

Carmelasandesam

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CMI NEWS & VIEWS





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Message



As Carmelites, we CMIs are people responding to an extraordinary love- the love of God. We learn how to love and serve first and foremost from God's example. In the Old Testament the Lord loved and served His people through the prophets. In the New Testament God's love for the human family was revealed in the Good News delivered in the preaching and person of Jesus of Nazareth, Son of God and Son of Man. We are called to serve because Jesus, to whom we give our allegiance, has invited us into his service: 'Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour.' (John 12:26).

Our devotion to our Lady of Carmel, mother of Jesus inspires our service. We find Mary as God's 'handmaid' or 'servant' (Luke 1:38), the 'first among the humble and poor of the Lord.' Mary was totally open to whatever service God asked of her because she possessed purity of heart and a spirit of openness to God. The service she undertook was not of her choosing; rather, in her Magnificat song of praise to God we hear that she possessed a spirit of obedience that embraced God's will and enabled her to stand in solidarity with the poor.

Mary was Jesus' perfect disciple and therefore the most reliable model of all that we desire to be. Like Elijah, Mary served through her relationships; she was a tender wife to Joseph, a loving mother to Jesus, and a considerate cousin to Elizabeth.

Mary was at the service of her son, as mother and disciple. Mary is constantly at the service of her son's Church, always attentive to its needs. Just as she interceded with her son at the wedding in Cana - 'they have no more wine' (John 2:3) - so Mary asks Jesus for all the graces we need.

As a congregation, specially dedicated to the Mother of Carmel, the best tribute we as Carmelites can render Mary, our mother and sister, is to imitate her life of care for others.

I wish all the greetings of the feast our Lady of Mount Carmel and submit all the intentions of the Congregation through her strong intercession to the Sacred Heart of Jesus

Fr Thomas Chathamparampil CMI

Prior General

Editorial



Life is a journey. That is a metaphor used to describe this most exciting and incomprehensible mystery and wonder called life for times immemorial. For some the duration of this journey may be long; for some short; yet for some others too short.

We don't know what is the logic used by God - the travel planner cum travel agent - to decide that. After all, does the duration matter so much? Still further, is there anything so special about the phenomenon we call time? Does it really exist? When I was traveling from Kochi to Ghana via Doha, Khatar, halting in between at Windhoek, Namibia, this question came back to my mind again. Time zones change as we depart from a place. What I call 5 pm at Kochi is 2.30 pm at Doha, 1.30 pm at Windhoek and 11.30 am at Accra. If we go further west and east it changes further. When I go to sleep in India people in America may be getting up only, in the morning. Within India itself while it is 6 am and the sun is just rising, in Arunachal sun has already risen at 4 am.

The concept of time has importance only in the context of convenience and convention. By saying thus, I am not planning to belittle the importance of time table or adherence to it. It is needed for the strength and discipline of any society and community. Yet, when we consider life in its totality, the duration of it is not of much importance. "How" of it is more important than "how much" of it. One may be blessed with 283,82,40,000 seconds (90 years) in life, but another one may be given only 104,06,88,000 seconds in life (33 years). Does the number of seconds add much value to the first one's life except in the light of "how" he spends it?

Jesus had only about 100 crores seconds in his life while Caiphas and Pilate might have had about 150 crores seconds in their life (just an assumption). How we spend what is in our haversack is more important than how much we have in it. Our petty interests and pettier quarrels for crumbs of power and appeasement of inflated ego are in fact meaningless when we realise the relativity of time and unimportance of duration. Those open hands of Jesus nailed on the cross calls out to us about the utter meaninglessness of those who spend their whole life clenching on to their pleasures, possessions, and power in this small and short bubble called life.

In this edition of Carmelasandesam the theme is our 'Education Apostolate'. Other articles are also included for your reading and reflection. Have a good reading time.

Fr. Martin Mallath CMI

General Councillor for Education and Media



Message from Pope

“Early in the morning Jesus came again to the temple; all the people came to him” (Jn 8:2). These words introduce the story of the woman caught in adultery. The background is serene: it is morning in the holy place, in the heart of Jerusalem. At the centre is are the people of God , who are looking for Jesus, the Master, in the courtyard of the temple: they want to listen to him, because his words are insightful and heartwarming. There is nothing abstract in his teaching; it touches, frees, transforms and renews real life. Here we see the “intuition” of the people of God ; they are not satisfied with the temple built of stones, but flock around the person of Jesus. In this passage, we can see the believers of every age, the holy people of God.

In the presence of those people, Jesus takes his time: the Gospel tells us that, “he sat down and taught them” (v. 2). Yet, there are empty seats in that school of Jesus. Absent are the woman and her accusers. Unlike the others, they did not go to the Master. They all have their reasons: the scribes and the Pharisees think that they already know everything and do not need the teaching of Jesus; the woman, on the other hand, is lost and confused, someone who went astray looking for happiness in the wrong plac-

es. They were absent for different reasons, and the story will end differently for each of them. Let us reflect on these “absentees”.

First of all, let us consider the accusers of the woman. In them, we see a reflection of all those who pride themselves on being righteous, observers of God’s law, decent and respectable people. They disregard their own faults, yet they are very concerned about those of others. They go to Jesus: not with open hearts to hear his words, but “to test him and to have some charge to bring against him” (v. 6). This reveals the inner thoughts of these cultivated and religious people, who know the Scriptures and visit the temple, yet subordinate this to their personal interests and do not resist the evil thoughts brewing in their hearts. In the eyes of the people, they appear to be experts in things of God, yet they fail to recognize Jesus; indeed, they view him as an enemy to be eliminated. To achieve this, they set before him someone they scornfully refer to as “this woman”, treating her as a thing, and publicly denouncing her adultery. They call for the woman to be stoned, and pour out on her all their hostility to the compassion shown by Jesus. And they do so under the cloak of their reputation as devout and religious men.

Brothers and sisters, these Gospel personages remind us that at any time our individual and communal religiosity can conceal the worm of hypocrisy and the urge to point the finger at others. We can always run the risk of failing to understand Jesus, of having his name on our lips but denying him by the way that we live. Even as we raise banners displaying the cross. How, then, can we prove whether or not we are true disciples of the Master?

By the way we regard our neighbour : whether we do this with a look of mercy, as Jesus shows us today, or with a look of judgement, even contempt, like the accusers of the Gospel, who present themselves as God’s defenders but who fail to realize that they are trampling on their sisters and brothers. Those who believe they are upholding the faith by pointing their finger at others may have a certain “religiosity”, but they have not embraced the spirit of the Gospel, for they disregard mercy, which is the heart of God.

To understand whether we are true disciples of the Master or not, we need to think about how we view ourselves. The accusers of the woman were convinced that they had nothing to learn. Their outward appearance was impeccable, yet they lacked the truth of the heart . They represent those believers who in every age make faith part of their façade; they present an impressive and solemn exterior, yet they lack interior poverty, the greatest treasure of the human heart. For Jesus, what really counts is openness and docility on the part of those who do not consider themselves secure, but recognize their need for salvation. It is good for us then, whenever we pray, but also whenever we participate in lovely religious services, to ask ourselves if we are truly attuned to the Lord. We can ask him straightaway, “Jesus, here I am with you,

but what is it that you want from me? What is in my heart, in my life, that you want me to change? How do you want me to regard others?" Praying like that will do us good, because the Master is not content with appearances; he seeks the truth of the heart. Once we open our hearts to him in truth, he can work wonders in us.

We see this in the woman caught in adultery . Her situation seemed hopeless, but then a new and unexpected horizon opened up before her. She was insulted and awaiting merciless judgment and severe punishment. Yet to her amazement, she finds herself acquitted by God, who points her to a future she did not at all anticipate: "Has no one condemned you?" — Jesus says to her — "Neither do I condemn you; go, and do not sin again" (vv. 10.11). What a difference there is between the Master and the woman's accusers! They cited the Scriptures to condemn her; Jesus, the very Word of God, completely rehabilitates the woman, restoring her hope. From this story, we learn that any judgment that is not inspired and moved by charity only serves to make things worse for those who receive it. God, on the other hand, always leaves room for second chance; he can always find paths that lead to liberation and salvation.

Forgiveness changed that woman's life. Mercy and misery embraced. Mercy and misery met there, and the woman's life changed.

We can even speculate whether, after being forgiven by Jesus, she was able in turn to forgive others. Perhaps she even came to see her accusers no longer as harsh and wicked men, but as the means that led to her encounter with Jesus. The Lord also wants us, his disciples, his Church, likewise forgiven by him, to become tireless witnesses of reconciliation. Witnesses of a God for whom the word "irredeemable" does not exist, a God who always forgives. God always forgives. We are the ones who get tired of asking for forgiveness. Our God is a God who never stops believing in us and always gives us a chance to start anew. There is no sin or failure that we can bring before him that cannot become the opportunity for starting to live a new and different life under the banner of mercy. There is no sin that cannot be treated in this manner. God forgives everything. He forgives every sin.

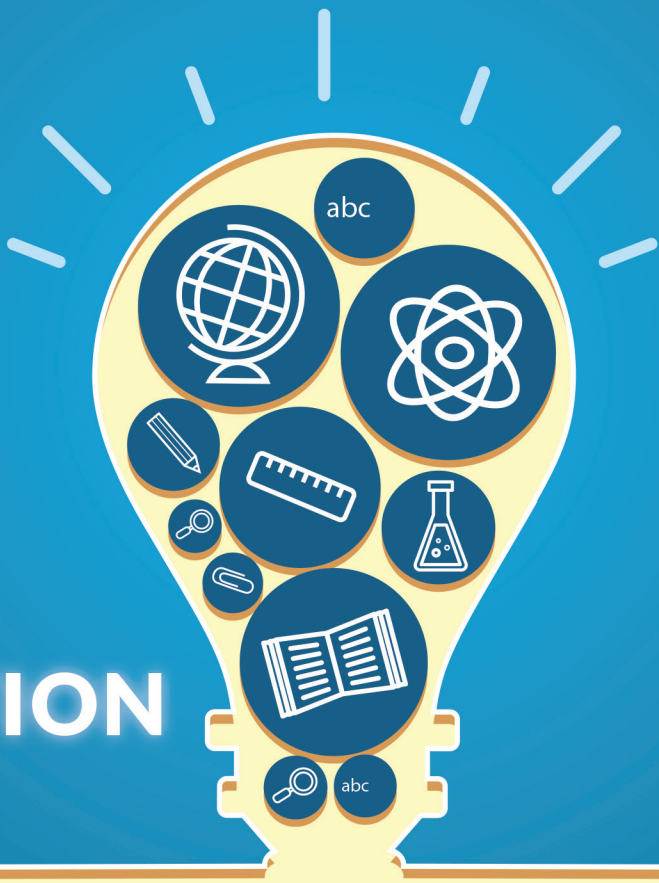
This is the Lord Jesus. We truly know him when we experience his forgiveness, and when, like the woman in the Gospel, we discover that God comes to us through our inner woundedness. That is indeed where the Lord loves to make himself known, for he came not for the healthy but for the sick (cf. Mt 9:12). Today, that woman, who found mercy amid her misery and who went away healed by Jesus' forgiveness, invites us, as Church, to return to the school of the Gospel, to learn from the God of hope who never ceases to surprise us. If we imitate him, we will not be inclined to focus on condemning sins, but on setting out with love in search of sinners. We will be content with those already present, but will go out in search of those absent. We will not go back to pointing fingers, but will start listening. Brothers and sisters, this is what Jesus teaches us today by his example. ●



THEME
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EDUCATION THE UNIQUE LEGACY OF CMI CONGREGATION



Fr. Jose Kuriedath

While I was collecting the data for writing the history of our Congregation, for which a committee had been constituted during 2008-14, and later while writing my small book, Chavarayude Charismayum CMI Charisavum, I happened to note nine major types of ministries initiated by our founding fathers from the beginning of the Congregation. These were: (i) establishment of seminary and priestly formation, (ii) preaching, (iii) school education, (iv) press apostolate, (v) catechumenates and evangelization, (vi) establishment of women's congregation and education of girls, (vii) reunion move-

ment, (viii) charity and social ministry, and (ix) spread of devotion to the Mother of Carmel. Of these nine ministries, six were directly or indirectly aimed at education in its most comprehensive sense, i.e., for enlightening and empowering the people of Kerala.

Our Charism to Enlighten

To understand the importance the founding fathers gave to education – theological, religious, spiritual and secular, we have to turn our eyes to the then society of Kerala. All the three regions, Travancore, Cochin and Malabar, of what later

became the State of Kerala, were literally in darkness in the 19th century, i.e., when our Congregation was founded. The present generation which looks at our society in the 21st century cannot easily understand or imagine its grim condition two centuries ago.

The whole society was practically illiterate as literacy was limited to the male members of the upper castes alone. Due to illiteracy, there was widespread ignorance too. Both together provided a fertile ground for all kinds of superstitions. And the most cruellest and all-enveloping social evil was the stifling grip of caste prejudices and consequent discriminations with its evil practices of untouchability, unapproachability, unseeability etc., which divided the society into small islands, preventing all social interactions among them. As we know, a divided society incapable of interacting and working together cannot garner enough moral and social stamina to produce any good. Besides the discrimination, the rigid caste system totally prevented social mobility. Every individual born into a particular caste or subcaste was condemned to live within its narrow confines observing social restrictions regarding practically all aspects of life like the dress or jewelry one can wear, the type of house or hut one can live in, the kind of food one may eat, the job he or she can do, the manner in which one can physically or socially move about and so on. In other words, the Kerala society was not only unenlightened but also immobile within the cage of a steely and rigid caste system. That was why Swami

Vivekananda was constrained to call it a lunatic asylum.

As a base to such division lay a very distorted and defective picture of God each group in the society maintained; this God seemed to be a partisan God exclusive to each group and unwilling to reach out to other groups, a picture quite opposite to the one taught by Jesus through his Gospel. History shows that each caste or subcaste in the community had its own specific deity; the places and modes of worship of these deities were also different. The Gospel vision of God as a universal Father of all as taught by Jesus had not permeated fully even within the Christian community, since the Bible was not translated into the local language in those days. So even the Christians lived and behaved as if they are one among the numerous castes with their own special God.

Our founding fathers were, as we know, well-informed and well-formed Malpans (Doctors) of our Church in their times, so much so that the bishop was reluctant to allow them to lead a life of seclusion and solitude, as they desired in the beginning; he feared that there would be less leaders to teach and guide the people.

As soon as the first fathers came together into a community of prayer, study and mission, their new way of life began to enlighten and empower themselves with the word of God which they easily translated into concrete guidelines for their own life and that of the people. We may believe that they meditated on the person and mission of Jesus in the context

of the then Kerala society. In the midst of the all-enveloping darkness of ignorance and superstitions on the one side and the weakening caste-based divisions and subdivisions of the society on the other, what touched and inspired them most, it seems, was the person of Jesus praying on the mountain and proclaiming God's kingdom to the multitudes, as our Constitutions remind us. Hence, they responded enthusiastically to the call to 'continuously transform themselves into Christ, the true Teacher' (Rfr. C 79). In other words, they began to enlighten and empower the Kerala society that was dark and weak through manifold ministries, which became the charism of our Congregation. The word, 'charism' originates from charisma which chiefly means creativeness and consequent spiritual and moral power of a person. The founding fathers, and particularly St. Chavara, was a man with an extraordinary measure of charisma. That was why he was capable of taking initiatives to start several ministries for transforming the Kerala society into a genuine Kingdom of God.

Means to Enlighten

The inspiration to enlighten and empower the people of God persuaded them first to take upon themselves the pastoral responsibility of preaching the Word of God, which took different forms like retreat preaching, Sunday homilies, catechumenates and so on, none of which ever existed in the Kerala Church till then. We should remember that the Catholic community in Kerala did not have any kind of systematic religious education in those days, as it has today. Nor

did it have any means to acquire such knowledge from other sources, since the people in Kerala were mostly illiterate or just marginally literate. In the absence of printing technology, the church or the society could not provide even the basic materials for reading and acquiring knowledge. The scarce manuscripts that existed here and there, whether of religious or secular information, were not accessible to the public, except perhaps to a few privileged. So oral communication was the only effective means to spread the knowledge of any kind. That is why the few informal schools that existed then relied on just this method for the transmission of knowledge (othal). Our founders used this method of oral transmission of knowledge profusely for the benefit of the people.

Realizing the importance of well-educated priests in forming an enlightened Christian community, the founding fathers started as early as 1833 a seminary at Mannanam after the model of the seminaries in the western countries. They knew the limitations of the Malpan system, which relied on just one teacher with little academic structure; instead, they wanted to provide systematic theological formation to future priests in a well-organized seminary in which several teachers would live together and teach with the help of necessary educational infrastructures. This shows their concern for grooming a sufficiently knowledgeable Christian community in the Kerala Church. We can be legitimately proud of the fact that this Mannanam seminary which functioned as the common study

house for the seminarians of the diocese as well as of the religious community, became the mother of all future seminaries in the Syro Malabar community; initially it branched off to Puthenpally and later to Mangalapuzha for the diocesan seminarians and to Chethipuzha and Bengaluru for the CMI community. Today, Mannanam can proudly claim to be the mother of more than a dozen major seminaries of the Syro Malabar community spread over different parts of India.

The starting of a Sanskrit school attached to Mannanam monastery in 1846 at a time when English education was denied to the Catholics, and the launching of a movement to start schools attached to every parish from 1864, the establishment of a printing press after laborious experiments at a time when the print media was in its infancy in this part of the country were also their bold attempts to enlighten the community and thereby eradicate ignorance, superstitions and social evils. Almost all the first fathers of our Congregation were considered outstanding priest-leaders of the community due to their extraordinary knowledge in matters of religion as well as of secular world. Thus, we can clearly discern a distinct aim and effort on the part of the first fathers to educate the community and thereby encourage them to lead an enlightened Christian life.

Though catechumenates were chiefly for instructing the members of the lower castes in the basics of Christianity, it also provided basic knowledge in reading, writing and arithmetic, thus becoming the forerunners of the later formal

schools attached to churches.

Instead of the idea of sectarian gods, which supported the divisions and sub-divisions of the society, St. Chavara took upon himself the responsibility of spreading the picture of God as a loving Father of all people irrespective of caste or group affiliations. He called God and even Jesus as Appan, the endearing Malayalam word for Father, which beautifully translates the Gospel vision of God, taught by Jesus. St. Chavara's writings, particularly his discourses with God the Father in Dhyanasallapangal and Atmanuthapam, resonate the Abba consciousness of Jesus himself, which had revolutionized the narrow OT vision of God as the savior and protector of a group, i.e., the Israelites. (Rfr. Atmanuthapam, Dhyanasallapangal).

The establishment of the first indigenous religious congregation for women in co-operation with Fr. Leopold Beccaro and the starting of an Educandat (School) under the supervision of the first convent were unprecedented steps for the enlightenment and empowerment of women. First, in a society that had never recognized unmarried women living away from home, the very idea of a convent where women alone live in prayer and community life was an unimaginably novel endeavour. Second, at a time when women were not allowed to go out of home either for education or for work, the attempt to teach the girls the basics of knowledge and train them for jobs was also a pioneering step for women's empowerment.

Called to Empower

Not only did our founders enlighten our society, they took the initial steps to empower it also, which the succeeding social reformers of Kerala took up and led to its full realization. In the words of St. Chavara, our society of the 19th century was an infertile (macchi) place, incapable of producing any significant good. The major steps they took to empower it and make it fertile were: the spread of the idea of God as universal Father of humankind, starting of house of charity to look after the weak and the aged, instructions on moral education (Oru Nalla Appante Chavarul), and re-union movement. This article does not intend to go deeper into these aspects of their ministries.

Our Responsibility Today

Regarding the above noted twin charisms, our Constitutions state that “Christ praying on the mountain and proclaiming God’s kingdom to the multitudes, identifying himself with the poor and always obeying the will of the Father is the supreme model according to which we have to form ourselves and also help the new members accepted into our community attain God-realization (iswaranubhava) through continuous transformation into Christ, the true Teacher (sadguru) (C 79). Veritatis Gaudium, the Apostolic Constitution on ecclesiastical education says the same in the following words: “The joy of truth expresses the restlessness of the human heart until it encounters and dwells within God’s Light, and shares that Light with all people (Cf. Augustine, Conf. X, 23.33; I, 1, 1). For truth is not an ab-

stract idea, but is Jesus himself, the Word of God in whom is the Life that is the Light of man (cf. Jn 1:4), the Son of God who is also the Son of Man. He alone, ‘in revealing the mystery of the Father and of his love, fully reveals humanity to itself and brings to light its very high calling’ (Gaudium et Spes 22)” (VG 1). Accordingly, the Church demands that the consecrated persons receive spiritual, intellectual, communitarian and apostolic formation so that they can be effective witness to Jesus and his Gospel in the modern times (Pope Francis to the Union of Superiors General on 29.11.2013).

Thus, from the life and activities of our founders and their vision we may surmise that they considered the enlightenment and empowerment of the general society and particularly the Christian community as their special responsibility or charism. They utilized their spiritual energy flowing from their God-experience as the chief resource for such a ministry. The subsequent history of our Congregation of almost two centuries reveals that our fathers were engaged in manifold ministries like education, preaching, publication etc. for maintaining this legacy and providing the much wanted leadership in bringing about the needed transformation of the society in the following years. Today, through hundreds of churches, chapels, schools, colleges, cultural centres, self-help groups etc. we are also continuing the same twin ministry throughout India and abroad.

Grooming Creative Intelligence

Our founding fathers took the pioneer-

ing steps for the different kinds of ministries with a great deal of creativity, unheard till then in a stagnant society. The innovativeness and farsightedness they manifested should be shown by us in ever new ways in the twenty-first century. If spreading of literacy and basic education was a revolutionary and innovative step then, today the same innovativeness demands from us new expressions.

Take for example formal education. In the past, if the mere opening of access to knowledge itself was revolutionary, today it is no more so. Modern education, whether secular or religious, demands not mere accumulation of the knowledge developed and stored in the past but also sufficient capability to innovatively utilize the acquired knowledge and even to create new knowledge. In antiquity, there was nowhere people could store the treasure of knowledge except in their own memory. The memory of the teacher was the chief storehouse of knowledge, and as the teacher distributed a small portion of it to his pupils, the latter grasped it from his mouth (Gurumukh), retained it in his own memory and reproduced it whenever and whichever way it was demanded from him. Thus, grasping, retaining and reproducing became the key dynamics of intellectual development, which was chiefly a function of the memory. This method of education that existed in the small schools of ancient Kerala was used for transmitting religious knowledge in the Malpanates also.

Today, however, knowledge is literally on our fingertips. It is available universally – to all everywhere and at any time. That

is the effect of knowledge revolution, which means that the creation of knowledge and its acquisition are no more the monopoly of a few. Knowledge is being created very fast in modern times and can be picked up by any one at any place. Hence, keeping knowledge in memory has become less necessary. Moreover, if the creation of knowledge was the rare gift of a few at precious moments, today there is need to create and update knowledge constantly.

So, there has occurred a paradigm shift in education all over the world. Nurturing the capacity to create knowledge rather than the ability to acquire knowledge has become the most important aspect of intellectual development. Though we need several types of infrastructure facilities to create knowledge, the most important equipment needed is creative intellect itself. Intellectual creativeness consists in the capacity for critical reflection – asking hitherto unasked questions and searching for answers.

Humanization the Beginning of the Kingdom

The kingdom of God, as the Gospels envisage, is a special lifestyle that Jesus wanted to bring about among his followers. The kingdom he proclaimed and began on earth is essentially a community marked with justice and peace; its foundation lies in the loving and wholesome, lively and vibrant relationships among the members the society and towards God. That is why Jesus claimed that he had come so that we “have life and have

it abundantly” (Jn 10:10). However, taking into account the fact that many were in fact denied to have life in abundance, Jesus declared that the Spirit of the Lord was given to him and God had anointed him ‘to preach good news to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed and to proclaim the acceptable year of the Lord’ (Lk 4: 18). He hoped that, in such a liberated society, the lifestyle of his followers would be characterized by everlasting Shalom and the whole world would be attracted to it due to its beauty. Thus he dreamed that there would be “one flock and one shepherd”. The special characteristic of this flock would be the acceptance of God as the Father and of themselves as His children. It would be a grand family of God.

The Indian society and most of the societies around the world where we do ministries had and still have many millions who are ‘blind and lame’ yearning for enlightenment and empowerment, and ‘captives’ longing for liberation. As we know, several kinds of inner blindness and powerlessness, and consequent oppression exist in all societies; we are familiar with the economic, social, political and cultural expressions of such a situation. But what we notice every day is just the periphery, the outer manifestations. The core of blindness and powerlessness lies in the inability to think and act for oneself and get out of the conditioned thinking patterns imposed by powerful interest groups who benefit from and enjoy the status quo. In simple words, the founda-

tions of the present oppressions and exploitations lie in the “culture of silence” of the majority sustained by ignorance and fright.

If one studies the history of the Indian Church and most of the developing countries, one would know that it is chiefly through the initiatives taken by the Church that people began to develop the ability to think creatively and act responsibly; thus the Church has been functioning as an instrument for the inner liberation and empowerment of several crores of people. For millions, acquisition of knowledge has widened their mental horizons; training in free thinking has empowered them. If the missionary involvement has been successful in this process in any part of the world, the seeds of a just society have already been sown there, even if not fully efficiently and effectively. And the kingdom has begun to sprout there, even if there are not many baptized Christians and ecclesiastical institutions.

And it is this service to the Gospel (the good news of a just society) that we are called upon to do as the members of the CMI Congregation and the sons of St. Chavara, the great spiritual and social reformer. In other words, we have to become, first and foremost, spiritually and religiously enlightened and empowered CMIs. In continuation of GS 37 which called upon all members of the Congregation ‘to be good educators capable of imparting new vision and employing effective methods in the apostolate’ (No.33), and ‘to foster our legacy and give leadership in theological education

wherever we are called upon' (35), let us maintain our leadership in this special area of apostolate.

Let me add two corollaries to this rather long reflection. In order to maintain as well as develop further this legacy of education, especially with its special characteristic of creativity, we need to get full and whole-hearted commitment of the staff, particularly the faculty. A deep commitment beyond the demands of rules and regulations alone can ensure constant and collective effort for attaining the above goal. It is not enough that our educational institutions have teachers who do efficient job, nor is it enough that they excel in the field of their specialization and become professionals, but we need people who consider education as a call from God, a vocation; we must get teachers who find satisfaction in grooming the personality of the next generation, sparing no pain. So, apart from qualifications and eligibility, we must ensure suitability in the process of selecting the teachers.

Secondly, such deep commitment and collective effort will emerge only in a family atmosphere marked with comfortable inter-personal relationship. The teachers should be able to feel that the educational institution is their second home or extended family. Only a congenial and comfortable social and psychological ambience will support committed work. Though every member of the faculty should contribute to sustaining such an ambience, the management and the

priest-teachers should take initiative to maintain it and constantly get over any hurdles that come in the way in any kind of human collectivity.

Holistic Formation

It was noted from the beginning that education is the process of enlightening and empowering the personality. However, the reflections in this article were chiefly focussed on the enlightening aspect; the other legacy of empowering was just mentioned in passing. Similarly, it may be just noted here that empowerment through modern education entails emotional maturity as well as strong value education so that the individual attains capability to take decisions not merely with enlightened mind but also with empowered will and responsibility. And one who is going to live in the modern society should be able to act with a commitment to some of the important modern values such as respect for gender equality, love for life and nature, concern for the poor and the marginalized, commitment to religious harmony and respect for all religions, and special interest in collective and cooperative works rather than individualistic and competitive efforts.

Let this unique legacy of the CMI Congregation inspire and motivate all of us, especially those who are engaged in the field of education apostolate, and may St. Chavara shower his blessings on us as we begin our decennial preparations for the celebration of the bicentenary of the Congregation. ●

THE IMPORTANCE OF NETWORKING AND DELEGATION

IN THE MANAGEMENT OF CATHOLIC INSTITUTIONS OF HIGHER EDUCATION



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This paper takes a close look at the present-day trends of networking and delegation in Higher Education Institutions (HEIs). Based on the literature, the researcher examines these against the backdrop of the long-term vision of Catholic institutions to see whether these powerful managerial tools can be used effectively to realize this vision. The paper suggests ways by which Catholic HEIs can harness these tools in ways that will enable them to stand shoulder-to-shoulder with the best institutions worldwide, in line with the Catholic mission and vision.

Introduction

Catholic institutions of higher education are in a quandary. On the one hand, they need to remain distinctive in their mission and vision, and on the other, they

need to remain competitive in an environment that has become increasingly business-like and commoditized. At first glance this leaves only two options open— one is to go against the present culture and take a sectarian stand, and

the other is to blend so completely with the latest trends that one is in danger of losing one's identity altogether. DeLorenzo (2022) suggests a third option for Catholic HEIs, i.e. to remain firmly rooted in a living tradition, and to engage critically and sympathetically with our most modern contemporaries.

This paper considers two contemporary managerial tools—networking and delegation – that have been very successfully adopted in the educational sector, and have opened huge opportunities for global progress in HEIs.

Networking

Networking possibilities have increased exponentially through distance learning technologies. This allows for greater cooperation among educational organizations and has vastly increased opportunities to create an integrated learning environment, and encourage sharing of common resources across institutions in order to improve overall education quality. namely the management, the students and the faculty.

According to Mozhaeva (2014) network partnerships contribute to the creation of unified supporting infrastructure like resource centres, unified services like library services and career guidance and the creation of network educational programmes like student exchanges and internships.

Models of network interaction take centralized and decentralized formats. The centralized form is when one HEI develops an educational program in which teachers of other HEIs can be involved on

the basis of a contract stating the details of the conditions of cooperation. The decentralized form is based on joint development and implementation of programs by two or three universities. The program is approved by each institution and students choose which modules they want to study and in what university. Finally, they are liable to get a certification from any one of the universities involved in the agreement according to their choice.

According to McCarroll (2013) the internet can now be viewed as a research network where knowledge is created and shared. This enables a “two-way knowledge exchange where students can not only obtain information from the internet but also contribute and upload knowledge to it.”

The influence of networking has been keenly felt in the sudden surge of collaborative research which has grown exponentially in the present century.

Based on the researchers on the possibilities of networking in the educational sector, we consider three key areas pertaining to the three major stakeholders in the education sector namely the managers of educational institutions, the students and the faculty respectively . They are- 1. Networking interaction models that have successfully activated collaboration of universities and educational institutions across regions as seen from Mazhaeva's and Boronenko's research among Russian institutions. 2.The use of social computing tools for shared learning which has completely changed the way education is conducted within col-

leges. Classroom interaction on a face-to-face basis is fast losing currency, and pales in comparison with the knowledge that is available at one's fingertips from the best sources across the world. 3. Collaboration in international research which is always considered as the backbone of higher education.

Let us consider the basic vision of Catholic HEIs and see how the networking capabilities will help enhance and achieve their vision in the dynamic education space of today.

The Catholic vision of education

Catholic institutions of higher education have been much sought after, for the quality of education they impart to the students. This is not confined to the curriculum alone. The Catholic vision of education encompasses the holistic development of personality along with academic and professional development. The mission statement of most Catholic institutions include the integral development of students and focus specially on empowering the underprivileged.

Many Catholic institutions are losing the will to remain distinctive in their mission due to the various utilitarian aspects that hold sway in today's educational market. Ranking parameters and career concerns have pushed these institutions to ignore the fundamental value of truth which is intrinsically connected to freedom, justice and dignity. De Lorenzo (2022) calls upon the well-endowed to support Catholic institutions by building up the less secure ones, in order to restore the Catholic identity and mission.

Pope Francis has been a strong proponent of the Catholic vision of education. Very often he repeats his appeal to politicians, administrators and educators alike to work towards more open and inclusive education, capable of patient listening, constructive dialogue and mutual understanding.

Networking in the context of the Catholic vision of Education

Based on the review of literature concerning networking, Let us consider on three important areas pertaining to the three major stakeholders in the education sector.

The first stakeholder-the managers of Catholic HEIs: When we successful network models across regions and Universities where open Universities were possible, students can choose from subjects across a number of institutions in the network, and finally receive a degree from the University of their choice within the network. These networks open great opportunities for the Catholic HEIs. We have several Catholic priestly orders who manage number of educational institutions under their banners. The Jesuits (Society of Jesus) have established world class institutions across the world and some of the best HEIs in India come under this order. Similarly Salesian HEIs are also spread globally. The indigenous Catholic priestly order Carmelites of Mary Immaculate (CMI) also have a similar spread of HEIs in India.

The advantages of networking can be adopted within HEIs under each order on a global basis. Institutions under a

common banner vary greatly in terms of ranking and stature. There are differences based on location and available resources. Networking enables institutions to dismantle the restrictions of time and space. Better utilization of resources such as courseware, faculty, library access, and much more can be shared to raise the standards of smaller HEIs within each network. Special subject expertise could be made available to those who require it irrespective of location.

Having adopted a robust networking model, the HEIs under a particular Catholic order could reframe their vision in line with the educational trends in the new world order. The global classroom has already become a reality. The pandemic has given further impetus to virtual classrooms. The managers of HEIs under different Catholic orders can strengthen the fabric of their educational network by adopting networking tools to connect their institutions. Academic excellence will then cease to be the property of a few elite institutes of learning, and will benefit the marginalized as well. Networking models can revolutionize the present educational system and put Catholic HEIs on the highway to progressive and futuristic trends, even while helping Catholic management to realize the vision of holistic and inclusive education.

The second stakeholder-the students: New ways can be introduced into the teaching-learning (T-L) process adopting social networking (SN) tools. Students who are the main inhabitants of the virtual world of networking are found to respond better when learning is facilitat-

ed through SN platforms. Effective T-L methodology can be commonly adopted across all institutions in a common network.

The third stakeholder- faculty: International research partnerships can be encouraged among globally dispersed institutions within the network. The growth possibilities through these efforts are incredible and institutions within a network will do well to look at these efforts as their stepping stone towards achieving the next level of growth, even as they fulfil the long term vision of Catholic HEIs.

Pope Francis (Vatican News 2018) has urged Catholic institutions to network with each other, so as to make them more effective by drawing on each one's intellectual and cultural strong points. He points out how networking unites fields of study, creates spaces for cultural encounter and dialogue, and makes schools educating communities.

Networking offers Catholic HEIs a great opportunity to grow their institutions. Catholic religious orders in the education sector have already established a number of institutions under their separate banners. The time is ripe to use networking facilities to set in motion a host of developments that will help these institutions to come out of their silos and benefit from the richness of the resultant interactions.

Delegation

Having examined networking and its models in an educational context, the researcher takes up another effective managerial tool, namely delegation, to see its

benefits in an educational organization.

According to Shah (2020) delegation is the process of assigning responsibility and authority for accomplishing the objectives of the organization.

However, the study of Yukl (2013) asserts that delegation means giving new responsibilities to the employees and more authority to perform the tasks satisfactorily. If this is not done to the required extent, it causes frustration, dissatisfaction and eventually leads to the slow or no organizational growth. Despite its recognition as an important tool, delegation is not a popular activity among managers.

Riegel (2019) feels that a number of managers understand the benefits of delegation but they don't practice it because they are confused about which responsibilities should be delegated, which would help the organization and which would provide learning experiences for their subordinates.

Good delegation skills involve picking the right person in terms of capability and interest. Once this is done, there must be clarity on responsibilities to be undertaken and the level of autonomy granted. Resources to accomplish the task must be made available, and checkpoints for feedback must be regularly clocked in.

London School of Management and Education (2018), in their blog on delegation speaks of delegation in an educational setting. When management and leadership allow a team or an individual staff the freedom and creativity to achieve strategic goals outlined by the insti-

tution, it is imperative that delegation insists on compliances to the outlined procedures accepted by the institution. The staff should be well acquainted with these. Effective communication is cardinal to the success of the process of delegation. Teams to whom responsibilities are delegated must be clear about what is expected to be achieved by them.

The organizational structure of the Church

The organizational structure of the Church grew from the earliest decades of its inception. We find its history recorded in the Acts of the Apostles which speaks of apostles, elders and deacons as the three steps of the hierarchy. The three-fold ministry of bishop, priest and deacon emerged from this and the role and function of each was clearly delineated. The principal source of power resided with the Bishop who became a representative of centralized authority. The power of this bureaucracy came to its zenith in the 12th and 13th century when it was considered in many ways similar to Weber's model of bureaucracy. To strengthen this, Canon Law was established, and this gave legal validity to the organizational structure.

In the light of this Littler (2007) describes the relationship structure within the Church – "Employment relationships in the Church are marked by a notion of vassalage. The vassalage of a priest to his Bishop is expressed in the service of ordination in which the ordinand places his hands between those of his liege Lord and makes profession of his obedience."

From bureaucratic antecedents to a de-centralized model

When considering the context of Catholic HEIs, it is now fairly evident that the Catholic managements consisting of priests, have spent their years of training, as well as their vocational experience within a mammoth centralized organization. As managers of educational institutions, they have little experience with the process of delegation. As a result, the management tends to keep within a safe zone of centralized authority within the educational institutions they manage.

However, delegation is vital to the growth of an educational institution. An institute of higher education cannot be compared to other business organizations in terms of the employees. The main group of employees comprises of faculty members, some of whom have rich and diverse experience in research and practice. Another group of employees belong to the staff, some of whom have specialized skills in computing and library sciences. Still others have acquired administrative acumen over their years of experience. Managers of Catholic HEIs are undoubtedly people of high education and experience. However, their hesitation to delegate appropriate tasks to suitable personnel will severely limit the achievement and growth of institutions.

Discussion

Catholic HEIs have some key strengths which put them in a superior position when compared to other HEIs managed by diverse business groups or other organizations. Firstly, they have a history

that dates back to the earliest stages of the commencement of education. In the Indian scenario, Catholic religious orders are credited with introducing education in its contemporary form in several parts of the country. This makes them rich in the experience of managing institutions and creating centers of excellence out of them.

Secondly, compared with their business counterparts who may also be managing similar institutions, they are unlikely to divert the profits from an educational institution to other business projects, as their mission is vocational rather than professional. This means that they are likely to be prepared for investments that will reap educational benefits for their institution.

A third strength is that they already have a network of educational institutions under a common management, and so implementation of required changes is an internal decision.

Keeping these in mind, the managers of HEIs under each Catholic order, must be able to find ways and means by which they can use their networking potential to lead to the maximum use of resources available, and also to create new resources that can be commonly utilized by institutions in a single network, or even among a group of networks. An example is a resource like a Faculty Training Centre. This has the advantage not only of being available to all faculty in the network, but also of ensuring common high standards of training. This will also help them carry out their mission of inclusive

and shared growth opportunities for all institutions equally.

One possible weakness of managers of Catholic HEIs that has already been discussed is their inexperience in delegation. The impact of this affects the growth of the institutions in a national and global context. Managers have to understand that they have access to a wealth of talent, skill, education and experience that can be utilized to bring great benefits to the institution. They have the responsibility to train the next level of leadership, and this too can be achieved only through delegation. There are certain checks and balances that should be put in place before one delegates important responsibilities to subordinates, but once that is in place it ensures adequate utilization of available resources. It improves the motivation levels of the employees in the organization and frees managers to formulate strategies that will enhance the growth of the institutions they manage.

At present, the managers tend to concentrate on the administrative issues of

a single institution under their care. This has the benefit of raising the standards of the institution, but eats into the precious time that managers have to concentrate on the growth of the network in the global space, using these useful managerial tools. Very often, we see that each institution stands alone in its reach for excellence. Through delegation and network communities, the benefits can be manifold and widespread, benefitting the wider sphere of institutions within the ambit of the management.

Conclusion

To sum up, I have given a detailed review of the tools of networking and delegation, and have also analyzed these in the context of the managers of Catholic HEIs. Discussions and suggestions on these will help the managers of Catholic HEIs to reframe their strategic position to encompass a more futuristic view. This will allow them to match the progress of competing institutions even while remaining firmly rooted in the long term Catholic vision of education. ●

“Christ does not force our will, He takes only what we give him. But he does not give himself entirely until he sees that we yield ourselves entirely to him” - St. Teresa of Avila



GENERAL ARTICLES



Our Early Professors of Philosophy at Dharmaram/DVK

Fr. Cyriac Kanichai

Fr. JANUARIUS CMI

(+ 28 - 03 - 1995)



To be frank, unlike our early CMI missionaries of Chanda, I do not have any first-hand knowledge about the admirably innovative, much applauded and exceedingly fruit-bearing missionary genius of MarJanuarius, the first Bishop of the Diocese of Chanda. I do have, though, lots of proud and vivid reminiscences about the person and message of Fr. Januarius as our Professor of Philosophy at Dharmaram in the late fifties.

On all counts Rev Fr. Januarius Palathurithil was one of the most leading Professors of the early School of Philosophy, Dharmaram. A born philosopher, so to speak, he was gifted with a mind remarkable for its exceptional ability for observation and attention, analysis

and synthesis, abstraction and articulation. Only very few could compare with Fr. Januarius in the art and method of handling metaphysico-logical topics with insight and imagination, assimilation and adaptation, clarity and comprehension, philosophic rigour and aesthetic elegance.

He taught us Philosophy (Logica Major/ Epistemology) not as an arid, abstract exercise of mere ratiocination, but as a deeply soul-stirring discipline belonging to the cognitive/mental fabric of Geisteswissenschaften (Sciences of the Spirit), to use an expression of Wilhelm Dilthey, a notable German thinker of Philosophy, History and Culture. Equally informative and interpretative, his philosophical discourses, so rich and deep, did often remind us of the truth enshrined in the celebrated words of Immanuel Kant: Conception without Perception is blind; Perception without Conception is empty.

He used to tell us: Mere accumulation of informations will make you only students of History of Philosophy; only by detecting, assigning and constituting meaning to what-is and what-is-not, to Being and Nothingness, you will start becoming philosophers!

After the mind of Sankara and Husserl respectively he too was of the stand that the tool of philosophy is vision (darsan) or intuition (Anschauung). He would often say: it is in Philosophy that we pass from the real to the true. That is the point of departure between Natural Science and Philosophy. The former is concerned with the detection of facts (= reality) whereas

the latter with the assignment or constitution of meaning (= truth).

He did also fully agree with Thomas and Heidegger that a philosopher has to be a person not merely of reason (Vernunft) but of intellect (Verstand), as philosophizing means 'inward reading' (intellecting = intus legere) or unveiling of the hidden and ultimate meaning(s) of all that is real or unreal, varying though in degree or kind.

Furthermore, in this respect the original and creative thinker in Fr. Januarius had been always a step further. For him philosophical activity, to be consistent, complete and comprehensive, has to be, as Plato has rightly pointed out, all-encompassingly contemplative. That alone would make philosophizing a matter of vision ad supra, extra and intra, of transcendence (divinity), realism (objectivity) and a reflective return to one's own self (interiority).

Basically, a Thomist by training and a knowledgeable exponent of the Philosophy of Yoga by research (his doctoral thesis was on Patanjali's Philosophy of Yoga), Fr. Januarius had the distinction of having succeeded in bringing about a vibrant synthesis of the present and the yet-to-come, of the phenomenal and the noumenal, of the vyavaharika/pratibhasika and the paramarthika, of praxis (action) and theoria (contemplation).

Accordingly, he maintained that the ultimate aim of Philosophy is to make each one of us here on earth a pilgrim (homo viator) having the power for ascent to God, expansion to Humanity and descent

to Nature. And for him the model par excellence for such synergy was none other than Jesus himself, the word (logos) wedded to the world in having become a human person, creating good news for God, Humanity and Nature.

Upon that conviction, he did always regard his service of teaching Philosophy (=Logica) as a sacred duty and mission to be performed with a theological, anthropological and cosmological aim so as to enable the students to imbibe the same spirit and style.

His lasting impact on us could be summarised under three captions: (1) reverence for God, the Truth of all that is true, (2) respect for the People and their culture

and (3) regard for Nature, the immediate ground of our mundane existence.

The evangelising genius and success of Bishop Mar Januarius, of which much has been written and talked about, was nothing but the timely flowering and consummation of what had been germinal in him as a philosopher, a lover of wisdom, embodied in the Word-made-flesh, Jesus of the Gospel.

Let us offer our respectful pranam to this great son of the CMI, a true karmayogi for whom vision and mission were the very warp and woof of his leitmotif.

(to be continued...)

**Let there be no
day in your life in
which you did no
good to others**

St. Kuriakose Elias Chavara



വിളിയും സമർപ്പണവും പൂർണ്ണമാക്കാൻ ചാവറ പിതാവ് നൽകുന്ന 10 മാർഗരേഖകൾ

ഫാ. തോമസ് പന്തപ്പാക്കൽ

സി.എം.ഐ. സഭയുടെ തിരുസഭയിലെ സാന്നിധ്യത്തിന് 2031-ൽ 200 വർഷം ആകുമ്പോഴേക്കും ‘നമ്മുടെ ലോകത്തെ നവസൃഷ്ടിയാക്കാൻ വേണ്ടി കൃപനിറഞ്ഞ സി.എം.ഐ. സാന്നിധ്യം’ എന്ന ലക്ഷ്യത്തോടെ നമ്മുടെ സന്യാസസമൂഹം നവീകരണവഴിയിലൂടെ മുന്നേറുകയാണല്ലോ. പത്തുവർഷം നീണ്ടു നിൽക്കുന്ന കർമ്മപരിപാടികളുമായി. അടുത്ത ഒൻപതു വർഷങ്ങളിലായി ഓരോ വർഷത്തിലും ഓരോ പ്രചോദനവാക്യം സ്വീകരിച്ചുകൊണ്ടുള്ള മുന്നേറ്റത്തിൽ 2022 മെയ് 11 മുതൽ 2023 വരെ പഠനവിഷയമാക്കുവാനും അതു 2031-ലെ ലക്ഷ്യപ്രാപ്തിക്ക് ജീവിതത്തിൽ വളർത്തിയെടുക്കുവാനും സഭ നമ്മോടോരോരുത്തരോടും ആവശ്യപ്പെടുന്നത് ‘ദൈവവിളിയും സമർപ്പണവും’ എന്ന പ്രചോദനവാക്യത്തെ പിൻചെല്ലുവാനാണല്ലോ.

നമ്മൾ സ്വീകരിച്ചിരിക്കുന്ന ദൈവവിളിയേക്കുറിച്ച് ആഴത്തിൽ ചിന്തിക്കുവാനും നമ്മുടെ വിളിയിലും സമർപ്പണത്തിലും ആഴപ്പെടുവാനും നമ്മുടെ സഭാപിതാവായ വിശുദ്ധ ചാവറ പിതാവ് തന്റെ ജീവിതത്തിൽ സ്വന്തമാക്കിയതും പങ്കുവെച്ചതുമായ 10 മാർഗങ്ങൾ ചിന്താവിഷയമാക്കുകയാണ്. ഈ വർഷം ഇവ നമ്മുടെ ധ്യാനത്തിനും പഠനത്തിനും പങ്കുവെക്കലിനും മാർഗരേഖകളാക്കാം. നമ്മൾ ഒരു നവീകൃതലോകത്തെ രൂപപ്പെടുത്തുവാൻ ഉപകരണമാകണമെങ്കിൽ ആദ്യമെ തന്നെ നമ്മെത്തന്നെ നവീകരിക്കേണ്ടതും രൂപീകരിക്കേണ്ടതുമാണ്. ഇതിന് ചാവറപിതാവ് പങ്കുവെക്കുന്ന ഈ മാതൃകാചിന്തകൾ നമ്മെ സഹായിക്കട്ടെ.

സന്യാസവൈദികനായി തീർന്ന ചാവറ

പിതാവ് തന്റെ ദൈവവിളിയുടെ അർത്ഥം കണ്ടെത്തിയത് എങ്ങനെ എന്ന് തന്റെ ധ്യാനസല്ലാപത്തിൽ എഴുതിവെച്ചിരിക്കുന്നത് തുടർന്നുള്ള ചിന്തകൾക്ക് പ്രധാനകണ്ഠിയാക്കാം. ‘നിന്റെ ദിവ്യ ഗുരുവായിരിക്കുന്ന ഈശോ മിശിഹായെ അനുഗമിക്കുന്നതിനും തന്റെ ദാസനായി നടന്നു കൊണ്ട്, അവിടത്തെ തിരുരക്തം എന്ന അളവില്ലാത്ത വിലകൊടുത്തു വാങ്ങിയിരിക്കുന്ന നിന്റെ ആത്മാവിനേയും ശേഷം സഹോദരങ്ങളുടെ ആത്മാക്കളേയും അവിടുത്തോടു ചേർപ്പാനായി, പാപത്തിൽ നിന്ന് ഒഴിയുന്നതിനും മറ്റുള്ളവരെ പാപങ്ങളിൽ നിന്നു മോചിപ്പിക്കുന്നതിനും പുണ്യങ്ങളെ ചെയ്യുന്നതിനും മറ്റുള്ളവരെക്കൊണ്ട് ചെയ്യിക്കുന്നതിനും ആണ് ദൈവം നിന്നെ ഈ ജീവിതാന്തസ്ഥിലേക്ക് വിളിച്ചിരിക്കുന്നത്.’ (ചാവറ, III, 2021, 57-58)

ഈ വാചകത്തിന്റെ സാരസംഗ്രഹമായ ‘സ്വയവിശുദ്ധീകരണവും ആത്മാക്കളുടെ രക്ഷയും’ എന്ന ആപ്തവാക്യമാണ്. സി.എം.ഐ. സിദ്ധിയുടെ കാതൽ. ഇവയെ പ്രവൃത്തിയിൽ കൊണ്ടുവരുന്ന ജീവിതശൈലിയാണ് നമ്മുടെ പ്രാർത്ഥനകളിലും അപ്പസ്തോലിക പ്രവർത്തനങ്ങളിലും നിറഞ്ഞുനിൽക്കേണ്ടത്. ഇവയ്ക്ക് അടിസ്ഥാനമേകുന്ന ചാവറപിതാവ് പങ്കുവെച്ച ആദർശങ്ങൾ പഠനവിഷയമാക്കാം.

**ദൈവവിളി പരിപോഷണത്തിനും
സമ്പൂർണ്ണസമർപ്പണത്തിനും
ആവശ്യമായ ഘടകങ്ങൾ**

1 ദൈവമാണ് വിളിച്ചത് എന്ന അചഞ്ചലബോധ്യം.

കർത്താവാണ് തന്റെ ഓഹരിയും അവകാ

ശവും (പ്രഭാ. 45: 22) എന്ന ഉറച്ച ബോധ്യത്തിലാണ് ചാവറപിതാവ് തന്റെ ദൈവവിളിയെ ഉറപ്പിച്ചത്. അതുകൊണ്ടാണ് മാതാപിതാക്കളും ഏക സഹോദരനും മരിച്ചപ്പോൾ സെമിനാരിയിൽ നിന്നു തിരിച്ചുവന്നു വീടിന്റെയും സ്വത്തിന്റെയും ചുമതല ഏറ്റെടുക്കാതിരുന്നത്.

2. പ്രാർത്ഥനാ ജീവിതത്തിലൂടെയാണ് ദൈവതിരുമനസ്സ് തിരിച്ചറിയുന്നതും ദൈവേഷ്ടാ പ്രവൃത്തിയിൽ കൊണ്ടുവരേണ്ടതും.

ദൈവം ചെയ്യിച്ചതൊക്കെയും തന്റെ ജീവിതത്തിൽ ദൈവതിരുമനസ്സിന്റെ നിർവഹണമായിരുന്നു എന്ന് ചാവറ പിതാവ് തന്റെ പ്രാർത്ഥനാ ജീവിതത്തിൽ നിന്നാണ് ഉറപ്പിച്ചത്. 'അതേന്ത്യേ, എന്നാൽ ദൈവം ചെയ്യിച്ചതൊക്കെയും എന്റെ വശമൊ... അപ്പഴോ ദൈവതിരുമനസ്സ് നടക്കും നടത്തും.' (ചാവറ, III, 2021, 17)

ധ്യാനവും സമൂഹപ്രാർത്ഥനയും ഒഴിവാക്കാതെയുള്ള പ്രവർത്തനങ്ങൾക്കാണ് ചാവറപിതാവും സമൂഹവും രൂപംകൊടുത്തതും നടപ്പിലാക്കിയതും. അവരുടെ പ്രാർത്ഥനയിൽ നിന്നു തെളിഞ്ഞുവന്ന ദർശനം പ്രവൃത്തിയിലാക്കുകയും പ്രവർത്തനങ്ങൾ പ്രാർത്ഥനാജീവിതത്തെ ത്വരിതപ്പെടുത്തുകയും ചെയ്തു എന്ന് നമ്മുടെ കോൺസ്റ്റിറ്റ്യൂഷനിൽ നമ്പർ. 4 വ്യക്തമാക്കുന്നു.

3. ബലിയർപ്പണത്തിലും പരിശുദ്ധകുർബാനയുടെ സന്നിധിയിൽ ആയിരിക്കുന്നതിലുമുള്ള തീക്ഷ്ണത.

തന്റെ ജീവിതത്തെ ദേവാലയത്തോടാണ് ചേർത്തു നിർത്തിയിരിക്കുന്നത് എന്ന ചിന്ത ചാവറപിതാവിനെ ഇടക്കിടക്ക് സക്രാരിയുടെ സന്നിധിയിലേക്കടുപ്പിച്ചിരുന്നു. കൂടുതൽ തീക്ഷ്ണതയോടെ ബലിയർപ്പണത്തിന് ഒരുക്കിയിരുന്നു. (ചാവറ, III, 2021, 60). പരിശുദ്ധകുർബാനയാണ് തന്റെ സ്നേഹവും ഭാഗ്യവും ജീവനും ശ്വാസവും ഭക്ഷണപാനീയവും ആശ്വാസവുമെന്ന് ചാവറപിതാവ് ആത്മാനു

താപത്തിൽ ഏറ്റുപറയുന്നു. (ചാവറ, II, 2021, 28).

ക്രിസ്തീയ ജീവിതത്തിന്റെ അടിത്തറ വിശുദ്ധകുർബാന കേന്ദ്രീകൃതമായ ജീവിതമാകണമെന്ന ബോധ്യമാണ് ദൈവജനത്തെ വിശുദ്ധകുർബാനയിലേക്കും, ആരാധനയിലേക്കും നയിക്കാൻ അദ്ദേഹത്തെ പ്രേരിപ്പിച്ചത്. വൈദികർക്കായിബലിയർപ്പണക്രമം (തൃക്കാസ) എഴുതിയുണ്ടാക്കിയതും ഭക്തിനിർഭരമായ ബലിയർപ്പണത്തിലൂടെ ദൈവജനത്തെ ദേവാലയത്തോടു ചേർത്തുനിർത്തുവാനായിരുന്നു.

4. കൗദാശികജീവിതമാണ് ദൈവവിളി പരിപോഷണത്തിന്റെ പ്രധാനകണ്ഠി.

നമ്മുടെ നാട്ടിൽ അടുക്കലടുക്കലുള്ള കുമ്പസാരവും വി. കുർബാനസ്വീകരണവും അധികം നടപ്പിലാക്കാത്ത ഒരു കാലത്ത് ചാവറപിതാവ് 8 ദിവസങ്ങൾക്കുള്ളിൽ കുമ്പസാരിച്ചിരുന്നു. ബലഹീനനായ മനുഷ്യനിലുണ്ടാകാവുന്ന ലഘുപാപങ്ങളെയും മനസ്തപിച്ചും ആത്മപരിശോധനചെയ്തും നിരന്തരം ദൈവത്തോടടുക്കുവാൻ ശ്രദ്ധിക്കുന്നതിനേക്കുറിച്ച് അദ്ദേഹം ശ്രദ്ധാലുവായിരുന്നു. (ചാവറ, III, 2021, 71) നിയമാവലി 12-ലും അടുക്കലടുക്കലുള്ള അനുരഞ്ജനകുദാശയുടെ സ്വീകരണത്തെക്കുറിച്ച് ഓർമ്മിപ്പിക്കുന്നു.

കുദാശകൾ പരികർമ്മം ചെയ്യുന്നവരായ നമ്മളും അതീവജാഗ്രതയോടെ കുദാശകളുടെ സ്വീകരണത്തിന് ഒരുങ്ങേണ്ടവരാണ്. കാലതാമസവും ഒരുക്കക്കുറവും നമ്മുടെ ജീവിതശൈലിയായി മാറുന്നുണ്ട് എന്ന് ഓർക്കാം. തന്റെ ഗുരുവിനെയും തന്നെക്കാൾ വളരെ പ്രായം കുറഞ്ഞ ലെയോപ്പോൾട്ട്ചനെയുമൊക്കെ കുമ്പസാരക്കാരനായി സ്വീകരിച്ചവന്റെ മാതൃകയുടെ മുമ്പിൽ അപരിചിതമുഖത്തെ അന്വേഷിച്ചുനടക്കുന്ന രീതി ആത്മീയതയുടെ കുറവാണെങ്കിൽ ശ്രദ്ധിക്കേണ്ടതുണ്ട്.

5. ദൈവവിളിയുടെ അനുഭവം പുതുമയുള്ള താക്കിതീർക്കാൻ ആത്മീയഗ്രന്ഥങ്ങളുടെ വായനയും പഠനവും അനിവാര്യമാണ്.

അറിവിന്റെ മേഖലയിലേക്കുള്ള തുറവിയും ഇതിലൂടെ ഉണ്ടാകുന്നു. അറിവും ആത്മീയതയും ഇല്ലാത്ത വൈദികൻ അപകടകാരിയാണ് എന്നു ഗുരുമുഖത്തുനിന്ന് പഠിച്ച ചാവറപിതാവ് അറിവുള്ള സന്യാസികളെയും വൈദികരെയും ഒരുക്കുന്നതിൽ ശ്രദ്ധാലുവായിരുന്നു. (ചാവറ, I, 2021; 112,113,114) കണ്ണിനു ‘കാഴ്ചയില്ലെങ്കിൽ ലോകത്തിലെ വസ്തുക്കളെ കാണാൻ കഴിയാത്തതുപോലെ പഠനമില്ലാത്തവൻ ജ്ഞാന കുരുടനാണെന്നും കുരുടൻ കുരുടനെ വഴി നടത്തിയാൽ ഇരുവരും കുഴിയിൽ വീഴുമെന്നും’ ചാവറപിതാവ് തിരിച്ചറിഞ്ഞിരുന്നു. അദ്ദേഹം തുടരുന്നു. ‘അതുകൊണ്ട് വൈദികർ ജനങ്ങളെയും മാതാപിതാക്കൾ മക്കളെയും പഠിപ്പിക്കാൻ കടപ്പെട്ടിരിക്കുന്നു’ എന്ന്. (ചാവറ, IV, 2021, 154).

സന്യാസവൈദികപരിശീലനാവസരത്തിലും തുടർന്നും അറിവു സമ്പാദിക്കുവാനുള്ള ശ്രദ്ധ എന്തുമാത്രം ദൈവോന്മുഖവും പരോന്മുഖവുമാണെന്ന് നിരന്തരം പരിശോധനവിഷയമാക്കണം. അപ്പോഴാണ് വിളിയിലുള്ള സമർപ്പണം പൂർണ്ണമാകുന്നത്. ഈ രംഗത്ത് ചാവറപിതാവിന്റെ മാതൃക വലുതാണ്.

6. പങ്കുവെച്ചുകൊണ്ട് സമൂഹജീവിതത്തിലേക്കുള്ള വിളിയാണ് സന്യാസദൈവവിളി.

അത് സ്വന്തം കുടുംബാംഗങ്ങളെപ്പോലെ പരസ്പരം ബന്ധിതമാണ്. ഇവിടെ ചാവറപിതാവ് ഓർമ്മിപ്പിക്കുന്ന ഈ വിളിയുടെ പ്രത്യേകതയിൽ ഒരേ അമ്മയുടെ ഉദരത്തിൽ നിന്നും ജനിച്ച സഹോദരങ്ങളെപ്പോലെയുള്ള പരസ്പരബന്ധവും കൂട്ടുത്തരവാദിത്വവും ഉണ്ടായിരിക്കണമെന്നാണ്. (ചാവറ, IV, 2021, 127,128). ഈ മനോഭാവം ഉണ്ടെങ്കിൽ കണ്ണിനു കാട്ടപ്പെട്ട നന്മകളെല്ലാം സന്തോഷത്തോടെ ചെയ്യാൻ നാം കഴിവുള്ളവരാകും.

വ്യത്യസ്തമായ കഴിവുകളോടെ വ്യത്യസ്തമായ കുടുംബപശ്ചാത്തലത്തിലൂടെയും സമ്മേളിച്ചിരിക്കുന്നവരാണ് എന്ന യാഥാർത്ഥ്യബോധത്തോടൊപ്പം എല്ലാം

പങ്കുവെച്ചുകൊണ്ടുള്ള ജീവിതവിളിയാണ് എന്ന ബോധ്യവും അനുദിനം വർദ്ധിപ്പിക്കേണ്ടതുണ്ട്.

7. കൃത്യതയില്ലാത്ത ജീവിതം സ്വന്തം ദൈവവിളിയേയും സമൂഹത്തിന്റെ കെട്ടുറപ്പിനെയും തകർക്കാൻ കാരണമാകും.

ചാവറപിതാവ് പറയുന്നു നമ്മുടെ സമൂഹം ദൈവനിർമ്മിതമാണെന്ന്. അതിനെ തകർക്കാൻ ഒരു ബാഹ്യശക്തിക്കും സാധ്യമല്ല, മറിച്ച് സമൂഹത്തിലുള്ളവർ അവർ സ്വീകരിച്ച ദൈവവിളിയുടെ തനിമക്കെതിരായി ജീവിച്ചാൽ ചുരുങ്ങിയ നാളുകൾക്കുള്ളിൽ അതിനെ നശിപ്പിക്കാൻ സാധിക്കും. (ചാവറ, IV, 2021, 116).

സന്യാസഅച്ചടക്കത്തിന്റെ ഭാഗമായ ലാളിത്യം, അനുസരണം, സ്നേഹം, അച്ചടക്കം, ആത്മീയത തുടങ്ങിയവ ചിന്തയിൽ ഉണ്ടായാലും ജീവിതത്തിലൂടെ പങ്കുവെക്കാതെ വന്നാലും മേലധികാരികളോടും സ്ഥലസുപ്പീരിയറിനോടും സഹോദരങ്ങൾ തമ്മിൽ തമ്മിലും വിധേയത്വമില്ലാതെ വന്നാലും സമൂഹജീവിതത്തിന്റെ കെട്ടുറപ്പ് തകരും. ചാവറപിതാവ് ഓർമ്മിപ്പിക്കുന്നു: ‘ആശ്രമങ്ങളുടെ ഉറപ്പ് എന്നത് അതിന്റെ ചുവരുകളുടെ ഉറപ്പല്ല മറിച്ച് അതിൽ വസിക്കുന്നവരുടെ തീക്ഷ്ണതയും വിശുദ്ധിയുമാണെന്ന്.’ (ചാവറ, IV, 2021, 121)

8. പാവങ്ങളോടു കരുതലുണ്ടാകുക, നന്മ ചെയ്യുക.

ചാവറപിതാവിന്റെ ജീവിതത്തിലെ ഏതു സാഹചര്യങ്ങളിലും പാവങ്ങളോടുള്ള കരുതൽ ഉണ്ടായിരുന്ന ആളാണെന്ന് ജീവിതം തന്നെ പ്രഘോഷിക്കുന്നു. അന്ത്യർക്ക് നന്മ ചെയ്യാത്ത ഒരു ദിവസം പോലും ആയുസ്സിന്റെ കണക്കുപുസ്തകത്തിൽ ഉണ്ടാകരുത് എന്നോർപ്പിച്ചതും അതുകൊണ്ട് തന്നെയാണ് (ചാവറ, IV, 2021, 169). പാവപ്പെട്ടവരുടെ കണ്ണുനിറയാൻ ഇടവരുത്തരുത് എന്നതും അദ്ദേഹത്തിന്റെ വലിയ കരുതൽ തന്നെ. (ചാവറ, ചാവരൂൾ).

ആശ്രമങ്ങളെ വളർത്തുന്നതിനുള്ള അമിത

ശ്രദ്ധയും സാമൂഹ്യപ്രതിബദ്ധതയിൽ വരുന്ന കുറവും അജപാലനശുശ്രൂഷകളിലുള്ള കാര്യങ്ങളിന്റെ കുറവും വിളിയുടെ മഹത്വത്തിലും സമർപ്പണത്തിന്റെ പൂർണ്ണതയിലും കുറവു വരുത്തുന്നുണ്ടോ എന്ന സ്വയം പരിശോധന വ്യക്തിപരമായും സംഘാതമായും അത്യാവശ്യമായിരിക്കുന്നു.

9. ദൈവവചനത്തിലുള്ള ആഴപ്പെടലും പങ്കുവെയ്ക്കലും

ബൈബിൾ വിവർത്തനം മലയാളഭാഷയിൽ ഉണ്ടാകുന്നതിനുമുമ്പ് ജീവിച്ചിരുന്നയാളാണ് ചാവറപിതാവ്. സുറിയാനിഭാഷയിലുള്ള ബൈബിളായിരുന്നു അദ്ദേഹത്തിനുണ്ടായിരുന്നത്. അതും ഒരു കോപ്പി സ്വന്തമായിട്ടുണ്ടായിരുന്നോ എന്ന് സംശയമാണ്. എന്നിട്ടും അദ്ദേഹത്തിന്റെ പ്രസംഗങ്ങളിലും ഉപദേശങ്ങളിലും ധ്യാനക്കുറിപ്പുകളിലും എഴുത്തുകളിലും കുറിച്ച നാളാഗമങ്ങളിലടക്കം ദൈവവചനം ധാരാളമായി ഉദ്ധരിച്ചിരുന്നു. കൂർബാനമദ്ധ്യേ വചനം വ്യാഖ്യാനിച്ചുതുടങ്ങിയത് കേരളസഭയിൽ അദ്ദേഹത്തിന്റെ കാലം മുതലാണ്. സുവിശേഷത്തിലെ ഈശോയെ അദ്ദേഹം സ്വന്തമാക്കിയത് വചനധ്യാനത്തിലൂടെയാണ്.

വചനധ്യാനം ജീവിതത്തിന്റെ ഭാഗമാക്കുവാൻ നാം എന്തുമാത്രം ശ്രദ്ധിക്കുന്നു, ധ്യാനാത്മകമായ വചനവായന വഴി നമ്മുടെ ആത്മീയ ജീവിതത്തെ പൂർത്തിയാക്കുവാൻ നമ്മുടെ നിയമാവലി തരുന്ന പ്രേരണ എന്തുമാത്രം ജീവിതത്തിലുണ്ട് എന്ന് ശ്രദ്ധിക്കാം (C.13)

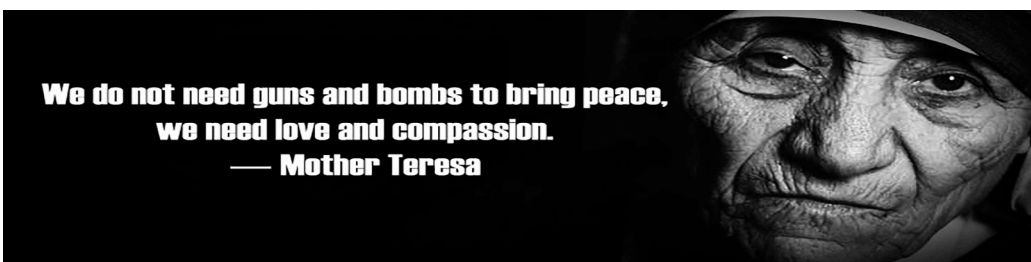
10. അമ്മയായ തിരുസഭയും പരിശുദ്ധകന്യകാമാതാവും

ഉറങ്ങിക്കിടക്കുന്ന കുഞ്ഞിന്റെ വിശപ്പിനേക്കു

റിച്ചുപോലും ശ്രദ്ധയുള്ള ഒരമ്മയെപ്പോലെയാണ് തിരുസഭ എന്നു വിശ്വസിച്ച ചാവറപിതാവ് തിരുസഭാംഗങ്ങൾക്കുണ്ടാകുന്ന ദുഃഖവാർത്തകൾ ശ്രവിക്കുമ്പോൾ കണ്ണുനീർ പൊഴിച്ചു പ്രാർത്ഥിച്ചിരുന്നു. പത്രോസിന്റെ പിൻഗാമിയായ റോമാ മാർപ്പാപ്പയോടുള്ള വിധേയത്വം തന്റെ കത്തുകളിൽ പ്രകടമാണ്. പരിശുദ്ധ അമ്മയിലൂടെ തന്റെ സഭയെ പൂർണ്ണമായി സമർപ്പിച്ച ചാവറപിതാവ് ചെറുപ്പം മുതലേ മാതാവിന്റെ ദാസനായിരുന്നു കൊണ്ട് നമ്മെ ഓർമ്മിപ്പിക്കുന്നു. 'അമ്മയുടെ നാമത്തിൽ വല വീശിയാൽ എന്തെങ്കിലും ലഭിക്കാതെ വലതിരിച്ചു വലിക്കേണ്ടിവന്നിട്ടില്ല.' എന്ന്. (ചാവറ, IV, 2021, 109)

തിരുസഭാമാതാവിനോടുള്ള അചഞ്ചലമായ വിശ്വാസവും വിധേയത്വവും വിളിയിൽ നിലനില്പിനും സമ്പൂർണ്ണസമർപ്പണത്തിനും ഒഴിവാക്കാൻ പറ്റാത്ത ഘടകമാണ്. പത്രോസാകുന്ന പാരമേൽ മിശിഹാ സ്ഥാപിച്ച തിരുസഭയുടെ മേൽ നരകശക്തികൾ പ്രബലപ്പെടുകയില്ല എന്ന ഈശോയുടെ വചനം നമുക്കു ശക്തിയും മറ്റുള്ളവരെ ശക്തിപ്പെടുത്താൻ ആയുധവുമാകണം. ദൈവമാതാവ് നമ്മുടെ ജീവിതത്തിൽ സഹരക്ഷകയാണെന്നു നമ്മിൽ ഉറപ്പിക്കുകയും മറ്റുള്ളവരിൽ ഉറപ്പിക്കാൻ ഉപകരണങ്ങളാകുകയും ചെയ്യണം.

ഇന്നത്തെ ലോകത്തിലെ ഏറ്റവും വലിയ വെല്ലുവിളിയായ ദൈവവിളിയും അതിലൂടെയുള്ള സമർപ്പണവും ആശങ്കകൂടാതെ സ്വന്തമാക്കുവാൻ ചാവറപിതാവ് സ്വന്തജീവിതത്തിലൂടെ പങ്കുവെച്ച മാർഗങ്ങൾ പഠനവിഷയമാക്കുകയും ജീവിതത്തിൽ പകർത്തുകയും ചെയ്യാം. ●





GRACE FILLED PRESENCE

FOR A TRANSFORMED WORLD

Fr. Josey Thamarassery

The 38 General Synaxis has initiated a preparatory phase lasting for ten years in the congregation for preparing ourselves for the Bicentennial of our Congregation (1831-2031). The formal inauguration of the decennial preparation was done all through the Congregation on 11 May 2022 and the year 2022-23 is dedicated as the CMI year of Call and Commitment which will last till 10 May 2023.

Why this Preparation?

The CMI congregation is passing through a most pivotal phase of its 191 years of existence since its foundation in 1831. The event that happened on 11 May 1831 at “Bes- Rauma” in Mannanam marked the beginning of a great transformation in the life of the Kerala church as well as

of the society. The ‘spiritual movement’ that was initiated by the holy founders; Fr Thomas Palackal, Fr Thomas Porookara, St Kuriakose Elias Chavara and Br Jacob Kanianthara was the outcome of their constant listening to the voice of God and promptly responding to it. They contemplated not only the mystery of God but also the miseries of the people and therefore, decided ‘to commit their life to intense prayer and deep reflection and the building up and renewal of the Church’ (CMI Constitutions, Art. 1). Their profound experience of the love of God helped them to have a happy blending of the two goals of their commitment, namely, the sanctification of the self and the salvation of all. They were grace-filled people who responded to the signs

of the times creatively and innovatively and took up various challenging ministries that would transform the society.

We, who are privileged to inherit this great legacy at this juncture of the preparation of the Bicentennial of our Congregation, have the noble responsibility to rekindle the spirit of our founding fathers and holy forefathers of our congregation. Vatican II gives to us, the religious, the continuous invitation to return to the roots to acquaint ourselves with the original vision and commitment of the founders. This demands from us to rededicate ourselves to become a grace-filled presence and thus to transform the world bringing in the loving reign of God. With this objective, the second Vatican Council on Religious life invites us to a “constant return to the sources of their foundations and to adapt themselves to the changing signs of our times” (PC, 2).

How is this Preparation?

The 38 General Synaxis, with this objective, initiated a decennial preparation for the bicentennial celebration and to enter into the new century with due preparation. What and how should a CMI be in 2031 and in the years to come in the new century is the decisive norm in this process of preparation. It presupposes the fact that we can transform the world only if we first become a grace-filled presence in the world. This requires renewal and revival of our religious, priestly and missionary life and vocation in the CMI Congregation.

For this purpose, the preparatory committee constituted by the General Coun-

cil identified six faces of the CMI Congregation which must guide all the activities of the Congregation. They are Spiritual, pastoral and evangelizing, education, social, digital, and public.

Besides the preparatory year (2021-22), there are special thrusts for the following 9 years leading to the Bicentennial Jubilee in 2031. They are:

2022-23: CMI Year of Call and Commitment

2023-24: CMI Year of Communitarian Living

2024-25: CMI Year of Family, Youth and Children

2025-26: CMI Year of Education

2026-27: CMI Year of Media

2027-28: CMI Year of Compassionate Love, Peace and Justice

2028-29: CMI Year of Sustainable Living

2029-30: CMI Year of Mission

2030-31: CMI Year of Rededication

In each of the nine years, the six faces play an important role in redefining the CMI Identity and charism from two perspectives: i) adherence to the resources based on the spirituality of our founding fathers (CMI Constitutions §1-5) and ii) proactive response to the signs of the time with a lens of the future (CMI Constitutions §7). Each year we shall make a deeper study of the theme assigned at the general, provincial and local levels. The specific topics based on the theme of the year shall become themes of reflection for our monthly recollection and other

gatherings. Actions plans shall be formulated because of the renewal that has to happen in our Congregation so that the Congregation can start anew in the new century with new vitality and missionary zeal. The six faces shall become the normative factors in formulating the action plan for each year culminating in the year of rededication in the Jubilee year.

of flames, adapted from the general CMI logo, representing the Marian spirit and Elijah's burning zeal for God, which also denote the CMI charism of "contemplation in action."

As fitting to the signs of times, the second circle, representing the second century, is coloured in the multi-shades of the



Logo of the Bicentennial

A logo is designed by Fr Sebeesh Vettiyadan CMI to inspire and give orientation to the preparatory programme. The Logo features three sections of symbolisms arranged in dynamic order in the numerical figure of 200.

Coloured in Carmelite brown the letter 2 reminds us of the Carmelite and monastic lineage of the CMI. It is marked by the years of the foundation and the bicentenary jubilee setting the following circles/wheel as depictions of CMI centuries.

The first circle features stars and a torch

flames and depicts the globe sign at the centre, a symbol of the world where the presence of grace is realised.

The six shades represented in the circle symbolise the six faces that CMI aspires to highlight during the 10 years of preparation leading to 2031, the bicentenary jubilee.

This visual representation of the themes of presence, grace and transformation refers to and summarises the thrusts of CMI life in the following decade with the motto; "Grace-filled Presence for a transformed world." ●

GOLDEN JUBILEE CELEBRATION OF BIJNOR MISSION: A HISTORICO MISSIOLOGICAL JOURNEY



Fr. Davis Varayilan

Jubilee is a time of thanksgiving and an occasion for the Pentecostal experience. The history of Bijnor mission, both the diocese and St John's Province is a history of God's providence and God's incredible gifts. The Lord is asking us today: "What have you that you did not receive?" (1Cor 4:7). What we are and what we have today is by the grace of God. The generosity of Meerut diocese to part with a part of its territory, the readiness of Sacred Heart Province, Kalamassery to take up the Bijnor mission, the enthusiasm and God-confidence of three pioneers: Msgr Gratian Mundadan CMI, the visionary and architect, Fr Cassius Chamakala, the veteran and passionate missionary and Fr Gerald Padinjarepeedika, the young and zealous missionary to launch the mission from a rented building and the batches of the fathers who followed them, the helping hand of Fr Borgia, the parish priest of Tajpur, the selfless service of FSLG sisters from Meerut in Bijnor school, the courage and initiative of Miss Rose Mary to begin the schools in Najibabad and Uttarkashi and to be the first principal of these schools as well as St Mary's school in Bijnor, the generous cooperation of the major superiors of FCC, CHF, CMC, SD, CSC, SABS, SJSM, Preshitharam, DST, LST, LSDP, FSLG, S.H, FHGS and CSN to supply the personnel for the mission, the self-sacrificing spirit of several priests, sisters and scholastics to leave their comfort zones and come to Bijnor mission, the generous support of local people like Mr Biswas, DM in Bijnor, Dayal Singh in Padampur, Chauffin family

in Pauri, Sahu Ram Rakshapal in Najibabad, and the holy land and rich culture of the place – all these are part of God's invaluable gift and providential care for which we need to thank God today.

The pioneering missionaries both fathers and sisters faced many challenges in their mission like the suspicious attitude of the people, write-ups in the local newspapers against the missionaries, lack of trust of the people to sell their land, lack of financial resources, the attacks on the missionaries, the tragic death of 10 CMI members (3 fathers, 1 Brother and 6 Scholastics) in 1981 due to Jeep accident at Satpuli and lack of knowledge of the vernacular language and the culture but their deep faith and trust in God and their passion for the mission helped them to face these challenges and move ahead focusing on the mission. Their maximization of the divine within, optimization of the people around, the warmth of relationships, the culture of cooperation, hard work and simple life by staying with bare minimum facilities, travelling by public transport, using CRS food material for cooking, etc. were the strength of Bijnor mission. As first Christian believers were of one heart and soul, the fathers, brothers and sisters in the Bijnor mission lived as one family and cherished their togetherness. When I reached in Bijnor mission in 1979 as an aspirant, I had the opportunity to experience the vibrancy of togetherness and family spirit especially when I was sent to different mission stations during summer vacation.

The leadership of Bishop Gratian CMI with a far-sighted vision of sharing and

bearing, his passion for mission, a value-based approach, mathematical mind, meticulous planning, and a complementary method of Centre and the Periphery by opening schools both in English medium and vernacular language gave impetus to the mission in Bijnor for 37 years, from 1972 to 2009. Bishop John Vadakkal CMI continued the legacy from 2009 to 2019 and the baton of leadership is handed over to a young member of the diocese Bishop Vincent Nellaiparambil in 2019 to continue the mission with more spirit and vigour.

The historical rooting of the CMI mission was when the first land was purchased in Padampur in 1973. In the initial years, all the CMI fathers and brothers worked hard with one heart and mind for the growth and development of the Bijnor diocese. The CMIs had a place of their own when seven and a half acres of the land at Najibabad was purchased on 15 May 1979 from Mr Israr Ahammed and when the first house was blessed on 18 March 1980. The baton of leadership of CMIs moved from Bishop Gratian as Superior to Fr Raymond Mancheril as mission superior in 1978, to Fr Basil Pynadath as first Regional Superior in 1981 to Fr Augustine Keemattam as first Provincial of Vice-province in 1991 and to Fr Gerard Padinjarepeedika as the first Provincial of St John's Province in 2002.

As the providence of God is evident in the birth and growth of the CMI congregation (CMI Constitutions #1) as well as the Bijnor diocese, the same providence of God could be seen clearly in the birth, growth and expansion of the CMI Bijnor

mission in north India. The first expansion of CMIs from the Bijnor diocese was to the diocese of Meerut at the invitation of Fr Amadeus OFM in 1979 to take over St. Joseph's Academy at Patel Nagar, Ghaziabad. The second expansion was to the Archdiocese of Agra when the CMIs bought the school started by Mr C.P. Vasisht at Jahangirabad in Bulandashar district in 1995. The third expansion took place when the CMIs were invited by Bishop Anthony Fernades, Bishop of Bareilly to start a mission station at Jasipur in 1998. The fourth expansion was to the diocese of Lucknow when Sacred Heart Degree College was entrusted to CMIs by Rev. Fr Gerard Perazzini OFM Cap. in 2001. The fifth expansion was to East Africa in Ghana when the first CMI house named 'Carmel House' at Bechem in Goaso diocese was blessed on 08 December 2008, though the CMI fathers started to work there from 14 December 1983 onwards. The sixth expansion was to Nepal when the CMI ashram at Tribhuvan Basti, Kanchanpur was blessed on 08 December 2011. Today 126 CMI priests are working in India, Europe, the USA, East Africa, Nepal and Latin America. The fast growth and development of St John's Province was the result of the common pooling of resources, qualified personnel, community support, unified vision and hard work. We have all the reasons to thank God today for His providence worked through different agents to cross the borders.

True to St Thomas' heritage, the missionaries in Bijnor did not adopt aggressive proselytization driven by the mission

mandate but the way of attraction by following the teaching of Jesus to be the salt of the earth and the light of the world. They follow not a conquest approach but a relational approach, an implicit incarnational theology with the awareness that Christ in becoming man assumed everything human and redeemed all social and cultural values. They approach Devbhoomi (abode of God), the context of Bijnor mission with sensibility, in a positive way, acknowledging the providential significance of the other religions and putting human relations and communal harmony above material or religious considerations. Following the encyclical *Evangelii Nuntiandi* of Pope Paul VI, the missionaries adopted the method of communicating Christ-experience through life witness, responding to the actual needs of the people through education, health care and social apostolate and inculturated proclamation in order to bring Jesus to people. The missionaries took efforts to get rooted in the soil through inculturation of prayers, worship, liturgy, structure, art, music, etc and formation in the mission of both the fathers and sisters.

When we celebrate the golden jubilee, the crucial question is: by which standard are we to decide the success or failures of the mission? It depends on how a person looks at the mission: whether from a numerical point of view or a liberation point of view. If we look at it in terms of the number of converts and planting of the Church then the mission may be a failure despite a huge investment of personnel and material resources over the last 50

years. But if we look at it from a liberation point of view and in terms of germinating and flowering forth of the Kingdom of God in the hearts of people, we have all the reasons to thank God today.

Jubilee is a time of Pentecostal experience. Let us harken more intensely to the voice of the Spirit speaking to us through the Church, the poor, the followers of other religions, and the signs of the times and collaborate with the Spirit to continue the mission of Jesus. Let us be animated by the fire of the Spirit to have a pastoral ministry oriented towards the mission and a mission of going forth to reach all the geographical and existential peripheries in need of the light of the Gospel (EG 20). Let the jubilee celebration impel the Bijnor mission to come out of herself and become more outward and forward-looking, in a permanent state of mission, focused on the poor. Let us ask ourselves, why have we come here and for whom are we here?

Jubilee is a time of remembrance and reminders. Let us remember God's abundant blessings for the past 50 years and be grateful to God. Gratitude is the attitude which gives us the fortitude to deal with the toughest challenges in our life and mission and move forward with hope. Jubilee is a reminder that the land of mission belonged to God and we are only stewards of the land. It is a reminder that the mission belonged to God and we are only pencils in the hand of God. Let us march forward as koodapirappukal, as siblings of one parent, as St Kuriakose Elias Chavara says. ●



Golden years of **Jagdarpur** **Mission**



Jagdalpur Mission, which was entrusted to the St Joseph's Province Kottayam in 1972, has completed 50 golden years of the providential care and love of God, the Almighty. In His providential care and constant accompaniment, He has done marvellous things through the simple and ordinary missionaries during the last 50 years. Therefore, a Thanksgiving Day was celebrated on 25th May 2022 at St Joseph's Cathedral Jagdalpur which was attended by thousands of people, especially the faithful of the diocese.

The Solemn Holy Mass which was the culmination of the Thanksgiving Day was solemnly officiated by Mar Sebastian Vadakkell of Ujjain diocese, who was delegated by the Major Archbishop. Along with him and Mar Joseph Kollamparampil CMI, the present bishop of Jagdalpur, there were thirteen bishops and Vicar Generals and Major Superiors of different congregations concelebrating the liturgy. Variety of beautiful tribal dances, the unique cultural expression of the Bastar tribals, added beauty and colour to the procession to start the liturgical celebration. Harmonious and melodious singing of the choir consisting of priests, sisters and laity enhanced the spiritual atmosphere with the colour of the celestial bliss.

The public meeting that followed the Eucharistic celebration was addressed by various political leaders and prominent citizens of the place representing different political parties and religions. They conveyed their deep appreciation for the committed services of the mission in the field of education, health and social

development.

The Jubilee celebration was an occasion to thank the Almighty for the way He has been guiding the mission for the last 50 years. Here I wish to give a brief historical sketch of the mission at this juncture.

Geographic Structure of the Diocese

The Diocese is situated in Bastar division in the State of Chhattisgarh which was separated from Madhya Pradesh in 2000. There are seven civil districts, namely Bastar, Kanker, Bijapur, Narayanpur, Sukma, Kondagaon and Dantewada in the Bastar division.

More than 69% of the total population belongs to different tribal groups which represent the 30% of the total tribal population of Chhattisgarh state.

Christianity in Bastar Division

Christianity is not totally new to the soil of Bastar. There are some references of Christian presence here from 1855 onwards. It was Sir Andrew Fraser, the then Commissioner of Chhattisgarh, who permitted Christian missionaries to acquire land in Bastar and Mr. Charles B. Ward, an American, was the first missionary of Bastar. It is generally accepted that the missionaries of the Methodist Episcopal Mission arrived here during early nineteenth century.

Arrival of Catholic Missionaries in Bastar

Bastar was under the ecclesiastical jurisdiction of the diocese of Visakhapatnam. It was later added to the apostolic prefecture of the Archdiocese of Raipur.

With the initiative and interest of the Prefect Apostolic of Raipur, Msgr. John Weidner, pastoral care of the Catholic community in Bastar and mission work in this area was entrusted to the Pillar Fathers. They established two centers in Bastar – one was in Kirandul and the other was in Jagdalpur itself. Taking into account of the then situation, they started a school in Kirandul since there were lots of families migrated from other places to work in National Mineral Development Corporation (NMDC) in Kirandul.

The Pillar fathers left the area in 1972 after entrusting the pastoral care to the Congregation of Carmelites of Mary Immaculate (CMI) to continue the works of evangelizing the people through education and social development.

CMI Fathers with the Mission in Bastar

It was the interest of Archbishop Eugene D'Souza of Raipur Archdiocese to entrust Bastar to us, the Carmelites because we have already proved our creative planning and efficiency through the missions already given to us – Diocese of Chanda (1962) and Diocese of Sagar (1968). Rev. Fr. Prior General was informed from the Apostolic Nunciature through a confidential letter that the Congregation of Propaganda Fide has decided to entrust the Bastar Mission to CMI congregation (Port. N. 4764 dt. 27 May, 1971).

The official announcement of entrusting the Bastar Mission to the CMI Congregation (Port. No. 805, April 26, 1972) was done in Rome through a papal bull 'In-

dorum Gentes' on 23rd March, 1972 and it was published in 'L'Osservatore Romano' of 29th April, 1972.

Expedition in to the Newly Erected Exarchate

As soon as the new Apostolic Exarchate of Jagdalpur was declared erected and Msgr. Paulinus Jeerakath CMI as its newly appointed Exarch, he appointed a committee of two members – Rev. Fr. Simon Stock Palathara CMI and Rev. Fr. Joseph Varkey Puthenpura CMI and sent them to Jagdalpur to make an assessment of the situation of Bastar. Pillar fathers received them in their residence at Jagdalpur. There were only two mission stations started by the Pillar Fathers, one at Kirandul and the other in Jagdalpur with extended services in Geedom and Bijapur.

On 23rd June, 1972, four CMI Fathers – Rev. Frs. Simon Stock Palathara, Edmund (Kurian) Macheril, Joseph Varkey Puthenpura, Abraham Thuruthumalil and 6 CMC Sisters under the leadership of Msgr. Paulinus Jeerakath CMI started their journey to Jagdalpur in different batches. The first batch reached Jagdalpur on 26th June, 1972. And on July 23, 1972 during the holy Eucharist, the Papal Bull "Indorum Gentes" erecting the Apostolic Exarchate of Jagdalpur was officially promulgated and Msgr. Paulinus CMI had taken charge officially as its first Exarch. Rev. Fr. Simon Stock Palathara CMI was appointed as the Pro-Exarch. All fathers and sisters were appointed to different commissions like Liturgy, Social Welfare etc and mission stations.

Prime Concerns of the First Missionaries

As it is well articulated in the mutual agreement written between the First Exarch and the Provincial of St. Joseph Province Kottayam, the prime concern of the first missionaries was the following – “It is our mutual concern and common endeavour to spread the Gospel according to the particular charism of the CMI and to direct everything to the objective, namely that the new Christian Community may grow into a local Church, which will in due course be directed by its own pastor with its clergy (A.G. No.32)”. There was no confusion regarding the objective of the mission that they have taken up. The Vatican II document *Ad Gentes* was their guiding principle in taking up any mission or decision. They were ready to dedicate their time and energy, even their very life itself for achieving this objective. They toiled without any constraints and reservations of self-thoughts. The members were well aware about the meaning of their commitment. In short, the main and primary thrust of the members of the pioneer missionaries was to utilize all personnel for the building up of the diocese. No one had any other motive. Therefore, it was decided in the first vice provincial synaxis held on 17th July, 1979 in the Bishop’s house at Lalbagh that sufficient personnel should be provided to the Diocese for the efficient running of its institutions and working for its development.

Exarchate in Infancy

As it is natural of everyone to have a spe-

cial love for the infants and children, the exarchate of Jagdalpur also enjoyed that love and care from the mother province of Kottayam. It was really surprising to see the creative steps taken by the provincial and the provincial council binding all members to support the mission. All members were asked to keep one intention of their Holy Mass in the name of the provincial to support financially the mission. He instructed all to keep the Sunday collections of monastery parishes for the mission, certainly with the consent of the local Ordinary concerned and also to find out benefactors who could financially contribute for the activities of the mission. All these were real gestures of love and spirit of commitment for the mission. To accelerate this support, Rev. Fr. Sebastian Kandathil was appointed as the Mission procurator in the Province. Two more fathers – Rev. Frs. Thomas Vadaparampil and Michael Mundathanath also opted for the mission and reached Jagdalpur.

The mission spirit was so intense in the hearts of the pioneer missionaries that within 18 months with just 9 Fathers and some Sisters, they could start 4 main mission stations – Jagdalpur, Kirandul, Bijapur and Kanker with 14 sub-stations. Two years later, on September 1974, Rev. Frs. Emilian Vettath, Ernst Palathra, Louis Mathew, J.C. Prasad Puthukulangara, Jose Palathra, Thomas Iruppuzhickal and Bro. Joseph Vadakkekannanchira also reached the mission. Thus the number of missionaries increased to 14 within two years of its infancy. At the request of Msgr. Paulinus, who was the Religious

Superior of the CMIs as well until 1976, to have the formation and training of its future missionaries here in the mission soil, the provincial council of St. Joseph Province of Kottayam had sent four aspirants to be trained and formed in the mission context. Some of the brothers studying in Dharmaram, Bangalore also were chosen for the mission and sent to Jagdalpur for their studies. Thus, under the able leadership and spiritual guidance of Msgr. Paulinus Jeerakath, the exarchate attained a marvellous growth within a few years' On April 27, 1976 Rev. Fr. Kurian Machery was appointed as the Mission Superior of CMIs by Prior General Rev. Fr. Theobald CMI.

Exarchate Elevated to Diocese

In 1977 the Holy See had elevated the exarchate to the status of a Diocese through the Papal Bull "Nobis met Ipsi" by Pope Paul VI. Msgr. Paulinus Jeerakath was made the first Bishop of the Diocese of Jagdalpur. He was consecrated as Bishop on May 11, 1977 at Mannanam, the mother house of CMI Congregation by Cardinal Joseph Parekkattil. Mar Paulinus Jeerakath CMI was a shepherd with the smell of the sheep. In 1979 his Excellency wrote in his Christmas message: "Every missionary is a messenger of God's love. Often, he goes out and dwells amidst the new people. His success depends upon his ability to feel with this people and appreciate their values. That ability will be in proportion to the love that fills his heart. This shows how much he felt for his people and loved them with his heart."

The Eparchy today after 50 years

Today the Diocese has 49 diocesan priests, more than 64 religious priests, about 355 religious sisters and 8 lay brothers from different Congregations and about 26 local lay Catechists to serve in the Diocese to bring the Good News to the people. Our services and presence make the tribal people feel that God cares for and loves them though they are poor, downtrodden and far away from the mainstream of the society. Msgr. Paulinus Jeerakath was the first bishop of the mission diocese. He served the mission until his death in 1990. Our second Bishop Simon Stock Palathra CMI was leading and guiding the diocese and the mission from 1993 to 2013. Rev. Dr. Joseph Kolamparampil CMI is the present bishop who was consecrated on 17th September 2013. We started most of the mission stations in the remote rural areas. After the bifurcation of the state and Bastar district, the development achieved is marvellous.

The Catholic community grew steady in number. When the Mission was entrusted to us in 1972, the total Catholic population was only 300 and the number of centres were only 2. At present, there are 24 parishes and more than 40 mission stations and mass centres with a total number of 12700 Catholics in the diocese of Jagdalpur. Thanks to the pioneering works by the religious priests and sisters of the early mission.

As Jagdalpur mission is completing 50 years of its existence here in this tribal belt of Chhattisgarh in 2022, with sat-

isfaction we can say that we have been working for the betterment of the poorest of the poor tribals and Jesus has been guiding us in our journey. It was an area of backwardness in every sense when it was entrusted to CMLs in 1972 to develop it as a Diocese. The pioneers totally concentrated on the integral development of the people. Every human is a creation of God. So, every human is equal and must be dealt with dignity. This was our vision and working for the dignity of human was our mission. With humility we could say

that we did something for the best of the people with the grace of God Almighty and with the support of all the esteemed agencies who worked with us in our effort to meet the needs of the people.

Today the challenges are much more than that of the early times. People with animosity and destructive attitudes are around. We are always reminded of Jesus' words: "Behold, I send you out as sheep in the midst of wolves; therefore, be shrewd as serpents and innocent as doves." (Mt. 10.16) ●



Prayer is infact the recognition of our limits and our dependence: we come from God, we are of God and to God we return.

St. John Paul II

TOWARDS A GLOBAL EDUCATION MISSION

Fr. Varghese Panthalookaran

Even as CMIs have grown as a noteworthy educational destination in India with its gradually establishing international footprint, absence of an accompanying media was evident. Rajagiri Media Trust started the publication of Pallikkutam - the Education Observer in June 2013 with this purpose in mind. As the magazine enters its decennial year of publication, it is opportune to throw light on the vistas of opportunities it has opened.

RECLAIMING OF PALLIKKUTAM LEGACY

The first effort of the magazine was to reclaim the educational legacy of the nation Christian Pallikkutams bequeath. Keeping the initiative of the Catholic Church in India in 1864 to establish Pallikkutams attached to the parish churches as

a defining moment, we could establish an uninterrupted relation of the Christian Pallikkutams with the educational revolution initiated by Sri Buddha, to wean Indian education system out of its caste-based exclusivism.

Investigations have shown that the word Pallikkutam has its origin in Pali language, the language of Sri Buddha. (In Pali: palli = Monastery and kutam = (School) attached to a Buddhist monastery). Sri Buddha initiated a Pallikkutam Revolution starting from the city of Rajagir in Nalanda, where he established his first monastery. Buddhist universities embraced a totally inclusive approach towards education, which removed every restriction on student admission based on caste, creed, gender or nationality.

Sri Buddha, who considered cleansing sanatanadharma from its caste-based interpretation as his life's mission, fought against the caste-based exclusivism of gurukulas of the day.

In 1864, the Catholic Church in India representing syrian and latin churches respectively under the synergistic leadership of St. Kuriakose Elias Chavara and the then Bishop of Verapoly, Archbishop Baccinelli made a solemn declaration: "Pallikkoppam Pallikkutam", inaugurating an initiative to build schools attached to every parish church. They were also conceived as inclusive and holistic.

The fight for universal education culminated in the formulations of Constitution of India, which formally abolished every kind of caste-based exclusivism from education sector. However, an elitist exclusivism in education is being silently accepted as the norm today. Rajagiri Media believes that education could be made available, accessible, affordable, and adaptable for every learner without any distinctions whatsoever, by resorting to modern-day technologies and in collaboration with people of good will. Along with the Catholic Church in India, CMIs shall be proud of being the true heirs of the most liberative national legacy of education of India and continue our efforts to make quality education universal.

PALLIKKUTAM -- THE EDUCATION OBSERVER

According to the educational philosophy of Pallikkutams, neither teachers nor parents shall meddle with the self-actu-

alization of the learners, but for developing suitable ecosystems that serve this purpose. As per the vision of St. Kuriakose Elias Chavara, children are but the treasures of God given to the hands of parents (and teachers). Hence, the learning ecosystems at schools shall be complemented by that at families of the learners. Hence, updating teachers and empowering parents are two sides of the same coin when it refers to the conduct of education.

In 2013, Rajagiri Media registered the magazine Pallikkutam -- the Education Observer. The magazine is designed to support the development of a suitable and enlightened ecosystem for the new generation learners. We have developed a fully digital version of the magazine, and as part of celebration of Decennial year of its publications, we plan to offer the digital version of the magazine at a throw away price of Rs.5/- per copy for all private CMI institutions and Rs. 1/- for aided CMI institutions.

PALLIKKUTAM SMARTBOARDS

In a world of fake news and disinformation, Pallikkutam SmartBoards serve as a trustworthy source for weekly updates for different stakeholders of education including, parents, teachers, students, educational leadership, educational policy makers, and educational service providers. The respective online weeklies are, SmartParents, SmartTeachers, SmartStudents, SmartEduLeadership, SmartEduPolicy, and Smart EduServices. Pallikkutam SmartBoards await an important makeover in this decennial year.

Rajagiri Media plans to provide Smart-Boards to the subscribers of Pallikkutam magazine as a free service as part of celebration of its decennium.

PALLIKKUTAM PUBLICATIONS

Rajagiri Media has also initiated steps to become a publisher of future-relevant books related to education. We have successfully published a book, condemned to be Creative, which presents 50 effective methods of generating creative options, a book that has received acclamation from leading business schools like IIM Ahmedabad and IIM Kozhikode. Many more books are in the pipeline.

RAJAGIRI ROUND TABLE CONFERENCE

Rajagiri Round Table (RRT) was initiated as think-tank in educational matters, in order to be able to influence and contribute to the national and international educational policy making in 2015. In pre-Covid times, RRTs were conducted in some educational institutions in the city of Kochi, which turned virtual and international during Covid-19 pandemic.

Rajagiri Round Table Conference has completed 83 sessions, allowing us to network with large number of stalwarts and policy makers in education sector. We are proud to have influenced the national policy making in education in India, especially during the formulation of National Education Policy 2020.

PALLIKKUTAM GLOBALCONNECT

Started in 2020, Pallikkutam GlobalConnect connects experts in different fields of proficiency with the stakeholders of

education, giving them training in various themes. This project was successful in roping in reputed global experts to empower parents, teachers, and educational leadership. Pallikkutam GlobalConnect has already completed 25 training sessions. Videos generated by these events are made available for public viewing through the YouTube channel of Pallikkutam.

PALLIKKUTAM NATIONAL AWARDS

In 2020 Rajagiri Media instituted two national awards for the stakeholders of education: 1) Pallikkutam National Awards for Innovation in Education in collaboration with IIM Kozhikode (an award for educational leadership) and 2) Pallikkutam National Awards for Startups in Education in collaboration with Kerala Startup Mission (an award for educational service providers).

PALLIKKUTAM PEDAGOGY

Rajagiri Media has developed a futuristic pedagogy named Pallikkutam Pedagogy for Entrepreneurial Education and has registered it at Copyright Office, Government of India. We plan to develop a modern curriculum for school as well as higher levels of education, with a focus on nurturing an entrepreneurial mindset and skillset of the learners respectively. It shall make the new generation learners future-ready in a Volatile, Uncertain, Complex and Ambiguous (VUCA) world. Work is on to redefine school education in India by transforming the existing curriculum based on the NCERT framework into entrepreneurial curricula. Discussions are on with different state govern-

ments, including the Kerala, Delhi and Punjab for pilot implementation of the project accompanied by appropriate action research. We have also contacted some nations, including Germany, Sierra Leone, and Ghana in view of globalization of Pallikkutam Pedagogy.

PALLIKKUTAM I-SCHOOL

A futuristic online school following a curriculum developed based on the Palikkutam Pedagogy for Entrepreneurial Education is on the anvil. Four stages of the Pallikkutam i-School shall correspond to the Foundational, Preparatory, Middle and Secondary levels of school education as envisaged by National Education Policy 2020. As Pallikkutam Pedagogy follows a content-agnostic educational process, it fits well with any international, national, or regional curricular frameworks. In other words, Pallikkutam Pedagogy allows us to go to the ends of the world with our educational mission via Pallikkutam i-School. Four student magazines namely, Playmate, Companion, Friend, and Mentor respectively shall accompany the educational processes at Pallikkutam i-School at four different stages.

PALLIKKUTAM EDUCATIONAL RESEARCH

Rajagiri Media has also stepped into re-

search and development in education-related matters. In collaboration with universities in 5 countries (consortium of universities in Germany, South Africa, Croatia, Jordan and India) we develop a modern MOOC (Massive Open Online Course) for entrepreneurship education that will be made eventually available through Pallikkutam Edu Portal.

It has also initiated another research on Assessment of Outcomes of Entrepreneurial Education in association with experts associated with Stanford University, IIT Hyderabad, Cochin University of Science & Technology, and Rajagiri College of Social Sciences (autonomous) and Rajagiri School of Engineering & Technology. Rajagiri Media has also taken up discussions with Empretec, an organ of United Nations that aims at Entrepreneurship for Sustainable Development, to develop a UN Chair for Youth Entrepreneurship.

We wish to enter the field of sponsored research in education-relevant themes soon. It also intends to gradually develop a Center for Excellence in Educational Technologies at Rajagiri School of Engineering & Technology. In summary, Rajagiri Media prepares us to undertake a global education mission to make quality education universal. Let us together pioneer a Global Education Mission! ●



ON ENVIRONMENT DAY, THE FIERY SPIRIT OF LIFE TO THE STEWARDS

Fr. Prasanth Palakkappilly

On Environment Day, the Fiery Spirit of Life to the Stewards who play with fire on the planet

Living alone in this city of Doha, my celebration of Pentecost is confined to my room. But I did find time in the evening to be part of the Sunday celebration in the local (only) Church in Doha, incognito. The Our Lady of the Rosary Church, which I thus attend, is a huge one. It is in the 'religious complex' which harmoniously accommodates, all hues of Christianity, otherwise 'at holy war' with each

other! This church alone can accommodate about 3000 people. Though Sunday is a working day, thousands throng to the Church, managing their Lord's Day commitment. It offers services in various Catholic rites, chiefly Latin and Maronite; in various languages - in English, Malayalam, Arabic, Philippino, Tamil, Spanish etc. There is a separate Church for the Syro Malabar rite, a rather spacious church. All the catholic ministry is rendered by the Capuchin fathers. The catholic fold is a 'dominion' of the Capuchins, though still - I would say, fittingly,

under the local Latin diocese. And perhaps, like the Lord of Old Testament, the Capuchins guard their possession with great jealousy! The Syrian Church has even started a school named 'Olive' to ensure a Christian Education for their children, initially, with the support of Montfort Brothers, or so. I am not sure how far they are successful in that.

Though not all, quite a large number of Christian communities celebrate this day as a feast remembering the initial intense experience of Christ's spirit by the disciples of Jesus as a community. It was an experience of having fire tongues over them, more so, having fire within them.

Over the years, centuries, the fire seemed to have spread around the world, only to lose its intensity gradually, and subsequently, to be confined to candles and lamps lit on the ritualistic remembrances and very many pious devotions, but for the exceptions of a mighty flame here, or a tiny spark there, on the inhabited part of this expansive planet. Mostly, it has become a 'warm something' everywhere, but, mostly, lukewarm!

The fire that appeared is a peculiar fire, with polaristic abilities of warming up the cold hearts, enflaming the mild hearts, and also cooling down the combustible, and enlivening the withering ones - a prayer from our old times to the Holy Spirit goes thus:

Come O Holy Spirit (Ruha d'qdsha), sent the beams of your light across the sky! O Father of the destitute, giver of gifts, light of the heart, come upon us!

O the great consoler, the banquet of del-

icacies for the soul, of sweet coolness, the comfort in our wanderings, the coolness in fever (*ushnam*), consolation in our cries, come!

O most blissful light, fill the inner chambers of the hearts of your faithful. Without your enlightenment (*velivu*) there is nothing but wickedness in us. Wash that which creates repulsion, water that which is withering, heal that which is wounded, quicken that which is ailing, soften that which is hard, warm that which is gone cold. Straighten those gone astray. To the faithful who trust in you, give your seven gifts - wisdom, understanding, counsel, fortitude, knowledge, piety, fear of the Lord - may we be granted a blessed departure, merits of a virtuous life and eternal bliss. Amen

(A free translation from a Malayalam edition of the prayer).

As, providentially, this year, we celebrate world environment day on this very same day, this is my prayer to the Holy Spirit who was the Spirit of Life hovering on the primeval waters instilling life into matter - that we be filled with that spirit, that we become guardians and promoters of life - starting with the physical life on the planet earth; that we realise and experience the Spirit of God permeating the creation (ईशावास्यमिदं सर्वं यत किञ्च जगत्यां जगत) and consequently utilise the resources of the planet with a mind of sacrifice (तेन त्यक्तेन भूजीथः) and not covet what belongs to others (मा घृता कस्यसि वधनं)!

I hope that the humans on the planet be led by God's Spirit, that they would have the wisdom and knowledge of the reality

of life on the planet, that they have the understanding that they are also part of the planet, and revere the presence of God permeating the planet, and would have the counsel and fortitude to initiate appropriate measures in order that by covetousness they do not take away what rightfully belongs to others, to other beings, to future generations - the air, the water, the soil, the vegetation, the di-

versity and their unique combinations on the planet.

May the Spirit kindle in us the courage to adopt a life style that will extinguish the fire of greed that is gradually engulfing the planet, instead cover it as its stewards (Gen. 1:26-29) with the green cool shade of care and protection to our common home, our Only One Earth! ●

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HIS WORD & MY BECOMING

Fr. Dr. Abraham Joseph Vadakkemuriyil

Humanity is passing through a crucial stage of its history. This pandemic that just passed through its two stages already changed the human perception of life and reality quite a lot. Man's religious attitude too is undergoing a tremendous change. Those who perceived religion mainly as rituals and other rubrical exercises began to think about the meaninglessness of what they have been practicing till today. All the non-believers began to emphasise that what they hold is ultimately true and it is just not God who is the ultimate reality but man is the one

who decides the destiny of man. But for the true believers this is only a passing stage of humanity where man is called by God to take his responsibility as a creative being more seriously and to accept that life is not just a dream filled with comfort and enjoyment rather is a hard reality that has to be lived in peace and harmony with nature and other human beings and above all with God. True Religiousness is not something that is added to one's burdensome bundle of knowledge rather it is the self-defining dimension of a believing person's conscious-

ness itself. Faith here is not an objective something that is judged and proved within the imperfect human rationality but is the subjective experience of being one with the divine consciousness, the word of God. So the religiousness of man is in the continuous process of becoming. This means a true believer is always in the process of becoming what he heard through the word of God. The parable of the Good Samaritan gives us a very meaningful insight into this reality of man's becoming as a true religious person. We find the story of the Good Samaritan in Luke's Gospel chapter 10 versus from 25 to 37. The whole story is an answer to the question asked to Jesus by a Jewish lawyer 'who is my neighbour?' The man who was attacked by thieves was abandoned by the Priest and the Levite. He was mercifully looked after by a Samaritan man. Finally, the question goes to the lawyer who becomes the real neighbour to the man who was attacked and abandoned. The lawyer answered that the one who showed mercy to the victim became the real neighbour to him. Jesus then told him "You too go and do like that". Here in this story, the lawyer asked Jesus who was his neighbour and Jesus gave him an indirect reply how to become a true neighbour to others. To become a true neighbour to others, one has to acquire the Divine quality of mercy. Jesus is demanding the Jewish lawyer to become a merciful person, which is the true divine quality. The lawyer who asked this question to Jesus was a learned man. But that was not enough, he had to become a merciful person. In order to become a true neighbour to others and thereby

to be closer to God, one has to undergo changes in his/her heart, a transformation in mind and heart, a merciful leaning towards the other. This is the genuine Christian call. This becoming merciful is a lifetime achievement of a Christian believer, that is, to become like Jesus as He was God's face of mercy turned towards man. This is a process of identification of oneself with the Jesus' own consciousness. Faith, then is entering into a subjective personal relationship with Jesus and his personality rather than being lost in the customary ritualism.

Another example of this becoming process is found in the parable of the sower found in the 8th chapter of Luke's Gospel, verses from 4 to 15. Here the Sower went for sowing and some seeds fell on the rock; some on the wayside and some among the thorns and some fell in the fertile soil. Those fell on the fertile soil produced thirty, sixty, and a hundredfold. What fell on rock, among thorns, and on wayside produced nothing. On the rock they did not get roots, among the thorns they were suppressed and from the wayside, they were eaten by birds. The seed is the word of God and the Sower is God Himself. The word of God was sowed in the human heart only. The question is how some hearts became thorny, some rocky, and some as wayside. And some others were fertile. Of course, these are all human choices. One has to discern what one wants to be? In order to accept the Word of God and to live a life of faith, we need to prepare our hearts and mind as a suitable and fertile land for the Divine Word. It is a painful process, a pro-

cess of becoming the better hearer of the word and a humble servant of the Word. One has to consciously move away from being thorny, rocky, and disintegrated mind to a humble receptive to mind to accept the word of God within one's inner privacy. We shall not allow our inner privacy to be invaded by the alien powers of inherent evil. This includes all that is dear to this world: money, power, pride, sex, inordinate concern for the body, materialistic ideologies, ..isms, and the so-called liberalised theological vandalism leading even to the veneration of same-sex marriage.

Our inner self is the meeting point where we encounter God. We need to conquer our will to cooperate with divine grace. A corrupt inner self cannot meet God and receive His grace. Where there is no grace there will be an evil invasion. Hence Jesus calls every man to go back to his inner privacy to accept the inviting divine spirit to be filled with his grace. This is a lifelong process of becoming God's sons and daughters, to discern the spirit of God to be filled with His Grace. I like to conclude this reflection by quoting the lines of Rowan Williams interpreting St. Augustine's concept of interiority. He writes "To be human is to desire, to be drawn and moulded by extra-rational, even extra-mental, attractive forces. Augustine's greatest legacy to Christian spirituality is the affirmation that the life

of grace can include not only moral struggle and spiritual darkness, but also an awareness of the radically conditioned character of human behaviour – marked as we are in ways unknown to us by childhood experience, historical and social structures, and many more facts of which Augustine himself could not have been consciously aware of, but to which our own age is especially sensitive. If human behaviour is such, the "creation" of a life realising the purposes of God, the transformation of image into a likeness, is not impossible but does take on a different quality. The emphasis must be not upon achievement but upon attitude. What holds life together is simply the trust – or faith – that the eyes and the heart are turned towards truth, and that God accepts such a life without condition, looking on the will rather than merely the deed. God asks not for heroes but for lovers; not for moral athletes but for men and women aware of their need for acceptance, ready to find their selfhood in the longing for communion with an eternal other." (Williams 1990, 88–89).

Let us keep our inner privacy more sacred to enter into a sacred relationship with our Lord in deep faith and a firm hope in His words because He is the way, the truth, and life. May the abiding spirit lead us our way ahead. It is not my will but Thy will be done. ●

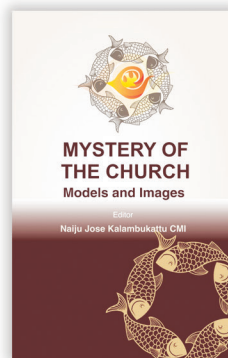


THE MYSTERY OF THE CHURCH:

Models and Images

Edited by Fr. Naiju Jose Kalambukattu

The Mystery of the Church: Models and Images is the outcome of the love of the Church that Naiju Kalambukattu cherishes. This volume took shape in his fertile thought backed by the ingenious scholarship that is characteristic of him, and the dogged tenacity that is part of the way in which he works when he gets down to a literary project. The entries are well thought-out and the presentations are so topical and relevant to the Church in the modern times that the work could be considered a source book for modern ecclesiology. The vast number of readers who have enjoyed the previous volumes from Naiju Kalambukattu will find this volume a little more serious in its subject matter but no less enjoyable.



CONVERGENCE OF RELIGIONS. PANIKKAR'S CHRISTOLOGICAL PRAYANA 1

Author: Prof. Dr. Cheriyan Menacherry CMI

In the context of world religions, according to Raimundo Panikkar, Christ must not be limited to the Christian context, a savior in history. In this series the insights are presented which particularly concern the understanding of the Christ Mystery in the religious experience of the Hindus. Panikkar states that Christ is not just the historical Jesus. Jesus is the symbol of the Unknown Christ of Hinduism. Panikkar's christological prayana 1, the first book in the series, deals more with Panikkar's semantics in order to understand his christological insights; a comprehensive bibliography of Panikkar is also included, all with a view to the upcoming books in the series.



VATICAN NEWS

Pope: Nations must work together to adapt to climate change

Pope Francis sends a message to participants in a Vatican conference on resilience and climate change, and urges all nations to work together to reduce carbon emissions and help people adapt to climate change. The Pope said the world is facing the twin challenges of “lessening climate risks by reducing emissions” and of “assisting and enabling people to adapt to progressively worsening changes to the climate”.

Holy See: Germany’s synodal path cannot make doctrinal decisions

A Vatican statement clarifies that the initiative underway in Germany “does not have the power to oblige bishops and the faithful” to “new ways of governance and new approaches to doctrine and morality. The invitation is to converge into the synodal path of the universal Church.

Holy See enacts new Investment Policy in line with Social Doctrine

A new unitary policy for the financial investments of the Holy See and the Vatican State will start on 1 September. The Investment Policy intends to generate a sufficient return to support the financing of the activities of the Holy See through investments aligned with the teachings of the Church.

Cardinal Parolin takes Pope’s closeness to South Sudan and DRC

The Vatican Secretary of State sets off on a visit to South Sudan and the Democratic Republic of Congo, bringing the Pope’s closeness after the Holy Father was forced to postpone his apostolic visit to the two African nations due to problems with his knee.

A new Vatican monthly magazine ‘with the poor’

The first edition of the “Osservatore di Strada” was published on 29 June, giving voice to those whose voices are often ignored. “L’Osservatore di Strada”, (Osservatore of the Street), is a newspaper conceived and produced by employees of the Dicastery for Communication, working in close collaboration with the poor.

Official Logo of Jubilee unveiled



The Vatican reveals the official Logo of the upcoming Jubilee Year due to be held in 2025 on the theme ‘Pilgrims of Hope’ and reflects on some of the Holy Year’s early initiatives and plans.

NEWS ROUNDUP

CMI PRIOR GENERAL'S HOUSE, KAKKANAD

Jubilee Celebrations

Sacerdotal Golden Jubilee (1972 - 2022)



The Sacerdotal Golden Jubilee of 1972 - 2022 batch was held in Prior General's House on 24th and 25th of January 2022. Rev. Fr Martin Kallinkal led an input session for them. The jubilarians shared their experiences of last fifty years as religious priests in CMI congregation.

Golden Jubilee of Religious Profession (1972 - 2022)



Golden Jubilee of Religious Profession of 1972 - 2022 batch was celebrated in the Prior General's House on 26th and

27th of February 2022. It was an occasion for the jubilarians to come together after the COVID-19 restrictions. The sharing of experience of jubilarians was really enriching.

Golden Jubilee of Religious Profession and Priestly Ordination (1971 - 2021)



Golden Jubilee of religious Profession and Priestly Ordination of 1971 - 2021 batch which was postponed due to COVID-19 was celebrated in the Prior General's House on 15th & 16th of February 2022. The jubilarians participated in the celebrations with great feelings of fulfillment. Rev. Fr Prior General along with the PG community felicitated all the jubilarians.

Quinquennial 2022

As part of the ongoing formation, the renewal and gathering for the junior priests "Quinquennial" program for 2018-19, 2019-20 and 2020-21 batches were con-

ducted on 18-20 February 2022, 18-20 March 2022, and 20-22 May 2022 respectively. Rev. Fr Joseph Puthenpurackal OFM Cap., Rev. Dr Soja Maria CMC, Rev. Fr Francis Manavalan CMI, Dr Geo Baby, Rev. Fr Josey Thamarassery CMI and Rev. Fr Biju Vadakkel CMI were the resource persons. The young priests from all the provinces participated in the meetings and outings with great enthusiasm and vigor.

Freshers' Meet 2022



The gathering of the first year aspirants of south Indian provinces was held on 01 March 2022 in the Prior General's House. Mar Sebastian Vaniyapurackal, the Curia Bishop offered the Holy Qurbana and his homily on vocation really touched the aspirants. Chavara Quiz and cultural programs of the aspirants added colour to the program.

UTSAH 2022

UTSAH - Gathering for Degree Students was held in two sessions this year. The first session of UTSAH was held from 25 to 27 March 2022. Rev. Fr Prior General inaugurated the meeting. Rev. Frs. Francis Manavalan CMI, Cijo Chennadan CMI, Josey Thamarassey CMI and Biju

Vadakkel CMI were the resource persons who led the input sessions.

The second session of UTSAH for degree students and regents was held from 13 to 15 May 2022. Rev. Fr Prior General inaugurated the meeting. Rev. Frs. Francis Manavalan CMI, Cijo Chennadan CMI, Josey Thamarassey CMI and Biju Vadakkel CMI led the sessions for them. The sharing of the regents was an occasion to know about their caliber and capacity.

Visit of Apostolic Nuncio Arch Bishop Leopoldo Girelli



The unexpected and spontaneous visit of Arch Bishop Leopoldo Girelli, Apostolic Nuncio to India and Nepal increased the joy of Prior Generals' House. He made his visit on 19 April 2022. PG community members received and greeted him with great joy. Arch Bishop Leopoldo Girelli showed great interest in knowing about the origin and legacy of our congregation.

Agape 2022

Agape- the gathering of newly professed members of our congregation was held on 22 - 24 April 2022 in Prior General's House. The program was inaugurated by Rev. Fr Prior General. The input sessions were led by Rev. Fr Martin Kallinkal and

Dr Harish B. 'Emmaus Night'- time for prayer and interactions led by Rev. Bros. Carol Penuel CMI and Edwin Vattakuzhiyil CMI was a unique experience for them. The program was concluded with a pilgrimage to Mannanam and Kainakary.

General Plenary Assembly

The General Plenary Assembly of our congregation was held from 25 to 29 April 2022 at Dharmaram College, Bengaluru. The plenary assembly was blessed with the presence of Arch Bishop Leopoldo Girelli, Apostolic Nuncio to India and Nepal, Arch Bishop Peter Machado and Bishop Sebastian Adayanthrath. The members of plenary assembly actively participated in all the sessions especially in group discussions.

Foundation Day Celebration and Inauguration of Preparations for Bicentennial Jubilee



The 192th foundation day celebration and inauguration of the preparations for bicentennial jubilee was held on 11 May 2022 at St Joseph's Monastery Mannanam. Rev. Fr Prior General along with General Council offered solemn sung mass at Mannanam church. After the Holy

Qurbana the jubilee candle was lighted by Rev. Fr Prior General. The year 2022 – 2023 is dedicated for the theme 'Call and Commitment.'

Young CMI Educators' Orientation Program



An orientation program for young CMI educators was conducted on 18 and 19 May 2022 under the leadership of CMI General Education Department. The program was inaugurated by Rev. Fr Josey Thamarassery CMI, the Vicar General. An orientation talk by Rev. Fr Thomas Chathamparampil CMI, the Prior General through video conference really enlightened the participants. Experts like Justice Dr Kurian Joseph, Prof. Joseph Injodey, Rev. Frs Jose Kuriedath CMI, George Edayadiyil CMI, Thomas Thekkel CMI, Jaison Mulerickal CMI and Martin Mallathu CMI led the sessions. About 50 young CMI priests attended the program.

Fr Prior General's Visits Abroad

Rev. Fr Prior General has made his visits to Germany, Italy and USA from 17 May 2022 to 19 June 2022. During his visit, he attended the international major superior's meeting in Italy from 25 to 28 May, 2022.

NEWS FROM PROVINCES

ST JOHN'S PROVINCE, BIJNOR

Golden Jubilee of Bijnor Mission



The golden jubilee of Bijnor mission was celebrated in a modest way on 3 May 2022 in the premises of Provincial House, Najibabad. Bp. Gratian Mundadan and Bp John Vadakkal, the bishops emeritus, and Bp. Vincent Nellaiparambil, bishop of Bijnor graced the occasion. Rev. Fr Thomas Chathamparampil, the Prior General gave his inspiring presence. Rev. Fr. Valerian Pinto, the administrator of the diocese of Meerut, the mother diocese, despite his appointment that came just on the previous day, was present. Rev. Fr Benny Nalkara, Provincial, Sacred Heart Province, Kochi, the Mother Province and Rev. Fr Biju Vadakkal, the Secretary to the General Department of Social Apostolate and the former Provincials of St John's Province, Bijnor had flown in to be present. Rev. Sr Ann Joseph FCC, the Provincial, San Damiano Province, Noida, Rev. Sr Smita CMC, Provincial, Pushpar-

am Province, Dehradun, Rev. Fathers and Sisters of the diocese and the Sister collaborators of the various missions in the Province were present on the occasion. The celebrations were trimmed modest keeping in mind the havoc that the two-year-long pandemic played and effects that it brought to the general public and included mainly a seminar moderated and animated by Rev. Frs. Paulachan Kochappilly and Saji Illickal, followed by a solemn Jubilee mass concelebrated by the Bishops and the Golden Jubilarians. The felicitative gathering followed with messages, felicitations, and dance performances

Veteran missionaries like Bp Gratian Mundadan, Fr Gerald Padinjarepeedika, Fr. George Edathiparambil, Fr Mathew Karakkunnel, Fr Jesudas Thaliyan, Fr John Annikottil, Rev. Srs Lysa, Anacleto, Rincy and Betty FCC and Srs Sarala and Reenet CHF were honored during the celebration. Mr Khamani, the long serving staff, still hale and hearty in his nineties, whom we inherited with the land of the Ashram, which eventually grew in to the Provincial House, was honored in a special way.

Fr. Davis Varayilan gave a detailed and graphic sketch of the growth of the mission in the past 50 years, which was pictorially presented in a video clip tailored for the occasion. The dignitaries present

on the occasion felicitated the members of the Province. The special guests and the veterans were honoured on the occasion.

The Golden and silver Jubilee Celebrations

The Golden and Silver Jubilee celebration of the members the Province coincided with the celebration of the Jubilee of the Mission

Frs Thomas Kochumuttom Stephen Marrottikudy, T.A. Antony and Joseph Vattathra had completed 50 years of their priestly ministry. Frs Mathew Thenamkalayil, Jose Padayatty, Varghese Vithayathil, Matthew Valiyakandathil and Mathew Pedikkattukunnel celebrated the Golden Jubilee of their religious profession. Frs Geesan Ponthempilly, George Kulangara, Dominic Kunnumpurath, Philip Kuzhiparambil, Sebastian Payyapilly, Benny Thettayil and Joseph Peedikathadathil had completed 25 years of their priestly ministry. Similarly, Frs Shibu Mandaly, Francis Kotekarotte, Austin Tenkudam, Moses Vazhayil, Tom Mundadan, Saji Ellickal, George Palimattam, Jimmy Kallupalathinkal and Vinod Padinjarekaithackal had completed 25 years of religious life. All of these who were present on the occasion were honoured during the celebration.

Heritage day

The Provincial house community observed 28 May the Heritage Day of the Congregation. The Community along with the Scholastics on vacation recalled the spiritual package our Founding Fa-

thers handed over to us. The programme was inaugurated by Bp. Gratian Mundadan who analyzed the letter of St Kurikose Elias Chavara, the Founding Father and the first Prior General of the Congregation, expressing his dismay at the laxity prevailing in our communities at that time. Br Arun Parathanathu, Paulson Padayattil, Jithin Njalian, Nibin Veshnal, Abin Vadakkumthala and Lijo Manjoor presented papers on the occasion.

Frs T.A. Antony, and Benny Thettayil presented their reflections on the Founding Fathers and their contributions. At the close of the day, we had a bible service at the end of which Rev. Fr Provincial lighted the Bicentenary Jubilee Candle to mark the inauguration of the event in the Province.

Books Released

During the Jubilee celebrations, three books that were authored or edited by the members of the Province were released. Fr Jose Padayatty edited a work on the life, activities and vision of Fr Anto Puduserriy, titled Shepherd after the Heart of Jesus published by Sadharmyam Research and Dialogue center Srinagar-Garhwal. Fr T.A. Antony authored a book in Malayalam titled Bhoovivada Dhyangal (Reflections on Land dispute), published by Suryakala Publications, Kottayam. A third book that was released on the occasion was titled Spirituality crossing the borders, a Festschrift on Fr. Thomas Kochumuttam on the occasion of his Golden Jubilee, edited by Fr Naiju Kalampattu and published by Dharmaram Publications.

Workshop for Teachers



A Training Programme for School Teachers of our schools was conducted in Christ deemed to be University, Ghaziabad Campus from 23-25 May 2022. There were 50 teachers who participated in the training programme. Eminent

teachers and professors from the University led the training sessions. The main objective of the three-day workshop was to enhance teachers and make them better transformers and leaders.

A new venture in Carmel Mission, Nepal.

CARMEL SCHOOL, DHANGADHI

We, the missionaries of CMI Carmel mission Nepal are happy to inform you that our first CMI school in Nepal, named "Carmel School Dhangadhi," which was our dream, was inaugurated on 22nd of April 2022. Blessing was done by Rev. Fr. Joseph Peedikathadathil CMI, (Vic-ar Provincial) and inaugurated by Mrs. Shushila Mishra Bhatt (Deputy Mayor, Dhangadhi).

MARTHOMA PROVINCE, CHANDA

FOUNDATION DAY CELEBRATIONS AT SAMVAAD



On the auspices of CHAVARA JAYANTI Fr. Benny Joseph, the Provincial Superior of CMI Chanda Province was the chief celebrant of the thanksgiving mass in the evening. Priests from Jam, Hinganghat, Nagpur, Kaotha and the Wardha Parish church, Sisters from the neighbouring

convents and the Christian community of Mhasala participated in the evening celebration which ended with Agape. The highlight of the day was the launching of yet another service by Samvaad for the betterment of the society, with FAMILY as its main focus. Immediately after the 'Thanksgiving Mass, 'SAMVAAD FAMILY MINISTRIES'- Online services for the enrichment and wellbeing of the families-was electronically launched by Dr. Benny Mukulel, the Provincial Superior.

INAUGURATION OF THE GROTTA AND PRO LIFE CELEBRATIONS AT KSHITIJ, JAMB

The foundation Day of Kshitij, Jamb was held on March 24, 2022. The newly constructed grotto was also blessed on

this day. The function was marked by pro-life celebration and the feast of Annunciation. Bishop Mar Ephrem Nariculam was the president of the function. Rev. Fr. Benny Joseph Mukalel, Provincial of Mar Thoma Proviene also graced the occasion and he spoke on pro-life activities which in fact inspired Kshitij. Local leaders of Jamb and Wardha also participated in the function. Rev. Fr. Tomy Chirapurath made the public aware of the history of Kshitij.



MARY MATHA VICE-PROVINCE, HYDERABAD

Ordination of Deacon Syam and Deacon Melbin

Deacon Syam and Deacon Melbin were ordained as priests on 28th and 30th December 2021 respectively in their home parish, Kerala.

The ordination ceremony of Deacon Syam was held at St Joseph's Church Karappadam, in the diocese of Palakkad.

Deacon Melbin's Ordination was at St. Sebastian's Church, Karayathumchal, Chempanthotti, Kannur in the diocese of Thalassery.

Foundation Stone Laying for Formation House at Manathawadi

With great joy and gratitude to God, on 25th March 2022, on the day of the feast of Annunciation we laid the foundation stone for a house (Aspirants' house: St. Joseph's Bhavan), in our land at Orappu, near Kallody, Mananthavady. The future of our province depends solely on the future members of our province; hence, as advised by Rev Fr Prior General and

the South Indian Provincials, only if the North Indian provinces shift the aspirants' houses to Kerala there are possibility for more vocations to the missions from Kerala. It is with such a great hope that we undertook this noble project.

The foundation stone was laid by Rev. Fr. John Poovatholil CMI, the director of Mary Matha CMI Ashram Chowara in the presence of Fr. Provincial, Rev. Fathers, Sisters and the well-wishers.

Rendezvous with Hyderabad Archbishop Poola Anthony

Fr. Provincial Joshy Pazhukkathara along with Fr. George Kallukalayil, Vicar Provincial met His Grace Archbishop Poola Anthony at his office on 5th April, 2022. Fr. Provincial presented a book on St. Chavara to His Grace and discussed a few matters of importance with him.

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. Thomas Chittettu, Councillor for Finance and Agriculture. Maundy Thursday liturgy and the Eucharist was celebrated by Fr. Joshy Pazhukkathara, Provincial and concelebrated by all our fathers.

The Good Friday's passion service was officiated by Fr. George Kallukalayil, Vicar Provincial. We had a solemn Way of the Cross along our campus. The Vigil mass for Easter was celebrated at 10.30 pm. We began the procession from the Aspirants House. Rev. Fr. Provincial was the main celebrant.

CMI Education Summit at Nirmal

All the members of the CMI Education Society Hyderabad (CESH) gathered together at Nirmal for Education Summit on 20th March 2022. We started the session at 2.30 pm with an introductory talk by Fr. George Kallukalayil CMI, the Councillor of Education and Media. He stressed the importance of imparting quality education in our institutions and asked all the members of the CESH to highlight CMI benchmark in all our educational undertakings. Later all the CESH members deliberated with one mind for the preparations for the next academic year. We concluded the summit at

6.30 pm with vote of thanks.

Seminar on Marching Towards Safer World

The department of Education and Communication Media of the Province conducted a half day seminar on Marching towards a Safer World at Jeevadan High School Yellareddy and Kamareddy based on the CMI policy for protection of children and vulnerable adults and prevention of sexual harassment at workplace. It was conducted in the month of April, 2022. The principals of the respective schools introduced the topic and welcomed the resource persons and the teachers. Fr. Joshy Pazhukkathara, the president of the CMI Education Society (CESH) and Fr. George Kallukalayil, the vice-president of the CESH were the resource persons.

Motivational Seminar for the Educators of the Province

The Education department of the Province after due deliberation and consultation with the consulters conducted a half day Educational motivational seminar for all the members of the province and particularly for the educators of the province. The resource person was Rev. Fr. Francis Manavalan CMI. The topic of the seminar was "CMI Educational Face in the Year 2031" in the context of NEP 2020.

SACRED HEART PROVINCE, KOCHI

Social Action

The distribution of the tailoring machines in collaboration with South Indian

Bank was held at Rajagiri College of Social Sciences, it is an action plan of the Social work department of the province as a support to the families in the post Covid

scenario. 70 machines were distributed in Kalamassery, Kottarappilly, Manappuram and Vypin area.

Visits



Honorable Governor of Kerala Arif Mohammed Khan visited Rajagiri Hospital and appreciated the Rajagiri team for the contributions they render in the field of healthcare.

Ms. Judith Ravin, Honorable U.S. Consul General visited the Rajagiri College and delivered the lecture in the 'Rajagiri in Pursuit of Excellence' Lecture series.

Province Day



The family day was celebrated on May 1 at the Provincial House. It was the occasion to meet, greet and share the joy with the members of the Province. The celebration started with the Liturgical celebration presided over by Fr. Provincial and the Councilors, it was followed by

the family gathering with various cultural events and concluded with Agape.

Perpetual Profession



Perpetual Profession of nine of our scholastics were conducted on 26 May 2022, at the Provincial House. Rev Fr Benny Nalkara, the Provincial presided over the liturgical celebration and the homily was delivered by Rev Fr Thomson Thekkiniyath.

New Centre at Kripa



Centre for Rehabilitation and Early Intervention was blessed, inaugurated and opened at Kripa. In the simple ceremony conducted at Kripa, Fr Benny Nalkara, Provincial presided over the function and opened the center in the presence of Fr Dibin Mangalath, the Centre director and other esteemed members of our province. The centre will be a support to the children affected with autism.

Jubilee



The Golden Jubilee celebration of Rev Frs Jose Kuriedath, Geo Mangara, Jose Varghese Koluthara, John Kodankandath and Joy Elamkunnappuzha was conducted on 14 May at Rajagiri Provincial House. The participation of the province members and family members were noteworthy. His Grace Mar Antony Kariyil, and Prior General Rev Fr Thomas Chatham-pamabil graced the felicitation gathering.

Summer Camps

Sahrudaya Summer Camps were arranged at 9 centers, under the leadership of Rev Fr Paul Nedumchalil, the Councilor for Social work. It was an occasion to the children around the ashrams to gather around, to express themselves, to en-

ergize themselves and to improve their talents and abilities.



Parents Meet

Parents meet of the scholastics of Sacred Heart Province was organized on 10th May 2022 at the Provincial House. It was an occasion to the parents to interact with the Provincial, Masters and others who help in the process of formation. The Chart included the celebration of the Divine Liturgy, sharing sessions, games and Agape.



ST. JOSEPH PROVINCE, KOTTAYAM

നിത്യവ്രതം

പ്രിവിശ്യയിലെ ബ്രദേഴ്സ് അജാസ് പുത്തൻ പൂരക്കൽ, ഫ്രെമിൻ പള്ളിക്ക, ജിൻസ് വെങ്ങാപ്പള്ളി, ജോസഫ് ഇടയാകുന്നേൽ, മനീഷ് കുറുപ്പാട്ട് എന്നീ സഹോദരങ്ങൾ ബഹു. പ്രൊവിൻഷ്യൽ സമക്ഷം 2022 മെയ് 28-ാം തീയതി കൂറുനാട് സെന്റ് ആൻസ് ആശ്രമ ദൈവാലയത്തിൽ നിത്യവ്രതവാഗ്ദാനം നടത്തി.

SANJOS CMI EDUCATORS' MEET AND PRINCIPALS' CONFERENCE

A one-day get-together and orientation programme was organized by the Department of Education and Communication Media on Monday, 23 May 2022 at Anugraha renewal Centre, Vazhoor. Managers, principals and the CMI educators from all the 20 schools of the

province attended the meeting. The first part of the conference was led by Fr Dr Binoy Jacob SJ, Director of the Loyola Institute of Peace and International Relations (LIPI), Kochi and the Coordinator of Higher Education Commission of Kerala Jesuits with his scholarly talk on the 'CMI Educational Mission in the New Normal Scenario of Changing Trends and Priorities'. In the general session that followed, topics of division fall in Aided Schools, financial crisis in the Unaided sector, education challenges in the post-Covid era were discussed. It was also proposed that our institutions may have to adopt the advantages of a flat organizational structure with few levels of middle management between leadership and employees and that every institution shall have a Charter and Code to keep the CMI vision and legacy alive and continuing through and through. The concluding session in the afternoon was the Principals' Conference in which the Managers, Principals and Headmasters from 19 schools participated and presented a brief report about each institution.



**"We are religious educationists" -
Fr Dr Binoy Jacob SJ**

While applauding the CMI legacy of intellectual-Cultural-Social-Spiritual gene

in education, Fr Binoy reiterated that in the new era of digital empowerment and multi-disciplinarity, we the CMIs have to take education as their collective responsibility and give a heroic leadership in redefining the aims and objectives of education in these modern times. As religious educationists, integral vision of educational formation and ongoing learning, intercultural-global-justice consciousness in the core of all our policies, and encountering the invisibles in our society are to be discerned and become part of our new priorities.

ദൈവവിളി ക്യാമ്പ്



ഈ വർഷത്തെ ദൈവവിളി പ്രോത്സാഹന ക്യാമ്പ് മെയ് മാസം 16, 17, 18 തീയതികളിൽ വാഴൂർ അനുഗ്രഹ റിന്യൂവൽ സെന്ററിൽ വച്ച് നടത്തി. 34 വിദ്യാർത്ഥികൾ കേരളത്തിന്റെ വിവിധ ഭാഗങ്ങളിൽ നിന്ന് എത്തി. പ്രാർത്ഥനയിലൂടെയും, തീർത്ഥാടനത്തിലൂടെയും ക്ലാസുകളിലൂടെയും വി. ചാവറപിതാവിനെക്കുറിച്ചും, സി.എം.ഐ. സഭയെക്കുറിച്ചും ക്യാമ്പിൽ പങ്കെടുത്ത വിദ്യാർത്ഥികൾക്ക് മനസി ലാക്കികൊടുക്കുവാൻ സാധിച്ചു.

200-ാം വർഷം - തിരി തെളിക്കൽ

സി.എം.ഐ. സഭയുടെ 200-ാം വാർഷികത്തിന്റെ ആഘോഷങ്ങളുടെ ഒരുകണമായുള്ള തിരി, പ്രൊവിൻഷ്യൽ ബഹു. ജോർജ്ജ് ഇടയാടിയിൽ അച്ചന്റെ നേതൃത്വത്തിൽ പ്രവിശ്യാഭവനത്തിലെ ഏവരും ഒന്നുചേർന്ന് പ്രാർ

തമനയോടുകൂടി തെളിക്കുകയും ബഹു. ജേക്കബ് മരങ്ങാട്ട് സി.എം.ഐ. അച്ചൻ സന്ദേശം നൽകുകയും ചെയ്തു.



പൗരോഹിത്യസീകരണത്തിന്റെയും, ആദ്യവ്രതാർപ്പണത്തിന്റെയും സുവർണ്ണ ജൂബിലി ആഘോഷം

പൗരോഹിത്യസീകരണത്തിന്റെയും ആദ്യവ്രതാർപ്പണത്തിന്റെയും സുവർണ്ണ ജൂബിലി ആഘോഷം പ്രവിശ്യാതലത്തിൽ 2022 മെയ് 1-ാം തീയതി കൂരുന്നാട് സെന്റ് ആൻസ് ആശ്രമത്തിൽ വെച്ചുനടന്നു. ഫാ. അലോഷ്യസ് പുതിയാപറമ്പിൽ, ഫാ. ജോസ് പരുവനാനി, ഫാ. ജെയിംസ് നരിതുകിൽ, ഫാ. ഇഗ്നേഷ്യസ് പ്ലാത്താനം, എന്നിവർ തിരുപ്പട്ടസീകരണത്തിന്റെയും, ഫാ. ദേവസ്ത്യ കരോട്ടംപ്രേൽ, ഫാ. ജോസഫ് പുല്ലാനപ്പിള്ളിൽ, ഫാ. മാത്യു വെമ്പേനി, ഫാ. മാത്യു പാട്ടത്തിൽ, ഫാ. അഗസ്റ്റിൻ തെങ്ങുപുളളിൽ, ഫാ. തോമസ് കൊല്ലം പറമ്പിൽ എന്നിവർ സന്നാസ സമർപ്പണത്തിന്റെയും സുവർണ്ണ ജൂബിലി ആഘോഷിച്ചു.

പ്രവിശ്യാദിനാഘോഷം 2022

2022 ഏപ്രിൽ മാസം 23-ാം തീയതി വാഴൂർ അനുഗ്രഹ റിന്യൂവൽ സെന്ററിൽ വച്ച് കോട്ടയം സി.എം.ഐ. സെന്റ് ജോസഫ് പ്രൊവിൻസിന്റെ പ്രവിശ്യാദിനം രാവിലെ 9.30 ന് വി.കുർബാനയോടുകൂടെ ആരംഭിച്ചു. വൈദികരുടെയും ശെമ്മാശന്മാരുടെയും ആശംസകളും കലാപരിപാടികളും പ്രവിശ്യാദിനം

മനോഹരമാക്കി. “All from God all to God” എന്നതായിരുന്നു ഈ വർഷത്തെ പ്രവിശ്യാദിനത്തിന്റെ ആപ്തവാക്യം.



ഡീക്കൻ പട്ടം

സെബാസ്റ്റ്യൻ ഏടയന്ത്രത്ത് പിതാവിൽ നിന്നും 2022 ഏപ്രിൽ 4-ന് അനിൽ ജോസഫ് കിഴക്കേമുറി, ലിജോ കറ്റോട്ട്, ജെറി ജെയിംസ് ചക്കാലകുന്നേൽ, ദീപക് ഉഴുതുവേൽ എന്നിവർ ധർമ്മാരാമിൽ വച്ച് ഡീക്കൻപട്ടം സ്വീകരിച്ചു. പ്രവിശ്യയെ പ്രതിനിധീകരിച്ച് സാമൂഹ്യക്ഷേമവകുപ്പ് കൗൺസിലർ ജോസ് ആന്റണി പടിഞ്ഞാറേപറമ്പിലച്ചൽ പങ്കെടുത്തു. 2022 ഫെബ്രുവരി 27-ാം തീയതി പുനകാർമ്മൽ ദൈവാലയത്തിൽ വെച്ചു ബ്രദർ മാത്യു മണ്ണുരാംപറമ്പിൽ മാർ ജോസ് ചിറ്റു പറമ്പിൽ പിതാവിൽ നിന്നും ഡീക്കൻപട്ടം സ്വീകരിച്ചു. പ്രവിശ്യയെ പ്രതിനിധീകരിച്ച് വികർ പ്രൊവിൻഷ്യൽ ജോസ് ഐക്കരപ്പറമ്പിൽ അച്ചൻ ചടങ്ങിൽ സംബന്ധിക്കുകയും ചെയ്തു.

വാർഷിക ധ്യാനം

വാഴൂർ അനുഗ്രഹ റിന്യൂവൽ സെന്ററിൽ വച്ച് പ്രവിശ്യയിലെ വാർഷികധ്യാനം 2022 മാർച്ച് 31-ാം തീയതി വൈകിട്ട് 5.00 മണിക്ക് ആരംഭിച്ച് ഏപ്രിൽ 5-ാം തീയതി രാവിലെ ദിവ്യബലിയോടുകൂടി അവസാനിച്ചു. ബിനോയി കരിമരുതുകൽ അച്ചനും ടീം അംഗങ്ങളുമാണ് ധ്യാനം നയിച്ചത്.

കർമ്മലമാതാ ദൈവാലയത്തിന്റെ സിൽവർ ജൂബിലി



ചക്കുപള്ളം കർമ്മലമാതാ ദൈവാലയത്തിന്റെ സിൽവർ ജൂബിലി ആഘോഷങ്ങൾക്ക് പ്രൊവിൻഷ്യൽ ബഹു. ജോർജ്ജ് ഇടയാടിയച്ചൻ, വികാരി ബഹു. ജോസഫ് മണ്ണാമ്പറമ്പിൽ അച്ചന്റെയും മറ്റു വൈദികരുടെയും

ഇടവക ജനങ്ങളുടെയും സാന്നിധ്യത്തിൽ 2022 മാർച്ച് 27-ാം തീയതി തുടക്കം കുറിച്ചു.

പെരു സാൻ മത്തയോ സബ് റീജിയൻ പുതിയ സാരഥികൾ

2022 ഫെബ്രുവരിയിൽ കൂടിയ പ്രൊവിൻഷ്യൽ കൗൺസിൽ പെരു സാൻ മത്തയോ സബ് റീജിയന്റെ സബ് റീജിയണൽ സൂപ്പീരിയർ ആയി ബഹു. സ്കറിയ കുമാരമംഗലമച്ചനെയും, അസിസ്റ്റന്റ് റീജിയണൽ സൂപ്പീരിയറായും അജപാലനത്തിന്റെയും വൊക്കേഷന്റെയും ഒന്നാം കൗൺസിലർ ആയി ബഹു. ബിനേഷ് കട്ടക്കനടയിലച്ചനെയും, ഫിനാൻസ് കൗൺസിലറായും രണ്ടാമത്തെ കൗൺസിലറായും ബഹു. സിജു വക്കുവള്ളിയച്ചനെയും, ഓഡിറ്ററായി ബഹു. ജോസ് പാലക്കലച്ചനെയും തിരഞ്ഞെടുത്തു.

അഭിനന്ദനങ്ങൾ

കേന്ദ്ര പ്രതിരോധ മന്ത്രാലയത്തിനു കീഴിലുള്ള നാഷണൽ കേഡറ്റ്സ് കോർപ്പ്സിന്റെ ഓണററി കേണൽ കമാൻഡന്റ് പദവി ലഭിച്ച ബാഗ്ലൂരു ക്രൈസ്റ്റ് യൂണിവേഴ്സിറ്റി വൈസ് ചാൻസലർ ഡോ. എബ്രഹാം വെട്ടിയാങ്കൽ അച്ചന് അഭിനന്ദനങ്ങൾ



Congratulations

Fr. Roby Kannanchira CMI has successfully defended his Ph.D Thesis "A STUDY ON THE THERAPEUTIC POTENTIAL OF NATURE WITH REFERENCE TO PSALMS AND GITANJALI" from the Department of English and Foreign Languages, Bharathiar University, Coimbatore



THROUGH THE INSTITUTIONS

SAMANVAYA, BHOPAL

SAMANVAYA IN NEW INCARNATION

Samanvaya, the Theologate on Wheels, has for now applied its brakes and has come to halt at Bhopal with 27 students (I Year - 9, II Year - 10 and III Year - 8). By an Act of the General Council, Bhopal has been fixed as the permanent centre of the Theologate where the students will stay for the entire three-year theology programme.

SAMARVATAN SERVICE

The Samavartan service of 2021 was held on March 16, 2021. Due to the severe second wave of Covid pandemic, only three of the newly ordained priests, Fr. Rijin Kurialapuzha, Fr. Bobby Makkolil and Fr. Syam Vettikulangara came to Samanvaya to participate in the Samavartan service. Fr. Lijo Baby visited us on another occasion and celebrated Holy Mass for the community.

KAROYA, HEUPDIACONA AND DIACONA

The Ordination to Minor Orders, Karoya and Heupdiacona, was conferred on Feb 26, 2022 by the laying of hands of Bishop Mar Joseph Kollamparampil CMI, Bishop of Jagdalpur. Six scholastics of the Second Year Theologians and six scholastics of Third Year Theology received Minor orders of Karoya and Heupdiacona.

The following day, during a solemn celebration held at 10.00 am, six of our brothers received Ordination to Diaconate by the laying of hands of Mar Joseph Kollanparampil.



ADIEU FR. JOSE EROORICKAL

Fr. Jose Eroorickal CMI, who was serving at Samanvaya, Jagdalpur for the last 8 years is now transferred. He has served Samanvaya, Jagdalpur, as its administrator for six years and as Prefect and Master for another 2 years.

The Kolchur campus of Samanvaya has many stories to tell of Fr. Jose' dedication to duty and care of nature. Under his creative and charismatic animation, the student communities of different batches could succeed in integrating their seminary life with tribal life experiences, their community sense, their unique contributions to growing in humaneness, respect for nature as well as struggles in life.

MISSION EXPOSURE OF II YEARS

The II Year Theologians, had a mission exposure programme for 10 days in the villages of the Mandla district in the Diocese of Jabalpur. The brothers were divided into three groups and were assigned to the three parishes: Gughri, Amarpuri, and Umariya-Khamariya.

All these three parishes consisted of many villages, where Christians belonging to the Gond tribe live. Majority of these Christians are illiterate. The majority of the faithful are catechumens.

The brothers got themselves engaged in activities on the church campus as well as in the villages. On the campus they assisted the parish priest in conducting activities, such as, Mahila Divas, hostel day and giving coaching in Basket ball to students.

The brothers spent afternoons with the villagers visiting families. The students noticed that faith formation is taking place very effectively in these villages by the involvement of the parish priest, sisters and the catechists. One important method employed for faith formation is what is called Ishyan, a combination of Lectio Divina, and Kathaprasamgam of Kerala tradition, composed originally by Fr. S. Marceline, a missionary of Betiya Diocese of Bihar in 1938, for effective Gospel proclamation. The Holy Bible is placed in the Middle of the congregation with candles lit on either side and people sit around it.

During the exposure all of the brothers shared that the ten-day experience was powerful enough to raise some soul

searching questions in their hearts.

COMMUNITY OUTING TO PACHIMARI

The Fathers of the Samanvaya community made a two-day outing to Pachimari hills in MP, 200 kilometers from Bhopal.

FINAL PROFESSION OF SCHOLASTICS



Seven scholastics from Samanvaya were among the thirty-nine scholastics of the CMI congregation who made their final commitment this year. The spiritual preparation for the final commitment began with a retreat at the Sehion Retreat Centre, Attappadi, led by Abhishekagni Sisters from 25-30 April 2022 followed by an orientation program at CSR Pariyaram, from 1-24 May 2022. The third item in the preparation was a retreat by Fr. George Kattoor MCBS.

ORIENTATION PROGRAMME FOR NEW-COMERS

The Orientation programme intended to acclimatize the new-comers with the Samanvaya vision, the contextual realities and the working of the different institutions on the campus was held from June

14-17 in the Poornodaya Auditorium. The three-day programme was inaugurated by Fr. Sebi Edattukaran CMI, Vicar Provincial, St. Paul Province, Bhopal, chief guest of the day.

After the conclusion of the inaugural functions, Fr. Biju Savio engaged the first topic of the Orientation Programme, The history of Samanvaya.

On the second day of Orientation Programme, Fr. Rector introduced the various institutions on the Samanvaya campus and the nature of their administration. He also spoke on the Samanvaya vision of theological education. Following him, Fr. James Kachappilly spoke on financial administration at Samanvaya.

On the third day of Orientation Programme, Fr. Jacob Marangattu spoke on Spiritual life at Samanvaya, Fr. Cyril Kuttiyanickal on academic life at Samanvaya, and Fr. Naiju Kalambukattu on community life. Fr. Jerin Pendanath made a sharing of how the inter-religious experience at Rishikesh and the tribal life experience at Jagdalpur helped him, both as a student and as staff, to achieve new convictions for religious/pastoral life.

INAUGURATION OF ACADEMIC YEAR 2022-23

The new academic year 2022-23 was inaugurated on June 18 during the function held in the Poornodaya auditorium at 11.00 am which was presided over by Fr. Justin Akkara CMI, Provincial of St. Paul Province, Bhopal. Fr. Anil Pazhuppally CMI, director of Anchal, one of the Social Service Institutes of Bhopal Province was the guest speaker.

SMART MOBILE PHONES TO OUR SMART BROTHERS

On the day of inauguration of the academic year, Fr Rector announced the breaking news that starting from that day all the scholastics are permitted as per the decision of the General Council to use private smart phones. The use of mobile phones will be strictly regulated by rules that have been formulated by the General Council for the sake of cyber security and religious discipline. Fr. Rector explained in detail the different articles of the rules.

WEEKLY SOCIAL EXPOSURE:

With the opening of the academic year 2022-23, weekly social exposure started on Wednesday 22nd June. I & II Year Theologians go for social service ministries every Wednesday at 4.00 pm after classes and return by 8.00 pm. As of now, they go to eight centres in the city of Bhopal that are located within 6 to 12 kilometres distance from Samanvaya.

They continue the family visits and tuition classes to poor children of all classes. At the Bhopal Railway station, they assist at the child line office of CMI Bhopal Province.

At the same time, the brothers are in dialogue with the village leaders to chalk out new possible areas of service useful to the people.

Pastoral Exposure:

All the three batches of theologians are engaged in pastoral service under the leadership of III Year theologians. Saturdays and Sundays are allotted for pas-

toral exposure. They engage in pastoral ministries in the Latin as well as the Syro-Malabar parishes in the city of Bhopal besides our parish on the Samanvaya campus.

RENOVATION OF MATHA MARIAM GROTTO

The Marian Grotto has been given a face lift by enlarging the inside space for the faithful as well as fixing a strong roof and the creation of artistic symbols, images

and mosaic work. The renovation work was done by Fr. Joby Koodakkattu CMI of Kottayam Province and his team.



POORNODAYA, BHOPAL

LANGUAGE COURSE FOR SCHOLASTICS



Poornodaya organized an English - Hindi language course for the new batch of Philosophy at Wardha and Theology at Samanvaya from May 7th to July 17th. There

were 27 brothers going for Philosophy at Wardha and 4 for Theology at Samanvaya of which 2 belonged to the Missionaries of St. John the Baptist (MSJ). The course was conducted on the Samanvaya campus at Kolchoor, Jagdalpur.

RENOVATION OF POORNODAYA HOSTEL

The Poornodaya hostel building was in dire need of repair. By the effort of Fr. Lawrence Padamadan CMI, we received some fund for the purpose. With that amount we completed some of the urgently needed repair works.

CARMEL VIDHYA BHAVAN, PUNE

ANNUAL RETREAT 2022



Annual retreat for the year was conducted from 30th of May to 4th of June. Rev. Fr. John Britto OIC took us through the thoughts and reflections during these days.

WE WILL MISS YOU

Four of our deacons have left to the provinces for their diaconate ministry after

having completed their 3 years of stay here in CVB family and their studies and comprehensive exams from JD (Jnana Deepa), Pune. They were given a grand farewell party on 7th of June 2022.



WE BID ADIEU



Fr. Sony Chundatt CMI who has been leading Christ college, Pune for 11 years has bid farewell to the CVB family to take-up his new duties and responsibilities there at the Christ college campus Kengeri, Bangalore.

CORDIAL WELCOME

Fr. Arun Chully and eight new Brothers have Joined the CVB family this year as new members. Fr. Arun has taken up the responsibility of the principal of Christ College Pune. All were given a warm wel-

come during the new comers day celebrations on 14th June 2022.



ORIENTATION PROGRAM



CVB community got engaged in the renewal program for the academic year 2022 - 2023 and reflected on the theme, Our Call and Commitment. The program took place from 9 to 11th of June this year. Rev. Fr. Rector gave the introductory talk during which he introduced the statutes and traditions of the community including the general directives. Fr. Arun Chully took us all through the theme Call and commitment; and its Educational Face. Fr. Martin Kuzhivelil spoke of the spiritual face of the theme call and commitment. The whole program got a fine conclusion with a full day session on Social and Public Face of our call and commitment by Prof. Jibreal Jose from Christ College Lavasa.

DARSANA, WARDHA

Mission Exposure in Adilabad Mission



During the summer vacation the brothers were provided with an opportunity to go to Adilabad Diocese at the invitation of Bishop Prince Panengadan for their mission exposure program. The brothers were divided into different groups and were sent to the villages in two batches.

Intensive Language Coaching at Kolchur, Jagdalpur



On May 7th, 28 brothers reached Samanvaya, at Kolchur for an intensive coaching in Hindi and English languages. Fr. Blessen Pettickal accompanied them as their animator. Teachers Fr. Alexander Maramattam, Mr. Vikram and Mrs. Meera guided them. Sessions were also arranged in the Language lab in Viswa Jyothi College.

Orientation Programme



The new academic year started off with a week-long orientation programme for the community. There were animation talks, sharing of life experiences, live interviews, group dynamics, Wardha Darsan, interbatch matches, happy hours for talents hunt, dinners, etc. that made initiation into Darsana way of life an exciting experience.

Darsana Meets Rhythm and Music



Darsana is taking strides in turning our life rhythmical and musical. A golden opportunity came our way in learning instruments of school music band. They devoted about three hours a day for two weeks, skipping games and recreation to finetune their skills in music and rhythm. A troop consisting of 28 brothers got trained under the guidance of Mr. Sajan.

Home for the Homeless

Mr. Sudhakar and his wife Aruna have been very faithful and hardworking workers in Darsana farm for over twenty years. Since the death of Mr. Sudhakar some years ago, his wife Aruna continued working for us. A long cherished dream was realized when Darsana in collaboration with the General Department of Social Apostolate and local benefactors constructed a house for Mrs. Aruna and family.



CHRIST COLLEGE, PUNE

A LEADERSHIP CHANGE



After 2 years of online learning in a 'learn from home' environment, students finally returned to the campus in the last weeks of April for the last phase of the academic year. There was a leadership change as Fr. Sony Chundattu after 11 years of committed leadership paved the way for new Director Fr. Arun Chully. He took charge on 11 May. Christ College, Pune gratefully remembers contributions and service of Fr. Sony in taking the institution to reputed position it holds in the city of Pune today.

CHRYSLIS 2022



After the few weeks of Internal exams in the month of May, campus woke to an array of activities to bring back the exciting experience of campus life. An intra-college cultural and sports fest, Chrysalis 2022, was organized from 9th June to 11th June 2022. The fest aimed to provide a platform to the students to showcase their talents and augment their learning experience.

CHRIST CRICKET PREMIER LEAGUE

The excitement reached to a higher tempo as another event, Christ Cricket Premier League was played between the teams of Chrysalis. Students who had

lost so much of campus life in last two years made most of these co-curricular and sport events during the final weeks of the academic year. End term exams are scheduled for the month of July.



CHRIST ACADEMY, BHOPAL

FAREWELL

FR. MATHEW THADATHIL CMI

Fr. Mathew Thadathil CMI, who was serving as the Director of Christ Academy, for the last five years was transferred to Samanvaya, Rishikesh as Programme Co-ordinator. With years of experience as administrator of different schools. Fr. Mathew built on the foundations laid by Fr. Naiju Thaliathu CMI and raised the school to greater heights in matters of academic excellence, discipline and extra-curricular skills of the students.

Fr. Mathew was given sent off at different levels: on 28th February by the Samanvaya fathers, on 3rd March by the entire Samanvaya community and 5th March by the staff of the school.

CHRIST ACADEMY REACHES STD X.

This year the school is running Std X and the school has a strength of 1024 students. The School has received recognition of the ICSE Board up to Std X.

SUMMER CAMP

The summer holidays were fruitfully utilized for the development of extracurricular skills of our students by the imaginative interventions of manager Fr. Davis Varayilan and Principal, Sr. Merly SABS. They organized a camp for our students of Std I to X from 3 - 27 May in which 149 students participated. Training was given to students every day from 06.00 am to 08.00 am in dance, music (vocal and instrumental), basket ball, badminton, football and swimming.

CHAVARA CULTURAL CENTER, KOCHI

ഈസ്റ്റർ പ്രാതലും

മതസൗഹൃദ സംഗമവും

ഈസ്റ്റർ ആഘോഷത്തോടനുബന്ധിച്ച് ഈസ്റ്റർ പ്രാതലും മതസൗഹൃദ സംഗമവും നടത്തി. മനുഷ്യന്റെ മതവും മതത്തിന്റെ കാതലും മനുഷ്യമഹത്വമാണെന്നു തന്റെ ഉത്ഘാടന പ്രസംഗത്തിൽ ശ്രീ. എം കെ സാനു അഭിപ്രായപ്പെട്ടു. സി.എം.ഐ സഭാ പ്രിയോർ ജനറൽ റവ ഫാ തോമസ് ചാത്തംപറമ്പിൽ അധ്യക്ഷത വഹിച്ച ചടങ്ങിൽ ശ്രീ ടി. ജെ വിനോദ് എം.ൽ.എ.കെ. ചന്ദ്രൻപിള്ള, സ്വാമി ശിവസ്വാരുപാനന്ദ, മൗലവി ഹുസൈൻ ബദരി, ബണ്ടി

സിംഗ് എന്നിവർ പ്രസംഗിച്ചു.



ചാവറ തീയേറ്റർ ഫെസ്റ്റ്

ചാവറ തീയേറ്റർ ഫെസ്റ്റ് മാർച്ച് 27, 28, 29 തീയതികളിൽ നടത്തി. കെ.പി.എ.സി ബിയാട്രിസ്, സതീഷ് സംഘമിത്ര, ആർട്ടിസ്റ്റ് സുജാതൻ എന്നിവരെ ആദരിച്ചു. കോഴിക്കോട് കലാഭവന്റെ ഉത്തുവണ്ടി, കായംകുളം സപര്യയുടെ ദൈവത്തിന്റെ പുസ്തകം, കോഴിക്കോട് സൃഷ്ടിയുടെ റാത്തൽ എന്നീ നാടകങ്ങളും അരങ്ങേറി.

ജോൺ പോൾ അനുസ്മരണം



മലയാള സിനിമലോകത്ത് അതുല്യ സംഭാവനകൾ നൽകിയ ശ്രീ ജോൺ പോളിനെ ചാവറ കൾച്ചറൽ സെന്റർ അനുസ്മരിച്ചു. പൂവിന്റെ സൗരഭ്യം ഭൂമിയിൽ നില നിൽക്കുന്നത് പോലെയാണ് ജോൺ പോളും അദ്ദേഹത്തിന്റെ രചനകളുമെന്ന് ശ്രീ. എം കെ സാനു അഭിപ്രായപ്പെട്ടു. കലസാംസ്കാരിക രാഷ്ട്രീയ രംഗത്തെ പ്രമുഖർ അദ്ദേഹത്തിന്റെ ഛായാചിത്രത്തിനു മുൻപിൽ പൂക്കളർപ്പിച്ചു.

ചാവറ മാട്രിമോണി രജത ജൂബിലി

ചാവറ ഫാമിലി വെൽഫെയർ സെന്ററും ചാവറ മാട്രിമോണിയും രജതജൂബിലി വർഷത്തിലേക്ക് പ്രവേശിച്ചു. മൂല്യങ്ങളും നന്മകളും സമന്വയിക്കുന്ന വിശുദ്ധ ചാവറയച്ചന്റെ കുടുംബദർശനങ്ങൾ തലമുറകൾക്കു പ്രചോദനമാണെന്ന് മന്ത്രി ശ്രീ. റോഷി അഗസ്റ്റിൻ അഭിപ്രായപ്പെട്ടു. ആർച്ച് ബിഷപ്പ് മാർ. ആന്റണി കരിയിൽ ഉദ്ഘാടനം ചെയ്ത സമ്മേളനത്തിൽ പ്രിയോർ ജനറൽ റെവ. ഫാ തോമസ് ചാത്തം പറമ്പിൽ അധ്യക്ഷതവഹിച്ചു. ജൂബിലിയോടനുബന്ധിച്ചു ചെല്ലാനം കതീരുർക്കാരിദീപിൽ നൽകുന്ന വീടിന്റെ താക്കോൽദാനം അർച്ച്

ബിഷപ്പ് നിർവഹിച്ചു. ശ്രീ. ഹൈബി ഊഡൻ എം.പി മുഖ്യ പ്രഭാഷണം നടത്തി.

ഹിന്ദുസ്ഥാനി സംഗീത കച്ചേരി

ചാവറ കൾച്ചറൽ സെന്ററിന്റെ സുവർണ്ണ ജൂബിലി ആഘോഷങ്ങളുടെ ഭാഗമായി ഒഡീഷയിൽ നിന്നുമുള്ള ശ്രീ ജാമനികാന്ത മിശ്രയും ശ്രീമതി പ്രഗ്ന മിശ്രയും ചേർന്ന് ഹിന്ദുസ്ഥാനി സംഗീത കച്ചേരി അവതരിപ്പിച്ചു. സൗത്ത് ഇന്ത്യയിലെ ആദ്യത്തെ ക്ലാസിക്ക് തബലവാദകയായ കുമാരി രത്നശ്രീ അതുരുടെ സോളോ തബലവാദനം അവതരിപ്പിച്ചു.

ബാല്യകാല ക്യാൻസർ

ദിനവും ഹെയർ ഡൊണേഷൻ ക്യാമ്പും

ബാല്യകാല ക്യാൻസർ ദിനവും അതോടനുബന്ധിച്ച് ഹെയർ ഡൊണേഷൻ ക്യാമ്പും ചാവറയിൽ സംഘടിപ്പിച്ചു. ഇന്ത്യയിലെ ബാല്യകാല ക്യാൻസർ രോഗികളിൽ 20% പേർ മാത്രമേ രോഗമുക്തി നേടുന്നുള്ളൂ. രാജഗിരി ആശുപത്രിയിലെ സീനിയർ ഓങ്കോളജിസ്റ്റ് ഡോ സഞ്ജു സിറിയക് പ്രസംഗിച്ചു.

വനിതാദിനാഘോഷം

ചാവറ കൾച്ചറൽ സെന്ററും CEVA യും സംയുക്തമായി വനിതാ ദിനാഘോഷം സംഘടിപ്പിച്ചു. വ്യത്യസ്ത മേഖലകളിൽ വ്യക്തിമുദ്ര പതിപ്പിച്ച വനിതകളെ ആദരിക്കുന്ന ചടങ്ങ് ജയിൻ സർവകലാശാല മുൻ വൈസ് ചാൻസലർ ഡോ. ലത ഉദ്ഘാടനം ചെയ്തു.

അവധിക്കാല ക്ലാസുകൾ

എറണാകുളം ജില്ലാ ശിശുക്ഷേമ സമിതിയും ചാവറ കൾച്ചറൽ സെന്ററും ചേർന്ന് കുട്ടികൾക്കായുള്ള അഞ്ചു ദിവസത്തെ അവധിക്കാല ക്ലാസ് സംഘടിപ്പിച്ചു. സമാപന സമ്മേളനത്തിൽ സിനിമ താരം മണികണ്ഠൻ മുഖ്യാതിഥിയായിരുന്നു.

ലൈവ് സ്റ്റാൻഡ് അപ്പ് കോമഡി ഷോ

ചാവറ മീഡിയ ഹൗസിന്റെ കീഴിൽ പ്രവർത്തിക്കുന്ന ലൈഫ്നെറ്റ് ടീവി ചാനലിന്റെ ആഭിമുഖ്യത്തിൽ ആനവണ്ടി ഇഷ്ടം എന്ന

ലൈവ് സ്റ്റാൻഡ് അപ്പ് കോമഡി ഷോ സംഘടിപ്പിച്ചു. സ്റ്റാൻഡ് അപ്പ് കോമേഡിയന്മാരായ ഒരു ചിരി ഇരു ചിരി ബമ്പർ ചിരിയിലൂടെ പ്രശസ്തരായ ശ്രീ ജോൺ ജോയും, ശ്രീ മഹാദേവനും കാണികളെ ചിരിച്ചിപ്പു.

ചാവറ സെമിനാർ

മഹാത്മാഗാന്ധി സർവകലാശാലയിലെ ചാവറചെയർ, സ്കൂൾ ഓഫ് ലെറ്റേഴ്സ്, ചാവറ കൾച്ചറൽ സെന്റർ എന്നിവയുടെ സംയുക്താഭിമുഖ്യത്തിൽ 19-ാം നൂറ്റാണ്ടിലെ കേരളം: സാമൂഹ്യപരിവർത്തനങ്ങളുടെ ഒരു ചരിത്ര വിശകലനം എന്ന വിഷയത്തിൽ സെമിനാർ സംഘടിപ്പിച്ചു. വൈസ് ചാൻസലർ ഡോ. സാബുതോമസ് സെമിനാർ ഉദ്ഘാടനം ചെയ്തു. ഡോ. പി. സനൽമോഹൻ മുഖ്യ പ്രഭാഷണം നടത്തി.

ലോക ആരോഗ്യദിനം

ലോക ആരോഗ്യദിനത്തോടനുബന്ധിച്ച് ചാവറ കൾച്ചറൽ സെന്ററും മെഡിക്കൽ ട്രസ്റ്റ് ആശുപത്രിയും സംയുക്തമായി സി.പി.ആർ ട്രെയിനിങ് പ്രോഗ്രാം സംഘടിപ്പിച്ചു.

ചാവറയ്ക്ക് പുതിയ ഓഫീസ്

1971-ൽ വിശുദ്ധ കുരിയാക്കോസ് ഏലിയാസച്ചന്റെ സ്വർഗ്ഗപ്രാപ്തിയുടെ ശതാബ്തിയിൽ ആരംഭിച്ച ചാവറ കൾച്ചറൽ സെന്ററിന്റെ പുതിയ ഓഫീസിന്റെയും നവീകരിച്ച ചാവറ പബ്ലിക് ലൈബ്രറിയുടെയും ചാവറ മാട്രിമണിയുടെ പുതിയ വിശാലമായ ഓഫീസിന്റെയും ആശീർവാദവും ഉദ്ഘാടനവും 2022 ഫെബ്രുവരി 9-നു പ്രിയോർ ജനറൽ ഡോ. തോമസ് ചാത്തംപറമ്പിൽ നിർവഹിച്ചു.

നൂത്തപരമാചാര്യ പുരസ്കാരം

ഡാൻസേഴ്സ് ആന്റ് കൊറിയോഗ്രാഫേഴ്സ് അസോസിയേഷന്റെ (ഡാക്ക) നൂത്ത പരമാചാര്യ പുരസ്കാരം കേരളത്തിലെ കുടിയാട്ടം കലയുടെ കൂലപതി വേണു ആശാൻ (വേണുജി) ചാവറ കൾച്ചറൽ സെന്റർ ഡയറക്ടർ ഫാ. തോമസ് പുതുശ്ശേരി സമർപ്പിച്ചു. അന്താരാഷ്ട്ര നൂത്ത ദിനത്തിൽ ചാവറ കൾച്ചറൽ സെന്റർ സംഘടിപ്പിച്ച സമ്മേളനം മലയാളത്തിന്റെ പവർ സിംഗർ വിബിൻ സേവ്യർ ഉദ്ഘാടനം ചെയ്തു.

Everything is a reminder of the cross.
We ourselves are made in the shape of a cross.

- St. John Vianney



LET'S REMEMBER THE DEPARTED SOULS

- Rev. Fr Mathew Chethikalam CMI (57), St Joseph's Province, Thiruvananthapuram was called to eternal rest on 25 January 2022. The mortal remains were brought to Gagultha Monastery, Champakulam on 26 January, 2022. The funeral service was held on the same day.
- Rev. Fr Joseph Pathrapankal CMI (92), St Joseph's Province, Kottayam was called to eternal rest on 27 February 2022. His mortal remains were brought to Anugraha Renewal Centre, Vazhoor on 01 March 2022. The funeral service was held at Gethsemane Monastery, Palampra on the same day.
- Rev. Fr Prasannabhai CMI (83), Mar

Thoma Province, Chanda was called to eternal rest on 05 March 2022. The funeral service was held on 10 March at Carmel Monastery, Vazhakulam.

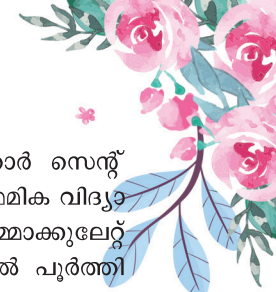
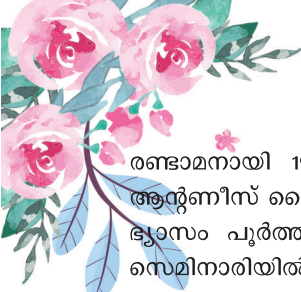
- Rev. Fr Joseph Malayampuram CMI (80), St Joseph's Province, Thiruvananthapuram was called to eternal rest on 09 March 2022. The funeral service was held on 12 March at Sacred Heart Monastery, Chethipuzha.
- Rev. Fr Varghese Kuzhikanniyil CMI (83), Carmel Province, Muvattupuzha, was called to eternal reward on 17 March 2022. The funeral service was held on 19 March 2022 at Carmel Monastery, Vazhakulam.



ഫാ. ജോസ് ടി. മേടയിൽ സി.എം.ഐ.
(1947 - 2021)

ജനനം	: 06/11/1947	വ്രതം	: 16/05/1966
തിരുപ്പട്ടം	: 28/12/1976	മരണം	: 09/08/2021

സി.എം.ഐ. തിരുവനന്തപുരം സെന്റ് ജോസഫ് പ്രവിശ്യയിലെ മുഹമ്മ കാർമ്മൽ ആശ്രമാം ഗമായിരുന്ന ഫാ. ജോസ് ടി. മേടയിൽ സി.എം.ഐ ആഗസ്റ്റ് 9-ാം തീയതി തിങ്കളാഴ്ച രാവിലെ 9.45-ന് നിത്യസമ്മാനത്തിനായി വിളിക്കപ്പെട്ടു. മൃതസംസ്കാരം 10-ാം തീയതി ചൊവ്വാഴ്ച ഉച്ചകഴിഞ്ഞ് 3 മണിക്ക് ചമ്പക്കുളം ഗാഗുൽത്ത ആശ്രമദൈവാലയ സിമിത്തേരിയിൽ നടത്തപ്പെട്ടു. ചമ്പക്കുളം മേടയിൽ പരേതരായ തോമസ്-മറിയമ്മ ദമ്പതികളുടെ അഞ്ചുമക്കളിൽ



രണ്ടാമനായി 1947 നവംബർ 6-ന് ബഹു. മേടയിലച്ചൻ ഭൂജാതനായി. പുത്താർ സെന്റ് ആന്റണീസ് പ്രൈമറി സ്കൂളിലും പനച്ചിപ്പാറ എസ്.എം.വി. സ്കൂളിലുമായി പ്രാഥമിക വിദ്യാഭ്യാസം പൂർത്തിയാക്കി. 1989-ൽ വൈദിക പഠനത്തിനായി മാനാനം മേരി ഇമ്മാക്കുലേറ്റ് സെമിനാരിയിൽ ചേരുകയും ഹൈസ്കൂൾ പഠനം സെന്റ് എഫ്രേംസ് സ്കൂളിൽ പൂർത്തിയാക്കുകയും ചെയ്തു. തുടർന്ന് രണ്ട് വർഷം മുത്തോലി മേരി കീൻസ് മൈനർ സെമിനാരിയിൽ ലത്തീൻ സുറിയാനി ഭാഷാ പഠനങ്ങൾക്കായി ചിലവഴിച്ചു. ചെത്തിപ്പുഴ സെമിനാരിയിൽ നോവിഷ്യേറ്റ് പഠനം പൂർത്തിയാക്കി 1966 മെയ് 18-ന് ആദ്യവ്രതം സ്വീകരിച്ചു. ബാംഗ്ലൂർ ധർമ്മാരാം കോളേജിൽ നിന്ന് തത്വശാസ്ത്രത്തിലും ദൈവശാസ്ത്രത്തിലും, ബാംഗ്ലൂർ ക്രൈസ്റ്റ് കോളേജിൽ നിന്ന് ഇംഗ്ലീഷ് സാഹിത്യത്തിലും ബിരുദം നേടി. പുത്താർ, നൂറനാട് എന്നീ ഭവനങ്ങളിൽ റീജൻസി ചെയ്തു. 1976 ഡിസംബർ 28-ന് അഭിവന്ദ്യ മാർ ജോസഫ് പൗവ്വത്തിൽ മെത്രാപ്പോലീത്തയുടെ കൈവയ്പുവഴി പൗരോഹിത്യം സ്വീകരിച്ചു. വൈദികനായതിനുശേഷം കേരള യൂണിവേഴ്സിറ്റി കാര്യവട്ടം ക്യാമ്പസിൽ നിന്ന് ജേർണലിസത്തിൽ ബിരുദാനന്തര ബിരുദം നേടി. ഇക്കാലയളവിൽ വിഴിഞ്ഞം ആശ്രമത്തോട് ബന്ധപ്പെട്ട് കാട്ടുകുളം, ഉച്ചക്കട, സുസപുരം എന്നീ മിഷൻ കേന്ദ്രങ്ങളിൽ അജപാലന ശുശ്രൂഷ നടത്തി. ജെ.ടി. മേടയിൽ എന്ന തൂലികാ നാമത്തിൽ അറിയപ്പെട്ടിരുന്ന ഇദ്ദേഹം മികച്ച ഒരു എഴുത്തുകാരനും വചനപ്രഘോഷകനും സംഘാടകനുമായിരുന്നു. സന്യാസികൾക്കും അല്മായർക്കുമായി ഒട്ടേറെ ക്ലാസുകളും ധ്യാനങ്ങളും നടത്തിയിട്ടുണ്ട്.

കർമ്മലകുസുമം മാസികയുടെ ചീഫ് എഡിറ്റർ, മാനാനം സെന്റ് ജോസഫ് പ്രസ് മാനേജർ, സെന്റ് എഫ്രേം സ്കൂൾ അധ്യാപകൻ, മുഹമ്മ മദർ തെരേസ ഹൈസ്കൂൾ ഹെഡ് മാസ്റ്റർ, പുളിങ്കുന്ന് സെന്റ് ജോസഫ് സ്കൂൾ പ്രിൻസിപ്പാൾ, പുന്നപ്ര കാർമ്മൽ ഇന്റർനാഷണൽ സ്കൂൾ പ്രിൻസിപ്പാൾ, മാനാനം കെ.ഇ. സ്കൂൾ വൈസ് പ്രിൻസിപ്പാൾ, സെന്റ് ജോസഫ് ട്രെയിനിംഗ് കോളേജ് ഹോസ്റ്റൽ വാർഡൻ, ചാരമംഗലം ഇടവക വികാരി, മാനാനം കെ.സി.സി.എ. സൺഡേസ്കൂൾ ഡയറക്ടർ, മുഹമ്മ നസ്രത്ത് കാർമ്മൽ സൺഡേ സ്കൂൾ ഡയറക്ടർ എന്നീ നിലകളിൽ ഏറ്റവും ആദരണീയമായശുശ്രൂഷ നിർവ്വഹിക്കുവാൻ ബഹു. മേടയിലച്ചൻ സാധിച്ചു. രണ്ട് വർഷക്കാലം അമേരിക്കയിലെ ഹൂസ്റ്റൺ അതിരൂപതയിലെ ഹെർമ്മൻ മെമ്മോറിയൽ ആശുപത്രിയിലെ ചാപ്ലൈനായും സേവനം അനുഷ്ഠിച്ചിട്ടുണ്ട്. നല്ലൊരു അധ്യാപകനായിരുന്ന ബഹു. മേടയിലച്ചൻ ധാരാളം ശിഷ്യസമ്പത്തുണ്ടായിരുന്നു. മരണംവരെയും അവരുമായുള്ള ബന്ധം നിലനിർത്താൻ അദ്ദേഹം ശ്രദ്ധാലുവായിരുന്നു. മുഹമ്മ, മദർ തെരേസ സ്കൂൾ ആരംഭം കുറിച്ച് രണ്ടാം വർഷം മുതൽ പ്രഥമാധ്യാപകനായി നിയമിതനായ ബഹു. മേടയിലച്ചന്റെ സുശക്തവും സുധീരവുമായ നേതൃത്വം സ്കൂളിന് ലഭിച്ച ഏറ്റവും വലിയ സംഭാവനയായിരുന്നു. അദ്ദേഹം മുഹമ്മ നസ്രത്ത് കാർമ്മൽ ആശ്രമത്തിൽ വിശ്രമജീവിതം നയിച്ചു വരവേ കോവിഡ് രോഗബാധിതനാവുകയും ചികിത്സക്കായി 2021 ആഗസ്റ്റ് 8-ാം തീയതി കോട്ടയം എസ്.എച്ച്. മെഡിക്കൽ സെന്ററിൽ പ്രവേശിപ്പിക്കുകയും ചെയ്തു. അവിടെ വച്ചുണ്ടായ ഹൃദയാഘാതത്തെത്തുടർന്ന് 2021 ആഗസ്റ്റ് 9-ാം തീയതി രാവിലെ 8.45-ന് സ്വർഗ്ഗസമ്മാനത്തിനായ് വിളിക്കപ്പെട്ടു.

കോവിഡ് പ്രോട്ടോക്കോൾ പ്രകാരം മൃതദേഹം ആഗസ്റ്റ് 10-ാം തീയതി ചൊവ്വാഴ്ച രാവിലെ ചെത്തിപ്പുഴ സെമിത്തേരിയിൽ വച്ച് ദഹിപ്പിക്കുകയും തുടർന്ന് ഭൗതികാവശിഷ്ടം ചമ്പക്കുളം ഗാഗുൽത്താ ആശ്രമദൈവാലയത്തിലേയ്ക്ക് കൊണ്ടുപോകുകയും ചെയ്തു. മൃതസംസ്കാര ശുശ്രൂഷയുടെ ആദ്യഭാഗത്തിന് ചങ്ങനാശ്ശേരി അതിരൂപതാ വികാരി ജനറാൾ ബഹു. ജോസഫ് വാണിയപുരയ്ക്കലച്ചൻ മുഖ്യകാർമ്മികത്വം വഹിച്ചു. ചങ്ങനാശ്ശേരി അതിരൂപതാ സഹായ മെത്രാൻ അഭിവന്ദ്യ മാർ തോമസ് തറയിൽ പിതാവും, സി.എം.ഐ. സഭയുടെ പ്രിയോർ ജനറാൾ ബഹു. തോമസ് ചാത്തംപറമ്പിലച്ചനും മറ്റ് ആശ്രമങ്ങളിൽ നിന്നുള്ള



വൈദികരും ഇടവക വൈദികരും ബഹു. മേടയിലച്ചനു വേണ്ടി ഒപ്പീസ് ചൊല്ലി പ്രാർത്ഥിച്ചു.

മൃതസംസ്കാരത്തിന്റെ തുടർന്നുള്ള ശുശ്രൂഷകൾ ഉച്ചകഴിഞ്ഞ് 3 മണിക്ക് വി. കുർബ്ബാനയോടുകൂടി ആരംഭിച്ചു. സി.എം.ഐ. സഭയുടെ വികാരി ജനറാൾ ബഹു. ജോസി താമരശ്ശേരിയച്ചൻ മുഖ്യകാർമ്മികത്വം വഹിച്ചു. തിരുവനന്തപുരം സെന്റ് ജോസഫ്സ് പ്രവിശ്യാ ശ്രേഷ്ഠനായ ബഹു. സെബാസ്റ്റ്യൻ ചാമത്തറയച്ചൻ, ബഹു. മേടയിലച്ചന്റെ ബന്ധുക്കളായ ബഹു. സ്കറിയാ എതിരേറ്റച്ചൻ, ബഹു. തോമസ് മണ്ണുപറമ്പിലച്ചൻ എന്നിവർ സഹകാർമ്മികരായിരുന്നു. അസാധാരണമായ ദൈവാശ്രയ ബോധത്തോടും, അനന്യമായ മനസ്സിന്റെ ഉറപ്പോടും, അടിയുറച്ച ബോധ്യത്തോടും കൂടി ജീവിച്ച ഒരു സന്യാസവര്യനായിരുന്നു മേടയിലച്ചനെന്ന് ബഹു. മാത്യു അറേക്കളമച്ചൻ തന്റെ ചരമ പ്രസംഗത്തിൽ അനുസ്മരിച്ചു. മൃതസംസ്കാര ശുശ്രൂഷയുടെ അവസാനഭാഗത്തിന് പ്രവിശ്യാ ശ്രേഷ്ഠൻ, ബഹു. സെബാസ്റ്റ്യൻ ചാമത്തറയച്ചൻ മുഖ്യ കാർമ്മികത്വം വഹിച്ചു.

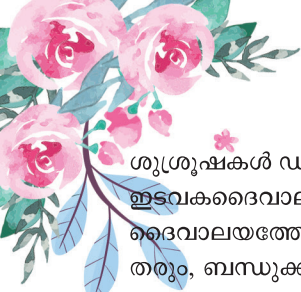
ബഹു. ജോസ് ടി. മേടയിലച്ചനെ സി.എം.ഐ. സഭയ്ക്കു നൽകിയ ദൈവത്തിന് നന്ദി പറയാം. നമ്മുടെ സഭാ നിയമപ്രകാരമുള്ള (D 58 (b)) പ്രാർത്ഥനകളും ഭക്താനുഷ്ഠാനങ്ങളും നർവ്വഹിക്കണമെന്ന് സ്നേഹപൂർവ്വം ഓർമ്മിപ്പിക്കുന്നു.



ഫാ. സെബാസ്റ്റ്യൻ മണ്ണോലിക്കൽ സി.എം.ഐ.
(1959 – 2021)

ജനനം	: 21/05/1959	വ്രതം	: 08/09/2001
തിരുപ്പട്ടം	: 29/12/2008	മരണം	: 29/11/2021

CMI കോട്ടയം സെന്റ് ജോസഫ് പ്രോവിൻസിൽ പുതുപ്പള്ളി സെന്റ് ആന്റണീസ് CMI ഭവനം ഗമായിരുന്ന ബഹു. സെബാസ്റ്റ്യൻ മണ്ണോലിക്കൽ അച്ചൻ (62), 2021 നവംബർ മാസം 29-ാം തീയതി തിങ്കളാഴ്ച ഉച്ചയ്ക്ക് 1.35-ന് കോട്ടയം SH മെഡിക്കൽ സെന്ററിൽ വച്ച് ആകസ്മികമായി മരണമടഞ്ഞു. കഴിഞ്ഞ ഏഴുവർഷങ്ങളായി അദ്ദേഹം ജോലി ചെയ്തിരുന്ന പൂമറ്റം സെന്റ് ആന്റണീസ് വിഷ്വലിസാലയത്തിൽ പതിവുപോലെ ജോലിയിൽനിന്നും അദ്ദേഹം ഉച്ചഭക്ഷണത്തിനായി അവിടെയുള്ള സ്റ്റാഫ്നേഴ്സിന്റെ സഹായത്തോടെ ആശ്രമത്തിലേക്ക് മടങ്ങുകയായിരുന്നു. മുറിയിൽ എത്തിയപ്പോഴേയ്ക്കും പെട്ടെന്ന് ഹൃദയാഘാതം മൂലം തളർന്ന് കിടക്കയിലേക്ക് വീണു. പ്രാഥമിക ശുശ്രൂഷ കൊടുത്ത ഉടനെതന്നെ അദ്ദേഹത്തെ ആശുപത്രിയിൽ എത്തിച്ചെങ്കിലും മരണം സ്ഥിരീകരിക്കുകയാണുണ്ടായത്. ആശുപത്രിയിലേക്ക് കൊണ്ടുപോകും മുമ്പ് അദ്ദേഹത്തിന് രോഗിലേപനം നൽകിയിരുന്നു. ശവസംസ്കാരം



ശുശ്രൂഷകൾ ഡിസംബർ 1-ാം തീയതി ബുധനാഴ്ച രാവിലെ 9.30 ന് പുമറ്റം സെന്റ് ആന്റണീസ് ഇടവകദൈവാലയത്തിൽ അർപ്പിക്കപ്പെട്ട ദിവ്യബലിക്കും പ്രാർത്ഥനാശുശ്രൂഷകൾക്കും ശേഷം ദൈവാലയത്തോട് ചേർന്നുള്ള നമ്മുടെ ആശ്രമ സെമിത്തേരിയിൽ വൈദികരും, സന്യസ്തരും, ബന്ധുക്കളും നാട്ടുകാരും സുഹൃത്തുക്കളുമായി ഒഴുകിയെത്തിയ അനേകരുടെ സാന്നിധ്യത്തിൽ നടത്തപ്പെട്ടു.

പാലാ രൂപതയിലെ കുറവിലങ്ങാട് ഇടവകയിൽ പെട്ട കൂരുന്നാട് ഗ്രാമത്തിൽ മണ്ണോലിക്കൽ വർക്കി മറിയക്കുട്ടി ദമ്പതികളുടെ അഞ്ചുമക്കളിൽ മൂന്നാമനായി സെബാസ്റ്റ്യൻ അച്ചൻ ഭൂജാതനായി. അദ്ദേഹത്തിന് ഒരു സഹോദരനും മൂന്ന് സഹോദരികളുമുണ്ട്. പ്രാഥമികവിദ്യാഭ്യാസത്തിനുശേഷം, ഇംഗ്ലീഷ്, ഹിന്ദി, ചരിത്ര വിഷയങ്ങളിൽ ബിരുദാനന്തരബിരുദം നേടിയ സെബാസ്റ്റ്യനച്ചൻ 1995-ൽ ചക്കുപള്ളത്തുള്ള സെന്റ് ഡൊമിനിക്സ് LPS-ൽ അധ്യാപകനായി ജോലിയിൽ പ്രവേശിച്ചു. തുടർന്ന് മുത്തോലി സെന്റ് ആന്റണീസ് HS ലും അദ്ദേഹം അധ്യാപകനായി തുടർന്നു. കൂരുന്നാട് സെന്റ് ആൻസ് ആശ്രമത്തിന്റെ ആത്മീയ പശ്ചാത്തലത്തിൽ തന്റെ യൗവനകാലം ചിലവഴിച്ച സെബാസ്റ്റ്യനച്ചൻ ഏതാണ്ട് കാൽനൂറ്റാണ്ടുകാലത്തോളം ആശ്രമത്തോടനുബന്ധിച്ചു നടന്നിരുന്ന വേദപാഠക്ലാസുകളിൽ കുട്ടികൾക്ക് ക്രൈസ്തവവിശ്വാസം പകർന്നു നൽകി. അദ്ദേഹം ഒരു അനുഗൃഹീത ഗായകൻ മാത്രമായിരുന്നില്ല. തന്റെ ആ കഴിവ് മറ്റുള്ളവർക്ക് പകർന്നുകൊടുക്കുന്നതിൽ എന്നും മുൻപന്തിയിൽ നിന്നു. പഠനത്തിൽ പിന്നോക്കം നിൽക്കുന്ന കുട്ടികളെ കണ്ടെത്തി പരിശീലിപ്പിക്കാനും അക്കാലത്ത് അദ്ദേഹം ഉത്സുകനായിരുന്നു. മേൽപ്പറഞ്ഞ ഔദ്യോഗിക തിരക്കുകൾക്കിടയിലും, സന്യാസപൗരോഹിത്യത്തെ സ്വപ്നം കണ്ട് അതിൽ പ്രവേശിക്കാൻ ആഗ്രഹിച്ച സെബാസ്റ്റ്യനച്ചൻ, നല്ല തയ്യാറെടുപ്പോടും ഉറച്ച ബോധ്യത്തോടുകൂടി തന്റെ 38-ാം വയസ്സിൽ അധ്യാപനജീവിതം ഉപേക്ഷിച്ച് CMI കോട്ടയം പ്രോവിൻസിലെ മുത്തോലി യോഗാർത്ഥി ഭവനത്തിൽ ചേർന്ന് പരിശീലനമാരംഭിച്ചു. ഛത്തീസ്ഗഢ് ഭാൻപൂരിയിലുള്ള വിനയാലയ നൊവിഷ്യേറ്റിൽ ചേർന്ന് പരിശീലനമാരംഭിച്ചു. നവസന്യാസപരിശീലനം പൂർത്തിയാക്കിയ സെബാസ്റ്റ്യനച്ചൻ 2001 സെപ്റ്റംബർ 8 ന് ആദ്യവ്രതവും 2006 ജൂൺ 15 ന് നിത്യവ്രതവും അനുഷ്ഠിച്ചു. ബാംഗ്ലൂർ ധർമ്മാരാം കോളേജിൽ തത്വശാസ്ത്രപഠനവും മുത്തോലി സെന്റ് ജോൺസ് ആശ്രമത്തിൽ റീജൻസിയും തുടർന്ന് ധർമ്മാരാം കോളേജിൽ തിരിച്ചെത്തി ദൈവശാസ്ത്രപഠനവും പൂർത്തിയാക്കി 2008 ഡിസംബർ 29-ാം തീയതി കാഞ്ഞിരപ്പള്ളി കത്തിഡ്രലിൽ വച്ച് മാർ മാത്യു അറയ്ക്കൽ പിതാവിൽനിന്ന് വൈദികപട്ടം സ്വീകരിച്ചു. പിറ്റേന്ന് കൂരുന്നാട് സെന്റ് ആന്റണീസ് ആശ്രമദൈവാലയത്തിൽ വച്ച് പ്രഥമദിവ്യബലി അർപ്പിച്ച് തന്റെ കർമ്മനിരതമായ പൗരോഹിത്യജീവിതത്തിന് അദ്ദേഹം തുടക്കം കുറിച്ചു. കാഞ്ഞിരപ്പള്ളി രൂപതയിലെ വള്ളക്കടവ്, പുളിയന്മല, ഇടവകകളിലും ചങ്ങനാശ്ശേരി അതിരൂപതയിലെ പുതുപ്പള്ളി ഇടവകയിലും അസിസ്റ്റന്റ് വികാരിയായി അജപാലനരംഗത്ത് സജീവമായി പ്രവർത്തിച്ചശേഷം, സെബാസ്റ്റ്യനച്ചൻ പാലാ സെന്റ് വിൻസെന്റ് ഇംഗ്ലീഷ് മീഡിയം സ്കൂളിലും അമനകര ചാവറ ഇന്റർനാഷണൽ ICSE സ്കൂളിലും സ്തുത്യർഹമായ സേവനം അർപ്പിച്ചു. കട്ടപ്പനയ്ക്കടുത്ത് പരപ്പിലുള്ള മാർത്തോമാഭവനിൽ അംഗമായിരിക്കെ പ്രമേഹരോഗം മൂർച്ഛിച്ച് കാലിൽ ഉണ്ടായ വ്രണം സുഖപ്പെടാതെ വന്നപ്പോൾ വി. ചാവറപിതാവിന്റെ മാധ്യസ്ഥം അദ്ദേഹത്തെ വലിയ അപകടത്തിൽ നിന്നും രക്ഷിച്ചുവെന്ന് സെബാസ്റ്റ്യൻ അച്ചൻ തന്നെ സാക്ഷ്യപ്പെടുത്തിയിട്ടുണ്ട്. 2014-ൽ ചുരുങ്ങിയ കാലം മാത്രം കോട്ടയം പ്രവിശ്യാഭവനത്തിൽ ചിലവഴിച്ച അദ്ദേഹം, 2015 ഏപ്രിൽ മാസം മുതൽ CMI സഭ തനിക്കായി മാറ്റിവച്ച വിഷചികിത്സാരംഗത്തെ ഒരു പുണ്യനിയോഗമായി സന്തോഷപൂർവ്വം സ്വീകരിച്ചു.

വികാരി ജനറാൾ, ബഹു. ജോസി താമരശ്ശേരി അച്ചന്റെ മുഖ്യകാർമ്മികത്വത്തിൽ അർപ്പിക്കപ്പെട്ട അനുസ്മരണ ബലിയിൽ, CMI സഭയുടെ വിദ്യാഭ്യാസവകുപ്പ് കൗൺസിലർ



ദിവ്യബലിമധ്യേ വചന സന്ദേശം നൽകിയത് കട്ടപ്പന പരപ്പിലുള്ള ചാവറ റിന്യൂവൽ സെന്റർ ഡയറക്ടറും ചാവറഗിരി സെപഷ്യൽ സ്കൂൾ പ്രിൻസിപ്പലുമായ ബഹു. ക്ലീറ്റസ് ഇടശ്ശേരിയിൽ അച്ചനാണ്. ആളുകളുടെ ഓർമ്മയിൽ അച്ചൻ ഒരിക്കലും മരിക്കില്ല. നിശ്ചിതമായ സന്ദേശം ഹിച്ച്, ആരംഭത്തിൽനിന്ന് അകന്നുനിന്ന എല്ലാവരെയും സന്ദേശിച്ച് എല്ലാവർക്കും വേണ്ടി തനിക്ക് സാധ്യമായ എല്ലാ നന്മയും ചെയ്തുകൊണ്ട് ജീവിച്ച് ആരെയും വേദനിപ്പിക്കാതെ ഒന്നിനെക്കുറിച്ചും പരാതിപറയാതെ ആരോടും ഒന്നു യാത്ര ചോദിക്കാൻ പോലും നിൽക്കാതെ ദൈവസന്നിധിയിലേക്ക് യാത്രയായ ബഹു സെബാസ്റ്റ്യൻ അച്ചനേ വേണ്ടി നമ്മുടെ സഭാനിയമ (ഡയക്ടറി No.58 b) പ്രകാരം ദിവ്യബലിയും പ്രാർത്ഥനകളും സമർപ്പിച്ച് അദ്ദേഹത്തിന്റെ ആത്മശാന്തിക്കായി പ്രാർത്ഥിക്കണമെന്ന് വിനീതമായി അപേക്ഷിക്കുന്നു.



ജനനം : 10/03/1940 (വ്രതം : 16/05/1959)
തിരുപ്പടം : 18/12/1972 മരണം : 18/01/2022

റാക്സ്ഫോർഡ് യൂണിവേഴ്സിറ്റിയിൽ നിന്ന് ഡോക്ടറേറ്റ് കരസ്ഥമാക്കിയ ജോസഫച്ചൻ ഇരിങ്ങാലക്കുട ക്രൈസ്റ്റ് കോളേജ് ലക്ചറർ, സി.എം.ഐ. കോട്ടയം പ്രവിശ്യയുടെ വികർ പ്രൊവിൻഷ്യൽ, പ്രൊവിൻഷ്യൽ, സി.എം.ഐ. സഭയുടെ വികർ ജനറൽ, സി.എം.ഐ. സ്കൂളുകളുടെ കോർപ്പറേറ്റ് മാനേജർ, ചാവറ ചാരിറ്റി ഫൗണ്ടേഷൻ ചെയർമാൻ, ജർമ്മനിയിൽ അജപാലനരംഗത്ത് വികാരി എന്നീ രംഗങ്ങളിൽ ശുശ്രൂഷ ചെയ്തിട്ടുണ്ട്. കൂടാതെ

കൊച്ചേട്ടൻ, കുട്ടികളുടെ ദീപിക എഡിറ്റർ, എന്നീ നിലകളിൽ ദീപികയിലും അദ്ദേഹം സേവനം അനുഷ്ഠിച്ചിട്ടുണ്ട്. നല്ലൊരു പണ്ഡിതനും, വാഗ്മിയും, എഴുത്തുകാരനും, അഡ്മിനിസ്ട്രേറ്ററുമായ അച്ചൻ നിരവധി സ്കോളർഷിപ്പുകളും, അവാർഡുകളും കരസ്ഥമാക്കിയിട്ടുണ്ട്. അദ്ദേഹത്തിന്റെ സംസ്കാരശുശ്രൂഷകൾ 20.01.2022 ഉച്ചകഴിഞ്ഞ് 3 മണിക്ക് കൂരൂനാട് സെന്റ് ആൻസ് ആശ്രമ ദൈവാലയത്തിൽ വെച്ച് നടത്തപ്പെട്ടു. T.J. സെബാസ്റ്റ്യൻ, ത്രേസ്യാമ്മ ജോസഫ് കലമറ്റത്തിൽ, പരേതയായ ഏലികുട്ടി ജോസഫ് വണ്ടാകുന്നേൽ എന്നിവർ സഹോദരങ്ങളാണ്. ഫാ. ടോമി വണ്ടാകുന്നേൽ സി.എം.ഐ. സഹോദരീ പുത്രനാണ്.

ബഹു. ജോസഫ് സിൽവസ്റ്റർ തേക്കുകൽ അച്ചനുവേണ്ടി നമ്മുടെ സഭാനിയമ പ്രകാരം (ഡയക്ടറി No.58 b) ദിവ്യബലിയും പ്രാർത്ഥനകളും സമർപ്പിച്ച് അദ്ദേഹത്തിന്റെ ആത്മശാന്തിക്കായി പ്രാർത്ഥിക്കണമെന്ന് വിനീതമായി അപേക്ഷിക്കുന്നു.



Rev. Fr. Thomas Srampickal CMI (1944-2022)

Birth	: 29/08/1944	Profession	: 16/05/1968
Ordination	: 27/12/1974	Death	: 21/01/2022

Rev. Fr. Thomas Srampickal CMI hailed from St. George's Parish, Mutholy, in the diocese of Pala. He was born on 29 August 1944 as the seventh child of Mr. Mathai and Mrs. Ealey Srampickal. He joined St. Joseph's Province, Kottayam of the CMI congregation in the year 1959 and made his first profession and final profession in 1965 and 1968 respectively. Having completed his theological studies at Dharmaram College, Bengaluru, he was ordained a priest on 27 April 1974. Soon after his ordination he served as a teacher in St. Joseph's High School, Pulincunnoo and as Bursar of St. Sebastian's Monastery, Pulincunnoo for three years. In 1978 he was appointed as a teacher in CCM High School, Karikattoor. In 1980 he went to Leuven, Belgium for higher studies and in 1989 he completed Doctorate in Scriptural Studies from Katholikae Universitate Leuven. His Doctoral Dissertation was *The Ministry of the New Covenant; An Exegetical Study of 2 Corinthians Chapter Three*.

Fr. Thomas Srampickal CMI was a committed religious priest, involved mostly in the field of formation. He served as Spiritual Director of St. John's Brothers, Kattappana

(1979-80), as Novice Master of the novices of St. Marthas Sisters, Pala (1990-93) and as Master and Spiritual Father of students in Vinayalaya, Sagar (1997-2001). After completing Doctorate in Scriptural Studies he rendered his service in several theological colleges like Christpremalya Theological College, Astha (1990-2019), Christojyothi Theological College, Sambalpur, Orissa (1993 - 2017) and Samanvaya Theological College (1997-2002), as an erudite professor of Scriptures.

In 1997 he joined Nirmal Province Jagdalpur and was appointed as Master and Professor in Samanvaya Theological College at Sangam, Jagdalpur. From 2002 onwards he was serving Samanvaya Theological College as a visiting professor of scriptures. He also served as a team member of CMI Novitiate Bhanpuri (2002-2005), professor & Spiritual Director of diocesan aspirants at Gurukul minor seminary, Kondagaon (2005-2008) and as a team member of Suman Ashram CMI Aspirants house at Palligaon (2009-2011 and 2015-2021). He also rendered his service to DBS Congregation as its Director (2008-2009). Being a scholar of scriptures he has greatly contributed to this field through his extensive writings. He had published more than 40 scientific articles on Scriptural, Theological and Philosophical subjects. In 1974 he published a Malayalam Book on 'The Search for God Challenges and Approaches' In 2016 a book, 'Reflections on Qurbana' was published and its Malayalam translation was published in 2021. A new book on New Testament Theology of the Cross was in preparation.

He was physically healthy when he went to Kerala for a checkup on 14 December 2021. The doctors found that his heart valve was weak and suggested for a heart valve transplantation surgery. The surgery was successfully done on 17 January 2022 and he was shifted to the ICU and thereafter to the room on 19 January. But he had a cardiac arrest on 22 January at 4 am which he could not survive.

The funeral ceremony of Fr. Thomas Srampickal CMI started at 10.30 am on Sunday, 23 January 2022 at Nirmal Ashram, Thellakom led by Rev. Fr. Thomas Vadakumkara CMI, Provincial Superior. After the first part of the ceremony, the mortal remains were taken to St. John's Monastery, Mutholy. The Funeral Mass was officiated by His Excellency Mar Joseph Srampickal, Bishop, Diocese of Great Britain and Mar Joseph Kollamparampil CMI, Bishop, Diocese of Jagdalpur. Rev. Frs. Josey Thamarassery CMI, Vicar General, George Edayadiyil CMI, Provincial, St. Joseph's Province Kottayam and Thomas Vadakumkara CMI, Provincial, Nirmal Province Jagdalpur, were the co-celebrants. Rev. Fr. Josey Thamarassery CMI, Vicar General of CMI Congregation delivered the funeral homily.

Let us pray that the Good Lord grant Rev. Fr. Thomas Srampickal everlasting bliss. May I request you to offer the suffrages for the departed in the tenor of our Directory No. 58(b) and No. 60



**ഡോ. ഫാ. ജോസഫ് പാത്രപാങ്കൽ സി.എം.ഐ.
(1930 - 2022)**

ജനനം	: 29/10/1930	വ്രതം	: 15/10/1953
തിരുപ്പട്ടം	: 24/03/1958	മരണം	: 27/02/2022

സി.എം.ഐ. സന്യാസസമൂഹത്തിന്റെ കോട്ടയം സെന്റ് ജോസഫ് പ്രവിശ്യയിലെ വാഴൂർ അനുഗ്രഹ റിന്യൂവൽ സെന്റർ അംഗമായിരുന്ന ജോസഫ് പാത്രപാങ്കൽ അച്ചൻ (92) 2022 ഫെബ്രുവരി 27-ാം തീയതി രാവിലെ നിര്യാതനായി. കാഞ്ഞിരപ്പള്ളി രൂപതയിലെ ഇളംങ്ങുളം ഇടവകയിൽ എബ്രഹാം - മറിയം ദമ്പതികളുടെ മകനായി 1930 സെപ്തംബർ 29-ാം തീയതി ജനിച്ച അദ്ദേഹം 1950 ഒക്ടോബർ 15-ാം തീയതി ആദ്യവ്രതവും 1953 ഒക്ടോബർ 15-ാം തീയതി നിത്യവ്രതവും 1958 മാർച്ച് 24-ാം തീയതി പൗരോഹിത്യവും സ്വീകരിച്ചു. സിസ്റ്റർ അൽഫോൻസ MMS പരേതരായ P.A. ചാക്കോ, P.A. കുരുവിള, ഏലിക്കുട്ടി, സിസ്റ്റർ ഡൊമിനിക് സി.എം.സി., ഡോ. P.A. അബ്രഹാം എന്നിവർ സഹോദരങ്ങളാണ്.

റോമിലെ ഗ്രിഗോറിയൻ യൂണിവേഴ്സിറ്റിയിൽ നിന്ന് ഡോക്ടറേറ്റ് കരസ്ഥമാക്കിയ ജോസഫ് ചൻ ബാംഗ്ലൂർ ധർമ്മാരാം കോളേജ് പ്രസിഡന്റ്, ദൈവശാസ്ത്രവിഭാഗ മേധാവി, തിയോളജി ക്ലബ് പബ്ലിക്കേഷൻ ഓഫ് ഇൻഡ്യയുടെ ദീർഘകാല പ്രസിഡന്റ്, റോമിലെ പൊന്തിഫിക്കൽ ബൈബിൾ കമ്മീഷൻ അംഗവുമായി സേവനംചെയ്ത ജോസഫ് ചൻ, വാഴൂർ അനുഗ്രഹ റിന്യൂവൽ സെന്ററിന്റെ സ്ഥാപകനുമാണ്. സ്വീഡനിലെ ഉപ്സാല യൂണിവേഴ്സിറ്റി ഓണററി ഡോക്ടറേറ്റ് നൽകി അദ്ദേഹത്തെ ആദരിച്ചിട്ടുണ്ട്.

നല്ലൊരു ദൈവശാസ്ത്രപണ്ഡിതനും, ബൈബിൾ വിജ്ഞാനീയത്തിൽ അഗ്രഗണ്യനും, ശിഷ്യരുടെ ആദരവ് പിടിച്ചുപറ്റിയ അദ്ധ്യാപകനും, നല്ല എഴുത്തുകാരനും, അഡ്മിനിസ്ട്രേറ്ററും, ഗവേഷണ വിദ്യാർത്ഥികളുടെ നിയന്താവും, തികഞ്ഞ തിരുസഭാസ്നേഹിയും, തുറവിയും, അലിവുമുള്ള അദ്ദേഹം ബെംഗളൂരു ധർമ്മാരാം വിദ്യാക്ഷേത്രത്തിന്റെ (ഡി. വി. കെ.) ഇന്നത്തെ വളർച്ചക്കു നിസ്തുലമായ സംഭാവനകൾ നൽകിയിട്ടുണ്ട്. അദ്ദേഹത്തിന്റെ സംസ്കാരശ്രുശുഷകൾ 07/03/2022 ഉച്ചകഴിഞ്ഞ് 2.30 ന് പാലമ്പ്ര ഗെറ്റ്സമൻ ആശ്രമദൈവാലയത്തിൽ വെച്ച് നടത്തപ്പെട്ടു.





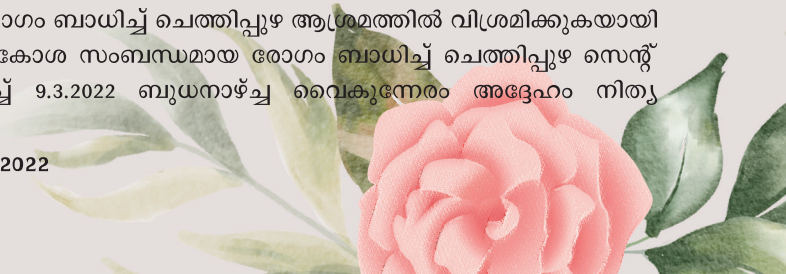
**ഫാ. ജോസഫ് മലയാമ്പുറം സി.എം.ഐ.
(1941 – 2022)**

ജനനം	: 09/06/1941	വ്രതം	: 16/05/1961
തിരുപ്പട്ടം	: 19/05/1968	മരണം	: 09/03/2022

തിരുവനന്തപുരം സെന്റ് ജോസഫ് പ്രോവിൻസിന്റെ ഭാഗമായ, ചെത്തിപ്പുഴ തിരുഹൃദയ ആശ്രമാംഗമായിരുന്ന ഫാ. ജോസഫ് മലയാമ്പുറച്ചൻ (81) 9.3.2022 ബുധനാഴ്ച കർത്താവിൽ നിദ്രപ്രാപിച്ചു. ചങ്ങനാശ്ശേരി അതിരൂപതയിൽ ചമ്പക്കുളം കല്ലൂർക്കാട് സെന്റ് മേരീസ് ഇടവകയിൽ, മലയാമ്പുറം വീട്ടിൽ പൈലോ, അന്ന ദമ്പതികളുടെ മകനായി ജോസഫച്ചൻ 9.3.1941 ൽ ജനിച്ചു. ചമ്പക്കുളം സെന്റ് മേരീസ് ഹയർ സെക്കന്ററി സ്കൂളിലെ പഠനത്തിനുശേഷം മാനാനം യോഗാർത്ഥി ഭവനത്തിൽ പ്രവേശിച്ച അദ്ദേഹം 16.05.1961 ൽ ആദ്യവ്രതം അനുഷ്ഠിച്ചു. ഫിലോസഫി, തിയോളജി പഠനങ്ങൾ പൂർത്തിയാക്കിയത് ധർമ്മരാമിലാണ് കർണ്ണാടകയിലെ ധർവ്വാനിൽ നിന്നും ധനതത്വശാസ്ത്രത്തിൽ ബിരുദം സമ്പാദിച്ചു. 19.5.1968-ൽ ചെത്തിപ്പുഴ തിരുഹൃദയ ആശ്രമ ദൈവാലയത്തിൽ വെച്ച് അഭിവന്ദ്യ വയലിൽ പിതാവിൽ നിന്നു തിരുപ്പട്ടം സ്വീകരിച്ചു.

മാന്നാനത്ത് പോപ്പ് ജോൺ ഹോസ്റ്റലിന്റെ വാർഡനായി സേവനം ആരംഭിച്ച അദ്ദേഹം പുനപ്ര കാർമ്മൽ പോളി ടെക്നിക്കിന്റെ ഹോസ്റ്റലിലും സേവനമനുഷ്ഠിച്ചു. തുടർന്ന് മാനാനം സെന്റ് അലോഷ്യസ് ബോർഡിങ്ങ് റെക്ടർ, മേരി ഇമാക്കുലേറ്റ് മൈനർ സെമിനാരി റെക്ടർ എന്നീ നിലകളിലും സേവനം കാഴ്ചവെച്ചു. പിന്നീട് 10 വർഷക്കാലം തെക്കേ അമേരിക്കയിലെ പെറുവിൽ മിഷനറിയായി പ്രവർത്തിച്ചു. പെറുവിൽ നിന്ന് തിരിച്ചെത്തിയ അദ്ദേഹം കൽക്കട്ട മിഷന്റെ ആദ്യകാല മിഷനറിമാരിൽ ഒരാളാണ്. വടക്കേ അമേരിക്കയിലെ വിവിധ രൂപതകളിൽ അദ്ദേഹം സേവനമനുഷ്ഠിച്ചിട്ടുണ്ട്. 3 വർഷക്കാലം പുനലൂർ നവസന്യാസ ഭവനത്തിലെ ടീം മെമ്പറായും, നെല്ലിപ്പള്ളി തിരുഹൃദയ ഇടവകയുടെ വികാരിയായും സ്തുത്യർഹമായ സേവനം ചെയ്തു. തിരുവനന്തപുരം ക്രൈസ്റ്റ് നഗർ സ്കൂൾ, ഇടവ ജവഹർ പബ്ലിക് സ്കൂൾ വിഴിഞ്ഞം, സെന്റ് പീറ്റേഴ്സ് ആശ്രമം മുട്ടാർ, അമലോത്ഭവ ആശ്രമം, ആലപ്പുഴക്കടുത്ത്. കളർകോട് ദർശനപുരം എന്നിവിടങ്ങളിൽ മാനേജറായും സൂപ്പീരിയറായും സേവനം കാഴ്ച വെച്ചു. പുളിംകുന്ന് സെന്റ് സെബാസ്റ്റ്യൻ ആശ്രമത്തിന്റെ പ്രിയോരായിരുന്ന അവസരത്തിലാണ്. സെന്റ് ജോസഫ് ഹയർ സെക്കന്ററി സ്കൂളിന്റെ പ്രധാന കെട്ടിടം പണിതുയർത്തിയത്.

അവസാനത്തെ 5 വർഷം മറവീരോഗം ബാധിച്ച് ചെത്തിപ്പുഴ ആശ്രമത്തിൽ വിശ്രമിക്കുകയായിരുന്നു. അങ്ങനെയിരിക്കെ ശ്വാസകോശ സംബന്ധമായ രോഗം ബാധിച്ച് ചെത്തിപ്പുഴ സെന്റ് തോമസ് ഹോസ്പിറ്റലിൽ വെച്ച് 9.3.2022 ബുധനാഴ്ച വൈകുന്നേരം അദ്ദേഹം നിത്യം



സമ്മാനത്തിനായി വിളിക്കപ്പെട്ടു. 12-ാം തീയതി ശനിയാഴ്ച അദ്ദേഹത്തിന്റെ സംസ്കാര ശുശ്രൂഷകൾ ചെത്തിപ്പുഴ തിരുഹൃദയ ആശ്രമ ദൈവാലയത്തിൽ നടന്നു. ചങ്ങനാശ്ശേരി അതിരൂപതാ സഹായമെത്രാൻ അഭിവന്ദ്യ തോമസ് തറയിൽ പിതാവ് തിരുക്കർമ്മങ്ങൾക്ക് നേതൃത്വം നൽകി. സംസ്കാര കർമ്മത്തിന്റെ 2-ാം ഭാഗം പ്രൊവിൻഷ്യലച്ചൻ നിർവഹിച്ചു. വിശുദ്ധ ബലിക്ക് സി.എം.ഐ സഭയുടെ വികാരി ജനറൽ ബ. ജോസി താമരശേരി അച്ചൻ, പ്രൊവിൻഷ്യൽ ബ. സെബാസ്റ്റ്യൻ ചാമത്തറയച്ചൻ, പ്രിയോർ ബ. തോമസ് ചുളപ്പറമ്പിലച്ചൻ, ബ. മാത്യു പോളച്ചിറയച്ചൻ, ബന്ധുവായ ബ. റോജൻ പുരയ്ക്കലച്ചൻ എന്നിവർ നേതൃത്വം നൽകി. ബ. മാത്യു പോളച്ചിറയച്ചൻ മനോഹരമായ സന്ദേശം വിശുദ്ധ ബലി മദ്ധ്യേ നൽകി. നിരവധി രൂപതാ വൈദികരും ബന്ധുക്കളും സുഹൃത്തുക്കളും സംസ്കാര ചടങ്ങുകളിൽ പങ്കെടുത്തു. പ്രിയപ്പെട്ട മലയാമ്പുറമച്ചനെ നമ്മുടെ പ്രാർത്ഥനത്തിൽ സ്മരിക്കാം. നമ്മുടെ സഭാനിയമ പ്രകാരം പ്രാർത്ഥനകൾ അർപ്പിക്കണമെന്ന് ഓർമ്മിപ്പിക്കുന്നു



ഫാ. വർഗീസ് കുഴികണ്ണിയിൽ സി.എം.ഐ.

(1939 – 2022)

ജനനം	: 14/03/1939	വ്രതം	: 16/05/1953
തിരുപ്പട്ടം	: 17/05/1970	മരണം	: 17/03/2022

സി.എം.ഐ. മുവാറ്റുപുഴ കാർമ്മൽ പ്രവിശ്യയിലെ അടിമാലി ദീപ്തി ഭവനാംഗമായിരുന്ന ഫാ. വർഗീസ് കുഴികണ്ണിയിൽ സി.എം.ഐ. (83) മാർച്ച് 17-ാം തീയതി വ്യാഴാഴ്ച രാത്രി 10:45 ന് നിത്യസമ്മാനത്തിനായ് വിളിക്കപ്പെട്ടു. മൃതസംസ്കാരം മാർച്ച് 19-ാം തീയതി ഉച്ച കഴിഞ്ഞ് 2.30 ന് വാഴക്കുളം കാർമ്മൽ ആശ്രമദൈവാലയ കല്ലറയിൽ നടത്തപ്പെട്ടു.

തഴുവംകുന്ന് കുഴികണ്ണിയിൽ പരേതരായ ഉലഹന്നാൻ-ഏലി ദമ്പതികളുടെ മകനായ ഫാ. വർഗീസ് 1939 മാർച്ച് 14-ാം തീയതി ഭൂജാതനായി. തഴുവംകുന്ന് ലിറ്റിൽ ഫ്ളവർ സ്കൂളിൽ നിന്നും പ്രാഥമിക വിദ്യാഭ്യാസവും കലൂർ ഐപ്പ് മെമ്മോറിയൽ സ്കൂളിൽ നിന്നും ഹൈസ്കൂൾ വിദ്യാഭ്യാസവും പൂർത്തിയാക്കിയ ഫാ. വർഗീസ് 1956 ൽ കുന്നമ്മാവ്, ആലുവ എന്നിവിടങ്ങളിൽ പ്രീ നൊവിഷ്യേറ്റ് പരിശീലനവും തുടർന്ന് കറുകുറ്റി ക്രിസ്തുരാജ നവ സന്യാസഭവനത്തിൽ നിന്നും സന്യാസപരിശീലനവും പൂർത്തിയാക്കി. 1959 മെയ് 16-ാം തീയതി ആദ്യവ്രതം സ്വീകരിച്ചു. 1964 ൽ തേവര എസ്.എച്ച്. കോളേജിൽ പ്രീഡിഗ്രിയും 1967-ൽ അതേ കോളേജിൽ നിന്നും ഇക്കണോമിക്സിൽ ഡിഗ്രിയും കരസ്ഥമാക്കി. ബാംഗ്ലൂർ ധർമ്മാരാം കോളേജിൽ നിന്ന് തത്വശാസ്ത്രത്തിലും ദൈവശാസ്ത്രത്തിലും ബിരുദം നേടി. തുടർന്ന് തേവര എസ്.എച്ച്. കോളേജിൽ നിന്നും ധനതത്വശാസ്ത്രത്തിൽ ബിരുദാനന്തര ബിരുദം സ്വന്തമാക്കിയ അദ്ദേഹം 1970 മെയ് 17-ാം തീയതി പൗരോഹിത്യം സ്വീകരിച്ചു. കോഴിക്കോട് ദേവഗിരി കോളേജിലെ രണ്ട് വർഷത്തെ അധ്യാപകവൃത്തിക്കുശേഷം 1978-ൽ തേവര എസ്.എച്ച് കോളേജിൽ അധ്യാപകനായി

ജോലി ആരംഭിച്ചു. 1992 മുതൽ 1993 വരെ അടിമാലി ദീപ്തി ഭവൻ ആരംഭിക്കുന്നതിനായി നേതൃത്വം കൊടുത്തുകൊണ്ട് അതിന്റെ സുപ്പീരിയറായി സേവനം അനുഷ്ഠിച്ചു. ആ കാലയളവിലാണ്. അടിമാലിയിൽ സ്ഥലം വാങ്ങുന്നതും സി.ബി.എസ്.ഇ. സ്കൂൾ ആരംഭിക്കുന്നതും അതിന്റെ പ്രഥമ പ്രിൻസിപ്പലായി ജോലി ചെയ്തതും. ആ കാലയളവിൽ തന്നെ കാർമ്മൽ റീജിയന്റെ വിദ്യാഭ്യാസ കൗൺസിലറായും സേവനം ചെയ്തു.

1995 മുതൽ 1998 വരെ കോതമംഗലം എം.ഡി. മോണസ്ത്രിയിലെ പ്രിയോറായും 1998 മുതൽ 2002 വരെ ആശ്രമ അംഗമായും ജോലി ചെയ്യുകയുണ്ടായി. 2002 മുതൽ 2005 വരെയുള്ള കാലയളവിൽ നേര്യമംഗലം നവ സന്യാസഭവനത്തിലെ അംഗമായിരുന്നു. 2005 മുതൽ 2008 വരെ വീണ്ടും അടിമാലി ദീപ്തി ഭവന്റെ സുപ്പീരിയറായി സേവനമനുഷ്ഠിച്ചു. 2008 മുതൽ 2014 വരെയുള്ള വർഗീസച്ചന്റെ ഉത്തരവാദിത്വം വാഴത്തോപ്പ് ഗിരിജോതി സ്കൂളിന്റെ ഡയറക്ടറായിട്ടായിരുന്നു. 2014 മുതൽ മരണം വരെ വർഗീസച്ചൻ അടിമാലി ദീപ്തി ഭവനാംഗമായിരുന്നു. പ്രവിശ്യയുടെ വളർച്ചയ്ക്കായി നിയോഗിക്കപ്പെട്ട നിരവധി കമ്മീഷനുകളിൽ വർഗീസച്ചന്റെ സാന്നിധ്യവും ക്രിയാത്മകവുമായ നിർദ്ദേശങ്ങളും അവിസ്മരണീയമാണ്. ആത്മീയ ശുശ്രൂഷകളിൽ വർഗീസച്ചൻ ഏറെ ശ്രദ്ധാലുവായിരുന്നു.

കോവിഡ് ബാധിതനായ ശേഷം ശ്വാസകോശസംബന്ധവും ഹൃദയസംബന്ധവുമായ ഏറെ വിഷമതകൾ അനുഭവിച്ചിരുന്ന ഫാ. വർഗീസ് കുഴികണ്ണിയിലച്ചൻ മരിക്കുന്ന ദിവസം വരെ തന്റെ ജോലികളിൽ വ്യാപൃതനായിരുന്നു. അടിമാലി ദീപ്തി ഭവനിലെ ഡയറി ഫാമിന്റെ ഉത്തരവാദിത്വം അദ്ദേഹം വളരെ ഭംഗിയായി നിർവ്വഹിച്ചു. 2022 മാർച്ച് 17-ാം തീയതി രാത്രി 7.30 ന് ശ്വാസതടസ്സം അനുഭവപ്പെട്ട കുഴികണ്ണിയിലച്ചനെ ഉടനെ തന്നെ അടിമാലി മോർണിംഗ് സ്റ്റാർ ഹോസ്പിറ്റലിൽ എത്തിച്ചുവെങ്കിലും രാത്രി 10.45 ന് ഹൃദയാഘാതത്തെ തുടർന്ന് സ്വർഗ്ഗസമ്മാനത്തിനായി വിളിക്കപ്പെട്ടു.

വർഗീസ് കുഴികണ്ണിയിലച്ചന്റെ മൃതദേഹം മാർച്ച് 19-ാം തീയതി രാവിലെ 7 മുതൽ 8.15 വരെ അടിമാലി വിശ്വദീപ്തി സ്കൂൾ ഓഡിറ്റോറിയത്തിൽ പൊതുദർശനത്തിനായി വച്ചു. തുടർന്ന് മൃതദേഹം വാഴക്കുളം കാർമ്മൽ, ആശ്രമദേവാലയത്തിൽ രാവിലെ 9.30 മുതൽ പൊതുദർശനത്തിനായി വയ്ക്കുകയും ഉച്ചതിരിഞ്ഞ് 2.30 ന് സി.എം.ഐ. സഭയുടെ പ്രിയോർ ജനറാൾ ഫാ. തോമസ് ചാത്തംപറമ്പിലച്ചന്റെ നേതൃത്വത്തിൽ മൃതസംസ്കാര ശുശ്രൂഷകൾ ആരംഭിക്കുകയും ചെയ്തു. കാർമ്മൽ പ്രവിശ്യയുടെ പ്രൊവിൻഷ്യൽ ബഹു. മാർട്ടിൻ കുട്ടപ്പാക്കൽ സി.എം.ഐ., അടിമാലി ദീപ്തി ഭവൻ സുപ്പീരിയർ ഫാ. ജോർജ്ജ് പൂക്കാട്ട് സി.എം.ഐ., കൊച്ചി പ്രവിശ്യയുടെ കൗൺസിലർ ഫാ. പോൾ നെടുഞ്ചാലിൽ സി.എം.ഐ., ഫാ. ജോസ് കുഴികണ്ണിയിൽ എന്നിവർ മൃതസംസ്കാര ശുശ്രൂഷകൾക്ക് സഹ കാർമ്മികരായിരുന്നു. ഫാ. ടോമി നമ്പ്യാപറമ്പിൽ ചരമ പ്രസംഗം നടത്തി.

മൃതസംസ്കാര സമാപന ശുശ്രൂഷകൾക്ക് മാർ ജോർജ്ജ് പുന്നക്കോട്ടിൽ നേതൃത്വം നൽകി. ഇടുക്കി, കോതമംഗലം രൂപതകളിലെ നിരവധി വൈദികരും സിസ്റ്റേഴ്സും വിവിധ പ്രവിശ്യകളിൽ നിന്നുള്ള സി.എം.ഐ. സംഭാഗങ്ങളും വർഗീസച്ചൻ അന്തിമോപചാരം അർപ്പിക്കാൻ വന്നിരുന്നു.

ബഹു. വർഗീസ് കുഴികണ്ണിയിലച്ചനെ സി.എം.ഐ. സഭയ്ക്ക് നൽകിയ ദൈവത്തിന് നമുക്ക് നന്ദി പറയാം. നമ്മുടെ സഭാ നിയമപ്രകാരമുള്ള (58 (b)) പ്രാർത്ഥനകളും ഭക്താനുഷ്ഠാനങ്ങളും നിർവ്വഹിക്കണമെന്ന് സ്നേഹപൂർവ്വം ഓർമ്മിപ്പിക്കുന്നു





**General Team and Provincials with Apostolic Nuncio
Arch Bishop Leopoldo Girelli**

Always Pray.
Never lose
hope.

