IJ MATTERS

Nashik India: Volume VI Issue 10 – March-April 2026

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SHRINE HAPPENINGS IN MARCH AND APRIL 2026

Every year (for the last 20 or so years), Fr Errol is invited by Parishes in Toronto to preach Lenten Retreats there. This was Fr. Errol's 15th visit. He preached at Holy Redeemer Parish, Pickering (March 7-13, 2026) and at St. Edward the Confessor Parish, North York (March 14-20, 2026). Despite the challenging weather, the Parishionres came in large numbers to attend.

ST. EDWARD THE CONFESSOR PARISH
Lenten Retreat 2026
with FR. ERROL FERNANDES SJ
DATES
Saturday March 14 – Friday March 20
SCHEDULE
Saturday March 14
4:30 pm Mass
Sunday March 15
Mass times – 8:00am, 9:30am and 11:00am
Monday March 16
7pm Mass – First Session – "The Seven Last Words of Jesus"
Tuesday March 17
7pm Mass – Second Session – "The Seven Sorrows of Mary"
Wednesday March 18
7pm Mass – Third Session – "The Christian Ethos"
Thursday March 19
8:30am Mass and Day of Reconciliation –
Reconciliation Times 7am – 8:30am, 11am – 1pm, 6pm-8pm
Friday March 20
7pm – Mass, 7:30pm Reflection on the Stations of the Cross
LOCATION
St. Edward the Confessor Parish
75 Churchill Avenue, North York, Ontario, M2N 1Y8
Phone: 416-221-9131

Like on many occasions in the past, Fr. Errol was invited by the Principal of St. Bartholomew High School to address the students on the meaning of life. All the students were interested and attentive.
If you would like to listen to me singing “How great thou art” at Niagara Falls, click on the link: https://youtube.com/shorts/wBEFiuRdrVE

From March 27-29, 2026, the Jesuit team at the Shrine of the Infant Jesus conducted the 12th Laity Retreat. This was the first Retreat which was conducted in-person and online. There were 34 participants who attended in person and close to 800 who participated online. The feedback was extremely positive. Some of the comments were as follows: "I have been to many Retreats, but this one was "THE BEST". Answers which I was seeking were found without my asking the questions". "This was my first ever retreat and it was an awesome experience". "The sheets given after each talk were helpful to internalise what we had heard". "The Stations of the Cross was a unique experience". "The Retreat has prompted me to read the Bible differently than I used to do". We are grateful to the Infant Jesus for his blessings on all.

From April17-19, 2026, Scholastics Rohan Brahmane and Vivian Monteiro organized a “Come and See” programme for youth at the Shrine of the Infant Jesus. 12 youth attended. Fr Errol took a session with them on “Prayer” conducted the “Holy Hour” and celeb rated the concluding Eucharist on April 19, 2026. All 12 participants went home charged and renewed.

Many pilgrims visited the Shrine during Holy Week to take part in the Holy week services at the Shrine. Besides the Celebration of the Lord's Supper and the Passion, we also had the Way of the Cross and "Being with Mary" on Friday and Saturday morning.

शिल्पकार विकासाचा...
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लाकडी रॅकेट टेबल टेनिस स्पर्धेत सातभाईंची बाजी

नाशिक । प्रतिनिधी

जागतिक टेबल टेनिस दिनानिमित्त लाकडी रॅकेटवरील खुल्या टेबल टेनिस स्पर्धेत भूषण सातभाई यांनी विजेतेपद पटकावले तर ऑगस्टिन डिमेलो उपविजेते ठरले. नेलमंगला वासुदेव यांनी तिसरा तर मिलिंद चव्हाण यांनी चौथा क्रमांक मिळवला.

येथील यशवंत व्यायाम शाळा येथे २५ व २६ एप्रिल रोजी यशविद्या फाऊंडेशन, खेलो मास्टर्स गेम असोसिएशन (नाशिक)यांच्या संयुक्त विद्यमाने या स्पर्धेचे आयोजन करण्यात आले होते. टेबल टेनिस प्रशिक्षक व क्रीडा संघटक शशांक वझे यांच्या पुढाकारातून स्पर्धा रंगली. विशेष म्हणजे, १०० वर्षांपूर्वीप्रमाणे रबरशिवाय लाकडी रॅकेटवर ही स्पर्धा खेळविण्यात आली. अंतिम सामन्यात भूषण सातभाई यांनी ऑगस्टिन डिमेलो यांच्यावर ३-११, ५-११, ११-४, ११-७, ११-९ असा विजय मिळवला. तिसऱ्या स्थानासाठी झालेल्या सामन्यात नेलमंगला वासुदेव यांनी मिलिंद चव्हाण यांच्यावर ४-११, ५-११, ११-९, ११-७, ११-८ अशी मात केली. स्पर्धेत चाळीस खेळाडूंनी सहभाग घेतला होता. विजेत्या खेळाडूंना शशांक वझे, नितीन हिंगमिरे, राजेंद्र देवरे, किरण घोडेराव, राजेंद्रसिंह पाटणकर यांच्या हस्ते ट्रॉफी, प्रमाणपत्र व पदक देऊन गौरविण्यात आले. तसेच सर्व सहभागी खेळाडूंनाही प्रमाणपत्र देण्यात आले.

Fr Augustine continues to make waves in table-tennis in Nashik. In a recently conducted tournament which was played with wooden rackets, he was runner-up and was awarded a certificate and medal.

We wish each of you and your families a a hope, peace and grace filled Easter sesson. May the Risen Christ rise also in your hearts. May the Infant Jesus bless you all and may Joseph and Mary always intercede.
Fr. Errol Fernandes SJ
April 2026

SCHOOL HAPPENINGS

Once every month, Fr Errol meets the students of Grades 8, 9 and 10 to delivere a pep and motivational talk to each of these grades. This is a summary of the talk given to the students of Grade 10 and 9 this month:

Fr. Errol began with the Gayatri mantra ॐ भूर्भुव: स्व: तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो न: प्रचोदयात्।

The meaning of this is "The whole cosmos is filled with the presence of the God of Energy. We ask you to enlighten our minds and to give us direction and drive."

He then gave a summary of his last address (March 2, 2026) wherein he had made the following points:

1. Praying with the hand. The thumb signifies those closest to us, the index finger or pointer signifies those who show the way, the second finger signifies those in authority, the ring finger signifies the weak, the poor, those in hospitals and the marginalised and the last finger signifies me. Through the thumb and fingers of my hand, I can pray for the whole cosmos.
2. The present is ALL we have. It will lead to fulfillment when we look back and hope when we look forward.
3. Prepare a daily Time-table and an academic Time-table. He asked who among the students had prepared the time-table. Those who had, said that it was a great help to them.

He then went on to make the following points:

I. RESPECT: For centuries, the Society of Jesus did not have co-educational schools. They only had co-educational institutes of higher learning like Colleges and Universities. In recent times, the Jesuits realised that both boys and girls grow better when they grow together. Many of the schools run by the Society of Jesus today are co-educational. St. Xavier's ICSE High School has been co-educational since its inception. Fr. Errol requested the students to show respect in the following areas:
   i. Self-respect: Each individual is unique and special. There is no need for any comparison. Each must glory in his/her self-hood and uniqueness. If I respect myself, others will respect me.
   ii. Respecting my companions: My companions are also unique and I must respect them. When I speak/act with my companions, I must ask this question: "If someone talked with my parents/brother/sister/cousin in the same manner in which I am talking now, would I like it?" If the answer is "Yes", then you are on the right track. If the answer is "No", then you will need to change your way of speaking and acting. I must also accept responsibility for my younger companions (those in the lower grades).
   iii. Respecting my teachers: In the Indian tradition, the teacher is regarded as a "Guru" who shows the way. They are selfless and spend their lived educating their students. Many of them are also parents and so have first-hand experience of looking after and bringing up children. Their guidance is sound and I will listen to them.

iv. Respecting the support-staff: The support staff are responsible for keeping the school (classrooms, laboratories, corridors etc) clean. Many of them are parents (some are even grandparents). They must be respected and when possible appreciated for the work they do.

II. SOCIAL RESPONSIBILITY: Fr Errol reminded the students that there are three ways of learning. These are the Classrooms, the playground and the stage. These are symbols. We learn differently in each of these ways. In the classroom, we learn to listen, to sit quiet, to ask questions and assimilate. On the playground, we learn values like team-work, resilience, learning to win and lose with equanimity, honing our talents and skills, collaboration, healthy competition and discipline. On the stage we learn to express ourselves, our thoughts and ideas and self-confidence. He requested the students to use all three ways to develop a wholesome personality. All of this learning is acted out by each student when he/she leaves the school premises. The uniform that the students wears identifies him/her to the general public. Some people tend to generalise and so if they see a students wearing the uniform of St Xavier's ICSE High school misbehaving, they will likely make a generalization that ALL students of he school misbehave.

III. SOCIAL MEDIA: Fr. Errol mentioned that he has his own YouTube channel on which he has over 3,000 videos. He has his own podcast Channel on which he has over 200 podcasts. He has been a blogger since 2011 and is on Facebook, Instagram and X (Formerly Twitter). Despite being on so many platforms, he spends only 20 minutes on Social media and much of that time is spent uploading his videos and other material. It is

not the amount of time that is spent which illuminates you, but where on social media that time is spent. In the context of Social media Fr. Errol made the following points:

i. Each must decide in advance how much time they will spend on social media. They need to be careful when watching reels on any platform, because on reel leads to another and sometimes, before they even know it, 2 or more hours have been spent. Fr. Errol suggested that between 30 and 45 minutes was sufficient to be on social media. The focus must be academics, extra and co-curricular activities in School. All other activities must take second and third place.

ii. After each session with social media, they must ask what they have learned and how what they have watched has helped them. If they have learned nothing and if it has not helped in any way, then they must ask if they need to stop watching that particular programme. To be sure some programmes/reels entertain. This entertainment may also be considered as having helped.

iii. Gaming is a never-ending game. It moves from one level to the next. Often, before one realises it, one is sucked in and becomes addicted to the game. There are instances where because students have been gaming all-night and are unable to wake up in the morning to come to school. This is dangerous. You have to know when enough is enough.

iv. Pornographic videos: When watching pornography, the student must realise that the ones who are in the videos are actors. In AI, we must always keep in mind that what we see is not always what is. This is why we need to be discerning before we watch.

IV. Fr. Errol ended by saying that we have two counsellors this year. One is in the school on a regular basis and the other is on call (which means she comes when we call her). Fr Errol requested the students to take permission from their teachers if they wanted to meet the counsellors at any time. He also told the students that he was available to meet the students whenever they needed any help. He worked all seven days of the week. He would either be in the Manager's Office in the school or in the Chaplain's Office at the Shrine. If they needed any kind of help, they could always ask him and he would do his very best to help

Fr Errol Fernandes SJ
April 2026

Every Area Starts To Enter Renewal

The Synoptic Gospels contain three passion, death and resurrection predictions. Through the 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 – which follows the passion and death of Jesus - Every Area (of our lives) Starts To Enter Renewal.

In the case of Jesus, the "predictions" must be interpreted not so much as "foretelling" or "being able to predict the future", but as faith and hope statements. They are statements made in the present, about future events knowing that they WILL come to pass. They will come to pass because of the faith and hope that Jesus had in his "Abba".

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 theme. 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 conquering Messiah.

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. 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.

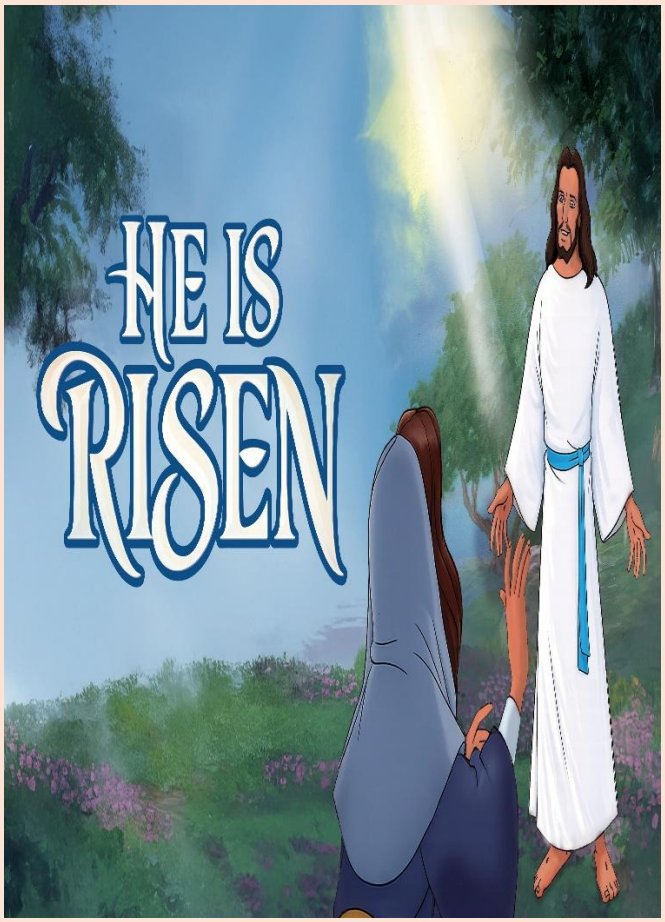
Mark's wording of the resurrection prediction differs from that of Matthew and Luke in two ways. In all three predictions Mark uses the active verb ἀνίστημι (rise) rather than the passive of ἐγείρω (be raised) which is more commonly used of the resurrection of Jesus in the New Testament. The point being made is that despite what people may do, Jesus would have the last word. To be sure, Jesus' faith in his 'Abba' led him to believe that he would be vindicated. Jesus could predict that he would rise after death, 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 "into human hands" that Jesus will be handed over, 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 knew 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, most 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 did not back down. He 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.

The misunderstanding of the disciples: After each passion, death and resurrection prediction 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 pain before victory, there will be a storm which will be calmed. Like the disciples, we too prefer glory without shame and ignominy, we too prefer victory without the effort and sometimes, the struggle. 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 is not the end. After the resurrection of Jesus, the cross can never be the end.

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 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. It was his unconditional love for all that made Jesus fearless. John outs this succinctly when he says, "There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love." (1 Jn 4:18)

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 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 resurrection of the Lord does not lie behind us, but in front of us. 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. In and through the resurrection of Jesus,

Every Area (of our lives) Starts To Enter Renewal.

Errol Fernandes SJ
April 2026

Hope That Never Disappoints: An Easter Reflection

On the night of the Easter Vigil, the Church begins in darkness. A single flame is lit, fragile yet radiant, and slowly that one light spreads. Candle by candle, the darkness recedes, and the night is transformed. This powerful symbolism is not merely a ritual—it is the story of Easter. It is also the story of our lives.

There are moments when life feels overshadowed by darkness—when hope seems distant, prayers seem unanswered, and we find ourselves in a prolonged "Holy Saturday" experience. Yet, Easter proclaims a profound truth: darkness is never the end. As St. Paul assures us, *"Hope does not disappoint"* (Romans 5:5). The Resurrection of Jesus becomes the living proof of this promise. It invites us not to fear the darkness, but to trust that God is at work even in silence, even in the tomb.

Hope Rooted in Love

The theme *"Hope does not disappoint"* finds its completion in another powerful scriptural truth: *"Love never fails"* (1 Corinthians 13:8). Hope does not disappoint because love never fails. And this love is not abstract or distant—it is personal. It has a face, a name, and a living presence in the Risen Jesus Christ.

Christian hope is not mere optimism or wishful thinking. It is a deep, unshakable conviction rooted in what God has already accomplished through Christ. Good Friday seemed to declare defeat, as the cross stood as a sign of suffering and silence. Yet Easter proclaims something radically different: in God, nothing is ever truly lost.

Thus, hope becomes a bold proclamation of faith:

- Death is not the end.
- Suffering is not meaningless.
- Darkness is not final.

What appeared finished was only the beginning. What seemed like darkness was already giving way to light.

A Love That Never Abandons

At its heart, Easter is about relationship—a divine love story between the Lover and the beloved. God is the Lover, and we are His beloved. This love is not fragile or conditional; it is steadfast and enduring. Even when we falter, doubt, or turn away, God remains faithful.

St. Paul's question echoes with confidence: *"Who shall separate us from the love of Christ?"* The answer is clear—nothing. Neither life nor death, nor anything in all creation, can separate us from the love of God.

This truth becomes especially real in moments of vulnerability. There was an instance of an elderly woman nearing the end of her life, filled with fear and restlessness. Repeating anxiously, "He is coming… he is coming…," she struggled to find peace. But when prayer surrounded her and she was gently reminded of the loving presence of Jesus, a transformation occurred. Her anxiety gave way to calm, her restlessness to peace. She experienced what Easter promises—a hope that reassures, protects, and gives rest.

God's Faithfulness Through History

The Easter Vigil readings trace a powerful pattern throughout salvation history: God never abandons His people. From creation emerging out of chaos, to liberation from slavery in Egypt, to countless moments of restoration, God's faithfulness remains constant.

Even when humanity forgets God, He does not forget His people. As Scripture assures us, even if a mother could forget her child, God never will.

When the Risen Jesus appears to His disciples, He does not begin with explanations. He offers His presence and His peace: *"Peace be with you."* This is not an ordinary peace. It is a peace beyond understanding—a peace that sustains us through trials, suffering, and uncertainty.

The Trust of a Child

Easter invites us into a deep trust—like that of a child resting in the arms of a loving parent. Such a child is free from anxiety about tomorrow and burdens of yesterday, simply because it knows it is safe.

This image reveals something profound about our relationship with God. Even when life feels uncertain, we are held securely in His love. Easter calls us to surrender, to trust, and to believe that we are never alone.

Hope in a Broken World

Yet, when we look at the world around us, it often feels more like Good Friday than Easter. There is suffering, conflict, and injustice. The innocent continue to bear the consequences of forces beyond their control. In such a reality, a question arises: Where is God?

The answer lies in understanding that faith has two movements—God's love for us and our response to that love. We are not called to deny suffering, but to respond with courage and hope.

The wisdom of the poet Kabir reminds us that everything unfolds in its own time. A gardener may water tirelessly, but fruit comes only in its season. Similarly, God works even in silence and waiting. When the right moment arrives, the stone is rolled away, and hope rises again.

Holding on to Hope

In the face of immense suffering, our contribution may seem insignificant—like a drop in the ocean. Yet every drop matters. Hope often begins as a fragile instinct to hold on.

A touching story illustrates this beautifully: a baby macaque, abandoned and alone, clung to a soft toy placed beside it. That simple act of holding on gave it comfort and strength, eventually leading to acceptance and belonging.

This mirrors our own human experience. When life becomes cold and uncertain, we reach out for something to hold. Easter invites us to cling not to temporary comforts, but to Christ Himself. More importantly, it reminds us that even when our grip weakens, God's hold on us never does.

Living as Easter People

The Risen Lord offers us a gift—His peace. But this peace is not meant to be kept; it is meant to be lived and shared. We are called to be Easter people:

- Bringing hope where there is despair
- Carrying light where there is darkness
- Revealing love where there is suffering

Easter invites us into a personal encounter. To stand before the empty tomb, to meet the Risen Christ, and to hear Him speak directly to our hearts: *"Peace be with you."* This peace has the power to calm our fears, quiet our anxieties, and renew our hope.

A Hope That Endures

As we journey from darkness to light, from fear to peace, and from despair to hope, one truth remains at the heart of Easter:

Hope does not disappoint… because love never fails.

We may not know what the future holds. But we know who holds our future—the Risen Lord.

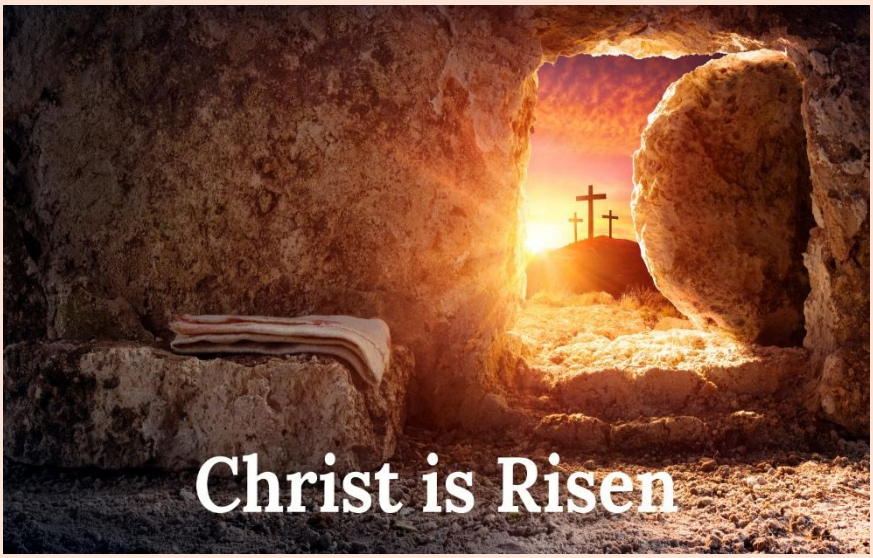
And because He lives, we can walk forward with confidence, carrying this message to the world:
that Christ is alive,
that love has conquered,
and that in Him, nothing is ever truly lost.

Alleluia! He is risen indeed.

Fr Wesley D'Costa SJ

EASTER

Easter faced the wrath of death
We know from ancient lore
When Jesus battered to his end
Arose to life once more



Today's wild powers drunk with might
Now batter down the weak
Their vicious ruses never end
As greed spawns what they seek

Yet still-small-voices bravely toil
For times that dare to dawn
When from the ruins of our wrecks
There shines the Easter morn

PENTECOST

The Spirit of our Human Race
That keeps all love aflame
Will not succumb to satan's mace
The Spirit will not tame

For from his agony and death
As Jesus rose to life
His Spirit fills us with his breath
Through times of calm and strife

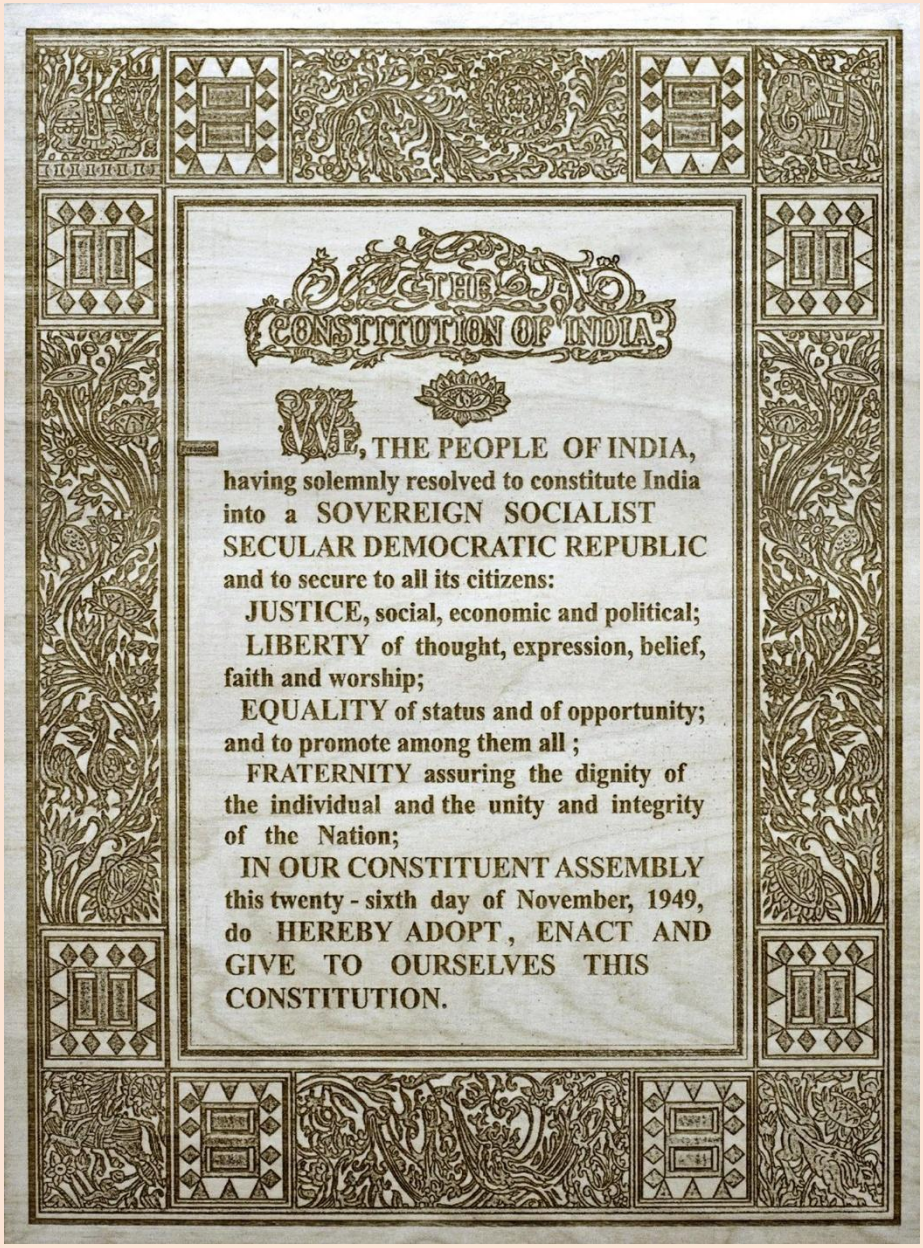
This Spirit seen in every heart
Whatever race or creed
Empowers all to do their part
For God's reign to succeed

BABASAHEB AMBEDKAR
(Ambedkar Jayanti, April 14)

The world has many saintly souls
Of such unique variety
Babasaheb was India's saint
To forge a just society

He stood against old slaveries
That wealth and power impose
He changed the story of our times
A great new Nation rose

But we must struggle for his dream
That still has not prevailed
For forces all around are ranged
To stall what he had hailed



THE CONSTITUTION OF INDIA

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all ;

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation;

IN OUR CONSTITUENT ASSEMBLY this twenty - sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

In God’s great plan to liberate
The heart and mind of all
The legacy of Babasaheb
Will rise to take the call

DIVINE MERCY

How much God tries to reassure
When we feel all is vain
With revelations great and small
God seeks to lift our pain

The Sacred Heart, Divine Mercy
Devotions that we've known
Are meant to strengthen us in hope
When storms of life have blown

And though our prayer, our faith so weak
No miracle could merit
God answers us with grace and peace
And we will find new spirit

जगाला युद्ध नको, ख्रिस्त हवा !!. ...वेन्सी डिमेलो.

येशू पेत्राला म्हणाला.... "तलवार म्यानात घाल" योहान १८:११
समशेर उगारतात ते समशेरीनेच मरतात" हे बायबलमधील अहिंसेचे अजरामर तत्त्व येशूने आपला अनुभवी शिष्य पेत्राला सुनावले होते. इतकी वर्षे पेत्र येशू सोबत राहूनही त्याला येशूचा अहिंसाधर्म उमगला नव्हता. हे येशूचे दुःख होते. देहाच्या वेदनेपेक्षा मानसिक यातना मोठ्या होत्या. येशूच्या सोबतच असणारा दुसरा एक शिष्य ज्यूदास ह्याने हिंसेसाठी खुद्द गुरू अहिंसक येशूलाच विकून तो पार झाला होता. सात दुखात अजून ही एक आठवी जखम येशूच्या काळजात तो वाहत होता. आणि आधूनिक काळात तर युद्धाच्या त्यांच्याच *ख्रिस्ती भक्तांच्या नवीन जखमा येशू त्याच्या हृदयात साहत आहे.

येशूचा धर्म प्रेम, दया, क्षमा, शांतीचा त्याच्या आधी पाचशे वर्ष बुद्धाचाही धर्म अहिंसा, शांती आणि करुणेचा. बुद्धानंतर सुमारे अडीसशे वर्षांनंतर मौर्यकुलीन राजा सम्राट चक्रवर्ती अशोक कलिंग राज्यावर विराजमान झाला. त्यावेळी कलिंग येथील युद्धातही प्रचंड नरसंहार अशोक राजाने पाहिला त्याचा त्याला पश्चात्ताप झाला. विरक्ती आली. आणि वेळीच त्याने शांतीचा बुद्ध धर्म स्वीकारला. आणि त्या धर्माचा आपल्या राज्यात प्रसार प्रचार केला.

जग हे युद्धाने नव्हे तर प्रबुद्ध विवेकी बुद्धानेच जिंकता येईल. म्हणून राजा अशोकाने आपला राज्यकारभार देखील बुद्धाच्या शांती अहिंसा, करुणामयी शिकवणूकीवर उभा केला.

रामायणात वाटमारी आणि लुटमार करणाऱ्या वाल्याचा *वाल्मिकी ऋषी झाला. बायबलात ख्रिस्ती शिष्य नि अनुयायांचा छळ संहार करणाऱ्या निर्दयी सौलचा *ख्रिस्त अनुयायी पौल झाला. हा आहे परिवर्तनाचा अहिंसा धर्म आज जगाला युद्ध नव्हे बुद्ध हवा. अस्त्र नव्हे ख्रिस्त हवा आहे.

आजच्या आधुनिक युगात विज्ञान, तंत्रज्ञान आणि विकासाच्या नावाखाली जग झपाट्याने पुढे जात आहे. पण या प्रगतीसोबतच युद्ध, अस्त्र, हिंसा, खून दहशतवाद आणि संघर्ष यांचं सावटही वाढताना दिसत आहे. अनेक देशांमध्ये सत्तेसाठी, सीमांसाठी संपत्तीसाठी किंवा तेल, खनीजे, अवकाश आदि मोहमायी विचारधारांसाठी सागर, आकाश आणि नागरी वस्तीत युद्धे सुरू आहेत.

या सगळ्या परिस्थितीत एकच विचार मनात येतो–जगाला युद्ध नको, तर बुद्ध हवा. युद्ध म्हणजे विनाश. युद्धात फक्त सैनिकच नाही, तर निरपराध नागरिक, महिला, लहान मुले यांचंही जीवन उद्ध्वस्त होतं. घरं, शहरे, युगायुगाची संस्कृती, कला, क्रीडा, साहित्य आणि मानवी मूल्ये नष्ट होतात.

युद्धामुळे आर्थिक नुकसान, मानसिक त्रास आणि सामाजिक अस्थिरता निर्माण होते. त्यामुळे युद्ध हा कोणत्याही देशाच्या समस्येवरचा खरा उपाय होत नाही.

याच्या उलट, गौतम बुद्ध, येशू ख्रिस्तानी जगाला शांतता, अहिंसा, करुणा आणि समतेचा मार्ग दाखवला. त्यांनी सांगितलं की द्वेषाने द्वेष संपत नाही, तर प्रेमानेच तो संपतो. त्यांच्या शिकवणीतून आपण संयम, सहिष्णुता आणि मानवतेचा आदर शिकतो. जर प्रत्येकाने आणि सत्ताधाऱ्यांनी बुद्धांचा, येशूचा विचार आत्मसात केला, तर जगात संवाद शांतता आणि सौहार्द निर्माण होऊ शकतं.

आजच्या काळात आपल्याला शस्त्रांपेक्षा साहित्याची नि विवेकी विचारांची गरज आहे, विवादी युद्धापेक्षा संवादाची गरज आहे. संघर्ष टाळण्यासाठी परस्पर समज सहकार्य आणि शांततेचा मार्ग स्वीकारणे आज अत्यंत आवश्यक झाले आहे.

बुद्धांचा मार्ग आणि येशूचा सन्मार्ग आज आपल्याला हेच शिकवतो. म्हणूनच, “जगाला युद्ध नको, बुद्ध हवा” युद्ध अस्त्र नकोत तर ख्रिस्त हवा आहे. हा संदेश केवळ एक घोषवाक्य नसून आजच्या काळाची ती गरज आहे. आपण सर्वांनी मिळून शांततेचा मार्ग स्वीकारला, तरच भावी पिढीसाठी एक सुंदर, सुरक्षित आणि समृद्ध जग निर्माण होईल.

या धर्म जाणिवेतून आपली भारतीय लोकशाही सुदैवाने खूप नशीबवान आहे.

आपल्या देशाच्या राज्य रचनेचा पायाच हा बुद्ध ख्रिस्त ह्यांच्या प्रेम, दया, क्षमा, शांती, स्वातंत्र्य, समता, बंधुता, एकता न्याय ह्या मुद्यांवर रचला आहे. *अहिंसाधर्म नि वसुधैवकुटुबकम् हा भारतीयांचा आत्मा आहे. इथे अयोध्या आहे. म्हणजेच जिथे नरसंहार नि युद्ध होत नाही अशी ही भूमी. इथल्या बौद्धीवृक्षात अवघे विश्व सामावून ते तरावे व तारावे ही आश्वाशकता आहे. मात्र अलिकडे ती राजकीय स्वार्थापोटी पाळली जात नाही हे ह्या संवैध्यानिक देशाचे दुर्दैव आहे.

दुर्दैवाने जगातही आज अहिंसावादी येशूच्या वंशजाला मानणारीच मंडळी. अब्राहाम दावीद कुळातील सारा आणि हागारची मुले इसाहाक आणि इस्माईलचे वंशज ख्रिस्ती नि मुस्लिम बनून एकमेकांत लढत आहेत. रक्तात न्हाताहेत. ह्या सर्व वेदना जाणावयाला मानवाने संवेदना जागवावी. ह्यातच जगाचे हीत आहे. सृष्टी नि संस्कृतीचे संवर्धन आहे. जीवनाचे सार आणि मानवी संस्कृतीचा सारांश आहे.
😊😊😊😊🙏🙏🙏😊😊😊😊