

സി.എം.ഐ. കോട്ടയം സെന്റ് ജോസഫ് പ്രവിശ്യാഭവനാംഗമായിരുന്ന ബഹു. ജോൺ നാരക പറമ്പിലച്ചൻ (88) 2021 മെയ് 11-ാം തീയതി രാവിലെ 6.15-ന് കാഞ്ഞിരപ്പള്ളി മേരിക്യുൻസ് ആശുപത്രിയിൽ വച്ച് നിര്യാതനായി. മൃതസംസ്കാര ശുശ്രൂഷകൾ മെയ് 12-ാം തീയതി രാവിലെ 11 മണിക്ക് കൂരൂനാട് വിശുദ്ധ അന്നാമ്മയുടെ ആശ്രമത്തിൽ പ്രൊവിൻഷ്യൽ ജോർജ്ജ് ഇടയാടിയിലച്ചന്റെ മുഖ്യകാർമ്മികത്വത്തിൽ നടത്തപ്പെട്ടു. തന്നോടുബന്ധപ്പെടുന്ന ഏവർക്കും സ്വീകാര്യനും ഏവരെയും നിഷ്കളങ്കമായി സ്നേഹിച്ചിരുന്ന വിശാലഹൃദയനും സഭാസ്നേഹിയും സേവനതല്പരനും ആയിരുന്ന ജോണച്ചൻ തീക്ഷ്ണമതിയായ ഒരു സി. എം.ഐ. സന്യാസ വൈദികശ്രേഷ്ഠനായിരുന്നു.

1952-ൽ സി.എം.ഐ. സഭയിൽ സന്യാസാർത്ഥിയായി പ്രവേശിച്ചു. 1955 ഡിസംബർ 8-ന് ആദ്യവ്രതവും, 1962 മെയ് 17 ന് വൈദികപട്ടവും സ്വീകരിച്ചു. ജോണച്ചൻ ചെത്തിപ്പുഴ, തിരുവനന്തപുരം ക്രൈസ്റ്റ് നഗർ, മുട്ടാർ എന്നീ ആശ്രമങ്ങളിൽ പ്രൊക്കുറേറ്ററായും കന്യാകുമാരി മിഷൻ റീജനൽ സൂപ്പീരിയറായും എറണാകുളം പൊതുശ്രേഷ്ഠഭവനത്തിൽ ധനകാര്യ വകുപ്പുസെക്രട്ടറിയുടെ സഹായിയായും സേവനം അനുഷ്ഠിച്ചിട്ടുണ്ട്. 1975 മുതൽ 1990 വരെയുള്ള കാലഘട്ടത്തിൽ അദ്ദേഹം പുതുപ്പള്ളിയിൽ പ്രവിശ്യാഭവനാംഗമായി പ്രവിശ്യയുടെ സാമ്പത്തിക കാര്യങ്ങളുടെ തലവനായി സേവനം അനുഷ്ഠിച്ചു. 1990 മുതൽ അദ്ദേഹം കോട്ടയത്ത് പ്രവിശ്യാഭവനാംഗമായിരുന്നു. ഈ കാലയളവിൽ അദ്ദേഹം കോട്ടയം പ്രവിശ്യയെ വികാർ പ്രൊവിൻഷ്യാളായും ധനകാര്യസെക്രട്ടറിയായും പ്രവിശ്യാ ഓഡിറ്ററായും സേവിച്ചിരുന്നു. ധനകാര്യവിഷയത്തിൽ അദ്ദേഹത്തിനുണ്ടായിരുന്ന പ്രാവീണ്യം സഭക്ക് ആകമാനം

എന്നും മുതൽക്കൂട്ടായിരുന്നു. 2018 മുതൽ വാർദ്ധക്യസഹജമായ ആരോഗ്യപ്രശ്നങ്ങൾ കാരണം കാഞ്ഞിരപ്പള്ളി പ്രശാന്തഭവനിൽ വിശ്രമിച്ചുവരികെയാണ് ആകസ്മികമായി ഈ മെയ് 11-ാം തീയതി അദ്ദേഹം നിത്യസമ്മാനത്തിനായി വിളിക്കപ്പെടുന്നത്.

അജപാലനശുശ്രൂഷകൾക്ക്, പ്രത്യേകിച്ചും അനുരഞ്ജന കുദാശപരികർമ്മം ചെയ്യുന്നതിന് എപ്പോഴും സംലഭ്യനാകുവാൻ അദ്ദേഹം ശ്രദ്ധിച്ചിരുന്നു. ജോണച്ചൻ ഒരു വലിയ ദിവ്യകാരുണ്യഭക്തനും മരിയഭക്തനുമായിരുന്നു. മണിക്കൂറുകൾ ദിവ്യകാരുണ്യസന്നിധിയിൽ പ്രാർത്ഥനാനിരതനായി കഴിച്ചിരുന്നു. പൊതുജനങ്ങളോടുകൂടെ ദിവ്യബലി അർപ്പിക്കുന്നതിനും പ്രത്യേകം തല്പരനായിരുന്നു. പഠിച്ചൊരുങ്ങി വചനസന്ദേശങ്ങൾ നൽകിയിരുന്നു. ധാരാളം ആളുകൾ ജോണച്ചനിൽ നിന്നും ആത്മീയഉപദേശങ്ങൾ സ്വീകരിക്കുവാൻ വന്നിരുന്നു. സന്ന്യാസസമൂഹ ജീവിതത്തിനും കൂട്ടുകാരെക്കൂടെ ഉന്നത നൽകിയിരുന്ന അദ്ദേഹം കളി കളിലും സമൂഹ പ്രാർത്ഥനകളിലും ഉല്ലാസസമയങ്ങളിലും ഒരു നിറസാന്നിധ്യമായിരുന്നു.

FINAL THOUGHT





Rev. Fr. Prior General and General Council with the newly elected Mother General and General Council of CMC Congregation



**“IS PRAYER YOUR
STEERING WHEEL
OR YOUR SPARE
TYRE?”**