

IJ MATTERS



Nashik India: Volume III Issue 3 – March 2024

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SHRINE HAPPENINGS IN MARCH 2024

We are fully in the season of Lent during March this year. On March 1, 2024 Fr. Errol left for Toronto, Canada, where he was invited to conduct Lenten Missions in three Parishes there. He returned on March 22, 2024.

Grateful Thanks

For Your Prayers

I am very grateful to you for your invaluable prayers. I have completed the Lenten Mission in three Parishes as under:



Holy Redeemer Pickering
March 02-08, 2024

**St. John of the Cross,
Mississauga - March 09-13, 2024**



St. Anthony of Padua,
March 14-21, 2024

I leave for India/Mumbai/Nashik on March 21, 2024 to begin another Lenten Retreat for the laity at Nashik (March 22-24, 2024)



From the feedback I received from the people and Pastors of the Parishes, the people were touched and helped spiritually.

Thanks for your prayers and support. I am very grateful. May God be with you and your families, may the Infant Jesus bless you all and may Joseph and Mary keep interceding.

Fr. Errol Fernandes SJ (March 21, 2024)

Immediately on his return, Fr. Errol began another Lenten Retreat with the laity at the Shrine of the Infant Jesus (March 22-24, 2024). There were 55 participants in all and everyone of them had a deep spiritual experience. Fr. Terence helped out with the first session and the morning prayer (since Fr. Errol had not yet returned) and Fr. Augustine helped out with the Sacrament of Reconciliation.



Fr. Bosco D'souza left for Toronto, Canada and will be at St. Anthony of Padua Parish to have an experience and to help out in Parish duties and activities. He will return at the end of April 2024.

On Maundy Thursday, the celebration of the Lord's supper was at 7 pm. Fr. Vinay was the main celebrant. At the washing of the feet (done by Frs. Vinay and Augustine) we chose six men and six women who are devotees of the Shrine and help us out in a variety of ways. Each was given a white towel as a symbol of our appreciation for them after their feet were washed.

Fr. Terry conducted the Stations of the Cross on Good Friday at 11 am. Fr. Augustine was the main celebrant for the Celebration of the Lord's Passion at 5 pm. He also took the session on "Being with Mary" on Saturday morning at 8 am.

Fr. Errol had been invited to Holy Cross, Kurla to celebrate the Lord's Passion there. He was the main celebrant at the 8 pm Easter Vigil service on Saturday, March 30, 2024.

On Easter Sunday, we had four Masses at 6.30, 8 and 10 am (Marathi) and at 12 noon.

The front part of the Shrine seemed incomplete without St. Joseph. Thanks to the generosity of Mr. Valentine D'mello, we were able to install the statue of St. Joseph (carrying Jesus) by the side of his spouse Mary. Now the Holy Family is complete and during our celebrations we can sing "May the Infant Jesus bless you and his mum and dad too"



We are very grateful to you for your constant support to the Shrine and our work here.
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 and team

Chaplain

Shrine of the Infant Jesus,

Nashik 422101

March 2024

Every Area Starts To Enter Renewal

The Synoptic Gospels contain three passion, death and resurrection predictions. It is important to note that these are not just Passion predictions as they are sometimes referred to. Every one of them includes also a prediction of the Resurrection. Through these predictions in Mark (8:31; 9:31; 10:33-34) we will draw strength and hope in our own life situations. They can help us to realise that because of Easter, **Every Area (of our lives) Starts To Enter Renewal**.

The word prediction is sometimes translated as prophecy or forecast and at other times as guess or estimate. In the case of Jesus – as is evident from the words that are used and the context in which Jesus uttered them – they must be interpreted as faith and hope statements. The predictions are therefore statements made in the present, of future events with the confidence that they will occur.

The first of these three, is in Mark 8:31. Before the actual prediction, Mark tells us that Jesus “**began to teach** his disciples”. Since Jesus has been teaching his disciples before this, the use of “began” here, indicates that Jesus is beginning a new and central theme in his teaching of the disciples. It is a new revelation and must therefore be explained or taught. Jesus does not use parables now, but plain language. This is reiterated by Mark in the statement, “He (Jesus) said all this quite openly” (8:32). The reason for this was that the idea of the “Christ” in the mind and world-view of Peter and the disciples would have been very different from the one whom Jesus had come to be. It is likely that if Jesus had not taught them about the kind of Messiah/Christ he had come to be, they would have continued to think only of a glorious and resplendent Messiah who the larger majority of people were also expecting. In the prediction proper, the Markan Jesus uses the verb “dei” translated “must”. This is a ‘theological passive’ which means that what is to happen to Jesus is ordained by God and no other. In this first prediction, the groups that will reject him are the main groups that made up the Sanhedrin or the most influential political/religious group in Israel subject to the Roman authorities. Mark intends to convey that the rejection is total and comprehensive. Mark’s wording of the resurrection prediction differs from that of Matthew and Luke in two ways. In all three predictions Mark uses the active verb ἀνίστημι (rise) rather than the passive of ἐγείρω (be raised) which is more commonly used of the resurrection of Jesus in the New Testament. The point being made is that despite what people may do, despite how harsh they may be or to what extent they would go, Jesus would have the last word. To be sure, Jesus’ faith in God who for him was ‘Abba’ led him to believe that he would be vindicated. Jesus could predict that he would rise, not because he could look into the future, but because he believed in God in the present. He had faith and hope.

In all three Passion and Resurrection predictions, the Markan Jesus uses the phrase “after three days”, which would mean “the day after tomorrow”. Not only was Jesus confident that he would rise, he also knew when that would be.

The second passion, death and resurrection prediction in Mark is brief. It is briefer than the first. Here, the religious/political authorities are not specified. It is “human hands” that Jesus will be handed over to and it is they who will kill him. Here too, he will rise, “three days after being killed” This prediction - like the first one - is prefaced by Mark stating that Jesus was “teaching” his disciples. The phrase “betrayed into human hands” is used in this prediction alone. Its use here indicates that it is the people as a whole who will “kill him”. After the first prediction, Peter responded with shock and incredulity (8:32). After the second one, the disciples as a group do not understand what Jesus means and are afraid to ask him. The disciples are not usually reluctant to ask Jesus to explain difficult sayings (4:10; 7:17; 9:11). It is likely that their reluctance on this occasion was because they could guess that the answer would be one, they would not want to hear. In other words, they understood enough to want to not understand more.

The third and final prediction in Mark (10:33-34) is the longest and most detailed of the three. In this prediction, Mark does not mention “teaching”. Instead, Jesus takes the disciples aside to give them private instruction. Here the two groups which will collaborate are mentioned. Jesus will be “handed over” to the first group made up of the religious leaders. These will condemn him to death and then “hand him over” to the second group made up of political leaders who will kill him after mocking, spitting and scourging him. The use of “handed over” here is to reiterate that though the work is carried out by human agency, it is God who is in control. This sequence mentioned in this prediction, corresponds closely to the actual events of the Passion. Jesus will first be handed over (14:10) by Judas to the Jewish authorities, and then handed over (15:1) by them to the Romans. Here, like in the earlier two predictions, “he will rise again”.

What lessons can we learn from the passion, death and resurrection predictions in Mark.

Political and religious leaders: Like in Jesus’ day, political leaders of our time are content to feather their own nests. They care little about the people. They see people as votes not humans and live from one election to the next. The passion and death of Jesus was caused by religious and political leaders, who instigated the people, indoctrinated and brainwashed them into believing that he was against their traditions and everything they believed in. He was to be eliminated. Though, the overwhelming majority was against him, Jesus stood for the truth and came out victorious. We can take a cue from the Lord in our present situation. Like him, we will continue to stand for truth, non-violence and harmony. We will believe like Jesus that every human being is loved unconditionally by God and we are called to love unconditionally.

The misunderstanding of the disciples: After each of the passion, death and resurrection predictions in Mark, the disciples misunderstand what Jesus says or do not want to understand. This is because none of them wants Jesus to be a suffering Messiah. They want an Easter without a Good Friday; they want the resurrection without the cross. However, Jesus believes that God is in control and it is God who has set the plan in motion for the salvation of the world. In this plan, there has to be trial and suffering before victory, there has to be a storm before it can be calmed. Like the disciples, we too prefer glory without shame and ignominy, we too prefer victory without the battle. The truth is, however, that pain is a reality. What we can learn from Jesus is to know that there is joy even in the midst of pain. We need to believe like Jesus, that the cross can and will be overcome.

Fearlessness: If there was one striking quality that Jesus showed all through his passion and death, it was fearlessness. He had lived what he believed and was prepared to face the consequences of his action. His fearlessness led him to be bold but not abrasive, courageous but not arrogant. Though he received no audible response from his “Abba” in Gethsemane like he did at his Baptism and Transfiguration, the fact that he had prayed to him was enough to make him fearless. The disciples on the contrary were frightened and gave in to that fear by running away. Mark states this unambiguously, “All of them deserted him and fled” (14:50). The fear of the disciples was caused because they were faithless. Jesus, on the other hand remained faithful to the end.

Faith: When Jesus speaks of faith (Mk 11:22-23), he defines it as believing that what one is praying for is received already. There ought to be no doubt in one’s heart. In all three passion, death and resurrection predictions, Jesus was able to predict his passion and death not because he could look into the future, but because he could read the signs of the times and had his ear to the ground. He could predict his resurrection because he had faith in God. In this context, it is instructive to note that when he prayed in Gethsemane, it was his faith in his “Abba” which made him cede his will to God’s will. He knew that even though every fibre of his being was asking for the cup to be taken away, it was better to drink it, if it was God’s will.

In contrast to the faith of Jesus, the faithlessness of the disciples left them defeated, disillusioned and disheartened.

When we look at the situation around us, we too might be tempted to feel defeated like the disciples felt. We can, however, opt to imitate Jesus and be faithful till the very end knowing that like him, if we too accept God's will – which may not be that cup pass us by – the cross will lead to the resurrection.

The exaltation does not lie behind us, but in front of us, and it is not pure glitter and glory, but blood and sweat and tears on the part of the Christian who wants to remain a Christian and a disciple of the Lord. There is no doubt that because of the resurrection of Jesus and his promise of the resurrection to us, that we too will be raised. However, it is also true that we have to cross over the boundary of death. When and how that will be, we do not know. What we do know is that the God who raised Jesus from the dead, will raise us too. This is why the resurrection of Jesus keeps offering hope even in the midst of hopelessness. It keeps offering faith even in the midst of faithlessness and it keeps offering love even in the midst of fear.

Fr. Errol Fernandes SJ

Sharing with you some of my thoughts on the Easter happening and all that it liberates us from and liberates us into.



photo: terryq/kevin d'cruz

behind the brutal barricade
of thorns and scourges hate and death
beyond the endless night of pain
of wretchedness and love defiled
a promise made a promise kept
and dawn announces glow of life
as Easter morning wakes anew
the earth arising battle worn
but battle won to destinies

that faith and hope and love can lead.

He shows it can be done despite
the gory greed of man's intent
from gutter ways man can arise
and bless the earth with Eden state
make new luxuriant barren land
with peace and justice, love and care.

Alleluia! He has won!
Because of Him we have won too!
Our mission now to lift the earth
to resurrection life renewed!

terryQ

**easter peace and
alleluia blessings !!**

Life may not seem to have meaning but living has!

And living has precisely the meaning we put into it by this mission to renew ourselves and the world.

The Easter happening gives us the power to make that possible.

May you be a constant source of renewal to you and everyone around you.....

terryq@xaviers.edu

querry2@gmail.com

Eye for eye spreading blindness
Limb for limb to dismember
Cycles of unending vengeance
Violence is all to remember

So thrive the satraps of power
Striking at those who won't bow
Strangling the law and the prophet
Deathly both then even now

This dirge will turn to rejoicing
And every oppression be stilled
When Peoples of Goodwill united
Work for the world Love has willed
It's yet in our power to fashion
A better tomorrow for all
With faith in ourselves and the neighbour
To die and to rise – take the Call

Godfrey D'lima SJ

GOOD AND EVIL

Would it be considered sin
To litter outer space
Construct into the open seas
Or forests to efface
Despoiling land of precious ores
To banish farms and fields
Exploiting labour cheaply sold
When soil has lost its yields

Are there some limits nature sets
To reign in human greed
When violated they bring woe
For wants mistook as need

Can we discover or create
Without despoiling more
That earth lives on for everyone
God's goodness to bestow

Godfrey D"lima SJ

Good Friday reflections for this year...



Crucified art: rhea ghadiar

Cosmic crucifixion
infinity breached
space bounds shattered
death shudder throes
on coarse wooden beams

excruciating nails

agonizing crown...

constellations, galaxies

swirling whirlings

boundless space

spinning, speeding, circling

restless rhythm

patterned perfection

all in divine design.

and then the crucial

devastation pause

fleeting stop moment

breathless lifeless.

death stillness silence

temple veil rent

the king is dead

black hole devoured

long live the king

the wave passes

galaxies gasp

breath resumed
shrug and circle again
lament what was
rejoice what will be.

this is the end
it is the beginning...

terryq: good Friday 2017

Good Friday prayerful reflections, peace and blessings to you...

Palm Sunday.

You will probably have gone for the mass/service and brought palm leaves back home....

We did that when we were young too... and we tried to make crosses out of those palm leaves to place on the altar of our home.



photo/montage : terryq

palms upright and joyful waving

crowds acclaim exultantly
as King his entry marks with splendour
bold uprising unbound free

triumph twist to torment turning
Hosanna glory can't foretell
from king to scornful degradation
heaven falls to edge of hell

and yet and yet with passion passing
palms unfettered wave with glee
the king will ride triumphant chariot
transcending death to victory....

terryq:

He has been there before us. He is and will be there with us.

Which of us has not gone through this too? The sweep from wondertimes through hell seasons and back again to peace and calm and a sense of wonder again. And the older we are the more history we have of the ups and downs we have survived our ways through. Family and friends have seen this for one another. And there has often been support through the storms... and gentle presence through the calms.

Palm Sunday- Good Friday- Easter.... . It is there in the liturgy. It is there in our lives.

It has happened to each one of us and it will continue to happen to each one of us in different ways.

It is good to know and believe that the passion/pain will pass... and in the end there will be an Easter for us....

It is an Easter that is not a birthday present but something that we need to be involved in to make happen...

The invitation comes from the example that He himself is to each one of us. The invitation to shake off the corpse embalming shrouds we often wrap ourselves in, to roll away the stones enclosing our tombs and to walk out through our trauma ridden darkness into the dancing radiant lights of an alleluia life.

terryq@xaviers.edu
querry2@gmail.com

सामर्थ्य आहे पुनरुत्थानाचे

.....जो ते जगेल तयाचे !!

....मीना बनसोडे.

जगणे म्हणजे पेरणे!

मरणे म्हणजे उगवणे !!

मानव पुत्र येशू ख्रिस्ताने आपल्या जीवनात सकस मूल्यांचे बियाणे पेरण्याचे काम केले आहे. स्वतःसाठी नव्हे तर इतरांसाठी जगण्यासाठी..,

आपल्या पित्याशी अंतर्दामी संवाद साधून त्याची नेहमीची प्रार्थना असायची "माझ्या इच्छेने नव्हे तर तुझ्या इच्छेप्रमाणे होवो".

जगाच्या कल्याणा मानवाच्या विभूती असू दे. तारणासाठी जन्मलेला येशू मानवी प्रेमांमुळे वधस्थंभी खिळला. त्याची प्रेमाची व्याख्या म्हणजे समर्पण. येशूने स्वतःला समर्पित केले. ते केवळ प्रेमांमुळेच. (God is love)

ख्रिस्ती धर्माची ओळख केवळ येशूच्या "प्रेम दया क्षमा शांती" अशा सकस मूल्य विचारांच्या पुनरुत्थानांमुळेच झाली.

युद्धामध्ये जेव्हा राजा जखमी होतो तेव्हा. किंवा मरण पावतो तेव्हा सगळे सैन्य आपापले रणांगण सोडून सैरावैरा पळायला लागतात.

कारण त्यांना माहिती असते. आता आपण या युद्धात हरलो आहोत. जेव्हा येशू मरण पावला. तेव्हा त्याच्या शिष्यांची सुद्धा हीच अवस्था झाली होती.

घाबरून गेलेल्या शिष्यांना पवित्र आत्म्याने अंतर्दामी पुन्हा साहस सामर्थ्य देऊन पुन्हा एकदा बलवान बनवले. आणि येशू व त्यांचे सत्य पुनश्च जिवंत झाले. जा त्या पुनरुत्थानाविषयी सर्व जगाला शुभवार्ता द्या. तसे जगणे हेच ते एक शाश्वत आहे.

"येशूचे पुनरुत्थान म्हणजे विचारांची देवाण-घेवाण सुविचारांची जडणघडण

आणि सत्याची पुनरावृत्ती."

आपल्या लढाऊ हिंसक वृत्तीने सगळं जग जिंकायला आलेला सिकंदर आणि स्वतःला परिपूर्ण मानणारा गर्विष्ठ राजा सालस नम्र पूरू राजाच्या शुद्ध चारित्र्य नि विचारांपुढे तो नतमस्तक झाला.

आणि जग जिंकायचा अभिलाषी विचार सोडून देऊन आपल्या मायदेशी परत निघाला. त्याला

"सारे जग कमावले नि स्वताचा आत्मा गमावला तर काय लाभ?

हे जीवनाचे सत्य सापडले होते.

प्रभू येशू आपल्या सेवाभावी वृत्तीने संवादाने माणसे जोडत गेला. निसर्गाला सामोरे ठेवून आपले चांगले विचार आपल्या कथादि दाखल्यातून पेरत गेला.

मी तर काही येशूला पाहिले नाही पण शिष्यांनी लिहिलेले त्याचे सजग, संस्कारित विचार बायबल शिकवण यावर चिकित्सक विश्वास ठेवून त्याने केलेले कार्य आणि त्याचे नेहमी सकारात्मक विचार . ह्यांनी प्रभावित झाले.

म्हणूनच पुनरुत्थान म्हणजे... विचारांची देवाण-घेवाण करून सकारात्मक विचार घेऊन. येशूचे केवळ पूजेअर्चे पुरता भक्त नव्हे तर प्रसंगी परार्था प्राणही देणारे कायमस्वरूपी अनुयायी बनणे.

जगुनी मरावे मरूनी उरावे

हेच आम्हा ठावे.

शूर आम्ही सरदार आम्हाला

काय कुणाची भीती?

देव देश नि धर्मासाठी प्राण

घेतलं हाती...

भीती केव्हाच गळून पडली

प्रीती उरली प्रेरणे पुरती.

असेच आम्ही लढत राहू...

पुनरुत्थानाच्या वाटेवरती.

वधस्तंभ घेऊन खांद्यावरती.

स्वगत : पुनरुत्थित ख्रिस्ताचे !!

.....वेन्सी डिमेलो.

मित्रहो,

एकदाचा मी मरणातून उठलो आहे....

माझी कबर रिकामी नाही....

रिकाम्या कबरेतून काय प्रसवणार...?

ती उघडी आहे. प्रकाशमय आहे....

शाश्वत जीवन मूल्ये आणि विचारांची किरणे प्रसवत आहे....

"मरण एक व्याधी" असा आपणा सर्वांचा सर्वसाधारण समज आहे. पण मला तसे काही वाटले नाही. जर आपण केवळ स्वतासाठी न जगता इतरांसाठी जगत असू तर खरोखरच "मरणात जग जगते." हा अनुभव मी माझ्या दुःखसहनाच्या निमित्ताने घेतला आहे. मारणाऱ्यांना वाटले शरीर नष्ट केले म्हणजे झाले. दिवे फोडून नाही प्रकाश नष्ट करता येत. शेवटी प्रकाश हा प्रकाशच असतो. मी मेलो पण माझे विचार कसे मारणार? ते तर पुनश्च पुनरुत्थित झाले आहेत. तेव्हा "हे मरणा तुझी नांगी कुठे?" तोडीला तरू फुटे आणखी भराने... असेच माझे झाले आहे.

पाने सारी गळून गेली.

उडून गेले सारे पक्षी.

कुणी ना उरला

साथी सोबती

माझ्या

अपर्ण वृक्षाच्या

शाखेवरती...

तिसऱ्या दिनी

कुजबूज झाली

इवली इवली पाने

वृक्षा आली...

फिरून आले

सारे पक्षी

सदापर्णी वृक्षावरती.

"गव्हाचा दाणा" जमिनीत पडावा. रुजावा नि स्वता नष्ट होऊन भरगच्च कणसात अवतरावा. तसा हा मला आलेला अनुभव आहे. मानवतेची मूल्ये जगताना जपताना आलेले मरण हा तर एक अलौकिक असा अनुभव आहे.

"मला का मारण्यात आलं?" तर मी प्रचलित छद्मी धर्माला आणि त्यातील कर्मकांडाला छेद देत होतो. दांभिक पुजारींना आव्हान देत होतो. हे आव्हान त्यांच्या नि इतरांच्या पोटापाण्याच्या आड येत होते. आणि राजे मंडळी अशा पुरोहितशाहीच्या विरोधात जायला भीत होती. कारण त्यांचा स्वार्थी सत्तेशी संबंध होता. ती सत्ता टिकवणे त्यांना भाग होते. म्हणून तेही माझ्या विरोधात गेले. स्वातंत्र्य, समता, बंधुता, एकता, न्याय हे शाश्वत सत्य अशा भक्त लोकांना नको असते.... असो.

सगळीच माणसे न्यायप्रिय नसतात. सत्यनिष्ठ नसतात. मात्र जगात प्रत्येक भामट्यागणिक असतो एक सात्विक स्वभावाचा सत्यवचनी चेहरा देखील. स्वार्थी राजकारणी असतात जगात. तसे असतात आयुष्ये समर्पित करणारे समाज सेवक नि धर्मसुधारकही...टपलेले वैरी असतात. तसे दिलदार मित्र देखील असतात.... आणि कपटी मित्रांपेक्षा दिलदार दादागिरी देखील असते गावात नि नगरात देखील....

घाम गाळून कमावलेला एक छदाम आपल्या भ्रष्टाचारी घबाडापेक्षा मौल्यवान असतो...

हे बिंबवा तुमच्या मनःपटलावर....

गाव गुंडांना भीत जाऊ नका म्हणावं. त्यांना नमवणं सर्वात सोपं आहे. म्हणून निर्भयी व्हा. शाळेत जाणाऱ्या आपल्या मुलांना शिकवा दहा आज्ञा प्रेमाने. निष्टेने

अंगिकारायला. जगायला. शिकवा त्यांना फसवून नि स्पर्धा साधून मिळवलेल्या यशापेक्षा सरळ आलेलं अपयश श्रेयस्कर आहे. ही शाश्वत शिकवण आहे. म्हणूनच तर ती पुनरुत्थित आहे. आणि तसे जीवन जगणारे ते धन्य !!

तुम्हाला काय वाटलं...? तुम्ही माझ्या दुःखसहनात सहभागी झाला. क्रुसाच्या भक्तीची वाट चाललात. माझ्या आईच्या वेदनेत सहभागी झालात. तिचे पाय धरले.

मनधरणी केली. नोव्हेना, भक्ती, आराधना नोव्हेना केले. स्तुती आराधना केली. मोठे प्रार्थना मेळावे भरवले. भव्य नि खर्चीक संस्कार सोहळे साजरे केले. त्यानंतर

उत्सव सोहळ्यात रंगलात. हे सर्व पाहून का मी आनंदी आहे ? तिथे तर मी माझे पुनरुत्थित दर्शन द्यायला नव्हतोच. हा नुसता तुमच्या भावोत्कट भक्तीचा देखावा

आहे. कित्येक कोस तुम्ही माझ्या प्रेमाच्या पुनरुत्थित मूल्य शिकवणूकीपासून, विचारांपासून दूर आहात.

ही प्रार्थना, ही माझी पूजाअर्चा, कर्मकांड आरंभून सुद्धा तुमची हृदये मात्र कठोर

आहेत. माझा शिष्य पिटरने अपराध केला. पण तो पश्चताप करून वेळीच सावरला. मजकडे वळला. उधळापूत्राने परिवर्तनाची परतीची वाट धरली. मला माफ करा. पण आज मला बोललेच

पाहिजे. कारण तुमच्या काळजाला ज्युदासच्या फितुरीचा वास येतोय....

यहृदियांच्या मरण दंडाच्या शिकेपेक्षा मला या जीवघेण्या दांभिकतेचा, मानसिक छळाचा अधिक त्रास होतोय. आठवा, तुम्ही तुमच्या निरपराध भाऊ बहिणीचा ज्युदासाप्रमाणे दिवसाढवळ्या विश्वासघात करताहेत. त्यांना छळताहेत. त्यासाठी अधिकाऱ्यांना मॅनेज करताहेत. निष्पाप अशा त्यांच्या तोंडचा घास पळवताहेत. नाही माझे दर्शन अशांना घडणार...

तुम्ही तर माझ्या पुनरुत्थानाचा सोयीचा

अर्थ लावला आहे. ह्या माझ्या पुनरुत्थान सोहळ्याला आपण लुटारूंनी गुहा बनवली आहे. स्वार्थाचा सुकाळ नि चिखल सर्वत्र पसरलेला दिसतोय.

तुमचं पुनरुत्थित देऊळ तुमच्या स्वार्थी विचारांचे मंदिर झालंय म्हणजेच....

सकाळी पाच ते सात उघडे आहे.

नंतर दिवसभर बंद आहे.

मेलंच कुणी माणूस गावात तर

मात्र लाजेखातर जिवंत आहे.

पावसाळ्यात छत्री घ्यावी.

हिवाळ्यात उबदार बंडी घालावी. उन्हाळ्यात मनसोक्त हिंडावे. तद्वत आगमनकाळात नातांळ,

प्रायश्चित्तकाळात उपवास.

सामान्य काळात धम्माल.

लग्न पाट्यां नि उत्सव.

आणि संस्काराचे हिडीस सोहळे...

प्रार्थना केली. उपवास धरले.

दानधर्म करीत मिरवले.

आणि हृदयातील देव? त्याला

मात्र विसरले. हरवलेही.

ते दान काय कामाचे?

पुनरुत्थान घेता तुम्हा न

आले.

उधळूनी प्राण तुम्हा देता

न आले.

उधळूनी येती विचार लाटा

तुम्ही राहिलात सुका किनारा.

म्हणून गळून पाने गेली तरी
आणि उडून गेले पक्षी तरी.
तिसऱ्या दिवशी होईल
कुजबूज पक्षांची किलबील.
झाडांना बहर. बागेत ताटवे.
मरगळलेल्या मनांना येईल
तजेला. पुन्हा उभारी....
एवढीच एक आशा उद्याच्या
स्वप्नांना....
मानवी अभ्युदयाची
एकमेव....
मृत्युंजयी ख्रिस्ताच्या
पुनरुत्थानाची.
माझ्या पुन्हा उठण्याची...



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

Preacher: Fr. Errol Fernandes SJ
Contact 9004617804 or errolsj@gmail.com



May 24-26, 2024

Arrival: May 24, 2024 (evening before supper) Departure: May 26, 2024 (after lunch)

Kindly book by the Jan Shatabdi (12071) {Second sitting Rs. 120 and AC Chair Car Rs. 400 – Departure at 12.10 pm from CSMT and 12.25 pm from Dadar} to come to Nashik. Book by Tapovan (17618) from Nashik to CSMT {Second sitting Rs. 90; AC Chair car Rs. 335 – Departure at 6.05 pm from Nashik}

Come away to a refreshing and rejuvenating place at the Shrine of the Infant Jesus, Nashik Road, and rest with the Lord

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



Total donation Rs. 1,800 (Rupees One thousand eight hundred) for board, lodge and retreat notes. Two will be accommodated in each self-contained room.

Contact Fr. Errol 9004617804 or errolsj@gmail.com