

Kalyan Lantern

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NOVEMBER 2022

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**In the world but
not of the world**

FEAST OF MOTHER OF VICTORY

AT MOTHER OF VICTORY SHRINE, TIKUJINIWADI
Behind D-Mart, Manpada, Ghodbunder Road, Thane (W) Tel.: 2589 0084

From 18 to 27 November, 2022



FESTAL SERVICES

18/11/2022 Friday	05:30 pm 07:00 pm	Holy Qurbana, Novena, Benediction (English) Flag Hoisting, Holy Qurbana, Novena, Benediction (Malayalam)
19/11/2022 Saturday	05:30 pm 07:00 pm	Holy Qurbana, Novena, Benediction (English) Holy Qurbana, Novena, Benediction (Malayalam)
20/11/2022 Sunday	08:00 am 03:00 pm 05:30 pm 07:00 pm	Raza Qurbana, Novena (Malayalam) Holy Qurbana, Novena, Benediction (Marathi) Holy Qurbana, Novena, Benediction (English) Holy Qurbana, Novena (Malayalam)
21/11/2022 Monday	05:30 pm 07:00 pm	Holy Qurbana, Novena, Benediction (English) Holy Qurbana, Novena, Benediction (Malayalam)
22/11/2022 Tuesday	05:30 pm 07:00 pm	Holy Qurbana, Novena, Benediction (English) Holy Qurbana, Novena, Benediction (Malayalam)
23/11/2022 Wednesday	07:00 am 03:00 pm 05:30 pm 07:00 pm	Holy Qurbana, Novena (Malayalam) Holy Qurbana, Novena, Benediction (Marathi) Holy Qurbana, Novena, Benediction (English) Holy Qurbana, Novena, Benediction (Malayalam)
24/11/2022 Thursday	05:30 pm 07:00 pm	Holy Qurbana, Novena, Benediction (English) Holy Qurbana, Novena, Benediction (Malayalam)
25/11/2022 Friday	05:30 pm 07:00 pm	Holy Qurbana, Novena, Benediction (English) Holy Qurbana, Novena, Benediction (Malayalam)
26/11/2022 Saturday	05:30 pm 07:00 pm	Holy Qurbana, Novena, Benediction (English) Holy Qurbana, Novena, Benediction (Malayalam)

FUN FAIR (MOV-YOUTH)

“Intentions will be accepted for Qurbana and Novena”

Nov.
27
(Sunday)
FEAST DAY

09:00 am	Holy Qurbana, Novena, Benediction (English) Rev. Fr. Cyriac Kumbattu (Rector- Minor Seminary, Panvel)
11:00 am	Holy Qurbana, Novena, Benediction (Marathi)
04:00 pm	Solemn Holy Qurbana, Ledinju (Malayalam) Main Celebrant: H.E. Mar Thomas Elavanal (Bishop of Kalyan) Concelebrants: Rev. Fr. Joju Arackal (Chancellor) Rev. Fr. John Kochuveetil (Secretary to Bishop)

Procession and Agape thereafter

We cordially invite you to seek the intercession of our Mother and join the celebration.

Fr. Emmanuel Kadankavil
(Rector)

Fr. Maxin Pozholiparambil
(Asst. Rector)

Pauly M. Anthony
(1st Trustee)
8652662256

Don Francis Antony
(2nd Trustee)
9930368164

Youth is not a time of life, it is a state of mind.

– Samuel Ullman

Youth is known as the most important asset in the world. These young faces are the ones who will renew, refresh and maintain our past, present and future. There is no element in the society that can match the power, perfectionism, dynamism and valour of the young people.

Our diocese is blooming with lots of vibrant and versatile youth having enormous energy and enthusiasm. Today youth has become an indispensable part in the activities of the church. Thus, the Youth of the Diocese is known as the Heart of the Diocese. Different youth activities of the diocese mould them to be a magnificent leader to lead the church in the future, to be strong in faith through prayer and to use their talents for the better functioning of the faith formation, evangelisation, pastoral care etc.

It is very challenging to stay a true catholic youth in today's world that offers many forms of impulsion. Imparting and practicing the Christian values and morals in life is arduous. This magazine will foster the youth to confront the issues that they experience in their prime of life. It explains the teachings of the Catholic Church over the challenging topics such as Marriage, on faith and reason, Substance abuse etc. These articles quench the controversial questions and explains what the church is expecting from them. I hope and believe that this edition will trail the youth to be closer to the Church and Christ as it was once said by John MacArthur- "You are the only Bible some unbelievers will ever read."



Fr. Jojit Johny Koottungal

Assistant Director, Kalyan Eparchy Youth
(Guest Editor)



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

NOVEMBER 2022
Vol. 08 | Issue 06

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MARRIAGE

THE DIVINE AUTHORITY OF LOVE AND LIFE



Fr. Justin Kallely
Director, Spouses for Christ,
Eparchy of Kalyan

The creation narrative in the first two chapters of the book of Genesis can be discerned as the creation of orderliness and form of the world. Before God created the earth and the heaven there were already wind and water which were in darkness and chaos. (Gen 1:1) God created order in time by separating light from darkness, creating day, night and

the seasons. He put order in space by separating water from the land and the land from the sky. The orderliness among the vegetation and trees were created by their timely yielding of fruits and flowers. The purpose of the creation of other creatures are to be fruitful and multiplied. The orders in time, space, vegetation, plants and other creatures culminate in the creation of humans in God's own image and likeness and in entrusting the entire universe in his stewardship. The following chapter of genesis reveals that the objective of humans is not subduing of the earth, but all the antecedents were leading to the finale in the marriage which is the highest order of the unity of love and life. (Gen 2: 24) The orderliness in humans therefore is experienced in the regulations of family and community living, through the practice of morality. While the entire universe has as its purpose of existence, the welfare of human being, the objective of human existence has

been defined by God as to remain in love: love for God that completes the humans love and love for the other that compliments the human love. Among the seven sacraments constituted by Christ, the sacrament of Matrimony is the only one that belongs to the time of the creation before it was contaminated by evil and sin, and it belonged to the highest order of morality i.e., pure love between man and woman completed by the divine love.

Every aspect of and practice within marriage and family life are to be understood in this original intention of God for creation. There are constant doubts on the life-time marriage union and about the flaw in choosing the life partner from other faiths. These are part of the constant attempts to claim the complete authority of marriage and family life from their author, God. Some believe that the married are the authors of marriage and family life, since they are choosing their life partner at a time and from a community decided by them. Here, marriage is perceived as a private matter of choice by two people and an individualistic affair, not destined for common good. This is a self-defeating argument because love which is the foundation of any marriage, by nature, cannot be individualistic. Anyone who enters marriage based on self-love is only getting wedded to oneself and not to the other and that is not the divine plan for marriage. In the unity

of the two, man and woman are called from the beginning not to exist side by side or together, but mutually one for the other. Anyone who sees oneself as part of universe and the creation, will be able to experience family as the basic unit in the universe they live in. The love for the other will always seek common good and such a marriage becomes the best expression and vehicle of the love for the other.

Human love for the other is completed and complimented only by its equivalent response



by the loved one, which naturally takes away the authorship from the one who loves and the one who is loved. Here the role of God, the source of all love is inevitable in marriage, because He completes the love shared between the spouses.

Why did God decided to create the celebration of marriage as an entry point to family life? Why did Christ perfect and constitute the marriage a sacrament, though it was already existing from the beginning? The answer to these two questions will take us to the necessity of a sacramental matrimony in place of a mere civil union or two people deciding to live together. The main aftermath of sin entering the world was the loss of original grace and with it many blessings given to the mankind, including that of eternal life and blissful living. Significantly, the matrimonial blessing given to Adam and Eve was not revoked or abated by God. The spiritual strength and grace received through the sacrament of matrimony strengthened them when they were in greatest of sufferings, struggles and other difficulties of life. When Jesus perfected the institution of marriage, he added to it, the property of indissolubility to show us the necessity of the spiritual strength received through the constant companionship in marriage. Therefore, the sacramental marriage, received with proper disposition and preparation, is inevitable for a meaningful and happy family life. The experience of some of the catholic couples who fail to have this spiritual strength or to live according to the grace they

received, in no way diminishes or deletes the importance of sacramental marriage. It is for this reason, even the marriage with dispensation from the disparity of cult is not considered ideal form of marriage.

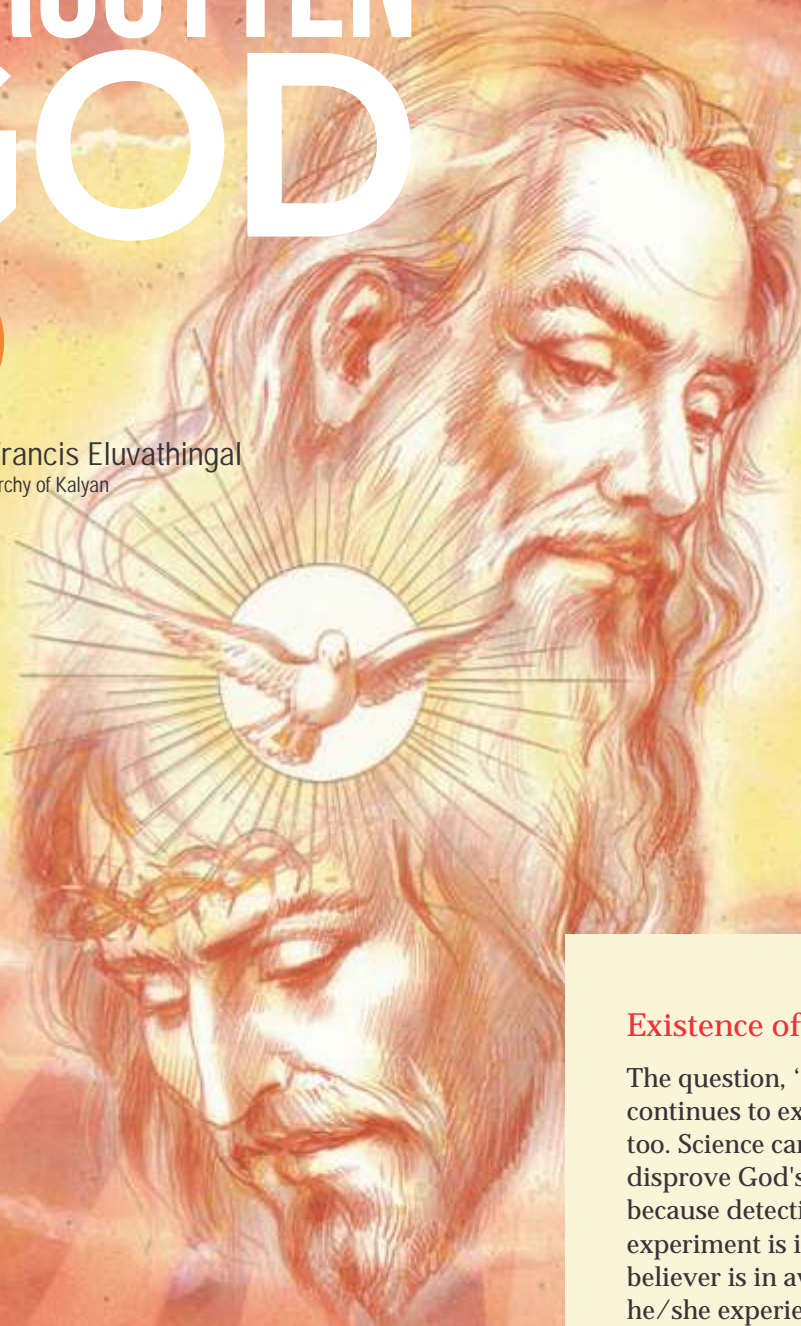
Another constant attempt over the years is to claim the authorship of life from God. This is apparent in the attack on the institution of marriage and family, which is the source and cradle of life. All artificial means of controlling and regulating the process of birth are acts of war, to claim the authorship of life and to separate the life from love. When conjugal love is diminished and the union of a husband and wife are reduced to a means of self – gratification, this evil finds its way to the family life. Here, the procreative capacity of the humans is dehumanized and reduced to a kind of internal biological technology that one masters and controls just like any other technology. Pope Paul VI warns against treating the sexual faculties as simply one more technology to control: “to experience the gift of married love while respecting the laws of conception is to acknowledge that one is not the master of the sources of life but rather the minister of the design established by the Creator. Just as man does not have unlimited dominion over his body in general, so also, and with more particular reason, he has no such dominion over his specifically sexual faculties, for these are concerned by their very nature with the generation of life, of which God is the source. (HV 26) Any sexual union outside marriage is against the original plan of the creator, because there is no genuine and complete love with the intention of procreation. Any physical union within marriage is intrinsically evil when love is separated from life.



FORGOTTEN GOD



Msgr. (Dr.) Francis Eluvathingal
Vicar General - Eparchy of Kalyan



Existence of God:

The question, 'is there a God?' continues to exist in these times too. Science cannot prove or disprove God's existence because detecting God through experiment is impossible. A believer is in awe and wonder as he/she experiences God's presence consisting in everything. God is more a matter of faith and experience.



Faith and Reason:

There are reasons which suggest that God exists. The complexity of our planet points to a deliberate designer who not only created our universe but sustains it. The universe has not always existed. It had a start. Scientists have no explanation for the sudden explosion of light and matter. The universe is programmed, and it operates by uniform laws of nature. There is no program without a programmer. Yes. There is a divine programmer.

God is Behind the Atheists:

Interestingly, there are many atheists who spend so much time, attention, and energy refuting something that they don't believe even exists. That itself is a proof for God's existence. It could be because God pursues them. He constantly initiates His creatures to seek for their creator. At a certain point, they get amazed and succumbed by His love. God says, "You will seek me and find me when you seek me with all your heart." (Jer 29:13).

God Revealed Himself:

Through the Sacred Scripture, God has revealed himself to us. We can find many teachers or prophets who

initiated the major world religions. None of them ever claimed to be God. But Jesus did. Jesus said that anyone who had seen Him had seen the Father, anyone who believed in Him, believed in the Father. He said, "I am the light of the world, he who follows me will not walk in darkness, but will have the light of life." (Jn 8:12). He claimed attributes belonging only to God: to be able to forgive people of their sins and give them eternal life in heaven.

God Loves You Personally:

God created you, so He knows you, He watches over you and He loves you. He did say: "Before I formed you in the womb, I knew you." (Jer 1:5); "Even the hairs of your head are all numbered." (Lk 12:7). God's nature is omniscient, all knowledgeable. God is more personal than you could ever imagine. You are created in His image, and all that you think and know is founded in God's complete knowledge. God knows everything about you (Ps 139). God knows everything you will do, would do, could do, should do. Nothing escapes His notice or knowledge (Prov 15:3).



God has a Plan for You:

It's human nature to ask oneself if God cares. You would have gone through experiences as well where everything goes wrong. But slowly you experience how God shuts one door in front of you but opens another one. After going



through all of it, you will be able to say, yes, God does care about my happiness. He has my best interests at heart and I just need to trust His plan. God says, "For I know the plans I have for you, plans to prosper you and not to harm you, plans to give you hope and a future." (Jer 29:11).

God's Love Saves:

The reason we would love God is because He first loved us. Jesus died in our place so we could be forgiven. Of all the religions known to humanity, only through Jesus you can see God. We are told that "God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life." (Jn 3:16). A loving God who saves does exist for your salvation.

Sufferings, a Must?

All men seek happiness. But we tend not to get what we want in this life. Here enters the universal reality of human suffering. We are left unfulfilled in this life, and therefore we suffer. Life in the world will have sufferings. We fall a hundred times a day. We often give up trust or fail to place God in the first. We try to work out our plans but get defeated. We become desperate and desire an end to our suffering. When things do not go according to our plan, we lose faith in us and the systems. We experience failures and easily lose hope.

Faith and Hope:

Faith, at its core, is deep-rooted in the expectation of good things to come. It goes beyond hope. While much of hope lives in the mind, faith is steeped in the heart and the spirit. While life can be hard at the best of times, faith is the knowledge, deep down inside, that things will get better. Even when situations seemed terrible and miserable, it was their faith that



carried them through. Faith is as important as the air we breathe. Without faith, we are nothing. Now faith is confidence in what we hope for and assurance about what we do not see (Heb 11:1).

Have Faith in God:

Apart from Jesus Christ we cannot know the meaning of suffering and death. Christ alone offers the ultimate solution. People have moved mountains with their faith. Faith is what helps to get us through, illuminating the pathway in times of darkness, helping to give us strength in times of weakness. St. Thomas Aquinas reminds us, "To one who has faith, no explanation is necessary. To one without faith, no explanation is possible". Believe that we have a God, who gets deeply moved in spirit and troubled... and weeps for us (Jn 11).

God Walks Beside Us:

"Do not let your hearts be troubled. Trust in God, trust also in me." (Jn 14:1). God is letting us know that He's not going to keep our hearts from being troubled. He leads us and guides us

through life's tough and hardest steps. God often works in unseen. Just because we can't see or feel Him, does not mean He is not working. He knows exactly what we are going through and the pain we are facing. He is walking right beside us holding our hands. There awaits eternal bliss that no eye has seen, nor ear heard, nor heart conceived of.

Living the Faith in the Church:

Church is the mystical Body of Christ in whom we believe. Only from the Church, we can receive the channels of faith like the profession of one faith received from the Apostles; common celebration of divine worship, especially of the sacraments; apostolic succession through the sacrament of Holy Orders; the written Word of God, the life of grace, the gifts of the Holy Spirit, etc. The Church proclaims the fullness of the faith. She bears in herself and administers the totality of the means of salvation. She is sent out to all peoples. She speaks to all men. She encompasses all times. She is "missionary of her very nature" (AG 2).



My SELF

A LIMITED EDITION



Fr. Danny Chittilapilly
Associate Editor, Kalyan Lantern



“The human being is single, unique, and unrepeatable, someone thought of and chosen from eternity, someone called and identified by name.”

? St. John Paul II

The world we live in is fast developing, making us witnesses of a fast-smart culture. This has made our lives easy and luxurious, developing human intelligence to grow towards a greater vision of horizons. However, ‘breaking news’ these days in the media are really heart breaking, scandalizing and disturbing crimes happening within our society and sadly in our own families.

We are living in a culture that has distorted the true image of the human person. The sexual revolution has degraded the human body to that of a mere consumer product. Unbridled sexual freedom and fast technology has

resulted in the total desecration of the human person. Our children are often confused and misled by the secular media, local government policies, schools and peer groups or at times even by the post-modern trends. Amidst all this, humans have lost their dignity and values, respect and concern even for one’s own SELF. And so the litany of evil born of sin goes on beginning with Substance abuse, leading to Addiction, which is overshadowed by the threat of annihilation of the human self.

Thus, the greatest struggle of this century is the struggle to defend and promote the dignity of the human person. In this context, understanding one’s own SELF must be the interest of everyone who desires to understand the true meaning of human existence.

1. Substance Abuse – a YES to drugs & a NO to life

Substance abuse is a pattern of harmful use of any substance for mood-altering purposes. ‘Substances’ can include alcohol and other drugs as well as some substances that are not drugs at all. ‘Abuse’ can result from using a substance in a way that is not intended or recommended, or from using more than prescribed.

Today, scientific breakthroughs have revolutionized the understanding of substance use disorders. For example, severe substance use disorders, commonly called 'addictions', were once viewed largely as a moral failing or character flaw, but are now understood to be chronic illnesses characterized by clinically significant impairments in health, social function, and voluntary control over substance use. Improved research and more precise data have revealed that the adverse health consequences of drug use are more severe and widespread than previously thought.



a. Drug Abuse : Where do we stand Globally

Globally, some 35 million people are estimated to suffer from drug use disorders and who require treatment services, according to the World Drug Report, released in 2019 by the United Nations Office on Drugs and Crime (UNODC). The Report also estimates the number of opioid users at 53 million, up 56 % from previous estimates, and that opioids are responsible for two thirds of the 585,000 people who died as a result of drug use in 2017. Globally, 11 million people injected drugs in 2017, of which 1.4 million live with HIV and 5.6 million with hepatitis C.

b. Drug Abuse: Where do we stand in India

The menace of drug addiction has spread fast among the youth of India. Unfortunately, India is a happy hunting ground for drug peddlers. In the last three decades, the Ministry of Social Justice and Empowerment has conducted two nation-wide drug surveys, published in 2004 and 2019. The results of these surveys suggest that drug use in India continues to grow unabated. The use of Opioid has increased from 0.7 % in 2004 to a little less than 2 % in 2019 - in terms of magnitude from two million to more than 22 million. It is the tragedy of



our days that millions of youth, the future citizens of our country, fall victim to the habit of taking drugs. These addicted ones are on the way to the steady and sure death. It is a social evil that affects an individual as well as the nation as a whole.

2. The Catholic Perspective

One of the fundamental Christian beliefs is that the created world is good (Gen. 1:31). However, this does not mean that all created things can be used immoderately or abused. In the case of addiction, a person has developed an unhealthy dependency on some created thing or activity. Addiction cuts across all demographics and affects people of any religion. Even the most devout of Catholics can fall victim to addiction.

However, in Catholicism,

addiction is viewed as a direct threat to both a person's physical body and their spiritual life. The Catholic Church has taken a firm stance against substance abuse, in all forms, for centuries. The biblical concept of image and likeness of God in humans is the first principle that plays a great role in giving inviolable right and protection to all human lives. The human life is given an inviolable character reflecting the inviolability of the Creator himself. However, the Church also understands that people make mistakes and knows that addiction is a disease that can't simply be prayed away. And so it would be worth reflecting on the dignity of the Human Person.

a. Human Dignity

Of all visible creatures, only man is 'able to know and love his creator.' He is 'the only creature on earth that God has

willed for its own sake,' and he alone is called to share, by knowledge and love, in God's own life. It was for this end that he was created, and this is the fundamental reason for his dignity (CCC 356). Being in the image of God, the human individual possesses the dignity of a person, who is not just something, but someone. The Christian faith holds that God created humans. Further, all humans are bearers of Imago Dei (Gen 1:27). Thus the Catholic Church maintains that the Imago Dei is the cornerstone of theological anthropology, which is of prime importance in understanding human personhood and human dignity.



b. Human Body – A Sacrament

The human body, when understood as a 'sacrament', can help us in leaping into the depths of the divine mystery.

When Pope St. John Paul II refers to the body as a sacrament, he considers it as sign that makes visible the invisible mystery of God. We cannot see God who is invisible. Yet, as CCC 447 reminds us, 'in the body of Jesus we see our God made visible and so are caught up in love of the God we cannot see. Thus, God has impressed his own form on the flesh (CCC 704). And so, the dignity of human body is that it is the proper vehicle designed by God with the ability to communicate the divine mystery, to make visible the invisible.

Conclusion

Substance abuse only steals, kills, and destroys. It can never give us anything that truly enriches us and builds us up. However, what the Catholic Church proclaims to the world is truly good news. There is hope! There is tons of hope! Our lives truly have meaning because we know who we are, where we came from, where we are going, and what we are to do in the meantime. Thus, we can live purpose filled lives with a clear direction which plunges us deeper and deeper into the ocean of the knowledge of SELF.

To sum up, in the words of Hans Urs von Balthasar, a Catholic priest and theologian of the 20th century – "What you are is God's gift to you, what you become is your gift to God."



Educational, Medical and Financial Help Given to Church Members From Bishop's Charity Fund for The Year 2022-23

Name of the Parish	No. of Beneficiaries	Amount Given
Christ The King Church, Bhandup	3	70,000.00
St. Mary's Welfare Centre, Marouli	2	20,000.00
St. Thomas Church, Vasai East	2	130,000.00
St. Kuriakose Elias Chavara Church, Kandivili East	1	25,000.00
St. Mary's Church, Lonavala	1	25,000.00
St. Thomas Catholic Church, Wanowari	1	29,860.00
St. Thomas Catholic, Church Vashi	2	51,200.00
Infant Jesus Church, Koparkhairne	2	40,000.00
St. Thomas Catholic Church, Virar	3	28,260.00
St. George Catholic Church, Nallasopara	6	66,510.00
St. Sebastian's Church, Kanjumarg	1	26,500.00
St. Sebastian's Forane Church, Mahim	3	80,000.00
St. Thomas Catholic Church, Mira Road	1	15,000.00
St. Alphonsa Forane Church, Vasai West	1	15,000.00
St. Thomas Forane Church, Borivili	1	100,000.00
St. Thomas Forane Church, Kalina	1	75,000.00
Total	31	797,330.00



KCCRS ELOHIM MINISTRIES DIOCESE OF KALYAN

"And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a SAVIOR, who is CHRIST the Lord" - Luke 2:10-11



എമ്മാനുവേൽ ട്രൈബി നമ്മോടുകൂടെ

KCCRS ONE DAY CONVENTION (Malayalam)

2022 Dec. 03 Sat. 09.00 am to 04.00 pm St. George Forane Church, Panvel

Led by- Rev. Fr. Shaibu Paul Maletadathil

Venue: St. George Forane Church - Panvel, Plot No. 16, Sector 19, New Panvel (East), Navi Mumbai.

* Holy Rosary * Praise and Worship * Preaching the Word of God * Holy Qurbana * Healing Anointing Adoration*

Music Ministry: Elohim Gospel Band, Mumbai.

CHRISTMAS SPECIAL RESIDENTIAL RETREAT (Malayalam)

2022 Dec. 04 Sun. 05.00 pm to 07 Wed. 04.00 pm.

Led by- Rev. Fr. Kuriakose Kalaparambath

Venue: ANIMATION AND RENEWAL CENTRE (ARC)

Santhome Nagar, Kolkhe Village, ONGC P.O, Panvel.



November

KCCRS Half Day Retreat (Malayalam)

2022 Nov. 16 Wed. 06.30 pm to 09.30 pm

Nirmala Matha Qurbana Centre, Sion.

Music Ministry: Seraphim Gospel Band, Mumbai.

"ഗത്സെമനി" (Night Vigil) Malayalam

2022 Nov. 18 Fri. 10.00 pm to 19 Sat. 05.00 am

St. Mary's Forane Church, Andheri (W).

Music Ministry: Elohim Gospel Band, Mumbai.

KCCRS Half Day Retreat (Malayalam)

2022 Nov. 19 Sat. 06.30 pm to 09.30 pm

St. Thomas Church, Vartak Nagar.

Music Ministry: Elohim Angelic Band, Mumbai.

UPCOMING PROGRAMMES

December

KCCRS Friday Retreat (Malayalam)

2022 Dec. 02 Fri. 06.00 pm to 09.30 pm

St. Sebastian's Forane Church, Mahim East.

Music Ministry: Seraphim Gospel Band, Mumbai.

KCCRS ONE DAY CONVENTION (Malayalam)

2022 Dec. 03 Sat. 09.00 am to 04.00 pm

St. George Forane Church, Panvel

Led by- Rev. Shaibu Paul Maletadathil

KCCRS Half Day Retreat (Malayalam)

2022 Dec. 10 Sat. 06.30 pm to 10.00 pm

St. Joseph's Church, M.C. Road, Andheri (E).

Music Ministry: Elohim Gospel Band, Mumbai.

"ഗത്സെമനി"

(Night Vigil-

Christmas Special)

Malayalam

2022 Dec.

16 Fri. 10.00 pm to

17 Sat. 05.00 am

Infant Jesus Church,

Vikhroli.

Music Ministry:

Elohim Gospel Band,

Mumbai.

For Registration & Queries

☎ : 8779417014

For Prayer Requests

☎ : 9137459467

Email: elohimkccrs@gmail.com

മിശിഹായുടെ ശരീരരക്തങ്ങളോട് ഐക്യപ്പെടുന്നു



മാർ തോമസ് ഇലവനാൽ
കല്യാൺ രൂപതയുടെ മെത്രാൻ

ബലിയർപ്പണത്തിന്റെ ലക്ഷ്യം ദൈവത്തോട് അനുരജ്ഞനപ്പെടുകയും ഐക്യപ്പെടുകയുമാണല്ലോ. വി. കുർബ്ബാന സ്വീകരണം വഴി ഈശോ നമ്മുടെ ഹൃദയത്തിൽ വരുന്നു. നമ്മൾ ദൈവത്തിലും ദൈവം നമ്മിലും വസിക്കുന്നവരാകുന്നു. അങ്ങനെ ഐക്യം സാധിക്കുന്നു. ദൈവത്തിൽ വസിക്കുക എന്നാൽ ദൈവസ്നേഹത്തിൽ വസിക്കുക എന്നാണർത്ഥം. വി. യോഹന്നാൻ പറയുന്നു : “സ്നേഹത്തിൽ വസിക്കുന്നവൻ ദൈവത്തിലും ദൈവം അവനിലും വസിക്കുന്നു” (1 യോഹ. 4:16). ഈയർത്ഥത്തിലാണ് തിരുവചനം പറയുന്നത്. “അവിടുന്ന് നമ്മിലാരിലും നിന്ന് അകലെയല്ല, എന്തെന്നാൽ അവനിൽ നാം ജീവിക്കുന്നു, ചരിക്കുന്നു, നിലനിൽക്കുന്നു” (നട. 17 : 28). ദൈവത്തിൽ വസിക്കുക എന്നു പറഞ്ഞാൽ സ്നേഹത്തിൽ ദൈവത്തോട് ഐക്യപ്പെട്ടിരിക്കുക എന്നാണർത്ഥം. അനുരജ്ഞനശുശ്രൂഷയുടെ സമയത്ത് കാർമ്മികൻ താഴ്ന്ന സ്വരത്തിൽ ചൊല്ലുന്ന, ‘മിശിഹായുടെ ശരീരരക്തങ്ങളോട് ഐക്യപ്പെടുന്ന ഞങ്ങൾ’ എന്ന പ്രാർത്ഥന ഈ ആശയം വളരെ വ്യക്തമാക്കുന്നുണ്ട്. വി. കുർബ്ബാന സ്വീകരണത്തിലൂടെ നമ്മൾ മിശിഹായോട് ഗാഢമായി ഐക്യപ്പെടുകയാണ്. (CCC. 1301)

എന്നിൽ വസിക്കുവിൻ

ഈ ഐക്യത്തെ ദ്രോതിപ്പിക്കാനാണ് ഈശോ മുന്തിരിച്ചെടിയുടേയും ശാഖകളുടേയും ഉപമ പറയുന്നത്. അതിൽ, ‘നിങ്ങൾ എന്നിൽ വസിക്കുവിൻ’ എന്നാണ് ഈശോ പറയുന്നത് (യോഹ. 15:4-10). ഈശോയുടെ ശരീരം ഭക്ഷിക്കുകയും രക്തം പാനം ചെയ്യുകയും ചെയ്യുമ്പോഴാണ് നമ്മൾ ദൈവത്തിൽ വസിക്കുന്നവരും ദൈവം നമ്മിൽ വസിക്കുന്നവരുമാവുക. ഈശോയോട് ഐക്യപ്പെടുന്നതിന്റെ ഫലമായി നമ്മിൽ പരിവർത്തനം സംഭവിക്കണം. ഈശോയിലേക്കു രൂപാന്തരപ്പെടണം. എസക്കിയേലിന്റെ

പുസ്തകത്തിൽ നമ്മൾ കാണുന്നു : “അവർക്കു ഞാൻ ഒരു പുതിയ ഹൃദയം നല്കും. ഒരു പുതിയ ചൈതന്യം അവിരിൽ ഞാൻ നിക്ഷേപിക്കും. അവരുടെ ശരീരത്തിൽ നിന്ന് ശിലാഹൃദയം എടുത്തു മാറ്റി ഒരു മാംസളഹൃദയം ഞാൻ കൊടുക്കും” (11 : 19). വി. കുർബ്ബാന സ്വീകരണത്തിലൂടെ നമ്മൾ ഈശോയെ നമ്മുടെ ഹൃദയത്തിൽ സ്വീകരിക്കുന്നതോടൊപ്പം ഈശോയുടെ ഹൃദയവും ഉൾക്കൊള്ളണം. അവിടുത്തെ ചൈതന്യംകൊണ്ട് നിറയണം. അങ്ങനെയാണ് ഈശോയോട് കൂടുതൽ ഏകീഭവിക്കുക.

ഒരു ശരീരമായിത്തീരുന്നൂ

മിശിഹായുടെ ശരീരരക്തങ്ങൾ സ്വീകരിക്കുന്ന വിശ്വാസികളേവരും അവിടുത്തോട് ഐക്യപ്പെടുന്നതു വഴിയായി മൗതികശരീരത്തിലെ എല്ലാ അംഗങ്ങളുമായും പരസ്പര ഐക്യം സംജാതമാകുന്നു. (CCC. 1396)

അതുകൊണ്ടാണ് പൗലോസ് ശ്ലീഹ പറഞ്ഞത് ആ അപ്പം ഒന്നായിരിക്കുന്നതുപോലെ ക്രിസ്തുവിന്റെ ഒരേ ശരീരത്തിൽ പങ്കാളികളാകുന്ന നാമെല്ലാം ഒരു ശരീരമായിത്തീരുന്നൂ എന്ന് (1 കൊറി. 10 : 16-17). അങ്ങനെ സ്നേഹത്തിന്റെ കൂദാശയായ വി. കുർബ്ബാന ഐക്യത്തിന്റെ അടയാളമായിത്തീരുന്നൂ. വി. കുർബ്ബാനയിലൂടെ കർത്താവിനോടുള്ള ഐക്യത്തിലേക്കു വരുന്ന വ്യക്തി സഭയിലും സമൂഹത്തിലും ഈ ഐക്യം വളർത്താൻ പരിശ്രമിക്കാനും കടപ്പെട്ടിരിക്കുന്നു എന്ന് വി. ജോൺ പോൾ മാർപ്പാപ്പ അനുസ്മരിപ്പിക്കുന്നുണ്ട്. (Mane Nobiseum Dominen. 27)

സക്രാരിയിലെ സാന്നിദ്ധ്യം

പൗരസ്ത്യസുറിയാനി പാരമ്പര്യത്തിലും വി. കുർബ്ബാന സക്രാരിയിൽ സൂക്ഷിക്കുന്ന പതിവുണ്ടാ യിരുന്നു. പ്രധാനമായും രോഗികൾക്കും മരണാ സന്നർക്കും വി. കുർബ്ബാനക്കുശേഷം ദിവ്യകാരൂ ണ്ടും

സ്വീകരിക്കാനുള്ള അവസരം ലഭിക്കാൻ വേണ്ടിയായിരുന്നു ഇത് (CCC. 1379). എന്നാൽ വി. കുർബ്ബാന സക്രാരിയിൽ സൂക്ഷിച്ചിരിക്കുന്ന സമയം മുഴുവൻ വൈദികൻ അവിടെ സന്നിഹിതനായിരിക്കണമെന്നും നിരന്തരം സ്തുതികളർപ്പിച്ചുകൊണ്ടിരിക്കണമെന്നുമായിരുന്നു ആദ്യകാലങ്ങളിലെ നിർദ്ദേശം. വി. കുർബ്ബാനയോട് അർഹമായ വണക്കം കാണിക്കാൻ സാധിക്കുമെങ്കിൽ മാത്രമേ വി. കുർബ്ബാന സക്രാരിയിൽ സൂക്ഷിക്കാവൂ എന്നതായിരുന്നു സുറിയാനി സഭയുടെ പാരമ്പര്യം. വി. കുർബ്ബാന

ക്ക് അനുയോജ്യമായ ആരാധനയും ബഹുമാനവും കൊടുക്കുക എന്നത് ഇന്നും നമ്മൾ പാലിക്കേണ്ട നിയമമാണ് (CCC. 1378). ഒരിക്കലും അനാദരവായി ദൈവലയത്തിൽ വി. കുർബ്ബാനയുടെ മുമ്പിൽ സംസാരമോ പ്രവർത്തിയോവഴി ആരും ഒന്നും ചെയ്യാതിരിക്കാൻ ബന്ധപ്പെട്ട എല്ലാവരും എപ്പോഴും പ്രത്യേകം ശ്രദ്ധിക്കേണ്ടതാണ്. വി. കുർബ്ബാനക്കുശേഷം മദ്ബഹാ വിരി ഇടുന്നതും ഇതിന് സഹായകമാകും. ദൈവസന്നിധിയിൽ ഭക്തിയാദരങ്ങളോടെ ആയിരിക്കാൻ എപ്പോഴും നമുക്ക് പ്രത്യേകം ശ്രദ്ധിക്കാം.

Getting united to the Body and Blood of Jesus

| Mar Thomas Elavanal
Bishop, Diocese of Kalyan



Eucharistic celebration aims at reconciliation and communion with God. Through Holy Communion Jesus comes into our heart. God comes to live in us and we begin to live in God. Thus Eucharist leads to communion. To live in Jesus means to live in His love. St. John writes ‘anyone who lives in love lives in God’ (1 Jn. 4:16). It is in this sense that the Scripture says ‘Yet in fact He is not far from any of us, since it is in him that we live and move and exist’ (Acts. 17:25). To live in God

means to be united with Him through love. Prayer recited by the priest in low voice at the time of the rite of reconciliation clearly denotes this idea: ‘We who are united to the Body and Blood of Jesus’. Through Holy Communion we are called to enter into a deep communion with God. We read: ‘The principal fruit of receiving the Eucharist in Holy Communion is an intimate union with Christ Jesus’ (CCC. 1391)

Live in Me

This intimate union between Jesus and His faithful is expressed in the parable of Vine and the branches (Jn. 15:4-10). Here Jesus says ‘Remain in me’. When we eat His body and drink His Blood He begins to live in us and we begin to live in Him. As a result of getting united to Jesus there should be change in us, of getting transformed to Jesus. We read in the book of Ezekiel: ‘I will put a single heart and I will but a new spirit in them. I will remove

the heart of stone from their bodies and give them a heart of flesh instead' (11;19-20). Through Eucharistic celebration we should not only receive Jesus in our heart but also receive the heart of Jesus and be filled with His Spirit. Thus we will be all the more united and identified to Jesus.

We form a single body

All of us who receive the Body and Blood of Jesus get united to Jesus and through Him to all the members of the mystical body of Christ (CCC. 1396). That is why St. Paul says: 'Though there are many of us, we form a single body because we all have a share in this one loaf' (1 Cor. 10:17). Thus Eucharist as the sacrament of love becomes the sacrament of communion and sign of unity. St. Pope John Paul II reminds us that all those who come into union with the Lord through Holy Communion is also obliged to foster unity among all the faithful in the Church and among people in the society (*Mane nobiscum Domine*. N. 27).

Presence of Jesus in the Tabernacle

According to East Syrian Church tradition also there was the practice of keeping Holy Eucharist in the Tabernacle. This was mainly for giving the opportunity for the sick and the dying to receive Holy Communion after the Holy Qurbana. According to the early understanding, as long as Holy Eucharist is preserved in the Tabernacle at least one priest was supposed to be present there praying and praising God. East Syrian tradition prescribed that if only proper respect and devotion can be given Holy Eucharist can be preserved in the Tabernacle. Even today we should take particular care to see that



due reverence and adoration, is always given to the Holy Eucharist (CCC. 1378). All those who are responsible should see that nobody behaves with disrespect in the Church before the Holy Eucharist either through words or deeds. Keeping the sanctuary veil closed after the Holy Qurbana will also help to keep the sanctity of the place. Let us take special care so that always we behave with due reverence and devotion in the presence of God.

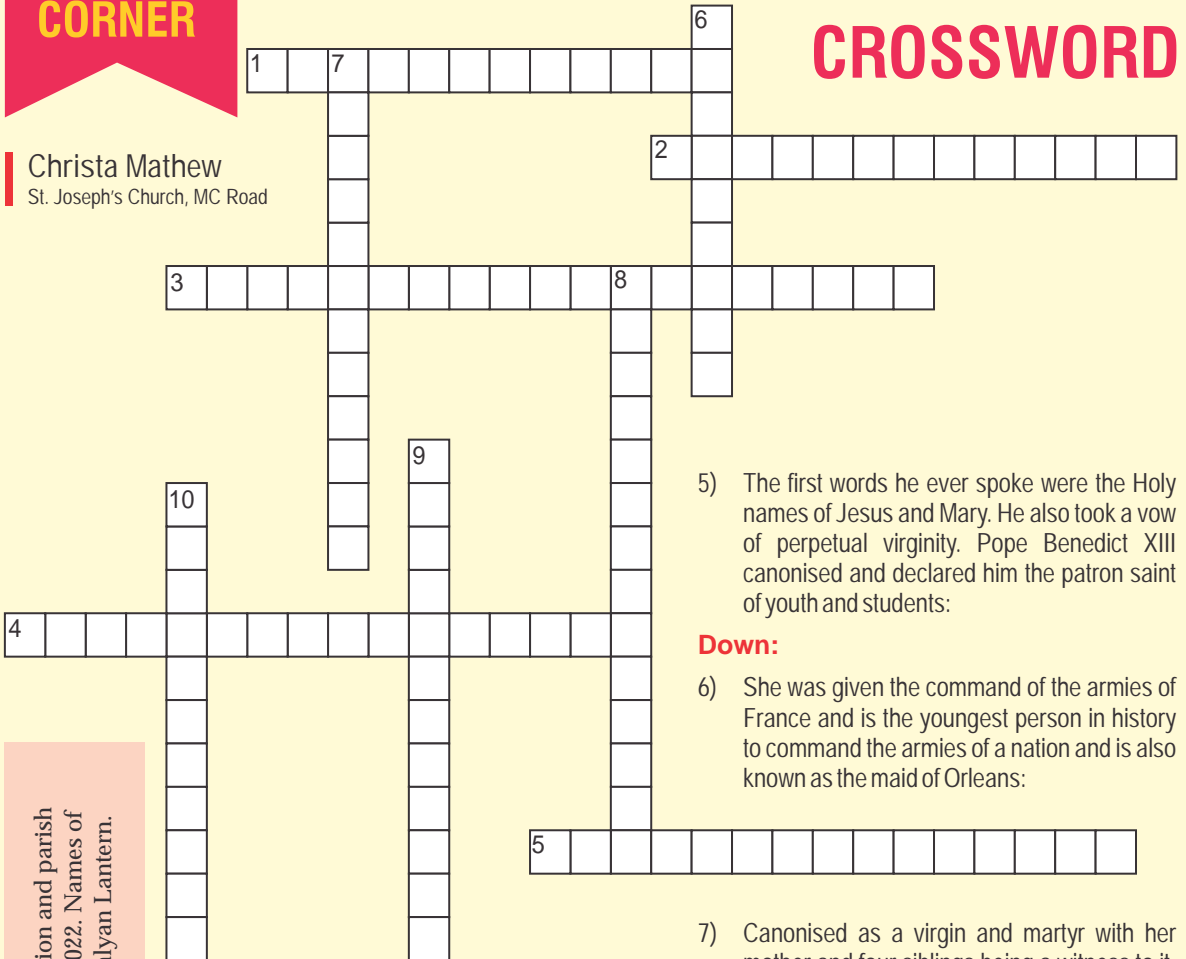
Winners of the last issue's Kid's Corner:

Immanuel Anthony, Kalyan West
Joel Sajan, Koparkhairne
Maria Pinto, Tikujiniwadi
Marylene Francis, Mankhurd
Sana Saju, Sakinaka
Shaunna Pallikkunnath, Airoli

CROSSWORD

Christa Mathew

St. Joseph's Church, MC Road



Across:

- 1) Pope Pius described him as "small in size, but a towering giant in spirit." Choirboys and Juvenile delinquents are devoted to him.
- 2) Currently, the youngest person, the Roman Catholic Church considers canonizing as a confessor, her life has been a witness of sanctity for children who suffer. She was also declared "venerable" by Pope Benedict XVI:
- 3) St. John Paul II pointed him out as the "man of our century" and is often referred to as the man of eight beatitudes too.
- 4) Aspiring to be a flight attendant, she was diagnosed with bone cancer at the age of 17 and died with utmost devotion to Christ, becoming the first member of generation x to be beatified:

- 5) The first words he ever spoke were the Holy names of Jesus and Mary. He also took a vow of perpetual virginity. Pope Benedict XIII canonised and declared him the patron saint of youth and students:

Down:

- 6) She was given the command of the armies of France and is the youngest person in history to command the armies of a nation and is also known as the maid of Orleans:

- 7) Canonised as a virgin and martyr with her mother and four siblings being a witness to it, she is the patron saint for all those who struggle with the temptations toward acts against chastity:

- 8) The "Angel of Portugal" prepared him spiritually for the apparitions of the Blessed Virgin Mary. He was also abducted and threatened to be boiled in oil by the govt authorities when he refused to declare the apparitions he witnessed as erroneous:

- 9) He personified the ideal that ordinary deeds, done extraordinarily well led to great holiness. His three treasures were his crucifix, his book of rules and his rosary:

- 10) The book 'Story of a soul' is based on her life story and is still a popular religious read. She is also known as the little flower, where in living the Little Way she sought to attain eternal life with Christ. She is also the Patron saint of missions and florists.

Mail your answers along with your name, catechism section and parish to lanternkidsroom@gmail.com before 20th November, 2022. Names of selected winners will be published in the next issue of Kalyan Lantern.

My Lord and My God

| Justin Jose
St. Mary's Church, Byculla



If Peter had his confession, “you are the Christ the son of the living God”, then Thomas had his too, when he said, “My Lord and my God”. Unfortunately we never hear the confession of Thomas spoken with the same adulation as Peter. He has forever been tarnished with the name 'doubting Thomas', when in reality he is like you and me, a 'seeking Thomas'; seeking answers all his life with a thousand questions.

If we are to be fair to Thomas, let's look at the rap sheet of some of the other apostles. Peter denied the Lord three times, but we don't call him denier. Nathaniel scoffed when he said, “What good can come from Nazareth”, but we don't call him a scoffer. James and John were fighting for the right to sit at the Lord's left and right seats, but we don't call them opportunists. The rest abandoned the Lord at Gethsemane, but we don't call them cowards. Poor Thomas, he got the name, 'doubting Thomas' which has stuck to him like feathers to tar.

We all have our moments, if not several episodes of 'unbelief' or 'apistos', in Greek. The English word 'to doubt,' is a poor translation of the word 'apistos'. To doubt in Greek is 'distazo'. In John's Gospel, believing is more a statement of 'abiding in Jesus', a relationship shared with Him, not merely a belief in a doctrine. This is why Jesus, in John's Gospel asks us to 'abide in Him'. So the English translations, loosely translated, should really read, 'do not be 'unbelieving' but believe in the

relationship we have, which did not die on the cross'.

This relationship between Jesus and Thomas was repaired the moment Thomas opened his heart to renewing his faith when he said, “My Lord and My God”. These are loaded words. He uses the word MY, indicating a relationship, an expression of abiding. He did not say you are 'the Lord and the God'. Jesus, for Thomas, is not only his Lord but also his God and the two are cemented by that three letter word AND. Thomas is not merely renewing a confession of faith; he is making a confession of a relationship.

We all live through our 'thomistic' moments of unbelief in our relationship with the Lord. How can Jesus die on me when I need Him the most? Where was He when I was clinging to the last straw of hope? Why did He not send someone to help me carry my cross? The Hows, Wheres and Whys plague our mind like it did with Thomas. Yet he becomes the model of 'faith restored' when he renews his relationship with the one who never abandoned him.

The words of Thomas, “My Lord and My God” are meant to be whispered as words that give us strength in our moments of 'unbelief'. It is in these words that we can find comfort, knowing that the Apostle of India shared in the same experience of unbelief that we go through. Thomas can no longer be in the dock. He has been acquitted by the Lord Himself.

KNOW YOUR FAITH

MEMENTO MORI

You would have probably heard, “Remember you are dust and to dust you shall return.” Pretty dark stuff, right?

The Latin phrase *memento mori* means, “Remember your death.” The phrase has its origins in ancient Rome, where it is believed that slaves accompanying generals on victory parades whispered the words as a reminder of their commander’s mortality, to prevent them from being consumed by hubris (excessive pride and self-confidence).

Did you know there are three meanings woven into those two words? Sure, the immediate thought that comes to mind may be the fact that someday we will die; and this is good to remember because that day could be any day, so we should live accordingly.

Visual reminders are one way we can keep our impending death in mind. Mother Angelica used to term it- “holy reminders”. St Francis of Assisi to encourage his brethren to also contemplate death, would put a skull on the breakfast table. He did not see death as an enemy of man, but a friend. St Ambrose was said to have kept a skull on his desk to help him remember death. This tradition in the church had its heyday in the medieval times but it goes back to the beginning of salvation history (Gen 3:19).

In J.R.R. Tolkien’s world of Middle Earth, the immortal elves are actually jealous of men for what Iluvatar, the creator of mankind, called a gift. That gift was Death. Immortal elves, were bound to the destiny of the world and its sorrows. However, men were envious of the immortality of the elves, which led many down a dark path toward worshipping the world, the flesh, and possessions. Death was considered a gift because it illuminated the daily lives of the

men who understood that time is not unending. It made the lives, loves, and beliefs of men ever more important.

What people may not recognize, though, is that *memento mori* could also be a reminder to the Christian that we have died to ourselves, so that we may gain eternal life in Christ. As St. Paul says, “I have been crucified with Christ; it is no longer I who live but Christ who lives in me” (Galatians 2:20).

C.S. Lewis, in his novel *Till We Have Faces* mentions a task of unsettling emergency, “Die before you die. There is no chance after.” The Lord calls us to “rend our hearts” (Joel 2:12-13) that is to “die before you die” and find new life in Christ. Dying to self is not so much a singular event but a process. And there’s no better time to work through that process than right now, for “now is a very acceptable time; behold, now is the day of salvation” (2 Cor. 6:2). Remember, as a Christian you have died to yourself. Entering your day with that in mind may be difficult if you want to live for yourself, but it could also be liberating if we give everything to God.

Thirdly, it is good to “remember your death” because it is a reminder of the joy that will come when we live with Christ for eternity. Remembering our death in that way can fill us with the strongest kind of hope. We have the benefit of knowing that the grave does not have the final word. After Golgotha comes the Empty Tomb. The contemplation of death is a prerequisite for truly living. But let’s go further and say that participation in Christ’s death is the prerequisite for partaking in resurrected life.



The Dept. of Catechesis celebrated Teachers Day for Catechism Teachers. The event had Our Dear Bishop Mar Thomas Elavanal as Chief Guest. The Dept. felicitated the teachers who have completed 5, 10, 15 yrs. as Catechism Teachers. Various cultural programmes were presented by the Catechism Teachers.





Rejoice Retreat for students of Std 9 to 12th was held in Tabor Bhavan from 23rd to 26th October. The students also visited St Thomas Cathedral Church, Kalyan. 500 students attended the retreat from various foranes of Kalyan Diocese.



Pune Forane Rejoice Retreat conducted at St. Alphonsa Church, Kalewadi

2nd Death Anniversary
25-11-2022



*You are missed Each and Every day,
for you were Someone special
who meant more than words can say.*

Fondly remembered by

Wife: Daisy Davis

Son: Fr. Danny Chittilapilly

Daughter: Divya

Son-in-law: Joseph

Grandchildren: Kevin & Noel

C.T. DAVIS, CHITILAPILLY

Born: 29/03/1955

Died: 25/11/2020

In ever loving & cherished memory of



A star that shines so bright
Has left behind a ray of light
Its been few days sine you have gone
But so many memories to take upon
WE MISS YOU EVERY SINGLE DAY

*A tribute of love and
remembrance from*

Son: Anil

Daughter: Anita
& Family.

St. Sebastian Church, Kanjur Marg (East)

Mrs. BABY THOMAS

Gifted by the Lord: 29/05/1950

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1st Death Anniversary

07-11-2022



K.T. VARKEY

Date of Birth: 16-03-1936

Eternal Abode: 07-11-2021

"I am the resurrection and the life.
The one who believes in me will live,
eventhough they die" (John 11:25)

We cherish your memories forever:

Family & Friends

Wife: Lissiamma Varkey

Children: Late Winson - Somini

Molly - Simon

Reena - Byju

Grand Children: Sieona, Savio,

Celestine, Celina,

Christina, Catherina,

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In loving memory of

Late Mr. M.R. Varghese
20.11.2013

*You had touched countless lives in
your lifetime. Even after your life on
this earth, you live through your
good deeds.*

We miss you Daddy!

Fondly remembered by
Wife: Daisy Varghese
Children and Grandchildren



2nd Death Anniversary
1st November 2022

*Eternal Rest Grant Unto Her O Lord &
Let Perpetual Light Shine Upon Her.
May Her Soul Rest In Peace.*

Fondly remembered by

Sons : PAUL & SHAJI. Daughters : LEENA & MINI
Daughters in Law : CLARA & SHINY
Son in Law: ANTONY
Grand Daughters : MERLYN, SHIRLINE & ROZIE
Grand Sons: TONY, NELSON, JERRY & SUNNY
Grand Sons in Law : MATHEWS & KEVIN
Great Grand Daughters : LIZA & TESSA
Great Grand Sons : CHRIS & STEVE

ROSYLY VARGHESE

St. Thomas Cathedral Church, Kalyan West





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2nd May 2023
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Czech Republic | Germany

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