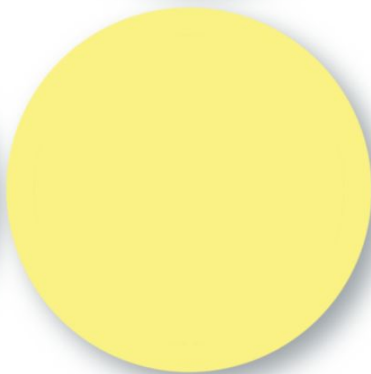
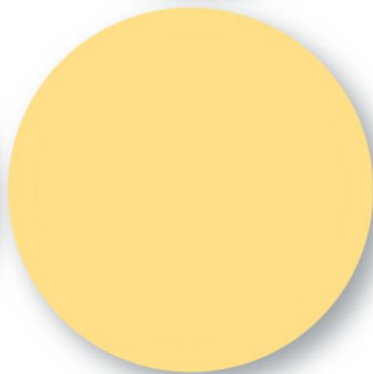
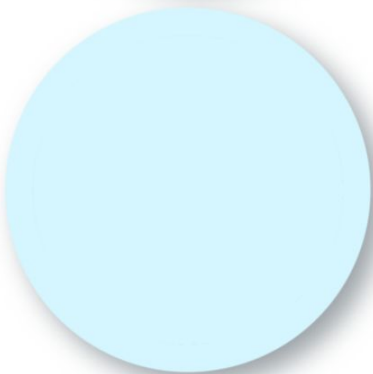
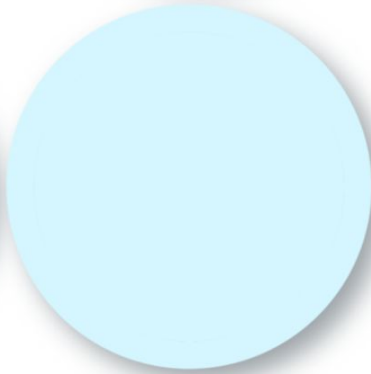
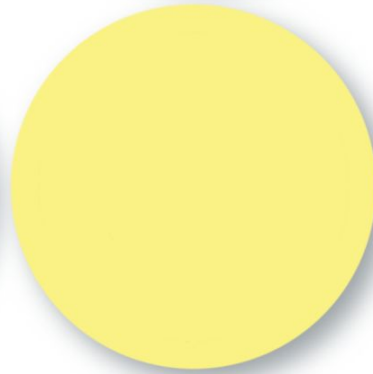
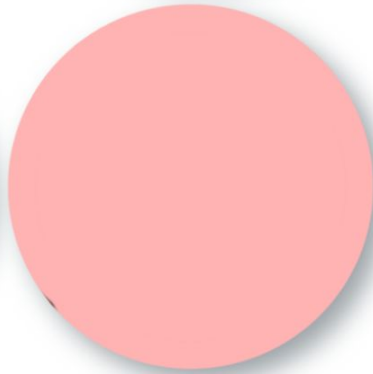
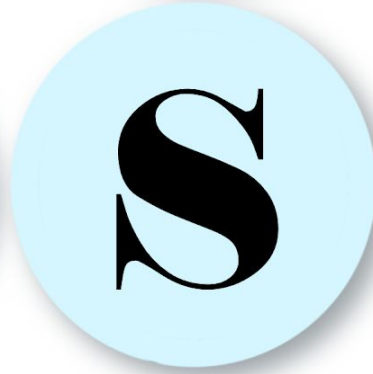
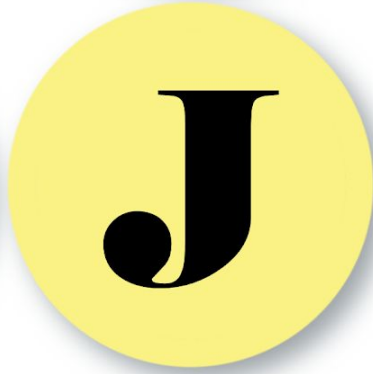
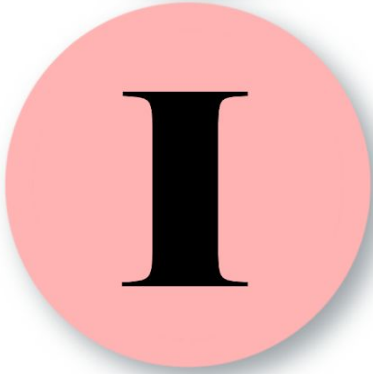
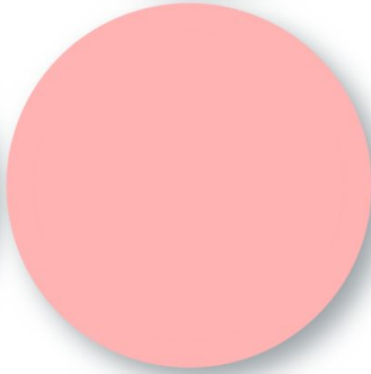
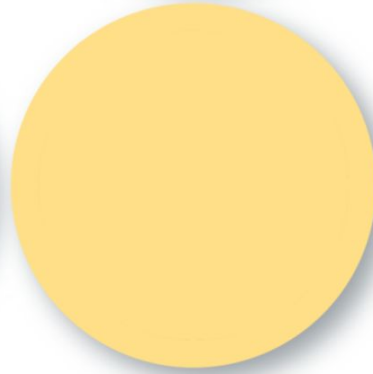
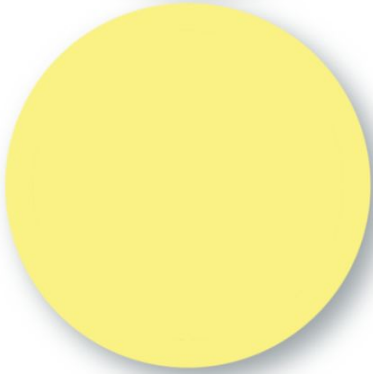
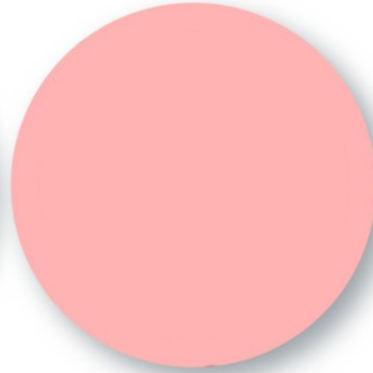
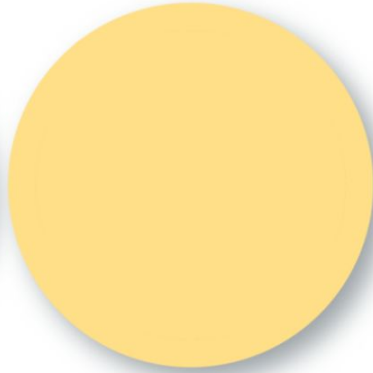
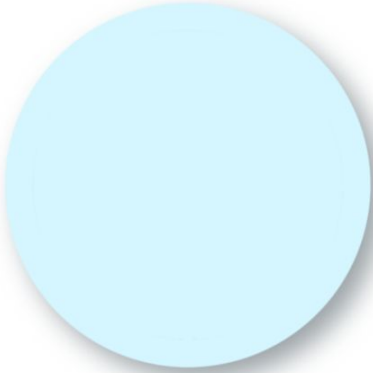


# IJ MATTERS

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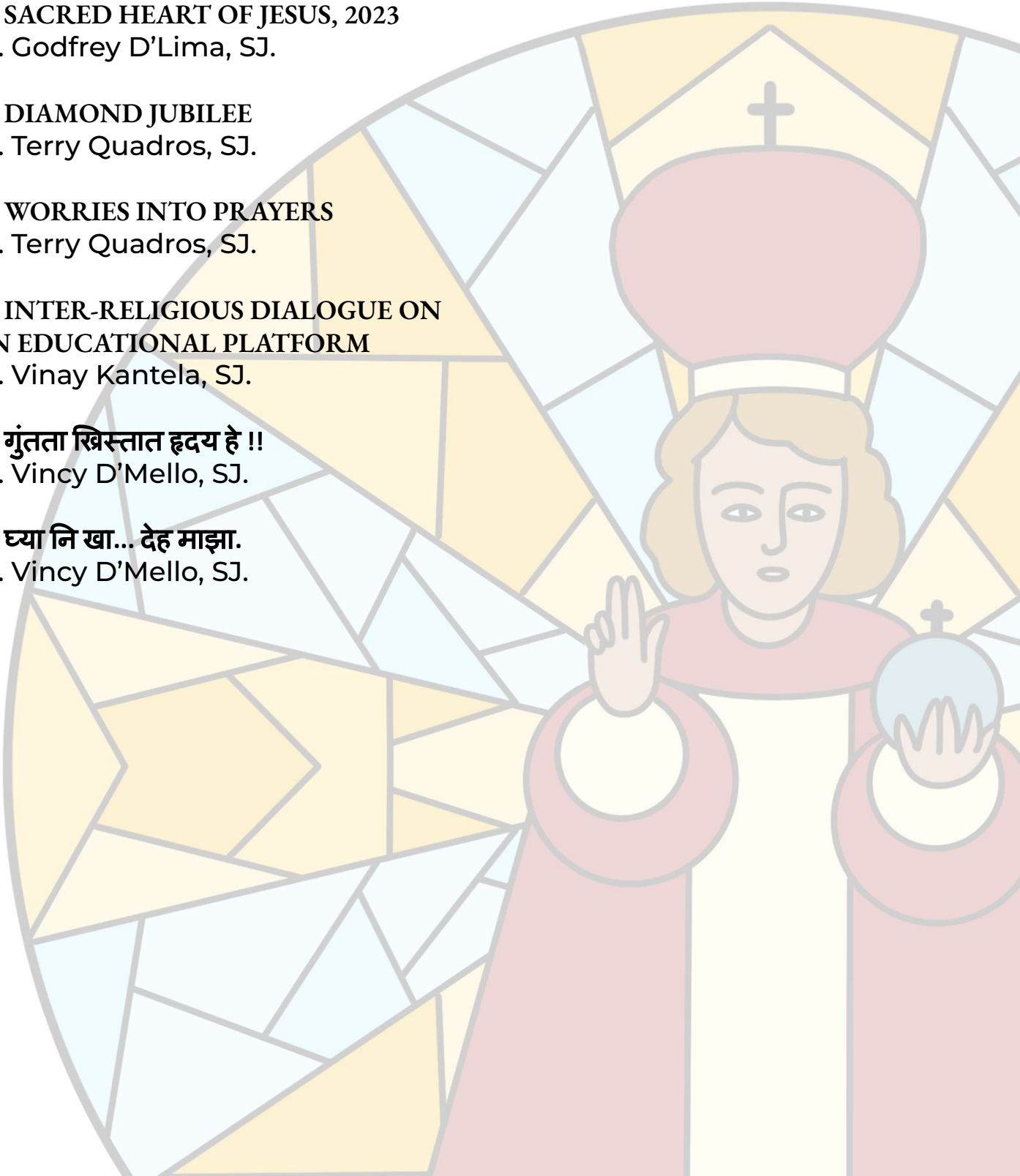
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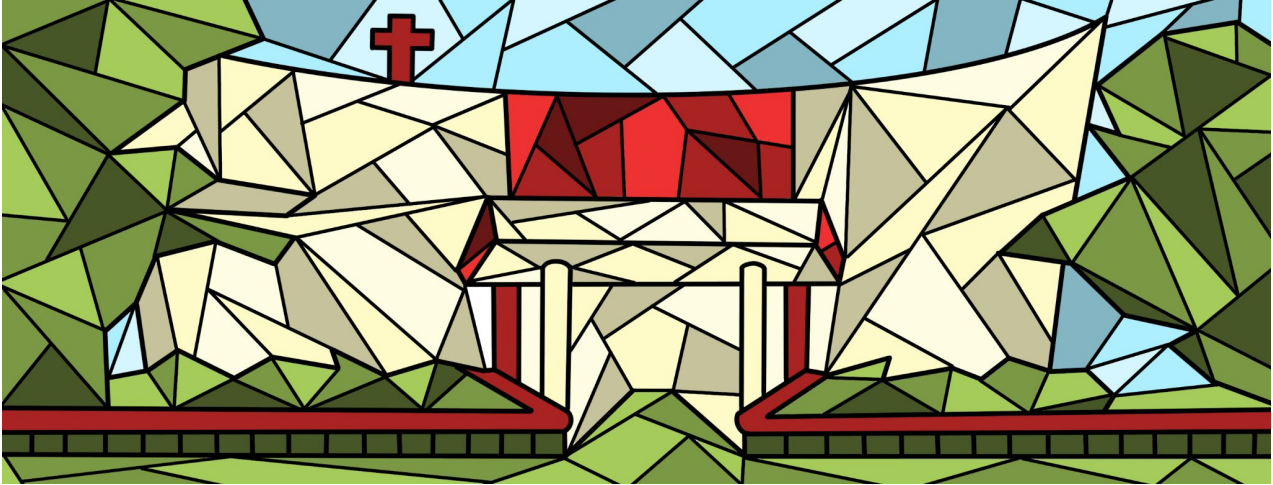
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Fr. Vincy D'Mello, SJ.



# SHRINE HAPPENINGS IN JUNE



The month of June has been a busy month in the Shrine Campus. The whole community of the Shrine was back after Retreats, Seminars and Conferences which each of us had to give.

Besides the six in our community who have been here, we have another Jesuit who has joined us from this academic year. He is Fr. Vinay Kantela and is the youngest member of our community. His main ministry is unique. He teaches English at Panchvati College which is run by the Mahatma Gandhi VidyaMandir Trust. In this ministry he interacts with many students and colleagues of other faiths and engages in dialogue with them. He also helps out in the programmes of the Shrine when possible.

Fr. Bosco celebrated his birthday in May and Fr. Tony Jurschik will celebrate his birthday on June 17, 2023. The Bishop of Nashik Lourdes Daniel who is a great devotee of the Shrine joined our community for supper on both these birthdays. We were blessed by his presence. On June 20, 2023, Fr. Terry celebrated his Diamond Jubilee (60 years) in the Society of Jesus. Join us in thanking God for the gift of life that he has given to them and for the numerous works that they have done and continue to do through God's grace and love.

On June 16, 2023 we celebrated the feast of the Sacred heart of Jesus. This is a movable feast, but is always celebrated on the third Friday after Pentecost.

In recent times, one of the most loved and admired Generals of the Society of Jesus Fr. Pedro Arrupe was instrumental in reviving this devotion and placing Jesuits once again at the forefront of spreading this devotion. This devotion according to Arrupe was "the centre of the Ignatian experience". It is an "extraordinarily effective means as much for gaining personal perfection as for apostolic success". Arrupe was aware of the fact that the devotion had to be spread using newer symbols and made every attempt to do so.



•••

According to one of the visions made to Margaret Mary, Jesus made twelve promises to those who would have devotion to the Sacred Heart. Of these one is of special significance. It reads “Sinners shall find in My Heart the source of an infinite ocean of mercy”. This promise is totally in keeping with the message of Jesus on every page of the New Testament. Jesus, the revelation of the Father’s love, was consistent and constant in his message of the unconditional love of God. His inaugural proclamation as he began his ministry in Galilee was that the kingdom had indeed come, that God’s love and mercy and forgiveness was being given freely to anyone who was willing to open their hearts to such love. His table fellowship with “tax collectors and sinners” (who were regarded as outcasts and so not to be associated with) was tangible proof of this promise. Jesus even went as far as to say “I have come to call not the righteous but sinners” (Mk 2:17). The parables like those of the Lost Sheep, Lost Coin and ‘Prodigal Father’ (Lk 15:1-32) are further confirmation of this promise. As a matter of fact, a clear connection is made between the murmurings of the ‘Scribes and Pharisees’, “This fellow welcomes sinners and eats with them” (Lk 15:2) and Jesus’ telling the parable of the Lost Sheep (Lk 15:3-7). Thus, while “sinners shall find an infinite ocean of mercy” in the Sacred Heart is not a new teaching, it is an important reminder to us of how gracious God is, in the heart of Jesus.

What then does the Feast of the Sacred Heart mean for us today? First the heart is a symbol of the whole person and so the Sacred Heart of Jesus represents the whole Christ who is and will always be unconditional and eternal love. This love of Christ is given freely, without reservation and measure to all who open themselves to receive it.

Second, the feast reminds us of the constant care and concern that God has even now for each one of us and the whole Universe. By celebrating the feast, we make present the self-sacrifice of Jesus for all humankind. Our God is a God ‘with us and for us’. God is Emmanuel.

Third, the feast of the Sacred Heart reminds us of the intimate connection between the Sacrament of the Eucharist and devotion to the Sacred Heart. The Eucharist was that pivotal event in the life of Jesus when he showed how much he loved the whole world. Just as the bread was broken so would his body be and just as the wine was shared so would his blood be spilled. In the Sacrament of the Eucharist we receive the real, whole and risen Christ, so in the devotion that we profess to the Sacred Heart we relive this encounter.

The feast is thus not only a privilege and grace, but also carries with it a responsibility. First, the love that we receive from the Sacred Heart of Jesus is not a private possession, but one that must be shared with all. Just as the Father makes no distinction and makes the sun rise on the evil and on the good (Mt 5:45), so must we in our sharing of the love of Christ.



•••

Second, the concern that God has for us and our Universe must be a concern which we must show to our world. The wanton destruction of nature, excessive and abusive use of scarce resources like water, indiscriminate cutting of trees for selfish gain, unlawful and criminal killing of wild animals are signs that we are working against God's concern. If God cares for us so much, must we not care for our world? Third, the intimate connection of the Sacred Heart and Eucharist reminds us that just as Christ is so easily available to us, we must also be to each other. The Eucharist and the feast of the Sacred Heart ought not to be private and passive devotions, but celebrations that make us ready to reach out in service and availability to anyone who needs us.

On June 29, 2023, we celebrate the feast of two contrasting but equally lovable saints Peter and Paul. Their personalities were very different, their approaches to spreading the faith were very different, and their relationships with Christ were very different. Although the two were both Apostles, there were moments of disagreement and conflict between them. And yet, they are bound together on this single feast, as they were bound together by the one Faith, confessing the one Lord, shedding their blood for him and his mission of peace, justice and love.

Within the recent past, the church has been tossed to and fro in storms of controversy. Not one storm, but many storms, and not in one country, but in many countries. It has been the target of fierce persecution from without, and it has also allowed evil to corrupt it from within. Whether in circumstances of harassment or scandal, the lives of many have been diminished, their confidence undermined and their faith tested.

Without minimizing the suffering in our current situations, we should remember that dire trials are really not new to the church. From its very beginning it has faced opposition. The first reading for today's feast describes one such situation.

Despite its trials, however, the church has survived and even flourished. This is not due to the strength and holiness of its members. Though Jesus told Peter that the church would be built upon him, the church's real foundation was and continues to be Jesus Christ its Lord. He is the one who commissioned Peter; he is the one who assures the church of protection. He is the one who stood by Paul and gave him strength to bring the Gospel to the broader world. The church may have been built on Peter the former denier and spread by Paul the former persecutor, but it is the church of Jesus Christ, and it will endure because of his promise.

On June 29 every year, we celebrate the fidelity of Peter and Paul, sinners like us all. Initially, they were both found wanting. When they eventually repented, they were forgiven by God in Christ. Though they were victims of persecution, their commitment to Christ and to the church made them heroes. Their victory is evidence that the gates of hell shall not prevail. Their victory is evidence that we shall indeed overcome.

We will be grateful for any feedback. Suggestions are always welcome



Fr. ERROL FERNANDES, SJ  
Chaplain  
June, 2023



# NEW ACADEMIC YEAR?



Once more we're sending our children to school  
With burdens to read and to write  
We've paid out high fees if we can afford  
Others learn with a poor widow's mite

We'll search for skilled tutors to privately teach  
For the classrooms can hardly help grooming  
And we have to provide a range of expenses  
For sports, for dramatics, for blooming

Costlier schooling's equated with learning  
For wisdom is measured by wealth  
Compete for achievement with desperate tries  
So what if the price is your health

It's time for all parents to watch what is learnt  
To save education from rote  
To realise how we enrich every child  
Ensuring their dreams keep afloat

If we question with children the world that engulfs  
Upholding what's wise yet so plain  
If we counter the culture deceptively false  
You'll be helping a human keep sane

God's world is a marvellous journey of life  
We share in that purpose to grow  
Keeping with learners by using our wits  
Education's far more than a show

Fr. GODFREY D'LIMA, SJ



# THE PRODIGAL

1970/2023



Downward drift in anguish slow  
path traced by fickle whims of wind  
not much to look at wayward flow  
flit float fall feather forward grim  
flash freedom yearn desire quest  
careless unhinge from mother breast  
from sweep of soaring sunlit wing  
unclasped to hapless descending  
deep downwardly in drift descent  
disturbed distressed disorient



•••

while heavens loft majestic soar  
wings rise and fall in currents more  
alone since broken lost bereft  
joy breezes dancing now forlorn  
lift winds new swishing flights all gone  
gone the puff cloud skies new thrills  
forsaken self ungraced unbound  
and yet unstill unwilled unfree  
released but helpless shackle slaved  
to unknown sweeps uncaring gusts  
caressed by frenzy helplessness  
towards dust destined doom destruct  
so hopeless grasping clinging to  
loss of heights in choke descent

I pause despair outstretched my hand  
Flit meet it stay my open palm  
brief moment hope so lost forlorn  
So frail in anxious abandon

gust puff to whisk and blown away  
to final rest in stones and mud  
dust doom still death at last the stop  
to final still embrace of earth

sharer of celestial joys  
explorer of new thousand skies  
what foolishness this act insane  
forsake winged mansion for what gain  
lodge to find neath heels of crowd  
lot cast irrevocably now  
with lowest of the lowest low  
nowhere hence in flight to go

Severed now from heavens bliss  
once yours to writhe in anguish deep  
unretraceable your steps  
for you a home in garbage heap





•••

I stand aside and watch all pale  
your doom reminding me in shock  
of tragedy oft mine when sin  
forsaken sends my fall from grace

time time yet time again I leave  
bliss fountain of pure endless joy  
rush madly headlong down to sip  
condemning bitter taste of sin  
carelessly enticed by tempt  
captured felling grip in stray

my end the dust i bitter eat  
like prodigal in wretched state  
oppressed and trampled wholly now  
excessiveness of folly choice

unlike you though I can return!

parched, broken bruised, decaying waste  
but heavenward i stretch my hand  
repentant mercy plea i sigh  
another hand swift clasps mine own  
raise lifts me living water spring  
comforting to quench my thirst  
wholesomely to heal my wounds  
restoringly regift to me  
the blessed grandeur that was mine.

there is more joy in heaven  
over one sinner who repents  
than over ninety-nine righteous  
who need no repentance.



Fr. TERRY QUADROS, SJ



# SACRED HEART OF JESUS

2023

Did you ever hear of this “sacred heart”  
In the din of a world gone berserk  
Of a human so “scorned and covered with scars”  
Yet upholds a love that can work

Could you imagine when mobs go wild  
And their rulers and kings think them right  
That this crucified man crushed by blind power  
Would inspire resistance to might

Is it true that this Jesus living today  
In the midst of our tension and strife  
Can give us his spirit to strive for a world  
Where the weak and forgotten find life



Fr. GODFREY D'LIMA, SJ



# DIAMOND JUBILEE

20<sup>th</sup> June, 2023

60 years  
Jesuit living  
bloom and thorns  
and in between  
hand of God  
in everything  
no sacrifices,  
heart regrets  
just joyful offerings

unseen forgetting  
many blessings  
unacknowledged  
times of save  
crest and trough  
God's greater glory

ever there  
in sunlight shadows  
guiding shaping  
resurrecting from  
unsavour times  
with magic magis  
grace and go  
hand of God  
forever there.

THANKS for what has been  
YES to what will come...



Fr. TERRY QUADROS, SJ

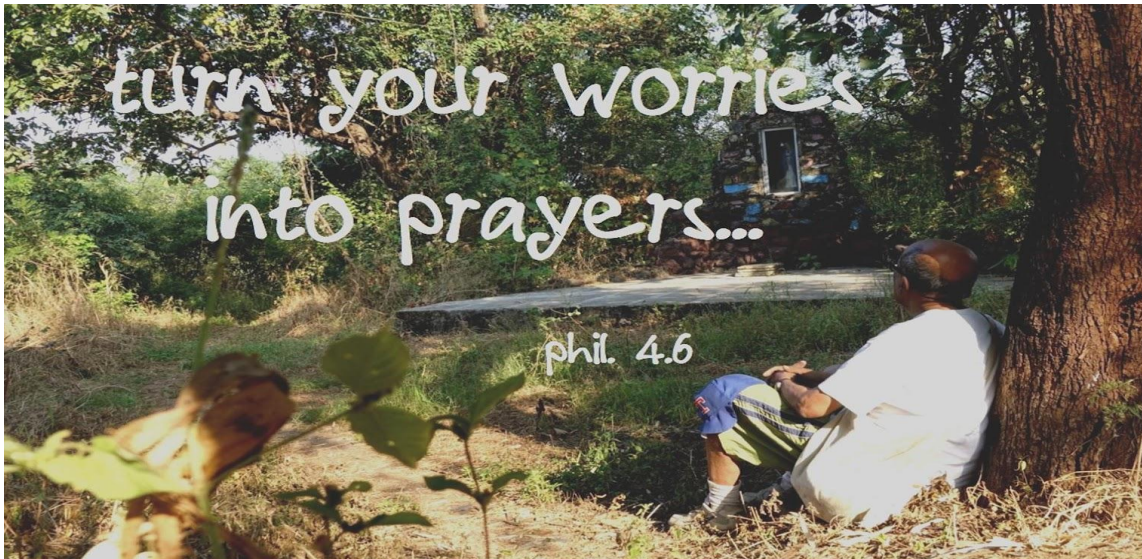


# WORRIES INTO PRAYERS

I have occasionally been through agonizing, torture times. I have won prizes for acting... so I can generally cover up and no one can even guess. I didn't talk about these to anyone... couldn't talk to anyone.

And I felt helpless and afraid about how it would all end.

Some time back while going through a very distressing month of this, I picked up something that turned things around completely. It was a paraphrased line from the Bible.



*Photo: Kevin D'cruz*

breathless halt  
brief respite  
sit down, lean back,  
rest recover

wonder the journey done  
worry the journey ahead  
where will it all end  
when will it all end  
sunlight shadow trails  
grass strewn patch paths  
clear unclear uncertain  
doubts anxieties worries  
unsettled rest  
unsatisfying answers  
elusive peace

haunting banshee within  
relentlessly tirelessly  
gut wrenching ...  
at panic edge a whisper breeze  
turn your worries into prayers  
this too shall pass  
all will be well...  
all will be well...  
all will be well...

*Terry Q.  
April 2017*



•••

That is a really comforting thought and I have ample personal proof that it happens.

Sometimes it takes a bit longer but it happens. Again and yet again.

All will be well...

And by turning my worries into prayers I can deal with the rough and tumble of difficult times that life brings my way.

You do that too.

And you have my own prayers adding to yours for greater effect.

All will be well for you. This is not a wish. It is a prophecy

Take care. Stay well.

Turn your worries into prayers.



Fr. TERRY QUADROS, SJ



# INTER-RELIGIOUS DIALOGUE ON AN EDUCATIONAL PLATFORM

Dialogue between different Religious Communities in India on a Religious Platform has become very difficult and sensitive too. With the emergence of several Radical and Fundamentalist groups within a single religion have made dialogue between Religions impossible in the recent times. While one group in the same religion favors dialogue and the other opposes it. The present scenario in India is that harmonious living of two religions is very difficult and is a fact but co-existence of different religio-Political groups within a single religion has become challenging and problematic. It is in this critical situation dialogue between human persons on an educational platform gives some rays of hope. My last visit and discussion with the Bishop of Nashik for about an hour also affirmed my opinion. Bishop said, “Area of Education: Schools and Colleges is the only option opened for us Christians for dialogue and to preach the values of Christ in a non-religious way. The Jesuit dialogue ministry in Indian and of the Bombay Province is also thinking in the same way.

Upon the completion of my Post-graduation in English literature and qualifying myself for the National Eligibility Test for Assistant Lecturer I was told to find a college in Nasik where I could teach and engage myself in the dialogue ministry. I was offered a non-grant post at *Mahatma Gandhi Vidyamandir's Loknete Vyankatrao Hiray Arts, science and Commerce College, Panchavati, Nasik*. I was welcomed in the department of English very well yet with some suspicion and distance. I was told not to wear religious attire or speak on religious matters while working in the college. This was a friendly advice given to me by my Head of the Department Smt. Sarala Sanap ma'am.

As the days passed, I realized, I was treated with certain respect since I am a Priest of a particular religion. At the same time several people took a step to clarify their queries and doubts about Christianity. These incidents inspired me to witness Christian values to even greater degree through my behavior, speech and dealings. My colleagues have observed and appreciated the Christian values like Perseverance, Peaceful nature, Sincerity and humility spontaneous practiced by me. I also realized that people can trust me and can share issues of confidentiality with me. Some of the colleagues enthusiastically expressed their desire to visit the Church and they did come and were taken up by our openness to them.

In general, people leave their religion at home when they enter the education Institute. I have not come across anybody who is interested in discussing religious matters or gives differential treatment based on religious association of a person. People are judged solely by their behavior, abilities and public relations. Thus educational institutes are the places of dialogue open for all to witness their religious values without mentioning name of a religion. It is a dialogue of practice, very different form Inter-Religious gatherings or assemblies.

Fr. VINAY KANTELA, SJ



# गुंतता ख्रिस्तात हृदय हे !!

"येशू मरण पावला. आणि जिवंत होऊन मृत्युंजयी झाला. स्वर्गात उच्चस्थानी चढला. देवपित्याच्या उजवीकडे बसला." हा आपला विश्वास आहे.

माणसात गुंतलेले अभिषिक्त येशू ख्रिस्ताचे प्रेमळ हृदय मात्र कायम स्वरूपी सदासर्वकाळ विश्व भरून राहिले आहे. त्या प्रेमळ येशूच्या ख्रिस्त अभिषिक्त हृदयाची महती वर्णन करून, त्या येशू हृदयावर आपण आज चिंतन करूया.

"स्वर्गातील बापा तुला जीवन माझे वाहू दे.

आभाळागत माया तुझी आम्हावर

राहू दे."

"गगनापरी जगावं. आभाळाएवढे प्रेम करीत. आकाशातील प्रेमळ

बापासारखे विशाल हृदयाचे."

"मेघा परी मरावे त्याचा एकुलता

एक पुत्र येशू ख्रिस्तासारखे."

ढग होऊन फुटावे. संपूर्ण रिक्त व्हावे. जिवंत पाण्याच्या नद्या वाहाव्यात. पवित्र आत्मा होऊन चराचरात, माणसात आणि निसर्गात चैतन्य फुलावे."

हे सारे घडते. येशूच्या अतिपवित्र

हृदयातील प्रेमाने...

येशूचे पूर्ण चरित्र एका वाक्यात सांगायचे झाल्यास. "HE LIVED

FOR OTHERS." तो इतरांसाठी

जगला. "आगापे प्रेम" जगला. अगदी हृदयापासून....

'काम, क्रोध, राग, मत्सर, द्वेष, असुया' आदी षड्रिपु. सहा विकार विरहित. निष्कलंक. निष्पाप. अन्याय होत असता, पहात असताना तो जरूर रागे भरला होता. 'पित्याचे घर चोरांची गुहा बनविणाऱ्या विरुद्ध. परंतु हा त्याचा लढा गरीब रयतेच्या कल्याणासाठी होता. द्वेष विरहित होता.

पापांबद्दल त्याला घृणा जरूर होती. पण पापी जनांविषयी त्याच्या हृदयात अपार दया होती. पापी जनांचे तारण करण्यासाठी. पश्चातापींचे मन बुद्धीचे परिवर्तन करण्यासाठी त्याचे हृदय करुणेने भरलेले असे.

पूर्वापार पापात असलेले असे अनेक जण अशा येशू हृदयाच्या प्रेमात पडले. परिवर्तन झाले. अनेक संत बनले.... वर्तनसाक्षी संत झाले. तर काही रक्तसाक्षी संत बनले. ह्या संत गणात संत पिटर नि संत पौल हे ख्रिस्तसभेत सूर्यासारखे आज त्यांच्या कार्याने सर्वस्पर्शी मन परिवर्तनाने चमकत आहेत.



\*\*\*

'शालेय जीवनातून जीवनाच्या शाळेमध्ये प्रवेश मिळवायचा असेल तर त्याच्या वाटा येशू हृदयातून आणि संत पिट्र पौलने चोखाळलेल्या येशू काळजाच्या प्रेमळ वाटेवरून जात असतात. म्हणून ह्या सणांचे औचित्य साधून स्मरण केल्याशिवाय नवीन शैक्षणिक वर्षाचा प्रारंभच अपुरा ठरतो.

संत पिट्र पौल ह्यांच्या मस्तकी,

जीवनी त्यांना ख्रिस्ताच्या कंटक किरिटाचा (काटेरी मुकुटाचा) बहुमान प्राप्त झाला. सत्य, सुंदर मंगलाची सुवार्ता घोषित करताना त्यांना ख्रिस्तासारखे वीरमरण आले. त्यांचीही प्रेमळ हृदये

दुसऱ्यांसाठी विदीर्ण झाली.

"मी न माझे जीवन जगतसे.

'ख्रिस्त जगतसे मम जीवनी'

असे गात गात हे दोन महात्मे

वधस्थंभाला आनंदाने सामोरे

गेले. ते केवळ नि केवळ येशूच्या

अतिपवित्र हृदयाकडे दृष्टी लावून.

'येशू हृदयाची शिकवण' ही जगातील मानवी जीवनाच्या शाळेचा प्रारंभ आहे. ही प्रेमाची मूल्याधिष्ठीत शिकवण शाळेत असावी. त्यासाठीच तर जगात

शाळा आहेत. "ह्या मूल्याशिवाय जे शाळा चालवतात ते ज्ञान, माहिती, तंत्रज्ञान जरूर शिकवतील. पण जीवनाच्या शहाणपणाचे आणि

सुसंस्कृतपणाचा विवेक हा येशूच्या शिकवणूकीतूनच मिळेल".

असे थोर शिक्षणतज्ज्ञ, लेखक महर्षी लिओ टॉलस्टॉय ह्यांनी म्हटले आहे. आणि त्यासाठी संस्कार व्हावेत म्हणून त्यांनी खास मुलांसाठी 'येशूची शिकवण'

नावाने बायबल लिहिले आहे.

त्या बायबलमध्ये ते मुलांवर संस्कार करताना म्हणतात...

"..... प्रत्येक माणसाच्या ठायी ईश्वराचा अंश वास करीत असतो.

हे येशू ख्रिस्ताने आपल्या जीवनाचे आणि शिकवणीचे माणसाला दाखवून दिले आहे.

ईश्वरी अंश म्हणजे 'प्रेम'. आणि 'प्रेम' हे प्रत्येकाच्या 'हृदयात' वास करीत असते."

ह्या येशूच्या प्रेमळ हृदयावर व त्याच्या मानवी मुल्याधिष्ठित शिकवणूकीला आणि ती शिकवून स्वता तसे आचरण करून जीवन जगणाऱ्या संतमहंतावर चिंतन करण्याचा हा येशूच्या प्रेमळ हृदयाचा अर्थपूर्ण सोहळा आहे.



Fr. VINCY D'MELLO, SJ





# घ्या नि खा... देह माझा.

(काँपूस ख्रिस्ती. येशूच्या अतिपवित्र शरीर आणि रक्ताच्या सणा निमित्ताने.)

थोर साहित्यिक प्रा. रा.भि. जोशी

माझ्या गावी ख्रिस्ती उपासनेतील अनुभूती घेण्यासाठी सपत्नीक रविवारच्या मिस्सेत सहभागी झाले होते...

पुरोहित शुभवर्तमान वाचत होते.

"येशू यहुदयास म्हणाला,

स्वर्गातून उतरलेली जिवंत भाकर मीच आहे. ही भाकर जो कोणी खाईल तो माझा देह असून ती भाकर जगाच्या जीवनासाठी आहे. तेव्हा यहुदी आपापसात वितंडवाद करू लागले. आणि म्हणाले, "हा आपला देह आम्हाला खायला कसा काय देऊ शकतो?" ह्यावर येशू म्हणाला, "तुम्ही मनुष्याच्या पुत्राचा देह खाल्ला नाही आणि रक्त प्याला नाही. तर तुम्हामध्ये जीवन नाही."

(योहान६:५१-५८).

वातावरण शांतगंभीर होते , संगीत भक्तीमय होते. पुरोहित निरूपणानंतर धीरगंभीरपणे येशूच्या अर्पणाचा बळी चढवत होते. त्यांच्या मिस्सा उपासनेतील त्या एका वाक्याने आतापर्यंत जोशी सरांची महानंदी लागलेली समाधी भंग पावली. ध्यान विचलित झाले. काही काळ ते स्वता अस्वस्थ झाल्याचे दिसले.....

"हे माझे 'शरीर' आहे. हे घ्या नि खा.

हे माझे 'रक्त' आहे. हे घ्या आणि प्या."

ह्या वाक्याने त्यांची शाकाहारी पत्नी तर अधिकच अस्वस्थ झालेली दिसली.

मी खाजगीत त्या प्रतीकांचा अर्थ

उभयतांना समजून सांगितला. त्यांनाही तो जात होता... तरीही

साहित्यिक म्हणाले...

"अर्थ अबाधित ठेवून वाक्य रचना बदलता येईल का?"

'इतरांसाठी देह झिजविणे. शरीर मोडणे. रक्त सांडणे. अवयव दान करणे. रक्त दान करणे. परार्था प्राण देणे. हा अर्थ ह्या उपासनेतून साकार करायचा आहे. उद्धृत करायचा आहे. आणि उपासकांना येशूच्या त्यागाचा तसा संदेश पुरोहिताना द्यायचा असेल तर... वाक्य रचना...

"खा. प्या" ह्या हिंसक वाक्य रचने ऐवजी नि पिपासू रक्त शोषणा व्यतिरिक्त अधिक संयुक्तिक अर्थपूर्ण करता येणार नाही का?"



■■■

विचार करायला लावणारी अशी ही त्यांची प्रामाणिक सुचना होती.

त्यानंतर भरीस भर म्हणून खिस्त

शरीर वाटपानंतर गायन मंडळाने

"घ्या नि खा देह माझा

छिन्न विछिन्न तुमच्यासाठी..

घ्या नि प्या रक्त माझे...."

हे गीत गायले....

पूर्वी बकरं कोंबडं देवाला अर्पण

करीत. आणि नंतर भक्त मंडळी ते मांस शिजवून त्यावर ताव मारीत. अशा कल्पनेचे काहीसे वातावरण आपल्या खिस्तेतर बांधवांना हे शब्द ऐकून वाटत रहाते. आणि त्या वाक्यातील हिंसकपणा अमानुषता त्यांना जाणवत राहतो.

हा सारा खटाटोप शब्दशः अर्थ

घेतल्याने होतो. हा अर्थाचा अनर्थ उपासनेत टाळण्याजोगा आणि त्या वाक्य रचनेऐवजी अधिक सुटसुटीत अर्थ रचना सांगणारी उपासना नक्कीच तयार करता येणार नाही का? निदान आपल्या

संवेदनशील सहिष्णू भारतीय संस्कृतीसाठी.... देशासाठी...

जुन्या करारात संदेष्ट्यांनी स्वताच्या त्यागाचे प्रतीक म्हणून 'परमेश्वराने त्यांना सर्वोत्तम गहू आणि 'मध' खावयास दिल्याचा उल्लेख आढळतो. (स्तोत्र: ८१: १७) तो स्तुत्य वाटतो. त्यातील भाकरी प्रमाणेच मधाचे प्रतिक अधिक बोलके अर्थपूर्ण वाटते. 'मधुकर' हा एका जागी चिकटून रहात नाही. बसून रहात नाही. म्हणून त्याला भ्रमर म्हटले आहे. परागकण वाहून विपूल प्रमाणात तो फळनिर्मिती करतो.

येशूने त्याकाळी भाकर नि द्राक्षरस आपल्या जीवनाचे प्रतिक म्हणून निवडले. जसे गांधींनी स्वातंत्र्याचे प्रतिक 'मीठ' निवडले.

'भाकर केवळ स्वताच खाऊ नये.

नाहीतर ती विकृती होईल. भाकर ही मोडून एकमेकांत वाटून खा. आणि सहभागितेच्या नव्या संस्कृतीला जन्म द्या. हा येशूचा त्या प्रतिमे मागील संदेश होता. देह झिजवा दुसऱ्यांसाठी रक्त आटवा.'



■ ■ ■

प्रतीकांतील मर्म नि लक्षार्थ शोधण्याऐवजी शब्दशः अर्थ घेणाऱ्या ह्या निरक्षर नि साक्षर

धर्माध, अडाणी देशात नि जगात. त्या प्रतीकांचा चुकीचा सोयीचा अर्थ घेऊन चुकीची कृती करणाऱ्या अनेक अमानुष घटना त्यातूनच घडतात. आणि स्वार्थापोटी पुरोहित, पुजारी साध्या भोळ्या भाविकांना नागवतात हा आतापर्यंतचा इतिहास आहे. नि वर्तमान काळातही हे घडताना सर्वत्र दिसते आहे.

प्रतीकांतील मानवतेचा अर्थ सांगण्यासाठीच तर ख्रिस्ताची लढाई होती. ख्रिस्ताला नक्की काय सांगायचे आहे त्यासाठी टॉलस्टॉयकृत बायबलच अभ्यासावे लागेल. पारंपारिक बायबलमध्ये येशूने प्रत्यक्ष स्वतः काय म्हटले ते कमी आणि चर्च मधील पुरोहित वर्गाची, (शास्त्री परुषांची) येशूच्या तोंडी घातलेली वाक्ये अधिक आहेत.

त्यामुळे मानवता विषयाहून त्यात

चमत्कार नमस्कार कर्मकांडाच्या

गोष्टी अधिक आहेत. सत्यतेपेक्षा

भावोत्कटता जास्त आहे. आणि

बायबलमधील नि उपासनेतील अशी भाषा बदलणे म्हणजे. धर्माला आव्हान देणे. भाविकांचा रोष ओढवून घेणे होईल. सुधारणा बाजूलाच राहिल. धर्म बुडवायला निघालेले पाखंडी अशी त्या विवेक धर्माची जनमानसात ओळख होईल.



Fr. VINCY D'MELLO, SJ



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