



# കർമ്മലസന്ദേശം

No. 231

June

2016



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**Editorial**

Summer heat has abated. Summer recess is over  
Showers are knocking at the doors as an elusive visitor  
Monsoon is here already; will it be a wash out this year?  
Momentum has picked up for another academic year  
A couple of years have fallen into the abyss of history  
A year left for the administration to pack up and be ready  
Year of Chavara lingering on; a year of mercy winding down  
Yearning for the renewal at all spheres discovering simplicity  
General Plenary Assembly is over; resolutions making rounds  
Got to check the reality; Expert papers reprinted for reading  
Government of the UDF is no more; LDF has a thumping victory  
Governance is in the crucible; promises and hopes in the air  
Carmel message carries the memories of Sadananda Swamy  
Congregation lost many a saintly member victorious in annals  
Challenges on the way promising adventures fresh and bright  
Changes are for the new generations to excel in new light  
Spirit of Chavara beckoning children of Mary Immaculate dear  
Spruce up the temple for the Lord is coming! He is very near!

**Fr. Sebastian Thekkedathu CMI**

General Councillor for Education and Media

*Prior General's Message*

## Test the Credibility Quotient

Dear Rev. Fathers and Brothers

**A Missed Opportunity:** The recent election in Kerala proved a point. The ruling front fought the election on development card. It was also true that the Government really worked on development agenda in a historic way in comparison with most of the previous governments. But it lost the election primarily because of the credibility crisis caused by corruption, scams and scandals. What is the moral of the story for CMIs? Of course, CMIs are on a fast pace of development and expansion of institutions. Who do people say I am? (Mark 8:27)

**Credibility:** Credibility is the quality of being trusted and believed in. Credibility stems from trustworthiness, believability and a commitment to high integrity. The credible “walk the talk” and follow through on all of their commitments and plans. Of course, it takes time to establish credibility, but it can destroy in an instance. While not easy to establish, once in place credibility results in trusted information that reduces time spent on rumors, aligns organizational efforts and encourages engaged and committed members. Credibility is enhanced by the consistency between thought, speech and action. The focus of ISO 9000 is to make sure that organizations have standard processes in place that they follow: “Document what you do and do what you document.” “Let everyone else call your idea crazy. Just keep going” (Phil Knight).

**Where is our Credibility?** Pope Francis said ; "Truly, dear brothers, the gospel of the marginalized is where our credibility is at stake, is

discovered and is revealed.” The religious community is called to come out of herself and to go to the peripheries, to those places others fail to go or even scared to go. He adds, when the Church does not come out of herself to evangelize, she becomes self-referential and then gets sick. The evils that, over time, happen in religious institutions have their root in self-referentiality and a kind of theological narcissism. Are we a genuine religious community that evangelizes and comes out of herself or worldly community, living within herself, of herself, for herself? Pope Francis disturbs us with the punch line, “How I would love a church that is poor and for the poor”. Could we regain our credibility being good news to the poor?

**Are we Market driven or Gospel driven?** In a market-oriented world, everything is measured and evaluated according to the utility and profitability, even people. There is cult of efficiency. People have mastered the art of “liking” each other on Facebook but have forgotten the art of loving each other in real life. The problem, however, is not just that the “world” has gone that way, but that the world’s way has been permitted wholesale into the religious institutes with virtually no resistance at all.

**Power of Money and uncontrolled institutionalization:** The craze for institutional expansion is becoming a curse for our congregation. Our availability to the people, especially in peripheries – geographical, social, economic - is being reduced in proportion to the institutional expansion. Money becomes the main concern and human sensitivity takes backseat. Capitation, donation and exorbitant fees become easy solutions of efficiency. One of the root causes of the spiritual and moral degradation taking place in our congregation, as per the analysis, is the menace of institutional expansion. The pragmatism, evolving cult of efficiency and corporate culture within, short term vision of 3 year term and eagerness to establish visible entities as

indications of performance are spoiling the religious decorum. There is a ghost of money defining the vision while education becomes too selective for the rich and influential. Has mission become a casualty in developing institutions at a pace with the changing world?

**Credibility crisis in Vocation:** Archbishop José Rodríguez Carballo, the secretary of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life said in an October 29, 2013 address that over 3,000 men and women religious leave the consecrated life each year. He said that the majority of cases occur at a relatively young age, that itself a pointer to the effect of the new world order. The causes identified for leaving are primarily the absence of spiritual life, loss of a sense of community, a loss of sense of belonging to the Church and affective problems, including heterosexual relationships that continue into marriage and homosexual relationships. Some of the members who left us recently were very hard working and highly efficient, but has no time for the Lord in their priority of appointments. What is our priority – vocation or profession?

**Are Missionaries our heroes?** With sentiments of gratitude and pride, Pope Francis remembers the missionaries who went to the far off places without ever returning home. Missionaries burn up their lives for Jesus through the fire burning in their hearts “I left everything but it was worth it” said St. Francis Xavier. They passed away, nameless. They were martyrs who offered up their lives for the Gospel. These missionaries are our glory! The glory of the Church!(Pope Francis). The best remedy for a sick church is to put it on a missionary diet. If our congregation or province has become sick or lost the vigour, we have to gain strength by putting it on missionary diet, moving to new territories sparing our talent and resources. Instead of being just a community that welcomes and

receives by keeping the doors open, let us try also to be a community that finds new roads to the peripheries where we are badly in need of. "To know the will of God, we need an open Bible and an open map."(William Carey)

**Remedy against criticisms:** Pope Francis challenges us to create a counter culture of simplicity in order to fight the onward rush of a consumerist culture: "The simple life based on the Gospel message is the best remedy against bitter criticisms, deep doubts and dominance of money over human relationships". The Holy Spirit is pushing the CMI family to be more inclusive, compassionate and outward-looking; that the Lord Jesus is calling it to be less inward-focused, legalistic and obsessed with the nonessential externals." Pope reiterated that only if the consecrated ready to remain faithful to their vocation as prophets, they have a future and a necessary role to play in the Church. Yes. CMIs have a great hope if they travel to the land of milk and honey - Africa, Latin America and other Asian countries. Wherever we are, we are called to be a community of witnessing presence for the poor and the families. "Whoever has ears, let them hear." (Matthew 11:15)



## **CMI Education Summit – 2016 September 15, 16 and 17 at Christ University Kengeri Campus**

A seminar, **CMI Education Summit**, is on the anvil to be held at Christ University Kengeri Campus, Bangalore from September 15 to 17, 2016. The motto is “**Celebrate, Celebrate and Create.**”

**Target Group:** All CMIs working in the field of education – Principals, Teachers, Managers, Administrators, Correspondents, Education Councillors of all Provinces, etc. Minimum of 10 participants from each of the CMI provinces are anticipated to participate.

**Purpose:** Learn and update from the good practices, Open up to different models in education, Listen to what others say about us, Share the Good Practices, Think about the Role and Mission of CMIs as educators, Improve Team Work and Accountability, Celebrate our Fellowship and Shared Vision. . . .

170 years ago ; in 1846, our founder St Chavara opened a Sanskrit School at Mannanam even before congregation was inaugurated. Education is in the mission and charism of our founders who were all *malpans* in the ministry of formation of priests. Taking inspiration from them, today we have widened the boundaries of our education ministry, entering into grass root level institutions for special education and ministry for the mentally and physically challenged, apart from establishing many centres of excellence across the nation, like Christ University in Bangalore, Rajagiri Group of institutions, Christ Nagar education hub at Thiruvananthapuram, Christ institutions and Amala in Trichur, to name only a few. Educational institutions are our foothold in the missions outside Kerala and also in our overseas missions like Kenya and Tanzania. We have all reasons to be proud of the CMI

educational heritage and our achievements in this field made in their respective turfs We are glad of our heritage and achievements in education made in their respective turfs. The ground realities and the spacio- cultural ambience are quite diverse and hence we cannot have a model copied or transplanted to another space. However, our mission remains the same. What niche role we can play as CMI educators, let us ponder.

**Coordinating Committee:** Fr. General, Provincials, General Councillors and Educational Councillors of all Provinces, are patrons along with the Father Rector of Dharmaram College, Vice-Chancellor and Fathers of Christ University as local coordinators. For the purpose of coordination, due to proximity to the Generalate, Fr. Jaison Mulerikkal will act as executive coordinator and Fr. Joseph Kusumalayam and Fr. Joseph Palappally will assist in the coordination. Many of the provinces have already nominated 4 members each as committee members for the seminar. Waiting for others to submit their names before they are published. The coordinators and the venue are chosen for the sake of convenience of organization and the seminar is intended for the whole congregation with all the Provincial Educational Councillors attending the programme.

**Best Practices:** Kindly send as many best practices from our institutions – Power Point/Video presentations of 5 to 7 minutes, will be made during the Seminar. Please encourage as many as possible to participate, some of which would be good to be emulated.

**Contact:** The exclusive seminar e-mail: cmiedusummit@gmail.com; Fr Jaison: jaisonpaul@gmail.com; Fr. Sebastian Thekkedathu: sthekkedathu@gmail.com

Please join in physically and in praying for the success of the seminar.

**Fr. Sebastian Thekkedathu CMI**

General Councillor for Education

*Critical Appraisal on the implementation of the First Thrust of GS37:*

## **CMI Communitarian Charism**

### **Presentation of Fr. Alexander Paikada CMI**

This morning I thought it better to start with a short reference to the well appreciated inaugural message of Rev. Fr. General. In the concluding paragraph of his message he wrote:“I know not whether I shall ever come again for another General Plenary Assembly”, I know for certain that it is very much applicable to me. Hence it reminds of my duty to speak to this august assembly with utmost sincerity.

PARAYANULLATHU PARAYENDA SAMAYATHU  
PARAYENDA VEDIYIL PARAYUATHAVANU PINNE  
PARAYANAVAKASAMILLA ENNORU PARACHIL  
KETTITTUDAKUMALLO.

Here I think there is no reason for any diplomacy. If it is going to be painful for some I ask their pardon in advance. I was in the business of critical evaluation of facts and ideas as an editorial writer for several years. Hence it has become my second nature to evaluate and criticize things as objective as possible. It may not be to the taste of some. If so I am sorry.

Fr. General also reminded us of the story of “The Emperor’s New Cloth. None dared to see that he did not wear any suit of clothes until a child cried out, “that he was not wearing anything at all.” Now it is for us to become like little children having the courage to face the reality as it is.

Why are we here? Fr. General has the answer; "Here we are not to impress with our ACHIEVEMENTS SCORE CARD or BREAKTHROUGH IDEAS and REVOLUTIONARY JARGONS."

We have been brought here, he says, to CRITICALLY LOOK AT OURSELVES in the MIRROR of St. Chavara. Let us try to know the truth so that the truth will set us free. *We need to have the honesty and humility to face the truth about our failures and shortcomings which alone will lead to our own personal renewal and thus to our renewal of our entire congregation.*

The main source and inspiration for my critical evaluation on the implementation of the First Thrust of GS 37 is:

- 1) Some of the writings of St. Chavara, especially his letters (you know Fr. General wants us to look at ourselves in the mirror of St. Chavara)
- 2) Our constitution and Directory, on community life
- 3) The realistic reports of Fr. General and a few Provincials
- 4) Acts of 37th GS- resolutions and action plans
- 5) Our day to day experiences in the Congregation

There are so many concerns and expectations for all of us as we heard in our sharing session yesterday. Here I have a casual observation before going to my paper. In order to have a tangible and realistic outcome from this plenary assembly it will be good, I suggest, that we focus our discussion and deliberation based on the report of Fr. General on the present day CMI Congregation and then on his inaugural message. With these words let me come to my paper.

## Introduction

I consider it a unique privilege and a great honour to have been asked to share my reflections on Community life in our religious congregation. In the autumn of my life it was immensely helpful for me personally to look back and to look forward, while examining my own life and observing the life of others around me today, as members of a large religious family.

Isn't it wonderful and gratifying that we are living through a glorious time in the history of our congregation! The tiny mustard seed that was planted by our founding fathers especially St. Chavara in 1831 in Mannanam has grown into a gigantic tree with its branches reaching all the four corners of the earth. The Canonization of St. Chavara in November 2014 was indeed a great blessing from heaven for which we can't thank the Lord enough. Through this, the Lord has given the opportunity and the challenge of celebrating and living the legacy of our founding fathers in our own times, even though we are living today in a different and changing world. *But then, we realize, though the world and its problems keep on changing, the human nature, its needs, aspirations and dreams haven't changed because we are called primarily to be spiritual beings having a physical experience on this earth, and with an infinite and invisible spirit indwelling in a finite body. Hence we are bound to be restless, as St. Augustine put it, until our hearts rest in God!*

I think we have risen up to the challenges of our times and have done fairly well in serving the needs of our brothers and sisters wherever we are. The many renewal programs over the years have helped us to motivate us and to refocus on the beauty of our vocation and the mission we are called to do. Of course, as we know from experience, renewals are like vitamins, which give a boost and a surge of energy

and we need some doses every now and then. I think of this plenary session too as a spiritual exercise where we examine ourselves to see whether we have missed any of the basics of our vocation to religious life in the CMI congregation, those basics which define and decide whether we are living what we are called to be by the grace of God, and what we have chosen to be by our own free will and desire.

What I am going to share with you now is a humble attempt to see whether we appreciate the meaning and beauty of community life, which is one of the very basics of our vocation to religious life. Hope you will not take my reflection as a ‘talking down’ from any ‘holier than thou’ attitude or any moral high ground, but more as a collective, family exercise in looking at ourselves in the light of the Gospel which we try to follow, and our constitution which we try to live by. While it is important that we appreciate and celebrate everything that is beautiful and positive in our congregation, *we need to have the honesty and humility to face the truth about our failures and shortcomings which alone will lead to our own personal renewal and thus to the renewal of our entire congregation.*

### **What is a Religious Community?**

Religious community is not just a collection of Christian individuals in search of personal perfection. It is a living expression of the Communion of the Holy Trinity. At least that is what we claim it to be in our basic theology of Religious life. How far it is justified in the concrete situation I do not know for sure. Anyway I am not going to present a theological dissertation on community life. After all I am not competent to do it. Also I don't think it is expected of me. From the programme for the Plenary Assembly I understand that what is expected of me is a critical appraisal of the implementation of the

thrust, i.e. the Communitarian Charism. It certainly is a difficult proposition. I shall approach the subject from a journalistic view point since what is expected is a critical appraisal.

### **The body of the Paper**

The fraternal dimension of religious community is vital for the very existence of religious life, I believe. In community life, two elements of UNION and UNITY among the members can be distinguished. One, the spiritual aspect: Fraternity or Fraternal communion which arises from hearts animated by charity. It underlines communion of life and interpersonal relationship. The other is more visible: life in common or community life which consists of “living in one’s own lawfully constituted religious house and leading a common life through fidelity to same norms, taking part in common acts and collaboration in common services. It is to be understood that FRATERNAL LIFE will not be automatically achieved by observance of rules and norms which regulate common life. But it is evident that common life is designed to favour fraternal life greatly.

The religious community is supposed to be a living organism of fraternal communion called to live as animated by the charism of its founders. All those who enter such religious communities like the CMI community must have the particular grace of vocation *profoundly rooted in an unshakable faith in the person of Jesus and His gospels*. Hence the members of a Religious community are seen to be bound by a COMMON CALLING from God in continuity with the charism of the founders.

### **Common Calling**

I think our founders had a common calling. The one thing that brought Fr. Thomas Palackal, Fr. Thomas Porukara and their spiritual ward

St. Kuriakose Elias Chavara together was their passion and love for Christ and his Church and the desire to take Christ, his love and goodness to everyone around. This common vision of our founding Fathers is very well expressed in the names they use to refer to their new home at Mannanam and their desire to have a religious community that is a replica of the first Christian community. What are the names they used for their first religious house? They are *Besrauma*, *Darsanaveedu* and *Thapasubhavanam*.

*Besrauma* - the house above - is the house of God where God's love is celebrated in the mutual love of "Koodapirappukal" - spiritual siblings, children of the same mother, according to St. Chavara (Letters Page 100).

*Darsanaveed* means a lighthouse that is easily visible and approachable to people, a house for attaining inner vision, a house where you seek the vision from above, where you seek the mind and will of God, where you seek to see things as God sees them.

*Tapasubhavanam* means a house for a self-disciplined life, where following the example of Jesus who washed the feet of his disciples and sacrificed his life on the cross in love for everyone, one will forget one's own self in serving the other, and where one will think of the happiness of the other as more important than one's own.

This is what we see in the first Christian community too and St. Chavara wanted his community to be modeled on the life of the first Christian community. We read in the Acts of the Apostles (Acts 4:32) that they had one heart and soul. Their love for Christ had such an effect on their personal life and in their love and concern for each other that no one thought of his possessions as his own and they had everything in common.



Here we have to pause for a moment and think about how St. Chavara visualized the nature of the community he wanted to start and develop. He had in mind a community conforming to the first Christian Community. What was the nature of that community? They had as we find in scripture “one heart and one soul” and “no one thought of his possessions as his own and they had everything in common.” It was an ideal community in every respect. The reason for the existence of that ideal community as the scripture says was “their love for Christ.”

How many of us have that kind of love of Christ? The first Christians never thought of their private possessions as their own.

Now let us be honest, and be open to the truth. Though none of our CMI members has any possessions as his own as per our Constitutions, many of them consider what they are using or what is at their disposal as their own. For example, consider the administrators of some of our educational institutions. They mint money and they think, the money they make by their “hard work” is their own and they can spend it the way they like, having no accountability to the community they belong to, and the community is at their mercy enjoying the pittance they “generously give.” If this is the Truth can we ever think of an ideal or practical community life.

### **Founding Fathers were driven by the love of Christ**

In choosing to follow Jesus, one gives up one’s self and all that goes with it for the other. This is what we find in the lives of our founding fathers. **Driven by their love for Christ** and his church and the desire to do all kinds of good things, they went out from the Besrauma, from the house of God, to the children of God, **to serve them whether it was through schools and education or through**

**preaching retreats and renewal of the church.** Our founding Fathers were driven by the love for Christ and his church. Theirs was a **community in prayer**, going out to serve the community outside in their needs. Their contemplation led them to action, their experience of Christ in prayer, led them to serve the Christ in every person in the society.

### **But what are we driven by, today?**

If our founding Fathers were driven by the love of Christ and His Church what are we driven by? By the love of Christ or by the materialistic world and the comforts it offers? Several of us are now at home with the rich and the famous. It is their company that many of our members crave and enjoy. We are for them, whether we admit it or not. We forget where we are coming from. We are here to educate their children forgetting our background. Are we not the product of ordinary government schools or aided schools? We speak highly of the education initiatives of St. Chavara, as if that is the only thing he did. Why? Because it is the mission of unaided education that gives us return for our investment. He wanted to have a school along with every Church, a great vision. Perhaps that is our justification to have a CBSE or ICSE school with our every monastery! **This attitude of ours helps a lot to vitiate the spirit of our community life.** Some of us have no time for the community, and some don't ever care about for the community.

We who swear by the great name of our saintly founder just forget that St. Chavara had several other great visions. He was an apostle of Printing and publishing. He was an apostle of the poor. We forget about his starting an Upavisala. He took upon himself the task of intellectual uplift of the outcasts of the community. Renewal of the parishes by preaching retreat and giving sermons was his great mission.

He was really a man of letters, writer and poet. But we ignore practically these great initiatives of our founder and concentrate our whole attention on education, because, as I said earlier, it is the mission of unaided education that gives us return for our investment! That is where you can mint money and get social acceptance. These days, a superior who fails to start a CBSE school under his monastery is considered by many youngsters a failure, a man without any vision!! Those are the people that vitiate the spirit of our community life. Such people now cannot think of using public transportation system and some of them cannot even imagine of the existence of people who use firewood in their kitchen! It shows how far away we are from the poor sections of our society.

### **Our founding Fathers lived in a community of Prayer**

It was their contemplation that led them to action that led them to serve the society. Today those of us who worship work has no time to spare for prayer or even to offer the sacrifice of the mass or for even to make the annual retreat. If that is the real situation how can we create a community life that mirrors the community life of the founding fathers, which was modeled on the first Christian community, based on prayer and contemplation. If so how can we develop a real religious community?

### **Community life in our Congregation**

In the promulgation letter of the Prior General after the completion of the 37 th GS which identified four thrusts for the congregation for the next six years wrote: “The spirit of communion and togetherness was so important to the founding Fathers and St Kuriakose Elias advises us to live like the children of one mother. In the changing world of individualism we have resolved to strengthen our spirit of

the community after the model of the founding Fathers. Fr. General says: our community life shall be true witnessing of our quality religious life celebrating the communion of Divine Table, Dialogue table and Dining Table. It is easily said than done because it needs a lot of sacrifice from everyone to make it a reality.

Here the main point to be understood and underlined is that “the spirit of communion and togetherness was so important to the founding fathers.” Though the GS resolved “to strengthen our spirit of community after the model of the founding fathers” I feel it is really missing to a great extent. How many of us share in that spirit of communion and togetherness of the founding fathers? Is that communion and togetherness a day to day living experience for us as individuals and as a community? I have no answer to it. The spirit of that resolution may not have reached all the members of the CMI community, I am afraid. What could be the reason for not sharing in that spirit of communion and togetherness? The reason as I understand is that we are far away from the original spirit of the founding fathers as the Synaxis document No.14 highlights. The important point highlighted there is that “the founding fathers had a profound experience of the love of God which made them realize the need to work for the salvation of their fellow men. In our individual life do we have and do we sustain such a profound experience of the love of God? Perhaps once in a while, in certain situations we do. Since as a community we lack that profound experience it is very difficult to nurture such a spirit of communion and togetherness as visualized by our founding fathers. We beautifully define the religious life as a call to “radical discipleship” - a blending of the love of God and the love of neighbour. If there existed such a real blending then it would have made our community a heaven on earth.

## Reason for failure

If there is a reason for failure on our part to make our community a heaven on earth, that reason is well presented in number 17 of our Synaxis document. In this article the nature of the present day CMI community is well expressed. Let me quote: “The CMI religious community has to make a serious introspection today, whether our proclamation, life and witness are credible prophetic signs or have become countersigns. . . . We are not a contrast community as we are called to be. We tend to be a compromising community and consequently we become increasingly practical and pragmatic to get things done even at the expense of gospel values.”

I don't think any change has occurred since Gs 37. The crux of the problem of community life is very well depicted in the above words in article 17. In the words of St. Kuriakose Elias Chavara we are becoming an association of self-willed stewards and business administrators (From the letter of St. Chavara to his confreres). St. Chavara wrote in those days as follows: “One does not take superiors' permission to absent oneself from the choir and spiritual exercises. One excuses oneself from the choir and spiritual exercises for any slight indisposition or for any tiny work to be done. . . . . No one is prepared to sacrifice his own comforts and desires for the sake of the community or for the sake of virtue, and if compelled to do so, he has a thousand excuses to escape from the unpleasant situation. . . . . Hence superiors now tend to give orders not in accordance with the will of God, but according to the liking of the members. . . . . Let the superiors remember that they are responsible before God for the endless evils that will result from their negligence, so let all know that all such miscreants will be duly punished so that we may not feel guilty of having ruined the congregation, which is the work of God, through our reluctance in giving timely correction and

our indulgence leading to lax practices.”

The superiors with ulterior motives looking for better job opportunities in the Church or Congregation keep a studied silence, no matter what happens to the community. Such superiors are good superiors! Once an experienced superior told a newly appointed successor to just pretend that you don't understand what is going on. On the other hand, if you are going to correct some people ultimately you will be the loser and your good name will be tarnished. I know it is a very prevalent thinking in our Congregation.

Resolution 01 of the General Synaxis that partially deals with community life speaks of the obligation of the local superiors in animating the community. It is his responsibility to make the community more united and accountable to each other. It is easier said than done. If you speak of accountability and transparency, it is bound to stir up a hornet's nest! The real question is do you want to be known as a popular superior, a good superior. If so it is better to be intelligent and shrewdly cautious. But it is very important for a living community to have the members accountable and transparent in all their dealings, especially financial dealings.

The above noted resolution ends with the following sentence: “If there are regular absentees (in the community) the local superior and the Provincial shall address the issue for common good.” But now the reality is, if someone dares to do that, one of the responses that can be expected will be the following: “Our previous superiors never intervened in our affairs. Now you are destroying our peace, peace in the community.” Here we understand, why an experienced superior advises caution, prudence and diplomacy!! But unfortunately that is not the advice of our founder St. Chavara to the superiors who have a great responsibility to their communities entrusted to their care and

to the Congregation at large. Yes, building up a community is a difficult task if a minority in the community has no sense of religious values.

### **Common Passion and Mission**

Community life within religious communities involves much more than just living together under the same roof, or praying together or having meals together. It involves sharing a common passion and mission anchored in Jesus and his Gospel and in the shared charism of the Religious family. It involves caring for each other sincerely and deeply, considering everyone as equal, not defining oneself or anyone by one's job or office and its advantages and privileges. **It involves a deep sense of team-spirit that 'we are all in this together.'**

### **Vocation to community life**

**Our members have to realize that ours is a vocation to a community life.** That is what we declare in public at the time of our profession as an answer to the question. "What do you look for in the congregation?" The introductory words of the Constitutions are very important as we try to understand the meaning of community life and Carmelitasandesam to evaluate the actual practice of our life in the community. Our Constitution begins: "God, in His loving providence has called us, Carmelites of Mary Immaculate, to a community of love in the Church. It grew out of the intense God experience of our founding Fathers." We are thus called to be members of a community of love.

There are many factors that prevent us from leading a community life as visualized by the first Christians or by our founder St. Chavara. In the words of Fr. General's report "there is a tendency to form and align with political groups and cliques and a few individuals take

undue advantage of the situation and the council becomes ineffective in making decision and in their execution.” *According to Fr. General one of the reasons that kill the spirit of the community life is the kind of politics in our congregation. In some provinces the community life is spoilt by the stubborn attitude of a few individuals.*

It is a truth beyond any doubt. How pathetic a condition it would be if a provincial has to listen to a patronizing voice from someone that “I have made you the Provincial, bear that in mind, and don’t go too far.” It is anyone’s guess, how effective that provincial and his council would be! Though such stubborn people are very few they are more than enough to destroy the peace and unity of the law abiding community.

Yes, Petty resentments, individualism, narrow minded cliques, and so on, prevent the members from living as a community of love. Though living under the same roof, some of the members, for one reason or other, do not enjoy the warmth of community life. Unfortunately, nowadays, the community takes the shape of a club where there is no deep interpersonal relationship or any community exercise.

### **Story of the Vultures**

There is a story of Vultures told by Khalil Gibran. One day a sheep and its little lamb were grazing in a meadow. From the sky two vultures came down aiming at this lamb. Once they realized that they were aiming at the same prey they started fighting in the air. When the lamb saw them fighting tooth and nail he asked its mother what they were doing. “In the vast sky there is not enough space for the vultures to live together,” answered the mother. It seems this is also



what happens sometimes in our religious communities. There is enough space for all members to live together. But when individuals or groups aim at the same chair or power and start fighting for it like the vultures in the sky it vitiates the atmosphere of any religious community. Indeed it badly affects the solidarity and mutual respect in the community.

Many individuals, who are heads of various institutions with sufficient sources to make money directly or indirectly, *become masters in their own way having no regard for the community*. Some of them do not even need a paise from the community for their personal expenses or even for medical treatment. They are so self-sufficient that they can live independent of the community. Their lavish lifestyle, individualistic and self-centered attitude with no accountability and transparency in any respect divide the community into haves and have-nots. Can you imagine of a religious community life with such elements. Some of the haves easily and regularly find our reasons for foreign vacation under one pretention or the other. The have- notes on the other hand may find it difficult to take a vacation in the nearby monastery or province!!

Many are driven by purely materialistic attitudes and they look upon religious life just as a stepping stone for achieving their materialistic motives forgetting the meaning and purpose of their sublime vocation. Here the superiors, especially major superiors, have an important role to play by modeling their life and office, as examples for others to look up to and learn from.

## **Life in Religious Community in the Post Modern World**

Whatever is our age and the generation we come from, we can't have any doubts about the very essential features of a community

life. A religious community is a community that does everything together, as a team and as a family. *Hence we think of community prayer, community meals, community recreation and sharing our duties and responsibilities as very essential to our calling to religious life.* If our institutions are to fall apart just because we attend the HOLY HOUR let them fall apart be the strong direction from our major superiors.

Is there anything missing in this understanding of community life? Is all that is required of a religious, to be present for the community prayers, meals and recreation and ‘to do what you are told’? If that is the case, it is fair to say, we are doing well on the whole. But if we look deeper into the way we live our community life today, in this postmodern world, we will soon realize that we have missed out on some essentials which are the very *raison d’être* of religious community life. To put it simply, as we discussed before, the question is, *do we deeply share the passion and mission of our Founding Fathers, and of the Apostles of Jesus, and the heart and soul of the first Christian community?*

### **Engulfed by Today’s Secularist Currents**

Isn’t it true that we have drifted away because of the individualistic and secularist currents of our times and we are no more fundamentally anchored in a passionate love for Christ and his Gospel? If so, even while we celebrate the activities normally associated with priesthood through our pastoral ministries, and the celebration of the Holy Eucharist, we can’t claim to be passionate Disciples of Christ who are burning with zeal for his Gospel and for the salvation of souls.

The reason for this could be that we tend to be driven by careerist ambitions and the prospects of a life in the ‘comforts zone,’ with

position, power, security and control. Our concerns and the driving force behind our activities could be immediate and individualistic and not directly oriented towards the mission of the Church and the charism of our religious order. For instance, while we are right to focus on providing quality education through our many standard and modern schools and colleges for the good of the society, the motivation of those running them may not be anything spiritual or apostolic. It could be purely financial or it could be a personal adventure to further one's careerist and personal ambitions and to ensure for oneself a position of freedom, power and control. Our seminarians and those under formation and doing college studies or regency are being influenced by the life and examples of "such exemplary administrators". It is amusing to hear them say in their circles that we are serving the people and so we have every right to use the best of everything, the best car, the best dress, the best shoes, etc, because we just live for serving others. I had an occasion to ask a college going seminarian whether he has a copy of the Constitutions with him. He said he had. Then I asked him whether he had ever opened it after novitiate? He was truthful enough to say "No." I appreciate his truthfulness. It is typical of our young generations, perhaps even of old generations too. We have learned to lead community life or religious life without even a Rule Book to guide us.

### **No United Apostolic Vision**

The truth I want to point out is that the individualistic character of the modern secular society is creeping into our communities and into our mindsets and attitudes on a very large scale. While apparently living as religious communities, the individuals that make the community may not share a united apostolic vision and mission but can be motivated just by individualistic and personal ambitions and desires!

## What are the Consequences?

Vocation to religious life can end up as a careerist opportunity, to secure one's position and future! By the time the scholastics complete their regency and college studies, they get familiar with the politics of the Congregation and the examples of their young priest friends who enjoy their career, money and comforts of life. They become fully aware of the fact that even if they don't do their college studies well, and no matter what kind of religious life they live, they are going to be promoted and finally entrusted with an unaided school with all its glamour and privileges, within a few years after the ordination. They are aware of the shortage of hands, and the authorities have no other choice but to appoint them in one or the other glamorous schools. Naturally, there could be a special appeal and attraction to those offices and ministries which promise respect, social status, freedom and perhaps some financial gains too. **Some may tend to think that they are above others due to the offices they hold, assuming they are not subject to the norms and practices of accountability and transparency.** They don't want to get anything from the superior or community other than words of encouragement though they behave as if they are not part of the community without any accountability or transparency, and a cloud of secrecy surrounds everything, yes, EVERYTHING they deal with.

## Looking towards the Future

After having written this much, I was thinking of providing a reasonable conclusion to my paper. Then I have received copies of the reports from the Prior General and the provincials which in fact are an evaluation of our congregation by responsible major superiors. I went through the areas that are relevant to this paper. In No.2 of the General observations Fr. General writes that "Based on the efforts

of the provincial and local superiors, there has been improvement in the quality of community life. . . . . Despite constant reminders and references in the visitation, there are some who do not take them seriously and local superiors have failed to address the issue with the support of the provincial.” It is indeed a correct general observation. Perhaps it was the case even at the time of St. Chavara. I have noted that fact elsewhere in this paper.

Another observation of Fr. General which attracted my attention is the following: “The staff members of the seminaries have to be more involved in the formation of the students *through their participation in prayer and academic and spiritual accompaniment*. The students do not find quality spiritual directors in our seminaries and in turn spiritual direction is just a ritual.” It is well said, for this is a matter of serious concern. Perhaps the Prior General has to initiate some serious actions to correct the situation. Yet the entire blame cannot be attributed to spiritual directors in our study houses.

I suspect a good number of scholastics consider spiritual direction just as a ritual or formality. They seem to easily fulfill the requirement to find a spiritual director and to pass on his name to the major superior. But whether they meet with the directors they have chosen for their spiritual direction and nourishment is a different matter. The sad truth, which I have heard firsthand from some spiritual directors, is they never do. That is why I said the staff and spiritual directors in Dharmaram and other study houses cannot be blamed for the poor spiritual formation and direction of the students. *The real danger is that once these students get ordained and hold offices of power and responsibility, we can't expect them to uphold the spiritual values that underline our religious life and the meaning of our religious vows.*

## **Influence of Money Power**

Though I have already mentioned the influence of money-power in the destruction of community life, it is good that we hear it from our Fr. General himself. Among his observations No. 8 is about the money- power in our Congregation. He writes: “The power of money influences quality of religious life adversely. The love for money is the root of all evil (1 Timothy 6:10). For many, money has become their primary and motivating value and the sole incentive for any action. What will I gain (mercenary) is their motto in the place of an attitude of serving and giving selflessly (missionary) to others. Institutions with money power exercise such a sway and control over the members in the community, and want to keep the community always at their mercy.

We look upon CMI as one religious community. It is about this large community Fr. General speaks in his report. No.10 of his report is about the greediness of the CMIs. Let me quote Fr. General: “CMIs are branded as Greedy money mongers just because a few institutions collect huge money through donation and capitation from the staff and students. Exorbitant fee is charged on students in school admission. B.Com seats are sold at lakhs of Rupees. If we lose our credibility though management seats, why cannot we do away management seats in our aided colleges as we did in the admission of the Professional courses”?

You all know that this subject is a bone of contention for about four decades in our congregation. Most of you must be remembering the famous press conference conducted by Fr. Alex Ukken, the General and his councilors denouncing habit of collecting capitation fees for admission and appointments. Since it is a matter that disturbs the peace and unity of the community I touch this matter in my paper. There has to be certain norms acceptable to all.

I am coming from a province that once opposed tooth and nail the collection of capitation fees for appointments. About two decades ago one of our managers collected about Rs. 5000.00 from teachers for appointment. The then Provincial chapter intervened and asked him to return the money. He did. But the ultimate result was that the progress of our schools and colleges remained stagnant while several other CMI educational institutions elsewhere thrived attracting the students and parents because of the facility and quality they offered. The teachers appointed without receiving any donation or capitation were not anything different from the teachers who gave substantial donations to other managements. Vast majority of them even refused to contribute even a pittance when they were approached for a small contribution for the Jubilee celebration of an institution or for the construction of a few toilets for staff and students. When the school teachers were asked to give one day salary to meet the day to day expense of the schools or corporate office some of them not only just refused to contribute anything they even complained to the DEO against the management! That is the type of cooperation of the freely appointed teachers!! Naturally there happened a change in the mindset of the concerned people. A decent solution to this problem of development fund is to be found out applicable to everyone in the Congregation.

We are all proud of our great educational institutions. Fr. General in his report speaks about Christ University in glowing terms. I am sure that every CMI is proud of it. The vice-chancellor and all the other fathers and staff deserve our encouragement and congratulations without an iota of reservation. We would like all our institutions to grow like this.

## Corporate culture

In observation No.9 Fr. General says **that there is a tendency to adopt the corporate culture of getting things done by any means**, by hook or crook, sacrificing the Gospel values that underpin our mission. It will be a miracle if the religious values of poverty, simplicity, and social commitment are even considered in our decision making process. For some, 'CMI' has lost its religious foundation with their new definition – it is just a Cash Making Instinct. If money making is the gut instinct of a CMI, sadly it is the very opposite of all that he has professed to live by, I believe. Basic religious convictions are to be cultivated in our candidates in their various stages of formation. It should not be left just to the formators. Here major superiors have a great role to play. If secularized motivation is the thriving force in any of those who are in the field of formation, having no regard for religious values, they should be shown the door irrespective of their qualification and excellence in teaching. Quality is to be the primary criteria over qualification. In the same way candidates with no aptitude for religious life should be eliminated before the final profession having no consideration for the money the provinces have spent for him for several years. **Essential religious values should not be compromised just because a student is efficient and serviceable.**

## Is spirituality a private affair?

I don't think so. The provincial of Bijnor has well stated in his report about a dangerous attitude of some towards spiritual life. He says that many think spirituality is a private affair and there is a growing trend of skipping meditation and other spiritual exercises in the community. Such a subversive thinking is taking roots in such proportion in some communities that we come across members who



find no meaning in the public/community celebration of the Holy Mass or in the celebration of the Mass itself, though they have no problem in giving a full and complete Mass account to the superior, it is reported. Shouldn't we be worried that there are members who seem to miss the meaning of the very basics of our vocation? One of our provincials, who once were a member of a formation house, says that "our formation does not seem to be helping us to appreciate the community aspects of our spiritual life."

This is a serious observation which is to be taken into serious consideration by the major superiors and formation houses. This brings to mind some more questions for which we need to find answers and solutions on an emergency basis. Isn't it true to a great extent that at least a few of our newly ordained do not seem to appreciate the value and beauty of priesthood or religious life, because, as I mentioned before, they see their future and their security only in terms of an office and its glory and its privileges, in an institution most preferably in an educational institution. Now joining a college has become a distant possibility because of the difficult stipulations imposed by the government. In other words, the guiding star that leads and motivates today's generation during their formation and during their studies of philosophy and theology may not be the beauty of the vocation to priesthood and the desire to preach the Gospel of Jesus and to serve his people. Priesthood could be thought of just as a stepping stone to go up in the hierarchy of positions and privileges. Shouldn't we engage in a radical re-thinking to change the "default settings" (to use a computer terminology) in the minds of our young people who are under formation, to make them realize and to help them remember, that they are preparing to be ordained to priesthood, not ordained to be a principal or teacher!

### Care for the Sick and elderly.

Action plan No.9 concerning Spiritual life and Community life (page 56) is the following: “We shall offer special care for the sick and the elderly members of our communities and make ourselves and our resources available to share their concerns and meet their healthcare needs.” My general impression is that we make our resources available to the sick and the elderly but we don’t make ourselves available to them as it should be.

We try to give the best available medical care to the sick and elderly. But do we give them real community support by visiting them often and praying for them? I think as a community we fail in this respect and if I am correct it shows we are still to grow into a real religious community, believing in community life.

### **An unacceptable tendency :**

In this context, I would like to bring to your attention certain facts which I think should be a matter of concern: Unless the major superiors are ready to nip it in the bud a dangerous tendency of Khar Vapasi may take place in the case of at least a few seeking a comfortable living at home at the fag end of their life or even young priests going back home for long treatment. **If it is tolerated for any reason, it is going to be a cancer that would sap the very blood of our community life.** Suppose someone is planning to spend his old age at home, definitely he will start to get things done like the wise steward in the bible while he has the ways and the means to do so as an earning member in the congregation. Do we want this to happen in our congregation? If it is to happen in a large scale it will be the death knell of community life in our congregation.

## **Cleansing of the Temple**

I don't have to narrate the story of the cleansing of the Temple by the Lord. This is Easter time. Suppose the Risen Lord in his human form make a visit of our congregation. Will he accuse us of making a mockery of everything what he stood for, what our founders stood for? We swear by the name of our founder for everything we do. Please remember that he was the one who returned to the donor any money left after fulfilling the purpose for which he received the donation.

**If money making is the gut instinct of a CMI, sadly it is the very opposite of all that he has professed to live by.**

The major superiors should show the courage to face the menace of the lack of accountability and aberration in money usage in institutions and individuals. Internal auditing by professionals is to be initiated in our major institutions. And I dare say, those who are afraid to face the music should not take up the job of provincial auditors.

## **Preferred Family**

If community life is an essential requisite of our religious life it is perhaps already late for us to look back to certain changes that takes place in our congregation that deeply affect our interpersonal relationship, respect and love for one another. Approximately 25% of our members are working abroad in the first world. Most of them come for vacation every year. Some fifty or twenty years ago those came for vacation used to come directly to the provincial house and stay there or in one of the monasteries of their choice but with the permission of the Provincial and from there they used to visit their family members or

friends. Now that religious culture is slowly disappearing. Several of those who come for vacation now go straightly to their home and visit the provincial house at their convenience! This certainly is the result of an attitudinal change, our attitude to religious life and community life. Is it a healthy sign, I wonder? Perhaps it shows that there is no emotional attachment to the CMI family.

Some years ago I have been observing the very encouraging attitude of the visiting fathers to their brothers in the congregation. They had no reservation in taking sufficient time to visit the members in our monasteries especially the sick and the elderly. It indeed was a loving expression of their communion with the community – the members of their religious family. If this culture is slowly getting evaporated as years pass by it is a sad development the consequences of which will be detrimental to our religious family.

I know there are major superiors who are concerned with this style of the visiting Fathers. But they are silent and do not dare to speak out because they are more concerned about losing the revenue from those working abroad. If the religious congregation that took care of them in every respect for more than twenty years gets only a second place in their life we have to assume that there is something seriously missing in our formation. Our priorities are to be identified, I think. If our first Priority is not our religious family it is better not to speak about developing a healthy community life in our congregation.

## **Conclusion**

### **It is not all Gloom and Doom!**

Aren't we blessed to be members of a big religious family with a glorious history? Yes, we are! Shouldn't we be proud of the heritage

we have received from St. Chavara and our founding Fathers? Yes, we should be! Then, we realize, blessings come with responsibilities too. We can't always bask in the glory of St. Chavara at the altar or in the holiness and glorious legacy of our founding fathers. We are the faces of the CMI congregation for everyone today. As our founding fathers were revolutionary in their thinking and prophetic in their apostolate, we are called to make our own imprints on our times by being the Good News of Jesus, which we can do only as a religious family and community, living and sharing the same passion and mission of our founding fathers and all those who went before us. The success and future of our CMI family and its mission depends on how far we are a **force for good** in today's world and how we work together and live together as a family, as *koodapirapukal*. For this we need to be deeply rooted and firmly founded on the values of the Gospel and guided by the charism and legacy of our founding Fathers. **We have to be much more than an educational agency par excellence.**

Criticism on present problems that destroy the spirit of community life does not mean it is a hopeless situation that exists in our congregation. Rigorous prayer life of many including the Kakkadumpoikayil community is a great witnessing for the young generation of our community. There are many young priests who show commendable enthusiasm and passion for pastoral ministry and retreat preaching. There are an inspiring few who are committed to radical simple life, who are ready to be with the poor and the less privileged. It is an encouraging factor that a great majority of our members take their calling seriously and remain faithful to their communitarian life style. I know there are several youngsters, the remnant, with a sense of religious values who respect the rule of law with a real spirit of vow of obedience and poverty and deep sense of moral life. I hope and pray they are able to guide the Congregation in

the spirit of our founder who had high expectation from the Congregation he founded, and they are able to counter the destructive elements blinded by money power and the position they hold before the public. Fr. Prior General and the Provincials should have the courage of conviction and the moral power to control these ALDEIVANGAL among the members who create a kind of personality cult in the institutions they work in and the elite society they are associated with. It is not to stifle their initiative and ability to hard work but to make them realize that they are part of the community and members of the Congregation founded by St. Chavara and they are what **they are right now just because they are members of this community.**

am reminded of the words of a sage: “I wonder who you would be, if you were not afraid.” The implication of this quotation is clear to all of us, I suppose. It tells us how fear prevents us from being what we are called to be, what God made us to be. The fear of rejection and opposition, the fear of losing friends and their support, we often play around the truth and even play to the gallery. Due to fear, we are not ourselves very often; we project a different face that will be pleasing to everyone. So if we are true to our selves without any fear of anyone, we will be what God has called us to be and then we will not be persons who we are today. Our potential is stifled by the fear of what others would think or say about us. We need to be religious priests, religious brothers and prophets with the courage of our convictions determined to be ruled by gospel values, our Constitution and Directory in today’s postmodern society where relativism rules supreme and shallow public opinion is the truth and Facebook decides the value of everything!

St. Chavara, pray for us!

## **Critical Appraisal on the practice and implementation of Chavara Spirituality in the CMI Congregation**

### **Presentation of Fr. Augustine Keemattam CMI**

Saint Kuriakose Elias Chavara, one of the founding members of our congregation was canonized on 23rd November, 2014 by His Holiness Pope Francis. Life and words of Saint Chavara are an inspiration for the members of the congregation.

General Synaxis XXXVII, in the context of the canonization of the founder expects the members ‘to return to the sources of our CMI charism, ‘Deep prayer-life, Mutually empowering community living, Apostolic activities emanating from the above two’ were the features of the founding charism (G.S.37, Statement.1). We shall first have an over view of the dominant characteristics of the spirituality of Saint Chavara (Acts of G.S.37, 02).

### **1. The divine fire burning within.**

From the words of Saint Chavara, especially from the verses of his autobiographical poetic work, *Atmanutapam*, it is clear that a divine fire was burning with in him, which was kindled in him at the time of his baptism and lovingly protected and nurtured by his parents, particularly by his mother. At his death bed he could confide to his spiritual children that he never had an occasion to be deprived of the grace received in baptism. Like Elijah he could declare - *methen thanez lamaria alaha hailsana* - “I have been burning with zeal for the Lord God Almighty” (I Kings 19:14).

**2. Characteristics of Saint Chavara's spirituality are:** Absolute Trust in God, Unconditional surrendering to the Will of God and an ability to see the Providence of God in everything that is happening in his life.

**Vocation:** Malpan Thomas Palackal of Pallipuram seminary once paid a visit to one of his relatives at Kainakary. He also paid a visit to the family of Chavara. He was impressed by the behaviour, manners and conversation of Kuriakose who was only 11 years old at that time.

**Hurdles on the path of vocation:** Fr. Palackal suggested that the boy be sent to the seminary for priestly formation. Kuriakose was enthusiastic to become a priest. But his parents could not bear the pain of being separated from their youngest son of such a young age. The young boy Kuriakose put his trust in the Lord and a solution was found. Instead of going to Pallipuram, it was decided that he would stay with the parish priest of his home parish Chennankary. It was the custom of the time that candidates for priesthood would stay with a senior priest. Later, at the age of 13, in the year 1818 he entered the seminary at Pallipuram.

**Disappointing experience at the time of receiving minor orders:** Young Kuriakose received minor orders (*asthapadu pattam*) from Bishop Peter Alcantra and was tonsured and received the cassock. As per the custom, he was to be formally welcomed in his home parish (*veedukayattam*).

**Spirit of Forgiveness:** The parish priest of Channankary did not give permission for this reception. Instead of welcoming the young scholastic, he was blocked from entering the church. The relatives



were infuriated. Young scholastic Kuriakose pacified the relatives and the family had the ceremony conducted at Alapuzha church. Later he came to Chennankary and got reconciled with the parish priest. He donated a statue of St. Joseph to Chennankary church. The statue was gifted to him by someone who came from Europe. Every year he was keen to attend the titular feast of Chennankary.

**Humiliation:** Malpan Fr. Thomas Palackal was eager to teach three of his brilliant students Latin language. One of them was Kuriakose. They were proficient in Syriac. He made arrangements for their stay in Vrapuzha and wanted them to study Latin with the Latin rite students there. With great expectation the group of students with their malpan reached Varapuzha.

The whole group had to return disappointed, because they were not granted permission to attend the classes. This disappointing experience did not deter the determination of the teacher and the student.

Later, Kuriakose was sent to Fr. Maine a Portuguese priest who taught scholastic Kuriakose Latin and Portuguese languages for eight months.

**The Lord is my portion:** Painful and negative experiences strengthened the faith and trust in God of the young scholastic. As he was fully immersed in the studies and activities of the seminary he got the message of the demise of his father, mother and elder brother due to an epidemic which was spreading in Kainakary. His uncles asked him to return home and take care of the family.

His three elder sisters were married and were settled in their own places. His brother's wife and her only girl child were left behind

without any one to look after them. It was a severe trial of his vocation. But with his firm trust in the loving providence of God he could overcome the situation and prove to himself and to all that 'the Lord is his portion'. He came home; entrusted everything to one of the elder sisters; made a document bequeathing everything to that sister's family and then returned to the seminary. Later, he had to withdraw that will on the insistence of his uncles. The Lord took care of his family. They did not lack anything.

**Hurdles at the time of ordination:** The ordination to priesthood of deacon Kuriakose was scheduled to be held at Varapuzha on September 13, 1829. Bishop Stabilini had agreed to confer the ordination on that date. On 10th of September, Malpan Palackal reached Varapuzha with his seminarians. He was told that the Bishop was indisposed and the ordination schedule was cancelled. The rector and the deacons to be ordained met the Bishop who told them that he was leaving Kerala and that he was unhappy and not well. The reason was that 'the seven hundreds' (Ezhunoottikar) objected to the ordination of some from among 'the five hundreds' (Anjoottikar). Bishop felt that he failed to inculcate the Christian spirit in the faithful of his diocese and hence decided to leave Malabar. At the earnest request of the Malpan the Bishop agreed to postpone his journey to Europe. Later he left Varapuzha and started staying at Arthunkal. The deacons returned to the seminary disappointed.

In this experience also Chavara placed his trust in the Lord and accepted the reality. He was ordained a priest by Bishop Maurelius Stabilini on 29th November, 1829 at Arthunkal. On 30th, he offered his solemn Holy Mass at his home parish church of Chennankari. Chavara writes in the chronicle that he prayed for the intention of the establishment of a monastery on these two solemn occasions.

**3. Founding of a Religious Community:** Chavara was inspired by the ascetic life of his guru, Malpan Thomas Palackal. Even as a seminarian he shared the dream of Malpan Palackal of founding a monastery (darsana veedu/ tapasbhavanam). Fathers Palackal and Porukara obtained permission from Bishop Maurelius Stabilini for founding the monastery. Bishop encouraged them; donated money for the cause and gave them permission to seek donations. After the ordination, Father Chavara returned to his guru at Pallipuram and was fully involved with his guru in looking for a suitable place for the monastery. When it was found, he was entrusted with the work in the site. On 11th May, 1831 in the presence of Bishop Stabilini, Father Thomas Porukara laid the foundation stone of St. Joseph Monastery at Mannanam. Bishop Maurilius Stabilini was called back to Rome and in 1832. Archbishop Francis Xavier was appointed as the Vicar Apostolic of Varapuzha. The new Bishop received complaints from some priests against the monastery and the priests who were involved in the work. He asked Malpan Palackal whether they had any written permission for building the monastery. The letter was shown to him. The matter did not end there. He appointed Fr. Chavara as the vicar of Pallipuram. The move was to obstruct the work at Mannanam. Malpan Palackal was at Pallipuram Seminary. Father Porukara was appointed as the parish priest of Kollam. The only one at Mannanam, Fr. Chavara had to move to Pallipuram. He was advised to meet the Bishop. Fr. Chavara met the Bishop and pleaded for withdrawal of his appointment. The young priest was chastised. He returned to Pallipuram having learned a lesson on obedience. A nephew of Malpan Palackal, Fr. Varkey was at Pallipuram. After delegating the responsibility of parish priest to Fr. Varkey, Fr. Chavara used to go to Mannanam to look after the work there. Once it happened that Fr. Varkey while controlling the crowd during the distribution of 'pacchor nerccha' during a feast celebration hit with a stick a prominent parishioner Kurisungal Itty. The case was reported to the Bishop

and Fr. Chavara was called to the Bishop's house. With innocence and imprudence Fr. Chavara suggested that Fr. Varkey could be appointed as the parish priest of Pallipuram and that he knew well how to administer the sacraments and conduct the ceremonies and that he (Fr. Chavara) could be relieved for the work at Mannanam. Fr. Chavara's words infuriated the Bishop and he threatened the young priest that he is worthy to be suspended. Fr. Chavara accepted his mistake and asked pardon for the same and quietly came back to his parish at Pallipuram. Obedience and trust in God was amply rewarded. Fr. Varkey was appointed as the parish priest at Pallipuram. Fr. Porukara was relieved of his responsibilities at Kollam. Archbishop Francis Xavier became a supporter of the foundation at Mannanam.

**4. Building up the community:** On 11th May, 1831 when the foundation stone of the first Monastery was laid at Beth Rauma, Bishop Maurelius Stabilini wanted it to be in the name of John the Baptist. Malpan Palackal wanted it to be in the name of St. Dominic and Malpan Porukara was for dedicating it to St. Joseph. They amicably resolved the difference of opinion by agreeing to the suggestion of the youngest among them, Malpan Porukara. Rift in the community: Malpan Palackal was always concerned about the ways and means of forming the priests for the church while Malpan Porukara was focused on building up the religious community.

By 1833 a seminary was attached to the Mannanam monastery. Those who joined the religious life and those who studied to be diocesan priests stayed together. A new arrangement was made by Malpan Porukara that the seminarians stayed on the ground floor while the religious on the first floor. This arrangement irritated one of the seminarians Kudakkahira Anthony. He instigated the seminarians against Frs. Porukara and Chavara and a complaint was sent to Fr. Palckal at Pallipuram. Malpan palackal was not happy with the

developments at Mannanam. Having learned about the displeasure of Malpan palackal regarding the new arrangement, Fr. Chavara was about to revert it in the absence of Fr. Porukara. He was advised not to do it. Fr. Chavara's trust in God and his humility helped him to listen to his community members. Later Kudakkachira left the community and went to Palai with a plan to build a new monastery. As he left the community, it became happy and peaceful.

**Community Life:** Even before the religious community at Beth Rauma was canonically founded, the early members had decided to lead a dedicated community life. On 18th June 1840, the feast of Corpus Christi, three members, Frs. Porukara, Chavara and Thoppil decided to pool all their earnings in the model of the early Christians (Acts 4:32) and they decided to lead a community life.

**Life Style at Beth Rauma:** The chronicle of Fr. Varkey Parappuram gives the details of the life-style that evolved at Beth Rauma. It had two parts: one with respect to their life in the monastery consisting of spiritual exercises and practices; the other with respect to their pastoral services to the people of God. Fr. Parappuram further comments that the second part was the result of the inspiration of Malpan Palackal who was influenced by the spirituality of St. Dominic. A written Constitution, an adapted form of the Carmelite REGULA was given to the community a few months before the feast of Immaculate Conception in 1855.

**5. Apostolic Activities: Preaching :** The founding fathers have bequeathed to us a tradition of blending contemplation with action, When Frs. Palackal and Porukara shared with Bishop Stabilini their desire to retire into solitude, he asked them ' who else will be left, then to teach the people ?' When the monasteries were founded the fathers were fully involved in preaching homilies and retreats in

parishes. Saint Chavara was highly sought after for preaching homilies on special occasions (Mannanam Chronicles, Vol.3). It is worth noting, that great importance was given to preaching the homilies by the early members of the congregation. A decision of the local council of Mannanam, dated Edavam 7, 1871 is concerned about improving the quality of Sunday homilies. The decision includes practical suggestions like designating the preacher a week in advance, giving him exemption from community exercises on Saturday evening and limiting the duration of the homily to 15 minutes (Mannanam Chronicle, Vol. IV).

**The Printing Press:** St. Chavara knew the importance of print media and wanted to establish a printing press at Mannanam. He started his efforts in 1843. In 1844 he tried to visit CMS press Kottayam but was denied permission. In 1845 he went to Kollam to see the press there which too was not successful. His trust in God strengthened him to proceed with the project. He obtained permission to see the Government press at Thiruvananthapuram. He made a model of press with his own hands. Finally, Fr. Chavara established the printing press at Mannanam.

**Initiatives in the field of education ;** Saint Chavara's contributions to the field of education are well known and are inspiring to us. It was the result of his vision of human solidarity and dignity. His educational endeavors were accessible, available, affordable and inclusive.

**6. Inspired Leadership :** After the death of Frs. Palackal and Porukara the leadership of the community rested on Chavara. His deep rooted faith and unflinching trust in God enabled him to lead the community. Efforts for canonical approval of the community continued for many years without any result. The Carmelite Regula

with not sufficient adaptations was given to the community. Request for more adaptations to the context fell on deaf ears. Many members decided to leave the community. Painfully but trusting in the Lord, Chavara held together the remaining and lead them to the first profession.

**Affiliation out of the blue:** The inspiration for starting religious life in the Syro Malabar church was from Fr. Thomas Palackal who wanted to follow the Dominican tradition. In the Providence of God the Carmelite missionaries guided them in the early stages. On December 8, 1855 when Fr. Chavara and the eleven fathers made their first profession they were known as the Servants of Mary Immaculate of Mount Carmel. On 1st October 1860 the Superior General of OCD in council decided to accept the newly founded 'Servants of Mary Immaculate of Mount Carmel' as the third order of OCD. No one had asked for this. This high handed affiliation too was accepted as the will of God by Fr. Chavara. He could see the eternal plan of God even in this experience and he placed his trust in the lord.

**Fight against schism:** Even when there was threat to his life, Fr. Chavara fought against the Roccas schism. He had the courage to meet Bishop Roccas personally and ask him to leave the Malabar coast. Thus he proved himself to be a leader of the Malabar Church.

**7. Founding of a religious community for women:** As a result of his love for the church, Saint Chavara had a dream of founding a religious community for women. He had to face many difficulties for achieving this goal. The first building for the convent was built at Puthenpally. But it was converted into a seminary. Then the Koonammavu initiative came up with the cooperation of both -

Frs. Chavara and Leopold. Fr. Leopold was much junior to Chavara in age but was the delegate of the Carmelite order. On 13th February 1866 four candidates – Elishwa, Anna, Theresa and another Elishwa were to begin their life in the convent. But Fr. Leopold postponed the entry of the second Elishwa, the only candidate of the Syrian rite saying that he did not meet her earlier. Fr. Chavara knew this candidate and had asked her to come to join the convent. This was a painful experience for the senior priest who was the prior of all the monasteries for men. He accepted it as the will of God. Elishwa was admitted to the convent on 14th February. Here also we can see Saint Chavara's profound trust in God and unconditional surrendering to the will of God and an extraordinary ability to see the will of God in everything happening in his life.

**8. Living today the spirituality of Saint Chavara and the Charism Of the Founding Members :** They were thirsting for deep God-experience, looking for 'vaccha vanavasam' and wanting to have a 'darsana veedu' or 'tapasu bhavanam'. They treasured the community living, their community life attracted many more to their way of life, trust in God, seeking the will of God and surrendering everything to the Divine providence were the characteristics of their spirituality. They were committed to the apostolic activities. General Synaxis XXXVII has rightly captured these aspects of our charism and proposed the four thrusts of the congregation: Authentic spiritual life rooted in the community, proclaiming the Good News to the ends of the earth; renewing the families and commitment to the marginalized.

Community is a gift as well as a challenge for us today. Many of us who are in pastoral and missionary services do not have a community physically present to us. Many who have a community physically present to them fail to connect to that community spiritually and



emotionally because they are so immersed in the activities of their fields of interest that they fail to share with others what they are involved in. Many find that ‘do it oneself’ or ‘get it done through one’s own channels’ is far easier and efficient than getting the community involved. The proposal to share the Eucharistic table, dining table and the dialogue table is put into practice in many communities. This sharing would become fruitful to the extent of the depth of the sharing. A new type of community experience is emerging among the CMI youngsters through email groups, whatsApp groups etc. which is good and encouraging. For example – CMI connect, CMI world group, province-based whatsApp- groups and so on.

As we go through the reports we find that we are generally concerned about our performance, doing – new institutions, projects, buildings, centres, houses etc. than about our being- prayer, spiritual growth and well-being. The thrust for the global mission is an invitation to break the bonds of attachment to the status-quo and locus-quo. But the mainstream pull is still to multiply the institutions and exhaust the resources, human as well as material leaving very little for the far off and demanding.

Quality institutions and quality services offered by the CMIs are for those who can afford to buy them. Of course the ten percents are set apart, to fill which, most of us have to stretch what we do. Lazurus is still on the floor collecting crumbs falling from the table. Our quality services in the field of education, professional training and health care are sought after. But how much available, accessible, affordable and inclusive are these services to the ‘aam admi’ ? How sincere and efficient are our efforts to exorcise the system possessed by mammon whose clutches are still strong on admissions and appointments.

## Questions for reflection

1. We need to study in depth the spiritual patrimony we have inherited from Saint Chavara. Selected sources must be made available to the members for study and reflection. Research studies and publication of research works on Saint Chavara must be promoted – Reflect on the theme.
2. Saint Chavara treasured community life and love within the community. How can we re- capture the brotherly spirit, warmth, transparency, spontaneity, cooperation and enthusiasm of our community life?
3. Saint Chavara initiated and encouraged retreat preaching in the parishes. The early members made efforts to make their homilies fruitful and interesting to the faithful. In the present context how can we promote the ministry of preaching the Word in various places, languages and cultural contexts in which we are engaged in pastoral work?
4. Reflecting on our heritage, CMI Constitution states, “Their fervent, recollected prayer life activated their apostolate and the apostolate enriched their prayer life” (C-4). In the present context how successful we are in combining action with contemplation? How can we strengthen our prayer life with the support our respective communities?

## **Renewal of Families *a-’ la* St. Chavara, a Critical Appraisal**

**Presentation of Fr. Jose Cletus Plackal CMI**

### **Introduction**

Ever since the 37 th General Synaxis, and its mandate for reaching out to families, there has been a visible and tangible response from the members of the CMI Congregation in this direction. “Being prophetic in today’s world would call us CMIs to be known as friends of the poor (Pp Francis) by making ourselves available, accessible and resourceful in empowering the poor”. (G.S. 37. # 18). “We should become prophets with a compassionate heart like St. Chavara, by making provisions to reach out to broken families...”.(ibid). “All Provinces shall equip a team each for family apostolate, within a year, and it shall include activities such as family renewal programs, retreats, counseling, etc., in parishes and institutions that need our care and attention”. (G S 37. # 42). “...Therefore, GS 37 must consider giving a higher priority to family and youth ministries”. (GS 37. # 64). “Today, when the families are becoming incapable of imparting an effective character formation, we have to complement it through our educational institutions; we must also take care to reach out to the parents of the students...” (GS. 37. # 65.).

This paper attempts A) to collect all the feed-back from provinces, specific to the above directives of GS 37, and B) to offer a few suggestions in order to keep up the momentum and carry forward the Family Mission entrusted by GS 37, more effectively.

### **A) A quick appraisal of the implementation of GS 37 guidelines in the Provinces**

The following feed-backs are collected from those presented in the

Provincials' reports. It is specific to the question of GS 37, #42 which requests for the formation of a Team for Family Apostolate. There are so many family oriented services rendered by our brethren all over the world. However, the present attention of GS 37 is on the formation and functioning of Family Apostolate Teams. Hence our focus also will be centered around this theme.

### **1. St. Joseph's Province, Thiruvananthapuram**

The Province has a retreat team and is directly involved in preaching Word of God. The retreat centre at Cheepungal, Kumarakom will be ready for residential retreat from May 2016. A family counselling centre is about to be launched at Mannanam directed by Fr. John Pallithuruthil, who has returned after his PhD in Counselling.

### **2. St. Joseph's Province, Kottayam.**

One retreat team at Parappu Ashram is doing effective ministry. At least in 10 of the houses in Province, priests are available for spiritual counselling and sacrament of confession. One priest is completing M. Phil in family Counselling.

### **3. Carmel Province, Muvattupuzha**

One retreat preaching team called Vachanavedi conducts retreats in parishes and communities. The other one, Chavara Sargavedi, conducts school retreats and camps for youth.

### **4. S.H. Province, Kochi**

There are two teams for retreat preaching and family apostolate. Fr. Benny Ennakkapilly and Fr. Joy Ureth lead the teams. Jeevas

Kendram, Aluva conducts two retreats every month, for families. Mar Thoma Sadan, Adivaram Malayattoor, started providing retreat facilities to individual priests and families. Santhwana Counselling centre, Ernakulam and Jeevas Counseling Centre, Aluva are rendering professional services to families in distress. S H Province has recently started a ministry of spiritual animation in schools and colleges under the leadership of Fr. Jose Thyparambil who is well connected with Jesus Youth, Rex Band etc.

### **5. Devamatha Province, Thrissur**

Province has started renewal retreats in Parishes with an intention of solving family problems.

### **6. St. Thomas Province, Calicut**

Darsana Retreat centre conducts retreats for people, priests and religious. Once a month couples retreats are conducted. There are two priests who go around conducting retreats and conventions. At the provincial house two priests are available for confession.

### **7. Preshitha Province, Coimbatore**

There is a team for family apostolate under the leadership of Fr. George Puthenchira. The team visits parishes gives talks and conducts family units gatherings, talks, group prayer etc.

### **8. St. Paul's Province, Mysuru**

The province has started prayer centre, Darsanaveedu at Kakkinje where family counseling, intercessory prayers, spiritual guidance etc., take place. A retreat team visits various parishes and conducts retreats.

Youth ministry to the migrants was held in 2013. Chavara home mission is a new initiative of the province. Summer camps, retreats, leadership camps etc. are conducted for youth.

### **9. Marymatha Vice-Province, Bellampilly**

There was an attempt to spread the message of St. K.E. Chavara among the students of our schools. One- day programs on the theme of family were conducted. Consideration and concession given to farmers' children who are suffering from drought is worth mentioning.

### **10. Mar Thoma Province, Chanda**

Province is in the process of making a team for family apostolate, such as family renewal programs, retreats, counseling etc. One of the priests is specializing in family apostolate and a family centre is in the process of being built.

### **11. Nirmal Province, Jagdalpur**

The province has formed a team of Retreat preachers who in collaboration with the Evangelization team of the Diocese attempts to render pastoral services such as Retreat preaching, youth animation programmes, confession, value education programs for Christian students etc. During this Jubilee Year of Mercy, the team will conduct Reconciliation and Healing Retreats.

### **12. St. Paul Province, Bhopal**

Saccitananda Ashram in Narasinghpur helps families in need of spiritual counselling. Many schools give priority in conducting family visits to the students' houses. The Department of Evangelization plans to attend to the families who are in need of a spiritual retreat.

### **13. St. Xavier's Province, Rajkot**

Half a dozen CMI resource persons are engaged in pastoral/ family ministry. School ministry to teachers and students is well appreciated. The province's outreach program was able to attend to 600+ families affected with HIV/AIDS/TB/ Heart ailments, etc.

### **14. St. John's Province, Bijnor**

The province is in the process of forming resource team for family apostolate.

### **15. St. John's Province, Bhavnagar**

The province has been successful in putting together a team of six retreat preachers (part time), who conduct retreats, give talks in parishes, religious houses and educational institutions.

### **Pan African, Pan American, and European Scenario**

The family is under greater threat in these continents. Hence the CMI Missionaries face greater challenge and greater efforts are required from them. This becomes more critical when we take into consideration the linguistic, cultural, liturgical and political diversity prevailing in those countries. Our missionaries in Africa are facing daunting tasks, yet they are courageously adapting and responding to the challenges. Families are the greatest challenge and focus of apostolate. Due to the unprecedented pandemic of AIDS/ TB/ Malaria etc., health care needs take priority over-other needs. Special mention is to be made of the pioneering work of the CMI's in Madagascar. 'Visiting families in the bush,' is an example of successful pastoral/ family ministry model. As a result of the family visits there, the wedding of 42 couples took place on December 29 , 2013.

In the Americas it is rampant secularism that is confronting every missionary. Erosion in family values, domination of government into religious domain, discrimination due to ethnicity, lack of language skills, etc put extra burden on the missionary. How to keep up the communitarian values amidst an individualistic culture is great challenge in the life of a missionary.

The secular values prevailing in Europe are almost the same as they are in the Americas. However, our missionaries have consciously responded to the latter influence with deep faith and are offering alternate ways of living their faith. The litany of the best pastoral practices that were presented by our German missionaries during the Renewal Program (2014) was quite edifying and inspirational. Our mission in the so called developed countries is in fact in the “existential peripheries!” (Pp. Francis).

## **B.) Suggestions for improving Family Apostolate with a St.Chavara Signature**

**1 Synergize our resources on the educational platform.** Since educational institutions provide an ambience conducive to ongoing and living dialogue with students and their families, we shall concentrate on synergizing the Pastoral-Social- Educational endeavors on to the school/college setting.

### **2 Every House Designate a member to be in charge of families**

This person must be family friendly, accessible, available and resourceful (GS 37 # 18). Those engaged in family ministry must be provided with the best input sessions...



### **3 Net-working with resource persons and centers**

A holistic and interdisciplinary approach to complex family problems is ideal. In order to enhance this net-working, there is need to make a directory of resource persons/centers, etc. Some such helps are:

- Address of Family Retreat Centers/ Couple's Retreat Centers,
- Family Counseling Center,
- Alcoholics' Detox/Rehab Center,
- Pediatrician, Hospital, etc.

### **4 Family Friendly CMI, a new culture**

Following the great legacy of our loving Father Kuriakose Elias, we are bound to be family-friendly, compassionate and helpful to families in need. 'The Testament of a Loving Father' is the ideal and model of that culture of care for families. Every family must be consecrated to be a Holy Family.

## **OUR COMMITMENT TO THE POOR AND THE MARGINALIZED:**

Presentation of Fr. Jose Paul Edakalathur CMI

### ***FEW REFLECTIONS AND PERSPECTIVES IN THE BACKGROUND OF THE MODERN AGE***

#### **General Introduction:**

Congratulations and appreciations are due to all the members of CMI Congregation for the outstanding social commitment from the very beginning of the Congregation till todate. Following the legacy of our saintly founder each member has contributed his might in this field, whether social service / work, education, caring the sick, pastoral activities, etc. In the Syro-Malabar Church we are the proud pioneers of missionary activities spreading the Kingdom of God, preaching the Good News of Jesus Christ in time and untime, in place and out of place... but to God's creation without any discrimination.

So, I would like to present this paper by thanking the Almighty for His MERCY towards each one of us for calling us to the Congregation of the CARMELITES OF MARY IMMACULATE. I also would like to remember with a heart full of appreciation and gratitude to all our fore-runners who have left behind them models that are to be emulated. My sincere thanks to the Prior General & Provincial teams and the departments of the past and the present for raising our Congregation to this high levels.

#### **Introduction to Presentation:**

I would like to thank Rev.Fr.Prior General and team and especially Rev.Fr. Vicar General, Dept. of Social Apostolate, for giving me this

special chance to stand before you and present some of my experiential thoughts with you. I beseech your prayers so that the Almighty may have mercy upon me, especially during this presentation.

Since the GENERAL SYNAXIS DOCUMENT 37 is familiar to us both in word and spirit I am not going to quote much about it here. Still, the spirit of the document is well expressed in the statement of GS37, No.2: “When we are personally and collectively strengthened in our spiritual and community life, we would experience a metanoia (conversion), **leading us to radical commitment, as individuals and communities, to care for and share with the poor and the marginalized in the society.**” A comprehensive activity report, both from the Generalate and provincialates, is attached too. Many of you might have already gone through that, helping me to avoid a re-reading of the same. This saves our time too.

At any point of presentation or discussion we can refer to the Bible, to our Constitution or to any other document. As far as possible I quote only a very few from these areas. This presentation will be concentrating on a few thoughts of Mother Teresa of Kolkotta and Papal teachings of Pope Francis which may suit to the proposals this paper is aiming at. Also, this is an invitation for discussions, dialogue and criticisms rather than statements and conclusions.

### **Getting to the theme:**

Mother Teresa said, “By blood, I am Albanian. By citizenship, an Indian. By faith, I am a Catholic nun. As to my calling, I belong to the world. As to my heart, I belong entirely to the Heart of Jesus.” May we add to this: By life I am an ardent CMI after the example of St.Kuriakose Elias Chavara.

However, on September 10, 1946, Mother Teresa experienced a

second calling that would forever transform her life. She was riding a train from Calcutta to the Himalayan foothills for a retreat when Christ spoke to her and told her to abandon teaching to work in the slums of Calcutta aiding the city's poorest and sickest people. "I want Indian Nuns, Missionaries of Charity, who would be my fire of love amongst the poor, the sick, the dying and the little children," she heard Christ say to her on the train that day. "You are I know the most incapable person—weak and sinful but just because you are that—I want to use you for My glory. Wilt thou refuse?"

Jesus is asking every CMI the same question from the very foundation of our Congregation. That is why we are here to discuss and decide our visions and missions. The success of every discussion depends on the correctness and properness of the answers we give to this question of Jesus Christ.

### **The Scenario:**

In the words of Mother Teresa, "There is a terrible hunger for love. We all experience that in our lives - the pain, the loneliness. We must have the courage to recognize it. The poor you may have right in your own family. Find them. Love them." Once we love the needy we cannot sit idle. Love is the most powerful motivating force in this world. That's why St. Paul says that Jesus spared nothing that could save this world, even death on the cross. That deep was his love.

But the Mother adds, "Before you speak, it is necessary for you to listen, for God speaks in the silence of the heart. Give yourself fully to God. He will use you to accomplish great things on the condition that you believe much more in His love than in your own weakness.

Mother Teresa is fully conscious of the type of attitude we should have when we interact with the poor. “Speak tenderly to them. Let there be kindness in your face, in your eyes, in your smile, in the warmth of your greeting. Always have a cheerful smile. Don’t only give your care, but give your heart as well.”

She continues vigorously, “The more you have, the more you are occupied, the less you give. But the less you have the more free you are. Poverty for us is a freedom. It is not mortification, a penance. It is joyful freedom... But we are perfectly happy.” “A sacrifice to be real must cost, must hurt, must empty ourselves. The fruit of silence is prayer, the fruit of prayer is faith, the fruit of faith is love, the fruit of love is service, and the fruit of service is peace.”

In the modern nuclear families members are facing terrible challenges. Everybody today seems to be in such a terrible rush, anxious for greater developments and greater riches and so on, so that parents have very little time for their children. Children are not able to understand and experience love of their parents. Couples have very little time for each other, and in the home begin the disruption of peace of the world.

To summarize a long description may I note that many things of this WHATSAPP age, even though seemingly they claim to reduce tension and ease life, are actually turning to be stressors and results in tension, the root cause of many human problems and diseases. I am not belittling development, but pointing out its negative consequences of which we have to be aware and take into consideration when we think about our mission, whatever field it may be.

The pressure and demands from inside and outside are sometimes difficult to cope with. Lack of qualification and caliber add agony to

this situation. Less support and more destructive criticism from own members take away our spirit whatever is remaining in the serving the people around. Health problems, inclement ambience, etc are additions to this.

I may be able to continue the scenario narration like this still further. But I cut short for time being since we have many other things to be taken into consideration.

### **Why Should we be Committed To The Poor and Marginalized?**

The following is the main part of this presentation. Here I am going to focus on the teachings of Pope Francis, especially from two of his recent apostolic letters namely MISERICORDIAE VULTUS, bull of indiction of the extraordinary jubilee of mercy and REJOICE! A letter to consecrated men and women which are familiar to us very much, with needed interpretations and explanations.

### **The Shift From *Social Service* to *Social Work*:**

Earlier we gave what we had according to the need or as people approached. (Mostly spiritual help such as promises of prayer, good counsel, consoling words, visit to families, etc.)

Later we studied peoples' need and gave. (Social Service) (The above things too are still continuing).

In the recent past we have modified our standards to suit both the poor and the rich so that the poor could be raised to the standards of the rich. (Am I correct?) It is still continuing (Huge structures with modern facilities)

At present, many of us are trying to cope up with the conceptual change from Social Service to Social Work. (The classical example of “giving fish to the hungry” to “teaching the hungry to catch fish”). Self Help Groups (SHG) is an example.

In this context it could be good to make a rethinking about the LOAN TAKING SYSTEM of the recent CMI culture (?)

In some cases, leaving the traditional way of building structures as funds are accumulated, a large sum of money is taken as loan to build the structure and it is payed back in stipulated installments. This is argued to be an easy method of developing institutions and it is true as is seen in the corporate management system.

Let us take the example of one of our institutions which has taken Rs. 90 lakh loan to construct the building for school. They could repay the whole loan within 3 years. In some institutions they could repay the amount even before the expected period. This is a success story. With the advent of Carmel, Shoranur the whole educational set up of the area changed and developed. Carmel could raise the standard around and it became a model and yard stick for other institutions.

There are some failure stories too where the loan could not be repayed properly. It is calculated that the total amount repayed may come to 150% of the loan taken. Yet in today’s context, where structure attracts people, this is necessary, the argument goes. Should have we to consider some other elements against this argument ? is the point to be discussed here.

**A Real Time Example: Model at Attappady:** It is possible to have a Residential School with either CBSE or ICSE syllabus

starting from 5 th grade to 12 th grade. The no. of students may be 500 so to be profitable.

It is possible to have a parallel English medium school for the poor and marginalized students with free education from the profit of the residential school. The best example for such system is St. John's Academy at Sreeperumbadur, Chennai, owned and managed by Dr. Kishore, who has a residential school, having classes from Vth to XIIth with a number of 500 students and run a parallel school for poor students' free education. Our Bangalore Schools are the working models in the congregation.

International Residential School can be in the main campus and the free education school can be in the nearby campus. The residential school staff will be a part of the other school. The annual fee for the residential students may be 2 to 3 lakhs per annum by which both schools can be well maintained.

Education outside Kerala for the development of the Dalits and other downtrodden is to be taken seriously. The Loyola College, Chennai is a model for this.

**“Be merciful just as your Father is merciful” (Lk 6:36).**

Pope Francis in his Bull of Indiction *Misericordiae Vultus* states the following: Mercy: the fundamental law that dwells in the heart of every person who looks sincerely into the eyes of his brothers and sisters on the path of life. Mercy: the bridge that connects God and man, opening our hearts to the hope of being loved forever despite our sinfulness. (P.01)

Blessed Paul VI spoke in a similar vein at the closing of the Council:



“We prefer to point out how charity has been the principal religious feature of this Council... the old story of the Good Samaritan has been the model of the spirituality of the Council.

Throughout the history of humanity, God will always be the One who is present, close, provident, holy, and merciful. (P.03)

The mercy of God is not an abstract idea, but a concrete reality with which he reveals his love as of that of a father or a mother, moved to the very depths out of love for their child. It is hardly an exaggeration to say that this is a “visceral” love. It gushes forth from the depths naturally, full of tenderness and compassion, indulgence and mercy.

His person is nothing but love, a love given gratuitously. The relationships he forms with the people who approach him manifest something entirely unique and unrepeatable. The signs he works, especially in favour of sinners, the poor, the marginalized, the sick, and the suffering, are all meant to teach mercy. Everything in him speaks of mercy. Nothing in him is devoid of compassion. (P.04)

We are called to show mercy because mercy has first been shown to us. The mercy of God is his loving concern for each one of us. He feels responsible; that is, he desires our wellbeing and he wants to see us happy, full of joy, and peaceful. This is the path which the merciful love of Christians must also travel. As the Father loves, so do his children. Just as he is merciful, so we are called to be merciful to each other.

Mercy is the very foundation of the Church’s life. All of her pastoral activity should be caught up in the tenderness she makes present to believers; nothing in her preaching and in her witness to the world (P.05) can be lacking in mercy. The Church’s very credibility is seen

in how she shows merciful and compassionate love. The Church “has an endless desire to show mercy”. Perhaps we have long since forgotten how to show and live the way of mercy. The temptation, on the one hand, to focus exclusively on justice made us forget that this is only the first, albeit necessary and indispensable step. But the Church needs to go beyond and strive for a higher and more important goal. On the other hand, sad to say, we must admit that the practice of mercy is waning in the wider culture. In some cases the word seems to have dropped out of use. However, without a witness to mercy, life becomes fruitless and sterile, as if sequestered in a barren desert. The time has come for the Church to take up the joyful call to mercy once more. It is time to return to the basics and to bear the weaknesses and struggles of our brothers and sisters. Mercy is the force that reawakens us to new life and instills in us the courage to look to the future with hope.

The Holy Father gave a vigorous explanation to the Biblical incident of The Blind Man Bartheimeus (Mk. 10:46-52). Delivering his homily during H. Mass at the conclusion of the recent Synod at Vatican, he remarked: “You (Those who are present there) are like the disciples, preventing others approaching and reaching Jesus. You should be like Jesus who welcomed everybody who is in need.”

Saint John Paul II highlighted the fact that we had forgotten the theme of mercy in today’s cultural milieu: “The present-day mentality, more perhaps than that of people in the past, seems opposed to a God of mercy, and in fact tends to exclude from life and to remove from the human heart the very idea of mercy. The word and the concept of ‘mercy’ seem to cause uneasiness in man, who, thanks to the enormous development of science and technology, never before known in history, has become the master of the earth and has subdued and dominated it (cf. Gen 1:28). This dominion over the earth,

sometimes understood in a one-sided and superficial way, seems to have no room for mercy... And this is why, in the situation of the Church and the world today, many individuals and groups guided by a lively sense of faith are turning, I would say almost spontaneously, to the mercy of God”. [9] Let us listen to his words once more: “The Church lives an authentic life when she professes and proclaims mercy – the most stupendous attribute of the Creator and of the Redeemer – and when she brings people close to the sources of the Saviour’s mercy, of which she is the trustee and dispenser”. (Dives in Misericordia). (P.06)

“Be merciful just as your Father is merciful” (Lk 6:36). It is a programme of life as demanding as it is rich with joy and peace. Jesus’s command is directed to anyone willing to listen to his voice (cf. Lk 6:27). In order to be capable of mercy, therefore, we must first of all dispose ourselves to listen to the Word of God. This means rediscovering the value of silence in order to meditate on the Word that comes to us. In this way, it will be possible to contemplate God’s mercy and adopt it as our lifestyle. (P.07)

In this Holy Year we look forward to the experience of opening our hearts to those living on the outermost fringes of society: fringes which modern society itself creates. How many uncertain and painful situations there are in the world today! How many are the wounds borne by the flesh of those who have no voice because their cry is muffled and drowned out by the indifference of the rich! During this Jubilee, the Church will be called even more to heal these wounds, to assuage them with the oil of consolation, to bind them with mercy and cure them with solidarity and vigilant care. Let us not fall into humiliating indifference or a monotonous routine that prevents us from discovering what is new! Let us ward off destructive cynicism! Let us open our eyes and see the misery of the world, the wounds of our

brothers and sisters who are denied their dignity, and let us recognize that we are compelled to heed their cry for help! May we reach out to them and support them so they can feel the warmth of our presence, our friendship, and our fraternity! May their cry become our own, and together may we break down the barriers of indifference that too often reign supreme and mask our hypocrisy and egoism!

It is my burning desire that, during this Jubilee, the Christian people may reflect on the corporal and spiritual works of mercy. It will be a way to reawaken our conscience, too often grown dull in the face of poverty. And let us enter more deeply into the heart of the Gospel where the poor have a special experience of God's mercy. Jesus introduces us to these works of mercy in his preaching so that we can know whether or not we are living as his disciples. Let us rediscover these corporal works of mercy: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. And let us not forget the spiritual works of mercy: to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead.

We cannot escape the Lord's words to us, and they will serve as the criteria upon which we will be judged: whether we have fed the hungry and given drink to the thirsty, welcomed the stranger and clothed the naked, or spent time with the sick and those in prison (cf. Mt 25:31-45). Moreover, we will be asked if we have helped others to escape the doubt that causes them to fall into despair and which is often a source of loneliness; if we have helped to overcome the ignorance in which millions of people live, especially children deprived of the necessary means to free them from the bonds of poverty; if we have been close to the lonely and afflicted; if we have

forgiven those who have offended us and have rejected all forms of anger and hate that lead to violence; if we have had the kind of patience God shows, who is so patient with us; and if we have commended our brothers and sisters to the Lord in prayer. In each of these “little ones,” Christ himself is present. His flesh becomes visible in the flesh of the tortured, the crushed, the scourged, the malnourished, and the exiled... to be acknowledged, touched, and cared for by us. Let us not forget the words of Saint John of the Cross: “as we prepare to leave this life, we will be judged on the basis of love”. (P.08)

The pages of the prophet Isaiah can also be meditated upon concretely during this season of prayer, fasting, and works of charity: “Is not this the fast that I choose: to loosen the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry, and he will say, here I am. If you take away from the midst of you the yoke, the pointing of the finger, and speaking wickedness, if you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. And the Lord will guide you continually, and satisfy your desire with good things, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters fail not” (58:6-11). (P.09)

Do not fall into the terrible trap of thinking that life depends on money and that, in comparison with money, anything else is devoid of value

or dignity. This is nothing but an illusion! We cannot take money with us into the life beyond. Money does not bring us happiness. Violence inflicted for the sake of amassing riches soaked in blood makes one neither powerful nor immortal. Everyone, sooner or later, will be subject to God's judgment, from which no one can escape.

The same invitation is extended to those who either perpetrate or participate in corruption. This festering wound is a grave sin that cries out to heaven for vengeance, because it threatens the very foundations of personal and social life. Corruption prevents us from looking to the future with hope, because its tyrannical greed shatters the plans of the weak and tramples upon the poorest of the poor. It is an evil that embeds itself into the actions of everyday life and spreads, causing great public scandal. Corruption is a sinful hardening of the heart that replaces God with the illusion that money is a form of power. It is a work of darkness, fed by suspicion and intrigue. *Corruptio optimi pessima*, saint Gregory the Great said with good reason, affirming that no one can think himself immune from this temptation. If we want to drive it out from personal and social life, we need prudence, vigilance, loyalty, transparency, together with the courage to denounce any wrongdoing. If it is not combated openly, sooner or later everyone will become an accomplice to it, and it will end up destroying our very existence. (P.10-11)

It would not be out of place at this point to recall the relationship between justice and mercy. These are not two contradictory realities, but two dimensions of a single reality that unfolds progressively until it culminates in the fullness of love. Justice is a fundamental concept for civil society, which is meant to be governed by the rule of law. Justice is also understood as that which is rightly due to each individual... in Sacred Scripture, justice is conceived essentially as the faithful abandonment of oneself to God's will. (P.11) Mercy is

not opposed to justice but rather expresses God’s way of reaching out to the sinner, offering him a new chance to look at himself, convert, and believe.

If God limited himself to only justice, he would cease to be God, and would instead be like human beings who ask merely that the law be respected. But mere justice is not enough. Experience shows that an appeal to justice alone will result in its destruction. This is why God goes beyond justice with his mercy and forgiveness. Yet this does not mean that justice should be devalued or rendered superfluous. On the contrary: anyone who makes a mistake must pay the price. However, this is just the beginning of conversion, not its end, because one begins to feel the tenderness and mercy of God. God does not deny justice. He rather envelopes it and surpasses it with an even greater event in which we experience love as the foundation of true justice.

### **Mission In the Public Square:**

I am obliged to Rev.Fr.Antony Kalliath for this phrase, “Mission in the Public Square” which he used in the Preshitha Province Statutes. We as consecrated religious are already doing our mission in the public and for the public. The shift what has to take place still is “doing social work being part of the government systems available.” So far we were doing some social work or social service and later ask the government to regularize that. In the “mission in the public square” takes a step further: join hands with the government agencies and do social work as part of these agencies. CHILDLINE is a good example here. Childline is the only NGO mentioned in the Juvenile Justice Act (JJ Act). The specialty is, even though Childline is a NGO it has full back up of JJ Act. That means Childline is authorized to intervene any situation where children (below 18 yrs)

are involved, especially when they are in need of care and protection.

Juvenile Justice Board (JJB) and Child Welfare Committee (CWC) are still a step ahead in the mission in the public square. They are judicial bodies when they act for the care and protection of children. JJB and CWC are bench of magistrates and each member is having the power of FIRST CLASS JUDICIAL MAGISTRATE. This authority enables them to take decisions and give orders which could be challenged only in the session's court or high court. Since these committees are as per the constitution of our country, public witnessing is possible. These two, Childline and JJB – CWC are just two examples for “Mission in the Public Square”.

We have to understand the words of Jesus, “Love one another as I have loved you.” Let us ask ourselves, “How has he loved me? Do I really love others in the same way?” Unless this love is among us, we can kill ourselves with work and it will only be work, not love. Work without love is slavery.

### **Who Is a Religious?**

As Pope Francis says in “Rejoice”, “Consecrated life is a call to incarnate the Good News, to follow Christ, the crucified and risen one, to take on “Jesus’ way of living and acting as the Incarnate.... In practical terms, it is a call to take up his way of life, to adopt his interior attitude, to allow oneself to be invaded by his Spirit, to absorb his surprising logic and his scale of values, to share in his risks and his hopes...

“Christ is the seal on our foreheads; he is the seal on our hearts: on the forehead because we always profess him; on the heart because we always love him; he is the seal on our arms because we are



always working for him.”(26) Consecrated life is in fact a continuous call to follow Christ, and to be made like him. “Jesus’ whole life, his way of dealing with the poor, his actions, his integrity, his simple daily generosity, and finally his complete self-giving, all this is precious and relates to our personal lives.”(27)

Pope Francis recommends for us restless searching just like Augustine of Hippo: a “restlessness in his heart which brought him to a personal encounter with Christ, brought him to understand that the remote God he was seeking was the God who is close to every human being, the God close to our heart, who was more inward than our innermost self”. (P 08)

Faithful discipleship is grace and love in action; it is the practice of sacrificial charity. “When we journey without the Cross, when we build without the Cross, when we profess Christ without the Cross, we are not disciples of the Lord, we are worldly. We may be bishops, priests, cardinals, popes, but not disciples of the Lord”.(35)

(P.09) “And Jesus looking upon him loved him, and said to him, “you lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me.” At that saying his countenance fell, and he went away sorrowful; for he had great possessions.” (Mk.10.21-22.)

### **A Few General Suggestions:**

At least some members have the observation that “The culture of appreciating each other” has yet to be perfected in our congregation. Mutual appreciation and encouragement will improve effectiveness. Here proper and sufficient exposure matters a lot. Some members have even suggested that a “Positive Attitude” has to be cultivated

inside the congregation among our members. At least occasionally we seem to be too negative. Training may be given in this area even from the Aspirants' House.

Another challenging area is “INDIVIDUAL AUDITING.” Are we ready to undergo this process earnestly? Or do we want to avoid it by giving different excuses? Auditing of different types are quite often in the corporate sector. External Auditing, whether individual or communitarian, will help to measure the capacity and plan accordingly.

Why our institutions are over criticized? Earlier people were not developed and gave lot of respect to priests. Now-a- days things have changed. People are well educated and qualified; many of them are highly qualified and highly placed. We are not able to pick up their standards in some areas at least. This is because either we are slow to the fast changing world or we are not interested in it or even we may be thinking that whatever we have is sufficient. It seems that a kind of lethargy is ruling in many occasions and in many individuals.

We need a **Right Based** Approach in our social apostolate. Giving water to the hungry is not one's generosity but duty and drinking water is the right of the hungry. A boy who lost his parents in his early childhood and was not looked after properly by his grandparents. He used steel mobiles, sell it and buy food when he was hungry. Even though the act is theft, we cannot call the boy a thief because food is his birth right. We have to orient our social activities after taking into consideration the rights of people.

This motivated so many people to give free food to the hungry in the hospitals, market places, etc. One of the recent models is to buy two coupons when you need only one for yourself and deposit the other one in the box at the entrance so that any person in need may take it

freely and have his food. This is a right based activity and of course mercy. A lot of lay initiatives are taking place in this area.

For these kinds of social apostolate ordinary people need to experience the pinch of life in their lives, in most cases. But we, the committed, need not to wait for this experience, rather our commitment to the poor and marginalized itself is the call for it. Our physical hard work, simple living, normal food customs, less demanding life style, etc. are the witnesses for right based approach. At the same time, let me note that we may have according to the need of service that we render. “Any commitment involves passion and passion causes struggle. The moment this struggle starts to retard, deterioration begins.”

Borrowing the statement of the Holy Father at the end of the Bull of indiction of the Extraordinary Jubilee of Mercy, “May the Church become the voice of every man and woman, and repeat confidently without end: “Be mindful of your mercy, O Lord, and your steadfast love, for they have been from of old” (Ps 25:6), let us state “May the CMI Congregation become the voice of every man and woman”. (P.15)

The parable of “Good Samaritan” tells us that we have to forget ourselves to be good missionaries and social workers. The priest and the Levite were more conscious of themselves, their safety and work. The Samaritan even though he proceeded to his function, gave priority to the safety of the wounded man. This is called mercy or compassion or even compassionate mercy / merciful compassion.

## Conclusion:

I am here not to challenge or condemn anybody or to criticize or to point out the mistakes of the past. I have deep appreciation for what the congregation has done until today to spread the Kingdom of God on earth in various capacities. That is why the CMI congregation is still relevant. I am talking about the changes we may undergo in this new era. It is because of Jesus who with his words and deeds divided the history of mankind into **before Christ and after Christ**. Jesus rewrote the Law of Moses with the Law of Jesus (“Eye for an eye” to “love even your enemies”). Our beloved founder St. Kuriakose Elias Chavara, changed the course of Kerala history and subsequently the history of the whole world (Malayalees are working around the world and contribute their might in changing the world in every sphere including missionary activities) with his contributions of vision and action at a time travelling and communication were far below in comparison with today’s standards. I feel this is the opportune and fortunate time to think and act for a paradigm shift in the whole of the congregation especially in the area of social apostolate. We may continue with the social thrusts we already have. But, I strongly feel from my own experience that it is high time for us to think differently and act immediately so that we may not be out dated and out placed in the areas of social work which the Lord is demanding from us. Is it not our duty to be pioneers in this field as St. Chavara did in his own times? For this we need commitment, capacity, caliber, competence and more over the attitude to take risks for the sake of the others, the risk of rejection, false accusation, condemnation, trials and tribulations, unrest, etc. with which the Lord saved the world and St. Chavara blessed this world. In my opinion, I think none will differ to me, every member of our congregation shall be developed into this status so that our congregation shall continue to be the torch-bear in this world.

“The day in which you do not do a good deed will not be counted in the book of your life” (St.Chavara).

**Questions for reflection:**

1. Everybody is born empty handed. Everybody leaves this world empty handed. But while living on earth everybody should have hands full. What is my role here as a committed religious in making others happy?

2. We are victims of the culture of the temporary. How can I be free, how can I break free from this “culture of the temporary”?

3. Look into the depths of our heart, look into our own inner depths and ask us: do I have a heart that desires something great, or a heart that has been lulled to sleep by things?

4. Have I, made myself ‘comfortable’ in my Christian life, in my priestly life, in my religious life, and also in my community life? Or do I retain the force of restlessness for God, for his Word that makes me “step out” of myself towards others? Are we moved people’s needs or do we remain closed in on ourselves, in our communities which are often “comfortable communities” for us?(77)

5. Why do we withdraw when we have to face realities that are beyond our religious circle, especially of public commitments and public services where we have to overcome challenges and risks?

## **Towards a Spiritual Technology: The art of Taking care of Oneself and Others**

**Dr. Abraham Vadakkemuriyil CMI**

Various spiritualities consider human relationship to God and to the world from different perspectives and invites man to enter into a filial relationship to God. In spite of all these methods many a time we forget to address the actual issues that are variously influencing the everyday human living while speaking on spirituality. Forgetting the contemporary living realities we cannot conceive a genuinely effective spirituality. This paper is an attempt to go into the deeper dimensions of the genuine issues that modern man faces while shaping his approach to God, to the fellow human beings, and to the world

### **1. Techne of self and techne of life**

Technology is an essential aspect of our everyday living. It is unthinkable for the modern man to live without the help of one or another type of technology. The origin of this word technology is from the Greek word Techne which means the art of taking care. Technology in all its forms when used for the welfare of humanity is taking care of us by transforming our life as a work of art, not withstanding its negative sides when used for adversary purposes. This concept of Techne meaning taking care of oneself and thereby taking care of others is was first well developed by Michael Foucault in 1983. He used this term Techne in two interrelated sense. First is the Techne of self and second is Techne of life. The Greeks used it in the sense of taking care of the city and companions with oneself. Combining both these one can infer that, ultimately technology is a reasonable application of the art of taking care of oneself and others in the society as a member of the society. In that sense, it is an unavoidable dimension of our everyday living.

Application of this concept in spirituality can in a way give us a different dimension to the perception of our spiritual life. It is also quite reasonable to have a spiritual technology so far as we believe that we are spiritual beings too. A believing Christian cannot deny the very fact of his spiritual dimension that keeps him having faith in a redeeming God. This faith leads us to develop a spiritual technology that can make our spiritual life all the more vibrant as a life that takes care of oneself as well as others in the society. The basic theoretical framework for such a technology is founded on the Gospel values preached by Jesus during his lifetime. St. Paul while interpreting the meaning of the Gospels later to the believers through his preaching gave us a rather in simple presentation of this theoretical framework in his letter to Galatians. Gal.6:1-10 very clearly puts it. Let me quote:

"My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. Bear one another's burdens, and in this way you will fulfill the law of Christ. For if those who are nothing think they are something, they deceive themselves. All must test their own work; then that work, rather than their neighbor's work, will become a cause for pride. For all must carry their own loads. Those who are taught the word must share in all good things with their teacher. Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest-time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith."

St. Paul here very well explicates the mind of Jesus concerning his believers. In the very first sentence of this chapter the spiritual technology is presented. A believer has a grave responsibility to bring back a person who is led astray by evil spirit, that is, all that is pertaining to this world and worldly pleasures, through constant companionship in the spirit of Christ. This process is not as simple as it seems to be. The one who is engaged in this process of self care shall undergo a primary process of ethical subjectivities. This self care is equal to techne of self as well as techne of life as explained above.

The apostle's exhortation to "take care that you yourselves shall not be tempted" implies the responsibility of the responder to have a care of the self. This care of the self is not understood from an egoistic exclusion from the society and matters of the society rather is a brave engagement in the society by empowering oneself against the malice of being tempted by the pleasure seeking worldly dynamics.

This further demands a moral integrity that a person develops within himself. Such morality is not merely the observation of moral codes which are developed and evolved in history rather the person himself has to undergo a moral subjectivation or he himself has to enjoy the position of a moral subject. That means, a true christian shall be constantly caring himself against the moral relativism which is developed in relation to the institutional development that necessarily compromises with the worldly realities and standards. A caring Christian instead must be constantly in touch with the values preached by Christ and he/she should subjectively base his or her morality upon those teachings. This is a continues process of Christianization of the self attuned to original spirit of Christ.

In order that one may securely carry the burden of others in



collaboration with others one needs to develop a strong subjectivity based on Christ and his teachings so that one can exercise the necessary power to instruct and guide other members who are vulnerable to the evil effects of the pleasure seeking tendencies of the world. This is what we understand by Teche of self. Nobody is living alone in this world. Every Christian is called to live in a community of believers. Even though certain religions stresses solitary life as the better means to attain salvation, Christianity predominantly advocates life in the communities where one gets a chance to exercise his power of love derived from this moral consciousness. That means one needs to constitute oneself as moral subject out of the original inspiration that is the law of Christ to guide and lead others to the source of such morality, that is, Jesus Christ Himself.

Becoming of a moral subject implies: an acquired maturity to make moral judgements, decisive and discerning power to establish a realistic relationship to moral obligations and rules and the consequent actions or behavioral patterns one develops as an autonomous moral being with necessary substantiality. Here moral does not mean an independent morality devoid of Christian values and traditions. Further what is meant here is that a person develops an autonomy which is supported by Christ filled self. Autonomy of a Christ filled person does not imply independence from the Christian teachings or the church. He/she is the strongest adherent of the teaching of the church without being compelled by any regulations but by a force that develops from his within. This sort of Christian moral autonomy governs his/her thoughts and deeds which implies total self-govern mentality with which he/she relates effectively with himself or herself and with others with a genuine subjectivity. For a person of such a sort with a genuine govern mentality and moral Christian autonomy, life is an art, an adorable Christian art having the quality of originality and beauty.

While moral autonomy provides a person with a certain levels of christian substantiality, people of peripheries spend their time by boasting themselves of their action done in the backdrop of the inviting world of pleasures. It is about these people that the apostle speaks in hard words by asking to test their works whether they are sufficiently mature and commendable to be proud of. While the people of the peripheries seek pleasure from the external enjoyment of the objective world of pleasures, the man who takes care of the self and other finds joy by uniting himself/herself with the universal reason, That is Jesus Christ himself. it is in this sense that we need to understand the apostle's exhortation that Do not be deceived; God is not mocked, for you reap whatever you do sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit (Gal.6:8).It is the caring self that ultimately gets united with the spirit of the Lord and engages with a conversation to the self. One who has the inner power of entering into an inspiring conversation with the spirit that dwells and takes possession the conversing self is authentically in touch with the divine.

Here authenticity more than moral autonomy is identified as the disposition of the person who finally enters into union with the residing spirit within. This union then is the highest point of caring oneself and others. The best part of one's self here is the inner power to transcend the pleasure seeking dynamisms that work within and the urge to be untied with the universal reason that permeates all human being and the entire universe. Christ is the centre of all these attractions and all reasons find their final expression in his risen dimension.

## **2. Developmental Agendas and its pleasure seeking dynamism**

The often repeated and most preferred idea in the contemporary

world of existence is the slogan of development. A concept which is very much intertwined with modern utilitarianism which stresses maximum pleasure to maximum number of people. Today organized religions almost identifying itself as agent of such development oriented utilitarianism where maximum pleasure becomes the focal point of consideration. Religious communities while moving towards the line of building up and conserving for themselves gradually falls into the trap of the modern utility oriented dynamics of life. It is rather easy to work out a developmental agenda as it is welcomed by an overwhelming majority in the communities and societies. There is always something very much attractive to this slogan. It leads to new dimensions of pleasure experience and new areas of comforts. Man from the very ancient time itself started this comfort seeking journey leading him to conflicts and constant struggle with his fellow humans. Pleasurable associations and engagements became focal points of attraction for men and women titled under the more attractive term of entertainment. The slogan of development indirectly gives man unknown possibilities of this entertainment as the development permanently says goodbye to hardships in life. He forgets the divine commandments and true religion altogether becomes a coercive addition to life. This leads to the efforts to find short cuts in life. Attempts to experience pleasure effortlessly increases inauthenticity and fraud in gradually diminishing the quality of human life leading to a kind carefree life loosing the divine dimensions and authentic moral autonomy.

### **A) The so called Newgen**

The younger generations while losing sight of his/her original divine dimensions get attracted to the dangerous ideas spread under the veil of new generation or Newgen. Under the blanket of this Newgen anything and everything disordered, in-disciplined and vulgar are made

superior and preferable. Young members of the religious communities widely fall prey to this sort of ideology and develops a constant distaste to anything traditional ordered and disciplined. As they increasingly move after the utility principle anything purely service oriented or having no profit becomes out of consideration loosing the very fabric of the existence of inter-subjective communities. Even responsible leaders seem to thoughtlessly support such view seem to encourage this sort of behavioral patterns.

The so called newgen as a category mistake miserably fails to have an integrated vision of life. They stand separated in the world of pleasures constantly resist to be part of the integrated whole or universal reason and to acknowledge the beauty and goodness of reality. Reality here is perceived as something entirely different from oneself as objects to be manipulated for one's own pleasure. This sort of existence leads to the uncontrolled ways and mean of exploiting the nature, that is, looking at anything from the perspective of self related utility leads to ever growing natural disasters and human tragedies. Failure to consider nature as part of one's reality alienates man from the nature and further development becomes purely human oriented forgetting its divine dimension.

## **B) The wireless relations**

Science also contributes its own share in alienating man from the nature and other fellow beings. The internet related developments of the contemporary period to a certain extent pushes the modern humans to a secluded life reducing life to sum total of digital relationships. It invites man to spend more time in secluded or isolated atmospheres defining relationships in terms of wireless activities. This adversity affects the actual techne of self and techne of life. Apart from virtual contacts actual life situation becomes more and more barren and

people remain somewhat ignorant of the fellow beings living around him/her. Life in the net makes these individuals highly selfish and actual relationship in actual time becomes intolerable. Marriages fail too fast and family related crime rate increases.

### **3. Development as care for self and care for life**

#### **The Aesthetics of Development**

A divine oriented development stands against unqualified individual self-assertion and advocates the self-sacrifice to merge our individuality with the persons around us. That is, to give primacy to the concerns of our neighbors rather than to those of our own where every person as a member of the community accepts the responsibility of being sympathetically sensitive to others. The highest ideal of such an ethics is God who, is love and the real power in the scheme of things. Such a divine oriented development is founded on the aesthetic values and having love as its highest ideal, then, stands for self-controlled and self-organized actions that can contain hatred, greed, destruction and violence. In other words, it is an ethics of the love of being or techne of self and techne of life. Every acknowledgement of aesthetical values is an act of the love of being, of a positive appreciation and sympathetic concern for the being. This sympathetic concern or love for the otherness acknowledges the value of both human and non-human existence.

In such an ethics of development, growth is not just a mechanical growth but is a qualitative holistic growth pushed forward by the power of inter-subjective love founded on the genuine moral subjectivity. In other words, growth is not the survival and development of a single self-seeking individual, rather is of the community of individuals having a collective sense of responsibility

to each other leading to techne of life.

This is a new morality, a new ethics of development for modern man who often grossly misconceives development as economic development alone. Development is not merely transforming the external face of the earth by creating self-seeking individuals swollen with accumulated wealth, and sophisticated nation states, smug in their national pride. Moreover, development also cannot be fully identified with mere growth of scientific knowledge and improvement of the life style of the people on earth. The new ethics of development goes one step further and considers it as having a holistic dimension of the growth of mind effete matter. Here developmental policies need to address the aesthetical values, which are the acceptance of the ideal of love, which, in turn, is an indirect acknowledgement of the divine in the heart of reality by taking care of oneself and all others, in other words, a developmental strategy that discerns and acknowledges the plan of God as the ultimate guideline for growth. This divine face of development or growth emphasizes on the divination of genius, that is, the divine dimension in man and the world, a coordinating element of reason or law between ideals and actuality.

## **B) The three dimensional development**

This process of qualitative growth, then, involves the co-ordination of three active phases; ideas, actuality and reason. In this respect, the genuine care for self and care for life demands a three dimensional developmental strategy; a Theo-Anthropo-Cosmic face of development or growth. Every individual is standing in an inseparable relation to these three fundamental dimensions of Reality, having undergone qualitative changes through the evolutionary process, guided by the power of love, the law of Christ

Any development conceived and executed by a purely private and exclusive interpretation unaccompanied by a collective interpretation of the affected community in no way represents the qualitative growth of humanity. Genuine qualitative development has its moral dimension which respects the Theo-Anthropo-Cosmic dimension of Reality guided by the power of sympathetic love, which is founded on self-sacrificing care for self and others over against the ethics of greed for survival of the selfsame individuals.

### **Conclusion**

Once again returning to the mind of the apostle our Christian call invites us to lead a life of the care of the self and care of life. Every Christian religious being called to live in communities is called to bear the burden of others and becomes a source of consolation for others. First and foremost each one should take care of himself/herself to be sufficiently mature to guard and lead others to Christ. Such a maturity will transform a person morally upright and consciously caring on self and others. This goal is achieved not as an isolated individual or by way of merely self-oriented development. Growth and development of the individuals should ensure the inter-subjective solidarity and sympathetic concern to the other.

## **TOCD REGENTS in Raigarh-Ambikapur**

### **Mission:**

**James Kurissery CMI**

As per the revised Constitution of Third Order of Carmelites Discalced (TOCD) its scholastics, who completed three years of Philosophy studies in March 1963 in Dharmaram College fulfilling the requirements of Gregorian University syllabus, Rome, were given option to choose either one year Pre-university course in Kerala or one year regency (practical experience) in consultation with their Provincial superior. Myself opted for regency and my Provincial Fr. Malachias asked me to go to Ampazhakkad to teach the Juniors there languages Latin and Syriac. Before leaving for Kerala Rector Fr. Canisius got a message from Thrissur that Br. James Kurissery will go to Ernakulam as per the demand of Fr. General, that he would take charge of Boys Town in Karakkamury. Besides me, two of the students Br. Paul Kattankottil and Br. Kuriakose Elias Vadakketh, who had just finished their 2nd year of Philosophy were asked to go for regency and that too in Karakkamury, the former as secretary to Fr. Abundius the General Definitor for Social Apostolate and the latter as assistant manager of KCM press. We three reached Prior General's House, Ernakulam in the first week of May 1963. Kuriskose started assisting Fr. Celsus Kanjirathingal (+ 18.02.2004) in the press and myself took over the charge of Boys Town whose founder and hither to director was Fr. Celsus himself. I was taking his help and guidance on every matter regarding the running and discipline of the Boys Town, which maintained 76 street boys from the age group of 10 to 16. Br. Paul enjoyed office work helping Fr. Abundius. With the blessing of Fr. General and his Definitors Frs. Abraham, Gerard, Chrysostom and Abundius, the Auditor General Fr. Amos, Fr. Polycarp secretary to Fr. General, Fr. Jeremias the House Prefect, Fr. Alphonse Padinjarekanjirathinkal the parish priest



and Fr. Celsus reaching out his helping hand and mind everywhere, our experience in human contacts and management went on well giving us a new vision.

Hardly two informative and life encountering months passed under the close guidance of Fr. Abraham, one fine evening when we the three regents were sitting in our common room after supper, Fr. General came there and called me to his room. He told me: “Br. Silverius, I am in a great dilemma. The Superior from our Raigarh-Ambikapur mission Fr. Romulad has written to me that the Jesuit Fathers are asking him repeatedly to transfer our Christpal Ashram at Ambikapur to them, as they don’t have a proper parish house in Ambikapur and our house is not far from the small parish campus. Besides, we have no activities from this house in the neighbourhood. It is a house with five to six rooms and Fr. Superior is alone there. Only once a while our missionaries who are in all only five gather in this house, namely occasional gatherings. This prompts the Jesuits to hand over our house and property to them, who are the main missionaries in the diocese. Just recently Fr. Romuald was reappointed as superior. Now he suggests that, if I send two brothers there, they can do their college studies, as there is a college next to our compound, and thus the house will be occupied ! But wherefrom shall I get brothers. You three I got after falling at the feet of your Provincials.”

I told Fr. General that, if it was a genuine need I would go there, provided Fr. General allowed me. If not very necessary I would not think of going to college, rather I would like to get some mission experience. Further I told him that since Fr. Celsus was still in Generalate, he might be asked to manage the Boys Town until Fr. General got someone to take it over. Fr. General was very happy. He appreciated my offer in his crisis. But he asked me: “Wherefrom I shall get one more ?” I told him that I would persuade Br. Paul

Kattankottil, he would be happy since he had not much to do in Fr. Abundius' office.

Fr. General okayed my proposal and asked me to find out with Paul his mind. The same night I explained everything to Paul and he showed his willingness to go with me to Ambikapur. Fr. Cassius one of the Raigarh missionaries was in Generalate those days spending his holidays. Fr. General convinced the Provincials and we both got the green signal to proceed to the mission together with Fr. Cassius. All the hurdles were cleared and we set out to Ambikapur on July 6, 1963 by Madras Mail in the noon time and on the following day evening by G.T. Express to Nagpur and from there the following day afternoon by Chakradharpur Passenger to Raigarh. We reached Raigarh in the wee hours of the following day and waited for 6.00 A.M. Bus to proceed to Ambikapur. Praise the Lord, we arrived at our destination around 9.00 in the morning.

On the feast of Mother of Mount Carmel Fr. Superior wanted to celebrate a sung Mass, Paul playing the harmonium and myself swinging the thurible. After the Sung Mass the Celebrant called us to his room to give gracious gifts. He got up on a stool and pulled down a dust covered carton. We saw on it our own adventure - DML – Dharmaram Mission League – the parcel we had packed from Dharmaram. Fr. Superior told us showing more cartons on the loft of his room, that they were collected and stored safe, as his dream was for baptising 25000 people. These years he didn't get time. Then he opened the carton full of scapulars and string rosaries etc. He took out two scapulars and reached out to us. With benign thanks I told him to keep it there only, as I had already one around my neck. So went on life in Christpal Ashram. As monsoon started, both of us got out along with other Adivasi labourers for paddy cultivation, for making a small flower garden in the premises, Planting Tapioka and

banana plants and above all putting fencing around the field, as stray animals were a great nuisance. Fr. Superior called four bullock cart loads of log scraps from a saw mill and 200 cheap wooden poles for fencing. Rust grown nails and two old hammers were at our disposal. The fencing we completed in two weeks' time. While supervising the workers, I kept open English- Hindi Dictionary which I had purchased at Ernakulam in my left palm and in rains umbrella on the right arm. (I lost this helper dictionary at Dharamjaygargh, while I was giving class to the students. I came away from my room which was next to the class room. The door had no bar or lock. A cow pushed the door, entered inside and ate half of my dictionary before it came to somebody's notice). Paul was mainly in house management. In the meantime the cook ran away. Fr. Superior was scared of any body knocking at the gate or at the door in late evening hours or at an odd time. Dark evenings and nights were not uncommon. Our neighbour of Christpal Ashram was certain ex-military man named Chopra, who wielded his gun against Fr. Superior several times, whenever they had some exchange on land border issue. Hence Fr. Romuald was trying to avoid him, and if anybody called from the gate in the night, he used to ask us both to go and find out. In spite of all these unwelcoming and confusing situations, we asked Fr. Superior that we should get some guide to learn some Hindi. After our repeated requests he agreed to call certain school master Mr. Minj and that only from August 01 to 30, daily one hour from four to five in the evening.

In September we both decided to convey to Fr. General all our heroic enterprises and challenges in detail. In immediate response to our communication Definitor General Fr. Gerard landed in Ambikapur in the middle of September, together with Fr. Diego who was on holidays in Kerala. The following day evening of their arrival, Fr. Gerard convened a meeting of all our missionaries Frs. Romuald,

John Vianney, Christian Plakkat, Cassius Chamakkala, and Diego Kodankadath. As per the findings and solutions, Fr. Diego invited me to go with him to Dharmjaigarh mission station and Paul with Fr. Cassius to Jodpur mission. A happy ending of a confused orientation. Shortly after this development Fr. Andrew Poonoli accompanied by Fr. Bosco Thottakara reached Ambikapur, the former with an appointment from Fr. General as Mission Procurator with residence in Christpal Ashram and the latter just for mission experience. Fr. Andrew a man of wide correspondence asked for the service of Paul for sometime and he obliged to it for a month or so.

My stay with Fr. Diego the great missionary of prayer and action gave me a lot of occasions of facing the hardships and to be totally available to the parishioners, for the poor, especially for the children and the youth. I helped the Parish Priest in his untiring efforts in running the Primary school, boarding, village mission, preparing the children and adults, deep in the villages residing for weeks in dry grass hutments under biting cold, for First Communion and other sacraments. Paul my co-regent had more or less the similar experience in his company with Fr. Cassius.

Not long after we left Ambikapur, Fr. Romuald was relieved from his responsibility of superior in Christpal Ashram and Fr. Andrew was appointed in his place. In a couple of months he gave a new look to the Ashram renewing it comfortable and welcoming with additions, alterations and beautification. When we the priests and regents went there together for a gathering in December, everything looked different. The credit went to Fr. Andrew. However, Fr. Romuald was the chief work force behind it.

As my regency year was coming to an end, my Provincial gave me the option either to go for college studies or for Theology in Bangalore.

Because, all my batch mates from Thrissur were finishing their PUC, except Br. Winson Antony Parekkat, who was asked in my place that year to go to Ampazhakkad and teach the Juniors. He went to college after this one year regency. Consulting Msgr Januarius in Balharshah through mail, I wrote to Fr. Provincial that I would prefer Theology study after the regency, as post priesthood studies would not bring much economic burden to the congregation and besides, if I got an option to go to North Indian Mission, college studies could be carried out in that culture and language. Fr. Provincial welcomed my idea. In the mean time Msgr Januarius asked Fr. Provincial that I was allowed to spend the month of April in Chanda on my way back from Dharamjaigarh.

Both of us the regents concluding our mission service under the exemplary guidance and blessings of Frs. Diego and Cassius with a farewell ovation from the people reached the Railway station Raigarh towards evening of March 31 waiting for Chakradharpur- Nagpur passenger, myself carrying a large bamboo cage with a pair of pea birds (the male's plumes were not yet grown) for supplying to Dharmaram at the desire of Fr. Theophane Kanjooparampil the Zoo director there. Of course it was an awesome task to take care of the cage in a general compartment of a passenger train running in Madhyapradesh. Thank God, we arrived at Nagpur station shortly after 13.00 hours of April 01, 1964. To our overwhelming surprise, Msgr. Januarius together with his regent and my batch mate Jose Pottokaran and my senior and Poona Theology student Paul Shabor Kalluveetil were at the station. They helped us to unload the cage and our luggage. After a quick refreshment we all helped Paul to board his train to Madras on his journey towards Bangalore. Then we spent some time in Archbishop's House, Nagpur where we acquainted with his grace Archbishop Leonard Raymond. Towards evening we left for Balharshah as the burning sun began setting. The following day we kept the peacock between the parish bungalow

and the outhouses, tying with a long rope leaving the female free mission experiment. This went on for a week. Mandamari missionary Fr. Felician, who got exhausted by heat, had to be taken for treatment in Bangalore. Arrangements were made in G.T. which had two A.C. bogies attached for Bangalore. We packed our lovely birds in the same train.

I spent the entire month of April in Balharshah, visiting all the then existing parishes and centres and important places in Balharshah, Chandrapur and Wardha. Probably this prompted me to opt for Chanda region in 1964, blocking all dissuasions from many members of my mother Province. Br. Paul and myself gave a very good picture of the mission to all the inmates of Dharmaram, when we were asked to present our mission experience in the Assembly Hall gathering, myself ofcourse both of Raigarh-Ambikapur and of Chanda ! Later the two months summer vacation in 1966 just before the diaconate, which was conferred by Bishop George Alappatt of Thrissur, who persuaded me the day before diaconate to go back to Thrissur Province, as for him the mission was not of that much grasp, enhanced my aspiration for Chanda. Completing the 4 th year of Theology as per Gregorian University syllabus I proceeded with the permission of the regional superior to Punnapra Carmel House to acquire a Driving Licence from Alappuzha R.T.O. Fr. Ananias the house superior was a real religious and social personality ready to render any service to the aspiring missionary. Going back to Dharmaram, after giving a successful driving test, for picking up all the personal belongings and bidding farewell to all those who were there, left for Balharshah, boarding train in Madras. Oh blessed day July 07, 1968 I reached Balharshah, carrying my metal trunk myself, to work and die on this blessed soil of Chanda assimilating its all embracing motto “Sambhajemahi Divyani”.

## **Paradigm Shift**

**Mathai Kulampally CMI**

St. Chavara took the lead to make school education more popular and available to all sections of people in society.

He instructed that there should be Pallikutam (School) attached to Palli (Church). The beneficiaries of the schools were mainly the marginalized. He had special concern for the education of the Dalits.

There is a criticism that his 'prudent followers' have modified his instruction to suit the times: "there should be CBSE or ICSE schools attached to the monasteries, which would not be at the reach of the marginalized." In this field, other congregations and dioceses are diligently following the CMIs. As far as admissions in our prestigious institutions are concerned, "the violent take it by force"(Mt. 11:12).

### **Christian Values:**

Our claim is that we are imparting Christian and gospel values to the students. Recently, a few fathers and I went on a mission tour. In one of the missionary schools, we met a gentle man. He is the president of the private manager's association in that state.

He spoke very highly of our schools and Sant Chavara. He told us that the schools run by the private managements are rendering a great service to their state. To improve the SSC percentage in their schools, they collect huge amounts to 'grease the palm' of the 'concerned persons'. There is mutual cooperation in the conduct of the SSC exams. 'The greased, supportive officers' do not interfere in this smooth conduct of the exams and thus pave the way for very high percentage in the exams.

The department of education, local leaders, the students, student's unions, PTA, reporters of TVs and newspapers and the management work in cohesion to 'improve' the standard of education.

The private managements are very happy to dole out huge amounts to the 'concerned persons' for supporting the noble idea of improving the standard of education and for transforming the students as 'ideal citizens'.

The president said that he was very much impressed by the ideas of Sant Chavara. They have very innovative ideas to improve the standard of education and percentage in exams. He advised us to experiment them in our areas also. During exams the supervisors collect the answer sheets of intelligent students forcibly and distribute them to the weak students. Thus the value of 'equal distribution and justice' is taught to the students.

For degree students the candidates can write the exams in 'homely atmosphere'. A mere Rs.5000 is enough to grease the palm of the 'supportive' staff.(Eenadu 24-01-2016)

He said that they were trying hard to educate the parents also. Recently the government decided to intall CC cameras in the exam centres to avoid mass copying. The parents opposed the move saying that it would affect the result of the weak students. The government gave up that idea. It was our 'moral victory'.(Eenadu 20-04-2016)

What is the reward promised by Jesus for 'the elders' who facilitate and guarantee the pass of even the weakest?

"If one of these little children, believes in me, and someone forces that child to sin, it would be better for that person to have a large



stone tied around the neck an be drowned in the see. Such things will happen but how terrible for the one who causes them to happen”.(Mat. 18:6-7)

A principal of a missionary school told me that any individual having self respect and dignity will not start a school in that state. The student’s unions, PTA, teacher’s unions, local leaders, department of education, reporters of TVs and newspapers, NGOs, etc will make the running of the schools unbearable. They are the ‘benefactors’ of the schools. They are ever ready to manhandle the school authorities even without any valid reasons. If the political parties conduct some meetings anywhere, the schools have to send the buses, if not, they will distroy the buses. The management is at the mercy of the above ‘benefactors’. To humilate and offend the management, especially the Christian management is an entertainment for the ‘benefactors’. The managements are forced to increase te fees to grease the palm of the ‘benefactors’.

Since the missionaries are peace-loving people they become easy prey to the anti social elements. The land mafia, with the help of local thugs, hired assassins and a few ‘generous’ officials grab the land of the missionaries. A good number of missionaries spend their valuable time and money attending the courts for several years.

‘Greasing’ is a national phenomenon. It is prevalent in 29 states and 7 union territories. Only the rate of greasing differs from state to state. There is ‘unity in diversity’.

We cannot have a ‘holier than thou’ attitude. In every nook and cranny of vast India the deadly virus called malpractice, corruption, has gained acceptability and respectability; “There is no one who is righteous”.(Rom. 3-10) Our alumini also are affected by this virus.

In the past, the cross in the Christian educational institution represented the values of christ. Now, people criticize that the cross represents ‘crucified values’.

In the year of mercy, let the words of Pope Francis stir up our conscience. “The festering wound called corruption is grave sin that cries out to heaven for vengeance, because it threatens the very foundations of personal and social life, corruption prevents us from looking to the future with hope, because its tyrannical greed shatters the plans of the weak and tramples upon the poorest of the poor. It is an evil that embeds itself into the actions of everyday life and spreads, causing great public scandal. Corruption is a sinful hardening of the heart that replaces God with the illusion that money is a form of power. It is a work of darkness, fed by suspicion and intrigue. *Corrupti optimi pessima*, Saint Gregory the great said with good reason, affirming that no one can think himself immune from this temptation. If we want to drive it out from personal and social life, we need prudence, vigilance, loyalty, transparency, together with the courage to denounce any wrongdoing. If it is not condemned openly, sooner or later everyone will become an accomplice to it, and it will end up destroying our every existence.”(The face of mercy)

### **In the process of extinction?**

Though a number of religious congregations take pride in their apostolate of education, and their nationally and internationally famous institutions, the youth look at them with contempt and do not find anything inspirational and supernatural. The youth of today aspire challenges. They are ready to die for Christ. Without realizing their genuine ambitions and aspirations the congregations and dioceses, promise them ‘secure’, ‘safe’, ‘comfort zone’. The superiors lament

that the modern generation is wordly, critical and irreligious. It seems to the youth that every congregation engaged only in one mission; “Go to all peoples everywhere and teach them English”. It appears that the only wish of the founders of all religious congregations is to establish schools for the ‘creamy layer’. The ‘dedicated religious’ do not have breathing space even to eat, sleep and pray. They become physically tired, mentally weak and spiritually tepid. The genuine youth who are not credulous and gullible shudder at the sight and plight of such religious.

Unfortunately the superiors are unable to decipher the cracks in the foundations of the religious congregations. They fail to learn lessons from the church in Europe.

By acquiring more lands, constructing new edifices, sending more members to foreign countries, by guaranteeing all mundane comforts, they assume that they are expanding the congregations. Actually they are expediting the extinction of the congregations indirectly. Gradually the edifices will remain with only a few mediocre members.

### **Signs of the times**

Jesus said to the people, “When you see a cloud coming up in the west, at once you say that it is going to rain- and it does. And when you feel the south wind blowing, you say that it is going to get hot- and it does. Hypocrites! You can look at the earth and the sky and predict the weather; why, then, don’t you know the meaning of this present time?(Luke 12:54-56)

### **Conclusion**

Today, what we need urgently is a radical shift in our priorities and

correction in the anomaly. We should make sincere examination of conscience and answer the following questions:

1. What were the activities of St. Chavara?
2. In spite of all these activities, how much time did he spend with the Lord?
3. Was he a full time teacher, Professor, Principal, correspondant?
4. Who were the beneficiaries of the schools established by St. Chavara? At present who are the beneficiaries of our schools?
5. In recent years big corporate firms, not knowing what to do with crores of black money, have found a heaven in educational sector to invest their ill earned money. Is it our mission to compete with these pseudo educationalists and philanthropists?
6. Did st. Chavara become a saint solely due to his socio-economic and educational reforms or his self sanctification?
7. Today has the ministry of education swallowed up all other ministries?
8. Does self sanctification and salvation of all find first place in our scheme?
9. Are we more interested in pleasing men than God?(Jn 5-44)
10. Are we interested to know “what people think of us”?(Mt. 16: 13-16)

Let us pray for the humility to accept our short comings and the valour to face the future. “When you turn to the right or when you turn to the left, your ears shall here a word behind you, saying, This is the way; walk in it”. (Is. 30-21)

“See, now is the acceptable time; see now is the day of salvation”(2 Cor 6-2).

“You spend your whole life believing that you are on the right track only to discover that you are on the wrong train”(Anon).

## **Reinventing Myself: A Fruitful and Rejuvenating Experience in USM Indore**

**Jacob Peenikaparambil CMI**

Jesus has told his disciples that a tree is known by its fruits. If I apply this yardstick to assess my 22 months life and mission in USM I can say with a lot of satisfaction that my life and mission in USM were fruitful and refreshing. I have published two books 1) Insights and 2) The Saffron Surge and two booklets: 1) Reinventing Religious Life and 2) 24x7 Eucharist and wrote 105 articles. Most of these articles are published in Indian Currents and a few of them in Youth Action and Free Press newspaper. Writing of the third book, 'Professionalism in Not for Profit Organizations' is complete and it is given for language correction. Preparation of A third booklet, Priest as 'Good Shepherd&' is almost complete. I also could make my contribution as a resource person for the One week leadership training for the school students, Training for teachers as mentors and Training for the heads of institutions. I made presentations on the 'Social Thrust of the CMI Congregation' during animation programme for the members of the congregation. I also made a presentation on 'Our Response to Intolerance Arising out of Religious Fundamentalism' during the recently concluded General Plenary Assembly of the CMI Congregation. These two presentations are also prepared in the form of articles. Participation in the trainings and seminars as a resource person has expanded the horizon of my knowledge. At the same time it also made me realize how little my share in the vast ocean of knowledge is.

The most important achievement during this period is the evolution of a thought process, consisting of observation and gathering of information, leading to reflection and arriving at conclusions or insights

that are applicable to individual and social life in view of bringing about change. This process is reflected in my writings and speeches. As a result my writings and speeches have become primarily challenges for my own transformation rather than for the benefit of others. Reading books, periodicals and newspapers along with critical observation of the situation and events around me play a key role in the evolution of this thought process.

Another key result of my life at USM is the emergence of an urge for promoting peace through understanding and harmony among different religions. Fighting against the fundamentalist forces that try to replace the secular democracy of India with Hindutva and dissemination of the sacred values of Indian Constitution have become a special mission for me. Almost one third of my articles are related to these issues. I am fully convinced that this is an urgent mission in the context of increasing religious polarization in the world, particularly in India.

The conducive and invigorating environment in USM has been extremely helpful for me to become more creative and productive. Daily one hour appointment with God and myself, Eucharistic celebration with sharing the application of Gospel message by all participants, inter-religious prayer for peace twice every day, daily evaluation with sharing and giving and taking feedback in the USM community (from 9.00 to 10.00 p.m.), the practice of reading newspapers for half an hour to one hour daily and reading at least one book a month have been extremely beneficial to make me more reflective and creative.

“Transform self before working to change the world” is the motto of USM. Hence the USM community members are extremely careful to practice the values they share with those who come here for training. Honouring every person irrespective of his/her status is a core value

for the USM community. All staff, including the cleaning staff, trainees, guests and the drivers who accompany the guests share the same meals in the same dining hall. Hospitality, expressed in receiving the guests and trainees at the gate and sending them off by the community members, arranging local transport, cleaning their rooms daily, making arrangement for drinking water in their rooms etc., is another core value for the USM community. Involving lay persons as heads of departments and delegating to them tasks with authority to take decisions is another characteristic of USM. The inspiring quotations decorating the walls of USM encourage the community members and all those who come there to be positive and maximize the Divine within them.

Many participants who come to USM for training have expressed the view that they learned more from the USM community than from the sessions. This view is very well reflected in the personal report prepared by each participant at the end of the training. USM organizes in a year one Christo-Centric Leadership Retreat for the bishops and leadership retreats for the Provincials and their team members as per the requirement. After the retreat the bishops and provincials usually book leadership retreat for the priests and the religious. For example the bishop of Jeshpur arranged a leadership retreat for the principals of the diocesan schools in 2015. Some provincial superiors book leadership retreats for the principals of their schools or the sisters involved in social apostolate. The bishops and the major superiors take the trouble to bring the priests and sisters to USM for leadership retreat mainly because of the inspiring and invigorating atmosphere in USM, a movement that has been functioning for the last 23 years in rented buildings without possessing any immovable property and without depending on government or donor agency funded projects. I have the opportunity to be a partner in the training

of the leaders like bishops, the major superiors, principals and social workers and I have immensely benefited out of it.

I conclude this note by expressing my sincere thanks to Fr. Varghese Alengadan, the leader of USM community who has been extremely generous in supporting and encouraging me and to Fr. Provincial and team for allowing me to be with USM.



## Eulogy for Swami Sadanand

**Homily preached by Fr Shepherd Thelapilly CMI, on Swami Sadanand on 3<sup>rd</sup> May 2016 (9<sup>th</sup> day after his demise) during the Commemorative Mass at St. Paul's House Bhopal.**

**I have been with Swamiji** since 1969 from my Aspirancy at Elthuruth. I was in 8<sup>th</sup> standard and Swamiji was doing his second year Pre-Degree studies in St. Aloysius College. When I reached Dharmaram College for my Philosophy Studies we started the hut experience inside Dharmaram Campus and I was privileged to be a student in the hut together with Swamiji, late Fr John Manavalan, our dear fathers Anto Amarnad, Paul Nereparambil and Fr Jose Mundadan from Bijnor. After my ordination we worked together in Silwani Project, me based in Searmau and Swamiji in Guru Nivas Tada in 1990 to 1992. The last face of our coming together was in Shantigiri Ashram in 2010. This staying together continued till my accident on 19<sup>th</sup> September 2014. A period of long 47 years I was associated with and lived with Swamiji. He was more than a brother, my Guru, my companion, my closest friend and my mentor.

**First of all let me share how the people** influenced Swami's life and vision and philosophy. He was very fond of his mother. He learnt lot of things from his mother. In his childhood like many of us, he was fond of eating jaggery, (the "*Bellam*" = *pieces of raw sugar*). He used to sleep in the upstairs carrying pieces of jaggery and eat before going to bed. One day mother heard peculiar cracking sound and went upstairs and found Michael was enjoying jaggery pieces; she did not punish Michael, but said, "My dear son, all the jaggery kept in the store is yours and you can eat it at any time not at the time of sleep because it would harm your teeth". Swamiji was so taken by mother's word and that day itself, stopped eating things at odd times.

He loved and respected his mother very much but he did not go Kerala to attend her funeral because by that time he believed literally what Jesus said, “Who are my mother and brothers and sisters. Looking to the people he said, “Those who do the will of my father, are my mother and brothers and sisters”.

**Another saintly priest influenced** the life of Swamiji was the present Servant of God, Father Canisius. While Swamiji was studying in Dharmaram, Fr. Canisius was the Superior of the Senior House in Dharmaram. Fr. Michael Sadanand was his room secretary. One day Fr. Canisius asked to wash and iron his black cassock since he had to go to Kerala next day early morning. Swamiji prepared and went to his room at 12 o’ clock at midnight and he was surprised to see Fr Canisius kneeling down and praying, stretching out his hands. That made a deep impression in his heart and that time onwards he started praying getting up at 3.00 early in the morning.

**While he was doing college** studies in Ranchi he had an opportunity to meet Mother Theresa, and he asked her “Have you seen God; Mother replied with a smile and said, “Yes, I see God now here and in you”. Swamiji was so happy and satisfied to hear those words and believed that he was a child of God, a son of God; the divine spark dwells in him. This conviction led him later to accept what Jesus said, “I and Father are one”.

**Saint Chavara influenced his life.** He tried his best to do all the possible good as St Chavara did. He lived what Chavara said, “The day in which you have not done any good to your fellowmen will not be counted in the book of life”. He was influenced by Beloved Bishop Clemens Thottungal, first Bishop of Sagar. He used to say, “Life is short. In this short span of life do as much good as possible”, Swamiji was a man ahead of his

time and he did as much good as possible during the short span of life.

**Mahatma Ghandi influenced him** to identify with the poor and he left the shirt as Gandhiji left his upper cloth and also adapted the long austere fasting for a cause, and for establishing Justice and truth; sometimes seven days, ten days or even 23 days. He translated the concept of fasting exactly what we read in the Book of Isaiah in Chapter 58- “loosing the bonds of injustice, letting the oppressed go free, sharing the bread with the hungry, bringing the homeless poor to your home, clothing the naked” and so on.

**While he was in Narsinghpur he went** for a wilderness experience/ a cave experience of 40 days in the Narmada Ghats, *Amarkantak* and was staying with other Hindu Sadhus, in caves. For food he made this arrangement – morning he would go to three houses –if the first house denies food, he would go to the second house and if that house also denies food then the third house and if they also deny food, the whole day he would remain without food. He remained 40 days there like Jesus who spent 40 days in wilderness before he started his public ministry. It is said, one who left fire that means cooking food and begging becomes the fire. He was a prophet with the fire of Elijah and John the Baptist.

**While he was in Gurunivas Tada**, in 1988, one day he was walking and going to Searmau. Fr Varghese Vythalakaran was the Director at Vikas Maitri Kendra. On the way on the hills he had an experience that Earth is his mother; it was raining and he spent almost three hours in trans, meditating, enjoying rain and watching the dew in the beautiful blades of grass. His clothes were completely wet and he was fully covered with dirt and some Shepherd boys saw him asked him what happened and showed him the way to Searmau. Fr Varghese and sisters in Searmau were worried not seeing Swamiji. For Swamiji

it was a mystical experience and that day onwards he stopped wearing sandals and chapels. He travelled barefoot afterwards almost 28 years!

**It was a turning point in the life of Swamiji** that people started identifying him as genuine *sannyasi* not a fake *sannyasi*. One day in Narsinghpur he went to a Electric shop asking electric fans for the prisoners and the owner who was a Jain first denied and Swamiji did not say anything and went from shop and it was a hot May day and the owner saw that Swamiji is walking without chapels; he understood this Swamiji is a genuine one and he has no selfish motives and immediately he called him back and gave as many fans he wanted and asked his son to drop Swamiji in his vehicle to the Ashram.

**Bare foot walkers are pilgrims for Darsan of God.** People see God on their *legs/feet* because of the pain, swelling, and suffering by long walking in rough plains and because of the simplicity of these Sadhus. Swamiji has the water divining power and while walking in the fields there would be lot of bushes and thorns and it would hurt his feet still he would not stop his divining and searching water resources. When he went Rome and America he did not wear sandals. Swamiji made extensive travelling and there he identified the cry of the poor as Jesus identified the cry of the poor while travelling in Palestine and became one among them.

**According to Nikos Kazantzakis** there are two motives for a pilgrim; 1. Leaving the places where he has plenty of success stories 2. Going back to the places where he has lot of failures. In 2006 Swamiji left Saccidananda Ashram when he was living as Acharya and doing lot of things and lot of success stories. He went to Bhamodi, Parasia, an unknown territory to start a new Ashram. Leaving a place that is close to your heart, where you are high in demand by the

public; where you are considered as a semi-god is *a mark of a Mahatma or a spiritual person*. Not holding to any place, any position or any rank or anything in an indispensable manner, and leaving everything at any time is the essence of our vow of poverty and the sign of absolute selflessness.

**Swamiji wished to be identified** with the poorest of the poor. He wished for a concrete experience. After his ordination he went to Varanasi, U. P. and worked with a contractor disguising himself as a *Madrasi* in shabby cloths. The contractor was impressed with the new *Madrasi* worker because of his hard work and sincerity and even the co-workers were delighted seeing by his work and the contractor entrusted him additional domestic works which he did with great passion. When three months were over he revealed his identity as a priest and both the contractor and wife, (they were Brahmins) and the co-workers started crying. It made a deep impression in their heart and Swamiji got a direct experience of real hard work.

He refused to celebrate his birthdays, feast days, Jubilees of his profession or of ordination; but he never failed wishing others- fathers and sisters on their birthdays. During his journeys he slept in Railway stations and bus stations and shared food with beggars even from the same plate. I may purchase a packet of food and give it to a beggar but sharing food with a beggar you must be a saint like St Francis who embraced a leper.

**The Gospel Spirituality influenced** his vision and ideals. “Love your enemies. The father in heaven showers sun shine and rain both to the just and unjust. Be perfect as the Father is perfect”. This made him to make no distinction among the people as good or bad; whether people belonging to this religion or that religion and accepted all as children of God and brothers and sisters. He had transcended all the human-made categories.

**This is the summary of his vision** –”*Hum subka Pita Ek he. Hum Sub uske bacche he, hum sub bhai bahan he. Prem hi Puja he aur Seva hi Dharm he.* These words are inscribed in Shantigiri Ashram chapel where he was staying at the time of his death. He literally lived these principles and mingled with all types of people and he could offer *arati* in a temple. Both in Narsinghpur and in Bhamodi, *pujaris and mullahs and Jain pandits* were his great friends. He has no problems in consecrating a statue of Hanuman in the prison temple where the prisoners asked to instil his spirit to the statue but at the same time he had insisted to call a Hindu *poojari* to do the *pooja* according to the Hindu rituals. He was the mediator when two Hindu groups fought in a temple, he went and met all of them individually and made ways to settle the issue.

**He believed what Jesus said**, “I and Father are one” and he made it his life principle”. *He believed that* God the Father is dwelling in him and that belief urged him to be human and to reach out to the people of all walks of life, healing their wounds and breaking the walls of enmity and hatred.

**This vision forced him to go to Indore** jail and worked hard to release Samundharsingh even meeting the M.P. Governor. He did not forsake him. Swamiji was everything for Samundharsingh. Swamiji even made an endowment for Samundharsingh to make sure of his financial security.

**There are hundreds of cases where** Swamiji was a mediator whether it was court cases or marriage divorce cases he would find a way out.

**In 2008 after his first attack** and major heart surgery, he was taking rest in Sagar Bhavan. A couple came to see Fr Josanto, his

brother to get a signature to proceed with their divorce case in the diocesan court. Josanto was not there and the father who came to meet them, informed that he was not there but his brother- a Swamiji is here. Swamiji met the couples and eventually they reconciled and decided not to proceed with divorce and became great friends of Swamiji.

**While I was Rector in Carmel Ashram** we know there is one Peter brother of Mr. John who is very active in Cathedral Choir. He had quarrel with his wife, court case and she started staying with her mother and every month he had to pay 1000/- rupees for her expenses and lot of fights with the in-laws continued. I asked Swamiji to meet the lady in Jabalpur and within months, they were reunited and now lead a happy life.

**According to Father Anto Mundanmany, the Acharya of Narsinghpur ashram** who lived with Swamiji long years observed, “Swamiji owns a charismatic power to influence the people of all category, class and castes”.

Swamiji is the first person in Narsinghpur district to donate his body to the Medical College for humanitarian purposes and study. There are about 18 people who have offered their bodies in the same way from this district. **The irony was he was giving life to many**, but he never bothered his health and life. He was a life giver and source of hope to the childless couples; He was healing the wounds of patients. He had no hesitation in travelling and reaching out people who are suffering especially those who are in Jail like the Father and Sister in Devas near Indore in M.P., or two sisters in Jabalpur Jail, or the rape-victim Catholic nun in Raipur. He will be there by their side consoling them and finding a way out for their release, forgetting his health and without taking sufficient rest and medicines, prescribed by the doctors; perhaps that may be one the reasons that he had an untimely death. But he has already completed his mission.

**Swamiji was a unique CMI member.** Our CMI St Paul Province should be proud of him that God has given such a precious gift to us, to the CMI Congregation, to the Indian Church and to the Universal Church. Now we have a powerful intercessor in heaven to plead for our needs. On Saturday, 30<sup>th</sup> April 2016 during the flower tribute to Swamiji's mortal remains in Bhopal, many were eager to collect some types of relics in the form of flower petals, or touching rosary and medals on his mortal remains etc. I myself took my rosary and touched it to his body and kept. He is a saint living in our hearts.

**We read in the Book of Kings,** before Elijah had been taken by whirlwind and by the fire chariots into heaven, He asked Elisha, "Tell me what I may do before I am taken from you". Elisha replied, "Please let me inherit double share of your spirit". Elisha picked up the mantle fallen from him and went on doing good and performing miracles. Today this is my prayer "Lord, give me double share of the passion and spirit that Swamiji had in doing all possible good for the humanity".

**Each one of has hundreds** of stories to share about Swamiji that shows the greatness of him. Swamiji's life can be summarized in one sentence, "There is no life more satisfactory than a life of selfless service to the humanity; for which one needs to sacrifice all personal interest and the unflinching courage to stand for one's convictions". Let us resolve today to continue his mission as heralds of forgiveness and compassion. Tulsiram Nema, a Hindu friend of Swamiji in Narsinghpur said, "Swamiji is a *Paras Pather; a stone by the very touch convert everything to diamond or gold*". This is Swamiji effect. **Let Swamiji effect** produce hundreds of wonders and miracles in the coming days



## **TIPS FOR SPIRITUAL GROWTH FROM THE LIFE OF SWAMI SADANAND**

**Jacob Peenikaparambil CMI**

Swami Sadanand, who died on April 25, 2016 due to massive heart attack, was a close friend of mine, a colleague for some years and a partner in some struggles for justice. Although I do not claim that I know him fully, I had the opportunity to understand him: his principles, values and spirituality at close quarters. He was, indeed, an extraordinary person. After a few years, people may not believe that such a person of altruism, detachment and courage lived on the face of the earth. As I understand, Swami Sadanand was a person who discovered his uniqueness and tried his best to realize that uniqueness without being succumbed to the temptation of copying others. Therefore Swami Sadanand may not want others to copy him. He wants that each person should discover his/her uniqueness and live accordingly. At the same time Swami's life is an excellent book of learning from which other human persons can take tips for spiritual growth and enrichment.

### **Sensitivity through 24 x 7 Availability**

“I have no time” was not in the dictionary of Swami. Swami made time for anyone who is in need. Swami did not wait for others to come to him requesting help. Whenever he came to know that someone was in need he used to rush to that person. There are hundreds of examples to highlight this precious quality of Swamiji. Anyone who knows Swamiji closely will have many incidents to share to prove how Swami was a blessing to them in their difficult moments. I too have many incidents of Swami coming to my rescue when I was in charge of Rural Development Service Society (RDSS) Silwani in Sagar diocese of Madhya Pradesh. I shall briefly narrate one such incident.

In the year 1989-90 Central Social Welfare Board, Delhi had entrusted RDSS with a series of one week residential training for the Crèche Workers (teachers of nursery schools in the rural areas) from Madhya Pradesh. Each group had 40 participants. Since the participants were selected and sent by Central Social Welfare Board, RDSS did not have much information about the participants. One particular group included a woman from Jabalpur, who was suffering from asthma. On the third day of the training she became seriously sick and she was rushed to the local Primary Health Centre. Although the doctor tried his best, the patient died within two hours. We were in a highly critical and confused situation, as we did not have any information about the woman except her address. I was in utter confusion with regard to the steps to be taken to deal with the situation.

Swami Sadanad had come that day to RDSS Silwani on his way to some other place. He suspended his programme and offered to accompany the dead body to Jabalpur. He himself drove the ambulance. I and Sr. Bincy FCC accompanied the dead body. On the way we were worried about the obstacles that could be created by the police and above all the reaction of the family members. Before starting the journey Swami had spoken to the family members. After driving the whole night we reached the house of the woman by 8.00 in the morning. To our great surprise the family members were very calm. Instead of getting angry, as it happens in many cases, the family members expressed gratitude to us. Swami's presence and the way he spoke to the family members made a great difference. Above all his presence gave us strength and great relief. I remember many such incidents when Swami came to my help in crisis situations.

Sensitivity to the needs of others is the most important indicator of a spiritual person. As many of us are tied up with many responsibilities, we may not be as free as Swami was, to help others. At the same time all of us have ample opportunities to be available to others.

Swami Sadanand challenges us to make time instead of making the lame excuse, “I have no time”; to be sensitive and be available to others, especially the needy persons.

### **Detachment for Attachment to the People**

Swami Sadanand’s detachment, as reflected in his extremely simple life style: food, clothing, living room, travel etc, was for the sake of attachment to the people. Detachment made him free from all bindings to be available to others. He firmly believed that the whole wealth of the world belongs to God and hence it should be made use for the sons and daughters of God, especially those who are needy. As a result, he was extremely generous in sharing with the needy his personal talents and the material things available with him and the community. During the travel whenever any beggar came to him asking for food, he used to give the food he was carrying or buy food from the shop and share it with the beggar. His simple way of life was also a means to express his solidarity with the poorest of the poor in the world.

We may not be able to adopt the frugal way of life Swamiji had followed, but there are number of ways we can practice detachment. Whenever we do not get food or if we get not so good quality food we may accept that situation without complaining. We may deal with the workers, especially the domestic staff, as family members and invite them to take food with us in the same dining hall. We shall give decent wages/salary to our workers without worrying about our future. Once a week we may skip a meal or an important item of the meal and use that money to help the needy. Whenever we have to face any deprivation we may accept it without complaining and convert it into an opportunity to express solidarity with the people who are the victims of various deprivations. God, being a loving father and Jesus being a loving brother, do not want us to suffer. God

does not want us to undertake penance or lead a pauper's life to please him. But God definitely wants us to make others' life happy, and detachment and sharing are effective means to make others' life happy. The main purpose of Swamiji's detachment was to bring joy in the life other persons as well as to express his solidarity with millions of poor people in the world.

Desisting from organizing mega programmes, constructing opulent churches, erecting huge statues and multiplying institutions in competition with one another by the dioceses and religious congregations is another practical dimension of detachment. Swamiji's life was always a big question mark before the extravagant expenditure by the dioceses and religious congregations in the name of God and faith.

### **Creativity and Innovation**

An excellent example for Swamy's creativity is blood donation he started in Narsinghpur town in Madhya Pradesh on Good Friday in order to make the non-Christians understand the meaning of Jesus' suffering and death. Later it was replicated in some other places. For example the Indore diocese organizes blood donation on Good Friday every year and many faithful gladly donate blood on that day. His practice of herbal medicines was another expression of his creativity. He knew that the poor people are not able to afford the costly allopathic treatment and they needed affordable health care. Swamy found a way to meet the health needs of the poor people.

When health care is becoming a business should the dioceses and religious congregations enter into cutthroat competition of running super specialty hospitals? Why not they search for alternatives which are affordable to the common people? Why don't they put pressure on the government to increase the budgetary allotment for health

care programmes and improve the health care system of the government?

Creativity is an important sign of a spiritual person. Dr. APJ Abdul Kalam in the book, *Wings of Fire* says that through prayer a person connects himself/herself with God, the source of creativity. Hence a spiritual person ought to be creative. Clinging to irrelevant traditions and practices under the garb of religious faith makes a person unspiritual and insensitive to human needs. The Scribes and Pharisees of Jesus' time were highly religious, but not spiritual. A person like Swami Sadanand is a challenge to the present day Scribes and Pharisees.

### **Ability to Transcend Narrow Identities**

People who benefited from the services of Swami belonged to different religions, castes, classes, languages and regions. Swami was acceptable to all people. The Hindu poojaris and Muslim mullahs were his friends. He could freely interact with people belonging to different religions and classes because he could see God's children in all human beings. Dialogue in action was his approach. In order to find solutions to human problems and to alleviate human sufferings he was ready to cooperate with people of all castes and religions. If Swami Sadanand was honoured publically by a Right Wing Hindu organization, Vishwa Hindu Parishad, the reason is that he could transcend the narrow identities of caste, religion and class and focus on the higher identities of humanity and divine presence in every human person. He respected all religions because spirituality is common to all religions whereas religious rituals, dogmas and practices divide people. Because of focusing on Spirituality he could bring together people belonging to different religions.

For Swami Sadanand Evangelization was continuing the mission of Jesus: healing the sick, reconciling the enemies and alienated persons,

feeding the hungry and extending any help to a person who is in difficult situation without expecting anything in return, as described in Mt. 25:31 to 43. As a result people could see and experience the Divine presence or Jesus in him. Preaching about Jesus without living his values and principles is a farce under the guise of Evangelization. Swami did not believe in such pseudo-evangelization. Swami's life was a witness to authentic evangelization as Jesus had envisaged. Any method or means that divides people in the name of religion is diametrically opposed to the mind of Jesus.

### **Extraordinary Courage**

Courage, emanating out of firm conviction and utter faith in the providence of God, was another hallmark of Swami Sadanand. If he could lie down across a road to prevent a tractor and trolley that was bringing building materials to construct illegally a worship centre at Vikas Mytri Kendra Searmau in Sagar diocese, if he could resort to fasting for a week to protest against the unjust and unchristian decision of a bishop, if he could organize the Dalits of Tada village against the practice of untouchability in spite of threat to his life and physical attack on him several times, it was because of his prophetic courage. A prophet is not ready for making compromises and Swamy belonged to the category of prophets who were not afraid of criticism, opposition and even threat to life.

Often we are tempted to make compromises like giving bribe to get a work done by government officials, telling lies, reluctant to speak truth, unwilling to defend a person who is innocent etc. because of fear. Let Swami inspire us to get rid of fear, not to make compromises on values and principles and stand for truth and justice.

### **Conciliator and Peace Builder**

Swami Sadanand could become an effective mediator to reconcile

persons living in enmity, estranged brothers and warring groups. It is because he himself enjoyed inner peace and thus he could become an instrument of peace. The ever smiling face of Swami was the reflection of the inner peace he had enjoyed.

We live in a society where people are divided and many people and groups live in enmity and hatred. Even within the church the divisions are many. Let Sami Sadanand inspire us to transcend the divisions and become peace makers.

### **Appointment with God and Oneself**

The source of strength of Swamiji to be different, to stand alone and become a blessing for many was his daily dialogue with God and himself. He led a highly self disciplined life and daily contemplation was an essential part of his disciplined life. Daily contemplation enabled him to live in the presence of God and listen to the whispers of the spirit.

It is through contemplation or dialogue with God and oneself that a person examines himself/herself whether he or she is in the right path; a person gets new ideas and become creative; a person gets clarity at the time of confusion; a person is able to live in the presence of God; and a person gets courage to face tough situations in life.

Let Swami Sadanand motivate us to make contemplation and reflection an essential dimension of our life.

### **Conclusion**

Swami Sadanand has left a legacy of becoming a blessing to many through sensitivity, compassion, reconciliation, creativity, extraordinary courage and living always in union with the Divine. Let us take inspiration from his legacy and carry forward that legacy.

## നാടിന്റെ മാറ്റത്തിനുവേണ്ടി ചാവറ മക്കൾ നയിക്കുന്ന നവകേരളയാത്ര

ഫാ. ജോസ് ഫ്രാങ്ക് സി. എം. ഐ.

രാഷ്ട്രീയ അണികളെ പിടിച്ചുനിറുത്താൻ ഏറ്റവും നല്ല ഒരു പരിപാടിയായി യാത്ര നടത്തുക. നല്ല ആകർഷണീയമായ മുദ്രാവാക്യം വേണം. നല്ല നല്ല മോഹനവാഗ്ദാനങ്ങൾ കൊടുക്കണം. പറയുന്നവനും കേൾക്കുന്നവനും അറിയാം ഇതൊന്നും നിറവേറ്റപ്പെടില്ല എന്ന്. ഈ വാഗ്ദാനങ്ങൾക്ക് ഇത്രയുമേ വിലയുള്ളൂ. രാഷ്ട്രീയ ജാഥയുടെ ലക്ഷ്യം നാടു നന്നാക്കലല്ല. രാഷ്ട്രീയപാർട്ടിയെ ശക്തിപ്പെടുത്തുക, അണികളെ പിടിച്ചുനിറുത്തുക. അതിനുവേണ്ട സംഘടനാപാടവം രാഷ്ട്രീയ പാർട്ടിക്കുണ്ടാവണം. അതുണ്ടാകാനും ശക്തിപ്പെടാനും ഇത്തരം യാത്രകൾ ഉപകരിക്കും.

തിരഞ്ഞെടുപ്പ് വരുന്നു എന്ന് തിരിച്ചറിഞ്ഞ് കേരളത്തിലെ എല്ലാ രാഷ്ട്രീയപാർട്ടികളും രാഷ്ട്രീയപ്രചരണയാത്രകൾ നടത്തി. എത്രയോ മോഹനവാഗ്ദാനങ്ങൾ നൽകപ്പെട്ടു!! യാത്രകൾ എല്ലാം കഴിഞ്ഞു. രാഷ്ട്രീയചൂട് കൂടി. തിരഞ്ഞെടുപ്പ് പ്രഖ്യാപിച്ചു. തിരഞ്ഞെടുപ്പിനുള്ള ഒരുക്കത്തിലാണ് രാഷ്ട്രീയ പാർട്ടികൾ.

കേരളത്തിൽ അരങ്ങേറിയ വിവിധ യാത്രയുടെ കോലാഹലത്തിൽ എന്റെ മനസ്സിൽ ഉരുത്തിരിഞ്ഞ ആശയമാണീ ലേഖനം. മോഹനവാഗ്ദാനങ്ങൾ കേട്ടുമടുത്ത ജനത്തിന് പ്രത്യാശ നൽകുന്ന എന്തെങ്കിലും നൽകാൻ സാധിക്കില്ലേ? എല്ലാവരും ഒരുപോലെ സമ്മതിക്കുന്ന ഒരു കാര്യമുണ്ട്. സമൂഹത്തിന് ദിശാബോധം നഷ്ടപ്പെടുന്നു. ഒരുതരം നിസ്സഹായത മനുഷ്യനെ നിരുത്സാഹനാക്കുന്നു. ഒരുതരത്തിൽ രോഗഗ്രസ്ഥമായ സമൂഹം. ഒരു മതത്തിന്റെ അടിസ്ഥാനത്തിലല്ല ഈ രോഗം. സമൂഹത്തെ മൊത്തം ബാധിച്ചിരിക്കുന്ന, ബാധിച്ചുകൊണ്ടിരിക്കുന്ന ഒരവസ്ഥയാണിത്. ഇതിൽ നിന്ന് സമൂഹത്തെ മോചിപ്പിക്കേണ്ട?



സമൂഹത്തിന് ഒരു ദിശാബോധം നൽകേണ്ടേ? ഈ പശ്ചാത്തലത്തിലാണ് ഒരു മോചന യാത്രയെന്ന ആശയം എന്റെ മനസ്സിൽ പൊന്തിവന്നത്. മനുഷ്യർക്ക് പ്രതീക്ഷ നൽകുന്ന യാത്ര. ഒരു നല്ല നാളെ സാധ്യമാണ് എന്ന് ലോകത്തെ കാണിച്ചു കൊടുക്കുന്ന യാത്ര. ഈ യാത്ര നടക്കുമെന്ന് എനിക്ക് യാതൊരു പ്രതീക്ഷയുമില്ല. അതിനുപറ്റിയ നേതൃത്വത്തിന്റെ അഭാവമാണ് പ്രധാന ഘടകം. സെമിനാറുകൾക്കും ചർച്ചക്ലാസ്സുകൾക്കും ഇടയലേഖനങ്ങൾക്കും അതീതമായി കാലത്തിന്റെ ചുവരെഴുത്ത് വായിച്ച് വേദനിക്കുന്ന നേതൃത്വമാണ് ഇവിടെ ആവശ്യം. മനസ്സിൽ ഒരസ്വസ്ഥത അഥവാ വേദന ഉണ്ടാകണം. അതുണ്ടോ എന്നതാണ് സംശയം.

### ഗാന്ധിയുടെ ദണ്ഡിയാത്ര

ഉപ്പ് സത്യാഗ്രഹത്തിന് ഭാരതജനങ്ങളെ ആഹ്വാനം ചെയ്ത ദണ്ഡിയാത്രയാണ് എന്റെ മനസ്സിൽ വരുന്നത്. സബർമതി ആശ്രമത്തിൽ നിന്ന് 200 കിലോമീറ്റർ അകലെ ദണ്ഡിയിലേക്ക് ഉപ്പ് നിയമം ലംഘിക്കാൻ, അതുവഴി ഭാരതത്തിന് സ്വാതന്ത്ര്യം ലഭിക്കാനും നടത്തിയ യാത്ര. ഗാന്ധി ഈ യാത്രയെ വിശേഷിപ്പിച്ചത് ഒരു തീർത്ഥയാത്രയെന്നാണ്. മനുഷ്യന് ജലം പോലെതന്നെ ആവശ്യമായ വസ്തുവാണ് ഉപ്പ്. ഉപ്പ് ഇംഗ്ലീഷുകാർ ദേശവത്കരിച്ചു. ഇന്ത്യക്കാർ ഉപ്പ് ഉണ്ടാക്കുവാൻ പാടില്ല. ഉണ്ടാക്കുന്നവന് പിഴ, ജയിൽശിക്ഷ. ഗാന്ധി ഇർവിൻ പ്രഭുവിന് ഈ നിയമത്തിലെ അധർമ്മിക വശം ചൂണ്ടിക്കാണിച്ച് എഴുതി. മറുപടിയില്ല.

അതിനിടെ ടാഗോർ ഗാന്ധിയെ സന്ദർശിച്ച് ചോദിച്ചു, എന്താണ് അടുത്ത പരിപാടി. എനിക്ക് യാതൊരു ഉൾവെളിച്ചവും (Inner voice) കിട്ടിയില്ല. ഈ സംഭവത്തിന് ഏതാനും ദിവസത്തിനുശേഷമാണ് ഉപ്പ് നിയമം ലംഘിക്കുവാനുള്ള ദണ്ഡിയാത്രയുടെ ഉൾവെളിച്ചം ഗാന്ധിക്ക് ലഭിക്കുന്നതും യാത്ര സംഘടിപ്പിക്കുന്നതും.

ഗാന്ധിക്ക് തീർച്ചയായും രാഷ്ട്രീയലക്ഷ്യമുണ്ടായിരുന്നു. ഇംഗ്ലീഷുകാരിൽ നിന്നും ഇന്ത്യയെ സ്വതന്ത്രയാക്കുക. ഈ ലക്ഷ്യം പ്രാപിക്കാൻ ഏതു മാർഗ്ഗവും സ്വീകരിക്കുവാൻ ഗാന്ധി തയ്യാറായില്ല. ലക്ഷ്യം മാത്രമല്ല, മാർഗ്ഗവും നന്നായിരിക്കണം. എന്നാലേ ദൈവാനുഗ്രഹം നമ്മുടെ കൂടെയുണ്ടാകൂ. “ഉപ്പ് സത്യാഗ്രഹത്തിൽ ആരും അക്രമമാർഗ്ഗം സ്വീകരിക്കരുത്. പോലീസ് മർദ്ദിച്ചാലും തിരിച്ച് മർദ്ദിക്കരുത്. പക്ഷേ നിശ്ചയദാർഢ്യം വേണം. കയ്യിലെ ഉപ്പ് വിട്ടുകൊടുക്കരുത്.” ഗാന്ധിയുടെ അഭിപ്രായത്തിൽ ഇതൊരു ‘War of Right against Mighty’ പ്രബലന്മാർക്കെതിരെ സത്യാഗ്രഹികൾ നടത്തുന്ന സമരമാണ്. ‘സത്യാഗ്രഹം’ എന്നു പറഞ്ഞാൽ ‘firmness in Truth’ - സത്യത്തിലുള്ള ഉറപ്പ്.

ഗാന്ധിയുടെ യാത്ര ലോകശ്രദ്ധയെ ആകർഷിച്ചു. ലോകമന:സാക്ഷി ഉണർന്നു. ലോകത്തിന്റെ എല്ലാ ഭാഗത്തു നിന്നും പ്രതികരണങ്ങൾ വന്നു.

ആയിരങ്ങൾക്ക് ഭൂമി പതിച്ചു കൊടുത്ത സർവ്വോദയ യാത്രയും ഇവിടെ ചിന്തിക്കുന്നത് അവസരോചിതമായിരിക്കും.

**കേരളത്തെ ഉണർത്താൻ പറ്റിയ യാത്ര**

ഗാന്ധിയുടെ യാത്ര ലോകശ്രദ്ധ ആകർഷിച്ചതിനുപിന്നിൽ അതിലെ ധാർമ്മികവശമായിരിക്കും എന്ന് ഞാൻ വിചാരിക്കുന്നു. കേരളജനതക്ക് പ്രത്യാശയും ഉണർവും നൽകാൻ സാധിക്കുന്ന ഒരു യാത്രസംഘടിപ്പിച്ചുകൂടെ? ഇതാണ് എന്റെ ചിന്ത.

എന്തായിരിക്കണം ഈ യാത്രയുടെ ലക്ഷ്യങ്ങൾ? യാത്രയുടെ ലക്ഷ്യം ചിന്തിക്കുന്നതിനു മുമ്പ് എന്താണ് നമ്മുടെ സമൂഹത്തെ ബാധിക്കുന്ന രോഗങ്ങൾ. നമ്മുടെ ശ്രദ്ധ ആകർഷിക്കേ മേഖലകൾ ഏതൊക്കെയാണ്. ഈ യാത്ര വഴി സാധിക്കേണ്ട രണ്ടു പ്രധാന ലക്ഷ്യങ്ങൾ മതങ്ങൾ തമ്മിലുള്ള അടുപ്പവും സമൂഹത്തിലെ

പാവപ്പെട്ടവരുടെ വേദനയും ആയിരിക്കണം. മതങ്ങൾ തമ്മിൽ അകലുന്ന കാലമാണ്. മതങ്ങൾ തമ്മിൽ ധ്രുവീകരണം വന്നുകൊണ്ടിരിക്കുന്നു. ചുറ്റുമുള്ളവരുടെ വേദനയിലേക്ക് ഒന്നിച്ചു ശ്രദ്ധിച്ചാൽ അതൊരു പുതിയ ലോകനിർമ്മിതിയാകും. പണം കൂടി വരുന്ന കാലം. അതേസമയം പാവപ്പെട്ടവർ തഴയപ്പെടുന്ന കാലഘട്ടം. സമൂഹത്തിലെ വേദന മതങ്ങൾക്കതീതമായ യാഥാർത്ഥ്യമാണ്. വീടില്ലാത്തവന്റെ വേദന അവൻ ഏതു മതത്തിലും രാഷ്ട്രീയപാർട്ടിയിലും പെട്ടവനായാലും ഒന്നുതന്നെയാണ്. എല്ലാത്തരം വേദനകളും കഷ്ടപ്പാടും ദുരിതങ്ങളും മതസാമൂഹിക മതിൽക്കെട്ടിനതീതമാണ്. മദ്യപാനം, മയക്കുമരുന്ന്, കുടുംബങ്ങളുടെ ശിഥിലീകരണം എന്നിവ അല്പം ചില ഏറ്റക്കുറച്ചിലുകൾ നീക്കിയാൽ എല്ലാവരേയും ഒന്നുപോലെ ബാധിക്കുന്ന വിഷയങ്ങളാണ്. ദരിദ്രരുടെ വേദനക്ക് പുറം തിരിഞ്ഞു നിൽക്കുക എല്ലാ പണക്കാരുടെയും ശൈലിയാണ്. ബ്രഹ്മാണ്ഡമായ വീടു തീർക്കുന്നവൻ അടുത്ത് വീടില്ലാത്തവന്റെ വേദന കാണുന്നില്ല. ഒരു മാസികയിൽ വായിച്ചത് ഓർക്കുന്നു. കേരളത്തിൽ ഭവനരഹിതർ 5 ലക്ഷം. ഒഴിഞ്ഞുകിടക്കുന്ന ഫ്ലാറ്റുകൾ 11 ലക്ഷം!! സ്വന്തം മകളുടെ വിവാഹം കോടികൾ ചിലവാക്കി കഴിക്കുമ്പോൾ അടുത്ത വീട്ടിലെ നിർധനനായ യുവതി വിവാഹസ്വപ്നം പൂവണിയാതെ നിൽക്കുന്ന വേദന കാണാൻ കണ്ണില്ലാത്തവൻ അവൾ തെറ്റിലകപ്പെട്ടാൽ അവൾക്കെതിരെ പടവാൾ ഉയർത്താൻ മുമ്പിലുണ്ടായെന്നിരിക്കും. ഇത്തരം അനീതികളെ, അതുപോലെ മനുഷ്യന്റെ നിരവധിയായ വേദനകളെ സമൂഹത്തെ ബോധ്യപ്പെടുത്താൻ ഉതകുന്ന ഒരു യാത്ര നടത്തിയാൽ നല്ലൊരു സമൂഹനിർമ്മിതിയാകും. എല്ലാ മതങ്ങളും കൈകോർക്കുന്ന ഒരു യാത്ര. നാം എല്ലാവരും ഒരേ ദൈവത്തിന്റെ/പിതാവിന്റെ മക്കൾ. മക്കൾ ഒരുമിക്കുന്നത് അഥവാ ഒരുമിക്കാൻ വേദി ഒരുക്കുന്നത് എത്ര മനോഹരം.

പുച്ചയ്ക്ക് ആരു മണിക്കെട്ടും എന്നു പറഞ്ഞതുപോലെ ഈ യാത്രക്ക് ആരു നേതൃത്വംകൊടുക്കും? കേരളസഭക്ക് ഒരുകാലത്ത് നേതൃത്വം കൊടുത്ത ചാവറപ്പിതാവിന്റെ മക്കൾക്ക് അത് നടത്തിക്കൂടെ. അതിന്

നേതൃത്വം നൽകിക്കൂടെ? അതുണ്ടാവില്ല, തീർച്ചയാണ്. ദണ്ഡിയാത്ര നടത്തുന്നതിനു മുമ്പ് പ്രാർത്ഥിച്ച് ധ്യാനിച്ചിരുന്ന ഗാന്ധിക്ക് ഒരു ആന്തരികസ്വരം കേട്ടു. പാലക്കൽ തോമാ മൽപ്പാനും പോരൂക്കര തോമാ മൽപ്പാനും സി. എം. ഐ. സഭ സ്ഥാപിക്കാൻ ചിന്തിക്കുന്ന അവസരത്തിൽ അവരുടെ മനസ്സിന്റെ വേദന രേഖപ്പെടുത്തിയിരിക്കുന്നത് ഇങ്ങനെയാണ്. “ഒരു തപസ്സ് ഭവനം ഇല്ലാത്തതിനാൽ കേരളസഭക്ക് ഏറിയ നന്മകൾക്ക് കുറവു വന്നിരിക്കുന്നു.”

ഏറിയ നന്മകൾക്ക് കുറവു വന്നതിലുള്ള വേദന ഈ വാക്കുകളിൽ നിഴലിക്കുന്നുണ്ട് . അങ്ങിനെ സമൂഹത്തിന്റെ കുറവിനെപ്പറ്റി വേദനിക്കുന്ന സി. എം. ഐ. ക്കാർ ഇപ്പോൾ ഉണ്ടാകുമൊ? സ്ഥാപനങ്ങളുടെ കാവൽക്കാർ എന്ന നിലയിൽ സ്ഥാപനങ്ങളുടെ നടത്തിപ്പിൽ വരുന്ന ബുദ്ധിമുട്ടിനെപ്പറ്റി വേദനിക്കുന്നവർ വളരെ കാണും. നമ്മുടെ സേവനം അഥവാ ശുശ്രൂഷ സ്വീകരിക്കുന്ന സമൂഹവും അതിന്റെ വേദനയും സ്പന്ദനങ്ങളും നമ്മുടെ ചിന്താവിഷയമാകാറുണ്ടോ?

## വി. കുര്യാക്കോസ് ഏലിയാസ്

### ഫാ. സെബാസ്റ്റ്യൻ തെക്കേടത്ത്

മരതകനാടിന്റെ ജലനിധിയായുള്ള കൂട്ടനാട്ടിൽ ഒരു ധന്യജന്മം ഭാരതദേശത്തിനാത്മീയസമ്പത്തും പേരിജ്ജലിക്കുന്ന പുണ്യദേഹം കുറവില്ലാഭവനത്തിൽ കറയില്ലാജീവിത പന്ഥാവുതീർത്തൊരു ദിവ്യജന്മം കുര്യാക്കോസ് ചാവറയെന്നൊരു ധന്യന്റെ ജന്മത്താൽ പുഷ്പമായ്ത്തീർന്ന ഗേഹം

ഭാരതനാടിന്റെ ഭാഗധേയം തെല്ലും ഭാവനയിൽ ചേരാതാധിപത്യം കരകോനാകാത്ത ജാത്യഭാവങ്ങൾക്കു നെഞ്ചുറപ്പോടെ തന്നാധിപത്യം പരലോകഭാവങ്ങൾ ഏറ്റിയ വായ്പിനാൽ ലോകഭോഗങ്ങളിലില്ല പഥ്യം പോരുകര തോമസ് പാലയ്ക്കൽ മല്പാനും പുതിയിൽ ഒന്നിച്ചു പുണ്യപഥം

കേരളനാട്ടിലെ ധന്യജന്മങ്ങൾക്കൊരു മാതൃകാപുണ്യപരുഷനില്ല തുറക്കാത്ത ഗർഭപാത്രങ്കണക്കിന്നതു തീരാത്ത, വറ്റാത്ത ശാപമല്ലേ? ചേരുവിൻ ലോകവ്യാമോഹം വിട്ടോടുവിൻ വാനപ്രസ്ഥം നമുക്കുനൃമല്ല ദർശനവീടൊരു ആരാമമായിട്ടും ഭാരതത്തിനൊന്നുമസാധ്യമല്ല

മത്സ്യസമ്പത്തിന്റെ നാട്ടിൽ വിരിഞ്ഞൊരു പാരമ്പര്യം തനിക്കുനൃമല്ല വത്സലശിഷ്യരെ മുക്കുവരിൽക്കണ്ട കർത്തനീതൊന്നുമേ കാര്യമല്ല കൃത്വിതമാനസർ തീർത്തൊരു ജാഡകൾ പോലുമേ തന്നേ തളർത്തിയില്ല ഔത്സുക്യമേറുന്ന സുമനസ്സുകൾക്കൊപ്പം ചാവറനേട്ടം നിസ്സാരമല്ല

അർപ്പിതരായ്ച്ചേർന്ന കന്യാമണികൾക്കായ് കുന്നമ്മാവിൽ തീർത്തൊരോലമം പൂർത്തീകരിച്ചൊരു സ്വപ്നസാക്ഷാത്ക്കാരം എടുക്കത്തൊന്നാകുന്ന വിദ്യാമഠം പോരാത്ത സിദ്ധികൾക്കായ് പരിശീലനം കൊണ്ടും കൊടുത്തും മഹിളാമണികൾ തീർത്തൊരു സന്യാസനിഷ്ഠയിൽ പുരിത കർമ്മലസൗധത്തിൻ മൂന്നണികൾ

അക്ഷരസൗധങ്ങൾ ദേവാലയങ്ങൾക്ക് അലങ്കാരസൗധങ്ങൾ മാത്രമല്ല അക്ഷരപൂജയെ ആരാധനാസമം ഉന്നതമാക്കിയ ജേതാവല്ലേ അക്ഷികൾ അന്ധമാകുന്നതീ നൂതന സംസ്കാരസന്ധിതൻ ദോഷമെല്ലാം വീക്ഷിച്ചു ഞങ്ങൾക്കായ് സർബ്വുദ്ധിയേകണേ ഉർബ്വുദ്ധരാക്കണേ നിൻവരത്താൽ

അക്ഷിക്കുവകയില്ലോർക്കക്ഷരവിജ്ഞാനം കൃഷ്ണിതൻ യാതനപോക്കിനല്കും ഭക്ഷിക്കാൻ ചേർക്കില്ല, സ്പർശിക്കാൻകൂട്ടില്ലാ ദൈവമക്കൾക്കുതൻ സ്നേഹം നൽകും

അക്ഷരവൈരിക്കു വിജ്ഞാനദാനത്തിനുത്തമമാർഗ്ഗം കമ്മട്ടം നൽകി ഇഷ്ടമുള്ളത്രയും വിജ്ഞാനശാഖയിൽ ഗ്രന്ഥരചനയും തീർത്തുനല്കി.

പശിയുടെ വക്കിലും ദുരദൃഷ്ടവഴിയിലും മാനവമക്കൾ നശിച്ചുകൂടാ ആശയുള്ളവർ അവശരായുള്ളവർ വഴിവക്കിൽ വീണു മരിച്ചുകൂടാ ഗേഹത്തിൽ ഭാഗ്യമായ് വാഴുന്ന ജനതയെ ഉദ്ബോധിപ്പിക്കുന്ന ഗുരുവായവൻ സ്നേഹം തുളുമ്പുന്ന ഭവനമവർക്കായി തീർക്കുന്നു മോദത്താൽ കാരുണ്യവാൻ.

ആത്മാനുതാപത്തിൻ ശീലുകൾ തീർത്തൊരു നിത്യമനുതാപിതപ്തബോധം തന്മാത്രരുപത്തിൽ നിന്നൊരു പൂർണ്ണനായ് തീർത്തമാതാവിന്റെ ധന്യബോധം തൻനാട്ടുകാർക്കായ് രചിച്ചൊരു ഗ്രന്ഥമായ് ചാവരുളിന്റെ വിശിഷ്ടധാര എന്മനം ചായിച്ചു ധീരവനിതയാം അനസ്താസിതന്റെയാ ജീവധാര

തീർത്തുമഹത്തരം കേരളമൊന്നാകെ ആശ്രമജീവിതപുണ്യാരാമം വാർത്തുജനങ്ങളെ വിദ്യതൻപ്രാഭവം ഉത്തമജീവൻതൻ ദിവ്യാരാമം ചേർത്തുപിടിച്ചുതൻ മക്കളെ ശീശ്മതൻ വക്കിലും താന്തമായ് ധന്യനാമം നേർത്തുവരുന്ന വിശാലമനസ്സുകൾ വീണ്ടും തുറക്കണേ ശാന്തിയാമാ

ലോകവ്യാപാരത്തിൽ ദൈവികദാനങ്ങൾ നിഷ്കരണം ഞങ്ങളുപഭോഗിച്ചു ആകമാനം ദൈവനാട്ടിലും കേൾക്കുന്നു ഭോഗസംസ്കാരത്തിൻ സിംഹാലർച്ച മുക്തമാം ഭാഷയിൽ കേഴുന്ന ഭാവിതൻ മക്കളെ ചാരത്തു ചേർത്തുവെച്ച് ഏകമനസ്സോടെ ലോകത്തെ വെല്ലുന്ന ജനതയായ്തീർക്കണേ ഏല്യാസച്ചാ.

സഭയ്ക്കൊരു തുറന്ന കത്ത്  
ആത്മീയ അപജയങ്ങൾക്ക് സ്ഥായിയായ പരിഹാരം  
“നിരന്തര പ്രാർത്ഥനാ ജീവിതം”  
(C.C.C.No. 2742 - 45)

ഫാ. ഡേവീസ് കാച്ചപ്പിള്ളി സി.എം.ഐ.

മാർച്ച് മാസത്തെ കർമ്മലസന്ദേശത്തിൽ ജനറാളച്ചനും എഡിറ്ററും ജോസഫ് ഏലിയാസച്ചനും പ്രകടമാക്കിയ ആശയങ്ങളും ആശങ്കകളും തിരുസ്സഭയേയും സി.എം.ഐ. സഭയേയും സ്നേഹിക്കുന്ന ഏതൊരുവനും ഹൃദയസ്पर्ശിയാണ്. സഭയുടെ ആരംഭം മുതലേ പറയപ്പെട്ടിട്ടുള്ള ഉൽക്കണ്ഠകളും അസ്വസ്ഥതകളും പ്രശ്നങ്ങളും അവയ്ക്കുള്ള പ്രതിവിധികളും ഇക്കാലത്ത് അടിയന്തിര പ്രാധാന്യം അർഹിക്കുന്നു എന്നാണ് ഇതിലൂടെ എല്ലാവരും ഗ്രഹിക്കേണ്ടത്. വിശ്വാസവർഷവും, കുടുംബവർഷവും, വൈദികവർഷവും, സമർപ്പിതവർഷവും പിന്നിട്ട, സഭ കാര്യവ്യവർഷത്തിലേക്ക് കടന്നിരിക്കുന്നു. ഈ കാലഘട്ടങ്ങളിലെല്ലാം സഭയുടെ വിശുദ്ധീകരണവും നവീകരണവും ലക്ഷ്യമാക്കി ഒട്ടേറെ പ്രാർത്ഥനായത്നങ്ങളും ധ്യാനപരിപാടികളും സമ്മേളനങ്ങളും സെമിനാറുകളും സൗഹൃദകൂട്ടായ്മകളും സംഘടിപ്പിക്കുകയുണ്ടായി. യഥാർത്ഥ നവീകരണം ഇവകൊണ്ടൊന്നും സാധ്യമാക്കാനായില്ല എന്നാണല്ലോ കർമ്മലസന്ദേശത്തിലെ ആകുലതകൾ ചൂണ്ടിക്കാട്ടുന്നത്. ഞാനെന്ന് ചോദിക്കട്ടെ: സ്നേഹോന്മുഖവും (മത്താ. 19: 16-26; 6:33; ലൂക് 14:33, 22:26; യോഹ 13:34-35, 15:4-6, 15:17, 7:21, 21:15-17) പ്രാർത്ഥനോന്മുഖവുമായ (ലൂക് 10:41-42, 11:5-13, 18:1-8, 21:36, 22:40) വ്രതാർപ്പിത ജീവിതം നയിക്കുന്ന സന്യാസ സമർപ്പിതരും അവർക്ക് നേതൃത്വം നൽകുന്നവരും നിരവധി നവീകരണ കർമ്മപദ്ധതികൾ ഉൾച്ചേർത്തുകൊണ്ട് ഒരു “സമർപ്പിതവർഷം” ആഘോഷപൂർവ്വം പിന്നിട്ടിട്ടും, നിലനിൽക്കാനാകുമെന്ന് കത്തോലിക്കാ മതബോധനഗ്രന്ഥം ഉറപ്പുനൽകി അനുശാസിക്കുന്ന “നിരന്തരപ്രാർത്ഥനാജീവിതം”(C.C.C. No. 2742 45) കണ്ടെത്തുകയോ, അഭ്യസിക്കുകയോ, പഠിപ്പിക്കുകയോ ചെയ്തില്ലല്ലോ. ഫലമോ? ജോസഫ് ഏലിയാസച്ചൻ സമർത്ഥിക്കും

പോലെ “ഭാരത ക്രൈസ്തവസഭകളിൽ മൂല്യച്യുതിക്ക് വിരാമം ഉണ്ടാകാത്തവിധം” മുൻകാല ആത്മീയ അപാജയങ്ങളും സ്നേഹരാഹിത്യവും മറ്റിതര പ്രശ്നങ്ങളും ഇന്നും തലയുയർത്തിനിൽക്കുന്നു. ഇവ തരണം ചെയ്യാനുള്ള സുസ്ഥിരമായ ദൈവബന്ധത്തിന്റെ മാർഗമാണ്. “സ്നേഹത്തിൽ നിലനിൽക്കുക” എന്നാരംഭിക്കുന്ന 1992-ലെ മതബോധനഗ്രന്ഥത്തിലെ “നിരന്തര പ്രാർത്ഥനാ ജീവിതം” എന്ന അനുശാസനം. ഒന്നര നൂറ്റാണ്ട് മുൻപി. ചാവറയച്ചൻ ജീവിച്ച സമർപ്പിത വഴിയാണിത് എന്ന് അദ്ദേഹത്തിന്റെ വാക്കുകൾ തെളിയിക്കുന്നു. അദ്ദേഹത്തിന്റെ ഉപദേശം ഇപ്രകാരം: “Above all, learn the art of loving Jesus Christ, stay constantly in his presence, walk along with him, converse with him continuously” ഇതുതന്നെയാണ് മതബോധനഗ്രന്ഥം അനുശാസിക്കുന്ന “നിരന്തര പ്രാർത്ഥനാ ജീവിതം” മതബോധനഗ്രന്ഥത്തിന്റെ പ്രബോധനപ്രകാരം നിരന്തര പ്രാർത്ഥനാജീവിതം എന്ന വ്യക്തിഗത പ്രാർത്ഥനശൈലി തിന്മകൾക്കുള്ള പ്രതിവിധി മാത്രമല്ല, തിന്മകൾക്കുള്ള പ്രതിരോധവും, ജീവിതം ദൈവബന്ധത്തിലും നന്മയിലും സുസ്ഥിരമാക്കാനുള്ള മാർഗ്ഗവുമാണ്. (No. 2744) നിരന്തര പ്രാർത്ഥന എന്നതുകൊണ്ട് അർത്ഥമാക്കുന്നതും ലക്ഷ്യം വെക്കുന്നതും പി. ചാവറയച്ചൻ ജീവിച്ചതുപോലെ നിരന്തരം ദൈവത്തോടു കൂടെ ജീവിക്കുക എന്നാണ്. കേൾക്കുമ്പോൾ ഇത് ദുഷ്കരമല്ലെ എന്ന് തോന്നാം. എന്നാൽ നാം ഇന്നോളം അനുഷ്ഠിച്ചുകൊണ്ടിരിക്കുന്ന എല്ലാ പ്രാർത്ഥനകളേക്കാളും എളുപ്പവും അത്ഭുതകരമായ ഫലസിദ്ധിയുള്ളതുമാണ് നിരന്തര സ്നേഹ സമ്പർക്കത്തിലൂടെ (പ്രാർത്ഥന) ഈശോയോട് കൂടെ ജീവിക്കുക എന്നത്. അതുകൊണ്ട് മതബോധനഗ്രന്ഥം ഇപ്രകാരം സമർത്ഥിക്കുന്നു: “പ്രാർത്ഥനക്ക് തുല്യമായി മറ്റൊന്നില്ല, എന്തെന്നാൽ, നമുക്ക് അസാധ്യമായതിനെ പ്രാർത്ഥന (ദൈവബന്ധം)സാധ്യമാക്കുന്നു. നമുക്ക് ദുഷ്കരമായതിനെ പ്രാർത്ഥനയിലൂടെ ദൈവം എളുപ്പമാക്കുന്നു; തീക്ഷ്ണമായി, നിരന്തരം ദൈവത്തെ വിളിച്ചുപേക്ഷിക്കുന്നവൻ പാപത്തിൽ നിപതിക്കുക അസാധ്യമാണ്.” (C.C.C. No. 2744) എന്താണിതിന്റെ



അടിസ്ഥാനം? നാം നിരന്തരം ദൈവത്തിന്റെ കൂടെയായിരിക്കുമ്പോൾ സാത്താൻ നമ്മിൽ പ്രവേശിക്കാനോ നമ്മെ പ്രലോഭിപ്പിക്കാനോ സാധിക്കില്ല. പ്രാർത്ഥിക്കാത്ത ഇടവേളകളുണ്ടായാൽ മാത്രമെ നമ്മിൽ സാത്താന്റെ നുഴഞ്ഞുകയറ്റം ഉണ്ടാകയുള്ളൂ. നാം തിന്മകൾ ചെയ്യാൻ ഇടയാകയുള്ളൂ. അതുകൊണ്ട് വി. പൗലോസിന്റെയും നമ്മുടെ നാമനായ യേശുവിന്റെയും ആഹ്വാനങ്ങളുടെ അടിസ്ഥാനത്തിൽ നാം ഇടവിടാതെ, എപ്പോഴും, ഏത് സമയത്തും പ്രാർത്ഥിക്കണം എന്നും (ലൂക് 18:1) ഇത് എളുപ്പമാണ് എന്നും മതബോധനഗ്രന്ഥം അടിവരയിട്ട് പഠിപ്പിക്കുന്നു. (C.C.C. No. 2742, 2743, 2744, 2745) ഇതിനുള്ള വളരെ ലളിതമായ പ്രാർത്ഥനാ ശൈലി നാം കണ്ടെത്തണം എന്നുകൂടി മതബോധനഗ്രന്ഥം അനുശാസിക്കുന്നു.

ഇപ്രകാരം തീക്ഷ്ണവും, ഹ്രസ്വവും അത്ഭുതഫലപ്രാപ്തിയുള്ളതുമായ ഒരു പ്രാർത്ഥനാ മന്ത്രം ഞാൻ കണ്ടെത്തുകയുണ്ടായി. ക്രൈസ്തവമതത്തിന്റെയും, സഭയിലെ പ്രാർത്ഥനകളുടേയും ശക്തിസ്രോതസ്സുകളായ യേശുനാമവും (രക്ഷയുടെ നാമം) കുരിശുടയാളവും (രക്ഷയുടെ അടയാളം) അവയിലുള്ള ക്രൈസ്തവന്റെ വിശ്വാസവും അടിസ്ഥാനമാക്കി. “എന്റെ ഈശോയേ, എന്നെ രക്ഷിക്കേണമെ” എന്ന് പ്രാർത്ഥിച്ച് കുരിശുടയാളം വരച്ച് നമ്മുടെ ജീവിതവഴികളിലെ ഏത് കാര്യവും ചെയ്യാനായാൽ നമ്മുടെ വഴിയും സത്യവും ജീവനുമായ ഈശോ

എക്കാലവും നമ്മെ രക്ഷിച്ചുകൊണ്ടിരിക്കുന്ന ദൈവാനുഭവം നമുക്കുണ്ടാകും. ഇവിടെ സാത്താൻ പരാജയപ്പെടും, നമ്മുടെ ജീവിതം ക്രിസ്തുവിൽ ഐശ്വര്യപൂർണ്ണമാകും; നാം ആഗ്രഹിക്കുന്ന നന്മകൾ എല്ലാത്തന്നെ നമുക്ക് ചെയ്യാനാകും (യോഹ: 15: 7) (യോഹ: 3:6). വി. പൗലോസിന്റെയും വിശുദ്ധാത്മക്കളുടേയും ദൈവാനുഭവമാണിത് (ഫിലിപ്പി 4: 13). മതബോധനഗ്രന്ഥം അനുശാസിക്കുന്ന പ്രാർത്ഥനാശൈലിയുടെ അഭ്യാസത്തിലൂടെ ആർക്കും ഈ മഹാദാനം, വലിയ കൃപ സ്വന്തമാക്കാനാകും. നിരന്തര പ്രാർത്ഥനപഠിക്കാനും അഭ്യസിക്കാനും

കൃപ ലഭിച്ച എന്റെ 10 വർഷത്തെ അനുഭവസാക്ഷ്യമാണിത് എന്നുകൂടി പ്രസ്താവിക്കട്ടെ. സഭയെ വിശുദ്ധിയിലും സ്നേഹത്തിലും നിലനിർത്താനായി തുറക്കപ്പെട്ട രണ്ടാം പന്തക്കുസ്തയുടെ വാതിലാണിതെന്ന് വിശേഷിപ്പിക്കേണ്ടിയിരിക്കുന്നു. ജീവിതവിശുദ്ധിക്കു ഇതിലും ഉപരിയായാരു ആത്മീയമാർഗം ഇനി ഉണ്ടാകേണ്ടതില്ല എന്നാണ് കഴിഞ്ഞ 10 വർഷമായി ഈ ആധ്യാത്മികത അഭ്യസിച്ചുകൊണ്ടിരിക്കുന്ന എന്റെ ബോധ്യം.

നിരന്തര പ്രാർത്ഥനാ ജീവിതം എന്നത് സമൂഹ പ്രാർത്ഥനയായി നടത്താനാകില്ല; അത് നിരന്തര ദൈവബന്ധത്തിനു വേണ്ടിയുള്ള വ്യക്തിപരമായ പ്രാർത്ഥനയാണെന്നാണ് മതബോധനഗ്രന്ഥത്തിന്റെ അടിസ്ഥാനത്തിലും എന്റെ ഇന്നോളമുള്ള അനുഭവത്തിലും മനസ്സിലായിട്ടുള്ളത്. സമൂഹപ്രാർത്ഥനകൾ നിശ്ചിതസമയങ്ങളിൽ ഒരുമിച്ചു കൂടി നടത്തുന്നതാണല്ലോ. എന്നാൽ നിരന്തര പ്രാർത്ഥന എന്നത് ഓരോരുത്തരുടേയും ജീവിതത്തിലുടനീളം അഭ്യസിക്കാനുള്ളതാണ്. (C.C.C. No. 2743). അതുകൊണ്ടാണ് തീക്ഷ്ണവും ഹൃസ്വവും എപ്പോഴും പ്രാർത്ഥിക്കാൻ സഹായവുമായ പ്രാർത്ഥന കണ്ടെത്തണം എന്ന് മതബോധനഗ്രന്ഥം പ്രസ്താവിക്കുന്നത്. ചുരുക്കത്തിൽ ദൈവബന്ധമില്ലാത്ത നിമിഷം ജീവിതത്തിൽ ഉണ്ടാകരുത്. കാരണം ദൈവബന്ധം എന്നത് സർവ്വ ഐശ്വര്യങ്ങളുടേയും അടിസ്ഥാനമാണ്. ദൈവബന്ധം ഇല്ലാതായാൽ സാത്താൻ തിന്മകൾക്ക് വഴിയൊരുക്കുകയും ചെയ്യും. അതുകൊണ്ടുതന്നെയാണ് ഈ പ്രാർത്ഥനയെ വ്യക്തിപരമായ പ്രാർത്ഥനയാക്കുന്നത്. മാത്രമല്ല, ഇന്നോളം നാം അനുഷ്ഠിച്ചുവരുന്ന ദിവ്യബലി ഉൾപ്പെടെയുള്ള എല്ലാ സമൂഹ പ്രാർത്ഥനകളുടേയും ഫലം നമ്മിലും സമൂഹത്തിലും നിലനിർത്താനാകണമെങ്കിൽ വ്യക്തിപരമായ ഈ നിരന്തര പ്രാർത്ഥനാ ജീവിതം ഒഴിച്ചുകൂടാനാകാത്തതാണ്. ഇതിനുള്ള തെളിവ് നിശ്ചിത പ്രാർത്ഥനകൾ മാത്രം അനുഷ്ഠിച്ചുകൊണ്ടിരിക്കുന്ന നമ്മുടെ ഇപ്പോഴത്തെ ജീവിതസ്ഥിതിയാണ്. നാം ദിവ്യബലിയർപ്പിക്കുന്നു, ധ്യാനിക്കുന്നു, പാപമോചനം സ്വീകരിക്കുന്നു. എങ്കിലും തിന്മകൾ

ആവർത്തിക്കപ്പെടുന്നു. ഇതിൽനിന്നുള്ള മോചനമാണ് നിരന്തരപ്രാർത്ഥനയിലൂടെ ലഭിക്കുക (C.C.C. No. 2743); നന്മയിലുള്ള നിലനിൽപ്പ്.

നല്ല വ്യക്തികൾ സമൂഹത്തെ നന്മയിൽ വളർത്തുന്നതുപോലെ തന്നെയാണ് വ്യക്തിപരമായി ഈ പ്രാർത്ഥന അഭ്യസിക്കുന്നവരിലൂടെ സമൂഹവും ആത്മീയ ഉൽക്കർഷത്തിലെത്തുന്നത്. അതുകൊണ്ട് നല്ല കുടുംബം, നല്ല സന്യാസസമൂഹം, നല്ല സഭ ഉണ്ടാകണമെങ്കിൽ ഓരോ വ്യക്തിയും നിരന്തര പ്രാർത്ഥനയിലൂടെ ഗാഢമായ ദൈവബന്ധത്തിൽ നിലനിൽക്കേണ്ടിയിരിക്കുന്നു. നല്ല ക്രിസ്തീയ കുടുംബം സ്വർഗ്ഗതുല്യമാണെന്ന വി. ചാവറ പിതാവിന്റെ ദർശനം അന്വർത്ഥമാക്കാനുള്ള സുപ്രധാനമാർഗ്ഗം ഓരോരുത്തരും ഈ പ്രാർത്ഥനാശൈലി പഠിച്ച് അഭ്യസിക്കുക എന്നതാണ്. തന്മൂലം നിരന്തര പ്രാർത്ഥനാജീവിതം എന്ന പ്രാർത്ഥനശൈലിയുടെ അത്ഭുതഫലങ്ങളായ സ്നേഹത്തിലുള്ള നിലനിൽപ്പ് (No. 2742). പാപങ്ങളിൽ നിന്നുള്ള വിടുതൽ, പരാജയങ്ങളില്ലാത്തതും ഐശ്വര്യപൂർണ്ണവുമായ ജീവിതം (No. 2744). എന്നിവ സ്വന്ത ജീവിതാനുഭവമാക്കിക്കൊണ്ട് വി. പൗലോസിനെപ്പോലെ, എപ്പോഴും ഏത് സാഹചര്യത്തിലും സന്തോഷമായും സമാധാനമായും സംതുപ്തമായും നമുക്ക് ജീവിക്കാനാകും.

ഈ വലിയ നന്മ, ആത്മീയവും ഭൗതികവുമായ നന്മ, സഭയ്ക്കു മുഴുവനും വ്യക്തിപരമായി സ്വീകരിക്കാനാകട്ടെയെന്നാണെന്റെ പ്രാർത്ഥന. ഇത് പഠിപ്പിക്കാനുള്ള വഴികൾ ഞാൻ കണ്ടെത്തി കൊണ്ടിരിക്കുകയാണ്. കർമ്മലസന്ദേശത്തിൽ നാലും, സ്നേഹധാരയിൽ രണ്ടും, സത്യദീപത്തിലും ജീവരക്ഷയിലും, ഇ.ഒ.എ. മെസേജിലും ഒന്നുവീതവും ഇക്കാര്യത്തിലുള്ള ലേഖനങ്ങൾ പ്രസിദ്ധീകരിച്ചു; കടലുണ്ടിയിലും, ഗലീലിയിലും ക്ലാസുകൾ നടത്തിവരുന്നു; ഇതെ സംബന്ധിച്ച് എഴുതിയ പുസ്തകത്തിന്റെ ഒരു ലക്ഷം കോപ്പികൾ ഒല്ലൂരിലെ ഡോ: ജെ. കാട്ടുക്കാരന്റെ സംഭാവനയായി പ്രസിദ്ധീകരിച്ചു. അതുതന്നെ

നിരന്തര പ്രാർത്ഥനയുടെ അത്ഭുതകരമായ ഫലമാണെന്ന് ഞാൻ പ്രസ്തുത പുസ്തകത്തിൽ സാക്ഷ്യപ്പെടുത്തിയിട്ടുണ്ട്. എങ്കിലും ഇക്കാര്യം ഗ്രഹിക്കുകയോ, അഭ്യസിക്കുകയോ ചെയ്യാതെ, പഴയകാല പ്രാർത്ഥനകൾ മാത്രം അനുഷ്ഠിച്ചു വരുന്നവരും, നിരന്തര പ്രാർത്ഥനയുടെ അത്ഭുതകരമായ നന്മകൾ സ്വീകരിക്കാത്തവരുമാണ് സഭയിലെ ബഹുഭൂരിഭാഗം വ്യക്തികളും എന്ന സത്യം ഞാൻ മറച്ചുവെക്കുന്നില്ല. ഇതിനുപുറകിൽ സാത്താന്റെ ശക്തമായ തന്ത്രങ്ങളുണ്ടെന്ന കാര്യം നാം മനസ്സിലാക്കേണ്ടിയിരിക്കുന്നു. കാരണം, ഈ പ്രാർത്ഥനശൈലി സാത്താന്റെ പ്രവർത്തനങ്ങളേയും പ്രലോഭനങ്ങളേയും നശിപ്പിക്കാനുള്ള ശക്തമായ ദൈവിക മാർഗ്ഗമായതുകൊണ്ട്, സാത്താൻ ഇതിനെതിരെ കെണികൾ ഒരുക്കാതിരിക്കില്ലല്ലോ. അതുകൊണ്ടാണ് നാം ജാഗ്രതയുള്ളവരാകണമെന്നും, വിശ്വാസത്തിൽ ഉറച്ചുനിന്നുകൊണ്ട് സാത്താനെ പ്രതിരോധിക്കണമെന്നും, നമ്മുടെ മേലുള്ള ആധിപത്യം സാത്താന്റേതാകാതെ ദൈവത്തിന്റേതാകണമെന്നും വി. പത്രോസ് മുന്നറിയിപ്പ് നൽകിയിട്ടുള്ളത് (1 പത്രോ 5:7-11) ഈ വിശ്വാസസത്യം ഗ്രഹിച്ച് സീറോ മലബാർ സഭയ്ക്ക് മുന്നറിയിപ്പ് നൽകിയ മുൻ മേജർ ആർച്ച് ബിഷപ്പ് വർക്കി വിതയത്തിൽ പിതാവിന്റെ വാക്കുകൾ ഇപ്രകാരം: സീറോ മലബാർ സഭയെ സാത്താൻ ബാധിച്ചിരിക്കുന്നു. ഈ വലിയ തിന്മയിൽനിന്ന് അടിമുതൽ മുടിവരെയുള്ള സഭാംഗങ്ങളെ രക്ഷിക്കാനുള്ള മാർഗ്ഗമാണ് നിരന്തര പ്രാർത്ഥനാജീവിതം. മറ്റു വാക്കിൽ പറഞ്ഞാൽ പാപികളുടെ സഭയെ വിശുദ്ധരുടെ സഭയാക്കാൻ തിരുസ്സഭ പ്രദാനം ചെയ്ത ശക്തമായ മാർഗ്ഗമാണിത്. വിശുദ്ധരെ രക്തസാക്ഷിത്വത്തിലേക്ക് ആനയിച്ചത് അവരുടെ ഗാഢമായ ദൈവസ്നേഹബന്ധമാണ്. അതവർ സ്വായത്തമാക്കിയതോ, നിരന്തര പ്രാർത്ഥനയിലൂടെയും. ഏതൊരാൾക്കും ചിന്തിച്ചാൽ ഗ്രഹിക്കാവുന്ന യാഥാർത്ഥ്യമാണിത്. ഇപ്പോഴിത് സഭയ്ക്കു മുമ്പാകെ തുറക്കപ്പെട്ട വിശുദ്ധിയുടെ വാതിലായിരിക്കുകയാണ്.

അതുകൊണ്ട് ബാലികാബാലന്മാർ മുതൽ ഏത് ജീവിത

സ്ഥിതിയിലുള്ളവരേയും നിരന്തര പ്രാർത്ഥനാശൈലി പഠിപ്പിക്കാനായാൽ അതുതന്നെയാകും സഭയെ വിശുദ്ധീകരിക്കാനും നവീകരിക്കാനുമുള്ള അടിസ്ഥാനമാർഗ്ഗം എന്ന് ജനറാളച്ചനും, മറ്റു സഭാശ്രേഷ്ഠർക്കും വിശ്വാസികൾക്കും സമർപ്പിതർക്കും ഗ്രഹിക്കാനാകട്ടെ. ഉറച്ച പാറമേൽ പണിയപ്പെട്ട ഭവനംപോലെ (ലൂക് 6:46-48) നമ്മുടെ ക്രൈസ്തവജീവിതത്തിന്റെ ശക്തമായ അടിത്തറയാണ് നിരന്തരപ്രാർത്ഥനാജീവിതം. ശക്തമായ ഈ അടിസ്ഥാനത്തിൽ ക്രൈസ്തവജീവിതവും പ്രവർത്തനങ്ങളും ഉറപ്പിക്കാത്തതുകൊണ്ടല്ലേ മണലിൽ പണിയപ്പെട്ട ഭവനത്തിന്റേതു പോലെ ആത്മീയ അപജയങ്ങളും സ്നേഹരാഹിത്യങ്ങളും ഭിന്നതകളും ധനാർത്ഥിയും അഹങ്കാരവും ഏകാധിപത്യ നടപടികളും സഭയിൽ വർദ്ധിച്ചു സഭയെ തളർത്തിക്കൊണ്ടിരിക്കുന്നത്. അതുകൊണ്ട്, മതബോധനഗ്രന്ഥം അടിവരയിട്ട് സമർത്ഥിക്കുന്നതുപോലെ ദുഷ്കരമോ, അസാധ്യമോ എന്ന് നാം കരുതുന്ന സഭാ നവീകരണമോ, സഭാവിശുദ്ധീകരണമോ, സ്നേഹത്തിലുള്ള നിലനിൽപ്പോ, തിന്മകളിൽ നിന്നുള്ള വിടുതലോ, എളുപ്പവും സാധ്യവുമാക്കാനുള്ള ദൈവികമാർഗ്ഗമാണ് നിരന്തരപ്രാർത്ഥനാ ജീവിതം (No. 2744). ഇത് പഠിക്കാനും പരിശീലിക്കാനുമുള്ള സംവിധാനങ്ങൾ യുദ്ധകാലാടിസ്ഥാനത്തിൽ ഉണ്ടാകട്ടെയെന്ന് അടിവരയിട്ടുകൊണ്ട് ഈ തുറന്നകത്ത് സഭയ്ക്കു മുമ്പാകെ സമർപ്പിക്കുന്നു.

ഇത് പഠിക്കാനും പരിശീലിക്കാനുമുള്ള സംവിധാനങ്ങൾ യുദ്ധകാലാടിസ്ഥാനത്തിൽ ഉണ്ടാകട്ടെയെന്ന് അടിവരയിട്ടുകൊണ്ട് ഈ തുറന്നകത്ത് സഭയ്ക്കു മുമ്പാകെ സമർപ്പിക്കുന്നു.

## ഇതിലൊക്കെ ഉപരിയാണു സ്നേഹം

ഫാ. ജോൺ വിയാനി

ഈ വർഷം പുതുഞായർ ആചരണത്തിനൊരു പുതുമയുണ്ടായിരുന്നു. ഏറിയ കുറും തോമ്മാശ്ലീഹായുടെ സംശയപ്രകടനമാണ് അന്നു സുവിശേഷവായനയാവുക. അവിശ്വാസിയായ അപ്പസ്തോലനെക്കുറിച്ചു പ്രസംഗവും. കേരളസഭയുടെ പിതാവായ, എന്റെ പിതാവിനെക്കുറിച്ച്, സംശയാലു എന്നും മറ്റും പറഞ്ഞുകേൾക്കാൻ എനിക്കിഷ്ടമില്ല. പ്രാസംഗികൻ ഉന്നയിക്കുന്ന ആശയത്തിന്റെ കാതലറിയാൻ ശ്രദ്ധിക്കുകയല്ലാതെ തനിക്കു പഥ്യമായ ആശയം അദ്ദേഹം പറഞ്ഞുകേൾക്കാൻ കാത്തിരിക്കുകയല്ല ആദർവാനായ ശ്രോതാവു ചെയ്യേണ്ടതെന്നെനിക്കറിയാം. എന്നാലും പ്രവൃത്തി പലപ്പോഴും അങ്ങനെയല്ല. ദൈവം നൽകിയ സ്വാതന്ത്ര്യത്തിന്റെ മുഖം, വ്യാമോഹം നിമിത്തം വികൃതമാക്കിയ മനുഷ്യപ്രകൃതി എനിക്കും പിൻതുടർച്ചയായി കിട്ടിയിട്ടുണ്ടല്ലോ.

സംഗതിവശാൽ ഈ വർഷം പുതുഞായറാഴ്ച കുർബാനയിലെ സുവിശേഷം മറ്റൊന്നായിരുന്നു. ശിഷ്യഗണത്തിന്റെ ആചാര്യനായ പത്രോസിനോട്, തിബേരിയസ് കടൽക്കര വെച്ച്, നീ എന്നെ സ്നേഹിക്കുന്നുവോ? എന്ന് ഈശോ എടുത്തെടുത്തു ചോദിച്ച കഥയുടെ കഥനമായിരുന്നു വായന. പ്രസംഗമോ, സെന്റ്. അഗസ്റ്റിന്റെ ചിന്തകളിൽ നിന്നും ഏതാനും ഇഴകൾ എടുത്ത്, ഒരു ദൈവശാസ്ത്ര ചിന്തകൻ, ഭക്തയായ വേറോനിക്കായുടെ തുവാല പോലെ നെയ്തുണ്ടാക്കിയ കൊച്ചുറുമാലായിരുന്നു പ്രസംഗം. ലാസറിന്റെ ഉയിർപ്പും കടൽക്കരയിലെ കർത്താവിന്റെ ചോദ്യങ്ങളും ഉപമാനോപമേയങ്ങളുമായിട്ടാണു സെന്റ്. അഗസ്റ്റിൻ ചിത്രീകരിച്ചത്.

ലാസറിന്റെ കബറിടത്തിലെത്തിയ ഈശോ ആദ്യം കണ്ടത് ഒരു വലിയ പാറക്കല്ലായിരുന്നു. മുതശരീരം അടക്കം ചെയ്തിരുന്ന കല്ലറയെ മുഴുവൻ മറച്ചിരുന്ന ഒരു വലിയ പരന്ന പാറക്കഷണം. അവിടുന്ന് പറഞ്ഞു, ഈ വലിയ കല്ല് ഉരുട്ടിമാറ്റുക. വേണ്ടപ്പട്ടവർ

അതു ചെയ്തു. അപ്പോൾ ആ പ്രേതഗൃഹത്തെ നോക്കി ഈശോ പറഞ്ഞു, ലാസറേ, ഈ ഇരുട്ടറയിൽനിന്നു പുറത്തുവരു. അവൻ അതനുസരിച്ചു. ശവശീലകൾ പൊതിഞ്ഞു ഭദ്രമാക്കിയ ഒരു പാക്കറ്റുപോലെ അവൻ പുറത്തുവന്നു. അതു ശ്രദ്ധിച്ച ഈശോ വീണ്ടും പറഞ്ഞു, അവന്റെ കെട്ടുകൾ അഴിച്ച് അവനെ സ്വതന്ത്രനാക്കുക. കെട്ടുകളുടെ കഥയറിയാമായിരുന്നവർ അതും ചെയ്തു. മൂന്നു ഭാഗങ്ങളുണ്ടായിരുന്ന, ഈശോയുടെ ഈ പ്രവൃത്തിയോടാണ് സെന്റ്. അഗസ്റ്റിൻ, പത്രോസിന്റെ സ്നേഹത്തെ ചോദ്യം ചെയ്ത് അവിടുത്തെ ചെയ്തിയെ ഉപമിച്ചത്.

പാപം നമ്മളെ ഒരു കല്ലറയാക്കി മാറ്റുന്നു. ദൈവത്തോടും മറ്റുള്ളവരോടും നമുക്കുള്ള സ്നേഹം നിർജീവമാകുന്നു. നമ്മൾ അതിനെ ഉള്ളിൽ സൂക്ഷിക്കുന്നു. അതോടെ സ്നേഹവിഷയമായിരുന്ന ദൈവത്തോടും മറ്റു വ്യക്തികളോടുംമുണ്ടായിരുന്ന ബന്ധങ്ങൾ നമുക്ക് ബന്ധനങ്ങളായിത്തീരുന്നു. ആകെക്കൂടെ വല്ലാത്ത പിരിമുറുക്കം അനുഭവമാകുന്നു. അതുപിന്നെ വ്യാപകമായ കുറ്റബോധമായി രൂപം മാറുന്നു. സ്നേഹിച്ചിരുന്ന വ്യക്തിയെ മുഖാമുഖം കാണാൻ ഇഷ്ടമില്ലാത്ത അവസ്ഥ. കണ്ടുമുട്ടിപ്പോയാലോ, കണ്ണടച്ചുകളയുകയെങ്കിലും ചെയ്യുന്ന സ്ഥിതി.

സമാനചിന്തകരധികമില്ലാത്ത സാഹിത്യകാരനായ സെന്റ്. അഗസ്റ്റിന്റെ ദർശനം എത്ര തന്മയത്വമുള്ളതായിരിക്കുന്നു. കോഴി കുവുന്നതു കേട്ടപ്പോൾ പുറത്തുപോയി കയ്പോടുകൂടി കരഞ്ഞ് ഒരു നല്ല മനുഷ്യനും മനുസാക്ഷിയുള്ള ശിഷ്യനുമായിരുന്നല്ലോ പത്രോസ്. ജീവന്റെ വചനങ്ങൾ സ്വായത്തമായുള്ള അങ്ങയെ വിട്ടു ഞങ്ങൾ എവിടെ പോകാൻ എന്നു മറുചോദ്യം ചോദിച്ച പത്രോസ്, ഉത്തമഗീതത്തിലെ മണവാട്ടിയെപ്പോലെ ഒരു പ്രേമഗായകനായിരുന്നു. ആ സ്നേഹഭിക്ഷുവിനെക്കൊണ്ട് ഞാൻ മീൻ പിടിക്കാൻ പോകുന്നു എന്നു പറയിപ്പിക്കുകയും കൂട്ടുതൊഴിലാളികളായിരുന്ന മറ്റു ശിഷ്യൻമാരേയും കൂട്ടി, പഴയവലയുമെടുത്തു വീശാൻ പോവുകയും ചെയ്ത പ്രൊഫഷണൽ

മുക്കുവനാണ് വി. പത്രോസ്. മനുഷ്യരെ പിടിക്കുന്നവനായി മാറിയ ആ മീൻപിടുത്തക്കാരനെ ചിത്രീകരിക്കുന്ന സുവിശേഷകന്റെ കാവ്യഭാവനയെ സെന്റഗസ്റ്റിൻ എത്ര സജീവമാക്കിയിരിക്കുന്നു.

ശിഷ്യനായ പത്രോസ് മൂന്നു പ്രാവശ്യം ഗുരുവിനെ നിഷേധിച്ചു പറഞ്ഞു. അതിനൊരു പ്രായശ്ചിത്തമെന്നോണം മൂന്നു പ്രാവശ്യം അദ്ദേഹത്തെക്കൊണ്ട് ഞാൻ നിന്നെ സ്നേഹിക്കുന്നു എന്നുറപ്പിച്ചുപറയിക്കാനായിരുന്നു കർത്താവിന്റെ ഉദ്യമം എന്നൊരു വ്യാഖ്യാനമുണ്ട്. പക്ഷേ, സെന്റഗസ്റ്റിന്റെ ഉൾക്കാഴ്ച അതിലേറെ ഭാവാത്മകമാണ്, കവിതാമയമാണ്. ഏതു സാദാമനുഷ്യനേയും പോലെ, കുറ്റബോധമെന്ന വലിയ പാറക്കല്ലിന്റെ മറവിലായിരുന്നു വി. പത്രോസ്. ഈശോ ആ പാറക്കല്ലിനെ ഉരുട്ടിമാറ്റിച്ചു. സത്യം പറഞ്ഞുപോയാൽ ആചാര്യഗണം തനിക്കു ഊരുവിലക്കു കല്പിക്കുമെന്ന വ്യാമോഹത്തിന്റെ ഇരുട്ടറയിൽ മരവിച്ചുകഴിയുകയായിരുന്നു ആ പ്രിയശിഷ്യൻ. ഈശോ അവനെ വിളിച്ചു പുറത്തുവരുത്തി. മിഥ്യാവിചാരത്തിൽ നിന്നുണ്ടായ പ്രവൃത്തി മുഖാന്തിരം സ്വന്തം ഗുരുവിനോടും സഹപ്രവർത്തകരോടുമുള്ള ഹൃദയബന്ധം ശവശീലകൾ പോലെ ഒരു ബന്ധനമായി മാറിയിരുന്നു. ആ കെട്ടുകൾ ഈശോ വിടുവിച്ചുകൊടുത്തു. എന്തിട്ടുവിടുന്ന് തിരുവായ് മൊഴിഞ്ഞു, മനുഷ്യസഹജമായ വ്യാമോഹത്തേയും അതിന്റെ പ്രവൃത്തിയായ പാപത്തേയും അതുയർത്തുന്ന കുറ്റബോധത്തേയുംകാൾ ഏറെ ശ്രേഷ്ഠമാണു സ്നേഹം. അതാണു എനിക്കുനിന്നോടുള്ളത്. അതായിരിക്കട്ടെ നിനക്കു എന്നോടുള്ള ഭാവവും. ഇനി മുതൽ, നിന്റെ ജീവിതധർമ്മം വിപതിയെരുന്നായി നീ തുടരുക.

ശിഷ്യത്വത്തിന്റെ ഉൾപ്പൊരുളും തന്റെ ഏകജാതനെ നല്കാൻ തക്കവിധം ലോകത്തെ സ്നേഹിച്ച ദൈവസ്നേഹത്തിന്റെ അഗാധതലങ്ങളും നമുക്കറിയിച്ചുതരുന്ന, ഈശോയുടെ ആത്മാവിഷ്ക്കരണമാണ് അന്ന് ആ കടൽക്കര വച്ച് അവിടുന്നു പത്രോസിനോടു ചോദിച്ച ചോദ്യങ്ങൾ.



*News & Views*



The Apostolic Nuncio has appreciated and honoured Dr. Fr. Johnson Kannanaickal CMI (the Principal of Christ College, Bhopal) for the long 8 years noble service as the Regional Secretary to the M. P. CRI, in the CBCI and CRI Joint Concluding Celebration of ‘Consecrated Year’, on 6 th March 2016, at Bangalore.

## *Amala*



### **1. Great News :**

The MCI has decided to recommend the MBBS course of Amala Institute for permanent recognition. Praise the Lord!

### **2. LAUDATO SI :**

“Praise be to you , my Lord, through my Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs”. In response to the appeal of Pope Francis in Laudato Si, and in the spirit of Lenten season, the Amala Bhava community of fathers, and the nuns working in Amala visited our farm in Chittilappilly in the afternoon of Psalm Sunday. We reflected over the encyclical letter of the Pope. Then , in a humble attempt to preserve the greenness of Mother earth and to optimally use the land, and also to get a feel of what it means to live by the sweat of one’s brow, we planted 100 saplings of various vegetable plants and fruit trees. We celebrated our community spirit by working together and drinking tea brewed on the spot.

### **3. Maundy Lunch :**

A cross section of Amala Institute of Medical Sciences – fathers, nuns, doctors, staff and students – visited the homes of 12 poor patients covered by Amala Palliative care unit, on Maundy Thursday. Lunch packets were distributed to all of them and to their family. We prayed over them and spent time with them. It was indeed a memorable event for them and for us. This was meant to be a latter-day version of the lunch that would be prepared on the high table in our monasteries for an unseen guest (Jesus), and which lunch would be given to a selected beggar. The senior priests might tell us more about the genesis of such a practice associated with Palm Sunday!

### **4. Mother & Child Care, Monthly Medical camp, Free Dialysis kit :**

Mrs. Jolly Alukkas, Director of Joy Alukkas Group inaugurated the Mother and Child Care scheme, Monthly Medical Camp, and Free Dialysis kit scheme sponsored by the Joy Alukkas Group, on 9 th April, 2016. The Rs. 25 lakh-Scheme of CHAI covering the health care of 100 pregnant mothers and their children during the 1000 days after the birth of the baby was also formally inaugurated on the occasion. Under this scheme we already adopted, during the past one year, 100 pregnant women and their children are receiving free medical care from Amala. The beneficiaries of the schemes shared their experience at the meeting, making it a memorable function.

### **5 Free Wig to Cancer Patients :**

Amala Medical College hospital, under the aegis of Abhayam Palliative Care, distributed free Wigs to poor female Cancer patients on 28 th April 2016. Mr. V. Ratheesan IAS, District

Collector, Thrissur inaugurated the function. We have conducted free hair donation programme in 35 institutions. 1600 People from different walks of life, aged 7 to 50, donated 12 inches of their hair for making the wig. The donors include doctors, male nurses, Teachers, medical students, college students, women's organizations, clubs, schools, etc. We have already distributed 105 wigs to financially poor female patients by this time, the cost of a wig being Rs. 1500.00/-. We also give free treatment, free medicine, free accommodation, free food and free nursing care to all patients who are admitted in Abhayam Palliative Care General Ward.

## *Dharmaram News*

### **Exposure Programme: Philosophy**

During the summer vacation, brothers of philosophy had a village exposure programme at Attappady, arranged by Attappady Social Service Organisation (ASSO). They were sent in two groups (first group from 27 March to 10 April, second from 11 April to 30 April). It was an opportunity for our brothers to see the life of native people of Attappadi, who are marginalized and isolated from the main stream. Brothers assisted ASSO for organizing a few camps for the tribal children. They gave classes on personality development and confidence building. Children were also entertained with sessions of interactions and games. Apart from the camps they were involved in surveys, interviews and office works, as well as manual labour. Fr. Biju Mapranathukaran, the executive director of ASSO took care of our brothers during their exposure programme. He has been doing a commendable service among the tribals in Attappady.

### **Mission Visit: Theology**

On 29 April, 2<sup>nd</sup> year theologians embarked their journey along with their master Fr. Sebastian Payyappilly, to Bijnor Mission, the foot of Himalayas- the bosom of Indian religiosity, as part of their mission exposure programme. It was a three weeks programme. Brothers were sent in groups to different mission stations. The program was really helpful and fruitful to explore the culture and life style of Garhwal region, and to experience the determined purpose, definite farsightedness, uncompromising commitment and unwavering faith in God, of pioneering missionaries in taking effective and bold mission steps. Brothers also had an opportunity to witness and to partake in the province day celebration of St. John's Province, Bijnor and to

felicitate the zealous missionaries over there. It was really an eye opening and inspiring program, that its memories are being cherished in the hearts of brothers.

## **First Year Philosophy**

All the CMI Scholastics who are joining first year Philosophy, reached Dharmaram on Tuesday, 03 May 2016. They had here a pre philosophy programme with classes in English language and general orientation. This is the first time that all the scholastics together reach Dharmaram and so it was an occasion for the youngsters to build up we feeling and togetherness. Rev. Fr. Anto Amarnad, Master of first year Philosophy batch, Dharmaram, took care of the smooth conduct of the two week programme under the guidance of Fr. Rector. The Philosophy students of Wardha, left Dharmaram on 22 May accompanied by Fr. Wilson Edattukaran.

## **Christ University**

### *1. Blessing and Inauguration of Bennerghata Road Campus*

The blessing and Inauguration of Academic Block and Residence Hall at Bennerghata Road Campus of our Christ University took place on **11 May 2016 at 4.00 pm. Rev. Dr. Thomas Aykara CMI, Rector and Chancellor, Officiated the blessing ceremony. Rt Rev. Msgr Guy-Real Thivierge, Secretary General, International Federation of Catholic Universities and Rev. Dr Sebastian Thekkedath CMI, Secretary for Education and Mass Media, addressed the gathering.**

Let us thank the Lord and congratulate the entire team of Christ University for this amazing achievement and pray for further future oriented growth of the University.

## *2. Rated as one of the best of the Best*

**Christ University** has once again been rated by India Today-Nielsen survey as one of the **best of the best** private universities and colleges in India. It is indeed a remarkable achievement, the result of outstanding teamwork and total commitment to the vision and values of the institution. This is an outcome of the untiring and uncompromising efforts of Vice-Chancellor, Pro-Vice-Chancellor, all our Fathers at Christ University, the entire Faculty and students. We thankfully appreciate them for this proud and praiseworthy growth of our university.

## *3. Convocation*

During 25-29 May, 2016, Christ University conducted the convocation ceremony of the students who successfully passed out their academic programmes. Nearly 6000 students were admitted to various degrees.

## **Annual Retreat**

The Annual Retreat 2016-17 at Dharmaram, conducted during 22-28 May. It was guided by Rev. Fr. Jose Mariadas OIC, former Superior General of the Congregation. The Retreat concluded with the renewal of temporary profession of many brothers. The academic year 2016-17 at DVK began on 1 st of June 2016 with solemn concelebrated Divine Liturgy, at Dharmaram Chapel.

## *Darsana, Wardha*

### **Easter Season :**

During the Lenten season most of the brothers donated their blood at Datta Meghe Medical College, as the symbol of taking part in the passion of Christ. Holy week began on 20 th march 2016 with Palm Sunday prayer services. A lot many believers gathered at the Darsana campus for the prayers. Remembering, repenting and renewing ourselves we took part in the passion of the Christ. We also joined on Good Friday the Way of the Cross from Darsana to parish church. We had a solemn Easter mass at midnight and the choir was led by the second years who made it a memorable day. We shared the joy of the resurrected Christ with the Eucharistic community by sharing the Easter egg.

### **Exam Season:**

All the scholastics were very enthusiastic and studious in preparing themselves for the exams with mutual help and support. The second semester exams for the second years began on 7 th March, meanwhile first years had their second semester exams from 13 th March. The second years had their comprehensive written and viva exams on 18 th and 23 rd respectively. The second year brothers were given farewell on 29 th March and on 30 th they left for their provinces. The summer holidays began on 1 st april.

### **Know the “smell of the sheep”:**

As the tradition goes with Darsana, the first year brothers had their mission experience programme scheduled from 12 th April to 3 rd June. It is one among the special and unique experiences that brothers



gain from Darsana. Brothers were divided into two groups and the first group left for their MEP on 12 th April and was back on 7 th May with rich experiences, the second batch left on 9 th May and will be back on 3 rd June.

### **Welcome to New Comers:**

Darsana's nest received 26 new birds..... The new batch of philosophy students arrived here from Banglore on 23 rd of May 2016 accompanied by Fr. Wilson Edattukaran. Together with CMI brothers of 12 provinces we have a diocesan brother from Jagadapur diocese. We gave a warm welcome to them. Rev.Fr. Rector spoke on the occasion and gave various instructions regarding the life here at Darsana . The inaugural ceremony of the academic year 2016 - 2017 will be held on 20th June 2016.

ചാവറ കൾച്ചറൽ സെന്റർ

### ശുദ്ധമായ അറിവിനെ വളർത്തുവാൻ അവസരമുണ്ടാവണം: യേശുദാസ്

വാക്കുകൾ ജഡപദങ്ങളല്ല. അർത്ഥത്തിന്റെ ആത്മാവ് പേറുന്ന സന്ദേശങ്ങളാണെന്നും അവയെ ആവാഹിച്ചെടുക്കുമ്പോഴാണ് വായന ഫലശ്രുതി നേടുന്നതെന്ന് യേശുദാസ് അഭിപ്രായപ്പെട്ടു. അറിവിന്റെ ദേവാലയമാണ് പുസ്തകം ആ ആദരം എഴുത്തു കലയോട് കാണിക്കുവാൻ സമൂഹം തയ്യാറാവണം. താൻ സംഗീതം വായിക്കുന്നു, കഥാകാരൻ സ്വപ്നങ്ങൾ വായിക്കുന്നു, ശാസ്ത്രജ്ഞൻ സത്യങ്ങൾ വായിക്കുന്നു, ധാർശനികൻ ജീവിതം വായിക്കുന്നു. എല്ലാ വായനകളും തീർത്ഥയാത്രകളാണ് എന്നും അദ്ദേഹം കൂട്ടി ചേർത്തു. ചാവറ കൾച്ചറൽ സെന്റർ സംഘടിപ്പിച്ച ഫാ.സിറിയക് തോമസ് രചിച്ച ലാഹോർ എക്സ്പ്രസ്സ് എന്ന പുസ്തകത്തിന്റെ പ്രകാശനം നിർവ്വഹിച്ചു കൊണ്ട് സംസാരിക്കുകയായിരുന്നു യേശുദാസ്. ഭാരതീയ സമൂഹത്തിൽ ആവിഷ്കാര സ്വാതന്ത്ര്യം ഇനിയും മരിച്ചിട്ടില്ല എന്നതിന്റെ സാക്ഷ്യമാണ് പാക്കിസ്ഥാൻ രാഷ്ട്രപതിയുടെ മകളെ ഇന്ത്യൻ പ്രതിരോധ വകുപ്പ് മന്ത്രിയുടെ മകൻ പ്രണയിക്കുന്ന ഇതിവൃത്തം പ്രമേയമാക്കിയ ലാഹോർ എക്സ്പ്രസിന്റെ രചയിതാവ് നിർഭയനായി നമുക്കിടയിൽ നിൽക്കുന്നു എന്ന് ആദ്യപ്രതി ഏറ്റുവാങ്ങി ജോൺ പോൾ പറഞ്ഞു. പാക്കിസ്ഥാനിൽ നിന്നു കൊണ്ടോ ചൈനയിൽ നിന്നു കൊണ്ടോ ആധുനികതയെ ഉരുക്കുമുഷ്ടി കൊണ്ട് താങ്ങി നിർത്തുന്ന മറ്റൊരു രാജ്യത്ത് നിന്നോ ഇങ്ങനെയൊരു രചന സങ്കല്പിക്കുക അസാധ്യമാണെന്നും അദ്ദേഹം ചൂണ്ടിക്കാട്ടി. സംഗീത നാടക അക്കാദമി വൈസ് ചെയർമാൻ ടി.എം. എബ്രഹാം പുസ്തക പരിചയം നടത്തി. ചാവറ കൾച്ചറൽ സെന്റർ ഡയറക്ടർ ഫാ.റോബി കണ്ണൻചിറ സി.എം. ഐ, ഫാ.സിറിയക് കണിച്ചായ് സി.എം.ഐ, ജോളി പവേലിൽ എന്നിവർ പ്രസംഗിച്ചു.

**മയക്കുമരുന്ന് നിർമ്മാർജ്ജന നിയമത്തിൽ  
മാറ്റം വേണം: കെ.ബാബു**

കഞ്ചാവ് പിടികൂടുമ്പോൾ നിലവിൽ നിശ്ചിത അളവിൽ പിടിച്ചാൽ നിഷ്പ്രയാസം ജാമ്യം കിട്ടുന്ന സാഹചര്യമാണുള്ളത്, അതിന് കേന്ദ്ര നിയമത്തിൽ മാറ്റം വരണം. അതിന്റെ അളവ് സംബന്ധിച്ച നിയമത്തിൽ, കടുത്ത ശിക്ഷ ലഭിക്കാവുന്ന തരത്തിൽ നിയമത്തിൽ മാറ്റം അനിവാര്യമാണ്. സാമ്പത്തികമായി മുന്തിരി നിൽക്കുന്നവർ വൻ സാമ്പത്തിക നേട്ടത്തിനുവേണ്ടി ലഹരി മയക്കുമരുന്ന് ഇടപാടിൽ പങ്കെടുക്കുന്നുവെന്ന് പ്രത്യേകം ശ്രദ്ധിക്കേണ്ടതാണ്. മയക്കുമരുന്നിനെതിരെ ശക്തമായ സ്വാതന്ത്ര്യ നിലപാട് സ്വീകരിക്കുവാൻ ഉദ്യോഗസ്ഥർക്ക് പൂർണ്ണചുമതലയാണ് നൽകേണ്ടതെന്നും യാതൊരുവിധ ഇടപെടലും പൊതുപ്രവർത്തകരിൽ നിന്ന് ഉണ്ടാവരുതെന്നും അദ്ദേഹം കൂട്ടിച്ചേർത്തു. ലഹരി വിരുദ്ധ പ്രതിജ്ഞ കെ.ബാബു ചൊല്ലിക്കൊടുത്തു. മയക്കുമരുന്ന് മാഫിയയുടെ അവസാനത്തെ ഇരയായ പത്തുവയസ്സുകാരൻ റിസ്സിയുടെ അകാല മൃത്യുവിന്റെ പശ്ചാത്തലത്തിൽ മയക്കുമരുന്നിനെതിരെ ചാവറ കൾച്ചറൽ സെന്റർ സംഘടിപ്പിച്ച ജനകീയ ജാഗ്രത സമ്മേളനം ഉദ്ഘാടനം ചെയ്ത് സംസാരിക്കുകയായിരുന്നു മന്ത്രി കെ. ബാബു. പ്രശസ്ത മനശാസ്ത്ര വിദഗ്ദൻ ഡോ. സി.ജെ. ജോൺ മുഖ്യപ്രഭാഷണം നടത്തി. എന്തുകൊണ്ടോ നമ്മുടെ മനസ്സിന്റെയുള്ളിലെ ജാഗ്രത ഉണരാതെ പോകുന്നുവെന്നതാണ് വസ്തുത. പ്രതികരിക്കാൻ ഒരു രക്തസാക്ഷി ഉണ്ടാവേണ്ടി വന്നു. ജനകീയ പങ്കാളിത്തത്തോടെ ലഹരിയെ തുടച്ചുമാറ്റാൻ സാധിക്കും. റിസ്സി എന്ന കുട്ടിയെ കൊലപ്പെടുത്തിയ വൃക്തി, കഞ്ചാവ് ലഹരി ഉപയോഗിക്കുന്നതാണെന്ന് എല്ലാവർക്കുമറിയായിരുന്നെങ്കിൽ ശക്തമായ ഇടപെടൽ ഉണ്ടാവേണ്ടിയിരുന്നു എന്ന് അദ്ദേഹം പറഞ്ഞു. റിസ്സിയുടെ കൊലപ്പെടുത്തുന്നത് നേരിട്ട് കണ്ട വൃക്തികളും കുട്ടുകാരും പങ്കെടുത്തു. പുല്ലേപ്പടി കൃഷ്ണസ്വാമി റോഡിലുള്ള അയൽക്കൂട്ടം പ്രതിനിധികളായ ഓമന ദിവാകരൻ, തങ്ക ദാസൻ എന്നിവർ മന്ത്രിയ്ക്ക് നിവേദനം നൽകി. ചാവറ കൾച്ചറൽ സെന്റർ ഡയറക്ടർ, ഫാ. റോബി കണ്ണൻചിറ സി.എം.ഐ., ഹൈബി ഇൗഡൻ എം.എൽ.എ, മേയർ

സൗമിനി ജയിൻ ആർ.ടി.ഐ. കേരള ഫെഡറേഷൻ പ്രസിഡന്റ് അഡ്വ. ഡി.ബി.ബിനു, എൻ. കെ. മോഹൻദാസ് (ബി.ജെ.പി. സ്ഥാനാർത്ഥി) എ.കെ. നസീർ (ബി.ജെ.പി. സംസ്ഥാന സെക്രട്ടറി) കേണൽ വി.എസ്.എം. മക്കാർ (വേൾഡ് ഫെല്ലോഷിപ്പ് ഇന്റർനാലീ ജിയസ് കൗൺസിൽ വൈസ് പ്രസിഡന്റ്, എറണാകുളം എക്സൈസ് അസിസ്റ്റന്റ് കമ്മീഷണർ എ.എസ്. രജിത്ത്, എറണാകുളം എക്സൈസ് സർക്കിൾ ഇൻസ്പെക്ടർ ഏലിയാസ്, ശ്രീമതി ആഷ അഷറഫ് (വീക്ഷണം റോഡ് റസിഡൻസ് അസോസിയേഷൻ സെക്രട്ടറി) സി.ഡി.അനിൽ കുമാർ (സെക്രട്ടറി, കാരിക്കാമുറി റസിഡൻസ് അസോസിയേഷൻ), ജോളി പവേലിൽഎന്നിവർ പ്രസംഗിച്ചു.



ചാവറ കൾച്ചറൽ സെന്ററിൽ നടന്ന മയക്കുമരുന്നിനെതിരെ ജനകീയ ജാഗ്രത സമ്മേളനം മന്ത്രി കെ. ബാബു ഉദ്ഘാടനം ചെയ്തു പ്രസംഗിക്കുന്നു. ഡോ. സി.ജെ. ജോൺ, വി.എസ്.എം. മക്കാർ, ഹൈബി ഈഡൻ എം.എൽ.എ, എം.കെ. മോഹൻദാസ്, ഫാ. റോബി കണ്ണൻചിറ സി.എം.ഐ., അഡ്വ. ഡി.ബി.ബിനു എന്നിവർ സമീപം.

**സ്നേഹമുള്ള കുടുംബമാണ് ഭൂമിയിലെ സ്വർഗ്ഗം:**

**ഫാ. പോൾ മാടശ്ശേരി**

സ്നേഹമുള്ള കുടുംബമാണ് ഭൂമിയിലെ സ്വർഗ്ഗം എന്ന് കെ.സി. ബി.സി ഫാമിലി കമ്മീഷൻ സെക്രട്ടറി ഫാ. പോൾ മാടശ്ശേരി ചാവറ കൾച്ചറൽ സെന്ററും ചാവറ ഫാമിലി വെൽഫെയർ സെന്ററും സംഘടിപ്പിച്ച ലോക കുടുംബദിനത്തോടനുബന്ധിച്ച് നടത്തിയ കുടുംബസംഗമവും എന്ന പരിപാടി ഉദ്ഘാടനം ചെയ്തു സംസാരിക്കുകയായിരുന്നു അദ്ദേഹം. കുടുംബ ജീവിതത്തിൽ ഭാര്യാഭർത്താക്കന്മാർ പുലർത്തേണ്ടത് സഹിഷ്ണുതയാണ് കുടുംബങ്ങളുടെ അടിസ്ഥാനഘടകമെന്നു പ്രൊഫ.എം.കെ. സാനു അഭിപ്രായപ്പെട്ടു. വൈവാഹിക ജീവിതത്തിൽ 60 വർഷം പിന്നിട്ട് സാനു മാസ്റ്ററേയും ഭാര്യ രത്നമ്മയെയും ചടങ്ങിൽ ആദരിച്ചു. സ്നേഹമില്ലായ്മയാണ് ഇന്നത്തെ കുടുംബം നേരിടുന്ന ഏറ്റവും വലിയ പ്രശ്നം. വ്യക്തി ജീവിതത്തിന്റെ അടിസ്ഥാനം ഘടകം സമൂഹത്തിന്റെ അടിത്തറയുമാണ് കുടുംബമെന്ന് കുടുംബസംഗമത്തിന്റെ സന്ദേശം നൽകി സംസാരിക്കുകയായിരുന്നു പ്രൊഫ. ലീലാമ്മ ജോസ്. ഫാ. സെബാസ്റ്റ്യൻ തെക്കേടത്ത് സി.എം.ഐ., ഫാ. റോബി കണ്ണൻചിറ സി.എം.ഐ., പി.ഐ. ശങ്കരനാരായണൻ, സിജോ പൈനാടത്ത് ജോൺസൺ സി.എബ്രഹാം എന്നിവർ പ്രസംഗിച്ചു.

**കളിത്തട്ട് അഭിനയ പഠനകളരി**

നാടക സിനിമാ അഭിനയ പരിശീലനപരിപാടിയായ കളിത്തട്ട് ചാവറ കൾച്ചറൽ സെന്ററിൽ ആരംഭിച്ചു. അഭിനയരംഗത്തേക്ക് കുട്ടികളെ വളർത്തുന്നതിനൊപ്പം കുട്ടികളുടെ വ്യക്തിത്വവികാസം സാധ്യമാക്കുന്ന കളിത്തട്ട് മികച്ച ബാലതാരത്തിനുള്ള ദേശീയ ചലച്ചിത്ര അവാർഡ് നേടിയ ഗൗരവ് മേനോൻ ഉദ്ഘാടനംചെയ്തു. അഭിനയിക്കാനുള്ള കഴിവുകളെ മിനുക്കിയെടുക്കാൻ ഇത്തരം ക്യാമ്പുകൾ സഹായിക്കുമെന്നും നല്ല പരിശീലനമാണ് തന്റെ സിനിമാപ്രവേശനത്തിന് സഹായകമായതെന്നും മാസ്റ്റർ ഗൗരവ് മേനോൻ അഭി

പ്രായപ്പെട്ടു. ചാവറ കൾച്ചറൽ സെന്റർ ഡയറക്ടർ ഫാ. റോബി കണ്ണൻചിറ സി.എം.ഐ അധ്യക്ഷത വഹിച്ച ചടങ്ങിൽ ക്യാമ്പ് ഡയറക്ടർ മനോജ് നാരായണൻ, ചാവറ ഫാമിലി വെൽഫെയർ സെന്റർ എക്സിക്യൂട്ടീവ് ഡയറക്ടർ ജോൺസൺ സി. ഏബ്രഹാം, ക്യാമ്പ് കോർഡിനേറ്റർമാരായ ലിജു.കെ, ജോളി പവേലിൽ എന്നിവർ പ്രസംഗിച്ചു. പ്രശസ്ത തിരക്കഥാകൃത്ത് ജോൺ പോൾ, കേരള സംഗീത നാടക അക്കാദമി വൈസ് ചെയർമാൻ ടി.എം.എബ്രഹാം എന്നിവർ ക്യാമ്പിൽ പങ്കെടുത്തു.



കളിത്തട്ട് അഭിനയ പരിശീലന കളരി മികച്ച ബാലതാരത്തിനുള്ള ദേശീയ ചലച്ചിത്ര അവാർഡ് നേടിയ ബാലതാരം ഗൗരവ് മേനോൻ ഉദ്ഘാടനം ചെയ്യുന്നു. ചാവറ കൾച്ചറൽ സെന്റർ ഡയറക്ടർ ഫാ. റോബി കണ്ണൻചിറ സി.എം.ഐ, ക്യാമ്പ് ഡയറക്ടർ മനോജ് നാരായണൻ, ചാവറ ഫാമിലി വെൽഫെയർ സെന്റർ എക്സിക്യൂട്ടീവ് ഡയറക്ടർ ജോൺസൺ സി. ഏബ്രഹാം, ക്യാമ്പ് കോർഡിനേറ്റർമാരായ ലിജു.കെ, ജോളി പവേലിൽ എന്നിവർ സമീപം.

## ലോകത്തിൽ ഏറ്റവും വലിയ ഭീകര വസ്തു പുകയില: ജസ്റ്റിസ് നാരായണ കുറുപ്പ്

ലോകപുകയില വിരുദ്ധ ദിനത്തോടനുബന്ധിച്ച് ചാവറ കൾച്ചറൽ സെന്ററിന്റെയും, ചാവറ ഫാമിലി വെൽഫെയർ സെന്ററിന്റെയും നേതൃത്വത്തിൽ മെയ് 31ന് ചാവറ കൾച്ചറൽ സെന്ററിൽ പുകയിലവിരുദ്ധദിനം ആചരിച്ചു. ലോകത്തിൽ ഏറ്റവും വലിയ ഭീകര വസ്തു പുകയിലയാണ്. സുനാമിയോ, എയ്ഡ്സോ, ന്യൂക്ലിയർ ബോംബോ അല്ല, സുനാമി വല്ലപ്പോഴും സംഭവിക്കുന്നതാണ്, എയ്ഡ്സ് കുറച്ചുപേരെ മാത്രമെ ബാധിക്കുന്നുള്ളൂ, ന്യൂക്ലിയർ ബോംബ് ബോധമുള്ള ഒരു രാഷ്ട്രവും അത് പ്രയോഗിക്കില്ല. പുകയിലയിൽ തന്നെ 4000ത്തോളം ദുഷ്യഫലങ്ങളുള്ള കെമിക്കൽസ് ഉണ്ട്. 2 ഡസനിലേറെ അസുഖങ്ങൾ ഉണ്ടാക്കുന്ന പുകയില ഒരു ഭീകര വസ്തു തന്നെയാണ്. ഇന്ത്യയിൽ മാത്രം പ്രതിവർഷം 10 ലക്ഷം ആൾക്കാരാണ് പുകയില ജന്യരോഗം മൂലം മരിക്കുന്നത്. ലോകത്തിൽ ഈ നൂറ്റാണ്ടിൽ 10 കോടി ജനങ്ങൾ പുകയിലമൂലം മരിക്കുന്നു. 1998 ൽ ചാവറ കൾച്ചറൽ സെന്ററിൽ ആരംഭിച്ച പുകയിലവിരുദ്ധ സെമിനാറാണ് പൊതുസ്ഥലങ്ങളിൽ പുകവലി നിരോധിക്കാൻ സാഹചര്യമുണ്ടായത്. ഇന്ന് 192 രാജ്യങ്ങൾ പൊതുസ്ഥലത്ത് പുകവലി നിരോധിച്ചിട്ടുണ്ട്. പുകയിലയ്ക്കെതിരെ എന്നും പൊതുജനശ്രദ്ധ തിരിക്കാൻ പ്രചാരണം ഉണ്ടാവണം. ലോകപുകയില വിരുദ്ധ ദിനം പോലീസ് കംപ്ലയന്റ് അതോറിറ്റി ചെയർമാനും പൊതുസ്ഥലങ്ങളിൽ പുകവലി നിരോധിച്ച വിധി പ്രഖ്യാപിച്ച ജഡ്ജിയുമായ ജസ്റ്റിസ് കെ. നാരായണക്കുറുപ്പ് ഉദ്ഘാടനംചെയ്തു. ചാവറ കൾച്ചറൽ സെന്റർസംഗീതത്തിന്റെ മാസ്മരിക ശക്തി കൊണ്ട് പുകയിലയ്ക്കെതിരെ പ്രവർത്തിക്കുവാൻ തയ്യാറായ ചാൾസ് ആന്റണി ഗാനങ്ങൾ അവതരിപ്പിച്ചു. ചാവറ കൾച്ചറൽ സെന്റർ ഡയറക്ടർ ഫാ. റോബി കണ്ണൻചിറ സി.എം.ഐ അധ്യക്ഷത വഹിച്ചു.

പുകയില കുടുംബത്തിലുണ്ടാക്കുന്ന ഉപദ്രവങ്ങൾ എന്ന വിഷയത്തെ അധികരിച്ച് കെ.ജി, എൽ.പി, യു.പി, എച്ച്. എസ്. സീനിയർ വിഭാഗങ്ങളിലായി നടത്തിയ ചിത്രരചനാ മത്സര വിജയികൾക്ക് സമ്മാ

നങ്ങൾ ജസ്റ്റിസ് കെ.നാരായണ കുറുപ്പ്, എബ്രഹാം മാഞ്ഞുരാൻ എന്നിവർ വിതരണം ചെയ്തു. ആൽവിന ജോൺസൺ, മരിയ ലോമിന, അരുൺജിത്, ജോ മൈക്കിൾ, ആരോൺ, ജോൺസൺ, അർജുൻ രാജേഷ്, അനന്തു രാജേഷ്, അമൽ റാഫേൽ, ശ്യാമ ജെ. ആലപ്പാട്ട്, അതുൾ ജോൺ, അശ്വിൻ എസ്. കുമാർ എന്നിവർ കെ. ജി, എൽ.പി, യു.പി, എച്ച്.എസ് വിഭാഗങ്ങളിൽ ഒന്നും രണ്ടും മൂന്നും സ്ഥാനങ്ങൾ കരസ്ഥമാക്കി. ചാവറ ഫാമിലി വെൽഫെയർ സെന്റർ എക്സിക്യൂട്ടീവ് ഡയറക്ടർ ജോൺസൺ സി. എബ്രഹാം, ജോളി പവേലിൽ, ഷാനൽ ലോപ്പസ്, റെനി തോമസ്, ജിജോ ജോസ്, ബിജോയ് അറക്കൽ പ്രസംഗിച്ചു.

### ശുഭാപ്തി വിശ്വാസത്തോടെ മാനസിക ശക്തി നേടിയെടുക്കണം: ജസ്റ്റിസ് കെമാൽ പാഷ

മരണത്തെ മുഖാമുഖം കാണുമ്പോഴും ചിരിക്കാനും അത്ഭുതങ്ങൾ ഇനിയും സംഭവിക്കാം എന്ന ശുഭാപ്തിവിശ്വാസവുമാണ് വേണ്ടതെന്ന് കേരള ഹൈക്കോടതി ജഡ്ജി ജസ്റ്റിസ് ബി. കെമാൽപാഷ അഭിപ്രായപ്പെട്ടു. ചാവറ ഇൻസ്പെക്ടർ ചാരിറ്റബിൾ സൊസൈറ്റി യുടെ ആഭിമുഖ്യത്തിൽ കലൂർ റിന്യൂവൽ സെന്ററിൽ നടക്കുന്ന വ്യത്യസ്ത മേഖലയിലുള്ള കുട്ടികൾക്കായുള്ള വ്യക്തിത്വവികസന ക്യാമ്പ് ഉദ്ഘാടനം ചെയ്തു സംസാരിക്കുകയായിരുന്നു അദ്ദേഹം. മാനസികമായ ശക്തി നേടിയാൽ മാത്രമേ സമൂഹത്തിനുവേണ്ടി നല്ലതു ചെയ്യുവാൻ സാധിക്കുവെന്നും അദ്ദേഹം കുട്ടിച്ചേർത്തു. സി. എം. ഐ. സഭാ വിദ്യാഭ്യാസ മാധ്യമവിഭാഗം ജനറൽ കൗൺസിലർ ഫാ. സെബാസ്റ്റ്യൻ തെക്കേടത്ത് അധ്യക്ഷത വഹിച്ചു. കൊച്ചി മേയർ സൗമിനി ജെയിൻ മുഖ്യപ്രഭാഷണം നടത്തി. വ്യക്തിത്വവികാസത്തിലൂടെ സമൂഹത്തിന്റെ തന്നെ വികസനമാണ് ലക്ഷ്യം വയ്ക്കുന്നതെന്നും വിദ്യാർത്ഥികൾ മികച്ച പൗരന്മാരായിത്തീരണമെന്നും മേയർ അഭിപ്രായപ്പെട്ടു. ഹൈബി ഈഡൻ എം.എൽ.എ., കൊച്ചിൻ ഷിപ്പ്യാർഡ് ജനറൽ മാനേജർ എം.ഡി. വർഗ്ഗീസ്, സി.എം.സി സഭയുടെ സാമൂഹ്യസേവന വിഭാഗം ജനറൽ കൗൺസിലർ സിസ്റ്റർ ജാൻസീന, എറണാകുളം കരയോഗം സെക്രട്ടറി പി. രാമചന്ദ്രൻ,



ജോളി സിൽക്ക്സ് ഡയറക്ടർ ജോളി ജോയി, പി.പി. ജോസ് ആലുക്കാസ്, എം.സി. റോയി, ഫാ. റോബി കണ്ണൻചിറ സി.എം.ഐ., സിസ്റ്റർ ചൈതന്യ, സിസ്റ്റർ ലിറ്റിൽ തൈരേസ്, ജിജോ പാലത്തിങ്കൽ എന്നിവർ പ്രസംഗിച്ചു. പ്രശസ്ത സിനിമാതാരം സിജോയ് വർഗ്ഗീസ് കുട്ടികളുമായി ആശയവിനിമയം നടത്തി. പ്രൊഫ.എം. കെ.സാനു പ്രസിഡന്റും, ജോൺപോൾ വൈസ് പ്രസിഡന്റും, ഫാ. റോബി കണ്ണൻചിറ സി.എം.ഐ. സെക്രട്ടറിയും, പി.ജെ. ചെറിയാൻ ജോയിന്റ് സെക്രട്ടറിയായി പ്രവർത്തിക്കുന്ന ചാവറ ഇൻസ്പെക്ടർ, സമൂഹത്തിലെ വിവിധ മേഖലകളിൽ പ്രവർത്തിക്കുന്നു.

**വി. ചാവറച്ചൻ: വിശ്വപൗരൻ  
ഡോ. ബാബു സെബാസ്റ്റ്യൻ**



മഹാത്മാഗാന്ധി സർവ്വകലാശാല ചാവറ ചെയർ സംഘടിപ്പിച്ച സാമൂഹിക സംവാദം വൈസ് ചാൻസലർ ഡോ. ബാബു സെബാസ്റ്റ്യൻ ഉദ്ഘാടനം ചെയ്യുന്നു. പ്രൊഫ. ഡോ. സുനിത ടി., ഡോ. ജയ ജയ്സ്, , റവ. ഫാ. സെബാസ്റ്റ്യൻ തൈക്കേടത്ത് സി.എം.ഐ., ഡോ. സി.വി. ആനന്ദബോസ്, പ്രൊഫ. എം.കെ.സാനു, സിസ്റ്റർ ശുഭ മരിയ എന്നിവർ സമീപം.

കേരളത്തിന്റെ ഏറ്റവും വലിയ സമ്പത്ത് മാനവ വിഭവശേഷിയാണ്. പൊതുവിദ്യാഭ്യാസ ദർശനത്തിലൂടെ ശാസ്ത്ര, സാങ്കേതിക, മാനവിക, മേഖലകളടക്കം സംസ്കൃത ഭാഷാ വളർച്ചയിലും കേരള

ത്തിന്റെ സമഗ്ര വളർച്ചയ്ക്ക് നിസ്തുലമായ പങ്ക് വഹിച്ച വിശുദ്ധ ചാവറയച്ചൻ വിശ്വപൗരനാണെന്ന് മഹാത്മാഗാന്ധി സർവ്വകലാശാല വൈസ് ചാൻസിലർ ഡോ. ബാബു സെബാസ്റ്റ്യൻ അഭിപ്രായപ്പെട്ടു. കേരള നവോത്ഥാനത്തിന് വി. ചാവറയച്ചന്റെ സംഭാവനകൾ എന്ന വിഷയത്തെ അധികരിച്ച് മഹാത്മാഗാന്ധി സർവ്വകലാശാലയിൽ സ്ഥാപിതമായിരിക്കുന്ന ചാവറ ചെയർ സംഘടിപ്പിച്ച സാമൂഹിക സംവാദം ഉദ്ഘാടനം ചെയ്തു സംസാരിക്കുകയായിരുന്നു അദ്ദേഹം. 1846-ൽ കേരളം ജാതീയ അടിമത്തത്തിൽ ആയിരുന്ന സമയത്താണ് പൊതുവിദ്യാഭ്യാസം എന്ന ആശയം മുന്നോട്ടു കൊണ്ടുവരികയും സംസ്കൃത പാഠശാല ആരംഭിച്ചുകൊണ്ട് അതിൽ എല്ലാ വിഭാഗങ്ങൾക്കും പ്രവേശനം നൽകുകയും വഴി മതേതരദർശനം നൽകുവാൻ ചാവറ പിതാവിനു സാധിച്ചു. താഴെ തട്ടിലുള്ളവരെ കൈപിടിച്ചുയർത്തുക എന്ന ദൗത്യമാണ് ചാവറ പിതാവ് ഏറ്റെടുത്തതെന്നും അദ്ദേഹം തുടർന്ന് പറഞ്ഞു. സി.വി. ആനന്ദബോസ് ഐ.എ.എസ്. അധ്യക്ഷത വഹിച്ചു. ശ്രീനാരായണഗുരു ബാലനായിരുന്നപ്പോഴാണ് ചാവറയച്ചൻ പള്ളിയൊടൊപ്പം പള്ളിക്കൂടം എന്ന ആശയം നടപ്പിലാക്കി കൊണ്ട് വിവിധ മതസ്തരെ ഒരുമിച്ചിരുത്തി പൊതുവിദ്യാഭ്യാസത്തിന് തുടക്കം കുറിച്ചത്. ക്യൂബയിലും, ലാറ്റിനമേരിക്കയിലും പൊതുവിദ്യാഭ്യാസത്തിന് തുടക്കം കുറിച്ചത് ഇതിനും ശേഷമാണെന്ന് ചാവറ ചെയർ ചെയർമാൻ ഡോ. സി.വി. ആനന്ദബോസ് ഐ.എ.എസ്. അഭിപ്രായപ്പെട്ടു. ചാവറയച്ചൻ കേരളത്തിന്റെയോ, ഒരു വിഭാഗത്തിന്റെയോ പുണ്യവാനല്ല, മറിച്ച് എല്ലാവരുടെയുമാണെന്നും അദ്ദേഹം പറഞ്ഞു.

പ്രൊഫ.എം.കെ.സാനു, മഹാത്മാഗാന്ധി സർവ്വകലാശാല ചാവറ ചെയർ കോഡിനേറ്റർ ഡോ. ജയ ജയ്സ്, റവ. ഫാ. സെബാസ്റ്റ്യൻ തെക്കേടത്ത് സി.എം.ഐ., കോഴിക്കോട് സാമൂതിരി ഗുരുവായൂരപ്പൻ കോളേജ് അസി. പ്രൊഫ. ഡോ. സുനിത ടി., സി.എം.സി. വിമല പ്രൊവിൻസ് പ്രൊവിൻഷ്യാൽ സിസ്റ്റർ ശുഭ മരിയ

സി. എം. സി, സിസ്റ്റർ തൈരേസ ആലഞ്ചേരി എസ്.എ.ബി.എസ്, അജി .കെ. ജോസ്, റവ. ഡോ. സിബിച്ചൻ കളരിക്കൽ സി.എം.ഐ., ഫാ. റോബി കണ്ണൻചിറ സി.എം.ഐ., എന്നിവർ പ്രസംഗിച്ചു.

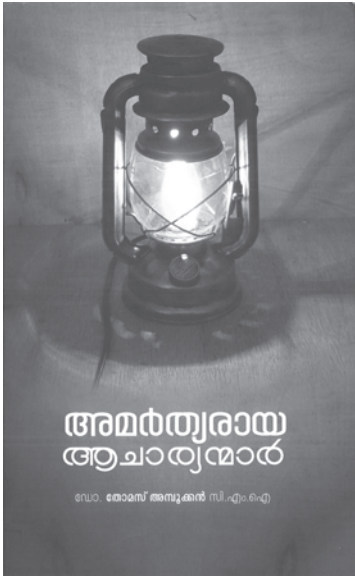
പ്രൊഫ. എം.കെ.സാനുവിനെ വൈസ് ചാൻസിലർ ഡോ.ബാബു സെബാസ്റ്റ്യൻ പൊന്നാട അണിയിച്ച് ആദരിച്ചു. നവതി ആഘോഷിച്ച പ്രശസ്ത കവിയും ഹാസ്യനിരൂപകനുമായ ചെമ്മനം ചാക്കോയെ ചാവറ ചെയർ ചെയർമാൻ ഡോ. സി.വി. ആനന്ദബോസ് ഐ.എ.എസ് പൊന്നാട അണിയിച്ച് ആദരിച്ചു. ചാവറ കാവ്യസന്ധ്യയെത്തുടർന്ന എസ്.ഐ.ഇ.ടി. നിർമ്മിച്ച ചാവറ വിദ്യാഭ്യാസ പരിഷ്കർത്താവ് എന്ന ഡോക്യുമെന്റി പ്രദർശിപ്പിച്ചു.

പുസ്തകപരിചയം

### അമർത്യരായ ആചാര്യന്മാർ

ഡോ. തോമസ് അമ്പുക്കൻ സി. എം. ഐ

പരശതം മനസുകളെ സ്പർശിച്ചറിഞ്ഞ മനോപരിപാകത്തിൽ നിന്നുയരുന്ന അനുഭവസാക്ഷ്യങ്ങളുടേയും ജീവിതത്തിന്റെ ഇടനാഴിയിൽ അത്താണിയായ്ത്തീർന്ന വിശിഷ്ട വ്യക്തികളെക്കുറിച്ചുള്ള ഓർമ്മച്ചിത്രങ്ങളുടെയും സമാഹാരമാണ് ഡോ. തോമസ് അമ്പുക്കൻ സി. എം. ഐയുടെ തൂലികയിൽനിന്ന് ഉതിർന്നുവീണ 'അമർത്യരായുടെ ആചാര്യന്മാർ'. ഓർമ്മയുടെ തിരുമുറ്റത്ത് ഒളിഞ്ഞും തെളിഞ്ഞും വിരുന്നുകാരായെത്തുന്ന കാരണവന്മാരുടെ ജീവിതമാതൃകയും ദർശനങ്ങളും സ്വാധീനവും അക്ഷരരൂപത്തിലാക്കി സി. എം. ഐ. സഭയുടെ ആത്മീയപാരമ്പര്യത്തിനു അടിവരയിടുകയും പുണ്യ പുരുഷസ്തോത്രങ്ങൾ തീർക്കുകയുമാണ് ഗ്രന്ഥകാരൻ. ബ. എയ്മാർഡച്ചനും, ബ. സാംസണച്ചനും, ബ. കനീസിയൂസച്ചനും, ബ. അവുറേലിയൂസച്ചനുമെല്ലാം ജീവിക്കുന്ന സാക്ഷ്യങ്ങളായി, ഓർമ്മയുടെ അഭ്രപാളികൾ പോലെ കടന്നുപോകുന്നു ഇവിടെ. മൺപാത്രത്തിൽ സംവഹിക്കുന്ന ദൈവികദാനമായ ജീവിതവിളിയെ ഭദ്രദീപം കണക്കേ സൂക്ഷിച്ച ദിവ്യമനസുകളെ ചാരിയിരുന്ന് അവരുടെ ആചാര്യപാദം തൊട്ടുഴിയുന്ന കടപ്പാടിന്റെ ഓർമ്മക്കുറിപ്പുകളാണ് ഇതിലെ



അക്ഷരങ്ങൾ.

തികച്ചും സ്വകാര്യമായ ജീവിതപരീക്ഷണങ്ങൾക്കു മുമ്പിലും സത്യാന്വേഷണത്വരയും അർപ്പണജീവിതത്തിന്റെ സൗകുമാര്യതയും അനുഭവിക്കുന്ന ഒരു വ്യക്തിക്കുമാത്രമേ പ്രകൃതീതത്പരതയുടെ ബഹുമുഖ അലച്ചാർത്തുൾക്കിടയിലും ജന്തുശാസ്ത്രപരമായ ചോദ്യനകൾക്കു മുമ്പിലും സന്യാസാർപ്പണത്തിന്റെ ചൈതന്യം കാത്തുസൂക്ഷിക്കാനാവൂ എന്നു ഗ്രന്ഥകാരൻ സ്ഥാനുഭവങ്ങളിലൂടെ സാക്ഷ്യപ്പെടുത്തുകയാണ്. ഒത്തിരിയേറെ ഗുരുത്വവും ദൈവാനുഗ്രഹവും നിറഞ്ഞ തന്റെ ജീവിതാനുഭവങ്ങളെ അനുവാചകർക്കായി നിരത്തുന്ന ഗ്രന്ഥകാരൻ ഒത്തിരി ആശംസകൾ!

ഗ്രന്ഥം	: അമർത്യരായ ആചാര്യന്മാർ
ഗ്രന്ഥകർത്താവ്	: ഡോ. തോമസ് അമ്പുക്കൻ സി.എം.ഐ
പ്രസാധനം	: 2016 ഫെബ്രുവരി
വിതരണം	: ഇൻസ്റ്റിറ്റ്യൂട്ട് ഓഫ് ഫാമിലി കൗൺസിലിംഗ്, ഗലീലി, ചീയാരം, തുശ്ശൂർ
വില	: 100 രൂപ

### യാവനപാനം നീയേ

(വി. ചാവറയുടെ) ആത്മകഥാപരമായ ആഖ്യാതിക

വി. ചാവറ കുര്യാക്കോസ് ഏലിയാ സച്ചന്റെ അന്തർഗതങ്ങളിലേക്കും ആത്മസംഘട്ടനങ്ങളിലേക്കും ഊളിയിറങ്ങി കേരളസഭയിലെ ഒരു പ്രക്ഷുബ്ധകാലഘട്ടത്തിൽ വിദേശിമിഷണറിമാരുടേയും തന്റെ സ്വന്തം ജനങ്ങളുടേയും മധ്യേ 'കാരുണ്യതാതന്റെ തൃക്കടാക്ഷം തേടി' 'തനയന്റെ' തന്മയത്വത്തോടെ സഭാനൗകയുടെ അമരം പിടിച്ച് നൗകയെ സുരക്ഷിത തുറമുഖത്തിന്റെ പാതയിൽ നയിച്ച സംഭവഗതികളെ ആത്മഭാഷ്യമാക്കി ഒരു ആഖ്യാതികയായാക്കിയ ഫാ. പോൾ കല്ലൂവീട്ടിൽ



അനുഭവദനമർഹിക്കുന്നു. ഒമ്പതു ഭാഗങ്ങളിലായി മുപ്പത്തിനാല് അദ്ധ്യായങ്ങളിൽ നിരന്നൊഴുകുന്ന വിശുദ്ധന്റെ ജീവിതഗന്ധം ആവാഹിച്ച് ഗ്രന്ഥകാരൻ തന്റെ നിരർഗ്ഗളം ഒഴുകുന്ന സൗകുര്യമാർന്ന ഭാഷയിൽ ഒരു സങ്കീർത്തനത്തിന്റെ ചാരുതയോടെ ചാവറച്ചരിത്രം ആവിഷ്കരിക്കുന്നു ഇവിടെ. ധ്യാനത്തിനും ആത്മോൽക്കർഷത്തിനും ഉപയുക്തമായ ഈ വിശിഷ്ട ഗ്രന്ഥം, ചരമക്കിടക്കയിൽ മൂന്നു വിശുദ്ധരായ അമ്മമാരുടെ ദർശനഭാഗ്യവുമായി ലോകത്തോടു വിടപറയുന്ന വി. ചാവറയച്ചന്റെ അന്ത്യവചസ്സുകളുടെ മാറ്റൊലിയോടെ, നമ്മുടെ മുമ്പിൽ പൂർത്തിയാവുന്നു.

ഗ്രന്ഥത്തിനു പ്രചാരണം നേരട്ടെ.

ഗ്രന്ഥകർത്താവ് : ഫാ. പോൾ കല്ലൂവീട്ടിൽ സി. എം. ഐ  
 വി. തെരേസയുടെ ആശ്രമം, കോട്ടക്കൽ, മാള  
 വില : 170 രൂപ

**Anusmruthi-38**

## **Documents on St. Chavara**

Documents related to St. Chavara, collected from various sources for, the purpose of his canonization are listed below. Fr. Thomas Panthaplackal has edited them from the Positio of the Cause of St. Kuriakose Elias Chavara, and 'Perspectives of a Heroic Christian Life', translated from Italian by Rev. Fr. Lucas Vithuvatickal CMI. They are the most important original documents on St. Chavara.

EDITOR

### **Documents Collected from 66 Archives of India and Other 4 Countries**

- |                   |   |
|-------------------|---|
| 1. Alapuzha       | : Zilla court   |
| 2. Ambazhakad     | : From St. Teresa's Monastery<br>: From the house of Kadichini<br>: From the house of Kanichai                    |
| 3. Arakuzha       | : From the Parish Church  |
| 4. Aranattukara   | : From the house of Tharakan Chiramel   |
| 5. Athirampuzha   | : From the Parish Church  |
| 6. Bagdad(Iraq)   | : From the Patriartate of Chaldia   |
| 7. Bharananganam  | : From the house of Kappil  |
| 8. Changanacherry | : From the Archbishop's House<br>: From the Parish Church   |
| 9. Chennankary    | : From the Parish Church  |
| 10. Chethipuzha   | : Sacred Heart Monastery  |
| 11. Vatican City  | : From the Congregation for Evangelization<br>: From the Congregation for the Oriental<br>; Churches from Vatican |
| 12. Kochi         | : From the Central Records Library  |

13. Delhi : From the Apostolic Nunciature
14. Elthuruth : From St. Mary's Monastery
15. Ernakulam : From the curia of Ernakulam Archbishop's House  
:From the Curia of Varapuzha Archbishop's House  
: From the Curia of CMI Prior General's House
16. Genova(Italy) : From the Monastery of St. Anna  
From the Family of Beccaro
17. Kainakary : From the Monastery of St. Elias  
From the Parish Church  
From the Home of Charity of the Destitutes
18. Kanjoor : From the House of Kuruvila, Koikara  
From the Parish Church
19. Kottayam : From Deepika Press  
From Malayala Manorama Press  
From the House of P. V. Joseph
20. Koonammavu : From St. Philomina's Parish Church  
From St. Joseph Monastery  
From St. Theresa's Convent
21. Kothamangalam : From the Family of Pothanikkad
22. Kudamalur : From the House of Jacob, Thayil  
From the House of Okkanda Pothan, Thayil  
From the House of Luka Kurain, Perumalil
23. Loano(Italy) : From the Monastery of Blessed Virgin Mary of Mount Carmel
24. Madrid(Spain) : From the Curia of OCD Provincial House
25. Manimala : From St. Joseph's Monaserty
26. Manjummel : From St. Theresa's Monastery of Infant Jesus  
From the Private custody of Fr. Leopold



27. Mannanam : From St. Joseph's Monaserty  
From St. Ephrem's public School  
From St. Joseph's press
28. Milan(Italy) : From the OCD Provincial Curia  
From the House of Francis Beccaro
29. Mutholy : From St. John of the Cross Monastery
30. Navarra(Spain) : From OCD Provincial House
31. Nedumkunnam : From the CMC Convent
32. Pala : From the Family of Kattakkayam
33. Pallipuram : From the Parish Church
34. Rappallo (Italy) : From St. Joseph's Convent
35. Roma (Italy) : From the Generalate of Discalsed  
Carmelites
36. Cherthala : From the House of Parayil, Ezhupunna  
From the House of Avira Tharakan, Parayil
37. Thaikkattussery : From the Parish Church
38. Trivandrum : From Kerala Manuscript Library
39. Thottakkad : From the Family of Choithirakunnel
40. Vazhakulam : From Carmel Monastery
41. Vijayapuram : From the Episcopal Curia  
From Goodshepherd Monastery
42. Varapuzha : From the Parish Church
43. Vienna (Austria) : From the OCD Provincial House

The documents presented under 22 titles, will give us the original resourses recorded in the Positio, collected from various places, kept in the archives of Mannanam for any serious study on St. Chavara. Positio is the official report of the study on him with original data approved by the Cause of Saints, Rome.

## **Documents relating to the Life, Activities, Death Reputation and Sanctity of St. Chavara**

- 1-2: Birth and formation of St. Chavara till the sacerdotal ordination.
- 3-5: Foundation, Constitutions and growth of the Congregation for men
6. Intervention of St. Chavara for the. unity of the Malabar Church
7. The Vicar General of the Syro-Malabar Church
8. Renovation of the Christian life in Malabar
9. Foundation of the Congregation for women
10. Superior of the Congregation
11. Administration
12. Writings
13. Reputation of sanctity during his life time
14. Testament
15. Last illness, death and burial
16. Two biographies written in the very year of the death
17. Extracts from chronicles
18. Manuscripts regarding the reputation for sanctity, written after the death (1871-1937)
19. Published works regarding St. Chavara
20. Transfer of the mortal remains
21. Favours received through the intercession of St. Chavara
22. Extracts from the ordinary informative process

### **Some specific aspects of the Cause mentioned by the Promotor General of the Cause of Saints, Antonius Petti, Rome**

- For the first time, the case is presented of a Servant of God born in India, who lived and worked in the country.

- Difficulties that arise from the different circumstances, mentality and culture from those found in the West.
- Composition of the documents in the oriental languages, Malayalam and Syriac.
- Necessity of translating them into Latin. ,
- Complexity of the vast researches through 66 archives in 43 different cities in India, Italy, Vatican, Iraq, Spain, Portugal, Austria etc.
- The two biographies: of Fr. Porukara (fundamental, though it remained in manuscript form till 1905) and of Fr. Beccaro, (published in 1871), are unique in Malayalam literature.

**Extracts from the book “The Prespectives of a Heroic Christian Life” (A study on the Christian Virtues as practiced by St. Chavara) prepared by the Promotor General of Faith, Antonius Petti, Rome, 1983, from the reports and votes of the theological commission for the cause of St. Chavara**

The specific feature of this Cause, which gains its importance on account of the personal characteristics of the Servant of God – a leading personality – is well known to everyone. If I am not mistaken, Kuriakose Elias Chavara is the first authentic Indian, whose heroic virtues have now come up for discussion. This is a pearl truly oriental of Indian origin and not just one among the many Causes of India, as there have been many European missionaries, both men and women, who have worked in this vast country.

In all the manifestations of his intense apostolic activity, the Servant of God figures as a perfect exponent of his country, formed in the millennial culture of his country, and above all an affectinate supporter of the custom and traditions of the place resulting in the happy combination of natural and cultural background and Christian faith, both substantially assimilated by him, there emerged the spiritual personality of Kuriakose Elias Chavara.

It is worthy of admiration not only for the relatively short time taken to complete the whole work but also the quality of the work. I am happy to declare that the process of Kuriakose Elias Chavara, when compared with all those that have come to the historical section of the Congregation, both for the completeness of the documentation as well as for the systematic method that was adopted in the collection and presentation of the documents, is one among the best and the most satisfactory. The whole work was executed and completed in India and by the Indians themselves.

The testimonies on the life and activities of Kuriakose Chavara come to us from a variety of sources, bishops, priests who were the masters and superiors, co-disciples, his own disciples, confes in religion, public official, non Catholic bishops, Hindus etc. All are unanimous in recognizing in Chavara “a man of eminent sanctity, who has practised all the virtues”.

Acknowledging along with the historical consultants that every page of *Positio* brings to one’s notice one or the other of the characteristic virtues of Fr. Kuriakose, namely the union with God, the spirit of prayer the loyalty to the Church, humility, obedience, spiritual equilibrium and the zeal for the good of souls.

The Syro-Malabar Bishop’s Conference, after describing his as “a man of prayer” completes the description, by saying that he

practised all the Christian virtues and that is a heroic degree” They further elaborate: “*Divine faith, confidence in God, intimate and personal union with Jesus in the Blessed Sacrament, a tender love for the Blessed Virgin Mary, humility and charity were shining in Him.*”

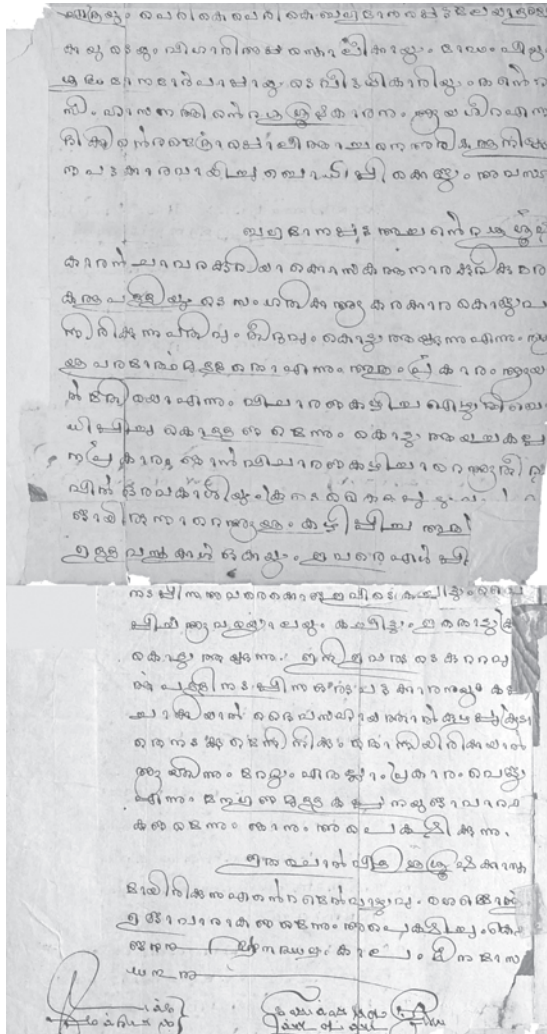
In fine, the genuiness of the Cause lies in the fact that Kuriakose Elias Chavara is considered a luminous example of Christian asceticism in the Indian situation.

All the same it is necessary to remember that the importance of the figure of the Servant of God goes beyond the limits of the Syro-Malabar Church. On account of his devout adherence to the authority of the Universal Church, his strong and ceaseless defense of the dogma and of the Catholic discipline, his yearning for the purity of interior life even in the midst of strenuous apostolic activity, Chavara constitutes a model for all souls consecrated to God both in contemplative and active life.

In conclusion, concerning the question that has been proposed – the heroism of the virtues of the Servant of God, Kuriakose Elias Chavara – all the members of the Congress who had the right to vote (9 in all), have replied affirmatively, wishing, at the same time, that the Cause, the importance and significance of which has already been stressed, may soon be brought to a happy conclusion, If it so pleases the Holy Father.

# From the Dept. of Research and Documentation Golden Records – 34

ലുദ്യവിക്കോസ് മെത്രാപ്പോലീത്തായ്ക്ക് എഴുതിയ കത്ത്



1848-നും 1856-നുമിടക്ക് ചാവറപ്പിതാവ് വരാപ്പുഴ വികാരി അപ്പസ്തോലിക്കാമാർക്ക് അയച്ചിട്ടുള്ള പത്തു കത്തുകൾ കണ്ടുകിട്ടിയിട്ടുണ്ട്. മെത്രാപ്പോലീത്തായുടെ നിർദ്ദേശപ്രകാരം പള്ളികളുടെ മേൽ ചാവറപ്പിതാവ് നടത്തിയ വിചാരണയുടെ റിപ്പോർട്ടുകളാണ് ഇവയിൽ എട്ട് എണ്ണം. മറ്റു രണ്ടെണ്ണം അനുവാദം ചോദിച്ചുകൊണ്ടുള്ള കത്തുകളാണ്. ആരുടെയെങ്കിലും കൈകളിൽ കൊടുത്തുവിട്ടിരുന്ന ഈ കത്തുകളിൽ അവയുടെ അവസാനത്തിൽ തന്നെ മെത്രാപ്പോലീത്തായുടെ മറുപടിയും എഴുതി ചേർത്തിരിക്കുന്നു.

ബഹുമാനവും വിധേയത്വവും കാണിക്കുവാൻ അന്ന് നാട്ടിൽ നടപ്പിലിരുന്ന അഭിസംബോധനാരീതിയിലാണ് ചാവറപ്പിതാവ് മെത്രാനെ അഭിസംബോധന ചെയ്യുന്നത്. മെത്രാന്മാർക്ക് മലയാളഭാഷ എഴുതുവാനും വായിക്കുവാനും നല്ല അറിവ് ഇല്ലാതിരുന്നതിനാൽ അടുത്തുനിൽക്കുന്ന ചുമതലപ്പെട്ട വൈദികരായിരുന്നു എഴുത്ത് വായിച്ചു വ്യാഖ്യാനിച്ചു കൊടുക്കുന്നതും മറുപടി എഴുതുവാൻ സഹായിക്കുന്നതും എന്ന് ഇതിലെ വാചകങ്ങൾ സ്പഷ്ടമാക്കുന്നു. മെത്രാന്റെ മറുപടിയിൽ 'തനിക്ക്', 'തന്നോട്', 'തന്റെ' പ്രയോഗങ്ങളും ശ്രദ്ധേയമാണ്. മധ്യതിരുവിതാംകൂർ പ്രദേശങ്ങളിൽ സമന്മാർ പരസ്പരം ഉപയോഗിക്കുന്ന പദങ്ങളാണ് ഇവ.

ഈ കത്തുകളിൽ നിന്ന് രണ്ടു കാര്യങ്ങൾ വ്യക്തമാകുന്നുണ്ട്. പ്രത്യേക അധികാര പദവികളൊന്നും ഇല്ലാതിരുന്ന ചാവറപ്പിതാവിന് മേലധികാരികളും പൊതുസമൂഹവും കൊടുത്തിരുന്ന അംഗീകാരം. മറ്റൊന്ന് പ്രശ്നപരിഹാരങ്ങൾക്ക് വിചാരണ നടത്തുവാൻ അദ്ദേഹത്തിനുണ്ടായിരുന്ന നീതി ബോധവും സത്യസന്ധതയും കാര്യപ്രാപ്തിയും. ചാവറപ്പിതാവിന്റെ സുറിയാനി ഒപ്പിൽ കാണുന്ന പ്രത്യേകതയും ശ്രദ്ധാർഹമാണ്. കത്തനാർ കുര്യാക്കോസ് കർത്താവിന്റെ ദാസൻ ചാവറ എന്ന ഒപ്പും 'ബേസ്റമ്മ'യിൽ എന്നുള്ള സ്ഥലനാമവും. 'ഉയരങ്ങളിലെ ഭവനം' എന്ന് മാനാനം കുന്നിലെ ആശ്രമത്തിനദ്ദേഹം നൽകിയ പേര് അദ്ദേഹത്തിനേറ്റം പ്രിയപ്പെട്ടതായിരുന്നു.

ചാവറപിതാവ് 1848-ൽ മെത്രാന്മാർക്ക് എഴുതിയ ആദ്യത്തെ കത്തും അതിനുള്ള മറുപടിയുമാണ് ഇവിടെ ചേർത്തിരിക്കുന്നത്. 1861-ൽ അദ്ദേഹത്തെ വികാരിജനറാളായി നിയോഗിക്കുന്നതിനു മുമ്പു തന്നെ സുറിയാനി സഭയുടെ ഭരണകാര്യങ്ങളിൽ ഒരു പരിധിവരെ പണ്ടത്തെ ആർച്ചുഡീക്കന്മാരെപ്പോലെ ചാവറപിതാവിനേയും പരിഗണിച്ചിരുന്നു എന്ന തിരിച്ചറിവും ഈ പത്തുകത്തുകളിൽ നിന്നും പ്രകടിതമാകുന്നു.

ഫാ. തോമസ് പന്തപ്പാക്കൽ സി.എം.ഐ

പകർപ്പ്

*വരാപ്പുഴ വികാരി അപ്പസ്തോലിക്കാ ലൂദോവിക്കോസ് മെത്രാന് 1848 മാർച്ച് 13-ാം തീയതി കുമരകം പള്ളിയെ സംബന്ധിച്ച് ചാവറ യച്ചൻ വിചാരണ ചെയ്ത് അയച്ച റിപ്പോർട്ട്.*

മലയാളമൊക്കെയുടെയും വികാരി അപ്പസ്തോലിക്കയും മാടമ്പിയും പരിശുദ്ധ മാർപ്പാപ്പായുടെ വീട്ടധികാരിയും തന്റെ സിംഹാസനത്തിന്റെ ശുശ്രൂഷക്കാരനുമായ, ശീശ എന്ന ദിക്കിന്റെ അഭിവന്ദ്യ മെത്രാന്മാർക്കുവേണ്ടി അരികത്തു നിൽക്കുന്ന പട്ടക്കാർ വായിച്ചു ബോധിപ്പിക്കുന്നതിന്,

ബഹുമാനപ്പെട്ട അച്ചന്റെ ശുശ്രൂഷക്കാരൻ ചാവറ കുറിയാക്കോസ് കത്തന്മാർ എഴുതുന്നത്.

കുമരകത്ത് പള്ളിയുടെ കാര്യത്തിന് ആ കരക്കാർ കൊണ്ടു വന്നിരിക്കുന്ന സമ്മതച്ചീട്ടും തീരാധാരവും പരമാർഥമുള്ളതാണോ എന്നും അതു തന്നെ മതിയോ എന്നും വിചാരണ കഴിച്ച് എഴുതി ബോധിപ്പിച്ചുകൊള്ളണമെന്ന് അങ്ങ് എനിക്ക് കൽപ്പന കൊടുത്തയച്ചിരുന്നുവല്ലോ. അതനുസരിച്ച് ഞാൻ വിചാരണ നടത്തി. തീരാധാരത്തിൽ, ഒരവകാശിയും കൂടെ കൈയൊപ്പിടുവാൻ ഉണ്ടായിരുന്നത് ഇടുവിച്ച്, ഇതിൻപ്രകാരം ഉള്ള വസ്തുക്കളൊക്കെയും ഇവരെ ഏൽപ്പിച്ച് നടത്തുന്നതിനായി അവരെക്കൊണ്ട് ഇവിടെ കച്ചീട്ടും



വെപ്പിച്ചു. ആ ഉടമ്പടിപ്പത്രവും കച്ചീട്ടും ഇതോടൊപ്പം കൊടുത്ത യയ്ക്കുന്നു. ഇനി ഇവരുടെ കുറ്റം തീർത്ത് പള്ളി നടപ്പിന് ഒരു പട്ടക്കാരനെ കൽപ്പിച്ചാക്കിയാൽ ദൈവസഹായത്താൽ കുഴപ്പം കൂടാതെ നടക്കുമെന്ന് എനിക്ക് തോന്നുന്നു. അതിന് എപ്രകാരം വേണമെന്ന് അങ്ങയുടെ മനോഗുണമുള്ള കൽപ്പനയുണ്ടാകണമെന്ന് ഞാൻ അപേക്ഷിക്കുന്നു.

അങ്ങയുടെ ചൊൽവിളിക്കും ശുശ്രൂഷയ്ക്കും ഒരുങ്ങിയിരിക്കുന്ന എന്റെ മേൽ ആശീർവാദവും അനുഗ്രഹവും ഉണ്ടാകുമാറാകണമെന്ന് അപേക്ഷിച്ചുകൊണ്ട്,

1848 മാർച്ച് 13ന്,

ബേസ് റൗമയിൺ നിന്നും  
എഴുതപ്പെട്ടത്

കുറിയാക്കോസ് കത്തനാർ  
കർത്താവിന്റെ ദാസൻ ചാവറ  
(മുദ്രയും ഒപ്പും)

ധമറുപടിപ

ഇപ്രകാരം മതിയെന്ന് താൻ നിശ്ചയിച്ചുവെങ്കിൽ ആ പള്ളി വെഞ്ചരിക്കുക. അതിൽ ഉൾപ്പെട്ടിട്ടുള്ള ശീശ്മക്കാരുടെ കുറ്റം പോക്കുന്നതിനും ശെമ്മാശ്ശന്റെ മഹറോൻ പോക്കുന്നതിനും, നല്ല ഒരു പട്ടക്കാരനെ അന്വേഷിച്ച് വികാരിക്കടുത്ത അധികാരം അയാൾക്കു കൊടുത്ത് അയാളെ അവിടെ നിയമിച്ചാക്കുന്നതിനുമുള്ള അധികാരം തനിക്ക് ഞാൻ തന്നിരിക്കുന്നു.

ഇത് വരാപ്പുഴ നിന്നും 1848 മാർച്ച് 29-ന്  
പ്രെ. ലൂദോവിക്കോസ് മെത്രാപ്പോലീത്താ  
(ഒപ്പ്)

കർമ്മലയിലെ സൗഗന്ധികങ്ങൾ

റവ. ഫാ. പീറ്റർ പുളിവേലിൽ സി. എം. ഐ  
(1945-2016)



തിരുവനന്തപുരം പ്രവിശ്യയിലെ വർക്കല, ഇടവ ചാവറ സി. എം. ഐ ഭവനാംഗമായിരുന്ന ബഹു. പീറ്റർ പുളിവേലിൽ അച്ചൻ 19.04.2016 വൈകുന്നേരം 04.30 ന് പക്ഷാഘാതത്തെ തുടർന്ന് തിരുവനന്തപുരം ശ്രീ ചിത്തിര മെഡിക്കൽ കോളേജിൽ വച്ച് കർത്താവിൽ നിദ്ര പ്രാപിച്ചു. ഏതാനും വർഷങ്ങളായി പലവിധരോഗങ്ങളാൽ വിശ്രമത്തിലായിരുന്ന ബഹു. പുളിവേലിയച്ചനെ മൂന്ന് ആഴ്ചകൾക്കു മുമ്പ് ബോധരഹിതനായി ശ്രീ ചിത്തിര മെഡിക്കൽ കോളേജിൽ പ്രവേശിപ്പിക്കുകയും അവിടെ വച്ച് അന്ത്യം സംഭവിക്കുകയുമാണ് ഉണ്ടായത്. അദ്ദേഹത്തിന്റെ ആശ്രഹപ്രകാരം മാനാനം സെന്റ് ജോസഫ് ആശ്രമദേവാലയത്തിൽ സഹപ്രവർത്തകരും, ശിഷ്യരും, വൈദികരും, സിസ്റ്റേഴ്സും, ബന്ധുമിത്രാദികളുമടങ്ങുന്ന ഒരു വലിയ ജനാവലിയുടെ സാന്നിധ്യത്തിൽ ഭൂദാനം ചെയ്യപ്പെട്ടു.

തലയോലപ്പറമ്പ് പുളിവേലിൽ ജോസഫിന്റെയും അന്നമ്മയുടേയും മകനായ പീറ്റർ അച്ചൻ ഹൈസ്കൂൾ വിദ്യാഭ്യാസത്തിനു ശേഷം

CMI സന്യാസസമൂഹത്തിൽ ചേർന്ന് വൈദികസന്യാസ പരിശീലനം ആരംഭിക്കുകയും 1964 മെയ് 16-ാം തീയതി ആദ്യവ്രതവാഗ്ദാനം നടത്തുകയും ചെയ്തു. 1972 ഏപ്രിൽ 23ാം തീയതിതിരുപ്പട്ടം സ്വീകരിച്ചു. തുടർന്ന് തിരുവനന്തപുരം ക്രൈസ്റ്റ് ഹാൾ ആശ്രമത്തിൽ സേവനം ആരംഭിച്ചു. തിരുവനന്തപുരം യൂണിവേഴ്സിറ്റി കോളേജിൽ നിന്നും ഇംഗ്ലീഷ് ബിരുദാനന്തരബിരുദത്തിൽ മൂന്നാം റാങ്ക് കരസ്ഥമാക്കി. 1982-ൽ മാന്നാനം കെ.ഇ കോളേജിൽ അധ്യാപകനായി ശുശ്രൂഷ ആരംഭിച്ചു. അവിടെ ദീർഘകാലം അധ്യാപകനായും പ്രിൻസിപ്പലായും സേവനമനുഷ്ഠിച്ചു.

കുട്ടിക്കാനം മരിയൻ കോളേജിലും ജഗദൽപൂർ ക്രൈസ്റ്റ് കോളേജിലും അദ്ദേഹം പ്രിൻസിപ്പലായി സേവനം ചെയ്തു. അമേരിക്കയിലെ ഷെവർപോർട്ട് രൂപതയിലും ദീർഘകാലം അജപാലന ശുശ്രൂഷ നിർവഹിച്ചു.

ക്രൈസ്റ്റ് ഹാൾ തിരുവനന്തപുരം, മുഹമ്മ ആശ്രമം, ചീപ്പുകൽ തുടങ്ങിയ സ്ഥലങ്ങളിൽ അദ്ദേഹം കർമ്മനിരതനായിരുന്നു. സഹപ്രവർത്തകരും ശിഷ്യരും ഒരുപോലെ ബഹുമാനിക്കുകയും സ്നേഹിക്കുകയും ചെയ്തിരുന്ന ബഹു. പുളിവേലിയച്ചൻ എല്ലാവർക്കും പ്രിയങ്കരനായിരുന്നു. ഉജ്ജ്വലവാഗ്മിയായിരുന്ന അദ്ദേഹം മലയാളവും ഇംഗ്ലീഷും ഒരുപോലെ കൈകാര്യം ചെയ്തിരുന്നു. അഗാധപണ്ഡിതനായിരുന്ന അദ്ദേഹത്തിന്റെ പ്രസംഗം കേൾക്കാൻ പലരും ആകാംക്ഷയോടെ ഇരിക്കുമായിരുന്നു.

മാന്നാനം ആശ്രമദേവാലയത്തിൽ നടന്ന സംസ്കാരശുശ്രൂഷയിൽ ആയിരങ്ങൾ സംബന്ധിച്ചു. ബിജ്നോർ രൂപതയുടെ മുൻ അധ്യക്ഷൻ മാർ ഗ്രേഷ്യൻ മുണ്ടാടൻ, CMI പ്രിയോർ ജനറൽ ബഹു. പോൾ അച്ചാണ്ടി അച്ചൻ, പ്രൊവിൻഷ്യൽ ബഹു. സിറിയക് മാത്തിലച്ചൻ, മാന്നാനം പ്രിയോർ ബഹു. സെബാസ്റ്റ്യൻ ചാമത്തറയച്ചൻ എന്നിവർ മൃതസംസ്കാരകർമ്മങ്ങൾക്ക് നേതൃത്വം നല്കി. ബഹു. ഫ്രാൻസിസ് വള്ളപ്പുര അച്ചൻ അനുസ്മരണ സന്ദേശം നല്കി. CMI സഭയുടെ

ജനറൽ കൗൺസിലേഴ്സ്, പ്രൊവിൻഷ്യലച്ചന്മാർ തുടങ്ങി ധാരാളം വൈദികർ മൃതസംസ്കാരശുശ്രൂഷകളിൽ പങ്കെടുത്തു.

ചങ്ങനാശ്ശേരി അതിരൂപതാ ആർച്ച് ബിഷപ്പ് മാർ ജോസഫ് പെരുംതോട്ടം, കോട്ടയം രൂപതാ അദ്ധ്യക്ഷൻ മാർ മാത്യു മുലേക്കാട്ടിൽ, സഹായമെത്രാൻ മാർ ജോസഫ് പണ്ടാരശ്ശേരിൽ, വിജയപുരം രൂപതാ അദ്ധ്യക്ഷൻ മാർ സെബാസ്റ്റ്യൻ തെക്കെത്തൈച്ചേരിൽ, കാഞ്ഞിരപ്പള്ളി സഹായമെത്രാൻ മാർ ജോസഫ് പള്ളിക്കൽ തുടങ്ങിയവർ മാനാനന്ത് എത്തി പ്രാർത്ഥിച്ചു.

ഒരിക്കലും അണയാത്ത ജ്യാലാസമാനം നാനാജാതി മനുഷ്യമനസ്സുകളിൽ കുടിപാർക്കുന്ന ബഹു. പീറ്റർ പുളിവേലിൽ അച്ചന്റെ സി.എം.ഐ സഭയോടുള്ള പ്രതിബദ്ധതയും മാതാവിനോടുള്ള ഭക്തിയും നമുക്ക് എന്നും പ്രചോദനമാണ്. മാതൃഭക്തനായിരുന്ന അദ്ദേഹത്തിന്റെ മുറിയിൽ എപ്പോഴും കാണാവുന്ന രീതിയിൽ ദൈവമാതാവിന്റെ രൂപം അലങ്കരിച്ചു വെച്ചിരുന്നു. “ഒടുവിൽ മൃതിയുടെ പിടിയിൽപ്പെട്ട് മരവിച്ചു കിടക്കുമ്പോൾ കൈക്കുമ്പിളിൽ ഒതുങ്ങിക്കിടക്കുവാനും കൂടെവരുവാനും ഒരു കൊച്ചുകൊന്തയും കുരിശും മാത്രമേ കാണുകയുള്ളൂ” എന്ന് അദ്ദേഹം കുറിച്ചു വെച്ചിരുന്നു.

ബഹു. പീറ്റർ പുളിവേലിൽ അച്ചനെ നമ്മുടെ പ്രാർത്ഥനകളിൽ അനുസ്മരിക്കാം. അച്ചന്റെ ആത്മശാന്തിക്കായി സഭാനിയമ പ്രകാരമുള്ള പ്രാർത്ഥനകൾ നമുക്ക് അർപ്പിക്കാം.

പ്രാർത്ഥനയുടെ ഐക്യത്തിൽ

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*Carmela Sandesam*

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**Bl. Mother Theresa,**  
who will be Canonized  
on September 4, 2016, at Vatican

