



കർമ്മലസന്ദേശം

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**Rev. Fr. Saverio Cannistra OCD, Superior General  
at Chavara Hills on February 13, 2019**





# കർമ്മലസന്ദേശം

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# Editorial



## **Reflections on the Constitutions and Lenten Renewal**

The current issue, March 2019, of Carmelasandesam, visits you during the sacred season of Lent, a time for renewal and repentance. It takes us to the core of our faith, the mysteries in the life of Jesus Christ, our Redeemer and Saviour, around which our faith is rooted. This issue also presents to us the thoughts and reflections of our members who participated in the Plenary Assembly 2019 and the inputs of the invited thought leaders and speakers, in summary form. Another great context of this issue is the revisit to our Sacred Constitutions, in the light of ensuing Constitution Retreat, which we are planning to have this year, across our Provinces. In other words, we are looking back in order to leap forward! The yester years and the roots from which our congregation sprouted and flourished in the last two centuries impel and compel us to gain strength and courage to spring forward. It is to respond to the call of the Lord in today's context and to be prepared in anticipation for the unknown but hopeful future. To help us in the process of revisit and renewal, some documents

from the past are reproduced to help us have a pilgrimage to the past and to illuminate the memory lane.

We are living surrounded by a generation which is trying to pull down and shape religious life into a new mould of their own liking or even disband it, and to which a few from among us are contributing through own frustrations and failures. The media circus around the recent scandals within the church and the residues or the layers of criticisms and the bared underbelly of a great institution on which the enemies of the church danced in a murderous frenzy or *danse macabre*, are still in our mind. It calls for us to remove any doubt in the mind of the people about religious life, and if at all we are wearing any mask, to remove it. Religious life has its own elan, vigour and verve, challenges and witnessing value. The market caricatures of it are not its real face. Its many facets are often hidden and submerged. For the real face of it we have to look at Christ, the saints who lived it, especially the founders who envisioned it for our context, and get into the shoes of all who tried to wrap it in the form of our Constitution. That will provide us with the insights, confidence and openness to further perfect it and make it livable in our context.

Wishing you all the blessings of Easter,

**Fr Sebastian Thekkedathu CMI**  
**General Councilor for Education and Media**



# Message

From Prior General

*Dear Rev. Fathers and Brothers*



“Christianity is not a collection of truths to be believed, of rules to be followed, or of prohibitions. Seen that way Christianity puts us off. Christianity is a person who loved me immensely, who demands and asks for my love. Christianity is Christ.”(Oscar Romero)

Pope Francis, in the opening ceremony of World Youth Day in Panama, stated, “Wherever we may be and whatever we may do, we can always look up and say, Lord, teach me to love as you have loved us”. He wanted the entire gathering to repeat with him the same prayer, Lord, teach me to love as you have loved us”. We have been called to religious life with the same mission to love, *perfectae caritatis* (*Vatican II*). That is the final question to Peter, “Do you love me more than these?” (John 21:15). Everything even the so called holy – gift of tongues, prophecy, prayer or liturgy, the contribution to the poor becomes another lifeless ritual when it is cut off from love (1 Corinthians 13:1-3) That is what our beloved founder taught us “Above all, learn the art of loving Jesus Christ.” (Letter 1870) Jesus is very clear in his categorical utterance, “By this all men will know that you are my disciples, if you have love for one another”. (John 13:35)

Pollution is a reality today not only in the external environment but also of the religious circles. Those who sow the seeds of division



and exclusion in the community as self-proclaimed agents of religion and worship are polluting the ambience within the religion today. Such people are referred to when it says, “They polluted the name of their God.” (Ezek. 36:20) They foster a tendency to exclude those who are not ‘*like us*’ and such fanatic groups in religion are the tragedy of the present times. Seeing such tendencies within the Church, Pope Francis advocated a culture of encounter and he reiterated encountering one another does not mean having to look alike, or think the same way or do the same things, listening to the same music or wearing the same football jersey. It is evident in the conversation of Jesus with the apostles, John said, “Teacher, we saw someone driving out demons in your name and we told him to stop, because he was not one of us.” Jesus said, “Do not stop him,” Jesus said. “For no one who does a miracle in my name can in the next moment say anything bad about me, for whoever is not against us is for us. (Mark 9:38-40) For Pope Francis, the culture of encounter is a call inviting us to dare to keep alive a shared dream – a dream that has a place for everyone, a dream named Jesus, sown by the Father in the confidence that it would grow and live in every heart. A dream running through our veins, thrilling our hearts and making them dance whenever we hear the command: “that you love one another; even as I have loved you, that you also love one another.” (John 13:34) It is the same command even from our beloved founder St. Kuriakose Elias Chavara, “First of all, be charitable to each other.” (Testament of a loving father). “However numerous the monasteries be, all must be like the members of one family, children born to, nursed and brought up by the same mother. Never let this love weaken, but let it grow stronger from day to day.” (Letter, August 1870).

We are a privileged community called to live the Dream: the Dream named Jesus. Such dreamers move from scarcity to abundance through sharing and they experience the joy of contentment



and for them, God alone matters. Philip said, “Lord, show us the Father, and that’s enough for us.” (John 14:8) “Whoever has God lacks nothing; God alone suffices” (Teresa of Avila). And for St. Therese of Lisieux, “Everything is a grace, everything is the direct effect of our father’s love - difficulties, contradictions, humiliations, all the soul’s miseries, her burdens, her needs - everything, because through them, she learns humility, realizes her weakness. Everything is a grace because everything is God’s gift. Whatever be the character of life or its unexpected events - to the heart that loves, all is well.” After encountering Jesus and taking in his arms, Simeon states, “now let me depart.” (Luke 2:29).) He is not looking for anything else or he is not asking or wanting for something more. God is enough for him. In God he finds the ultimate meaning of his life. Citing the example of Simeon, Pope Francis says that this is the vision of consecrated life, a prophetic vision to keep the Lord before our eyes and between our hands, and not to serve anything else. He is our life, he is our hope and he is our future. Consecrated life has a powerful message that God is present in the world; God is enough, and the rest passes away. For them life becomes a continuous praise from the heart despite all the challenges. We find such a model in Prophetess Anna. She was a woman of great age, who had lived for many years as a widow but was not gloomy, nostalgic or withdrawn into herself. On the contrary, she arises; she praises God and speaks only of him. “She never left the temple but worshiped night and day, fasting and praying. Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.” (Luke 2:37-38)

When our scholastics in Rishikesh visit Hindu Ashrams, they used to confront the question to share their God experience. For a Christian God experience is love experience. “Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know

God, because God is love.” (1John 4:7-8) “If we love one another, God abides in us and his love is perfected in us.” (1John 4:12) CMI family is really convinced of the reality of love and our constitution begins with such an assertion, God, in His loving providence has called us, Carmelites of Mary Immaculate, to a community of love in the Church (C1). Consecrated life is about new life of love - living encounter with the Lord in his people and a vision of what we need to embrace in order to experience joy: Jesus. It is a call to the faithful obedience of daily life and to the unexpected surprises from the Spirit.

CMI family is in the process of rediscovering ourselves in the present times and our Constitution Retreat is a God given opportunity. Pope Francis states, “We are all called to a twofold obedience: to the law – in the sense of what gives order to our lives and to the Spirit who does new things in our lives. Even the greatest charisms, if lacking an ordered life, cannot bear fruit. On the other hand, even the best rules are not sufficient without the freshness of the Spirit; the law and the Spirit go together. God is always encountered in concrete things: daily prayer, Holy Mass, Confession, real charity, the daily word of God, closeness, especially to those most in need spiritually or physically. concrete things such as obedience to one’s superior and to the rule in the consecrated life. If we put this law into practice with love – with love! - then the Spirit will come and bring God’s surprise , just in the temple and at Cana.”

Let us be a community that goes forth with fresh energy, gifted by the Holy Spirit, that makes us happier, more available and better witnesses to the Gospel. While we continue the legacy of *darsanaveedu* we are called to dream big and realize the dream of the Lord. What is important is to fulfill the dream of the Lord like Mother Mary and St. Joseph. The angel challenged Mother Mary to bear the dream of the Lord in her womb and give it life and make it take flesh. Our beloved mother responded, fiat and the word became flesh. St. Joseph did the same and travelled around as a faithful

protector to Mother Mary and Jesus. St. Kuriakose Elias Chavara, our beloved founder, found fulfillment of his dream by doing God's will always and everywhere. What is our shared dream? The Lord wants CMIs to announce the Gospel to all nations and proclamation of the gospel is the best gift we can offer to the world. Of course it has its own risk in terms of rejection, persecution and insult from within and outside. "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me." (Matthew 5:11) The power of the Upper Room will strengthen the missionary to tide over the passing troubles. As there is no room for 'I' in prayer and the word, I, is missing in the Our Father, a missionary is not called for a lonely exodus but as a community and witnessing community itself becomes our mission. By this communion of love the world will know that we are His disciples and in turn our collective missionary life will bear fruits that last and make authentic disciples of Jesus to continue His legacy of LOVE.



Circular28

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**PRIOR GENERAL'S CIRCULAR**  
**CMI GENERAL PLENARY ASSEMBLY 2019**

Dear Reverend Fathers and Brothers,

CMI General Plenary Assembly (GPA) 2019 was held at Jerusalem Retreat Centre, Thalore, during Christmas – Epiphany Seasons (4-8 January 2019), sharing the joy of the birth of the Lord and his manifestation through His baptism and public ministry. The CMI family prepared well for the GPA in a spirit of prayer, reflection and serious homework based on critical study among the members and views from outside. The General Plenary Assembly has been a historic gathering to set the tone for the forthcoming General Synaxis 2020 in the context of the 150th death anniversary of Saint Kuriakose Elias Chavara, which will fall during 2020-2021, and the 200th anniversary of the foundation of the CMI Congregation in 2031.

The GPA had set “Listen, Discern and Go Forth” as its guiding theme. Eminent resource persons like Hon’ble Justice Kurian Joseph, Rev. Fr. Jose Mariadas OIC, Rev. Fr. Thomas Malipurath SVD, Rev. Fr. M.K. George, SJ and Rev. Dr. Valson Thampu gave critical insights into our life and mission and to evolve future vision and orientations. The assembly spent considerable time in listening to the voice of the community made possible by the feedback from the members of the congregation through the CMI Survey 2018. The General Plenary Assembly evolved a draft vision and orientations for the forthcoming General Synaxis, which will be the input material for the Lineamenta preparation for GS 2020. CMI Constitution Retreat, Study of the Lineamenta and creative celebration of the Mission Year along with other spiritual preparations and studies will make the GS 2020 a grace filled event.

The fruit of the engagement of the General Plenary Assembly – the report and the Final Statements are being sent along with this circular.

Pope Francis told the members in the youth assembly: “Do not let yourselves be tempted by the prophets of doom; do not spend your energy on keeping score of failures and holding on to reproaches. Keep your gaze fixed on the good that often makes no sound; it is neither a topic for blogs, nor front page news.” We shall make the right discernment between the demands of the world and those of the Gospel. Let us take our direction from the judgment of St. Paul: “But because of Christ, I have come to consider all these advantages that I had as disadvantages.” We recall always that a supreme criterion is the one given by Our Lord: “We need to be more creative and more prophetic as a congregation. Let us listen, discern and go forth. May the Spirit of renewal that guided the General Plenary Assembly go forth to all our communities! May the constant intercession of our Mother of Carmel and ever abiding inspiration of our Founder confirm us on our way of regenerating our charism!

Fraternally yours in Our Lord,

**Fr. Paul Achandy CMI**

**Prior General**

## **CMI GENERAL PLENARY ASSEMBLY 2019**

**4-8 January 2019, Jerusalem Retreat Centre, Thalore**

### **Report and Final Statements**

CMI General Plenary Assembly (GPA) 2019 was held at Jerusalem Retreat Centre, Thalore, during 4-8 January 2019. Of the eighty-two official delegates from the entire CMI Congregation, eighty-one members attended the entire Plenary Assembly. GPA 2019 had its focus on reviewing the realization of the resolutions and action plans of General Synaxis XXXVII (2014) and to deliberate about the forthcoming General Synaxis XXXVIII (2020).

GPA 2019 began with a Eucharistic celebration presided over by Rev. Fr. Paul Achandy, Prior General, and the members of the General Council team. During the homily, Fr. Prior General invited all the members to see the unique significance of the GPA 2019 as it would set the tone of two major forthcoming programmes such as the

150th death anniversary of Saint Kuriakose Elias Chavara, which will fall during 2020-2021, and the 200th anniversary of the foundation of the CMI Congregation in 2031. As the General Synaxis 2020 will be a springboard to launch a wave of renewal in the Congregation, spanning two general terms, Fr. Prior General invited the members to play their roles well by involving in the deliberations of the GPA as best as they can, relying on the Divine Providence as well as the power of intercession of our Immaculate Mother of Carmel and all our founding fathers and heavenly CMIs, and very specially Saint Kuriakose Elias Chavara.

The reflections and deliberations at GPA were facilitated by input sessions by eminent resource persons like Justice Kurian Joseph, retired Justice of Supreme Court, Fr. Jose Mariadas, Provincial Superior of OIC Navajyoti Province, Fr. Thomas Malipurath SVD, Rector of Divine Word Seminary, Pune, Fr. M.K. George, Provincial Superior of Kerala Jesuit Province, Dr. Valson Thampu, former Principal of St Stephen's College, Delhi and Mr. Romid and Mr. Agarwal, auditors. Rev. Fr Jose Kuriedath, the Provincial of S.H. Province, Kochi presented the amendments made to the CMI constitutions during the last General Synaxis regarding the panel formation and election of the Prior General. A Write Up on the 'Procedure for the Election of the Prior General' was circulated and discussion was held.

The GPA had set "Listen, Discern and Go Forth" as its guiding theme. The assembly spent considerable time in listening to the voice of the community made possible by the feedback from the members of the congregation through the CMI Survey 2018.

Based on the survey, Rev. Fr. Saju Chackalackal listed out the possible vision statements and orientations around which there was a general agreement during a core group meeting last evening. After a quick brainstorming in the general assembly, a near-unanimity emerged around the following proposals as vision statement and orientations for the next General Synaxis in 2020:

## **Proposed Vision Statement and Orientations for CMI GENERAL SYNAXIS XXXVIII (2020)**

Vision Statement: “Renewed CMIs beyond Borders” OR “Renewed CMIs to the Peripheries” (to be finalized by the Lineamenta committee)

### **Orientations**

1. Interiority for Faith Experience and Community Witness after Saint Chavara
2. Pursuing Excellence for Enlightening Empowerment
3. Compassionate Love for the Poor and the Marginalized
4. Holistic Accompanying of Children, Youth, and Families
5. Mission with an Inclusive and Universal Vision
6. Fostering Justice, Peace, and Progress
7. Serving and Conserving Our ‘Common Home’
8. Promoting Digital Media and Networked World for Missio Dei

After the twin exercises of listening and discerning, the assembly formulated following statements setting the tone of our discourse and course of action for the days ahead.

### **Final Statements**

1. Our first fathers were priests of high spiritual and social standing, who embraced the state of religious life in order to be more fully committed to the Lord and the people. Living our committed life in the community, therefore, should remain a treasured patrimony to be cherished and fostered. As we wholeheartedly embrace new opportunities of Missio Dei to the already evangelized as well as *ad gentes*, our community bond and contemplative dimension in spiritual life should remain our chief sources of strength.
2. The CMI Survey 2018 shows that a wide majority of our members cherish our community life as our great strength. We need to be aware, however, that worldly values of individual before society, luxurious living, power-for-profit, etc. grow in strength all around us. This becomes, then, our duty to steadfastly protect our communitarian charism and be on our guard against temptations of divisive thinking and individualism.



3. The Church and the society acknowledge and esteem the extent of our presence in India and across the globe and the pioneering roles the generations of our members have played in diverse fields. We are expected to play lead roles in addressing the newly evolving challenges too. This behooves us to enhance our spiritual, intellectual and pastoral competence and become effective missionaries of the Good News of the Lord.
4. Our programmes and emphases in formation, starting from its initial stages and continuing to stages beyond ordination, should reflect our quest for excellence and competence. It is incumbent upon the congregation to take special initiatives to keep our members theologically and pastorally updated.
5. Proactive steps may be taken to inculcate in our youngsters an aptitude for serious intellectual pursuit and cultivating reading and writing skills. This shall be an orientation that remains constant all throughout right from the earliest stage of our formation.
6. Our true role in the field of education, social apostolate, etc. is to be animators, which requires clarity in vision, excellence in skills and generosity in commitment. It is animation that shall give a missionary character to our ministry of teaching, administration, management, etc.
7. Our high profile in the ministry of education gives us a unique privilege as well as an obligation to envision a uniquely distinct CMI contribution and realize it through our widely networked institutions.
8. In the recent years, the apostolate of formation has assumed greater focus. There are, however, areas to be addressed to, like training more of our young members to be competent formators, especially for the early stages of formation.
9. Novitiates are expected to be nurseries where young candidates pick up an aptitude for the rigors and contemplative dimension of religious life. Too many activities in the novitiates can work against the envisaged goals at the stage of formation and shall, therefore, be avoided.
10. A close accompaniment of the young candidates by their formators has come to be seen as foremost positive factor in effective formation.

Hence we need to create an environment that favours this through steps like preparing formators with the right aptitude and skills, avoiding burdening them with too many responsibilities, etc.

11. In the face of the rapid changes in our society seriously affecting the value-systems and life-orientations of the younger generation, vocation promotion has become a very challenging ministry. Therefore, this ministry shall be given greater focus to help our community identify and groom the young candidates with right motivation.

12. We acknowledge Samanvaya's unique role in forming our youngsters in missionary and contextual orientation. The problem of students in Samanvaya not being awarded a degree in theology may be addressed urgently.

13. In view of the difficulties we face in training our native African scholastics in India, it is suggested that we consider starting a seminary for philosophical formation in Africa for our students. However, efforts shall be continued to overcome the hurdles in bringing the native-African students for formation in Dharmaram as this will help their better integration with our congregation and creating a more global attitude of our community.

14. Ongoing formation is an area that calls for special attention. Right mechanism may be created for the updating of our members in matters of theology, teachings of the Church, emerging pastoral challenges and skills, etc.

15. In view of growing number of our members opting to serve in territories like North East India, and countries abroad, where we are venturing in to for the first time, opening a mission secretariat at the general level may be considered. Such a secretariat shall aim at providing inputs to the new missionaries regarding the culture, language, civil rules, etc. of the mission territories. Equipping Poornodaya Mission Training Centre and DVK for this purpose may also remain options for this purpose.

16. DVK may be asked to open a department of missiology in collaboration with Samanvaya in order to give a mission orientation to our new generation.

17. We cherish our Syro-Malabar heritage and being its torchbearers has been a charism of our congregation. Our charism also reflects the unique role of leadership our saintly founder Kuriakose Chavara played as an agent of unity and collaboration among the various Rites and Churches.

18. We acknowledge that our congregation with its inherent advantages has an undeniable responsibility towards the care of migrants from North India living in Kerala in large numbers.

19. Our recent initiatives in global mission have come to be widely applauded. As our focus on global mission grows further, we shall aim at enriching the Church with a uniquely CMI-style of mission. The pastoral humility and availability of our members and evangelizing through our community witness, etc. have the potential to become the lead characteristics of our mission.

20. Latin America and Africa have opened before us very fertile pastures for an evangelizing mission. Our ventures so far have met with success. This encourages us to invest more of our resources, both personnel and others, in new territories of the continents that beckon us.

21. Our forays into the territories across the globe also present new challenges before us like conscientizing our missionaries about issues like abuse of the minors and women, victimization of missionaries by vested interests, disintegration of family structures, etc. We need to devise programmes and mechanisms at the central level to address them and equip our members to face them.

22. Over-institutionalization invariably results in charism taking a backseat. We need to strike a healthy balance between starting new institutions and safeguarding our religious charism.

23. Inter-provincial initiatives in missions have received a wide reception in our congregation. We need to find new ways of taking this momentum forward.

24. While taking financial loans may be unavoidable in some instances for the healthy growth of our institutions, it is worrying to see that a

‘loan-culture’ has come to grip our congregation. Unless arrested with timely measures, it can devalue our witnessing potentials.

25. Internal auditing is a good safeguard our congregation has devised to monitor our financial transparency and accountability. In order to make it more effective, steps like roping in professionals in the field may be considered.

26. Our social apostolate requires a paradigm shift, where we need to move from a ‘charitable activities model’ to ‘empowering the powerless model.’

27. Similarly, our ministry of education deserves a paradigm shift from ‘education for information’ to ‘education for formation and transformation.’

28. We shall be on our guard against the temptation of favouring income-generating ministries and promote more of our members to embrace the ministry for the people in the peripheries.

29. Our initiative of spending 10% of our income exclusively for social apostolate has become an accepted practice. It is time now to build up further on this and render our congregation a compassionate face.

30. There is a general perception that our educational institutions are elitist and exclusively serving the rich. Keeping in mind that the poor were the privileged recipients of our Lord’s message, we need to grow in social sensitivity and make our lives and institutions hospitable to the poor and less privileged.

31. As ministers of the Lord beyond the borders, CMIs have the privileged obligation to bring the message of peace and harmony to our country as it faces an unprecedented onslaught from fundamentalist and communal forces.

32. In view of our high profile presence in the field of education, there is a general expectation and we have the necessary potential to come up with an education-model attuned to Indian culture and challenges of intolerance and materialism, etc.

33. Responding to the signs of the times and heeding to the call of Pope Francis, we should consider serving and conserving the earth as

a God-willed ministry. Our campuses with our institutions shall become trend-setting paradigms in this area.

34. Our members have, by and large, received the concept of spiritual auditing positively. Hence this may be pursued further to help our members and communities grow in religious and spiritual discipline and further enhance the spiritual charism of the congregation.

35. Apostolate of the renewal of the families is a charism that has been bequeathed to us by our saintly founder. Hence it becomes a foundational obligation for us to be alive to the manifold crises afflicting our families, like alcoholism, drug addiction, materialism, desertion of Catholic faith, abuse of women and children, etc. and formulate responses.

36. Truthful to the Chavara-legacy of family apostolate, emancipation of younger generation through education and spiritual and moral regeneration through the apostolate of communication media, we have to creatively and innovatively address the problems our youth face, like mobile addiction, pornography, use of drugs, disenchantment with the family and traditions, disillusionment with the Church, etc.

37. It is desirable to think of coming up with a new publication of slightly modified version of CMISSION to reach out to the families in tune with Chavara charism of family apostolate.

38. We will do well to evolve new dynamics in the conducting of our elections to the offices in our Congregation. It is being recommended that we spend at least a day in silence and prayer before electing the new office bearers for our Congregation in the next general and provincial synaxes.

39. We need to augment our presence in the electronic and print media to reach the Lord's message to a wider audience effectively. It is desirable, in this context, to consider preparing a few members to play the role of PRO for the Congregation.

**Fr. George Kulangara CMI**

**Fr. Tomy Kattampilly CMI**

**Secretaries, GPA 2019**

***Session I: Keynote Address by Justice Kurian Joseph***

In his keynote address, Justice Kurian Joseph said that in the context of the heterogeneous nature of the Church in Kerala and in India, CMIs should be prepared to go out from the comfort zones to comfort others. A religious should not be satisfied with living in history, but he should be creating history. St. Chavara was able to see God as his Father as well as Father of all and so he felt obliged to devote all his energies to liberate people from poverty and inequality of slavery, lack of space and discrimination to women, etc.

St. Chavara considered education only as a tool for transformation and it was not meant only for imparting information. Now education has become a hub to impart mere information where students are made competent to compete with. The education should be aimed at making good family men, social workers, responsible leaders etc.

The document of the General Plenary Assembly is titled as Listen, Discern and Go forth into the future. He looked at this statement based on the Gospel values found in the preamble of the Indian Constitution: Justice, Liberty, Equality and Fraternity.

The CMIs need to go out and build up community not only for religious harmony but for building up a just society.

He listed the duties of a pastor as following:

- ◆ Bring people to Christ
- ◆ Bring them back to Christ
- ◆ Sustain them in Christ
- ◆ Take Christ to them

The purpose of evangelization is not to make devotees of Christ but to make them disciples of Christ. The role of a religious is to take Christ out and help others to meet Christ. Social work, work through NGOs, educational ministry, etc. should become the public face of the lived charism.

Then he turned the attention of the audience to the problems faced by the families in Kerala. The parents are not very much concerned about how their children grow and what they become, but

how much they would earn in future! Because of this derailed focus, many children get addicted to liquor and drugs. There are many other bad habits as accompaniments to these addictions.

We have a prophetic role but they should not be reactive but proactive. We should propagate only what we practice.

St. Chavara was committed to the least, lost and last. So the least, the lost and the last should always have a space in our heart and mission.

### **MAKE PEOPLE DISCIPLES OF JESUS**

***[This is a write up based on the opening address given by Justice Kurian Joseph on 4 January. This is prepared by Fr. Jacob Peenickaparambil CMI]***

“Becoming a disciple of Jesus is a difficult task whereas becoming a devotee is easy. Our call as religious is to become disciples and make people disciples of Jesus”, said Shri. Kurian Joseph, retired justice of Supreme Court of India while addressing a gathering of the members of the Congregation of Carmelites of Mary Immaculate (CMI) on January 4, 2018. Becoming a disciple of Jesus requires purifying the heart and practising the values of Jesus, he added. What many retreat centres are doing now is making people devotees and many devotees need not become disciples, he observed. He even referred to his experience at a retreat centre. When the retreat preacher declared that he had a vision that people got healing, many participants of the retreat came forward and testified the healing they experienced like relief from headache, backache etc. Then a bishop who was a participant of the retreat came forward and said, “I had a vision that ten persons sitting here are ready to give financial support to ten poor women for their marriage.” Unfortunately nobody came forward to say, “I am one among them”.

Justice Kurian Joseph appealed to the CMIs to ask themselves, “If St. Kuriakose Chavara were alive today what he would do?” St. Chavara was a person who lived in the history, but he created history. We all live in history, but we are called by God to create history. The



Charism of St. Chavara is a foundation. Any foundation is meant for building a super structure on it. General Plenary Assembly is an occasion to revisit, reflect and radicalize the charism of the founder for the future. The CMIs are called to build on the foundation laid by St. Chavara by liberating people from slavery, poverty and inequality, particularly with regard to women. This demands “going out the comfort zones to give comfort to the people”.

We are called to take Christ to the people. How do we do it? It is to be done primarily by living the values of Jesus authentically. Article 25 of the Indian Constitution gives every citizen of India the right to profess, practice and propagate the faith of one’s choice. Without practicing the faith propagation of faith becomes sham. People should be able to meet Jesus in us. Our institutions are the public face of our lived charism. Are our institutions imparting the values of Justice, Equality, Freedom and Brotherhood? “In order to take Christ to the people we have to become prophets”, said Justice Kurian Joseph. Prophet is a person who has the inner strength to question and correct others. He is the one who knows the way, goes the way and shows the way. “The three requirements to become a prophet are knowledge, conviction and rectitude”, Justice Kurian added.

Justice Kurian in his talk mentioned some priority areas where the CMIs have to focus in the process of making people disciples of Jesus. According to Justice Kurian, for St. Chavara education was a tool for forming the students for social transformation. Today education has become mainly a means for imparting knowledge to make the students competent to compete with others. Making money has become the top priority of many who are educated. “Are we really forming the students to become responsible family members, responsible citizens and responsible leaders?” asked Justice Kurian Joseph.

Another focus area of the CMI Congregation should be promoting the values of the Indian Constitution which are nothing but the Gospel values: Justice, Liberty, Equality and Fraternity. Justice Kurian Joseph warned that in the present context of India serious

attempts are being made to convert India into a Hindu Rashtra based on Hindutva. He said that Hindutva is entirely different from Hinduism which is inclusive and embracing all. On the contrary Hindutva is an exclusive political agenda which does not allow anyone to come in or go out of the Hindutva fold.

Against this backdrop building inter-religious harmony is an important task for all Christians. “Elements of truth and element of light are found in all religions”, Said Justice Kurian. “Are we prepared to build and strengthen an inter-religious society”, he asked. In the context of India we are called to build communities based on values enshrined in the preamble of the Indian Constitution. They are indeed, the Gospel values.

Another focus area of the CMIs should be reforming the families, especially Christian families. A culture of liquor is damaging the families. A clarion call for us today is to work against the culture of liquor and drugs. They are serious blocks in building a society based on the kingdom values. The families are losing the gospel values. The parents are mainly concerned about the achievements of their sons and daughters. They want their children to make money and not earn money. When making money becomes the goal, means for making money are compromised, but earning money requires adopting means that are morally and ethically right.

I reflected over the views shared by Justice Kurian Joseph in the context of India and the mission of CMI Congregation. Any organization to be relevant has to respond creatively to the challenges. One of the greatest challenge facing India today is Hindutva, a fascist, exclusive, divisive ideology that is diametrically opposed to the Kingdom values as well as the values enshrined in the preamble of Indian constitution. More and more Hindus are being persuaded to join or support the Hindutva ideology. The global scenario is not entirely different from the Indian situation. Right wing political parties that support exclusive ideologies are gaining momentum in various parts of the world, particularly in Europe.

Against this backdrop building inclusive and harmonious communities based on the Kingdom values should be the focus of the mission of our congregation. The thousands of students studying in our schools, especially the Hindu students are being brainwashed through the social media by the Hindutva forces. We who runs the schools have a great responsibility to inculcate in these students the Kingdom values. When people practice the Kingdom values as result of our efforts we are making them disciples of Jesus. Hence the focus of our evangelization whether it is in India or abroad should be building communities based on the values of Jesus. The Catholic communities are to be empowered to become role models in living the values of the Jesus.

***[After giving the Opening Address to the Plenary Assembly on 4 January, Justice Kurian Joseph sent to Fr. Prior General on 6 January, a WhatsApp voice message in Malayalam, which he termed a Spirit-inspired message he strongly felt within. This is a translation of his message.]***

For the last two days, during my prayer, I have felt strongly moved by the Spirit to tell you three points. So I thought, I will share them with you as a WhatsApp voice message. I hope and wish that you will find it useful in your discussions.

Father, all my points are related to an event that finds mention in all the four Gospels, namely, the event of the multiplication of the bread. I would like to share with you two ideas on this: First, it was for the sheep without a shepherd that Jesus felt compassion. This means that the Biblical concept of compassion concerns the shepherdless, uncared for sheep. But most of our ministries cater to sheep that already have shepherds. Our call is to go to the margins where we can find the shepherdless sheep. ‘Shepherdless sheep’ means the most unfortunate and the most hopeless (*gathiyariyathathavarum, gatiyillathathavarum*). Our ministries, however, are directed to people, who are rather well off both in terms of means of access to resources

and access to resources. We should know that the will of our Lord for us is to move to the peripheries and to serve the people there.

Secondly, it was the left over bread that the disciples were asked to collect. The Lord had not told them to keep what was necessary for them and then distribute the rest among the people. During the Year of Mercy, I had suggested to the members of a particular congregation to try clearing all their accounts and start the year living depending exclusively on God's providence. Our resources were originally entrusted to us by the Lord for distribution among the hungry. We are entitled to store only what remains after having distributed among the needy. If we are sincere, we cannot make a claim that our accumulated resources are from the left over collected. So let us try asking our houses, provinces and the whole congregation itself to begin a new liturgical year or a financial year with nothing in our bank accounts, and try living in total dependence on the Lord's providence. Let this be an experiment in living in God's providence. Saint Chavara did not bother to ensure an assured capital. He lived from trusting in the providence alone. But we have secure deposits both in our bank accounts and in our hands. Let us dispose of those deposits and live from God's providence. Only then we can say that our resources are what has remained of the Lord's grant after we have passed on to the needy from it.

In fact, according to the directives from the Income Tax department, we are not supposed to transfer our profits from our enterprises to the following year beyond a prescribed percentage. I know from my own experience, however, that we skillfully manage our accounts to create wealth. Actually there is no difference between the law of the land and the mind of the Gospel. It is time to venture on a movement or a revolution of living from providence alone. That will be a way of our imbibing the spirit of the Gospels. Is it not such a revolution that the Lord expects from us today?

Thirdly, people today no longer see our acts of charity as acts of compassion. They only see them as gestures of sympathy. People

only think that we share a tiny bit of what we have, and not that we are passing on to them what the Lord is giving us in his providence. Ideally we should be only instruments in the Lord's hands dutifully passing on the needy what he gives. But the truth is that our acts of charity today lack credibility.

I remember, we used to organize stylish meetings in stylish settings as part of Save a Family scheme. Late Frs. Kandathil and Mampilly used to tell me that the poor people who would come to such places and receive meager amounts of money as help from us would go back with a contemptuous impression about us or outrightly cursing us. None of them returned home thanking the Lord for helping them through Save a Family. The single most reason for this is that we lack credibility. To be credible, there should be harmony between what we live and what we preach. It would be nothing but cheap-rated spirituality to understand charity as sharing a bit from our abundance.

So our call today, I think, is to return to the Biblical model of compassion, where we need to understand ourselves as mere instruments in the Lord's hands, passing on to people what the Lord generously bestows on us. What we share with the people is not what we own. In fact, we own nothing. We have with us only what the Lord has given us gratuitously.

Dear Reverend Father General, I would like you to share these points with our Fathers in the Plenary Assembly. In fact, the Lord had taken away my sleep for the last two nights persistently questioning me why I did not share these points with you.

***Session II: Input on Religious Life, Formation and Religious Administration by***

***Fr. Jose Mariadas OIC***

Fr. Mariadas took off saying that the strengths and weaknesses of the CMI community are very well articulated in the preparatory document of the plenary. What is holding us back to realize our goals? He said that he was speaking from the background of celebrating the

centenary of the reunion of the Malankara community. The contribution of the CMI in the reunion and later in grooming the Malankara community was unique and he expressed his gratitude for the same. The OICs are looking to the CMI congregation for leadership and inspiration.

Listing out the problems, he said that it is a fact that we fail a lot to act according to the needs to the time. The problem is that we have the skill and we know how to do a particular thing; however we are lacking the virtue of what to do today.

The hindrances are the following:

1. *We have excellent coherent arguments which are not true:* We have a lot of arguments, which may be very convincing but not true. Truth is coherent but everything coherent is not true. He narrated the example of starting educational institutions for financially supporting the formation program; but it would invariably turn out that after investing and re-investing in the physical infrastructure development of the school, no fund would be available for the original purpose of supporting the formation expenses! Instead of formulating coherent arguments, what is required, therefore, is to focus on the ideals. To realize that goal, one must do a lot of sacrifices and reorder many of our current priorities.

2. *We have a lot of pretension:* There is a tendency to get addicted to pretensions. It doesn't mean that everything is bad. There is a reluctance to accept the failures among the members. For example, whenever we face criticism from outside, the first tendency is likely to condemn them as arising out of jealousy at our success; and, when the criticism is from within, they would be set aside as nothing more than simple nuisances. This kind of pretension leads to the undoing of our mission.

3. *We make a lot of compromises:* Pretention leads to compromising. For example, in order to solve the problem of lack of prayer in the community, we started prayer houses; however it is not a solution to the real problem. We are not addressing the real problem but finding compromises. There is no wholehearted commitment but only a

halfhearted commitment. There needs to be an introspection about whether our commitment is to the service of the Church and the people.

4. *We mix up things*: We target success at the expense of faithfulness. We turn out to be efficient but we fail to be effective. The religious should be able to accept loss with dignity. They should be able to accept failure; however, people from the secular field may not be able to accept it.

Reminding the assembly that the unique standing the CMI had in the society was because of the leadership it provided, he exhorted the congregation to re-take the leadership role. He suggested following solutions:

*Leadership is expected from CMIs especially in the field of:*

1. *Leadership in solving the Problems Faced by the Youngsters*: There has been so far a reluctance from the CMI congregation to acknowledge the issue and to start some movements to address them.
2. *Brand out and spread out*: In order to survive and remain in robust health, the congregation should be daring to go out and leap into the challenges of the time.
3. *The need of giving Leadership in the field of Media*: It is the media that play the most influence in influencing and molding people's imagination and thoughts today. Unfortunately, CMIs are nowhere a lead-player in in the field.
4. *Spiritual leadership is expected from CMIs*: The real spiritual leadership consists in being connected to the real lives of people and accompanying them as true pastors in their varied problems and crises in families and society.
5. *Intellectual Resources are to be properly made useful for the general public*: The CMI has produced a surprising number of intellectual giants and they generally remain underperforming, having chosen to confine themselves to their institutions.
6. *The success should not be the only purpose*: The criterion to judge ourselves should not be our success, but our faithfulness to our charism and the Lord's call.



## **Presentation of Reports from Group Discussion I**

***1. Our mission as individuals, communities and institutions should be unique enough to be "insubstitutionable." Do you share the general perception that we have become like any other agency in the society today? If not, what is our uniqueness today?***

- All the members of the congregation need to be sensitized on the urgency of Global mission.
- Give advance preparation to those who go for global mission in the areas of language, liturgy, culture and tradition of the place where they go.
- What is more important is our willingness to take up any hardships in the mission.
- Our congregation is now passing through a crucial time, for we are receiving invitations from numerous bishops from global mission context.
- Let us be aware that to whichever mission we go, we are serving the universal Church; hence the issue of Rite need not be a hurdle.
- Let us remember that St. Chavara has bequeathed to us the tradition of serving both Latin and Syrian Church.

***2. Chavara's education legacy is 'education as a tool for transformation of persons and communities.' Is our education ministry today really transformative, rather than merely doling out information?***

- We should admit that we are almost oversaturated with institutions in the Kerala context.

Hence we should be ready for investing elsewhere in the global mission.

- We can also think of getting the service of talented, committed and faithful Christian laity in running our institutions, thus to reduce our personnel assigned to institutions so that we can turn our attention to ministries of the word and work of evangelization.
- In this matter we can think of activating and encouraging the concept of ACMI.
- We should be ready to open our institutional facility to others.
- Resource sharing between institutions should be enhanced.

• We should reconsider some of the provisions regarding financial administration of canonical houses so that the central authority can effectively intervene.

***3. If we do not lead, we are destined to perish. How should we form our next generation today so that we can look with hope towards the future?***

• Our seminary formation, especially Dharmaram formation.

At Dharmaram, we are equipped to rise above all sorts of cultural, parochial or communal considerations. A very universal, all embracing formation is imparted to appreciate other viewpoints, cultures, religions and mentalities. This is done not only through classes but also through different inter-cultural, inter-religious and inter- seminary events.

Such a formation imparted at Dharmaram, Darsana and Samanvaya, etc. enable us to be open to take up work in any area of needs, in keeping with the original ideal of doing all that meets the eye – kannilkanda nanmakal

• In welcoming visitors and offering them hospitality we have a glorious tradition, which we are carrying forward faithfully. We make sure that our guests are well taken care of.

• We have a very noble tradition of giving as much care for our elderly and sick members.

• Our educational institutions receive a high rating from assessing agencies as well as the general public.

• We are acclaimed by people as efficient /excellent managers and administrators.

• From the level of being administrators and managers we can easily grow to be good educationists if we can truly imbibe and personize the ideals, zeal and the discipline of Saint Chavara and put in a little more hard work with greater focus and passion.

• Practical experience shows that our members are talented in giving speeches and retreats and conducting animation programmes. If the community can identify and encourage such talents, our Congregation will be able to give unique contributions to the Church and society.

- The amount of freedom we have is very unique.

***4. It is easy to foster a spirituality of devotion and piety among people. It is lot more difficult to make people pure. How can we be more pastorally effective today?***

- Devotion and piety may lead a person and families to transformation. Prayer, Bible study, family visit, follow up, etc. may make people pure. For example, owner of Josco Jewellery who comes to Jerusalem Retreat Centre every Sunday spends one-hour daily for Bible reading and personal prayer. His social awareness from personal and prayer inspired him to donate crores of Rupees to flood relief funds and other social projects.

- Devotion to Blessed Mother and annual procession in Brazil help hundreds thousands of people for spiritual renewal and family reunion.

***5. The right way to evaluate the efficacy of our life is to ask NOT how much comfortable it makes us feel about ourselves, BUT how much comfort it renders to our stakeholders. In this perspective, where do we really stand today?***

- Our stakeholders should have the freedom to approach us and we should be available for them to have personal and spiritual guidance. Our institutions also should be open to the people near and far for spiritual and social enrichments. Christmas celebration in our institutions, Ayalkoottangal, etc. are the means to provide comfortable ambience to the public.

***6. Chavara not only lived in history, but made history. How can we make our life more radical so that we can leave a better impact on the society?***

- Vision and mission of Chavara should be revisited today. Family apostolate, frontier ministry, education ministry, etc. should be radically and prophetically extended to the people whom we serve according to the needs of the time.

***7. St. Chavara's charism was to liberate the least, lost and the last. In the present time, do they find a suitable place in our mission?***

- We are able to live St. Chavara's charism in and through our various apostolates in the present times. The latest example is the Kerala flood relief works, especially through sharing our resources.
- Charism for standing with the least, lost and last can be an issue when it comes to our educational ministry. It is a fact that changes cannot be brought about overnight. We need to have policy level consensus and then community level consensus and support to implement provisions for the least, lost and last in educational institutions.
- We need more positive and creative discussions.
- Positive and attitudinal change from the part of the people like principals etc. can bring about a lot of positive result.
- Rather than taking recourse to constitutional or legal limitations, the concerned people in educations should show generosity and willingly share our resources with the people.
- Going beyond 5% or 10%, we should be able to create an atmosphere where anyone who is interested to study is given an opportunity in our institutions.

#### *Suggestions*

- It seems that among the plenary members there are less members from educational field, therefore it is important to conscientize them with these concerns in the respective meetings.
- Like spiritual audit, some sort of auditing at education institutions are needed to share the liberative charism of St. Chavara by the major superiors.
- It would be ideal if there is model data available for education auditing in our institutions.
- It is good to have a better word for spiritual auditing.

#### ***8. Are we able to live our prophetic call in a proactive manner, which can bring solutions, rather than a reactive manner, which will complicate the situation?***

- All agree that we should develop and live a proactive prophetic call: It is always there in our Ashram ministry, frontier ministry, digital ministry etc.

- Some may catch up with it well. It depends very much on personal charism. Some may not be very much successful.
- We must motivate and promote more and more members who have the real personal charism.
- At school levels we may be able to identify and train teachers to take up proactive apostolates like family apostolate.
- We should train ourselves to be more proactive and not reactive to offer solutions for various situations.

#### *Suggestions*

- It is good that General Plenary Assembly issue statements to motivate and inspire members on how to be more proactive in the present times.
- How to re-orientate our life and mission so that people not merely see Christ in our institutions but meet Christ in our Institutions.
- We need to re-orientate our life and mission through our witness.
- By having good relationship with parents in the context of education institutions.

#### ***9. What are your suggestions for effectively introducing Spiritual Auditing in our Congregation?***

- Even though there was resistance initially regarding spiritual auditing, it has a positive impact in the congregation. Therefore, monitoring and follow up of spiritual exercises once a year is necessary.
- A format for the spiritual auditing was given by one of the Provincials to the members, which was found to be very effective.
- A good format for the spiritual auditing shall be prepared according to the stages of formation and a separate one for the fathers at the General level. It will be a reminder for the members in the midst of their active apostolate.
- Provincial in collaboration with the local superior has to animate the members to be regular in spiritual practices.
- Organize one or two common annual retreats for the members in the province to participate.
- Zonal gathering should be used as a platform for confessions and evaluations of spiritual practices.

- It is also good to communicate the positive resolutions taken and their implementation by the members to the major superiors.
- Along with spiritual auditing, it is also necessary to emphasize on the self-responsibility of the members regarding spiritual life
- Some members are of the opinion that Quality is more important than the quantity of the spiritual exercises.

***10. How can we re-orientate our life and mission so that people do not merely SEE Christ in our institutions, but MEET Christ in them?***

- We shall endeavor to create social sensitivity in our students by helping them become aware of the inequality existing in our society.
- Students shall be taken to actual fields to provide them with direct experience of economic imbalances and social injustices.
- We can impart such values better through contact and relationship with students.
- The exemplary life of the principals and staff is very important in this regard. Our members shall be role models in establishing and maintaining good relationship with staff and the parent community. Home visits done properly can help a lot. Our members serving in the schools are professionally trained. They must also be equipped with good practices and policies executed in other institutions of our congregation.
- Our members should avoid administrative arrogance and be gentle and humane even towards the least important employee in our institutions.
- They must definitely take a few classes daily to maintain good relationship with students and should not remain as mere administrators.
- CMIs need to play an active role in the field of media.
- Our members must be trained and equipped to take up this ministry.

***11. Are we sensitive enough to the problems like addiction to drugs and alcohol that afflict our families today? How should we see our call today?***

- Develop a team in the province in collaboration with experts in the society to give leadership in creating awareness of negative impacts

of addictions among the students in our own institutions as well as educational institutions of others.

- Appoint counsellors in the schools and give personal counselling.
- Network the counselling centres of CMIs in different provinces to evolve a system to give leadership to the Kerala society in dealing with the addictions.
- Frequent transfers of the fathers affect the bonding with the students therefore, identify the students through teachers and peer groups and give guidance and counselling to the affected students
- Give awareness and guidance to the parents of our educational institutions.

***12. Do our communities and institutions foster strengthening the bond between people of different religions, ideologies etc.?***

- Avoid creating prejudices about other religions, promote common celebrations of other religions, reach out to the followers of others religions during their festivals, open our institutions and make available our facilities for the elders and gathering of inter-religious groups in the locality.
- Strengthen the bond between followers of other religions by organizing people of good will and participating in resident associations of the local area.
- The attitude of self-sufficiency and the power of our institutions have distanced people who were initially with us. Therefore, we need to practice the idea of extended communities that was discussed in different General Synaxes.
- In the context of strong charismatic prayer groups in Kerala, it is good to have theological clarity regarding our relationship with the followers of other religions. DVK can take the initiative for it.
- Make use of our educational institutions to foster relationship with other religions and to exhibit and promote constitutional values.

***13. Many Religious congregations look up to the CMIs to show them the way. How can we recapture a leadership role today?***

- Live an authentic religious life witnessing to our faith in Jesus and let others see our life and learn.



- Our thrust in global mission is an area of leadership that we give to others.
- We need to give innovative leadership like DREAMS organized by Fr Lijo Pathickal,
- We need to change the present image of CMI as corporate agents by taking up leadership roles in our traditional ministries like retreat preaching, print media, etc. and also should go beyond them according to the need of the time.
- Chavara Cultural Centre in Ernakulam and other cultural centres of the provinces of Kerala can take leadership in some areas of the problems that affect the society of Kerala.

***14. What are the practical proposals to train our members in meditation and contemplation prayer?***

- Teach to appreciate silence from aspirancy onwards. We may reduce emphasis on reciting orally and give importance to silence. Train properly during the novitiate, especially in Carmelite methods, Chavara mediation methods and train to steadily practice any one method. Help may be sought from experts in Carmelite spirituality – follow it up from novitiate and carrying it on to later stages of formation. Foster the habits of reading and writing down reflections. There is a need of training even the young novice masters.
- Trend of getting up and going out after prayer at the beginning of mediation should be stopped. Seniors spending time in mediation can be a real motivation and therefore youngsters may be taken to places like Kakkadampoil, where strict silence and mediation are practiced. Ambience is also important. Create awareness about the benefits of meditation.

***15. Are we ready to make a decision on a “gadgets-free time during our community prayers and meetings (including common recreation)?***

- All agreed to this. However during recreation, restricted use of gadgets may be allowed. But definitely not during sharing time at the end of the recreation.

***16. How can we motivate our educators to be closely involved in the initial formation of our candidates?***

- Formation is not an enterprise of the rector alone. Provincial must see that educators are also involved in the process. Their involvement must be solicited for sessions and classes. Formation is thus a collaborative process. Educators may be trained to this effect. As educators are dealing with same age group members, their help will be valuable. They shall give feedback to the rectors regarding our aspirants in the schools.
- Short-term formation course for educators is to be promoted.

***17. Today we face problems like indifference of the members, which is affecting involvement in the community and ministry.***

- Members are ready to perform but not effective. So there is a need to train our members in leadership qualities.
- Integral leadership is to be promoted for the next generation.
- Skill development needs to be promoted based on the aptitude of the members in the areas like family counseling, agriculture, nature protection and so on.
- Rather than focusing on success, they should be trained to be faithful in the ministry.
- There is a need to encourage personal vision with future-oriented ministry.
- Make them read biographies of great leaders.
- Our members are to be trained to use social media positively to promote Gospel values.

***18. Have we been able to make our presence felt in the family ministry, frontier ministry, youth ministry, spiritual animation, intellectual involvement, etc.? What is it that keeps us back today from taking plunge to new frontiers?***

- Family counselling is the necessity of the time; so our members are to be trained for the same.
- We do have access to families through the students of our schools.
- Frontier ministry is a charism, which can be carried out by members having a passion for it.

- During formation period exposure is to be given in this area, which can be nurtured later on.
- We need to take initiative in youth ministry by training our members for the same.
- Encourage and promote ministries, like Jesus Youth.

***Session III: Input on Evangelization and Pastoral Ministry by  
Fr. Thomas Malipurath SVD***

Fr. Malipurath started with an African story. People in a village were very happy because everything was going fine. But they were also sad about the phenomenon of death. They sent delegations to God for a solution to the problem of death. God granted them what they requested. God took away death from the world. To celebrate this, they tried to kill a cow for a festal meal but the cow would not die. They then tried to kill some small animals but they too would not die. They tried with some birds, yet there was no success. He then related this story with the prayer, ‘Give me the courage to change the things that I can, the patience to accept the things that I cannot change and the wisdom to know the difference.’

He claimed to present his paper as an outsider making observation on the document of the General Synaxis 37. The identified context is relevant since it was the context of the canonization of two Carmelites (St. Kuriakose Elias Chavara and Euphrasia). It is to be considered as an opportune time, “kairos” moment of the congregation for introspection and updating.

The four thrusts of the synaxis 37 were presented and he made a reflection on the same. He reiterated the significance of the community in the life and mission of the members as religious because community-witnessing has always been at the heart of Christian mission. Team-work and networking are crucially significant in today’s world. When we are personally and collectively strengthened in our spiritual and community life, we would experience a metanoia (conversion), leading us to a radical commitment, as individuals and communities, to care for and share our resources.

The concern and commitment to the renewal of the family is to be followed as a charism inherited from St. Chavara. It was a striking characteristic of the life and mission of St. Chavara and articulated in his Chavarul.

The prophetic dimension of religious life is to be realized by taking innovative steps and corrective role in the Church. An introspection is needed whether our proclamation, life and witness are credible prophetic signs or have become countersigns.

Proclamation of the Kingdom of God is to be done in a dialogical and liberative way. The Church has to exist among all people as a sign, sacrament and instrument of the Kingdom of God. Church is a symbol. The charism is sidelined as our institutional preoccupations get the upper hand. Professionalism is good but it also brings danger. Malaise of institutional concerns can overpower religious charism. What is the extent of the scope we attach to global mission?

Are we limiting its scope to mere geographic extension (countries of Africa, Latin America and parts of Asia outside India)?, or do we take into consideration the emerging idea of an inclusive “Missio Dei” (=God’s mission?)

He also commented on a couple of weaknesses of the document: there are only very few references to the Scripture and Church teachings on mission; there is no mention of the significance of the congregation’s name, ‘Carmelites of Mary Immaculate;’ there are only passing mentions about the three foundational dimensions of the congregation’s legacy: Oriental, Indian, and Carmelite, but no deeper dwelling on their implications.

The generation that the pastors of today are called to serve is a particular type. They can be called as Epic Generation: Experience, Participatory, Image-driven and ..... millennious generation, Post Modernists etc. Social platforms are influencing the youth a lot. Such issues cannot be tackled by legislation.

Then he presented a model of Christian mission. The terms used by the present missionaries should be acceptable to the people.

It is not fare to define mission as civilizing the uncivilized heathen lands, getting the baptismal water poured over the people, saving souls, conquering lands for Christ, etc.

The expression *Missio ad gentes* is to be converted into *inter gentes, cum gentibus*.

Jesus' mission should become our mission. The identity is that we are disciples of Jesus. Jesus' central theme was Kingdom of God. His preaching was new as for him power was not the key to liberation in the Kingdom. The only liberating force was love, the Abba experience.

#### **Session IV: Input on Education and Communication Media by Dr. Valson Thampu**

Dr. Thampu started by saying that vision for education is a relevant topic. Vision pertains to future. It is a forward glance. It differs from sight.

While we cannot forget the past, we often fail to look ahead as we allow ourselves to be chewed up by the present. [Unlike the Protestants, the Catholics are good at looking forward]. In the educational apostolate, we often fail to provide visionary leadership because we lack the art of delegating responsibilities. Referring to the story of Jesus' visit to Bethany, he explained the contrasting styles of Martha and Mary. Jesus says only one thing is needed. While Martha busied herself with too many things, Mary just sat down at the Lord's feet and listened. That is what is called vision. Book of Exodus is profoundly relevant to explain this fact further. Humankind is in an exodus predicament. What predicament we are addressing today? Humankind is in a historical journey. History is a story of humankind progressing. Located in the dynamic of exodus, he is basically moving from the land of slavery to the Promised Land. Therefore vision is a necessary thing. There is a promised land. We should not lose the sight of the Promised Land.

Wilderness is only a transit place. Israelites had to leave Egypt in order to travel to the Promised Land. Symbolically the

commandments are given in the wilderness, which is in between the land of slavery and the Promised Land. As religious people we have a problem. We refuse to move from the place we are located. We are refusing to go forward. Everybody knows where to go but nobody wants to go. For us the past becomes glorious. It is our spiritual duty to not allow ourselves to be caught in the past. The relevance of education appears there as it guarantees the promise.

Exodus has a double reference: It is both horizontal and vertical. It is a horizontal journey, as far as it is considered geographically. There is another reference that is vertical, that is, the relationship with the living God. When we are cut off with the metaphysical realities, then we lose the capacity to control physical realities. What present people do is they emphasize one aspect and ignore the other and then life becomes complicated. Very often in our business we lose touch with the vertical. When we lose this vertical intuition, we betray ourselves.

Whenever something happens, then there is a logic behind that. I cannot live in a world, which is driven by random happenings. There are two possibilities in life: one is to accept it as a mechanic reality and the other is to accept it as an organic reality. Life is an inscrutable mystery. No man can read it out. History is organic and it is not mechanic. The events that happened in Exodus will not happen in a mechanical world. Hardheartedness of Pharaoh is a part of mechanical model. Mechanical means, there is endless repetition and there is no breakthrough. Politics is driven by mechanical model and it will have its own oppressions. Organic is always sensitive to the immediate context.

Do we have a concept like Christian education? Do we want to practice it?

We have always excuses. Regulations in the educational system are mechanical and it should not be slavery. Education practiced in the society should be able to respond to the context. We have a

great opportunity. Christian education has a passion for excellence. Pursuit of excellence is spiritual.

God-given mandate is to generate a counter stimulating culture. Pseudo-culture is not the real culture. The Christian idea of education is both ideal and practical. There is not a finished model. We must create spaces for redemptive interventions in the curriculum. Curriculum is only a foundation. Education is for life but sadly, no institution is dealing with it. The teachers are the foremost hindrances to education. Therefore our duty is to preach to the nation through education. One word for vision for education is Life. 'Choose life;' that is the biblical vision.

### **Presentation of Reports from Group Discussions - II**

***1. If we want to transform our students through education, we need to be ready to undergo change in ourselves. What type of a changed person, community and congregation that we can dream of?***

- Working in educational institutions, we should be models of human values, such as honesty, simplicity, understanding, patience, etc. This is important because there are cases where our behavior falls short of this ideal.
- We should be competent both in administration and academic matters.
- We should be competent enough in providing research-based education.
- We should hold high the evangelization ideal in education. It should be expressed in affording sufficient space for the financially poor students by shedding the stigma that we are pro-rich.
- We should be transparent in all transactions.
- Our tendency to be satisfied with administrative roles will have far reaching negative effects. That is why our seminarians are showing less interest in philosophical and theological studies. They know that they are going to be administrators in the future.

***2. What can be some of the practical steps of counter-stimulus we could plan for ourselves in our educational institutions?***

- Fostering interfaith fellowship in schools to sensitize children to respect other religions.
- Take measures to contain the growing drug culture among children.
- Educate children on the dangers of uncontrolled use of mobile and other media.
- Educate parents on the topic of healthy parenting and training children at home.
- A regulatory board can be initiated in order to make sure that CMI education policy is executed properly with regard to reservations for the poor and other aspects. But there are already various systems in provinces, like education board, planning board and so on. Apart from that, there could be an external committee to make a study on our educational institutions.
- Central pooling has already been implemented in some provinces; wherever, it is not done yet, we strongly recommend it.
- At present we are facing serious crisis or challenge due to a loan culture. In order to deal with that we could have educational and charitable trusts, under which funds can be transferred and made use of.

***3. Do we have an education vision that promotes life? Remember that when we are conformists and bound by the curriculum, traditions, habits, etc., we are becoming merely mechanical and we are not agents of life?***

- Our tendency in education field is to continue what we have been doing. We need to revisit the pedagogy to make a difference.
- Our CMI directory's vision statement on education clearly states the different dimensions of education. We need to implement them to promote life.
- Teachers are to be given guidelines by the head teacher or administrators.
- We need to appreciate and recognize the top scorers not only in the



academic excellence but also those who do well in moral, behavioral, psychological categories as well.

**4. *What type of excellence do we promote in our education model? Do we expect the students only to imitate or do we allow them to innovate? Think of the ‘dog version excellence and Gandhi version excellence.’***

- Excellence is to be better at every moment than the moment before.
- Criteria, such as morality, cleanliness, service, hardworking, etc. are to be appreciated.

**5. *Jesus withdrew to the wilderness before his public ministry. In the silence of the wilderness he gained vision and power for his ministry. Does our religious life become a source of strength for our education ministry?***

- Our religious life is the source and strength for our education ministry. But at times there is the danger that we may focus more on unnecessary things, ignoring the religious identity.
- Our work/education ministry should reflect our spirituality and its religious character.
- There is a public perception that through our education, polishing of personality takes place. The making of the polished persons gives a positive impression to our institutions and our religious life is at the back of this process. That is why our teaching and the teaching of others are different. We are teachers and pastors at the same time.
- Our ideal should be St. Chavara, who found time to spend before the Lord in spite of his many responsibilities.
- Monasteries attached to educational institutions can adjust the timetable so that the members involved in the education ministry can also participate in the common spiritual activities of the community.

**6. St. Chavara’s education vision was to change the persons and the society of his time. Do we follow the Martha model of getting involved in the micro-management of our institutions to the extent that we forget our vision of education?**

- It is a fact that there is a tension between academic leadership

and administrative leadership, especially in the context of aided institutions where the principal has to look into everything.

- Giving a vision beyond administrative concerns is important from our part. Christian education institutions must be a place of growth and life.
- St. Chavara was successful in his ministry of inclusive education beyond all oppressive and discriminative socio-economic structures of his time.
- St. Chavara's mid-day meal mission is yet another success story.
- We have to translate these ideals in the present day context.
- In spite of the career-oriented education system of the present day, our institutions should stand out in preparing the students for growth and life.

***7. Every Christian is expected to be on a path of exodus. Looking forward and being ready to change is our obligation. Does our congregation have the courage to effect radical changes in our educational policy?***

- The discussion on radical changes in education policy was mainly centred on donations and capitation fee taken in our educational institutions.
- The conclusion that we arrived at was to follow the direction given by CMI directory and the provincials have to monitor closely the implementation of the directions. "Our education institutions shall not receive any donation either directly or indirectly in connection with the appointment of staff or admission of students" (Directory 121a).
- There are schools accepting donations in aided schools for admissions and appointment of the teachers.
- Some members of the group were of the opinion that the aided schools and colleges may require some donations in appointment of the teachers to maintain the building. But the group strongly opposed taking donations for admission in unaided schools and self-financing institutions.
- The group is of the opinion that CMIs lack the courage to bring

radical change in education ministry with regard to accepting donations.

- The group is also of the opinion that this issue of donations has been discussed in different meetings of the congregation and it is this issue that creates a negative image of CMIs in the society.
- At the same time we implement other aspects of giving 10% admission to the students to the poor.
- According to the particular statutes of the provinces the fee and salary structure has to be approved by the provincial council. Therefore the provincial can monitor them.

***8. Our education ministry is becoming more and more challenging. We have to fight many battles at the same time. We come under increasing pressure from the government, from the communal forces, from the expectation of the parents, etc. Only a vertical dimension in our life as religious can sustain us. How can we make ourselves more and more spiritually empowered?***

- The general impression is that our schools are spiritually oriented and value based. But there is more to be done through value education to the students, counselling, parents' meet and reaching out to the families of the students, etc.
- Create social awareness among the students by exposing them to slums, palliative care, etc.
- Open the facilities of English medium schools for the poor students to study after the school hours and also motivate the English medium students to care for the poor students taking tuitions, helping them financially, etc.
- Principals' meeting should be organized to give them orientation in bringing radical changes in the schools.
- Media of communication is not given due importance in the congregation. Even Survey had only two questions. This point requires detailed discussion in the meeting. If needed, a separate department should be created.

***9. How do we take leadership in Syro-Malabar Church beyond the boundaries?***

- We should continue fostering Syro-Malabar Church following the model of St.Chavara.
- CMI's should take initiative in the evangelization.

***10. Chavara not only lived in history, but made history. How can we make our life more radical so that we can leave a better impact on the society?***

- We need to be open and accommodative. However, we should formulate necessary policies as the issues involved are not merely that of the rite alone but of cultural as well. The Kenyan background was pointed out (especially the challenges involved in their formation, life style after ordination, which is more akin to the diocesan priests devoid of religious attitudes). Therefore the congregation must be prepared to, if needed, to allow for a Latin rite region in the future.
- Concerning the malayalee/Syrian identity: The members felt that it could be a hindrance if a rigid sense of identity is maintained. One needs to transcend such rigid notion of identity and be open and ready to accept demands of the place where one is ministering. The initiative of Jagdalpur diocese/province – that of taking local members and assimilating them in the early stages of formation came up for discussion. However it was pointed out that, that was different from the Kenyan situation.
- We need to prepare and orient our members for inter-culture community living.

- Attitudinal changes to adjust and accommodate others.
- Clinging on to our malayalee culture, language, food, etc. prove to be a hindrance in accepting 1st generation vocations.

***11. The poor are the privileged recipients of the Good News. It is not rarely that we hear the complaint that the poor are progressively becoming marginalized in our plans and programs. Don't we need a course correction?***

- Our congregation has been discussing and making resolutions on this

issue for decades but in implementing them we often fail. Ayalkootangal and other local charitable groups working with our houses and charitable groups working with our houses and institutions are trying the best to show special concern to the poor.

- A special mention is to be made about our remarkable involvement in the recent flood relief efforts taken up by our members.
- There should be a special wing in our congregation to fight for the rights of the poor. Frontier ministries, boys' homes and other charitable institutions are being given unnecessary government restrictions.
- We should help the flood-affected families to get the support from chief minister's funds.
- Besides the 10% or 20% be given to the poor, we should make the people aware of their rights and privileges.
- Principals and staff of our institutions should work together through social department to find means to support the poor. Former mayor of New York, Mr. Bloomberg donated 1 billion US dollar to John Hopkins university to support the poor students.
- Better integrate children from poor families through bridge programs. This will help improve their confidence and self-respect. Such and other support systems may be provided (fees concession and admission alone wouldn't suffice). May conscientize the other students to be accommodative of students from poor background. They shall be helped to improve their language, behavior and culture at length. These less privileged students shall be occasionally taken to our reputed institutions and made to feel at home there. Teachers shall give them special accompaniment helping them with their studies as these students may not have anyone at home to help them. Our school facilities may be made available to them specially after the school hours. Alumni associations shall be organized and made functional as these can help the less privileged students with scholarship and other supports.

***12. Religious are called to become innovative and corrective force in the Church. Are CMIs today a source of challenge, inspiration***

***and guidance in Syro-Malabar/universal Church?***

- CMI's have been an innovative and corrective force in the Kerala/Indian Church for a long time
- After Vatican II we have made innovative experiments in the field of spirituality, theology, liturgy, etc. But gradually all such experiments were given up/ abandoned due to various reasons.
- It is high time we make attempts to regain this innovative and corrective spirit back to the Syro-Malabar Church.
- Following suggestions were made in this context:
- Centering our monasteries and Parishes, we can make our liturgy more innovative and creative
- Sagar Bhavan at Thrissur has taken up steps to cater to the liturgy and other needs of the Hindi migrants, which can be seen as a model.
- We must take up Flat-ministry beyond the religious considerations and limitations.
- Address the issue of various sects in our cities.
- Make attempts to make our monasteries centers of confession and spiritual services.
- Initiate day-care centers for the old-age people.

***13. The Biblical model of mission is communitarian. What can we do to make our community bond become stronger through our mission?***

- The need of the time and the growing demand from bishops in Africa, Europe and America is for communitarian witness. Many bishops invite us and expect us to live in community and do the mission work and pastoral ministry.
- The unique mission we religious can do today is through community life. The community is the most believable gospel that we can preach today.
- This community can be at the physical level by living together and doing mission or at spiritual level like communion of saints where we make common policy and keep focused on the mission of God by everyone.
- We CMI's should have something unique to offer in the mission by

being rooted in our triple roots of Indian, Oriental and Carmelite.

- With exceptions in some developed countries, almost in all our provinces including mission provinces there is community and we are involved in evangelization through community life.

- To strengthen the bond of our community for mission

- ◆ increase the frequency of sharing about the apostolate of each member of the community,

- ◆ Any apostolate done by any member of the community is of the community and all have the right to know about it. Therefore, we shall share and seek the opinions of the members and make sure the participation of all in all the apostolates of the community

- ◆ Strengthen the zonal gatherings by praying together, sharing the strengths and weaknesses of the mission, and discussing the current issues and finding adequate response to the signs of the time

- ◆ Organize programs and invite members from outside to participate in them.

- ◆ Network with other congregations in mission to strengthen the community witness

***14. Many missionary congregations have grown through their wholehearted investment in the frontier mission initiatives or mission for the peripheries. Which are the new frontiers we should cross? How can we prepare our future generation of missionaries for a mission in the peripheries?***

- The future of the consecrated life lies in the frontier zones. Frontier may be “geographical and spiritual places where others do not reach or find it difficult to reach.” The areas that we can cross are Cyber space, Broken homes, Abandoned children, sick, elderly, Migrants and refugees, alcohol and drug-addicts, mobile and internet addicts, palliative home care, ministry like Asvas in Bangalore, street children, etc.

- Palliative home care can be done professionally and systematically attached to our hospitals compared to what is happening now at panchayat level.

- We can involve in the frontier ministries directly or through organizing neighbourhood communities
- Give thrusts on frontier ministry in our policy making in the general chapter and follow up by the Prior General and provincials in their canonical visitation.
- To prepare our future generation for frontier ministries we should either attach frontier ministry with the formation houses or expose the students frequently to the different frontier ministries to give them orientation.
- The Regents should be allowed to work with fathers involved in frontier ministries full time or part time.
- Motivate the students in different stages of their formation for frontier ministry and do it repeatedly during the year by inviting those involved in frontier ministry.
- Show role models of frontier ministry to the students by recognizing their service by the authorities and the members of the province.
- The inconveniences and challenges during formation periods orient the students to take up frontier ministry compared to the comfortable and easy life in the formation houses. The positive note of the present generation is that they are ready to undergo inconveniences and challenges.
- Those students who show interest in frontier ministry in the initial stages of formation are moving away from it due to the negative influence of the priests, which have to be avoided.

***15. Do some of our missionaries serving abroad away from our communities get disconnected from our community and religious charism? What practical steps can we take to help them continue to belong to and benefit from our community?***

- The members opined that we need to establish communities and our members must be asked to stay in communities and go out to serve in the parishes. In fact, bishops in Germany called us to Germany precisely to establish communities as a witness to the Church there. Henceforth our members shall be given proper orientation in this regard.



- We have 4 communities in Peru. We need to evolve global mission and pastoral policy. It was also pointed out that we have community in Brazil as well. Our members prefer to live alone as it might give them more freedom, anonymity and benefits of money. A serious difficulty in staying in community is the distance between parishes our members minister.

***16. Do we carry the vestige of colonial mind-set in the way we carry out our mission?***

- We should give up the superiority attitude and be humble enough to accept accommodate and appreciate the local culture and liturgy of the mission.
- Missionaries should have a global mission aptitude and openness and readiness to embrace the local mission challenges.

***17. What shall be our approach on common projects for global mission under the Generalate? Do you have any concrete proposal to pool personnel for such mission?***

- There is a need to strengthen Poornodaya as a center for the promotion and training of members for global mission, both in the developed and under developed countries.
- Students are to be picked up for global mission at least during theology course. Global mission can be included as an elective during theology course. It is high time to start a missiology faculty in DVK
- There is a need to clarify our vision and mission of our global mission in short term and long term planning.
- Practical problems related to global mission are to be dealt with.
- Global mission can sustain only by giving emphasis to their culture and language. We have examples set before us in missions like Kenya, Madagascar and Ghana.
- Jesus became a full Jew except in sin; like that we should become like them except in sin in order to gain them for the Kingdom of God.
- In view of sending our newly ordained priests to global mission they could be encouraged to have theological formation in the mission itself.
- Village mission can become successful only by imbibing local language

and culture, which remains as a serious hurdle for us. Willingness to live a life of simplicity, austerity and sacrifice makes it possible and effective.

- With regard to Indian mission; projects are not available like earlier times. Many are taken up by government agencies and they are running.
- We also have to accept the structural realities like finance, and requirements from the part of the government. Many clinics have been closed down due to the requirement to have a qualified doctor for each center.
- In spite of all these, much of the involvement depends on the initiatives of the individuals.
- Rural mission are entry points, which are practically closed.

***18. What steps can we take to re-energize our ministry through media?***

- We lack experts and people with interest in media ministry. This is a ministry having no return and we don't invest personnel and money where there is no return.
- History shows that we have failed to retain effective media like Deepika, Kalabhavan, Navadhara etc., which shows that we lack expertise in media; so inter-province initiatives are necessary to run media ministry effectively.
- At the provincial level, there could be at least one person appointed with a title of media co-coordinator like formation coordinator. Also sufficient fund needs to be set apart for that purpose. Members be sent for higher studies in communication media.
- According to a new trend, there is a developing culture of media without wall. Chethana and Navchethana could take initiatives in this regard.

***Session V: Input on Social Apostolate by***

***Fr. M.K. George, SJ***

In a typical Ignatian style, Fr. George presented his impressions on the report from the General Department of Social Apostolate in two sets of consolations (i.e., positive aspects) and desolations

(i.e., negative aspects).

*The consolations found in the general presentation of the report:*

- Clarity of the vision and articulation into concrete objectives and programs of action is a matter of consolation.
- There is an all-inclusive global attitude
- There is a call to radical discipleship
- There is focus on the prophetic role

*Consolations in the report*

- Commitment to poor. Our houses are open to the poor
- Familiarity with and openness to Pope Francis
- Gender sensitivity
- Awareness of the colonial models in our missionary activity
- Revolutionary roots of social apostolate
- The quantity, quality and coverage of service

*Desolations:*

- The CMI needs serious introspection as to whether their ministries are countersigns!
- CMIs are turning out to be a compromising community. There is a need of prophetic dimension to our community.
- Members are not sensitive enough to the social issues.
- Our presence in the field of social apostolate is not visible.

He concluded the session by saying that what is needed is the structural change. There is a need to go back to the original vision. The Indian constitutional values are to be protected as they are very prophetic in nature. The members should keep in mind that the poor matters for them. There is an urgent need of writing and publishing for the cause of the poor and the needy. It is really bad we do not share agonies of the people.

### ***Presentation of Reports from Group Discussion – III, on Social Apostolate***

The resource person, Rev. Fr. M.K. George had given directions on the dynamics of discussion in the group. The members were asked to identify some points of consolations and desolations

concerning our ministry of social apostolate and propose some practical suggestions. Later, the group secretaries presented them in the general assembly.

*Major Consolations Identified were:*

- Charitable activities that are done by the congregation.
- Social apostolate activities in congregation.
- Many youngsters venture into social work.
- One home for one house project effectively implemented.
- The genuine concern for others.
- The concessions and scholarships provided to the students.
- The provision of 10% to the poor is executed systematically.
- Growing awareness among the members about the social apostolate.
- The social work done is more person-oriented rather than structure and it is less visible and the impact is more.
- Collaborative efforts to support education within the congregation.
- Our congregation has a social face.
- Based on the examples of St. Chavara, we have good models of leadership addressing the needs of the society.
- Our apostolates are channels of proclaiming Christian values.
- General chapters give important thrusts for social apostolate
- Greater awareness of social apostolate in the congregation
- Commitment to the poor
- Clear policies are formulated for social apostolate in the congregation and freedom for the individual to implement them in life.
- Greater awareness of frontier ministry in the congregation
- 194 lakhs Rupees have been spent for social work
- Many Youngsters come forward to take risk in the field of social apostolate
- Human resources are used in the field of social apostolate like Asvas
- Common support from the congregation to the members involved in social work
- Inspired by the vision of the founding fathers, there are many who enter into field of social apostolate for the well-being of the poor

- Readiness to correct ourselves and give importance to the social work
- Drawing inspiration from the founding fathers we can still grow and move forward in social apostolate.
- Tremendous hope looking at the members who are committed to the poor
- There are institutions and individuals who are really involved in the area of social apostolate and conscientization of the students in the educational institutions to involve in social apostolate like making houses, flood relief, etc.
- CMIs working in frontier ministries.
- Joy of the people when they got their houses built under Chavara housing scheme.
- Timely help/cooperation during flood.
- Mentally and physically challenged are taken care off.
- Gradual growth and awareness in the congregation for sharing.
- Readiness to help the people in need and being with them.
- Openness to fund non-CMI organizations, and even non-Christian organizations.
- Quality education for those in the peripheries taking greater risks.
- Inner urges to be committed to the core in a given space and the secular nature in doing charity.
- Impetus in helping cancer and HIV patients.

*Major Desolations Identified were:*

- Helplessness of CMIs for doing something concretely to address the issue of right-wing fundamentalism.
- Vision statements are very well articulated but very less is practiced.
- Resources and personnel are invested more for the rich.
- No personal sacrifice is demanded for doing social work.
- Poor data collection and records are not maintained properly.
- Pro-Christian charity is lacking especially in the mission context.
- Gulf between ideal and real; for e.g., helplessness of the superiors to implement the decisions taken by the community.

- We don't have publically recognized social activists.
- Though we have collective social awareness we are not able to personalize it.
- Leadership is missing in solving the problems of the society.
- We are branded as cash a making institute in spite of the great work we do.
- Decisions of the general chapters on social work are not becoming a movement of the congregation.
- The orientation to the mission or social apostolate is decreasing because of the overemphasis on institutions
- Social work is compartmentalized by provinces. Not having readiness to collaborate and network
- Compartmentalization of departments and individuals lead to lack of social awareness among all the members
- Good number of fulltime social workers are not there in the congregation
- Our contribution towards the poor doesn't affect our comforts
- 10% becomes an appendix which we are compelled to give and doesn't affect our comforts. Radicality is missing in the members even though we are generously contributing to the poor
- We lack common voice in responding to the social issues in the society and church
- Social apostolate has become an obligation and not a part of our life
- We contribute out of abundance and no real painful sacrifices for the poor
- Not enough sensitivity towards the poor
- We are not ready to take risk and initiative to enter into the field of the apostolate
- Lack of personal involvement actively in the social work
- Wide gap between vision statements and their practical application.
- 10% set apart in budget, but not properly and fully utilized.
- Bribes received, unrecovered fees etc. are shown as 10 % amount set part for social apostolate.

- Social work is not made visible: we are yet to be accepted as agents of social apostolate.
- Thrust for social apostolate given, yet we are not recognized as a congregation for the poor.
- Counter-witnessing in certain cases.
- Lack of openness and concern towards various socio-political issues.
- Lack of social awareness and eagerness to remain in comfort zones.
- Our absence in people's movements to protect the rights and resources of the poor like land water, forest etc.
- Social apostolate not updated: innovative and contextualized involvement is to be promoted.

*Major Suggestions Made Were:*

- Empower young CMIs to initiate and administer social work activities in the living contexts.
- Initiate people-oriented movements at grass-root levels in the area of communalism, fundamentalism, social activities etc. in collaboration with the like-minded organizations and groups.
- CMI congregation has to take a relevant issue on social dimension and altogether should respond to it.
- Daily lunch is shared with everyone in the bishop's house of Adilabad, which can be emulated by all our CMI houses.
- Prophetic role of CMIs
- 10% of the members of the province should be full-time social workers
- Social work should be need-based, not just limiting to 10%
- Survey of the extended communities and respond to it
- Equal weightage should be given to the social work like any other apostolates
- There should be no day in my life without doing something substantially for the poor
- Simplicity of life by the members in personal life and community
- Transparency in our institutions which will project our social face
- Deepen the awareness through prayer and discernment in implementation of the decision of the chapters.

- Frequent gathering of the members involved in the social work and the secretaries of general and province and discuss, discern the current issues and respond
- Social justice in our institutions in giving salaries to the teaching and non-teaching staff.
- Take one social issue in every general chapter and congregation as a whole own it, implement it and monitor it.
- Open all our CMI houses to provide food to the hungry or contextualized, need-based helps to the poor.
- Work among alcoholic, derailed youth and misguided children so that future be secure.

***Session VI: Inputs on Finance and Agriculture by  
Mr. Romid and Mr. Bhagwan Agarwal***

Mr. Romid observed that CMI congregation is looked up to as a model by many and therefore we have to be very responsible in our financial management. He cautioned the members that there should be strict norms and regulations for monitoring the loans taken in different provinces. The congregation has a loan of close to one thousand crores, which should be seen as a matter of concern. The government is becoming more strict and therefore we have to be careful in keeping the accounts. The government is not charging tax on us on the assumption that the money is not used for personal use. There should be ways and means to ensure that the individual members give the salary and pension amount to the community. The accounts of different institutions in a house are to be coordinated under one head.

Mr Bhagwan Agarwal presented some of the new developments that are to be taken into consideration in keeping the accounts of religious institutions. Some of the new rules and regulations introduced by the government are to be followed strictly as they have a lot of direct implications in the running of our institutions. Mr. Agarwal dwelt upon in detail on issues of the nitty-gritty of keeping accounts, GST, TDS, filing of audit report, FCRA, etc. Main points of his presentation were:



- Govt. wants the charitable societies to abide by certain rules in response to the tax exemption that we are provided.
- Govt. thinks that many charitable organizations make profit and do not pay the govt. the taxes
- We need to maintain vouchers for the purchases we make; this is the most basic document in financial transactions.
- No payment above 10000 Rupees can be made in cash.
- A photo copy of the issued cheques should be kept with us.
- In our schools, the total number of students and fees received should be reconciled.
- For fee concession, there should be a written application from the parent or guardian and it should be kept with the vouchers.
- All concessions should be approved by the managing committee and documents should be kept.
- If financial help is given, self-written application should be asked for.
- If any financial help is given to the staff of our institutions, it should be shown in the staff welfare.
- In matters of donation to other trusts and societies, request letter for donation should be obtained; no donation can be given to any institution that is not registered with the society or trust act.
- In receiving donation, a receipt should be made; we should receive the donation in cheque only and details of the donor should be kept.
- Fixed Assets Register
  - ◆ Date of purchase, name of assets, quantity and amount, etc. are to be recorded
  - ◆ Physical verification and reconciliation from records should be made at least once in a year
- GST on Work Contracts
  - ◆ Finalize the GST amount to be paid from our side before the contract is finalized with the contractor.
  - ◆ Educational institutions can take GST numbers.
- Vehicle Log Register
  - ◆ Vehicle log book be properly maintained

- ◆ Date of purchase/ amount/ purpose, etc. should be clearly recorded.
- Filing of the Return of the Income
  - ◆ Final date: 30 September
  - ◆ It is the duty of the management and not the auditor to file it; So get a copy of filed document from the auditor
- Amendments to the Purpose of the Society
  - ◆ In cases of amendments made regarding the purpose of the registered society, we need to inform the Income tax officer in 30 days and get the amendments be approved.
- PAN
  - ◆ There should be only one PAN for all the institutions under the same society.
  - ◆ Someone's personal PAN should not be linked to the institution's account.
- Contract: Any type of service taken by the society (for example, building contract, taking dress for rent for annual functions, etc.)
  - ◆ Such payments should involve TDS
- Property of the society in the name of an individual
  - ◆ Such properties should be soon made in the name of the society

### **Points that came up during Common Discussion**

Discussion revolved mainly around the theme of our financial management. Following were the main points that came up:

- Rather than blanket ban on taking loans, what is needed is to decide whether we need the particular ministry in question. If the ministry is deemed desirable, taking loans to realize the ministry also should be positively considered too.
- If the intended loan involves a huge amount, decision should be preceded by consultation at a wider level, like provincial Synaxis or general gathering of the members of the province, etc.
- Fixing an upper limit of the loan for each province is an option that should be considered.

- Authorities in Vatican already seem to have apprehensions about the financial goings on in our congregation. We need to show greater self-responsibility.
- We should be aware that there are many who have genuine concerns about the loan culture in our congregation. It is quite possible, therefore, that some of them write to Vatican seeking intervention.
- On opening personal bank accounts, it was said that only in necessary cases, our members may be allowed to do so; besides, in such cases, personal accounts must be submitted to auditing by the provincial auditor.
- Our institutions have grown phenomenally in dimensions. So auditing them is certainly beyond the competence of our provincial auditors or internal auditors. Hence we need the help of professional experts. This is what is expected from the management auditors.
- It should not be left to the internal auditors to ensure the financial accountability in our communities and institutions. There should be constant monitoring by the financial councillors of each province.
- There should be at least a quarterly checking of the accounts of the communities and institutions by the provincial councillor of finance and the provincial auditor.
- We need software to assist us in our auditing of the accounts.
- There is a perception of moral degeneration among us in the way we handle money. This should be curtailed.
- Agriculture has become redundant in our centres. There should be a right proportion between what we spend for flower gardens and agriculture.



## **CMI General Plenary Assembly 2019**

### **Listen, Discern and Go forth**

(Inaugural message given by Rev. Fr. Prior General: Readings: Revelation 2:1-7; Luke 1:39-45)

Esteemed members of the General Plenary Assembly,

It was an unusual meeting – the meeting of two women who were pregnant. Mother of Jesus went to meet Mother of John the Baptist. We are not sure of the protocol. But they did meet. Later Jesus will go to John and John then will worry about the protocol. These two meetings set the standard for the best meetings human beings can think of in the world. It was indeed a joyful meeting to share the good news in communion (*being deeply rooted in the CMI communitarian charism*), a meeting to serve the one in need (*commitment to the poor and the marginalized*), a meeting to reach out to a family (*renewal of family after the Model of St. Chavara*) and a movement in haste to be a missionary (*proclaiming the Gospel to the Ends of the Earth*). Both the women were filled with the Holy Spirit; so were their sons. Later the woman, Mary, will prepare the apostles to be anointed by the Holy Spirit on Pentecost.

They spoke the language of love and joy of the Spirit. “Blessed are you among women, and blessed is the fruit of your womb. How does this happen to me, that the mother of my Lord should come to me? Even the infant in the womb leapt for joy (Luke 1:42-44).

Mother Mary Proclaims the gospel: “My soul glorifies the Lord and my spirit rejoices in God my Savior, for he has been mindful of the humble state of his servant. From now on all generations will call me blessed, for the Mighty One has done great things for me — holy is his name” (Luke 1:46-49).

The conversation of Jesus and John too reveal the joy of the gospel: “Truly I say to you, among those born of women there has not arisen *anyone* greater than John the Baptist! (Matthew 11:11)

Like his mother John speaks, when Jesus goes to John, “I need to be baptized by you, and do you come to me?” (Matthew 3:13).

“I baptize with water, but among you stands one you do not know. He is the one who comes after me, the straps of whose sandals I am not worthy to untie” (John 1:27). He must increase and I must decrease. New Living Translation sates, He must become greater and greater, and I must become less and less (John 3:30).

The meeting of two mothers and the meeting of two great sons announced the joy of salvation and became milestones in the history of salvation.

Meeting continues and meetings create history. Three men met and it was not accidental, but providential. In the meeting they listened to each other, they made the right discernment to go forth for *sanyasa*. Nothing could stop them. There were challenges on every step forward, but they went forth. Their meeting, listening and discernment delivered a congregation – CMI.

Our beloved founder, St. Kuriakose Elias Chavara, thus spoke about the religious, *“Is there anyone in the world more fortunate than you? We too are blessed, blessed among the people.”*

CMI Congregation is in its march towards 200th anniversary in 2031. St. Kuriakose Elias writes with conviction, “This humble congregation of ours is not man-made. God has nurtured it with genuine care and helped it to grow.” God has blessed us over these 187 years with His loving providential care to become what we are today despite all our failures and setbacks. We continue to stand together and march together, knowing that our mission is to be His witnesses to the ends of the earth.

Addressing the delegates to the 32nd General Congregation of Jesuits on December 3, 1974, Pope Paul VI declared, “there is in you and there is in us the sense of a moment of destiny for your Society.” Indeed, “in this hour of anxious expectation and of intense attention ‘to what the Spirit is saying’ to you and to us,” Paul VI asks the delegates to answer: “Where do you come from?” “Who are you?” “Where are you going?”

The entire CMI family looks up to CMI General Plenary

Assembly with great hope. Here we are to make the discernment regarding the march ahead for our congregation anticipating General Synaxis 2020. And we shall make a serious effort to be faithful to the Lord during the General Plenary Assembly. The question is “Where are we going?” and where we should be going? Do we have a land of honey and milk ahead of us? Do we find the star that led the magi? Do we hear the voice of the angels? – to make a new movement.

In the first reading from the book of Revelation, we heard, “I know you are enduring patiently and bearing up for my name’s sake, and you have not grown weary” (Revelation 2:3). Yes. This is true. Over the years, we have never been tired of making efforts on our way forward. We have been ever rated high for our performance, and many were really workaholics to prove themselves and to stay ahead. We have been branded as men of hyperactive administrative workforce, with colourful market driven results. We have been ever visible with our institutional mite and organizational expertise. We have been blessed. We too have members who pray, fast, read, preach, evangelize, and outreach to be His witnesses. We have been good and we have really grown in all respects.

After giving such an encouraging pat, the Lord confronts us, “But I have this against you, that you have abandoned the love you had at first. Remember then from what you have fallen, repent and do the works you did at first.” The present General Plenary Assembly shall seriously deliberate on this statement: You have abandoned the love you had at first.

In 1869, St. Kuriakose Elias and Rev. Fr. Leopold with their hearts full of anxiety and fear jointly wrote to the members: “My dear brethren, be sure, if you continue to live thus, there won’t be any of these monasteries here twenty years hence. How many monasteries have flourished, but have been transformed into forests and have become the abode of wild animals. We are the progenitors of the monasteries here. We are the corner stones. After half a century our followers, while holding up our name and our deeds as witnesses will

follow our footsteps and in all probability may accomplish only less than what we do today. I am afraid they are not going to improve our achievements.”

Have we abandoned what our First Fathers had? What have we lost on the way over 187 years? General Plenary is a time to be aware what we have lost and where we have fallen. Our beloved founder is very clear in his deathbed declarations, “Persecution by men or discouragements from them cannot destroy our congregation. But one thing can cause its destruction. If we forget our holy vocation and neglect the sacred duties of our state and fail in humility, charity, religious modesty and genuine devotion.”

Echoing St. John XXIII’s advice to the opening session of Vatican II in 1962, Pope Francis told the members in the youth assembly: “Do not let yourselves be tempted by the prophets of doom; do not spend your energy on keeping score of failures and holding on to reproaches. Keep your gaze fixed on the good that often makes no sound; it is neither a topic for blogs, nor front page news.”

Our meeting is historic and it shall give hope to our congregation. This is the time to have new dream and new visions as Prophet Joel stated, "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions" (Joel 1:28). We too belong to the family of *darasanaveedu* and *darsanapattakar*. People across the globe cry to the Carmelites of Mary Immaculate, a powerful congregation with more than 1000 members below 50 years of age, “We should like to see Jesus”, as some Greeks said to Philip (Jn12,21). So many men and women today ask us the same question, wishing to understand better the message that our life contains.

"Anyone with ears to hear must listen to the Spirit and understand what he is saying to the churches" (Rev. 2:29). General Plenary is a time to listen to the Spirit and understand what the Spirit is saying to the CMI family. It is a time of listening to the Spirit and to the people. We need an attitude of “listening,” to reject “prejudice and

stereotypes” and to welcome and understand today’s realities by being willing to “change our convictions and positions. We shall make the right discernment between the demands of the world and those of the Gospel. Let us take our direction from the judgment of St. Paul: “But because of Christ, I have come to consider all these advantages that I had as disadvantages.” We recall always that a supreme criterion is the one given by Our Lord: “You will be able to tell them by their fruits;” and the effort which must guide your discernment will be that of being docile to the voice of the Spirit in order to produce the fruit of the Spirit, which is “love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control. “We need to be more creative and more prophetic as a congregation. Let us listen, discern and go forth. Our blessed mother viewing our frailty took particular care of us and loved us in this congregation. Let us ask the intercession of our blessed mother, St. Joseph and St. Kuriakose Elias Chavara, our beloved founder, for a new vision to keep alive the legacy of *Besrauma* and *Darsanaveedu*.





Circular No. 29  
REF: PG/138/2019

07 March 2019

## **CMI CONSTITUTION RETREAT 2019**

### **“Learning, Loving, and Living the CMI Way of Life”**

Dear Rev. Fathers and Brothers,  
Prayerful Greetings from CMI Prior General’s House, Chavara Hills,  
Kakkanad!

The prime responsibility of every CMI is to keep alive and growing the SPIRITUAL MOVEMENT initiated in 1831 by our founding fathers out of their intense God experience. The founding fathers were truly Men of God and committed their life to intense prayer and deep recollection and the building up and renewal of the Church and we are called upon to continue their legacy (C1). Our beloved founder, Saint Kuriakose Elias has written with conviction that our congregation is not man made, but God has nurtured it with genuine care and helped it to grow. Our founding fathers envisaged monasteries as the mirrors of virtues and assembly of holy people and the members shall work for the salvation of Christian brethren, doing all what God wants us to do (Common Circular 1869).

God has blessed us over the last 188 years with His loving providential care to become what we are today and it is time for us to sing magnificat with Mother Mary for the Mighty One has done great things for us (Luke 1:49). Being anointed by the power of the Spirit, we continue to stand together and march together as one community to be His witnesses to the ends of the earth. We have a long array of accomplishments and achievements and all the more today we are a very much wanted community across the globe. Our missionary momentum has already reached 34 countries and we have decided to move to countries like Iraq, Ethiopia and Uganda this year. Over the years, we have really grown in all respects and have never been tired of making efforts on our way forward. It has been God’s doing.

At the same time, we have to face a serious question: “Have we become what we ought to be?” Our Lord provokes the present CMI family with a challenge: “But I have this against you that you have abandoned the love you had at first. Remember then from what you have fallen, repent and do the works you did at first” (Revelation 2:4-5). Have we abandoned what our first Fathers had? What have we lost on the way over 188 years? It calls for a sincere soul-searching and examination of conscience to realize what we ought to be. It is the acceptable time for discernment. An effective discernment process can be made through the analysis of 4 criteria: (1) fidelity to humanity and to our times, (2) fidelity to Christ and the Gospel, (3) fidelity to the Church and to its mission in the world, and (4) fidelity to religious life and to the charism of one's own institute. CMI Constitution becomes a mirror to see who we are and what we are expected to be. A retreat on the CMI Constitution will grant us better vision for self-awareness and identity and the right discernment to fulfil our mission faithfully.

The present Constitution was evolved out of prayer, reflection, hard work, discernment, experiments, and determination of our members. CMI Constitution underwent several major changes from 1855 to 1983. The first Constitution was given to us by Archbishop Bernadine Baccinelli in 1855 and, subsequently, we had new Constitutions in 1866, 1877, 1892, 1906, 1958 and the last definitively approved text was given on 25 July 1983. Later, amendments were made in 1997, 2003, 2011, and 2014. Our Constitution is not a constant and static document, but a living document as it can be changed according to the signs of the times and the needs of the present society and its future through a process of amendment and with the permission of the Holy See. After the Golden Jubilee of Vatican II and its documents, it is time to revisit our Constitution to make it relevant to the present times as we have found new theology and spirituality for religious life as per the documents of Pope John Paul II, Pope Benedict XVI, and Pope Francis. After living our Constitution, promulgated on 19 March 1984, for almost 35 years, it is also a time to critically look at

our life and mission as per the Constitutions. Fortunately, in recent years, especially during and after the canonization of Saint Kuriakose Elias Chavara, we have been trying to learn the life and spirituality of the founding fathers, especially of Saint Kuriakose Elias Chavara and it is a fact that we have come to know things better and we have more written resources on their spirituality. Our congregation has made great progress in serving the Universal Church in the global arena in the light of our previous General Synaxes. Hence, a study and reflection of our Constitutions will inspire our members to contribute significantly to the forthcoming General Synaxis, to make amendments in order to re-found our Congregation in the present context, envisioning the future challenges. But the focus of CMI Constitution Retreat 2019 is primarily individual and community conversion and to re-dedicate ourselves for the greater mission of the Church and its renewal following the legacy of the founding fathers.

CMI Constitution Retreat aims at “Learning, Loving, and Living the CMI Way of Life.” The preparatory sessions were grace-filled and all felt the intervention of the Lord in our proceedings. The presence of the members from different age groups and generations created a rare emotional bond and community spirit. The Lord wants us to take and read the Constitution and see us in the mirror of CMI Constitutions and rate the quality of CMI existence and way of life. If there is a gap between the ideal of the Constitutions and the reality of our lives, it is the time for a change and course correction. Constitution Retreat shall be an acceptable time to reenergize ourselves in the Spirit of our founding fathers as they were full of zeal like Elijah and other Carmelite saints. Vatican II reminds us to return to the roots in order to give lasting fruits to the Church in the present times through our prophetic witnessing as sign of the Kingdom of God. It is to make our houses and institutions expressions of the apostolic dedication of our community rather than being looked upon as ends in themselves. The important question is what role we as a religious congregation is going to play in the Church today and tomorrow. We have to ask ourselves, “Are we

involved in the Church today like our founding fathers or are we in our little world of our comfort zones?” CMI Constitution Retreat is the intervention of the Lord in our history to reflect upon our call in CMI family and to reshape our life as per the legacy and charism of our founding fathers.

In order to facilitate the Constitution Retreat, the following proposals are given based on the consultations held in the General Council, Core Committee, and during Animators’ Team Training:

**Sources:** We shall use the following sources for the preparation of the talks: (1) The Bible, (2) Writings of Saint Kuriakose Elias Chavara, (3) CMI Constitutions and Directory, (4) Context of CMI Life and Mission, (5) Relevant passages from the vision, resolutions, and action plans from the General Synaxes that were held after 1984 along with other relevant CMI sources, and (6) Recent Church teachings.

**Duration:** Although the CMI Directory (Article 10) prescribes that the Annual Retreat should be six full days, taking into consideration the current practices as well as the practical difficulties of pastoral ministry on Sundays, it was suggested that the Constitution Retreat shall be five full days, along with the eve of the retreat and the concluding day’s morning liturgy.

**Holy Hour and *Lectio Divina*:** During the Holy Hour or Eucharistic Adoration, *Lectio Divina* shall be adopted; passages from the CMI Constitution and relevant passages from the writings of Saint Kuriakose Elias Chavara could be used for the purpose. It was advised that singing too many hymns and long commentaries be avoided. The Provincial Council shall have the freedom to devise the exact modality of *lectio divina* suitable to the context and nature of participants of the retreat.

**Reading from the Constitution during the Holy Qurbana:** In addition, along with the two readings in the Holy Qurbana, one more reading from the CMI Constitutions may be considered.

**Local Preparation:** (1) Reading of the Constitutions and Directory shall be facilitated in local communities and in Zonal Gatherings; (2) In order to make the retreat more effective, it was suggested that the

literature prepared on the themes for the Constitution Retreat could be made available (at least in part) to the Provinces so that reading and reflection on them could be held either in the local communities or in the zonal gathering, as prescribed by the General Council.

**Spiritual Preparation:** Prior to the Constitution Retreat, a prayer shall be recited in the communities of the Province interceding for its success (A nine-day novena to Saint Kuriakose Elias Chavara on days leading up to the retreat will be an ideal spiritual preparation for the retreat.) It will be a good practice, if those who would guide and participate in the retreat are remembered in prayer. Intercessory prayers, especially by the candidates in our formation houses, especially of the aspirants' houses and novitiates, shall be arranged. If possible, we could also enlist the prayer support from outsiders, including religious sisters and lay people.

**Responsibility:** Organization of the retreat shall be done by the Provincial.

**Presence of the Provincial:** The Constitution Retreat aims at deepening the understanding and appreciation of our Constitutions as well as enhancing the quality of our community living. This will be better served if the Provincials will be present during the entire retreat, also to facilitate personal interaction with members of the Province.

**College-Going Scholastics and Regents:** College-Going Scholastics and Regents in the Provinces shall join the retreats arranged in the provinces along with priests. They are also welcome to attend the retreats organized in CSR (July 9-15, December 1-7) and at Chavara Hills (September 9-15). For the scholastics in the major study houses, the respective rectors will take responsibility in planning the retreat.

**Retreat Team:** It was proposed that retreats shall be conducted by a team of three or more members of whom one shall be the Retreat Master, who shall be present throughout the retreat, and the rest forming the team. The Retreat Master, preferably, shall be a member from another Province; one of the whole team, at least, shall be from the Province.

**Schedule of Retreats:** When all the provinces finalize the dates, a collated list of retreats will be made available to the members through their Major Superiors.

I am sure that all members of CMI family will take CMI Constitution Retreat as a privilege and blessing in order to remain faithful to our call and mission. The Major Superiors and Local Superiors shall ensure that every member gets time to attend the Constitution Retreat as it is their right to learn, love, and live CMI Constitution, the CMI way of life.

May all CMIs be guided by the original vision and passion of our founding fathers during the days of retreat! Let us listen to the voice of the founding fathers and mend our ways to be called as their worthy followers. May the Spirit that guided our founders accompany us and inspire us for a faithful CMI way of life!

Praying for the intercession of our Immaculate Mother of Carmel and Saint Kuriakose Elias Chavara,

**Fr. Paul Achandy CMI**  
**Prior General**



## **CMI Constitution Retreat 2019**

**14 March 2019**  
**Chavara Hills**

Dear Rev. Fr. Provincial  
Prayerful Greetings from Chavara Hills!

Thank you so much for your prompt response and keen action in finalizing the arrangement for CMI Constitution Retreat in your provinces. I hereby forward the scheduled list of CMI Constitution Retreats to be organized in provinces, Major Seminaries and other centres. Some are yet to finalize the dates as they want to organize in the Diwali/Pooja holidays. It is good that members serving abroad attend the retreat with our communities in India as it has been found more beneficial. Hence you may give them the schedule of retreats in other provinces and centres. Please make sure that everyone in the province attends the retreat.

Thanking you  
**Fr. Paul Achandy CMI**  
**Prior General**

*"Here is your father eagerly waiting to receive you with affectionate love and outstretched arms to embrace you in the silence and solitude of the retreat."*  
*Testament of Saint Kuriakose Elias Chavara to his Brethren*



**Schedule of CMI Constitution Retreat 2019**

<b>Starting Date</b>	<b>Ending Date</b>	<b>Province</b>	<b>Place</b>
24-03-2019	30-03-2019	TSR	Jerusalem retreat centre, Thalore
31-03-2019	06-04-2019	KTM	Anugraha Renewal Centre Vazhoor
31-03-2019	06-04-2019	TVM	CMI Provincial House, Chavara Mount, Thiruvallom
07-04-2019	13-04-2019	MUV	NEST, Pastoral Centre, Muvattupuzha
07-04-2019	13-04-2019	MYS	CM Fathers, Retreat House, Mysuru
<b>14-04-2019</b>	<b>20-04-2019</b>	<b>Dharmaram</b>	<b>Christ University Campus, Kengeri</b>
23-04-2019	29-04-2019	BIJ	Jeevandhara Ashram, Jaiharikhal
05-05-2019	11-05-2019	MYS	CM Fathers, Retreat House, Mysuru
05-05-2019	11-05-2019	TVM	CMI Provincial House, Chavara Mount, Thiruvallom
13-05-2019 (Morning)	18-05-2019 (Evening)	KOZ	Shanthidhara Retreat Centre, Valavayal, Wayanad
19-05-2019	25-05-2019	BIJ	Jeevandhara Ashram, Jaiharikhal
19-05-2019	25-05-2019	KTM	Anugraha Renewal Centre Vazhoor
19-05-2019	25-05-2019	TVM	CMI Provincial House, Chavara Mount, Thiruvallom
26-05-2019	01-06-2019	TSR	Jerusalem retreat centre, Thalore
<b>26-05-2019</b>	<b>01-06-2019</b>	<b>Dharmaram</b>	<b>Dharmaram College, Bengaluru</b>
<b>02-06-2019</b>	<b>08-06-2019</b>	<b>Pune</b>	<b>Carmel Vidya Bhavan, Pune</b>
07-07-2019	13-07-2019	KOC	Sacred Heart Provincial House, Kalamassery
<b>09-07-2019</b>	<b>15-07-2019</b>	<b>PG</b>	<b>CSR Pariyaram</b>
21-07-2019	27-07-2019	COI	Preshitha Provincial House, Coimbatore
27-07-2019	02-08-2019	COI	Preshitha Provincial House, Coimbatore
08-09-2019	14-09-2019	KOC	Sacred Heart Provincil House, Kalamassery
08-09-2019	14-09-2019	KTM	Anugraha Renewal Centre Vazhoor
<b>09-09-2019</b>	<b>15-09-2019</b>	<b>PG</b>	<b>Chavara Hills</b>

CMI Constitution Retreat 2019 ...



29-09-2019	05-10-2019	HYD	CMI Provincial House, Bellampally
04-10-2019	10-10-2019	BIJ	Provincial House, Najibabad
07-10-2019 (Morning)	12-10-2019 (Evening)	KOZ	Darsana Retreat Centre, Thaliparambu, Kannur
October	October (Diwali/Pooja Holidays)	BHA & RAJ	Pastoral Orientation Centre, Rajkot
27-10-2019	02-11-2019	CHA	Provincial House, Chanda
03-11-2019	09-11-2019	BHO	Yesu Ashram, Padariya, Bhopal
24-11-2019	30-11-2019	BHO	Yesu Ashram, Padariya, Bhopal
<b>01-12-2019</b>	<b>07-12-2019</b>	<b>PG</b>	<b>CSR Pariyaram</b>
<b>02-12-2019</b>	<b>08-12-2019</b>	<b>Wardha</b>	<b>Darsana Institute of Philosophy, Wardha</b>



## **Prior Generals and Teams (1855-2019) From History**

Fr. Cyriac Elias Chavara (1855-1871)  
Fr. Cyriac Eliseus Porukara (1871-1885)  
Bp. Marceline OCD (Designated) 1885-1887  
Mgr. Andrew Aiuti (Delegate) (1887-1891)  
Cardinal Simeoni (1891-1892)

Fr. Bernard OCD (1892-1902)  
Fr. Frederick Punchakunnel  
Fr. Alphonse Mariam Mukat  
Fr. Pius Akara  
Fr. Chrysostom Tharavattom

Fr. Alexander Kattakayam (Sr.) 1902-1905)  
Fr. Lawrence of Thresia Peediekal  
Fr. Bernard Thoma Kayyalakam  
Fr. Frederick Punchakunnel  
Fr. Geevarghese of John the Baptist

Fr. Alexander Kattakayam (Sr.) 1905-1908)  
Fr. Chrysostom of St. Xavier  
Fr. Gabriel Pulikal  
Fr. Basil Thaliyath  
Fr. Augustine Thopil

Fr. Basil Thaliyath (1908-1911)  
Fr. Alexander Kattakayam (Jr.)  
Fr. Chrysostom Tharavattom  
Fr. Eliseus Pynadat

Fr. Basil Thaliyath (1911-1914)

Fr. Pius Akkara

Fr. Alexander Kattakayam (Jr.)

Fr. Stephen Thomas Thayyil

Fr. Antony Joseph Kandathiparampil

Fr. Alexander Kattakayam (Jr.) (1914-1917)

Fr. Gabriel of St. Joseph

Fr. Chrysostom of St. Xavier

Fr. Antony of St. Joseph

Fr. Aloysius of St. Maria

Fr. Gabriel Pulickan (1917-1920)

Fr. Louis of Mother Mary

Fr. Frederic of the Sacred Heart

Fr. Eliseus of St. Teresa

Fr. Youseph Augustine

Fr. Alexander Kattakayam (Jr.) (1920—1923)

Fr. Eliso of St. Joseph

Fr. Silvestros of Bl. Sacrament

Fr. Franciscos of Immaculate Conception

Fr. Simon of St. Joseph

Fr. Aloysius Neriamparambil (1923-1926)

Fr. Gabriel of St. Joseph

Fr. John of Jesus and Mary

Fr. Alexander of St. Joseph

Fr. Barnaba of St. Joseph

Fr. John Berchmans Koithara (1926-1932)  
Fr. Augustine Kuriakose Pattathil  
Fr. Gabriel Pulikan  
Fr. Silvester Thattil  
Fr. Garvase Menampampil

Fr. Sylvester Thattil (1932-1936)  
Fr. John Berchmans of Jesus and Mary  
Fr. Luis of St. Joseph  
Fr. Romeo of Immaculate Conception  
Fr. Ludvicos of the Mother of Sorrows

Fr. Bartholomew Kaithakary (1936-1942)  
Fr. Sylvester of the Bl. Sacrament  
Fr. John Berchmans of Jesus and Mary  
Fr. Abraham of St. Mary  
Fr. Gerard of St. Mary

Fr. John Berchmans (1942-1947)  
Fr. Placid of St. Joseph  
Fr. Gerard of B. V. Mary  
Fr. Paviyanos of the Holy Family  
Fr. Romeo of Immaculate Conception

Fr. Vincent of the Bl. Sacrament (1947-1952)  
Fr. Arsenius of St. Joseph  
Fr. Chrysostom of St. John of the Cross  
Fr. Felix of St. Joseph  
Fr. Maurelius of Sacred Heart

Fr. Maurus Valiapampil (1953-1966)  
Fr. Goreon of the Sacred Heart  
Fr. Athanasius of the Bl. Sacrament  
Fr. Cornelius of the Bl. Sacrament  
Fr. Doretheus of St. Joseph

Fr. Maurus Valiapampil (1953-1966)  
Fr. Abraham of B. V. Mary  
Fr. Gerard of B. V. Mary  
Fr. Chrysostm of St. John of the Cross  
Fr. Abundius of Infant Jesus  
Fr. Amos of Child Jesus & H. Face

Fr. Canisius Thekkekara (1966-1972)  
Fr. Romulus Mampuzhakal  
Fr. Doratheus Vadakkekudy  
Fr. Rufinus Kunianthodath  
Fr. Paulinus Jeerakath  
Fr. Flavian Vithayathil

Fr. Theobald Pothanikkad (1972-1978)  
Fr. Antony Narithookil  
Fr. Joshua Chiramel  
Fr. Liguory Mundackal  
Fr. Papias Mampira  
Fr. Agapitus Thottungal

Fr. Thomas Aykara (1978-1984)  
Fr. Vijay Anand Nedumpuram  
Fr. Canisius Thekkekkara (Resigned)  
Fr. Jos Parackal  
Fr. Domitian Manickathan  
Fr. Norbert Edattukaran (Substitute)  
Fr. Jose Festus Maliekal

Fr. Vijay Anand Nedumpuram (1984-1990)  
Fr. J. S. Thekkumkal  
Fr. Probus Perumalil  
Fr. Joseph Pastor Neelankavil (Elected Bp)  
Fr. Hadrian Ambookan (Substitute)  
Fr. Raymond Mancheril  
Fr. Kurian Machery

Fr. Thomas Mampra (1990-1996)  
Fr. Sebastian Poonnoly  
Fr. Joseph Kunnath  
Fr. Antony Kachappilly  
Fr. Zacharias Kalapurackal  
Fr. Raphael Pullokkaran

Fr. Alex Ukken (1996-2002)  
Fr. James Aerthayil  
Fr. John Naduvathusserry  
Fr. Mathew Chalil  
Fr. Augustine Keemattam  
Fr. Mathew Thayil

Fr. Antony Kariyil (2002-2008)  
Fr. Mathew Kaniyamparampil  
Fr. Jose Chittilappilly  
Fr. Austin Kalappurackal  
Fr. Justin Koyipuram  
Fr. Thomas Pulikkan

Fr. Jose Panthaplamthottiyil (2008-2014)  
Fr. George Thanchan  
Fr. Jose Kuriedath  
Fr. Varghese Kokkadan  
Fr. Joseph Mattam  
Fr. Anto Pudussery

Fr. Paul Achandy (2014-)  
Fr. Varghese Vithayathil  
Fr. George Thanchan (Died 04.07.2016)  
Fr. Saju Chkalackal (25.07.206)  
Fr. Sebastian Thekkedath  
Fr. Antony Elamthottam  
Fr. Johny Edapulavan







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In my welcome speech yesterday I said very emphatically that we in this Chapter should go quite often to Minnamun to share the communion of our forefathers. They initiated a spiritual movement that doctrinally essentially overthrew the Church and people and doctrinally changed the face of the society. CMs were originally a spiritual force that renewed the Church in Kerala at their time and franchised their fellow men with a deeper faith and better commitment to the word of God. As the desire for religious renewal was franchisingly studied and passed songs "We have the noble mission of carrying on the spiritual movement which they started." Sy.D.P.G. 7 then formed..... they left for posterity.

Unwise and futile though it may look, let me try to define who is a CM. In the light of this heritage we received from Minnamun. A CM is a man of faith and action embodying and embodying a religious commitment to serve the people of God. Prayers and action, embodied and embodied in a religious commitment. This is the spirit that motivates the CM's existence and life.

Our Constitution must be. I feel, the articulation of the spirit of the CM's existence. Spirit is more concerned with being of the CM's than their things. That is why it is not always easy to verbalise. The spirit exists to some degree at least of the intangibles of a person's life, of the impression he gives, the atmosphere he creates in his approach to God, to society and world. Spirit is born from lived experience. Religious life is, and even ought to be felt as an authentic spiritual experience franked on a particularly intimate form of union with God and overflowing into active apostolic witness. Our spirit is one of integrating lived experience and action realised through our community.

In articulating the CM spirit in our Constitution

I see three main thrusts. The first thrust or orientation must be a CM's

① Lebensanschauung - The CM's existential life-view

Expression of all contextualized in our founders' experience

- { Prayers
- { apostolate
- { founders original experience of vocation
- { Ours " " " " " "
- { Ours Conversion

- The central emphasis of this CM's life-view is the emphasis on the existential element
- This makes the Constitution original and unique and unparalleled

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CMO Enrichment } ~~more~~  
CMO Enrichment } all could be based on this first thrust or  
CMO Formation } orientation

(Prayer - Meditation > Bhakti)  
(Action - Karma > Bhakti)

② = The second thrust is the CMO Orientation  
Our enrichment in and through the world

③ = A third thrust is CMO function and its basic norms  
as a general orientation, thus formation there should be, a union of

④ Int. p. 566 Spiritual and Juridical cf. Vol p 566  
- to be combined = Integrational aspect

④ = In finalising the Constitution we must have an orientation  
of realism. This means we must take into account the  
concrete situations, aspirations of our

<sup>members</sup>  
I would make a appeal to all the members of the church to be realistic in our  
decisions. Our constitution must combine idealism and practicality & each

⑤ = A further orientation must be our Oriental and Indian  
heritage = Syn. Church but

⑥ = Another orientation is our missionary thrust

⑦ = A few select commitments towards the people of God may be  
more useful in the final form of constitution in the  
light of the changed circumstances.  
e.g. Malabar Church outside.

⑧ = Emphasis on realisation and transformation

⑨ = An orientation of keeping in mind the whole engagement  
all strata

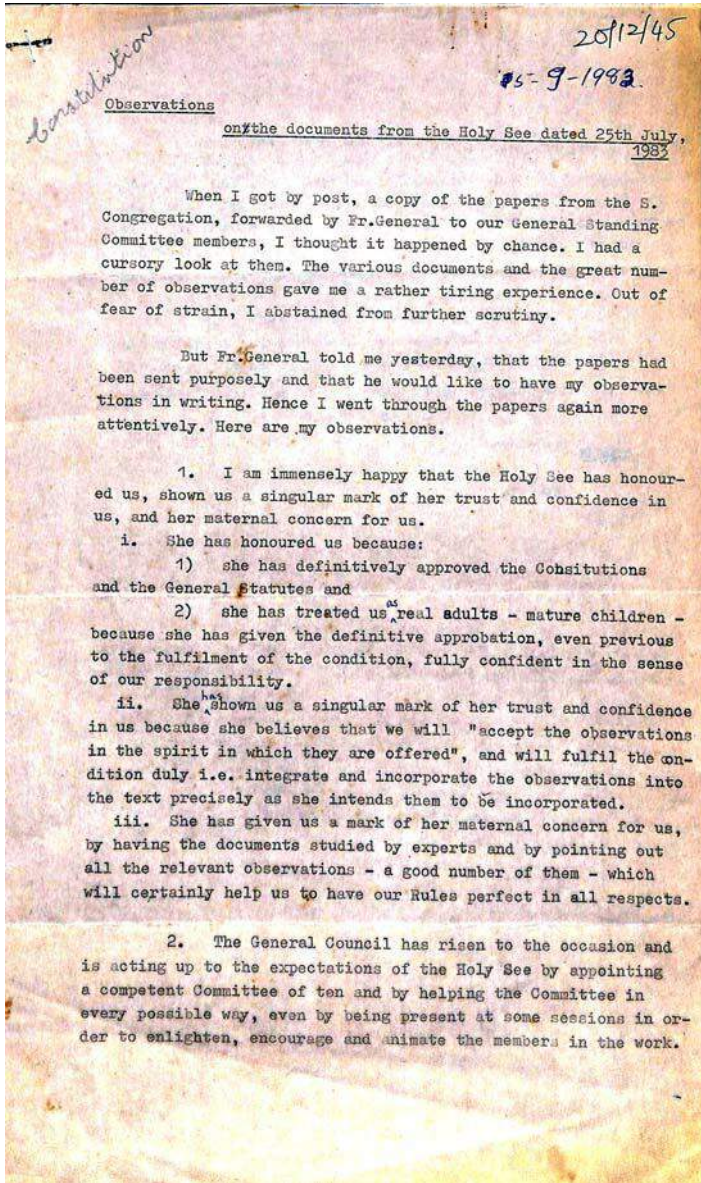
⑩ = Social orientation - evangelical our image among the people

⑩ 1. Conclude : <sup>CMO</sup> Experience The Original Experience  
of Manu must be thought and thought  
present always

2) Our central preoccupation must be an  
integral revitalising of the whole  
Church

but we pray for it, would hard for it, in here, along, continue  
thank you





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3. The Committee consists of the members of the General Synaxis that prepared the final draft. They know the text very well, and have the competence to make the modifications, additions or omissions in such a way that the resulting text may not be mere patch work but a richer and well-balanced document, to the satisfaction of the Holy See and the greater good of our Congregation.

4. What I can do in this situation is to pray earnestly, remaining before the Blessed Sacrament, when you are busy with discovering the will of God in prayerful study and mutual sharing. I have been doing my part and will continue to do it in all earnestness.

*Fr. Canisius, C.M.I.*  
Fr. Canisius, CMI  
5-9-1983.

29/13/58

OUR VISION  
REFLECTIONS ON THE CONSTITUTIONS  
BY GENERAL SYNAXIS CMI 1990.

PREPARING OURSELVES FOR THE TWENTYFIRST CENTURY

The General Synaxis is the authority that "evaluates all aspects of the life, apostolate and administration of the Congregation, formulates policies and makes the necessary provisions for implementing them." (C. 185) As stated in the first session of the 33rd General Synaxis, CMI, we have to incarnate the vision of the Constitution renewed six years ago in the present context, give it flesh and blood in the light of our experience of these years and make it provide inspiration for all, and render effective our work of evangelization. Our main thrust in this decade on the eve of the twenty-first century is to make our religious community people-oriented on the local, national and international levels. Drawing deeply from our triple roots of Oriental, Carmelite and Indian spiritual traditions, we have to get involved in the concerns and needs of the people dedicating all our resources to their service. We must further make our apostolic activities really ecclesial by welcoming genuine leadership from the people and encouraging their active participation.

It is the task of the General Synaxis to reflect upon the provisions of the Constitution in the light of this main thrust of people-orientation in preparing ourselves for the twenty-first century. In the main areas of religious life, evangelization, pastoral apostolate, formation and administration we have to list and clarify the main problems, fix priorities among them, and formulate policies, so that we can radically change our self-centred and isolated style of life preoccupied with our own security.

There is no doubt that we have gained a great deal through the renewal meetings in preparation for the revision of the Constitution, and broken our isolation from the people. But the change has been too slow. The focus was mostly on community building and the health of our own community life, and only to a very small extent outward oriented, and the loosening of structures has often led to a great loss of religious values and discipline, dissipation of energies and lack of apostolic effectiveness. This is mostly because our efforts at people-orientation were without personal conviction of all concerned and without proper focus. So what is needed is that a radical change has to be effected in all the major areas of our religious life, apostolate, formation and administration, through clearly formulated policies. Effective means and standing machinery have to be devised and instituted for communicating the new vision to all the members. For this we have to move away from the overly institutionalistic conception of our religious life and understand it as a movement, a perpetual sending by the Master. There should be effective methods to see that the vision and decisions of the general synaxis are communicated to and actively shared by every member. Each department of the General Council should have in place an effective core that will constantly evaluate what is happening in the particular field, provide for the effective execution of policies and maintain continuity in the process.

Each area has to examine carefully what it can contribute to the life of the people not only on the local level but also on the national and international levels. Actually we share to a great extent the age old prejudices and petty self-seeking of the past that prevent us from approaching people of other cultural and

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religious outlook. Here we have to avoid the extremes: We should not forget the identity of our religious mission and service and get dissolved in the majority, nor should we ostracize ourselves by identifying our message with our cultural straight jacket. We have to evolve as a church that speaks to itself across cultural, social and religious boundaries, witnessing to a faith that may be more characteristic of a stream within which we all stand, than it is of others.

In this we have to work in concert with the episcopate. There is a growing trend to conceive the church as exclusively contained in the narrow confines of the diocesan and parish structures and to reduce the religious to a condition of mere helpers of the diocesan clergy. Our role as religious priests has to be clearly defined. By our dedication to the church we have a special contribution to make in providing and building up the intimacy of the disciples of Christ gathered together in the actively participating liturgical community somewhat different from the good many strangers and passive recipients that form the bulk of the assembly in a big parish or cathedral liturgy. We also provide the prophetic element by carrying the Christian message beyond the boundaries of the parish and diocesan communities. There is need of an active dialogue with the diocesan bishops in order to clarify our duty and right to form one presbyterate for the service of the one people, participate actively in the planning and execution of various programmes of apostolate, and maintain our own charism and style even in the service of the local church.

Finally we have to realize our duty and responsibility as an indigenous religious congregation emerging from an apostolic tradition and evolving in a genuinely Indian context to contribute our naturally expected share to the common apostolic and prophetic thrust of a lakh strong Catholic religious of India. For this apart from our common efforts to enter consciously into the living concerns and struggles of the Church and of the people, we have also to create an atmosphere in which individual charisms will be fostered for the service of the church and individuals will feel the urge to contribute their best to the common effort.

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# RELIGIOUS LIFE

1. NEW THRUST: What the dedicated life of the religious does contribute to the Church is the primary question today. If formerly what religious vocation meant for the individual was the major concern, today its effectiveness and witness value occupies the central stage. Religious life by its very nature is pro-existence, a life of witnessing to the Gospel. So people's orientation belongs to its very essence. Christ's statement in his priestly prayer, "I sanctify myself for them" should be the hallmark of our religious spirituality. The people we are called upon to serve, their concerns and constraints must constantly help us change our programmes in religious life and transform its very process. Our vision of religious life and the mission of witnessing to the Gospels must undergo some drastic changes in the context of the people we serve.

2. OUR HISTORY: The founders Fathers Palackal, Porukara and Bl. Chavara were persons inspired by an intense love of God and moved by a deep affection for the Church of St. Thomas. They responded to the age-old desire for a dedicated life in religion and chose a path of experience of God and service of fellow human beings, and established a "community of love in the Church", more as a movement than as an institution to justify the status quo. Bl. Chavara undertook all kinds of apostolic activities demanded by the need of the people and at the same time as adhering to the Carmelite spirit of prayer, silence and proclamation of the word. To be attentive to the call of the Spirit speaking through the actual needs of the people should be the main concern of our religious life.

What steps are we to take to discover the inner spring of this ongoing movement?

What inspirations are we to draw from our Founders?

3. THE INDIAN CONTEXT: In the socio-cultural, religious, political, economic and ethnic diversity of India, one abiding influence is that of the man of God. But because we do not seem to take our religious life seriously our life does not constitute a potent witness. Isolated from the people, concerned about our own security, even if it be primarily on the spiritual plane is anachronistic and contradictory. Inward looking and isolated as we have slowly been changed, our communities have become "tasteless", missing their spiritual flavour.

What are the practical steps we can and we must take to improve the quality of our communities' spiritual flavour?

4. COMPLEMENTARITY OF COMMUNITY AND INDIVIDUALS: The apparent contradiction between the interests of the community and the demands of personal fulfilment can be resolved only in the one Spirit who guides all and the one Word that calls all to action. Community and individuals are both given to each other. Both grow together. Only an attitude of mutual complementarity and mutual responsibility will contribute towards the healthy growth of both.

But attempts of individuals to escape from community control forming registered societies and other artificial means are indications of insecurity and immaturity on the part of such persons. Any apostolic activity can have full efficacy and continuity only from the support of one's brethren, though the activities by themselves need a sort of autonomy and freedom.

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of action. It is the task of the community to stand behind the individuals in their activities and make them feel that it is to their own advantage and that of the apostolic activity to court and nurture the approval and support of the community.

What are the attitudinal changes we need bring about in our individual members with initiatives, in our superiors and in our communities in general?

5. ORIENTAL IDENTITY: Religious consecration is essentially ecclesial. Our commitment to and love for the oriental heritage cannot be exaggerated. Taking into account the centrality of Liturgy in religious life and the mission of the Church it is our community's duty to provide spiritual leadership in the fields of liturgy and spirituality without remaining as mere spectators for fear of getting entangled in the existing controversy.

What kind of leadership can our Congregation give and how?

6. THE CMI CARMELITE SPIRIT: While adhering to the Carmelite spiritual tradition we have to emphasize that the exercise of the zeal of Elias as shown by Blessed Kuriakose Elias Chavara has created special CMI orientation of Carmelite spirituality. Emerging out of his inner contemplation he reached out to all areas of ecclesial life and needs of the people and made the living Church the locus and focus of his encounter with God. Instead of concentrating on a special function or a particular area of service he contemplated God in the actual living Church, its complex needs and concerns. This approach nicely blends and synthesizes the oriental emphasis on the living and celebrating Church and the Carmelite contemplative orientation.

How to promote leadership in prayer?

What relevant contributions can we make today?

7. INSTITUTIONALISM: Religious life is and should remain a movement, a charismatic expression of the Church, a flight from the status quo into the future, an image of the pilgrimage. In this respect our religious vows are expressions of our wholehearted commitment to the people of God. As a radical renunciation and a close following of Christ their ultimate meaning is to show forth the image of a post-resurrection world. Religious chastity is a sign of the new Kingdom established in the Risen Christ. Similarly religious poverty should be a real insertion into the life of the poor. We renounce worldly goods not only to share goods with all God's children but also to show forth man's freedom from material dependencies and one's solidarity with the poor and thus provide credibility to the Gospel we preach. Religious obedience is a quest to realize God's will and rule in this world and make it His Kingdom. The biggest threat to our religious life and availability is institutionalism. Great many institutions and their innumerable activities keep everyone busy and overworked without a proper evaluation of how relevant our activities are. This makes us unavailable to people when they need us.

How do we make our institutions more open to the people around us?



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8. **REGIONALISM:** Consecrated totally and unconditionally as we are and made available to our brethren without any distinction of place of origin or group we happen to belong to, we are called upon to serve the Church in global, national, and local settings. A serious threat to the Kingdom of God we seek to present is regionalism and other forms of bias and discrimination. Regionalism is based mostly on material concerns of economic advantage, institutional prestige and craving for office and power. Such bias reflects the primal emotion aroused by the love of one's own group. It is a return to a childish division of everything into black and white, good and bad, and such bias is particularly evident among people who suffered emotional neglects as children. When prejudices lead the way primal feelings are at play. Anonymity in identification with a group of clique unleashes the viciousness in individuals. In adulthood some people regress to this childish state of emotional split with intense love for one's own group and an intense hatred for another group. Important question for us is how can we mobilize the resources of religious spirituality to counteract such emotional regression and persuade people to resolve conflicts through collaboration. There is no use ignoring the problem and sweeping it under the rug, nor being satisfied with temporary adjustments and compromises. Only by patiently exploring the underlying causes and finding solutions in which no one has to lose can lasting peace be achieved.

Where do we find the root cause of regionalism? What are the solutions?

9. **RESPONDING RELIGIOUS COMMUNITY:** A religious community is not an elitist group turned inward into itself, concerned only with its stability and security, and the perfection only of its members, not a church within the Church, but an intensive expression of the Church itself, the people of God with a mission to all the people God loves, that means all. Hence the priorities in our self orientation should be hospitality towards all God's children; celebration of all in Christ through a living, intelligent and intelligible liturgy, concern for the actual problems and needs of the people, a sense of belonging, ownership and mission and the readiness to respond to emerging new situations with imagination and originality in the spirit of faith. For this our community needs (a) an ongoing evolution of its spiritual vision, (b) a continuing theological development that enables it to articulate its vision, (c) an awareness of the actual problems and specific issues in our immediate context, not evil in general but the specific plague, (d) an action-oriented programme of faith, and, (e) a dialectical approach to the solution of problems in collaboration with all agencies for good.

10. **EROSION OF VALUES:** What we often observe today is an erosion of values of religious supported as they were by an out dated monastic structure. Prayer, poverty, simplicity, silence, hardwork, loyalty to the community and obedience to authority, all vital to religious life were nurtured by an elitistic community framework which has become obsolete in the modern climate of the equality of all God's children. But what actually happened was that one threw out the baby along with the dirty water.

How can we maintain and foster those values in the new situation of openness to the world and to all God's children?

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11. FAITH-VISION: As religious we cannot be satisfied with the new social values alone, though they are good and positive. We will be left with a shallow humanism. If they should foster our religious life they should be part of a faith-vision founded in the new order established in the Risen Christ. Only by locating our fellow human beings, their problems and immediate concerns in the context of the new earth and new heavens restored in Christ our going to the world and the marginalized in a spirit of service yield religious fruits.

How can we revitalise our communities and institutions in order to radiate the "Divine" that must envelope us?

12. PRACTICAL SUGGESTIONS: Taking stock of the manifold changes and drastic transformations taken place in the life-style and apostolate of our Congregation, the following five areas of religious life shall arrest our special attention during the next session of the General Synaxis:

- (1) Evangelization-oriented religious life
- (2) People's participation in all our undertakings
- (3) Cultivate a spirituality that is more personal and responsible
- (4) Renew the vision and life-style of our congregation in the light of the social reality of India.
- (5) New orientations for a new type of communities and community life in the context of our extensive evangelization works.

#### RELIGIOUS FORMATION

The most crucial area in religious renewal is that formation of the younger members of the Congregation. The basic principle of formation is one's identification with Christ and his mission from the Father for the salvation of humanity. The main points to be emphasized in our formation programme are presented below.

##### 1. FORMATION IN THE CHARISM OF OUR COMMUNITY:

Formation like conversion is to a great extent a matter of imagination and heart, and reason comes in to confirm and support the decision made by the heart. So, even though the logical order is personal following of Christ, attachment to the Church and loyalty to the religious family one chooses the pedagogical order is different. One's spirituality has to be intimately related to the way one relates to one's brothers and sisters. Hence priority should be given to the special charism of the religious community, which indicates the concrete manner in which Gospel values are realized. First comes one's active participation in the life and style of the immediate cultural context provided by the religious community. To give one a general formation to priesthood or religious life and expect him to be automatically integrated to our religious fraternity is unrealistic. Hence our primary emphasis in formation should be that the candidates identify themselves with the vision and spirit of our Congregation exemplified in the life of Blessed Chavara and the other founding fathers.

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## 2. REMEDIAL FORMATION:

Our formation should be tailored to the actual needs of our members. The candidates to our congregation bring from their family background plenty of personal values like humility, obedience, loyalty and truthfulness. We have to acknowledge, however, that the same background is rather deficient in community values both interpersonal and transpersonal like brotherhood, justice, openness, service, witness and forgiveness, without which neither community life nor proper service of the people is possible. The hidden personal agenda of candidates need careful exploration and correction from the very beginning. Our community has to make sure that its future members are not motivated by a desire to escape family troubles, a concern for material security, and search for careerism, prestige and position. Likewise fear complexes, over dependence on others and lack of sincerity and honesty can be serious obstacles in the way of imbibing authentic religious values. We should not hesitate to make use of proper psychological screening and other modern techniques to discern the authenticity of candidates' religious vocation.

## 3. BUILDING UP PERSONALITY:

Even from the stage of aspirants our formation scheme should emphasize the personal worth of every individual, the vital role each one has to play in the smooth functioning of the community and the effective fulfilment of apostolate, very much like the parts of a clock or the organs of our own body. Even at this initial stage each one should be encouraged to recognize and cultivate leadership qualities and making full use of the guidance of the Director and the teachers appreciate and foster the religious vocation.

## 4. TIME FOR NOVITIATE:

The most serious problem at the novitiate stage is the relative immaturity of the candidates. It is alleged that they do not have the intellectual preparation to understand the subtle spiritual meaning of religious life, nor the psychological maturity to make the radical decision for a celibate life. There is a strong suggestion that the novitiate programme be postponed till after the candidates do their philosophy course or at least college. The main reason for the suggestion is that young people do not attain the psychological maturity to make their commitment through the religious vows, nor sense of responsibility nor the adulthood to make their decision about religious celibacy. In all other areas of life like marriage and professions greater learning, age and maturity are demanded today.

Against this is the practical consideration that if these candidates live such a long period as mere aspirants or postulants without proper religious training the period itself may be deleterious and people may take religious for granted. At a later stage we may not get any candidates. On the other hand, even though the choice to enter religious life with which novices come to us is a radical break with the world it is a slow process of growth and realization, and the long period of temporary profession gives sufficient opportunity to examine experientially the new life one is embracing and both on the part of the individual and of the community there is enough opportunity to change the decision.

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#### 5. VESTITION:

Closer to the same concern is the suggestion that religious habit should be given only after the novitiate as in most religious congregations. Novitiate itself is a time to examine and decide about entering religious life and one becomes a religious only through the religious vows. One who wears the religious habit before religious training only pretends to be a religious, and it makes leaving in case one decides to do so, more difficult.

On the other hand the objection to vestition at the time of entering the novitiate seems to come from too legalistic a conception of religious life. Eastern Christian thought and Indian perspective consider entering religion a slow and gradual process. One starts with a sudden total break with the world in one's exterior, shaving the head, wearing a special garb and the like. Besides the religious dress may help to experience better the religious fellowship.

#### 6. LITURGICAL AND ORIENTAL FORMATION:

Our novitiate formation should place special emphasis on liturgical formation particularly in the spirit of our Oriental tradition. A theoretical discussion of liturgy, the historical evolution of liturgical forms and texts and the like can be and should be postponed to the stage of theological studies. There is, however, the worshipping level where liturgy is perceived as a joyful celebration of our faith. For this one should have some understanding of the symbolic structure of our Qurbana and other liturgical texts. There should be also a spiritual level at which a transition is made from the Liturgy of the altar to the liturgy of the heart, from which nourishment for spiritual life is drawn. A special emphasis should be placed also on the Oriental character of our religious life through a reading of books like the Philokalia, Passages from Sahadana, St. Ephrem and others. Even without any theoretical discussion these texts can impart to the novices the flavour of Oriental spirituality.

#### 7. FORMATION IN THE STUDY HOUSE:

All should pay serious attention to the findings of the recent survey conducted among the staff and students of Dharmaram College and those outside in some way connected at one time with the college. Some 80% of both staff and students feel that Dharmaram does provide a firm philosophical, theological and spiritual formation. At the same time, however, a relative majority of both staff (62%) and students (37.5%) say that study of theology does not help the students to evolve a personalized theological vision that would enable them to interpret the realities and problems of life. 60% of the students express satisfaction with the present system of spiritual direction, but 50% of the staff and of respondents from outside find it inadequate.

52% of the staff and 70% of the students as well as those outside state that Dharmaram formation does not make students aware of the apostolic challenges and possibilities of the church in India. 50% of the staff and 72% of the students admit that Dharmaram formation does not provide emotional maturity, and 35% of the staff and 65% of the students feel that Dharmaram does not develop leadership qualities. Many express the opinion that lack of freedom with responsibility coupled with the dominance of rules and regulations is the basic reason for this

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failure. In fact 42% of the staff and 79% of the students state that there is overemphasis on rules and regulations owing to the large size of the community, lack of trust in the students and the legalistic outlook of formation personnel. While a relative majority of the staff feels that there is healthy community life in Dharmaram, 28% of the staff and 60% of the students think the opposite is the case. The reasons indicated for the lack of healthy community life are narrow provincial and regional loyalties, large size of the community and lack of participation of students in the planning and formulating of policies on matters that have direct bearing on the students.

Perhaps the most crucial factor behind this general malaise must be the lack of a unified vision among both staff and students. 50% of the staff and 52% of the students say there is no unity of vision about studies, 37% of both staff and students feel there is no unified vision on discipline and 75% state that there is no common vision on the liturgy.

In the light of these facts specific steps may be taken to remedy these shortcomings. A few are here indicated.

- a) What stands in the way of the attainment of psychological maturity for our students is lack of confidence in themselves and in their ability to express themselves, and absence of any active role in organizing their lives in view of their future apostolate. Students who show a lack of ability to express their ideas with confidence and competence should be asked to take at the very beginning a remedial course in composition. Even in subjects in which the main emphasis is on content, high marks should not be given without correct grammar, syntax and style, since the matter is not for personal benefit but for responsible communication of God's people.
- b) Each student should be given sufficient opportunity to spell out and develop his ideals and life goals in open dialogue with his guides. Besides the Section Master, and the Senior Tutor for each province, each student should be assigned a faculty-advisor, in consultation with whom he will be able to organize his studies. These three guides should individually write objective reports about the performance of each student, highlighting his strengths and weaknesses. These reports should be made available to the students and he should be given a chance to explain himself and his plans before a competent panel, which need not be composed of the same guides.
- c) The great number of students in Dharmaram is the main reason for the anonymity of students and lack of personal attention to them. It is impossible for one Rector to pay personal attention to each student. More than 60% of both staff and students express the opinion that the present division into sections is not effective. Lack of freedom and authority for the Master is the main reason pointed out. The only adequate solution is to give virtual autonomy to each section as an independent house, and make it competent to decide its own programmes within certain wide parameters. Comparison among sections there will be, but each section should opt to decide what is best for it, as far as possible in conformity with others. The Rector should function more or less as a major superior. Though he will have the authority to intervene especially in an emergency or serious question, there must be the clear understanding that he will not normally interfere.

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- d) The existence of St. Thomas' parish attached to Dharmaram is a great opportunity for our students for pastoral initiation. The parish priest will be generous to assign to each section as number of wards for original planning and action for the Spiritual development of those wards. Care should be taken that all students of each section get involved in imaginative and dedicated parish service.
- e) The more serious obstacle in the way of active assimilation of values by students is the spoon feeding method and the plethora of courses in the traditional seminary curriculum. In a survey of 933 seminarians of South India, 798 (80.1%) felt that there were too many courses and not enough time for reflection and assimilation. In humanities including various topics of philosophy and theology in which information can be easily gained from books and other sources, class room lectures can be reduced a great deal, and they too made to focus on a critical evaluation of the material assigned, so that the students gain a critical formation in sorting out and integrating material in the particular subject, rather than a lot of raw encyclopedic information about it. Examinations should focus on the students' knowledge of the subject and the field rather than matter covered in class-room lectures.
- f) Isolation of philosophy and theology from empirical sciences and the field of actual apostolate is the main source of the lack of apostolic awareness among the students. Integration of philosophy to college studies is a healthy transition from outdated abstract thinking to a practical humanistic orientation. The specific methods, however, of both philosophy and theology should be clearly distinguished from those of the empirical sciences. But as a corrective to the isolated nature of theology at the beginning of each semester there may be a week of exposure and orientation to subjects of immediate relevance to our apostolate such as sociology, counselling and parish administration, for each class of students, under the leadership of experts in those fields.
- g) **MISSIONARY FORMATION:**

The best positive means to revitalize our formation is to give it clear direction and purpose. If the students are directed to prepare themselves for specific fields of apostolate they will have a better incentive to discipline themselves in view of their apostolic mission. Indian society with its religious and cultural pluralism and deep religiosity must define our formation as religious in India. In this society a quest for the transcendent is coupled with deep social and economic injustice. So our students should have a deep solidarity with the poor along with the spirit of the beatitudes and a concern for universal brotherhood.

#### CONCLUSION

In the past our members were trained with the vision of a closely knit, self-contained and inward-oriented community under the leadership of our superiors. Today the vision of our life resembles that of the disciples of Christ crossing the troubled waters with Christ in a boat tossed about by storm. We are deeply concerned about and committed to a world of poverty and suffering and every aspect of our life should bear out the sincerity of our commitment. We want to be poor because we want to share the limited and ever diminishing resources of this world with our fellowmen and give credibility to the Gospel we preach.

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#### WORK OF EVANGELIZATION

As disciples of Jesus we have received Christ's own mission from the Father to establish God's rule and kingdom in the world. For this we must have a total vision of our mission and a definite plan both long-range into the future as well as oriented to the immediate context of our activities. We have to be very grateful to the pioneers of our mission work like Bishop Januarius and Bishop Clement and we have to acknowledge the great strides we have taken in evolving our own missionary style and developing several new missionary methods.

Still there remain several contradictions and problems that we have to face and resolve in our own minds at first. A survey and several seminars pinpointed a good number of problems in our mission work. But so far sufficient steps have not been taken in the executive line to resolve those problems, and without an earnest effort to come to grips with the problems all our study will be an exercise in futility.

1. CHURCH AND KINGDOM: According to the basic laws of the Kingdom, the principles of collegiality and subsidiarity, so much emphasized by Vatican II, we should assume an active responsibility with regard to the mission and should get actively involved in its planning and influence even the bishops according to the charisms of the Spirit we receive.

OUR STYLE OF LIFE SHOULD CHANGE: In response to the call the mission. At present our style of life seems to be only a prolongation of the "Church life", lived in obedience to the rules and regulations stipulated by our Constitution, which only reflect the "demands" of the Church on us. Thereby we contribute only little towards the spread of God's Kingdom on earth. The CMI presence has become very negligible in any of the pioneering fronts of God's Kingdom, be it that of social justice, effective and meaningful communication of God's word translating life and theology in our actual social and cultural situation. This needs effective training, freedom, initiative, intellectual and moral strength to work in collaboration with other transformative agencies.

2. WE SHOULD BECOME TRULY ORIENTALS: The real problem is that we are presenting a church shaped in the pyramidal structure of authority of the Roman law to a people whose socio-political conception of the sacred community was shaped by the organization of Vedic sacrifice. Though the Oriental ecclesial structure may be closer to the Indian samgha, our whole formation and thinking has been within the structure of Canon Law and some of us are more Roman than the Romans themselves in the interpretation of rules and regulations.

3. WE SHOULD MAINTAIN OUR CULTURAL IDENTITY: In this connection we have to consider the case of a good number of our members who live and work in the First World countries, and their stay there can no longer be considered a transitional one. There is, however a danger that these may act as a sort of pipeline not only for importing money but also as unwitting medium for passing on outdated and disguised Western World ideas to Asian countries owing to the assumed domination of Western culture. To remedy this we have to evolve life styles and discipline by which our brethren can lead the CMI life wherever they are and even act as ambassadors of our culture with relevance, meaning and a positive contribution to the West as well. At the same time becoming all things to all we should adapt ourselves to the actual conditions of the local Church we serve without imposing on it our cultural preconceptions.

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4. DIALOGUE IS THE LANGUAGE OF EVANGELIZATION: The Christian Church is rapidly moving from a culturally monocentric Western church into a culturally polycentric world church. The social antagonism is pulled into the centre of ecclesial life: The Third World countries are to a great extent victims of the Western church. The old conception of society as a uniform fabric is replaced by the actual criss-crossing integration of diverse intimate communities with their own unique structures. The universal church is the communion of individual churches, and the world church itself becomes to a certain extent incarnate in world religions, partial manifestations of the one divine economy of salvation. In this context the task of Christian missions is not to substitute the Western cultural version of Christianity in the place of Indian religious cultures, but first to make explicit and expand what is implicit in the faith of all believers, Hindus, Muslims and even the so called atheists alike. Dialogue is not a technique for getting conversions but rather the fellowship of believers. But only through dialogue may our unique message in Christ be communicated to others.

5. WE NEED A MISSION- ORIENTED THEOLOGY: Theological activity understood as a mere subjectifying of the objective contents of revelation cannot any longer satisfy the demands of our life-situations in our country. If active theology is to become an effective means for us to re-enact in us the mystery of Christ's suffering, death and resurrection, we have really to get involved in raising our country from the shackles of poverty and oppression to the glory of allround freedom and victory. This entails that we present and subject the Indian social and cultural situation to theological reflection, rather than merely apply to it "Roman" pronouncements and textual interpretations of Scripture. We may then need to induct people with a diversity of experience, involvement and vision into our theology staff. At present our staff is too monolithic to meet the intellectual challenges of a pluralistic and rapidly changing world.

6. OUR THEOLOGY SHOULD BE ACTION ORIENTED: In facing our world of suffering we cannot go with a theoreticians' approach to problems, equipped with a theology from above. We have to view the world and society through the eyes of its victims, the real anavim, the exploited and downtrodden. As Buddha saw it, ours is a broken world of greed and suffering, being built up by people who make it up. In this perspective divine revelation itself is God's judgement of an evil world and God's gracious presence to the world a source of transformation and new life. Our basic policy should be a preferential option for the marginalized and solidarity with the victims of the present order. Noting the openness of history to human sin, on the one hand, and to God's grace on the other, with a certain suspicion of traditional morality including Christian values, we have to call for a radical conversion. If Christ's cross and resurrection means anything for the world we have to raise the consciousness of people and formulate a policy aimed at the total liberation of man also from his present economic and social condition.

7. WE SHOULD DISCERN OUR EMERGING MISSIONARY STYLE: In the last quarter century or more of our adventure into the mission field there have emerged several distinctive notes of our missionary style. As missionaries hailing from the genuine Indian soil we have preserved with deep respect the authentic cultural values of people. We have also placed great emphasis on India's mystical dimension and endeavoured to provide leadership in prayer. But we have done very little to discern and develop these elements of our style and particular orientation of mission work. We have to evolve consciously a common missionary policy for the whole of India in

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continuity with the missionary ideals of Buddhism and of the Hindu Acharyas. We have to listen to the call of the Spirit and evolve practical methodologies as partners with the church, people and society in spreading the Good News.

8. WE HAVE TO CREATE NEW APPROPRIATE IMAGES: Conversion is more a matter of imagination, heart and feeling; reason and rational arguments come only to support and confirm the change of heart. This is why the images we present are very important. Christ himself substituted new images in the place of the old. In the place of ritual and the six hundred and thirteen prescriptions of the law he inculcated the images of the sower and the seed, the treasure hidden in the field, the wise virgins over against the foolish, the widow's mite over against the legalism of some scribes and the like. Hence the task of evangelization is to present potent images that will convey the Gospel values over against the fascination that wealth, power and pleasure hold for human hearts. Our missiology centre Poornodaya should consider one of its principal tasks to help us with such images after assessing the concerns and aspirations of the people today.

9. CHRISTIANITY IS ESSENTIALLY PREACHING CHRIST: Religious pluralism is an important problem and a serious challenge to our mission work. Christianity like all other religions cannot pretend to be an ontology of God. Pluralism supposes that each religion has its own unique message to communicate. The fundamental role of Christianity is to preach Christ. Christ is not only the fullness of the divinity manifested to the world, but also the revelation <sup>to</sup> of man of his own authentic humanity. Christ provides an anthropology of man for God. Christian mission is essentially kerygma and diakonia, proclamation of the great deeds of God for humanity in Christ, and the service of its gathering up as God's Kingdom. The unique message of salvation proclaimed in Christ is that human beings are not called to a purely creaturely end, but to actual fellowship with the Father and the Son and the Holy Spirit. In the prevailing confusion about the theological meaning of evangelization we have to reemphasize this unique scope of Christian evangelization within the common quest for Truth shared by all religions.

10. WE SHOULD MAINTAIN OUR GENUINE MAR THOMA TRADITION: In spite of the missionary zeal of St. Thomas the Apostle we have to recognize the fact that caught in the caste hierarchy the St. Thomas Christians did not live up to the missionary ideal of their ecclesial tradition. Besides, the ideal for the East in the matter of spreading the Word was not militant conquest of peoples and nations but one of silent communication, one community of faith giving origin to another community of faith. Maintaining this Eastern ideal we have to build up in ourselves and the people we serve a deep concern not to keep their faith as a secret for themselves but to communicate it to others. Even in keeping the integrity of our ritual tradition we have to make it clear that even the Gospel is not a closed message but that it is addressed to ever changing contexts and situations. Conversion itself is not a passive acceptance of faith but a positive response to revelation bringing to it all the wealth of one's religious and cultural background.

11. IN ACTUAL PRACTICE WE HAVE TO SHOW THAT RITUAL

PLURALISM IS AN ASSET TO EVANGELIZATION: Since the unique Catholic church exists in individual churches and formed out of them, the distinction of individual churches should not be considered a purely organizational and historical development. The individual churches are part of the historical reality of the Church and the particular traditions expressions of the one

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Tradition. We are not proclaiming an abstract doctrine but the Word of God manifested in history. So at the same time as faithfully maintaining the integrity of our ecclesial tradition, other rites should be seen as dimensions of our own Church.

12. FOREIGN PROJECTS ONLY TO THE EXTENT THEY ENCOURAGE

LOCAL RESOURCES: Developmental projects that cover vast areas and are funded by the Government or by foreign agencies have a role to play in raising the consciousness and self-image of the people. The Gospel is proclaimed to the poor not to keep them in their poverty but to give them a sense of freedom and dignity and to empower them to establish God's rule and kingdom in all aspects of their life. So our policy should be that such projects never exceed the planning and organizing capabilities of the people and smother their initiative. The main concern should be to discover and develop leadership within the communities themselves at the same time as maintaining strict accountability.

13. TRUE EVANGELIZATION IS INCULTURATION: Evangelization is communicating the Gospel message as something fundamental to the meaning of life to a people. For this Church itself should become part of the culture of the people, and Christian faith itself becomes the response to their actual concerns, problems and priorities. Only by getting deeply involved in the concerns and issues of actual life can we incarnate the Gospel and contextualize it. But culture itself is limited owing to the physical environment, ideology and limited resources. So at the same time as meditating on the Gospel as answer to one's cultural concerns, one has also to be critical of those very concerns and ask whether they are in tune with authentic humanity and sound rationality.

14. GOSPEL SHOULD BE PREACHED THROUGH A PREFERENTIAL

OPTION FOR THE POOR: The keynote of evangelization is that the Good News is proclaimed to the poor. So our mission should project the different dimensions of evangelical poverty. There is a compassionate option for the poor through works of charity and alms giving. The ascetical option for the poor calls for the simple life in solidarity with the poor in total reliance on God. The "missionary option" for the poor is manifested in the simple, unadorned lives of priests and bishops that increase the credibility of their message. Above all these evangelization requires from us a "preferential option for the poor which is a double commitment, implicit in Christian discipleship, to look upon society from the perspective of the victims of society, the poor and the marginalized. In our mission work we shall emphasize that this option has meaning for all, including the poor, who should recognize God's presence among them, opt for themselves and overcome the false and degrading self-understanding dubbed on them by the dominating culture.

CONCLUSION: MISSION IS A COLLECTIVE SEARCH FOR TRUTH: Perhaps what is most important in our mission work is the need to demystify it and show it as the common concern of all human endeavour. Christian message is not an esoteric doctrine but innate desire of all creation to return to its origin through its own proper acts. The Son of God became man to facilitate this return to the Father through the Word made flesh. The mission is the common endeavour of all humanity to pull down the walls and barriers that obstruct our vision. The incarnate

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Word is hiding behind every human concern and the Spirit working in the heart of every individual. So evangelization, discovering and proclaiming the Good News has to be the soul of every social, cultural, educational and political activity, common to Christians and non-Christians alike.

#### SPECIFIC MINISTRIES

Pastoral service of the people is the apostolic field in which a majority of the members of the CMI congregation is actually engaged. As a religious congregation with members doing parish work in several parts of the world we have to develop and spell out a common style and focus for pastoral work. This has to be against our Indian and Carmelite background leadership in prayer. As an eminent theologian has said "the Christian of the future has to be a mystic or he is nothing". Hence the recent shift of focus from the large community to the generation of small, basic, intentional communities with an emphasis on adult education and development of family consciousness in ministry.

Our general policy in pastoral ministry should be draw closer to the families, spiritually strengthen them and build up community, acting as leaven in the mass.

In the light of above considerations the following specific recommendations are made.

##### 1. PASTORAL

- a) At least one solemn, well organized and well participated eucharistic celebration has to be a daily event in all our chapels and churches, with a short homily, a few minutes of reflection, spontaneous and relevant intercessory prayers, singing, with adaptations suited to groups and occasions.
- b) The annual feast of Pentecost should be celebrated with solemn liturgy, agape, some cultural programmes and a get-together of our benefactors with a cup of tea. Since it is our mission day a collection should be taken for the missions.
- c) Following the footsteps of our founder Bl.Chavara we should encourage and foster family unions and get-togethers on the basis of blood relationship and friendship. Prayer therapy, group counselling, bed side counselling and similar ministries may be attached to such reunions. Wherever possible some liturgical celebration also is advisable.
- d) One or two rooms have to be set apart in all our houses for laity, particularly couples who earn for solitude and prayer. We must consider it a privilege that they share the table with us.
- e) Get-together of diocesan priests in the vicinity as well as members of other religious families on special occasions of prayer and celebrations in our houses is highly recommended. This may be organized also in the form monthly recollections for all together with us. The provisions of the papal document "mutuae relationes" may be considered very helpful in this respect. The Bishops of the locality also may be invited to these gatherings.

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- f) Encouraging the trend of the times we should encourage and help to organize Bible study groups, group prayer meetings and therapeutical singing. In this we should give special emphasis to the new ventures such as Vachana Vedi, Gospel Mission and Dharma Vahini.
- g) We should also organize special training programmes for retreat preachers and provide them with ample opportunities to acquaint themselves with modern techniques and methods.

## 2. EDUCATION

- a) Besides conducting our educational institutions to provide quality education special talks and programmes should be arranged both for students and teachers. In the light of the history of our educational institutions special effort should be made to develop and formulate our own special charism in the educational apostolate, which is community centred and family oriented. Further programmes have to be planned for final year students of our educational institutions. Our cultural centres can render special help in organizing such programmes.
- b) Talented students, gifted teachers and professionals should regularly sought out and helped to boost their efficiency and profficiency. In this way we must endeavour to build up future leadership for the society.
- c) Modern methods and approaches have to be increasingly made use of in our religious instruction, moral classes and spiritual retreats in our educational institutions.
- d) Our educational institutions should undertake with the help of teachers and students some programmes for adult education and basic literacy training.
- e) Closely related to general literacy is communication of basic knowledge of law essential for all citizens.

## 3. YOUTH PROGRAMMES

- a) Wherever possible youth groups with specific activities have to be organized under the auspices of our houses with one of our fathers as director. But these should not appear as rival groups competing with the diocesan youth organizations. They should be basically Christian groups standing above rite, sex and political parties.

Selected representatives of these groups may come together annually for a regional gathering and once in two years in All Kerala celebration. These groups, if possible may be put in contact with our missions too. Cultural exchanges and group visits may be arranged among the different groups.

- b) A house in each province may be designated as the centre for the youth activities of the province to provide leadership to the various local groups.
- c) The aims and objectives of our youth work must be primarily the integral development of the person rather than the execution of social work projects.



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- d) Fostering of religious values appropriate to the needs of the youth should be one of the priorities in our ministry for the youth.
- e) Altar boy's associations traditional to our houses should be rejuvenated and promoted with relevant reform where necessary.

#### 4. SOCIAL APOSTOLATE

- a) An objective evaluation of the apostolic relevance of the major social work projects and programmes of our congregation is felt to be useful and necessary.
- b) As part of our healing ministry it may be opportune to give greater emphasis to chaplainship in hospitals and jails. In this area we have to introduce new methods of contact and help. A few senior members of our community are already working in this field.
- c) Our approach and attitude toward genuine radical movements should be one of sympathy, support and participation. A few individuals with special charism for it may be even encouraged to gain direct experience with the working of these movements.
- d) Public accountability demands that CMI social activities and projects annually publish an accurate account of their finances, indicating our own contribution to these projects.
- e) We must foster in the places of our influence neighbourhood social groups open to all irrespective of caste and creed. A group called "Ayalkootam" functioning around Ambalapuzha under the leadership of a Hindu may be indicated as a model for such groups.

#### 5. CULTURAL AND DIALOGUE CENTRES

- a) Since our cultural centres have proved to be a very successful form of apostolate, wherever possible we should start such centres with activities most suited to each locality. Instead of restricting themselves to a few lectures and the appearance of a few eminent people on special occasions, we should promote activities that will promote the active participation of people and bring to focus their actual problems and concerns.
- b) Each house should endeavour to have attached to a small library and a reading room with reading material suited for the mental development and dissemination of general knowledge for the benefit of the general public.
- c) We should encourage also inter-religious dialogue which is the response of Christian faith to God's saving presence in the religious traditions of mankind. It must focus on the meeting of people at as intimate a level as possible to face human problems and concerns from a perspective of faith even though from the divergent view points of different faith traditions.

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**Anusmridhi - 47**

**Early Developments of CMI Constitutions**  
**Fr. Lucas Vithuvattical CMI**

This article was written by Late Fr. Lucas Vithuvattickal CMI in 2003. Now it is published by Fr. Thomas Panthaplackal CMI in the context of our constitution retreat as this article was not published before by the author

Chief Editor

An evaluative article on the development of our CMI constitutions was written by the late Rev. Fr. Lucas Vithuvattickal CMI . Now it is good to read the article as we are preparing ourselves for the constitution retreat. Fr. Lucas Vithuvattickal and Fr. Mathias Mundadan were appointed to write the detailed biography of St. Kuriakose Elias Chavara, our founder, by the 2002 general synaxis. The then Prior General appointed me also to work with the team for writing the biography of St. Chavara. As we three proceeded in collecting the details for the matter, Rev. Fr. Lucas was instructed to prepare the historical development of our CMI constitutions. For Fr. Lucas, the postulator for the cause of St. Kuriakose Elias Chavara for long, was an expert in preparing this particular matter. He prepared the matter and entrusted it to us. Fr. Mathias could add only the time table of the Mannanam community in the biography of St. Chavara. Since the copy of this article was with me, I thought of publishing it in the name of Rev. Fr. Lucas, as a study material for the constitution retreat. It is also a tribute to Rev. Fr Lucas from my part as I could learn many things about St. Kuriakose Elias from him.

**Fr. Thomas Panthaplackal CMI**

### First Constitutions (1831-1855)

We read in the chronicles that Fr. Kuriakose Elias Chavara had submitted, at the demand of the vicar Apostolic Mar Bernardine the statutes our members were following at Mannanam<sup>1</sup>. These statutes, we think, were mainly the timetable the fathers were following at Mannanam. A point of discipline and community life was resolved by the fathers, staying at Mannanam in 1840: Frs. Thomas Porukara, Kuriakkose Chavara, and Fr. Geevarghese Thopil met together on January 8, 1840 and resolved to form a community life, pooling together the income of the fathers and meeting their expenses in common. *“As there exists a strong bond of spiritual fellowship among Fr. Thomas Porukara, Fr. Geevarghese Thopil and Fr. Kurakose Chavara living in Bes Rauma, we came together on the feast of the Blessed Sacrament, 18th June 1840 and resolved to have the bond of fellowship also on the level of material things, and decided to pool together all our belongings and all the fruits of our labour following the example given by Simon Peter (in the Acts of the Apostles) and started to live together as a community as the laying of the foundation and epitome of community and started to keep the accounts of all their income and expenditure”*<sup>2</sup>

As for the timetable they followed, the chronicles give some details:

Their timetable was as follows:

5.00 Rising from sleep

5.30 Morning prayers (Priests: Sapra)

Joyful mysteries of the Rosary

Prayer of the sacred wounds of Jesus

Prayer to Mother of sorrows and to St. Josep

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<sup>1</sup> Fr. Bernard cmi, Brief history of the Congregation, pp. 43 ff. Chronicles of Mannanam Varkey Parapuram

<sup>2</sup> Chronicles, St. Joseph Monastery, Mannanam

Prayer to preserve chastity (seminarians and scholastics)

Divine Liturgy

Litany of all Saints.

Breakefast

12.00 noon: All assemble in the church

Sorrowful mysteries of the Rosary

Prayer of the sacred wounds

Other prayers

Noon meals

2.30 Ramsa

Reading the Life of the saint for next day

Prayer

Spiritual reading (Gnana muthumala)

Litany of the Bl. Virgin Mary

(having lighted the candles on the altar)

Meditation

Psalms

Glorious mysteries of the Rosary

Prayer of the sacred wounds, prayer of the

scapular of Bl. Virgin Mary

Prayer of the glories of St. Joseph

Supper

Hudra prayers (divine office)

Study up to 10.00 pm.

During Lent prayer up to midnight

On Sundays solemn Mass was celebrated at noon, then rosary so much so that on Sundays, the whole day was spent in prayer and other spiritual exercises. During the great Lent, Gazza prayers of the divine office. On Fridays solemn way of the cross from the bottom of the hill up to the monastery<sup>3</sup>

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<sup>3</sup> Chronicles St. Joseph Monastery, Book I, pp. 72, 73; Fr. Bernard of St. Thomas, Brief history of the congregation, p. 48



There could have been also some regulations regarding silence, common life etc. for example, see the above the decision taken by the fathers in 1840.

Constitutions given in 1855

Constitutions (1855-1861)<sup>4</sup>

At the canonical erection of the Congregation, on Dec. 8, 1855, the vicar Apostolic, Mar Bernardine gave the community the constitutions of the Order of the discalced Carmelites itself, making some adaptations according to the particular needs

and apostolate of the congregation. This constitution contained only the ancient Regula, and the first part of the constitutions, namely “Religious life”.

The introductory sentence in the Regula was something like this:

“The Constitutions given by Mar Bernardine, of St. Theresa, discalced Carmelite, the first missionary of Malabar, titular Bishop of Edecula, and the Vicar Apostolic of the vicariate apostolic of Malabar to Fr. Kuriakose Chavara and the other religious under him staying at the St. Joseph monastery Mannanam.

In the paragraph “Exhortation to the Prior”, instead of the name of Brocard<sup>5</sup>, the name of Kuriakose Chavara was inserted: “You too, Kuriakose Chavara and whosoever that will be constituted prior among you, have always in mind and execute what our Lord has said in the Gospel: “whoever that wish to be great among you, be the servant and whoever that wishes to be the first among you be the last”

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<sup>4</sup> All the copies the Constitutions in vigour from 1855-1861 were put to fire by Fr. Leopold, when he gave the modified constitutions in 1861..Fr. Marceline (later Bishop) in a marginal note in the constitutions 1877 mentions this fact. However we can reconstruct in a way the first constitutions from the remarks given by Fr. Varkey Parapuram, from the history of the Congregation by Fr. Bernard; and also from marginal notes in the manuscript constitution sent to Rome by Fr. Marceline in 1877-78 etc.

<sup>5</sup> Brocard, the Superior General, to whom the “Regula” was given by the Patriarch of Jerusalem in 1210

In the paragraph, about the prior and the four vows (De priore habendo et quattuor votis)

“First of all you should have a Prior, who is appointed by the Vicar Apostolic of Verapoly<sup>6</sup> .

In the paragraph about founding and constructing Monasteries, we read:

“If you are given a property or a house adapted to our ‘Rules’, you can accept it and build the Monastery according to the judgement and decision of the Vicar Apostolic.

In the paragraph on “Food and drinks” (This is a new paragraph in the Regula).

The fathers who took part in the general chapter held at Manjummel under the president-ship of Mons. Leonard Mellano, Marceline etc. ask in a note on the constitutions they had sent to Rome: What is this: “Abstain from vine and meat? Does the Malabar condition require that indigenous religious abstain from vine and meat, while the European missionaries of the Carmelite First Order freely take them?

In the chapter about ‘Going out of the cloister’ there was provision in the constitutions of 1855 to remain outside the cloister continuously for six to seven months, for preaching retreats etc. in the parishes one after the other.

Constitutions 1861-63

The congregation was affiliated to the Order of the discalced Carmelites by the General Council of the Discalced Carmelites in October 1860 and was officially communicated to the Congregation by the Vicar Apostolic in February 1861. Fr. Leopold was the novice master at the time. With the approbation of Mar Bernardine he made certain corrections in the constitutions to suit to the third order Carmelites. These modifications in the Constitutions begun by Fr.

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<sup>6</sup> So in the constitutions revised under Mellano; at the time of Bernardine it was read “ab Episcopo pro tempore”; In the primitive regula it is read: “Habeatis Priorem qui ex unanimi omniumque consensu...ad hoc officium eligatur

Leopold was completed only in 1863, when he was appointed the provincial delegate of the Congregation by the Vicar Apostolic

In 1877 an extraordinary general chapter was convened at Manjummel by Bishop Marceline<sup>7</sup>, auxiliary of the Vicar Apostolic Mellano, who had now the exclusive charge of the Syro-Malabar Church. The Chapter was convened especially to revise the Constitutions. Four of our first fathers: Fr. Kuriakose Eliseus, Fr. Alexander Kattakayam (senior), Fr. Kurian Palackal and Fr. Skaria Kalathil, 2 members from each monastery (the Superior and a companion) were present in the Chapter. Besides, there were Archbishop Leonard Mellano, Fr. Philip the Vicar general, etc. The constitutions revised in this chapter was duly discussed and officially approved by the Holy See<sup>8</sup> and sent to us in 1885 ad experimentum for six years.

But the members were very much dissatisfied with the new Constitutions, especially because the office of ‘prior communis’ (common prior) was removed from the Constitutions, and from the title of the Congregation Third Order of the Discalced Carmelites of the Immaculate conception, the ‘Immaculate conception’ was removed.

In May 1887 the Holy See separated the Syro Malabar Church from the Vicariate Apostolic of Verapoly and erected two new Vicariates for the Syro-Malabar Church: Kottayam and Trissur. In this context, in December 1887, the Holy See separated the Congregation from the jurisdiction of the Bishops and the Congregation was announced directly subject to the Delegate Apostolic Mons. Andraea Aiuti<sup>9</sup>, who governed the Congregation through a delegate chosen from the members of the Congregation, Fr. Joseph John<sup>10</sup>. Consequently the complaint already raised regarding the ‘prior communis’ (common prior) had no further relevance.

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<sup>7</sup> Cfr. Fr. Bernard cmi, op.cit. p. 271

<sup>8</sup> This is the first time that our Constitutions were approved by the Holy See, and consequently the Congregation became *iuris pontificii*.

<sup>9</sup> Fr. Bernard cmi, p. 330; Decree of the Holy See published in December 1887

<sup>10</sup> Fr. Bernard cmi, p. 353

As regards the complaints concerning the Constitutions approved by the Holy See in 1885, Fr. Joseph John (delegate) appointed four fathers to prepare them. When the document was prepared Fr. Joseph John the delegate convened a special general chapter at Ampazhakad to discuss and finalize the same. The final document was given to the delegate Apostolic.

These points were rectified by the Holy See in the new Constitutions given by the Holy See in 1891, again, *ad experimentum*.

These Constitutions were finally approved *ad perpetuum* in 1896. These Constitutions were in force till 1958. However from the very beginning i.e. from 1855 there was the complaint in the whole congregation that there is a dichotomy between the Constitutions and our lives. The constitution was of a monastic life, whereas our life was that of an active order. From the very beginning our members were very much involved in the pastoral ministry: Retreats to the people, visiting the families, Schools, Colleges, Boarding houses, Hostels for boys etc. On the other hand the Constitutions prescribed a strict monastic life: to be always in prayer and contemplation either in the room or in the church, a strict cloister; not to go out of the cloister without the permission of the superior; not to speak with the outsiders except for their spiritual benefit; not to go for the funerals, even of the close relatives; choir three or four times a day etc.

The dichotomy was removed in the Constitutions revised in 1958. But we had to revise the constitutions in the light of *Perfectae caritatis* of Pope Pius XII, and in the light of Vatican council II. As this needed more studies and experiments, in the general chapter convened in 1965 we published five orientation papers. The Constitutions revised in 1972 touched only certain essential points. After long studies and discussions in several workshops, we revised the constitutions in 1978<sup>11</sup>. Now again there is the need to revise the constitutions further in the light of the new Code of canon law for the oriental Churches.

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<sup>11</sup>Constitutions revised in the general synaxes that followed do not contain any substantial change; Moreover many of the changes made later refer to the Directory.

# കുരിശ്-ഈശോ സ്നേഹിച്ചത് ഞാൻ പേടിച്ചത്

ഫാദർ ജോൺ വിയാനി

ഇടദിവസങ്ങളിൽ രാവിലെ കുർബ്ബാന ചൊല്ലിസഹായിക്കാൻ അയൽപള്ളികളിൽ നിന്ന് ഇടയിടെ വികാരിയച്ചന്മാർ വിളിക്കാറുണ്ട്. ഞാൻ പോകാറുമുണ്ട്. പള്ളിസഹായത്തിന് കിട്ടുന്ന അത്തരം അവസരങ്ങൾ, ആദ്ധ്യാത്മികചിന്തകളിലും കുദാശപരികർമ്മത്തിലും ഒരു ഭിന്നവരം കാണാൻ സഹായമാകുന്നതുപോലെ അനുഭവപ്പെടാറുമുണ്ട്. ഈ വർഷം ഒരു ദിവസം ഒരു ഇടത്തരം പള്ളിയിൽ സഹായിക്കാൻ പോയി. കുർബ്ബാന കഴിഞ്ഞപ്പോൾ ഏതാനും മിനിറ്റു സംസാരിക്കാൻ അവസരം ചോദിച്ചുകൊണ്ട് ഒരു സ്ത്രീ സങ്കീർത്തിയിൽ വന്നു. അവിടെ നിന്നുകൊണ്ടുതന്നെ അവർ സംസാരിച്ചു. ഞാൻ സശ്രദ്ധം കേട്ടുനിന്നു.

കുടുംബപ്രശ്നമായിരുന്നു വിഷയം. അവരുടെ മുത്തമകനു മൂപ്പുത്തിയഞ്ചു വയസ്സായി. അവന്റെ മകൾക്കു പതിനാലും. അവൻ ഹൈസ്കൂളിൽ പഠിച്ചിരുന്ന കാലം തൊട്ടു മയക്കുമരുന്നുപയോഗിച്ചിരുന്നു- അമ്മയറിയാതെ. ഒരിക്കൽ പോലീസു പിടിച്ചു. കുറച്ച് നാൾ ജയിലിൽ കിടന്നു. ഇന്നവൻ നല്ല നടത്തം അവകാശപ്പെടുന്നുണ്ട്. അമ്മയ്ക്കു ബലമായ സംശയം നിലനിൽക്കുന്നുമുണ്ട്. അയാളുടെ മകൾക്കുമുണ്ട് ഒരു പ്രതിസന്ധി. താൻ പുരുഷനാണ് എന്നാണത്രേ അവളുടെ ബോധ്യം. പെൺകുട്ടിയുടേതായ ശാരീരികവളർച്ച അവളെ അസ്വസ്ഥയാക്കുകയും ചെയ്യുന്നു. ഈ ചുറ്റുപാടുകളിൽ അമ്മ കൈക്കൊള്ളേണ്ട സമീപനത്തിനു സഹായകമായി അല്പം വെളിച്ചം കിട്ടണം. അതാണ് അവരുടെ സന്ദർശനോദ്ദേശ്യം.

ഒരുപാട് ആത്മവിചിന്തിനത്തിന് എന്നെ പ്രേരിപ്പിച്ച ഒരു സാഹചര്യമായിരുന്നു അത്. പാവം അമ്മ. ക്നാവള്ളിയെപ്പോലെ ചുറ്റിവരിയുന്ന മയക്കുമരുന്നിന്റെ പിടിയിൽ പെട്ടുപോയ മകൻ. തലയണമന്ത്രത്തേക്കാൾ സ്വാധീനം ചെലുത്തുന്ന സമപ്രായക്കാരുടെ പ്രലോഭനങ്ങൾ നിമിത്തം ഒഴുക്കുന്നീറ്റിലെ പായൽപോലെ ഉലയുന്ന പേരക്കുട്ടി. സ്വയം മുലപ്പാലുട്ടി വളർത്തിയ മകനെയും കാണാൻ കൊതിച്ചുണ്ടായ പേരക്കിടാവിനെയും സ്നേഹപൂർവ്വം സഹായിക്കാൻ ഒരമ്മയുടെ ഹൃദയത്തിനുള്ള ദാഹം ഒരു വശത്ത്. ഔഷധങ്ങളെ ചെറുക്കുന്ന മാർകരോഗംപോലെ മാതൃസ്നേഹത്തിന്റെ മൃദുലമായ വലയത്തിൽ നിന്നു വഴുതിമാറുന്ന മക്കൾ മനസ്സിനു

ണ്ടാക്കുന്ന വേദനയും പരാജയഭീതിയും മറുവശത്ത്. ആ ഇരുട്ടിൽ ഒരു തരി ആത്മീയവെളിച്ചം തേടിവന്ന ആ അമ്മയോട് ഞാൻ എന്തു പറയും! എങ്ങനെ പറയും!

പശ്ചാത്താപം ആവശ്യമില്ലാത്ത തൊണ്ണൂറ്റിയൊൻപത് നീതിമാന്മാരെ വിട്ടിട്ട് പശ്ചാത്താപിക്കുന്ന ഒരു പാപിയെ തേടിവന്നവൻ(ലൂക്കാ.15:7)എന്ന് സ്വയം വിശേഷിപ്പിച്ച ഗുരുവിന്റെ കാര്യം ഞാൻ ഓർമ്മിച്ചു. തന്റെ നൂറു ആടുകളിലൊന്നു കൂട്ടം വിട്ടുപോയാൽ അതിനെ കണ്ടെത്തുവോളം അന്വേഷിച്ചുപോകുന്ന ഇടയന്റെ കാര്യവും ഓർമ്മയിൽ വരാതിരുന്നില്ല. ആ ഇടയന്റെ അവസ്ഥയാണല്ലോ ഈ അമ്മയെ ഇപ്പോൾ ആധിപിപ്പിക്കുന്നത്. സഹൃദനായ ഇടയന്റെ തേടിപ്പോക്കിന് ഒരു പ്രത്യേകതയുണ്ട്.

ഞാൻ സ്കൂളിൽ പഠിക്കുന്ന കാലത്ത് എന്റെ വീട്ടിൽ ഒരു ചേച്ചി നെൽവിത്തുണക്കിയ കഥ എന്റെ മനസ്സിന്റെ കണ്ണാടിയിൽ അന്നേരം പ്രതിഫലിച്ചു. പനമ്പിന്മേൽ നെല്ലു വെയിലത്തിട്ടിട്ട് അനേകം പ്രാവശ്യം ചേച്ചി അതു ചിക്കുന്നതു ഞാൻ കണ്ടു. ചേച്ചിയുടെ ചെയ്തിയിൽ കൗതുകം തോന്നിയ ഞാൻ ചോദിച്ചു. ചേച്ചി എന്തിനാണ് ഇത്രയധികം പ്രാവശ്യം ആവർത്തിയാവർത്തിച്ചു നെല്ലു ചിക്കുന്നത്? അതിനു ചേച്ചിയുടെ ഉത്തരം, മോനെ, ഞാനുണങ്ങിയ വിത്ത് എന്നു പറയാൻമാത്രം ആവർത്തിയാവർത്തിച്ചു ചിക്കിയുണക്കുമ്പോഴാണ് വിത്ത് എറ്റവും മേൽത്തരമാകുന്നത്. ഞാനുണങ്ങുക എന്നുവെച്ചാൽ വെയിലിൽ നിന്നുകൊണ്ട് നെല്ല് അനേകം പ്രാവശ്യം ചിക്കുക വഴി, നെല്ലിനോടൊപ്പം ചേച്ചിയും ഉണങ്ങുമെന്നായിരുന്നു ചേച്ചിയുടെ ഭാഷ്യം.

വിത്തിനോടൊപ്പം ഉണങ്ങുന്ന ചേച്ചിയെപ്പോലെ കൂടുവിട്ടുപോയ ആടിന്റെ ആധിയും ആശങ്കയും അനുഭവിക്കുന്നവനാണ് ആ നല്ലയിടയൻ. ആ അനുഭവമാണ് കാണാതായതിനെ കണ്ടുകിട്ടുമ്പോൾ, തോളിലേറ്റി മടങ്ങിവരാനും അയൽക്കാരെ വിളിച്ച് ആപ്താദം പങ്കുവെക്കാനും അയാൾക്കു പ്രേരണയാകുന്നത്. സാധുവായ ആടിന്റെ ഭയപ്പാടനുഭവിക്കുന്നതിനുപകരം അലഞ്ഞുതിരിയാതിരിക്കാൻ അതു കാണിക്കേണ്ടിയിരിക്കുന്ന ശ്രദ്ധയെക്കുറിച്ചു യുക്തിവിചാരം ചെയ്യുന്നവനായിരുന്നു ആ ഇടയനെങ്കിൽ, തോളിലേറ്റുക എന്നതായിരിക്കില്ല അയാളുടെ സമീപനം. സുഭാഷിതങ്ങളിൽ (25:33) ഒരു ചൊല്ലുണ്ട്: വടക്കൻകാറ്റ് മഴ കൊണ്ടുവരുന്നു. വിവേകശാലിയല്ലാത്ത വൃക്കിയുടെ വാക്കുകളോ രോഷമുള്ളവക്കുന്നു.

പൗലോസ് ശ്ലീഹാ എഫേസുസിലെ സഭയ്ക്കെഴുതി,(6:4) മാതാ പിതാക്കന്മാരെ നിങ്ങൾ മക്കളിൽ കോപമുള്ളവരാക്കരുത്; കർത്താവിന്റെ ശിക്ഷണത്തിലും ഉപദേശത്തിലും അവരെ വളർത്തുവിൻ. ആധുനികമ തശാസ്ത്രജ്ഞരിലൊരാൾ അതു പരിഭാഷപ്പെടുത്തി: മാതാപിതാക്കളെ നിങ്ങൾ മക്കളെ ശിക്ഷിക്കരുത്; പകരം, ജീവിതത്തെ ചിട്ടപ്പെടുത്താൻ അവരെ പഠിപ്പിക്കുക. കണ്ണുകളാണ് കാതുകളെക്കാൾ കാര്യങ്ങൾ ഗ്രഹിക്കുന്നത്. അതുകൊണ്ടു മക്കളെ ജീവിച്ചുകാണിക്കുക. അതു ശിക്ഷണമാകും , ശിക്ഷയാവുകയുമില്ല.

മനുഷ്യഹൃദയത്തിന്റെ കരുത്തും ദൗർബല്യവും നന്നായറിയുന്ന ഈശോ (അപ്പസ്തോല പ്രവ,1:25) ശിഷ്യത്വത്തെക്കുറിച്ചു പറഞ്ഞ വാക്കുകളുടെ പൊരുൾ അതാണല്ലോ. അവിടുന്ന് പറഞ്ഞു: എന്റെ ശിഷ്യത്വം ആഗ്രഹിക്കുന്നയാൾ സ്വയം പരിത്യജിച്ച് കുരിശുമെടുത്ത് എന്റെ പിന്നാലെ വരണം.(ലൂക്ക 9:23) എന്നോടു സംസാരിച്ച അമ്മയുടെ വീർപ്പുമുട്ടൽ ശ്രദ്ധിച്ചപ്പോൾ, ഈശോയുടെ വാക്കുകളിലെ സ്വയം പരിത്യാഗത്തിന്റെ യഥാർത്ഥചൈതന്യം ഒരു പുതിയവെളിച്ചത്തിൽ കാണാൻ എനിക്കവസരം വന്നതുപോലെ തോന്നുന്നു. താൻ ഒരമ്മയാണ്; തന്റെ മക്കളാൽ അതം ഗീകരിക്കപ്പെടണം എന്നവൾക്കാഗ്രഹമുണ്ട്. അതിനവൾക്കവകാശവുമുണ്ട്. പക്ഷെ ആ അവകാശവും ആഗ്രഹവും സാർത്ഥകമാകുന്നത, അതു രണ്ടും അവൾ മനസ്സിൽ കാണുംപോലെ കൈവരുമ്പോഴല്ല. ഇതുപറയുമ്പോൾ, വാക്കുകളിലൊരു വിരോധാഭാസമുണ്ടെന്നു തോന്നും. ശരിയാണ്, സത്യവുമതാണ്. മക്കളിൽ അതന്വർത്ഥമായിക്കാണാൻവേണ്ടി, കാലിടറുന്ന മക്കളെ പിന്നെയും പിന്നെയും സ്വന്തം തെറ്റിനെക്കുറിച്ചു ബോധവാനോ ബോധവതിയോ ആകത്തക്കവിധം സ്വയം മരിക്കുമ്പോഴാണതുണ്ടാവുക. കൂട്ടം വിട്ടുപോയ ആടിന്റെ ആധിയിനുവേച്ച് അതിനെ തോളിലേറ്റിമടങ്ങുന്ന ഇടയനെയും വിത്തിനോടൊപ്പം വെയിലേറ്റു സ്വയം ഉണങ്ങുന്ന ചേച്ചിയെയും പോലെതന്നെ. ആദരണീയമായ മാതൃത്വത്തെക്കുറിച്ച് ആ അമ്മക്കുണ്ടായിരുന്ന ധാരണ(ആത്മസങ്കല്പം) വെറും നിഴലേ ആയിരുന്നുള്ളൂ. ആ നിഴൽ മാറി അതിന്റെ സ്ഥാനത്തു യഥാർത്ഥ്യം ഇടം പിടിക്കണം. കൂട്ടം വിട്ടുപോയ ആടിനെ ശകാരിക്കുമ്പോഴല്ല, വിവേകശാലിയായി അതിനോടു വീണ്ടും വീണ്ടും സംസാരിക്കാൻ സാധിക്കുമ്പോഴാണ് ആ മാതൃത്വം അർത്ഥവത്തും ആദരണീയവുമാകുന്നത്.

കൂട്ടംവിട്ടുപോകാത്ത നൂറിനെ പുൽമേടുകളിലേക്കു നയിക്കുമ്പോഴല്ല, വഴിതെറ്റിപ്പോയ ഒന്നിനെ തോളിലേറ്റിവിന്ന് ആഹ്ലാദത്തോടെ

അയൽക്കാരെ വിളിക്കുമ്പോഴാണ് ഇടയൻ സ്വന്തം വില അനുഭവിച്ചറിയുന്നതും, മറ്റുള്ളവരൽ അംഗീകരിക്കപ്പെടുന്നതും. ഈശോ ഒരവസരത്തിൽ പറഞ്ഞതുപോലെ (മത്താ 23:23) രണ്ടാമത്തെ കാര്യം ഇടയൻ തീർച്ചയായിട്ടും ചെയ്യണം. ഒന്നാമത്തേതിന്റെ കാര്യത്തിൽ അലംഭാവം പാടില്ലതാനും. കാലിടുന്ന മക്കളോടു വിവേകശാലിയായിട്ടു വീണ്ടും വീണ്ടും സംസാരിക്കുന്നത് മരണശയ്യപോലെ നൊമ്പരപ്പെടുത്തുന്ന കാര്യമാണ്. എന്നാലും ആ അമ്മ അതുചെയ്തേ മതിയാകൂ. അന്നേരമാണല്ലോ ആ മാതൃത്വം അമൂല്യമായിത്തീരുന്നത്. സ്വയം ഉണങ്ങാൻ മാത്രം നെല്ലുചിടുന്ന ചേച്ചിയുടെയും വഴിതെറ്റിയ ആടിനെ കണ്ടെത്തി തോളിലേറ്റിവന്ന് അയൽക്കാരെ വിളിക്കുന്ന ഇടയന്റെയും, മയക്കുമരുന്നുപോലെയുള്ള ദുഷ്തഘടനങ്ങൾക്കു അടിമപ്പെട്ടുപോയ മക്കളോട് അതിനെ വിജയകരമായി അതിജീവിക്കാൻ പ്രേരണയാകത്തക്കവിധം സംസാരിക്കുന്ന വിവേകശാലിയായ അമ്മയുടെയും അനുഭവമാണ്, മാനസികാവസ്ഥയാണ് കുരിശെടുക്കൽ.

നല്ലയിടയനായ ഈശോക്കും നമുക്കും ജീവിതത്തോടുള്ള സമീപനത്തിലെ വ്യത്യാസം ഭംഗിയായിട്ടു കാണാൻ സാധിക്കുന്ന വേദിയുമാണ് കുരിശെടുക്കൽ. സഹിക്കേണ്ടിവരുന്ന ത്യാഗത്തിന്റെ വില കണക്കുകൂട്ടാത്ത സ്നേഹമാണവിടുത്തെ ഇരുകണ്ണുകളിലും ഹൃദയത്തിലും നിറയെ. ബുദ്ധിപൂർവ്വം കണക്കുകൂട്ടി, വിജയം മുന്നിൽ കണ്ടു പോരിനിറങ്ങുന്ന യുദ്ധതന്ത്രമാണ് നമ്മുടെ മനസ്സിൽ. കൂട്ടംതെറ്റിയ ആടിനെപ്പോലെ അരക്ഷിതാവസ്ഥ പ്രകടമായ മുഖവുമായി ജനത്തെ കണ്ടപ്പോൾ ഈശോ ശിഷ്യന്മാരോട് പറഞ്ഞു, നിങ്ങൾതന്നെ ഇവർക്കു വല്ലതും ഭക്ഷിക്കാൻ കൊടുക്കുക.(മാർക്കോ.6:34-37) അപ്പോൾ ശുദ്ധാത്മാക്കളായ അവരുടെ പ്രതികരണം, ഇരുന്നൂറുദിവസം ജോലിചെയ്താൽ കിട്ടുന്ന കാശുണ്ടായാൽപോലും ഈ ജനത്തിനു എരിച്ചിലടങ്ങാൻമാത്രം വല്ലതുമൊന്നുവിളമ്പാൻ കർത്താവേ നമുക്കു സാധിക്കുമോ? എന്നൊരു ചോദ്യമായിരുന്നു. അന്നേരമാണ് അവിടുത്തെ സാക്ഷാൽ മാതൃഹൃദയം പ്രകടമാകുന്നത്. അവിടുന്നവരോടു ചോദിച്ചു, ആകട്ടെ നിങ്ങളുടെ പക്കലെന്തുണ്ട്? അതെന്തുതന്നെ ആയാലും അതുകൊണ്ടു സാധിക്കുന്നതു നമുക്കു ചെയ്തുനോക്കാം.

സംതൃപ്തി എന്നുപറയുന്നത് ഭക്ഷണകാര്യത്തിലായാലും കുടുംബത്തിലായാലും നിറവയറ്റിൽ നിന്നല്ല ഉണ്ടാകുന്നത്. ആഹാരത്തിനു പ്രാധാന്യമില്ലെന്നോ വിശപ്പിനു വിലയില്ലെന്നോ അല്ല ഇപ്പറയുന്നതിനർത്ഥം. ആഹാരത്തിന്റെ സമൃദ്ധിയേക്കാൾ അതു വിളമ്പുന്ന അമ്മയുടെ



വിശ്വാസവും അതിൽനിന്നുണ്ടാകുന്ന പ്രത്യാശാഭരിതമായ കാൽവെയ്പുമാണ് അന്തരീക്ഷത്തെ മുഴുവൻ ഭിന്നമാക്കുന്നത്. ചൈതന്യവത്താക്കുന്നത്. അമ്മയോടൊത്തു കഴിയുന്നവർക്ക് ജീവിതത്തിനുണർവ്വോ, മനസ്സിനു തൃപ്തിയോ, കർമ്മങ്ങൾക്കുത്തേജനമോ കൈവരുന്നുണ്ടെങ്കിൽ, അതൊക്കെ ആ ലളിതമായ മാതൃഹൃദയത്തിന്റെ മാസ്മരികശക്തിയിൽ നിന്നല്ലേ? അതുകൊണ്ടാകാം ഈശോ നമ്മളോടു പറഞ്ഞത്, 'ശാന്തനും വിനീതനുമായ എന്നിൽനിന്നു നിങ്ങൾ പഠിക്കുക; എന്റെ നുകം നിങ്ങൾ ചുമലിലേറ്റുക, അപ്പോൾ നിങ്ങൾ ശാന്തി കണ്ടെത്തും' (മത്താ 11:29) എന്ന്.

ഏദൻതോട്ടത്തിൽവെച്ച് മനസ്സിലും ദൃഷ്ടികളിലും നിറയെ സ്നേഹവുമായിട്ടു ദൈവം തന്റെ പ്രിയമക്കളോടു പറഞ്ഞു; ഇതു നിങ്ങളുടെ വീടാണ് എന്നറിയുക. സന്തോഷത്തോടും സ്വാതന്ത്ര്യത്തോടും ഇവിടെ വിഹരിക്കുക. ഒരു കാര്യം മാത്രം ശ്രദ്ധയിലുണ്ടായിരിക്കണം. ഒരു നിശ്ചിതവ്യക്ഷത്തിന്റെ കനി, അതുമാത്രം നിങ്ങൾ ഒഴിവാക്കിയേക്കണം. സർവ്വേ ചെയ്തും റിസർച്ച നടത്തിയും യുദ്ധക്കളത്തിലിറങ്ങുന്ന യുക്തിയുടെ പ്രലോഭകൻ മനുഷ്യനോടു ചോദിച്ചു, വേനൽവർഷം മൂന്നു റ്റിയറുപത്തഞ്ചുദിവസവും ഇതിന്മേലൊന്നു തൊടുകപോലും ചെയ്യാതെ ജീവിക്കാൻ നിങ്ങളെക്കൊണ്ടു സാധിക്കുമോ?

എന്തൊക്കെപറഞ്ഞാലും ശരി, ഒരു കാര്യം എനിക്കു കൂടുതൽ കൂടുതൽ ബോദ്ധ്യമാകുന്നുണ്ട്. കുരിശിന്റെ ഭാരം എന്നെ തളർത്തുകയല്ല, സ്വയം പരിത്യജിച്ച് അനുദിനജീവിതത്തിന്റെ ഭാണ്ഡവും പേരി എന്റെ കൂടെ പോരിക എന്ന് എനിക്കുമുമ്പേ നടന്നുകൊണ്ട് ഉയരങ്ങളിലേക്ക് എന്നെ നയിക്കുന്ന ഈശോയുടെ മാതൃപിതൃഹൃദയത്തിന്റെ ആഹ്വാനം ഞാൻ ഗ്രഹിക്കാതെ പോകുകയാണ്. കുരിശ് എന്തെങ്കിലും തൊഴിലാളിയെപ്പോലെ ഞാൻ തളർന്നിരുന്നുപോകുന്നത്. അഞ്ചപ്പവും രണ്ടുമീനുമേ കൈവശമുള്ളവെങ്കിൽ അതുമതി.(മാർക്കോ.6:38) ഉള്ളതുകൊണ്ട് ഓണംപോലെ നമുക്കു പ്രവർത്തിക്കാം. എന്നും ധൈര്യം പകരുന്ന ഈശോയുടെ മാതൃപിതൃഹൃദയത്തിന്റെ ഉത്തേജനത്തേക്കാൾ കൂടുതലായി ഇരുന്നൂറുദിവസത്തെ പണിക്കൂലികൊണ്ടു മനക്കണക്കു കൂട്ടുന്ന ബുദ്ധിജീവികളുടെ യുക്തിചിന്തകൾ എന്നെ സ്വാധീനിക്കുന്നു എന്നതാണ് എന്റെ ജീവിതാനുഭവം. സ്നേഹത്തിന്റെ വെളിച്ചമായിരിക്കുകയും ആ വെളിച്ചത്തിൽ എല്ലാം നോക്കിക്കാണുകയും ചെയ്യുന്ന ഈശോ കുരിശിനെ സ്നേഹിക്കുന്നു. യുക്തിയുടെ വെളിച്ചത്തെ പിൻതുടരുകയും വിജയക്കൊടി മനസ്സിലുയർത്തുകയും ചെയ്യുന്ന ഞാൻ കുരിശിനെ പേടിക്കുന്നു.

## നോമ്പിന്റെ നോവ്

(യോഹ. 12/24)

ജീവിതത്തെ ദൈവാനുഷ്ഠാനത്തിന്റെ പ്രദക്ഷിണ വഴികളായി രൂപാന്തരപ്പെടുത്താൻ ആഗ്രഹിച്ച് ജീവിതവിശുദ്ധീകരണം സ്വപ്നം കാണുന്നയാർക്കും നോമ്പിന്റെ നോവ് ഏറ്റുവാങ്ങാതിരിക്കാൻ ആവില്ല. നോമ്പെടുത്ത് ക്ഷേത്രദർശനം നടത്തുന്ന ഹൈന്ദവരും വ്രതശുദ്ധിയുടെ നിഷ്ഠയിൽ പെരുന്നാളാഘോഷിക്കുന്ന മുസൽമാനും ഉപവാസപ്രാർത്ഥനയുടെ അഭിഷേകനിറവിൽ ഈശോയുടെ പീഡാസഹനങ്ങളെ ധ്യാനിച്ച് ഉയിർപ്പിന്റെ ആനന്ദത്തിലേക്ക് പ്രവേശിക്കുന്ന ക്രൈസ്തവരും നോമ്പിലെ വ്രതശുദ്ധിയെ ദൈവാനുഷ്ഠാനവഴികളിലെ അവിഭാജ്യഘടകമായി കാണുന്നു. വിലപ്പിടിപ്പുള്ള ആത്മീയ അഭിഷേകത്തെ ഉടഞ്ഞുപോകാതെ കാത്തു സൂക്ഷിക്കാനും അഹന്ത കൊണ്ടോ, അഞ്ജത കൊണ്ടോ, അറിവില്ലായ്മ കൊണ്ടോ വഴുതിപ്പോയ ദൈവാഭിമുഖ്യത്തെ തിരികെ സ്വന്തമാക്കുവാനും സഭ നൽകുന്ന സ്നേഹോപാധിയാണ് നോമ്പുകാലം. നോമ്പിന്റെ നോവിൽ ഒളിമങ്ങാത്ത നന്മയുടെ തിരുശേഷിപ്പുകൾ വീണുകിടപ്പുണ്ട്. നോമ്പിന്റെ നോവിൽ വിരിയുന്ന രക്ഷാകരമായ ആത്മീയ അഭിഷേകത്തെ ധ്യാനിക്കുമ്പോൾ നോമ്പ് അർത്ഥപൂർണ്ണമാകുന്നു.

ഉപവാസവും തപശ്ചര്യകളും പ്രാർത്ഥനയും കൊണ്ട് ബോധപൂർവ്വം നോമ്പിന്റെ നൊമ്പരം ഏറ്റുവാങ്ങുന്നതിനു പിന്നിലെ യുക്തി ഈശോയുടെ വാക്കുകളിൽനിന്ന് കണ്ടെത്തി ധ്യാനിക്കുമ്പോൾ, നമ്മുടെ കാഴ്ചപ്പാടുകളുടെ മീതെ ദൈവവചനത്തിന്റെ അഭിഷേകമഴ പെയ്യും; ഒപ്പം നമ്മുടെ ജീവിതദർശനം പാരമേൽ പണിത ഭവനം പോലെ അതിജീവനത്തിന്റെ ഉറപ്പുള്ളതാകും. ത്യാഗനിർഭരമായ ചില നോവുകൾ പുതജ്ജ്വലിക്കും നവീകരണത്തിലേക്കുമുള്ള കിളിവാതിലാണ് എന്ന് ഈശോയവനർക്ക് കൊടുത്ത മറുപടിയിൽനിന്ന് വ്യക്തമാണ്. “ഗോതമ്പുമണി നിലത്തുവീണഴിയുന്നില്ലെങ്കിൽ അത് ഫലം പുറപ്പെടുവിക്കുന്നില്ല; അഴിയുന്നെങ്കിലോ അത്ഫലം പുറപ്പെടുവിക്കുന്നു” (യോഹ 12/24). ഗോതമ്പുമണി നിലത്തുവീഴുന്നതും അഴിയുന്നതും ജീവന്റെ സമൃദ്ധിക്കുവേണ്ടിയാണ്.

നോമ്പിലെ നോവിനെ നിലത്തുവീഴുന്ന ഗോതമ്പുമണിയോട് ഉപമിക്കാം. നിലത്തുവീഴുന്ന ഒരു ധാന്യമണിക്കുമീതെ, ദൈവകൃപയുടെ ഒരു മഴപ്പെയ്ത്തുണ്ടാകുന്നു. ഒടുവിൽ ഈ വിത്തിൽ ജീവന്റെ ഒരു നോമ്പ് മുളപൊരുന്നു. ഹരിതശുദ്ധിയുടെ ഹൃദയനന്മ പോലെ, ആത്മാഭിഷേക

ത്തിന്റെ പുതുജീവൻ പോലെ, നിറയെ കതിർമണികൾ ഉണ്ടാകുന്നു. നാളുകൾക്ക് ശേഷം കാരൂണ്യത്തിന്റെ കനിവുറുന്ന ഒരു സന്ധ്യയിൽ ആരുടെയൊക്കെയോ വിശപ്പിന് അത് അന്നമായി മാറുന്നു. ഒരു ഗോതമ്പുമണിയുടെ ഹരിതസമൃദ്ധിക്കു പിന്നിലെ ബലി പോലെയാണ് നോമ്പിലേ റെടുക്കുന്ന നോവ്. മുറിയുന്ന മുളംതണ്ടിൽ സംഗീതം വിരിയുന്നതു പോലെ, തീച്ചുളയുടെ ഉലയിൽ ശോധന ചെയ്യപ്പെടുന്ന സ്വർണ്ണം പോലെ, നിലത്തു വീണഴിയുന്ന ഗോതമ്പുമണിയിൽ നവജീവന്റെ കതിർമണികൾ ഉയിരെടുക്കുന്നതുപോലെ, നോമ്പിന്റെ നൊമ്പരം ഏറ്റെടുക്കുന്ന ഒരാളുടെ ആത്മീയനിലനിൽപ്പിന് ദൈവസ്നേഹത്തിന്റെ തിളക്കവും സഹോദരസ്നേഹത്തിന്റെ അഴകും കൈവരുന്നു.

പരസ്യജീവിതത്തിന്റെ ആരംഭത്തിൽ നാൽപ്പതുദിനങ്ങൾ ഉപവസിച്ച് നോമ്പെടുത്ത ഈശോതന്നെയാണ് നമ്മുടെ മുന്നിലെ ഉദാത്തമായ മാതൃക. ഉപവാസത്തിനായി ഈശോ തെരഞ്ഞെടുത്ത ജീവിതപശ്ചാത്തലം മരുഭൂമിയുടേതാണ് എന്നത് ധ്യാനമർഹിക്കുന്ന വിഷയമാണ്. മരുഭൂമി ഏകാന്തതയുടെയും മൗനത്തിന്റെയും ദൈവസാന്നിധ്യത്തിന്റെയും ഇടമായാണ് വിഗ്രഹം ചിത്രീകരിക്കുന്നത്. സ്നേഹത്തിന്റെയും വിശ്വസ്തതയുടെയും ശാശ്വതമായ ഉടമ്പടിയിൽ അവിശ്വസ്തതയുടെ മായം കലർത്തിയ ഇസ്രായേൽ ജനത്തെ പവിത്രമായ സ്നേഹബന്ധത്തിലേക്ക് തിരികെയടുപ്പിക്കുവാൻ ദൈവമെടുക്കുന്ന നിലപാട് ഹൊസിയാ പ്രവാചകൻ വിവരിക്കുന്നുണ്ട്, “ഞാനവളെ വശീകരിച്ച് വിജനപ്രദേശത്ത് കൊണ്ടുവരും. അവളോട് ഞാൻ ഹൃദ്യമായി സംസാരിക്കും”(ഹൊസിയാ 2/14). അഹന്തയുടെയും തന്നിഷ്ടത്തിന്റെയും സ്വപ്നങ്ങൾ താലോലിച്ച്, ഏകസത്യദൈവമായ യഹോവയുടെ പകരം വയ്ക്കാനാവാത്ത സ്ഥാനം ബാൽ ദൈവങ്ങൾക്ക് വിറ്റ ഇസ്രായോലിന്റെ അവിശ്വസ്തമായ നിലപാടുകളെ തിരുത്തി ദൈവസ്നേഹത്തിലേക്ക് തിരികെയെത്തിക്കുവാൻ ദൈവം തെരഞ്ഞെടുക്കുന്ന സ്ഥലം വിജനപ്രദേശമായ ഒരു മരുഭൂമിയാണ്. ഈ വിവരണങ്ങൾ എല്ലാം ചേർത്ത് വായിക്കുമ്പോൾ, മരുഭൂമി ദൈവസാന്നിധ്യത്തിന്റെ അടയാളമായി മാറുന്നു. മരുഭൂമിയിൽ നാൽപ്പതുദിനങ്ങൾ ഉപവസിച്ചു പ്രാർത്ഥിക്കുന്ന ഈശോ, ദൈവഹിതം തിരിച്ചറിയുന്ന വഴികളിൽ മൗനത്തിന്റെയും ഏകാന്തതയുടെയും പ്രാധാന്യം വെളിപ്പെടുത്തുന്നു. ദൈവസാന്നിധ്യം നിറയുന്ന വിശുദ്ധമായ ചില മരുഭൂമികൾ തേടിയുള്ള യാത്രയാണ് നോമ്പുകാലം.

നോമ്പിന്റെ നോവ് ആത്മാഭിഷേകത്തിന്റെ നക്ഷത്രവിളക്കുകൾ

നമുക്കുവേണ്ടി കരുതിവയ്ക്കുന്നു. നോമ്പുകാലത്തിലെ തപശ്ചര്യകളും ഉപവാസവും പ്രാർത്ഥനകളും ദൈവസാന്നിധ്യത്തിന്റെ മരുഭൂമികളിലേക്ക് നമ്മെ ക്ഷണിക്കുന്നു. ഈ പശ്ചാത്തലത്തിൽ നോമ്പിന്റെ ലക്ഷ്യങ്ങളെ കൂടി കണ്ടെത്തുന്നതും ധ്യാനിക്കുന്നതും ഉചിതമാണ്. ലളിതമായ നിഗമനം ഇതാണ്: നോമ്പിന്റെ ലക്ഷ്യങ്ങൾ പ്രധാനമായും ദൈവസ്നേഹത്തിലുള്ള നിലനിൽപ്പിന്റെ നവീകരണവും സഹോദരസ്നേഹത്തിലുള്ള വളർച്ചയുമാണ്.

### ദൈവസ്നേഹത്തിലുള്ള നിലനിൽപ്പ്

പൗരസ്ത്യസഭാപിതാക്കൻമാരുടെ വീക്ഷണമനുസരിച്ച്, 'സ്വർണ്ണകാളക്കൂട്ടിയെ ആരാധിച്ച്, ആത്മാവിൽ മുറിവേറ്റവർക്കുള്ള മറുമരുന്നാണ് ഉപവാസവും നോമ്പും'. പഴയനിയമത്തിലെ ഇസ്രായേൽ ആരാധിച്ച സ്വർണ്ണകാളക്കൂട്ടി അഹന്തയുടെയും തന്നിഷ്ടത്തിന്റെയും താൻ പോരിമയുടെയും അടയാളമാണ്. അങ്ങനെയൊക്കുമ്പോൾ സ്വർണ്ണകാളക്കൂട്ടിയുടെ വിഭിന്നവും പുതിയതുമായ ഭാവവിശേഷങ്ങൾ നമ്മുടെ സമൂഹങ്ങളിൽ ഉണ്ട് എന്ന് സമ്മതിക്കേണ്ടി വരുന്നു. ആത്മരതിയുടെയും അവിശ്വസ്തതയുടെയും ചാരം വീണ് മൂടിപ്പോയ ദൈവസ്നേഹത്തിന്റെ കനലിനെ ഊതിജ്വലിപ്പിക്കാൻ നോമ്പിലെ നോമ്പ് അനിവാര്യമാണ്. ഏലിയാപ്രവാചകന്റെ മനം നൂറുണ്ടിയ പ്രാർത്ഥനയിൽ കത്തിച്ചാമ്പലായ ബാലിന്റെ കൊത്തുവിഗ്രഹങ്ങൾ പോലെ, കൂദാശകളുടെ അഭിഷേകാഗ്നിയിൽ എന്റെ ആത്മരതിയുടെയും താൻപോരിമയുടെയും അനുപാതമില്ലാത്ത ജ്വലിതപ്രവണതകളുടെയും കൊത്തുവിഗ്രഹങ്ങളും സ്വർണ്ണകാളക്കൂട്ടികളും എരിഞ്ഞുതീരേണ്ട പവിത്രമായ സമയമാണ് നോമ്പുകാലം. ദൈവം മുദ്രവച്ച് മാലാഖമാർക്ക് കാവൽ നൽകിയ എന്റെ ആത്മാവിനെ ദൈവസ്നേഹാഗ്നിയിൽ ക്ഷാളനം ചെയ്ത് പവിത്രമായി കാത്തുസൂക്ഷിക്കുന്ന നിശ്ചയദാർഢ്യം കൈവരുമ്പോഴാണ്, നോമ്പിന്റെ നോമ്പ് ദൈവാനുഭവത്തിന്റെ മഴവില്ലായി മാറുന്നത്. ഉടലിന്റെ വഴിതെറ്റിയ മോഹങ്ങളാകുന്ന ചെന്നായ്ക്കളുടെ ഇടയിൽ കൊമ്പുടക്കി കിടക്കുന്ന എന്റെ ആത്മാവിലെ കുഞ്ഞാടിനെ ദൈവസ്നേഹത്തിന്റെ മേലാടയണിയിക്കാനായില്ലെങ്കിൽ, നോമ്പ് ആചാരവിധികളുടെയും അനുഷ്ഠാനക്രമങ്ങളുടെയും വൈകാരികലോകത്തിലേക്ക് ചുരുങ്ങിപ്പോകും.

“ഉപവാസത്തോടും നെടുവീർപ്പോടും വിലാപത്തോടും കൂടെ നിങ്ങൾ പൂർണ്ണഹൃദയത്തോടെ എന്റെ അടുക്കലേക്ക് തിരിച്ചുവരുവിൻ”.(ജോയേൽ2/12) എന്ന ജോയേൽ പ്രവാചകന്റെ ആഹ്വാനവും

“ദൈവരാജ്യം സമീപിച്ചിരിക്കുന്നു, അനുതപിച്ച് സുവിശേഷത്തിൽ വിശ്വസിക്കുവിൻ”(മാർക്കോസ് 1/15) എന്ന ഈശോയുടെ ആഹ്വാനവും ദൈവസ്നേഹത്തിലുള്ള നമ്മുടെ നിലനില്പിന്റെ നവീകരണത്തെ സൂചിപ്പിക്കുന്നതാണ്. ദൈവസ്നേഹത്തിൽ നിലനില്ക്കുമ്പോൾ ആത്മനവീകരണവും തീർമയുടെ മേലുള്ള വിജയവും സാധ്യമാകുന്നു. പിശാചുബാധിതനായ ബാലനെ സുഖപ്പെടുത്തുന്നതിൽ പരാജയപ്പെട്ട ശിഷ്യരോട് ഈശോ പറയുന്നത് ശ്രദ്ധേയമാണ്, “പ്രാർത്ഥനയും ഉപവാസവും കൊണ്ടല്ലാതെ ഈ വർഗ്ഗം പുറത്തുപോവുകയില്ല”.(മാർക്കോസ് 9/29) നോമ്പിലെ നോവ് ദൈവസ്നേഹത്തിലുള്ള നിലനില്പിനും തിന്മയുടെ മേലുള്ള വിജയത്തിനും അനിവാര്യമാണ്.

### സാഹോദര്യത്തിന്റെ ഇഴയടുപ്പം

നോമ്പിന്റെ നോവുണർത്തുന്ന ദൈവസ്നേഹാഗ്നി സാഹോദര്യത്തിന്റെ ഇഴയടുപ്പത്തിന് കാരണമായി മാറുമ്പോൾ നോമ്പിന് സാമൂഹികമാനം കൈവരുന്നു. ഉപവാസപ്രാർത്ഥനകളിലും നോമ്പിലും നിറഞ്ഞു നിൽക്കേണ്ട സാമൂഹികപ്രതിബദ്ധതയുടെ അടയാളങ്ങൾ ഏഴയ്ക്കോ പ്രവാചകൻ വ്യക്തമാക്കുന്നുണ്ട്. “ദുഷ്ടതയുടെ കെട്ടുകൾ പൊട്ടിക്കുകയും നുകത്തിന്റെ കയറുകൾ അഴിക്കുകയും മർദ്ദിതരെ സ്വതന്ത്രരാക്കുകയും എല്ലാ നുകങ്ങളും ഒടിക്കുകയും ചെയ്യുന്നതല്ലേ ഞാൻ ആഗ്രഹിക്കുന്ന ഉപവാസം? വിശക്കുന്നവനുമായി ആഹാരം പങ്കുവയ്ക്കുകയും ഭവനരഹിതനെ വീട്ടിൽ സ്വീകരിക്കുകയും നഗ്നനെ ഉടുപ്പിക്കുകയും സ്വന്തക്കാരിൽ നിന്നും ഒഴിഞ്ഞു മാറാതെ ഇരിക്കുകയും ചെയ്യുന്നതല്ലേ അത്?.” പ്രാർത്ഥിക്കുന്ന കുപ്പുകരങ്ങൾ അപരന്റെ ആവശ്യങ്ങളിൽ സഹായഹസ്തമാവണം എന്നാണ് അർത്ഥം. ഹോസിയാ പ്രവാചകനെ ഉദ്ധരിച്ച് “ബലിയല്ല, കരുണയാണ് ഞാൻ ആഗ്രഹിക്കുന്നത്”(മത്തായി 9/13) എന്ന് ഈശോ പറയുന്നതിന്റെ അർത്ഥവും മറ്റൊന്നല്ല.

“The measure of divinity in humanity is always measured by the acts of charity” എന്ന ചിന്ത ഈ പശ്ചാത്തലത്തിൽ അർത്ഥവത്താണ്. മാനവികതയിലെ ദൈവികത അടങ്ങിയിരിക്കുന്നത് കാരുണ്യപ്രവർത്തികളുടെ സാഹോദര്യസ്നേഹത്തിലാണ്. നോമ്പിന്റെ നോവ് കണ്ണീർപാടങ്ങളിലൂടെ അലയാൻ വിധിക്കപ്പെട്ട നമ്മുടെ സഹോദരങ്ങളുടെ കണ്ണീരൊപ്പാനുള്ള വിളിയാണ്. സാഹോദര്യത്തിന്റെ ആത്മീയത നഷ്ടപ്പെട്ട ജീവനില്ലാത്ത ആചാരവിധികൾക്കും അനുഷ്ഠാനക്രമങ്ങൾക്കും ദൈവം നൽകുന്ന ശക്തമായ താക്കീതാണ് ഏഴയ്ക്കോ പ്രവാച

കന്റെ വിവരണത്തിൽ മുകളിൽ പ്രസ്താവിച്ചത്. ആചാരങ്ങളുടെയും അനുഷ്ഠാനങ്ങളുടെയും പെരുമ എണ്ണിപ്പെറുക്കി വൈകാരികത്വപ്രിയയുടെ മാത്രം മൂഢലോകത്തിൽ ജീവിച്ച് സ്വയം നീതികരണത്തിന്റെ രോഗാതുരതയിൽ ജീവിക്കുന്ന കപടഭക്തിയുടെ വക്താക്കൾക്കും ഏശയാപ്രവചനം ഒരു താക്കീതാണ്. സുവിശേഷത്തിലെ ഈശോയുടെ ആത്മീയതയുടെ മർമ്മം നെടുവീർപ്പെടുത്തവരുടെ കണ്ണീരൊപ്പാനും മുറിവേറ്റവരുടെ മുറിവുണക്കാനുമുള്ള മനസാണ് എന്നു കൂടി നോമ്പ് ഓർമ്മിപ്പിക്കുന്നു. അഴിയുന്ന ഗോതമ്പുമണിയിലെ പുതുജീവൻ പോലെ, നോമ്പിലെ നോവിന്റെ നൊമ്പരം ആത്മനവീകരണത്തിലേക്കും ജീവിതവിശുദ്ധീകരണത്തിലേക്കുമുള്ള കിളിവാതിലാണ്. നോവും നൊമ്പരവും ഈശോയുടെ പീഡാസഹനങ്ങളിലെ പങ്കാളിത്തമായി കൂടി മനസ്സിലാക്കുമ്പോൾ, നോമ്പ് ഉയിർപ്പിന്റെ മഹത്വത്തിലേക്കുള്ള തുറന്ന വാതിലായി മാറുന്നു.

നോമ്പിന്റെ നോവിലൊരു മധുരമുണ്ട്..

നൊമ്പരപ്പെടുത്തുന്ന മധുരം..

ഉയിർപ്പിന്റെ വസന്തത്തിലേക്കുള്ള ഇടദൂരമാണ്

ത്യാഗത്തിന്റെ നോമ്പ്..

നിലത്തുവീണഴിയാൻ, നോവുകൾ ഏറ്റെടുക്കാൻ

മനസാവാത്ത എന്റെ ജീവിതം..

അഴിയാൻ മനസാവാത്തതുകൊണ്ട് ദൈവസ്നേഹ-

ത്തിന്റെ അഴകും സാഹോദര്യത്തിന്റെ തിളക്കവും

ചാരം മുടികിടക്കുന്നു..

പരിസരങ്ങൾക്ക് സമ്മാനിക്കാതെപോയ

ഹരിതശോഭയെ പ്രതി, ദൈവമേ..മാപ്പ്!

കൊത്തുവിഗ്രഹങ്ങൾക്ക് പണയപ്പെടുത്തിയ

എന്റെ ആത്മാവിനെ(അല്ല..നീ എനിക്കു നൽകിയ ആത്മാവിനെ)

ഞാൻ നിനക്ക് പുനരർപ്പിക്കുന്നു..

നോമ്പിന്റെ നോവിനു ശേഷം ദൈവകൃപയുടെ

മഴപ്പെയ്ത്തിൽ ഞാനുയർത്തെഴുന്നേൽക്കും..

ആമ്മേൻ

Bro. Augustine Mlavarayil CMI

Dharmaram College

## ദൈവം എല്ലാ സമയവും നല്ലവനാണ്

Fr.Thomas Prem Choorackal CMI (Shiju)

അജപാലനശുശ്രൂഷയുടെ ഏറ്റവും മനോഹരമായ അനുഭവമായിരുന്നു ജനുവരി ആറാം തീയതി Beaumont രൂപതയിലെ സെന്റ് എലി സബത്ത് ഇടവകയിൽ നടത്തിയ വിശുദ്ധ കുർബാനയും, രോഗശാന്തി ശുശ്രൂഷയും. ബഹുമാനപ്പെട്ട ജോസ് കട്ടേക്കര അച്ചനും, ജയ്സൺ കല്ലുക്കാരൻ അച്ചനും, പാസ്റ്റർ ഫാദർ ഷൈൻ, ഫാദർ ഡാൻ എന്നിവരോട് ചേർന്ന് അർപ്പിച്ച ദിവ്യബലിമധ്യേ ഒത്തിരിയേറെ പേർക്ക് രോഗശാന്തി അനുഭവമുണ്ടായി. അതിൽ അധികം പേർക്ക് മനശാന്തിയും, ആനന്ദവും, സന്തോഷവും ഉണ്ടായി എന്ന് അവർതന്നെ സാക്ഷ്യപ്പെടുത്തുന്നു.

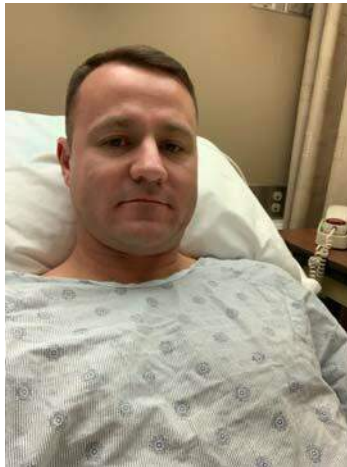
കുർബാന തുടങ്ങുന്നതിന് 15 മിനിറ്റുവരെ പത്തു, പന്ത്രണ്ട് പേർ മാത്രമേ പള്ളിയിൽ ഉണ്ടായിരുന്നുള്ളൂ. എന്നാൽ 15 മിനിറ്റുകൊണ്ട് അകം മുഴുവൻ നിറഞ്ഞതും, വളരെ ആഗ്രഹപൂർവ്വം അവർ പങ്കെടുക്കുന്നതും കണ്ടപ്പോൾ അതുതന്നെ വലിയ അത്ഭുതമായി എനിക്ക് തോന്നി. ഇത് ഒരു ഞായറാഴ്ച കൂടിയിരുന്നു. ഞായറാഴ്ചകളിൽ സാധാരണയായി ഉണ്ടാകാറുള്ള മൂന്നു കുർബാനകളിൽ പങ്കെടുത്ത ആളുകൾ തന്നെയാണ് നാലാമത്തെ ഈ കുർബാനയിൽ പങ്കെടുക്കുവാനും ഉണ്ടാകുമായിരുന്നുള്ളൂ. അതുകൊണ്ടുതന്നെ വളരെ കുറച്ച് പേർ മാത്രമേ ഉണ്ടാവുകയുള്ളൂ എന്നാണ് ഞാൻ കരുതിയത്. എന്നാൽ പ്രതീക്ഷകളെയെല്ലാം മാറ്റിമറിച്ചുകൊണ്ടാണ് പള്ളി അകം മുഴുവനും ആളുകളെക്കൊണ്ട് നിറഞ്ഞത്.

കുർബാനയ്ക്കുശേഷം രോഗശാന്തിശുശ്രൂഷകൾക്ക് ഇടയ്ക്ക് ലഭിച്ച അനുഭവങ്ങൾ ജനം പങ്കുവെക്കുകയുണ്ടായി. എന്റെ ഓഫീസിൽ വന്ന്, ജോഷ്വാ ഗ്രേ, 38 വയസ്സുള്ള ഇദ്ദേഹം തന്റെ ഹൃദയസംബന്ധമായ അസുഖങ്ങൾ രോഗശാന്തിശുശ്രൂഷ പ്രാർത്ഥനകൾക്ക് ശേഷം സുഖപ്പെട്ടു എന്ന് സാക്ഷ്യപ്പെടുത്തുകയുണ്ടായി. അദ്ദേഹത്തിന്റെ അനുഭവം ഇങ്ങനെയാണ്. അനേകം നാളുകളായി അദ്ദേഹത്തിന് ഹൃദയവാൽവുകൾക്ക് തകരാർ ഉണ്ടായിരുന്നു. പല ഡോക്ടർമാരെയും കാണിക്കുകയും, അടുത്ത ചൊവ്വാഴ്ച അതായത്, എട്ടാം തീയതി ഹ്യൂസ്റ്റനിൽ ഡോക്ടറെ കാണാനും, സർജറി നടത്താനും ഡോക്ടർ ആവശ്യപ്പെട്ടിരുന്നു എന്നാൽ ആറാം തീയതി നടന്ന രോഗശാന്തിശുശ്രൂഷയിൽ അദ്ദേഹത്തിന്റെ ഹൃദയത്തിലെ രക്തപ്രവാഹം വളരെ ഈസിയായി നടക്കുന്നതായി അദ്ദേഹത്തിന് അനുഭവപ്പെട്ടു.



അദ്ദേഹം ഇതിനുമുമ്പ് എന്നോട് പങ്കുവെച്ച ഒരു കാര്യം കൂടി ഞാൻ പറയട്ടെ. അദ്ദേഹത്തിന്റെ ഭാര്യ, 2 മക്കൾ ഉള്ള ആ സ്ത്രീ വളരെ മോശപ്പെട്ട ഒരു ജീവിതമാണ് നയിച്ചിരുന്നത്. അതുകൊണ്ട് കുടുംബത്തിൽ എല്ലായിപ്പോഴും വഴക്കും, പ്രശ്നങ്ങളും സാധാരണയായിരുന്നു. ഞാൻ രോഗശാന്തിശുശ്രൂഷ മധ്യേ തന്നോട് വെറുപ്പുള്ളവരോടൊക്കെ ക്ഷമിക്കുവാനും മറക്കുവാനും പരിശ്രമിക്കാൻ ആവശ്യപ്പെട്ടത് കേട്ട് തന്റെ ഭാര്യ യോട് നിരുപാധികം ക്ഷമിക്കുവാൻ, പൊറുക്കുവാൻ അദ്ദേഹം തീരുമാനമെടുത്തു. ആ നിമിഷം ആയിരുന്നിരിക്കണം അദ്ദേഹത്തിന് രോഗശാന്തി ലഭിച്ചത്.

അദ്ദേഹം എട്ടാം തീയതി ചൊവ്വാഴ്ച ഹ്യൂസ്റ്റണിൽ ഡോക്ടറെ കാണുകയും, സ്കാനിംഗ് നടത്തുകയും ചെയ്തു. ഡോക്ടർ പോലും അത്ഭുതപ്പെട്ടുപോയി എന്നാണ് ജോഷ്വാ സാക്ഷ്യപ്പെടുത്തുന്നത്. ഇപ്പോൾ ഹൃദയത്തിലെ വാൽവുകൾ പൂർണ്ണമായും തുറക്കപ്പെട്ട അവസ്ഥയിലാണ്. ഇത് ഈശോയുടെ വലിയ അനുഗ്രഹമായിട്ടാണ് അദ്ദേഹം അനുഭവിച്ചറിഞ്ഞത്.



ഞാൻ ജൂലൈമാസം 2018 ഈ ഇടവകയിൽ വന്നപ്പോൾ പല വ്യക്തികളെയും കണ്ടതും സംസാരിച്ചതിനും വെളിച്ചത്തിൽ ഇവരെ വളരെ താഴ്ന്നരീതിയിലാണ് ഞാൻ കണ്ടു പോന്നത്. കാരണം നസ്രാണികളും

ബങ്ങളിൽ കാണുന്ന സ്നേഹമോ, വിശുദ്ധിയോ, വിശ്വാസമോ ഒന്നും തന്നെ ഇവിടെ ഉള്ളവരിൽ കാണാൻ എനിക്ക് സാധിച്ചിരുന്നില്ല. എന്നാൽ ഈ അനുഭവം എന്റെ ചിന്താരീതികൾ, വീക്ഷണമനോഭാവത്തെ തന്നെ മാറ്റിമറിച്ചു.

ജോഷ്യാ ഗ്രേ എന്നുപറയുന്ന ഈ ഒരു വ്യക്തി മാത്രമല്ല ഇതു പോലെ പലരും അവരുടെ പല അസുഖങ്ങളും മാറിയതായി സാക്ഷ്യപ്പെടുത്തി. തീർച്ചയായും ഇത് എന്റെ ജീവിതത്തിലെ വലിയ ഒരു അനുഭവമായി മാറി കാരണം എന്നിലൂടെ ഈ പുതിയ മണ്ണിൽ ഈശോ പ്രവർത്തിച്ചപ്പോൾ എത്രമാത്രം ഞാനിനിയും വിശുദ്ധിയിൽ വിശ്വാസത്തിൽ വളരേണ്ടിയിരിക്കുന്നു എന്ന് എന്നെ ബോധ്യപ്പെടുത്തിയ ദൈവത്തിന്റെ അനന്തമായ കൃപയ്ക്ക് ഞാൻ ഒരായിരം നന്ദി പറയുന്നു.

ജോഷ്യായുടെ ഈ രോഗശാന്തി അമേരിക്കയിലെ ഈ ചെറിയ വിശ്വാസകുടായ്മയിൽ തീർച്ചയായും പുതിയ ഉണർവ് വരുത്തിയിട്ടുണ്ട്. ഇനിയും വരുമെന്ന് ഞാൻ വിശ്വസിക്കുന്നു. ചാവറയച്ചൻ പറയുന്നതു പോലെ നല്ല ക്രിസ്തീയകുടുംബം സ്വർഗ്ഗത്തിന്റെ രൂപമാണ്, പ്രതിച്ഛായയാണ്. അങ്ങനെ നല്ല കുടുംബബന്ധങ്ങൾ ഈ ഇടവകയിൽ ഉണ്ടാക്കുന്നതിനു വേണ്ടിയാണ് ഞാൻ പ്രാർത്ഥിക്കുന്നത്. ചാവറയച്ചന്റെ മാധ്യസ്ഥം ഞങ്ങളുടെ ഇടവകയിൽ ഉണ്ടാകട്ടെ എന്ന് ആത്മാർത്ഥമായി ആഗ്രഹിക്കുകയും, പ്രാർത്ഥിക്കുകയും ചെയ്യുന്നു.



**ഭാരതപ്പുഴ കടന്ന മലബാർ സഭയോടൊത്ത്**  
**സി.എം.ഐ. സഭയും**  
**(കോഴിക്കോട് സെന്റ് തോമസ് പ്രോവിൻസ്**  
**സുവർണ ജൂബിലി നിറവിൽ)**  
**ഫാ. തോമസ് പന്തപ്പാക്കൽ സി.എം.ഐ.**

**ആമുഖം**

മലബാർ പ്രദേശത്ത് സി.എം.ഐ. സഭയിലെ അംഗങ്ങൾ പ്രവർത്തിച്ചു തുടങ്ങിയിട്ട് 84 വർഷം ആയി എങ്കിലും ഇപ്പോൾ ഒരു സുവർണ ജൂബിലിയെ വരവേൽക്കുകയാണ്. കോഴിക്കോട് കേന്ദ്രമാക്കി മലബാർ പ്രദേശത്തെ കോഴിക്കോട്, വയനാട്, കണ്ണൂർ, കാസർഗോഡ് എന്നീ ജില്ലകളും തമിഴ്നാടിന്റെ ഊട്ടി വരെയുള്ള നീലഗിരി പ്രദേശങ്ങളും കർണ്ണാടകയുടെ ഗുണ്ടൽപ്പെട്ട്, ചാമരാജനഗർ, നഞ്ചൻകോട് ജില്ലകളും പെടുന്ന ഭൂപ്രദേശങ്ങൾ ഉൾക്കൊള്ളുന്ന സി.എം.ഐ. കോഴിക്കോട് പ്രോവിൻസ് രൂപപ്പെട്ടിട്ട് 50 വർഷം പൂർത്തിയാകുന്ന സുവർണ്ണജൂബിലി വേളയിലാണ് ഇപ്പോൾ.

മലബാറിലെ കുടിയേറ്റജനതയുടെ ചരിത്രവുമായി ഇഴുകിച്ചേർന്നു കിടക്കുന്ന സംഭവപരമ്പരകൾ കൊണ്ടും ബന്ധം കൊണ്ടും ഈ ചേർക്കുന്നതും നിറം പിടിപ്പിക്കുന്നതുമായ 96 വർഷത്തെ സി.എം.ഐ. സഭയുടെ ചരിത്രത്തിന്റെ ചുരുളഴിച്ചാലെ മലബാറിലെ കുടിയേറ്റ ചരിത്രവും പൂർണമാകൂ. 1923ൽ കോഴിക്കോട് രൂപത ആരംഭിച്ചതുമുതൽ സി.എം.ഐ. സഭയുടെ മലബാർ ബന്ധത്തിനു തുടക്കമിട്ടു. കുടിയേറ്റത്തിന്റെ തുടക്കവും അതേ കാലഘട്ടം തന്നെയാണ്. കുടിയേറ്റ ജനതയുടെ ഐതിഹാസികമായ ജീവിതത്തിൽ നിഴൽപോലെ അനുധാവനം ചെയ്യാൻ കഴിഞ്ഞതുകൊണ്ട് മലബാറിന്റെ ചരിത്രത്തിലും പങ്കാളിത്തം ഉണ്ട്. പല വസ്തുതകളേയും വിസ്മൃതിയിലേക്ക് നയിക്കാൻ കാലത്തിനു കഴിയുന്നതുകൊണ്ട് മലബാറിലെ മലബാർ സഭയോടൊത്തുള്ള സി.എം.ഐ. സഭയുടെ ചരിത്രത്തിലേക്കുള്ള എത്തിനോട്ടം കുടിയേറ്റജനതയുടെ ചരിത്രത്തിലെ ചില പ്രത്യേകനിമിഷങ്ങളെ അനുസ്മരിക്കുവാൻ സഹായകമാകും എന്ന പ്രതീക്ഷയോടെയാണ് ആധികാരികമായ ചില അറിവുകൾ മലയാളികളുടെ മുന്നിലവതരിപ്പിക്കുന്നത്.

**കുടിയേറ്റത്തിന്റെ തുടക്കം**

ഒന്നും രണ്ടും ലോകമഹായുദ്ധങ്ങൾ ഇൻഡ്യയിൽ നിന്നും വളരെ

അകലങ്ങളിലാണ് സംഭവിച്ചതെങ്കിലും അതിൽ നിന്നുണ്ടായ കെടുതികൾ കൊച്ചു കേരളത്തെയും ബാധിച്ചു. ഇത് പട്ടിണിയിലേക്ക് വഴിതെളിച്ചു തുടങ്ങി. തിരുവിതാംകൂർ പ്രദേശത്തെ സംബന്ധിച്ചിടത്തോളം വീടുകളിൽ അംഗസംഖ്യ വർദ്ധിച്ചപ്പോൾ വയറിന്റെ എണ്ണം കൂടി, പറമ്പുകൾ മക്കൾക്കായി വിഭജിക്കപ്പെട്ടപ്പോൾ തുടർന്നുള്ളവർക്ക് വിളഭൂമികൾ ഇല്ലാതെ വന്നുതുടങ്ങി.

ഉപജീവനത്തിന് പുതിയ മേച്ചിൽപ്പുറങ്ങൾ കണ്ടെത്താതെ വയ്യാ. ആരൊക്കെയോ പറഞ്ഞു മലബാർ പ്രദേശം ഫലഭൂയിഷ്ഠമാണ്. അവിടെ ജന്മിമാർ സ്ഥലമെന്തുചെയ്യണമെന്നറിയാത്തവരാണ്. അവിടെയും ഇവിടെയും ചിലർ ചിന്തിച്ചു മലബാറിനു കടന്നാലൊ. മലബാർ കൂടിയേറ്റത്തിന്റെ തുടക്കം ഇവടെയാണ്.

1920കൾ മുതൽ മലബാറിലേക്ക് തിരുവിതാംകൂർ പ്രദേശത്തു നിന്ന് ഒറ്റപ്പെട്ട കൂടിയേറ്റം ആരംഭിച്ചു. 1923ൽ മംഗലാപുരം രൂപതവിഭജിക്കപ്പെട്ട കോഴിക്കോട് ലാറ്റിൻ രൂപതയുണ്ടായി. പ്രഗൽഭരായ ഈശോ സഭാമിഷനറിമാരായിരുന്നു ആദ്യമെത്രാന്മാരെല്ലാവരും. നാൾ തോറും ജനങ്ങൾ പ്രത്യേകിച്ചും ക്രൈസ്തവകുടുംബങ്ങൾ മലബാറിന്റെ വിവിധ മലമ്പ്രദേശങ്ങളിൽ താവളമുറപ്പിച്ചു. പ്രധാനമായി കോഴിക്കോടു പ്രദേശത്തും മാഹിപ്രദേശത്തും മുമ്പ് ഉണ്ടായിരുന്ന അംഗങ്ങളേക്കാൾ പതിമടങ്ങ് അംഗസംഖ്യ പെരുകി. കോഴിക്കോടു രൂപതയിലെ വൈദികർ നടത്തിയ സാഹസികമുന്നേറ്റത്തെ മെത്രാന്മാർ അനുകൂലിച്ചപ്പോൾ എല്ലാ പ്രധാന ക്രിസ്ത്യാൻ സെന്റേഴ്സിലും പള്ളി വെക്കാനുള്ള സ്ഥലങ്ങളും പലയിടത്തും പുല്ലുമേഞ്ഞതെങ്കിലും പള്ളികളും ഉണ്ടായിത്തുടങ്ങി. കാടുകൾ വെട്ടിത്തെളിച്ച് കൃഷിയിറക്കിതുടങ്ങി; മലമ്പനിയും വസൂരിയും വസന്തയായി മാറി. കൃഷിയിടങ്ങളിൽ കാട്ടുമൃഗങ്ങൾ സംഹാരതാണ്ഡവം നടത്തി. പഞ്ഞം, പട, വസന്ത അവരെ നേരിട്ടു പിടികൂടി. എവിടെയും രോഗികളുടെ ദീനരോദനങ്ങൾ. മരിച്ചവരെ മണ്ണിനടിയിലാക്കാൻ പോലും കഴിയാത്ത വിധം അവശരുടെ എണ്ണം പെരുകി.

#### കോഴിക്കോട് രൂപതയുടെ ക്ഷണം

കോഴിക്കോട് രൂപതയിലെ വൈദികർ ഓടിയിട്ട് ഒരിടത്തും എത്തുന്നില്ല. 1923 മുതൽ സി.എം.ഐ. അംഗങ്ങളെ പരിചയപ്പെട്ട കോഴിക്കോടിന്റെ പ്രഥമമെത്രാൻ പോൾ പെരീനി പിതാവ് 1926ൽ അവരോട് ഇന്നത്തെ മേരിക്കുന്നിൽ ആശ്രമം തുടങ്ങാനുള്ള സ്ഥലം തരാമെന്നറിച്ച് ക്ഷണിച്ചെങ്കിലും അദ്ദേഹം രോഗിയായി മാറിയതിനാൽ പ്രവർത്തിയിലേക്കെ

ത്തിക്കാൻ കഴിഞ്ഞില്ല. 1934ൽ മോൺസിഞ്ഞാർ റംസാനി പുതിയ നിർദ്ദേശങ്ങളുമായി ജനറാളച്ചനെ സമീപിച്ചു. അങ്ങനെ സി.എം.ഐ. യുടെ ആദ്യ സംഘം ബഹു. അത്തനാസിയൂസച്ചന്റെ നേതൃത്വത്തിൽ ഫറോക്കടുത്തുള്ള ചെറുവണ്ണൂരിൽ കോഴിക്കോട് രൂപത ഏല്പിച്ചുതന്ന ഒരേക്കർ സ്ഥലത്ത് 1935ൽ സി. എം. ഐ. യുടെ മലബാറിലെ ആദ്യത്തെ ആശ്രമത്തിനു തുടക്കമിട്ടു. ഒരാശ്രമത്തിന്റെ വളർച്ചയ്ക്ക് സാഹചര്യങ്ങൾ അനുകൂലമല്ല എന്നു തിരിച്ചറിഞ്ഞപ്പോൾ കടലുണ്ടിയിൽ സ്ഥലം വാങ്ങി ആശ്രമം 1936ൽ അവിടേക്ക് മാറ്റി. അവിടെ താമസിച്ചുകൊണ്ടാണ് സി. എം.ഐ. അംഗങ്ങൾ കോഴിക്കോട് രൂപതയിലും സീറോ മലബാർ അംഗങ്ങളുടെ ഇടയിലും പ്രവർത്തിച്ചുതുടങ്ങിയത്. എങ്കിലും അത്തനാസിയൂസച്ചൻ ചെറുവണ്ണൂരിൽ തുടങ്ങിയ അനാഥകുട്ടികൾക്കുവേണ്ടിയുള്ള അനാഥാലയവും എൽ. പി. സ്കൂളും വളർത്താൻ 1949വരെ അദ്ദേഹം അവിടെ തുടർന്നു. 150ഓളം കുട്ടികൾക്ക് താമസിക്കാനുള്ള സൗകര്യം ഉണ്ടാക്കി. സ്കൂൾ ഹൈസ്കൂളായി ഉയർത്തി. പിന്നീടത് കോഴിക്കോട് രൂപതയെ ഏല്പിച്ചു.

#### കുടിയേറ്റ ജനതയുടെ സ്വന്തം

മലബാർ കുടിയേറ്റത്തിന്റെ തിരുവിതാംകൂറിൽ നിന്നുള്ള ഒഴുക്കിന് കാരണക്കാരൻ കാഞ്ഞിരപ്പള്ളി, പാലാ പ്രദേശങ്ങളിലുള്ള പള്ളികൾ തോറും നടന്നു പ്രേരണ നൽകിയ ഗ്രിഗറി നീരാക്കൽ സി.എം.ഐ. അച്ചനാണ്. രണ്ടാം ലോകമഹായുദ്ധത്തിന്റെ വിങ്ങളുകൾ തിരിച്ചറിഞ്ഞ അദ്ദേഹം 1939ൽ തന്നെ കാനാൻദേശമായ മലബാറിലേക്ക് നീങ്ങുവാൻ ജനങ്ങൾക്ക് പ്രേരണ നൽകി.

കോഴിക്കോട് രൂപതയുടെ കീഴിൽ 1935 മുതൽ പ്രവർത്തനം ആരംഭിച്ച സി.എം.ഐ. അംഗങ്ങളുടെ സാന്നിധ്യം കുടിയേറ്റജനതയ്ക്ക് പുതിയൊരാവേശം പകർന്നു. അതുവരെ കൊങ്ങിണി ഭാഷയും യൂറോപ്യൻ ഭാഷയും മാത്രം അറിയാമായിരുന്ന കോഴിക്കോട് രൂപതയിലെ മിഷനറിമാരിൽനിന്നും വ്യത്യസ്തരായി മലയാളമറിയാവുന്ന വൈദികരെ കിട്ടിയപ്പോൾ ഇടപെടുവാനും കുമ്പസാരിക്കുവാനുമൊക്കെ എളുപ്പമായി. സ്വന്തം നാടൻ പ്രദേശങ്ങളിൽ നിന്നുള്ള വൈദികർ നാട്ടിലെ വിശേഷങ്ങൾ അറിയിക്കുവാനും അവരുടെ ആവശ്യങ്ങളിൽ ഇടപെടുവാനും തുടങ്ങിയപ്പോൾ പുതിയൊരു ശക്തി അവർക്ക് ലഭിച്ചു.

മലമ്പനിയോടും കാട്ടുമൃഗങ്ങളോടും രോഗങ്ങളോടും മല്ലടിച്ച് ഉറ്റവരും ഉടയവരുമായി അനേകർ മരിച്ചിരുന്നു. കൃഷി ചെയ്താൽ കാട്ടുമൃ

ഗങ്ങൾ ഒന്നും ബാക്കി തരികില്ല. നിരാശിതരും ദുഃഖിതരും ഉപജീവനത്തിനു വഴിയില്ലാത്തവരുമായി അനേകർ. ഇതിനിടയിൽ നാടൻ മദ്യം ഉണ്ടാക്കുന്നവരും കുടിക്കുന്നവരും കൊടുക്കുന്നവരുമായി. ഭാര്യയോ ഭർത്താവോ മരിച്ചവർ അവിഹിതബന്ധങ്ങളിൽ വീണുതുടങ്ങി. കുടിയേറ്റസമൂഹം പതുകെ ജീർണിച്ചു. കോഴിക്കോട് രൂപതാ പിതാക്കന്മാർ സി. എം.ഐ. വൈദികരെ ആദ്യമെ ഏല്പിച്ച പ്രധാന ചുമതല ലത്തീൻ ഇടവകകളിൽ സഹായിക്കുന്നതിനോടൊപ്പം കുടിയേറ്റ ജനങ്ങളെ പല സെന്ററുകളിൽ വിളിച്ചുകൂട്ടി ധ്യാനിപ്പിക്കുക എന്നതായിരുന്നു. 1943നും 1948നുമിടയിൽ രണ്ടുപ്രാവശ്യം ഇരുപത്തിയേഴിലേറെ സെന്ററുകളിൽ വെച്ച് ധ്യാനങ്ങൾ നടത്തി. ഇതിന് ക്ഷണിക്കപ്പെട്ടതും നേതൃത്വമെടുത്തതും കടലുണ്ടിയിലുണ്ടായിരുന്ന ബർണർഡിൻ കല്ലുകുളം സി.എം.ഐ. ആണ്. ഇതിനോടൊപ്പം മലബാറിലെ സുറിയാനിക്കാരുടെ എണ്ണത്തെക്കുറിച്ച് ഒരു കണക്കെടുപ്പും നടന്നു. അംഗങ്ങൾ 50000ത്തോടടുക്കുന്നതായി കണ്ടു. മലബാറിൽ ഒരു സുറിയാനി രൂപത ലഭിക്കുവാൻ ജനങ്ങളെക്കൊണ്ട് റോമിലേക്കെഴുതിച്ചു. ഇതിന്റെ പിന്നിൽ സി.എം.ഐ. അച്ചന്മാരുടെ നിർദ്ദേശങ്ങളും നേതൃത്വവും പിൻബലമായി ഉണ്ടായിരുന്നു. ഈ കാര്യത്തിൽ ചാൾസച്ചനേയും റോമിയോ തോമസച്ചനേയും പ്ലാസിഡച്ചനേയും പ്രത്യേകം ഓർക്കേണ്ടവരാണ്.

### മലബാറിൽ സീറോ മലബാർ കുർബാന അർപ്പിച്ച ആദ്യപള്ളി

1949ൽ പരിശുദ്ധ സിംഹാസനത്തിൽ നിന്നും കോഴിക്കോടു മെത്രാൻ പത്രോസി പിതാവിനും സി.എം.ഐ. ജനറാളിനും നിർദ്ദേശങ്ങൾ ലഭിച്ചു. സീറോ മലബാർ കുർബാന ജനങ്ങൾക്ക് ലഭിക്കത്തക്ക വിധം പള്ളികളിൽ സി.എം.ഐ. അംഗങ്ങളെ നിശ്ചയിക്കുവാൻ മെത്രാനും, അംഗങ്ങളെ അയച്ചുകൊടുക്കുവാൻ ജനറാളുടേയും നിർദ്ദേശങ്ങൾ ലഭിച്ചു. വയനാട്ടിലെ തരിയോടാണ് ഇപ്രകാരം 1949 ഏപ്രിൽ മൂന്നിന് ലഭിച്ച ആദ്യപള്ളി. അവിടുത്തെ പ്രവർത്തനവിജയം കണ്ട് താമസിയാതെ അവിടെ വികാരിയായി നിശ്ചയിക്കപ്പെട്ട കെറുബിൻ പൊരിയത്തച്ചനെ മെത്രാൻ ഏകാംഗകമ്മീഷനായി കുടിയേറ്റജനതയുടെ ഇടയിൽ സർവ്വേ നടത്തി റിപ്പോർട്ട് കൊടുക്കാനായി ഏല്പിച്ചു. അതിൻപ്രകാരം കുടിയേറ്റക്കാർ തിങ്ങിപ്പാർക്കുന്ന 16 സ്ഥലങ്ങളിൽ വൈദികരെ ഉടനെ ആവശ്യമുണ്ടെന്ന് റിപ്പോർട്ട് കൊടുത്തു. 16 പേരെ അയച്ചുകൊടുക്കുവാൻ ജനറാളുടേനോട് ആവശ്യപ്പെട്ടെങ്കിലും മലബാറിൽ പ്രവർത്തിച്ചുകൊണ്ടിരിക്കുന്ന അഞ്ചാറ് അംഗങ്ങളെക്കൂടാതെ അഞ്ച് പേരെ ഉടനെ തരാൻ ഉണ്ടാകു

എന്നദ്ദേഹം മറുപടി കൊടുത്തു. പത്രോസി പിതാവ് വിട്ടുതരാനുദ്ദേശിച്ച 16 സ്ഥലങ്ങളിലും സി.എം.ഐ.സഭയെ ഏല്പിക്കാനായിരുന്നു ഉദ്ദേശം. **ഒരേ ദിനത്തിൽ അഞ്ചും മൊത്തം 12 പള്ളികൾ സീറോമലബാറിന്**

1949 ഓഗസ്റ്റ് 14-ാം തീയതി അഞ്ചു സി.എം.ഐ. അംഗങ്ങൾ പരിശുദ്ധസിംഹാസനത്തിന്റെ അംഗീകാരത്തോടെ തിരുവമ്പാടി അത്തനേഷ്യസച്ചൻ, കൂടരഞ്ഞി ബർണർഡിനച്ചൻ, കോടഞ്ചേരി ഫാബിയൂസച്ചൻ, കൂടത്തായിൽ റൈമണ്ടച്ചൻ, കണ്ണോത്തു പീറ്ററച്ചൻ എന്നിവർ വികാരി മാരായി ചാർജെടുത്തു. അതിന്റെ പിന്നാലെ 1950ൽ സുൽത്താൻ ബത്തേരിയിൽ സർഗീസച്ചനും 1951ൽ മരുതോങ്കര എപ്പിഫാനൂസച്ചനും നടവയലിൽ ബർക്കുമാൻസച്ചനും വികാരിമാരായി നിശ്ചയിക്കപ്പെട്ടു. കൂടാതെ 1952 പുല്ലൂരാംപാറയിലും 1953ൽ വേനപ്പാറയിലും അത്തനാസിയൂസച്ചനും കെറുബിനച്ചനും കുർബാന ചൊല്ലിത്തുടങ്ങി. ഇന്നത്തെ കല്ലൂരുട്ടിപള്ളിയുടെ മുൻഗാമിയായി നിലീശ്വരത്തും ചെറിയസ്കൂൾ കെട്ടിടത്തിൽ 1949ൽ അത്തനാസിയൂസച്ചൻ കുർബാന ആരംഭിച്ചിരുന്നു. ഇപ്രകാരം തലശ്ശേരി രൂപത 1953 ഡിസംബർ 31ന് ഉണ്ടാകുന്നതിനുമുമ്പ്, 12 സ്ഥലങ്ങളിൽ സി.എം.ഐ. അംഗങ്ങളുടെ നേതൃത്വത്തിൽ സീറോ മലബാർ കുർബാന ആരംഭിച്ചിരുന്നു. ഈ കാര്യത്തിൽ ആൾദോ മരിയപത്രോസി പിതാവ് എടുത്ത തീരുമാനങ്ങളും നടപടികളും എത്ര അഭിനന്ദിച്ചാലും മതിയാകയില്ല. ഇവിടെ മിഷനറിമാരായി പ്രവർത്തിക്കുന്ന സി.എം.ഐ. മിഷനറിമാരുടെ ചിലവുകൾ അതാതുസ്ഥലങ്ങളിലുള്ള ജനങ്ങൾ വഹിക്കണമെന്നായിരുന്നു പത്രോസി പിതാവിന്റെ നിർദ്ദേശം. എങ്കിലും ആവശ്യം വന്നാൽ പൗരസ്ത്യതിരുസംഘത്തിൽ നിന്നു സഹായിച്ചു കൊള്ളാമെന്നു 1949 ജൂൺ 15-ാം തീയതി അപ്പസ്തോലിക് ഇന്റർ നൂൺഷ്യോ പ്രിയോർ ജനറാളച്ചനെ അറിയിച്ചിരുന്നു.

**തലശ്ശേരി രൂപതയുടെ ആവിർഭാവവും തുടർന്നും**

1953 ഡിസംബർ 31ന് തലശ്ശേരി രൂപത തുടങ്ങിയ ഉടനെ രൂപതയിൽ വൈദികരുടെ സംഖ്യ വർദ്ധിക്കില്ലല്ലോ. വേളാപ്പള്ളി പിതാവ് പല രൂപതകളിൽ നിന്നും വൈദികരെ ക്ഷണിച്ചെങ്കിലും ആരെയും തന്നെ കിട്ടിയില്ല. സി.എം.ഐ. അംഗങ്ങൾ തന്നെയായിരുന്നു വീണ്ടും അവലംബം. കോഴിക്കോട് രൂപത തലശ്ശേരി രൂപതക്ക് കൈമാറിക്കൊടുത്ത മുപ്പതോളം പള്ളികളിൽ 19 സ്ഥലങ്ങളിൽ സി.എം.ഐ. വൈദികർ തുടക്കമിട്ടു. നെന്മേനി, പന്തല്ലൂർ, മണിമൂളി, പടത്തുകടവ്, കല്ലോടി, കെല്ലൂർ, തോരായി, എന്നീ പള്ളികളും കൂടി ഈ കണക്കിൽപെടും. പേരാവൂർ



തൊണ്ടിപള്ളിയിലെ രണ്ടാമത്തെ സീറോ മലബാർ വികാരി ദൊസിത്തേവുസ് സി.എം.ഐ. ആണ്. 1959 മുതൽ 5 വർഷം അദ്ദേഹം അവിടെ തുടർന്നു. മുകളിൽ സൂചിപ്പിച്ച പള്ളികളിൽ പലയിടങ്ങളിലും ധാരാളം കുരിശുപള്ളികളും ഉണ്ടാകുവാൻ ഇടവന്നു. സ്കൂളുകൾ പോലുള്ളത് വേറെയും. സി.എം.ഐ. ആശ്രമങ്ങളായ അമലാപുരി, മേരിക്കുന്ന്, ദേവഗിരി, കൂടത്തായി ലക്കിടി, ബെക്കി, ശാന്തിഗിരി, ഇടപ്പുഴ, തളിപ്പറമ്പ്, തലപ്പുഴ എന്നീ സ്ഥാപനങ്ങൾ തലശ്ശേരി രൂപതക്കുവേണ്ടി പ്രവർത്തിച്ച ഇടവകകളാണ്. ഇപ്രകാരം തലശ്ശേരി രൂപതയുടെ ആദ്യ 20 വർഷങ്ങളിൽ 74 സി.എം.ഐ. വൈദികർ 30 ലേറെ പള്ളികളിൽ മാറിമാറി വികാരിമാരായിരുന്നു എന്നതും ചരിത്രരേഖയാണ്.

### കുടിയേറ്റക്കാരുടെ ഇടയിൽ മൂന്നു പ്രോവിൻസുകൾ

1953ൽ സി.എം.ഐ. സഭ മൂന്നു പ്രോവിൻസുകളായി വിഭജിക്കപ്പെട്ടു അതിനുശേഷം മലബാർ, തമിഴ്നാട്, കർണാടക എന്നിവിടങ്ങളിൽ പ്രവർത്തിച്ചിരുന്നത് ഓരോ പ്രോവിൻസിന്റെ കീഴിലുള്ള റീജിയനുകളായിട്ടാണ്. തുടർന്ന് നിർദ്ദിഷ്ട കുടിയേറ്റമേഖലകളിൽ റീജിയനുകൾ പ്രോവിൻസുകളായി ഉയർത്തപ്പെട്ട കോഴിക്കോട്, കോയമ്പത്തൂർ, മൈസൂർ പ്രോവിൻസുകളുടേതായി ഇപ്പോൾ 75-ഓളം സ്ഥാപനങ്ങൾ വിവിധ അപ്പസ്തോലപ്രവർത്തനങ്ങൾ ഉള്ള കേന്ദ്രങ്ങളാണ്. ഈ സ്ഥാപനങ്ങളിലൂടെ ഇടവകകൾ, സ്കൂളുകൾ, കോളേജുകൾ ആതുരശുശ്രൂഷാ കേന്ദ്രങ്ങൾ ഭിന്നശേഷിയുള്ളവർക്കുള്ള സ്കൂളുകൾ, വിവിധ സാമൂഹ്യ പ്രവർത്തനകേന്ദ്രങ്ങൾ, കൾച്ചറൽ സെന്ററുകൾ ഭക്തസാധനകേന്ദ്രങ്ങൾ മുതലായ കുടിയേറ്റജനതക്കും ജാതിമതവ്യത്യാസമില്ലാതെ നാട്ടിലെ സകല മനുഷ്യർക്കും നന്മചെയ്യാനുള്ള വിവിധ സങ്കേതങ്ങളായി ഇവ യെല്ലാം നിലനിൽക്കുന്നു.

കോഴിക്കോട്, മൈസൂർ കോയമ്പത്തൂർ പ്രോവിൻസുകളുടെ അതിർത്തിക്കുള്ളിൽ ഇടവകകളെ നയിക്കുന്നതിനായി അഭിവന്ദ്യ മെത്രാന്മാരിൽ നിന്ന് വികാരിസ്ഥാനം ലഭിച്ച 233 ഓളം സി.എം.ഐ. വൈദികർ 2018 വരെയുള്ള കാലങ്ങളിൽ സഭാസ്ഥാപനങ്ങളോടു ചേർന്നുള്ള ഇടവകകളിലും തലശ്ശേരി മാനന്തവാടി, താമരശ്ശേരി, ബൽത്തങ്ങാടി, ഭദ്രാവതി, മാൺഡ്യ, പാലക്കാട് രാമനാഥപുരം രൂപതകളിലെ പള്ളികളിലും വികാരിമാരായി പ്രവർത്തിച്ചിട്ടുണ്ട്. ഈ രൂപതാതിർത്തികളിലായി പ്രവർത്തിക്കുന്ന 75 ലേറെ സി.എം.ഐ. സ്ഥാപനങ്ങളിലൂടെ വിവിധ തരത്തിലുള്ള അപ്പസ്തോലപ്രവർത്തനങ്ങൾ നടത്തിക്കൊണ്ട് കുടിയേറ്റജ

നതയ്ക്കും ഈ നാടിനും ശുശ്രൂഷ നൽകുവാൻ സാധിക്കുന്നു എന്നതിൽ സി.എം.ഐ. സഭ സന്തോഷിക്കുന്നു. ഇപ്രകാരം സീറോ മലബാർ സഭയുടെ അവിഭാജ്യഘടകമായി അതിന്റെ 30 രൂപതകളിലും സഭാംഗങ്ങളുടെ സാന്നിധ്യം കൊണ്ടുള്ള ശുശ്രൂഷകൾ നൽകാൻ കഴിയുന്നു എന്നതും അഭിമാനകരമാണ്.

### ചരിത്രത്തിൽ ഇടം നേടിയ സ്ഥാപനങ്ങൾ

ചരിത്രപരമായി ചിന്തിക്കുമ്പോൾ 1936ൽ ഫാ. അത്തനേഷ്യസ് സി.എം.ഐ. ചെറുവണ്ണൂരിൽ സ്ഥാപിച്ച അനാഥമന്ദിരമാണ് മലബാറിലെ ആദ്യത്തെ കുട്ടികൾക്കുവേണ്ടിയുള്ള അഗതിമന്ദിരം. കുടിയേറ്റക്കാരുടെ ആദ്യമുന്നേറ്റത്തിൽ പ്രകൃതിയോടും രോഗങ്ങളോടും കാട്ടുമൃഗങ്ങളോടും മല്ലടിക്കേണ്ടിവന്നപ്പോൾ ഭാര്യമാരും ഭർത്താക്കന്മാരുമായ അനേകരിൽ ഒന്നെങ്കിൽ രണ്ടുപേരും അല്ലെങ്കിൽ ഒരാളെങ്കിലും മരിക്കാനിടയായി. ഈ സ്ഥിതിയിൽ അനേകം കുട്ടികൾക്ക് മാതാപിതാക്കളുടെ സംരക്ഷണം ലഭിക്കാതെ വന്നു. ഇങ്ങനെയുള്ളവരെ സംരക്ഷിക്കുക ഏറ്റവും വലിയ ജീവകാരുണ്യപ്രവൃത്തിയായിരുന്നു. ഇങ്ങനെയുള്ള കുട്ടികളെ പഠിപ്പിക്കുന്നതിനാണ് അദ്ദേഹം അവിടെ അനാഥശാലയും എൽ.പി.സ്കൂളും തുടർന്ന് ഹൈസ്കൂളും ആരംഭിച്ചത്.

അമലാപുരിയിൽ 1981ലും പിന്നീട് ദേവഗിരിയിലേക്കു മാറ്റിയതുമായ ആശാകിരൻ സ്കൂൾ ഭിന്നശേഷിയുള്ളവർക്കായി ആരംഭിച്ചു. ഇതും മലബാറിലെ ആദ്യത്തെ സ്പെഷ്യൽ സ്കൂളുകളിലൊന്നാണ്. പ്രോവിൻസിന്റെ സോഷ്യൽ വർക്കു ഡിപ്പാർട്ടുമെന്റു നടത്തുന്ന മാനസികരോഗികളുടെ പുനരധിവാസകേന്ദ്രമായ ചേളന്നൂരിലുള്ള ആശ്രയ ഇത്തരൂണത്തിൽ പ്രത്യേകതയുള്ള മറ്റൊരു ശുശ്രൂഷാഭംഗമാണ്. വ്യക്തികളുടെ മാനസികപ്രശ്നങ്ങളെ കൈകാര്യം ചെയ്യാൻ പെരുവയലിൽ ആരംഭിച്ച കൗൺസിലിംഗ് സെന്റർ സമൂഹത്തിലെ ഒരനിവാര്യഘടകമായിരിക്കുന്നു എന്നു മനസ്സിലാക്കുന്നതുകൊണ്ട് കോഴിക്കോട് അമലാപുരിയിലും കല്പറ്റ ഫാത്തിമമാതാ ഹോസ്പിറ്റലിലും തളിപ്പറമ്പ് ദർശന ധ്യാനകേന്ദ്രത്തിലും ശാസ്ത്രീയവും അജപാലനപരവുമായ കൗൺസിലിംഗ് സെന്റേഴ്സ് ആരംഭിക്കുകയാണ്.

1980കളിൽ കോഴിക്കോട് കോർപ്പറേഷനു പുറത്ത് എലത്തൂരും പിന്നീട് ചേളന്നൂരിലേക്ക് മാറ്റി ആരംഭിച്ച വീഗാർഡ് സ്റ്റേഷനിലെ സർ പ്രൊഡക്ഷൻ യൂണിറ്റിന് പിന്നിലും ഒരു കഥയുണ്ട്. നിർദ്ധനരും ഉപരിപഠനങ്ങൾ ഇല്ലാത്തവരും വിവാഹപ്രായത്തിലേക്കെത്തിക്കൊണ്ടിരിക്കുന്ന

വരുമായ പെൺകുട്ടികൾക്ക് സ്വയം തൊഴിലിലൂടെ വരുമാനം കണ്ടെത്തുവാനും വിവാഹസമയത്തേക്ക് ഈ സമ്പാദ്യം സഹായകമാകത്തക്കവിധം പെൺകുട്ടികൾക്കുവേണ്ടിയുള്ള തൊഴിൽ കേന്ദ്രമാണ് ഇത്. നാളിതുവരെ നൂറുകണക്കിന് പെൺകുട്ടികൾക്ക് വിവാഹാവസരത്തിലേക്ക് അത്യാവശ്യം തുക സമ്പാദിക്കുവാൻ, സംതുപ്തിയോടെ വിവാഹജീവനത്തിലേക്ക് പ്രവേശിക്കുവാൻ കഴിഞ്ഞിട്ടുണ്ട്.

കുടിയേറ്റ ജനതയുടെ ആത്മീയവളർച്ചയെ ലക്ഷ്യം വെച്ചുകൊണ്ട് വടക്കൻ മലബാറിലെ കണ്ണൂർ ജില്ലയിൽ ആദ്യമായി ആരംഭിച്ച ധ്യാനകേന്ദ്രങ്ങളിലൊന്നാണ് തളിപ്പറമ്പിലെ ദർശന ധ്യാനകേന്ദ്രം. പാവപ്പെട്ടവരുടെ ജില്ല എന്നു കരുതാവുന്ന വയനാട്ടിലെ ക്രൈസ്തവനേതൃത്വത്തിലുള്ള ആദ്യഹോസ്പിറ്റലുകളിലൊന്നാണ് ഫാത്തിമമാതാ മിഷൻ ഹോസ്പിറ്റൽ. അടുത്തകാലം വരെയും വയനാട്ടിലെ റെഫറൽ ഹോസ്പിറ്റലിന്റെ സ്ഥാനമാണ് അതിനുള്ളത്.

സി.എം.ഐ. സഭയുടെ രണ്ടാമത്തെ കോളേജാണ് 1956ൽ ആരംഭിച്ച ദേവഗിരി. കുടിയേറ്റജനതയെ ലക്ഷ്യം വെച്ചുകൊണ്ടുള്ള ആദ്യത്തെ കോളേജുമാണ് ഇത്. എണ്ണറോളം വിദ്യാർത്ഥികൾക്ക് താമസിച്ചു പഠിക്കാനുള്ള ഹോസ്റ്റൽ സൗകര്യമുണ്ടായിരുന്ന ഈ കോളേജ് മലബാറിന്റെ ഏതു ഭാഗത്തു നിന്നുമുള്ള കുട്ടികൾക്ക് പഠിക്കാൻ സൗകര്യപ്പെടുത്തിയ മലബാറിലെ ആദ്യത്തെ പ്രൈവറ്റ്കോളേജും ഇന്നത്തെ ഓട്ടോണമസ് കോളേജുമാണ് കോഴിക്കോടുള്ള ദേവഗിരിക്കോളേജ്. കഷ്ടപ്പാടുകളുമായി മലബാറിലേക്ക് കയറിയ ആദ്യതലമുറ മാതാപിതാക്കളുടെ മക്കളിൽ ഇന്ന് ഉന്നതനിലകളിൽ ഉദ്യോഗം വഹിക്കുന്ന ആയിരക്കണക്കിന് ആളുകൾ ദേവഗിരിയുടെ വിദ്യാർത്ഥികളായിരുന്നു.

കേരളം, കർണാടകം, തമിഴ്നാട് എന്നീ സംസ്ഥാനങ്ങളിൽ വ്യാപിച്ചുകിടക്കുന്ന സെന്റ് തോമസ് പ്രോവിൻസിൽ വിവിധതരത്തിലുള്ള 24 സ്ഥാപനങ്ങളാണുള്ളത്. ഇതിൽ എട്ടിടത്ത് ഇടവകകളും കൂടി നടത്തുന്നു. പാകിസ്ഥാന്റെ അതിർത്തിജില്ലകളായ പൂഞ്ച്, റജൗരി ജില്ലകളുടെ സാമൂഹ്യ മിഷനറി പ്രവർത്തനങ്ങൾ കാശ്മീർ രൂപത കോഴിക്കോട് പ്രോവിൻസിനെയാണ് ഏല്പിച്ചിരിക്കുന്നത്. അവിടെ ഒരിടവകയും അഞ്ച് സ്കൂളുകളും ഒരു സ്പെഷ്യൽ സ്കൂളും ഒരുപ്രാർത്ഥനാകേന്ദ്രവും ഉണ്ട്.

ഓസ്ട്രേലിയ, ബ്രസീൽ, പെറു, അമേരിക്ക, ജർമ്മനി എന്നിവിടങ്ങളിലായി പ്രോവിൻസിലെ മുപ്പത് മിഷനറിയവൈദികർ ഇടവകകളെ കേന്ദ്രീകരിച്ചുള്ള 68 സ്ഥാപനങ്ങളുടെ ചുമതലകൾ വഹിക്കു

ന്നു. മലബാർ റീജിയൻ പ്രോവിൻസായി ഉയർത്തിയതിന്റെ 50 വർഷാചരണം സുവർണജൂബിലിയായി ആചരിക്കുമ്പോൾ ദൈവം സി.എം.ഐ. സഭയിൽ ചൊരിഞ്ഞ അനുഗ്രഹങ്ങളെ നന്ദിയോടെ ഓർക്കാനും സഭാമക്കളിലൂടെ കേരളത്തിലും, ജമ്മുകാശ്മീരിലും പുറംരാജ്യങ്ങളിലും പങ്കുവെയ്ക്കാൻ കഴിഞ്ഞ സേവനങ്ങളിൽ സന്തോഷം കണ്ടെത്താനും കാലത്തിന്റെ ഗതിവിഗതികൾ തിരിച്ചറിഞ്ഞ് കൂടുതൽ കർമ്മോത്സുകരാകാനുമുള്ള പ്രേരണയും വളരട്ടെ എന്ന് പ്രാർത്ഥിക്കാം. പമ്പാനദിക്കും ഭാരതപ്പുഴക്കും പുറത്ത് മലബാർസഭയുടെ വികസനത്തിൽ പങ്കുകാരാകാൻ കഴിഞ്ഞതിലുള്ള സന്തോഷവും ഓർമ്മയുടെ ഭാഗങ്ങളാക്കാം.



## Philippines An Experience

Fr. George Thottungal CMI  
Carmel Nivas, Kareli  
Narsighpur, Jabalpur

“MABU HAI” !

The Republic of Philippines is constituted of seven thousand and one hundred islands. It is located in the pacific ocean in between Indonesia, Papua New Guinea and Australia. It is having the seasons of summer as well as rain like Kerala and other tropical regions. There is no winter season there. Almost all the trees, vegetables, fruits and the fishes and animals are as the same as in Kerala. After Indonesia, this is the second country in the world which is using the products of coconuts. Mainly the people of Philippines have the fruits of Mangoes and papaya. They eat rice, all types of non veg and vegetable items.

There are about ten crores of people there in the Pilippines, who are Catholics, Protestants and Muslims. Majority of the people are working abroad, especially the women nurses who are the high percentage in the world. Either the father or the mother would be having jobs in the foreign countries, which influence badly in the lives of the children.

We had a few occasions to go and visit some of the parishes as well as the universities of Manila, the capital of Philippines. In most of the big parishes, there are the parish priests and the guest priests, three to four in numbers. There may be twenty five thousands to fifty thousands of parishioners in each parish. About ten to twelve Holy Masses would be there every Sunday. Besides the Sunday liturgies, the parish priest and the guest priests may be busy with the ceremonies of baptism, anointing the sick, burial etc. But they do not visit the families of the parishes. The priests say that the sacramental marriages in the parishes are very rare. The people used to comment “they don’t have much money to make arrangements for the tents and dinner

parties” Actually, most of the students and the youth may have girl friends and boyfriends, which may lead to “live together” before their sacramental marriage. So it is commented that they may have two three children before their sacramental wedding in the church. The parish priests say that when they organize communal rectifying weddings in the church each couple may have two or three children with them. This may be because of the culture which they had from the influence of the foreigners from the western countries.



But it is praiseworthy to say that the people of Filippino are very generous to give respect to everybody, particularly when the parish members meet the priests after or before the Holy Mass. They hold the hands of the priests and place it on their heads, to get the blessings. The ladies are looking after the sacristy, the arrangements of the Mass and the maintenance of the accounts. Even in the busy traffic, the drivers and the people are very broad to give way to the children as well as the people who are to cross the roads.

The people are having 99% of literacy. It is the fourth country that about 35% of the teen agers from the age of 13 to 19 are prone to child prostitution and the women of 20 to 40 ages are under the bondage of sex trade. It is the first country which is having the highest percentage

of use of mobile and famous for text messages as well as other apps. They love music and dance and other cultural programmes. They drink responsibly and enjoy the parties. Thagalo is the local language, but most of them know English.

Mr. Antonio Duterte, the president of Philippines, himself is catholic, but he is against the catholic people. He challenged to eradicate corruption and drug addicts. He killed about 44,000 of drug addicts and the suppliers with his death squad. He says in his speeches, “My sin is the extra judicial killings of the drug addicts..”.

It is the land of volcanoes, typhoons, floods, earthquakes, landslides and other natural calamities. Once a volcano which busted its lava from the height 23kms to 34 kms. And there is another TAL volcano which attracted so many tourists for its uniqueness. It is near by the seashore, where we have to travel by machine boat for forty five minutes, and then go to a steep mountain on the horseback. After reaching the round mountain there is a beautiful hill surrounded by a green lake, where we can find an ever burning volcano, since so many years.

I am Fr. George Thottungal CMI, belonging to St. Paul Province Bhopal. As Rev. Fr. Justin Akkara, my Provincial gave me a chance to go to East Asian Pastoral Institute, Manila for the updating of Pastoral education and Mission Renewal for four months, I thought it may be nice to share my experiences at Manila, Philippines.

We were sixty three participants from twenty three different countries who were having unique cultural backgrounds and racial differences. We have three main clusters for different programs. They are 1) Pastoral Education and Renewal for Missions 2) Zabatinal courses and 3) Accademic Theological studies. My course of Pastoral Education and Mission Renewal for four months, was from August 5th to November 29th 2018. There were modules for five days up to Fridays every week by different facilitators on different topics. There would be group discussions, nationwide as well as general, which have to be supported by Power Point Presentations and activity reports. And each participant has to submit an evaluation of each modules online.



All the participants are divided into four different groups to facilitate the activities of the program. They are 1) Spirituality and Liturgy 2) Facility 3) Culture 4) Sports and Games. Again the whole participants are divided into four groups according to the nationality and culture. They are named as Incense Arathi Group, Chop stic group, Oceanic and Drums and Srang Group.

All cultural Groups have to conduct their Eucharistic Celebration on one Friday with all colours of culture of their own country. Since we Indians and Bangladeshis were belonging to Arathi – Incense Group, we conducted our Cultural Liturgy with all specialities of costumes, Sanskrit Bhajans and Arathi ceremonies. At the end we have to present one or two cultural programs. And the dinner with the guests also will be having the blend of Indian and Bangladeshi culture. Saturdays and Sundays were free for all the participants and all could go anywhere and on Sundays all were supposed to go to nearby parishes for the Sunday Masses.

In the month of August we had a one day picnic to visit the most important places of Capital city of Manila. And in the month of November the institute organized a one day Beach Resort program in Kagayan Beach. Fr. Paulson Thaliyath our Pastor cum Student of Manila took us to visit the famous TAL Volcano, which was a wonderful experience. And the nine CMI priests of Manila with the leadership of Fr. George Uruliyanicke ( Gujarat ) arranged an evening gathering at Cubao city, where a few of the world famous SM MALLS are situated, which was a memorable one.

The Modules in short :-

East Asian Pastoral Institute (EAPI) offers the following week-long learning modules:

- Aug 20-24, Managing Loneliness, Anger, and Human Intimacy, (Fr. Dennis Paez, SDB)
- Aug 13 –20 Child abuse and vulnerability by Emmaus Group Manila
- Aug 27-31, Ministry to Families: Nurturing Resilience, (Fr. Ted Gonzales, SJ)

- Sep 3-7, Vision & Mission of Vatican II, (Fr. James Kroeger, MM)
- Sep 17-20, Spiritual Discernment, (Fr. Johnny Go, SJ)
- † Sep 20-28, Ignatian 8-Day Silent Retreat, (Fr. Priyono Marwan, SJ)
- Oct 1-5, A Light to the Nations: Mission In The Bible, (Fr. Luc Mees, MDJ)
- Oct 8-12, Good Shepherds “smelling like the sheep”: Church Organization for Mission, (Archbp Antonio Ledesma, SJ, DD)
- Oct 15-17, Biblical Figures: Call-Encounter-Conversion-Sending, (Dr. Dennis Gonzalez)
- Oct 29-Nov 2, Mission & Inter-Religious Dialogue, (Fr. Sebastian Painadath, SJ)
- Nov 5-9, Church in Dialogue with Islam: Theological Vision for Ministry, (Fr. Greg Soetomo, SJ)
- Nov 12-16, Integrity in Sexuality & Ministry, (Fr. Peter Pojol, SJ)

In short the modules in general are very relevant and useful in our pastoral and mission context. The modules, like managing loneliness, anger and human intimacy, family ministry, spiritual discernment, integrity in sexuality and ministry, child abuse and vulnerability, inter religious dialogue and pastoral leadership are very significant in our situations of social, moral, pastoral and spiritual endeavors.

With prayerful and loving regards,

“SALAMAT KO”

**Fr. George Thottungal CMI**

Carmel Nivas, Kareli  
Narsinghpur, Jabalpur



## **NATIONAL SEMINAR ON EVANGELIZATION**

**On the Occasion of the Golden Jubilee of CMI**

**Presence in MP**

**“Sharing the Message of Jesus Christ: Missiological  
Trajectories for India Today”**

**Poornodaya, Bhopal 27-29 November, 2018**

**“Go into the whole world and proclaim the gospel to every creature” Mk : 16/15**

Every human person has a right to receive the good news of salvation. Jesus Christ offers his love and compassion to all the creation. The difficult, turbulent and desperate life situations of people really call for the need to give the message of hope and joy of Jesus Christ. It is the privileged mandate of all the Christians to share this message of peace and joy of Jesus Christ to everyone. The Golden Jubilee of CMI Presence in MP was definitely a golden opportunity to enhance the evangelizing mission in MP. The primacy of evangelizing mission has to sink into the minds, hearts, thoughts, plans and actions of the priests, religious and faithful. The National Seminar on Evangelization aimed to capture the above objectives. The paper presentations, interactions, insights, strategies, suggestions of the seminar had compelled one to move deeper into sharing the message of Jesus Christ with teeming millions of the country and the world.

### **The Setting**

It was in 1968 that the CMI fathers reached Sagar in Madhyapradesh for the first time to take up mission in Madhyapradesh. Late Bishop Clemens Thottungal, the then Exarch along with the pioneering missionaries tried to reach the message of Jesus Christ and his Gospels through the breadth and width of Sagar in Madhyapradesh. After fifty years of our engagement in the mission it was worth to look back to thank the Lord for all that He has accomplished through the Missionaries

This occasion made us think seriously how to fulfil the missionary mandate of the Lord in the changed political and social situation of the country, especially of North India. The challenges of the new political and social ambience, which put great demands on the messengers of the Gospel, are to be met with greater missionary commitment, enthusiasm and imagination. The Lord's call resounds in our ears and hearts motivating us to invite with urgency the entire humanity to his message of compassion, reconciliation and mercy. The closing in of the Great Jubilee in 2033 of the Death and Resurrection of Jesus Christ calls for greater efforts on our part to spread the message of compassion and mercy of Jesus Christ.

In this context it was opportune that we to take a serious look at our mission in MP. As we evaluated its impact in the lives of the people around us, we reviewed critically our past and reset our priorities and approaches, in order to enhance our efforts at spreading the Good News in our given field of engagement.

### **Dynamics of the Seminar**

**There were 20 Paper Presentations in the seminar were followed very lively and engrossing sessions of interactions and clarifications. There was Issayan, the singing of Gospel in folk tune as it is done with Ramayan in rural India. There was holy mass every day and there was Bible Service in the evening. There were 120 Participants for the Seminar including the resource persons. On the first and last day there were about 150 participants for the Seminar.**

Rev. Fr. Justin Akkara CMI, the Provincial of St. Paul Province, Bhopal welcomed all the Dignitaries, the Resource Persons and the Participants for the Seminar. Before doing so he stated the relevance and the occasion of this National Seminar on Evangelization. He told that the Province wanted to plunge into evangelization real by witness of life and sharing the message of Jesus Christ in North India.

Bishop Dr. James Athikalam MST of Sagar Diocese in his inaugural address called on the participants to be effective witnesses of Jesus

Christ. He underline ten pointed suggested by Pope Francis to be effective in evangelization.

**Key-Note Address** – Rt. Rev. Dr. Bishop Chacko Thottumarickal SVD, Bishop of Indore

In his Key- Note address for the Seminar Bishop Chacko Thottumarickal SVD of Indore set the tone and orientation of the Seminar by telling clearly the participants that we are here to proclaim Jesus Christ. He very clearly told we can not compromise on proclaiming Jesus Christ. It is the duty of every Christian and all the more so of the Religious and Priests. He emphasized :- 1. The Church, Congregations and individual members need to become aware and convinced that the mission texts of the Gospels (Mt. 28:18-20; Mk. 16: 15; Lk 24: 47-49; Jn 20: 21-23) is a command to be obeyed and not an option to be chosen. Vatican Council II has clarified that evangelization is the duty of every believer. Efforts must be made to make this fact known to all sections of the Church.

2. All the means available today must be used for reaching the Gospel to all people. The first and foremost is prayer, to be followed by presence and suggestion. Communication for Christians is integrally related to proclamation. All channels of communication available today should be utilized in the interest of the Gospel.

### **Biblical and Theological Perspectives on Evangelization**

– Dr. Benny Thettayil CMI, Dean, Samanvaya Theology College, Bhopal

He summarised his presentation in these words - The perennial requisites of a missionary in the mission is that he has the experience of the one who sent him. Any missionary activity, to be effective, has to be a spontaneous outflow of the experience that one has of that, which one bears witness to. This is exemplified in Andrew, who having experienced Jesus, bears witness to Simon, his brother. This is also what is seen in what Philip does to Nathanael; Mary Magdalene to the disciples in the post resurrection scenario; Thomas to us. The lack of this experience of Jesus and the experience-backed authority is seen

in the story of Sceva and his sons who were trying to bank on what others had (Acts 19:11-17). What is our experience?

Leaven in the dough, salt of the earth, little flock and City built on a hill are the metaphors that Jesus has used for the community of disciples. Logically, some assume that this is the ecclesial vision of Jesus. In this kind of ecclesiology, the dough cannot become the leaven, the whole earth cannot become the salt, the flock is to be little always, the whole world cannot become a hill. The Church is meant to be small. In these ways, some 'evangelizers' undermine the formal mission command of the Lord on the basis of the earlier instructions that Jesus gave in the very early stages of the formative period of the community. Those who subscribe to these thoughts for whatever reason, should remember that before the Kairos, Jesus had prohibited the disciples to enter the Samaritan territories and preach to the gentiles. But with the experience of the resurrection behind them, the field with the harvest was the whole world.

**“Faith Formation for Evangelizers: NEW GEN CAT”**

- Dr. Kurian Kachappilly CMI, President, DVK Bengaluru

He dwelt well on – In the polarized scenario of India, what are the concrete ways and means for Evangelization. He also discussed – when God and God-related people and places are under scanner, how do we form the Youth in Faith in God.

**Evangelization in India – Achievements, Scope and Challenges**

Fr. Panneer Selvam, Director Suvatha, National Centre for Evangelization, Pachmari.

He focussed on - As we are in the Era of New Evangelization and the only task of the Church today is New Evangelization, all the baptized, called to be Missionary Disciples (Mt 28/19, Evangelii Gaudium#24,120), are to personally involve in doing New Evangelization with New zeal, New Methods and New Expressions.

New Evangelization is the only genuine hope for a better world and brighter future (Ecclesia in Asia #29) and it is the creative catechesis of Kerygma in faith formation of every one. So, we are to systematically

work on New Evangelization by creating Centres / Schools / Teams of resource persons for New Evangelization in and through our institutions so that we may reach out the Joy of the Gospel in every language and culture. Thus, New Evangelization demands our commitment, creativity and perseverance.

There was interactions after the presentation of these three papers. The session was moderated by Rev. Fr. Paulachan Kochappilly of DVK, Bengaluru. There were a number of quires and clarifications during the session

### **Evangelization in Madhya Pradesh – Achievements, Scope and Challenges**

– Fr. Raju Mathew Pulikuzhy, Regional Secretary for Evangelization, MP.

He was trying to present - 1.Mission teams to be formed in our region: Regional level Mission team, Diocesan level Mission team, and Parish level Mission team.

2.During the summer vacations make use of the seminaries for the training and formation of laity as the commission is organizing in Ashta regional seminary. Plan some long term program for the world evangelization 2033.

### **Christian Presence in MP from a Historical Perspective**

– Dr. Abraham Kunnatholly CMI, Melbourne, Australia.

He shed light on Recent discoveries and researches related to church of St. Thomas speak very emphatically for the north and central Indian apostolate of St. Thomas. Till this day, they are only topics of seminars in the church circles. A re-writing of the history of the Church of St. Thomas and the Church history of India, including the north and central Indian missionary journeys of St. Thomas have to be taken up by the church hierarchy more passionately.

The discoveries related to St. Thomas strongly point to the need of waking up from the slumber and lethargy to systematically collecting and collating the history of the community and to uphold our heritage more ardently. This also reminds the members of the church to be



more pro-active in doing our bit with a sense of history in these areas.

### **Process and Practices of Evangelization in Sagar, MP**

– Dr. John Ollukaran CMI, Former Principal of Christ College, Bhopal

He explained that the CMI pioneering Missionaries had made a leap into in to the heart of India in 1968 grooming the Mission Diocese of Sagar right from the scratch, going out of the comfort zones of thier monasteries in Kerala, perfectly in tune with the fact that *‘the Call to the CMI is a missionary Call’* and moving in multi-dimensions through domains like (i) Pastoral activities enabling the faithful to grow in their commitment to Lord, (ii) Animation and empowerment of co-missionaries especially the women religious, (iii) Erection of light houses in the form of establishment to spread indirectly the Kingdom values around, (iv) Engagement in the works of Christian charity mandatory to any Jesuan disciple, (v) the Besrouma experience to the people groping in the dark through CMI Ashram movement and (vi) Responding creatively to the signs of the time to be effective witnesses to the joy of the gospel to ends of the earth through their life of prayer and proclamation – *A legacy what the Pioneering CMI Missionaries in M.P. bequeathed for the future Missionaries of any shade and hue superficially different in Rites or regions, contemplative or active, young or old, clergy or religious, men or women.*

50 Golden Years of the single minded sojourn of CMI Pioneering Missionaries through the alien lands of Madhya Pradesh, upholding the motto of CMI Congregation, “Zelo zelatus sum pro Domino Deo” and keeping to the hearts the CMI characteristic features of Contemplative Spirit, Missionary Heart and Immaculate Living, enabled the Sagar Missionaries to carve out a Mission Paradigm for future Evangelization accentuating a set of tried out modes such as (i) Community as a launching pad for any missionary induction, (ii) Establishments as beacons heralding the imminence of the Kingdom of God, (iii) Promotion of Gospel joy through Christian charity, (iv) Challenging and overturning the unjust structures through risk taking revolution and (v) Giving Jesus and his Gospel directly to the people

through prayer, preaching and healing ministries.

After the presentation of these three papers the session was moderated by Rev. Fr. Jacob Marangatt CMI. There were many questions and clarifications with regard to the papers and especially to the work of evangelization in Sagar and the history of Christian presence in MP.

### **Evangelizing Mission of CMI Congregation**

– Dr. Saju Chakalackal CMI, General Councillor for Evangelization and Pastoral Ministry, Kochi

He spoke about- 1. Contemplation and community being two indispensable foundations of consecrated life and mission of the Carmelites of Mary Immaculate (CMI), every contextualized endeavour of evangelization shall be primarily focused on personal as well as communitarian life witness, be it among the already ‘gathered’ (new evangelization among the baptized) or the ‘scattered’ (missio ad gentes for those who have not yet heard the Gospel).

2. Efforts of evangelization by the members of the Carmelites of Mary Immaculate (CMI) shall engaged in the life situations of the people, their social, cultural, and religious ethos, so as to positively enhance them by imparting Jesus Christ and his Good News and, at the same time, to receive in turn, the best that they offer and to incorporate them in the life of the Church.

3. As most of the efforts of evangelization adopted by the Carmelites of Mary Immaculate (CMI) are in the form of institutionalized ministries, due vigilance is called for to ensure that all institutions consciously reclaim the primacy of Christian mission and reinstate the proclamation of the Gospel through the portals and programmes of CMI institutions; in the case of CMI educational institutions, for example, steps shall be adopted to ensure that the students as well as their parents are given opportunities to share the Gospel values which would facilitate better character formation and positive empowerment of familial dynamics by closely following the principle “educate to evangelize and evangelize to educate.”

Since there was only one paper presentation, there was no moderator but the speaker took the quires and clarifications sought by the audience.

### **Prayer with Issayan by Issayan Mandli, Usri.**

Issayan – the Singing of Gospels – is one of the effective means for sharing the message of Jesus Christ in rural North India especially in Mandla area of Jabalpur diocese. Rev. Fr. Premanad Paikwar, one of the resource persons of the seminar uses it very effectively in his parish area for evangelization. So he introduced Issayan to the participants and Issayan was very beautifully presented by the Issayan Mandli of Usri parish, as an effective means of spreading the message of Jesus Christ. It went for one hour and it was very well appreciated as it has very good way of singing the message of Jesus in appealing folk tunes.

### **Evangelization and Emerging Ecclesial Movements in India**

– Dr. Cyril Kuttiyanickal CMI, Director, Samanvaya, Rishikesh

He discussed how- 1. The Spirit seems moving the Church in India strongly in the direction of Christ-centred communities, which seem to respond to the day-to-day experience and expectation of the grass-root culture of the people.

2. The ecclesial movements provide an ambience for the Spirit-filled laity to remain faithful to the demands of the gospel and invite them to be partners in the Church's mission and apostolate, giving the Church a new identity and a new way of being Church.

3. The parish model tends to become rather closed enclaves servicing their own internal needs... By contrast the ecclesial movements offer the possibility of going beyond the boundaries to broaden the horizons of witness, mission and ministry.

### **Contemplation and Proclamation of the Gospel- A North Eastern Perspective**

- Dr. Joseph Puthenpurakal SDB, Rector, Mathias Institute, Shillong

He highlighted how - 1. “His mother (Mary) treasured all these things in her heart. And Jesus increased in wisdom and in years, and in divine and human favour” (Lk 2:51-52). Mary is the first contemplative after

Jesus. What is the relation of contemplation to action [say, proclamation]? Thomas Merton answers, “Simply this. He [or she] who attempts to act and do things for others or for the world without deepening his own self-understanding, freedom, integrity and capacity to love will not have anything to give others. He will communicate to them nothing but the contagion of his own obsessions, his aggressiveness, his ego-centered ambitions, his delusions about ends and means, his doctrinaire prejudices and ideas. There is nothing more tragic in the modern world than the misuse of power and action.”

So how to be contemplative like Mary and help oneself and the world to grow in wisdom ... and in divine and human favour?

2. A missionary who has no deep experience of God in prayer and contemplation will have little spiritual influence or missionary success. The future of mission depends to a great extent on contemplation (EA 23). In fact “a fire can only be lit by something [say, by someone] that is itself on fire (EA 23). It says everything about contemplation and proclamation –the two sides of the same coin. To add a North Eastern perspective: Inculturation has special urgency today in the multi-ethnic, multi-religious and multi-cultural situation of North East India, for that matter, the whole of India! We are still living on the periphery of these matters. In the man-God-creation dialogue we need to take “creation” [man, animals, nature/ecology] more seriously. In the tribal mind there is no disconnectedness. Everything is related. “The ancient Khasis [for example], treated everything in nature on an equal basis... The flower or the tree is as important as human persons. What would that mean for our co-existence?

This session was moderated by Rev. Fr. Walter Thellappilly CMI. Again there were many queries and clarifications from the audiences.

**Practical Implications** of the Centripetal and Centrifugal Aspects of Evangelization

– Dr. Francis Scaria, Parish Priest, Awalikheda and the former Vicar General of Archdiocese of Bhopal.

He focussed on - The Universal salvific will of God in Christ is

actualised through the Church in a centripetal movement which has Christ at the centre and a centrifugal movement that reaches out to the peripheries and the margins of the society. It is in teams that the faithful disciples of Christ can best witness to the Trinitarian God through wide-ranging ministries by day-to-day discernment and self-less service.

### **Evangelization through Prayer, Presence and Family Visit**

– Sr. Kusum SJ, Former Superior General, SJ Congregation

Sr. Kusum told how Evangelization takes place in obedience to the missionary mandate of Jesus: “Go, therefore, and make disciples of all nations” (Mt 28:19). We have to respond to the Lord’s call by leaving our own comfort zone in order to reach to all in the “peripheries,” where people are in need of the light of the Gospel (EG 20).

It is a process of reinventing our religious and missionary identity, which has been institutionalized to a great extent. A missionary is the one who is sent to witness Jesus Christ. Her life is the evidence for the truthfulness of her message. Hence, she should be a person of prayer, integrity, and simplicity. The Mobile Rural Mission is a challenging initiative to regain and strengthen those missionary qualities. It envisages a radical and dynamic form of life, following the footsteps of Jesus who went around doing good, interacting with people, healing, forgiving, and reconciling them with the Father in heaven. His personal qualities of tolerance, mercy, generosity, transparency are the ideals of a missionary who carries his Good News to the people. Being present with the people with authenticity, availability and mobility is the way of following Jesus meaningfully and effectively in the Indian context.

### **The Role of Lay Missionaries and Associations in Evangelizing India :**

- Mr. Ceetly George, President FIAT Mission, Thrissur

He told how they were going about in evangelizing - Our focus of evangelization these days is confined to the weak, poor and marginalized but if the Gospel is given to the elite and rich in the society its impact would be immense.

In fact Holy Ghost is the principal agent of evangelization.

But our evangelization is mainly guided by the plans and designs of human intellect these days. It should change, we should listen to the Holy Spirit and obey only Him.

This session was moderated by Fr. Irudayraj. There were many questions from the participants especially with regard to the practical aspects of sharing the message of Jesus Christ.

### **The Methodology and Strategy of Effective Evangelization with focus on rural penetration from the Perspective of Evangelical Church**

- Dr. Rashmi Dwivedi

She, the only resource person from Non Catholic sections had dwelt on these point mainly -

1. Different people should be approached differently. Jude 22-23 says, "And on some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Culture involves beliefs, attitudes, values, and traditions that are shared by a group of people. Culture also involves the psychological aspects of our expectations of the communication context. Therefore, these aspects have to be sincerely understood and carefully handled while reaching them out for evangelism.

2. In talking to another we should remember that his convictions are just as sacred to him as ours are to us. Village community, family and caste are the basic components of the rural social structure and they bind the economic and social life of people in rural areas. Our approaches to sharing the Gospel with them will have to be around them only.

### **Grass-root Models of Evangelization**

– Fr. Premanand Paikhwari, Parish Priest, Chergoan, Jabalpur

He spoke about how well organised and formed small Christian community groups can proclaim the Gospel effectively. The proclamation and the sharing of the Word of God has the power to transform the hearts of the hearers. Every time a Christian community comes together, there is a sharing of life experience in the light of the

Word of God and manifestation of faith in Jesus Christ. Apart from private reading of the Word of God, sharing of the Word of God and interiorization has to take place in a small community. A challenge lies before us to make all these true activities which allow space for interiorization, silence and communion / contemplation.

It is impossible to persevere in a fervour Evangelization unless we ourselves are convinced in our personal life and experience, that Jesus is source of our everything and it is He who gives meaning to our everyday life. It is the call of all the practising Catholics and especially for us the chosen ones, to first know the difference that Jesus Christ has made in our lives and share the same with people in and around us by visiting their houses, talking to them and helping them to experience Jesus Christ in their lives.

### **The Role of Catechesis in Evangelizing Mission in India.**

- Dr. Fr. Anto Amarnad CMI, Director Vinayasadhana, Bengaluru

He presented how the catechetical 'knowledge' as well as the 'becoming' invite the catechized to witness Christ in one's life: *"Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age"* - Mt 28: 19-20. Here, the act of making the people Christ's disciples and teaching them to obey what Christ commanded involve evangelization and catechesis. Hence, the sharing of a new consciousness of Jesus is the true mission of every Christian in the world. Consequently, the Evangelization and Catechesis fulfil the commissions of the Lord.

Have we forgotten to share the treasures of the Bible? Or have we with our strong finance, built the institutions to gather the money from the pockets of ordinary people? Unless we share the treasure of the Bible, our activities are simply for our self-satisfaction, self-engagement or for worldly gain. We have to believe in a missiology which is a witnessing of the salvific presence of Jesus in the society rather than dominating and conquering like the Western colonial counterpart.



Mission cannot be translated simply in terms of development and social work; but it is the process of making the dignified human beings and nourishing them to become a distinguished Christian community by the encounter with Christ and his Good News.

. Catechesis is a call for personal holiness with Christ, and to have a social solidarity with every human being. Ultimately, Christ is at the centre of every Christian religious experience. He is the fullness of truth and life (Jn 1:16).

He also took questions and clarifications from the participants without a moderator. There were so many queries as to how catechism could be effective for faith of today's students and youth.

### **Education for Evangelization**

– Dr. Frazer Mascarenhas SJ, Former Principal, St. Xavier's College, Mumbai

He spoke eloquently that in the 21st century, the most serious problem that India faces is the lack of quality education that can light the flame in our hearts and minds. Rote learning has resulted in our children not developing the set of skills that students need: critical thinking, complex reasoning, effective problem solving, good expression and interdisciplinary interaction. The lack of global skills and the rampant commercialization of education continue in our land. When politicians begin to think that they are the best educationists in the world and when they bring commercial and political interests to bear on this public good, then we know that corruption has become subtle but even more powerful than before. When the colour brush of ideology dictates the policy and even the content of education, we can anticipate the kindling of conflict and the poisoning of the plural social fabric of society. The illogical, yet blatant, denigration of science is a case in point, as religious mythology is attempted to be passed off as science and well-established scientific theories are ridiculed by the senior-most political leadership of the country.

The evangelizing role of Christian education which brings the light of the Gospel to bear on this situation, by creatively applying critical thinking

and scientific enquiry to our developing situation, is something we must all exercise. Christian education becomes an arena for evangelization as it affirms the radical goodness of the world created by God; it seeks the total formation of each individual within the community; it cares for the development of the imaginative, the affective and the creative dimensions of each student; it fosters the formation of a balanced person; a religious dimension permeates the entire education; it promotes a dialogue between faith and culture; it insists on individual care for every student; and it is value oriented. Christian education pursues excellence and seeks to form women and men who live for others, persons of “competence, conscience and compassionate commitment”. The contribution of Christian educational institutions and educationists, with backing from sections of Indian society that are committed to the Indian Constitution, will help to make India a nation that can play its role in global society. Our culture and our people have an important contribution to make to the world – something unique, with depth of meaning and a quality of life that the world hungers for in the midst of its material degeneration. Education alone can kindle that flame in young India; it can be the leaven that permeates all of human society.

This session was moderated by Rev. Sr. Alice CMC. There were many questions and clarifications regarding the effective role education can play for evangelization.

Fr. Paulson Muthipeedika presented the Takeaway / Suggestions from the National Seminar on Evangelization.

1. Everyone here pray for the Evangelization of one person
2. Every Community to which we belong pray for as many members there are in the community.
3. Every one do something concrete for Evangelization being the light of the world and salt of the earth and going beyond
4. Every community do something concrete for Evangelization
5. If we belong to community which caters to a parish, make sure that the laity in the parish is given right orientation and proper training for

Evangelization like - Paul Course etc

6. All the Superiors / Heads animate the community / group for Evangelization by making it as the top priority among the all the services

7. Form Groups of Interested Fathers, Sisters, Brothers and Laity for evangelization to pray once in a month at suitable place and plan the course of action and do something concrete for Evangelization at the Diocese / Province / Zone / Community level.

### **The Compassionate Face of Jesus – Evangelization through Social Apostolate**

– Fr. Anil Mathew Pazhooppallil CMI, Director, Railway Childline, Bhopal

He said how Jesus is the ‘enfleshment’ of a compassionate God and Jesus manifested God’s compassion towards humanity. According to our faith, the kenosis-incarnation of God in the person of Jesus of Nazareth and the theosis-divinization of the human in Jesus Christ are two sides of one reality. Hence we Christians have a unique Reason to be compassionate. Very often people raise doubts about our missionary endeavours. People suspect some hidden agenda in our charitable activities. Let’s us be clear in our intentions. Love of God manifested in Jesus is the reason for what we do. We don’t have any motive for what we do - no future motive of reward but a reason in the past that compels us. Do we feel it that way? Whenever we are asked about our intentions of an action, do we have the boldness to say, For Christ’s love compels us (2 Cor 5:14)? Can we write on the walls of our institutions where we keep the picture of Jesus publicly, “For Jesus Christ’s love compels us (2 Cor 5:14).” We are following the footsteps of our Master and Lord Jesus Christ.

A Christ like compassion is such that makes one to reach out to the other in their suffering and touch the untouchable in order to alleviate the suffering and restore the dignity of life. We are called to suffer with the ‘suffering’ as Jesus did. Let us listen to what God’s word teaches us about mercy, and allow that word to resound in the life of the Church. The Gospel tells us: “Blessed are the merciful, because

they shall obtain mercy” (Mt 5:7). St. Chavara too urges us to make our life worth and meaningful “let there be no day in your life in which you did no good to others”. In our day to day life, we come across with people who are in distress and are over burdened with sufferings and illness in the place where we live and outside. As consecrated people we are endowed with the power of Christ. Can we consciously allow ourselves to be the channel of His Grace by getting into the life of our suffering bretheren without expecting any reward and thus become the ‘compassionate’ face of Jesus to the other?

### **Evangalization and Media**

- Dr. James ML, Former Director of Navchetana, Bhopal

His focuss was on - The Catholic Church has always advocated the use of whatever media are available to it in bringing the Gospel to the ends of the Earth. We must welcome the use of so-called “new media” in this task. The internet has become like the nervous system of our culture. If our young people and others are living in this gigantic network, then we, as people of faith, need to be in there dialoguing with the inhabitants of this world, with the men and women who dwell in the web.

**Electronic congregation** Billions of people live in the social networks. These have been described as among the biggest countries in the world – and they are countries with no barriers. The Gospel mandate given to us by Christ is to “go out to the whole world”, then we must nowadays include the digital world and proclaim the Good News there.

**Digital missionaries** There is an opportunity for us to initiate a digital missionary movement. I have in mind calling people to be online missionaries, sailing out into the “digital sea”, spreading the Gospel on the “digital continent” while at the same time joining together in an online community of prayer and other commitments. Let’s rise to the mission.

Art enters precisely into the depths of the conscience. The expression “a picture speaks a thousand words” is particularly apt for the culture in which we live. Image-intensive social media platforms promote

sharing through memes, stories, and snippets of information that go viral. For young people, images are not a distraction from the central message but constitute the message itself. Images can be a powerful but gentle way to bring them more deeply into the Gospel.

### **Evangelization through Healing Ministry**

– Dr. Lalitha JMJ, Consultant General and Lap Surgeon, Hyderabad  
She highlighted these points - **A . For Institutions:**

1. The creation of pastoral teams made up of chaplains, councillor, health workers, catholic volunteers etc with regular visits to the Patients.
2. The celebration of the sacraments in hospitals- facilitating access to the sacraments, especially the Eucharist and Anointing.
3. Organising Eucharistic procession in the Hospital regularly. Conducting the “Jericho Rosary” through the wards and room lanes of the Hospital.
4. A consoling and supportive environment and a place for prayer.( Depicting the healing picture of Jesus, healing quotations from the Bible and changing them time to time.)
5. Create an pleasant atmosphere at the front office of the hospital.
6. Special attention to the Affordability.

### **B . Individuals in the Institutions and in the field.**

1. Attitude- Be joyful because you are blessed to take care of flush of Jesus in the suffering. So always wear happy and smiling continence when serving the sick.
2. Relate to patient tenderly and caringly. Let grace be at work . Give quality time for every patient.
3. Transfer the touch of love and caring word while attending the patient may it be for medication or any other procedure.
4. Try all the possible means to laugh with patient. Because laughter really is the best medicine.
5. When ever there is Opportunity pray with the patient for healing.  
-----Let the patient see Christ in you, Feel Christ through you and experience the healing power of Jesus through you.

“TALK LESS” DO NOT MANY, BE MORE.

When there is chance then speak of Christ.

Let your “verybeing ” transfer the person of Christ to every Sick in your circle.

**Address** - Rt. Rev. Dr. Archbishop Leo Cornelio SVD, Archbishop of Bhopal. In his address the Archbishop Leo Cornelio highlighted the need to have out come from this seminar. While appreciating the CMIs for the great service to the church in MP he called on everyone present to be effective evangelizers.

**Message** – Rt. Rev. Dr. Vijay Anand Nedumpuram CMI. Bishop Emeritus, Chanda. In his message he appreciated the organizers of the seminar with the complement that he had not attended a better seminar in his life time. He spoke about the need to get into the life of the people with the message of Jesus Christ.

**Presidential Address** - Rev. Fr. Paul Achandy CMI, Prior General He appreciated the beautiful way of celebrating the golden jubilee of CMI Presence in MP with a National Seminar on Evangelization. He quoting from Pope Francis said that the every one especially the CMIs have to be put on a diet of evangelization so the Church will grow better. He also had words of appreciation for the very meaningful and systematic way of organizing the Seminar.

**Vote of thanks** – Fr. Paulson Muthipeedika CMI, General Convener He thanked everyone – the Dignitaries, the Resource Persons, the Participants, the Poornodaya, Samanvaya Family and all who worked very hard to make the Seminar an enriching experience. He said that many people were praying for the seminar and it was not he or any other fathers who made it great but the Holy Spirit. He said that the Spirit of the Lord was at work in this seminar to move the hearts of the people. The inaugural session and the concluding sessions were very elegantly anchored by Fr. Dr Joby Pulikkan, the Councillor for Education of CMI St. Province, Bhopal. Fr. Paulson Muthipeedika introduced the resource persons and guided the seminar all through.

**Conclusion of Golden Jubilee of CMI Presence in MP with Holy Eucharistic Celebration led by His Grace Arch Bishop Leo Cornelio SVD, Archbishop, Bhopal and Very Rev. Fr. Paul Achandy CMI, Prior General at St. Paul School, Anand Nagar, Bhopal. Fr. Diego Award to be conferred on Rev. Fr. Canisius from Chanda by his Grace Archbishop Leo Cornelio SVD Releasing the History of CMI Presence in Madhyapradesh by Very Rev. Fr. Paul Achandy CMI, Prior General**

**Golden Jubilee Agape**

*“How beautiful are the feet of those who bring Good News” Rom. 10 /15. Millions and Millions of People in India are waiting for the Good News of Jesus Christ. Committed convinced persons are called upon to be the sharers of the Good News of Love and Compassion of Jesus Christ through their life, activities and proclamation. Let this seminar invigorate us to be really full timers as the messengers of Jesus Christ.*

**Fr. Paulson Muthipeedika CMI  
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**കടലുണ്ടി സെന്റ് പോൾസ് ആശ്രമവാർത്തകൾ**  
**മലബാറിലെ പ്രഥമ സീറോമലബാർ പ്രേഷിതൻ പയ്യപ്പിള്ളി**  
**അത്തനാസിയൂസ് അച്ചന്റെ 50-ാം ചരമവാർഷികശ്രാദ്ധം ആചരിച്ചു**



തുശ്ശൂർ ദേവമാതാ പ്രവിശ്യാംഗവും കടലുണ്ടി ആശ്രമത്തിന്റെയും ഏഷ്യയിലെ ഏറ്റവും വലിയ ക്രൂശിതരുപത്തിന്റെയും സ്ഥാപകനുമായ അത്തനാസിയൂസ് പയ്യപ്പിള്ളി അച്ചന്റെ (1881-1968) 50-ാം ചരമവാർഷികശ്രാദ്ധം 2018 ഡിസംബർ 23ന് കടലുണ്ടി ആശ്രമത്തിൽ ആചരിച്ചു. മലബാറിലെ കുടിയേറ്റക്കാരായ സീറോമലബാർ കത്തോലിക്കർക്കു സ്വന്തമായ റീത്തിൽ ദേവാലയശുശ്രൂഷകൾ പരികർമ്മം ചെയ്യാനായി നിയോഗിക്കപ്പെട്ട സി.എം.ഐ വൈദികരിൽ പ്രഥമനായിരുന്നു അദ്ദേഹം. 1923 ൽ മലബാറിൽ സ്ഥാപിതമായ പ്രഥമലത്തീൻരുപതയുടെ ബിഷപ്പായ പോൾ പെരീനിയുടെ സ്ഥാനാരോഹണത്തിന് സീറോമലബാർസഭയുടെ പ്രതിനിധിയായിട്ടാണ് അത്തനാസിയൂസച്ചൻ മലബാറിലെത്തിയത്. രൂപതാധ്യക്ഷന്റെ നിർദ്ദേശപ്രകാരം വൈദികശുശ്രൂഷയാരംഭിച്ച അദ്ദേഹം ചെറുവണ്ണൂരിൽ ലത്തീൻകാർക്ക് ഒരു ദേവാലയം പണിയുകയും അതിന്റെ പ്രഥമവികാരിയായി 1935-ൽ നിയമിക്കപ്പെടുകയും ചെയ്തു. ആ കാലഘട്ടത്തിൽ അദ്ദേഹം അവിടെ ഒരു സ്കൂളും അനാഥാലയവും പണിയിച്ചു. അത്തനായിയൂസച്ചന്റെ പ്രേഷിതത്വഷ്ണയിലും സേവനതൽപരതയിലും ആത്മീയജീവിതത്തിലും ആകൃഷ്ടനായ ബിഷപ്പ്, കൂടുതൽ സി.എം.ഐ വൈദികരെ മലബാറിലേക്കയക്കണമെന്നും അവർക്ക് താമസിക്കാൻ ഒരു സന്യാസാശ്രമം പണിയണമെന്നും സി.എം.ഐ ജനറാളച്ചനോട് ആവശ്യപ്പെടുകയുണ്ടായി. പ്രസ്തുത ദൗത്യത്തിന്റെ നിർവഹണത്തിനായി നിയോഗിക്കപ്പെട്ട വ്യക്തിയായിരുന്നു ക്രാന്തദർശിയായിരുന്ന അത്തനായിയൂസച്ചൻ.

ഫറോക്കിനടുത്തുള്ള കടലുണ്ടിഗ്രാമത്തിലെ ഏറ്റവും ഉയർന്ന സ്ഥലമായ കോട്ടക്കുന്ന് കണ്ടെത്തിയ അത്തനാസിയൂസച്ചൻ, 36 ഏക്കർ വിസ്തീർണ്ണമുള്ള കോട്ടക്കുന്ന് വാങ്ങിക്കുകയും അതിനുമുകളിൽ ആശ്രമം പണിയുകയും ആശ്രമത്തിന് മുന്നിലായി, ഇന്ന് ഏഷ്യയിലെ ഏറ്റവും വലിയ ക്രൂശിതരൂപം 1936-ൽ സ്ഥാപിക്കുകയും ചെയ്തു. അന്ന് കോട്ടക്കുന്നിന് അദ്ദേഹം നൽകിയ കാൽവരിക്കുന്ന് എന്ന പേരിലാണ് ഇന്ന് ഈ സ്ഥലം അറിയപ്പെടുന്നത്. ജനവാസമില്ലാതിരുന്നതും, വനമായിരുന്നതും, യാത്രസൗകര്യങ്ങളൊന്നും ഇല്ലാതിരുന്നതുമായ പ്രസ്തുത സ്ഥലത്ത് 12 കിലോമീറ്റർ അകലെയുള്ള ഫറോക്കിൽ നിന്ന് സാധനസാമഗ്രികൾ പുഴയിലൂടെ വഞ്ചിയിൽ കൊണ്ടുവന്ന്, കോട്ടക്കുന്നിന്റെ താഴ്വാരത്തുനിന്ന് തലച്ചുമടായി കുന്നിനു മുകളിലെത്തിച്ചാണ് ആശ്രമം പണിയിച്ചതെന്ന് അതിസാഹസികവും അത്ഭുതകരവുമായ പ്രവർത്തിയായിട്ടാണ് 83 വർഷത്തെ കടലുണ്ടിയുടെ ചരിത്രപശ്ചാത്തലം ഓർത്തു കൊണ്ട് കടലുണ്ടിയിലെ ജനങ്ങൾ വിസ്മയത്തോടെ നോക്കിക്കാണുന്നത്. അതുപോലെതന്നെയാണ് ഫറോക്കിലെ ഓട്ടുകമ്പനിയിൽ പണിയിച്ച ക്രൂശിതരൂപം കൊണ്ടുവന്ന് കോട്ടക്കുന്നിന്റെ നെറുകയിൽ സ്ഥാപിച്ചതും. ക്രൂശിതനായ യേശുക്രിസ്തുവിന്റെ അത്ഭുതശക്തി അത്തനാസിയൂസച്ചനിൽ പ്രകടമായിരുന്നു. അന്നുമുതൽ കടലുണ്ടിയുടെയും മലബാറിന്റെയും പ്രകാശഗോപുരമായിട്ടാണ് കാൽവരിഹിൽസ് ക്രൂശിതരൂപവും ആശ്രമവും നിലകൊള്ളുന്നത്. കടലുണ്ടിയിലെ ഭൗതികവും സംസ്കാരികവും ആധ്യാത്മികവുമായ വളർച്ചയ്ക്കും ഉയർച്ചയ്ക്കും അടിസ്ഥാനമായിരുന്നു ആശ്രമവും ക്രൂശിതരൂപവും.

ആശ്രമസ്ഥാപനത്തിനുശേഷം 20 വർഷക്കാലം പത്തിലധികം സി.എം.ഐ വൈദികർ ഇവിടെ താമസിച്ചു, മലബാറിലെ വിവിധ സ്ഥലങ്ങളിൽ പോയി പള്ളികളും സ്കൂളുകളും പണിയിക്കുകയും അവർക്ക് പുരോഹിതശുശ്രൂഷകൾ നടത്തുകയും ചെയ്തിരുന്നു. അതിന്റെ ഫലമായിട്ടാണ് 1953-ൽ മലബാറിലെ പ്രഥമസീറോമലബാർ രൂപത തലശ്ശേരിയിൽ സ്ഥാപിക്കപ്പെട്ടത് എന്ന് പ്രസ്താവിക്കാനാകും. തന്മൂലം രൂപതയിലെ 10 ഇടവകകളിൽ വികാരിമാരായി നിയമിച്ചത് അവിടെ സേവനം ചെയ്തുകൊണ്ടിരുന്ന സി.എം.ഐ വൈദികരെയായിരുന്നു. ചുരുക്കത്തിൽ മലബാറിലെ സീറോമലബാർ കത്തോലിക്കാസമൂഹം ഏറ്റവും അധികം കടപ്പെട്ടിരിക്കുന്ന വ്യക്തിയാണ് അത്തനാസിയൂസച്ചൻ.

1953 നു ശേഷം അത്തനാസിയൂസച്ചൻ വിശ്രമജീവിതം നയി

ച്ചത് എൽത്തുരുത്ത് ആശ്രമത്തിലായിരുന്നു. പ്രാർത്ഥനാനിർഭരമായ വിശ്രമജീവിതത്തിനിടയിൽ 1968 മാർച്ച് 31ന് നിത്യവസതിയായ സ്വർഗ്ഗീയജീവിതത്തിലേക്ക് വിളിക്കപ്പെട്ടു. ഉദാത്തമായ ആധ്യാത്മികതയുടെയും സമുന്നതമായ കഴിവുകളുടെയും ഉടമയായ അത്തനാസിയൂസച്ചൻ സ്വർഗ്ഗത്തിൽ നിരന്തരം ദൈവത്തെ സ്തുതിക്കുകയും പിൻതലമുറക്കാരായ നമുക്കുവേണ്ടി പ്രാർത്ഥിക്കുകയും ചെയ്യുന്നുണ്ടെന്ന് വിശ്വസിക്കാം. അദ്ദേഹത്തോട് പ്രാർത്ഥിച്ചതിന്റെ ഫലമായി പലർക്കും അത്ഭുതകരമായ രോഗശാന്തികളും വിവിധ നന്മകളും ലഭിക്കുന്നതായി സാക്ഷ്യപ്പെടുത്തുന്നുണ്ട്. അദ്ദേഹത്തിന്റെ 50-ാം ചരമവാർഷികപരിപാടികളുമായി ബന്ധപ്പെട്ട് പ്രവർത്തിച്ചതിനിടയിൽ അത്ഭുതകരമായ സംഭവങ്ങൾ അദ്ദേഹത്തിന്റെ മദ്ധ്യസ്ഥതയിൽ എനിക്കും ലഭിക്കാനിടയായി.

ചരമവാർഷികദിവ്യബലിക്ക് നേതൃത്വം നൽകിയത് താമരശ്ലേരി രൂപതാധ്യക്ഷനായിരുന്നു. 21 വൈദികർ സഹകാർമ്മികരായി. ആയിരത്തോളം ജനങ്ങൾ ദിവ്യബലിയിലും ശ്രാദ്ധസദ്യയിലും പങ്കെടുത്തു. അദ്ദേഹത്തിന്റെ ഓർമ്മ നിലനിർത്താനും അദ്ദേഹത്തോട് പ്രാർത്ഥിക്കാനുമായി അദ്ദേഹത്തിന്റെ പൂർണ്ണകായപ്രതിമ ക്രൂശിതപുനോട്ടത്തിൽ സ്ഥാപിച്ചിട്ടുണ്ട്. അദ്ദേഹത്തിന്റെ മാധ്യസ്ഥതയാൽ നമുക്ക് പ്രാർത്ഥിക്കാം.

ഫാ. ഡേവിസ് കാച്ചപ്പിള്ളി  
ആശ്രമ സൂപ്പീരിയർ  
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## News from CMI CURIA

1. 73 novices made their **first profession** in CMI family on 8 December 2018. Congratulations to the newly professed and sincere gratitude to all the novice masters for accompanying them to the religious life. The **newly professed members in the congregation will gather in Chavara Hills, Kakkanad** on 23, 24 and 25 April 2019.

2. The **meeting of the North Indian Provincials** was held at Chavara Dham Novitiate, Budhni on 7 December 2018. Rev. Fr. Vicar General presided over the meeting.

3. **Retreat for CMI members** was organized at CSR Pariayram in preparation for the feast of our Mother of Immaculate Conception during 2-7 December 2018.

4. **A carol competition was organized at Chavara Bhavan, Kainakary.** Thirteen teams participated in the competition and a lot of people came to enjoy the carols. Congratulations to Rev. Frs. Thomas Kallukalam and Thomas Irumpukuthiyil.

5. *Chavara Samskruthy Puraskaram*, for the contributions to the Culture constituted by Chavara Cultural Centre was awarded to the renowned writer Sr. M.T. Vasudevan Nair on 15 December 2018 at Kesavamenon Hall, Kozhikode.

6. The **retreat for the deacons**, an immediate preparation for the priestly ordination was held in CSR Pariyaram during 15 – 22 December 2018. The retreat preacher was Rev. Fr. Shaji OFM Cap.

7. Chavara Family welfare centre and Chavara Cultural centre together organized a **Christmas celebration and Chavara Christmas Carol competition** on 22 December 2018. Mar Sebastian Vaniyapurackal, the Curia Bishop, was the chief guest for the celebration and gave the awards for the winners.

8. The Chavara hills Community shared the **joy of Christmas with the neighbours** around and the differently abled inmates of Providence home, Vilangu and the LSDP sisters, on 22 December 2018. More than two hundred people from different religions were present and they enriched the celebrations with their cultural programmes.

9. The **priestly ordination** of our deacons in India was held from 26 December 2018.

10. The **newly ordained priests** of CMI congregation assembled in Chavara Hills on 2<sup>nd</sup> January 2019. Chavara Hills community thanked the Lord for the gift of their priesthood in CMI family and prayed for them. After the Eucharistic Adoration and the dinner, the newly ordained priests shared their experiences and expectations. Rev. Fr. Prior General and Rev. Fr. Vicar General felicitated them and

reminded them on the challenges ahead and expectations of the congregation.

**11. The New mission house of the Chanda Province** in Karayamparambu was blessed on Friday, 01 January 2019 by his Excellency Rt. Rev. Dr. Ephrem Nariculam, the Bishop of the diocese of Chanda.

**12. The feast of our beloved founder** was celebrated in St. Kuriakose Elias Pilgrim Centre, St. Joseph's Monastery, Mannanam on January 3, 2019. The newly ordained priests celebrated the solemn high mass in Mannanam in the morning and in the evening. They spent the whole day in prayer at the tomb of our beloved founder. The 10 days long celebrations were well attended by the bishops, priests, religious and the laity.

**13. The General Plenary Assembly** of our congregation was held from January 4 to 8, 2019 in Jerusalem Retreat Centre, Thrissur. The General Plenary began with the Holy Eucharistic Celebration presided over by Rev. Fr. Prior General along with the General Council team. Hon'ble Justice Kurian Joseph gave the orientation talk and stressed upon to focus our attention on the sheep without shepherd than ministering the sheep with the shepherd and to act as catalysts to form inclusive communities of Kingdom of God. Rev. Fr. Jose Mariadas OIC, Provincial, Rev. Fr. Thomas Malipurath SVD, Rector, SVD Seminary Pune, Rev. Dr. Valsan Thampu, former Principal of St. Stephen's College, Delhi, Rev. Fr. M. K. George SJ, Provincial, Mr. Romid and Mr. Bhagwan Agarwal, Indore were the external experts to critically analyse our religious life, formation and apostolic mission in evangelization, education & media, social outreach, agriculture and administration of our resources. All the members of the GPA

took keen interest to evolve a vision and orientation for CMI congregation in preparation for the GS 38 in the context of 200<sup>th</sup> year of CMI existence.

**14. Harmony Festival** was celebrated in **Mar Thomas Pontifical Shrine**, Azhikode on January 5 – 6, 2019. The event was organized to create and foster harmony among people of different religions and cultures through the performance of music and dance. Harmony International Award was presented to Mr. Jerry Amaldev, the reputed music director. Congratulations to Rev. Fr. Paul Poovathingal and Mar Thoma community for organizing this relevant event in the time of division and fight among people.

**15. Feast of St. Kuriakose Elias Chavara** was celebrated in St. Joseph's Ashram, Karikkamuri on January 6, 2019.

**16. Major Superiors' meeting** was held on January 8-9, 2019 at Jerusalem Retreat Centre and made a critical appraisal of the General Plenary Assembly and evolved follow up plan along with a discussion on other concerns.

**17. Harmony: Interface of Cosmic, Ethical and Religious Orders – An international Conference** in connection with the Golden Jubilee of Christ deemed to be University, Bangalore, organized in collaboration with Dharmaram Vidya Kshetram was held during 09-12 January 2019 at Christ University, Bengaluru.

**18. The official handing over of the NABH Accreditation Certificate** to Amala Institute of Medical Science, Thrissur was done by Shri. Pinarayi Vijayan, Hon'ble Chief Minister of Kerala on 12 January 2019.



19. Get together and **Golden Jubilee celebration** of priestly ordination were held on 15, 16 and 17 January 2019 and of the first Profession was on 22, 23 and 24 January 2019 at Chavara Hills, Kakkanad. Get together and **Silver Jubilee celebration** of priestly ordination was held on 18, 19 and 20 January 2019 and of the first profession on 01, 02, and 03 February 2019 at Chavara Hills, Kakkanad. They spent the days in prayer reflection, thanksgiving and sharing. Rev. Fr. Augustine Pamplani CST, Rev. Fr. Mathew Illathuparambil and Rev. Fr. Thomas Kochumuttom were the resource persons. The Chavara Hills Community celebrated the joy of the jubilee with them.

20. Chavara Cultural Centre in collaboration with CMC Vimala Province, Ernakulam and the General Departments of Education and Evangelization organized the staging of *Arivinte Neravelicham* a Social Drama by CSR Pariyaram, Chavara communications, based on the Chavarul of St. Chavara. Along with the Drama a seminar on the Shepard acts was also organized on 26 January 2019 at Town Hall, Ernakulam. Prof. M.K. Sanu, Prof. Savithri Lakshman, Dr. Vallikavu Mohandas, Mr. John Paul and Mr. T. M. Abraham presented papers.

21. **CMI Retreat Preachers' Meet:** Get-together of CMI retreat preachers was held during 21-25 January 2019, at CSR, Pariyaram. Forty CMI preachers participated in the gathering. Rev. Fr. Binoy Karimaruthinkal, Rev. Fr. Daniel Poovannathil, Bishop Mar Joseph Pamplany, Rev. Fr. Shaji OFM Cap., Rev. Fr. Jojo Maripatt VC, Rev. Fr. Jose Kuriedath CMI, Rev. Fr. Joy Kakkanattu CMI, Rev. Fr. Roy Palatty CMI and Rev. Fr. Thomas Vattakattu CMI offered the sessions. Congratulations to Rev. Fr. Saju Chackalackal and the CSR team for organizing the gathering.

**22. Convocation ceremony** was held in DVK on 28 January 2019. His Beatitude Mar George Alencherry, Major Archbishop of the Syro-Malabar Church and the Chancellor of DVK presided over the functions and awarded the degrees and Dr. Jobe Abbas OFM Conv., Professor of Canon Law, Ottawa, Canada, gave an inspiring Convocation address.

**23. The death anniversary of Servant of God Fr. Canisius** was commemorated on January 29, 2019 in St. Teresa's Monastery, Ampazhakkad. Rev. Fr. Prior General Celebrated the concelebrated divine liturgy and gave a touching homily on the life and legacy of SG Fr. Canisius after our founder St. Kuriakose Elias Chavara. Mar Stephen Chirappanath, the Apostolic Visitor for the Syro-Malabar faithful living in Europe, sung the divine office.

**24. Platinum Jubilee of SH College, Thevara** was inaugurated by Hon'ble Vice President Shri M. Venkaiah Naidu on 01 February 2019. Rev. Fr. Prior General and Rev. Fr. Jose Kuriedath, Provincial were present with other dignitaries.

**25. The Samavartanam in Samanvaya Theological College, Bhopal** was held at Bhopal on 02 February 2019 and at **Carmel Vidya Bhavan, Pune** on 20 January 2019.

**26. Iraq Visit:** Rev. Fr. Prior General, Fr. Saju Chackalackal, General Councillor for Evangelization and Fr. Josey Thamarassery, Provincial, Nirmal Province, Jagdalpur visited the Archdiocese of Kirkuk and Sulaimanyah in **Iraq from February 3-7, 2019**. They visited the mission parishes and institutions and had a discussion with Archbishop Mar Yousif Thomas Mirkis and spoke to His Beatitude Patriarch Raffel Zako on initiating a mission in Kirkuk and Sulaimanyah and Bagdad Archdioceses.

27. The **Quinquennial gathering of CMIs ordained in 2017-18** was held at Chavara Hills, Kakkanad during 5-8 February 2019. Thirty Eight young priests were present for the gathering and Rev. Fr. Shaji OFM. Cap and Rev. Fr. Thomas Kochumuttam gave inspiring inputs. Congratulations to Fr. Joshy Cheruparambil for organizing the gathering.

28. **Carmelites in India:** Rev. Fr. Prior General, Rev. Fr. Saju Chackalackal and Rev. Fr. Francis Thonippara represented CMI congregation in the **400 Years of Carmelites presence in India celebration held in Goa on February 10, 2019.** Rev. Fr. Prior General moderated the panel discussion and gave felicitation address during the jubilee gathering. *Contemplation and Proclamation, Carmelite Charisma for a Renewed Indian Mission* edited by Rev. Fr. Saju Chackalackal was released during the gathering.

29. A seminar Cum Workshop on ***Socially Oriented Formation in Major Seminaries*** was organized by Dharmaram College, Banagalore during 08-10 February 2019. Josua Mar Ignathious (Vice-President of CBCI) gave the inaugural address and Rev. Fr. Prior General presided over the function. Bishop Theodore Mascarenhas (General Secretary CBCI) was the chief guest for the concluding session. The program was well organized and brought in significant insights to evolve a socially oriented formation. There were fourteen sessions and the keynote addresses were given by Justice Kurian Joseph (Former Supreme Court Judge), Jerry Rosario SJ (Social Activist), Ram Puniyani (Former Professor, IIT Mumbai), Dr. Pushparajan (Former Professor, Kamaraj University, Madurai), Sukhadeo Thorat (Former Professor, JNU Delhi), Jacob Peenickaparampil CMI (Trainer and Consultant, NGO) and Santhosh Hegde (Former Supreme Court Judge).

Congratulations to Rev. Fr. Rector, Rev. Fr. Tomy Kattampally, the convener and the entire team.

**30. The Birthday of St. Chavara** was celebrated at Kainakari and Mannanam. At Kainakari, the birthplace of St. Chavara the celebrations were held during 01-10-February 2019 with solemn holy mass in the evening and the novena of St. Chavara. The ten-day celebrations included Kainakari Christian family gathering, the blessing of boats, interreligious gathering, gathering of mothers and fathers of Alappuzha Forane, day for farmers, senior citizen day, children's' day, *Prasudhendhi Sangamam*, Eucharistic procession, teachers day, Rosary Procession, Drama- *Arivinte Neervelicham*. On 10 February Mar Tony Neelamkavil, Auxiliary Bishop of Thrissur celebrated the solemn sung mass and lead the novena. 3500 people had the agape lunch.

31. At Mannanam the celebrations were on 10 February 2019 with *Ezhuthiniruthu* for children in the morning after the solemn sung mass. A Seminar on St. Chavara: *Navothananayakan* was also organized in which Dr. Jancy James and Dr. Cyriac Thomas led the sessions. In the Evening there was a Chavara Celebration at K.E. School where the drama Martyrdom of Anasthasia was staged.

32. The first round of the **Inter-university Chavara Elocution competition**, organized by Chavara Cultural Centre, Kochi was held at nine different Colleges across Kerala on 06 February 2019. The finals will be held at Chavara Cultural Centre on 16 February 2019.

33. To commemorate the feast/birthday of St. Kuriakose Elias Chavara, our beloved founder, Chavara Hills community organized a get together of the priests and the religious in

Kakkand, **Chavara Day 2019** on 12 February. The programme consisted of a prayer service, agape and some entertainment programmes of the participants. Around 100 priests and religious took part in the programme. Thanks to Rev. Fr. Paul Chakkanikunnel, the Prefect and team for organizing the event in an appealing way.

34. The **Animators' Training programme** for the **CMI Constitution Retreat** was held from February 13-17, 2019 in Chavara Hills, Kakkanad. 73 members attended the program. It was well organized by Rev. Fr. Saju Chackalackal, General Councillor for Evangelization and Pastoral ministry and Chavara Hills Community. Rev. Fr. Prior General gave the inaugural message. The presence of Rev. Fr. Thomas Aykara, Rev. Fr. Thomas Mampra, Rev. Fr. Thomas Kadankavil, Rev. Fr. Thomas Kochumuttom, provincials and other resource persons enriched the program. It was decided to organize the constitution retreat at province level and in formation houses and a few at Generalate level.

35. **Rev. Fr. Saverio Cannistrà OCD, Superior General**, Assistant General and General Councillor for India of OCD, visited Chavara Hills on February 13, 2019. Rev. Fr. Prior General welcomed him to the community and Rev. Fr. Saverio Cannistrà OCD addressed Chavara Hills community and the animators for the CMI Constitution Retreat followed by a joint discussion with CMI and OCD General Council teams.

36. Rev. Fr. Vicar General made the **canonical visitation in CMI novitiate houses** in Punalur, Kappad, Neriamangalam, Karukutty, Ampazhakkad, Velanthavalam and Marykunnu from February 11, 2019.

37. Rev. Fr. Prior General made the **Canonical visitation** in Kakkadampoil, Niravilpuzha and CSR from February 20-27, 2019.

**38. Golden Jubilee of St. Thomas Province Kozhikode** was celebrated on February 23 at Silver Hills, Paroppady. His Grace Mar George Valiamattam, Archbishop of Tellicherry presided over the Holy Eucharistic celebration and gave the homily. Mar Antony Kariyil, Bishop of Mandya, Mar Jose Porunedam, Bishop of Mananthavady, Mar Remigius Inchananiyil, Bishop of Thamarassery, and Rt. Rev. Dr. Varghese Chackalackal, Bishop of Kozhikode and a good number of priests, religious and lay representatives attended the programme. On behalf of CMI congregation, Rev. Fr. Prior General congratulated St. Thomas Province family for their significant contributions in Malabar and in other places. Rev. Fr. Provincial and the entire province community deserve appreciation for the simple and meaningful jubilee celebration launching 17 innovative projects for the greater good of the society.

39. Jerusalem Retreat Centre and Social Apostolate Department of the Province with the support of other agencies, gave **financial support to 1000 poor families** affected by Cancer and kidney diseases. Rev. Fr. Walter Thelappilly gave the message and Rev. Fr. Prior General celebrated the Holy Eucharist and distributed the financial aid on March 3, 2019. Congratulations to Rev. Fr. Davis Pattath, Director Jerusalem Retreat Centre and team for this charitable event in preparation for the Lent.

### *Upcoming Events*

1. The **newly professed members of CMI family** will assemble in PG House, Chavara Hills from April 23-25, 2019.

2. The **preparation for the final profession** will begin from April 25, 2018 in Chavara Hills, Kakkanad, followed by retreat in Sehion Retreat Centre, Attappady and further preparatory programmes in CSR Pariyaram.

3. The **Quinquennial programme for the junior priests** will be held in Chavara Hills, Kakkanad from May 8 -10, May 22-24, August 9-11 and November 8-10, 2019 and in Poornodaya, Bhopal from September 28-30 and October 8-10, 2019. All the junior priests who have been ordained from December 2013 to 2017 shall attend one of the programmes without fail.

4. **CMI Foundation Day** will be celebrated in St. Kuriakose Elias Pilgrim Centre, St. Joseph's Monastery, Mannanam on May 11, 2019. CMI Awards will be presented on Foundation Day.

5. Koinonia, get together of our **members ordained during 1991-1995** will be held in Chavara Hills during 03-05 May 2019.

6. Koinonia, get together of our **members ordained during 2001-2005** will be held in Chavara Hills during 12-14 May 2019.

7. 24. Koinonia, get together of our **members ordained during 1996-2000** will be held in Chavara Hills during 17-19 May 2019.

8. Koinonia, get together of our members **ordained during 2006-2010** will be held in Chavara Hills during 26-28 May 2019.

9. **General Formation Council and Major Superiors Meeting** will be held in Dharmaram College, Bangalore from August 30 to September 2, 2019.



10. **CMI Mission Year:** 1 October 2018 – 31 October 2019.
11. **CMI Mission Congress:** Friday, 27 September 2019 – Tuesday, 1 October 2019.
12. The **declaration of St. Kuriakose Elias Chavara Region**, will be held on March 17, 2019 at Chavara Regional House, Dhule, Maharashtra
13. The **minor orders and diaconate** of theology students in Dharmaram College, Bangalore will be held on March 25 and 26, 2019 and in Samanvaya, Bhopal on March 31, 2019.
14. Two day seminar in connection with the **Silver Jubilee of Samanvaya Theological College** will be held in Samanvaya, Bhopal on April 1 and 2, 2019.
15. Meeting of **Theologians and Philosophers Forum** on July 26-28, 2019 at Dharmaram College, Bangalore. Mark your calendar !

*Congratulations and Best wishes to*

❖ **Rev. Fr. Jose Palatty** for his new book *Vachana Vazhiyile Ormakalum Anubhavgalum*, a collection of Spiritual essays.

❖ **Rev. Fr. Davis Panadan** for his new Book *Political Science: Organisations and Institutions* which is a university reference book for BA, LL. B students and Faculty and is the ninth book from the Christ Academy Institute of Law (CAIL).

❖ **Rev. Fr. Johnny Chirackal** for his new book *Pranayagni: Daivadasi Mother Mary Celine* which is published by CMC Mary Matha Publications.

❖ **Rev. Fr. Sunil Kizhakkethil** for his new collection of Poems *Hiuen Tsanginte Kootukari* published by Sapiens Literature, Thrissur.

❖ **Bishop Gregory Karotemprel** for the fourth book of the *Builders of Syro-Malabar Church: A Series on the Great Builders of the Syro-Malabar Church through the Centuries* published by Deepti Publications, Rajkot.

❖ **Rev. Fr. Varghese Paul Panenghat** for his new book *Sukrutham Pookunna Veedu* which is a handbook for family apostolate and family renewal published by CMI St. Paul's Province, Mysuru.

❖ **Rev. Fr. George Palamattam** for his new book *Scripture Reflections: Sundays and Solemnities* which is the collections according to the Latin Liturgical Calendar, published by Blessed Hope Publishing, Mauritius.

❖ **Rev. Fr. Abraham Vettiyankal CMI** who took charge as the **Vice-Chancellor** of Christ University on 01 March 2019 and also to Rev. Fr. Jose Chennattusserry CMI who has been appointed as the Pro-Vice-Chancellor.

❖ Sincere **gratitude to Rev. Fr. Thomas Chathamparampil CMI** for his selfless service in leading Christ University to its glory as its Vice-Chancellor.

❖ **Rev. Fr. Binesh Joseph Kattackanadayil** is the **new Sub-Regional Superior of San Mateo Sub-Region, Peru**. **Rev. Fr. Joseph Areeplackal** is the new Asst. Superior and **Rev. Fr. George Vellaringattu** is the new Councillor. Prayers and wishes to the new team.

❖ **Rev. Fr. George Punchayil** for his new book *Bartholomiyo Achan Malabarile Prarthana Preshithan* published by the Department of Education & Media of Communications, Amalapuri.

❖ **Rev. Fr. Michael Palamparampil (Anoop Dev)** for his new book *Adrusyante Thalodal* an novel (which was originally

published in *Sathyadeepam*) published by St. Paul's, Ernakulam.

❖ **Rev. Fr. Saju Chackalackal** for his edited work *Contemplation and Proclamation in Carmel: Carmelite Charisma for a Renewed Indian Mission* published by Dharmaram Publications, Bengaluru.

❖ **Rev. Fr. Francis Vallapura** for his collected and edited work *St. Kuriakose Elias Chavara: A Milestone in the History of Eclogue* published by the Education & Communication Media, Thiruvananthapuram.

❖ **Rev. Fr. Sijan Paul Unnukallel CMI** for successfully defending his Doctoral thesis titled *The Elements of Quality Education in Indian Schools* from the Management department of CMJ University, Shillong.

❖ **Rev. Fr. Thomas Kadankavil CMI** who was awarded with Mar Joseph Kundukulam Award for theological Publications by *Maryvijayam* Magazine on the occasion of its *Maryvijayam Sahithyotsavam*.

❖ **Rev. Fr. Cherian Kunianthodath CMI** for his new collection of Malayalam poems *Kapotham, published from Janatha Bookstall, Thevara, Kochi*.

❖ **Novice Nikhil Thachuparambil CMI** for his book of small reflections *Visudhiyude Pachapp* published by Sophia Books, Kozhikode.

❖ **Rev. Fr. Joshy Malekudiyil CMI** for his new book titled, *February 29*.

❖ **Rev. Fr. Francis Kanichikattil CMI** for his new book *Christavavisvasam Bharatha Prambaryarthil*

❖ Rev. Fr. Fr. Joby Pulikkan CMI who successfully defended his doctoral thesis titled *Metagenome analysis of human gut Microbiome and its influence in Autism* from the department of Genomics of the Central University of Kerala, under the guidance of Dr. Tony Grace and received PhD degree from the honourable Governor of Kerala during the 3rd Convocation ceremony of the University on 02 March 2019.

❖ Rev. Fr. Joy Peenickaparambil CMI who received the All Kerala Catholic Congress Award for Most Valuable Contribution in the field of Arts and Sports.

### † Let's Remember the Departed Souls

❖ Rev. Fr. Aidan Kulathinal CMI (90), (St. Joseph Province, Kottayam) was called for eternal reward, today, 09 January 2019 at Mary Queens Mission Hospital, Kanjirappally. His funeral was held on 10 January 2019, at St. Vincent Monastery, Pala, 2.00pm.

❖ Rev. Fr. Joseph Thekkevattakattu CMI (70), (St. Joseph Province, Kottayam) slept in the Lord on Wednesday, 26 December 2018. His funeral was at St. Ann's Monastery, Kurianad on Friday, 28 December 2018 at 02.30 pm.

❖ Rev. Fr. Louis Malieckal CMI (82) (St. Paul Province, Bhopal) was called to eternal reward on, 25 February 2019 due to a massive Cardiac Arrest at Deva matha Hospital, Bhopal. His funeral service was held on Friday, 01 March 2019 at 2.00 pm at Mata Mariam Church, Poornodaya, Bhopal, followed by burial at Yesu Ashram, Bhopal.

❖ Rev. Fr. Joseph Angadiyath CMI (76), (St. Paul's Province, Mysuru) was called to eternal rest on 01 March 2019 at 10.50

am. His funeral was on, 02 March 2019 at 3 pm at St. Paul's Carmel House, Thandavapura.

❖ **Mrs. Thresia Kuriakose (82), beloved Mother of Fr. Varghese Kachapilly CMI** (Sacred Heart Province, Kochi) was called to eternal rest on 10 December 2018. Her funeral took place on 10 December 2018 at 4.30pm at St. Rita Church, Champannoor.

❖ **Mr. Xavier Thottamkara (82), beloved father of Fr. Joby Thottamkara CMI** (Sacred Heart Province, Kochi) slept in the Lord, yesterday, 11 December 2018. His funeral will be today, 12 December 2018 at Sacred Heart Church, Illithodudu, Malayattoor at 3.00pm.

❖ **Mr. E.D. George (77), beloved father of Rev. Fr. Reji Ethapiri CMI** (Marymatha Vice-Province, Hyderabad and at present at Texas, USA) slept in the Lord yesterday, 19 December 2018. His funeral will be today, 20 December 2018 at 4 pm at Holy Family Church, Mankuzhy, Ernakulam Archdiocese.

❖ **Mrs. Thressiama (76), beloved mother of Rev. Fr. Jose Chirappanath CMI** (Devamatha Province, Thrissur) slept in the Lord on 20 December 2018. Her funeral was on 20 December 2018 at 4.30 pm at St. Sebastian's Church, Annanad.

❖ **Sr. Gracemaria SH (74), beloved sister of Fr. Augustine Thengumpallil CMI** (St. Joseph Province, Kottayam) slept in the Lord on Tuesday, 03 December 2018. Her funeral was on 06 December 2018 at 2.00 pm at St. Michael's Church, Pazhayidam.

❖ **Annam (91), beloved sister of Fr. Jose Vadakinedath CMI (Devamatha Province, Thrissur),** slept in the Lord on 04 December 2018. Her funeral was at 05 December 2018 at 03.30 pm at St. Joseph's Church, Pazhukkara.

❖ **Mr. Kuriakose Kalapurackal (91), beloved brother of Fr. Chackochan Kalapurackal CMI (Carmel Province, Muvattupuzha)** slept in the Lord on 10 December 2018, morning. His funeral was on Wednesday, 12 December, 2018 at St. Sebastian's Church, Ezhalloor at 10 am.

❖ **Sr. Vandhana Joseph SSpS (65) beloved elder sister of Fr. Jose Parathnal CMI (St. John's Province, Bijnor)** was called to eternal reward on 27 December 2018 at 2.30pm. Her funeral was on Sunday, 30 December 2018 at 2.30 pm at St. Arnold's Catholic Church, Jharsuguda, Orissa.

❖ **Mr. Augusty (77), beloved Brother of Bro. Ouseph Vettickal CMI (Devamatha Province, Thrissur)** was called to eternal reward on 30 December 2018. His funeral will be tomorrow, 01 January 2019 at 03 pm at St. Marys Forane Church, Mookkannur.

❖ **Mrs. Elizabeth Vadakkedath (90) beloved mother of Fr. Joseph Vadakkedath CMI (St. Xavier's Province, Rajkot)** slept in the Lord on 20 January 2019, at 1.30 pm. Her funeral was on Tuesday, 22 January 2019 at St. Mary's Church, Kavakkad , Ayavana at 9.30 am.

❖ **Mr. Shajan(54) beloved father of Bro. Sudeep Vadassery CMI (Sacred Heart Province, Kochi; doing Degree 2nd year at Rajagiri),** slept in the Lord due to an accident, on, 26 January 2019. His funeral was at St. Joseph Church, Maramkodu near Pariyaram at 4:30 pm on Monday, 28 January 2019.

❖ **Mr. Devassy Punnackal (93), the beloved father of Fr. Antony Punnackal CMI** (St. John's Province, Bijnor) was called for eternal rest on 01 February 2019 at 3.45 pm. His funeral was on 02 February 2019 at 3.00pm at St. Mary's Church, Kaippattoor, Kalady.

❖ **Mr. Vareeth Vazhappilly (86), beloved father of Fr. Johnson Vazhappilly CMI** (Sacred Heart Province, Kochi) was called to eternal reward on, 08 February 2019. His funeral was on, 09 February 2019 at 3 pm at St. Mary's Parish, Koratty.

❖ **Mrs. Ammini Esthapan Kulangara (82) elder sister of Fr. Sebastian Pereppadan CMI** (St. Paul Province, Bhopal) slept in the Lord on, 21 January 2019 at 10.30 pm. Her funeral was on Wednesday, 23 January 2019 at St. Mary's Forane Church Mookkannoor at 4.00 pm.

❖ **Mr. N. G. Joseph (87) beloved brother of Fr. John Naduvathussey CMI** (St. Xavier's Province, Rajkot) was called to eternal rest on 02 February 2019. His funeral was on Monday, 4 February 2019 at St. Joseph's Church Kadavanthra at 3.00pm.

❖ **Mr. Joshy George Kochukarottu (51), beloved brother of Rev. Fr. Sunny Kochukarottu CMI** (Carmel Province, Muvattupuzha) was called to eternal reward on Tuesday, 05 February 2019. His funeral was on Friday, February 08, 2019 at St. Thomas Church Nadukani at 11 am.

❖ **Sr. Seniorina CMC (84), beloved eldest sister of Rev. Fr. George Plackal CMI** (St. Paul's Province, Mysuru) was called to eternal reward on 08 February 2019 morning, at 10.00 am. Her funeral was on 09 February 2019, at 02. 00 pm at Carmel Convent, Mala.



❖ **Mr. N. J. Varkey Naduvilatharayil (Pappachan) (79)** Beloved father of Rev. Fr. Figi Naduvilatharayil CMI (St. Joseph Province, Kottayam) slept in the Lord, on 18 February 2019. His funeral was on Wednesday, 20 February 2019 at 03.00 pm at Gethsemane Church Palampura, Kanjirapally.

❖ **Mr. E. L. Joy (59)** beloved father of Rev. Fr. Lijoy Elavathingal CMI (Devamatha Province, Thrissur), was called to eternal reward on 22 February 2019. His funeral was on 23 February 2019 at 4.00 p.m. at St. Joseph's Church Pavaratty.

❖ **Mrs. Mary Thoma (87)** beloved sister of Rev. Fr. Sebastian Arimboor CMI (Devamatha Province, Thrissur) was called to eternal reward on 25 February 2019. Her funeral was on 26 February 2019 at 4.00 p.m. at St. Joseph Church Poonnukkara.

❖ **Mrs. Kuttiamma Lukose Vallikattukuzhy (81)**, beloved Mother of Rev. Fr. Lukose Vallikattukuzhy CMI (St. Joseph Province, Kottayam) slept in the Lord on 26 February 2019. Her funeral was on Saturday, 2 March 2019 at 03.00 pm at Mar Sleevea Forane Church, Cherpumkal.

❖ **Mrs. Kunjannam (95)** beloved mother of Fr. Antony Kavungal CMI (St. Paul Province, Bhopal) slept in the Lord on 02 March 2019 at 3 am. Her funeral was on Wednesday, 06 March 2019 at 10 am at Thazhoor.

❖ **Mr. Jose Thundualichira (57)** beloved brother of Fr. Philipose Thundualichira CMI (St. Joseph's Province, Thiruvananthapuram) was called to eternal reward on Saturday, 02 March 2019. His funeral was on Sunday, 03 March 2019 at 2.00pm at Holy Family Church, Pullangady.

## തിരുഹൃദയ മൈനർ സെമിനാരി ചെത്തിപ്പുഴ

അതിനുശേഷം കർത്താവ് അരുളിച്ചെയ്യുന്നതു ഞാൻ കേട്ടു: ആരെയാണ് ഞാൻ അയയ്ക്കുക? ആരാണ് നമുക്കുവേണ്ടി പോവുക? അപ്പോൾ ഞാൻ പറഞ്ഞു. ഇതാ ഞാൻ എന്നെ അയച്ചാലും!

ഏശയ്യാ 6:8

### പ്രവേശനദിനം

2018 ജൂൺ 3, കത്തിയമരുന്ന വേനലും ഇടവിട്ട് പെയ്യുന്ന മഴയും ചേർന്നുള്ള അതിമനോഹരമായ കാലാവസ്ഥ. അന്ന്, ചെത്തിപ്പുഴ തിരുഹൃദയദേവാലയത്തിന്റെ മണിനാദം, വായുവിലൂടെ പ്രതിധ്വനിച്ചു. ദേവാലയത്തിന്റെ മുമ്പിൽ 16 സഹോദരങ്ങളും അവരുടെ മാതാപിതാക്കളും അണിനിരന്നു. അവർ തിരഞ്ഞെടുത്തിരിക്കുന്ന വഴി അത്ര എളുപ്പമുള്ളതല്ല. ഈശോയൊടൊത്ത് പ്രവർത്തിക്കുന്നതിന് സന്യാസവിളയിലേക്കാണ് ഞങ്ങൾ വിളിക്കപ്പെട്ടിരിക്കുന്നത്.

സുവിശേഷമൂല്യങ്ങൾ വീരോചിതമായി അഭ്യസിച്ചും മറ്റുള്ളവർക്കുവേണ്ടി കത്തിയെരിയുന്ന വിശ്വാസപന്തമായി മാറാനും മറ്റുള്ളവരിലേക്ക് വിശ്വാസം പകരാനുമുള്ള ഈശോയുടെ സ്വന്തമാകുവാൻ വിളിക്കപ്പെട്ടവർ.

### അദ്ധ്യയനവർഷ ആരംഭം

ഞങ്ങളുടെ സെമിനാരിയിലെ അദ്ധ്യയനവർഷാരംഭദിനമായിരുന്നു 14/06/2018. എല്ലാവരും വളരെ സന്തോഷത്തിലായിരുന്നു. കൃത്യം 10 മണിക്ക് സമ്മേളനം ആരംഭിച്ചു. ചെത്തിപ്പുഴ തിരുഹൃദയ ആശ്രമത്തിന്റെ പ്രിയോർ ബഹു. സെബാസ്റ്റ്യൻ അട്ടിച്ചിറയച്ചനായിരുന്നു അദ്ധ്യയനവർഷത്തിന്റെ ആരംഭമായി തിരി തെളിയിച്ചത്. അതിനൊപ്പംതന്നെ ഞങ്ങളുടെ ഈ വർഷത്തിലെ അദ്ധ്യാപകരും ഈ ആഘോഷത്തിൽ പങ്കെടുക്കുകയും ആശംസകളർപ്പിക്കുകയും ചെയ്തു. ‘SEARCHING-2018’ എന്ന ശീർഷകത്തിലാണ് ഞങ്ങൾ അദ്ധ്യയനവർഷത്തിന് ആരംഭം കുറിച്ചത്

### ദുക്നാന

മാർത്തോമാശ്ലീഹായുടെ ഓർമ്മത്തിരുനാൾ ഞങ്ങൾ 03/07/2018 ൽ വളരെ ഭക്തിയോടെ കൊണ്ടാടി. വി. കുർബാനയോടെയാണ് ആഘോഷങ്ങൾക്ക് ആരംഭം കുറിച്ചത്. അന്നത്തെ ഓർമ്മത്തിരുനാളിന്റെ ഭാഗമായി ഞങ്ങൾ പ്രഭാതത്തിൽ ‘മേഴ്സി ഹോം’ സന്ദർശിക്കുകയുണ്ടായി. അവിടുത്തെ കുഞ്ഞിക്കുരുന്നുകളുമായി ദുക്നാനത്തിരുനാൾ ആഘോ

ഷിക്കാൻ സാധിച്ചു. അതിനുശേഷം ഞങ്ങളും റെക്ടറച്ചനും ഏതാത് ശാന്തിഭവനിലേക്ക് പോയി. ബധിരമുക കുട്ടികൾക്കായുള്ള സ്കൂൾ CMI സഭ അവിടെ നടത്തുന്നുണ്ട്. ഞങ്ങൾ അവിടുത്തെ കുട്ടികളുമായി കുറച്ച് സമയം പങ്കുവെച്ചു. ഞങ്ങൾ ഇവിടെ എത്തിയതിനുശേഷമായിരുന്നു ആശ്രമത്തിലെ ദുർഗ്ഗാനത്തിരുനാൾ ആഘോഷങ്ങൾ ആരംഭിച്ചത്. അതോടൊപ്പം സമൂഹത്തിലുള്ള 2 ബ്രദേഴ്സിന്റെ ഫീസ്റ്റ് ആഘോഷിക്കാൻ സാധിച്ചു.

### വാർഷികധ്യാനം

ഞങ്ങളുടെ ആദ്യത്തെ വാർഷികധ്യാനം 3 ദിവസങ്ങളിലായിട്ടാണ് നടന്നത്. കുമരകം ധ്യാനകേന്ദ്രത്തിലായിരുന്നു അത് നടത്തപ്പെട്ടത്. ധ്യാനം നയിച്ചത് ബഹു.പോൾ വടക്കുംമുറി അച്ചനായിരുന്നു. ധ്യാനത്തിന്റെ മുന്നോടിയായി ഞങ്ങൾ മുഹമ്മ ആശ്രമം, കോക്കമംഗലം എന്നിവിടങ്ങളിൽ സന്ദർശനം നടത്തി. 3 ദിവസങ്ങളിലും വലിയ ദൈവാനുഭവത്തിൽ ദൈവവിളിയുടെ അർത്ഥതലങ്ങൾ കണ്ടെത്തുവാൻ ഞങ്ങൾക്ക് സാധിച്ചിരുന്നു.

### ആത്മവിശ്വാസവും, വ്യക്തിത്വവികസനവും

ജീവിതത്തിൽ പല സാഹചര്യങ്ങളിലും നഷ്ടപ്പെട്ടുപോകുന്ന ആത്മവിശ്വാസത്തെ എപ്രകാരം ജീവിതതുല്യമാക്കാം, വ്യക്തിത്വവികസനത്തിലേക്ക് നയിക്കാം എന്ന് ബഹു. ബിജോ മറ്റപ്പറമ്പിലച്ചൻ ഒരു ദിവസത്തെ പഠനശിൽപശാലയിലൂടെ ഞങ്ങൾക്ക് മനസ്സിലാക്കിത്തന്നു. കഥകൾ, സംഭവങ്ങൾ, മഹാത്മാരുടെ ജീവിതമാതൃകകൾ, സ്വന്തം ജീവിതാനുഭവങ്ങൾ എന്നിവ ഏറ്റവും രുചികരമായ രീതിയിൽ ആവിഷ്കരിച്ച ഒരു വിഭവസമൃദ്ധമായ സദ്യതന്നെയായിരുന്നു ഈ ഏകദിന പഠന-ശില്പശാല. ബഹു. ബിജോ അച്ചാ, ഒരുപാട് നന്ദി!

### ചെത്തിപ്പുഴ തിരുഹൃദയതിരുനാൾ

ഞങ്ങളുടെ സെമിനാരിയുമായി വളരെ ബന്ധം പുലർത്തുന്നതാണ് ചെത്തിപ്പുഴ തിരുഹൃദയപള്ളി. ചെത്തിപ്പുഴ പള്ളിയിലെ തിരുനാൾ ഞങ്ങൾ ആഘോഷത്തോടെ കൊണ്ടാടി. നവംബർ 11 ന് വികാരി. ബഹു. സെബാസ്റ്റ്യൻ അട്ടിച്ചിറയച്ചന്റെ കാർമ്മികത്വത്തിൽ കൊടിയേറി. തുടർന്നുള്ള ദിവസങ്ങൾ വളരെ ആഘോഷഭരിതമായിരുന്നു. ഞങ്ങൾക്ക് തിരുനാളിനോടനുബന്ധിച്ച് പല പരിപാടികളിലും പങ്കെടുക്കാൻ അവസരം ലഭിച്ചു. പ്രത്യേകിച്ച് നാല്പതുമണി ആരാധനയിൽ പങ്കെടുത്തത് നവ്യമായ ഒരു അനുഭവമായി, അതുപോലെതന്നെ, തിരുനാൾ തലേദിനം

വൈകുന്നേരം 'കലാ സന്ധ്യ' യിൽ വ്യത്യസ്തമായ ഒരു റ്റാബ്ളോ ഞങ്ങൾ അവതരിപ്പിച്ചു. ഞങ്ങൾക്ക് വലിയൊരു പങ്കുവയ്ക്കലിന്റെ അനുഭവമായിരുന്നു ചെത്തിപ്പുഴ തിരുനാൾ.

### **Fresher's Meet-2018**

യോഗാർത്ഥി സംഗമത്തിന്റെ ഭാഗമായി ഞങ്ങൾ നവംബർ 20-ാം തീയതി യാത്ര ആരംഭിച്ചു. യാത്രാമധ്യേ ചില സ്ഥലങ്ങൾ ഞങ്ങൾ സന്ദർശിക്കുകയുണ്ടായി. 21-ാം തീയതിയായിരുന്നു ജനറാൾ ഹൗസിൽ യോഗാർത്ഥികളുടെ മീറ്റിംങ്ങ്. ആദ്യം ഞങ്ങൾ തേവര ആശ്രമം, മട്ടാഞ്ചേരി, ഇടപ്പള്ളി, മെട്രോ, കുന്നമ്മാവ് എന്നിവിടങ്ങളിൽ പോയി. എല്ലാവരും നല്ല സന്തോഷത്തിലായിരുന്നു. മറ്റ് പ്രോവിൻസുകളിൽ നിന്നും യോഗാർത്ഥികൾ വന്നിരുന്നു. ജനറാളിന്റെ കാർമ്മികത്വത്തിൽ വിശുദ്ധ ബലിയിൽ പങ്കെടുത്തു. കൂടാതെ ഞങ്ങളുടെ ഒരു തെരുവുനാടകം അവതരിപ്പിച്ചു.

### **മിഷൻ ഞായർ**

ഈ വർഷത്തെ മിഷൻ ഞായർ ഞങ്ങൾ വളരെ ഭക്തിയോടെതന്നെ ആഘോഷിച്ചു. ഏറെ വ്യത്യസ്തമായ പ്രവർത്തനങ്ങളായിരുന്നു ഞങ്ങൾ സമൂഹത്തിന് സമർപ്പിച്ചത്. ഒരു നേരത്തെ ഭക്ഷണം ആശാഭവനിലെ അംഗങ്ങൾക്കായി മാറ്റിവച്ചു. സമൂഹത്തിലേക്കിറങ്ങിത്തരികെപ്പോഴാണ്, പ്രേഷിതപ്രവർത്തനത്തോടുള്ള താൽപര്യം കൂടിവരുന്നത്. ഈ 2018-ലെ മിഷൻ ഞായർ ഞങ്ങൾക്ക് ദൈവാനുഭവത്തിന്റെ സുദിനമായിരുന്നു.

### **പ്രവിശ്യാദിനം - ജനുവരി 19, 2019**

ഒരിക്കലും മറക്കാനാവാത്ത ധാരാളം ഓർമ്മകൾ സമ്മാനിച്ച ദിനങ്ങളായിരുന്നു ജനുവരി 18, 19, 20. മൂന്ന് ദിവസങ്ങളിലായി നിരവധി സ്ഥലങ്ങൾ സന്ദർശിച്ചു. CMI സഭാസമൂഹങ്ങളുടെ പ്രവർത്തനങ്ങൾ നേരിൽ കണ്ട് മനസ്സിലാക്കി. ആദ്യദിവസം വൈകുന്നേരം തിരുവനന്തപുരം നഗരത്തിലെ കാഴ്ചകൾ ഞങ്ങളെ ആനന്ദിപ്പിച്ചു. രണ്ടാം ദിവസം പ്രോവിൻസ്‌ലേ ആഘോഷത്തിനുശേഷം കോവളം, ശംഖുമുഖം, വെട്ടുകാട് എന്നിവിടങ്ങൾ സന്ദർശിച്ചു. പിറ്റേന്ന് വിഴിഞ്ഞം സെന്റ് പീറ്റേഴ്സ് ഇടവകപള്ളിയുടെ ശിലാസ്ഥാപനച്ചടങ്ങിൽ പങ്കുകാരായി. തുടർന്ന് വിഴിഞ്ഞം തുറമുഖം, അരുവിക്കര ഡാം എന്നിവ സന്ദർശിച്ചു. ബഹു. ജേക്കബ് മീനപ്പള്ളിയച്ചനും, ബഹു. ചാൾസ് മുണ്ടകത്തിലച്ചനും കൂട്ടപ്പുറം ആശ്രമത്തിൽ ഞങ്ങളെ സ്വീകരിച്ച് സൽക്കരിച്ചു.

പ്രോവിൻസ്‌ലേ ആഘോഷത്തിൽ വർത്തമാനകാലസംഭവ

ങ്ങളെ കോർത്തിണക്കി 'സാക്ഷ്യം' എന്ന കലാരൂപം ഞങ്ങൾ അവതരിപ്പിച്ചു; എല്ലാവരുടെയും പ്രശംസ നേടിയെടുത്തു.

#### കന്യാകുമാരി മിഷൻ അനുഭവം

**CMI** സഭയുടെ മിഷൻ പ്രവർത്തനപാഠപുസ്തകത്തിലെ ആദ്യത്തെ അദ്ധ്യായത്തിലേക്കുള്ള കാലെടുത്തുവയ്ക്കലായിരുന്നു ആ യാത്ര. മിഷൻ പ്രവർത്തനത്തെപ്പറ്റി കൂടുതൽ അറിയാനും അതിനുള്ള ധൈര്യം ആർജ്ജിക്കാനും, അതിനെ കൂടുതൽ പരിചയപ്പെടാനുമുള്ള അനുഗ്രഹത്തിന്റെ നിമിഷങ്ങളായിരുന്നു 2019 January 27 ബാഗ്ലൂർ-കന്യാകുമാരി എക്സ്പ്രസിലെ ആ യാത്രയുടെ പ്രധാന ലക്ഷ്യം. എല്ലാവരുടെയും മുഖത്ത് പുഞ്ചിരിയുടെ ചെറിയ നാളത്തിൽ സന്തോഷം വിടർന്നു നിന്നു. അതുമാത്രമല്ല പുതിയൊരു ഭാഷ പഠിക്കാനുള്ള യാത്രയായിരുന്നു അത്. തീർച്ചയായും അതിന് തുടക്കം കുറിച്ച ആ ട്രെയിനിനെ യാത്ര വളരെ സന്തോഷഭരിതമായിരുന്നു. കളിയൽ ആശ്രമത്തിലേക്കുള്ള യാത്രയിൽ കളിയലിന്റേതായ സൗന്ദര്യത്തിന്റെയും ആഴങ്ങളിലേക്ക് ആഴ്ന്നിറങ്ങുകയായിരുന്നു ഞങ്ങൾ. സുപ്പീരിയർ ബഹു. Tinu അച്ചൻ മറ്റ് അംഗങ്ങളോടൊപ്പം ഞങ്ങളെ സ്വാഗതം ചെയ്തു.

അടുത്ത ദിവസം കളിയലിലെ സകലത്തിന്റെയും ആരംഭദിനമായിരുന്നു. **Tamil** പഠിക്കുവാനായി കളിയൽ St Mary's Central School ലേക്ക് പോയി, രാവിലെ 9ന്. **Tamil** പഠിപ്പിക്കുവാനായി അവിടുത്തെ പ്രഗല്ഭനായ അധ്യാപകൻ **Ramesh** സാർ എത്തി. സാറിന്റെ ക്ലാസ് ഞങ്ങൾക്ക് ഇഷ്ടപ്പെട്ടു. നർമ്മത്തിൽ ചാലിച്ചതും ആശയസുലഭവുമായ **Tamil** ക്ലാസായിരുന്നു അത്. തുടർന്ന് ഞങ്ങൾക്ക് **Tamil** ഗാനപരിശീലനത്തിനായി സി. ദീപാ **CMC** കടന്നുവന്നു; അതോടൊപ്പം **Mrs. Minimol** ടീച്ചറും. ഞങ്ങൾക്ക് **Tamil** പാട്ടുകൾ ഏറെ ഇഷ്ടപ്പെട്ടു. ആദ്യം തന്നെ ഞങ്ങൾക്ക് ലഭിച്ച ഒരു അനുഭവമായിരുന്നു ഞങ്ങൾ നേതൃത്വം നൽകിയ ദിവ്യകാരുണ്യ ആരാധന. അത് ഞങ്ങൾക്ക് ഏറെ ആത്മീയസന്തോഷം പകർന്നുതന്നു. അതിനു കാരണം **Tamil** ലായിരുന്നു ഞങ്ങൾ ആരാധന നയിച്ചത്. 'ദൈവസ്നേഹമായിരുന്നു' ഞങ്ങളുടെ ആരാധനയുടെ വിഷയം. അടുത്തദിനം ഞങ്ങൾക്ക് സന്തോഷം പകർന്ന് തന്ന മധുരദിനമായിരുന്നു: **CMC** സഭയിലെ രണ്ടു സിസ്റ്റേഴ്സിന്റെ സുവർണ്ണ ജൂബിലി ആഘോഷം. തുടർന്ന് ഞങ്ങൾ കളിയൽ നിന്നുള്ള ആദ്യത്തെ വിനോദയാത്ര ആരംഭിച്ചു. ആദ്യം ഞങ്ങൾ സന്ദർശിച്ചത് ഏഷ്യയിലെ ഏറ്റവും നീളം കൂടിയ കനാൽപാലമായ തൊട്ടിപാലം. വളരെ സന്തോഷം

കരമായ യാത്രയായിരുന്നു അത്. ആകാശവിസ്തൃതിയിലൂടെ കടന്നുപോയ അനുഭവം ഞങ്ങൾക്ക് അത് പകർന്ന് തന്നു. പോകുവഴിതന്നെ തമിഴകത്തിന്റെയും കേരളത്തിന്റെയും സംസ്കാരം കുട്ടിക്കലർന്ന ദൃശ്യങ്ങൾ കണ്ടു, ആസ്വദിച്ചു. കുത്തിയൊഴുകുന്ന വെള്ളത്തിലൂടെ ലക്ഷ്യമില്ലാതെ നീന്തിതുടിക്കുന്ന താരാവിൻകുട്ടങ്ങളെ കണ്ടു. തുടർന്ന് ഞങ്ങൾ പോയത് തിരുവിതാംകോട് അരസപ്പള്ളിലേക്കായിരുന്നു. പിന്നീട് ഞങ്ങൾ CMI പ്ലാങ്കാല മലർനിലയത്തിലേക്കായിരുന്നു എത്തിയത്. ഞങ്ങളെ ആശ്രമത്തിന്റെ സുപ്പീരിയറായ ഫാ.തോമസ് തെക്കേതല അച്ചനും, തോംസൺ ശെമ്മാശ്ശനും സ്വാഗതം ചെയ്തു. അതോടൊപ്പം ഞങ്ങൾ പുതിയ ഇടവകപള്ളി സന്ദർശിച്ചു, പ്രാർത്ഥിച്ചു തുടർന്ന് ഇലക്ട്രോണിക് സ്റ്റേഷനിലെ സർ നിർമ്മാണകേന്ദ്രം സന്ദർശിച്ചു. ആശ്രമത്തോട് ചേർന്ന് പ്രവർത്തിക്കുന്ന ബാലഭവൻ സന്ദർശിച്ചു. അവിടുത്തെ കുട്ടികൾക്കൊപ്പം കുറച്ച് സമയം പങ്കുവെച്ചു. പിന്നീട് സ്വാദിഷ്ടമായ അത്താഴം ഞങ്ങൾക്ക് വിളമ്പി. ഞങ്ങൾ അത് നന്നായി ആസ്വദിച്ചു. തുടർന്ന് ബഹു. തോമസച്ചന്റെ അനുഭവങ്ങൾ പങ്കുവെച്ചു. ഇത് ഞങ്ങൾക്ക് മറക്കാനാവാത്ത അനുഭവമായിരുന്നു.



## CVB news

**Visit of General Auditor:** The visit of the General Auditor to Carmel Vidy Bhavan and its allied institutions for the year 2018-19 was held from October 5th to 7th, 2018. He went through each and every record and the documents of the house carefully and gave his suggestions and corrections for improvement.

**X mass and New Year:** CVB portrayed the message of 'Jesus' Messianic Royal Dignity as Son of David' through the crib created by the brothers themselves. Despite all exam schedules, the crib was blessed and inaugurated on 24th evening, Christmas Eve. Thereafter we had a family gathering which included the gift-exchange. The Christmas liturgical ceremonies started in the parish at 10:00 pm, which was followed by different cultural programmes, in front of Christ college campus, by the parishioners.



On the eve of New Year celebration in preparation too, we had the holy hour led by CMC sisters, followed by holy Qurbana. Thereafter under the leadership of youth of the parish, made an effigy, New Year's Eve, to mark the ringing out of the old and the ringing in of the new Commonly referred to as Old Man or Old Man Gloom, this public burning, signifying the end of the passing year, is a custom whose origins are ambiguous.

**New priest reception:** on January 21st Carmel vidya Bhavan welcomed the ten newly ordained priests. The reception started in the



morning by solemn holy Qurbana, which extended to the evening, having bible service followed by cultural evening. On this occasion new priests shared their nostalgic experiences of the stay in the formation house and entrusted responsibilities to the new incumbents on this occasion. The programme ended up with the dinner.



**Diaconate:** On 27th January at Carmel Vidya Bhavan, the four deacons and sub deacons were blessed by the presence of bishop John Vadakkal of Bijinor. The diaconate ordination ceremonies started in the parish at 9:30 AM, in the presence of Fr. Rector, Fr. Sony (M.C. of the day) Provincial of Kottayam, different councillors, fathers, brothers, sisters, parents, relatives and parishnors Grace filled the joyous occasion. After the ceremonies followed the lunch.





## CARMEL PARISH

**Ten days rosary devotion:** Ten days Rosary devotion began on 12th to 21st October. The devotion started in the evening by holy mass. The days were allotted to each ward, to lead the holy Qurbana and the rosary. After the holy Qurbana brothers from Carmel Vidya Bhavan made their speech on different topics about Bl. Mary. On 21st the solemn conclusion of the ten days rosary celebration was concelebrated by all the fathers from Carmel Vidya Bhavan, where Fr. Rector gave the homily, focused on the role of mother Mary in the modern era.



**Holy Communion:** With the simple but a deep desire to receive Jesus into their hearts, 21 children from Carmel Parish prepared themselves for their first Holy Communion this year. The preparations for the same lasted for a month under the able guidance of the CMC sisters of Nirmala Convent. While some among those who prepared received Holy Communion in their native parishes the rest 21 received it in Carmel Parish on November 18, 2018. Fr. Rector presided over the ceremony and also conferred the sacrament of Confirmation to 6 of the 21 children. Thus Carmel witnessed the rise of 21 new angels who received Jesus into their heart and souls.



**Parish feast:** This year's parish feast of the patron saints of the parish St. Sebastian, St. Chavara and Mother Mary was from 16 to 25th November. Fr. Shaji Parkapilli, forane vicar of St. Alphonsa church Kalewadi, inaugurated the feast day celebration by hoisting the flag. And the following day's Holy Qurbana and Novena were offered by different fathers from in and around Pune. On 24th evening in connection with parish day, a collaborated team from Kerala, especially certain public figures like Shri Ramesh Pisharody, Najim Arshad, and Jis Joy, presented a semi comic musical concert for the parishioners. In the concluding day, celebration began with the Holy Eucharist celebrated by Rev. Fr. Antony Urlanikal, Fr. Rector, Fr. Sony, Fr. Anish were concelebrants. Fr. Arun Chully gave a thought provoking homily and spoke on the importance of faith, love and sacrifices among the members in the family. Many fathers, brothers, and faithful from the locality showed their presence, followed by procession to Bedani, and ended up in agape.



**Euphony:** A month long intense preparation and the hard-work of several teachers and students of the Carmel Catechetical Unit found fruit this December in both the Forane as well as Diocese level. In the Kalewadi Forane level completions Carmel Parish won several hearts with their great performance and also won the overall trophy by a huge margin.



**Youth fest:** Carmel parish youth conducted a youth ecumenical koinonia fest in the parish on December 9, where ninety youths from different ecumenical churches from Pune, performed their talents, in different categories, like drawing, painting, extempore, solo song, quiz and doodle art and bagged the prizes for their performances on this fest.



**Parish Family Day:** This year's parish day was from 29th January to February 3rd. All members of the Carmel family gathered together to thank the God Almighty for the wonderful gift of Catholic faith & family. It commenced by the group event cricket match, where in different games like chess, cards play, badminton, football, basketball,

volleyball were conducted in different age categories and in wardwise too. It was the day for the parish members to unite themselves not for the external show but for internal as well to share the fellowship, joy, love and togetherness to build up the team spirit, co-ordination and co-operation. Throughout the days the members of Carmel parish could see the unity of the spirit, in all the events as in the Guru Jesus Christ. The day's cheer ended up with the table fellowship.



### **Christ College Pune organized Youth Awareness Programme**

Christ College Pune organized a Youth Awareness Programme, CHISPA -2019, a musical dance drama on the theme 'Zindagi- Be humane.... to be human' in connection with its Annual day celebration on Sunday 10th February.

Inaugurating the programme the Chief Guest, Honourable Bishop of Mandya diocese, Rt. Rev. Dr. Antony Kariyil CMI highlighted the three dimensions of ideal education as growing in age, growing in wisdom and being acceptable to God and fellow beings. He urged the students to understand the source of all achievements as God himself and thereby keep God in the centre of all activities.



Dr Tanmoy Rudra Executive Secretary, Confederation of Indian Universities, New Delhi and Mr Sayyed Shakeel, Senior Civil Judge District and Sessions Court Pune were Guests of Honour for the function. Welcoming the guests, the Director of Christ College Pune Rev Dr Sony J Chundattu CMI, presented the theme for the day and expressed his hope and wish that the initiative of Christ College Pune is to remain an eye opener towards the harsh realities of life, and ignite a spark in the minds of youth to think and act prudently towards the challenging complexities of this situational world. It was a splendid evening with a specular show put up by the students of Christ College Pune which was attended by a magnificent crowd of over 4000 people. The three hour programme ended with vote of thanks proposed by the Coordinator of Chispa-19, Ms Deepa Sujith.



## **Mar Thoma Province Chanda**

### **Following the footsteps of the Founder**

Chanda province being inspired by our holy founder St.Kuriakose Elias Chavara started a new program for the poor people under the title ‘Ashray’. It is the program to feed the hungry in the neighbourhood. It started well at Provincial House and everyday around 50 people come and take the food. Similar programme started at BJM Carmel Academy under the title a Tiffin for a Hungry Neighbour. Students bring an extra tiffin on all Wednesdays thinking about poor people around and distribute to three institutions around, namely Hostel for Mentally challenged students run by CMC Sisters, Christ Hospital Managed by Chanda Diocese and Karunabhavan- a terminally ill centre looked after by SD Sisters. Carmel High School Gadchiroli also started similar programmes in the school. They visit general hospitals on a regular basis and feed the patients and counsel them.

### **BJM - The First Nodal Centre of Chandrapur District**

CBSC has selected BJM Carmel Academy Senior Secondary school as the First Nodal Centre and appointed Rev.Fr.Binoy Checkonthayil CMI as the First Chief Nodal Supervisor (CNS) of Chandrapur district for X/XII Board Examinations.



## **CARMEL PROVINCE, MUVATTUPUZHA**

### **FR BEDE KORATTYIL CMI**

The 14 th death anniversary- ‘SRADTHAM’ of Fr. Bede Korattyil CMI was commemorated at Carmel Monastery Vazhakulam on 11 March 2019 conveniently with concelebrated Holy Mass headed by Fr. Paul Parakattel CMI Provincial and around 25 other fathers. Fr. Bede’s family members, people from Vazhithala where he lived and died and many people who received his favours also attended the ceremony. It is noted that during his life time and after his death many have been receiving a lot of blessings and favours through his intercession. Popular devotion is also growing along with it.

### **INTEGRAL ECOLOGY AND SUSTAINABLE DEVELOPMENT:**

#### **PROJECT INAUGURATION**

#### **Go Green: Go with Nature**

Carmel Province Muvattupuzha the first ‘Green Province’ of CMI congregation has initiated a Project under the Department of Social Work, entitled ‘Integral Ecology and Sustainable Development’. It aims at Organic farming, waste management and awareness programme on environment protection. The message of integral ecology given by Pope Francis through his encyclical ‘Laudato Si’ is the basis of this project. The plan of the project is to reach 2000 families who are near to our houses and institutions with proper environment friendly livelihood, and practical implementation of sustainable development. All the houses and institutions of Carmel Province Muvattupuzha are in the process of abiding ‘Green Protocol’ in all activities and celebration.

The formal inauguration of the project was held on 16th February 2019 at Santhigiri College Vazhithala. Hon. Minister for Electricity Sri M M Mani inaugurated the Project, “Integral Ecology and Sustainable Development” by watering the plant. The keynote address was given by Prof Monamma Kokkatt, the Director of Kerala



Minority Development and Finance Corporation. Rev. Fr Paul Parakattel CMI Provincial of Carmel Province presided over the function. Social Work Councillor and Global Green Ambassador Fr Mathew Manjakunnel CMI welcomed the gathering and Fr Mathew Kalapura CMI, Manager of Santhigiri College proposed the vote of thanks. Smt Ealykutty Mani, President of Purapuzha Panchayath felicitated the event. Superiors , Heads of Institutions of province, Rev. Fathers of Carmel province , brothers, students of Santhigiri college attended the meeting.



### Dalith Housing Project

The Project of KCBC entrusted to CMI congregation 100 houses is a joint venture for Dalith Christians. Under the scheme 16 houses in Kothamangalam and Idukki dioceses are completed. Twenty Eight Lakhs of rupees were spent for the project. Carmel Province has supported this project as a monument of silver jubilee celebration of the Province.



**The Blessing of dalith housing project completed at St Johns Parish  
Kaloor**

### **Chavara Scholarship**

Social commitment of CMI congregation is reflecting through various projects and schemes for the under privileged. In view of that, the Social Work Department of Carmel Province are supporting the students for their studies through 'Chavara Scholarship' project. This Project is to mould young generation for a better livelihood. It includes financial support for professional studies, college and school studies. Around 400 students are supported by this project around 25 lakhs of rupees are spent every year for this scholarship



### **Santhigiri Rehabilitation Institute (SRI) Vazhithala**

Santhigiri is committed for the rehabilitation of the disabled. The various programmes of Santhigiri are to help each Person With Physical Disability. A new project is launched for the disabled namely supportive measures for disabled, which provides help at home with self employment schemes, free counselling programme and physiotherapy to the needed. Two field workers are engaged with this project.



### **Sopanam Social & Cultural Centre Adimaly**

Sopanam Social & Cultural Centre takes various initiatives such as Senior citizen forms, Hotel Management course, Type writing

centre, Nursery training programme, Flood relief works and so on to help the marginalized people of High range, especially in Adimaly area. Director Rev Fr Mathew Ayyankolil CMI is guiding and leading entire programme of the centre especially with the support of people and various other organizations Hearty congratulation to the entire ‘Sopanam team’.



### **SANTHIGRAM WELFARE CENTRE IDUKKI**

In Idukki at Santhigram Welfare Centre various social development works are under progress. A social worker is animating various basic preparations for the people-oriented projects in the field of tribal development , agro development , women empowerment, and for self employment schemes. Fr. Babu Mattathil CMI the Director of the centre is guiding all these activities.

**Fr Mathew Manjakunnel CMI**  
**12/3/2019**



## കർമ്മലയിലെ സൗഗന്ധികങ്ങൾ

റവ. ഫാ. ജോസഫ് തെക്കേവട്ടക്കാട്ട് സി.എം.ഐ.



സി. എം. ഐ സഭയുടെ കോട്ടയം സെന്റ് ജോസഫ് പ്രൊവിൻഷ്യൽ അംഗമായിരുന്ന ബഹു.ജോസഫ് തെക്കേവട്ടക്കാട്ട് അച്ചൻ (70) 2018 ഡിസംബർ 26-ാം തീയതി രാവിലെ 8.00 മണിക്ക് കാഞ്ഞിരപ്പിള്ളി മേരി കീൻസ് ആശുപത്രിയിൽ വച്ച് കർത്താവിൽ നിദ്ര പ്രാപിച്ചു. പക്ഷാഘാതത്തെ(സ്ട്രോക്ക്) തുടർന്ന് അവശനായ അദ്ദേഹം പെറുവിൽ നിന്നും തിരിച്ചുവന്ന് ആറുമാസത്തോളമായിട്ട് കാഞ്ഞിരപ്പിള്ളി പ്രശാന്ത് ഭവനിൽ വിശ്രമത്തിലായിരുന്നു.

പാല രൂപതയിലെ കളത്തൂർ ഇടവകയിൽ തെക്കേവട്ടക്കാട്ട് കുടുംബത്തിൽ, പരേതനായ ഉലഹന്നാൻ-ഏലികുട്ടി ദമ്പതികളുടെ അഞ്ചുമക്കളിൽ മുത്തമകനായി 1948 നവംബർ 21-ാം തീയതി ജോസഫച്ചൻ ജനിച്ചു. ജോൺ കളത്തൂർ, ക്ലരീഷ്യൻ സഭാംഗമായ ഫാ.തോമസ് തെക്കേവട്ടക്കാട്ട് സി.എം.എഫ്, ഏലിയാമ്മ, ജോർജ്ജുകുട്ടി എന്നിവർ സഹോദരങ്ങളാണ്.

പ്രാഥമിക വിദ്യാഭ്യാസം കളത്തൂർ സെന്റ് മേരീസ് സ്കൂളിലും ഹൈസ്കൂൾ വിദ്യാഭ്യാസം കുറവിലങ്ങാട് സെന്റ് മേരീസ് ഹൈസ്കൂളിലുമായിരുന്നു. 1968ൽ സി.എം.ഐ സഭയിൽ യോഗാർത്ഥിയായിചേർന്ന അദ്ദേഹം 1973 മെയ് 16-ാം തീയതി ആദ്യവ്രതവും 1978 മെയ് 16 ന് നിത്യ വ്രതവും അനുഷ്ഠിച്ചു. തത്വശാസ്ത്രപഠനവും ദൈവശാസ്ത്രപഠനവും

ധർമ്മരാം കോളേജിൽ പൂർത്തിയാക്കി 1982 ഏപ്രിൽ 20-ാം തീയതി പൗരോഹിത്യം സ്വീകരിച്ചു.

ബഹുമാനപ്പെട്ട ജോസഫ് അച്ചൻ പള്ളിക്കാനം പള്ളി സഹവിക്കാരി, കടപ്പാട് ദർശന നൊവിഷ്യേറ്റ് ഭവൻ കാര്യദർശി, പാല സെന്റ് വിൻസെന്റ് ബോർഡിംഗ് ഹൗസ് റെക്ടർ എന്നീനിലകളിൽ സേവനം അനുഷ്ഠിച്ചിട്ടുണ്ട്. തീക്ഷ്ണമതിയായ ഒരു മിഷനറിയായിരുന്ന അച്ചൻ ഗുജറാത്തിൽ ഭവനഗർ മിഷനിലും(1985-87)സേവനം അനുഷ്ഠിച്ചു.

കഴിഞ്ഞ 25 വർഷക്കാലമായി അദ്ദേഹം പുരോഹിതശുശ്രൂഷ ചെയ്തത് കോട്ടയം പ്രവിശ്യയുടെ പ്രത്യേക മിഷനായ ലാറ്റിൻ അമേരിക്കൻ രാജ്യമായ പെറുവിലാണ്. 1992 ലാണ് അദ്ദേഹം പെറുമിഷനി ലേയ്ക്കു പോയത്. അവിടെ ചെന്ന് മൂന്നുമാസത്തെ ഭാഷാപഠനത്തിനു ശേഷം സമുദ്രനിരപ്പിൽനിന്നും 3125 മീറ്റർ ഉയരത്തിലുള്ള വിരാകോ എന്ന ഇടവകയിൽ ശുശ്രൂഷ ഏറ്റെടുത്തു. പാവപ്പെട്ട ആട്ടിയടവും കൃഷിക്കാരും മാത്രമുള്ള ഒരിടവകയാണിത്. ഈ ഇടവകക്ക് മുപ്പതോളം മിഷൻ സ്റ്റേഷനുകൾ ഉണ്ട്. അന്നത്തെ കാലത്ത് മിക്കയിടത്തും കഴുതപ്പുറത്ത് പോകണമായിരുന്നു. അങ്ങിനെ കഷ്ടപ്പാടു നിറഞ്ഞ ഈ ഇടവകയിൽ തനിച്ച് നീണ്ട 13 വർഷങ്ങൾ വികാരിയായി ജോലിചെയ്തു. 2006ൽ മലയിൽ നിന്നിറങ്ങി ആദ്യം പോയത് അരക്കിപ്പായിൽ തിങ്കോ എന്ന സ്ഥലത്തേയ്ക്കാണ്. ഒരു വർഷം അവിടെ ബഹു.ദേവസ്യ കരോട്ടംപ്രേൽ അച്ചന്റെ സഹവിക്കാരിയായി സേവനം അനുഷ്ഠിച്ചു. അതിനുശേഷം ലീമാ പ്രദേശത്ത് ഞാണ എന്ന സ്ഥലത്ത് ബഹു. മാത്യു പാളിത്തോട്ടമച്ചന്റെ സഹവിക്കാരിയായി പ്രവർത്തിച്ചുവരുന്നതിനിടയിൽ 2015 ൽ ജോസഫച്ചൻ പക്ഷാഘാതം ഉണ്ടായി. 2018 ആരംഭത്തിൽ ജോസഫച്ചൻ വീണ്ടും പക്ഷാഘാതം ഉണ്ടാവുകയും അതേത്തുടർന്ന് അദ്ദേഹത്തിന്റെ ഇടതുവശം പൂർണ്ണമായി തളർന്നുപോവുകയും ചെയ്തു. പരസഹായം കൂടാതെ ഒന്നും ചെയ്യുവാൻ സാധിക്കാത്ത അവസ്ഥയിലായി അദ്ദേഹം. ഈ സമയത്ത് ടോമി വണ്ടാക്കുന്നേലച്ചനും സിജു വക്കുവള്ളി അച്ചനും എരെസ്നേഹത്തോടുകൂടെ അദ്ദേഹത്തെ പരിചരിച്ചു. മൂന്നുമാസംകൊണ്ട് ജോസഫച്ചൻ വീൽചെയറിൽ ഇരിക്കാൻ മാത്രമായി. 2018 മെയ് മാസത്തിൽ അദ്ദേഹത്തെ നാട്ടിലേയ്ക്കു തിരിച്ചുകൊണ്ടുവന്നു. ഏകദേശം ഒരു മാസം രാജഗിരി ആശുപത്രിയിൽ ചികിത്സ കഴിഞ്ഞ് കാഞ്ഞിരപ്പിള്ളി

പ്രശാന്ത് ഭവനിൽ വിശ്രമിക്കുകയായിരുന്നു. പിന്നീട് അദ്ദേഹത്തിന്റെ ആരോഗ്യം ഒന്നിനൊന്ന് ക്ഷയിച്ചുകൊണ്ടിരുന്നു. 2018 ഡിസംബർ 26-ാം തീയതി തികച്ചും ശാന്തമായി അദ്ദേഹം മരണമടഞ്ഞു.

മൃതദേഹം ഡിസംബർ 28-ാം തീയതി വെള്ളിയാഴ്ച രാവിലെ 7.30ന് പ്രശാന്ത് ഭവൻ ചാപ്പലിൽ കൊണ്ടുവന്നു. കാഞ്ഞിരപ്പിള്ളി രൂപതാധ്യക്ഷൻ മാർ മാത്യു അറയ്ക്കൽ പിതാവിന്റെ പ്രാർത്ഥനയ്ക്കുശേഷം മൃതസമസ്ക്കാര ശുശ്രൂഷകളുടെ ഒന്നാം ഭാഗം 8 മണിക്ക് പ്രൊവിൻഷ്യൽ കൗൺസിലർ ബഹു. ബോബി വടയാറ്റുകുന്നേലച്ചന്റെ പ്രധാനകാർമ്മികത്വത്തിൽ നടത്തപ്പെട്ടു. രാവിലെ 10.00 മണിയോടെ കൂരുനാട്ട് സെന്റ് ആൻസ് ആശ്രമത്തിൽ മൃതദേഹം പൊതുദർശനത്തിനു വെച്ചു. പാല രൂപതയുടെ സഹായ മെത്രാൻ മാർ ജേക്കബ് മുരിക്കൻ പിതാവ്, സി.എം.ഐ സഭയുടെ പ്രിയോർ ജനറാൾ ബഹു. പോൾ അച്ചാണ്ടി അച്ചൻ, കോട്ടയം സെന്റ് ജോസഫ് പ്രവിശ്യയുടെ പ്രൊവിൻഷ്യൽ ബഹു.സെബാസ്റ്റ്യൻ ഇലഞ്ഞിക്കൽ അച്ചൻ എന്നിവരും മറ്റു ധാരാളം വൈദികരും അന്തിമോപാരം അർപ്പിച്ചു; പ്രാർത്ഥിച്ചു.

മൃതസംസ്ക്കാരത്തിന്റെ രണ്ടാം ഭാഗം ജോസഫച്ചന്റെ സതീർത്ഥ്യനും പ്രൊവിൻഷ്യൽ ഓഡിറ്ററുമായ ബഹു. ചാണ്ടി കിഴക്കയിൽ അച്ചന്റെ പ്രധാന കാർമ്മികത്വത്തിൽ നടന്നു. ഉച്ചകഴിഞ്ഞ് 2.30ന് ആരംഭിച്ച ദിവ്യബലിക്കും, തദനന്തരം നടത്തപ്പെട്ട മൃതസംസ്ക്കാര ശുശ്രൂഷകൾക്കും പ്രിയോർ ജനറാൾ ബഹു. പോൾ അച്ചാണ്ടി അച്ചൻ നേതൃത്വം നൽകി. പ്രൊവിൻഷ്യൽ ബഹു. സെബാസ്റ്റ്യൻ ഇലഞ്ഞിക്കൽ അച്ചൻ, ജോസഫച്ചന്റെ അനുജൻ ബഹു.തോമസ് തെക്കേവട്ടക്കാട്ടച്ചൻ, ജനറൽ കൗൺസിലർ ബഹു. സെബാസ്റ്റ്യൻ തെക്കേടത്ത് അച്ചൻ, പെറുമിഷൻ സുപ്പീരിയർ ബഹു.ജെയിംസ് നെടുംപറമ്പിൽ അച്ചൻ എന്നിവർ സഹകാർമ്മികരായിരുന്നു. ജോസഫച്ചന്റെ മിഷൻ തീക്ഷ്ണതയെയും അദ്ദേഹത്തിന്റെ വിവിധങ്ങളായ മിഷൻ പ്രവർത്തനങ്ങളെയും പ്രത്യേകമായി ഓർത്ത് അദ്ദേഹത്തിന്റെ സതീർത്ഥ്യൻ ബഹു.ടോം മാത്തശ്ശേരി അച്ചൻ അനുസ്മരണ പ്രഭാഷണം നടത്തി.

നിരവധി സി.എം.ഐ സഭാംഗങ്ങളും മറ്റു വൈദികരും ബന്ധുജനങ്ങളും സുഹൃത്തുക്കളും സംസ്ക്കാരശുശ്രൂഷയിൽ പങ്കെടുത്തു.

ക്രമങ്ങളുടെ അവസാനം പെറു മിഷൻ സുപ്പീരിയർ ബഹു.ജെയിംസ് നെടുംപറമ്പിൽ അച്ചൻ എല്ലാവർക്കും നന്ദി പറഞ്ഞു.

ബഹു. ജെയിംസ് അച്ചൻ ജോസഫച്ചനെ അനുസ്മരിച്ചതുപോലെ “ ഒരു നല്ല മനുഷ്യൻ, നല്ല സന്യാസി, സർവ്വോപരി ഒരു നല്ല അജപാല കൻ; എളിയും ലാളിത്യവും ജീവിതവ്രതമാക്കിയ അദ്ദേഹം ആദർശങ്ങളെ മുറുകെപിടിച്ചു, നീതിക്കുവേണ്ടി സദാ നിലകൊണ്ടും ശാന്തഗംഭീരമായ താപസ്സു ജീവിതത്തിലൂടെ മിഷനറി എന്ന നിലയിൽ ഏവർക്കും മാതൃകയായിരുന്ന” ബഹു ജോസഫച്ചനെ ഓർത്ത് നമുക്കു നല്ല ദൈവത്തിന് നന്ദി പറയാം; അദ്ദേഹത്തിന്റെ ആത്മശാന്തിക്കായി പ്രാർത്ഥിക്കുകയും ചെയ്യാം. നമ്മുടെ സഭാനിയമാപ്രകാരമുള്ള ദിവ്യബലിയും പ്രാർത്ഥനകളും അദ്ദേഹത്തിനായി നടത്തണമെന്ന് അപേക്ഷിക്കുന്നു.(D.58)

തീയതി: 12/01/2019

പ്രാർത്ഥനയുടെ ഐക്യത്തിൽ  
ഫാ. അലക്സ് തണ്ണിപ്പാറ സി.എം.ഐ.  
പ്രീഫെക്ട്  
സെന്റ് ജോസഫ് പ്രൊവിൻഷ്യൽ ഹൗസ്,  
കോട്ടയം



**Rev. Fr. Joseph Mattam CMI  
(1941-2018)**



Birth:	08-11-1941	Ordination:	17-05-1968
First Vows:	16-05-1961	Death:	29-11-2018

Rev. Fr Joseph Mattam CMI, a visionary who translated dreams to live up to his name etched beyond words, parted us on 29 November, 2018 and went to receive his eternal reward. His funeral service was held on 30 November, 2018 at St. Joseph's Monastery, Devagiri and laid to rest there. The initial service was conducted by Very. Rev. Fr Varghese Vithayathil CMI, the Vicar General and at 2.30 pm the solemn requiem mass was celebrated by Archbishop Emeritus Mar George Valiyamattam concelebrated by Mar Antony Kariyil, Very Rev. Fr Thomas Thekkel CMI the provincial and Rev. Fr Jojo Mattathil CMI. Mar Antony Kariyil, Bishop of Mandya gave the memorial speech. The concluding rites were performed by Mar Remigiose Incahnaniyil, Bishop of Thamarassery. Condolence message from Mar George Cardinal Alancherry, the Major Archbishop was read out. People from all walks of life who had association with him, representatives of the dioceses and organizations, priests and religious attended the function and paid tribute to this great and daring soul of CMI St Thomas Province, Kozhikode.

Rev. Fr Joseph Mattam was on a visit to the CMI contemplative Ashram, Kakkadampoil to spend a day in silence and

prayer. Having involved in the construction of this centre, his Golden Jubilee of Priestly Ordination was celebrated by the residents after the lunch and while he was in recognition and appreciation of his contributions and in the company of his friends and well wishers, he breathed his last. His mortal remains were kept at St Thomas Novitiate House, Marikunnu and then at St Thomas Provincial House, Amalapuri for the public to pay homage. To some, life is not a brief candle but a flaming torch potent to illumine a thousand other lives. Contemplating through the memories of Fr Joseph Mattam, one sees a luminary, set apart to nurture the glorious vision of the greatest educationist of all times, St Kuriakose Elias Chavara. Fr Joseph Mattam had the innate courage to envision his dreams become reality and the power to move from the realm of the ordinary to the mystical heights of the extraordinary.

Hailing from Marangattupally in Kottayam, Fr Joseph Mattam had his aspirancy at Mannanam and Mutholy followed by novitiate at Chethipuzha. He completed studies in Philosophy and Theology from Dharmaram College, Bangalore and was ordained a priest in 1968. After studying BA Politics from Dharwar University, Karnataka, he worked as the Assistant Manager of Deepika daily in Malabar. He held key positions in several educational endeavours in the service sector of the CMI congregation. St Joseph's college, Devagiri, now one of the premier educational institutions in Kerala received a facelift as he was appointed the Vice Prior and Prior of St Joseph's Monastery and Manager of Devagiri institutions from 1973 to 1981. He strove to realise his calling by acting with strength in moments of crisis and challenge and rendered exemplary service with a priority-driven strategy to save the institution from financial constraints.

Having served as the Provincial Auditor, Finance Secretary, Vicar Provincial and twice the Provincial, he has initiated progressive and dynamic steps in the province by establishing institutions and equipping members with education and expertise. CMI Institutions the world over have set benchmarks in the domain of education and

Fr Joseph Mattam soon fell into line embracing English education as the key to progress and promoted modern teaching and learning strategies in an era of convention and orthodoxy. He displayed prophetic foresight in exercising his administrative prowess to propel the CMI dogma in its onward journey by spearheading the establishment of several schools in the unaided sector in North Kerala, The Nilgiris and J&K.

His multifaceted genius enabled him to play a pivotal role in the fruition of the objectives of the health sector of the CMI. He overcame all odds with his sheer grit coupled with his invaluable wisdom of experience to revamp the Fatima Mata Hospital in Kalpetta to include doctors' quarters and a nursing school. He extended spiritual leadership as parish priest in Devagiri, Gudallur and Gundlupet, and as spiritual director in the dioceses of Ooty and Jammu. He was the first Sub Regional superior of Kristuraja Mission, Jammu and first Regional Superior for the Gudallur region of the diocese of Mananthavady.

Fr Joseph Mattam's prudence and integrity enabled him to steer the finance sector towards phenomenal growth and expansion as he was appointed General Finance Councillor in 2008. Armed with the skill of an enchanter, he realised seamless ambitions with limited resources, like beautifying the shrine of our beatified Founder at Kainakary and materialising the innovative concept of a contemplative prayer house at Kakkadampoyil.

Fr Joseph Mattam was endowed with a serene and composed demeanour and the virtue of discipline. He imbibed the ways of the ever-evolving world with charm and agility to stride ahead of the times. His was a vision deeply rooted in the illustrious culture of St Chavara yet in keeping with the needs of the present. The life of the departed is thus placed in the memory of the living. A day well-spent brings one to blissful sleep and so it was with Fr Joseph Mattam – a life well-spent as he breathed his last while in prayer house, a noble soul thus set out to merge with his heavenly Father.

Request you to fulfil the obligations in the tenor of CMI Directory, Articles, 58 and 60 and pray for our Rev. Fr Joseph Mattam CMI.

**Fr Thomas Thekkel CMI**  
Provincial

**Rev. Fr. Bijo Karikkarappally**  
**(1986-2018)**



Rev. Fr. Bijo Karikkarappally CMI, a member of Pothi Sevagram House of CMI Sacred Heart Province, Kochi, died in a road accident at Perumbavur on Sunday, 11th November, 2018, at 2.00 p.m. His body was placed in the Sevagram Chapel for visits and prayers till the morning of 13th, and was then brought to the Provincial House church at Kalamassery. Thousands of people from the city and the surrounding localities, especially from Chemmanathukara (Fr. Bijos parish), Neeleeswaram, where he served as the Associate Parish Priest for one year, Kottarappilly and Pothi where he did ministries later, visited and paid homage to their beloved young priest. Among the mourners were a large number of his former classmates from U .C. College, Aluva, Jyothir Bhavan, Kalamassery, and B.Ed. College, Poothotta. The funeral services began with solemn requiem Mass presided over by Rev. Fr. Jose Kuriedath CMI, Provincial. The concelebrants were Rev. Frs. Antony Kochalunkal CMI, Vicar Provincial, Jacob Mulavarickal CMI, Prefect of Sevagram, Santo

Kannampuzha, Vicar of Chemmanathukara Parish, Shibin Muttamthottil CMI and Dayananad Kochuvely CMI, both batch-mates of Fr. Bijo and Joseph Mariyalayam, Augustine Menonkary, and Daiey Kunnath, all his relatives. The funeral sermon and eulogy was preached by Rev. Fr. Tossy Nikarthil CMI, a batch-mate of Fr. Bijo. The final part of the funeral was officiated by Mar Sebastian Adayanthrath, Auxiliary Bishop of Ernakulam-Angamali, Rev. Fr. Joby Vithayathil, Finance Councillor, and Rev. Fr. Jacob Mulavarickal. Mar Thomas Chakiath, Auxiliary Bishop Emeritus and Mar Sebastian Vaniapurackal, Curia Bishop, visited the chapel and prayed for Fr Bijo.

Fr. Bijo (baptismal name, John) was born in Karickarappally family in St. Antony's Parish, Chemmanuthukara, as the youngest of the three children of the late Joseph and Alice on 30 September, 1986. Biju and Siju are his two elder brothers. After his higher secondary education at S.M.S.N Higher Secondary School at Vaikom, he joined the CMI Congregation. After the one year pre-novitiate at Neeleeswaram, Bijo did his novitiate at Neriamangalam and made his first profession on 19 March, 2007. After the novitiate, Bijo studied for B.A. in History at U.C. College, staying at St. Antony's Monastery, Aluva. Thereafter he did philosophy at Dharmaram College, regency at St. Antony's Monastery, Aluva, and theology at Jyothir Bhavan, Kalamassery, and was ordained priest on 1 January, 2017 by Mar Sebastian Adayanthrath, Auxiliary Bishop of Ernakulam-Angamali. After the priestly ordination, Fr. Bijo was appointed Assoc. Parish Priest at Assumption Monastery Parish, Neeleswaram. After the pastoral experience of one year he stayed at St. Sebastian's Carmel House, Kottarappilly, for a brief period and was then transferred to Pothi. Staying at Pothi, he was doing his first year B. Ed. Course at S.A.M. College, Poothotta.

Fr. Bijo was a multi-talented young priest. He had an extraordinary ability to reach out to people and organize them for various initiatives, particularly for the causes of the poor and the needy. While he was studying at U. C. College, he instinctively became the class

leader and was well accepted as a model student by the classmates. At Neeleeswaram, he knew the parishioners, especially the youngsters, individually and by name. At Poothotta also he was a popular leader of the B.Ed students and during the time of the floods in Kerala, he organized the students and the teachers and launched a sopna veedu padhathi to raise funds for constructing a house for a poor student, who lost it in the flood. He was always in the forefront for any work in the community and relished especially the works of artistic nature. His life was simple and walked around dressed in simple clothes, often not using even slippers. He maintained his friendship with all with whom he came into contact, and nurtured it always. Thus he had hundreds of friends in the places where he studied or stayed, and also in his own parish. Though he suffered constantly from asthma, he was always pleasant and available to the community, disregarding his own difficulties.

The Sacred Heart Province, Kochi, deeply mourns the loss of a young son even before he blossomed fully and began to make use of his talents for the glory of God and good of the people of God. We bow our heads humbly before the inscrutable decision of God whose providential ways are unfathomable. May God the Father receive our dear Fr. Bijo into his eternal embrace! I request you to conduct the suffrages for him as prescribed by our rules.

**Fr. Jacob Mulavarickal CMI**

Prefect

Sevagrarn, Pothi

## **Rev. Fr. Johnson Xavier Panachickal CMI (1966-2018)**



Birth:	28-04-1966	Ordination:	31-12-2001
First Vows:	19-03-1995	Death:	19-10-2018

Fr. Johnson Xavier Panachickal CMI (52), a member of Preshitha Province, Coimbatore, was called to eternal rest on 19 October 2018 in the presence of Mar Sebastian Pozholiparambil, the first bishop of Hosur diocese, fathers and members of Christ the King Syro Malabar Church, Poonamallee. He was declared as deceased at Sri Ramachandra Medical College Hospital, Chennai. After a tearful adieu from his beloved at Chennai on 20 October, his funeral was held at Bharathamatha Ashram, Palakkad on 21 October 2018.

Fr. Johnson Xavier was born on 28 April, 1966 at Pazhukkara, Thrissur. He was born as the third among the four siblings to Mr Paulose and Mrs Mary. His family was blessed with a CMI priest and an MMB brother. While he was busy building up a career for himself in Thiruvananthapuram, his father's demise came as a wake up call. Guided by the Holy Spirit through a series of events, he landed at Preshitha Province. All through his formative period, he was known for his zeal for the altar and his expertise in flower arrangement and hospitality. He was ordained priest at his parish, St. Joseph's Church, Pazhukkara on 31 December, 2001.



His first call to God's ministry was to be the Assistant Vicar at St. Mary's Forane Church, Chalakkudy. Soon, he was appointed as the Superior of St. Joseph's Bhavan, Attappady in May 2002. As director of the Boys' Home there, he worked hard for the upliftment of the tribal boys and others. He was also chaplain of the Carmelite sisters in the two convents. He was keen to bring up the optimum productivity of the plantations around the ashram.

Following five years of committed service at Attappady, he was sent to Santhome Home, Chennai where he rendered twelve long years of loving service. He arrived at Santhome in November 2006. As Prefect and later, the first Superior of the house, he had been instrumental in effecting ineffable growth of every inch of the campus which includes Christ Matriculation Higher Secondary School, Christ the King Syro Malabar Church and formation of theologians from different provinces viz, Thiruvananthapuram, Kochi and Thrissur. besides Coimbatore.

From the expression of love by those gathered both in Chennai and Palakkad for his final journey, we could easily affirm that he has been a fragrant offering to the Lord' in all his ministries at Chennai - education, pastoral and formation besides the social commitment for which the people sing paeans without ceasing. Rightly did Mar Sebastian Pozholiparambil say that Fr. Johnson was an example of how long to serve: 'not until one is healthy, not even until ailments overtake but, Fr. Johnson has shown that one should continue to serve till one falls dead'. Literally, he worked till he fell During Credo 2018, (Hosur) diocesan level cultural fiesta for Catechism students that he organized at the newly blessed indoor stadium (one of his fulfilled dreams) at Christ School, he was taken to hospital after repeated demands by those around him. Unfortunately, God had planned that to be the final journey of Fr. Johnson, who loved travelling with friends.

The unique feature of Fr. Johnson's priestly ministry is that each and every one who had come into his purview will nurture the feeling that he loved them above all else. He was genuinely concerned

about each person he came across and found space for them in his heart since he fashioned his heart after His beloved Master Jesus. He was a man of faith. In the midst of any crisis in life, he was quite firm that God will find a way. He had no dearth of crisis all through his stay at Chennai since he had to tackle several legal and other issues. Despite all issues and a characteristically weak physique, everyone remembers him as a man with a ready smile.

He was a person who loved flowers and was quite adept at arranging flowers in amazing patterns much to the delight of those around him. His thirst for perfection in anything he does would invariably rub into those who collaborate with him. His love affair with rain is part of folklore in Chennai. Whenever people raised apprehensions on the possibility of rain interrupting the programs he organized, he would, with a quite assurance reply rain would not be a hindrance. Even during the last day function, it was raining cats and dogs just a kilometre away when the people went to fetch the doctor. When this was reported to him, with his quiet assurance he made his characteristic reply: 'I have told Him and rain will not be a hindrance.' The beautiful grotto of Our Lady of Good Health is a standing illustration of his filial love towards Mother Mary.

His unique way of handling his formees endeared him so much to them that even his prophetic corrections in the presence of parishioners was taken in the right spirit. He respected them and constantly urged them to bring out their hidden potentials. The freedom that he offered put them in a comfortable space. His pet project was to provide education to the poor and needy. He continued to encourage his friends to do the same on their part too. Various festive occasions as well as natural calamities were opportunities for him to express his option for the poor alongside the people around him. We could go on and on.

Fr. Johnson was feeling quite unwell for around three weeks and, more so, since the morning of 19 October. He had promised to those close to him that once the program got over, he would rest for a

while. However, God planned to give him eternal rest and we, weak and helpless human beings, have to accept God's Will even if it requires quite an effort to accept the loss of this great human being. May the soul of Fr. Johnson rest in peace!

Let us thank God for the gift of Fr. Johnson Xavier Panachickal and allowing us for a time to enjoy the persona as well as the contributions and services of this holy pastor that he rendered to the CMI Congregation, the Church and the society at large. May the risen Lord grant him the everlasting joy and peace in His Kingdom. Let us pray for him offering the suffrages for the dead in the tenor of our Directory No.58 b.

**Fr. Francis Xavier (Sabu) Vellanikararan CMI**  
Superior, Santhome Home, Chennai

## **Fr. Pius Vallooran CMI** **1933 – 2018**



Rev. Fr. Pius Vallooran CMI, a member of Sacred Heart Provincial House, Rajagiri, Kalamassery, slept in the Lord on Friday, 5 October, 2018, at 1.30 p.m., and the funeral was conducted on Saturday, the 6th at 2.30 p.m. at the Provincial House Church. The Divine Liturgy was presided over by Rev. Fr. Jose Kuriedath CMI, Provincial, S.H. Province; the other co-celebrants were Rev. Fr. Paul Parakkattel CMI, Provincial, Carmel Province, Muvattupuzha, Rev. Fr. Antony Kochalunkal CMI, Vicar Provincial, Rev. Fr. Joseph Thaliparambil CMI, Vicar of Calvary Mount Parish, Rev. Fr. Jose Paul Thekkanath CMI, Rev. Fr. Nobi Parakkadan CMI and Rev. Fr. Johnson Vallooran – all relatives of Fr. Pius. The gospel message and eulogy was preached by Fr. Joy Ureth CMI. The concluding part of the funeral ceremony was presided over by Mar Jose Puthenveetil, Auxiliary Bishop of Ernakulam-Angamali. A large congregation consisting of numerous priests, sisters, parishioners of the Calvary Mount Church, Idukki, and members of the Vallooran family participated in the funeral functions. Mar Thomas Chakiath, Auxiliary Bishop Emeritus, visited the Chapel and prayed for the deceased.

Fr. Pius (baptismal name Devassykkutty) was born in Vallooran family as the seventh and youngest son of the late Ouseph

and Eliswa in Kizhakkumbhagam Parish, Kanjoor, on 17 December, 1933. The late Mrs. Thresiakutty Parakkadan, Mr. Kunjpoulo, Mr. Kochuvareed, Mrs. Mariamkutty Kozhikkadan, Fr. Joseph Vallooran (Cuttack Mission) and Mrs. Annamkutty Parappilly were the brothers and sisters of Fr. Pius.

After completing his intermediate studies, Fr. Pius joined the CMI Congregation and made his first religious profession on 16 May, 1957 after the novitiate at Karukutty. Completing his priestly studies at Dharmaram College, Bangalore, Fr. Pius was ordained priest on 17 May, 1963. After his ordination, he had been a member of CMI houses at Thevara, Aluva, Korandakkad, Kalamassery, Angamali and Idukki. In all these places he had been zealously involved in pastoral services, especially in preaching retreats in parishes and for the religious sisters. It was at Patham-mile, Kattappana, Idukki, that the leadership qualities in Fr. Pius blossomed to the full; he became the architect of what is now known as Calvary Mount. With the active cooperation of the people of the locality, he developed the region constructing roads, bringing in electricity and postal facility, and above all establishing a school there. Today Calvary Mount is quite a big parish with 2500 parishioners, several priests and religious hailing from the parish. The people of Calvary Mount are ever so grateful to Fr. Pius for the total development of the region so much so that about 100 members of the parish travelled all the way from Idukki to Kalamassery to bid farewell to their beloved Fr. Pius.

After his long services in different parts of Kerala, Fr. Pius was sent for pastoral work in the diocese of Lafayette, USA. There he did commendable pastoral work for more than fifteen years. He had very cordial and lasting relationship with several of his parishioners in USA till the end of his life. Along with parish work, Fr. Pius was also engaged in Jail Ministry for the diocese.

After his return from USA, Fr. Pius spent the final ten years of his life at the Provincial House, Kalamassery. Though he was

suffering from several ailments, he was always cheerful, regularly present at the community spiritual exercises and in the dining hall along with the community and also for a very active recreation time with all members of the community.

Fr. Pius was a very hard-working person; he spared no pain to complete what was entrusted to him as best as he can, whether it is in pastoral field, construction work, or developmental initiatives. The fighting spirit he showed in transforming Kattappana remained in him till the end of his life and enabled him to fight spiritually and emotionally even with his diseases. He had extraordinary memory power and even in his old age remembered all the details of persons and events that he came across during his life at any time. He was a person who enjoyed community life and relationships with others. That is why he found satisfaction in joining the community not only for spiritual exercises but even for dining and recreation. He maintained an intense bonding with all those with whom he came into contact. He had a special affection for his relatives and also for the people of Calvary Mount. Fr. Pius was a religious priest with all the important spiritual qualities a consecrated person should have – unwavering commitment, honesty to oneself and to God, spirit of prayer, self discipline and loving relationship to all as brothers and sisters in Jesus Christ.

May his soul be received by God the Father into his eternal embrace! May I remind you to conduct the suffrages for him as prescribed by our rules.

**ഫാ. ഏയ്ഡൻ കുളത്തിനാൽ സി.എം.ഐ  
(1929-2019)**



കോട്ടയം സെന്റ് ജോസഫ് പ്രവിശ്യയിലെ പാലമ്പ്ര ഗർസെമനി ആശ്രമാംഗമായിരുന്ന ബഹു. ഏയ്ഡൻ കുളത്തിനാൽ അച്ചൻ (90) 2019 ജനുവരി 9-ാം തീയതി ഉച്ചകഴിഞ്ഞ് 5.00 മണിക്ക് കർത്താവിൽ നിദ്ര പ്രാപിച്ചു. കുളത്തിനാൽ ഔസേപ്പു മാത്തുണ്ണി മറിയം ദമ്പതികളുടെ നാലാമത്തെ മകനായി 1929 ഫെബ്രുവരി 21-ാം തീയതി പാല രൂപതയിൽ പ്രവിത്താനം ഇടവകയുടെ ഭാഗമായിരുന്ന ഉള്ളനാട്ടിൽ ഏയ്ഡനച്ചൻ ഭൂജാതനായി. ജോർജ്ജ് മാത്യു, പരേതരായ മറിയം, ജോസഫ്, സിസ്റ്റർ അസ്സീസി സി.എം.സി, സിസ്റ്റർ മാരിയറ്റ് എസ്.എ.ബി.എസ്, എൽസി ജോൺ എന്നിവർ സഹോദരി സഹോദരങ്ങളാണ്. അനുസരണത്തിലും അച്ചടക്കത്തിലും, പഠനത്തിലും, പ്രാർത്ഥനയിലും മാതാപിതാക്കൾക്കു പ്രിയപ്പെട്ട മകനായി അദ്ദേഹം വളർന്നു.

പ്രവിത്താനത്തുള്ള സെന്റ് മൈക്കിൾ എൽ.പി. സ്കൂളിൽ നിന്നും പ്രാഥമിക വിദ്യാഭ്യാസത്തിനുശേഷം മാനാനം ബോർഡിങ്ങിൽ താമസിച്ചു ഹൈസ്കൂൾ വിദ്യാഭ്യാസം പൂർത്തിയാക്കി. 1945 ൽ സി.എം.ഐ. സഭയിൽ യോഗാർത്ഥിയായി ചേർന്ന അദ്ദേഹം 1949 ഒക്ടോബർ 15-ാം തീയതി ആദ്യവ്രതവും, 1952 ഒക്ടോബർ 15-ാം തീയതി നിത്യവ്രതവും അനുഷ്ഠിച്ചു. 1957 ഏപ്രിൽ 6-ാം തീയതി അന്നത്തെ ചങ്ങനാശ്ശേരി അതിരൂപതാ അദ്ധ്യക്ഷൻ മാർ മാത്യു കാവുകാട്ട് പിതാവിൽ നിന്നും ചെത്തിപ്പുഴ ആശ്രമ ദേവാലയത്തിൽ വെച്ച് ശുശ്രൂഷാ പൗരോഹിത്യം സ്വീകരിച്ചു.

ബഹുമാനപ്പെട്ട ഏയ്ഡൻ കുളത്തിനാൽ അച്ചൻ കോട്ടയം സെന്റ് ജോസഫ് പ്രവിശ്യയുടെ ഓഡിറ്റർ, പ്രൊവിൻഷ്യൽ സെക്രട്ടറി, കരിക്കാട്ടൂർ, അറക്കുളം ആശ്രമങ്ങളുടെ പ്രിയോർ, പുളിയന്മല, കാഞ്ഞി



രപ്പിള്ളി, കോട്ടയം ഭവനങ്ങളുടെ പ്രീഫെക്ട്, മാനാനം, മുത്തോലി പരിശീലനഭവനങ്ങളിൽ വൈദിക വിദ്യാർത്ഥികളുടെ റെക്ടർ, അധ്യാപകൻ, ബോർഡിംങ്ങ് റെക്ടർ, എന്നീ നിലകളിൽ സേവനം ചെയ്തു. പൂഞ്ഞാർ, ചക്കുപള്ളം, പുതുപ്പള്ളി എന്നിവിടങ്ങളിൽ അജപാലന ശുശ്രൂഷയും നിർവഹിച്ചിട്ടുള്ള അദ്ദേഹം സി.എം.ഐ. സഭയുടെ നിരവിൽപ്പുഴയിലുള്ള നിർമ്മൽഗിരി ആശ്രമത്തിലും സേവനം അനുഷ്ഠിച്ചിട്ടുണ്ട്. മാതൃകയോഗ്യമായ സന്യാസജീവിതം നയിച്ച സന്തോഷവാനായ സി.എം.ഐ. സഭാംഗമായിരുന്നു. ഏല്പിക്കപ്പെട്ട ജോലികളെല്ലാം തികഞ്ഞ അർപ്പണബോധത്തോടും സേവനബുദ്ധിയോടും അദ്ദേഹം നിർവഹിച്ചിട്ടുണ്ട്. ബഹു. ഏയിഡനച്ചൻ കൂടുതൽ കാലം ചെലവഴിച്ചത് യോഗാർത്ഥികളുടെ പരിശീലനത്തിനായിരുന്നു. ലത്തീൻ, സുറിയാനി, ഇംഗ്ലീഷ് ഭാഷകൾക്കു പുറമെ സംഗീതത്തിലും വളരുന്ന തലമുറയ്ക്ക് പ്രാവീണ്യം പകരാൻ സാധിച്ചതിൽ അദ്ദേഹം ഏറെ സന്തോഷിച്ചിരുന്നു.

ഏകദേശം ആറുമാസത്തോളമായി കാഞ്ഞിരപ്പിള്ളി ആശുപത്രിയിലും, പ്രശാന്ത് ഭവനിലുമായി അദ്ദേഹം ശയ്യാവലംബിയായിരുന്നു. സഹനത്തിലും പരാതികളില്ലാതെ ശാന്തനായിക്കഴിഞ്ഞ അദ്ദേഹം ജനുവരി 9-ാം തീയതി ശാന്തനായിത്തന്നെ നിത്യതയിലേക്ക് യാത്രതിരിച്ചു. മൃതദേഹം 10-ാം തീയതി രാവിലെ 7.45 ന് അദ്ദേഹം അംഗമായിരുന്ന ഗർസെമനി ആശ്രമഭവലയത്തിൽ കൊണ്ടുവന്നു. നിരവധി ഇടവകാംഗങ്ങളും അയൽവാസികളും ബഹു. സിസ്റ്റേഴ്സും ചേർന്ന് പ്രാർത്ഥിച്ച് ആദരാഞ്ജലി അർപ്പിച്ചു. കാഞ്ഞിരപ്പള്ളി രൂപതയുടെ ചാൻസലർ റവ.ഡോ. കൂര്യൻ താമരശ്ശേരി ഏയിഡനച്ചനെക്കുറിച്ച് ചെറിയ അനുസ്മരണ സന്ദേശം നല്കി. തുടർന്ന് മൃതദേഹം 9.15 നോടുകൂടി പാലാ ആശ്രമത്തിലേക്ക് സംവഹിയ്ക്കപ്പെട്ടു. 11.30 ന് പാല സെന്റ് വിൻസെന്റ് ആശ്രമഭവലയത്തിൽ പൊതുദർശനത്തിനായി വെച്ചു. ഉച്ചകഴിഞ്ഞ് 2.00 മണിക്ക് സംസ്കാര ശുശ്രൂഷകൾ ആശ്രമഭവലയത്തിൽ ആരംഭിച്ചു. സി.എം.ഐ. സഭയുടെ പ്രിയോർ ജനറാൾ ബഹു. ഫാ. പോൾ ആച്ചാണ്ടി സി.എം.ഐ.യുടെ പ്രധാന കാർമ്മികത്വത്തിൽ കുർബാനയും സംസ്കാരശുശ്രൂഷകളും നടന്നു. സഹകാർമ്മികരായി കോട്ടയം സെന്റ് ജോസഫ് പ്രവിശ്യയുടെ പ്രൊവിൻഷ്യൽ ബഹു. ഫാ. സെബാസ്റ്റ്യൻ ഇലഞ്ഞിക്കൽ സി.എം.ഐ., ഫാ. മാത്യു പുത്തൻപറമ്പിൽ, ഫാ. ജോസ് കുളത്തിനാൽ സി.എം.ഐ., പ്രിയോർ

ഫാ.ജോസ് വലിയമറ്റം സി.എം.ഐ. എന്നിവർ പങ്കെടുത്തു. പ്രവിശ്യാ കൗൺസിലർ ഫാ. ബോബി വടയാറ്റുകുന്നേൽ സി.എം.ഐ. വി.കുർബാന മദ്ധ്യേ വചനസന്ദേശത്തിൽ ഏയ്ഡനച്ചന്റെ ലളിത ജീവിത മാഹാത്മ്യം വിശദീകരിച്ചു. മാതൃകാപരമായ സന്യാസ ജീവിതവും വൈദിക ജീവിതവും നയിച്ച ഏയ്ഡനച്ചൻ സി.എം.ഐ. സഭാംഗങ്ങൾക്കു മാതൃകയും കൂട്ടത്തിനാൽ കുടുംബത്തിനു അഭിമാനവുമാണ്. അദ്ദേഹത്തിന്റെ സുവർണ്ണജൂബിലി സ്മരണികയിൽ അദ്ദേഹം എഴുതിയ സന്ദേശം ഇത് വെളിവാക്കുന്നു. “എന്റെ ജീവിതവും, വിളിയും ദൈവത്തിന്റേതാണ്. അതുകൊണ്ട് ദൈവം വിളിക്കുന്നിടത്തേയ്ക്കു പോകുക. അവിടെ ആവശ്യപ്പെടുന്ന ജോലി ചെയ്യുക ഇതാണ് എന്റെ പ്രമാണം. സി.എം.ഐ. സഭ എന്നെ വളർത്തി ഇതുവരെ പരിപാലിച്ചു. അതിന് വളരെ നന്ദിയുണ്ട്. സഭയെ സ്നേഹിച്ച്, സഭാധികാരികളെ അനുസരിച്ച്, ഏല്പിക്കപ്പെടുന്ന ജോലികൾ നന്നായി ചെയ്യാൻ പരിശ്രമിക്കുക. ‘എവിടെ നടപ്പെടുന്നുവോ, അവിടെ പുഷ്പിക്കാൻ നോക്കുക’ എന്നതാണ് എന്റെ ജീവിത വീക്ഷണം. കുർബാന പട്ടത്തിന്റെ ഈ സുവർണ്ണ ജൂബിലി ആചരിക്കാൻ സാധിക്കുന്നത് വലിയൊരു ഭാഗ്യം തന്നെയാണ്. വലിയ ആഘോഷങ്ങൾ ആവശ്യമില്ല, ആഗ്രഹിക്കുന്നുമില്ല. ദൈവം തമ്പുരാന്റെ സ്നേഹവും പരിപാലനവും സംരക്ഷണവും ഇനിയും തുടർന്നു ഉണ്ടാകണമെ എന്നു മാത്രമാണ് എന്റെ അപേക്ഷ”

ബഹു. ഏയ്ഡനച്ചനുവേണ്ടി പ്രാർത്ഥിക്കുകയും സഭാ നിയമപ്രകാരമുള്ള ആത്മീയ ശുശ്രൂഷകൾ അദ്ദേഹത്തിനുവേണ്ടി നടത്തുകയും ചെയ്യണമെന്ന് പ്രത്യേകം ഓർമ്മിപ്പിക്കുന്നു (D.58).

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