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'ON THE PATH OF LIGHT'

Rev. Dr. Arun Kalamattom

The root cause of most ecclesial crises lies in the fact that the Church's self-understanding is often neither properly grasped nor correctly interpreted—both within theological circles and in ordinary discourse. The way one understands the Church determines how one relates to her and presents matters concerning her. Those who see the Church as a political system will treat her politically; those who regard her as a social institution will confine her to social service. Likewise, some consider the Church as a revolutionary movement, a club, or a mere organization. This stems from a lack of true understanding. But what, in essence, is the Church—according to the Church herself?

In the Church's vision, the teachings of the Synods are always given primacy over theological speculations. Synods have generally spoken to the Church and to the world on matters of faith. However, the Second Vatican Council turned its attention to speak specifically about the Church herself. The Church's own self-awareness—what she understands herself to be—is presented in the Dogmatic Constitution on the Church, *Lumen Gentium*.

The Second Vatican Council, in speaking about the Church, employs three principal terms: Mystery, People of God, and Body of Christ. Let us examine the meaning and significance of these terms as the Council teaches them.

People of God

The expression *People of God* is perhaps the most misunderstood term in the discussions of the Second Vatican Council. It is often said that "the Council teaches that the Church is the People of God." Yet, surprisingly, the Council's references to the "People of God" do not refer to the Church in the sense many understand it today.

In truth, the expression *People of God* is an Old Testament concept. It refers to Israel, the people whom God chose as His own. They were a community brought together and fashioned by God Himself—a people with whom He journeyed for forty years in the desert, made a covenant, gave the Law, and formed into a community of obedience and identity.

The New Testament does not call the Church "the People of God." The Council



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uses the expression only in a broad, analogical sense, to indicate that the Church is the continuation of God's salvific plan for His people begun in Israel. It also uses the term to highlight the Church's human and communal dimension and to express her relationship with other human communities. But wherever the term *people* is overemphasized, the divine authority tends to be forgotten, and the Church risks being interpreted through the lens of democracy, as though she were ruled by popular sovereignty. Yet, the Church's order of life is not the dominion of the people but the dominion of God. Thus, the term *People of God* has sometimes been misused as a tool for excessive individualism, social revolution, and even anti-clerical attitudes.

The Church of Mystery

If the Church is not merely the People of God, then what is she? The Church

humbly acknowledges herself to be, beyond a human community, a divine and heavenly mystery. She is hidden from human understanding and can be revealed only through the Holy Spirit. The Church is not a system "constructed" or "controlled" by us.

The visible structures and institutions, the gatherings of people, are only the visible elements of the Church. But the true reality of the Church transcends these visible components. The Church comprises together the faithful in heaven, purgatory, and on earth. Among these, the heavenly members hold primacy, for they have attained the fullness of the life of Christ. Therefore, the Church should not be regarded merely as an earthly organization of believers. Her identity is modeled upon and oriented toward the heavenly Church.

That is why the Council, in its very first chapter, speaks of the mystical nature of the Church. The Holy Church is the sacrament through which Christ becomes present on earth. The Church is governed not by worldly systems but by the Holy Spirit who operates within her. This understanding enables us to grasp that the Church is indeed a mystery beyond human reasoning.

The truth that "the Church is the Kingdom of God on earth" must be understood in relation to this mystical nature. The Lord Jesus said to His apostles, "The Kingdom of God is among you." The Church makes the heavenly Kingdom present within the confines of this temporal world—a profound and unfathomable mystery.

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EDITORIAL



WALKING TOGETHER IN A LISTENING CHURCH

Few realities in history are as visible and as misunderstood as the Church. For some, she appears as a structure of authority; for others, a relic of the past. Yet, beneath every human impression lies a divine mystery, the mystery that the Second Vatican Council sought to recover and proclaim to the modern world, mainly through the Dogmatic Constitution *Lumen Gentium*.

Modern man, however, struggles to grasp this truth. Living in an age of autonomy and fragmentation, he finds it difficult to understand a reality that is visible and invisible, hierarchical and spiritual, human and divine. In a culture shaped by distrust of institutions, the Church's very nature, as both mystery and society, can seem paradoxical. Yet it is precisely this paradox that makes her credible. She is not a product of human consensus but the fruit of God's initiative, a people born from the pierced heart of Christ and animated by the Spirit who gathers, sanctifies, and sends.

Today, as the Church embraces the path of synodality, this conciliar vision finds new resonance. Synodality invites all the baptized to walk together, to listen, and to discern the promptings of the Spirit. It does not replace the hierarchy but renews it in the spirit of collegiality and shared responsibility envisioned by the Council. It is, as Pope Francis says, "the path which God expects of the Church in the third millennium."

But the journey is not easy. The modern person, accustomed to speed and self-determination, often finds patience, listening, and obedience foreign virtues. The Church's invitation to communal discernment may seem slow, even countercultural. Yet it is precisely this slowness - this willingness to listen rather than react - that reveals the Church's depth. In a world of instant communication, the Church offers the silence of contemplation; in a culture of self-expression, she teaches the art of communion; in an age of isolation, she proposes belonging rooted in love.

The Church of today is not without wounds, yet she remains the enduring sign of God's fidelity. Her credibility does not rest on perfection but on conversion - a continual turning toward Christ, who is both her Lord and her model. In rediscovering her conciliar vision and walking the synodal path, the Church invites modern humanity not to understand her from the outside, but to encounter her from within. The walking together and the patient listening is the vision and mission of the Church in the modern world.

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A DAY TO REMEMBER

November 1: Episcopal Ordination of Mar Stephen Chirappanath (2016), Mar Vincent Nellaiparambil (2019), and Mar Alex Tharamangalam (2022).
Feast of All Saints.

November 2: Commemoration of All the Faithful Departed.

November 5: St. Zachariah, St. Elizabeth.

November 6: Death Anniversary of Mar George Alappatt (1973).
Episcopal Ordination of Mar Gratian Mundadan C.M., (1977).

November 8: Episcopal Ordination of Mar Joseph Pamplany (2017).

November 12: Episcopal Ordination of Mar Sebastian Vaniyapurackal (2017).

November 16: Establishment of the Syro-Malabar Hierarchy (1924).

November 17: Communication Media Day.

November 18: Episcopal Ordination of Mar Tony Neelankavil (2017).

November 19: Death Anniversary of Mar Simon Stock Palathara (2022).

November 21: Death Anniversary of Mar Sebastian Vayalil (1986).
Commemoration of the Arrival of St. Thomas the Apostle in India.

November 22: Death Anniversary of Mar Mathew Vattakuzhy (2016).

Episcopal Ordination of Mar Sebastian Pozhohilparambil (2017).

November 24: Solemnity of Christ the King.

November 28: Episcopal Ordination of Mar Jacob Manathodath (1992).

November 30: From this midnight until Christmas, the period of restriction on wedding celebrations begins.
Feast of St. Andrew the Apostle.

Noember 30



Archbishop Mar Andrews Thazhath

FESTAL GREETINGS

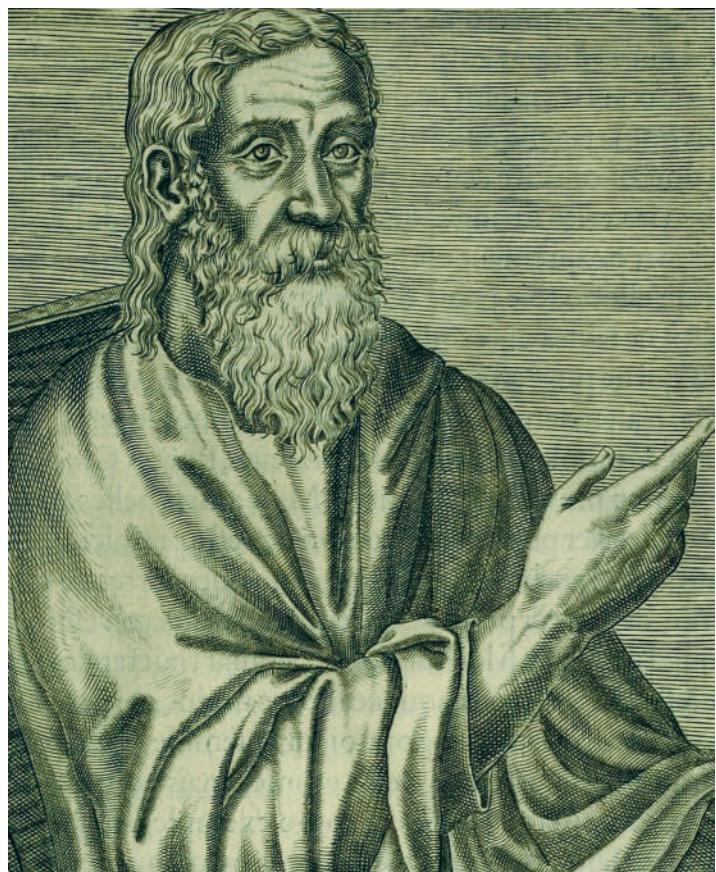


Rev. Dr. Alex Sebastian Kollamkalam

Titus Flavius Clemens, one of the Fathers of the Church known as the *Apologists*, was born around AD 150 in Athens to pagan parents. Having received education under several teachers in Italy and the Mediterranean region, Clement is generally believed to have been attracted to the Christian faith while he was a disciple of Pantaenus, who was the head of the Alexandrian School from AD 180 to 200. Some historians, however, claim that he came to Alexandria after embracing Christianity. Yet, there is general agreement that it was during his time of study in Alexandria that he was ordained a priest.

After the death of Pantaenus in AD 200, Clement assumed leadership of that famous school. However, when the institution was temporarily closed due to the persecution of Christians under Emperor Septimius Severus, he was forced to flee from Alexandria. (Origen, who later became his successor, was one of his pupils.) Under the protection of one of his disciples, Alexander-who later became the Bishop

ST. CLEMENT OF ALEXANDRIA



of Jerusalem-Clement continued his life and ministry until his death in AD 215. St. Jerome testifies that Clement, a renowned and universally acknowledged priest, "strengthened and nourished the Church of the Lord." (*De Viris Illustribus* 38). Clement taught that, just as the Law of Moses was given to the Jews, so philosophy was given to the Greeks as a path leading to the Word, who is the fullness of truth, Christ the Messiah. Among his most significant works are the *Protrepticus* (*Exhortation*), which exposes the futility of pagan beliefs while presenting the holiness and nobility of the Christian faith, and the *Paedagogus* (*Instructor*), which contains instructions regarding the moral and spiritual duties of Christians.



From the Heart of
the Father and Head

Major Archbishop Mar Raphael Thattil



Among the many titles attributed to the Church, one of the most meaningful is the *pilgrim Church*. Indeed, it is a most fitting description, for the Church is always on a pilgrimage - a journey toward heaven, her ultimate destination. Along this journey, challenges and obstacles are inevitable. Only when we learn to face and overcome them together can we truly reach our goal.

Every journey becomes easier when we walk with companions who share a common vision. When minds and hearts are united in thought and action, the path becomes smoother. Yet, such unity is never easy to achieve. People differ in opinions, perspectives, and ways of thinking. Hence, disagreements are natural. Misunderstandings, stubbornness, and self-interest can easily cause divisions. The simplest and most effective way to overcome them is through dialogue.

Continuation of page 1

The Body of Christ

What, then, is the Church in her deepest reality? The Council's answer is clear: the Church is the Body of Christ. This is not a new discovery but a truth constantly affirmed in Sacred Scripture and in the teachings of the Church Fathers. Through the holy Baptism, Christ unites us to His risen Body and thus constitutes the Church. Christ is the Head of this Body, and we are its members.

In the Old Testament, the People of God (Israel) were bound together as members of a community. In the Church, however, the unity is more intimate-it is the relationship among members within a living body. This makes the Church unlike any other form of human association. Her uniqueness lies precisely in being the Body of Christ.

The Church's mystery is rooted in this reality: she is the Body of Christ. Just as the Holy Eucharist contains both visible and invisible realities, so too does the Church. In both, the invisible reality is the divine Person of Christ Himself. Whoever fails to perceive that the Church is Christ Himself neither truly knows nor loves the Church. The Church is not merely a religion, a community of faith, or a people; she is the indwelling of humanity in the Body of Christ. This truth must be continually remembered and taught.

Therefore, it is Christ Himself, not the gathered community, who offers true

PATHS TO WALK TOGETHER



Church has grown and flourished through mutual dialogue. She has consistently sought to resolve conflicts and work together for the common good - and has often succeeded.

This is especially vital for the Church. Throughout history, the Church has grown and flourished through mutual dialogue. She has consistently sought to resolve conflicts and work together for the common good - and has often succeeded. It is in this context that the vision of *synodality* proposed by Pope Francis finds its deepest relevance.

The *Synod* and *synodality* go hand in hand. Synodality fosters communion within the Church and reminds us of the importance of faith and hope. In simple terms, synodality is a way of living together in unity within the Church - reducing divisions and promoting dialogue. To build communion, we must be willing to listen, to remain silent when needed, and

worship to the Father. We participate in His sacrifice as members of His Body. If the Church is understood merely as the People of God, the Eucharist and divine worship lose their true meaning. To grasp the Second Vatican Council's vision of the Church correctly, these insights are indispensable.

Theological Perspectives

Catholic theology speaks about the Church upon certain firm foundations: Sacred Scripture, the writings of the Fathers, the teachings of the Councils, and Trinitarian theology as correctly interpreted by the great theologians. Some interpret these sources liberally, others conservatively. Let us briefly consider a few major theological perspectives on the Church.

Communion Ecclesiology

Among contemporary ecclesiological visions, Communion Ecclesiology holds a place of great importance. One of the central insights of the Second Vatican Council is the concept of Communion (*Koinonia*). Prominent theologians such as Joseph Ratzinger, Henri de Lubac, and Yves Congar made major contributions to this perspective. The understanding that the Church's very inner nature is communion, and that she is founded upon the Eucharist-the sacrament of unity-has brought about deep renewal in ecclesial life.

The Church recognizes that every par-

to engage in sincere conversation. This holds true not only within the ecclesial family but also in the wider society.

We all know that liturgical disagreements have disturbed the peaceful journey of our Church for quite some time. Internal divisions are among the gravest threats to any institution's progress - they are self-destructive forces that corrode from within. While we may be strong or vigilant against external challenges, many among us fail to recognize internal ones until the damage is done. Many of our past difficulties arose in just this way. However, looking to the future with hope, let us face the challenges together. Our Master has taught us to forgive and to be patient - no greater model exists beyond His. As disciples of Christ, we are bound to imitate and follow that example. May this be a time to return to our *first love*.

Let us not chase after broken wells, deserts, or dry reservoirs, but rather return to Christ, the source of eternal life. Come then - let us walk together once more, like children of the same Father. Let us listen to one another, keep silence where silence is due, be open-hearted, and join hands in mutual love and fraternal harmony.

ticular Church (Eparchy or Archeparchy) possesses equal dignity and importance, and that their communion constitutes the very existence of the Church. Ratzinger wrote, "To receive the Eucharist is to receive the communion of the Church." Congar likewise stated, "The Church is not primarily an institution or an organization; rather, it is a communion of life in faith, hope, and love in Christ and in the Holy Spirit-a participation in divine fellowship."

The Church as Sacrament of Salvation

A sacrament is a visible sign of invisible grace. The Church herself is the supreme sacrament-making God's saving grace visible in the world. Christ dwells in His Body, the Church, and through her becomes the sign of salvation for humanity. The French theologian Henri de Lubac powerfully reintroduced the notion of "the Church as sacrament" into modern theology, influencing the Council's documents. Karl Rahner described the Church as the fundamental sacrament of divine grace. "God becomes visible to humanity in history through the Church," he wrote. Hence, the Church is the social form of divine grace, and the individual sacraments are its specific expressions.

The Pilgrim Church

A profoundly meaningful image of the Church is that of a pilgrim people journeying toward eternity. The Church is on her way to the Kingdom of God-bear-

ing witness in history but finding her fulfillment in eternity. Christ leads her on this journey, the Spirit empowers her, and her goal is communion with God. As Ratzinger wrote, "The Church has no permanent dwelling on earth; she is always a pilgrim journeying toward God."

Models of the Church

Avery Dulles proposed the concept of "Models of the Church" to understand the complex reality of the Church from different perspectives. Including those discussed above, there are six models:

1. The Institutional Model: The Church as the visible society founded by Christ, possessing a hierarchical structure of authority.
2. The Mystical Communion Model: The Church as a spiritual community united by faith, love, and grace in the Holy Spirit.
3. The Sacramental Model: The Church as the visible sign of invisible grace.
4. The Herald Model: The Church as the proclaimers of the Word of God, emphasizing her mission of evangelization.
5. The Servant Model: The Church as the servant of humanity, a symbol of social justice and charity.
6. The Community of Disciples Model: The Church as a community of disciples following Christ.

According to Dulles, the divine mystery of the Church cannot be fully captured by any single model. Only through the integration of all these perspectives can the mystery of the Church be more fully revealed. This, indeed, underscores the richness and necessity of viewing ecclesiology from multiple angles.

THE CHURCH AS A SYNODAL COMMUNITY; HOW FAR ARE WE FROM THE GOAL?

Rev. Dr. Tom Olikkott

To understand the Church as a *synodal community* is a concept deeply rooted in Christian tradition and one that is receiving renewed emphasis in our time. The idea became widely discussed after the *Synod on Synodality* convoked in Rome by Pope Francis. The concept that the Church is a *synodal community* profoundly explains and influences the very nature and mission of the Church.

The Meaning of 'Synodal'

The word *Synod* comes from the Greek words *syn* (together/with) and *hodos* (way/path). It literally means *walking together*. The Church becomes a synodal community when all her members-bishops, priests, religious, and lay faithful-journey together under the guidance of the Holy Spirit and participate in the mission of Christ.

The Three Fundamental Dimensions of a Synodal Community

As a synodal community, the Church stands on three foundational pillars: *communion, participation, and mission*.

1. Communion

The synodal character of the Church is rooted in the mutual relationship and unity within the Triune God-the Father, the Son, and the Holy Spirit. Every member is interconnected. Living together in love and respect as one body in Christ the Head is the essence of communion. The Church is not merely an administrative structure but also a *family*. Though each one has different roles and responsibilities, all are fundamentally members of the same household of faith. The awareness of this spiritual bond strengthens the unity of the Church.

2. Participation

A synodal community reminds us that every member of the People of God has a role in the life and decision-making of the Church. Dialogue and attentive listening must occur at every level-from local parishes to the synods of bishops. Not only bishops and priests but also lay faithful, youth, and the marginalized must be invited to share their experiences and reflections. Listening to one another is the core of synodality. The Holy Spirit does not speak only to a few but through the collective conversation of the faithful. In the administrative and pastoral affairs of the Church, the laity should be entrusted with responsibilities according to their competence.

3. Mission

The ultimate goal of walking together is the fulfillment of the Great Mission



**** The Church becomes a synodal community when all her members-bishops, priests, religious, and lay faithful-journey together under the guidance of the Holy Spirit and participate in the mission of Christ.**

entrusted by Christ to His Church. Evangelization, service, and the promotion of justice are not the duties of the hierarchy alone but the shared responsibility of all the baptized. When the Church deliberates together as a synodal community, it can discern the needs of the world around it and plan ways to bring the Gospel of Christ to the ends of the earth by making use of everyone's gifts and abilities. The command of Christ to "go forth" is fulfilled collectively through this shared mission.

Challenges Facing the Church as a Synodal Community Today

Although synodality-walking together-is an inherent quality of the Church, becoming a fully synodal community in today's context involves serious challenges, both internal and external.

1. Hierarchical Structure and Centralization of Power

The hierarchical structure that has existed in the Church since ancient times can become an obstacle to synodality.

Clerical concentration of authority: Decision-making often remains confined to bishops and priests, while the laity are seen merely as advisors. This mindset, dividing the Church into "rulers" (bishops and priests) and "the ruled" (lay faithful), contradicts the principle of participation.

Lack of accountability: Many lay people feel that their voices are neither heard nor influential in decisions, leading to apathy toward synodal processes.

Fear of change: Those in authority sometimes hesitate to share power or to accept reforms, hindering genuine collaboration.

2. Reluctance to Listen and Inadequate Formation

Though attentive listening is the very heart of synodality, putting it into practice remains difficult.

Absence of dialogue forums: At parish and institutional levels, there are few open and sincere spaces for dialogue. Even when they exist, they often become dominated by select groups.

Attitude of "knowing it all": Some in leadership assume they already know everything, which diminishes the depth of synodal dialogue.

Lack of formation: Synodality is not merely about conducting meetings but about engaging in a spiritual process. Many clergy and laity lack adequate training in *spiritual discernment*, which makes it difficult to live out synodality effectively.

3. Apathy and Indifference

Including every member of the Church in the synodal process is itself a challenge.

Lay indifference: Many lay faithful still think that the administration of the Church is solely the duty of priests. Believing their voice carries no weight, they remain passive.

Fear of criticism: Many faithful, especially women and young people, hesitate to express their honest opinions, fearing disapproval or backlash from Church authorities.

4. Differences on Certain Issues

Divergent opinions on sensitive issues such as liturgy, Church property, and inter-community disputes sometimes turn synodal discussions into occasions of division rather than unity. In some Churches in Kerala, disagreements over liturgical practices and ownership of property have posed serious obstacles to

a true synodal spirit.

5. Communal and Regional Challenges

In the Indian context, the synodal journey faces unique complexities.

Caste influence: Caste-based attitudes and discrimination among Christians contradict the ideal of communion. The inability to effectively listen to the voices of the marginalized-especially Dalit Christians-hinders the Church from becoming a true synodal community.

Inter-ritual tensions: Differences and jurisdictional conflicts among the Latin, Syro-Malabar, and Syro-Malankara Churches in India slow down the synodal journey. The idea of "walking together" can be realized only when true cooperation and unity exist among all rites.

All these challenges are a call to spiritual conversion and structural renewal. For synodality to succeed, every member of the Church must be ready to speak fearlessly and to listen to others as if listening to the voice of God.

In Summary: The Role of a Synodal Community

Foster a culture of dialogue-encouraging open, fearless, and sincere conversation (*parrhesia*) among the faithful. Give priority to listening-especially to the voices of the marginalized and excluded. Discern together-through prayer and reflection, seek collectively what God wills in each situation.

A synodal community is not a temporary assembly but a way of being the Church itself. It renews the very structure of the Church, making it more vibrant, participatory, and responsive to the world.

THE HIDDEN TREASURE IN THE FIELD



EXPLORING BIBLE QUESTIONS

Rev. Dr. Tom Olikkatt

One of the most significant parables in the Gospel of Matthew, Chapter 13, is the Parable of the Treasure Hidden in the Field (Matthew 13:44). It proclaims the priceless value of the Kingdom of Heaven. While the core of the parable speaks of personal commitment, it also contains fundamental principles that help us understand the importance of the Church as a community through which the Kingdom of God is manifested and grows on earth.

The Message of the Parable

Total Sacrifice: Matthew 13:44 reads, “The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.” This brief parable, when read together with the Parable of the Pearl of Great Price (Matthew 13:45–46), teaches that nothing can be compared to the Kingdom of Heaven. The treasure symbolizes the salvation found in Christ, the reign of God, and eternal life - realities of incomparable worth.

Discovery: The man who found the treasure represents one who recognizes the supreme value of the Kingdom over all the things of the world. His response is one of joy. This is not the joy of a heavy burden but the joy of a priceless gain.

Paying the Price: The man’s action of *selling everything he owns* to acquire the field signifies that participation in the Kingdom of God demands total commit-



**** The Church constantly reminds her members of the cost of discipleship. Her witness - living in readiness to renounce wealth, comfort, worldly desires, and even one's own life for the sake of Christ - is a powerful proclamation of the value of the Kingdom.**

ment and radical renunciation. Nothing in this world can rival it. The renunciation of worldly comforts and wealth is portrayed as a joyful exchange for a far greater reward. Since the Kingdom of Heaven surpasses everything else, it calls for an undivided, wholehearted response that is ready to let go of all for its sake.

Though the parable of the treasure hidden in the field primarily illustrates the joy of an individual who encounters the salvation offered by Christ, it also reveals the importance of the Church.

1. The Church as the Field Where the Treasure Is Hidden:

If the treasure represents the Gospel, then the field in which it is hidden represents the Church - the custodian of the Gospel. For the Church is the community that bears witness to the Kingdom of Christ in the world. Therefore, the field in which the treasure is hidden can rightly be understood as the Church, the guardian community of the Gospel. The Church is the society established to preserve and

proclaim the treasure of Christ’s Gospel and the presence of His Kingdom.

Within the Church, the treasure is safeguarded: the Word of God (the Gospel) is preserved through her teaching authority, and through the sacraments people are united with the Kingdom of God. It is within the context of the Church’s worship, fellowship, and teaching that people come to know the priceless treasure of the Kingdom and make it their own. Thus, the Church stands as the visible medium through which the truth of God’s Kingdom is manifested to the world.

2. The Church as a Community of Radical Commitment:

The Church is the assembly of those who have recognized the value of the Kingdom and, with joy, have surrendered everything for it. It is the community of those who are ready to “sell all” to follow Christ. The Church constantly reminds her members of the cost of discipleship. Her witness - living in readiness to re-

nounce wealth, comfort, worldly desires, and even one’s own life for the sake of Christ - is a powerful proclamation of the value of the Kingdom.

The personal joy of the man in the parable becomes a shared joy within the community of believers. The faithful encourage one another to keep their focus on the Kingdom of God. The Church provides both the moral strength and the communal support necessary to persevere in this way of life which, though it may appear foolish to the world, is in truth the most reasonable and meaningful way to live.

3. The Church Nurtures a Kingdom-Centered Life:

It is the Church’s essential duty to teach and model what life under the reign of God should look like. She serves as a countercultural community that lives according to the principles of the Kingdom, transcending worldly values. The Church cultivates an eternal perspective that exchanges what is temporary for what is everlasting, leading the faithful beyond fleeting desires to the ultimate gift of the Kingdom of God.

Missionary Responsibility: Recognizing the value of the treasure naturally gives rise to the urgency of sharing it with others. As a collective body, the Church is sent into the field - the world - to proclaim the Gospel of the Kingdom. Her supreme mission is to make the hidden treasure visible and accessible to all.

Conclusion:

Matthew 13:44 teaches that the Kingdom of Heaven is the most precious treasure of all. The Church’s essential mission is to be the living and visible sign of a community that constantly seeks this treasure, rejoices in finding it, sacrifices everything for it, and invites all others to do the same for the incomparable value of the reign of Christ.

PARANOID PERSONALITY DISORDER – FACTS



Rev. Dr. Sijon Kuzhikkattumyalil

The term *paranoid* refers to individuals who are excessively suspicious by nature. They harbour doubt toward everything and everyone. Even when someone says or does something good, they tend to assume that there must be some hidden plan or ulterior motive behind it. Likewise, they often view their family members and neighbours with constant suspicion and mistrust.

Symptoms

They suspect, without any valid rea-

son, that others are exploiting, harming, or deceiving them. They remain absorbed in unjustified delusional beliefs regarding the loyalty and trustworthiness of friends and co-workers. They are unwilling to maintain close relationships or reveal personal information to others, fearing that such information may later be used against them. They interpret harmless remarks or ordinary events as having hidden insulting or threatening meanings. They generally react with anger and often retaliate quickly.

In the advanced stages of long-term alcohol addiction, due to nerve weakness and related issues, sexual functioning may decline. It is in such circumstances that the individual begins suspecting their spouse. This condition is called *alcohol-induced delusional disorder*. They repeatedly raise baseless doubts regarding the loyalty

of their partner and react excessively to criticism.

Causes

The exact cause of paranoid personality disorder is unknown. However, research indicates that a combination of biological and environmental factors contributes to its development. The disorder is more commonly observed in families with a history of schizophrenia. Children born into families with hereditary personality disorders have a higher likelihood of developing this condition compared to the general population. Psychological trauma, emotional abuse, or distress experienced during childhood often plays a significant role in the emergence of this disorder.

Treatment Approaches

Family members need to be made aware that such patterns of thinking and behaviour are characteristic manifesta-

tions of a suspicious personality structure, shaped by certain past experiences. Since the individual does not acknowledge that anything is wrong with them, it becomes difficult for them to voluntarily seek treatment. There are many obstacles to successful treatment. Frequently, the affected person refuses to take medication due to suspicion.

In certain situations, when fear and distrust intensify and result in violent impulses or aggressive behaviour, hospitalization under the care of a mental health specialist becomes necessary. Alongside treatment for paranoia, associated symptoms such as depression and anxiety also need to be addressed. With the help of a psychologist, it is possible to improve the individual’s ability to cope with their problems and gradually correct distortions in their thought patterns.

“DILEXI TE” (I HAVE LOVED YOU)



JOURNEY OF FAITH & LEARNING

Rev. Dr. Sebastian Chalackal

Dilexi Te (I Have Loved You) is the first apostolic exhortation of Pope Leo XIV. The title is drawn from the Book of Revelation, chapter 3, verse 9. This document was initiated by Pope Francis, and after his time, it was Pope Leo XIV who completed it. The fundamental message the Holy Father communicates through this exhortation is that love for the poor cannot be separated from faith. The exhortation was signed on the feast of St. Francis of Assisi. The document consists of five chapters, through which the Pope presents various themes across 121 numbered sections.

In the **first chapter**, the Pope reflects on divine love as communion with those who suffer. The poor are not a problem to be solved, but a mystery to be embraced (No. 4). The faithful of the Church must remain attentive and open to the silent cries of the poor who are excluded from social and economic spheres. Each poor person is a sacrament of Christ's presence (No. 9).

The **second chapter** briefly presents the Church's social teachings. The Holy Father reminds the Church of its mission



** This document was initiated by Pope Francis, and after his time, it was Pope Leo XIV who completed it. The fundamental message the Holy Father communicates through this exhortation is that love for the poor cannot be separated from faith. The exhortation was signed on the feast of St. Francis of Assisi. The document consists of five chapters, through which the Pope presents various themes across 121 numbered sections.

to remain with the poor, inspired by the words of Jesus: "Whatever you did for one of the least of these, you did for Me." God loves the poor, and therefore the Church must give preferential love to the poor - this is the central message conveyed in this exhortation. A Church that forgets the poor is a Church that forgets Christ (No. 17). The Pope calls upon dioceses

and religious institutes to evaluate their ministries and annual plans, examining whether the tenderness and mercy of the Good Samaritan are reflected in them.

In the **third chapter**, the Holy Father analyses the political and economic forces that aggravate poverty on a global scale. In his view, forced migration and exploitative labor are examples of modern injustice

and slavery. The experience of migration is part of the history of God's people. Abraham, Moses, the Holy Family's flight into Egypt, and even Christ rejected by His own people - all were migrants. In every rejected migrant, it is Christ Himself knocking at our door. When the world builds walls, the Church must build bridges (No. 75). The Holy Father also recalls two saints of modern times who gave special pastoral care to migrants - St. John Baptist Scalabrin and St. Frances Xavier Cabrini.

The **fourth chapter** presents the face of simplicity that the Church must embody. The exhortation calls priests and religious to live among the poor and to share in their sufferings. The call for the Church to become one with the poor was particularly strong in Latin American countries. The martyrdom of Archbishop Oscar Romero of El Salvador further emphasized this Gospel vision and strengthened its relevance.

In the **fifth chapter**, the Holy Father urges that love for the poor must be made visible through concrete action. Love must not remain as words, but be practiced in life, like the Good Samaritan. The Pope reminds us that works of charity continue to be deeply relevant.

Through *Dilexi Te*, Pope Leo invites the Church to rediscover its own soul in the faces of the poor and to walk forward in communion with Christ.

RUFINUS OF AQUILEIA ON THE CHURCH IN INDIA



Rev. Dr. James Puliurumpil

Rufinus was born around A.D. 345 in Concordia, near Aquileia in Italy. During his studies in Rome, he came into contact with St. Jerome. Later, he became a monk at Aquileia. In 371, he visited Egypt, where he lived as a monk for six years. Afterward, he traveled through Syria and Mesopotamia before proceeding to Jerusalem. Many years later, he returned to Italy and remained there until 407, when the Visigoths attacked Rome. From there he went to Sicily, where he died in A.D. 410.

In his work *Ecclesiastical History*, Rufinus gives an account of St. Frumentius, who preached the Gospel in India. He writes as follows:

When the Apostles divided the world by casting lots for the preaching of the Word of God, different regions were al-



lotted to different Apostles. Parthia was assigned to Thomas and Matthew, and the region adjoining it to Bartholomew. That territory lay between Parthia and India. In India there were people who spoke many different languages.

A philosopher named Metrodorus went to India in his desire to study the world. Another philosopher from Tyre, Meropius, likewise wished to visit India.

** When the Apostles divided the world by casting lots for the preaching of the Word of God, different regions were allotted to different Apostles. Parthia was assigned to Thomas and Matthew, and the region adjoining it to Bartholomew. That territory lay between Parthia and India. In India there were people who spoke many different languages.

He took with him two boys who were his pupils in literature - Aedesius and Frumentius. However, this philosopher was killed, and the two boys were taken captive. Those who had accompanied them were also slain. The boys were brought before the king. Pleased with them, the king appointed the younger one, Aedesius, as his cupbearer, and the elder, who was more learned, as his treasurer. The king held them both in great honor. Later, he gave the elder significant authority in the governance of the kingdom. During this period, Frumentius supported and encouraged the Christians in the land, built places of worship for them, and showed great zeal in sowing the seeds of the Christian faith.

Eventually, Aedesius returned to his

homeland. Frumentius, filled with a burning desire to spread the Gospel, went to Alexandria. There he reported everything that had happened to the local bishop and requested that a suitable missionary be sent to continue the work of evangelization. But Bishop Athanasius himself entrusted this mission to Frumentius, ordaining him and commissioning him to undertake it.

Accepting this task, Frumentius returned to India, where he brought many pagans to the Christian faith. In various parts of India, he converted people to Christianity, established churches, and ordained priests. None of these accounts are mere legends; they were received from the lips of Aedesius himself, Frumentius' own companion (PL XXI, 478). ■

BRIEFER JUDICIAL PROCESS



CANON LAW

Rev. Dr. Joshy Kulathumkal

By reforming the procedures for proving the nullity of marriage, Pope Francis issued two *Motu Proprio* on 8 September 2015. The *Motu Proprio Mitis Iudex Dominus Iesus* was intended for the Latin Church, and *Mitis et misericors Iesus* for the Eastern Catholic Churches. These changes were introduced in response to the request made by bishops during the Synods on the Family held in Rome in 2014 and 2015, which called for simplifying the process of declaring marriage nullity and reducing delays in the procedures. When ecclesiastical tribunals fail to function effectively and decisions in marriage cases are delayed, justice is denied to the parties involved. Considering such situations, Pope Francis introduced, in addition to the existing

ordinary and documentary procedures, a shorter judicial process for declaring a marriage null. In the Code of Canons of the Eastern Churches, the canons 1369 to 1373 deal with this briefer process.

Conditions for Using the Briefer Process: This procedure can be applied only under certain specific conditions; hence, not all cases can be resolved through the briefer process.

1. In the initial presentation of the petition before the ecclesiastical tribunal, there must be very clear and evident reasons proving the nullity of the marriage, together with substantial supporting evidence and documentation. Examples of such reasons include: Lack of faith, very brief married life, abortion performed to avoid procreation, extramarital relationships, transmission of serious diseases, impotency, deliberately concealing the existence of children from a previous marriage, forcing a person into marriage, mental incapacity to understand the duties and responsibilities of marriage. The Judicial Vicar must evaluate the petition

and decide whether the case qualifies for the shorter process.

2. The petition submitted to the tribunal must bear the signatures of both parties. Without the consent of both spouses, the briefer process cannot be used.

If the Judicial Vicar, after examining the petition, considers that the case falls within the scope of the shorter procedure but finds that the respondent has not signed the petition, he must inquire whether the respondent gives consent.

If the respondent does not reply, the case cannot proceed under the briefer process. Moreover, if both parties do not agree on the *grounds of nullity*, the shorter process is not permitted.

Role of the Eparchial Bishop: A distinctive feature of this process is that the Eparchial Bishop himself acts as the judge in such cases. The full responsibility for the briefer process rests with the Bishop. However, the Judicial Vicar or another appointed judge will carry out the procedural steps. Before pro-

nouncing his decision, the Bishop must consult with canon law experts. If the nullity of marriage cannot be established through this process, the Bishop cannot declare the marriage invalid; rather, the case must be transferred to the ordinary process.

Appeal and Final Decision: Since the petition is jointly submitted by both parties, there is generally no room for appeal in cases processed under the briefer process. However, the Defender of the Bond or the parties themselves may appeal if sufficient reasons exist. If no appeal is lodged within the prescribed time, the decree of Nullity is issued by the Eparchial Bishop. When a marriage case meets the required conditions, it must be handled through the briefer process. Yet, it is not correct to assume that every case should be decided in this way. This shortened judicial process, envisioned by Pope Francis, is a sign of the Church's pastoral care and mercy toward many persons who live in broken or irregular marital situations. ■

FOLLOWERS OF THE COMPASSIONATE MINISTRY OF JESUS

** Congregation of the Sisters of Martha (C.S.M.) founded by Fr. John Kizhakkoodan



The Congregation of the Sisters of Martha (C.S.M.) was founded on 15 August 1948 in the then undivided Thrissur Eparchy by Fr. John Kizhakkoodan, an eparchial priest. Inspired by the simple life of Jesus of Nazareth, the Congregation's charism is to make the compassionate love

of Christ tangible to the poor, the abandoned, and the laboring people through humble and selfless service, performing even the most ordinary tasks with extraordinary love. Following the example of St. Martha, who expressed her love for the Lord through service, the members

dedicate themselves wholeheartedly to various apostolates such as the care of the aged and sick, family apostolate, pastoral ministry, social welfare, mission work, education, ecumenism, and vocational training.

Guided by the inspiring motto of the Divine Word, "I have compassion for these people," the sisters follow in the footsteps of their founder, who revealed Christ's tender mercy to all, irrespective of caste or creed. Today, 425 sisters continue this mission in the Archeparchies and Eparchies of Thrissur, Palakkad, Irinjalakuda, Thalassery, Ernakulam,

Kothamangalam, and Idukki; in the mission Eparchies of Bhopal, Sagar, Miao, Balasore, and Ramanathapuram; and among people of various nations and faiths in Italy, Rome, the United States, and Germany.

Drawing inspiration from the humility and charity of the Blessed Virgin Mary and from the hospitality and devoted service of St. Martha, their patroness, the sisters sustain their spiritual vitality and community identity through prayer, which gives them strength and light amid the challenges and struggles of life.

Taking into account the signs of the times and the needs of humanity, the members of the Congregation of the Sisters of Martha work with the goal of renewing all things in Christ. With open hearts, trusting faith, and farsighted vision, they keep the flame of hope burning as they continue to flourish within the Church, spreading the Kingdom of God throughout the world.

As a religious congregation in the Major Archiepiscopal Right, the Congregation of the Sisters of Martha was divided in 2013 into two provinces - Lourdes Martha Province and Good Shepherd Province. Sr. Beatrice C.S.M. serves as the Superior General. ■

KALYAN, SHAMSHABAD, UJJAIN MAR JOSEPH THACHAPARAMBAT

MAR SEBASTIAN VADAKEL INSTALLED METROPOLITAN ARCHBISHOP OF UJJAIN



Ujjain (Madhya Pradesh): The proclamation elevating the Eparchy of Ujjain to an Archeparchy and the enthronement of its first Archbishop, Mar Sebastian Vadakel, took place with solemn and devotional celebrations. The ceremonies were presided over by Major Archbishop Mar Raphael Thattil at St. Mary's Cathedral, Ujjain.

The event began with a procession from the old church to the altar. The decrees announcing the elevation of the

Archeparchy and the appointment of the Metropolitan were read by Rev. Dr. Abraham Kavilpurayidathil, Chancellor of the Major Archiepiscopal Curia, and Rev. Dr. John Kondoparambil, Chancellor of the Archeparchy of Ujjain, in English and Hindi respectively.

The prayers and rites of enthronement were led by the Major Archbishop, Mar Thomas Tharayil, Archbishop of Changanassery, and Mar Joseph Kallar-

angatt, Bishop of Palai, served principal co-consecrators.

Among the concelebrants and dignitaries were Archbishops Mar Kuriakose Bharanikulangara, Mar Sebastian Vaniyapurackal, Mar Prince Antony Panengadan, Dr. A. Durairaj (Archbishop of Bhopal), and 24 other bishops from various regions. Representatives of religious congregations and major superiors were also present. Fr. Alberto Napolitano, rep-

resenting the Apostolic Nunciature, read the message of the Apostolic Nuncio.

After the liturgical celebration, the clergy of the Ujjain Archeparchy expressed their obedience to the new Archbishop. Bishops and priests extended felicitations, followed by a public meeting addressed by Union Minister George Kurian. Members of Parliament, legislators, and prominent figures from social, political, and religious spheres offered their greetings.

INSATALLATION OF MAR SEBASTIAN VANIYAPURACKAL THE METROPOLITAN ARCHBISHOP OF KALYAN



yapurackal its first Metropolitan was read by Rev. Dr. Abraham Kavilpurayidathil, Chancellor of the Major Archiepiscopal Curia.

Cardinal Oswald Gracias, Archbishop of Mumbai, delivered the homily. Mar Thomas Elavanal, Bishop of Kalyan, and Mar Jose Pulickal, Bishop of Kanjirappally, were co-consecrators. The new Archbishop's brother, Fr. George Vaniyapurackal, served Archdeacon.



Kalyan (Maharashtra): In an atmosphere filled with thanksgiving hymns and prayers, Mar Sebastian Vaniyapurackal was consecrated Metropolitan. The Eparchy of Kalyan in Maharashtra was elevated to the status of an Archeparchy of the Syro-Malabar Church. The liturgical celebration was presided over by Major Archbishop Mar Raphael Thattil at St. Thomas Cathedral, Kalyan.

The decree elevating Kalyan an Archeparchy and appointing Mar Vani-

At the public meeting that followed, a farewell was accorded to the outgoing Bishop, Mar Thomas Elavanal. Mar Thomas Tharayil, Archbishop of Changanassery, along with 35 bishops from within and outside Kerala, priests, religious, and a large number of faithful, participated in the celebration. Fr. Cyriac Koombatt, Vicar General of the Archeparchy, and Fr. Davis Tharakkan, Cathedral Vicar, coordinated the arrangements.

IN ELEVATED ARCHEPARCHIES TH CMI CONSECRATED AS BISHOP

MAR PRINCE ANTONY PANENGADAN, THE NEW ARCHBISHOP OF SHAMSHABAD



Hyderabad / Shamshabad: Mar Prince Antony Panengadan was enthroned the first Metropolitan Archbishop of Shamshabad during a solemn ceremony held in the courtyard of the Bishop's House at Balapur. The decree of appointment was read by Rev. Dr. Abraham Kavilpurayidathil, Chancellor of the Major Archiepiscopal Curia.

Mar Joseph Kollamparampil, Auxil-

iary Bishop of Shamshabad, welcomed the gathering. The enthronement liturgy was led by Major Archbishop Mar Raphael Thattil, after which the newly enthroned Archbishop celebrated the Holy Qurbana.

Mar Joseph Pamplany, Mar Sebastian Vadakel, Mar Joseph Thachaparambath CMI, Mar Joseph Kollamparampil, and Mar Thomas Padiyath were co-conse-



crators. The Major Archbishop delivered the homily.

Representing the Apostolic Nunciature, Monsignor Andrea Franzi was present, along with more than thirty bishops, over a hundred priests, and numerous religious and faithful.

The felicitation meeting was inaugurated by the Major Archbishop. Mar

Thomas Padiyath welcomed the assembly, while Monsignor Joseph Rajarao, Secretary of the Telangana Bishops' Conference, presided. Union Minister George Kurian, Monsignor Andrea Franzi, and Suresh George conveyed greetings. Archbishop Mar Prince Antony Panengadan expressed his gratitude. The ceremonies concluded with the anthem of the Syro-Malabar Church.

MAR JOSEPH THACHAPARAMBATH CMI CONSECRATED THE BISHOP OF ADILABAD



Adilabad: Mar Joseph Thachaparambath CMI was consecrated the third Bishop of the Eparchy of Adilabad. The episcopal ordination was held at the Ephatha Renewal Centre, Rabbenna, with Major Archbishop Mar Raphael Thattil the principal consecrator.

The co-consecrators were former bishops of Adilabad, Mar Joseph Kunnam CMI and Mar Prince Antony Panengadan. The letter of appointment was read by Rev. Dr. Abraham Kavilpurayidathil, Chancellor of the Major Archiepiscopal Curia.

Bishop Joseph Rajarao of Vijayawada delivered the homily. Rev. Dr. Thomas Chathamparambil CMI, Prior General, served Archdeacon. Mar Joseph Thachaparambath CMI is the third Bishop of the Eparchy of Adilabad.

PRAYERFUL WISHES



Bishop
D. Selvarajan Dasan



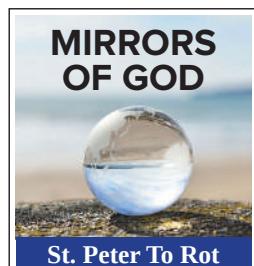
Rev. Dr. Antony
Kattiparambil

The Syro-Malabar Church extends its prayerful wishes to Bishop D. Selvarajan Dasan, appointed the Bishop of Neyyattinkara, and Rev. Dr. Antony Kattiparambil, appointed the Bishop of Kochi.

Bishop Selvarajan was born on January 27, 1962, at Valiyavila. He was appointed the Bishop-designate of the Eparchy of Neyyattinkara on February 8, 2025, and his episcopal ordination took place on March 25, 2025.

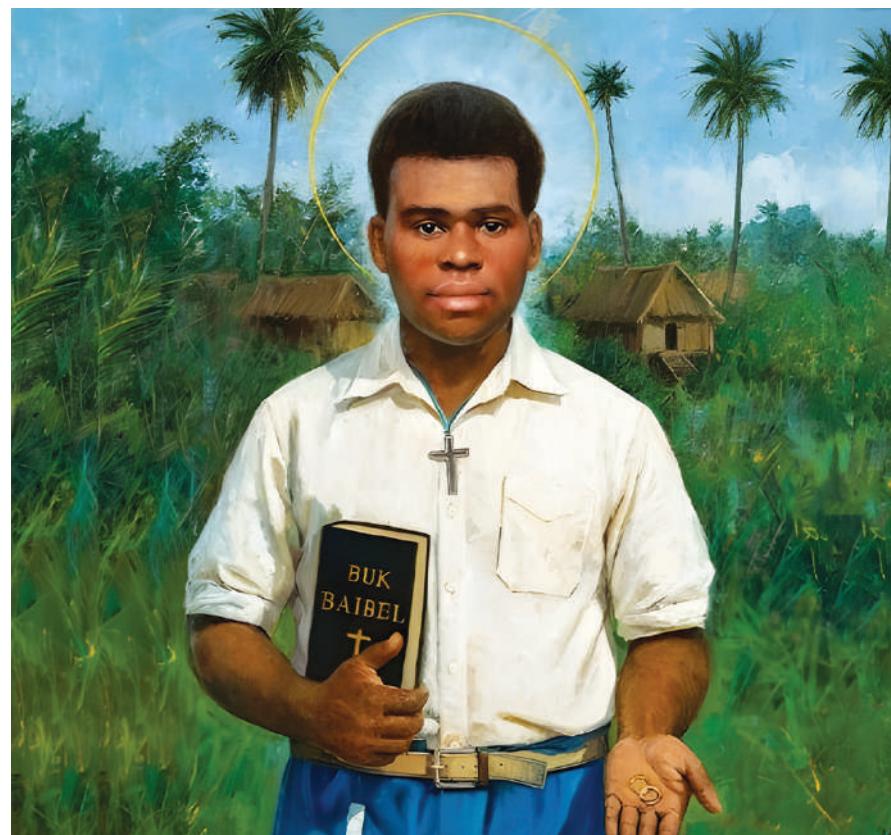
Fr. Antony was born on October 14, 1970, at Mundamveli, the youngest among the seven children of Jacob and the late Treesa. He was ordained a priest on August 15, 1998, by Bishop Joseph Kureethara. He obtained a Licentiate in Biblical Studies (1996–1998) from the renowned Pontifical Urban University in Rome, and later, a Licentiate in Canon Law (2013–2016) from the same university. He was serving the Judicial Vicar of the Eparchy of Kochi at the time of his appointment.

UNTINTED IN FAITH



We see nothing until we truly behold it. We understand nothing until we truly know it. Until October 19, 2025, that name was not widely known to the world. It is of St. Peter To Rot that we speak. But on that day, when Pope Leo XIV declared Peter To Rot a saint together with six others, that life became like a lamp set upon a pedestal. A layman, a tribal, a married man, a catechist, and above all, the first saint of Papua New Guinea - these are the general descriptions of St. Peter To Rot. Yet beyond all these descriptions stands a life of astonishing holiness.

Peter's parents were leaders among the local tribal community. But the evangelizing mission by the Missionaries of the Sacred Heart priests lit a new flame in their lives. Under the radiance of that newfound light, their lives were immersed in faith. Naturally, Peter too began to walk in the path marked out by his parents. He was born in 1912. In 1930 he joined St. Paul's College, established by the Missionaries of the Sacred Heart, where he received formation for the work



of evangelization.

Because of the scarcity of priests, catechists played the most important role in parish administration and evangelization in the remote parts of Papua New Guinea. After three years of formation, Peter was appointed as a catechist in Rakuwani parish, and on November 11, 1936, he married Paula. They were a model couple who prayed together. Until then, everything had been flowing in a normal rhythm - but by 1943, the climate

had changed. The major reason was the Japanese occupation.

By then, Peter had gone to great lengths in his pastoral service - nursing the sick, visiting homes, providing catechesis, administering baptism, carrying food to imprisoned evangelizers, and training new catechists. All this became necessary because the Japanese army had invaded Papua New Guinea and imprisoned all priests and religious. Peter's activities greatly disturbed the Japanese

soldiers. Under the pretext of wartime security, they imposed restrictions on his ministry.

By 1944, the army had completely banned him from carrying out any public ministry. But Peter responded with prudence. He built underground shelters, gathered people there, and continued to preach the Gospel in secret. He did all this fully aware that if the Japanese discovered him, his life would be in danger. At this time another moral crisis arose before Peter. The Japanese had legalized polygamy in order to win over tribal chiefs. This deeply afflicted Peter. He boldly stood up and protested against this evil.

In May 1945, Peter was arrested and imprisoned by the German military. When his release was near, two Japanese soldiers, with the assistance of an army doctor, injected him with poison and killed him. The Japanese army informed his relatives that Peter had died of illness. But when his uncle arrived, he found Peter's body with an injection mark on the right hand, with cotton stuffed in his ears and nose, and his scarf soaked in blood around his neck. When his wife had once pleaded with him to give up catechetical ministry if he wished to live, Peter replied that such a thing was impossible for him. When his mother visited him in prison, Peter said: "The police have informed me that this evening a Japanese doctor will come to give me some medicine. Since I am not ill, I believe there is some deception behind this." And so, he dressed himself in his best clothes and wore a crucifix, prepared to stand before God.

ARE YOU A GOOD PARENT?



FAMILY CORNER

Can one determine whether someone is a good parent merely by performance? Can a good parent be found through a competition? Never. At times, even we ourselves may fail to recognize that we are good parents. Most of us are people who, for many reasons, fail in parenting at least occasionally. Personal struggles and mental stress can also lead to such failure. Even so, experts say that if certain qualities apply to you, you are indeed a good parent.

• The sense of security your children feel in your presence

If, at any age, your children feel secure when they see you - if your presence, words, nearness, and counsel bring them comfort - then you are indeed a good parent. An article published in the *Journal*

of Family Psychology in 2018 stated that children who feel secure in the presence of their parents experience lower levels of anxiety.

• The habit of apologizing when wrong

Do not think that only children must apologize to parents. Parents too can apologize to their children. As human beings, they too can make mistakes - perhaps speaking harshly or behaving inappropriately. If you are someone who can say "sorry" to your children when needed, then you are a good parent. A 2019 study from the University of Missouri states that children who see apologizing parents learn forgiveness and experience emotional security.

• Allowing children to express their emotions

Do you allow your children space to express their emotions openly? Or do you suppress their feelings through fear, scolding, or punishment? Parents who encourage the expression of emotion rather than suppressing it are good parents.



** "Am I a good father or mother?" - and even ask this question to your children - then you are a good parent. It shows your willingness to examine your own attitudes.

• Self-evaluation

If you occasionally ask yourself, "Am I a good father or mother?" - and even ask this question to your children

- then you are a good parent. It shows your willingness to examine your own attitudes. Only those who are excessively overconfident.



DIARY OF THE MAJOR ARCHBISHOP

SEPTEMBER 26 - OCTOBER 26

September

- **26, Friday:** Celebrated the *Holy Qurbana* on the occasion of the ongoing formation program for young priests organized by the Syro-malabar Clergy Commission at Mount St. Thomas.
- **27, Saturday:** Celebrated the *Holy Qurbana* and gave the message during the perpetual profession ceremony of a group of sisters from various provinces at the Generalate of the Congregation of the Sisters of Nazareth (C.S.N.), Chovvara.
- **29, Monday:** In connection with the feast of the Archangels, celebrated the *Holy Qurbana* at Mount St. Thomas, Kakkanad and participated in the felicitation gathering held in the evening.

October

- **1, Wednesday:** Conducted visits to various mission stations and institutions in the Eparchy of Sagar.
- **2, Thursday:** Presided over the *Holy Qurbana* and inaugurated the public meeting held in connection with the Sagar Eparchial Day celebrations.
- **3, Friday:** Presided over the liturgical services elevating the Eparchy of Ujjain to an Archeparchy and installing Mar Sebastian Vadakel as Metropolitan Archbishop. Delivered the homily during the *Holy Qurbana*.
- **5, Sunday:** Celebrated over the *Holy Qurbana* and inaugurated the public meeting held in connection with the centenary celebrations of Puthenpally Parish in the Archeparchy of Thrissur.
- **7, Tuesday:** Participated in the farewell gathering of the Curia Bishop Mar Sebastian Vaniyapurackal

on his new appointment as Bishop of Kalyan at Major Archiepiscopal Curia, Mount St. Thomas, Kakkanad.

- **10, Friday:** Inaugurated the 63rd LRC Seminar at the Liturgical Heritage Research Centre Mount St. Thomas, Kakkanad.
- **11, Saturday:** Presided over the first part of the funeral rites of Mr. P.O. Sebastian Vadakeparambil, who had rendered long years of service at Vadavathoor Seminary, at his residence in Vadayattukunnu of the Ernakulam-Angamaly Archeparchy.

Later inaugurated the concluding session of the one-day seminar for catechists from the forane of Kanjur, Vallam, and Manjapra.

- **12, Sunday:** Conferred the diaconate upon two seminarians of the Congregation of the Most Holy Redeemer (C.Ss.R.) at their Provincial House in Muthoor.
- **14, Tuesday:** Welcome at Mount St. Thomas new Bishop elects of Malankara Catholic Church Fr. Kuriakose Thadathil and Fr. John Kuttiyil.
- **15, Wednesday:** Offered prayers for the deceased Sr. Remigia, a member of the Daughters of St. Mary of Leuca, at Thrikkakkara in the Ernakulam-Angamaly Archeparchy.

Later, delivered the message at the concluding of the ten-day Rosary devotion conducted as part of the Rosary Month observance at Mount St. Thomas, Kakkanad.

- **17, Friday:** Consecrated the renovated chapel at the Chittoor Retreat Centre of the Ernakulam-Angamaly Archeparchy.

aly Archeparchy and celebrated the *Holy Qurbana*.

- **18, Saturday:** Celebrated the *Holy Qurbana* and delivered the message during the perpetual profession ceremony of a group of sisters of the Congregation of the Sisters of St. Francis of Assisi at the Lourdes Cathedral, Thrissur.
- **19, Sunday:** Presided over the liturgical rites elevating the Eparchy of Kalyan to an Archeparchy and installing Archbishop Mar Sebastian Vaniyapurackal as Metropolitan Archbishop, and inaugurated the public meeting.
- **20, Monday:** Inaugurated the concluding session of the Catechists' Convention held for the foranes of Kizhakkambalam, Ernakulam, Edappally, Paravur, and Thrippunithura in the Ernakulam-Angamaly Archeparchy.
- **21, Tuesday:** Addressed the "Avakasa Samrakshana Yathra" organized by the Catholic Congress, at Pala.
- **23, Thursday:** Offered the *Holy Qurbana* at St. Antony's Forane Church, Ollur, in the Archeparchy of Thrissur, on the occasion of the feast of St. Raphael the Archangel.
- **25, Saturday:** Presided over the Episcopal Consecration of Fr. Joseph Thachaparambath CMI as the third Bishop of Adilabad and delivered the homily during the *Holy Qurbana*.
- **26, Sunday:** Presided over the liturgical rites elevating the Eparchy of Shamshabad to an Archeparchy and installing Archbishop Mar Prince Antony Panengadan as Metropolitan Archbishop.

TO GAIN MENTAL STRENGTH



It is relatively easy to gain physical strength - one can achieve it through simple means like nutritious food and regular exercise. But becoming mentally strong is not so easy. It requires conscious effort every single day. Here are a few ways psychologists suggest to develop mental strength:

Step out of your comfort zone

Everyone has their own comfort zone - a space or situation that makes them feel safe and content. But if we remain there, we cannot grow. Every successful person who has achieved something meaningful in life has dared to step out of their comfort zone. Therefore, to grow mentally strong, we must leave behind those comfort zones. Naturally, we will

face challenges - but in facing them, we develop inner strength and maturity.

Give up bad habits

Every person has personal weaknesses. What others might call bad habits could stem from these weaknesses. Bad habits are not limited to drinking or immoral behavior - laziness, lack of effort, prejudice, and anger are also forms of bad habits. When we show courage to overcome them, we become stronger individuals.

Learn to respect yourself

Many people can respect or admire others - or even envy them - but how many truly respect themselves? Take pride in your abilities. Others may belittle or ignore you, but you know the unique talents you possess that they do not. Be proud of them. Having self-respect is not a fault; it is a virtue.

Create a positive environment

Negativity surrounds us for various reasons - at home, in the workplace, and



in society. We interact daily with people of different temperaments, and their behavior often reflects their mental state. Do not let their negativity destroy your positivity. A superior may criticize, ignore, or misunderstand you - but make sure that negativity does not echo in the areas where you work or live.

Identify areas for improvement

Each day offers a new opportunity to become better. It is not enough to recognize what is good in ourselves - we must

also find where we need improvement and take steps to correct it. Challenges will arise, but instead of being discouraged, we must find ways to overcome them and move forward.

Take care of your health

A healthy mind can dwell only in a healthy body. Therefore, pay attention to physical health and personal hygiene. Taking care of your body strengthens your mind as well.

PLATINUM JUBILEE CELEBRATIONS OF ST. THOMAS COLLEGE, PALAI CONCLUDE; PRESIDENT SMT. DROUPADI MURMU CHIEF GUEST



The Platinum Jubilee celebrations of St. Thomas College, Palai, came to a grand conclusion with the President of India, Smt. Droupadi Murmu, as the chief guest of the valedictory function. In her address, the President said that a

college is a workshop where the future of individuals is shaped. She added that St. Thomas College has always excelled in nurturing talent by combining intellectual excellence with strong moral values.

Governor Rajendra Vishwanath Arl-

ekar, in his address, emphasized that education should empower students to become job creators rather than job seekers and encouraged them to contribute to the Prime Minister's *Viksit Bharat* (Developed India) initiative. Union Minister George Kurian remarked that he is a proud product of St. Thomas College, and that the institution had a profound influence on his personal growth and development.

Mar Joseph Kallarangatt, Eparchial Bishop of Palai and the patron of the college, presented to the President an *Aranmula mirror* mounted on a wooden and brass pedestal, along with a traditional

Kerala *kasavu sari* woven on handloom.

The event was graced by Co-operation Minister V. N. Vasavan, Water Resources Minister Roshy Augustine, Members of Parliament Jose K. Mani and Francis George, MLA Mani C. Kappan, Principal Dr. Sibi James, Vicar General of the Eparchy and College Manager Msgr. Dr. Joseph Thadathil, District Collector Chetan Kumar Meena, Kottayam Superintendent of Police Shahul Hameed, Vice Principal Rev. Dr. Salvin Thomas Kappiliparambil, Bursar Fr. Mathew Alappattmedayil, and Ashish Joseph, among others.

ECUMENICAL MEETING OF KERALA CHURCHES HELD AT PALA BISHOP'S HOUSE



Pala: A representative meeting of the episcopal Churches in Kerala was held at the Bishop's House, Pala, to discuss issues affecting Christian Churches - especially the current crisis in the aided education sector and other contemporary matters. The meeting was convened by Bishop Mar Joseph Kallarangatt, Chairman of the Education and Ecumenical Commissions of

the Syro-Malabar Church and Bishop of Pala.

Bishops, priests, and lay representatives responsible for education and inter-church relations from various Churches in Kerala took part in the meeting organized under the auspices of the Syro-Malabar Education and Ecumenical Commissions.

The meeting was presided over by His Holiness Baselios

Marthoma Mathews III Catholicos, Supreme Head of the Malankara Orthodox Syrian Church, with Bishop Mar Joseph Kallarangatt in the chair. The gathering discussed the problems faced by Christians in the fields of education and social life.

Resolutions Adopted:

1. The government should immediately issue an order to re-

solve the issue related to appointments of persons with disabilities and avoid further legal disputes.

2. The meeting strongly condemned attempts to deprive minority managements of their constitutional right to select and appoint teachers through due interview procedures from government-provided lists. The right of minority managements

to choose qualified candidates must be restored.

3. The Justice J. B. Koshy Commission Report, which has been pending without action for the past two years, should be made public, and the recommendations for the uplift of Christian communities should be implemented.

Secretaries of various corporate educational agencies, clergy, and lay representatives from different Churches. Fr. Tom Olikkatt, PRO of the Syro-Malabar Church, Fr. Dominic Ayalooparambil, Secretary of the Syro-Malabar Education Commission, and Fr. Cyril Thomas Thayyil, Secretary of the Ecumenical Commission, also addressed the gathering.

FAREWELL TO MAR SEBASTIAN VANIYAPURACKAL



After serving as the Vice-Chancellor of the Syro-Malabar Church since 2014 and as Curia Bishop since 2017, Mar Sebastian Vaniyapurackal has assumed

charge as the first Metropolitan Archbishop of the Archeparchy of Kalyan. A farewell gathering was held at Mount St. Thomas, Kakkanad, the Major Archiep-

iscopal Curia of the Syro-Malabar Church, to bid him farewell.

Major Archbishop Mar Raphael Thattil, along with members of the Permanent

Synod - Archbishop Mar Andrews Thazhath, Archbishop Mar Joseph Pamplany, Bishop Mar Joseph Kallarangatt, Mar George Madathikandathil, and Mar Pauly Kannokadan - attended the function. Secretaries of various Synodal Commissions of the Syro-Malabar Church and members of Mar Sebastian Vaniyapurackal's family were also present.

Major Archbishop Mar Raphael Thattil, in his message of blessing, noted that Mar Sebastian Vaniyapurackal had rendered praiseworthy service at the central offices of the Church for the past eleven years and that his style of ministry, rooted in personal relationship and spiritual depth, would be a great blessing for the Archeparchy of Kalyan.

The installation ceremony of Mar Sebastian Vaniyapurackal took place on October 19, 2025.

tive commitment to continue its social mission.

Mar Tony Neelankavil, Chairman of LRC, delivered the keynote address. Rev. Dr. Abraham Kavilpurayidathil, the Major Archiepiscopal Chancellor, also addressed the gathering. Twelve scholars, including experts from various fields, presented their research papers. Researchers, priests, religious sisters, and students participated in the seminar. Rev. Dr. James Puliurumpil, LRC Board Member, proposed the vote of thanks.

63RD LRC SEMINAR HELD AT MOUNT ST. THOMAS



Kakkanad: The 63rd seminar organized by the Syro-Malabar Liturgical Research Centre (LRC) was held at Mount St. Thomas. The two-day seminar, based on the theme "Chris-

tians and the Antecedents of the Kerala Model of Development," deeply explored the historical role and contributions of the Christian community in Kerala's social, spiritual, and educational spheres.

Rev. Dr. Jobin Kanjirathinkal, Executive Director of LRC, extended words of welcome. Major Archbishop Mar Raphael Thattil of the Syro-Malabar Church inaugurated the seminar. The Major Archbishop stated that

the Kerala model of social development is closely connected with the spiritual values of the Christian tradition, and that the spirit of dedication and service of the Christian community has laid the foundation for social transformation. Appreciating the Catholic involvement in education and social service sectors, he expressed hope that this seminar, by offering a deeper historical understanding, would further strengthen the Church's collec-

LET US BUILD A CHURCH THAT WELCOMES EVERYONE - POPE LEO XIV



In his message on Sunday, October 26, Pope Leo XIV invited the faithful to meditate on the profound "mystery" of the Church. He reminded them that the Church is not merely a religious institution defined by ranks and structures, but "a visible sign of the unity between God and humanity," a place where God gathers everyone together into one family bound by love.

By contemplating the meaning of the Church as a community created and sustained by the Holy Spirit, the Holy Father explained that we can better

understand its true nature. Relationships within the Church, he said, are not governed by the logic of power but by the logic of love; and the structures within the Church express what happens in its spiritual life.

The Pope emphasized that spiritual life is of supreme importance within the Christian community. "Above all," he said, "love is the supreme law of the Church." Pope Leo XIV urged the faithful never to forget this truth: "No one is called to dominate; everyone is called to serve. No one is excluded; all are called to participate."

He warned that obstacles to unity arise whenever pride takes precedence over the common good, leading to individualism and the breakdown of genuine fraternity within the Christian community. This also happens, he noted, when someone believes they are superior to others.

Pope Leo XIV invited all believers to dream of and build a humbler Church - "a Church that bends down to wash the feet of humanity; a Church that does not judge like the Pharisee judging the tax collector, but one that becomes a place where all are welcome."

He concluded by urging the faithful to build such a Church courageously - one that, through humility and service, truly reflects the love and mercy of Christ for all humankind.

CBCI PRESIDENT INVITES THE HOLY FATHER TO VISIT INDIA



Archbishop Mar Andrews Thazhath, President of the Catholic Bishops' Conference of India (CBCI), invited Pope Leo XIV to visit India. The official letter of invitation, representing the Catholic Church in India, was handed over to the Holy Father during an audience held

at the Vatican on October 22, 2025. Archbishop Thazhath informed the Pope that discussions regarding the visit would be held with the Central Government. He stated that the Holy Father has welcomed the invitation and expressed hope that the visit would take place soon. Further

discussions regarding the papal visit will continue with Cardinal Pietro Parolin, Secretary of State of the Vatican, he added.

The Archbishop also briefed the Holy Father about the forthcoming CBCI General Body Meeting scheduled for February 2026 and mentioned that he had received a special message and blessing from the Pope for the occasion. A detailed report outlining the current situation of the Catholic Church in India - its activities, contributions, and the challenges it faces - was also presented by Archbishop Thazhath to the Holy Father.

SAGAR EPARCHY CELEBRATES EPARCHIAL DAY



Sagar: The Eparchy of Sagar celebrated its Eparchial Day with great joy. Major Archbishop Mar Raphael Thattil of the Syro-Malabar Church was the chief guest. Mar Raphael Thattil and Mar James Athikalam, Bishop of Sagar, concelebrated the Holy Qurbana. In his message, Mar Thattil reminded the faithful that

the faith and missionary zeal of St. Little Thérèse, the heavenly patroness of the Eparchy, should be a model for all Christians. Following the Holy Qurbana, an agape meal was held.

During the public meeting, priests, religious, and parents celebrating their silver jubilee were felicitated and honored. Awards

and scholarships were distributed to students who excelled both in catechetical competitions organized by the Sagar Eparchial Catechetical Department and in academic fields. The celebration of the Eparchial Day marked a significant and memorable moment in the history of the Sagar Eparchy.

SEVEN NEW SAINTS PROCLAIMED



Vatican City: Pope Leo XIV reminded the faithful of the importance of praying with intensity and faith, especially during times of trials and challenges. The Holy Father made this exhortation in his message delivered on World Mission Sunday of the Catholic Church, on the occasion of the canonization of seven new saints from different nations. During the solemn Eucharistic celebration held at

St. Peter's Square in the Vatican, over which he presided, Pope Leo XIV declared these seven blessed individuals as saints and raised them to the honor of the altars.

Those canonized as new saints are Archbishop Ignatius Chakralla Peter To Rot, Vincenza Maria Polonis, Carmen Elena, Maria Troncatti, Jose Cisneros, and Bartolo Longo.



MSGR. JOLLY VADAKKAN INAUGURATING THE GENERAL BODY MEETING OF THE SYRO-MALABAR GLOBAL MATHRUVEDI.

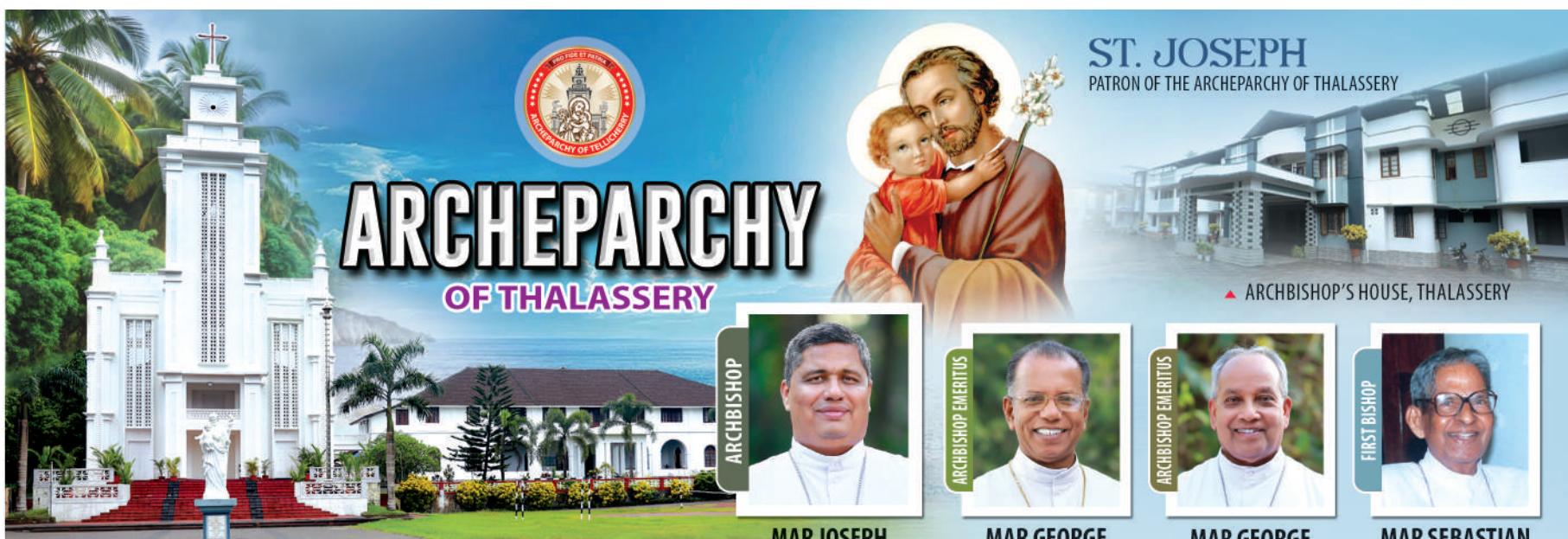
THE MINISTER'S STATEMENT ON INCREASING ALCOHOL PRODUCTION - DANGEROUS AND IRRESPONSIBLE!

The recent statement by Kerala's Excise Minister M. P. Rajesh - asserting that it is necessary to increase domestic alcohol production and to make the state capable of exporting liquor to foreign countries - is both immature and dangerous. If the minister's intent is to strengthen the economy by generating revenue and creating employment opportunities, the government must not rely on alcohol, a substance that destroys families and society.

It is unfortunate that the Kerala Government continues to view liquor and lottery as its major sources of income. It is a recurring pattern: before elections, the government speaks of prohibition, but afterward adopts a completely opposite stance. The new liquor policy introduced by Minister M. P. Rajesh proves that the anti-liquor promises made during earlier elections were hollow.

The alarming rise in divorce cases, road accidents, and crimes committed under the influence of alcohol and drugs are all by-products of addiction. Media reports indicate that the growing number of domestic violence cases is also largely linked to substance abuse - a deeply disturbing trend. In such a situation, the government's eagerness to increase liquor production and even facilitate home delivery of alcohol is shocking and irresponsible.

A healthy society - mentally and physically - is the greatest wealth of any democratic government. It is astonishing that this basic truth seems to be ignored. For a government that claims to represent the working class, to depend on liquor and lottery for its revenue is a contradiction in principle. The government must re-examine such thoughtless and socially harmful policies in the interest of the common good.



The Eparchy of Thalassery was established on December 31, 1953, by His Holiness Pope Pius XII through the encyclical letter "Ad Christi Ecclesiam Regendam" for the Syriac Catholics who had migrated to Malabar from the kingdoms of Travancore and Cochin in the early decades of the last century. The boundaries of the New Eparchy were the same as those of the Latin Diocese of Kozhikode. Msgr. Sebastian Valloppilly took charge as the Administrator of the New Eparchy on March 19, 1954. Through another historically important encyclical, the boundaries of the Thalassery Eparchy were expanded on April 29, 1955, to include the Latin Dioceses of Mangalore, Chikmagalur, Mysore, Shimoga, and Ooty. On October 16, 1955, Mar Sebastian Valloppilly was appointed as the first Bishop of the Thalassery Eparchy. He was consecrated as Bishop by Cardinal Eugène Tisserant on January 8, 1956, at St. Peter's Basilica in Rome. The establishment of the Thalassery Eparchy was the culmination of unparalleled historical events. With its establishment, the Syro-Malabar Church became partially free from limited boundaries.

The Eparchy of Thalassery was divided to form the Eparchy of Mananthavady on March 01, 1973, and another Eparchy based in Thamarassery on April 04, 1986. Through the encyclical letter "Spirituali Bono Christi Fidelium", Pope St. John Paul II elevated the Thalassery Eparchy to an Archeparchy on May 31, 1995, and appointed Mar George Valiamattam as the first Metropolitan Archbishop. The Eparchy of Belthangady was established on April 24, 1999, for the Syriac Catholics in the Dakshina Kannada, Udupi, and Kodagu districts of Karnataka state. The Eparchy of Bhadravathi (established in 2007) and the Eparchy of Mandya (established in 2010) are suffragan Eparchy of the Thalassery Archeparchy. The growth of the Thalassery Archeparchy, which gave birth to five Eparchies, has been astonishing. The strong growth of the Syro-Malabar Church beyond the River of Bharatha began with the establishment of the Thalassery Archeparchy. Abp. Mar Joseph Pamplany was appointed as the third Metropolitan Archbishop of the Thalassery Archeparchy on April 20, 2022.

MAR SEBASTIAN VALLOPPILLY ▶ 1954 March 19 - 1989 May 01

MAR GEORGE VALIAMATTAM ▶ 1989 May 01 - 2014 October 30

MAR GEORGE NJARALAKKATT ▶ 2014 October 30 - 2022 April 20

MAR JOSEPH PAMPLANY ▶ 2022 April 20 -

MAJOR APOSTOLATES / MOVEMENTS

- Family Apostolate
- Kudumbakottayma
- Media Apostolate/TellMe Creations
- Catechetical Apostolate
- Mission League
- Holy Childhood Society
- KCYM / SMYM
- Catholic Congress
- KCBC Temperance Committee
- Vincent De Paul Society
- Secular Franciscan Order (SFO)
- Thalassery Social Service Society
- Charismatic Movement

4953 SQ. KM	Area
19	Parishes (Foranes)
203	Parishes
67000	Families
285776	Catholics
05	Bishops Hailing from the Diocese
	- Mar Jose Purnendom
	- Mar Lawrence Mukkuzhy
	- Mar John Panamthottam
	- Mar George Puthiyakulangara
	- Mar Alex Tharamangalam
381	Diocesan Priests
191	Seminarians
02	Pastoral Centres
02	Regional Bishop's Houses
85	Kurishupallikkal (Chapels)
03	Mission Areas
01	Apostolic Society of Consecrated Life
01	Region, 01 - Kasaragod



KARUNALAYAM ▲



SANTHWANAM ▲



ANGEL DIALYSIS CENTRE ▲

CHARITABLE INSTITUTIONS

KARUNALAYAM CHEMPERI

Karunayam Chemperi was established on August 25, 1975, with the purpose of providing care for abandoned and destitute elderly people above 60 years of age. To date, the institution has provided care to 642 elderly people. Currently, 55 elderly residents live in Karunayam.

SANTHWANAM

The golden jubilee memorial of the Thalassery Archeparchy, Santhwanam, was started on December 20, 2003, to care for terminally ill cancer patients. Since its inception, 390 people have passed away after receiving its compassionate care.

ANGEL DIALYSIS

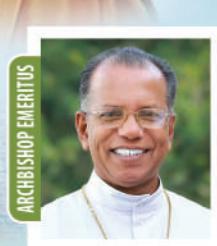
The Angel Dialysis initiative provides dialysis facilities for 20 patients simultaneously at St. Joseph Hospital, Karuvanchal, and for 11 people at its centre in Kadathumkadavu, Irity. Currently, 125 dialysis patients are undergoing treatment completely free of charge at these two centres.

ST. JOSEPH PATRON OF THE ARCHEPARCHY OF THALASSERY

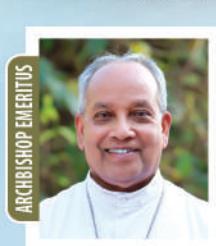
▲ ARCHBISHOP'S HOUSE, THALASSERY



MAR JOSEPH
PAMPLANY



MAR GEORGE
NJORALAKKATT



MAR GEORGE
VALIAMATTAM



MAR SEBASTIAN
VALLOPPILLY

Curia Members

Archeeparchy
of Thalassery

PROTO SYNCELLUS



MSGR. ANTONY
MUTHUKUNNEL

SYCELLUS



MSGR. SEBASTIAN
PALAKUZH

SYCELLUS



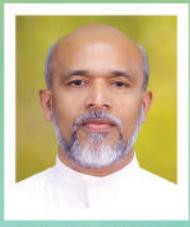
MSGR. MATHEW
ELAMTHURUTHIPADAVIL

CHANCELLOR



REV. FR. JOSEPH
MUTTATHUKUNNEL

PROCURATOR



REV. FR. JOSEPH
KAKKARAMATTATHIL

JUDICIAL VICAR



REV. FR. JOSE
VETICKAL

VICE CHANCELLOR



REV. FR. JOSEPH
RATHAPPILLI



OUR LADY OF LOURDES BASILICA, CHEMPERI ▲



THE VILAKKUNNUR DIVINE MERCY SHRIINE ▲

SAVIO BOYS TOWN, KUNNOTH

Savio Boys Town, Kunnoth, which provides hostel facilities for boys from poor families in the Malabar region to enable them to study, was established on January 25, 1981.

MAR SEBASTIAN VALLOPPILLY BALIKA BHAVAN

The Mar Sebastian Valloppilly Balika Bhavan operates in Palathinkadavu to provide hostel facilities for girls from poor families in the Malabar region, named after the late Bishop Mar Sebastian Valloppilly.

MAR SEBASTIAN VALLOPPILLY HOUSING SCHEME

This is a scheme to find land and construct houses for people who are homeless and landless. The construction of 954 houses has been completed under this housing scheme so far.

ADAM MINISTRY

The ADAM Ministry works towards the spiritual and material growth of deaf and mute brothers and sisters. The activities of the ADAM Ministry are carried out primarily from the Regional Pastoral Centre, Padannakkad.

SCHOLARSHIP SCHEMES**NIGHTINGALE SCHOLARSHIP SCHEME**

This is a scholarship scheme that provides 50,000/- per year for Nursing studies to children from poor families. Currently, 150 students are benefitting from this scholarship scheme.

ST. THOMAS SCHOLARSHIP SCHEME

This is a scheme that provides 40,000/- per year as educational assistance to students who are financially struggling for pursuing higher education. Currently, 125 students are studying through this scholarship scheme. This scheme also provides a scholarship that grants 15,000/- per year for the school education of poor children.

EDUCATIONAL INSTITUTIONS**CORPORATE EDUCATIONAL AGENCY**

The Institutions under the Thalassery Archeparchy Corporate Educational Agency are able to make invaluable contributions to the education sector of Malabar.

INSTITUTION	NUMBER
L.P. Schools	23
U.P. Schools	30
High Schools	24
Higher Secondary Schools	15
Students	33,475
Teachers	1,580

VIMAL JYOTHI INSTITUTIONS

The Thalassery Archeparchy started the Vimal Jyothi Engineering College in Chemperi in 2002. Currently, three institutions are operating here. They are: Vimal Jyothi Engineering College, Vimal Jyothi Institute of Management, and San Jose Academy. Vimal Jyothi was able to acquire NAAC Accreditation and was elevated to Autonomous Status in 2024.

NIRMALAGIRI COLLEGE

Nirmalagiri College, established on May 13, 1964, is the first educational institution under Kannur University. This institution has 1,600 students and 100 teachers. The college has achieved a high ranking with NAAC Accreditation. Nirmalagiri College of Advanced Studies also operates on this campus.

SANCTA MATHA NURSING COLLEGE

The nursing college led by the Thalassery Archeparchy in Gundlupet, Karnataka, began functioning on September 20, 2025. The college has students in four batches studying BSc Nursing.

MALANAD T.T.I.

The T.T.I. College was started in Taliparamba in 2004 under the leadership of the Thalassery Archeparchy to train teachers.



ST. JOSEPH HOSPITAL, KARUVANCHAL ▲



VIMAL JYOTHI ENGINEERING COLLEGE ▲



NIRMALAGIRI COLLEGE ▲



SANCTA MATHA NURSING COLLEGE ▲



BIO MOUNTAIN FARMERS PRODUCER CO. ▲



PRATHEEKSHA DE-ADICTION CENTRE ▲



HAPPY VILLAGE - COMMUNITY LIVING COMPLEX ▲



SANDESA BHAVAN - PASTORAL CENTRE ▲



ALPHA INSTITUTE CONVOCATION CEREMONY ▲

HOSPITAL SERVICES**ST. JOSEPH HOSPITAL, KARUVANCHAL**

St. Joseph Hospital, Karuvanchal, is the only super speciality hospital in the Malabar region with modern facilities, including a Cath lab.

VIMALA HOSPITAL, CHEMperi

The 15-bed Vimala Hospital, Chemperi, is part of the St. Joseph Hospital, Karuvanchal.

THEOLOGICAL STUDIES**ALPHA INSTITUTE OF THEOLOGY & SCIENCE**

The Alpha Institute was established on December 08, 2006, to bring theological studies to the common people during the administrative tenure of Mar George Valiamattam. The long-term vision and academic view of Mar Joseph Pamplany, the Chancellor of the Alpha Institute and the Archbishop of the Archeparchy, led to the inception of the institute. So far, nearly 10,000 students from various countries have completed their theology studies, and 800 students are currently pursuing their studies.

SPIRITUAL SERVICES**MOTHER HOME - RETREAT CENTRE**

The Mother Home Retreat Centre, established in Pariyaram, is the retreat centre of the Thalassery Archeparchy, which aids in the spiritual growth of the people of God in Malabar.

PILGRIMAGES

Four pilgrimages, with the participation of the people of God from all 19 Foranes of the Thalassery Archeparchy, take place every year. The Marian Pilgrimage undertaken in December, covering a distance of 35 kilometres from Edoor and 23 kilometres from Alakode while reciting the Rosary, on foot for an entire night to Chemperi, is the largest pilgrimage in Malabar. The San Jose Pilgrimage to the St. Joseph Pilgrimage Shrine in Panathady in Kasaragod district on March 19th, the Fortieth Friday Pilgrimage to St. Mary's Church, Cherupuzha, and the San Thome Pilgrimage also take place.

SOCIAL SERVICES**BIO MOUNTAIN FARMERS PRODUCER COMPANY**

The Thalassery Archeparchy established the Bio Mountain Farmers Producer Company in collaboration with the farmers, with the aim of converting the products of the migrant farmers into value-added goods and securing better prices for agricultural products. Over 5,500 farmers are now members of the Bio Mountain Company.

TRACE HELP DESK

TRACE Help Desk is an assistance forum started to provide governmental and non-governmental benefits and services to the people of God in the Thalassery Archeparchy. It provides awareness to people about EWS Certificates, various minority assistance, educational scholarships, and other benefits.

PRIVATE INDUSTRIAL PARK, KUNNOTH

The Private Industrial Park is a project under the leadership of the Thalassery Archeparchy, in collaboration with the Kerala State Government, near the Mysore - Irity Highway in Kunnoth, to enable the farmers of the Malabar region to start their own ventures.

HAPPY VILLAGE (HOME FOR RETIREMENT LIFE)

A Community Living Complex, under the name Happy Village, is being built on 100 acres of land on the banks of the Barapuzha river near Irity, on the Thalassery-Mysore Highway. It aims at the protection and happy life of parents whose children have permanently settled abroad for work and are living alone in their homes. The operations of Happy Village will begin in full capacity in January 2027.

PRATHEEKSHA (DE-ADDITION CENTRE THALASSERY)

Pratheeksha De-addiction Treatment Centre was started on October 04, 1983. Pratheeksha has helped thousands of people return to the happiness and goodness of life, free from different addictions.



ST. JOHN HENRY NEWMAN: PATRON OF CATHOLIC EDUCATION

Pope Leo XIV has declared St. John Henry Newman as the Heavenly Patron of Catholic Education. The proclamation was made in connection with the

60th anniversary of *Gravissimum Educationis*, the Declaration on Christian Education of the Second Vatican Council, and the celebration of the Global

Education Jubilee.

On the concluding day of the Global Education Jubilee, the Pope also proclaimed St. Newman as the 38th Doctor of the

Church. According to the latest statistics from the Vatican, there are 230,000 Catholic educational institutions across 171 countries worldwide, serving 72 million students.

AWAKE: SMYM IRELAND ANNUAL CONFERENCE



Dublin: The annual conference of the Syro-Malabar Youth Movement (SMYM) Ireland was held at the St. Patrick's Campus of the University from October 25 to 27. Youth from across the Ireland Region, aged between 16 and 25, participated in the conference. Organized jointly by the Syro-Malabar Church and SMYM Ireland,

the aim of the conference was to form a new generation of deeply faith-rooted youth leaders.

Bishop Stephen Chirappanath, Apostolic Visitator for Europe, was present throughout the conference. The sessions were led by Fr. Binoj Mulavarickal,

Director of the SMYM Europe Youth Apostolate. Fr. Joseph Oliyakatt, Fr. Baiju Kannampilly, and Fr. Seban Sebastian also offered leadership. The program included *Holy Qurbana*, adoration, praise and worship sessions.

Motivational speaker Joseph Annam-

kutty Jose, Christian hip-hop artist Prodigal, Fr. Melvin Paul Mangalath, and singer-musician Alphons Joseph were among the special guests who added vibrancy to "Awake." The conference was further enriched by unique features such as the Host Family Initiative, talent showcases, and sessions on teamwork and leadership.

CATHOLIC CONGRESS' HISTORIC 'JOURNEY FOR THE PROTECTION OF RIGHTS'



MAJOR ARCHBISHOP MAR RAPHAEL THATTIL LEADING THE CATHOLIC CONGRESS RIGHTS PROTECTION RALLY AS IT REACHED PALAI.



MAR JOSEPH PAMPLANY INAUGURATING THE CATHOLIC CONGRESS RIGHTS PROTECTION RALLY. MAR REMIGIOSE INCHANANIYIL IS HANDING OVER THE FLAG TO MR. RAJEEV KOCHUPARAMBIL AT ENANIYIL.



MAR THOMAS THARAYIL INAUGURATING THE CONCLUDING CEREMONY OF THE RIGHTS PROTECTION RALLY AT THE SECRETARIAT, THIRUVANANTHAPURAM.

Under the leadership of the Catholic Congress, a state-wide 'Journey for the Protection of Rights' began in Kasaragod on October 13, raising various social

and community demands, and concluded in Thiruvananthapuram on Friday, October 24, at 10 a.m. The concluding events included a massive Secretariat march, in which thousands participated, starting from the Martyrs' Square at Palayam, followed by a dharna in front of the Secretariat.

The rally was led by Catholic Congress President Rajeev Kochuparambil and was inaugurated at Panathur, Kasaragod, by Archbishop Mar Joseph Pamplany. Bishop Legate Mar Remigiose Inchanani flagged off the journey. Passing through all the Eparchies of Kerala, the march received a warm welcome at every stage, clearly voicing the concerns of the community and of farmers. The concluding meeting in Thiruvananthapuram was inaugurated by Archbishop Mar Thomas Tharayil, Metropolitan of the Archeparchy of Changanacherry. Mar Remigiose Inchananiyil delivered the keynote address, and the Catholic Congress' Charter of Rights was proclaimed and submitted during the event.

Major Archbishop Mar Raphael Thattil inaugurated the rally and meeting held in Palai. He reminded the faithful that the community is well aware of the grave injustices, neglect, and humiliation it faces from political parties and society, and of its responsibility to respond appropriately.

The journey passed through all 14 districts of Kerala, highlighting various public and social issues that have been neglected or ignored by governments and political parties. Bishops Mar Pauly Kannokadan, Mar Jose Pulickal, Mar Jose Porunnedom, Mar Peter Kochupurackal, Mar Tony Neelankavil, Mar John Nellikunnel, and Mar Joseph Pandarasseril addressed the rally at various centres along the route.

At numerous centres - including Panathur, Chittarikkal, Peravoor, Mananthavady, Thiruvambady, Mannarkkad, Thrissur, Irinjalakuda, Angamaly, Kothamangalam, Kattappana, Kanjirapally, Palai, Kottayam, Kuttanad, Changanacherry, Alappuzha, and Thiruvananthapuram - social and community leaders, as well as a large number of faithful, participated in processions and people's assemblies.

Under the slogan "Justice is not charity but a right," the journey raised key demands such as: protecting secularism and the Constitution of India; publishing and implementing the Justice J. B. Koshy Commission Report; resolving issues related to wild animal attacks and land ownership disputes; ensuring fair prices for agricultural products including rubber and paddy; and ending discrimination in the education and minority sectors. Other major concerns raised by the rally included the ban on teacher appointments under the guise of disability reservation, the EWS reservation, street dog attacks, land reform amendments, political stands on the Munambam issue, and attacks on minorities. The duplicity of political parties, which focus only on winning elections without addressing the people's concerns, also became a topic of discussion during the journey.

Catholic Congress President Rajeev Kochuparambil stated that if such neglect continues, the Catholic Congress will take definite political action in the upcoming elections, standing with the people in their struggles. The rally was led by Director Fr. Philip Kaviyil, General Secretary Dr. Josekutty J. Ozhukayil, Treasurer Adv. Tony Punchakunnel, and executive members Dr. K. M. Francis, Benny Antony, Trees Liz Sebastian, Rajesh John, George Koikkal, Biju Sebastian, Philip Veliyath, Jacob Nicholas, and Adv. Manu Varappally.