

# Kalyan Lantern

JANUARY 2023

Vol. 08 | Issue 08 | MUMBAI | 32 Pages | Price: ₹ 17/-



**JOURNEYING  
TOGETHER**



*May His Soul*  
**REST IN PEACE**

**Pope Emeritus Benedict XVI**

Birth : 16 -04-1927  
Priesthood : 29 -06 -1951  
Bishop : 28 -05-1977  
Cardinal : 27 -06-1977  
Papacy : 19 -04-2005  
Resignation: 28 -02-2013  
Death : 31-12-2022



# ഞാൻ മുതൽ നാം വരെ



ഞാൻ പുതുവർഷം നിങ്ങളുടെ സമയ പുസ്തകത്തിലെ മായാത്ത ഒരു താൾ.

ജീവിത കലയിൽ നിങ്ങളുടെ അടുത്ത അവസരം ഞാനാണ്.

കഴിഞ്ഞ പന്ത്രണ്ട് മാസങ്ങളിൽ ജീവിതത്തെക്കുറിച്ച് നിങ്ങൾ പഠിച്ച കാര്യങ്ങളുടെ ഫലപ്രാപ്തിക്കായി പ്രായോഗിക്കമാക്കാൻ പ്രാരംഭം കുറിക്കാനുള്ള നിങ്ങളുടെ അവസരമാണ് ഞാൻ.

നീ അന്വേഷിച്ചതും കണ്ടെത്താത്തതും എന്നിൽ മറഞ്ഞിരിക്കുന്നു, നിങ്ങൾ തിരയുന്നതിനായി കാത്തിരിക്കുന്നു. പക്ഷേ, കൂടുതൽ ദൃഢനിശ്ചയത്തോടെ. നിങ്ങൾ ശ്രമിച്ചതും നേടാത്തതുമായ എല്ലാ നന്മകളും നിങ്ങൾക്ക് വൈരുദ്ധ്യമുള്ള ആഗ്രഹങ്ങൾ കുറവായിരിക്കുമ്പോൾ നൽകാനുള്ളതാണ്.

നിങ്ങൾ സ്വപ്നം കണ്ടതും എന്നാൽ ചെയ്യാൻ ധൈര്യപ്പെടാത്തതും, നിങ്ങൾ പ്രതീക്ഷിച്ചതും എന്നാൽ ചെയ്യാത്തതുമായ എല്ലാം. നിങ്ങൾക്ക് അവകാശപ്പെടാനും എന്നാൽ ഇല്ലാത്തതുമായ എല്ലാ വിശ്വാസങ്ങളും

ഇവയെല്ലാം നിസ്സാരമായി എന്നിൽ ഉറങ്ങുന്നു. ശക്തമായ ഒരു ലക്ഷ്യത്തിന്റെ സ്പർശനത്താൽ ഉണരാൻ കാത്തിരിക്കുന്നു.

“ഇതാ ഞാൻ എല്ലാം പുതിയതാക്കുന്നു”. എന്ന് പറഞ്ഞവനോടുള്ള നിങ്ങളുടെ കുറ്റ് പുതുകാനുള്ള നിങ്ങളുടെ അവസരമാണ് ഞാൻ.

ഈ പുത്തൻ തീരുമാനങ്ങളോടെ, ക്രിസ്തുവാകുന്ന സഭയിലെ അംഗങ്ങളായ നമുക്കോരോരുത്തർക്കും സഭയോട് ചേർന്നു നടക്കാനും.

സഭയുടെ ജീവിതത്തിൽ സജീവപങ്കാളികളാകാൻ മാമ്മോദീസായിലൂടെ വിളിക്കപ്പെട്ടവരാണ് ഓരോ ക്രൈസ്തവനും. ഇന്ന് ആഗോളസഭ സിനഡാലിറ്റിയെ കുറിച്ച് ചർച്ച ചെയ്യുമ്പോൾ, എന്താണ് സിനഡാലിറ്റി എന്നതുകൊണ്ട് അർത്ഥമാക്കുന്നത്?

‘സിനഡ്’ എന്നത് സഭയുടെ പാരമ്പര്യത്തിലെ പുരാതനവും ആദരണീയവുമായ പദമാണ്. ദൈവജനം ഒരുമിച്ച് നടക്കുന്ന പാതയെ അത് സൂചിപ്പിക്കുന്നു.

അതുപോലെ, വഴിയും സത്യവും ജീവനും എന്ന് സ്വയം അവതരിപ്പിക്കുന്ന കർത്താവായ യേശുവിനെ അത് സൂചിപ്പിക്കുന്നു.

നാം ഈ പുതുവർഷം ആരംഭിക്കുമ്പോൾ പുത്തൻ ഉണർവോടുകൂടി, പരിശുദ്ധാത്മാവിന്റെ പ്രേരണയാൽ നയിക്കപ്പെടാൻ കൂട്ടായ്മയിലൂടെയും പങ്കാളിത്തത്തോടെയും ഈ ദൗത്യനിർവ്വഹണത്തിൽ പങ്കുചേരാനും നമ്മുക്ക് ശ്രമിക്കാം. ഈ ലക്കത്തിൽ സിനഡാലിറ്റിയെക്കുറിച്ചും അതിന്റെ വിവിധവശങ്ങളെക്കുറിച്ചും പ്രതിപാദിച്ചിരിക്കുന്നു. ആ വരികളിലൂടെ നമ്മുക്ക് കടന്നു പോകാം.



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

**JANUARY 2023**

**Vol. 08 | Issue 08**

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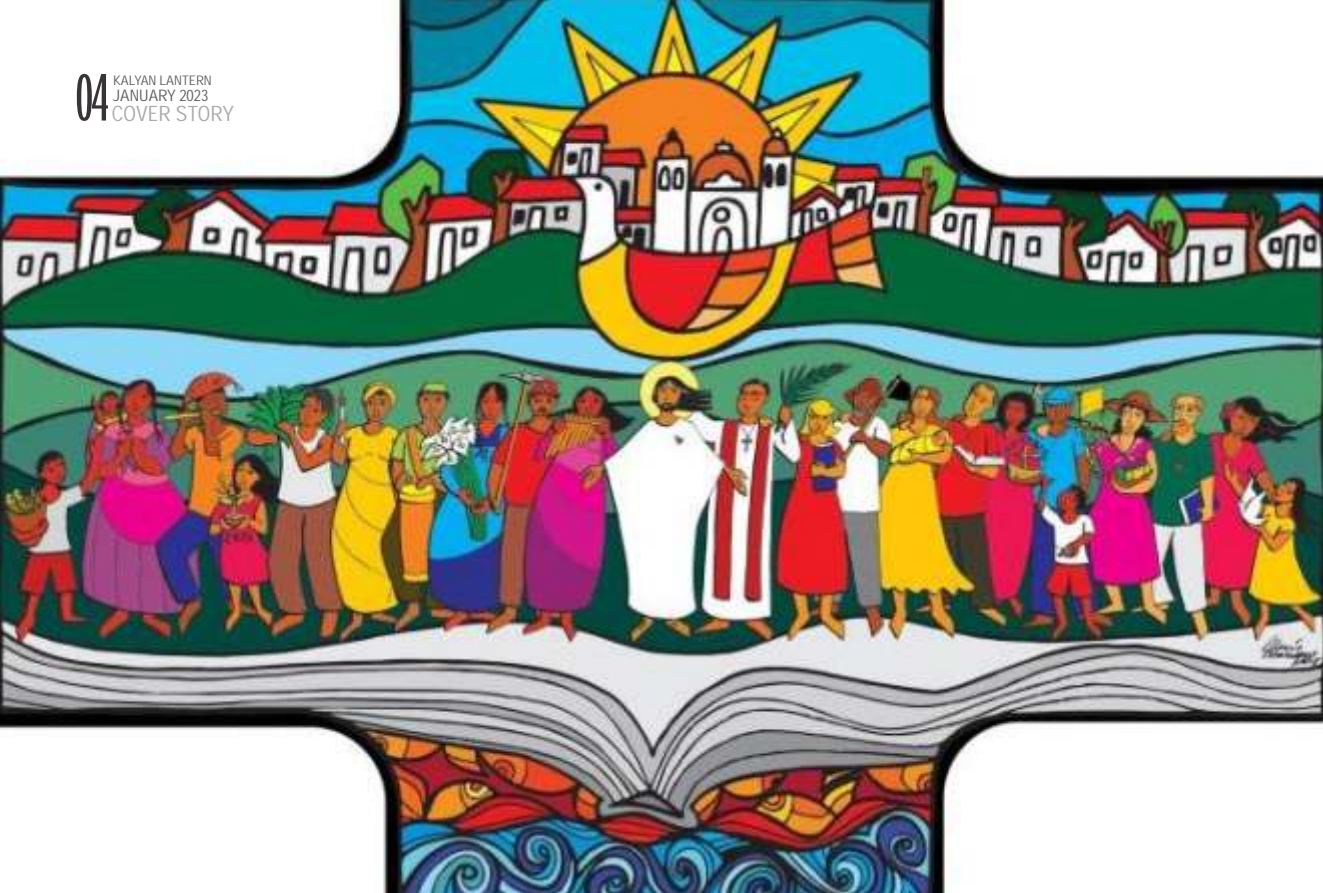
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Diocese of Kalyan, Plot No. B/38,  
 P.B. No. 8434, IIT P.O., Powai,  
 Mumbai, Maharashtra, India 400076.  
 Tel. (+91) (022) 2578 5515, 2578 2385  
 E-mail: kalyanlantern@gmail.com  
 Website: www.kalyandiocese.com  
 Matrimonial: www.godsownchoice.com



# ENLARGE THE SPACE OF YOUR TENT



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

## Synodality:

Pope Francis has convoked the celebration of the Synod with the theme entitled “For a Synodal Church: Communion, Participation, and Mission”. The Church of God is convoked in Synod and is solemnly opened in Oct. 2021. The word Synod comes from “syn” means with or together and “hodos”, way or path. The Lord Jesus is ‘the Way, the Truth, and the Life’ (Jn 14:6) and the Christians are ‘followers of the Way’ (Acts 9:2). Synodality is “journeying together” in the way as followers of Jesus. In the wake of the “renewal” of the Church proposed by the II Vatican Council, this

common journey is both a gift and a task. The implementation phase will involve the whole Church.

### Journeying Together:

Synodality denotes the particular style that qualifies the life and mission of the Church, expressing her nature as the People of God journeying together and gathering in assembly. Enlightened by the power of the Holy Spirit and Word of God and united in prayer, the Church enables the people of God to walk forward together and discern the will of God. By reflecting together on the journey that has been made, the Church will be able to learn through Her experience to live in deeper communion, to achieve fuller participation and greater openness to fulfilling our mission in the world. "It is precisely this path of synodality which God expects of the Church of the third millennium." This "journeying together" manifests the nature of the Church as the pilgrim and missionary people of God.

### Baptism as Vocation:

The entire People of God shares a common dignity and vocation through Baptism. All of us are called in virtue of our Baptism to be active participants in the life of the Church.

### The Protagonist:

On the road to Emmaus (Lk 24: 13-35), Jesus himself drew near and went with them and he interpreted to them and later took the bread, blessed, broke, gave. When he disappeared the disciples said, "Did not our hearts burn within us ...?" As the Church embarks on this synodal journey, we must strive to ground ourselves in experiences of authentic listening and discernment on the path of becoming the Church that God calls us to be. The Holy Spirit is the protagonist of the Synodality. All listening to each other, and all listening to the Holy Spirit, the "Spirit of truth" (Jn 14:17). We are all invited to listen to one another in order to hear the promptings of the Holy Spirit, who

comes to guide our human efforts, breathing life and vitality into the Church.

### Sense of the faith (*sensus fidei*):

"The whole body of the faithful ... cannot err in matters of belief. By his gracious will, God gathers us together as diverse peoples of one faith, through the covenant that he offers to his people. The communion we share finds its deepest roots in the love and unity of the Trinity. It is Christ who reconciles us to the Father and unites us with each other in the Holy Spirit. Together, we are inspired by listening to the Word of God, through the living Tradition of the Church, and grounded in the *sensus fidei* that we share.

### Biblical Synodality:

A synodal event is depicted in Acts 15 which has been interpreted as the paradigm for Synods celebrated by the Church. The community at Antioch decides to consult "the Apostles and Elders" of the Church in Jerusalem and sends Paul and Barnabas there. The community in Jerusalem promptly meet to examine the situation. Paul and Barnabas explain what has happened. A lively and open discussion follows. They listen particularly to Peter's authoritative witness and profession of faith. James interprets what happened in the light of prophecy, which asserts God's universal saving will. Eventually they choose some representatives to take the letter to be delivered in Antioch, who received it gladly. The question is presented to the whole Church in Jerusalem, which is involved in the final decision. But in the first instance those consulted are the Apostles (Peter, James) and the Elders. The decision is taken by James, who guides the Church in Jerusalem. "It has been decided by the Holy Spirit and by ourselves" (15,28). It is received by the whole assembly in Jerusalem and in Antioch.

### Communion:

Where and when do we say: "This is where we

belong”? Communion brings about bond of unity, feeling of oneness, relationship of love and sense of belongingness. “God, however, does not make men and women holy and save them merely as individuals, without bond or link between one another. (LG 9). Rather has it pleased Him to bring them together as one people, a people which acknowledges Him in truth and serves Him in holiness” (LG 9). Communion is sharing in the life of the Trinity. We see the levels of Communion in the spouses, families, communities, presbyterium, congregation, parish, diocese, *sui iuris* churches and the Universal Church. The Church’s synodal path is shaped and nourished by the Eucharist: one single body, share in the one loaf (1 Cor 10,17). The Eucharist represents and visibly brings about our membership of the Body of Christ, which we share with each other as Christians (1 Cor 12,12).



## Participation:

A synodal Church is a participatory and co-responsible Church. It ensures active involvement, expression of belongingness, sharing of resources and using of talents. All the Baptized - participants in Christ’s priestly, prophetic, and kingly functions. Now the laity are called in a special way to make the Church present and operative in those places and circumstances where only through them can it become the salt of the earth (LG 33). The laity consecrates the world itself to God.

The laity can and must perform a work of great value for the evangelization of the world (LG 35). The world may be permeated by the spirit of Christ and it may more effectively fulfill its purpose in justice, charity and peace. The laity have the principal role in the overall fulfilment of this duty (LG 36).

## Mission:

Synodality is at the service of the Church’s mission, in which all her members are called to participate. The mission of sharing the Good News, the Kingdom of God and hence they become Salt of the Earth and the Sacrament of Salvation. The community supports its members committed to service in society, social, political commitment, scientific research, promotion of social justice, caring for the Common home etc. Thus for the lay faithful, to be present and active in the world is not only an anthropological and sociological reality, but in a specific way, a theological and ecclesiological reality as well. A synodal Church is a Church “going forth,” a missionary Church “whose doors are open” (EG 46).

Synodal Discussions Extended: On 16 Oct. 2022, the Holy Father further announced that the celebration of the Synod of Bishops will take place in two sessions: the first from 4 to 29 October 2023, the second in October 2024. It is because the diocesan stage was really a time of true listening and it should involve listening to all of God’s people at every stage of the process. In this way, there will be plenty of time for further consultation and discussion by the local churches between the two sessions.

On 25 October 2022, a Working Document for the Continental Stage called “Enlarge the Space of Your Tent (Is 54:2)” is published after the first stage of discussions.

*(Courtesy to the session notes of Bishop John Rodrigues, the Auxiliary Bishop of Bombay)*



# The Path...

## Kaylan Eparchial Perspective Plan 2030



Fr. Paul Kunduparambil  
Director - Animation & Renewal Center, Panvel

An old man was travelling in the train. As he saw the ticket examiner coming he began to search for his ticket. After a long search he couldn't find it and the examiner told him, 'let it be'. But the old man replied, 'though you excused me I need my ticket; I forgot the place where I need to get down.' It says 'knowing where you are going is the first step to getting there'.

Every Journey has a destiny, every mission has a goal to obtain. The destiny/ goal makes the journey/ mission meaningful. Every traveller moves with a perspective in his/her journey based on ground realities of past and present with a vision for future destiny/ goal. We, the faithful of Kaylan Eparchy, the community following Christ in this land of Maharashtra, are

involved in the perspective planning process. The goal of this process is to help each and every faithful to view the present situation of our faith life in the true relations or relative importance with the past of our diocese and capacitate the faithful to imbibe the vision of the master, Jesus, with focused mission, strategy and planning to achieve it. The purpose of this articles is to provide you a bird's eye view of the process. The article also proves that Jesus' Path is very relevant even in this 21st century.



**Perspective:** Dictionary meaning of perspective is 'the capacity to view things in their true relations or relative importance.' Jesus exhorts his followers to have right perspective and planning for the kingdom of God. Jesus says in the gospel of Luke 14:28-30, "Suppose one of you wants to build a tower, won't you first sit down and estimate the cost to see if you have enough money to complete it? For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you, saying, 'This person began to build and wasn't able to finish.' In other words Jesus was capacitating his disciples to view things in their true relations with ground realities of their times.

**Planning:** Planning can be defined as a process of setting up of goals and objectives for a given period of time, formulating alternatives for the course of action to be taken, and finally deciding an appropriate action from the various alternatives. In the book of Genesis ch 1: 3- 2:3 we read. In the beginning - God started creation as per His plan,

- the first day - light was created
- the second day - the sky was created
- the third day - dry land, seas, plants and trees were created
- the fourth day - the Sun, Moon and stars were created
- the fifth day - creatures that live in the sea and creatures that fly were created
- sixth day - animals that live on the land and finally humans, made in the image of God were created
- by day seven - God finished his work of creation and rested, making the seventh day a special holy day.

Again God says in the book of Jeremiah 29:11 "For I know the plans I have for you,' declares the Lord, 'plans to prosper you and not to harm you, plans to give you a hope and a future.'" Its very clear that planning is all about planning for the future which would focus on growth, development and becoming relevant to the times. It is very visible in His words..."When it is evening, you say, 'It will be fair weather; for the sky is red.' And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times" (Mat 16:2-3).

**Why is planning important?:** The above words of Jesus show us that planning is the process of organizing ideas into actionable steps. It helps us to identify our goals clearly. It makes us decide clearly and concretely what we need to do to have the effect on community that we want. It helps us make sure that we all understand our



goal and what we need to do to reach it by involving everyone in the planning process.

**Strategy:** Strategy can be defined as a plan of action designed to achieve a long-term or overall aim. So, Strategy is a combination of plan, position and perspective – Strategy is the route by which the gap between means (resources) and ends (goals) is bridged. In other words, it is the intentional means through which one seeks to achieve a set of objectives, guided by a particular vision and direction. At its most basic level, a strategy is a hypothesis. To be a good strategy, it must precisely diagnose the problem being solved; set a guiding policy that will address that problem; and propose a set of coherent actions which will deliver that policy

**Context Analysis:** Context Analysis is nothing but reading signs of the times. Our external environment and its lives are constantly affected by the happenings in society which in some or the other way affects their socio-economic, psychological and spiritual life. So context analysis refers to the analysis of the internal as well as external situation in which our Eparchy exists and carries out its mission, in other words it's a diagnosis to find core issues of our communities with the participation of its own members from within and outside.



**Participatory:** it's very visible that Jesus had the participatory approach in his ministry. Jesus said to his disciples, "I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father (Jn 15:15). In the participatory process all kinds of formal and informal groups are involved in making their own assessment and decisions. This facilitates a

process of conscientization wherein the groups learn about the situation from each other's experience and collectively decide to act by involving everyone.



**Participatory Perspective Plan of Jesus:** The figure you see in the following page is all about Jesus' Vision, Mission, Context Analysis, Strategy and Plan. Jesus had a very focused vision of his life on earth as he expressed: The Kingdom of God. He taught his disciples to pray repeatedly for the fulfilment of the same, thy kingdom come... (Mk 1:15). In order to achieve his vision Jesus formed his missions evolved out of his 30 years of life among the Jewish community, the context he analysed and well diagnosed. Jesus used various strategies in addressing critical problems of the society.

Jesus identified three major critical issues/situation to be addressed;

- a) Bad news – *spiritually* they had no leader (...they were harassed and helpless like sheep without a shepherd. Mt 9:36), *psychologically* people were deprived of God's law (...in vain do they worship me, teaching human precepts as doctrines. Mk 7:7) and *physically* a major portion of population was under discrimination like sinners, sick, lepers, tax collectors etc (Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners Mk 2:17)
- b) Oppression – *spiritually* people were under the influence of evil one (That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word; and cured all who were sick Mat 8:16), *psychologically* people were confused (Some

Sadducees, who say there is no resurrection, came to him...He is God not of the dead, but of the living...) Mk 12:18-27 and *physically* people were oppressed / burdened by the Romans and Jesus questioned them (You would have no power over me unless it had been given you from above;...). Jn 19:11

- c) Blindness – *spiritually* people had no access to scriptures (For you lock people out of the kingdom of heaven...when others are going in, you stop them). *Psychologically* – people were led by the blind leaders (...they are blind guides of the blind) Mt 15:14 and *physically* too people were blind and he healed them (Then he touched their eyes...And their eyes were opened (Mt 9:29).



**Strategic Approach of Jesus:** Jesus used various strategies at various levels (Spiritual/ Psychological/ Physical) to accomplish his mission and achieving his vision. Below are the few examples of Jesus' way/ strategies.

Strategy to transform bad news to good news – (Spiritual) Jesus preached good news unceasingly and exhorted His apostles to do the same. (Psychological) He addressed God the Father and He taught his disciples to call “our Father”. (Physical) Jesus lived, moved and ate with the discriminated segment of the society and expressed his solidarity.

Strategy to transform oppression to freedom - (Spiritual) Jesus delivered people from the bondages of demon/ evil one. (Psychological) Jesus said, I came to fulfil the law, not to abolish

and proved his role in the continued salvific plan of God the Father. (Physical) By His death on the cross as a slave, Jesus put to end the Roman slavery.

Strategy to transform blindness to sight - (Spiritual) Jesus explained the scripture in parables and made it accessible to his every listener. (Psychological) people were blind due to the intervention of false teachers of the time and Jesus opened their eyes through miracles and wonders, including healing the blind (Physical).

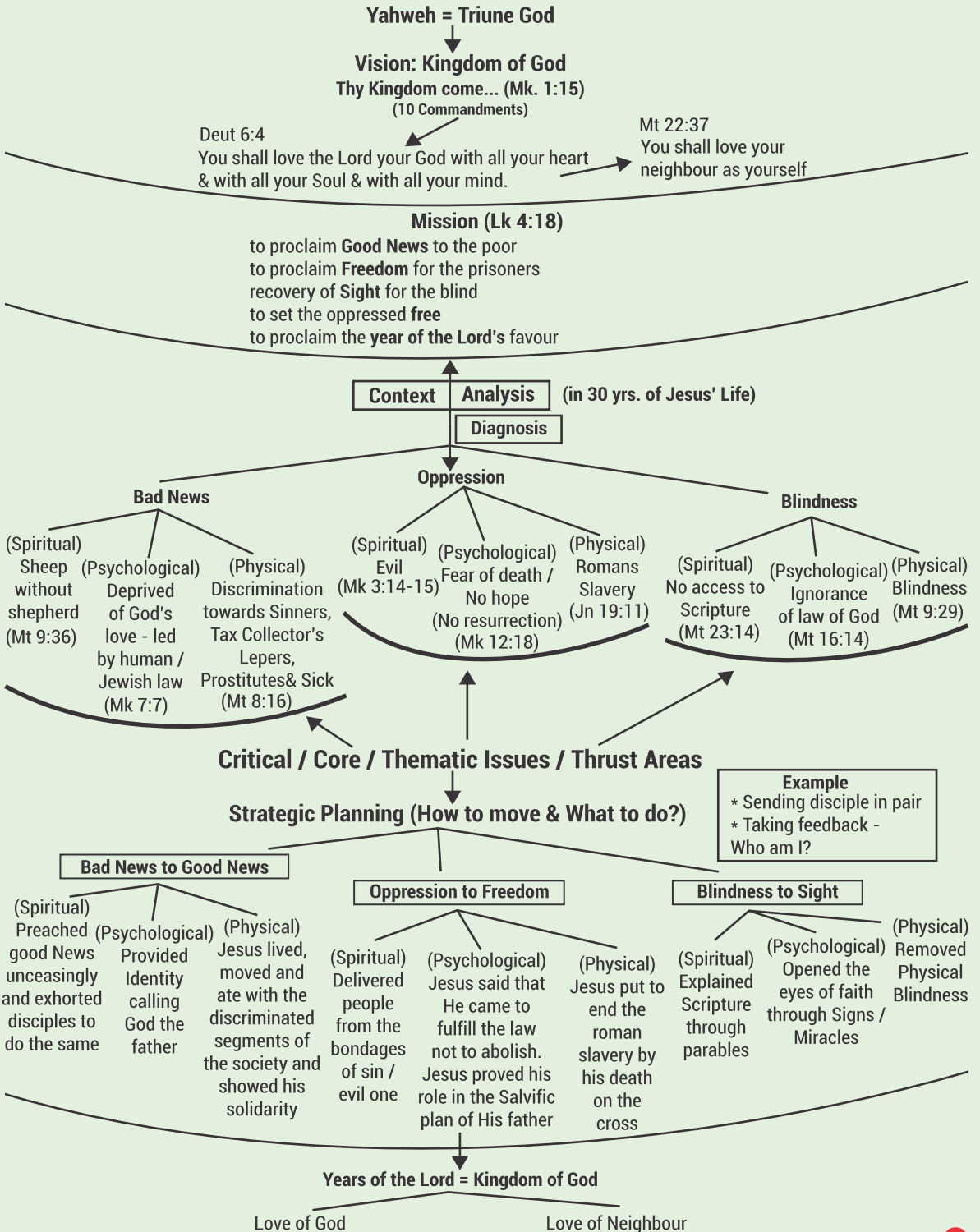
To proclaim the year of the Lord: Being with the people Jesus identified their issues, strategized and planned his interventions and implemented as per the plan.

Church is not an NGO/ Corporate: What makes the Church different from a non-profitable organization or a corporate is the presence of Holy Spirit, the principal agent of Church's mission on earth. In the Acts of the Apostles we read, 'For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials:...(Acts 15:28). This is known as 'true synodality' of the Church, the discernment together with the Holy Spirit. So all our human efforts, in this perspective plan, of situational analysis, strategizing and planning must be in continuous consultation with the Holy Spirit in prayer.

**Conclusion:**

Every fruit has a root. Actualization of the Vision is supported by many roots like strategies and planning, build on situational study which turned to various mission targets. So every step is important and no step is more important than the other. Because every target starts with a single step. St. Peter in his letter reminds us that “...like living stones, let yourselves be built into a spiritual house,... (1 Peter 2:5. After the footprints of Jesus, reading the signs of the time, let's come with new strategies and implementation plans to build this spiritual house, the Kingdom of God within us and our societies.

# The Vision, Mission and Strategic Plan of Jesus in the Salvation History



# ആധുനിക യുഗത്തിൽ കുടുംബ കുട്ടായ്മകളുടെ പ്രസക്തി



Rose Shibu  
St. Alphonsa Church, Virar

സഭ ലോകത്തിൽ ഉപ്പും വെളിച്ചവുമാകാൻ ഉദ്ബോധിപ്പിക്കപ്പെടുന്ന (മത്താ. 5 : 13-16). മറ്റൊരു വിധത്തിൽ പറഞ്ഞാൽ, ദൈവത്തിന്റെ നന്മ വളർത്തുന്നതിനുള്ള ഒരു ഏജൻ്റ്. നമ്മുടെ കത്തോലിക്കാജീവിതത്തിൽ ഇത് മുൻതൂക്കമായ രീതിയിൽ കൊണ്ടു വരുന്നതിനുള്ള ഏറ്റവും

ഫലപ്രദമായ ഏജൻ്റുമാരാണ് ഫാമിലി യൂണിറ്റ് മീറ്റിംഗുകൾ.

കുടുംബ യൂണിറ്റ് മീറ്റിംഗുകൾ വത്തിക്കാൻ 2<sup>nd</sup> ന്റെ സഭാശാസ്ത്രത്തിന്റെ ചില അടിസ്ഥാന സവിശേഷതകൾ ഉൾക്കൊള്ളുന്നു. അത് സമൂഹത്തിന്റെയും / കുട്ടായ്മയുടെയും പങ്കാളിത്തത്തിന്റെയും മാനം പ്രോത്സാഹിപ്പിക്കുന്നു. അങ്ങനെ ഫാമിലി യൂണിറ്റ് മീറ്റിംഗുകൾ ഇന്ന് ഇടവകയുടെയും ആത്മീയ നവീകരണത്തിന്റെയും ഒരു ശക്തമായ വേദിയായി വർത്തിക്കുന്നു. പള്ളിയുടെ ഈ

ചെറിയ യൂണിറ്റുകൾ ഇടവക സമൂഹത്തെ ഉള്ളിൽ നിന്ന് കെട്ടിപ്പടുക്കുന്നതിനുള്ള ഒരു മാർഗ്ഗമാണ്.

ഇത്തരത്തിൽ ഫാമിലി യൂണിറ്റ് മീറ്റിംഗുകൾ സുവിശേഷവൽക്കരണത്തിന്റെ ഒരു മാർഗ്ഗം കൂടിയാണ്.

ഫാമിലി യൂണിറ്റ് മീറ്റിംഗുകൾ സഭയുടെ ഒരു മാതൃകയാണ്, അതായത് കമ്മ്യൂണിറ്റേറിയൻ മാതൃക. അവർ ഊർജ്ജസ്വലമായ, സ്വതസിദ്ധമായ ഗ്രൂപ്പുകളാണ്. കത്തോലിക്കാ സഭയിലെയും സമൂഹത്തിലെയും പാവപ്പെട്ടവരുടെയും പാർശ്വവൽക്കരിക്കപ്പെട്ടവരുടെയും വിശ്വാസപ്രതികരണമാണ് അവ. ക്രിസ്ത്യാനിയുടെ ജീവിതത്തിൽ നല്ല അടിത്തറയുള്ള വിശ്വാസത്തിന്റെ വികാസത്തിന് അവ ഒഴിച്ചുകൂടാനാവാത്തതാണ്.

രണ്ടാം വത്തിക്കാൻ കൗൺസിലിന് ശേഷം സഭയുടെ ദൗത്യത്തെയും ശുശ്രൂഷയെയും സംബന്ധിച്ച് പുതിയ ചൈതന്യത്തിൽ, കുടുംബയൂണിറ്റ് മീറ്റിംഗുകൾ സഭയെന്നതിന്റെ ഒരു പുതിയ മാർഗ്ഗമാണ്. കുടുംബതലത്തിലോ സമാനമായ നിയന്ത്രിത ക്രമീകരണത്തിലോ, ഒരു പൊതുപ്രതിബദ്ധതയുടെ വീക്ഷണത്തോടെ, പ്രാർത്ഥന, വേദപാരായണം, മതബോധനം, മാനുഷികവും സഭാപരവുമായ പ്രശ്നങ്ങളെക്കുറിച്ചുള്ള ചർച്ചകൾ എന്നിവയ്ക്കായി ഒത്തു ചേരുന്ന ക്രിസ്ത്യാനികളുടെ കൂട്ടായ്മയാണിത്. ഈ സമൂഹങ്ങൾ സഭയ്ക്കുള്ളിലെ ചൈതന്യത്തിന്റെ അടയാളമാണ്, രൂപീകരണത്തിന്റെയും സുവിശേഷീകരണത്തിന്റെയും ഉപകരണമാണ്.

**ചെറിയ ക്രിസ്ത്യൻ കമ്മ്യൂണിറ്റികളും സുവിശേഷവൽക്കരണവും :**

ഓൺ ഇവാഞ്ചലൈസേഷൻ ഇൻ ദി മോഡേൺ വേൾഡ് നമ്പർ 15-ൽ (On Evangelisation in the Modern World No. 15) പോപ്പ് പോൾ ആറാമൻ പറയുന്നതനുസരിച്ച്, സഭ ഒരു സുവിശേഷകനാണ്. എന്നാൽ അത് സ്വയം സുവിശേഷവൽക്കരണത്തിലൂടെയാണ് ആരംഭിക്കുന്നത്.

കുടുംബകൂട്ടായ്മകൾ സുവിശേഷ ദാരിദ്ര്യം, ലാളിത്യം, ഔദാര്യം, ധൈര്യം എന്നിവയാൽ, പോൾ ആറാമൻ പരാമർശിക്കുന്ന സഭയുടെ ഈ സുവിശേഷവൽക്കരണത്തിന് കൃപയുടെ ആധികാരിക മാർഗ്ഗമായി മാറ്റപ്പെടുന്നു.

ഫാമിലി യൂണിറ്റ് മീറ്റിംഗുകളിലെ അംഗങ്ങൾ സുവിശേഷം കേൾക്കുന്നവരും സുവിശേഷവൽക്കരണത്തിന്റെ പ്രത്യേക ഗുണഭോക്താക്കളും അതുപോലെ തന്നെ സുവിശേഷം പ്രഘോഷിക്കുന്നവരുമാണ്, അവർ



ഇത് വാക്കിലും പ്രവൃത്തിയിലും ജീവിക്കുന്നു. അവരിലൂടെ പാവപ്പെട്ടവർ കേൾക്കുന്നു കാണുന്നു അങ്ങനെ ക്രിസ്തുവിലേക്ക് ആകർഷിക്കപ്പെടുന്നു. ഫാമിലി യൂണിറ്റ് മീറ്റിംഗുകൾ സുവിശേഷ സാക്ഷ്യം വഴി ജനങ്ങൾക്കിടയിൽ അനുരജ്ഞനം, സമാധാനം, നീതി, രോഗശാന്തി, ക്ഷമ എന്നിവ പ്രോത്സാഹിപ്പിക്കുന്നതിൽ ഏർപ്പെട്ടിരിക്കുന്നു. അങ്ങനെ, “കുടുംബ യൂണിറ്റ് മീറ്റിംഗുകൾ സഭാ കൂട്ടായ്മയെ പ്രോത്സാഹിപ്പിക്കുന്നത് വഴി ദൈവവുമായും തങ്ങൾക്കുമിടയിലുള്ള വിശ്വാസികളുടെ ഐക്യത്തിന്റെ ഏജൻറുമാരായി പ്രവർത്തിക്കാൻ കഴിയും. അതുവഴി വിശ്വാസികൾക്ക് ക്രിസ്തുവിന്റെ സ്നേഹത്തിന് സാക്ഷ്യം വഹിക്കാൻ കഴിയും”.

കുടുംബ കൂട്ടായ്മകളുടെ വളർച്ച മൂന്ന് തരത്തിൽ കത്തോലിക്കാ സുവിശേഷവൽക്കരണത്തെ സഹായിക്കുന്നു.

ആദ്യം, ഈ ഗ്രൂപ്പുകളിലെ അംഗങ്ങൾക്ക് ശിഷ്യത്വത്തിന്റെ നേരിട്ടുള്ള അനുഭവം ലഭിക്കുന്നു. വിശുദ്ധ ഗ്രന്ഥങ്ങൾ വായിക്കുകയും ചർച്ച ചെയ്യുകയും ചെയ്യുന്നതിലൂടെയും ആരാധനാക്രമങ്ങളിൽ പങ്കുചേരുന്നതിലൂടെയും സേവനപ്രവർത്തനങ്ങൾ ചെയ്യുന്നതിലൂടെയും സമൂഹത്തിൽ ബന്ധം സ്ഥാപിക്കുന്നതിലൂടെയും അവർ സ്വന്തം വിശ്വാസത്തിൽ വളരുന്നു.

രണ്ടാമതായി, ഈ ഗ്രൂപ്പുകളിലെ അംഗങ്ങൾ, അവരുടെ സ്വന്തം നല്ല അനുഭവങ്ങളെ കുറിച്ച് ബോധ്യപ്പെടുകയും, ഇതേ സമ്പന്നതയിലേക്ക് മറ്റുള്ളവരെ ക്ഷണിക്കാനുള്ള ആവേശം വളർത്തുകയും ചെയ്യുന്നു.

അവസാനമായി, ഗ്രൂപ്പിലെ പുതിയ അംഗങ്ങളുടെ വിശ്വാസം പരിപോഷിപ്പിക്കുന്നതിന് കൂടുംബ കൂട്ടായ്മകൾ പുതിയ വേദിയൊരുക്കുന്നു.

In March 2020, on the eve of the pandemic, Pope Francis announced a Synod on 'Synodality' from 2021-2023. Unfortunately, as the world battled the outbreak of COVID-19, very less focus could be given to it and thus the same was extended by the Holy Father recently till 2024.

'Synodality' in simple terms means journeying/walking together with the Church by meeting one another, listening to one another and discerning the will of the Holy Spirit. My existence in the Eparchy itself is a testimony that our Church is very collaborative in its approach. The Eparchy has always thrown open its doors and allowed the fresh air of the Spirit to blow and renew the Church. Right from my days as a Kalyan Eparchy Youth to KEY Animator, a parish Mathrusangam member to International Syro-Malabar Mathruvedi member, a catechism teacher to Headmaster and Forane Secretary and finally from a Parish council member to Pastoral Council Secretary, the Eparchy has always literally held me by my hand and helped me walk through my journey of life for which I would always be indebted. The numerous organizations of the Church, that I was a part of over the years, has helped develop this process, which saw me go from being a 'practising Christian' in the community to being one with Him. My creative ideas have always been well received by the Church, which has also corrected me when I erred and included me in the decision-making process. Being associated with so many departments/associations has taught me to think broader - helping me to change my

**Joffy Anil**

Pastoral Council Secretary,  
Kalyan Diocese

perspective from 'me' to 'us' aspect in dealing with my family/parish and teaching me the value of togetherness in sharing and caring. It was often emphasised how crucial it was to hold meetings that were both participative and effective and not just cosmetic appearances. It has always taught me to listen and to learn, to live and to love, to let go and to let God do His will.

Gospel often depicts Jesus in the midst of journey, meeting people and hearkening to their deepest concern. The call of the Church for 'Synodality' is an opportunity for each one of us to invite others to a deeper spiritual life. This invitation starts with listening – listening to each others joys, hopes, sorrows and anxieties. Listening to each other is the basis of dialogue, friendship, and community life. This Synod is all about encountering each other as brothers and sisters in Christ in a post-pandemic world. This is our chance to help shape the way our Church moves forward in the 21st century. It is very easy to be on the other side of the fence and watch and pass comments and judgments. The Church gives us a chance to help shape the way the Church moves forward in the 21st century. The journey will be arduous – but nothing comes easy, one must continue walking with the Church – till the culmination of our pilgrimage here on earth!

Synodality is the buzzword heard today in the Catholic Church a word that implies the qualitative nature of the Church of Jesus Christ. A community that leads their faith life as a journey of togetherness, sharing, caring, and listening to each other as part of the progression towards the common destiny.

As a member of the Holy Mother Church and as a candidate for the priesthood, I could sense the synodal nature of the Syro-Malabar Church from various elements in the church. In the Diocese of Kalyan, its fine expressions are really amazing to notice.

On a fine Sunday, anyone can observe the family members coming together to celebrate the Holy Qurbana. After the Holy Qurbana the Father of the family would go for the pithruvedi meeting, the mother would rush for her mathrusangam gathering, the child would be excited to go for the catechism classes and the altar angels' meet, and the youth would be welcomed for their monthly meeting. Similarly, the young couples, choir members, and senior citizens will be attending their gatherings, and so on.



Fr. Akhil Kalappurackal

So this is not just a matter of amazement, but rather, it is indeed a sign of carrying the tradition and culture that contribute to the growth of both the individual and the community of faithful. The representatives from the respective groups would never fail to present the voice and mind of their groups in the parish council. Thus, practically everyone is heard in the process of gathering and sharing with regard to any matters and concerns of the parish, Forane, and the diocese.

This is how each individual is enabled to experience and express their faith life in the church, which is both material and spiritual as well.

What we need to do as a step forward is nothing more than remind the younger generations that their contribution is a necessity for the growth of our time.



Sr. Anna Jorzaline CMC

Look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. (James 3:4) The ship which is so large and which need sufficient strength to move, also gives significant role to the rudder which seems simple and small. It is the Wisdom of the Lord which works as the chief element to consider even the smallest element. Pope Francis, who is the hero even among the critics, has come up with the idea of 'Synodality'. It is highly welcomed in the Holy Catholic Church, which is in the path of growing circularly, after the Great Council of Vatican. I am Sr. Anna Jorzalin CMC, a member of Nirmalodaya Mission and would like to mark down my experience of how the idea of 'Synodality' has been working in our Kalyan Diocese. It has been almost 15 years, since I started my service in the afore mentioned Diocese, though periodically. Over these years from my personal experience and from the feedbacks I got, I can say that the diocese gives space for each of its members. In the parish where I worked for four years, I am glad to see such experience. The Unit level Meetings, the Parish Council, different associations in the parish and diocesan level works in a systematic manner and listens to the ideas and suggestions from the individuals. The Unit meetings happen in every month and it is a beautiful chance for its members to come and gather. These meetings assist the individuals to grow in faith, share their experiences, receive and give support and greatly to protect the sisterly and brotherly love of the diocese, as one family. Here the personal concerns becomes the familial concerns, the particular idea shoots up the uniqueness of the family. I am proud to be a part of the parish, where I have seen this Agape, Pragma and Storge. They were able to consider me even as one among the family. I still cherish those memories and am grateful to the Lord who provided those episodes of events. Thus the salient features of Communion and Participation, inscribed in the umbrella term, 'Synodal Church' is working within the diocese. When I say high about my diocese, let me also take a meagre space of writing to note down the small limitation that, just as the ideas and suggestions are welcomed, a small development in the implementation level will do best for the plan, in the coming years.



Fr. Albin Koonammavu

Saint Augustine says that we need "to be of one heart and one mind on our journey towards God." Synodality is a living expression of the Catholicity of the Church as communion. In the Church, Christ is present as the Head united to His Body (Ephesians 1, 22-23) in such a way that she receives from Him the fullness of the means of salvation. The Church is Catholic also because she is sent to all, in order to gather the entire human family in the richness of the plurality of cultural forms, under the Lordship of Christ and in the unity of His Spirit.

- We should create space for the guidance of the Holy Spirit. Listening to the Holy Spirit and the Word of God
- This journey together will call on us to renew our mentalities and our epharchial structures in order to live out God's call for the Church amid the present signs of the times. Listening to the entire People of God will help our diocese to make pastoral decisions that correspond as closely as possible to God's will
- In our Diocese, the whole community, in the free and rich diversity of its members, is called together to pray, listen, analyse, dialogue, discern and offer advice on making pastoral decisions which correspond as closely as possible to God's will
- Our mission is to witness to the love of God in the midst of the whole human family
- Overcome the bane of clericalism
- Leave behind prejudices and stereotypes
- Openness to conversion and change
- Convenience, in order to ensure that as many people as possible can participate, regardless of location, language, education, socio-economic status, ability/disability, and material resources.
- Cultural awareness to celebrate and embrace the diversity within local communities.
- Inclusion, making every effort to involve those who feel excluded or marginalized.
- We should respect for the rights, dignity, and opinion of each participant.
- Accurate syntheses that truly captures the range of critical and appreciative perspectives of all responses, including views that are expressed only by a minority of participants.
- Clearness, ensuring that processes of invitation, involvement, inclusion, and aggregation of input are clear and well communicated.
- Impartiality, ensuring that participation in the listening process treats each person equally, so that every voice can be duly heard.

## SYNODALITY

The three essential points that the Synod on Synodality 2021- 2023 puts forward are participation, mission and communion. While participation and mission will describe the mystery of the Holy Church through, communion reflects the persona and the nature of the Church.

While Synodality puts forward this idea, I strongly believe that the Churches in the Kalyan Diocese have already been practicing this through the means of Pastoral Visits by the Bishop himself. A day completely dedicated to know the challenges that the parishioners are facing, to partake in their joy and sorrow - be it for any, such visits by Bishop is to bring us closer to God and thereby asserts that the urge that the Pope has made with regards to this is being addressed and implemented. Although, Synodality is addressed to the Bishops to work as a catalyst in strengthening the beliefs



Annmaria Philip  
St. Thomas Cathedral &  
Pilgrim Centre, Kalyan West

and foundations of the Chosen One's this cannot be achieved without a strong foundations. Thus comes the Parish Priests and th associations in the parish - the parishes under the guidance of its Parish Priest tries to bring forward their priorities and challenges in the day-to-day life, so as to help them strengthen their faith. With associations like , I feel that we are provided with a platform to lift up our concerns and challenges in the upbringing these days. And, they provide an opportunity for the entire People of God to decipher together, on how to move forward on the trail of becoming a more synodal Church, to nurture a lived experience of participation, discernment, and shared responsibility in advancing the Church's mission in the world.

## THE SYNOD ON SYNODALITY

The synod on synodality comes at the right time when we as humans wrestle with the deadly effects of Covid 19. It was an experience that not only shook us but also brought to the surface the underlying struggles that had to be addressed, the struggles at different levels.

Synodality is about journeying together, which means finding our ways to set ourselves to better conversations. Using these conversations as a means to find solutions to the underlying struggles that we as a church face.

As a child, I remember being a part of the kudumasammelanam where families would meet, pray and discuss matters pertaining to everyday lives. This provided an opportunity to talk in a free environment. As I grew up, I witnessed channels of dialogue in youth associations, parish council, pothuyogam, further moving to council meetings at forane and diocesan levels. The idea that was set in my mind as a child, as an observer, was that each of us as a Christian was called to be a protagonist in our own ways, to make our voices known in matters that concerned the needs of the church. This would not only help in our growth as an



Rosemary Johnson  
Little Flower Church, Dahisar

individual, but the growth of our community and thereby the church as a whole. Can you see how much importance synodality relies on for each of its people's voices? Do we make use of this voice in the opportunities provided for us? Are we passive in living out our call? Most importantly, do we listen to other voices that might echo the same struggles that we go through? Well, Pope Francis provides us with this opportunity through the synod and so does our mother church in every walk of life through community meet-ups at different levels. Along with the opportunity to voice out lies the responsibility to listen. Well, listening involves being patient, it involves being open to the other, and respecting the person who speaks one's heart to the other without a tinge of fear of being judged. Therefore, this is not going to be easy. Being open to conversations helps in identifying our ingrained biases and fighting out prejudices and growing as an individual and as a community, i.e the church.



**T**oday when I write, I write as a youth who has been searching for a place to belong, a community to call my home. The first place I encountered was my school. Soon I landed in my first catechism class, a different kind of school where we learned about the stories from the Bible. From there we participated in competitions, we had camps, we met the youth. We came across various people from our church we didn't even know existed and soon we grew together through faith and became a part of that youth community. We often helped in our church services, choirs, administration, we even had vote regarding the important affairs of the church, held elections among us to choose one to represent us and this is how we walked together, from unknown to friends forever. I, as a 20-year-old kid, was called by my parish priest and was entrusted with the responsibility to choreograph for my parish. He gave me a chance to represent my Church. A place where we work together and with adequate guidance to keep it running smoothly. We have been walking in Synodality ever since I first entered into my church.



**Immanuel John**  
 Little Flower Forane Church, Nerul

Me speaking as a youth and a part of this family, i would love to see more and more young priests being with the youth and guiding them because only a young blood can understand the problems of another young blood, which would also encourage this young generation to understand and answer their calling and further help the ones in need. We have to grow as a community hence we need to be more inclusive of the growing Youth and their outlook towards the world. The world is a scary place and so to follow the light they need love, not resentment. We need to find a way to balance what the ever-changing world brings and still be standing firm on the teachings of the Bible and the church. We as youth should be God loving as He has loved us so much. We as the part of the church and the community should be welcoming and accepting so that the youth can find their home under the shelter of God.

**ആ**ദാമിന്റെ വാരിയെല്ലിൽ നിന്നും ഹവ്വയെ രൂപപ്പെടുത്തിയ പോലെ, കുത്തിത്തുറക്കപ്പെട്ട ഈശോയുടെ തിരുഹൃദയത്തിൽ നിന്നാണു സഭയുടെ ആരംഭം. പഴയ നിയമത്തിൽ ഇസ്രായേൽ ജനത കാനാൻ ദേശം ലക്ഷ്യമാക്കി നീങ്ങിയതുപോലെ, പുതിയ ഇസ്രായേൽ ആയ തിരുസഭ ഈശോയിലൂടെ ഈശോയിൽ നിത്യജീവിതത്തിലേക്ക് പ്രയാണം നടത്തുന്നു.

ഈശോയുടെ രക്ഷാകരപ്രവർത്തിയിലൂടെ നമ്മെ ഓരോരുത്തരേയും പരിശുദ്ധാത്മാവു മൂലേന പിതാവുമായി അനുരജ്ഞിപ്പിച്ച് നമ്മെ ദത്തുപുത്രീമാരും ആക്കി മാറ്റി. വിശുദ്ധ മാമ്മോദീസയിലൂടെ സഭയുടെ മക്കളായ നമുക്ക് എല്ലാവർക്കും ഈ ഈശോയെ നമ്മൾ ആയിരിക്കുന്ന സാഹചര്യങ്ങളിൽ പകർന്നു കൊടുക്കാൻ കടമയും കടപ്പാടും ഉണ്ട്. ദൈവരാജ്യത്തിലെ കൂട്ടുവേലക്കാരാണു ഓരോ സഭാതനയനും. ഈശോയുടെ ശക്തമായ ജീവികുന്ന സാക്ഷികളായി നമ്മൾ മാറണം. മറ്റുള്ളവർ വായിക്കേണ്ട ബൈബിൾ ആയി നമുക്ക് മാറാം.

സുവിശേഷ പ്രഘോഷണത്തിനുവേണ്ടി സഭ നമുക്ക് എല്ലാ ക്രമീകരണങ്ങളും ഒരുക്കി വച്ചിട്ടുണ്ട്. നമ്മുടെ ശക്തിസ്രോതസ്സ് നമ്മുടെ ഇടവക ദേവാലയമാണ്. അതുകൂടാതെ



**Tomy Thomas**  
 Mother of Victory Church,  
 Tikujiniwadi

1. വിവിധ ഭക്തസംഘടനകളിലുള്ള നമ്മുടെ സാന്നിധ്യം
2. Family Unit Meeting
3. Parish Council Meeting
4. Forane Council Meeting
5. Pastoral Council Meeting etc.

മേൽ പറഞ്ഞ സംഘടനാപ്രവർത്തനങ്ങളിലൂടെ നമുക്ക് ഒരുമിച്ച് ഈശോയിലേക്ക് വളരാൻ സാധിക്കുന്നു. നമ്മൾ അറിഞ്ഞ ഈശോയെ മാത്രമേ നമുക്ക് മറ്റുള്ളവർക്ക് പകർന്നു കൊടുക്കുവാൻ സാധിക്കുകയുള്ളൂ. ഉത്ഥിതനായ ഈശോയെ തൊട്ട് അനുഭവിച്ചതിനു ശേഷമാണു തോമശ്ശീഹാ ഭാരതത്തിൽ വന്നത്. അതുപോലെ നമുക്കും സഭയുടെ എല്ലാ ക്രമീകരണങ്ങളിലൂടെയും, ഈശോയെ അറിഞ്ഞ്, അനുഭവിച്ച്, ഈശോയെ കൊടുക്കുന്നവരായി മാറാം.

# CHURCH

## A LIVING SYNOD

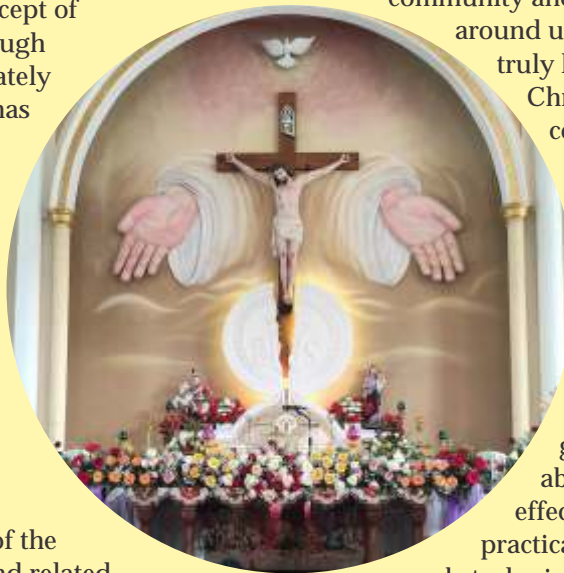


Shiny Varied Ajimon  
St. Thomas Church, Mira Road

Traditionally the administrative structure of our Church has always involved the Laity whether through the Family Unit Meetings, Parish Council Meetings, periodic meetings of the various associations at the parish and diocese level. The concept of Synodal Church although formally introduced lately by our Pope Francis, has been inherent in our Church structures for a long time. These regular meetings at various levels involving the clergy and the laity, representing different associations are designed to encourage communication and greater participation of the Laity in the Church and related activities. The Laity through these associations assumes a dual role of the Faithful and as aide to the Clergy in delivering ecclesial functions.

Personally, being a part of the Community Unit and representing them at the Parish level has been an enriching and fulfilling experience for me. I have tried my best to use these platforms by contributing my

thoughts and bringing up matters that concern the welfare of the parish or the community. Playing your designated parish roles with complete selflessness, diligence and integrity brings an indescribable joy, of being able to serve. We as a parish, were able to come together during times of natural and other calamities to bring relief to many affected families. Collectively working together as one parish for the welfare of the community and the less privileged around us has helped me to truly live and experience the Christian values of compassion and kindness.



We have a robust hierarchy in the form of different associations at the diocese, forane, parish and the unit level. There is a greater need now to be able to use this structure effectively to convey the practical challenges and obstacles in the path of Faith faced by the laity, whether it's about losing conviction about Faith or some groups feeling left out due to social and other differences. During these challenging times when Faith is being questioned and constantly under attack by certain sections of the secular world, as clergy and laity our responsibility to 'Listen', significantly increases.

# കൃതജ്ഞതയർപ്പിക്കാം



## മാർ തോമസ് ഇലവനാൽ

കല്യാൺ രൂപതയുടെ മെത്രാൻ

അന്ത്യത്താഴ്വേളയിൽ വി. കുർബ്ബാന സ്ഥാപിച്ച ശേഷം കർത്താവും ശിഷ്യന്മാരും “സ്തോത്രഗീതം ആലപിച്ചശേഷം ഒലിവുമലയിലേക്ക് പോയി” (മത്താ. 26:80) എന്ന് നമ്മൾ വായിക്കുന്നു. ഈശോയുടെ ഈ മാതൃകയനുസരിച്ച് വി. കുർബ്ബാന സ്വീകരണത്തിനുശേഷം കൃതജ്ഞതാപ്രകാശനമുണ്ട്. വി. കുർബ്ബാന സ്വീകരണത്തിനുശേഷം വരുന്ന സമാപനശുശ്രൂഷയിൽ ജനങ്ങളുടെ കൃതജ്ഞതാ പ്രാർത്ഥന, ശുശ്രൂഷിയുടെ പ്രഘോഷണം, കാർമ്മികന്റെ കൃതജ്ഞതാപ്രാർത്ഥനകൾ, കത്തുപ്രാർത്ഥന, സമാപനാശീർപ്പാദം, വിടവാങ്ങൽ എന്നീ ഘടകങ്ങളാണുള്ളത്.

### സമൂഹത്തിന്റെ നന്ദിപ്രകാശനം

സമൂഹത്തിന്റെ നന്ദിപ്രകാശനം എല്ലാ കുർബ്ബാനയിലും പ്രധാനപ്പെട്ട ഭാഗമായി കരുതണം. “ദൈവികദാനത്തോട് നന്ദിഹീനരാകാതിരിക്കാൻ ദിവ്യകാര്യവും സ്വീകരിച്ചശേഷം നമ്മൾ ദൈവത്തിന് നന്ദിയും സ്തുതിയും അർപ്പിക്കണം” എന്ന് നമ്മുടെ കുർബ്ബാനയെക്കുറിച്ച് പഠിപ്പിക്കുന്ന തിയഡോർ ഓർമ്മിപ്പിക്കുന്നുണ്ട്. (Commentary on the Eucharist, 114) പലപ്പോഴും ഗായകസംഘത്തിന്റെ ഗാനത്തിനുശേഷം ഡീക്കന്റെ പ്രഘോഷണത്തിലേക്കു പോകുമ്പോൾ സമൂഹത്തിന്റെ ഭാഗത്തുനിന്നുള്ള നന്ദിപ്രകാശനം ഇല്ലാതെ പോകുന്നു. നമുക്ക് ലഭിച്ച ഏറ്റവും വലിയ അനുഗ്രഹമായ വി. കുർബ്ബാന സ്വീകരണത്തിന് സമൂഹം നന്ദി പറയണം. സമൂഹത്തിന്റെ കുർബ്ബാന സ്വീകരണം കഴിഞ്ഞാൽ ദിവസത്തിന്റേതായ കൃതജ്ഞതാപ്രാർത്ഥന സമൂഹം ചൊല്ലേണ്ടതാണ്. ഇതിനുപകരമായി മറ്റേതെങ്കിലും പ്രാർത്ഥനകൾ ചൊല്ലാനായി തിരഞ്ഞെടുക്കുന്നതും ആരാധനക്രമ ചൈതന്യത്തിന് ചേരുന്നതല്ല. മറ്റു ഭക്തിജനകമായ പ്രാർത്ഥനകൾ വി. കുർബ്ബാനയിലൂടെ തന്നെ നമുക്ക് നല്കിയ ഈശോക്ക് നമ്മുടെ ജീവിതം സമർപ്പിക്കുന്നതാണ് ഏറ്റവും വലിയ നന്ദിപ്രകാശനം എന്ന് ആദ്യമെതന്നെ നമുക്ക് ഓർമ്മിരിക്കാം.

വി. കുർബ്ബാന സ്വീകരണത്തിലൂടെ ആരാധനാസമൂഹം അനുഭവിച്ച ദൈവത്തിന്റെ

അവർണ്ണനീയമായ സ്നേഹത്തെപ്രതി സമൂഹം കൃതജ്ഞതാപ്രാർത്ഥനയിലൂടെ ദൈവത്തിന് നന്ദിയർപ്പിക്കുന്നു. ജനങ്ങളുടെ കൃതജ്ഞതാപ്രാർത്ഥന കർത്താവിന്റെ തിരുനാളുകൾക്കും ഞായറാഴ്ചകൾക്കും സാധാരണദിവസങ്ങൾക്കുമായി വേറെ കൊടുത്തിട്ടുണ്ട്. ഈ മൂന്നു പ്രാർത്ഥനകളും, സ്വർഗ്ഗരാജ്യത്തിൽ നമുക്ക് ലഭിക്കാനിരിക്കുന്ന മഹത്വത്തെ കൺമുമ്പിൽ കണ്ടുകൊണ്ടുള്ള പ്രാർത്ഥനയാണ്.

### ദൈവാരാധനയും മനുഷ്യവിശുദ്ധീകരണവും

“ഞങ്ങളുടെ കർത്താവേ, കടങ്ങളുടെ പൊറുതിക്കായി വി. കുർബ്ബാന സ്വീകരിച്ച...” എന്നു തുടങ്ങുന്ന പ്രാർത്ഥനയാണ് കർത്താവിന്റെ തിരുനാളുകൾക്കും മറ്റു പ്രധാനതിരുനാളുകൾക്കുമായി നല്കിയിരിക്കുന്നത്. വി. കുർബ്ബാന സ്വീകരിച്ച സമൂഹം തങ്ങൾക്ക് ലഭിച്ച ദാനങ്ങൾക്കനുസൃതമായി ഈ ലോകത്തിൽ ജീവിക്കാനുള്ള അനുഗ്രഹത്തിനായി ഇവിടെ അപേക്ഷിക്കുന്നു. അതോടൊപ്പം ദൈവത്തിന്റെ സ്നേഹത്തിൽ എന്നും വളരാനും ആ സ്നേഹത്തിൽ നിലനില്ക്കാനുമുള്ള കൃപയ്ക്കായി പ്രാർത്ഥിക്കുന്നു.

### ശരീരങ്ങളെ പവിത്രീകരിക്കണമേ

വി. കുർബ്ബാന സ്വീകരണം നമ്മെ ആത്മാവിലും ശരീരത്തിലും രൂപാന്തരപ്പെട്ട മനുഷ്യരാക്കിത്തീർക്കണമെന്നാണ് ഈ പ്രാർത്ഥനയിലൂടെ നമ്മൾ അപേക്ഷിക്കുന്നത്. വി. കുർബ്ബാന സ്വീകരണത്തിലൂടെ നമ്മുടെ ശരീരവും പവിത്രീകരിക്കപ്പെട്ടതായിത്തീരുന്നു. ശരീരം മുഴുവനും പ്രത്യേകിച്ച കൈകൾ, അധരങ്ങൾ, കാതുകൾ, കണ്ണുകൾ, നാവുകൾ, പാദങ്ങൾ ഇവയെക്കുറിച്ച് ഇവിടെ പറയുന്നു. നമ്മുടെ ശരീരം എങ്ങിനെ ദിവ്യകർമ്മങ്ങൾക്കായി രൂപാന്തരപ്പെടണം എന്ന് എടുത്തു പറയുന്നത് കാണാം. പത്തുകാര്യങ്ങൾക്കുവേണ്ടിയാണ് പ്രത്യേകമായി പ്രാർത്ഥിക്കുന്നത്. നമ്മളുടെ ശരീരത്തിന്റെ ഉയർപ്പും മഹത്വീകരണവും നിത്യജീവനും മുന്നിൽ കണ്ടുകൊണ്ടാണ് ഇവിടെ പ്രാർത്ഥിക്കുന്നത്. മനുഷ്യന്റെ വിശുദ്ധീകരണമാണ് ദൈവാരാധനയുടെ ഫലമെന്ന് ഇത് നമ്മെ അനുസ്മരിപ്പിക്കുന്നു.

# Let us give thanks

| Mar Thomas Elavanal  
Bishop, Diocese of Kalyan

We read in St. Mathews Gospel that Jesus, after having instituted the Sacrament of Eucharist at Last Supper together with His apostles 'sang a hymn and went out to the Mount of Olive' (26:30). That was the hymn of thanksgiving. After the model of Christ, in the Holy Qurbana, we have thanksgiving prayer after communion. So, in the concluding part of the Qurbana we have the following: thanksgiving prayer of the community, the proclamation of the deacon, thanksgiving prayers of the priest, Our Father, final blessing and bidding farewell to the altar.

## Thanksgiving by the Community

The thanksgiving by the community must be considered as an important part of the Qurbana. Theodore who teaches us about Holy Qurbana reminds us of the importance of the prayer of thanksgiving, saying 'so that we may not be ungrateful to God for His divine gift we should give praise and thanks to Him after Holy Communion' (Commentary on the Eucharist 114). Sometimes when the deacon begins the prayer of proclamation immediately after the communion song the thanksgiving prayer of the community is left out. After the communion of the faithful the community should have the prayer of thanksgiving proper to the day. Even substituting the prayer of the community with some other devotional prayer also is not in tune with the spirit of our liturgy. Such prayers of piety may be recited after the Holy Qurbana.

Through the prayer of thanksgiving the community is expressing their gratitude to God for the ineffable love that they

experienced through the Holy Communion. Three different thanksgiving prayers are given: for feasts of Our Lord and other major feasts, for Sundays and days of commemoration and for ordinary days. All these prayers are petitions to God bearing in mind the glory that the Lord has promised us in heaven.

## Liturgy and sanctification

The thanksgiving prayer of the community for feast days of Our Lord and other major feasts begins 'Lord Our God, strengthen our hands, which have received Holy Qurbana'. The community that received Holy Qurbana is imploring God for the grace to live a life in this world in accordance with gift and graces received from God. So too they pray for the grace that they may become worthy to enter heaven and praise Him for ever.

## Sanctify Our Bodies

Here the community prays that the reception of Holy Communion should make us transformed persons in soul and body. Through the Holy Communion we become sanctified also in our bodies. So the prayers mentions sanctification of different parts of our bodies especially, hands, lips, ears, eyes, tongues, feet are mentioned. Henceforth our life and the functions of our body should always be for the glory of God. There are ten prayers, all related to our body. Here we pray, having in mind the resurrection and glorification of our bodies and eternal life. This prayer reminds us that the liturgy aims at the sanctification of man as well as the glorification of God.



# KNOW YOUR FAITH

## Synodality – democratic or deocratic?

Pope Francis' compelling call for a Synodal Church has shed brighter light on rejuvenating every catholic diocese across the world to become the Church relevant for today. At first sight, it could be perceived to be analogous to the call to "aggiornamento" (an up to date) of Pope John XXIII who initiated the Second Vatican Council (1962-1965) intended to "open up the windows and let the fresh air in". It could even be seen as not different from the insight shed by the apostolic exhortation *Evangelii Nuntiandi* (1975) of Pope Paul VI. Pope Francis' call for a synodal church, however, echoes unprecedented, as it challenges not only the so-called existing democratic ideology but also, a 'non-popular' way of decision making prevalent in the current ecclesiastical structures. The newness of envisioning of Pope Francis' Synodal Church, therefore, lies in daring to invite the entire Church to become "deocratic" meaning an envisioning of a world where God rules by attentively listening to the voice of the Holy Spirit. Deocracy should thus be distinguished from democracy which is generally defined as, "a system of government by the whole population or all the eligible members of a state, typically through elected representatives". While democratic decisions are often tinged with the interests of the elite and the elected, the deocratic decisions inevitably require to take seriously into consideration those being unattended, those being exploited, and those at the periphery. As Prophet Isaiah prophesied, "Then the glory of the Lord shall be revealed, and all people shall see it *together*, for the mouth of the Lord has spoken" (Isa. 40:5). The word for "together" in Hebrew rendered in the foregoing verse is *ya?d w* which also means "equally" that the people equally see



the glory of God. Interestingly, the Greek word for 'Synod' originally means "together on the path". Consequently, synodality implies that all the people together walking on the path of God, and that strongly resonances the synodality becoming deocratic and not democratic. Therefore, a synodal Church is a new Exodus going out of (ex) the path (odos) of Egypt towards the path of Canaan together. Also, it is a daring challenge to listen to the diverse voices echoing in the same path leading to a harmonious melody. Ultimately, a deocratic conception of synodality invites to safeguard the core teaching of the Church and its traditions from allowing itself to be overturned by the majority opinions and commercial allegations. Pope Francis' invitation to "all" irrespective of priests, religious, bishops and lay people, to take part at the culmination of the "synod of Synodality" held in Rome in 2023 is already a step forward concretely demonstrating the Church with hands wide open.

Dear Children, Put on your creative hats...

**Draw/Sketch/Paint on the theme**

**- Synodal Church: Walking Together,**

and email it to lanternkidsroom@gmail.com mentioning your name, catechism section and parish latest by 25th January 2023.

Selected entries will be published in Kalyan Lantern.



## Conclusion of the Year of St. Thomas, Eparchy of Kalyan

Events held at St Thomas Cathedral, Kalyan West,  
in December 2022





## CONGRATULATIONS & PRAYERFUL WISHES...



Fr. Dixon (Ouseph)  
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