

IJ MATTERS



Nashik India: Volume IV Issue 2– February 2025

CONTENTS

NO	TOPIC	PAGES	AUTHOR
I	SHRINE HAPPENINGS	3-5	ERROL
II	SCHOOL HAPPENINGS	6-7	ERROL
III	OUR LADY OF LOURDES	8	GODFREY
IV	FOOD FROM THE HEART AND TO THE HEART	9	ERROL
V	THE SEASON OF LENT	10	ERROL
VI	ASH WEDNESDAY	11	ERROL
VII	PILGRIMAGE	12	GODFREY
VIII	आशेचा क्रस	13-15	वेन्सी डिमेलो.
IX	तीर्थक्षेत्र लूडस येथील शाहीस्नान !!	16	वेन्सी डिमेलो.
X	अमेरिकी ख्रिस्ती बाणा !! "येशू ख्रिस्त: याजक, संदेष्टा आणि राजा !!	17-19	वेन्सी डिमेलो.
XI	LENTEN SERVICES AT THE SHRINE	20	ERROL

SHRINE HAPPENINGS IN FEBRUARY 2025

The Eighth Residential Laity Retreat was held at the Shrine from January 24-26, 2025. Thirty-two retreatants made the Retreat. Many were making a retreat for the first time and others after many years. The feedback was very positive. Many said that they had a deep spiritual experience. The place, weather, time-table and setting were all conducive to prayer.



Preparations for the “Shrine Feast” also known as the Feast of Infant Jesus began in November 2024 with the first meeting of the Managing Committee. The Novenas began from January 30, 2025 until February 7, 2025. The feast was celebrated on February 8 and 9, 2025.

The theme on the opening day and for each day of the Novena after, were chosen with a view to help pilgrims reflect on how God inserts himself into our world and how he continues to show us the way.

On the first day of the Novena, the theme was “The Lord has come to make us whole”. The readings from **Isa 60:1-5** and **Lk 4:16-20**, both of which are about the inaugural discourse which Jesus reads in the Synagogue at Nazareth, the tone was set for what God would do in and through Jesus. From the second to the sixth day of the Novenas, by healing the blind, paralytics, lepers, deaf and dumb and raising the dead, Jesus showed in action what he had preached in the Synagogue. In these miracles, Jesus reached out to individuals. However, his Mission was not restrictive or parochial. It was to the whole world. This is why from the seventh to the ninth, day we reflected on how Jesus fed the hungry with bread, turned water into wine when the need arose and came to the aid of his disciples when they needed his aid.

The theme for the feast day was “Jesus calms the storms of our lives”. Through the Gospel text from Matthew, we encountered a Jesus who invites us to have faith. The challenge is to have faith even when the boats of our lives are being lashed by different kind of waves, some of which threaten to overwhelm us. At these times, we must do what we have to do and know that the Lord is in the boat of our lives and with a word can calm all storms. He is the Lord of the wind, the waves and the sea.

We wish to say a special thanks to all the officials of the Government machinery. They have always gone out of their way to ensure that the feast is conducted smoothly. The Police visited the premises often and constantly enquired of us if there was anything we needed. We ask the Infant Jesus to bless them and their families.





The footfall of pilgrims at the Shrine continues. Even two weeks after the feast, those who could not make it during the days of the Novena or the feast come to adore the Infant Jesus and seek his blessings.

On Ash Wednesday, which this year is on March 5, 2025, we will enter the season of Lent. This is a time for “Metanoia” which is a Greek word for “a new mind”. This means a new perspective, a new way of looking at persons, things and events. It is an opportunity to start anew. We might see LENT as an acronym which may be read as **Leave Every Negative Thought**.

We wish each of you and your families a grace filled season of Lent. May the Infant Jesus bless you all and may Joseph and Mary always intercede.

Fr. Errol Fernandes SJ

February 2025

SCHOOL HAPPENINGS

The Shrine Feast is an event which the teachers of St. Xavier's ICSE High School, Nashik look forward to. It is they who put up the food stalls on the Feast day and Sunday after the Feast. There are many values which they live out during this annual event. Some of these are team-work, hard and smart work, personableness and perseverance.

The teachers are formed into teams. Each of these have a coordinator and members. Each team is given a different task. Some are giving the job of cooking, others of selling coupons and still others of liaising with those who come to the stalls for snacks and food.

The positive response of the teachers of each team, makes the whole team work unitedly and with purpose. When preparing snacks and food, they work hard and smart. Some of the teachers have many years of experience of the Shrine feast and these teach the others how to work hard and smart.

Personableness is seen when those at the sales counters maintain their cool all through the day. The quality of perseverance helps them not to give up when there are challenges, but to persist until they find a solution.



During this year's feast, the teachers reached out to thousands of pilgrims who had come from all parts of India and even out of India. Most of those who ate the snacks and food cooked by the teachers, were very appreciative of the quality. The items sold were priced reasonably.

The teachers on their part were very satisfied with a job well done.



Fr. Errol Fernandes SJ
February 2025

OUR LADY OF LOURDES

I can't afford a trip to France
Or Portugal, or Mexico
To see the Shrines of Mary there
Where many pilgrims come and go



I know there's pain and suffering
I see the needy everywhere
Yet few can make exotic trips
To plead with Mary for her care

But just like Mary I can help
Where I am placed by God to be
And when I need her special care
I'll hold on to her Rosary

Godfrey D'lima

“FOOD FROM THE HEART AND TO THE HEART” – PRAKASH WANTED TO SEE GOD

Prakash wanted to see God is a story from the book on Parables by the late Fr. Peter Ribes SJ. It is about a young man who was friends with God and who would converse with God many times every day. Soon he realized that hearing God was not enough. He had a desire to see God. He expressed this desire to God. God was delighted and agreed. He asked Prakash to name the date and time and he would reveal himself. Prakash thought for a moment and since he wanted to prepare himself well, he chose a date a week from that day and the time as 4 pm. God agreed.

In his reflection, Prakash tried to discern what he could gift God, since he knew that God had everything. Then it struck him. He would continue to do the good deeds that he was doing, but now for every good deed, he would put a marble into a vase. He was confident that before the day came, he would have filled many vases. In no time at all, many vases were filled.

On the morning of the day of the revelation, Prakash had filled more vases than he thought possible. He needed a handcart to help him take the vases to the site of the revelation. He loaded the handcart and reached the site an hour before the scheduled time. He spent some time cleaning the place until it looked all spruced up. He then began to arrange the vases before him. His desire was for God to see the vases and be pleased with him. He was finished with what he thought was an excellent arrangement. He was behind the vases. When the appointed hour arrived, Prakash was all excited. As he waited, his excitement waned because he could not see God. He was surprised because he knew that God was God and do was not tardy. Yet, he waited for a few more minutes. There seemed to be no sign of God. Exasperated, he began to talk with God in an angry tone.

He said, “God, we made an agreement. We decided that today at 4 you would reveal yourself to me. It is now close to 5 and you have not been true to your promise. You have not kept your ends of the agreement. I prepared so much during the last week. See how beautiful these vases are. You know what they mean because you are God. I did it to please you. Why do you not reveal yourself to me when you said you would?”

Barely had he finished speaking when he heard God’s voice, “Prakash,” God said, “I have been here since before 4 because I knew you would be here before 4. I have been here watching you meticulously arrange the vases. You seemed so engrossed in the vases and their arrangement that you did not notice or see me. I have been here along Prakash”

Prakash said in reply, “If that is so Lord, why can’t I see you?” and the Lord replied, “Prakash, the vases are coming in the way?”

Often, we are like Prakash and the older son in the Parable of the Prodigal Father (though the Parable is called the Parable of the Prodigal son, the real prodigal in the story is the Father who is prodigal with his love). We keep telling God “Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends.” (Lk 15:29). Our obedience to God, our good deeds for us, our fidelity to duty and our keeping the commandments are all with a view to earn a reward. The truth of the matter is that the reward has been given gratis. When we realize this, we will do what we do BECAUSE we have been rewarded. We love because we have first been loved. (1 Jn 4:19). God’s love is not only unconditional, but because it is unconditional, we know God loves us first.

Fr. Errol Fernandes SJ

THE SEASON OF LENT

Lent is a period of repentance. Repentance does not mean being sorry for one's sins. Nowhere in the Gospels does Jesus tell people they must be sorry for their sins, but he keeps calling people to repentance. Repentance means a change of mind, heart and vision. It is a call to look at everything anew. It is a call to leave the negative behind and take on the positive of God's newness.

The Monday in the First Week of Lent with the call to act rightly because that is how each of us will be judged sets the tone for the meaning of repentance. The week continues with Jesus teaching his disciples how to pray and also the meaning of prayer and perseverance. He exhorts them to interiorize the law rather than merely observe external observances. This means that the action that one performs must always be an action motivated by love. It also means that even if the action is a holy one namely the offering of sacrifice but is not accompanied by love, then it is not a worthy action. Love must always motivate all actions of the Christian.

The Second Week of Lent begins with the invitation to imitate God who is compassionate. God's compassion is shown in his reaching out to those in need especially the lowly. This is why the disciples cannot strive for places of honour but must only strive to serve. The greatest in the kingdom is the one who serves. This service is to be shown in action in the care and concern that one expresses towards those who live on the margins of society. Indifference to and ignorance of the needs of others is also rejection of them and will lead to condemnation, just as selfishness shown in wanting to keep all the fruits of the vineyard and not give God and others their due. Yet, God who is Prodigal Father keeps making every attempt to get the wayward to come back to him.



In the Third Week of Lent the teachings of Jesus focus on forgiveness not seven times but as often as is needed. This is how Jesus fulfills the law and invites his disciples to do the same. There is only one commandment, namely the commandment to love God by loving neighbour. If love motivates the actions of a person then prayer will be answered.

In the Fourth and Fifth Weeks, the Gospel readings are all from John and bring out various aspects of the personality of Jesus. Jesus is the one who heals and makes whole, he is one who reaches out to Samaritans and outcasts, who condemns no one including those who condemn others. He is from above and though cannot be fully known will keep revealing himself to those who wish to see and encounter him.

In Holy Week leading to Maundy Thursday, we read about the anointing of Jesus in preparation for his death and burial and also the predictions of his betrayal and denial by his own. Though Jesus knows all that is going to happen to him, he goes to his death willingly so that all of humanity might be saved.

ASH WEDNESDAY

The season of Lent begins on Ash Wednesday and is derived by counting back 40 days {not including Sundays} from Easter day. Ash Wednesday is so called because of the imposition of ashes on the foreheads of the faithful, which serve as a reminder of the call to repentance and to believe in the good news. The period of Lent is a reminder of the forty days that Jesus spent in the desert before taking up the mission he received from his Father at his baptism.

The Gospel text for Ash Wednesday is about the pious practices that were common among people at the time of Jesus. These were almsgiving, prayer and fasting. All three though only a means to reach God can be made ends in themselves.



Almsgiving can be ostentatious, prayer can be used to show-off and fasting can be used to point to one's self. Jesus cautions the listeners about these dangers and challenges them to make them all internal activities that will lead the way to God rather than being made ends in themselves. The focus thus is on the motivation with which one does what one does. If the motivation for doing good is to win the admiration of human beings, then that action is selfish and self-motivated and so does no good at all. If the action is done out of a sense of duty or obligation, it cannot be called pure and is instead diluted. However, if one does the action and accepts that the reward is in the performing of the action itself, such an action can be salvific. This is the challenge not only of Ash Wednesday, but of the whole season of Lent, to give selflessly, to reach out zealously and to do with no expectation of reward or recompense.

For us as Christians, Jesus has simplified matters. There is absolutely no obligation in the Christian way of life except the obligation to love. When there is love then all our actions come from our hearts and spontaneously without counting the cost. Almsgiving becomes generous and spontaneous, prayer becomes union with God and leads to action and fasting is done in order to show our dependence on God and not on earthly things.

As we enter the season of Lent, we ask for the grace to look at ourselves and everyone we meet with a new heart and a new vision.

Fr. Errol Fernandes SJ

PILGRIMAGE

In Nandurbar on sunny roads
With bags of small belongings
The Adivasi pilgrims walk
Fulfilling faith filled longings

Their goal to reach a hillside shrine
Where God's mysterious essence
Is felt by many in this time
Who seek the divine presence



We join with them in our belief
That God is known diversely
And pray that following God's call
All human beings live wisely

To love and serve forgive and heal
United as one people
Finding God in all things good
Whether temple or church steeple

Godfrey D'lima

आशेचा क्रॉस ☒

दुःखाने होते हे जग

भरले.

त्या मधूनी तू जन्मा

आला.

निराशेत होते हे जग

भरले त्या

आशेसाठी तू कूसावर

लढला.

पोप फ्रान्सिस ह्यांनी

पोप पदाची

सुत्रे हाती घेतली तेव्हा

हे जग ताणतणावात

आणि निराशेत

जखडलेले त्यांनी पाहिले.

जागतिक युद्धे,

कौटुंबिक कलह.

देशात देशात अशांती.

धर्माधर्मात भेदभाव.

अभिनिवेशी धर्मयुद्धे.

सर्वस्पर्शी विकास पावूनही

हे जग भकास

भग्नतेत साकळलेले पाहिले.

आहे मनोहर जग तरी, गमते

उदास उदास.
त्या जागी पुन्हा एकदा आशा
निर्माण व्हावी.
पर्यावरणाला नव सृजन
पालवी यावी.
निराश्रीतांना जगी आधार
मिळावा.
द्वेषाजागी प्रेम पेरले जावे.
विध्वंस विघातक जगात
विधायकता यावी.
रयतेच्या मुखकमलांवर पुनश्च
हास्य नि तेज प्रगटावे.
म्हणून आतला आवाज
त्यांना खुणावू लागला.
पोपमहाशय हिरीहिरीने
सेवा कार्याला आणि
प्रबोधनाला लागले.
त्यासाठी तळागाळापासून
व्हॅटिकन रोम पर्यंत
संवाद साधला.
जनमत पारखले.
सारे जग पिंजून काढले.
त्यात आशेचा
नव आत्मा. नव स्फुल्लिंग
फुंकले.
"पुरोहित, योगी, जोगीणी,
प्रापंचिक,
सारे मिळून आपण आशेचे

श्रद्धेचे यात्रेकरू"

"मानवतेचे वारकरी"

"भेद सारे मावळू द्या

वैर साऱ्या वासना

मानवाच्या एकतेची

पूर्ण होवो कल्पना"

हा जगास नवा मंत्र दिला.

आणि सारी यंत्रणा कामास

लागली.

त्या साऱ्यांचे दोन वर्षांचे

चर्वाचरण

फलीत, सार म्हणजे

"आशेच्या यात्रेकरूंच्या

हातातील

हे कुसाचे चिन्ह".

एकात्मिक सहभागीतेचे मिशन.

आशेच्या कल्याणा शांतीचे

वारकरी!!

.... विवेक ☺



तीर्थक्षेत्र लुड्स येथील शाहीस्नान !!

फ्रान्स देशातील 'गाव दे पाव' नदी. आणि भारत देशातील हरहर गंगामाई माता आई भाविकांची श्रद्धेची ही दोन तीर्थक्षेत्रे. तिथे स्नान केल्याने मोक्ष, पवित्रता, प्रेरणा आणि आरोग्य लाभते. अशी भाविकांची श्रद्धा आहे. अशी ही पावन श्रद्धास्थळे आहेत. त्यामुळे तेथील व्यवस्थेने येणाऱ्या भाविक यात्रेकरूसाठी व पवित्र शुचिर्भूत आंगोळीची तशी चोख व्यवस्था केली आहे.

अर्थातच लुड्स फ्रान्स येथे पर्वणीचा सिंहस्थ मुहूर्त वैगरे पहात, पाळत, मानत नसल्याने तेथे भाविकांचे वर्षभर विकेंद्रीकरण झालेले पहायला मिळते. एकाच विशिष्ट दिवशी स्नान न होता वर्षभर करोडो *भाविक पवित्र स्नान घेत असताना दिसतात. त्यामुळे अलोट गर्दी उसळत नाही. व्यवस्था चोख सुरक्षित, शिस्तबद्ध रहाण्यास मदत होते. आणि चेंगराचेंगरीचा धोका भीती वगैरे रहात नाही.

वसई तालुक्यातील वज्रेश्वरी, गणेशपुरी येथे गंधकयुक्त गरम पाण्याचे झरे, कुंडे आहेत. तेथे त्या कुंडात त्वचारोग बरे होतात. असा एक समज आहे. बालपणी

शाळेतून तेथे सहलीला गेल्याची याद आहे. मी गंगाघाटावरही भेट दिली आहे.

जेव्हा मी फ्रान्स लुड्स येथील 'गाव दे पाव' ह्या नदीच्या उगमस्थळी पोहचलो तेव्हा तेथे नितळ, स्वच्छ, पारदर्शी जलप्रवाह वाहताना दिसला. खूपच छान मनोहर दृष्य होते. वाहणाऱ्या सरितेचे तुषार अंगावर घेणे एक आगळावेगळाच आनंद आपण अनुभव असतो.

तिथले शासन सामाजिक, धार्मिक आर्थिक विकसित असल्याने आणिक निसर्गप्रेमी, पर्यावरण संवर्धक असल्याने नदीचा किनारा स्वच्छ नि तटबंदी आहे. तीर्थस्नानासाठी स्वच्छ कुंडे आहेत. त्या कुंडांमध्ये व्यवस्थेने शिस्तबद्ध अशा एक दोन डुबकी घेण्याची व्यवस्था केली आहे. आंगोळीसाठी ते पेहरण्यास रेनकोट सारखे पातळ प्लास्टिकचे वस्त्र देतात. आणि पाण्यात विशिष्ट प्रकारचे रसायन मिसळले असल्याने मिनिटांत अंग सुकते. टॉवेलची गरज भासत नाही.

माझ्या श्रद्धाप्रिय सहिष्णु देशात अशी व्यवस्था यावी म्हणून गंगामाईकडे नि जागृत प्रिय शासनाकडे साकडे घालूया. गा-हाणे. मांडूया. आणि बापूजींच्या स्वप्नातील, चष्माच्या भिंगातील स्वच्छ भारत दिसावा ही आशा देखील धरूया.

शुभ्र, धवल, श्वेत वस्त्र धारक पवित्र निष्कलंक येशूची आई मरीया आणि

शिवकन्या गंगामाता सात्विक, सुंदर, सुगंधी, स्वच्छ, नितळ, निष्कलंक असाव्यात असे कोणाला नको आहे?

आमचाही देश एक दिवस निश्चितच पूर्णपणे विकसित होईल.

...विवेक



अमेरिकी ख्रिस्ती बाणा !!

"येशू ख्रिस्त: याजक, संदेष्टा आणि राजा !!

....वेन्सी डिमेलो.

ट्रम्प निवडले गेले. आभारासाठी चर्चमध्ये गेले. महिला बिशप मॅरियन डुड्डे ह्यांनी त्यांचे स्वागत केले. आणि ख्रिस्ती राजा कसा असावा? आणि कसा नसावा? म्हणून बिशप ह्या नात्याने सुनावले. जगातील एका बलाढ्यदेशाच्या सर्वोच्च पदी राजाला सुनावले.

आणि Prophetic Role निर्भयी प्रवक्त्याची भूमिका त्यांनी बजावली. जगात संमिश्र प्रतिक्रिया उमटल्या. साहजिकच राजा ट्रम्प ह्यांना ते रुचले नाही.

चर्च मध्ये हा काय आहे याजक प्रवक्ता आणि राजांचा रोल भूमिका? ते आपण पाहूया.

ह्या तिन्ही संज्ञा स्पष्ट करताना 25 ऑक्टोबर 2013 रोजी लिहिलेल्या एका लेखात फादर फिलिप-मायकेल एफ. टॅंगोरा, STL असे म्हणतात की...

"या तीन संज्ञा: पुजारी, संदेष्टा आणि राजा, ख्रिस्त येशू आणि त्याच्या चर्चच्या त्रिविध मिशनचे आणि पदाचे प्रतीक म्हणून आले आहेत ... आम्ही फक्त असे सुचवत नाही की त्याच्याकडे ही पदे आहेत, परंतु त्याला या शक्तींचे सार्वजनिकरित्या प्रकट करण्यासाठी पाठवले आहे.

पुरोहित, संदेष्टा आणि राजा या संकल्पना समजून घेण्यासाठी प्रथम या संज्ञांचा अर्थ काय आहे हे समजून घेतला पाहिजे. या तीन संज्ञा: याजक, संदेष्टा आणि राजा, ख्रिस्त येशू आणि त्याच्या चर्चच्या त्रिविध कार्यांचे आणि कार्यालयाचे प्रतीक म्हणून आले आहेत. हे तिपदरी कार्यालय सामान्यतः त्याच्या लॅटिन भाषेत (बहुवचन स्वरूपात), "मुनेरा" असे म्हणतात . तथापि, मुनूस हे केवळ एक कार्यालय नाही, तर एक 'मिशन' दर्शवते, ज्याला कार्य करण्यासाठी पाठवले गेले आहे.

म्हणून, जेव्हा आपण एखाद्या व्यक्तीबद्दल पुजारी, संदेष्टा आणि राजा असल्याबद्दल बोलतो, तेव्हा आपण केवळ हेच सूचित करत नाही की त्याच्याकडे ही पदे आहेत, परंतु त्याला या कार्यालयांचे अधिकार सार्वजनिकरित्या प्रकट करण्यासाठी पाठवले गेले आहे.

"करणे" च्या आधी "असणे" "जगणे" तसे ख्रिस्तानुवर्तन करणे, आचाराणात आणणे. म्हणून, ही कार्यालये प्राप्त होतात, जेणेकरून ते आपल्या भाविकांच्या जीवनात सेवेत कार्यान्वित केले जातील.

पुजारी असा असतो जो इतरांच्या आणि/किंवा स्वतःच्या वतीने यज्ञ अर्पण करतो.

जो लोकांच्या समवेत पुढे चालतो म्हणून पुढाकार घेणारा तो पुरोहित. रयतेची संकटे आपल्या अंगावर घेणारा. रयतेला वाचविणारा तो पुरोहित. परार्थाचे हित पाहणारा. त्यांच्या आशेचा यात्रेकरू. संयोगी, सहप्रवासी. (सिनोडेरियन)

एक संदेश असा आहे जो इतरांना त्यांनी कसे जगले पाहिजे? ते शिकवतो, जेणेकरून वाईट टाळता येईल आणि चांगले स्वीकारावे. आणि राजा एक मेंढपाळ असतो, जो शासन करतो आणि त्याच्या अधिकाराचा लोकास्तव वापर करतो. जेणेकरून इतरांना त्यांच्या क्षमतेची आत्मविश्वासाची परिपूर्णता आणता येईल.

चर्चमध्ये अधिकाराची देणगी केवळ तेव्हाच वापरली जाते जेव्हा ती चर्चची म्हणजेच पर्यायाने "लोक समुहाची" उभारणी करण्यासाठी आणि देवाचे राज्य वाढवण्यासाठी जे "बिजा" सारखे आहे.

(मतय १३:३१) तसे ते असावे. वाढत जावे..." इति फा. मायकेल टॅगोरा. STL

संदर्भ: पिटर्सन बिशप हाऊस जर्नल

न्यू जर्सी अमेरिका.

भारतीय चर्च संदर्भात येशूला अभिप्रेत असलेल्या देव राजाच्या ह्या अशा तीन पदरी भूमिका अलिकडे स्वर्ग. जेज्वीट फादर स्टॅन स्वामी मिशनरी ग्रॅहम स्टेन आणि आदि आणि काही हयात निवडक धर्मगुरूंनी पास्टरनी निभावल्या आहेत. आणि आजही निभावत आहेत. उरले सुरले धर्मगुरू पास्टर "उरले फक्त निरुपणे आणि पूजे पुरता." शैक्षणिक आणि आरोग्य कार्य हा अपवाद वगळता. असेच भारतीय चर्चे एकंदरीत चित्र आहे.

काही दशकापासून भारतात येशूख्रिस्ताचे देवराज्य आणि देशाचे संविधान पायदळी तुडवले जात आहे. आणि त्यात काही ख्रिस्तीही सहभागी आहेत. तेव्हा ह्या याजक, संदेश, ख्रिस्त सेवकांनी स्थानिक सत्ताधिशाला ठणकावून सांगितले पाहिजे. "राजा तू चुकतोय." स्वताच्या शेव्या मेंढ्या जवळ ठेवून इतरांच्या कष्टाच्या कोकरावर तुझा डोळा आहे". असे प्रवक्ता नाथानाप्रमाणे हल्लीच्या "दावीद राजाला" हिरव्या देशाचे वाळवंट करणाऱ्या भ्रष्ट प्रदुषण राजाला ठणकावून सांगण्याची हिंमत भारतात केवळ ह्या निवडक द्रष्ट्या पुरोहितांकडे आणि प्रापंचिकांकडेच आहे.

अशी दहशती साम्राज्ये, नगरे जास्त काळ टिकत नसतात. आज ती जगभर खालसा होताना दिसत आहेत. ह्यांची निर्भयी फळे आज जगभर लोक आस्वादत, अनुभवत आहेत त्यांचे श्रेय ह्या जगातील निर्भयी, दूरदृष्टीच्या संदेश्यांच्या भूमिकेला जाते.

आज आपण याजकवर्ग हा पुजा, प्रार्थना, नवदिनभक्ती, सणसोहळे, मानसन्मान, सत्कार, जयंत्या मयंत्या अशा सोयीच्या, सुखकर, मजेच्या उपउपासनेत मग्न असल्याचे पहातो. असे "पुजेरी याजक" येशूला आभिप्रेत असलेल्या संदेश ह्या भूमिकेपासून अनेक योजने दूर आहेत. ते उपउपासनेत (Para liturgy) जरूर माहीर आहेत पण ख्रिस्ताचे शाहीर नक्कीच नाहीत.

"मिळमिळीत कर्मकाडी धर्म" कुणालाही देता येतो. जगता येतो. परंतु ख्रिस्ताचे

बलिदान जगणे हा आहे खरा ख्रिस्ती धर्म.

येशूने त्या काळच्या प्रस्थापित व्यवस्थेला प्रश्न विचारले. सवाल पुसले. गर्व माजेल सत्तालोलूभांची उलथापालथ केली. म्हणून तो खरा याजक, संदेष्टा, राजा होता. युगायुगाचा. म्हणून असे येशूचे चर्च असणे आज पोप फ्रान्सिस हे अभिप्रेत करतात. जगात नि देशातही.

म्हणून "राजा तू चुकत आहेस." असे म्हणण्याचे धारिष्ट्य यु.एस. प्रेसिडेंटंना दाखविणाऱ्या अमेरिकन महिला बिशप रेव्ह. मॅरियन डुड्डे आज येथे कौतुकास पात्र आहेत. आणि तोच येशूच्या याजक नि संदेष्टेपणाचा खरा आदर्श आहे. ह्याच आज "जगाच्या कल्याणा संदेष्ट्यांच्या विभूती आहेत".





SERVICES DURING THE SEASON OF LENT

MARCH 5, 2025

ASH WEDNESDAY

Masses as follows: 6.30 AM; 8.00 AM and 12 Noon.
Ashes will be imposed on the foreheads of
all who so desire after every mass.

**STATIONS OF THE CROSS
ON ALL FRIDAYS**

(March 7, 14, 21, 28, April 4 and 11, 2025)
in Lent at 7.00 PM

HOLY WEEK

APRIL 13, 2025

PASSION AND PALM SUNDAY.

Masses as follows: 6.30 AM, 8.00 AM,
10.00 AM (Marathi) and 12 Noon.
Palms will be Blessed at all Masses

APRIL 17, 2025

MAUNDY THURSDAY

Celebration of the Lord's Supper at 6.00 PM
followed by
Procession to the Altar of Repose

APRIL 18, 2025

GOOD FRIDAY

Stations Of The Cross at 11.00 AM
Celebration of the Lord's Passion – 5.00 PM

APRIL 19, 2025

HOLY SATURDAY

Being with Mary – 8.00 AM

APRIL 19/20

EASTER SUNDAY

APRIL 19, 2025

Celebration of The Resurrection of The Lord 8.00 PM

APRIL 20, 2025

Masses as Follows: 6. 30 AM, 8.00 AM, 10.00 AM (Marathi) AND 12 NOON

FR. ERROL FERNANDES SJ

