

# IJ MATTERS



Nashik India: Volume II Issue 11 – September 2023

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## **I SHRINE HAPPENINGS IN SEPTEMBER 2023**

September 2023 was an eventful month at the Shrine of the Infant Jesus. We began preparations for our Calendar of 2024. This year, at the back of the “Date Sheet” every month, we will have information that pertains to the next month. This means that at the back of the “Date Sheet” of January 2024 there will be information about the month of February 2024 which will include feast days, Shrine happenings, retreat details and other reading material that will help to put the month in perspective. This is why our Calendar for 2024 will begin with the month of December 2023 on the back of which will be information connected with the New Year and other details.

Teachers’ day was celebrated in the School on September 5, 2023 (see the poem of Fr. Godfrey on Teachers in this issue). The students put up an excellent programme to show their appreciation for their teachers.

On September 6, 2023, we received the necessary permissions from the authorities to switch on our Solar system and have begun saving electricity and doing our bit to protect our environment.

On September 9-10, 2023, sixteen Confirmandi from St. Anne’s Cathedral came to the Shrine for a two-day Retreat. Frs. Augustine, Vinay and Errol gave them practical sessions on the challenges faced by youth and how they must respond. They left after the 12 noon Eucharist on September 10, 2023 charged to do great things for the Lord.



The feast of the Exaltation of the Cross was celebrated on September 14, 2023. The Exaltation of the Cross is one of the twelve great feasts in the yearly Church cycle. Because the cross is at the heart and centre of all that we as Christians believe, the Church celebrates the Feast of the Exaltation of the Cross, the triumph of the cross of Christ over the power of sin and death. And so, this feast provides us with another opportunity to reflect on the central mystery of our faith: that the one who was lifted up on the cross in crucifixion has triumphed over the power of sin and death because God highly exalted him.

This feast commemorates two historical events: first, the finding of what was considered the Cross of Christ in the year 326 by the mother of Constantine the Great, St Helen, and second its recovery from Persia in 628.

A story is told of Emperor Heraclius who in the year 628 after making peace with the Persians carried what was considered the Cross on which Jesus hung back to Jerusalem on his shoulders. He was clothed with costly garments and with ornaments of precious stones. But at the entrance to Mt. Calvary a strange incident occurred. Try as hard as he would, he could not go forward. Zacharias, the Bishop of Jerusalem, then said to the astonished monarch: "Consider, O Emperor, that with these triumphal ornaments you are far from resembling Jesus carrying His Cross." The Emperor then put on a penitential garb and continued the journey and carried the Cross into the Church of Holy Wisdom where it was triumphantly exalted. It was then resolved that the Fest of the Triumph or Exaltation of the Cross be celebrated by the Church in all parts of the world.

The Cross -- because of what it represents -- is the most potent and universal symbol of the Christian faith. It is a constant reminder -- and witness -- of Christ's ultimate triumph, His victory over sin and death through His suffering and dying on the Cross. The cross, once a tool of death, has become a means to life, an instrument of our salvation; it gives strength to resist temptation, it gives hope to seek new life and it dispels fear and darkness.

As Christians, we exalt the Cross of Christ as the instrument of our salvation. Adoration of the Cross is, thus, adoration of Jesus Christ, the Son of God who became Man, who suffered and died on the Cross for our redemption from sin and death. The cross represents the One Sacrifice by which Jesus, obedient even unto death, accomplished our salvation. The cross is a symbolic summary of the Passion, Crucifixion, Death and Resurrection of Christ.

To the world, this act of surrender on the cross was an act of utter humiliation and subjugation and the height of folly. To the world this death on the cross was a wasted life. To the world this death on the cross was a sign of utter defeat. But what the world calls wisdom, God calls foolishness, and what the world calls strength God calls weakness. Therefore, God highly exalted the crucified one by raising him from the dead. God gave Jesus his own name so that every creature on earth must now call Jesus "Lord." What human beings did, God contradicted. And so in the weakness and foolishness of the cross we see the wisdom and power of God: Christ crucified. In him and his cross, surrender becomes power, waste becomes gain and death and defeat become victory and new life.

The cross is at the centre of our lives every time we face sickness and death. The cross is at the centre of our lives in frailty and old age. The cross is at the centre of our lives every time we feel utterly alone and abandoned. The Cross is at the centre of our lives every time we are tempted to give in and give up. It is at the centre of our lives every time we are tempted to throw our hands up in despair. It keeps reminding us that only when we embrace the cross in the midst of suffering and abandonment can we understand the power of the resurrection. Only when we have the courage to



keep on keeping on can we like Christ become victorious and conquer. Only when we embrace the cross is it possible for God to raise us up and give us new life.



On the day following the Exaltation of the Cross we celebrated the memorial of “Our Lady of Sorrows”. The title, “Our Lady of Sorrows,” given to our Blessed Mother focuses on her intense suffering and grief during the passion and death of our Lord. Traditionally, this suffering was not limited to the passion and death event; rather, it comprised “the seven dolours” or “seven sorrows” of Mary, which were foretold by Simeon who proclaimed to Mary, “This child is destined to be the downfall and the rise of many in Israel, a sign that will be opposed and you yourself shall be pierced with a sword so that the thoughts of many hearts may be laid bare” (Luke 2:34-35).

These seven sorrows of our Blessed Mother include the flight of the Holy Family into Egypt; the loss and finding of the child Jesus in the Temple; Mary's meeting of Jesus on His way to Calvary; Mary's standing at the foot of the cross when our Lord was crucified; her holding of Jesus when He was taken down from the cross; and then our Lord's burial. In all, the prophesy of Simeon that a sword would pierce our Blessed Mother's heart was fulfilled in these events. For this reason, Mary is sometimes depicted with her heart exposed and with seven swords piercing it. More importantly, each new suffering was received with the courage, love, and trust that echoed her fiat, “let it be done unto me according to Thy word,” first uttered at the Annunciation.

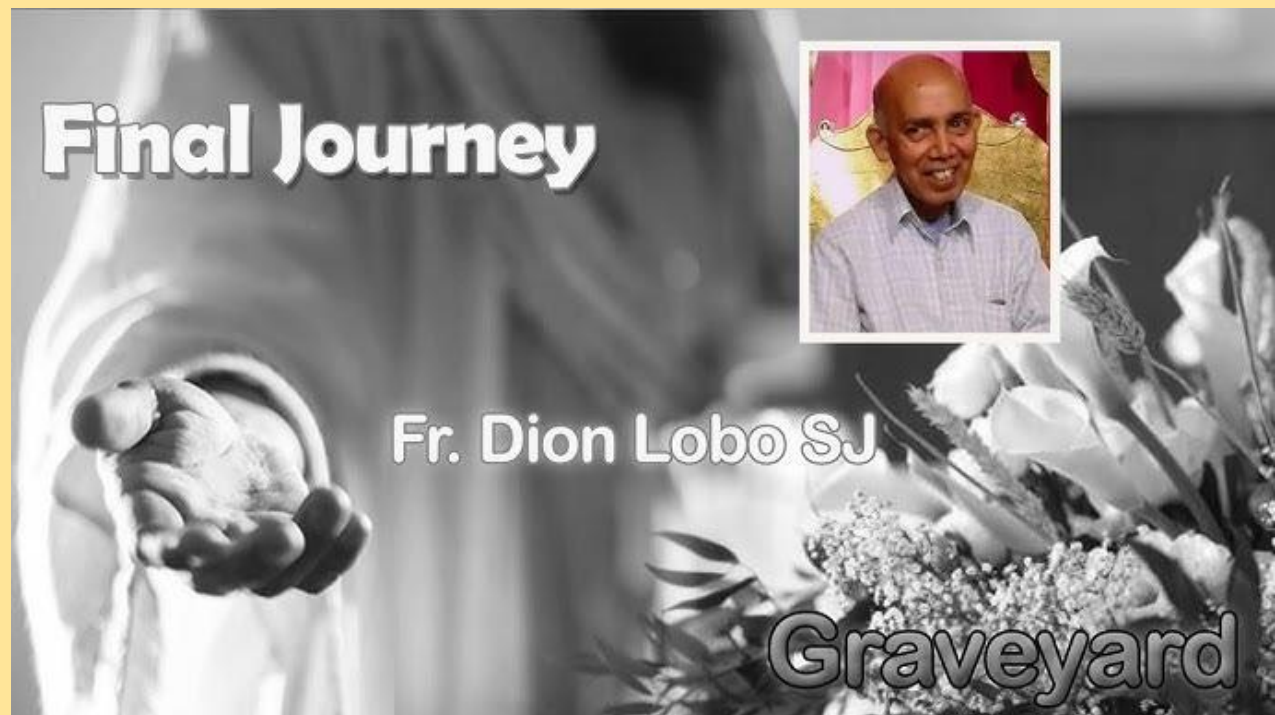
The readings chosen for the feast are from Hebrews and a choice of either John or Luke. All three readings speak about how Jesus and Mary handled suffering in their lives and how we can learn from them.

The memorial of Our Lady of Sorrows is relevant for each of us today. It shows first of all that though Jesus and Mary were constantly doing God's will, they were not spared from the Cross and the challenges and vicissitudes of life. Second it shows that even in the midst of these challenges we must always remember that God walks ahead of us and will never abandon us. This is why we never give up or give in. Finally, it reminds us that sorrow and the Cross is never the end, but only a step towards resurrection and the fullness of life.

Fr. Augustine D'mello celebrated his birthday on the feast of St. Matthew (September 21, 2023). Though Augustine was not named Matthew, he lives out the Gospel values in his daily life. He is a humble and kind man. He is generous to a fault and will even give you the shirt off his own back when the need arises. He is compassionate and concerned about the poor. The Bishop of Nashik Rt. Rev Lourdes Daniel who is an ardent devotee of the Infant Jesus makes it a point to visit the Jesuit community on the birthday of one of us. He was present in person to celebrate Augustine's birthday and give us all his blessings. We are very grateful to him for his unstinted support to us at the Shrine.



On September 23, 2023, Fr. Dion was extremely busy. After a full morning's work, he was present from 2-6 pm for the Theatre festival of the students of the school. He sat through three plays put up by the children and commented on each of them in detail. After the festival he met many parents and others who had come to attend it. At 7.30 pm, we had supper together. He would usually sit recreating with the community till 9 pm. That evening, however, he said he was tired and wanted to go to bed early. At 10.15 pm he complained of breathlessness. Fr. Augustine and I rushed to his room. We decided to move him to hospital immediately. We did. However, even as the doctors gave him emergency treatment, they knew that there was not much more they could do. They did all that they could and he rested in the hospital that night. At 7.05 am on Sunday, September 24, 2023, God decided that Fr. Dion had completed his work on earth and invited him to his eternal home. Fr. Dion had the privilege to say like Jesus did, "It is accomplished". Because God is good, I am sure that Fr. Dion heard God say, "Welcome good and faithful servant to the eternal reward prepared for you from the foundation of the world". He is now our intercessor in heaven. Fr. Vincy DeMello has written a beautiful piece on Fr. Dion in Marathi and it is part of this Issue.



On September 23-24, 2023 we had the Second Laity Residential Retreat at the Shrine. There were 47 participants in all and they experienced an outpouring of God's love. Some of the comments from the Retreatants were, "I have never experienced such peace in my entire life", "This was a once in a lifetime retreat", "I was transformed by the Lord", "The TORCH will be very helpful in daily life", "All my troubles seem so far away", "I had a very deep experience of God's unconditional love", "This Retreat must be done by an many laity as possible". I am grateful to God and the Infant Jesus for blessing all who made this Retreat. We also felt the constant intercession of Joseph and Mary.

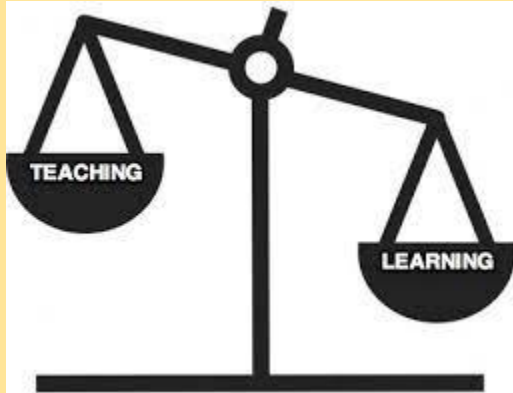


May God be with you and your families; may the Infant Jesus bless you all and may Joseph and Mary always intercede  
Fr. Errol Fernandes SJ Chaplain;  
Shrine of the Infant Jesus, Nashik;  
September 2023.

## II TEACHERS WISH (Sept. 5, 2023)

A learner's heart is what I need  
To nurture every single seed  
Forever striving to succeed  
That growth will be for all

A searching mind is what I need  
In finding answers which will lead  
To newer quests in thought and deed  
That wisdom will not stall

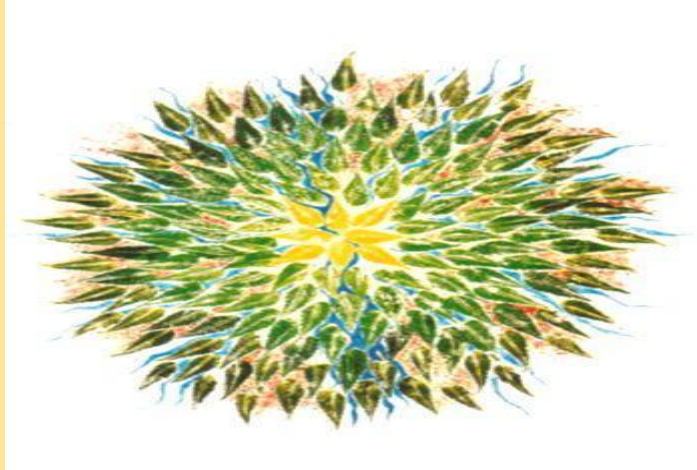


Above all else its faith I need  
When ruthless forces hatred breed  
To keep with truth and never cede  
Till justice takes the call

Godfrey SJ  
September, 2023



## III listening to the leaves ... 7



*artwork: wendell d'cruz*

### **7. THE TREE OF LIFE**

The tree of life from mustard seed has grown  
It's foliage abounds all life now knows  
The Father's love. Redeemed creation sings  
A resurrection peace as Spirit Dove swift wings  
To every nook and corner of the earth  
With blessing gifts proclaiming life, new birth.  
The grain of wheat has died much fruit is borne  
And lilies of the fields the Father's care make known.  
Pearl of great price, the treasure field, and more  
God's miracles on all creation pour.  
The enfleshed Word in glory form returns  
The Spirit sent consuming fire burns  
With love. Creation tree and leaves now bear  
A message: God is love. Rejoice! Your Father cares!

*terryq : december 2004*

## IV Dialogical-Dialogue

### Joint Search for the shared and the different

A common mistake committed by many religious fundamentalists is to approach the other, with the sole intention to convert the other to their ideas. Often these others are vulnerable, poor, hungry and illiterate. The fundamentalist has often no intention or interest to know and understand the worldview of the other. This has created tremendous upheaval in India. Panikkar proposes a Dialogical-Dialogue in the context of this challenge. Going one step ahead, communities must achieve the level where commonality and difference is celebrated together, in a mutual co-existence. This is the true spirit of unity not only in diversity, but unity even in diversity. This means that I not only have respect for the difference of the other, I glory in that difference and am able to celebrate it.

“The *dialogical-dialogue* is not a simple conversation between two persons belonging to two different religions. Dialogical-dialogue is not a mere mutual enrichment by the supplementary information that is contributed by the representative of religious leaders gathered together for inter-religious dialogue. It is not exclusively a corrective of misunderstandings conceived by people of other faiths. It is the joint search for the shared and the different. It is the mutual fecundation of what each one contributes. It is the implicit and explicit recognition that we are not self-sufficient. God is the one who makes it possible for dialogue to be more than the mere sterile crossing of two monologues”.

The dialogical-dialogue or dialogal dialogue attempts to go beyond the dialectical dialogue in order to arrive at an authentic understanding of the other that allows for true mutual communication with the intent of forging a common language that knows how to traverse the limits of one’s own particular language. Panikkar wants to go beyond a mere dialogue that seeks to reach a certain mutual respect pact; he speaks of a dialogue open to *mutual enrichment*. His thought and existential path have been a search for an ecumenical dialogue that implies approaching the other not only overcoming the temptation to conquer them, but also looking to *open oneself to them* without fearing the loss of one’s own positions and even with the conviction that those positions will find themselves enriched by what the other brings. This is because the diversity of religions “participates in the beauty of reality which is not monochromatic”.

It is a matter of going beyond the level of the dialectic of ideas where competition dominates and victory belongs to the strongest, in order to arrive at an *open welcoming dialogue* where the otherness of communion may be brought into relief: to love one’s neighbour as one’s self means to love him/her as he/she is, as someone different and valuable, without trying to convert him/her to my ideas. Panikkar urges us, therefore, to go from attitudes of exclusivity to *inclusiveness*, moving toward a true pluralism: All the great religions are valid paths to the experience of the sacred, paths to the encounter the Absolute, under its different forms. An *inter-religious* dialogue is not sufficient; we need to achieve an intra-religious dialogue; an *ecumenical ecumenism* that leads to a dialogue at *the very heart of our religious life*, a dialogue which each of us as a believer must realize in the interior of our own experiences in order to open ourselves to the experience of others. It means achieving genuine *religious interpenetration*, a mutual influencing of the different religions in order to reach authentic pluralism, which is actively opposed to any monopoly whether cultural or religious.

This pluralism is the opposite of the old temptation of *syncretism* since the latter attempts to eliminate those differences that enrich the religions. “Syncretism is disorienting and leads nowhere ... It is said that all roads lead to Rome. But there are two ways to never arrive: *if we stop along the way* on any of the roads or *if we go along jumping from one road to another* ... Religion is a road, a life, a global attitude of humans who are faced with the mystery, with the meaning that his/her life and existence in general may have” **Fr. Vinay Kantela C**

## V listening to the leaves ... 6



artwork: wendell d'cruz

### 6. A NEW HEAVEN AND A NEW EARTH

He walks the earth each step in grace-full gait

Reveals to all a new kingdom plan

New heaven and new earth unknown to man

Like sower sowing seeds on human soil

Shoots, plants, and trees, new leaves in splendour show

Vinedresser's caring hand tend, prune, help grow.

-

The poor, the meek, the pure of heart are blessed

In Kingdom new for children, those in need

Of healing, sinners who a saviour search

The tree leaves speak of seasons newly come.

-

A new commandment to his flock He gives

Love one another. Lose your life to live.

Abide in me and I in you will be

Like vine and branches. Live new lives in me.

terryq: december 2004

VI There are stories of a pharaoh and his charioting horde,  
who had power without limit and the might of spear and sword,  
but there came a leader Moses, who had courage from on high  
and the mightiest of pharaohs couldn't get him to comply  
so he led a straggling people through a desert far and wide  
and they gained their liberation when God was on their side  
may we all recall this legend in the times we struggle in  
for the tyranny of pharaohs seems again to strike and win



Fr. Godfrey D'lima SJ  
September 2023



## VII आदर्श शिक्षिका: मदर तेरेसा !!

आज पाच सप्टेंबर जागतिक शिक्षक दिन. जीवन घडविणाऱ्या शिक्षकांचा गौरव नि कौतुक करण्याचा दिवस.

मदर तेरेसाही एक आदर्श शिक्षिका होत्या. त्या कोलकत्यातील लॉरेटा कॉन्व्हेंटच्या सेन्ट मेरी हायस्कूलमध्ये भूगोल विषय शिकवित. त्यांच्या समोर धनिकांची सुटाबुटातील गळ्यात टाय, कॉलर बो बांधलेली शालेय ट्रेसकोडमधली गोजिरवाणी गुबगुबीत मुले बसलेली असत.

मदरांच्या अंतरी नि अधरांवर त्या

सतत....

"प्रभूची लेकरे सारी तयाला सर्व ही प्यारी...."

अशा आशयाचे गीत त्या सतत गुणगुणत असत. गरिबांविषयीची कणव कळवळा, पोटातील प्रेम ओठात त्या आणीत असत.

कॉन्व्हेंटच्या शेजारीच कुंपणाबाहेर प्रचंड

दारिद्र्याने भरलेली झोपडपट्टी

होती. तेथील इवली इवली. सदा फाटलेली. पोटे खलाटीला गेलेली मुले मदरांना खुणावत. ही सुद्धा देवाचीच लेकरे ना? हा प्रश्न त्या स्वताला विचारत. त्यावर चिंतन मनन करीत. एक दिवस त्यांनी

आपल्या सुपेरियरला एक प्रस्ताव

दिला. "संध्याकाळी शाळा सुटल्यावर आपण ह्या झोपडीतील मुलांसाठी त्यांच्या

पालकांसाठी रात्रीचे साक्षर वर्ग घेऊ शकतो का?"

वरिष्ठांनी मान्यता दिली. मदर "शाळेच्या जीवनातून जीवनाच्या शाळेत उतरल्या".

तेथील दारिद्र्य त्यांनी जवळून पाहिले.

जीवन जगण्याची त्यांची धडपड

पाहिली. एकवेळच्या जेवणासाठी

मोदात बालके पाहिली. मातेच्या

सुकलेल्या स्तनाला लुचणारी कृश बालके पाहिली. मदरांची जीवनाची शाळा सुरू झाली. त्या दररोज

संध्याकाळी तेथे जाऊ लागल्या. झोपडीवजा पत्र्याच्या

खोलीत त्यांचे वर्ग भरू लागले.

अन्न वस्त्र निवारा ही मिळवून देणे

हा तर खरा शिक्षणाचा मूलभूत अर्थ. पण नेमका हाच अर्थ विसरून समाज स्वार्थात गुंतलेला मदरांच्या लक्षात आले.

आपल्या जीवनाची इतिकर्तव्यता काय? आपण जीवन कशासाठी नि कुणासाठी जगतो?जीवनाचे सार्थक

काय? आदी प्रश्न त्यांना हैराण करीत. आपण सारी देवाची

लेकरे मग हा मानव निर्मित अमीर गरीब भेदभाव का? कोण बरे गरिबांच्या ताटातील वाटा खात आहे. आदि

प्रश्न त्यांना सतावत

असत.

त्यांनी भिंती पलिकडल्या जीवनाच्या शाळा उभारल्या.

सारे जगच एक भलीमोठी पाठशाळा आहे. त्यातील सारा

निसर्ग नि सृष्टी आपले शिक्षक आहेत. त्यांच्याकडून आपण शिकावे.

पक्षी समाजासाठी गातात. झाडे वेली आपली फुलेफळे लेवून लीन होऊन समाजापुढे झुकतात.  
देवाची सृष्टी घडवण्यात साऱ्याच  
मानव नि मानवेतर सृजनाचा सहभाग आहे. ही मदरांची शिकवण होती. जल जमीन जंगल वृक्षवल्ली हवा अग्नी  
आकाश अवकाश धरा खनिजे  
सर्वांचाच मानवाच्या घडणीत  
सहयोग आहे. सर्वच आपले शिक्षक आहेत. हे मानवी जीवनाचे मदरांचे शिक्षकी तत्वज्ञान होते.

गरजवंतांच्या अंगणापर्यंत धाव घेणारी त्यांच्यात समतेची ममतेची न्यायाची स्वातंत्र्याची बंधुत्वाची देवमूल्ये  
पेरणाऱ्या येशूची आई मदर मेरीला मदर तेरेसा आपल्या आदर्श शिक्षिका संबोधित.

मदर मरियाने येशूला सर्वांगिण सर्वस्पर्शी घडवले. तो आदर्श  
जपून ख्रिस्ताच्या ह्या साऱ्या  
लेकरांचा शिकण्याचा हक्क  
आहे. तो प्रत्येकाला मिळाला पाहिजे. शिक्षणापासून कुणीही वंचित राहता नये.  
विस्तापितांसाठी, शिका, संघटीत व्हा आणि संघर्ष करा तसेच स्त्री शिकली पाहिजे सज्ञान झाली पाहिजे. हा  
डाॅ. बाबासाहेब आंबेडकरांचा नारा मदरांचाही होता.  
आपणही आज शिक्षकांचा सन्मान करीत असता हे व्रत  
स्वीकारू या.

अपार कष्ट आभाररहित असे मदर तेरेसा समिकरण तयार झाले.  
मदर तेरेसांचे त्यांना अभिप्रेत असलेले शिक्षण आणि  
अपरिमीत सेवेचे कार्य आपण  
पुढे नेऊया. कारण जीवनाची शाळा अनुभवणे हेच खरे आदर्श शिक्षण नि ते देणारे आदर्श शिक्षक नव्हते का?

.....सौ.मीना बनसोडे.  
होलीक्रॉस चर्च नाशिक.

VIII बुरकुलीतील फुले !!  
.... वेन्सी डिमेलो.

बाल किशोरवयीन आम्ही मुलंमुली  
सजवलेल्या बुरकुलीत (परडीत) तेरड्याची विविध रंगी फुले घेऊन पहाटेस चर्चला जात असू. श्रावण संपलेला  
असायचा आणि सृजन नव सप्टेंबरची चाहुल लागलेली असायची. सर्वत्र हिरवळ आणि आगळा वेगळाच  
दरवळ असे.

परडीत "सुमनांचा"  
आणि अंतरी सुगंध  
"सु मनाचा"  
परडीत फुले आणि  
रांगेत मुले.  
सोबत संस्कार देणारे  
फादर असत.

मध्यभागी पालखीत  
माऊलीची "इमाज".  
त्या पालखीला खांदा  
घायला आम्हा मुलात  
चढाओढ चाले.  
आणि त्या सभोवती  
भक्तीमान समाज.  
किती गोड वातावरण असे.

रबेक (व्हायोलिन) वाजवायला मिस्त्री. (कायर मास्टर) सोबत मुलामुलींचा कायरग्रूप गीते गात असे. त्याला  
आम्ही "कंतार" म्हणत.  
फुले वाहून झाली की मिस्साला सुरूवात होत असे. नोवेनाचे नऊ  
दिवस भक्तीत भूर्कन निघून जात.  
तजेला मनात साठवून.  
मग आम्हा विद्यार्थ्यांना फादर मावलीच्या जन्मदिनी तिला (बर्थडे गिफ्ट) भेटवस्तू म्हणून  
आध्यात्मिक गुच्छ अर्पण करण्यास सांगत. त्यात पाच रोझरी, पाच पवित्र मिस्सा, पाच चांगली कामे, पाच  
सद्गुण आणि  
पाच सदाचरण. असा तो स्पिरिच्युअल बुके असे.

कोलंबसने अमेरिका शोधली तसा  
कोणी आमच्या गावात एक आत्मा निर्माण झाला. आणि त्याने मद्रास येथे "वेलंकनी" शोधून काढल्याचा  
गाजावाजा गावात सुरू झाला. पण ह्याला पुरावा काय? तेव्हा त्या इसमाने गोणी भरून आणलेली जिवंत  
कासवे. आणि लग्नमिरवणूकीत वरवधूसाठी वापरावयाचे सात आठ लाल रंगाचे "सतीर" छत्री गावकऱ्यांना  
त्याने दाखवले. सोबत प्रसाद म्हणून काळी चिक्की ( आता ज्याला वेलंकनी हलवा म्हणतात.) आम्हा सर्वांच्या  
हातावर त्याने ठेवला. तेव्हा कुठे  
"वेलंकनी" शोधून काढल्याचा  
गावकीचा त्यावर विश्वास बसला.

आणि बघता बघता दरवर्षी सप्टेंबरात वसईची चर्चेस ओस पडू लागली. थवेच्या थवे वेलंकनीमातेच्या शोधात जाऊ लागले. ते आजपावेतो.

त्या काळच्या आजी आम्हा बालकांना एक गोष्ट सांगायच्या. अशाप्रकारे नवभक्तीचे निरीक्षण नोंदवायच्या. शेताबांधावरून चालत पहाटे नोवेनासाठी निघालेल्या नववधू ललना त्यांच्यासाठी ती आवडती कहाणी असे.

त्या महिन्यात भात शेती गाभुळलेली असे. हिरव्या शालूतील आपल्या ओंब्या भृण ती लपवत राही. पोटच्या आलेली शेतात कणसरी माता "पोटूशी" असे. बाळकणसं आईच्या गर्भातून डोकावत असत. तृणबाळ नि कणसरी मातेचे ते दृश्य विलोभनीय असे.

उरली सुरली श्रावण सर भाद्रपद मास ओलावून जाई. आम्हा मुलांच्या परडींच्या फुलांवर ते तुषार पडत. पहाटेच्या चांदण्यात ते परडीत चमकत रहात. ती चमचम आम्हा बाळांना चमकवून जाई.

"ओल्या मातीचा सुगंध वाटभर दरवळत राही."

मग रस्त्याने सोबत चालणारी आजी म्हणे.....

"पोरांनो, पहा ती शेतातली

कणसरीमाता बाळाला कशी

जन्म देते आहे.

ती आपली देहाची

भाकर म्हणून. आणि

आपण जिच्या सन्मानार्थ चालतोय देवळाला. तीची

"आई अन्ना" तिला आठ सप्टेंबरला

जन्म देणार आहे.

आणि मरियामाता आपला तारणहार देवपूत्र बाळयेशूला जन्म देणार आहे.

आणि हीच ती आपल्या

"जीवनाची भाकर" आपण युगानुयुगे "ख्रिस्त" म्हणून स्वीकारतो.

मानवी जीवनाचे किती सुंदर

नि अर्थपूर्ण प्रतिक

तत्वज्ञान, इशज्ञान,

त्यावेळच्या

आजी आम्हा मुलांना

सहज गोष्टीतून सांगून

जात असे.

आणि आम्हा बाळ मनावर

सुसंस्कार बिंबवित असे....

आज अनेक ख्रिस्ती

वारकरी

देहाची भाकर नि

खाण्यापिण्याचे

चोचले

पुरवत तीर्थयात्रेहून

घरी परततील. मात्र

त्यातील किती जण



जीवनाची भाकर  
घेऊन नि तीर्थक्षेत्री  
मनाला स्नान घालून  
परतणार आहेत?

तसे नसेल तर आमच्या बालपणीच्या विविधरंगी  
फुलांनी "सु मनांनी"  
आजीच्या संस्कारांनी सजविलेल्या परडी  
"बुरकुल्या" किती तरी  
स्मृतिचित्रे नि क्षणचित्रे  
घेऊन ठेवून जाणाऱ्या....  
काळ्या हलव्यापेक्षाही  
आठवणींच्या काळ्याशार डोहाकडे नेणाऱ्या.....  
कासवांच्या निर्यातीपेक्षा  
संयमाचे  
कासव दाखविणाऱ्या.  
लालबुंद सतीरापेक्षाही  
ख्रिस्ताच्या रक्तबिंदूशी  
नाते सांगणाऱ्या...  
आठवण करून देणाऱ्या...

आजही ..  
"रूपवंत फुले मिळवूनीया... "  
हे अजरामर भक्ती गीत कानी पडले की. मन बालवयात  
डुबकी घेत रहाते.  
संस्काराच्या शिंपडलेल्या  
तुषारात न्हाऊन निघते....

कोमेजून जाऊ देऊ नका  
ही फुले.  
कुस्करूनी टाकू नका हो  
ही "सु मने"  
धरेवर अवचित येती ही फुलपाखरे. जपून ठेवा.





**IX !!**

**मिशन महर्षी !!**

**डायगो आणि**

**डायन दोन हे**

**ऋषीतुल्य**

**मिशनरी.**

**एक हौसी,**

**व्यासंगी.**

**दुसरा शिक्षण**

**तज्ञ महर्षी.**

**दोन सुगंधीत**

**वनफुले**

**फुलली उभी**

आयुष्ये.  
रान वनात नि  
जन मनात  
रिझवीत  
बालगोपाळ.  
हौसी कलावंत  
मोहक अन्  
डायगो.  
तो निसर्गप्रेमी.  
मीतभाषी अन्  
डायन  
तो सात्विक  
नीतीधर्मी.  
आनंदी अभ्यासु  
मिश्र  
दोन रसायने.  
संबोधू आम्ही  
देऊन  
त्यास उपाधी  
एक गुरुदेव  
संगीतमयी  
दुजा त्यागमयी

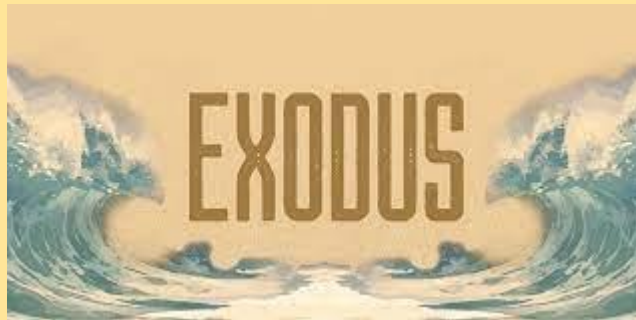
बापूजी.  
जेज्वीट मुंबई  
प्रांतची  
दोन ही  
रानफुले  
सुमने होऊनी  
गळाली.  
मकरंद देत  
जगा मधुर.  
वन वाँज स्टँड  
फाँर ट्युटी.  
अदरवन स्टँड  
फाँर ब्युअटी.  
आस्वादीत  
आपापली  
स्वजीवने.  
मिसळून गेली  
स्वर्गात स्वगृही  
अजाण अज्ञात  
वासी ही दोन  
पाखरे.

.....विवेक ✨ +



# X EXODUS

1. The commonly known Hebrew title for the second book of the Torah is Shemot, shortened from the opening words ve'elleh shemot. Another ancient Hebrew name was sefer yetsi'at mitsrayim, "The Book of the Departure from Egypt," expressing its central theme.
2. The Jews of Alexandria, Egypt, in pre-Christian times, rendered this title in Greek as Exodos Aigyptou, abbreviated simply as Exodos, which is how it appears in the Septuagint, the Jewish translation of the Torah into Greek.
3. The name Exodus means "Way Out". It describes the journey of a people from slavery to freedom.



4. The pervasive and sustained impact of the Exodus drama is not limited to the period of the Bible itself. It continued throughout history down to the present time and in recent years has been a source of inspiration for the "theologies of liberation" movements
5. The material of the book of Exodus is presented in two main parts. A first part tells the story of God's rescue of the people from Egypt and his bringing them to Mount Sinai (chaps. 1–19), and a second part describes his covenant with them, made as they encamped at Mount Sinai (chaps. 20–40).
6. Exodus may thus be divided into two broad topics:
  - i. deliverance of a group of people from submission to their oppressors to submission to God and
  - ii. the constitution of that group as a people of God. It is the story of rescue from servitude to human to service of God.
7. One hundred and forty years elapsed between the death of Joseph (Ex 1:4)—the first event recorded in the book—and the construction of the Tabernacle almost exactly one year after the Exodus, the last dated occurrence (Ex 40:2).
8. The entire narrative is God centered. Its focal points are God's mighty deeds on behalf of God's people in times of oppression, in the act of liberation, and in the course of the wilderness wanderings.
9. Although the nature of God is beyond the scope of the human imagination, the texts affirm, as one of their principal teachings, that He is nevertheless deeply involved in human affairs. History, therefore, is not a procession of causeless, undirected, meaningless happenings but is the deliberate, purposeful, unfolding plan of the divine intelligence.
10. God delivers the faithful from injustice and oppression and ensures the ultimate and inevitable downfall of the wicked.

**XI RESIDENTIAL RETREAT FOR LAITY**  
**AT THE SHRINE OF THE INFANT JESUS, NASHIK ROAD**

**Preacher: Fr. Errol Fernandes SJ**



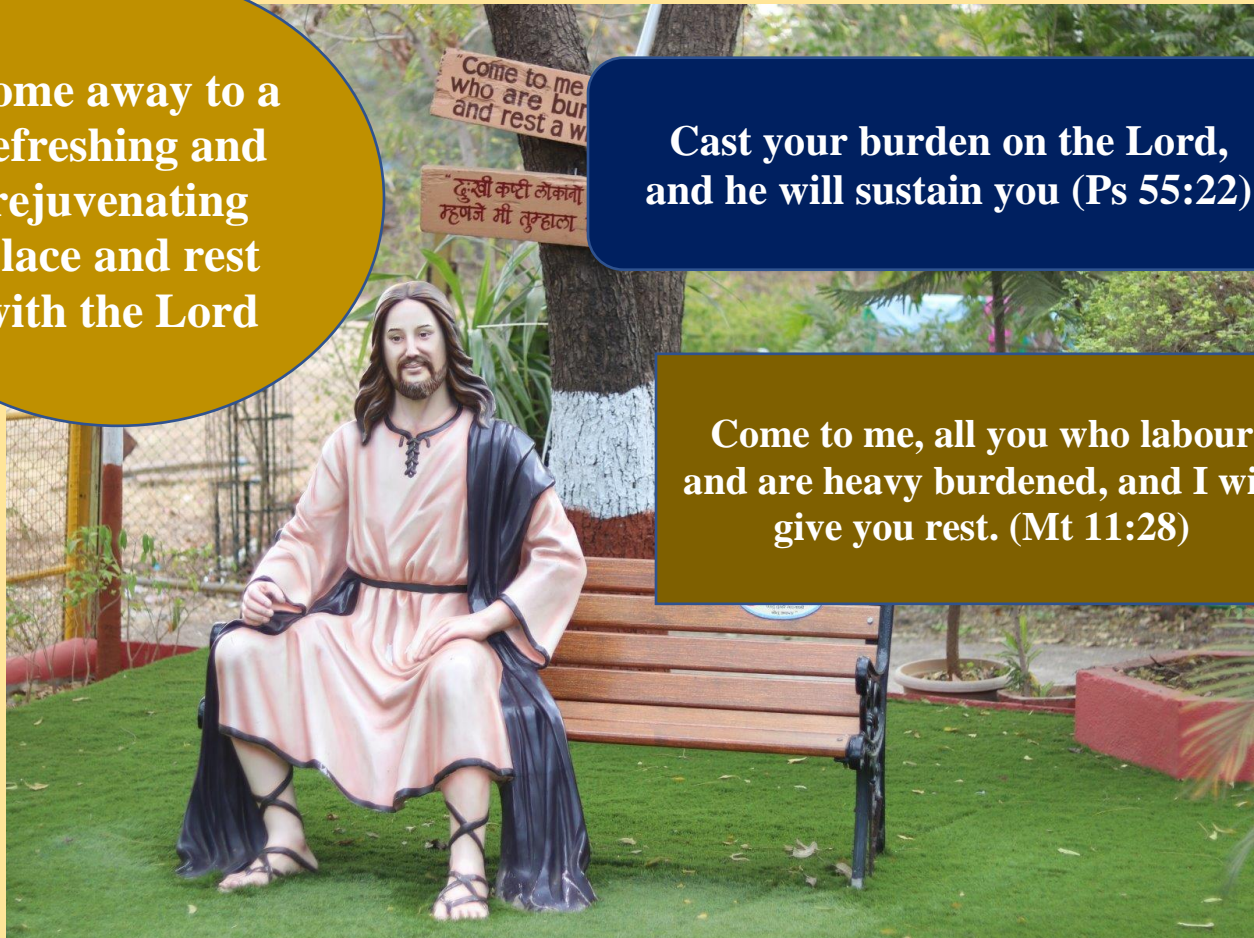
**November 24-26, 2023**

**Arrival: November 24, 2023 (evening before supper) Departure: November 26, 2023 (after lunch)**

**Come away to a refreshing and rejuvenating place and rest with the Lord**

**Cast your burden on the Lord, and he will sustain you (Ps 55:22)**

**Come to me, all you who labour and are heavy burdened, and I will give you rest. (Mt 11:28)**



**Total charges: Rs. 1,500 for board and lodge for the whole retreat on twin-sharing basis (Two individuals in one room). Concessions will be given to those who need it.**

**If you wish to register, kindly contact Fr. Errol on 9004617804 or [errolsj@gmail.com](mailto:errolsj@gmail.com)**