

# SHRINE OF THE INFANT JESUS

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IJ matters

# CONTENTS



**November  
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- 01 Editorial: A word before  
Fr. Errol Fernandes S.J.
- 02 An Introduction to The Four Weeks of Advent  
Fr. Errol Fernandes S.J.
- 03 The Feast of All Saints  
Fr. Errol Fernandes S.J.
- 05 The Commemoration of the Faithful Departed  
Fr. Errol Fernandes S.J.
- 07 Advent Lights  
Fr. Terry Quadros S.J
- 09 Dance On  
Fr. Terry Quadros S.J
- 11 The Rainbow  
Fr. Terry Quadros S.J
- 13 ख्रिस्तराजा !!  
वेन्सी डिमेलो
- 14 देऊळ !!  
वेन्सी डिमेलो
- 15 मृत भाविकांचा स्मृतीदिन !!  
वेन्सी डिमेलो
- 16 Fr. Tony

# A word before.....

The month of November brings with it two important feasts. One is “All Saints Day” and the other is “The commemoration of the faithful departed”. Both these feasts have a common theme which is that death is not the end for those who believe.

The Saints in heaven inspire us here on earth. They inspire us to go beyond, to go further than we think we can go. They motivate us to love more, give more and be more. They were human just as we are and through their humanity have shown us that what we sometimes consider impossible is possible. There are a variety of Saints. Some of these died young, others in middle-age and still others when they were older. They died due to a variety of reasons. Some were killed by others who could not accept the truth, others died of an illness and still others died because they refused to cow down or give in to falsehood. However, the common message that all the Saints give us that love conquers all and that love is the only reality.

The Commemoration of the faithful departed reminds us that those whom we loved on this earth and are no longer with us here, are our intercessors in heaven. They live with God. They have completed their earthly journey and now have been given their place in the eternal life which God has promised to all who do not reject God. They remind us that the world that we live in is temporary and passing. However, because it is impermanent, we must live each day fully and with as much positivity as possible. They also remind us that because none of us knows that day or hour when the Lord will call us to our eternal home, we must be prepared at all times and at any time. They encourage never to give in to despair and lose hope. No matter how challenging life may be there is hope and hope is not deceptive. The best is yet to come.

During the months of October and November 2022, I gave two retreats to the priests of the Nashik Diocese. The first was to a group of 17 and the second to a group of 18 priests. The priests got into the retreats from the first day itself. I thank you for your prayers and support.

This year, we entered the season of Advent on November 27, 2022. Advent is a season of anticipation and hope where we wait with eager longing for the birth of the one who will keep saving and loving us. Let us prepare our hearts and minds to receive the Saviour when he comes into our world and hearts on Christmas day.

May God be with you and with your families, may the Infant Jesus bless you all and may Mary always intercede.

Fr. Errol Fernandes SJ

# AN INTRODUCTION TO THE FOUR WEEKS OF ADVENT

In the first week of Advent with the exception of Tuesday when Luke is read, the Gospel readings are all from the Gospel of Matthew. The readings begin by inviting us to look at Jesus who reaches out to a Gentile by healing his son and gives us a lesson on the meaning of perseverance in prayer. They then take us to Jesus who is the most perfect revelation of the Father and the unconditional love that the Father wants to lavish on the world. This love is shown not in words alone but also in deeds as is evident in the feeding of the four thousand and in Jesus inviting all listeners to show that their faith in him and his words is a practical and tangible faith. This faith is manifested by the two blind men who even though they cannot see, “know” who Jesus is and make their knowledge known. This gift of faith enables the disciples to be sent out like Jesus and to continue the work of preaching and healing that he began. The Mission which Jesus inaugurated is a mission that is shown in deeds and not words alone.

In the second week, except for Monday when the Gospel reading is from Luke, it is from Matthew on the other five days. Here the focus is on the revelation that Jesus makes in revealing his authority to forgive sin which is shown practically in his ability to heal a paralytic. Jesus shows tangible concern for the least in the community and also for the unlettered and ignorant by informing members of the community that the least are their responsibility since they are first God's

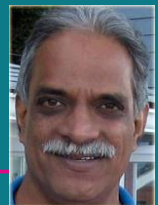
responsibility and inviting these to come and learn from him and be sated. These least are even greater than John the Baptist since they have had the privilege of encountering Jesus and hearing his words and seeing his works. However, those who close themselves to the revelation that he makes will continue to be blind and refuse to see. Though Elijah has come in John the Baptist and so the Messiah has come in Jesus, not everyone will be able to recognise him. Faith is needed to see.

In the third week of Advent, Jesus is questioned about his authority and in his answer invites those who pretend to be blind to open their eyes and see. These, however, though they say they know like the second son, do not really know because they do not act on that knowledge. Because Jesus acted so uniquely and unusually, even John the Baptist is not sure whether he is really The One and has to send messengers to ask who Jesus really is. Jesus answers the disciples of John the Baptist by inviting them to see and hear what he says and does. He then reveals to the people how the testimony of John was about him and thus his own testimony is greater because his testimony is that of the Father himself and no other.

In the days leading to Christmas from December 17 onwards, we focus exclusively on events leading to the birth of Jesus. This is done by beginning with the genealogy or origins of Jesus in Matthew and with the birth narrative there. Luke's Gospel prepares for the birth of Jesus by the announcement of the births of John the Baptist and Jesus and Mary's visitation to Elizabeth and her song of praise to God. The narrative of the birth of John the Baptist and Zechariah's song of praise “The Benedictus” bring the Advent Season to a close and ready our hearts for the coming of the Saviour.



Fr. Errol Fernandes SJ  
Chaplain, The Shrine of Infant Jesus





# THE FEAST OF ALL SAINTS

## GIVING THANKS FOR THOSE WHO HAVE GONE BEFORE US IN FAITH

“I want to be in that number when the Saints go marching in”. These words from the popular spiritual song “When the Saints Go Marching In” can be regarded as one of the two important reasons why we celebrate the feast of All Saints.

In the eighth century, Pope Gregory III consecrated a new chapel in the Basilica of St. Peter to all saints on November 1, and he fixed the anniversary of this dedication as the date of the feast. In the ninth century, Pope Gregory IV extended the celebration of All Saints for the entire Church and since then, the Church celebrates the feast of all Saints on this date.

While the celebration of this solemnity may be seen on the one hand as a remembrance or memorial of the numerous courageous men and women who lived lives of selfless love, it may also be seen as an event which makes each of us aware that we, too, as those who have gone before, are capable of living such

lives. It is a celebration of possibilities, potential and promise. They could, we also can.

This possibility and potential is brought out vividly in the first reading from the Book of Revelation. While on the one hand there are the chosen one hundred and forty four thousand made up of twelve thousand each from the twelve tribes of Israel, there is also the great multitude from every nation and tribe and language. This great multitude is a demonstration that the possibility of being included is a very real one and that everyone who desires it can receive it. While it is true that the choice is made by God, we as humans can desire it by being willing to be washed in the blood of the lamb. This means the willingness to undergo persecution, trials and tribulations and resisting the pressure to conform to values of the “world” which include selfishness and self-centeredness.

This willingness not to conform is precisely the reason why, in the Gospel text of today, Jesus can declare as “blessed”, those who in the eyes of the world might seem as those who are cursed. This declaration is a confident assertion of the reality that is now and here. The beatitudes are not a “wish list” nor a projection of the future state of what is to come. They are not conditions for discipleship or preliminary requirements for an initiate. Rather, they describe those who belong to the community of the Lord. They describe the Saints.

The nine pronouncements, or declarations, are thus not statements about general human virtues. Rather, they pronounce blessing on authentic disciples in the Christian community. All the beatitudes apply to one group of people. They do not describe nine different kinds of good people who get to go to heaven, but are nine declarations about the blessedness, contrary to all appearances, of the eschatological community living in anticipation of God's reign.

“Poor in spirit” definitely includes being economically poor, but goes further than literal poverty. It refers also to an absence of arrogance and the presence of dependence. It refers to an absence of ego and a presence of awareness that one's true identity is found only in God.

The “mourning” of disciples is not because of the loss of something personal or because of the death of a loved one. It is a mourning that is outward in that the mourning is because things are the way they are. The mourning is because God's will is not being done and represents also a desire to do it. It is mourning because of what is not and also because of what can be.

Meekness in the third beatitude represents not a passive attitude of endurance or as is sometimes understood: gullibility. Rather it is an active disposition that will refuse to use violent means. This refusal does not represent inability, weakness or impotence. It represents

instead a deliberate choice of one's way of proceeding

This is also what is meant by the desire or hunger for righteousness or justice. It is the courage to do God's will here and now with the confidence and optimism that the kingdom is indeed now and here.

The disciples are pure in heart or have a single minded devotion to God and will not be swayed by things that are temporary and passing. They will not be divided or serve two masters. They will serve the Lord and the Lord alone.

This single minded service of the Lord will also enable them to work for peace and reconciliation. They will bring together people of different experiences, races, religions, and languages not through any kind of coercion or force, but through the example of consecrated and selfless lives. All this they will do with a deep sense of joy, because they know that this is really the only way to live fully and completely the life that God in his graciousness has bestowed

It is the same God who calls them his children and to whom he is Father. The disciples know that this is indeed what they are because they live lives that are in keeping with their call.

The elder who invited John to identify those robed in white continues to invite us not only to identify them today, but also to have the confidence that, if we dare to live as Jesus has lived and shown us and as the Saints who have gone before us have lived, then we too can be counted in that number.

# The Commemoration of the faithful departed

The Commemoration of the faithful departed reminds us that we are still one with those who have gone before us into eternal life, and that death is not and can never be the end. Since they are alive we still owe them love and support in Christ's name, even beyond the grave.

The question of where we go when we die is a question that has puzzled and continues to puzzle the minds of many. It is a question that brings out the fact that we realize that this life has to end and all of us no matter how strong we are, no matter how rich or poor have to die some day. Death has been and will continue to be a mystery. While we know that we have to die and today with the advancement of science and technology can delay death by a few days, months or even years in some cases and can tell how a person may have died, what we will never know, what will always remain a mystery is why a person must die at a particular moment in time. The feast of the Commemoration of the faithful departed does not provide the answer to this question, but informs us that for us as believers, death is not and can never be the end.

If in the past the focus of the feast was on praying for the deliverance of the “souls” in purgatory who were regarded as the “Church suffering” and needed our prayers so that they could join in heaven the saints and add to the number of the “Church triumphant”, today the focus is different. This focus is brought out through the readings suggested for this day

It is quite amazing to find a text like the first reading of today in the Old Testament in which we do not find any clear theology of the resurrection of dead. During most of the time before Christ, only a vague idea of afterlife is found: and "abode of the dead" called Sheol, whose inhabitants had only a shadowy existence. God's favour or disfavour was

understood in terms of the present life only. However, as hard times and tragedies befell the Jewish people, ideas of life beyond this life began to emerge. Isaiah saw this as eternal restoration of the nation where death would be destroyed and the whole people would live forever. The text comes from within the block of material known as 'The Isaiah Apocalypse' (Isa 24-27). The view of the future within these chapters is universal in outlook and speaks of God's power in the cosmic as well as the earthly realm. An invitation to a feast is also issued in the first reading from Isaiah. Those who will heed the call are invited to the mountain of the Lord, Zion. Here is the choicest of food and drink which is served in abundance. It is an invitation to feast and rejoice and an assurance that all tears will be wiped away and the people who come will be accepted. All reproach will be removed and God will reveal himself as a God who saves. This salvation will be shown in the most tangible of ways in that death itself will be destroyed.

The Gospel text is addressed to all those who accept the message of Jesus unlike those in Chorazin and Bethsaida. To understand it fully, two points must be kept in mind. The first is that it is placed by Matthew after three “negative” passages which begin at 11:2. These are the response of Jesus to the disciples of John the Baptist to their question whether Jesus was the Messiah, the exasperation with the crowd who do not recognize John nor Jesus, and the denunciation of the cities of Chorazin, Bethsaida and Capernaum. Indeed, this entire section of Matthew's Gospel seems to lean on a sense of apparent “failure” on the part of Jesus to measure up to the expectations that all around him had in terms of what a “Messiah” would look like or act like.

The second point is that this text is clearly a Matthean composition and is made of three elements. This first two of these are found in Luke but in different contexts and the third is exclusive to Matthew. In Matthew the audience is clearly the crowds and so the words of Jesus here are meant for all. The passage appearing as it does in this context seeks to state that despite so much of doubt and negativity, that despite so much of blindness and closed attitudes, this is not the last word. Despite the fact that Jesus' message has been questioned by John the Baptist, rejected by many and especially the wise and understanding and not paid heed to by the cities, yet the invitation and message will find acceptance among the open and receptive of which there are still some left. There is no arbitrariness in this. Rather, it is simply true that for the most part the wise tend to become proud and self-sufficient in their wisdom and particularly unreceptive regarding the new and the unexpected. On the other hand the childlike are most often unself-conscious, open, dependent, and receptive. They are willing to let God work in their lives. They

have not decided in advance how God must act and are willing to let God be God. They are willing to believe that in Jesus, God has indeed brought salvation from sin, failure and even death itself. Jesus himself is an example of such openness, which allowed him to receive everything directly from God. It is his intimacy with the Father and not his religious genius, which is responsible for this grace.

Even as we commemorate the faithful departed we must remember that the readings of today do not focus on death at all rather they focus on life and life in abundance. In writing to the Thessalonians Paul makes clear that we cannot behave as a people who have no hope. Our grief has to be a controlled grief. It has to be a grief that has its basis in the hope that all who have died in Christ are sure to rise with him. After God has spoken in Jesus, death is seen only as transition from one kind of life to another. In the words of the sixteenth century poet John Donne: "Death, thou shalt die".





# ADVENT LIGHTS

*We are already into the season of Advent. It is a season of hope and waiting for the peace and promise that comes with the Christmas happening.*

*There are subtle strange vibrational changes in the air around us...*

*You might have noticed that too...*



## ***This Advent let your light shine brightly***

*It is the Advent season.  
One must start getting ready  
Warm up to the big happyning  
Light oneself up joyfully  
add to the true light  
that brightens up the world.*

*The Light of lights  
that dispels the darkness  
that so enshrouds  
much of what we are  
and much of what we do.*

*Mostly because  
we allow things  
to happen that way.*

*We are careless with our candles.  
We forget to put oil in our lamps.  
We are busy with other things.*

*And when the Bridegroom comes  
He finds that we are not ready.*

*More candles and lamps and fires of wonder brightness to you as we  
move towards the Christmas happyning!*

*May you fill yourself with peaceful times as the season of hope and  
excited waiting continues...*

***MARANATHA... COME LORD JESUS...***

*We find that we are not ready.*

*Advent is a time for getting ready  
So that we ourselves might be  
bright.*

*And the world itself  
will become brighter  
because we have lit ourselves up  
with kindness and compassion...  
with forgiveness and healing  
with charity and caring  
with peace in our hearts...  
a peace which we extend to  
others.*

*We make ourselves ready...*

*Come Lord Jesus...*

*terryq*



***Fr. Terry Quadros SJ***

# DANCE ON...

You surely must have noticed it... all of nature dances.

People dance occasionally... and most of the time they require music and a rhythmic beat to dance to.

That isn't the case with nature.

Nature dances all the time... and the rhythmic music and beats are picked up from the universe all around. You have surely seen birds dance... and animals... and perhaps insects and fish and other living creatures.

Movies have been made of these dances.

And one sees these movies and smiles at nature being so much like us.

Actually it is the other way around.

Nature doesn't dance.

## IT IS THE DANCE !

We humans are the copy-cat imitators of the music and dance in plants and animals, in breezes, waves on the sea-shore, swaying tree-tops...even dried up leaves on the ground graced by winds playfully waltzing them around.

If only we too could become the dance with them!

I do believe we are meant to be that.

Here's a photo freeze of a dance I came up on in the chilli fields we were working on at our SSL rural camp long ago.

No comment. You can see the grace and beauty for yourself.

If you close your eyes and listen, you will hear the music too! Maybe you will want to sway gracefully and join in.

A photograph of a chili pepper plant. The plant is lush with green leaves and several peppers are visible. Two prominent red peppers hang in the center, while many green peppers are scattered throughout the foliage. The background is slightly blurred, showing more of the plant and some white flowers.

contemporary  
the dance...  
graceful  
the growing..

Listen to music inside you...feel the rhythmic beats of the music around you...  
And let your life and living be the celebration dance that it is meant to be.  
Dance with joy, with gay abandon.  
God is watching you. He is with you.

He is the Lord of the dance and is reason enough for all your dancing.

Share your music with the sad and desolate, the miserable and the lonely. Pick them up from dark spaces and draw them into the dancing with you. Wake up the music and the dancing inside of each one of them too.

And when we meet up, as we occasionally do, it would be wonderful if we dance around a bit together!

I would like that.

Take care. Stay blessed and rhythmic.  
Dance on...

Terry Quadros s.j.

# THE RAINBOW

*I have already written earlier about these occasional little notes I (t) get from God (g).*

*They are timely, inspirational, elevating and practical. They invite me to new ways of looking at my life, new ways of living out my life.*

*Here's another one I received quite a while back.*



dearest t,

i have given you the colours..

make your own rainbow...!

love, g

*I have done quite a bit of that during the later years of my life - assembling my own rainbows with the colours I have been given by God.*

*It took me a long while to see the colours and recognise them for what they were.*

Once that happened then the rainbows began.

Rainbows of music, of art and creativity; rainbows of companionship and friendship; rainbows of availability and helpfulness and service; rainbows of confidence and effective responses to challenging situations... and so many more.

It is not always easy and, like the real rainbows, they are not up there in the sky forever. The gift colours keep on changing and the rainbows have to be re-assembled differently each time as the challenging circumstances of life change. There's something new every day. Or there is always a way of re-assembling something old differently.

Now and then I goof up but He gives me another chance - a brand new sky full of varied colours for me to work on once again!

It is specially nice to see the way people around us make their own rainbows as well.

And as teachers/counsellors/parents/elders... it is wonderful to help others assemble rainbows for themselves.

We cannot and should not do it for them... but we can help.

It is so fulfilling to see the emergence as potential and possibility transform into performance and reality.

The colourful dazzle of new rainbows in others is reward enough for those of us who go out there lending a helping hand in the process.

As parents, educators, pastors, guides, mediators and the like, we must be rainbow apostles and ambassadors, firstly assembling our own rainbows and then helping those under our care see their own colours and open themselves to creatively fashioning their own unique rainbows.

So I will continue with workshops, growing up talks and sessions. I will continue with counselling and availability. I will continue re-assembling my own rainbows even as I make myself available for those who might need some assistance for putting together something beautiful of their own.

And I shall continue thanking God for giving us the colours...

Loads of happiness colours and joy brimming, radiant, dazzling rainbows to you!

# ख्रिस्तराजा !!

ज्यांची हृदये  
मानवतेची  
त्यांनाच कूस  
असते  
बाकीच्या साऱ्या  
बरगड्या.  
संवेदना जागवायला  
जे लोकांत संवाद  
साधतात  
तेथे सोपान बांधले  
जातात.  
तुटलेल्या  
फाटलेल्यांना  
जोडण्यासाठी  
ठिगळ  
निडलच लावू शकते  
सिझर सदाचीच सवत  
असते.  
जोडण्यासाठी तो  
निघाला होता.  
त्याला क्रूसावरच तोडला.  
"वैष्णव जन"... म्हणत  
आला कोणी फकीर.  
तो प्रार्थना स्थळावरच  
रक्ताळला.  
जोडणारापेक्षा तुडणाऱ्या  
ह्या जगात  
यात्रा निघतच राहतात  
पुढे निघतीलही  
आपण त्यांना  
"राजा" अशी पवित्र  
उपाधी देऊन  
त्यांची पूजा मांडूया.  
नफरत द्वेष पसरवत  
राहूया  
सावज शोधत राहूया  
बलिदानासाठी.

विवेक

...वेन्सी डिमेलो.

# देऊळ !!

बांधीले मंदीर  
जमती उंदीर  
प्रसादाला  
मने कुडताया  
जागोजागी!!

हीच खासियत  
जगाची  
म्हणून बांधीती  
ट्रस्टी  
देउळे येथे !!

देउळ हे प्रतिक  
हृदय मंदीराचे  
समाज बांधणीचे  
तेच नेमके विसरे  
देव भक्त!!

भक्तांची भजने  
रंगती येथे  
संतांची मंडळी  
गावकुसाबाहेर  
रमती सेवेत !!

नसते दगड विटांचे  
केवळ  
असते ते संस्काराचे  
देऊळ  
सर्वात्मका !!

बांधले देऊळ  
जाहले  
सापांचे वारूळ  
वमन विषाचे  
ओकती धर्मांध.

सगुण येथे जेवतो  
तुपाशी  
निर्गुण येथे रहातो  
उपाशी  
सर्वच धर्मी!!

तेथे कोणी आला  
धर्मात्मा थोर  
ओढीत आसूड  
तयासही ठोकी  
कुसास. †

विवेक

...वेन्सी डिमेलो.



# मृत भाविकांचा स्मृतीदिन !!

...वेन्सी डिमेलो.

दोन नोव्हेंबर हा आपल्या सर्व मृत प्रियजनांचा स्मृतीदिन म्हणून आपण साजरा करीत असतो. त्यांच्या आत्म्यासाठी दफन भूमिवर एकत्र जमून प्रार्थनेची सहभागिता, पवित्र मिस्सा अर्पण करीत असतो. स्वर्गीय प्रकाशाचे चिन्ह म्हणून कबरेवर मेणबत्ती तेवती ठेवत असतो.

कबर फुलांनी सजवून पुष्पांजली, तेजाची आरती गाऊन तेजांजली, धूप वाहून धुपांजली अर्पण करून त्यांच्या शाश्वतातील अनंत चिरंतन जीवनाची आठवण जागवत असतो. श्रद्धांजली वाहात असतो. त्यांना स्वरांजली गात असतो.

इहलोकी जीवन जगत असताना त्यांनी आम्हावर केलेले अनंत उपकार, अनंत मूल्यसंस्कार, आमच्यात जागवलेली ईश्वराप्रती दृढश्रद्धा. आपण प्रत्येकजण साश्रुनयनाने आठवित असतो. त्यांना स्मरत असतो.

"मरण म्हणजे नवजीवनाची पहाट आहे." हे खुद्द येशूने त्याच्या जीवन, दुखसहन, मरण नि पुनरुत्थानाद्वारे आपणा मानवाला दाखवून दिले आहे. "तो मरणावर विजय मिळवून उठला आहे." हा आपला विश्वास आहे. आपले प्रियजनही नि आपणही एकदिवस तसेच उठतील ह्या आशेवर आपण जीवन जगत असतो. ही आपल्या ख्रिस्ती धर्माची शिकवण आहे. आपली श्रद्धा आहे.

मार्क ५.३९ मध्ये यार्ईराची कन्या मेलेली होती. येशू सांगतो की "ती झोपलेली आहे." योहान ११.११ मध्ये लाझरस मरण पावला होता.

येशू सांगतो "तो झोपला आहे." १ थेस्सली ४.१३ मध्ये संत पॉल मृत व्यक्तीबाबत बोलताना म्हणजेच झोपी गेलेल्या माणसाविषयी तो म्हणतो. "शारीरिक मरण ही फक्त काही काळाची झोप किंवा विश्रांती आहे. जर मेलेल्यांचे पुनरुत्थान नाही तर ख्रिस्तही उठवला गेला नाही. आणि ख्रिस्त उठवला गेला नाही तर आपली घोषणा आपला विश्वास व्यर्थ आहे."

आपला ख्रिस्ती विश्वास तीन टप्प्यांत आहे. एक : पृथ्वीवरील सर्व हे जिवंत लोक.

यात्रेकरू ख्रिस्तसभा. मंडळी.

दोन: शुद्धीस्थानातील भाविक. म्हणजेच

दुःख सहन करणारी ख्रिस्तसभा मंडळी.

तीन: स्वर्गातील सर्व संत म्हणजे विजयी

ख्रिस्तसभा मंडळी.

याचा अर्थ शुद्धीस्थानातील आपले प्रियजन भाविक आता आपल्याबरोबर जिवंत आहेत.

आपल्या प्रिय व्यक्तीने दिलेले संस्कार व प्रेम आपल्या आचरणात जिवंत ठेवणे म्हणजे त्या व्यक्तीला आपल्या मध्ये जिवंत ठेवणे.

आज आपण सर्व मृत ख्रिस्ती भाविकांचा स्मृतीदिन पाळत असताना शुद्धीस्थानात असलेल्या सर्व मृत भाविकांसाठी आपण प्रार्थना करूया. ताटातुटीचे वियोगाचे, विरहाचे दुःख खूप मोठे असते. आणि मृत्यू म्हणजे तर चिरवियोगच. तरीही "जो कोणी ख्रिस्ताठायी जगतो व ख्रिस्ताठायी मरतो त्याला शेवटच्या दिवशी उठविले जाईल", असा आपला विश्वास आहे. आणि तोच विश्वास आपणास तारणार आहे.

विशेषतः आजच्या पवित्र दिवशी दहनभूमीत जाऊन ख्रिस्ताचे पवित्र बलिदान, पुनरुत्थानावरील भजने, गीते, कीर्तने, विलापगीते गाऊन आपल्या चिरंजीवी प्रियजनांच्या आत्म्यांसाठी श्रद्धांजली वाहणार आहोत. संत पौलाने म्हटले आहे...

"आपण ख्रिस्ताबरोबर मरण पावलो असल्यास त्याच्या बरोबर जिवंतही राहू. असा आपला विश्वास आहे."  
(रोमकरास पत्र ६.८)

"कारण आम्हास ठाऊक आहे की, आमचे पृथ्वीवरील मंडपरूपी गृह मोडून टाकण्यात आले तर देवाने आम्हालाही सिद्ध करून ठेविलेले हे आमचे निवासस्थान स्वर्गात आहे. ते हातानी बांधलेले गृह नसून सार्वकालिक आहे."  
(करिंथकरास: ५. १-२)

म्हणूनच संत महात्म्यांनी म्हटले आहे.  
"मरणाला भीऊ नका. चिरंतन जीवनासाठी प्रार्थना करा.

कारण शाश्वत जीवनाचा मार्ग हा मृत्यूच्या मैदानातून जात असतो."  
हा मंत्र प्रभूनेही आम्हा मर्त्य मानवाला दिला आहे.

ख्रिस्ताने मरणाची नांगी काढून टाकिली आहे. मरणाला जीवनाहून सुंदर व मधूर बनविले आहे.

मृत्यूच्या महाकाव्याविषयी एक कवी म्हणतो....

मरण म्हणजे प्रियकराच्या घरी जाणे....

"कर लो शृंगार साजन के घर जाना है!

मिट्टी ओढावन, मिट्टी बिछावन,  
मिट्टीमें मिल जाना होगा!

न्हाले, धोले, शीस गुंथा ले!

फिर वहा से नहीं आना होगा!

अनंत स्वर्गसुख निभाना है!"

"शृंगार कर. मातीची ओढणी अंगावर घे.

मातीच्या शैयेवरच

आज मिळून जायचे आहे.

न्हाऊन घे. नीट केस विंचर.

वेणी फणी कर. एकदा त्या घरी गेल्यावर

फिरून नाही येणे होणार. कर सारी तयारी.

साजन के घर जाना है!"

किती सुंदर हे मृत्यूचे काव्य!!

म्हणूनच आपल्या प्रियजनांच्या मृत्यूवर

चिंतन करीत असता

आपणही "आपल्या मरणाआधी

हे जग सुंदर बनविण्याचा प्रयत्न करूया."

कारण....

"जगणं म्हणजे पेरणं असते

मरणं म्हणजे उगवणे असते."

# Fr. Tony

This year, besides my work in the Shrine of Infant Jesus as before, the most important thing was my visit to my family in Spain. As you know, my flights to Spain I had to cancel for the last two years due to Covid/coronavirus and this year I also was thinking of cancelling due to my health but finally I decided to go.

My family members waiting for me, but were surprised to see me coming out of the airport in a wheelchair. My brother Javier welcomed me to his home. I then visited the Jesuits in Barcelona. Later, I was advised to go the Infirmary of San Cugat for a medical check. I thought I would be there for a few days but, to my surprise, I was three months. They looked after me very well. Sometimes I could go out with company of my family, the first time was to celebrate my birthday in a compound of Martorell owned by my brother-in-law Isidro married to my sister Maricarmen and there I had a mass with my family and the celebration of my 82<sup>nd</sup> birthday and my sister Maricarmen's 79<sup>th</sup> birthday.

Some days before my departure, my family organized a family get-together in a place near Valencia and I had a mass and after that we took a photo of the six brothers and sisters.

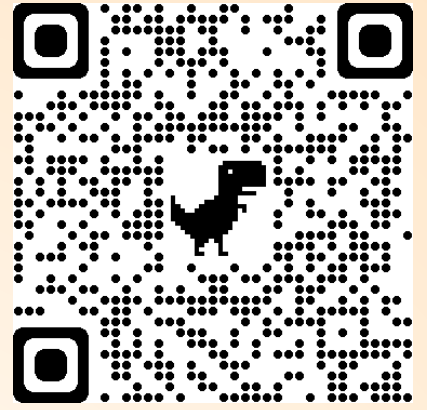
As I said in my last year's letter we were eight but last year two left us and now we are six

*Fr. Tony Jurhsick, S.J.*



## Daily Reflection

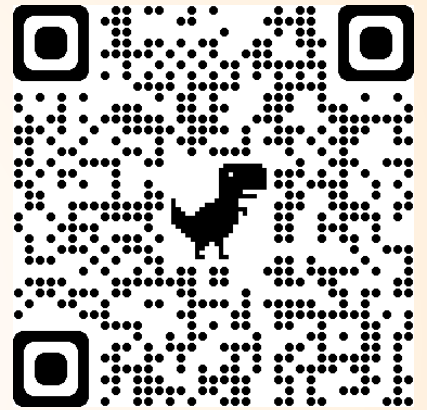
I have a youtube channel and I post reflections on it every day. You can reach my channel by scanning the QR Code or Tapping on the QR Code. Do subscribe to My channel. **Subscription is Free**



-Fr. Errol Fernandes SJ



The Shrine of the Infant Jesus, Nashik also has a youtube channel. On this channel the 12 noon Mass is live online everyday. You can reach this channel by Scanning the QR Code or Tapping on the QR Code. Do subscribe to this channel. **Subscription is Free**



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