

Deevan Darshan 2018

Topic

Sacrament of Holy Orders

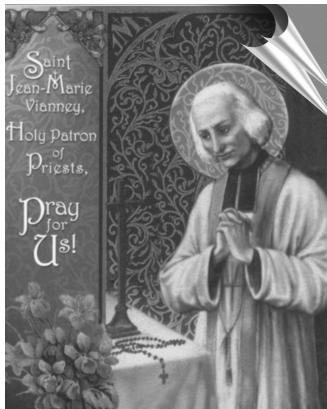
Aim

Motivating to discern One's orientation to Priesthood or Religious Life

Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." (Luke 22:19-20)

"If A were to meet a priest and an angel, I should salute the priest before the Angel. The latter is the friend of God, but the priest stands in His place"

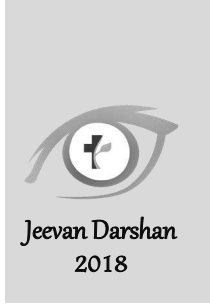
- John Maria Vianney



Hi / am.....

/ belong to.....

My group.....



Imprimatur

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Apostolic Exarch
Exarchate of St Ephrem, Khadki-Pune

Department of Catechesis
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Aboon's Message

Invoking God's Blessings...

"The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest." (Luke 10:2)

I am indeed glad and excited to address our children of the Exarchate. Their innocence and energy vibrates throughout our exarchate and gives me an assurance on the better future of our exarchate. As we finish with the heat of the annual exams, there begins the rising heat of the summer. It is the best time for some relaxation and fun. Vacation and Vocation go together! In a relaxed mind and body, the spirit can work well! It helps children to discern their vocation.

It is my right and responsibility to foster vocations in the Exarchate. For this purpose, under the banner of the Exarchial Commission for Faith Formation, we have the Jeevan Darshan Camp led by our very own Major Seminarians of the Exarchate. The camp motto, 'Realizing the life in Jesus', rightly portrays the goal of helping each child to discern its vocation. This camp designed by our Seminarians, under the guidance of Rev. Fr Varghese Valikkodath, nurtures and motivates our children to decide their vocation.

With the influence of all the latest technologies and philosophies of life, it is practically impossible to hear and respond to the true calling of Jesus in this modern world. Also thinking in line with the needs of the Exarchate, where the harvest is plentiful in six states and waiting for the labourers to share the joy of the Gospel with them, we need local vocations to fulfil the mission of the Exarchate. Keeping these two motives, I believe Jeevan Darshan Camp will give the right orientation to our children to discern their vocation to priestly life or religious life and build up the Church.

I would like to end with the famous question posed by Pope Saint John Paul II to the Youths, "If not you then who, If not now then when?". So I exhort all my children of our Exarchate to make the most out of this camp and discern their vocation and respond to the divine call. Jesus is waiting for you!

God bless!

+ Mar Athanasios

✠ Thomas Mar Anthonios OIC

Apostolic Exarch



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From the Director's Desk

Realizing the life in Jesus....

Dear Rev. Fathers, Rev. Sisters, Catechism Teachers, Parents and Students,

It is time for another edition of Jeevan Darshan Camp (JDC) conducted by the major seminarians of the Exarchate. JDC has been active in the MCC ETRI since 2012. From the very beginning of the Exarchate, JDC is conducted every year during summer vacation. The purpose of the camp is in line with the motto of the Commission for Faith Formation: 'To grow in Christ; Rooted in the Word and Guided by the Spirit'. Even though JDC is oriented more towards promoting vocations to priesthood and religious, it has always taken into consideration the spiritual wellbeing of children choosing other vocations too.

This year, working along with Malankara Bible Orientation Camp (MBOC), the topic for JDC 2018 is 'Sacrament of Holy Orders'. The camp will help the children to deepen their knowledge about the institution of priesthood, evolution of priesthood, Sacrament of Holy Orders in the Malankara Syrian Catholic Church, formation process undergone by priests & religious and priests & sisters who have led exemplary life in this world. The classes conducted, the songs learned, the activities carried out and the games played in JDC 2018 will motivate the children to discern their orientation towards priesthood or religious life.

I take this opportunity to thank all the major seminary brothers who have really strived hard to make this text book manifested in this form. A major portion of the content is translated from *Credo 2018*, the text book of MBOC 2018. The songs of JDC 2018 are compiled from various sources and we gratefully acknowledge the creators of those melodies.

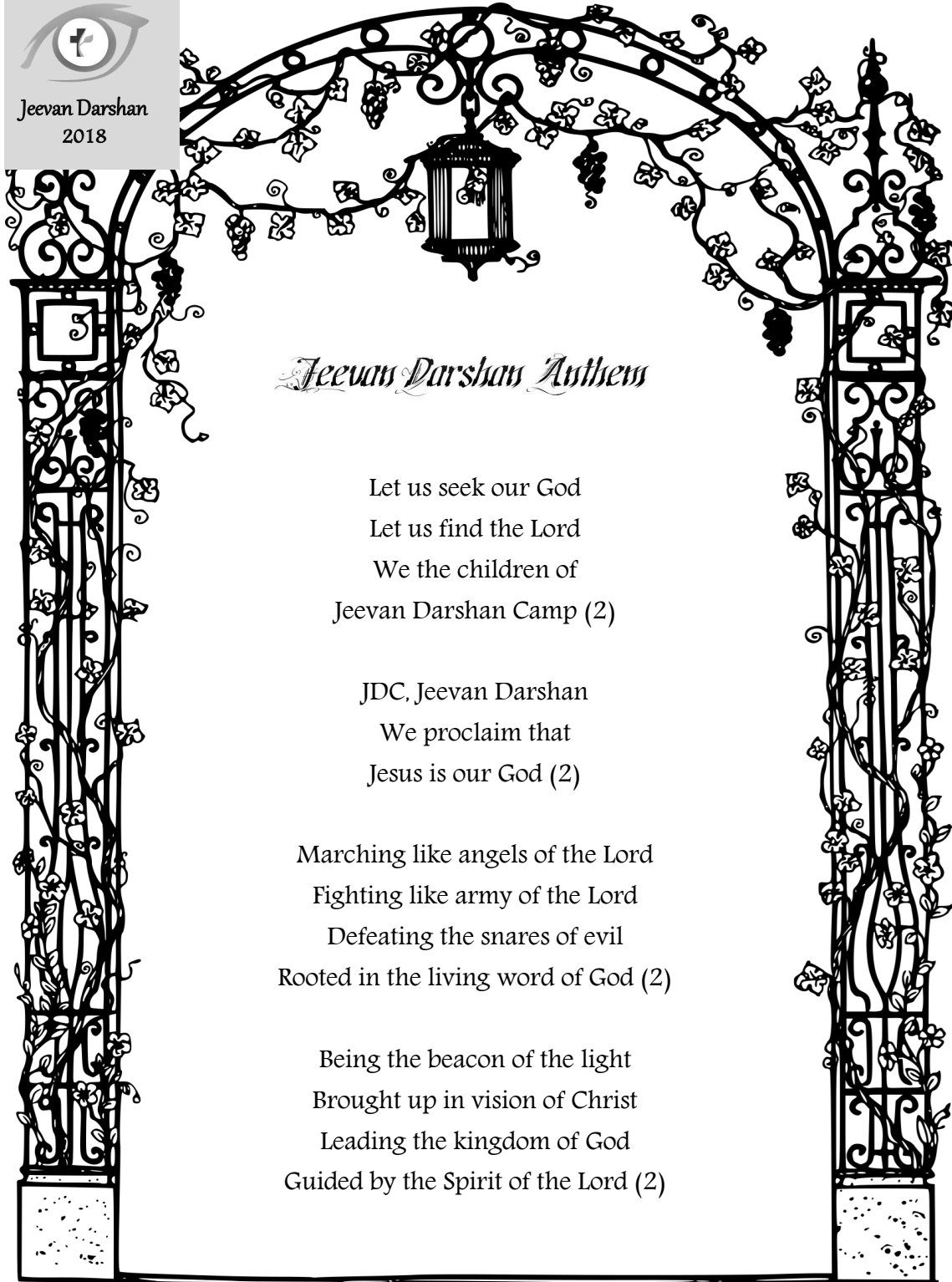
In a special way, I sincerely thank Aboon Mor Anthonios who relentlessly has gone through the contents, made necessary corrections and whole-heartedly strengthened the brothers to be active leaders of the Camps. The silent support extended by Msgr, Varghese Mattamana the Proto-Syncellus and the timely help provided by Fr George Mathew OIC, the Rector of Minor Seminary. The encouragement given by the Exarchial Curia members also need special mention. Let me thank in anticipation, all of you, those who will be directly or indirectly involved in making this camp a grand success.

Yours in Christ Jesus,

Fr Varghese Valikkodath



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Jeevan Darshan Anthem

Let us seek our God
Let us find the Lord
We the children of
Jeevan Darshan Camp (2)

JDC, Jeevan Darshan
We proclaim that
Jesus is our God (2)

Marching like angels of the Lord
Fighting like army of the Lord
Defeating the snares of evil
Rooted in the living word of God (2)

Being the beacon of the light
Brought up in vision of Christ
Leading the kingdom of God
Guided by the Spirit of the Lord (2)



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Priesthood - An Introduction

Sacraments are the best ways to obtain God’s grace. The Church’s salvific mission of sanctifying the entire world is continued today through the Holy Sacraments. The meaning of the Syriac word ‘Kadesh’ is ‘to make holy’ or ‘to sanctify’. We partake in the salvific mission of Jesus through sacraments. Jesus Christ involves in human lives and showers the blessings of grace through the Sacraments. Likewise, Sacraments are the holy celebrations of God dispensing divine life by sanctifying the humankind.

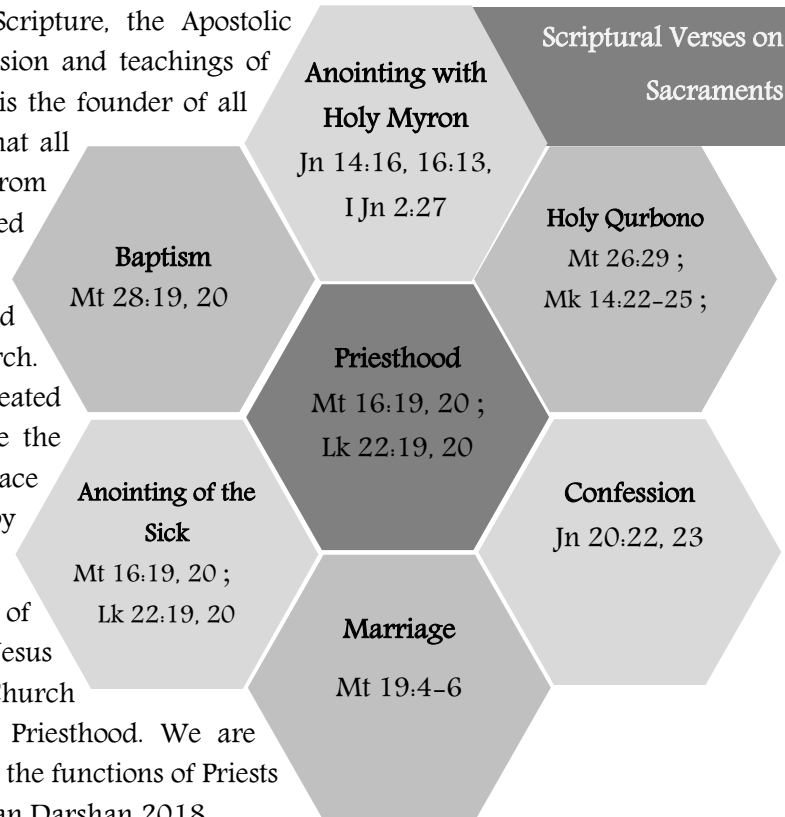
Church and the Sacraments

There are seven Sacraments celebrated in the Church. These seven Sacraments affect and sanctify the most important phases of the human life. From the birth to the death of a person, the entire life situations are hallowed by the sacraments.

According to the Sacred Scripture, the Apostolic tradition, the theological vision and teachings of the Church Fathers, Christ is the founder of all the Sacraments. It means that all the Sacraments come from Christ. It is clearly illustrated in the Sacred Scripture.

Sacraments are celebrated and sustained in the Church. These Sacraments are not created by humans. Sacraments are the symbols of the divine grace entrusted to the Church by Jesus Christ.

Priests are given the mission of serving in the name of Jesus Christ, the Head of the Church through the Sacrament of Priesthood. We are learning this Sacrament and the functions of Priests through the Sessions of Jeevan Darshan 2018.





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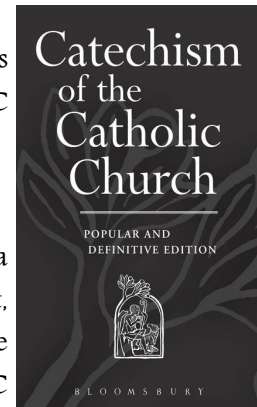
The service of Priesthood prevailed among the people from the beginning of the world. We can see a group of servers who offer sacrifice and submit prayers in all religions. They are appointed for the people. This is an authoritative service of interceding for the faithful. Priest is the mediator. He is appointed to act in the name of the people. According to the Christian faith, Priesthood is established by God. A Priest is appointed in the name of the Church. A Priest is a god-man appointed to intercede before God for the people.

Sacrament of Holy Orders in the Catechism of the Catholic Church

It is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time (CCC 1536).

The name Holy Orders

Orders designate an ecclesial body into which one enters by means of a special consecration (ordination). Through a special gift of the Holy Spirit, this sacrament enables the ordained to exercise a sacred power in the name and with the authority of Christ for the service of the People of God (CCC 1537, 1538).



The Place of the Sacrament of Holy Orders in the Plan of Salvation

This sacrament was prefigured in the Old Covenant in the service of the Levites, in the priesthood of Aaron, and in the institution of the seventy “Elders” (Numbers 11:25). These prefigurations find their fulfillment in Christ Jesus who by the sacrifice of the cross is the “one mediator between God and man” (1 Timothy 2:5), the “High Priest according to the order of Melchizedek” (Hebrews 5:10). The one priesthood of Christ is made present in the ministerial priesthood (CCC 1539 – 1546, 1590, 1591).

The degrees that make up the sacrament of Holy Orders

The sacrament of Holy Orders is composed of three degrees which are irreplaceable for the organic structure of the Church: the episcopate, the presbyterate and the diaconate (CCC 1554, 1593)

The effect of Episcopal Ordination

Episcopal ordination confers the fullness of the sacrament of Holy Orders. It makes the bishop a legitimate successor of the apostles and integrates him into the episcopal college to share with the Pope and the other bishops care for all the churches. It confers on him the offices of teaching, sanctifying, and ruling (CCC 1557, 1558).



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The Effect of Ordination to the Priesthood

The anointing of the Spirit seals the priest with an indelible, spiritual character that configures him to Christ the priest and enables him to act in the name of Christ the Head. As a co-worker of the order of bishops he is consecrated to preach the Gospel, to celebrate divine worship, especially the Eucharist from which his ministry draws its strength, and to be a shepherd of the faithful (1562-1567, 1595)

The Carrying Out of the Proper Ministry of Priesthood

A priest, although ordained for a universal mission, exercises his ministry in a particular Church. This ministry is pursued in sacramental brotherhood with other priests who form the “presbyterate”. In communion with the bishop, and depending upon him, they bear responsibility for the particular Church. (CCC 1568)

The Conferer of this Sacrament

Only validly ordained bishops, as successors of the apostles, can confer the sacrament of Holy Orders (CCC 1600)

The Recipient of this Sacrament

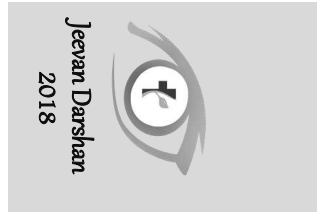
This sacrament can only be validly received by a baptized man. The Church recognizes herself as bound by this choice made by the Lord Himself. No one can demand to receive the sacrament of Holy Orders, but must be judged suitable for the ministry by the authorities of the Church (CCC 1577, 1578, 1598)

The requirement of celibacy to receive the sacrament of Holy Orders

It is always necessary to be celibate for the episcopacy. For the priesthood in the Latin Church men who are practicing Catholics and celibate are chosen, men who intend to continue to live a celibate life “for the kingdom of heaven” (Mt.19:12). In the Eastern Churches marriage is not permitted after one has been ordained. Married men can be ordained to the permanent diaconate (CCC 1579, 1580, 1599)

The Effects of the Sacrament of Holy Orders

This sacrament yields a special outpouring of the Holy Spirit which configures the recipient to Christ in his triple office as Priest, Prophet, and King, according to the respective degrees of the sacrament. Ordination confers an indelible spiritual character and therefore cannot be repeated or conferred for a limited time (CCC 1581-1589).



Mark the Seven Sacraments in the below Table



F	S	D	Z	Q	E	R	V	B	P	U	N	A	K	U	L	A	M	Z	R	S	T	N
G	J	H	M	F	J	U	S	T	I	N	E	A	S	T	E	R	A	V	B	T	O	J
T	O	G	D	C	H	R	I	S	T	M	A	R	O	N	Y	F	Q	F	M	R	A	M
Y	B	H	V	P	R	I	E	S	T	H	O	O	D	T	J	M	V	Q	Y	Z	M	A
R	I	M	M	A	R	A	N	T	H	O	N	I	O	S	A	S	C	M	G	Q	E	N
Y	N	J	V	A	T	T	U	M	A	L	L	I	L	F	T	Z	Y	P	O	P	N	U
V	N	E	W	C	L	E	E	M	I	S	H	T	J	T	J	L	T	L	O	F	S	J
A	J	R	S	B	Q	D	C	O	N	F	E	S	S	I	O	N	G	F	D	M	V	Q
R	F	R	L	Q	A	X	G	A	F	E	G	S	X	H	Q	C	X	C	E	A	G	S
G	J	Y	H	Z	R	P	C	H	E	M	B	A	H	W	C	S	N	L	S	T	F	R
H	Y	F	O	A	V	M	T	G	A	H	A	T	L	A	Z	Q	R	E	F	R	W	X
E	R	R	L	B	A	N	O	I	N	T	I	N	G	O	F	T	H	E	S	I	C	K
S	V	Y	Y	O	S	C	S	E	S	W	W	H	Y	N	O	T	R	M	A	M	S	B
E	E	G	Q	O	Z	Q	B	S	G	M	G	O	D	I	S	J	H	I	M	O	Q	H
Z	T	L	U	N	A	X	Q	N	S	M	P	F	L	Q	A	E	F	S	E	N	A	G
F	T	K	R	Q	A	P	I	Q	F	E	A	G	Z	T	F	A	K	L	N	Y	Z	Y
G	I	J	B	D	F	T	F	J	O	R	V	M	F	A	T	N	G	J	Y	F	C	I
R	K	R	O	G	N	I	A	S	J	H	T	E	G	H	Q	A	E	G	J	K	O	P
E	A	T	N	I	F	G	A	V	Q	P	V	A	L	L	I	K	O	D	A	T	H	M
Q	T	B	O	F	G	I	Z	F	W	E	H	L	F	K	Q	E	R	S	D	A	P	Z
W	T	N	K	O	D	O	N	H	E	R	L	B	R	Q	T	R	G	N	G	E	B	X
V	A	B	G	E	X	A	R	C	H	A	T	E	Q	W	N	J	E	D	Y	J	D	J
H	Z	A	Z	C	M	A	T	T	A	M	A	N	A	H	A	L	E	U	L	I	A	Q



Every Christian faithful participates in the common priesthood of Jesus Christ through the reception of the Sacrament of Baptism. St. Peter speaks about the common priesthood of Christians: “But you are a chosen race, a royal priesthood, a holy nation, God’s own people” (1 Peter 2:9). But a few have received the special grace to participate in his salvific service also. In the Upper Room, during the last supper, when Christ appointed the disciples, he gave certain special authorities to a few for serving the faithful (YOUCAT 259). This is what is called as Ministerial Priesthood.

This grace is given to the Apostles, to Bishops as successors of the Apostles and to priests by the laying on of hands by the Bishops. They are called as those who have received ‘ministerial priesthood’. Since a particular and a special authority is given through this, ministerial priesthood is different from the common priesthood. The Church teaches that this priesthood is different from the common priesthood in its essence (CCC 1592). The priests are set apart from the other believers through the Holy Order by the will of God (CCEO 323/2). They are selected by the authorities of the Church, anointed by the grace of the Holy Spirit and appointed as the ministers in the Church.

Sacramental Priesthood

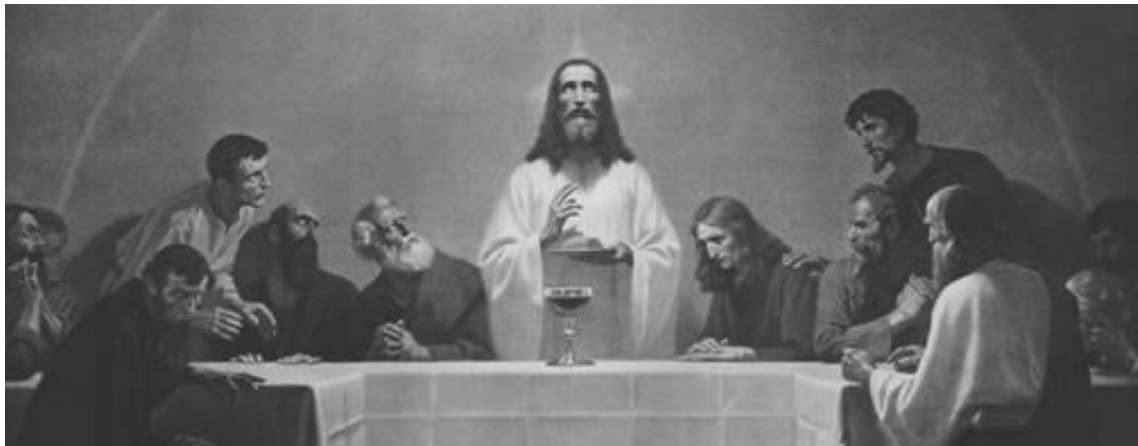
There were two services in the early Church: charismatic services and official services (1 Cor 12:12–31, Acts 11:30, 4:15–16). The mission of the Apostles stands first among the other various services of the early Church. They were directly appointed by the risen Christ. He gave them the authority to establish church communities and preach the good news. They were the witnesses of the Christ events and the official representatives of the risen Christ. Jesus made his people participate in his priesthood. In order to continue this priestly function in the New Testament, just like how as it was in the Old Testament, various ministries are needed. It is beyond any debate that Jesus chose the 12 disciples in order to entrust them the responsibilities of the Church (Mk 3:13). He prepared them to be the ministers of the Word of God. He gave them the authority to handle it (Mt 10: 8). He entrusted them the Holy





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Qurbano during the Last Supper. All these are the sharing in his priesthood. The Apostles understood this and appointed the responsible ones to participate in this mission (Acts 14:23, 20:17, Tit 1:5). The references of St. Paul regarding the apostolic missions and gifts are an explicit indication towards the priesthood in the ministry of the Church. Paul gives the priestly titles viz. the stewards of the Divine Mysteries (1 Cor 4:1), the servants of the New Covenant (2 Cor 3:6).



Christ chose the Apostles to continue his salvific mission (Mt 10:40, Lk 10:16, Jn 13:20). He commanded them to continue the service of the Holy Qurbano. They are called not only to celebrate the Holy Eucharist, but also to proclaim the Good News (Mk 3:12-15). Though all participate in the common priesthood, a few are chosen from the people of God to administer the sacraments and to sanctify, to teach and to lead the people of God. They receive the priesthood by the laying on of hands by the Bishops and participate in the sacramental or ministerial priesthood. They specially participate in the priesthood of Jesus and administer his priesthood in this world. It becomes very clear from this selection that the ministerial priesthood is different from the common priesthood which is given to everybody.

Priesthood in the Holy Scripture

Old Testament

In the first phase of Jewish history, there was no special group called Priests. The great Patriarchs Abraham, Isaac and Jacob built altars by themselves and offered sacrifices. They offered sacrifices as the head of the family. According to the will of God, priesthood was officially established among the Israelites during the time of Moses. *Kohan*, the Hebrew word was used to denote priest in the Old Testament. This word is used around 740 times in the Old Testament. Another word *komer* was used to indicate the priests of Yahweh (2 Kings 23:5).



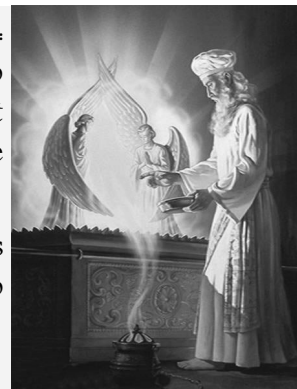
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There was a different meaning for the word *kohein*, to serve, to bow down, to stand before God etc. There were two types of priesthood in the Old Testament; official priesthood and unofficial priesthood. In the unofficial priesthood, head of the family, leader of the tribes and kings were considered as priests. But only Priests like Levites belonged to the official priesthood. 'They were called the priests of the Lord' (Ex 19:6, Is 61:6).

Duties of the Priests in the Old Testament

In the background of the Old Testament, the priests had many responsibilities to fulfill. Some of the important responsibilities are given below:

1. **Stewards of the Holy Scripture and the Ark of the Covenant :** Priests were the stewards of the Holy Scripture. They were also the stewards of the Ark of the Covenant. The Ark of the Covenant was entrusted to the priests when it was first placed first in the tent of the meeting.
2. **Convey the Will of God :** People had been approaching the priests to know the will of God about them (Jud 18:5). Priests used to interpret the will of God.



3. **Offering of Sacrifices.** To offer the sacrifices of atonement and reconciliation for the people was the duty of priests.

4. **Teaching :** We read in the book of Prophet Malachi; "For the lips of a priest should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the Lord of hosts" (Mal 2:7). Priests were the teachers of the law. Jeremiah was criticizing the priests who forgot to understand the will of God (Jer 2:8). Teaching the people was the obligation of the priests.

Offer sacrifices (Lev 1-3), offer incense (Lev 16:12), light the candles in the Holy Place (Ex 30:7), blow the horns were the duties of priests. The Old Testament priesthood was limited to ritual observances. The priest and the offering were different. His offering never affected his personal life. In the same way, priesthood was related to only certain families and tribes; especially the tribe of Levi. At the same time, there were some indications about the eternal priesthood. For e.g. Melchizedek. The indication regarding the eternal priesthood of Jesus Christ was very evident in him.

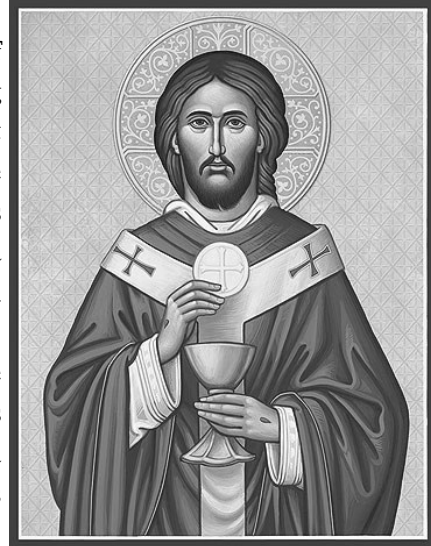


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Priesthood in the New Testament

Hiereus is the term used for priesthood in the New Testament (Mt 8:4). But the Acts of the Apostles and the epistles use the word *presbyter* for priests. It means elder.

Jesus had recognized the authority of priesthood which prevailed during his time. After healing the leper, He told him to show himself to the priest (Mt 8:4). But Jesus gave new meaning and vision to the concept of priesthood. The priesthood of Jesus Christ was not the continuation of the priesthood of Jews; it was a new beginning. If the dwelling place of God is temple and the priests were the stewards of that in the Old Testament, Jesus taught that the heart of every human being is the temple of God. The priests in the Old Testament was offering other animals and things as sacrifice; Jesus as a victim offered himself as the atoning sacrifice. Here Jesus himself became the priest and sacrificial victim.



Institution of Priesthood

1. Christ specially chose the twelve disciples and prepared them to entrust the responsibilities of the Church. He prepared them to preach the Word of God, to cast out demons and to heal the sick. He gave them His authority (Mt 10:4-40).
2. He gave them the authority to forgive and bind sins by saying; “whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Mt 18:18).
3. “Peace be with you. As the Father has sent me, so I send you. When he had said this, he breathed on them and said to them ‘Receive the Holy Spirit’. If you forgive the sins of any, they are forgiven them, if you retain the sins of any, they are retained” (Jn 20:22-23). Here he gives them the priestly authority by the anointing of the Holy Spirit.
4. At the time of last supper, when Jesus instituted the Eucharist, he instituted Priesthood too. He entrusted his disciples the mission and authority of “Do this in memory of me” and instituted priesthood.
5. “I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours”(Jn 17: 9). This is the prayer of Jesus for the priests.



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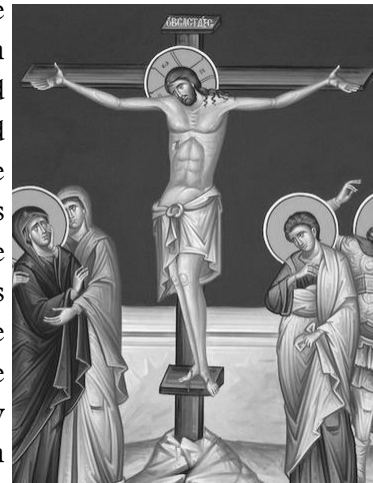


Priesthood in the Epistles of St. Paul

1. We have the reference in the epistle written to the Church in Corinth: "For our paschal lamb, Christ, has been sacrificed" (1 Cor 5:7). Here Jesus is portrayed as the offeror and the offering at the same time. In the letter to the Ephesians, we read: "Live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God" (Eph 5:2). Here again Jesus is pictured as the priest and the offeror of sacrifice. But here the basis of sacrifice is love. This is the uniqueness of the priesthood of the New Testament.
2. St. Paul says; "Think of us in this way, as servants of Christ and stewards of God's mysteries" (1 Cor 4:1). This is another indication about the priesthood of the New Testament.
3. A priest is the one who builds up the Church. "According to the grace of God given to me, like a skilled master builder I laid a foundation and someone else is building on it" (1 Cor 3:10). Building up the Church of Christ is the mission of the New Testament Priest.

Priesthood of Jesus Christ

By the coming of Jesus Christ, the sacrifice of the Jews and the Jewish priesthood which was a foretaste and an indication ended. Jesus Christ instituted the Eucharist and priesthood according to the New Covenant. Jesus Christ, the perfect God became a complete man through his incarnation and became the only mediator between God, the Father and humanity. As the one and only mediator, Jesus offered himself as a sacrifice on Calvary for the remission of sins of humanity forever. Thus Jesus became the priest to offer the sacrifice and the sacrifice itself. He proved himself as the priest by offering the sacrifice by him and laid foundation for the priesthood of the New Testament. He willed to continue his sacrifice for the salvation of humankind till the end of the world. For that, he chose the twelve apostles in advance and gave them his privilege of priesthood and thus instituted the sacrament of priesthood (Jn 20: 21-23, Mk 16:15-16, Lk 22:19, Mt 28:19-20). Thus these twelve apostles became the priests in the church. They anointed bishops (episcopas) and presbyters (elders) as their successors (I Pet 5:1, I Tim 4:14). These anointed priests are continuing the sacrifice of Jesus that he offered on Calvary.





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Note down the name of the priest who baptized you and pray for him.

1. "I am the good shepherd. The good shepherd lays down his life for the sheep" (Jn 10:11)



2. "He went up the mountain and called to him those whom he wanted, and they came to him. And he appointed twelve, whom he also named apostles, to be with him and to be sent out to proclaim the message and to have authority to cast out demons" (Mk 3:13- 15).

— *A priest brings forth Jesus into this world...through the sacraments...through his life* —



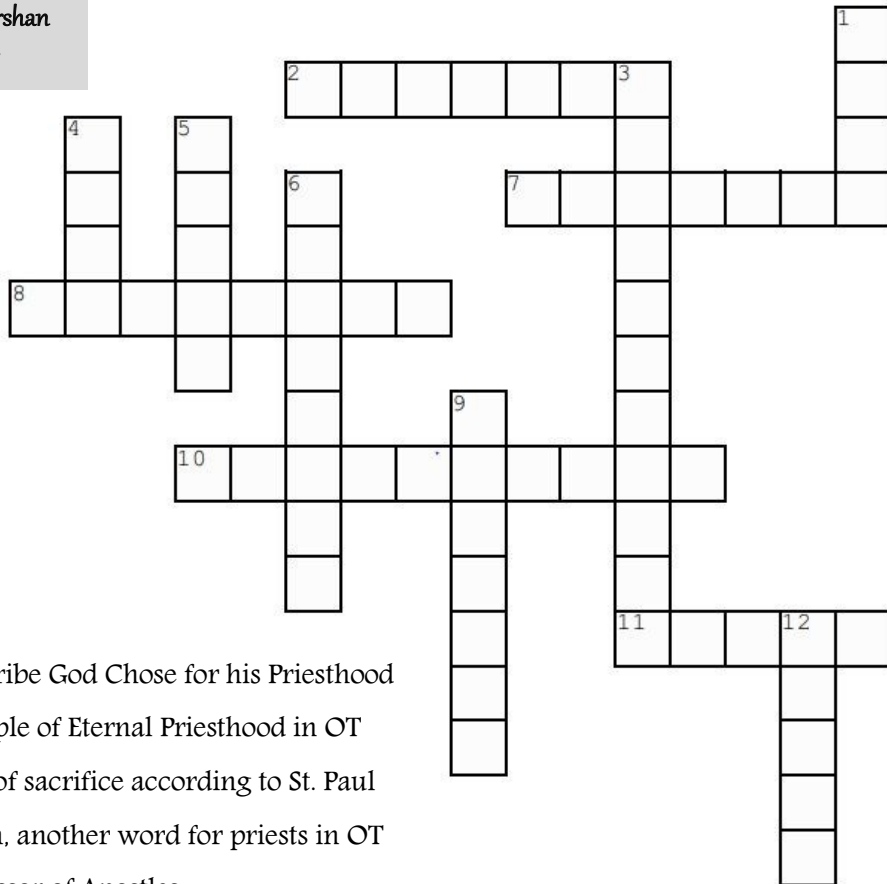
Write a word under each column that begins with the letter on the left. Do not use any word twice in this game. Also mention the Bible reference.

	Book of the Bible	Male Bible Character	Female Bible Character	Place in the Bible
H				
E				
A				
R				
T				



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Complete the Crossword Below



Down

1. The Tribe God Chose for his Priesthood
3. Example of Eternal Priesthood in OT
4. Basis of sacrifice according to St. Paul
5. Kohen, another word for priests in OT
6. Successor of Apostles
9. Word that denotes priest in NT
12. Meaning of Presbyter

Across

2. Sacrament through which we participate in Common priesthood
7. Prophet who spoke about priest the messenger of the Lord
8. Prophet who criticized the priests for not understanding the Will of God
10. Tribal leaders and Kings belonged to ____priesthood
11. To stand in front of God



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Priesthood A Divine Gift

Lesson

2



After the institution of the Holy Qurbano during the Last Supper saying, “Do this in memory of me”, Jesus commanded his apostles to continue the same. The Church understands this incident as the event of institution of the Priesthood. The institution of the Eucharist cannot be separated from priesthood. Laying on of hands is the external symbol of the sacrament of Holy Priesthood. (Acts 14:23, 1 Tim 4:14, 5:22, 2 Tim 1:6). It is the apostolic tradition of appointing elders in every church. The invisible grace is transmitted through the laying on of hands. It is worth to note the exhortation of St. Paul to Timothy not to ignore the grace given by the laying on of hands by the elders of the Church. This sacrament is a divine institution (Acts 20:28, Eph 4: 11). Since the anointed priest is set apart forever, the seal of anointing is indelible.

The Fruits of the Sacrament of Priesthood

1. *Indelible Mark*

Sacrament of Holy Priesthood leaves an indelible mark like the sacraments of Baptism and Anointing with Holy Myron. Therefore neither it can be repeated nor it can be given temporarily. The Holy Spirit identifies the one who receives the Holy Order with Christ. It

enables the person to exercise the priestly, prophetic and kingly functions as the representative of Jesus Christ. Holy Priesthood is a sacrament which provides an indelible mark in the heart of its recipient. It just means if a person is once ordained a priest, he is a priest forever.





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2. The Grace of the Holy Spirit

The grace of the Holy Spirit is given in each sacrament. In the Holy Qurbano, the gifts of the Holy Spirit is given to transform the bread and wine into the body and blood of Jesus Christ and to lead its recipients to the eternal gift. In the Holy Order, the Holy Spirit helps one to identify himself with Jesus and gives the grace to live as another Christ. The Holy Spirit enables him to perform the triple functions of the priest. He receives the gift to identify himself with Jesus Christ, who himself is the priest and sacrifice.

The Duties of a Priest

Priesthood is a ministry. A priest is a man who serves the people of God. Priests continue the ministry of Jesus Christ who came into this world in order to serve; but not to be served and to be a ransom for many (Mk 10:45, 9:33-35, Lk 22:26). Priesthood has three functions: kingly, prophetic and priestly. To lead, to teach and to sanctify are the duties in these functions.

1. Kingly function

To lead the people of God is the essence of Priesthood. Priests are the shepherds, leading the sheep to good pastures as the representatives of the good shepherd, Jesus Christ. The duty of a shepherd is to lead, not to rule. Messiah is the great shepherd of the sheepfold (Heb 13: 20). "The good shepherd lays down his life for the sheep" (Jn 10:11). "When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice" (Jn 10: 4). He leads them towards the Father. A priest stands ahead of the people in their pilgrimage towards heaven. To lead the people of God before the heavenly father is the duty of the shepherd in every priest.

2. Prophetic Function

A prophet gives the Word of God to the people. Prophet is not merely a messenger; rather he lays down his life for the message. Therefore the prophetic function comes from the priestly function (1 King 19: 4-8, Jer 15:18, 20: 2-7, Mt 23:24). Jesus was a prophet (Mk 6: 4, Lk 4: 18, Acts 3:22). Jesus underwent the experiences (being rejected, being martyred) of a prophet. The paschal mystery is the prophetic death which is accepted and glorified by the heavenly Father. Likewise, when a priest stands for God, he will be rejected and killed.





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3. Priestly Function

The Son of man came into this world to give his life as a ransom for many. In Jn 17:19, we see a great priest who prays for the people entrusted to him. This prayer follows the same structure of the prayer by the chief priest on the Day of Atonement in the Old Testament. The chief priest prays for himself, for other fellow priests and for the people. The duty of a priest is also to sanctify the people and pray for them. Priests have received the divine authority to distribute the body and blood of Jesus Christ to the people who have gathered in front of the altar in the name of Him. They also have got the authority to pray over the faithful for the anointing of the Holy Spirit.

The Signs and Symbols in the Sacrament of Holy Order

Unlike the other sacraments, we should approach the symbols in the sacrament of Holy Priesthood differently. Because, though there is only one sacrament, there are different privileges. The major orders of Priesthood are the order of episcopo, order of priesthood and the order of diaconate. There are also different minor orders according to the custom of a particular Rite. Here we include the details which are common to all the rites. We will learn about the different orders in Malankara Catholic Church in the next lesson.

Major Orders and Minor Orders

This categorization is based on the privileges and responsibilities received through the Sacrament of Holy Order. All Rites recognize the orders of Episcopos, Priests and Deacons as



major orders. Bishops are the successors of the Apostles. Priests are their co-workers. Deacons are the deputies of the Bishops and Priests. All the three of them carry out the ministries closely related to the Holy Altar. Therefore, the Order they receive is called Holy Orders. Minor Orders are not generally called Holy Orders. In the Oriental Churches, there are more than one minor order. They are equivalent to the Reading ministry and Altar ministry in the Latin Church.

Different Orders

There are different orders in the Church. They are conferred in different ways in different Rites. In the Latin Rite, those who are appointed for the Holy Reading Ministry and the Altar Ministry are called ministers. In the Syro-Malabar Rite and in the Syro-Malankara Rite, apart



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from the three major orders, there are other minor orders also. In the Syro-Malabar Rite, there are two minor orders. Those who are appointed for the reading of the Holy Scripture are given the order of *Karoya* and those who are appointed for assisting the Holy Service at the altar are given the order of *Heupadyakna*. In the Syro-Malankara Catholic Church, in addition to the *Korooyo* and *Heupadyakno* orders, there is one more order for those appointed for the singing of the psalms by name *Samarono*.

The orders given to Bishops, Priests and Deacons are called major orders, because they have obligation to receive higher responsibilities. The blessing they receive is considered as a sacrament. That is why it is called Holy Order. Holy Orders are given through the laying on of hands by the bishops. In some Rites, the laying on of hands by the bishops is not necessary for the minor orders. It is the tradition that three bishops are necessary for the laying on of hands in the consecration of Bishops. This tradition highlights the communion of the Apostles. In the Latin Rite, there is a custom of keeping the hands and praying over the newly ordained priest by the fellow priests who are present for the Ordination ceremony. This shows the communion of the clergy.



Remember and pray for the priest who gave you the First Holy Communion.

Bible Study

“For this reason, I remind you to rekindle the gift of God that is within you through the laying on of my hands” (2 Tim 1:6)

“For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens” (Heb 7:26)

Do You Know?

Ordination or Order came from the Latin word ‘*Ordo*’. This term was used to denote the members of the Civilian Assembly of the Roman Empire. Later, those who were appointed for the ministry in the church came to be known by this name. Thus the Holy Order of Priesthood received the name Holy Ordination. We should understand this term as those who are dedicated for God, Church and the Society.

The word used to indicate priest in Greek was *presbyteros*. It was Tertullian who gave the hierarchical names such as Episcopos, Presbytors, Deacons in the sacrament of Holy Order.

The root meaning of the word ‘priest’ is ‘one who is placed before’. It is in this sense; ‘purohithan’ is used in Malayalam. ‘Vaidikan’ is used in the sense of ‘the one who knows the vedas (scripture). Priest interprets the Holy Scripture and stands before the people.

Kashisho is the syriac word used for priests. *Kashisho* means elder.



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Please Unscramble the Words Below

1. NBOQRUO

2. YROKOOO

3. CREGA

4. PCOEISPO

5. LNIEBIELD

6. DENACO

7. EASCMATRN

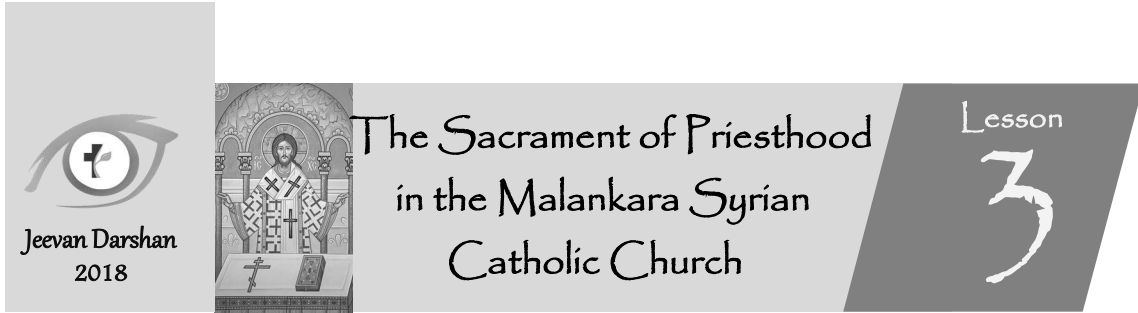
8. IKAOSHH

9. HLYO RROSDE

10. AYPDONAUKEH

11. ONRASMAO

12. SHEHDPRE



The Sacrament of Holy Orders begins after the *kukkilion* of the saints during the Holy Qurbano. The Deacons for the Holy Orders are present there in their vestments kneeling at the entrance of the *Madbaha*. After the initial prayers, the bishop explains the eligibility of a priestly candidate and reminds them of their responsibilities.

1. To understand the true faith and to live in accordance with it.
2. To obey the authorities of the church.
3. To grow in holiness and humility.
4. To restrain one from things which doesn't fit the order of priesthood.
5. To be faithful in prayer, fasting and penance.
6. To grow closer to God each day through the attainment of virtues.

A Priest, one who carries the cross.

After the exhortation by the bishop, the candidate proclaims his faith and promises complete obedience in writing. Symbolizing one's complete sacrifice and total devotion to Jesus, the bishop cuts the hair of the candidate in the form of the cross.



A Priest, the instrument of the Holy Spirit

Symbolizing that the Holy Spirit is the one who invites a person for the Holy Orders, the candidate is invited into the *Madbaha* by the proclamation, "The Holy Spirit invites you to be a priest in the Holy Church."

A Priest, one called to be a Saint

The sacrament of Holy Orders begins with Psalm 51 for the atonement of the candidate's sins. Through the confession of sins, the candidate is made a part of the group of saints. The congregation prays so that the grace of God adorns the candidate with the glorious robes of priesthood and strengthens him with the power of the Holy Spirit.

A Priest, one who forgives and pardons

The hymns in the sacrament of Holy Orders depict so, "Handing over the keys of both the worlds, he proclaims to Simeon, son of Jonah; Take care of my works carefully. I have handed



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over my whole flock to you. You should guide them. The just throne of high will reward you". Followed by this is the depiction of the authority which they would receive, "The saviour has given you the power to pardon and forgive other's sins. The keys of high are with you. God has given you the fortune to enter the holy sanctuary."

A Priest, Prophet and Evangelist

A passage from the letter to Timothy is read. The candidates are advised to be firm in the doctrines and to give the doctrines. Symbolizing that evangelization is the primary duty of a Priest, the Gospel is read keeping it on the deacon's shoulders. It is a reminder that the priest is the carrier of the Gospel.

Holy Spirit is the life of a priest

Symbolizing the descent of the Holy Spirit, the bishop blows on the candidate's head in the form of a cross thrice. The power that guides the priest is the Holy Spirit. It is prayed that the spirit that descended on Moses on Mount Sinai and on the apostles, descend on this candidate too.

A Priest, a Servant

After the secret prayer, we pray, "May this servant make your name holy and serve you in the holy altar." We also pray so that the Almighty helps him to serve faithfully in the sanctuary. Priesthood is a service for God and for fellow beings.

The Holy Spirit gives birth to a priest (The Laying on of Hands)



The candidate is covered by the robes of the celebrant and the celebrant receives power from the holy sacraments and ordains the candidate by his right hand. The celebrant makes the silent prayer so that the candidate receives necessary graces required for the service of priesthood. This is the most sacred part of the ordination.



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A Priest, the one kept apart for Christ

The celebrant makes the sign of the cross on the forehead of the candidate. This ritual makes it clear that the newly ordained priest is completely devoted to Jesus and has offered his life completely for the services of Christ. Symbolizing this devotion, the candidate wears the sacred vestments.

There are **7 orders** in priesthood according to the Malankara Syrian Catholic Church. They are classified as Minor Orders and Major Orders. The first four are Minor Orders and orders of *M'samsono*, *Kasiso* and *Episcopo* are Major Orders.

1. Maudyono (The one who takes vows): the one who devotes himself for the service of the church. He accepts the Episcopate and takes up the duty to serve the church.



2. M'samrono (The singer): He reads the Psalms and leads the choir for the sacred services. He wears the alb.



3. Koruyo (the Reader): He reads the Scripture during the Holy Qurbano and the liturgy of the hours. He wears the white alb and the stole in the form of a cross.



4. Haupdiakono (The Door Keeper): He is the door keeper and helps the deacon in various services. He wears a white alb and the stole in a triangular form.



5. M'samsono (Deacon): He is the official server. He incenses and does the preparatory service of the Holy Qurbano. He helps the priest. He wears the white alb and puts the stole



6. Kasiso (Priest): He is the one who is appointed by the church to officiate the sacraments and to evangelize.



7. Episcopo (Chief priest): This is the fullness of priesthood. He is appointed to lead, guide and sanctify the people of God.



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Priestly Vestments

Kasiso

The present day liturgical vestments of the Malankara Syrian Catholic Church have been in use since the fourth century. The liturgical vestments are designed in line with the vestments worn by the Old Testament Priests with the commandment of God (Exodus 28:2-43) and the exhortation of St Paul to wear the dress of spiritual armour (Eph. 6:10-17). Each vestment is worn by blessing with the sign of the cross and saying the prescribed prayers.



The Symbolic Meaning of the Liturgical Vestments

1. **Black Robe.** This indicates the sacrifice and the detachment from the worldly thoughts. This is the official dress of a Priest.

2. **Msona (Ceremonial Shoes).** The priest also puts on *msona*, ceremonial shoes which are worn during the celebration of the Holy Qurbano. Since animal products are prohibited in the sanctuary, the shoes are not made of leather. Upon wearing the left shoe, the priest recites, "May my feet, O Lord God, be shod with the preparation of the Gospel of peace so that I may tread underfoot serpents and scorpions and all the power of the enemy, forever". Upon wearing the right shoe, he recites, "Cast down under my foot, Lord God, all false pride that is exalted against Thy knowledge, and grant that by Thy help I may bring the lusts of the flesh into subjection, forever".

3. **Kutino (Alb).** He then puts on the *kutino*, 'alb', a white surplice whose color is an indication of the priest's purity. The priest puts the sign of the cross over it three times saying, "Clothe me, O Lord, with the robe of incorruption through the strength of Thy Holy Spirit, and make me worthy to keep the true faith and walk in the paths of purity and righteousness all the days of my life". White dress is the symbol of sanctity received in Holy Baptism. It is said in the Book of Revelation, "The one who is victorious will be dressed in white" (Rev. 3:5). It is reminded of receiving Baptism. Only those who wear the white garments will get a share in the banquet of the king (Mt. 22:11-13).

4. **Haimnikho (Stole).** Then he puts on the *haimnikho*, the stole which symbolizes the priest being armed with the fear of the Lord. He puts the sign of the cross over it twice, reciting Psalm 18:39, 40: "Gird me with strength unto the battle and subdue under me them that rise up against me, defeat my enemies and silence those who hate me".



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5. Zenoro (Girdle). Then he puts on the *zenoro*, 'girdle' which speaks of the priest's control over all bodily desires. He puts the sign of the cross over it once reciting Psalm 45:3, "Gird thy sword upon thy thigh, O thou most mighty with thy splendor and glory. Thy glory triumphs".

6. Zende (Sleeves). He then arms himself with the *zende*, 'sleeves' which symbolize the priest's readiness to keep God's Law and do work of righteousness. He puts the sign of the cross twice over the left sleeve and recites Psalm 18:34 while wearing it. "He trains my hands to war; and he strengthens my arms like a bow of brass. He then puts the sign of the cross once over the right sleeve and recites Psalm 18:35 while wearing it. Let Thy right hand help me up, and let Thy loving discipline raise me".

7. Phayno (Kappa). The priest then puts on the *phayno*, a cope which symbolizes Aaron's robe of many colours and the Saviour's seamless robe. He puts the sign of the cross over it thrice reciting Psalm 132:9-10: "Let Thy priests be clothed with righteousness and Thy righteous with glory. For Thy servant David's sake, turn not away the face of thine anointed". Then he puts it on reciting Psalm 132:9: "Clothe Thy priests with salvation and Thy saints with glory". The Kappa signifies the robe that the bleeding woman touched (Mt. 9:20), the outer garment of Elijah (II Kings 2:13) and the red robe Jesus worn before crucifixion (Jn. 19:5).



Episcopo

Episcopo has more vestments than the Priests as explained below:

1. Eskimo (Masnapasa). The Episcopo puts on the *eskimo*, a hood worn by monks at all times.

[Note: In Malankara, this vestment is incorrectly referred to as '*masanapsa*', a corruption of *masnaphto*, described below.]

2. Masnaphto (Seelamudi). If the celebrant is a prelate, he puts on the *masnaphto* 'turban', a head-cover which symbolizes the cloth with which the Lord's head was bound for His burial. He makes the sign of the cross twice on it and wears it reciting Psalm 4:6-7: "Who can show me He who is good? May the light of Thy countenance shine upon us, O Lord, Thou hast given gladness to my heart".

3. Batrashil (Pathraseen). If the celebrant is a Bishop, he puts on the *batrashil*, 'Pallium' which is similar to the *Hamnikho* but extends both front and back. It reminds the prelate of the Cross which the Saviour carried. He puts the sign of the cross once reciting Psalm 27:5, "In



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the day of trouble, he protects me in the shadow of his tabernacle. He exalts me upon a rock; and now he shall lift up my head above mine enemies”.

According to the tradition of Malankara Syrian Catholic Church, an *Episcopo* is given the following external symbols at the time of ordination to Episcopate.

1. Black Robe with Red Lining

2. Black Headgear (*Mudithopp*). It signifies the reception of authority as the successor of Apostles and the eternal crown expected to be received in heaven.

3. Crosier (*Amshavadi*). The Crosier symbolizes the bishop's authority and reminds us of the shepherd's staff.

4. Hand Cross (*Sleeba*). The Hand Cross has a *mqablonitho*, 'veil' hung from it. *Sleeba* is used to give blessings.

5. Cross Chain. It is the symbol of salvation. A Bishop using this shows his distinctive responsibility of leading the people of God to eternal salvation.

6. Ring. The ring which a Bishop wears is the symbol of his undivided relationship with the Eparchy.

There are no Orders above the Episcopate. Even though there are differences in the ranks, responsibility, rights, authority and external symbols, the Metropolitan, Cardinal, Catholicos, Patriarch, Pope have the same Holy Order of Episcopate.



Catholicos and Patriarch wear three *Enkolpions* (Medals) on the chest signifying their supreme authority.

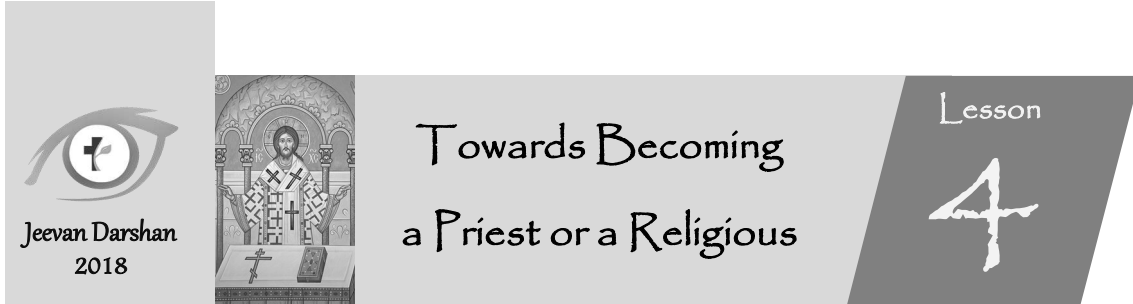




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Match the Following

- | | | |
|-----|------------------------------|---|
| 1. | <u> </u> Zende | a. sleeves which symbolize the priest's readiness to keep God's Law and do works of righteousness |
| 2. | <u> </u> Phayno | b. a cope which symbolizes Aaron's robe of many colors and the Savior's seamless robe |
| 3. | <u> </u> Masnaphto | c. a hood worn by monks at all times |
| 4. | <u> </u> Mudithoppi | d. the stole which symbolizes the priest being armed with the fear of the Lord |
| 5. | <u> </u> Kutino | e. a head-cover which symbolizes the cloth with which the Lord's head was bound for His burial |
| 6. | <u> </u> Msone | f. It signifies the reception of authority as the successor of Apostles and the eternal crown expected to be received in heaven |
| 7. | <u> </u> Amshavadi | g. symbolizes the bishop's authority and reminds us of the shepherd's staff. |
| 8. | <u> </u> Haimnikho | h. Ceremonial Shoes worn during the celebration of the Holy Qurbono |
| 9. | <u> </u> Eskimo | i. girdle which speaks of the priest's control over all bodily desires |
| 10. | <u> </u> Zenoro | j. a white surplice whose color is an indication of the priest's purity |



Formation of Diocesan or Religious Priests

In *Pastores Dabo Vobis*, Pope John Paul II described the principal foundation for priestly formation as human, spiritual, intellectual, and pastoral. Each area, while distinct in itself, is naturally linked to the others. The four dimensions form the comprehensive structure of formation that guides the development of the candidate towards Priesthood. Keeping this as the foundation of priestly formation, every candidate has to go through a period of formation. This period of formation includes two or four years minor seminary, another three years of Philosophical studies, followed by a year of regency and finally four years of theological studies.

Minor Seminary

The purpose of the Minor Seminary is to assist the human and Christian growth of adolescents, who manifest the seeds of a vocation to the ministerial priesthood. It develops, in a way appropriate to their age, that interior freedom by which they can make a response to the plan of God for their lives.

In Minor Seminaries the qualities of the young men must be considered, along with the specific 'signs of vocation'. Examples of this would be the spiritual bond with a priest; frequent recourse to the sacraments; the beginnings of a prayer life; the ecclesial experience of the parish or of groups, movements and associations; participation in vocational activities promoted by the Diocese; undertaking tasks in the service of the ecclesial reality to which they belong. It is also necessary to consider some human qualities which can help the young men to advance in their vocational maturity.



If a candidate joins the seminary after class X, he has four years of minor seminary. First year and fourth year are dedicated to basic seminary studies. Second and third year include secular studies of classes XI and XII. Those who enter the seminary after class XII will be directly promoted to fourth year after the preliminary studies of one year.



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Novitiate, Primary Vows and Perpetual Vows (Only for Religious Priesthood)

In the church there are two ways to live priesthood namely religious and diocesan. Religious priests are those who blend the call of religious life or *sanyasa* and that of priesthood. It means they are both *sanyasi* and priest at the same time thus imitating Christ radically based on the charism of a congregation and living the evangelical counsels of poverty, chastity and obedience. Candidates to religious priesthood are thus first initiated to religious life especially in their minor seminary formation and that period is called as Aspirancy and Postulancy. After this, the candidate is initiated to Novitiate. Novitiate is the school of religious life. It is a period of intensely practising the core values of religious life like community living, asceticism, prayers, meditation, manual labour and deep spiritual reading. Novitiate is for one year (minimum canonical stipulation) where a candidate personalises the religious life based on the charism of his congregation. Theoretical classes on religious life, charism and constitution of the congregation are practised in the community of novices under the guidance of the novice master. After the novitiate the candidate makes the profession of the vows and becomes a *sanyasi*. Initially vows are taken for three years and after intense prayer and discernment during theological formation the final or perpetual vows are taken. Thus novitiate is not just the period of religious formation only, rather it is the foundation. Religious formation is continued later along with priestly training. The person later continues to live religious life in an ashram while pursuing his philosophical and theological formation. Religious priesthood thus is a call to live the charism of the congregation through its various apostolates hallmarked by a community living while at the same time exercising the priestly ministry in the Church in communion with the bishops.

Major Seminary

Philosophy

A proper philosophical training is vital, not only because of the links between the great philosophical questions and the mysteries of salvation which are studied in theology under the guidance of higher light of faith, but also vis-à-vis an extremely widespread cultural situation which emphasizes subjectivism as a criterion and measure of truth: only a sound philosophy can help the candidate to develop a reflective awareness of the fundamental relationship that exists between the human spirit and truth, that truth which is revealed to us fully in Jesus Christ. The seminary philosophy program of studies gives a balanced, comprehensive, integrated and coherent outlook about God, man and world. The philosophy programme includes substantial studies in the history of philosophy, treating ancient, medieval, modern and contemporary philosophy. The philosophy program also includes the study of logic, epistemology, philosophy of nature, metaphysics, anthropology and ethics. The duration of this philosophical programme is three years.



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Regency

Having been trained in reasoning, the candidate is sent for a year of practical experience. He takes up responsibilities and receives exposure to situations that makes him aware of the life he has to live. This one year of regency helps him to become independent and take decisions. Personal relationship with God is strengthened furthermore as the person is left to himself to nurture his spiritual life. That year gives the candidate a good picture of the life he has to commit to and can thus assist the candidate to take a mature decision about his vocation. It also helps the candidate to discern for himself what kind of a priest he wishes to become.

Theology

The theological courses focus on the fundamental beliefs and practices of the Catholic faith. In particular, they concentrate on those elements of faith that may have been overlooked or neglected in the students' earlier religious education and that stand as a presupposition for all forms of graduate theological study. The course contains the Catechism of the Catholic Church, including courses on Catholic doctrine, liturgy and sacraments, Catholic morality, Christian prayer, and Sacred Scripture. Theology is rooted in the Church's faith and serves the faith of the Church, it must be studied in complete and faithful communion with the Magisterium. Intellectual formation through the study of theology enables priests to contemplate, share and communicate the mysteries of faith with others. In this way, it has an essential pastoral orientation. This theological formation is for four years.

So for a candidate who comes after class 10th needs to go through a formation period of 12 years. At the same time for a candidate coming after class 12th goes through a 10 years of formation. It is one of the longest formation periods for any profession.



St. Mary's Malankara Major Seminary



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Formation of Religious Sisters

Answering God's call to the Consecrated Life is one way of deepening your baptismal commitment as a faith filled Catholic Christian. There are different steps to becoming a Sister or a Nun

Aspirancy

This period is a time of discernment intended to help girls make their personal decision regarding God's plan for them. The purpose of this stage is to provide girls who show signs of having a religious vocation with the necessary formation as they prepare to follow Christ with a generous spirit and purity of intention.

During this stage of formation, the Aspirants will be offered the possibility of completing their academic studies according to state requirements if they have not yet completed them. They are taught the value of silence, study, work, rest, etc., seeing to it that they observe these with an upright intention and exactness and considering these values to be advantageous as a disciplinary, formative and educational process for their future Postulancy.

Postulancy

Formation proper begins with the Postulancy, which lasts for about a year. During this time the postulant lives in the novitiate and participates in the novitiate schedule. She begins to “let go” of the attitude of the outside world as she gradually learns and interiorizes the practices of the monastic life. A postulant is someone who has formally moved in and begun to learn to live in community while remaining in the “asking” stage — a period of more intense discernment. Depending on the community, the postulancy lasts for one or two years,

Novitiate

Novice is a postulant who has been formally received into the community. The novitiate — usually one year, begins a time of intense formation, study and a deepening experience of prayer and will include both canonical and apostolic formation. If the community wears a habit and takes names-in-religion, it happens upon entrance to the novitiate, with the sister taking a white veil. Some communities will permit a name-change upon entering the novitiate, but withhold the habit until first

vows, or *vice-versa*. Because the novitiate is still considered as a part of discernment, a novice is free to leave the community (or may be asked to leave) at any time.





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First Profession

First vows occur when a novice has completed the required novitiate and requests formal admission into vows and the leadership and fully professed members of the community have discerned her to be called to their order or association. The novice makes ‘simple’ vows, which are canonically binding for a specific length of time — usually from three to five years, sometimes longer. She is now considered a ‘junior’ or ‘temporarily professed’ member of the community and may work in an apostolate and use the community name abbreviation along with their names (i.e., Sr Benjamin SIC, Sr Immaculate DM).

Temporary profession is still a time of discernment and a religious is still able to request separation, but since the vows are canonical, it does require a more formal process.

Final Profession

Final Profession occurs when the religious makes her vows for life as a member of that community. In most cases she signs her declared formula on the altar and shows it to all in attendance and her vows are canonical. She is now ‘fully professed’ and in a sense, a ‘professional’ at life. As with any profession, formation is on-going and lifelong.





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Priests and Religious Sisters Who Led an Exemplary Life

Lesson

5

St. John Vianney

John Vianney was born on 8 May 1786 in Dardilly, near Lyon, France to a family of simple farmers. He was ordained a priest in 1815 and became curate in Ecully. He was then sent to the remote French community of Ars in 1818 to be a parish priest.

Vianney slowly helped to revive the community's faith through both his prayers and the witness of his lifestyle. He gave powerful homilies on the mercy and love of God, and it is said that even staunch sinners were converted upon hearing him. He is the patron saint of priests.



St. Maximilian Kolbe

Born in Poland in 1894 and at about the age of 10 had a vision of the Virgin Mary. She offered him a white crown and a red crown, representing purity and martyrdom. He chose both, a foreshadowing of his life to come. In 1910, he joined the Conventual Franciscan Order.

During the Second World War, when the Nazi guards selected 10 people to be starved to death in punishment, Kolbe volunteered to die in place of a stranger on 14 August, 1941. He was later canonized as a martyr.



St. Padre Pio

He was born as Francesco Forgione, on May 25, 1887, in Pietrelcina, Italy. As a child, he was very religious and by the age of five he reportedly made the decision to dedicate his life to God. Francisco served as an altar boy at his local parish. Francisco was known for taking on penances and his mother once scolded him for sleeping on a stone floor. He could see guardian angels, spoke with Jesus and the Virgin Mary.



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He responded to the call of God and became a Priest in the Order of Friars Minor Capuchin. He noticed the stigmata, the wounds of Christ,

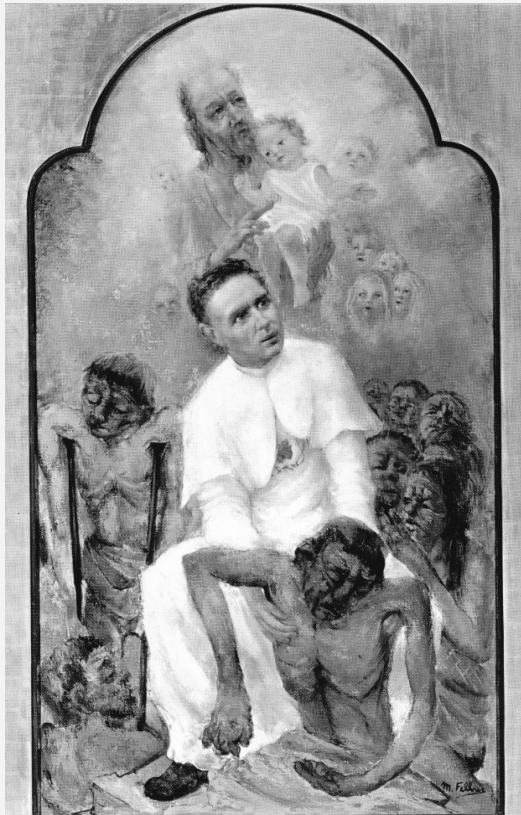
appearing on his hands and feet. The experience was painful. Bleeding occurred. The wounds smelled of roses. Padre Pio became popular with the people he encountered and soon began to attribute supernatural occurrences to him. On September 21, 1968 he was called to his eternal rest. Till date his body is not corrupt. He was canonized on 16 June 2002 by Pope John Paul II



St. Damien of Molokai

He was born in rural Belgium, on January 3, 1840. In 1866, in Hawaii he established a leper colony on the Kalaupapa Peninsula. It was still mistakenly believed that leprosy was highly contagious. This belief resulted in the forced quarantine of leprosy patients.

Father Damien, known for his compassion, provided spiritual, physical, and emotional comfort to those suffering from the debilitating and incurable disease. After eleven years in the leper colony, Father Damien realized he had also contracted leprosy when he was scalded by hot water and felt no pain. He continued with his work despite the infection but finally succumbed to the disease on 15 April 1889. He was canonized on 11 October 2009 by Pope Benedict XVI. Saint Damien is the patron saint of people suffering from leprosy.





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Servant of God Archbishop Geevarghese Mar Ivanios

He was born on 21 September 1882 at Mavelikkara, Kerala. He was the first Metropolitan Archbishop of Trivandrum. Mar Ivanios initiated the Reunion Movement which resulted in the communion of the Malankara Syrian Church with the universal Catholic Church. He was the founder of Bethany Ashram and Bethany Madhom. He was the promoter of the Congregation of the Daughters of Mary. On 20 September 1930, Mar Ivanios along with four others made the Catholic profession of faith before Bishop Aloysius Maria Benziger, OCD, the then Bishop of Kollam. Thus the Malankara Syrian Church came to communion with the Universal Catholic Church that is the Syro-Malankara Catholic Church. Thus Mar Ivanios did a historical effort to bring back the non-Catholic Marthoma Christians to be under one fold like that of the 1st century to 16th centuries.

Mar Ivanios left for his heavenly abode on 15 July 1953. An eminent Scholar, a man of great vision, a spiritual leader, Mar Ivanios rightfully earned the title 'Newman of the East'. The process of his canonization is progressing. Let us ardently pray for it.



St Alphonsa

St Alphonsa was born as Annakkutty in Kudamaloor, in Kottayam district, Kerala. Anna was badly burned on her feet when she fell into a pit of burning chaff. This accident left her permanently disabled. Anna joined the Franciscan Clarist Congregation.



Sr. Alphonsa had repeated spells of sickness and pain in her life. She was on a bed of thorns, torn and tortured by excruciating pain and prolonged agony. She rejoiced in the Lord and magnified Him for all these sufferings. She was longing to suffer even more for her own sanctification and that of the world. She found in the Cross the meaning of suffering which can give way to a profound experience of the love of God and neighbor in our daily lives. She died on 28 July 1946, aged 35. She is buried at Bharananganam, in the Diocese of Palai. She was canonized on 12 October 2008 by Pope Benedict XVI.



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Saint Therese of Lisieux

She was born on 2 January 1873, in France. At 15, she entered the Carmelite Convent in Lisieux to give her whole life to God. She

took the religious name Sister Therese of the Child Jesus and the Holy Face. Living a hidden, simple life of prayer, she was gifted with great intimacy with God. Through sickness and dark nights of doubt and fear, she remained faithful to God, rooted in His merciful love. Her her autobiography – *Story of a Soul* explained her spiritual path of love and selflessness. She is one of only three females to be considered a doctor of the Catholic Church.



After a long struggle with tuberculosis, she died on 30 September 1897, at the age of 24. Her last words were the story of her life: "My God, I love You!"

Saint Mother Teresa of Calcutta

Born on 26th August 1910 in Macedonia to parents of Albanian-descent and having taught in India for 17 years, Mother Teresa experienced her 'call within a call' in 1946. She devoted her life for caring the sick and poor. She established in 1950 the order of the Missionaries of Charity. She formed the Missionaries of Charity, they



went into the slums of India and helped the poorest of poor. These sisters established hospices, orphanages, and homes for those with disabilities.

Mother Teresa believed that we must love and care for everyone, especially those who are hardest to love. She tried to see the Lord's face in everyone she served. She believed doing any action with love was fulfilling God's will. Mother Teresa wanted to serve the unwanted, unnoticed, and unloved. She died on 5 September 1997. She was canonized on 4 September 2016 by Pope Francis.



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Blessed Rani Maria

She was born on 29 January 1954 at Pulluvazhy, Ernakulam District. Her religious name was Rani Maria. She was a social worker in the Franciscan Clarist Congregation who worked among the poor within the Diocese of Indore. Rani Maria dedicated herself to the catechetical formation and educational instruction during her time as a religious as she moved from place to place teaching in different areas. She was vocal in matters of social justice and in social activism which led to her death at the hands of those who were opposed to her efforts in aiding the poor and downtrodden.

She was martyred on 25 February 1995 and beatified on 4 November 2017. She is known for her missionary zeal.



Saint Faustina

Born on 25 August 1905 in Głogowiec in Kraków, Poland. According to Faustina, Jesus instructed her to leave for Warsaw immediately and join a convent. Faustina packed her bags



at once and departed the following morning. She was a mystic. Her apparitions of Jesus Christ inspired the Roman Catholic devotion to the Divine Mercy. Her entire life, in imitation of Christ's, was to be a sacrifice - a life lived for others. At the Divine Lord's request, she willingly offered her personal sufferings in union with Him to atone for the sins of others. In her daily life she was to become a doer of mercy, bringing joy and peace to others, and by writing about God's mercy, she was to encourage others to trust in Him and thus prepare the world for His coming again.

She went to eternal rest on 5 October 1938. She was canonized on 30 April 2000 by Pope John Paul II. She earned the title of 'Apostle of Divine Mercy'.



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Complete the Sentence

1. Saint Damien is the patron saint of people suffering from _____.
2. Saint Faustina inspired the Roman Catholic devotion to the _____.
3. St. Alphonsa was a member of the _____ Congregation.
4. Mar Ivanios rightfully earned the title _____.
5. 'Story of a Soul' is an autobiography of _____.
6. The stigmata appeared on the hands and feet of _____.
7. _____ was beatified on 4 November 2017.
8. St. John Vianney is the patron saint of _____.
9. _____ joined the Conventual Franciscan Order.
10. _____ was declared as the co-patron of the Archdiocese of Calcutta.

Priests, St. Maximilian Kolbe, St. Padre Pio, leprosy, Franciscan Clarist, St. Therese of Lisieux,
St. Teresa of Calcutta Blessed Rani Maria, Divine Mercy, Newman of the East.



1. Nithya purohithaneeshoye

Nithya purohithaneeshoye
Ninte purohitha daasare nee
Thinmayilonnum veezhathe
Nirmalarayi kaakename (2)

Nin thiru raktham nukarunna
Adharam nirmalamakaname (2)
Ninte shareeram uyarthunna
Kaikal paavanamakaname (2)

Laukika moham nirayathe
Hridayam surabhilam aakaname
Daivika kaanthi nirachennum
Vadanam bhaasuramakaname (2)



2. Hero Njan Oru Hero

Hero njan oru hero, eshuvil njan hero,
Esho ente ullil vannal njan oru super hero (2)
Laka lakaa laka lakaa laka lakaa,
Jum jumbara jumbara laka lakaa laka lakaa (3)

Zero njan oru zero, eshuvil njan oru zero,
Eshu ente ullil vannal njan oru verum zero (2)
Laka lakaa laka lakaa laka lakaa,
Jum jumbara jumbara laka lakaa laka lakaa (3)

3. Schoolil Ente Teacher

Schoolil ente Teacher veetil ente Papa (2)
Dillam dillam dillam pada pada enne (2)

Adichenne poliche adiyodu adiyede (2)
Dillam dillam dillam pada pada enne (2)

Tuition ayyo tuition, tension ayyo tension (2)
Dillam dillam dillam pada pada enne (2)

Adichenne poliche adiyodu adiyede (2)
Dillam dillam dillam pada pada enne (2)

Yesu Appachan enne chare vilichu
Tension ellam neekki ente kanneerellam matti (2)
Dillam pada pada enne (2)

I Love you Yesu Appacha (2)
I love you (4)

4. In the spirit

In the spirit, we fall on our
knees
and our whole life, we lay at
your feet
In the spirit, we fall on our knees
and like David, we rise up and dance before you

Take off your burdens, take off your sorrows
Put on your dancing shoes
Take off your fears and take off your pain
Put on your robes of righteousness – let's groove it!
Paadam paadam naathane vaazhthi padam (3)





5. Kallan Saathane

Kallan saathane oh enthaa saathane
Pammy pammy varunno sathane (2)

eshu nathan koodo ennum ullathinal (2)
Pedikkilla njan ninne pedikkilla njan
Sathane njan pedikayilla
Anandicheedum njan nritam cheitheedum
Ennesuvina anthyatholavum (2)

Sathane nee poda
Sathane nee poda
Esuvin kunjungal
jungal esuvin
kunjungal...



6. Every Move I Make

Every move I make I make in you
You make me move Jesus
Every breath I take I breathe in you
Every step I take I take in you
You are my way Jesus
Every breath I take I breathe in you (2)

Na na na na na na na (3)

Waves of mercy, waves of grace
Everywhere I look, I see your face
Your love has captured me
Oh my God, This Love
How can it be?
Na na na na na na na (3)

7. Onnayarthu Arthu Padikonde

Onnayarthu arthu padikonde
Randu pravishyam kaikottiyittu
Moonnu pravishyam thullichadi
Nalu pravishyam kaikal karaki

Irikk ezhunnettu nilkk nadakk odu chadu
thullichadu

Ee arogyam fullum eshuvinay kodukk
Avanay mathram jeevicheedu
halle halle halle halleluyya (2)

Idam kaikonde onnu touch valam kalil
Valam kaikonde onnu touch idam kalil (2)
Kaikottiyittu onnu lift ayittu
Idathottum valathottum munnottum pinnottum
Chadi chadi chadi chadi nilk

Praise The Lord

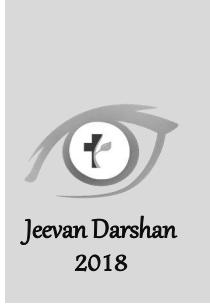


Sing A Joyful Song

8. Olle Olle Olle

Olle olle olle (2)
Thappeduthal miriyame pole
Thalathil kottaam tap tap tappara tappara to (2)
Nrutham chaithal daaveethe pole (2)
Chimi chimikkinu chimi chimikkinu chimukk
chilallo (2)
Olle olle olle olle olele (2)

Daivathodu koodo nadanna hanokine pole
Eshuvinte maril chariya yohannane pole (2)
Daivathinte sannidhiyil thazhneeduvin
Ennal avan ningale uyartheedume (2)



9. Father, we adore You

Father, we adore you
Lay our lives before you
How we love you
Jesus, we adore you
Lay our lives before you
How we love you
Spirit, we adore you
Lay our lives before you
How we love you



10. Pavitra aatma aa

Pavitra aatma aa (2)
Mujhe le jao yeshu ke charno mai,
Pavitra aatma aa

Sirf tere liye yeshu tere liye (3)
Mei haath uthata hu

Ghutne tika ker sir jhukaker,
Haath uthata tere liye (2)

11. Nadha samarppikkunnu

Nadha samarppikkunnu enne
samarppikkunnu
Poornamay arppikkunnu kaazhchayay
arppikkunnu

Nadha nee kaikkollane enne nee kaikkollane
Poornamay kaikkollane Yaagamay kaikkollane

Nadha nee maattename enne nee maattename
Poornamay maattename angethay

12. I will dance, I will sing

I will dance, I will sing
To be mad for my King.
Nothing Lord, is hindering
The passion in my soul.

And I'll become even more undigni-fied than this.
(Some would say it's foolish-ness but)
I'll become even more undigni-fied than this.

Na, na, na, na, na, na! Hey!
Na, na, na, na, na, na! Hey!

13. Hero mei ek hero

Hero mei ek hero, yeshu nam me hero
Yeshu mere dil me hai toh me ek super hero (2)
Laka lakaa laka lakaa laka lakaa,
Jum jumbera jumbera laka lakaa laka lakaa (3)

Zero mei ek zero, yeshu nai toh zero
Yeshu mere dil me nai toh mei ek bada zero (2)
Laka lakaa laka lakaa laka lakaa,
Jum jumbera jumbera laka lakaa laka lakaa (3)





14. Ham bade bade bade

Ham bade bade bade,
Ham mile mile mile,
Ham gale gale gale,
Ham chale chale chale,
Eshu tere sath ham gaye (2)

Jeena tere sath aur hai,
Rehana tere sath hallelu

Har tujko yad ham kare,
Har pal tere sath ham rahe

15. Go and make disciples

Go! Get out, get on the move
Go! We got so much to do
Go! God is asking me and you
Ch- Therefore, go and make disciples
Go and make disciples
Go and make disciples of all nation (2)

Go! We all can play a part

Go! With faith and love in our hearts
Go! No time to wait, it's time to start
Chorus (2)

Go go go, Go go go. We're gonna
Go go go, Go go go (4)

Go! Chorus (2)

16. Valiba Natkalile, En sristkarai thuthipen

Valiba natkalile, en sristkarai thuthipen
Enthan valiba natkalile, ennai padaithavarai
thuthipen (2)
Enakku valvu thantha thevane thunai
Vulahil vera illai itharku yinai (2)

avarae Vunnathar
avarae vuyarnthavar
avare siranthavare
avare parisudare...

Andavarku kilpadithal gnathin arambame
avar kattalakalai kai kondal valvil perinbame

Thayin karuvinile therinthavarai thuthi
padiduvan
kallamellam avar paniku oyamal ohdiduvom...

17. Sathane po po

Sathane po po po sathane
Kuttilla ninod kuttilla
Ta-ta sathane ta-ta-ta
Bye bye bye sathane bye-bye-bye

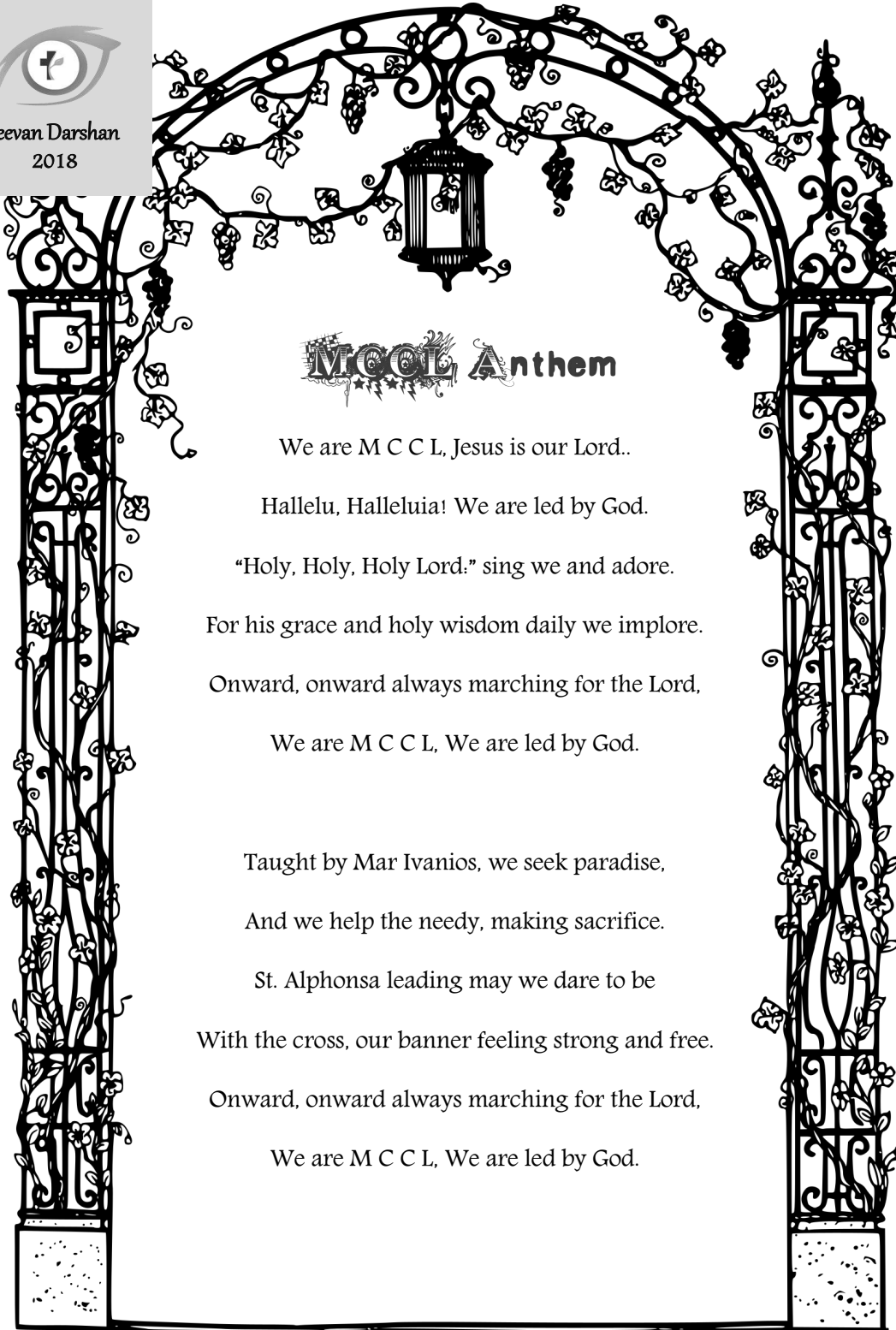
Paithangal ngangal eshuvan kunjugal ngangal (2)

Anthyatholam jeevicheedum karthavin aai eee..
Sathane po po...





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M.C.C.L. Anthem

We are M C C L, Jesus is our Lord..

Hallelu, Halleluia! We are led by God.

“Holy, Holy, Holy Lord.” sing we and adore.

For his grace and holy wisdom daily we implore.

Onward, onward always marching for the Lord,

We are M C C L, We are led by God.

Taught by Mar Ivanios, we seek paradise,

And we help the needy, making sacrifice.

St. Alphonsa leading may we dare to be

With the cross, our banner feeling strong and free.

Onward, onward always marching for the Lord,

We are M C C L, We are led by God.



Jeevan Darshan
2018

Creative Hands of JDC 2018



Bro Dhinakaran



Bro Justin



Bro Paul



Bro Thomas



Bro Rony



Bro Jobin



Bro Jerry



Bro Joby



Bro Tony



Bro Akhil



Bro Binoy



Bro Sherry

Patron

Most Rev. Thomas Mar Anthonios OIC

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Bro. Akhil Thomas

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Bro. Joshua Thenuvila







