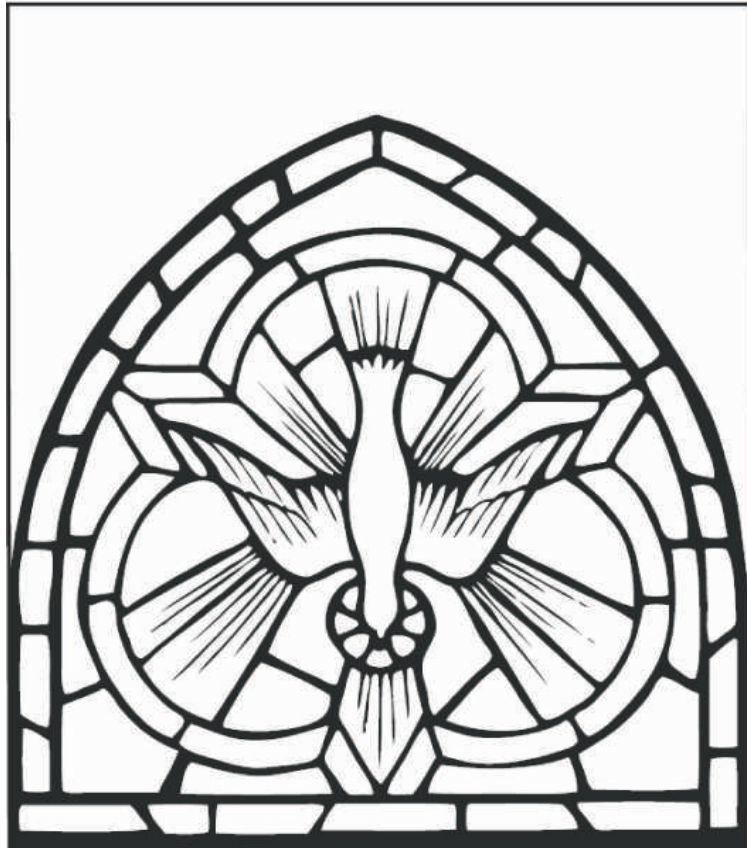


SPLASH YOUR COLOUR



Full Name : _____

House Name : _____

Father's Name : _____

Phone No. _____

Class _____ Unit _____

This competition is only for students from Class 1 to 5



VIVA Teresa.... *A Way to Sanctity*
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Bi-monthly Parish News Bulletin

Private Circulation only.

ഉള്ളടക്കം

എഡിറ്റോറിയൽ

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March - April 2017

Editorial

As we enter the solemn season of spiritual reparation and preparation of new life in Christ, the season of Lent, let us ponder over the sacraments that initiated us into the mystery of Salvation, faith, hope and charity. They are Baptism, Confirmation and Holy Communion, the sacraments of initiation. Through Baptism, the Holy Spirit frees us from sins and unites us with Christ. We become part of Christ's Body, the Church. Confirmation fills us with the Holy Spirit so that we may become His witnesses before the world, thus making us soldiers of Christ. The third sacrament of Initiation, the Eucharist, is the 'Sacrament of Sacraments,' the source and pinnacle of Christian life. In this sacrament, Christ is really present as the bread of life and the cup of eternal salvation. The Eucharist completes the Christian Initiation. It is the only sacrament of initiation which can be received each day, while other two can be received only once. This is the perfect food for our pilgrim journey on this world, nourishing us to carry on our mission.

Lent is the perfect season in which we must contemplate on our shortcomings which keep us away from the fullness of life in Christ. It's the time to repent and return to God. As Pope Francis said "Lent is a new beginning, a path leading to the certain goal of Easter, Christ's victory over death. This season urgently calls us to conversion. Christians are asked to return to God "with all their hearts" (Joel 2:12), to refuse to settle for mediocrity and to grow in friendship with the Lord." So as he said, let us deepen our spiritual life through the means of sanctification offered to us by the Church through fasting, prayer and almsgiving.

Glory to our Lord Jesus Christ.

- Chief Editor

ഇടയശബ്ദം

തീ കായുന്ന ക്രൈസ്തവർ



യേശുവിന് ഓശാന പാടി - നൂറുകണക്കിനാളുകൾ, നല്ല മനുഷ്യർ. പക്ഷെ പാടിപ്പുകഴ്ത്തപ്പെട്ടവനെ തുക്കിലേറ്റാൻ വിധിയുണ്ടായപ്പോൾ പീലാത്തോസിന്റെ കച്ചേരിപ്പറമ്പിൽ ആരുണ്ടായിരുന്നു? നല്ല മനുഷ്യർ നിശബ്ദതയുടെയും നിഷ്ക്രിയത്വത്തിന്റെയും മാളങ്ങളിൽ. സ്ഥാപിത താത്പര്യക്കാരും അവരുടെ പിണിയാളുകളും കോടതി വളപ്പിൽ! അവർ ആക്രോശിച്ചു. 'അവനെ ക്രൂശിക്കുക'. ഈ മുറവിളിയ്ക്ക് എതിർ ശബ്ദമുണ്ടായില്ല. അതു ജനസ്വരമായി നല്ല മനുഷ്യർ മാളങ്ങളിൽ തീ കാഞ്ഞപ്പോൾ മനുഷ്യപുത്രൻ വിധിക്കപ്പെട്ടു.

മനുഷ്യപുത്രൻ ഇന്നു ജീവിതത്തിന്റെ കച്ചേരിപ്പറമ്പുകളിലും, കവലകളിലും, ഭരണയന്ത്രങ്ങളിലും, ഓഫീസ് ഫയലുകളിലും, നിയമവകുപ്പുകളിലും, വർഗ്ഗചേരികളിലും ക്രൂരമായി ക്രൂശിക്കപ്പെടുന്നു. വിധി ജനകീയമാക്കാൻ കുലിക്കാൻ മുദ്രാവാക്യം വിളിക്കുന്നു. ഉള്ളും, കള്ളിയും, സത്യവും അറിയാവുന്നവർ, മാനുതയുടെ മഹത്വമുള്ളവർ, ആദർശത്തിന്റെ ആമന്ത്രണം കേൾക്കുന്നവർ സ്വർഗ്ഗത്തിൽ നിന്നും അധികാരം ലഭിച്ചവർ പിറുപിറുത്തുകൊണ്ട് സ്വകാര്യജീവിതത്തിന്റെ മാളങ്ങളിൽ നിശബ്ദരായി കഴിയുന്നു. തീ കായുന്ന പത്രോസുമാരും, ഓടിയൊളിക്കുന്ന ശിഷ്യന്മാരും.

ഭൂരിപക്ഷം മൗനം ഭജിക്കുകയും ന്യൂനപക്ഷം ശബ്ദ മുഖരിതമായി അമരത്ത് അധികാരം നടത്തുകയും ചെയ്യുക, ആരെയും പഴിച്ചിട്ടു കാര്യമില്ല. അധർമ്മത്തിന്റെ കൗരവ വംശത്തിന് ഭരണമേൽ പിിച്ചിട്ടു അരക്കില്ലത്തിൽ വനവാസമനുഷ്ഠിക്കുന്ന ധർമ്മപുത്രരല്ലേ കുറ്റക്കാർ? നിശബ്ദതയും നിഷ്ക്രിയത്വവും ഇവിടെ കുറ്റകരമാകുന്നു. കള്ളന്മാരുടെ കൈയ്യിലപ്പെട്ടവനെ കണ്ടിട്ടും കടന്നുപോയ നിഷ്ക്രിയരെ യേശു കുറ്റക്കാരായി വിധിച്ചു. ലാസറിനെ കണ്ടിട്ടും കാര്യമാക്കാതിരുന്ന ധനവാൻ ശിക്ഷാർഹനായി. വിളക്കു കൊളുത്തി പറയിൻ കീഴിൽ പൂഴ്ത്തുന്നത് കുറ്റകരം തന്നെ.

നിശബ്ദതയുടെയും നിഷ്ക്രിയത്വത്തിന്റെയും കോൺക്രീറ്റ് മാളങ്ങളിൽ ക്രൈസ്തവത്വം ഒളിഞ്ഞിരിക്കുകയാണ്. മനുഷ്യപുത്രൻ വിധിക്കപ്പെടുമ്പോൾ ക്രൈസ്തവത്വം തീ കായുന്നത് വഞ്ചനയാണ്. പൂവൻകോഴി കുവി പത്രോസ് അതുകേട്ട് പശ്ചാത്തപിച്ചു. നമ്മുടെ സുരക്ഷിതത്വത്തിന്റെ മാളങ്ങളിലേക്ക് കാലത്തിന്റെ അടയാളമാകുന്ന പുലർച്ച കോഴിയുടെ കൂജനവും യേശുവിന്റെ പശ്ചാത്താപ ജനകമായ നോട്ടവും എന്നുകടന്നുവരും?

സ്റ്റേഹപൂർവ്വം,
ഷിബു അച്ചൻ

LETTER TO MY LITTLE FRIENDS



“What should I give up for Lent?” Most of us had pondered much about this before the Lent had begun and many had just followed blindly in abstaining meat and alcohol, because this was the practice, which was taught to them. But, in fact, is it really necessary to fast and abstain during Lent? Let us consider as to what really signifies fasting and abstinence.

St. John Chrysostom, a 3rd century saint and a father of the Church says, “No matter how much time you spend fasting, no matter how much you sleep on a hard floor and eat ashes and sigh continually, if you do no good to others, you do nothing great.” But this is not to downplay the role of sacrifice during the Lenten season, instead to enter into the deep meaning of fasting and abstinence. Lent is a good time for penance and self-denial. It is a period where we retreat ourselves and introspect whether we are on the right track or not. Jesus, before beginning His public ministry, went back into the desert, a place of loneliness and poverty. Why? To look back and to make clear what His mission was; as it is in the state of nothingness that we understand who we are. Similarly, when we fast or abstain we try to imbibe the spirit of that loneliness and poverty and thus making ourselves know who actually we are and where we are in relationship with God, with our neighbours and ultimately with ourselves. These pious activities should enrich us in our relationships.

Today, the world faces a dark phenomenon of indifference. A real temptation which is faced by us is the temptation of indifference – an indifference to God, an indifference to our neighbours and an indifference towards ourselves. Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others. God’s voice is no longer heard, the quiet joy of His love is no longer felt and the desire to do good fades and gradually we start feeling unhappy with ourselves. We end up being incapable of feeling compassionate and we start feeling that it is not our responsibility to be compassionate.

But when we give up or fast from this ‘indifference’, we can begin to feast on love. Let us make this Lent season a perfect time to learn to love again. Wishing you all a fruitful season of Lent. May God bless you.

Yours lovingly,

Fr. Raphael Ainickal

PARISH NEWS AT A GLANCE

New priests take charge

Our new Parish Priest Rev. Fr. Shibu Pulickal and Asst. Parish Priest Rev. Fr. Raphael Ainickal took charge on February 9. They were given a warm welcome by former Parish Priest Rev. Fr. Biju Kollamkunel, former Asst. Parish Priest Rev. Fr. Franklin, trustees and parishioners. Msgr. Emmanuel Kadankavil, Fr. Kuriakose Kalaparambath, Fr. Lijo Velliyamkandathil and Fr. Royas Kalaparambil accompanied the new priests. The minor seminary brothers were also present along with them.

St. Sebastian's Feast

It was a period of great spiritual celebration for the parishioners from January 13th to 15th as the church commemorated the Feast of St. Sebastian. A solemn procession was conducted on January 14th. Fr. Ashok Kollamkudy was the main celebrant of the day.

Mathrusangam Picnic

For Mathrusangam members, one-day picnic to Pinewood resort, Karjat, on January 28th was an awesome day of fun and frolic. Parish Priest Rev. Fr. Biju Kollamkunel, Rev. Fr. Franklin and Rev. Sr. Moliamma accompanied them to the spot.

In the evening after games and fun time, a warm farewell meeting was conducted for the Reverend priests and Sr. Moli-amma. As many as 48 members came for the trip.

Farewell Time

A warm farewell was given to our Reverend priests Fr. Biju Kollamkunel and Fr. Franklin on February 5th. Representatives from all associations spoke on the occasion and gave mementos to the priests. Deep sadness was felt in their words. All remembered their dedicated service in our parish.

On January 29th, Sr. Moliamma was given a heartfelt farewell after the Holy Mass. Reverend Priests and Trustee spoke about her selfless service all these years.

First Holy Communion

February 12th was a grand day of celebration in our parish as 22 children received First Holy Communion and Confirmation. Our Bishop Thomas Elavanal was the main celebrant of the day. Our former Parish Priest Rev. Fr. Biju Kollamkunel was also present along with Parish Priest Rev. Fr. Shibu Pulickal and Asst. Parish Priest Rev. Raphael Ainickal for the Holy ceremony. Many relatives and friends also joined the service.

Catechism Day

February 19th was announced as Catechism Day on which Catechism students were given prizes for their academic excellence in the previous year. Students who won prizes at the Forane level for cultural activities performed their prize-winning programme on the occasion.

New unit for Ulwe

A new unit named after St. John Vianny has been formed for parishioners based in Ulwe region recently. This will be the 26th unit of the parish.

Unit annual get together

Feast celebrations and unit annual get together of St Chavara unit (Jan 8), St Sebastian unit (Jan 22), St Don Bosco unit (Jan 29) Holy Family unit (Feb 5), Infant Jesus unit (Feb 12), St John unit (Feb 19) and St Joseph unit (Feb 26) were held with various cultural programmes. Respected priests, sisters and trustees were present on these occasions.

സ്നേഹാർത്ഥ വചനം

ഇമകൾക്കു മീതെ ചായാൻ കൊതിയ്ക്കും,
വിഷാദ മോലങ്ങളേ,
നിങ്ങൾ പോകൂ, ദൂരെ -
ദൂരെയകന്നു പൊയ് പെയ്യൂ...
ഇവിടെയെനിക്കിന്നാശ്വാസമരുളാൻ
തിരുവചനങ്ങളുണ്ടല്ലോ.....
നാമന്റെ സ്നേഹാർത്ഥ വചനം.

വ്യഥയുടെ ശീതകുഴികളിലാഴാതെ
കാത്തുരക്ഷിക്കുന്ന വചനം.
നിഴൽ വീണിരുളാർന്ന മനവിഥിയിൽ
തെളിവിളക്കാകുന്ന വചനം.
നാമന്റെ ഭാവാർത്ഥ വചനം.

ഉള്ളിലെ വേലിയേറ്റങ്ങളെയെല്ലാം
പാൽനൂരയാക്കുന്ന വചനം
വെയിൽ കുത്തു വീഴുന്ന മരുഭൂമിയിൽ
കുളിരോളമാകുന്ന വചനം...
നാമന്റെ കരുണാർത്ഥ വചനം...



Babykutty,
Cherupushpam Unit

A Way To Sanctity – 23**Bl. Thevarparampil Kunjachan**

Blessed Thevarparampil Kunjachan was born on April 1st, 1891 in Ramapuram, Diocese of Palai, Kerala. He entered the seminary in Palai and was ordained a priest on December 17th, 1921 by Bishop Mar Thomas Kurialacherry.

In February 1923, he became the vice parish priest of St. Sebastian's Church, Kadanad, but a sudden serious illness forced him to leave his post and return to Ramapuram. Here, he found his future field of work among the "untouchables", the Dalits.



While his original name was Fr. Augustinus Thevarparampil, he was widely known as 'Kunjachan' – which means little priest in Malayalam because he was short. He sought to lead the marginalised and the exploited people, who were full of superstitious beliefs and practices, to the Christian faith and also encouraged them to believe in themselves.

To win over diffidence and prejudice, he would visit them, listen and comfort them, seeking to calm discord and treat sick people. He knew and called each one by name and he was a great friend of children. His perseverance enabled him to overcome many difficulties so much so he personally baptized nearly 6,000 people. Thevarparampil Kunjachan, aged 82, died on October 16th, 1973, after 52 years of priesthood and mission. He was buried in his parish church of Ramapuram, before the altar of St. Augustine, which has now become a place of pilgrimage.

Blessed Kunjachan was born, ordained priest and died in this diocese. He was Dalit's guide and protector to the extent that he became known as the "Apostle of the untouchables".

Through his intense pastoral ministry, Kunjachan transformed the lives of Dalits. He worked tirelessly for the education of Dalit youth and women's employment. He was beatified by Cardinal Varkey Vithayathil on April 30th, 2006.

From YOUCAT

Baptism

"Baptism is the way out of the kingdom of death into life, the gateway to the Church, and the beginning of a lasting communion with God." -YouCat 194. Being baptized means that my personal life story is submerged into the stream of God's love." -YouCat 200

Confirmation

"In Confirmation the soul of a baptized Christian is imprinted with a permanent seal that can be received only once and marks this individual forever as a Christian. The gift of the Holy Spirit is the strength from above in which this individual puts the the grace of his baptism into practice through his life and acts as a 'witness' for Christ." -YouCat 205

Eucharist

"Holy Eucharist is the Sacrament in which Jesus gives His Body and Blood – Himself – for us, so that we too might give ourselves to him in love and be united with him in Holy Communion. ...the Eucharist is the mysterious centre of all these sacraments, because the historic sacrifice of Jesus on the Cross is made present during the words of consecration in a hidden, unbloody manner." - YouCat 208.

(YOUCAT or The Youth Catechism, which is written in language suitable for young people deals with the entire Catholic faith as present in the Catechism of the Catholic Church (CCC))

Bible Quiz Answers

(January - February 2017)

- | | |
|-------------------|-------------------|
| 1. Shiphrah, Puah | 6. Jochebed |
| 2. 3 months | 7. Aaron |
| 3. 70 | 8. Zipporah |
| 4. Priest | 9. Israel |
| 5. Horeb | 10. Stick (Staff) |

COVER STORY

ക്രിസ്തീയ ജീവിത പ്രവേശക കുദാശകൾ

[Sacraments of Christian Initiation]

Sr. Flowery, Apostolic Oblates



ക്രൈസ്തവ ജീവിതത്തിന്റെ ധന്യത പ്രകാശിപ്പിക്കുകയും ആ ജീവിതം നയിക്കുവാൻ നമ്മെ പ്രചോദിപ്പിക്കുകയും അതിനുശക്തി പ്രദാനം ചെയ്യുകയും ചെയ്യുന്നവയാണ് 'പ്രവേശക കുദാശകൾ'. പൗരസ്ത്യ സുറിയാനി സഭയുടെയും സീറോ മലബാർ സഭയുടെയും പാരമ്പര്യമനുസരിച്ച് 'മാമ്മോദീസാ, സ്നൈമര്യലേപനം, വിശുദ്ധ കുർബ്ബാന' എന്നീ കുദാശകളെ പ്രാരംഭ കുദാശകൾ (പ്രവേശക കുദാശകൾ) എന്നാണ് വിളിക്കുക. കാരണം ഒരു വ്യക്തി ക്രൈസ്തവ ജീവിതത്തിലേക്ക് സ്വീകരിക്കപ്പെടുന്നത് ഈ മൂന്നു കുദാശകളിലൂടെയാണ്. ആദിമ സഭയിൽ, പ്രത്യേകിച്ച് പൗരസ്ത്യ സഭകളിൽ മാമ്മോദീസയോടൊപ്പം തന്നെ സ്നൈമര്യലേപനവും വി. കുർബ്ബാനയും നൽകപ്പെട്ടിരുന്നു.

പരമ്പരാഗതമായി നമ്മൾ മനസ്സിലാക്കുന്നതുപോലെ നമ്മുടെ പാപങ്ങളിൽ നിന്ന് മോചനം നൽകുകയും നമ്മെ ദൈവത്തിന്റെ മക്കളും സ്വർഗ്ഗത്തിനവകാശികളുമാക്കുകയും ചെയ്യുന്ന കുദാശയാണ് മാമ്മോദീസാ. കണ്ടാലും, എത്ര വലിയ സ്നേഹമാണ് പിതാവ് നമ്മോടു കാണിച്ചത് ദൈവമക്കളെന്നു നാം വിളിക്കപ്പെടുന്നു. നാം അങ്ങനെയാണ് താനും (1 യോഹ. 3:1). ഈശോ മിശിഹായോടുകൂടി പഴയ ജീവിതത്തെ സംസ്കരിക്കുകയും പാപത്തിനു മരിച്ച് പരിശുദ്ധാത്മാവിലുള്ള പുതിയ ജീവിതത്തിലേക്ക് ഉയിർക്കപ്പെടുകയും ചെയ്യുകയാണ് മാമ്മോദീസായിലൂടെ സംഭവിക്കുന്നതെന്ന് പൗലോസ് ശ്ലീഹാ നമ്മെ അനുസ്മരിപ്പിക്കുന്നു (റോമ. 6:3-5). ജലത്താലും ആത്മാവിനാലുമുള്ള പുനർജനനമായ മാമ്മോദീസയാണ് ദൈവരാജ്യത്തിൽ പ്രവേശിക്കാനുള്ള മാർഗ്ഗമായി ഈശോ മിശിഹാ നമുക്ക് കാണിച്ചു തരുന്നത് (യോഹ. 3:5).

മാമ്മോദീസാ സ്വീകരിച്ചു നമുക്ക് ഈ പുതിയ ജീവിതത്തിന്റെ മാർഗ്ഗം തുടരുവാനുള്ള ശക്തി പ്രദാനം ചെയ്യുക, സ്നൈമര്യലേപനത്തിലൂടെ നമ്മിൽ സമൃദ്ധമാക്കപ്പെടുന്ന പരിശുദ്ധാത്മ കൃപയാണ്. കാരണം നമുക്ക്

നൽകപ്പെട്ടിരിക്കുന്ന പരിശുദ്ധാത്മാവിലൂടെ ദൈവത്തിന്റെ സ്നേഹം നമ്മുടെ ഹൃദയങ്ങളിലേക്ക് ചൊരിയപ്പെട്ടിരിക്കുന്നു.

നമ്മുടെ പാപത്തിന്റെ പരിഹാര ബലിയായ മിശിഹാ തന്റെ ശരീരത്തെ ഞങ്ങളുടെ കൂദാശയായ വി. കുർബ്ബാനയിലൂടെ നമുക്ക് നിരന്തരം പാപങ്ങളുടെ മോചനവും കടങ്ങളുടെ പൊരുതിയും നൽകിക്കൊണ്ടിരിക്കുന്നു. അങ്ങനെ നമ്മുടെ ആത്മീയ ജീവിതത്തിൽ നിരന്തരമായ പോഷണമായി, നമ്മുടെ ജീവന്റെ അപ്പമായി വി. കുർബ്ബാന മാറുന്നു.

പ്രവേശക കുദാശക്രമം പൗരസ്ത്യ, പാശ്ചാത്യ പാരമ്പര്യത്തിൽ:

നമുക്ക് പരിചിതമായ മാമ്മോദീസാ, സ്നൈര്യലേപനം, പരിശുദ്ധ കുർബ്ബാന സ്വീകരണം എന്ന ക്രമത്തിൽ നിന്നും വ്യത്യസ്തമായ ശുശ്രൂഷാക്രമമാണ് 6-ാം നൂറ്റാണ്ടുവരെ പൗരസ്ത്യ സുറിയാനി സഭ നടത്തിവന്നിരുന്നത്.

മദ്ധ്യകാലഘട്ടം വരെ പൗരസ്ത്യസഭകളോടൊപ്പം പാശ്ചാത്യസഭയും ഈ കുദാശകളെ വേർതിരിച്ചു കാണാതെ ഒന്നായി കാണാൻ ശ്രമിച്ചിരുന്നു. 1274-ൽ ലിയോൺസ് കൗൺസിലിൽ ആണ് സ്നൈര്യലേപനത്തെ മാമ്മോദീസായ്ക്കു ശേഷമുള്ള കുദാശയായി ലത്തീൻ സഭ സ്വീകരിക്കുന്നത്.

1546-ലെ ത്രിത്തോസ് സുന്നഹദോസ് അവയെ രണ്ടു വ്യത്യസ്ത കുദാശകളായി മാറ്റുകയും ചെയ്തു. പക്ഷെ രണ്ടാം വത്തിക്കാൻ കൗൺസിൽ ഈ കുദാശകളെ വീണ്ടും ഒന്നായി കാണാൻ നമ്മെ പ്രേരിപ്പിക്കുന്നു (ലിറ്റർജി 71). ഇവയെ ഒന്നായി കാണുന്ന പൗരസ്ത്യസഭകളുടെ ശ്രേഷ്ഠമായ കാഴ്ചപ്പാട് ലത്തീൻ സ്വാധീനത്താൽ സീറോ മലബാർ സഭയിൽ കുറെക്കാലത്തേക്ക് നഷ്ടപ്പെട്ടുവെങ്കിലും 2005 ജനുവരി 6-ാം തീയതി മുതൽ പഴയ പാരമ്പര്യം പുനരുദ്ധരിക്കപ്പെട്ടതിൽ നമുക്കാനന്ദിക്കാം. പക്ഷെ, ഒന്നിച്ചു സ്വീകരിക്കുന്നതു കൊണ്ടുമാത്രം തൃപ്തിപ്പെടാതെ ക്രൈസ്തവ ജീവിതത്തിലേക്ക് പ്രവേശിക്കുന്ന ഓരോ വ്യക്തിക്കും പ്രായത്തിലും ജ്ഞാനത്തിലും വളരുന്നതിനനുസരിച്ച് ഈ കുദാശകളെ ഉൾക്കൊള്ളുവാനും സ്വയം നവീകരിക്കുവാനും സാധിക്കട്ടെ. ഈ കുദാശകളുടെ മഹത്വവും ശ്രേഷ്ഠതയും മനസ്സിലാക്കി ക്രൈസ്തവ ജീവിതത്തിന്റെ മാധുര്യം അതിന്റെ പൂർണ്ണതയിൽ ആസ്വദിക്കുവാൻ ഓരോ വിശ്വാസിനും കൃപ ലഭിക്കട്ടെ.



POPE FRANCIS

"The Word is a gift. Other persons are a gift"

Lent is a new beginning, a path leading the goal of Easter, Christ's victory over death. This season urgently calls us to conversion. Christians are asked to return to God "with all their hearts" (Joel 2:12), to refuse to settle for mediocrity and to grow in friendship with the Lord. Jesus is the faithful friend who never abandons us. Even when we sin, he patiently awaits our return; by that patient expectation, he shows us his readiness to forgive.

Lent is a favourable season for deepening our spiritual life through the means of sanctification offered to us by the Church: fasting, prayer and almsgiving. The basis of everything is the word of God, which during this season we are invited to hear and ponder more deeply. I would now like to consider the parable of the rich man and Lazarus. Let us find inspiration in this meaningful story, for it provides a key to understanding what we need to do in order to attain true happiness and eternal life. It exhorts us to sincere conversion.

1. The other person is a gift

The parable begins by presenting its two main characters. The poor man is described in greater detail: he is wretched and lacks the strength even to stand. Lying before the door of the rich man, he fed on the crumbs falling from his table. His body is full of sores and dogs come to lick his wounds. The picture is one of great misery; it portrays a man disgraced and pitiful.

The scene is even more dramatic if we consider that the poor man is called Lazarus: a name full of promise, which literally means God helps. This character is not anonymous. His features are clearly delineated and he appears as an individual with his own story. While practically invisible to the rich man, we see and know him as someone familiar. He becomes a face, and as such, a gift, a priceless treasure, a human being whom God loves and cares for, despite his concrete condition as an outcast.

Lazarus teaches us that other persons are gifts. A right relationship with people consists in gratefully recognizing their value. Even the poor at the door of the rich is not a nuisance, but summons to conversion and

to change. The parable first invites us to open the doors of our heart to others because each person is a gift, whether it be our neighbour or an anonymous pauper. Lent is a favourable season for opening the doors to all those in need and recognizing in them the face of Christ. Each of us meets people like this every day. Each life that we encounter is a gift deserving acceptance, respect and love. The word of God helps us to open our eyes to welcome and love life, especially when it is weak and vulnerable. But in order to do this, we have to take seriously what the Gospel tells us about the rich man.

2. Sin blinds us

The parable is unsparing in its description of the contradictions associated with the rich man. Unlike poor Lazarus, he does not have a name; he is simply called “a rich man”. His opulence was seen in his extravagant and expensive robes. Purple cloth was even more precious than silver and gold, and was thus reserved to divinities and Kings, while fine linen gave one an almost sacred character. The man was clearly ostentatious about his wealth, and in the habit of displaying it daily: “He feasted sumptuously every day”. In him we can catch a dramatic glimpse of the corruption of sin, which progresses in three successive stages: love of money, vanity and pride.

Apostle Paul tells us that “the love of money is the root of all evils” (1 Tim 6:10). It is the main cause of corruption and a source of envy, strife and suspicion. Money can come to dominate us, even to the point of becoming a tyrannical idol. Instead of being an instrument at our service for doing good and showing solidarity towards others, money can chain us and the entire world to a selfish logic that leaves no room for love and hinders peace.

The parable then shows that the rich man’s greed makes him vain. His personality finds expression in appearances, in showing others what he can do. But his appearance masks an interior emptiness. His life is a prisoner to outward appearances, to the most superficial and fleeting aspects of existence.

The lowest rung of this moral degradation is pride. The rich man dresses like a king and acts like a god, forgetting that he is merely mortal. For those corrupted by love of riches, nothing exists beyond their own ego. Those around them do not come into their line of sight. The result of attachment to money is a sort of blindness. The rich man does not see the poor man who is starving, hurting, lying at his door.

Looking at this character, we can understand why the Gospel so

bluntly condemns the love of money: “No one can be the slave of two masters: he will either hate the first and love the second, or be attached to the first and despise the second. You cannot be the slave both of God and of money” (Mt 6:24).

3. The Word is a gift

The Gospel of the rich man and Lazarus helps us to make a good preparation for the approach of Easter. The liturgy of Ash Monday invites us to an experience quite similar to that of the rich man. When the priest imposes the ashes on our heads, he repeats the words: “Remember that you are dust, and to dust you shall return”. As it turned out, the rich man and the poor man both died, and the greater part of the parable takes place in the afterlife. The two characters suddenly discover that “we brought nothing into the world, and we can take nothing out of it” (1 Tim 6:7).

We too see what happens in the afterlife. There the rich man speaks at length with Abraham, whom he calls “father” (Lk 16:24.27), as a sign that he belongs to God’s people. This detail makes his life appear all the more contradictory, for until this moment there had been no mention of his relation to God. In fact, there was no place for God in his life. His only God was he himself.

The rich man recognizes Lazarus only amid the torments of the afterlife. He wants the poor man to alleviate his suffering with a drop of water. What he asks of Lazarus is similar to what he could have done but never did. Abraham tells him: “During your life you had your fill of good things, just as Lazarus had his fill of bad. Now he is being comforted here while you are in agony”. In the afterlife, a kind of fairness is restored and life’s evils are balanced by good.

The parable goes on to offer a message for all Christians. The rich man asks Abraham to send Lazarus to warn his brothers, who are still alive. But Abraham answers: “They have Moses and the prophets, let them listen to them”. Countering the rich man’s objections, he adds: “If they will not listen either to Moses or to the prophets, they will not be convinced even if someone should rise from the dead”.

The rich man’s real problem thus comes to the fore. At the root of all his ills was the failure to heed God’s word. As a result, he no longer loved God and grew to despise his neighbour. The word of God is alive and powerful, capable of converting hearts and leading them back to God. When we close our heart to the gift of God’s word, we end up closing our

heart to the gift of our brothers and sisters.

Dear friends, Lent is the favourable season for renewing our encounter with Christ, living in his word, in the sacraments and in our neighbour. The Lord, who overcame the deceptions of the Tempter during the forty days in the desert, shows us the path we must take. May the Holy Spirit lead us on a true journey of conversion, so that we can rediscover the gift of God's word, be purified of the sin that blinds us, and serve Christ present in our brothers and sisters in need. I encourage all the faithful to express this spiritual renewal also by sharing in the Lenten Campaigns promoted by many Church organizations in different parts of the world, and thus to favour the culture of encounter in our one human family. Let us pray for one another so that, by sharing in the victory of Christ, we may open our doors to the weak and poor. Then we will be able to experience and share to the full the joy of Easter. ■

Congratulations

Diocesan Kerygma Bible Quiz Toppers - 2016



Alphonz George
Group A - 4th Rank



Amita Mary Joseph
Group A - 5th Rank



Toms Joseph Paul
Group B - 5th Rank



Mary Devassy
Group E - 1st Rank



Pouly Baby
Group E - 2nd Rank

നോക്കുകുത്തികൾ

Nelson C.J., Don Bonsco unit



നാമേവരും ഒന്നാതരം നോക്കുകുത്തികൾ
നാമമാത്ര ഭക്തി വിന്യാസമേളങ്ങളിൽ ധാരാളികൾ
കുരിശിനു നേരെ നോക്കി നിസംഗതം നിൽക്കും പോരാളികൾ
കുരിശു വരച്ചവർ നമ്മൾ; കുരിശു ധരിച്ചവർ നമ്മൾ
കാശിൻ കിലുക്കം പോരായെന്നു സ്വപ്ന ദർശനങ്ങൾ
കേണുകേഴുന്നതിനു പകരം ക്രിയ-വിക്രയ വ്യവഹാരങ്ങൾക്കുമേൽ
കടിഞ്ഞാണിടാൻ ഇടവും വലവും മറക്കുന്ന അനുഭാവികൾ

സന്ധ്യക്കു സാധകം ചെയ്തിടുന്നു യാമ പ്രാർത്ഥനകൾ
തിരുവേസ്തിയിലേക്കു നോക്കി കോട്ടു വായിടുന്ന പ്രഭാതങ്ങൾ
തിരുവത്താഴ മേശക്കു മുമ്പിൽ നിരക്കുന്നു രുധിരം രുചിപ്പാൻ
അപ്പം കഴിപ്പാൻ ... കയ്യിലോ... നാവിലോ.... ?
വിശ്വാസ സമർപ്പണമിതു വെറുമൊരു അധരവ്യായാമം.
വിശുദ്ധ സമരമിതു അകത്തളങ്ങളിൽ നാട്യ നടനം,
ഉന്നതകൂല ജാതർ, നമ്മൾ വെറും നോക്കുകുത്തികൾ !
കാലം മാപ്പു നൽകില്ല നമുക്കു മക്കളേ !!
ഈ യുഗ പര്യവസാനം നിങ്ങൾക്കു കാണേണ്ടേ !!!

നിന്ന നിൽപ്പിൽ ചോര കിനിയാതെ ശത്രുസംഹാരം
കലികാല നാവിന്റെ ഇരുതല മുർച്ചയിൽ നിണമെത്രയൊഴുകി
ചവിട്ടിയ മണ്ണിനെപ്പോലും നമ്പാതെ നിറയൊഴിക്കുന്നു.
കുലഞ്ഞൊഴിലു മറന്നു മറുനാട്ടിൽ മാടമ്പിയായി
തലമറന്നെണ്ണ തേക്കുന്നതിനു വരുത്തനു വിരുതേരെ,
പുതുപ്പണക്കാരന്റെ കാശിനു മാനുത നൽകിയതു പുതിയ നിയമം.

കലവറയിൽ കാലഹരണപ്പെട്ട കൽഭരണികൾ
കലയാണ വിരുന്നില്ല, പകർന്നു നൽകാൻ വീഞ്ഞുമില്ല,
വിളമ്പുകാരില്ല; മണവറയിൽ മണവാളനുമില്ല,
കൂരയിൽ നിന്നു മിറങ്ങിയ കുരുടന്റെ കണ്ണിലിരുട്ടു തന്നെയെന്നും

മണ്ണിൽ തുപ്പി ചളിയുണ്ടാക്കി കണ്ണിൽ പുരട്ടുന്നവനെവിടെ?
അലിവിന്റെ ബദസെയ്ദാകുളം വറ്റിവരണ്ടുവോ?

തെരുവിൽ നന്മയുള്ളവരെ ആരേയും കണ്ടില്ല.
പിടിക്കപ്പെട്ടവളെ കല്ലെറിയുവാൻ അധികാരികളായിരം
പിടിക്കപ്പെടാത്തവരെ മാലയിട്ടാനയിക്കുവാൻ അനുചരവൃന്ദം
വഴിതെറ്റിപ്പോയ കുഞ്ഞാടിനെ അന്വേഷിക്കാനാരുമില്ല.
പട്ടുവസ്ത്രം ധരിച്ച ധനവാന്മാർ തെരുവോരങ്ങളിൽ
ആഡംഭര സൗധങ്ങളിൽ വിരുന്നുണ്ണുന്ന, ലാസറുമാർ
കാലം പോയ് മറയുന്നു; ആയുധമെടുക്കരുത് മക്കളേ-
നാം ദൈവപ്പുരകളിലേക്ക് മടങ്ങിപ്പോവുകയിനിയെന്ന്?
ഇത് അനീതിയുടെ കളിയാരാണ്,
പക്ഷേ, നാമേവരും ഒന്നാം തരം നോക്കുകുത്തികൾ.

സിംഹത്തിനുമടയിൽ കുട്ടിരിക്കുന്ന മാൻപേട
സൗഹൃദ ചർച്ചകളിൽ വിന്ധിക്കുന്ന പാമ്പും കീരിയും
പിലാത്തോടും ഹേറോദേസും ഇന്നിപ്പോൾ ഉറ്റചങ്ങാതികൾ
ദൈവവും മനുഷ്യനും അസ്തമനം കണ്ട് ആധികൊള്ളുന്നു.
എനിക്കും നിനക്കും ജരാതരകൾ വീണിരിക്കുന്നു.
നമുക്ക് ദേവാലയത്തിലേക്ക് മടങ്ങിപ്പോകാം.
അതിരാവിലെ വിശുദ്ധ ബലിയിലും -
കുർബ്ബാന സ്വീകരണത്തിലും പങ്കുചേരാം
അവിടെ വച്ച് സ്വർഗ്ഗം തുറക്കപ്പെടും, മന പൊഴിയും.

മടക്കയാത്രയുടെ വയൽ വരമ്പത്ത് തെളിമാനശോഭ
കാലത്തിന്റെ യവനിക വീണ്ടുമുയരുമ്പോൾ
വിരിയാൻ കൊതിക്കുന്ന പനിനീർസുമമേ-
നീയെത്ര ധന്യ.

Inviting articles for the next issue of
Viva Teresa (May - June 17)
Subject : Celebrating fatherhood in Christ
The articles written in English must be send to
vivateresabulletin@gmail.com

Mother of God and mankind: The journey of a humble girl



Joy C Abraham, Holy Family Unit.

There is only one moment in the history of the universe when both the Creator and the creation waited in utmost anticipation for the answer of a humble girl on earth. Her honest "YES" set in motion God's eternal plan for the salvation of mankind. This event which took place 2000 years ago caused euphoria on heaven and earth. The total surrender of her freedom of choice to the will of God by her words "behold the handmaid of God, be it done to me according to Your Word" made possible the incarnation of the begotten son of God, Jesus Christ, in human form. Thus Virgin Mary gave her consent to bear the only Son of God in her womb and to give birth, making her the Mother of God as well as the Mother of mankind.

In all of God's creations, Mother Mary is the most beautiful example of perfection. She is the only creation who carried the Creator himself in her womb. It was through Mother Mary that Jesus came into the world and it is through her that He achieved salvation of the world. Mary is the alma mater for Jesus who performed his first miracle on her request. God chose Mother Mary to commence His most wonderful deed for mankind and He continues to use her to bring about His salvation plan for the entire mankind to completion. The world was unworthy to receive the Son of God directly from Father's hands, St. Augustine said. He gave Him to Mary so that the world might receive Him through her. What a glorious splendour that before the world receives the Saviour, Mother Mary carried Him in her womb for nine months.

Jesus did not abstain from giving His own Father as ours when He taught us the Lord's Prayer which we start with "Our Father in heaven". He will be happier to give His own Mother as our own. Our Lord spent three hours on the cross for redemption, three years in teaching the apostles and His disciples, 30 years in obeying and living as Son of Mary. Three years' association with Jesus enabled the apostles to carry on with the ministry of the Church established by God. Mother Mary attained more divine wisdom and holiness during those 30 years to assume the responsibility as Mother of the mankind. Mother Mary's life

was without any shadow of even the smallest sin. This intense life of purity and holiness was further raised to a higher degree because of her divine Motherhood.

In ancient days, God made use of the law and prophets to guide His people. In the New Testament, God spoke through His only Son Jesus Christ, who took the form of man. After Jesus' ascension to heaven, in present times God speaks to His people through His Mother. The apparitions of Mother Mary in various parts of the world and the signs and wonders associated with them are proof of this divine intervention.

2017 is the Centenary year of Mary's famous apparitions in Fatima, Portugal, which took place in the year 1917. The miracle of sun on November 13th in the presence of more than 70,000 people is the proof of Mother Mary's compassionate appeal for mercy on behalf of her children and God's favourable response. It was also the period of great miseries due to first World War. Communism was taking roots alienating people from faith in God. God's warning about the end of the world in Bible says, "The sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of heaven will be shaken." [Mt. 24:29].

This is exactly what happened at noon on November 13th, 1917 in Fatima. Mary appeared with her hand raised towards sun. Newspaper report of this incredible and unprecedented miracle reads like this: "The astonished eyes of the immense crowd turned towards the sun with terror. The sun has trembled and made some brusque moments outside of all cosmic laws. The sun turned around itself like a wheel of fireworks, and it fell from the sky almost to the point of burning the earth with its rays. Believers and un-believers both prostrated themselves upon the ground pleading to God for mercy and forgiveness."

The earnest pleading of our most loving Mother Mary saved the world from an imminent disaster. This made hosannas to burst out from the hearts of faithful and impressed even free thinkers and others not interested in religious matters in Fatima.

Let us thank God for this most wonderful gift, our Holy Mother who repeatedly reminds us with her last words recorded in the scripture: "Do whatever He (Jesus) tells you." Let us also pray for those unfortunate children who by their ignorance belittle her and resist her most compassionate love. Children may forget their mother, but a mother can never forget her children. Mother Mary is constantly interceding for her children to her divine Son. The shedding of blood tears from the eyes of Mother Mary's statues and pictures in various

places across the world is proof of our compassionate Mother's continuous pleading to God on behalf of her sinful children.

Even non-Christians seek Mother Mary's help in their miseries. Crowding of devotees at various shrines of Holy Mary is an indication. Our Lady will eventually lead all mankind to her divine Son Jesus, the Saviour of the world. Mary, our Mother, pray for us sinners now and at the hour of our death. ■

പ്രാർത്ഥന

Philomina Sibichan, St. Thomas Unit



പ്രാർത്ഥന എന്നത് സൃഷ്ടികൾ തങ്ങളുടെ ഹൃദയത്തിൽ സൃഷ്ടാവിനോട് ബന്ധപ്പെട്ടിരിക്കുന്നു എന്നതിന്റെ തെളിവാണ്. ഈ ബന്ധത്തിന് ഉലച്ചിൽ തട്ടുമ്പോൾ പ്രാർത്ഥന ഇല്ലാതായി. മനുഷ്യൻ ദൈവത്തിൽ നിന്നും അകന്ന് ദൈവാനുഭവം ഇല്ലാതാകുന്നു. ലോകത്തിൽ പാപം വർദ്ധിച്ചത് മനുഷ്യരുടെ ഹൃദയം ദൈവത്തോട് ചേരാതിരുന്നപ്പോഴാണ്. അബ്രഹാത്തിൽ നാം കാണുന്നത് വിശ്വാസത്തോടുകൂടിയ പ്രാർത്ഥനയാണ്. ദൈവത്തെ വിളിക്കുന്നതുതന്നെ പ്രാർത്ഥനയാകുന്നു.

പ്രാർത്ഥനയ്ക്ക് പല രൂപങ്ങൾ ഉണ്ട്. ദൈവം തരാത്ത ഒന്നും നമുക്കില്ല എന്ന ബോധ്യത്തോടെ എന്നും എല്ലാത്തിനെയും പ്രതി, ദൈവത്തിന് നന്ദിയർപ്പിക്കുന്നവരാകണം. അപേക്ഷകൾ നമുക്ക് പ്രാർത്ഥനയായി ദൈവമുമ്പിൽ അർപ്പിക്കുമ്പോൾ, മക്കളായ നമുക്ക് വേണ്ടതെല്ലാം ദൈവം തരും എന്ന ബോധ്യത്തോടെയാവട്ടെ. എങ്ങനെ പ്രാർത്ഥിച്ചാലും നമ്മുടെ ഹൃദയം ദൈവത്തോടു ചേർത്തുവെച്ച് ദൈവേഷ്ടത്തിനനുസരിച്ച് പ്രാർത്ഥിക്കാം.

ഈശോ പരസ്യമായും രഹസ്യമായും പ്രാർത്ഥിച്ചിരുന്നു. മിശിഹാ തന്റെ ജീവിതത്തിലെ എല്ലാ സുപ്രധാന നിമിഷങ്ങളിലും പ്രാർത്ഥിച്ചിരുന്നതായി സുവിശേഷത്തിൽ നമ്മൾ കാണുന്നു. ജ്ഞാനസ്നാനവേളയിൽ (ലൂക്കാ. 3:21), അപ്പോസ്തന്മാരെ തിരഞ്ഞെടുക്കുമ്പോൾ (ലൂക്കാ. 6:12), വചന പ്രഘോഷണത്തിനൊരുങ്ങുമ്പോൾ (മർക്കോസ് 1:38), ഗദ്സമനിയിൽ (മർക്കോസ് 14:36). ഈശോ പഠിപ്പിച്ച പ്രാർത്ഥന നമുക്കു സുപരിചിതമാണല്ലോ. ഈശോയുടെ പ്രാർത്ഥനയിൽ സ്തുതിപ്പ്, യാചന, നന്ദി, സമർപ്പണം എന്നിവ കാണാം. നമുക്കും ഈശോയെ പോലെ പ്രാർത്ഥിക്കാം. ■

Science and Religion

Neeraj Tom Savio, Holy Family Unit



Since the dawn of time, mankind has struggled in the battle between science and religion. Which one is closer to the truth? We may interpret it as man's unquenchable thirst to know about his origins. Or what is it that made him possible to do all that he can do today? Is it just a coincidence or is it that he along with this magnificent universe are part of a grand plan?

What might come across to us as completely different realms, two different spheres or two contrasting influences on one's life are actually two sides of the same coin. In other words, two different ways of explaining the same story. The mistake so often committed is that our minds are biased to look upon them as enemies and we don't seek to prove the relevance of both, but rather we are fixated upon proving which is wrong and which is right.

Science can be defined as the ideas of man, or rather the observation of the phenomena around us. This is for his betterment and enlightenment through inspiration and perspiration while searching to find that this universe is something to strive for. If you broaden your minds, you will find that religion says the same thing but in a different way. Just because a painter paints trees and a musician composes a song about trees, doesn't mean that one is true and one is false. Religion is something that seeks to provide understanding beyond our intelligence, getting inspired and enlightened not by our insufficient human intelligence but by the Creator of the very things we want to learn about.

In the timeless words of the greatest physicist, Albert Einstein, "science without religion is defective, religion without science is blind." The church has been seen as detrimental to science by some people. We too were misguided at one point of time, but it would be totally incorrect not to acknowledge our mistakes which we have made while trying to explain the truth. At times, we too have faltered to understand this. Galileo is one example.

Saint John Paul II during his reign as our pope, publicly issued an apology for our misdeeds and asked for forgiveness. When Copernicus produced his heliocentric model of the solar system which is the basic structure, Pope Clement VII and some cardinals actually attended his

lectures and were interested in it. The modern day calendar was actually introduced by one of our popes and is also called the Gregorian calendar in his honour. It is this very nature of our church that sets it apart, which makes it transcend the lines of science and religion and unify it. Some believe that this universe was an accident, and as you are reading this, I ask you to look around and see the wonders of this world. Can you really accept that all you see is just an accident, something that has no origins?

Science has to be seen as open minded to every theory and every hypothesis. How is it that the critics of religion are justified in outright rejection of religion based on their narrow thinking. If you look at history, every scientist who has become someone great, has done something extraordinary, placing his source of inspiration in God at some point of life. Sure, there are hundreds of well-known scientists who might be famous in the scientific community and the world at large, who outrightly reject God but they aren't exactly bringing a change in the true sense of the word. What must be the reason?

The key has always been faith. Faith has the power to turn our visions and dreams into reality. It's a gift from God himself which enables mankind to try and comprehend God's vision for the world. Every human being has experienced the intervention of God in their lives. While some may have the humility to say, 'It was by God's grace', others have the arrogance to denounce God.

The church plays the voice of reason condemning the wrong use of science, and rightly so, in the case of misdeeds like abortion, genetic modifications and sex selection being conducted in the world. The Catholic Church teaches us that the Christian faith and science are complementary, as can be seen from paragraph 159 of the Catechism of the Catholic Church, which states, "Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth." The church has always been a patron of sciences. How many institutes and universities are managed by the Catholic Church? How many of our clergy are also well known in the field of science? In fact, the church also sponsors a major part of science. How can we deny all this?

The church helps in distinguishing between the right and the wrong. Sometimes, being right doesn't necessarily mean only being true, it means getting out there and making it right.

MARCH - 2017

SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
			1 Rom.2;12-24 Mt.6;5-8	2 Rom.3;9-20 Mt.6;25-34	3 Rom.4;13-25 Mt.7;1-6	4 Rom.3;21-26 Mt.6;9-15
5 Josh58;1-10 Rom.6;15-23 Mt.7;21-27	6 Tit.3;1-7 Mk.7;14-23	7 Rom.8;18-25 Mt.7;7-12	8 Rom.6;15-23 Mt.9;1-8	9 Rom.3;1-8 Mt.5;33-37	10 Rom.7;7-12 Mk.11;27-33	11 1Cor.5;9-13 Mt.11;16-19
12 Josh4;15-24 Rom.7;14-25 Mt.20;17-28	13 Rom.7;1-6 Mk.12;28-34	14 1Cor.10;1-13 Lk.21;29-36	15 1Pet.3;8-12 Mt.5;43-48	16 Eph.6;1-9 Mk.12;35-40	17 Rom.8;1-6 Mk.12;18-27	18 2Cor.10;3-11 Mt.1;18-25
19 Josh7;10-15 Rom.8;12-17 Mt.21;33-44	20 Rom.9;1-13 Jn.5;1-18	21 Rom.9;14-18 Jn.5;19-23	22 Rom.10;1-3 Jn.6;60-69	23 Rom.11;1-10 Jn.7;1-13	24 Rom.11;25-36 Jn.7;25-31	25 Heb;1-13 Lk.1;26-38
26 Josh9;16-27 Rom.12;1-11 Jn.8;12-20	27 Colo.2;16-19 Lk.18;18-25	28 2Cor.9;10-15 Lk.10;33-37	29 Jude8-13 Jn.8;1-11	30 1Tim.4;6-10 Lk.18;31-34	31 Rom.13;8-14 Jn.8;49-59	

APRIL - 2017

SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
30 Act.5;34-42 Eph.1;3-14 Jn.14;1-14						1 1Cor.13;1-13 Mk.10;1-12
2 Josh.22;1-5 Rom.14;13-23 Jn.10;11-18	3 1Thes.3;6-13 Jn.12;44-50	4 2Pet.2;4-10 Lk.13;31-35	5 1Jn.2;7-11 Mt.18;15-20	6 2Pet.2;11-17 Lk.3;8-11	7 Rom.15;7-13 Jn.11;38-45	8 Act20;22-38 Jn.12;1-8
9 Zech.9;9-12 Rom.11;13-24 Mt.21;1-17	10 Heb.1;5-14 Jn.11;47-57	11 Heb.5;1-10 Jn.12;20-26	12 Heb.9;15-28 Jn.12;27-33	13 Mal1;10-14 1Cor.11;23-29 Jn.13;1-14	14 Mal1;10-14 1Cor.11;23-29 Jn.13;1-14	15 Jon2;1-10 Rom.6;3-11 Mt.28;1-20
16 1Sam.2;1-10 Rom.6;1-14 Jn.20;1-18	17 Rom.4;1-8 Jn.14;18-28	18 1Cor.15;12-19 Lk.24;13-27	19 Eph.4;1-6 Jn.15;1-10	20 Colo.2;12-15 Mt.10;1-15	21 Heb.11;3-10 Mt.10;26-33	22 Colo.3;1-4 Mk.16;1-8
23 Act.4;32-37 Col.1;12-20 Jn.20;19-29	24 Mt.10;37-42 1Cor.1;10-17	25 Mk.16;15-20 2Tim.4;6-18	26 Gal.5;1-6 Mk.7;31-37	27 Phil.1;27-30 Mt.15;21-28	28 1Cor.1;18-24 Mk.4;1-9	29 Colo.3;14-17 Lk.24;36-43

കൊച്ചിത്തുപാട്ട്

P. M. Jose, Holy Family Unit



തെക്കേക്കര കൈനകര കണ്ണാളെ, പെണ്ണാളെ
തെന്നിതെന്നി ചോട് വെയ്കണ് കോഴി മണ്ണ് ചിക്കണപോലെ
ചവറ് ചിക്കി തെരയണ പോലെ
തെക്കേപാടം കതിർ വിളഞ്ഞാൽ പൂരം നാള്പിറക്കുലോ

പൂരത്തിന് പോകാന് എനക്കൊരു പൂതീണ്ട്
പൂരത്തിനു പോയാൽ പിന്നെ കാണാനെന്തുണ്ട്
പൂരത്തിനു പോയാലോ ആനോ കാണാം, ആവി പറക്കണ ആനപിണ്ടോം
പൂരത്തിനു വെടിക്കെട്ട് കാണാൻ എന്തൊരു ചേലാനോ

പൊട്ടണം, ചിറ്റണം, ചിറികൊണ്ടോട്ടണ്, തിയ്യോണ്ടങ്ങിനെ ആറുകൂട്ടം
തെക്കേ കര നീലം ഉഴുതു, കളയൊരുക്കി, കളം ഒരുക്കി
പാടത്ത് ഞാൻ നടാനായ പോരുന്നോ പെണ്ണാളേ
പാടത്തൊന്നും ഞാൻ നടാനായ ഏനൊന്നും പോരിണില്ല

പാടത്തുണ്ട്, ഞങ്ങളും പാമ്പും പോക്കാച്ചി തവളകളും
ഞാറൊക്കെ കാറ്റിലാടി കള പരിക്കാൻ പോരുന്നോടി
ഏനില്ല, ഏനില്ല, മഴകൊണ്ടാലേ ഏൻതുളളി വിറയ്ച്ചു പനിക്കും
കള പരിച്ചു, പാഴും നോക്കി, വളം ചിത്താനായ പോരുന്നോ?

ചാണത്തിന്റെ ചൂർ കേട്ടാലേ ഓക്കാനോ പിന്നെ ഛർദ്ദിം തന്നെ
നെല്ലൊക്കെ കാറ്റിലാടി, കതിർനിരന്നു, കതിർ വിളങ്ങി
പുന്നെല്ലിൻ കതിർ കൊച്ചാൻ പോരുന്നോ പെണ്ണാളേ
പുന്നെല്ലിൻ കതിർ കൊച്ചാൻ ഏനൊന്നും പോരണില്ല

ഏനന്റെ കുട്ടോൾക്ക് കഞ്ഞിം, കറീം, വെയ്ക്കാണ്
പുന്നെല്ല കൊയ്തു കഴിഞ്ഞു, മെതി കഴിഞ്ഞു, പൊലി അളന്നു
പന്നെല്ലോണ്ടവല് ഇടിയ്ക്കാൻ പോരുന്നോ പെണ്ണാളേ
പുന്നെല്ലിൻ അവല് തിന്നാൻ എനക്ക് പൂതീണ്ട്

പച്ചെങ്കി ഒലക്കോണ്ടൊന്നും ചെച്ചാൻ മേലാനോ
പുന്നെല്ലിൻ അവല് തിന്നാൻ പോരുന്നോ പെണ്ണാളേ
ഏനുണ്ട്, ഏൻ വരുന്നേ, എനോം കൊണ്ടേ പോകാവേ
കുട്ടോളൊക്കെ അവിടെ കിട, ഇവിടെ കിട, കട്ടിന്റെ ചോട്ടില്

ഏനിത്തിരി അവലും തിന്നു, പായസ്സോം കൊണ്ട് വെക്കം വരാം
“എല്ല മുറിയെ പണി ചെയ്താലേ, പല്ല മുറിയെ തിന്നാലോ
മെയ്യുനങ്ങി പണി ചെയ്താലേ, പള്ള നിറച്ച് തിന്നാലോ”

Why was Jesus Baptized ?

Reshma Siju, Chavara unit



In this season of Epiphany or Denha, have you ever wondered why Jesus was baptized in River Jordan by John the Baptist? Was that divine action actually necessary as He is the Son of God and part of the Holy Trinity? It wasn't really necessary from the divine point of view. Then why? Let us ponder over it.

The very basis of Christian life or the very beginning of our Christian life is baptism. Baptism doesn't need any briefing. We all know that when we are baptized we are called Christians or else we are just human beings bearing the original sin. After baptism, we become Christians. We become the children of God and we are called Christians and enter the House of God, the Church, in a grand way.

The public life of Jesus starts with His baptism in River Jordan. He is literally "manifested" or "revealed" (as the term "Epiphany" means) to the world as the Son of God with the presence of the Holy Spirit. Heavenly Father very proudly introduces Jesus to the world saying, "He is My beloved Son with whom I AM well pleased, listen to Him." (Mathew 17:5).

Yes indeed the Abba, the Father is very proud of His son Jesus who is made "Christ" (meaning the anointed one or the king). God the Father along with the Holy Spirit were always there with Jesus throughout His public life guiding Him.

So indeed such a majestic and royal "manifestation" or "revelation" was very much necessary and to perform that solemn act John, the Baptist was chosen, who ate only locusts and wild honey and lived in wilderness, untouched by the worldly pleasures. He was made the purest man on the earth by God the Father as the harbinger to pave the way for his Royal Prince Jesus. After baptism, John the Baptist's duty was over and we saw how John's disciples literally followed Jesus along with many others.

Aren't we not attracted towards that gloriousness? Yes, we are and as true Christians we try to follow Jesus Christ, our King and our Shepherd. We follow him to His Heavenly Palace – His Kingdom. We are God's children baptized very solemnly in the name of the Holy Trinity "to manifest" to the world the Christian glory to the world.

Let's be truthful to that Christian faith, spreading the Glory of Christ to the world, doing good to the world which asks, "Are you a Christian?"

ഓർമ്മിക്കാൻ ... ആചരിക്കാൻ ...

മാർച്ച് 2017

- 3 ആദ്യവെള്ളി
- 19 വി. യൗസേപ്പിതാവിന്റെ മരണത്തിരുനാൾ
ജറുസലേമിലെ വി. സിറിൽ
- 25 മംഗലവാർത്ത തിരുനാൾ

ഏപ്രിൽ 2017

- 7 ആദ്യവെള്ളി
- 9 ഓശാന ഞായർ
- 13 പെസഹാവ്യാഴം
- 14 പീഡാനുഭവ വെള്ളി
- 15 വലിയ ശനി
- 16 നമ്മുടെ കർത്താവ് ഈശോ മിശിഹായുടെ ഉയിർപ്പ് തിരുനാൾ
- 21 സകല വിശുദ്ധരുടെയും തിരുനാൾ
വേദസാക്ഷികളുടെ തിരുനാൾ
- 23 പുതു ഞായർ
- 24 വി. ശിവർഗ്ഗീസ് വേ.
- 25 വി. മർക്കോസ് സുവിശേഷകൻ
- 29 സിയന്നായിലെ വി. കത്രീന



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The Divine Touch

Jinu Francis, Sacred Heart Unit



While on earth, Jesus made Himself available to all the people, going from town to town, house to house, ate with tax-collectors and sinners and easily talked to people from every social class, slave and free, Jew and Gentile, men, women and children. He never turned away from whoever came to Him. People often crowded around Him and many took the initiative to have Jesus come near and touch them.

In Mathew 14, just after Jesus had walked on the water, people brought all their sick to Him and begged Him to let the sick just touch the edge of His cloak and all who touched Him were healed. In Luke 6, people tried to touch Him because power was coming from Him and healing them all. In Luke 18, people were also bringing babies to Jesus for blessings. Oh, what a joy, what a blessing to feel the warmth of Jesus' touch. It seems that Luke, himself a doctor, knew the special effects of touch. And how it enhanced healing for the sick. He mentions Jesus' touch more often than Mathew and Mark.

When we connect to touch Jesus in a jail-cell or in a large crowd, He touches us with a power so real that you can't explain it, yet you realise that you will never be the same. You will have a different perspective of the world, of yourself and others -- a radical new point of view.

He touches the person and exhorts him to come out of the crowd.

Therefore, come out of hiding and tell Him all about your sins and miseries, the mistakes we have made in the past, our fears and failures. But He also wants us to tell Him in thankfulness, maybe with tears of joy, about our healing. How His powerful touch has changed our lives, so that we'll never be the same again !

The only real peace you or anyone can have is peace with God which comes through faith in His Son Jesus. Are you healed? Do you have this lasting peace with God? If so, praise the Lord. If not, reach out and touch Jesus — in prayer and experience, once and for all, His healing power and abiding peace.



IN HIS TIME

New York is three hours ahead of California but it does not mean that California is slow, or that New York is fast. Both are working based on their own "Time Zone."

Someone is still single. Someone got married and 'waited' 10 years before having a child. There is another who had a baby within a year of marriage.

Someone graduated at the age of 22, yet waited 5 years before securing a good job. And there is another who graduated at 27 and secured employment immediately.

Someone became CEO at 25 and died at 50 while another became a CEO at 50 and lived for 90 years.

Everyone works based on their 'time zone'. People can have things worked out only according to their pace. Work in your "time zone". Your colleagues, friends, younger ones might "seem" to go ahead of you. May be some might "seem" behind you.

Everyone in this world is running their own race, on their own lane, in their own time. God has a different plan for everybody. Time is the difference. Don't envy them or mock them as it's their 'time zone.'

You are in yours.

Hold on, be strong, and stay true to yourself. All things shall work together for your good. You're not late. You are not early. You're very much On time. Everything happens as per His perfect plan. You are in your time zone --in God's perfect plan.

"There is a time for everything, and a season for every activity under the heavens." (Ecclesiastes 3:1)

Compiled by : **Rita Chacko**
Holy Rosary Unit

HOLY WEEK

(20th March - 27th March 2017)

1. Palm Sunday 09.04.17

8.00 am : Holy Mass (No 11 am English Mass)
6.30 pm : Holy Mass

2. Maundy Thursday 13.04.17

7.00 am - 6 pm : Eucharistic Adoration Zone Wise
6.00 pm - 7.00 pm : Common Adoration
7.00 pm : Holy Mass

3. Good Friday (15.04.17)

3.00 pm : Good Friday services and
Way of the Cross

4. Holy Saturday (15.04.17)

7.00 am : Holy Saturday Service
10.00 pm : Uyirppu Thirukarmangal & Holy Mass

5. Easter Sunday (16.04.17)

8.00 am : Holy Mass (No 11 am & 6.30 mass)

Happy Easter

Maundy Thursday Adoration

Time Schedule

07.00 - 08.00 am	:	Bethlehem Zone (Holy Trinity, St. Antony, St. Martin, John Vianney Units)
08.00 - 09.00 am	:	Canaan Zone (St. Jude, Bl. Chavara Units)
09.00 - 10.00 am	:	Egypt Zone (Holy Family, Don Bosco Units)
10.00 - 11.00 am	:	Emmaus Zone (Fathima Mata, Cherupushpam, St. John Units)
11.00 - 12.00 Noon	:	Israel Zone (St. Alphonsa, Sacred Heart, St. Paul Units)
12.00 - 01.00 pm	:	Jerusalem Zone (St. Mary, St. Sebastian Units)
01.00 - 02.00 pm	:	Jordan Zone (St. Joseph, St. Thomas, St. George)
02.00 - 03.00 pm	:	Nazareth Zone (Holy Rosary, Infant Jesus units)
03.00 - 04.00 pm	:	Sehion Zone (Holy Cross, St. Xavier units)
04.00 - 05.00 pm	:	Tabor Zone (Bl. Mother Theresa, St. Dominic Savio, St. Peter units)
05.00 - 06.00 pm	:	Prayer Group
06.00 - 07.00 pm	:	Common Adoration

(A) Baptism

1. 16.01.2017 - Joachim, S/o. Joe Paul and Jaclyn (St. Joseph Unit)
2. 08.02.2017 - Ayana, D/o. Savio Kurian and Merlyn

(B) Holy Communion and Confirmation - 11.02.2017

1. Agnev Davies, S/o. Davies and Ancy
2. Austin Siby, S/o. Siby and Princy
3. Clint Loyed, S/o. Loyed and Christeena
4. Darren K. Benn, S/o. Benny and Lincy
5. Jison Anto, S/o. Anto and Rofy
6. Joshua Tony, S/o. Tony and Jini
7. Ryan Dominic, S/o. Dominic and Lisa
8. Shaun J. Victor, S/o. Victor and Jenifer
9. Aleena Mathew, D/o. Jose and Sini
10. Divya Suresh, D/o. Suresh and Princy
11. Emil Biju, D/o. Biju and Jessy
12. Rhea Suresh, D/o. Suresh and Princy

(C) Holy Communion - 11.02.2017

1. Abishek Jose Roy, S/o. Roy and Jincy
2. Allen Saji, S/o. Saji and Beena
3. Ethan Johnson, S/o. Johnson and Vijaya
4. Samuel Antony, S/o. Antony and Silvy
5. Sugel Koodathil, S/o. Dileep and Janovi
6. Aneeta Johnson, D/o. Johnson and Joicy
7. Angel Koodathil, D/o. Dileep and Janovi
8. Avril Davies, D/o. Davies and Ancy
9. Rosemaria Jojo, D/o. Jojo and Mini
10. Sharalee Sajan, D/o. Sajan and Anupama

(D) United in Matrimony

1. 18.01.2017 - Annama Varghese, D/o. Varghese K.D. and Treesa Varghese (St. Thomas Unit) got married to Akshay Dilip, S/o. Dilip Manikrao and Jayamala Dilip.
2. 21.01.2017 - Manu Chacko Francis, S/o. Francis Chacko and Mercy Francis (St. Peter's Unit) got married to Jeny Varghese, D/o. V. K. Varghese and Rosily Varghese (St. George Unit)
3. 05.02.2017 - Jemal Jacob, S/o. P. A. Jacob and Joshie Jacob (St. Don Bosco Unit) got married to Frincy, D/o. Francis Rajan and Lissy Francis (St. Mary's Unit).
4. 14.02.2017 - Joy Thekkekkara, S/o. Joy Joseph and Rosely Joy (Holy Trinity Unit) got married to Anjali Mohandas Nair.

Newly Registered Members

1. Saneesh K. V. and Family, Room No. 403, A-Wing, Siddhi Tower, Sector - 23, Jui Nagar, Navi Mumbai (St. George Unit)
2. Mr. Sajil Paul and Family, Kuruthukulangara House, A-503, Millenium Park, Sector - 25, Nerul (E) (Holy Family Unit)

A man to the Priest, "I have not committed any sin". The Priest asked, "What do you do for a living?" He said "I am the owner of the most profitable alcohol bar in town".

Temptation is the path to sin, the one who creates that path is a greater sinner.

Woe to the world for temptations to sin !
For it is necessary that temptations come, but woe to the man by whom the temptation comes! (Matthew 18:7)

HEALTH CORNER**MANAGE DIABETES BY EATING HEALTHY****Fast facts:**

India has the highest number of diabetics than any country in the world. The estimate of the actual number of diabetics in India is around 40 million. Exercise and diet can reduce or delay the incidence of diabetes by over 50%.

When should you get tested for diabetes?

People aged above 45 years who are overweight should get their blood sugar level tested. In case one is overweight (BMI above 25) and younger, then also a visit to the doctor is necessary if following signs show up:

High blood pressure or high cholesterol (blood fat) (above 140/90 mm Hg)

Abnormal levels of HDL, or good cholesterol (below 35mg/dL) or triglyceride (type of blood fat) (above 250mg/dL)

Gestational diabetes during pregnancy or giving birth to baby weighing more than 9 pounds.

Polycystic ovary syndrome (PCOS)

Blood vessel problems affecting the heart, brain, or legs

Apart from these, if a person has a family history of diabetes or belongs to the following ethnic groups: African American, Alaska Native, American Indian, Asian American, Hispanic/Latino, or Pacific Islander American, then he/she should surely get the tests done. Even if the tests are normal, after 3 years one should be retested again.

Eat right, follow a healthy diet:

Some foods enhance the health of people living with diabetes due to their unique ingredients. These foods manage your blood glucose levels along with providing good flavour and taste.

Apples: Low in calories, high in fibre content, fights bad cholesterol, blunts blood-sugar swings. Eat it unpeeled because of its antioxidant effect which can beat diabetes.

Beans: Rich in proteins and soluble fibre, they are good for heart and contain phytonutrients that beat diabetes.

Tea: Rich in phytonutrients such as catechins and tannins that help in balancing blood sugar levels.

Whole-grain bread: Coarse whole bread slows digestion and improves your sensitivity to insulin.

Olive oil: With its anti-inflammatory component, it lowers rates of heart

disease and diabetes. A little olive oil may reverse insulin resistance and slows digestion and hence is less likely to raise your glucose.

Fish: Omega-3 fatty acids in fish reduce inflammation in the body as well as insulin resistance and diabetes. They also cut the risk of heart disease.

Tomatoes: Lower blood pressure and improve HDL to cut the risk of heart disease which is major complication of diabetes. Rich in iron and vitamins C and E and being low in calories, they are good for diabetics.

Finger millet (Ragi): Reduces the risk of diabetes mellitus because of its high polyphenol and dietary fibre content and lower glycaemic response.

Milk and Yogurt: Rich in protein, calcium and fight insulin resistance. Go for fat-free, skimmed milk and plain unsweetened yogurt.

Sweet potato: Packed with 40 percent soluble fibre that lowers cholesterol and slows digestion. It contains carotenoids and chlorogenic acid which help the body respond to insulin better and reduce insulin resistance.

Regulating the intake of portion size is one of the major factors in losing weight. It is well known that fat has more calories compared to carbohydrate or protein if same quantity is taken into account.

The following tips can help you if you want to prevent/control diabetes:

Fewer fried foods should be consumed and boiled foods should be made a regular choice.

Butter used in cooking should be replaced by margarine and olive oil or the usage of butter should be cut down

More fish, chicken and lean cuts of beef should be consumed

Meatless meals or reorganizing meals with more fruits, vegetables, starches compared to meat should be taken

Fat should not add to more than 30% of the total daily calories

Saturated fat should comprise of less than 10% of the daily calories

50% to 60% of total daily calories should be made up of carbohydrates

Fibre should comprise of a minimum of 38 grams in the daily diet for men aged 50 years and below. For women of the same age, 25 grams of fibre daily is required

Did you know?

You could have type 2 diabetes and not show any symptoms! Studies show that only about 40 percent of diabetic patients have symptoms at the time of diagnosis so a follow-up blood test every year is important for people with a high risk of diabetes after they reach 40.

Sources:

World Health Organization, Centers for disease control and prevention, International Diabetes Federation. ■

Bible Quiz

Mar - Apr 2017
(Book of Leviticus)

- 1) What were Aaron and his other sons NOT to drink before entering the tent of God's presence ?
- 2) When an individual commit a trespass and sin unintentionally in any of the holy things of the Lord you shall bring a
- 3) What was done to the clay pot in which the meat for the sin offering was cooked?
- 4) On what day was a baby boy to be circumcised?
- 5) These you may eat, of all that are in the waters, everything in the waters that has and
- 6) All winged insects that walk upon all are detestable to you.
- 7) What was Aaron commanded to accept from the community of Israel for a sin offering?
- 8) How often was the sacrifice made to make all of the people in the community of Israel pure/clean from their sin?
- 9) Which of Aaron's sons offered unholy fire?
- 10) Mishael and Elzaphan are the sons of.....

CONGRATULATIONS !!!

BIBLE QUIZ WINNER

(January – February 2017)

Allen Joseph (Holy Family Unit)

Winner of **SPLASH YOUR COLOUR** Competition

(January – February 2017)

Kevin Clifford George (St. Jude Unit)