

CMission

magazine

'20

Encounter, Experience, Evangelize

Go into the
whole world
and proclaim
the Gospel to
all creatures.

Mk 16: 15

Reaching out Peripheries



May- August



St. Kuriakose Elias Chavara (1805-1871)
Founder of CMI-CMC Congregations

“Love one another” (Jn 13:34).

Forgive the mistakes and shortcomings of each other. If you do so, you will experience peace on earth and eternal reward in heaven. How lamentable it is to find a home where there is discord and acrimony between brothers and sisters. Our Lord himself has stated that every kingdom divided against itself will be ruined (Mt 12:25). A family that experiences discord and fight among its members will soon perish. If you are not ready to forgive the mistakes and wrong-doings of your family members, how will they forgive you? If they should forgive you for mistakes you may make in future, shouldn't you forgive them today for theirs? If you love only those who have not harmed you, then you are doing what people of other faiths and total strangers, who do not know each other, do. Should you voluntarily create more woes and difficulties than what our great father Adam has bequeathed already? Woe unto those who cause quarrels in families!

From Chavarul



Find new ways to spread the Word of God
to every corner of the World.

Pope Francis on Mission of the Church

CMISSION '20


Featuring CMI Mission

May-August

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Issue-1

Department of Evangelization and Pastoral Ministry



Archbishop Lorenzo, of Portoviejo (Ecuador) who is walking with CMI missionaries to a village. It was to bless a chapel in a remote village, where Bl. Rani Maria is a co-patronesses.

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Mission of God is ever moving, transforming and converting the hearts of many. It is an opportune time to think about our mission dynamically and creatively for the kingdom of God and His works. CMISSION is a publication from the Department of Evangelization and Pastoral Ministry engaging in transmitting the views and the visions on CMI missions around the globe.

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Editorial



Rev Fr Josey Thamarassery CMI
Vicar General, Chief Editor

Cmission comes into your hands acknowledging the commitment and dedication of the zealous missionaries of our congregation, who enhanced the missionary dimension of our congregation. Cmission which speaks of the relentless story of their witnessing faith in various situations and places gets a new form and design as well as contains experiences and events of their "reaching out" to the other. In the Providence of God CMI community began its missionary endeavour from the very beginning of its foundation and when the way was opened, she started moving to different parts of the world mostly pioneering the mission. Cmission intends to make the memories of these missionaries alive in the minds of the new generations. But it will expand the horizon of narrating the stories of the committed missionaries from any community or lay leaders. Going to the peripheries was a clarion call of Pope Francis as he started his Pontificate. Cmission presents people and incidents of going to the peripheries. Emphasizing on the missionary nature of every baptized Christian Pope Francis exhorted, "...I am a mission, always; you are a mission, always; every baptized man and woman is a mission. People in love never stand still: they are drawn out of themselves; they are attracted and attract others in turn..." (9 June, 2019). These stories of the missionary endeavours of the missionaries shall become an inspiration for many, to know, admire and acknowledge how these missionaries become fitting instruments in the hands of the Lord to convey the message of the infinite love of God for His creation. Therefore, Cmission, with its new designs and varying content aims at narrating the missionary undertakings and events of people and places about whom we never bother to speak. The objective of bringing the stories of the missions and missionaries is to appreciate and encourage a new 'ardour for holiness' among missionaries and throughout the Christian community, especially among those who work most closely with missionaries, " as St. John Paul II speaks in his encyclical RM and thus to make evangelization as a work of attraction and not coercion.

I do congratulate and thank Rev. Fr. Jebin Attokaran CMI and his team along with all others in the editorials and are associated with bringing out this Cmission in this form. With utmost expertise and proficiency, they have dedicated their time and energy to bring out Cmission in this form with the objective of reaching out to the people of all walks of life narrating the stories of sharing faith. They shall become an inspiration for all to be missionaries in wherever and whatever situation we are all placed and thus to make our faith ever dynamic and lively. "Lord, to whom shall we go? You have the words of eternal life," said Simon Peter (Jn 6: 68). Ultimately, Cmission intends to take up this aim of bringing Jesus to the people who has got the words of eternal life. I do wish all the readers of Cmission a fruitful reading to get ignited with mission spirit and to be witnesses of faith in our own way possible.

May God bless all the missionaries and strengthen them to tread the path of the impossible for the sake of the Gospel!

“

How beautiful are
the feet of those
who bring good
news!”
(Rom 10:14-15).

M e s s a g e



Rev Fr Thomas Chathamparampil CMI
Prior General

CMISSION offers the platform for us to reflect together the missionary mandate we have received from Jesus Christ. We have received our faith from the Apostles and our congregation has a long tradition of sharing our faith with others. "Mission revitalizes faith" (Redemptoris Missio, 2), in the words of Saint John Paul II, a Pope who considered himself as an evangelizer. This mission has kept our congregation always dynamic and energetic. As Pope Francis says, "Each Christian and every community must discern the path that the Lord points out, but all of us asked to obey His call to go forth from our comfort zone in order to reach all the peripheries in need of the light of the Gospel. (EG 20) " We are on this earth as part of this mission. To be attracted and to be sent are two movements of a Christian who is called to "reach out." Each one of us is called to reflect on this fact: "I am a mission on this Earth; that is the reason why I am here in this world" (Evangelii Gaudium, 273). By our baptism we have become living members of the Church; together we have received the mission to bring the Gospel to everyone.

Our Congregation has a great legacy of taking up the mission or becoming missionary from the very beginning of its foundation. It began with our founding fathers who out of their intense God-experience, started a spiritual movement – a missionary movement- for the renewal and empowerment of the church of that time. As part of this missionary movement, our congregation set off to pioneer missions in different places like Iraq, South America, Raigarh- Ambikapur, and finally starting our own missions in Chanda, Sagar, Jagdalpur, Bijnor and Rajkot. Responding to the ecclesial call from different corners of the world, our Congregation has moved out to more than 35 countries outside India while we continue to serve different missions in India as well.

In all these missionary endeavours, what we intend to do is the transmission of faith, which is the heart of the mission of the Church. It happens through an infectious love of which joy and enthusiasm become expressions of it. Thus, mission happens, as Pope Benedict says, through 'an act of attraction' calling for hearts that are open and expanded by love. This expansion paves way for encounter, witness, proclamation etc., which are the elements of *missio Ad gentes*. Basically, our mission calls for bearing witness to love. I am grateful to all our missionaries, who, remaining away from their homeland and its people, make it possible to reach out to peoples of different parts of the world, carrying on the mission to enable them to have a personal encounter with Christ through the varied expressions of missionary service.

Dear Fathers and brothers, we will be celebrating the month of October as 'mission month,' and we will pray for and remember all our missions in different parts of the world. Let us commit ourselves anew to become zealous missionaries, ever more passionately devoted to Jesus and his mission. Let us carry the message of Christ to the ends of the earth and keep our congregation more dynamic and missionary through our involvement.

I ask Mary, our Immaculate Mother, and St. Chavara Kuriakose Elias to intercede for all of us and to accompany us always.

Our mission calls
for bearing witness to love.



Evangelization should not be seen as the transferring of people from one socio-cultural community to another such community, but as incorporating persons within the Christian fellowship of faith, sacrament and love, membership in which community does not call for the rejection of one's cultural roots. Evangelization would be the sharing of the good news of Jesus Christ with our fellow men. Such a desire for sharing is the outcome of one's commitment to Christ.

Late Mar Jonas Thaliath CMI
First Bishop of Rajkot

ENCOUNTER

Let's face God in context and text.



Santhosh Katheril CMI
Jagdalpur



Lockdown & the Tribal Life

Cover Story

SARS-CoV-2, the virus that causes COVID-19, entered India through international airports. The cities were hit first, indigenous peoples in remote areas of India woke up later to the challenges of coronavirus as they are more vulnerable than other communities. The pandemic may have serious effects on their well-being, livelihood and health.

In India's tribal areas, basic healthcare facilities are extremely poor. Besides, a lack of key information and awareness to effectively deal with outbreaks further add fuel to the fire. Against this backdrop, the COVID-19 pandemic in tribal areas poses a serious threat to the tribal population. Take for instance the lockdown situation in Bastar, the cultural capital of Chhattisgarh which is known for its beautiful forests with tribal people and their rich culture, it has had a drastic effect on a large population of tribal communities as it has caused a loss of livelihood, physical hardships and economic distress.

The Bastar region is prosperous in tribal communities, natural resources, scenic beauty, rare artwork and liberal culture. 70 % of the total population of Bastar is tribal, forming 26.76 % of the total tribal population of Chhattisgarh. These communities are mostly Gond, Muria, Maria Bhadra, Halba, Dhurua, etc., and a good number of them still live in the impenetrable jungle; they reside on high hills, near waterfalls and even with wild animals. They are well at home with their culture, art, festivals, and natural life styles. Danteshwari temple at Dantewada is named after Danteshwari who is the popular goddess of the Bastar region. The people celebrate festivals like Dussehra, Goncha, etc with enthusiasm and exuberance. Bastar Mahal, Dalpat Sagar lake, the waterfalls of Chitrakoot and Tirathgarh as well as the Kutumsar and Kailash caves are significant and fascinating centers of tourism.

The village Anjar, located approximately at 50 km west of Jagdalpur is mostly populated by Muria and Gond people who are engaged in agriculture, cattle-raising and its marketing. There are around 500 families of whom 48 are Christian families comprising of 18 Catholic, 14 Protestant and 16 from other sects. The Christians of this village embraced Christianity predominantly due to the experience of the healing power and touch of Jesus Christ. While

many of them had primary or secondary experience of healing, some others found solace, peace, and satisfaction in Jesus Christ, and brotherliness and communion in the church assembly. Before the lockdown, the people were cultivating paddy, maize, wheat, and vegetables like potato, ladies finger, tomato, brinjal, pumpkin, bottle gourd, beans and raising cattle, goats, pigs and chicken, and having seasonal collection of forest products like mahua flowers and seeds, tamarind fruits, and tendu patta and fishing.

Lockdown has had a severe impact on the economy of the tribal population which depends on the collection, sale and purchase of products from forest, agriculture and some small-scale business. Some of the villagers incurred huge loss of lakhs of rupees due to the death of their cattle on account of restriction of movement and non-conduct of markets. Some were in trouble because some of those working outside who, for some reasons came home before the lockdown, could not go back to work. As the markets were out of normal operation, many could not exchange their goods. Unavailability and high demand for grocery, fish, chicken, eggs and vegetables sky-rocketed the price. Many of the forest dwellers are selling their products at a nominal price to survive through this tough time. Since there is a shortage of vegetables they use tamarind juice as curry more often than not. Those, largely depending on the forest products, are in deep trouble as the yield is extraordinarily bleak this year and the timely collection and proper sale of these products also are badly affected.

Curtailed movement not only hampered the transportation of materials from the city for the customary annual maintenance of the house, cattle shed and cultivating field but also hindered the sale of minor forest products. Some gathered a certain amount of money over the months with the intention to build new houses, cattle shed and expand their cultivating field which could not be achieved but their pockets are empty. Though some feel like being in jail waiting eagerly to be freed and to return to normalcy, a few others utilized the time to repair their houses, do agricultural activities, and be with family members especially children whose schools are closed affecting their life, activity, study and development.

It is the time of the year when thousands travel all the way to Telengana or Andhra Pradesh border to pluck chilly. Following the lockdown, many had to return to their village. The routine consumption of local liquor in smaller groups during market days came down considerably. The cock-fight that is so common and vibrant in local tribal markets is closed down for the first time.

Effective training programmes are conducted so that health care teams can manage awareness campaigns in two key languages of Bastar-Gondi and Halbi, and villages cooperate wholeheartedly with the government guidelines and protocol. The tribals keep their home and surroundings neat and clean; the lockdown has mobilized and motivated them to be healthier and hygienic. They have a traditional practice of restricting unnecessary movements from one village to another during festivals, this custom has enhanced the smooth functioning of the lockdown. While the forces are monitoring traffic in urban and rural areas, tribals had managed the movement well inside the forest. They have set up makeshift check posts and are not letting outsiders into the village. Instead, they are arranging to quarantine the outsiders or local residents who went out to work, in the periphery of the village. The tribals, assuming themselves as the guards (Corona Community Soldiers) kept the outsiders away from the village without being hostile. In the village, under a banyan tree or in a school or Anganwadi the villagers structured a shack to house their returning friends and family members. Villagers stopped going to other houses freely and frequently. Essential ration is provided during the quarantine period.

The villagers get some ration from the government, while they have something with them. They try to manage with the minimum vegetables from their own gardens and some they purchase in the early morning or late evening from the people who bring them on motorcycle or tela keeping away from the sight of the patrolling police. They do not get everything they want but manage with what is available. Visiting the hospitals was with the help and guidance of police, Sarpanch, or government officials. Funerals were held observing the protocol, whereas there have been very minimal cases reported of marriages, other functions and feasts.

Some of the villagers do not seem to be much worried about their future, may be because they don't give any far reaching thoughts to it or don't understand the seriousness of the effect of the virus as their thinking is simple and limited. If at all they are worried it is all about their children's study and health care. Since most of the children have started attending schools only in recent years, a big gap would adversely affect their interest paving way gradually to laziness. Some others fear that if this virus spreads to the village it would be very difficult to survive. Till now they have something to do and eat but if it prolongs indefinitely, it would turn out to be a devastating disaster. Some resumed cultivating the land which offers some relief to them. A few people including Christians rather feel the need of Divine help and pray to God earnestly as the uncertainty prevails.



The strategy of survival in the village includes the traditional practices of restricting their movements, agricultural activities, keeping the surroundings neat and clean, eco-friendly, and dependence on natural resources and forest products, observing government guidelines.



The strategy of survival in the village includes the traditional practices of restricting their movements, agricultural activities, keeping the surroundings neat and clean, eco-friendly, and dependence on natural resources and forest products, observing government guidelines given through the media, and following awareness programs by different agencies.

Tribals maintain adequate physical distance as the boundaries of their houses are vast and they walk mostly in rows instead of groups and their work which is primarily collecting things from the forest is an individual activity. The Main group-activity is the weekly market which is shut down. Since their life to a great extent depends and thrives on forest products like fruits, root vegetables and various herbals and they habitually work in their own agricultural fields, they are naturally immune to several diseases

The entire global village is battling with the pandemic Covid-19, but tribal villages of Bastar have remained rather free of this malady. It happens chiefly due to twin reasons: their traditional way of life that is congenial to social distancing and secondly the proactive action of the government and NGOs in disseminating information about the precautions to combat the virus.



Quarantine **Days** Biblical-Theological Reflection



Joy Kakkanatt CMI
Dharmaram

The novel Corona Virus crossing our paths, our daily activities are upended. We all have become detainees of our houses and our windows serve to be the only outlet of our socializing. The social isolation necessitated by the new pandemic and an excess of time to be with myself placed me with a fertile mind to journey to the opposite of the inescapable isolation in spite of the emotions warring within. The 'Biblical-Theological Reflections on Quarantine Days' is the result of my isolated self almost to the depth of its being. It is almost an oxymoron, a synthesis of being alone and being with the people, transcending the isolation of oneself.

The word quarantine is derived from the Italian word quaranta meaning 40. It came to be a medical terminology in the 17th century, when a practice of keeping a ship after a voyage suspected of an infectious disease in isolation for a period of 40 days. Currently we speak much of quarantine, containment and lockdown to avert the spread of Covid 19 virus. However, one can extend the idea of quarantine to any type of spatial confinement for a stipulated time which produces a sense of isolation for salutary purposes. This is the paradox of unexpected epiphanies that can happen in one's life at the least expected moment. It is William Wordsworth who baptized these moments as "solitude of bliss," a time to learn the self-sufficing power of solitude. However, there are cases like concentration camps in history where it was deceitfully used for detentions and exterminations. Even these produced profound reflections.

"Riches can all be lost, but that happiness in your own heart can only be veiled, and it will still bring you happiness again, so long as you live. As long as you can look fearlessly up into the heavens, as long as you know you are pure within, and you will still find happiness." This is a reflection of Ann Frank, a thirteen year old Jewish girl, who had to live a quarantined life for almost two years fearing Nazis.



It is time for a genuine personal encounter and dialogue with God, which in turn would help you to access your stance in relation to other humans and the rest of God's creation, especially nature.



With your will and determination relaxed quarantine days can make you more reflective of the things you have otherwise taken for granted. For the inner contemplative self, direct experience can block perception, but absence can become a heightened form of presence. It is a time when you ponder deeply of relationships that count, a time to filter out friendship that are short-lived, and a time to decipher and foster bonds that are genuine and enduring.

Quarantine time is a retreat time for introspection and reflection. Since you are cut off from the buzzle and hustle of your normal hectic lifestyle, you now get quality time to connect to the realities around you from within. As you are less engaged outside, you become more engaged within you in your thought process, in your prayer process and in your relational process. The Bible speaks of this time as a time for retreat into the desert to be alone with one's own self and God. "I will persuade you into the desert and speak to your heart tenderly" (Hos 2:14). It is time for a genuine personal encounter and dialogue with God, which in turn would help you to access your stance in relation to other humans and rest of God's creation, especially nature. Only when you are confined to your room, and have only luxury of looking out to nature through the windows, then you start reflecting over the beauty of nature and the freedom you enjoyed to be out in the open to relish the fresh air and a stroll through the greenery. Within a few days of confinement to your room and the limited space available to you for your movement, you start valuing the richness of fresh air. The beauty of God's creation praised by Psalmist, "How great are your works O Lord" becomes more intelligible when you sit in quarantine because now you realise that the freedom of movement you enjoyed as givenness of life becomes all on a sudden a costly affair. You start appreciating more of the amenities you have enjoyed in life and less complaints escape your lips of their absence. A few minutes looking out of the window and into yourself make you more reflective on the interdependence of human existence especially with nature.

Quarantine would make you more sensitive to the plight of the people who have to be satisfied whole of their life with the limited space of their rented houses and temporary sheds in the cities. For them the whole life is a quarantined life. At the same time, you become more appreciative of the spaciousness available to you. As Psalm 3 expresses in prayer, spatial confinement caused by the presence of enemies and adversaries is a great reason for perturbation. However, the identity of the enemy is not clear except that they cause the praying person suffocation due to spatial confinement. In our times, the enemies can be various approaches and attitudes that curtail the freedom of movement of the people. For example, in Ps 3, it is the ill talk of people that made the psalmist feel like quarantined. Because of the concerted attack of gossipers, one loses the freedom of movement amidst people. Not only the Covid 19 virus, the virus of gossip, vocal slugfest etc. can become an enemy that necessitates a quarantine!!

A quarantine experience makes one aware of the dependent character of human existence. You need to rely on so many people for food, and other basic needs for survival. At times you feel



For Israel, quarantine was a Kairos moment of religious awakening and thereafter experiences of the joys of divine companionship.

helpless as you cannot get out of your room. You also learn to be satisfied with the bare minimum needed for sustaining your life. Conversely, being vexed with absences, one can become impatient and lamenting like Israel in the desert and may be tempted to take short cuts like Satan who tried Jesus in the desert.. For Israel the memory of the 40 years of wandering in the desert was a memory of a prolonged quarantine experience, struggle between a truncated past of slavery and the joyful hope of the fulfilment of a promise. Therefore, for Israel, quarantine was a Kairos moment of religious awakening and thereafter experiences of the joys of divine companionship. The troubled picture of quarantine can possibly be overcome by Creating landscapes of discovery within oneself as well as the world around us with an eye of faith.

Finally quarantine makes you more aware of the fragility of human life. You reflect more of your life as a gift of God. Being confronted with the fear of the pandemic, you live the days of your quarantine with the fear of infection and the hope of its joyful completion without any health hazard. As you complete the quarantine days, you tend to sing hallelujah for the gift of life and health. Many things you reckoned before the quarantine to be indispensable shine for you less significant on the scale of life and vice versa.

In sum, the quarantine days make me understand that human life is a bundle of interlocked relations which is to be fostered by gracious reciprocity and empathetic mutuality.



**Benny Thettayil CMI
Bijnor**

Christian mission is the result of a deep Christ-experience the individual has had and the resultant urge to share it with others. When the disciples experienced the Risen Lord, they felt it was their duty and privilege – rather than a mandate coming from outside – to share with others the experience that had totally altered their lives. The incarnation, the call of the disciples, the purpose of the call, the missionary sending of the twelve, the seventy-two and the great commission given to them by the Master and the subsequent spread of the message to various parts of the world became one experience. Depending upon the methods that the apostles employed spontaneously, each became a model for the mission. When mission is understood as the fruit of deep God-experience, the experienced ones make all feasible approaches and employ all available methods in order to share that experience with others.

The synoptic gospels and the Acts of the Apostles combined give us a picture of a few concentric circles in which the evangelizing movement gathered momentum both during and after the earthly sojourn of Jesus who, being the eye of the concentric circles would make ever widening ripples – Jerusalem, Judea, Samaria, all nations and the end of the world (Acts 1:8). There was a time when Jesus would insist that they avoid all Samaritan towns and gentile territories (Mt 10:5). Their mission had to be accomplished not in a haphazard manner; the earlier restriction was taken away when he knew that the time was ripe and the disciples were ready for the universal mission. There was a time in India when the evangelizing activity was considered to be the prerogative of the foreign missionaries and their successors, because, as far as they were concerned, the native Indian Church was confined to the ghetto of south India. To a great extent, this view led to the common CMIssion 16

perception within India that Christianity was a foreign religion and Christians were foreigners. Many Indians, even the well-educated ones, do not know that the Church in India is as old as Christianity itself. How would they know it? The only Church that they come in contact with was the Church of the foreigners. Historically, this perception would have been corrected had the Church in the South made its presence felt in time. By the time the native evangelizers became conscious of their call to evangelize, India had changed! First of all, intrinsically, the foreign missionaries confined the native Indian Church to their 'proper territory' that was Kerala. Secondly, extrinsically, the collusion between various European colonizers and Christian missionaries of all kind had made the average Indian to equate Christianity with the Europeans, especially with the British. The freedom struggle gave it a lift. By the time the members of the native Church in south India came out of their slumber, and got their 'proper territory' in 1955, Christianity had become a foreign religion and they had become foreigners in their own country!

Eventually, when the Church in the South of India became 'mission conscious' and began to feel its way around evangelization-wise, it followed the above-mentioned expanding-ripple model in their evangelizing mission. They would begin with the parochial mission concerns, move out to the concerns that were regional, concern themselves with the people of God in the neighbourhood, move to the national front in the north Indian missions and then globally to the end of the world. In the following discussion, these ripples we call waves and we deal with them in a centrifugal manner.

First Mission Wave: Home Mission

The first wave of the missionary activity of both the Southern Church in general was a natural response to the local needs of the Church at home in Kerala. The home mission of the Syro Malabar community is modelled after the initial self-understanding of Jesus carrying out the mission of his Father: "I was sent only to the lost sheep of the house of Israel." (Mt 15:24). In a similar scheme, the southerners concentrated on the home-front where the members of their own geographical area were in need. The following two instances of home-mission were necessitated by the internal migration of the fellow believers in search of a better life.

The Malabar Mission was the first evangelizing step that the southern Church took. People began to migrate to Malabar in the north of Kerala from the central parts in the early 1920s and this coincided with the erection of the diocese of Calicut in 1923. Invited by the Bishop of Calicut for pastoral assistance, the Carmelites of Mary Immaculate responded to the diocese by sending priests to found a CMI monastery, which was established in 1936. With the increase of the Syro-Malabar migrant population, the CMIs stepped up the intensity of the work and expanded the scope of their ministry.

O U R
H O M E
M I S S I O N



A MISSION VOYAGE



They gathered the Malabar migrants into more than 25 colonies where they animated them. In 1948, Thariyodu was raised to a Syro-Malabar parish beyond the proper territory of the Syro-Malabar Church and was entrusted to the CMIs. In 1951, more parishes followed. The diocese of Thalassery was erected in 1953 with 10 Syro Malabar parishes, all administered by the CMIs. Subsequently, the CMIs moved to Karnataka and Tamil Nadu.

The high-range mission was launched by Fr Xavier Pulparambil in 1952. The Christians who migrated from central Travancore to Idukki region in search of fertile land for cultivation faced hardships in life posed by their spiritual, sacramental and material needs. From 1952 to 1957, he nurtured the first generation settlers in the high-range. Following him, several CMIs worked in the area. Several ashrams that were founded in this region were instrumental to the all-round development of the migrant settlers. They toiled for many years for the pastoral, social and material upliftment of the people of the high-range and established about 12 churches coordinating the settlers in hostile conditions.

Second Mission Wave: Diaspora Mission

The territorial expansion of the Syro-Malabar Church coincided with the expansion of the mission consciousness of the Church in the South in general and that of the CMI community in particular. This is reflected in the outward movement of the community in the service of the Church. Sending the disciples on a trial evangelizing mission, Jesus said to them: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel." (Mt 10:6). In this scheme, the predominant concern of the community was the pastoral care of the members of the local church who were dispersed in migration. Mission ad gentes had not even appeared on the horizon. They were following the dispersed sheep.

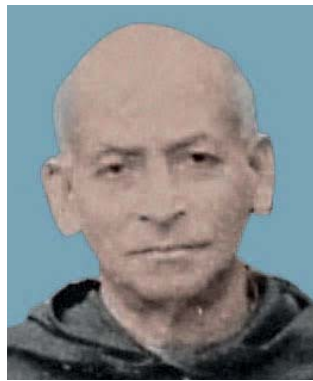
The first organized mission of the Southern Church outside Kerala was to Mysore, Karnataka. During the World War II and shortly afterwards, there was a mass migration of Christians from Kerala to Mangaluru, Chickamagaluru and Mysuru. They lived in these places without sufficient spiritual care. Responding to their pastoral needs, the CMIs came to N.R. Pura and launched the Mysuru mission in 1954. Gradually, they came to cater to the pastoral needs of the migrants in eight districts of Karnataka. Although the CMIs were ministering in various districts of Karnataka, in order to intensify the mission work in the district of Hassan, the area was entrusted exclusively to the CMIs in 1981. Along with the care of the migrants, they were engaged in the ministry of education. They also maintain the thrust for the social and frontier ministries in the mission.



Fr Cherubin Poriath CMI, the first parish priest of the first Syro Malabar parish in Malabar, Thariyodu, is sitting with the parishioners in 1948.



Thariyodu Parish in 1948



Fr Athanasius Payyapilly was the first CMI missionary to the Malabar Mission.



Fr Xavier Pulparambil was the first missionary to the highrange areas of Idukki. He is best known as Souriyarachan and was nicknamed 'the Highrange



The first missionaries to Raigarh-Ambikapur Mission with Bp Oscar Sevarin SJ, Bishop of Raigarh-Ambikapur



Christian mission was neither something to be restricted to the private sphere, nor to purely ecclesiastical affairs. As far as these labourers of the Lord in the mission were concerned, under no circumstances could the message of Christ disregard the largely uncommitted areas, especially in the northern parts of India.

The second mission beyond the boundaries of Kerala was launched in Coimbatore, Tamil Nadu. When the area of the Latin Diocese of Coimbatore was given by the Holy See as the extended area of the Thrissur Diocese in 1955, the region covering the whole of the Latin Diocese of Coimbatore and the region to the west of Madras State became an early evangelizing arena of the CMI who began to meet a double challenge. The first challenge was the pastoral care of the Catholics who had migrated to this area from Kerala, and the second, which was equally important, was bearing witness to Christ through social development programmes to uplift the people of remote villages of Kerala as well as Tamilnadu. The CMI responded enthusiastically to the request of the Dioceses as and when called for. Since these areas were inconceivably backward, social activities were the face of the various mission centres. Major social projects were implemented under the auspices of PSS at Pollachi and ASSO at Attappady. Akasaparavakal, a new social institution for the homeless and the abandoned, that evolved on the margins of the mission, for its relevance, gradually received much encouragement and support.

The Third cross-border mission was Kanyakumari. The District of Kanyakumari, which was part of Kerala, was annexed to Tamil Nadu in 1956. With the territorial expansion of the Syro Malabar Church, it became part of Changanacherry Archdiocese, which was engaged in the pastoral service of the migrants. In 1967, considering the potential for mission ad gentes, the diocese invited the CMI to work in the territory. The activities undertaken there by the CMI were not considered so much as a mission work because the territory was part of the home Province. However, in 1956, when it became part of Tamilnadu, it assumed a different designation as a mission. The first and second mission waves were predominantly a response to the need of the migrant members of the Church who needed pastoral care and organization in the land in which they had come to be settled. However, the third wave that is following is going to be a bit different in nature.

Third Wave: Mission Ad Gentes

Christian mission was neither something to be restricted to the private sphere, nor to purely ecclesiastical affairs. As far as these labourers of the Lord in the mission were concerned, under no circumstances could the message of Christ disregard the largely uncommitted areas, especially in the northern parts of India. The third wave of the mission was to the north. As communication and travel became more frequent and the Church in north India began to recognize the evangelical potential of the numerous religious and priests of the south, and the vast areas in the north Indian states untouched by the gospel message, opportunity presented itself before the Church in south India for the first time, to leave the confines of the familiar grounds and move north. For the Church in the South, Raigarh-Ambikapur Mission was the north Indian debut. In 1952, Bp Oscar Sevarin SJ, Bishop of Raigarh-Ambikapur began to tap the missionary resources of the Church in south India. He invited the CMI for mission work in his diocese with the understanding that some territory of the diocese would eventually be entrusted to the CMI for evangelization with autonomy. The positive response given by

the community in 1955 opened the way to the first CMI north Indian missionary venture. They served in various parish-es engaging in pastoral care, catechesis, formation of new Christian communities etc. The first CMI house in the north was established at Ambikapur in those years. However, after 22 years of service there, when the new diocese of Ambikapur was established in 1977, the CMI moved to other missions.

The pastoral, educational and social ministries of the Syro Malabar Church in the south gathered a new dimension when the members of the Church ventured into the mission areas beyond the boundaries of Kerala. The early missionaries who worked within the confines of Kerala and those who ventured into the north Indian missions were like the apostles who had only their experience with the Lord and the backing of the Spirit. They had hardly any model to follow except the scanty experience that some of them had obtained working with the Jesuits in the Ambikapur mission which opened the eyes of the pioneers to realities beyond their imagination.

People in these rural societies suffered in one way or another under anonymous and opaque structures. In the rural societies, there were living quarters where living conditions were appallingly inadequate. It goes without saying that these millions of unseen, unheard, unnamed and faceless persons in the unknown rural places were at the mercy of an unjust system. As far as possible, mission came first, with the mandate of making these living, working and earning conditions fit for people by means of co-operative forms of organization, which offered them the possibility of a different and better life. The invitation received by the Syro Malabar Church to work independently in an autonomous territory was a milestone in the progress of the Syro Malabar missions and an abiding evidence of the recognition of the Syro Malabar community's commitment to the mission by the universal Church. Since Chanda, the first territory, more mission dioceses viz., Sagar, Ujjain, Jagdalpur, Bijnor, Rajkot, Satna, Gorakhpur, Kalyan, Faridabad and Shamshabad in North India were erected.

In the next issue, we focus on those mission territories that were entrusted to the Carmelites of Mary Immaculate.

will be continued...

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For Jesus the vision of His mission was very clear. It was building up of a New Society of humans, or a New Humanity, which is entirely different and contrasting to the one existing in His time, here and now.

Jesus began his preaching with the message, “Repent, for the kingdom of heaven is close at hand” (Mt 4:17). In the only short prayer that Jesus taught, even that at their request, we have the Kingdom as the top priority “Thy Kingdom come! Thy will be done on Earth as in Heaven...” It is therefore very clear that the mission of Jesus and His followers is the establishment of the reign of God here and now building up a New Society of humans where there is Fellowship, Communion, Justice, Freedom and Peace.

Mar Gratian Mundadan
First Bishop of Bijnor

GOD TALK

Experince is shared
and transmitted to the next
new generation in Mission.



MY MISSION MY JOURNEY

Fr Joseph Manjaly CMI in the land of Hyderabad Mission



I have chosen you to be with me, I will send you out to preach and you will have authority to drive out demons" (Mk 3:13-15).

Wherever, whenever, whatever be the conditions, a priest is anointed for sowing the seeds of Gospel to the poor. This call of the Lord had enthused me from my childhood to preach the word of God to the poor and elevate them both spiritually, socially and economically; and to efficiently exercise this call I decided to become a religious priest. Therefore, my sole motto was to spend and to be spent for "the Total Man," i.e., for reviving his spiritual, educational, social and economic status.

It was in the year 1973 while serving as the Secretary of CMI Service Society that I had to make frequent travels to Hyderabad to get the Society registered. During my visits, I used to stay with Rev Fr Fernando at St. Mary's Church, Secunderabad. Once, I had a chance to stay in the Archbishop's House in Hyderabad, when I met His Grace Archbishop Arulappa. After the Eucharistic celebration, during the time of breakfast, His Grace enquired about the mission in Adilabad and Chanda. In our conversation his Grace spoke so enthusiastically about his acquaintance with many CMIs while he was studying at Kandy, Sri Lanka, namely Fr. Jonas Thaliyath, Fr. Januarius, Fr. Canisius and Fr. Paulinos. His admiration for these professors of mine gave a new opening for me to relate with His Grace. From then on, His Grace used to ask me for some CMI missionaries to serve in the Archdiocese of Hyderabad, especially in the remote areas like Boordigadda, Arogianagar, Kamareddy and Yellareddy areas - a stretch of forest road Kamareddy to Yellareddy.

As a coincidence, it was during one of his visits, while studying in the USA, Rev Fr Remigi Nadakkal CMI expressed his desire to serve in the Archdiocese of Hyderabad. On knowing it, His Grace expressed his desire to meet Fr Remigi when he comes for holidays. During the next holidays, Fr Remigi met his Grace and agreed to take up the mission from July 1974. Meanwhile, I had made a preliminary study about the area and informed Fr Remigi about the enormous possibility of mission work in those remote areas. Fr Remigi was a person with great vision and missionary enthusiasm, which enabled him to channel all resources possible for the development of the mission he took up.





The belief that we are sent for this mission motivated us to forget all difficulties and hardships that came along our journey in this new mission land.

The mission had a very humble beginning with minimum resources. Fr Remigi began the mission staying in a simple house with asbestos sheets in Boordigadda. Dependence on God was the only source of sustenance and the secret of success in the mission. Fr Remigi made regular visits to Arogianagar and Ramalaxmanpally villages and people were happy to have a priest for celebrating Mass and to cater to their spiritual needs. Through his contacts and efforts, he could get the help from Catholic Relief Service of USA (CRS) for the farm development of these poor villages. To accelerate the mission work, Fr Remigi contacted the F.C.C sisters of Kothamangalam in Kerala to be collaborators in the mission; and through his Grace Archbishop Arulappa the sisters took up the mission on October 4th 1974, on the feast day of St. Francis Assisi. Thus, the first phase of CMI mission in Hyderabad was inaugurated with Fr Remigi.

The second phase of our mission in Hyderabad was inaugurated in 1975 as the Archbishop requested me during one of my visits to the Archbishop's house, to take up the mission area of Kissannagar, an untouched area where there is a lot of scope for evangelization. His grace also pointed out the need for a priest who can run the school at Tandur, which was run by the Catechist sisters of St. Ann. As my term as the Secretary for finance was over, together with Rev Fr Mathew Zacharias Poovakulam, we were sent to serve in the Archdiocese of Hyderabad. On 01st June 1975, I took charge as the parish priest of Kissannagar and Fr Poovakulam as the Head Master of Tandur St. Mark's High School.

Amidst enormous difficulties and shortcomings, we had a fruitful time in Kissannagar mission. The belief that we are sent for this mission motivated us to forget all difficulties and hardships that came along our journey in this new mission land. As we reached Kissannagar by bus, we began our lives in this new mission with a small prayer, which I am sure, has helped us throughout our life in this remote village. "O' Holy Spirit, guide our steps so that we may tread your ways in this mission land. May all that we undertake through your inspiration be successful. You know what is on our way and without your knowledge, nothing happens. To you O' most Holy Spirit, we submit our lives in this mission as a religious priest."

The scorching sun in June was unbearable, and the asbestos room that I had at the south end of the school building turns to be a furnace in every summer. I remember, the washroom covered with green creepers was the only cool place in the entire campus, where I used to sit for long to escape the blazing sun. Getting acquainted with the new situation, learning Latin Liturgy, the local situations, the new collaborators like Mr. V.K. Reddy, the Bapuji of the village, were the major tasks I was involved in for the first three months. Meanwhile, I also sought a piece of land for the Church and other ways to improve the school.

Soon I engaged myself in works of evangelization and social well-being of the poor people in the village Kissannagar. Bringing CRS help for the poor people was one of my greatest concerns in the initial stages. The cooperation and collaboration of the sisters accelerated the mission works. Their great support cannot be forgotten in the success of our

mission in Kissannagar. They were ever ready to render any help in developing the mission, which was under our care. I remember with gratitude the mother superiors during that time who took extra care to support the mission endeavours, who provided me with healthy food during the six years of my stay at Kissannagar: Srs. Mariagoretti, Emiliana, Linda (Present Mother General) and Savio.

By June 1976, after one year of service Fr. Mathew Poovakulam returned to Adilabad mission. There was a heart touching farewell ceremony arranged for Fr Poovakulam. He could gain a place in the heart of the people, which was clearly visible at the sudden demise of Fr Poovakulam due to cerebral Malaria while he was in Mandamari in the following year. A group of twelve people from Tandur School attended the funeral service at Ballarsha. His Grace Archbishop Arulappa also had a very high esteem for him and expressed his deep sentiments of sorrow at the sudden demise of Fr Poovakulam.

I used to attend every monthly recollection in the Archbishop's house, which was an occasion to brief about the progress of the mission to His Grace. The Archbishop had a special concern for this new mission and he was always in favour of all types of developmental projects, which I placed before His Grace. He sanctioned all projects for the mission, which paved the way for the progress of the mission center.

I remember the very first help, which His Grace offered, was a loan of eight thousand rupees to purchase a motorcycle for me, which accelerated the mission works, as movement was made easy for me with its purchase. There were developments in every area, we could construct a new convent and boarding through projects from Koln Archdiocese and Kinder Missio in Germany. The CRS food was a great source of help for the poor people; the SCs and Vadders of Kissannagar were the first beneficiaries of these projects. Meanwhile, we extended our mission to Vennel and Chepur villages through Mr John and Mr Mallesh respectively, which added new avenues for our service and our mission. Knowing that I could get some spare time, which could be utilized to update myself, with the permission of the Superior and that of His Grace, I joined the elderly people's correspondence course in M.A. Sociology at Manasa Gangothi, Mysore University. As I look back, I understand that it has broadened my outlook and I had an added interest for the welfare of the poor people and for their social upliftment.

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I realized that simple life and simple faith were the strength and spirituality of the new mission communities.



In order to develop a Christian community, with the permission of His Grace, I requested Rev Fr Mathew Vettoonical CMI to spare Mr Daniel's brother's son from Indravalli. On arrival, he was appointed as the new Catechist, who was instrumental in developing the Christian community along with Mr Babu and Mr Devadas. With the help of these two, we began the catechetical works in Vennel and Chepur villages. CRS provisions were extended to these villages and there was visible progress in the life of these poor people. The people gained confidence in the Catholic Church and about twenty-two families at Vennel and sixteen families at Chepur were regular for prayer and Holy Mass. Soon they were all baptized and we started regular Sunday masses: at Sree Ram Sagar in the morning and alternative Sundays evening Masses at Vennel and Chepur. We also had six families of Catholics at Kissannagar. We could see the sprouting of new life in Christ in these far off villages of the Archdiocese. I realized that simple life and simple faith were the strength and spirituality of these new communities. The family of Mr Silvareddy, his wife Rosamma and children played a prominent role in making the community active and dynamic along with the family of Mr Babu. Their deep faith was a challenge and motivation for others. I used to motivate the children to join religious and priestly life. Later on, there were three vocations from the village of Kissannagar. Mr Silvareddy's son and daughter, and Mr Babu's daughter were chosen for God's dedicated service.

Definitely, God's providence was visible in every realm of our life in the mission. As the project for the presbytery got sanctioned, I approached the Archbishop with a simple plan, which he approved with great appreciation. Without any delay, we started the construction of the presbytery, and at the completion, it was blessed by His Grace. Another dream project that we began was that of Yuva Kisan Vidya Kendra, a village-based High School for the children. This new project was the major instrument through which many of the children in these villages received education and many could find a better living. Indeed the years and days at Kissannagar were days of blessing. The Lord was gracious enough to bless every step that we planned for the development and welfare of the people. We could experience His care at every moment of crisis and times of financial difficulties. It was His continuous providence that enabled us to develop such a wonderful community and an energetic mission station from nothing.





My mission

My passion



Antony Maliekkal CMI
Hyderabad

The word 'mission' has different meanings today; for example, 'Mission Chandrayan,' 'Mangalyaan mission,' Mission Bhageeratha, etc. At the time when I joined the Congregation, it had only one meaning, mission and missionaries exclusively meant, Jesus' mission, for spreading the Good News away from one's homeland. It was absolutely a word with Christian implication. I was absolutely unaware of the prospects of mission, until I joined the mission. After encountering the situations, people and culture, I came to understand what a mission meant. Only through direct experience, can one judge a true missionary life. Before I faced the reality I had dreams about how I should be like Jesus as a missionary. In the actual context, I was really taken up by the real life situation of the people. The word mission began to be redefined as a place or area, where I was sent by the Lord. Indeed the word mission means, the sent one, sent with a purpose. Those who realize this sent aspect of the mission would have a passion for the one who sends.

As soon as I entered the mission, I had some negative experiences, which adversely affected my missionary enthusiasm and dynamism. It had such a negative influence, I even thought of giving up the missionary ideals of life, which brought me to the mission. In fact, I was full of missionary zeal to bring many people to Christ which motivated me to be in the mission. However, eventually I realized that it was not an easy task as our pioneer Fathers had undertaken during their time. We found it extremely difficult to handle as the situations and the expectations of the people changed so drastically. Moreover, I feel sad to say that we had received very negative response from our senior Fathers who seemed not ready to welcome us into their mission stations.

Only through direct experience,
one could judge a true
missionary life.
Before I faced the reality
I had dreams about how should I
be like Jesus as
a missionary.

Here we have to thank Fr. Prasad CMI who was in charge of Echoda in Adilabad, who welcomed us into his mission station and had given us some preliminary exposure to different villages. It became the cradle for our missionary life here in Adilabad zone of the then Chanda mission. If I remember correctly, as we reached as Scholastics for our vacation, no fathers were ready to accommodate us in their mission stations, which really disappointed us in the beginning, but we were given the boldness and courage to withstand such disappointing situations. Despite all struggles, I must acknowledge that Jesus instilled in us the courage to strive through the path of missionary life, though the situation was disappointing to any new comer.

By the time we completed our studies and were fully exposed to the mission, the outlook or approach towards Evangelization had changed. Indirect Evangelization was emphasized instead of direct evangelization. When we faced the people, our effort looked ambiguous. Subsequently, we came to realize our new strategy according to the changed situation. There was very clear ambience for empowerment of people and women. They needed great support both spiritually and financially. When we stepped into the mission we experienced utter poverty: No proper food, no money, no vehicle for conveyance, and no good clothes. Life was hard. The American donated 'used clothes' were a luxury for all Fathers and brothers at that time. There was no proper accommodation even in our Provincial House, especially the scholastics had to get adjusted in a small hall. However, all felt happy in spite of these inconveniences. Journeys were mostly on trucks. Such was the harsh situation we experienced.

I did my graduation in Andhra Loyola College, Vijayawada. Late Rev. Fr. Damascene took special interest and went to Vijayawada by night passenger train to get admission in the college for two of us and also admission in the hostel for our stay. In the hostel, strict discipline was maintained. However, the life for a non-Andhrite was horrible in an entirely different atmosphere. Food was pungent and our tummy could not cope up with the new intakes. The food habits were totally unfamiliar to us. Often we had to land in hospital. My com-

panion could no longer bear it so he left for Bangalore to join Christ College. I did not give up the fight against discomforts and odds. Mission spirit gave me courage and gradually I got adjusted to the adverse situation.

During the study-leave, and holidays the authorities cancelled the mess in the hostel. We had to find our own meals. I had to walk to the hotels in the hell hot sun for 2 kilometers. There was no possibility for cooking for oneself. So for 3 years I had to struggle for life. But I could survive and complete my graduation. Love for Jesus and mission motivated me and I could withstand all struggles in spite of the hard life in the preparatory years in the mission.

Soon I discovered that my call was in the field of education. Here I would like to share my mission experience as a headmaster. St. Mary's school, Bellampally was in its baby stage and I had to work hard to bring up and raise it to a qualitative standard level. By the Grace of God, I was successful with the cooperation of all brothers, Fathers and the dedicated staff. The parents were very cooperative and government officials too did their best for the development of the school. But I had opposition too from a police constable from Bellampally police station. I was forced to take a stern action against him for his misbehavior towards teachers. I painfully cancelled his child's admission. He filed a case against me in the Consumers Court, Asifabad. He was advised by the RSS to file the case. I attended the court procedures a number of times. As I went to the court for the final verdict, he did not turn up. God was with us and the case was dismissed in his absence. As a priest I had been helping our Fathers in different mission stations. This is how I got a little exposure to a few of our villages. I had opportunities to extend my pastoral service in Bellampally, Battonapally, Salegoan, Rallumettupally, Mandamarri, Jantavenketapur, Gollapalli, Repalliwada, Devapur, Bheemaram, Kagaznagar and Lakkadakot. All these mission stations were interior places where we had to travel by bullock-cart. For example, Rallumettupally was about 35 Kilometers from Bellampally and Salegoan 15 km. Again, from Salegoan we had to cross a river which often was flooded and we had to wait for hours. I remember, once I had to cross the river when water was up to my neck which really frightened me.

Life was a little different at Nirmal. We did not have any substations attached to it. There was no presence of Christianity here; and fortunately we got a few Christians to work with us, who were the only Christian presence at Nirmal that time. As it was a CMI centre the Mass and other services were conducted in the school class rooms. Occasionally I used to go to a place far away from Nirmal on the way to Nizamabad, where Mass was conducted in the house of a family.

The motivation behind all these hardships and pastoral activity was only one thing- Love for Christ and thirst for souls. Through the apostolate of education, we could impart Christian values, which could not be otherwise imparted simply through our social dealings and our living with them. Here I would like to quote Rev. Fr. Thomas Kochumuttom's words "If the circumstances do not allow us to evangelize directly, the best way to evangelize is to lead an exemplary Indian simple life." In fact, our life was the mission that preached the Good News to the people around us.



Village chapel at Ruyadi, Adilabad.



Church at Venkatapur



St. Mary's HS Bellampally, Adilabad

25th

Death Anniversary of Mar Januarius Palathuruthil CMI

1995-2020



Sambhaje Mahi Divyani

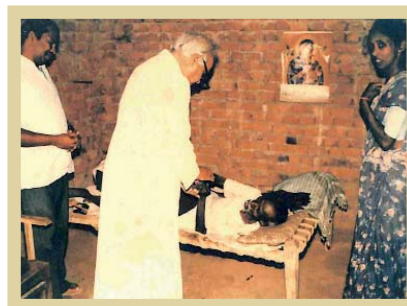
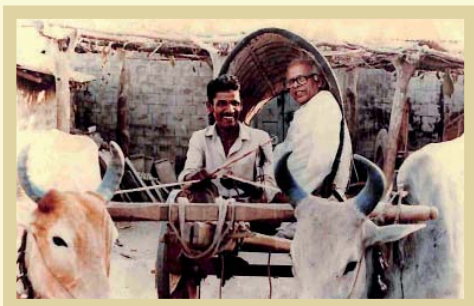
Lets Share Everything

Dynamically Divine

Motto of Mar Januarius Palathuruthil CMI



Thomas Chirapurath CMI
Wardha



Bishop Januarius CMI comes into the limelight as the history of the mission ad gentes by the Syro Malabar Church begins to unfold. He is well known to the world as the first bishop and architect of Chanda, the first Syro Malabar ad gentes mission. He was born on 20 March 1913 at Konthuruthy, Eranakulam. His parents were Kunjumatthiri and Jospheh Palathuruthy. He was named Paul after his maternal grandfather. Paul Joined the CMI congregation in 1932. He was at Aluva as an aspirant, then moved to Mannanam. He made his religious profession in the CMI congregation on 25 November, 1934. The name given to him on the occasion of his profession was Januarius of Jesus and Mary. He did his priestly studies at Koonamavu, Kandy and Mangaluru and was ordained a priest on 7 March, 1942. Some of his relatives remember having attended the first mass at the CMI monastery, Koonammavu. As a young priest Januarius did his graduate studies (BA) in Economics at Sacred Heart College, Thevara. he completed his Ph.D in Philosophy from Gregorian University Rome. When the first group of the CMI missionaries to Raigarh- Ambikapur were being given a sent off at the Prior Generals house in 1955, Fr. Januarius was very much present there with the responsibility as a leader.

Fr. Januarius was one of the teaching staff of the CMI congregation's Sacred Heart Study House Chhippuzha. Later, when this study house was shifted to Bangalore and re-established as Dharmaram College, he too moved there. With the first group of students he reached Dharmaram in May, 1957. He was the master of the senior students, and was very original and creative in guiding them. After five years of his ministry as a teacher at Dharmaram, Fr. Januarius was selected to head the newly created Chanda Mission. Msgr Januarius was appointed as its first Bishop. His episcopal ordination took place on 3 May, 1977. He was in office until 1990 when he resigned on superannuation and slept in the Lord on 28 March, 1995.

The declaration of the erection of Chanda Mission came on 31 March, 1962. Januarius was sure that his folk included a few million people living in thousands of villages and hamlets of Telengana and Vidarbha. So he made clear in his own unique style of communication. He appeared quite sure with regard to the steps and methods to be adopted in a vast land where himself and all about him would look strangers. The Carmelite Missionaries would respond that they were there to work among the catholic community as there were very few priests in the archdiocese of Nagpur. Right from the beginning, Msgr Januarius made it clear that we needed institutions and centers, and at the same time that our aim was not to establish institutions in themselves, but establishing a community of believers who are inspired to accept Jesus Christ as the Lord.

Right from the beginning, Mar Januarius exhibited a passion for the villages. He travelled extensively within the diocese and visited practically all the villages there and would encourage his missionaries to reach to the unreached. His famous walking distance, cycle distance, bullock distance, motor bike distance, jeep distance was in order to connect to the otherwise unconnected people far and near. He felt for the poor and the marginalised and he led his missionaries to these vulnerable sections in the society. That is the meaning of the methodology of the "Peripheries to the Centre". Bishop Januarius managed to get the good will and co-operation of the people who expressed empathy towards the cause he represented. Young priests who were pursuing higher studies in Europe were ready to help him in seeking the European support for the mission. Bishop Januarius would find a place for their individual initiatives in his scheme of things and then successfully communicate it to others. They admitted that he was deep in his thinking, original in his planning and could providentially discern his call to live in Chanda as a real challenge of the time.

From day one in Chanda, Bishop Januarius nurtured dreams of the mission in sleep and when awake. He cherished the dreams and tried to realise them. In 1968, he became the Exarch. When Chanda was raised to be a diocese, he was appointed the first bishop. He undertook frequent and regular tours within the diocese, for it was the breath and life for him. He did not seem to have ever bothered about his personal comforts. Planting of the church and the growth of the community loomed large in the thoughts of Bishop Januarius. In his letter to the Syro Malabar Hierarchy in 1963, he said about the relevance of the Chanda Mission "It is an invitation...to make use of new methods in the evangelisation of India and new methods are urgently needed." The long 28 years of his being at the helm of affairs in Chanda was a time of applying simple methods congenial to the local ethos in building up the Church "from the peripheries."

He was a contented man, who saw in his own life time his vision actualised, his mission largely accomplished and vigorously forging ahead under the leadership of his successor Bishop Vijay Anand. The personality and the charismatic leadership given by bishop Januarius will ever be remembered in the golden annals of the history of Chanda Mission.

An Extract from "Peripheries to the Centre" by Thomas Chirapurath CMI



Episcopal ordination of Mar Januarius Palathuruthy, Major Archbishop Mar Antony Padiyara is handing over the Crosier to Mar Januarius to feed his sheep.



My own experience of Mar Januarius is this: Nothing could disturb him, nothing could change his mind, nothing could change his ways. When he was praised or wounded by his people, he remained the same. He was a man of deep faith and conviction. Bishop Januarius was a great man; but he was not aware of his greatness. He was so humble a man.

*Late Antony Cardinal Padiyara
First Major Archbishop of Syro Malabar Church*

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The missionaries should have the courage to risk themselves without reservation, protection or guarantee in order to present the authentic face of Christ's priesthood, which will help them to encounter the burning problems of the Indian folk. For Christ the priesthood consisted in becoming, by sanctifying himself, the mediator of a new covenant, which radically differed from the Jewish priesthood. We have to focus on the two aspects of the priesthood of Christ, the aspect of existential offering and the aspect of mediation.

Late Paul Kalluveetil CMI
Bible Scholar

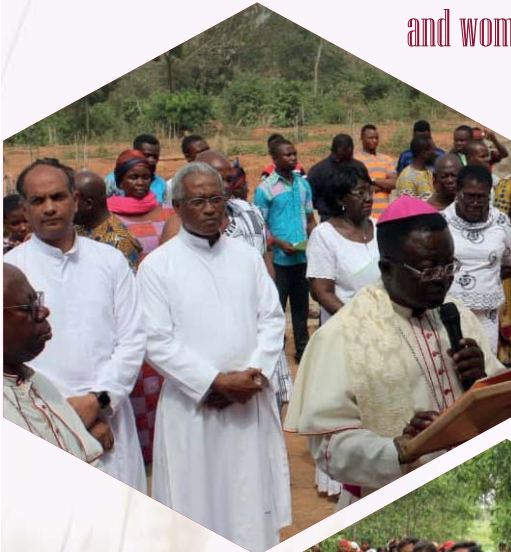
A hand holding a wooden cross over water. The background is a blue, rippling body of water. The cross is made of two wooden sticks, one vertical and one horizontal. The hand is positioned in the center, holding the cross. The text 'EVANGELIZATION' is written in white, uppercase letters inside a white rectangular box that is centered over the hand and cross.

EVANGELIZATION

Chosen ones are ready for it.
Let's always do it together.



I am a mission, always;
you are a mission, always;
every baptized man
and woman is a mission.



Dear,

Every baptized is a missionary. We can become a missionary in different ways, in whatever situation you are. St Therese of Child Jesus, Patron of missionaries had never been to a mission yet was a missionary to the core of her heart. She became a missionary by praying for the mission and the missionaries. So CMission offers the forum to become a missionary by praying for the missionary. Those who are interested- parishes families, religious communities, retreat centres, and prayer centres- can adopt missionaries and pray for them.

Those who wish to join,

One Family One Missionary Prayer Programme

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families to the mission of the Church.

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a mission and a Missionary



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Mission Meditation



Antony Puthenangady CMI
Coimbatore

Meditation is a process. It is a journey from the complexity of the mind to the simplicity of the heart. Meditation helps one to live happier, more fulfilling life. It enables us to greater peace of mind as well a deeper understanding and insight into oneself and our experiences. Through meditation eventually we will be able to remove from our mind the underlying causes of all our problems and suffering and experience purer and purer state of happiness. A missionary must have a happy and healthy mind and heart to live and proclaim the Word of God. The spirituality of a missionary is firmly rooted in the wellbeing of his or her physical, mental and emotional strength. As Thomas Merton says in his book *Contemplative Prayer*, "Meditation has no point and no reality unless it is firmly rooted in life." Our prayer is deeply connected with what we are every day and moment. Let's do the meditation with an awareness to change ourselves for a better person in our mission field. Get into a place of silence and prayer so that you can meditate. Choose a comfortable sitting position. Sit upright. If you are in the chapel you can adore the Lord, make acts of faith and reverence to God and pray for grace to make a good meditation. Calm your mind by relaxation exercises, or by chanting some bajans, or by reciting Jesus's Prayer or by praise and worship. Once you feel relaxed and in the mood of prayer enter into the meditation.

You can choose any relevant passage from Bible. I have chosen the passage from **Mt. 28: 16-20**. It is the commissioning of the disciples for the mission of Christ.

Pope Benedict XV in his apostolic letter "Maximum Illud" presents himself as an ambassador of Christ and not as a messenger of his nation. In the words of Pope Francis: You must live the faith to share it well. To say you are a Christian while not living like one does not show people the real treasure of the faith which we have the obligation to share. According to Pope Francis "Faith is either missionary or it is not faith". If I say I am a Christian and live like a pagan it does not work. If I say I am a Christian and live as a Christian, this attracts. It is a witness. Every disciple is a missionary and a messenger of Christ's command. Pope says: "Faith always leads you out of yourselves, "Go, Out" the transmission of faith. Faith must be transmitted. It must be offered with testimony. "Go let people see how you live". Pope explained that we are never alone in sharing the faith. "Because it is the Lord with me who transmits the faith" and Jesus promised "I will be with you till the end of the world. Pope says to the missionaries: "Dear Friends, cloth yourself with humility towards each other, because God resists the proud, but gives grace to the humble." Let's Meditate.

You look into the interior of the text and its message. It takes you to the heart of the matter; examine each point thoroughly. It is an inward understanding of the Word of God. Your reasoning capacity leads you to inward understanding of the text.

Make some practical applications and conclusions to be drawn from it. Integrate your thoughts with what you have to do daily in your service.

October '20

Mission month

Celebration of God's Mission

For the last couple of years, we have been setting apart the month of October specially to pray for the CMI missions and missionaries across the world. We shall continue our practice of dedicating a day each during this month to pray specifically for a mission and missionaries in each country. Accordingly, the following schedule has been drawn up by the General Department for Evangelization and Pastoral Ministry to assist the whole Congregation to remember and pray for all our CMI missions and missionaries therein.

Date Country

Oct 01 Argentina
Oct 02 Australia
Oct 03 Austria
Oct 04 Belgium
Oct 05 Botswana
Oct 06 Brazil
Oct 07 Canada
Oct 08 Ecuador
Oct 09 France
Oct 10 Germany
Oct 11 Ghana

Date Country

Oct 12 India
Oct 13 Indonesia & Ireland
Oct 14 Iraq & Israel
Oct 15 Italy
Oct 16 Kenya
Oct 17 Madagascar
Oct 18 Namibia
Oct 19 Netherlands
Oct 20 Nepal
Oct 21 Paraguay
Oct 22 Peru

Date Country

Oct 23 Philippines
Oct 24 Singapore
Oct 25 South Africa
Oct 26 Sweden
Oct 27 Switzerland
Oct 28 Tanzania
Oct 29 UAE & Uganda
Oct 30 UK
Oct 31 USA

Mission Villages



SALAZAR OF ST KURIAKOSE ELIAS CHAVARA - *a village in Ecuador*

Fr Joshy Pudussery CMI
A Missionary and the Co-ordinator of South American Missions



Father,
please come to
my village to celebrate
a Holy Mass !

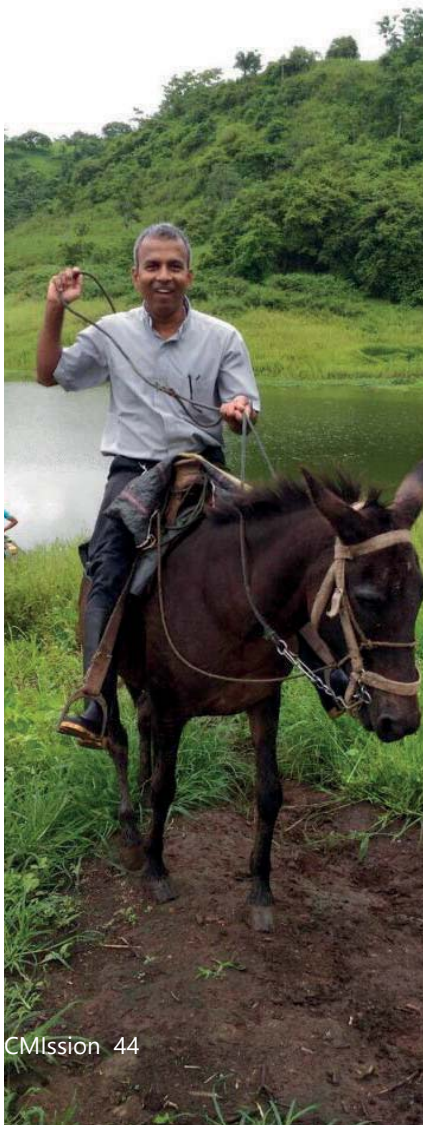
Padre por favor venga a mi comunidad para celebrar una santa eucaristia, por favor". (Father, please come to my village to celebrate a Holy Mass; please) This was a request made by one of the participants in the gathering that I have called in my new mission assignment village in Ecuador in 2010. Our congregation had started its pastoral activities in Ecuador on 6th August, 2007. One year later the archdioceses of Portoviejo entrusted us with a large area –canton Pichincha (a district) – for our missionary activities.

In 2010 I was sent to this new mission area (Baranganate) in the canton Pichincha. Baranganate consists of more than fifty villages which are very far off from the mainland. The mission area is divided by a large dam, called Daule –Perripe, which is one of the largest dams in Latin America. Each village is separated by small rivers or streams. The access to the mainland was very difficult. Transportation was mainly by walk, river, animals (like donkey, pony and horse) etc.

This man, who had invited me to his village, was a teacher in the village school. Usually a village school is the center of unity of each village. Without delay I visited his village, which is called Salazar. That time I had to walk and then get a boat. After that I had to ride on a pony. Salazar is a large and wide area which is divided into different villages. This particular village is known as Salazar en Medio. The village has 150 families. According to the opinion of authorities it is a big village. The people are engaged mainly in agriculture and cattle rearing. The agriculture is depending totally on rain because the unavailability of water. They do not have water, even to drink and for primary necessities during the winter season. Apart from the failure of road transportation and water, they do not have electricity. The surprising thing is that they are surrounded by the dam Daule –Perripe. The dam provides electricity to three states in the country and many big cities of Ecuador but the people who live in this dam area do not have electricity supply. Actually the dam authority is also seriously denying social justice to these poor people in these primary areas. This dam actually cuts off the road transportation access to different villages. Again they have water surrounding their land but not supported by it, since the water is unclean with mud and Payyal.

After the first visit, we used to gather together every month in the village school. The village school is very interesting to note. It consists of a small hall where the building has the floor (but not a concrete one), walls (but half built walls), some pillars and a roof. This is the only unique building in the village. One teacher is handling the whole classes up to the 7th standard. There may be 40 to 50 students and according to the teacher, that is a good number and his school is graded as one of the better schools in the area. Even though Salazar is rather a big village with more families, the distance between the families is wide and the children have to travel a lot which is unsafe also.

We had to start with basic prayers and catechism since they were not taught anything of that sort. We started each prayer session with a practice of prayers and songs, then recite rosary and the celebration of Holy Mass. In the beginning I found it difficult to find a person even to read the bible, that terrible was the illiteracy. Sacramental life was far away from them. Except baptism they didn't have any other sacraments. I couldn't find even a single married couple (catholic marriage) in the village.





The people have responded very positively. The number of participants of the prayer sessions has increased. Sometimes I have to celebrate Holy mass on the roadside, since the school is very small. We have started catechism for the children. We used to visit the houses. The visit of missionaries from foreign countries also helped us to realize and establish these missionary activities. The village is dedicated to St. Kuriakose Elias Chavara. I have to popularize our Chavarachan first among them. It was very difficult for me to convince them about an Indian saint and unfortunately Chavarachan was not canonized as a saint at that time. Why I have selected St. Chavarachan for this village? Because I have allotted different saints to each village according to the list of the villages that I have received from the local government office of Baranganate.

Thanks to our Chavarachan for his intercession, that has brought a shower of the grace and blessings of God upon Salazar. The mission has improved a lot. Our activities were supported by the government and the people. A big and wide road (even though only a stoned road) is opened up to the village. In 2018 the village is blessed with a big school having up to high school with more than 15 teachers and other facilities. People have donated a beautiful piece of land for constructing a church. We are constructing the church in honor of St Kuriakose Elias Chavara of the Holy Family. Now we have couples, who are preparing for their sacraments. Blessed be the Holy and Sweet Name of God. Praise and Glory to Jesus.



Cyril Kuttianikkal CMI

Rishikesh

Best Practices

Christ devotees

The Christ devotees who are called Khrist bhaktas or Yesu bhaktas are a growing phenomenon in the Northern part of India. They live a life rooted in the culture of India while accepting Christ as their Lord and Master. In India where Christianity and Hinduism are normally considered as rival religions, a peaceful and a meaningful alternative is achieved in the context of the Khrist Bhakta Movement. This movement combines the best of both Christianity and Hinduism. The acceptance and growth of this movement is in the same regions where the Christian mission is often met with antagonism from several fundamentalist quarters. The Christian mission was opposed on the presupposition that Christianity is not in tune with the Indian culture. However, this movement has created an ambience and an atmosphere where faith in Christ and proclamation of faith in Christ is not rejected but welcomed and embraced.

It might be easier to describe who they are not. They are not a sect within Christianity. They are not a separate organized religious group. They are not even Christians in the sense of belonging to Christian religion by accepting baptism. They do not belong to a church. But they are committed to Christ. They are Christ-devotees (Khrist Bhaktas). They are devotees of Christ and imitate Him and follow His teachings. They gather together to express their faith in Christ. They gather in the village for prayer meetings, and they gather in the Catholic Ashrams, parishes or centres for prayer meetings called satsanghs and even for the Eucharist. When they come together they read the Word of God and listen to the Word preached to them. They adore the Lord present in the Eucharist. They participate in the Way of the Cross, they pray only to Jesus Christ and praise his name. They have a filial attachment to Mary. Although they participate in the celebration of the Eucharist with much devotion Eucharistic communion is not extended to them. They have morning and evening prayers at home. They offer their lives to Christ and live as His followers and as His devotees.

This movement had a humble beginning. Their numerical strength was only a handful in the early 1990s when the movement started. The strength of the movement grew from strength to strength, and its reach spread wider and wider. It has grown enormously and is still growing and has taken on the form of a movement, now called the Khrist Bhakta Movement. If you visit the Matridham ashram, Varanasi, on any second Saturday, you will be able to find around 6000 Bhaktas gathered for the prayer meeting. The movement has now spread to all over north India. The Matridham āśram of the IMS congregation, which is the most important centre of the Khrist Bhaktas, stands at Chandmari, which is just 7 km (north-west) from Varanasi railway station on Sindhora road. The head of the āśram Fr. Anil Dev IMS is the one who has nurtured this movement. Presently it has become a feature of majority of North Indian mission states.

The Christ-devotees practice an intense following of Christ. Their life is immersed in rituals and devotional practices. They have adopted a life style or life cycle which is centered on the Christ event. They have the practice of daily devotions, weekly devotions, monthly devotions, yearly devotions and occasional devotions. There are rituals at home, in the village and in the āśram. One can observe various kinds of devotions and religious practices by which they express their faith in Christ. Similarly in all the missions they gather in the church or in common centres. The other places where we can find their devotion is the village prayer-meetings and the family prayer-meetings. We need to have a look at all these rituals and practices in order to have a general overview of their faith. These devotions shed light on their faith and commitment to Christ, their intense following of Christ and the depth of their spiritual life. Devotees attend the Catholic liturgy, participate actively in the singing of bhajans, and listen to the Word of God. On the last Sunday of every month, around 150 devotees attend the monthly satsaṅg and as part of the retreat, they join the Eucharist. They listen to the preaching eagerly, sing and recite the prayers in loud voices and show more devotion during the liturgy.

The most important or holy place for the devotees is the Matridham āśram where we can observe most of their religious practices and devotions. It is here that the Christ-devotees gather for the weekly satsaṅg, monthly meetings and occasional celebrations. Matridham āśram is the abode of Christ for the Christ-devotees. It is the holy place, the pilgrim center and epicenter of their spiritual life. The devotees come to the āśram in large number on every Sunday and second Saturdays. Their spirituality is visible even as they approach the āśram. As they arrive at the entrance, a good number of them touch the ground at the main gate itself. Shortly after entering the āśram, they focus on purifying themselves physically. Some of them wash their legs while others their hands. Once clean, they can now proceed to the holier parts of the āśram. Invariably for everyone the first preference is to proceed to the darśanbhavan, where they have the vision/darśan of Jesus in the Blessed Sacrament which is exposed for perpetual adoration. On In the satsaṅg bhavan they listen to the preaching of the Word, join the singing of bhajans and prayers, listen to the witnesses, raise their voice in praise and worship, join the healing prayer and the adoration of the Blessed Sacrament. While preaching, the preacher makes them repeat the Word of God after him. They sing and praise loudly and shout alleluia. Most devotees, even the illiterate, have learned by heart the bhajans, prayers and hymns by repeating them in the āśram. On sundays and second Saturdays, the Blessed Sacrament is placed in the mandir; therefore on such days they go to the mandir for the darśan . Khrist Bhakta movement seems to be accepted, followed and propagated by the people. People from all walks of life, especially the Hindus from the villages are flocking in thousands. on the spiritual level, the khrist Bhaktas seem to internalize the Christian faith and show signs of spiritual nourishment and renewal.





Libin Thekkumkattil CMI
Bhavnagar

Frontier Missionary

Visamo Ashram- The Cradle of God's Love

Whatever you did for one of the least of these brothers and sisters of mine, you did for me' (Mathew 25: 40). Perceiving divinity from these divine words, St. Chavara must have said that 'Let there be no day in your life in which you did no good to others'. The vision of the CMI social apostolate has always been in line with the teachings of Jesus and these great words of our Founder which encompasses passion of love for the poor and the marginalized. St. Chavara CMI Vice Province, Bhavnagar is actively involved in a couple of social apostolates in which VISAMO Ashram, a home for the aged and boys is noteworthy. Visamo means 'relax' or 'rest'. Originally the purpose of the Ashram was meant for the destitute who are aged and homeless. Eventually a home for boys whose parents are infected by HIV also was built.

The history of VISAMO goes back to the year 2000-2001 when one of the pioneers of Gujarat CMI mission, Fr. Mathew Kalathoor CMI purchased a piece of land at Fuljhar Village of Amreli district with the support of Rev Fr. Mathew Cheeramkuzhy, then regional superior. Though the purchase and legal formalities of the land was faced with some complications, he could manage it with God's grace. The construction of the building was started in 1997 under the supervision of Fr. Abraham Kizhakkekkutt CMI and the foundation stone was laid by Rev Fr. Job Vallippalam CMI, then provincial of St Joseph Province Kottayam in the presence of Rev Fr. Ignatius Kizhukkarakkatt CMI, then regional superior, late Rev Fr. Marianus Thannipara CMI and was blessed in the year 2000 by Bp Gregory Karotemprel CMI. Fr. Xavier Karamel CMI carried forward the construction as the members increased in the Ashram. Fr. Xavier was succeeded by Fr. Thomas Cheeramkunnel, Fr. Joshy Kumbulumoottil, Fr. Sebastian Vayalilpurayidam, Fr. Kuriakose Kallamullil, Fr. Saju Avimoottil and Fr. Jossy Vattoth who tirelessly worked for the upliftment of the Ashram as well as for the wellbeing of the inmates. It was Fr. Sebastian who initiated the starting of AIDS affected children's home for boys under the guidance of Fr. Jose Thumbelettu, then regional superior. The children are sent to the nearby Government School for their education. At present Fr. Roy Vakkayil is the director who has completed long nine years of his ministry at the ashram. Fr. Roy was very keen on addressing the needs of the inmates with a compassionate heart and this has moved so many people who are in and around the Ashram.

He is assisted by Fr. Noble Manakandathil and Bro. Sameer, the regent. Dev Priya sisters of Rajkot diocese have been helping in the Ashram right from the beginning of the venture. Rev Sr. Molly and Rev Sr. Hetal are very keen in rendering their selfless services for the Ashram.

The vision and mission of VISAMO is to mirror Jesus who always stood by the poor and taught the values of the Kingdom. Gujarat is a state where differences still prevail in terms of caste and creed. The inmates of the Ashram belong to various sections of the society from a non-Christian background. But they are given adequate formation to acquire and practice the gospel lessons of unity and brotherly love. The daily Holy Qurbana, Holy adoration and the rosary are accompanied by the lively participation and harmonious singing of the inmates, especially the children. By the time they depart from the ashram – the aged to the heavenly abode and the boys to their own home – must have carved a Jesus' face in their hearts. Visamo always stands for the abandoned and the poor who need our support. We supply provisions to the people who have no means to their daily bread.

VISAMO stands as a beacon of light for many villagers near-

by. The notable peculiarity of this institution is that it is fully financially and materially supported by the nearby villagers, good minded people and the province. Food items and other daily needs are copiously met by the generous hearts of the people from the villages around the ashram. The spiritual and silent atmosphere also attracts many people to spend time in the campus. They take delight in talking to the inmates and appreciate the commendable service the fathers and sisters render to the community. The Almighty has been bestowing His choicest blessing upon this institution that it has flourished to the heights. At present VISAMO is blessed with 36 elderly inmates and 42 boys. The fourth wing of the building is under construction with the help of the province and the benefactors.

Our father St. Chavara never advocated evangelisation for the sake of it; rather he envisaged a holistic development of the people at various levels and strata of the community. VISAMO is such an institution that encompasses the larger vision of evangelisation which portrays the compassionate and humane face of Jesus Christ our Master.





Bro. Ginoy Pullakaran CMI
Dharmaram

For Mission

FROM GOD'S OWN COUNTRY TO GOD'S RESTING PLACE

Being the first regent of MOUNT KENYA, ST. THERESA SUB-REGION, KENYA of Coimbatore Province gives me boundless bliss. My regency was at Mount Carmel CMI School, Embu under the guidelines of Fr. Anjo Jose Valikudath CMI. I had flown to Kenya along with my novice master as well as the then Sub-regional superior Fr. Johnson Valiyakulam CMI. I was so thrilled when my then provincial Fr. Joy Kolengaden CMI informed me officially about my regency. I was a bit scared and nervous when some of the priests reminded me that I was the first international and most expensive regent of my province till date. Relying on God by prayers of my beloved ones I was fully-fledged to fly to Kenya. I googled and found out that the Word Kenya means God's resting place. So I suddenly posted on Facebook, I thought for a moment and, typed 'from God's own Country (Kerala) to God's resting place (Kenya)'. Seeing this post many called me and asked if I was mad to go to Africa, Many supported me, many laughed and passed various comments but regaining my confidence I had set my mind well in advance to be a young missionary of God to spread the Gospel in African lands.

Earlier I had a very bad impression of Africa in my mind. I thought it was the poorest country in the world, where there are no good roads and so on. Throughout the entire time in the flight I was thinking about the roads, I thought it might be terrible to live in Kenya. And when I reached the airport and travelled on roads, I could not believe my eyes that it was clean and well maintained with all modern facilities. Fr. Anjo along with Fr. Jose Valiyaveettil CMI came to pick us and we had gone to Embu. The climate was chilling. When I reached Embu I was happy to see three Religious Nuns of The Congregation of Sisters of Charity, Sr. Gilda CSC, Sr. Rinitha CSC and Sr. Simi CSC. So my worries about food were in vain.

I had spent the first days in Kenya in Mikkumbune along with Fr. Johnson and Fr. Jose, who had arranged a warm welcome for me in their Parish. On the first day I experienced the real "dancing church" during my very first Holy Mass. The Holy Mass was so active with prayers, songs and dance. Age and wealth were not a barrier for them; as per their belief, everyone is equal before God so everyone danced before the Lord for all the blessings the Almighty had showered upon them.

After a week I had returned to Embu and officially started my rency on 05.06.2018 as the Chief Guest of the Environmental day celebrations. During the first few days no one was able to follow what I said, as I was a bit fast and my accent was a little different. But I hung in there and I trained myself to speak slowly, within a span of two weeks all were able to understand what I said. Slowly I became a good friend of all. Then I learned that good things come to those who wait.

That's about my life in school, To have the pastoral experience, I used to spent my weekend in Magumoni Catholic Mission, with Fr. Xavier Mullakampilly CMI and Fr. Joshy and Fr. Thomas Alakkalam CMI the real shepherds who had the smell of the flock. We used to cook and eat together on Saturday nights get up early on Sundays then move to different prayer stations for the Holy Eucharist. The Christmas 'Buon Natale' at Magumoni is an ever vivid memory in my mind till date. Many good cultures of the Kenyan people have drawn my attention and great admiration for them, which includes Kenyan's don't get angry that easily but only once in a blue moon. Even we may lose patience at times talking to them, but they will chill you with their loving words. We may even wonder how is this even possible to be not tensed and angry at certain crucial moments. For the "All is well". moment a thanksgiving as well as a witness to the Almighty one. Hope that these good practices will be soon practiced in our own lands too. Indeed, Kenya is God's resting place.



I was handling Computer Classes in school. I used to make the lessons as simple as possible and made my students enjoy the portions with fun-filled games and activities. Slowly I learned the culture of the people. I was a bit scared to mingle with the other teachers in the school at the initial stages, but slowly I became a good friend of all of them. Since it was the time of the FIFA World Cup, I had a sudden thought to conduct a fun-filled day for the students as well as staff. So I shared my idea with Fr. Anjo, he gave me full support and asked me to proceed with it. So we conducted an event named 'Russian Carnival' with a Penalty shootout, Fanfest and quiz for all. Everyone was happy about it, it gave me the courage and confidence to throw caution to the wind. Later we had organized many events for the students like Mahadhi, Knights and 12 Hour adoration and so on with the great support of Fr. Anjo, Sisters, Staff and students.



With gratitude CMlssion remembers the previous Chief Editors, late George Thanchan CMI 2008 - 2016 and Saju Chakkalakkal CMI 2016 - 2020.

Mission Collaborators



Vipin Vanchipura CMI
Dharmaram

Collaborative Endeavours of CMI and FCC in Kenya

CMI Mission in Kenya is a story of passion, zeal, sacrifice, and growth; a story of entering into the joys and sorrows of our African sisters and brothers - to be with them and to make them understand what God expects from them, and in turn, learn and live the values they uphold. We have made tremendous progress in Kenya through the generous and exceptional support and co-operation of our CMI Community and the people. At the same time, the selfless contributions of different religious communities to make our CMI presence effective and fruitful in the land of Kenya are commendable.

Among these communities, Franciscan Clarist Congregation (FCC) stands out as it has been collaborating with us in Kenya since 1989. Our foundational ventures are supported and guided by the generous and passionate contributions of these innocent souls. The history of CMI Kenyan mission has got incredible encouragement and assistance from FCC. The following descriptions would picture some areas where the mutual aid and respect of FCC and CMI Congregations helped to live Jesus Mission effectively in Kenya. The information depicted here is to appreciate our mission in Kenya (Africa) especially by identifying and acknowledging the exceptional contributions and support of FCC to Kenya in general and to CMI Congregation in particular.

FCC has made significant contributions in Kenya in various fields of apostolates right from their inception in Kenya in 1989. FCC Alvernia Province, Irinjalakuda, in line with the proposals of FCC general plenary assembly of 1984, found it necessary to have a new mission area for them which resulted in extending their service in Kenya. The initial discussions prompted them to work with CMI Fathers. Rev. Fr. Alex Ukken CMI, then Provincial of Devamatha Province, Thrissur, together with other CMI Fathers started the process to obtain the consent letters from late Bishop Urbanus Kioko, then Bishop of Machakos Diocese, Kenya. Bishop Urbanus sent his official invitation letter to Sr. Mello, then Provincial Superior of Alvernia Province and also to late Bishop James Pazhayattil, then Bishop of Irinjalakuda Diocese. Meanwhile, Fr. Jose Kallely CMI and Fr. Joy Kalaparambath CMI built a residence for the sisters in Mbiuni Parish, Machakos Diocese.

On 12th November, 1989, the first batch of four zealous sisters – Sr. Jovitta, Sr. Cajetan, Sr. Mary Thomas, and Sr. Vinaya Bastin – landed in Kenya, and they were welcomed to Mbiuni Catholic Mission. The sisters started working in Mbiuni parish, assisting in various apostolates especially in teaching in Mbiuni government school and Etikoni private school. Later, Fr. Jose Kallely CMI started a boarding primary school and a girls' secondary school for imparting quality education, and these schools are still effectively managed by FCC Sisters. The sisters were also part of other pastoral activities and their involvement in 'Help Age Programme' for the poor people of the area is also estimable.



During their family visits, the sisters realized that there is a need for a rehabilitation centre for the physically and mentally challenged children. Late Sr. Mary Thomas with the help of Fr. Jose Kallely took the initiative to help them and built a Rehabilitation Centre in Mbiuni Parish. The centre was officially opened by the Minister of Health, Hon. Charity Kaluki Ngilu, on 15th June 2003. The vision of the institution is to provide opportunities to the physically and mentally challenged children seeing Jesus in them rather than showing mere sympathy. A dispensary was also built attached to the centre for the inmates, and now, it is accessed by all people for their medical needs. Mbiuni Catholic Mission, in fact, stands as the symbol of collective ministry of FCC Sisters and CMI Fathers with an aim to serve the community by providing education, care for the sick and destitute and promoting socio-economic development based on Gospel values.

“Go into the whole world and
proclaim the Gospel
to all creatures” (Mk 16: 15).



Later, various parishes in Machakos Diocese and also in other dioceses requested the service of FCC Sisters and they responded positively. In 1995, FCC Ernakulam Province started their first mission in Kattangi Parish, Machakos Diocese. The sisters were entrusted to manage a dispensary in the parish, and also to teach in the nearby public school. The first mission of FCC Thrissur Province was established in 1998 when the sisters were requested to teach in the Starehe Boys Secondary School, Nairobi Arch-Diocese.

On 24th January 1992, Fr. Joy Kalaparambath CMI, then priest-in-charge of Ngunga Catholic Mission, Machakos Diocese, and Fr. Andrews Athappilly, the assistant, together with the church committee members approached the Muka Mukuu Management Committee and placed an application requesting land for a 'Girls Secondary School'. The discussions and suggestions finally led the leaders of Muka Mukuu Management to entrust the priests with some land that can be used for the welfare of the people. Since we had no enough personnel to take up another mission, our pioneer fathers with their generous heart directed those leaders to other missionaries who can promote the living conditions of the locals. Muka Mukuu Farm leaders, thus, were directed to approach FCC Sisters in the year 1997 with an offer of 40.35 acres of land as donation to extend their selfless service in that location in order to promote the integral development of the people.

The decision of Fr. Joy, Fr. Andrew, and Fr. Kallely to suggest the leaders to approach FCC Sisters was timely and providential that the sisters started various mission initiatives in the land where they currently have two convents. They developed the land with various initiatives for the growth of the people, for example, a centre for girls (tailoring), a rehabilitation centre for the less privileged, and boarding and secondary schools for providing quality education for the poor.

Further, the same land in Donyo Sabuk became the place for the FCC Sisters to start their formation in 1998. The first three candidates recruited from Kenya were Felister, Jacinta, and Hellen who took their First Vows on 4th October, 2003 in the presence of Rev. Sr. Marianna, the Superior General, and Provincial Superior, Rev. Sr. Hermas. His Excellency Bishop Martin Kivuva, then Bishop of Machakos Diocese officiated the function together with His Excellency Bishop James Pazhayattil as guest celebrant. This occasion stands out in the history of FCC Kenya Mission that FCC was raised to the status of an international congregation. One of the great achievements of FCC is that it has formed 29 dedicated and committed sisters from Kenya, and 39 others are in formation. At present, the congregation has set forth 19 convents with 86 sisters, both from India and Kenya, and 23 associated institutions in six dioceses in Kenya. Within these thirty years of its existence in Kenya, the FCC has achieved greater heights in spiritual, social, cultural, and educational levels.

With a grateful gear...The CMI Congregation, especially CMI East Africa Region, is indebted to FCC Sisters who took all the hardships to accompany the Kenyan mission to its present status and stature in the service of the Lord. We gratefully remember them for their incredible contribution in spreading God's love and for their relentless support and inspiration in our various ministries. It also reminds us of our great responsibility to God's unfathomable love. There is every reason to be grateful to God for his constant accompaniment in all our efforts for the flourishing of the Kenyan Mission. We wish all, especially FCC, associated with CMI Mission to experience scores of graceful moments and to be more fruitful and effective in the mission ahead.



Sr Felister FCC

For the years I have interacted with CMI Fathers, I can attest that they are zealous missionaries. They give more importance to Pastoral Care. Kenya being a country where many roads are muddy and impassable especially during rainy season, they always make efforts to reach their flock. As lack of education is like lack of food, they endeavour to make quality education available and affordable to Kenyan children. The poor and the marginalized have not been left out; the fathers established a rehabilitation centre for the physically and mentally challenged children of Kenyan soil and also gave importance to the care of the aged by extending Help-Age program for the Old in their own setup. With great vision to continue the good work God began through them, they took up the challenge by recruiting Kenyan candidates to follow Christ by embracing religious and priestly life.



Sr Vineeth Maria FCC

For the years I have worked with the CMI Fathers, I can point out some inspiring qualities I have experienced in them. They TRUST us so much in such a way that they believe whatever they have entrusted to us will be taken care of faithfully, and they do not interfere with our work. They are very SUPPORTIVE. Whatever assistance we need to accomplish our work, they are always ready to assist. When we meet challenges, they always stand with us. They always ENCOURAGE us to continue the missionary activities, especially when we feel down and discouraged. In the times we need correction, they do not hesitate to do so especially not to give a counter witness. Regardless of the busy schedule, they do not forget their role as SPIRITUAL MASTERS. They avail timely spiritual guidance and nourishment in our institutions and help us to keep a strong spiritual bond with Jesus and with the people we serve. We also cherish their BROTHERLY AFFECTION that they find time for recreational activities and gatherings to relax from busy schedules and refresh ourselves for an effective ministry.

IN BRIEF news / events



The solemn feast of St. Kuriakose Elias Chavara was celebrated on January 3, 2020 with the participation of a large gathering of priests, religious and the faithful. Mar Sebastian Vaniapurackal, Curia Bishop of the Syro Malabar Church presided over the Eucharistic celebration at 10.30 a.m. and gave the homily. Mar Gratian Mundadan, Mar Joseph Kunath, Mar John Vadakkel, Mar Jose Chittooparambil were there as concelebrants. Rev. Fr. Prior General, General Council members, Provincials and around 200 CMI priests were concelebrants for the festal holy Qurbana.

CMI Awards were presented to various members of our Congregation. This award is an honour to those who contributed to the spiritual, formative, pastoral, social and educational fields. Rev. Fr. Prior General presented the awards to the awardees. 2019 Awardees were Vakkayil Roy CMI, Madathikandathil James CMI, Thattil Sebastian CMI, Kallamby Vincent CMI, Mannarathara John CMI, Kunianthodath Thomas CMI, Thachil Stephen CMI, Velikkakathu Joji CMI, Louis Malieckal CMI, Kadavil Joseph CMI, Vayalil Joseph CMI, Oruthayappally Jose Alex CMI, Moozhikuzhy Antony CMI, Thekkumkal, Joseph Sylvester CMI, Vadaparambil Thomas CMI, Komban Prosper CMI, Chakkalamattam Joseph Aureus CMI.



Inauguration of Chavara Jubilee Year was held at 1.45 p.m. on January 3rd in K.E. School, Mannanam. Shri Arif Mohammed Khan, Hon'ble Governor of Kerala, inaugurated Chavara Jubilee Year and the Housing project for the marginalised. Shri Thomas Chazhikadan MP, Shri Suresh Kurup MLA, Mar Joseph Perumthottam, Mar Sebastian Vainapurackal, Prior General and CMC Superior General spoke on the occasion..

The first session of the XXXVIII Ordinary General Synaxis was held at Jerusalem Retreat Centre, Thalore, from 9 to 15 March, 2020. Ninety-two delegates attended the session. Fr. Thomas Chathamparampil was elected as the Prior General. In the election for the new General Council during the Synaxis, Fr. Josey Thamarassery (Vicar General and General Councillor for Evangelization and Pastoral Ministry), Fr. Martin Mallathu (General Councillor for Education and Communication Media), Fr. Biju Vadakkel (General Councillor for Social Apostolate), Fr. Paulson Paliakkara (General Councillor for Finance and Agriculture) and Fr. Babu Mattathil (General Auditor) were elected.



Please sent your news and updates on mission and missionary activities and its immages for the next issue before 25 Noveber 2020
✉ cmissionmagazine@gmail.com, 94255 29603, 9539747947



A Formation House was constructed in E.C.A.R CMI Mission Madagascar. Missionaries Louisraj Porathur CMI (Rector) and Jinto Kuttukaran CMI (Asst. Rector) are standing with the postulants.

Blessing and Inauguration of CMI house Knechtsteden, Dormagen, Germany was held on December 8, 2019. Aux. Bishop of Cologne Dr. Dominik Schwaderlapp blessed our house on Sunday, on the Feast of Immaculate Conception of our Blessed Mother. The Dean Dr. Guido Assmann, Parish Priest Klaus Koltermann, Regional Superior of the Holy Spirit Fathers in Knechtsteden Fr. Innocent, twenty two of our Fathers from different dioceses, sisters from the neighbouring communities and a number of parishioners and members from different committees in the parishes attended the function.



Matters India

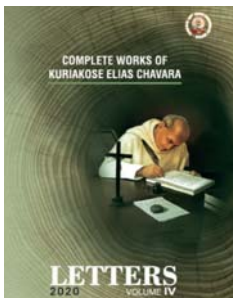
It is really an inspiration to see Father Justine Akkra, the Provincial of the Bhopal province of the Carmelites of Mary Immaculate, walking through the slums and housing colonies of Bhopal, capital of Madhya Pradesh state. He wore a PPE (Personal Protective Equipment) to conduct a Covid 19 related survey in the hot spots of Bhopal city as requested by the government. He was among 30 members of various religious congregations (local unit of the Conference of Religious India) who had volunteered to undertake this service. The religious responded to the request of Archbishop Leo Cornelio of Bhopal to collaborate with the state government in this program. Provincials of many congregations, mostly women religious, sent their members to this risky mission. The religious divided themselves into groups of three or four and visited designated areas from 9 am to 4 pm. It was a nonstop job in the hot sun without food or refreshments. Such an initiative from the part of the church to collaborate with the government was appreciated by many.

Rev. Fr Thomas Kalambadan, CMI, Muvattupuzha Province is doing heroic ministry in the USA. He anointed many COVID 19 infected patients at St Francis Xavier hospital, Tulsa, OKLAHOMA. He said, " If the doctors and nurses are courageously treating the patients why can't I do it? I'm not afraid! Two young priests from the diocese also volunteered to help him.



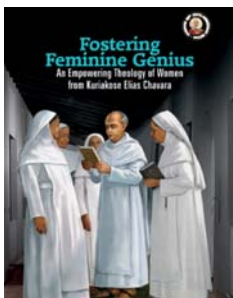
NEW RELEASE

Books



Complete Works of Kuriakose Elias Chavara, Vol. IV: Letters
By Chavara Central Secretariat
Dharmaram Publications

Letters of St. Kuriakose Elias Chavara reveal the person and personality this great saint. They speak of his deep spirituality, his love for the Church and for the Holy Father, and genuine concern for others, ideals of religious life, etc. These letters were written by him to people of all strata including Pope, Prefect of the Congregations in Rome, Bishops, Priests of his own newly formed congregation and to the laity. They are proofs of how he responded to the signs of the time guided by the Holy Spirit.



Fostering Feminine Genius
By Sr. Jossy Maria CMC
Dharmaram Publications

This is an insightful book on theology for Women based on the writings of St. Kuriakose Elias Chavara (Theological studies on St. Chavara 7) who paid attention to promoting their cause. Capturing beautifully the vision and integrity in his writings as well as in the multiple activities undertook by St. Chavara for the advance and welfare of the people, Sr. Jossy Maria cmc presents St. Chavara as a social reformer who found that the growth and equality of women as indispensable factors for the development of the society

Please sent information on releasing books , videos, Apps and its images for the next issue before 25 Noveber 2020
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CMI Sabha Adya Dasakangalil (History of CMI Congregation 1829-1908) Malayalam
By FR. Bernard T.O.C.D
Dharmaram Publications

Written by Fr. Bernard T.O.C.D based on Chronicle written by St. Chavara and on the chronicles of different Monasteries this book deals with the history of the initial period of CMI Congregation (1829-1908). This history speaks of the objective, impartial and authentic dealing of the history by the author. The mentioning of the interventions of Rev. Fr. Alexander Kattakayam (Sr) who was one among the first members of the congregation and former Prior General makes the history more unique.



Shub
A loving tribute to
Rev Dr Paul Shabor
Kalluveetil CMI

Shub, A tribute booklet was published on the seventh day commemoration of Rev Fr Paul Kalluveetil CMI.

Docu-Fiction



Gypsies of God
Directed By Manu Jose Chetana
Department for Evangelization
and Pastoral Ministry

Gypsies of God (a docu-fiction movie on CMI Mission; this being a Malayalam version) is available on the following YouTube link: <https://youtu.be/5k-CfDvr8clQ>. It is 45 minutes long video film, and covers a variety of unconventional areas of mission.



The Kanona Namaskaram (Liturgy of Hours) prepared by Fr. Abel CMI, is available on 'CMI Global' App (Mobile App v5.0).

Prayers are auto updated for each day, with the Gospel and Epistle readings from the Liturgical Calendar. Evening Prayer ends with Prayer for the Departed, which also includes the information on the departed members commemorated the following day. Night Prayer ends with the Concluding Prayer of the day and the traditional Marian Hymn (Mathrstsvam) for the day. It also offers CMI Obituary (daily listing in the main opening screen as well as searchable data available under Members) in English. As usual, it also provides Liturgical Readings in Syro-Malabar and Latin Rites (both in English and Malayalam). You could also find basic information on our CMI Congregation (including the members and addresses of institutions) on the same App.

For free download:

Android App Link: <https://bit.ly/3bxaYGC>

iOS App Link: <https://apple.co/2RmQ5Y1>

If the installed App is not auto updated, please use PlayStore or iOS App Store for the updation and to get the latest updates.



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Newly Elected Prior General, General Councillors, Auditor and the Provincials of CMI Congregation



Rev. Fr. Thomas Chathamparampil CMI
Prior General



Josey Thamarassery CMI
Vicar General,
Evangelization and
Pastoral Ministry



Martin Mallathu CMI
Education and
Communication Media



Biju Vadakkel CMI
Social Apostolate



Paulson Paliakkara CMI
Finance and Agriculture



Babu Mattathil CMI
General Auditor



Sebastian Chamathara CMI
Thiruvananthapuram



George Edayadiyil CMI
Kottayam



Martin Kootaplackal CMI
Muvattupuzha



Benny Nalkara CMI
Kochi



Davis Panakkal CMI
Thrissur



Thomas Thekkel CMI
Kozhikode



Saju Chackalackal CMI
Coimbatore



Varghese Kelamparambil CMI
Mysore



Benny Joseph Mukalel CMI
Chanda



Joshy Pazhukkathara CMI
Hyderabad



Thomas Vadakumkara CMI
Jagdapur



Justin Akkara CMI
Bhopal



Benny Thettayil CMI
Bijnor



James Thayil CMI
Rajkot



Kuriakose Kallamullil CMI
Bhavnagar



XXXVIII Ordinary General Synaxis Members

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Logo of 150th Death Anniversary of St. Kuriakose Elias Chavara (1805-1871)