

MISSION²⁵

MAGAZINE

JAN - APR



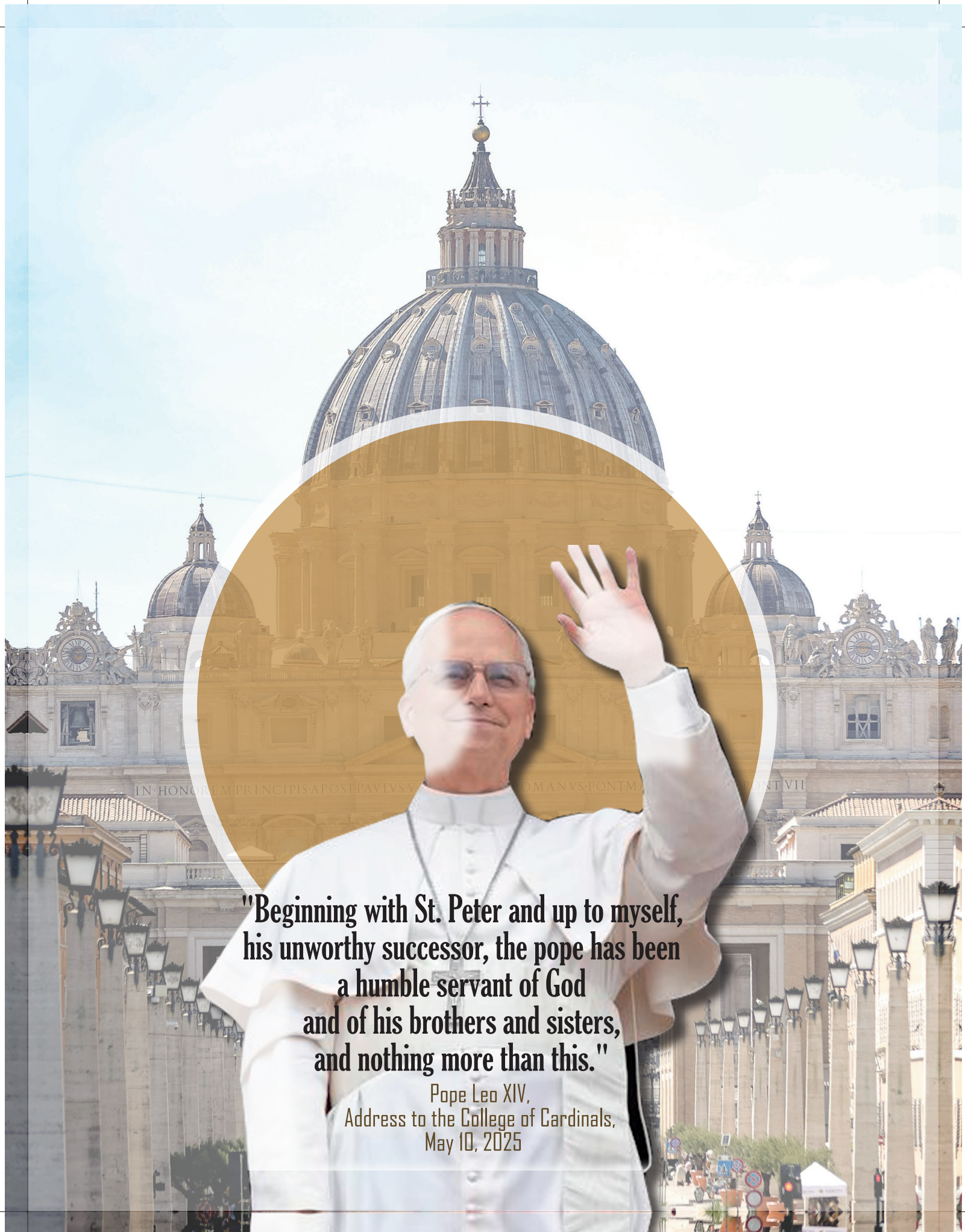
Go into all the world and proclaim the Good News to the whole creation. Mk 16: 15



St. Kuriakose Elias Chavara (1805-1871)
Founder of CMI-CMC Congregations

"Sanctification of oneself and the salvation of others"

Pope Francis on St Chavara



**"Beginning with St. Peter and up to myself,
his unworthy successor, the pope has been
a humble servant of God
and of his brothers and sisters,
and nothing more than this."**

Pope Leo XIV,
Address to the College of Cardinals,
May 10, 2025

CMission^{'25}N

Featuring CMI Missions

Jan - APR

Vol-XVIV

Issue-1

Department of Evangelization and Pastoral Ministry

Chief Editor, CMission
CMI Prior General's House
Department for Evangelization
and Pastoral Ministry
Chavara Hills, Kakkanad,
Post Box 3105, Kochi 682 030 Kerala, India. <http://www.cmi.org/>

Mission of God is ever moving, transforming and converting the hearts of many. It is an opportune time to think about our mission dynamically and creatively for the kingdom of God and His works. CMission is a publication from the Department of Evangelization and Pastoral Ministry engaging in transmitting the views and the visions of CMI missions across the globe.

Patron

Rev. Fr. Thomas Chathamparampil CMI, Prior General

Chief Editor

Josey Thamarassery CMI, Vicar General

Associate Editors

Jebin Jose Attokaran CMI, Paul Kalliadickal CMI,

Editorial Board

Joshy Pazhukkathara CMI, Davis Varayilan CMI, Cyril Kuttiyanikkal CMI,
Wilson Chakkyath CMI, Naiju Kalambukattu CMI, Jo Pacheryil CMI

James Madathikandathil CMI, Francis Aykaraparampil CMI, Archana CMC

Advisory Board

Martin Mallathu CMI, Biju Vadakkal CMI, Paulson Paliakkara CMI,

Babu Mattathil CMI

Contributing Editors

Davy Kavungal CMI (North America), Jomon Illikkal CMI (Europe),

Joshy Pudussery (South America), Vipin Vanchipura CMI (Africa),

Aisteen Vadakkumchery CMI (North Indian Mission), Bibin Changancheril CMI
(South Indian Mission)

Office Secretary

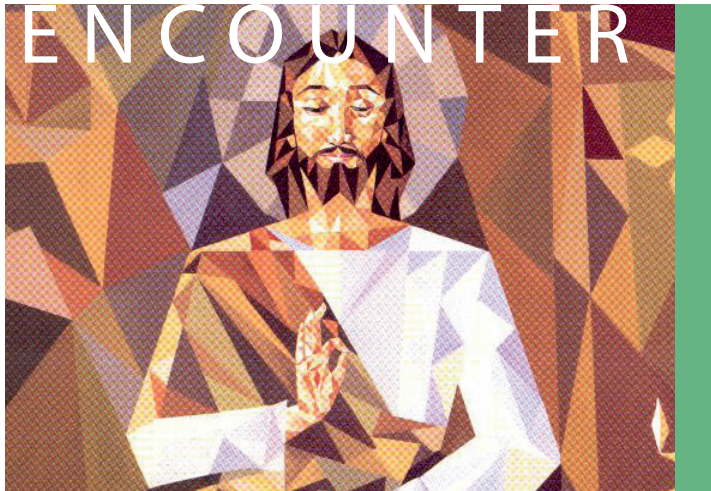
Jesto Jacob, Mob: 8089453980, secretary.evangelization@gmail.com

*Articles published in this magazine are copyrighted.
Illegal copying and reproduction by any means are
punishable under the copyright laws. Articles published
will be made available to the readers for personal use
on written request.*

Culture & Evangelization



CONTENTS



Cultural
Degradation 10
Joel Cherian Srampickal

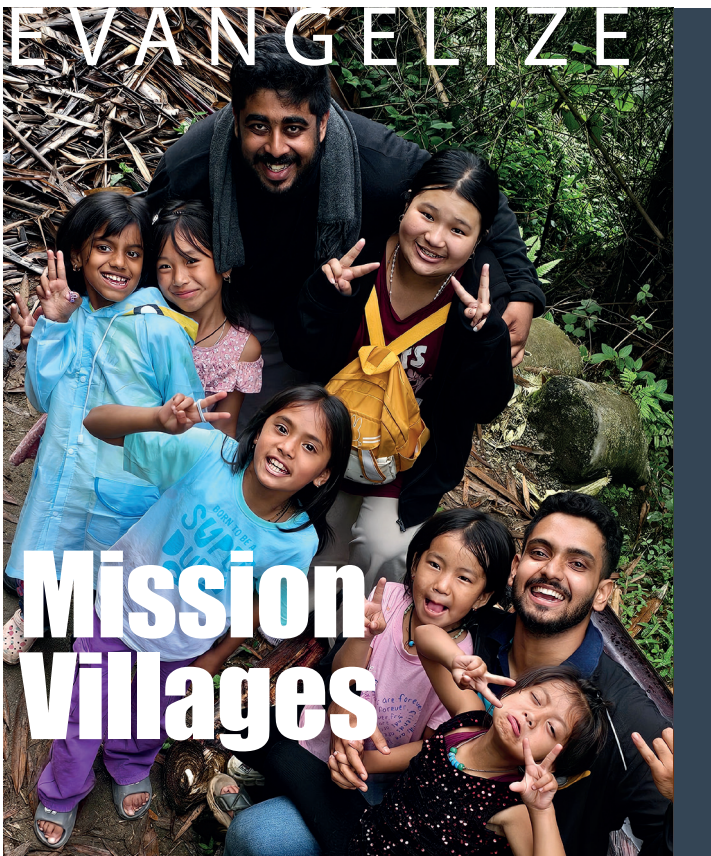
SWAMI
SADANAND 14
Paul Achandy CMI

Culture & Interfaith
Harmony 16
Samastha Xavier



Preshitha Province @ 60 26
Wilson Chakkyath CMI

Knighthood
of Saint Sylvester 31
Linston Olakkengil CMI



Mission Meditation 43
Paulson Muthupeedika CMI

For Mission 45
Bro. Abhin Valiyaveettil

**Young
Missionaries
to the Land
of Arunachal
Pradesh** 48



E d i t o r i a l

Josey Thamarassery CMI
Vicar General, Chief Editor

With deep joy and abiding faith, CMIssion welcomes the announcement of our new Holy Father, Pope Leo XIV — formerly Cardinal Robert Prevost, originally from Chicago and the first pope from the United States succeeding Pope Francis of Holy Memory. The election of a pope is always a reminder that the Holy Spirit continues to guide the Church through every age. While the media in the world, especially social media, was busy with a lot of predictions and possible theories regarding notable Cardinals who would be the next Pope, the Cardinals in the conclave, remaining away from all the speculations, spent their time in prayer and discerning the Will of God. They went into the sacred and returned with a name the world never imagined. Pope Leo the Fourteenth. A name that had not been whispered in the corridors of speculation. A man unknown to the headlines. A choice that silenced every analyst and reset the compass of divine selection. This election of Cardinal Robert Francis Prevost as the successor of St Peter and the name he chose - Leo XIV- appear to emphasize the priorities of the Church which will be pursued in the coming years during this pontificate, i.e., a world unity, care for the poor, justice for the oppressed, and a Church that is meaningful to people's contemporary lives and challenges.

In his opening remarks to the crowds in St. Peter's Square on the day of his election, Pope Leo began with a greeting of peace "among all people...in every nation and throughout the world," and he invoked God, who "loves us all," to "help us to build bridges through dialogue and encounter, joining together as one people, always at peace." We cannot think of a better way to articulate what the mission of the Church today is. The CMIssion wishes that Pope Leo XIV, like his predecessor Pope Francis, inspire us, every baptized catholic, to be faithful in ac-

complishing the mission given to us by the Lord Jesus to be at the service of the Gospel and the promotion of reconciliation and justice.

The current issue of CMIssion reaches the readers with various relevant and interesting articles and details regarding various missionary involvement across the globe. In the section **Encounter**, we come across people and movements who work with utmost commitment and dedication to establish a harmonious and peaceful society, ensuring the collaboration and working together of people belonging to different faith traditions and religions. Chavara Cultural Centre in Delhi, which is an initiative of CMI Congregation, is an example of how people belonging to other religious traditions can come together under one single umbrella for the cause of the society. The vivid description of Swami Sadanand's life is also nothing but an illustration of how a person can get involved in establishing a peaceful and just society.

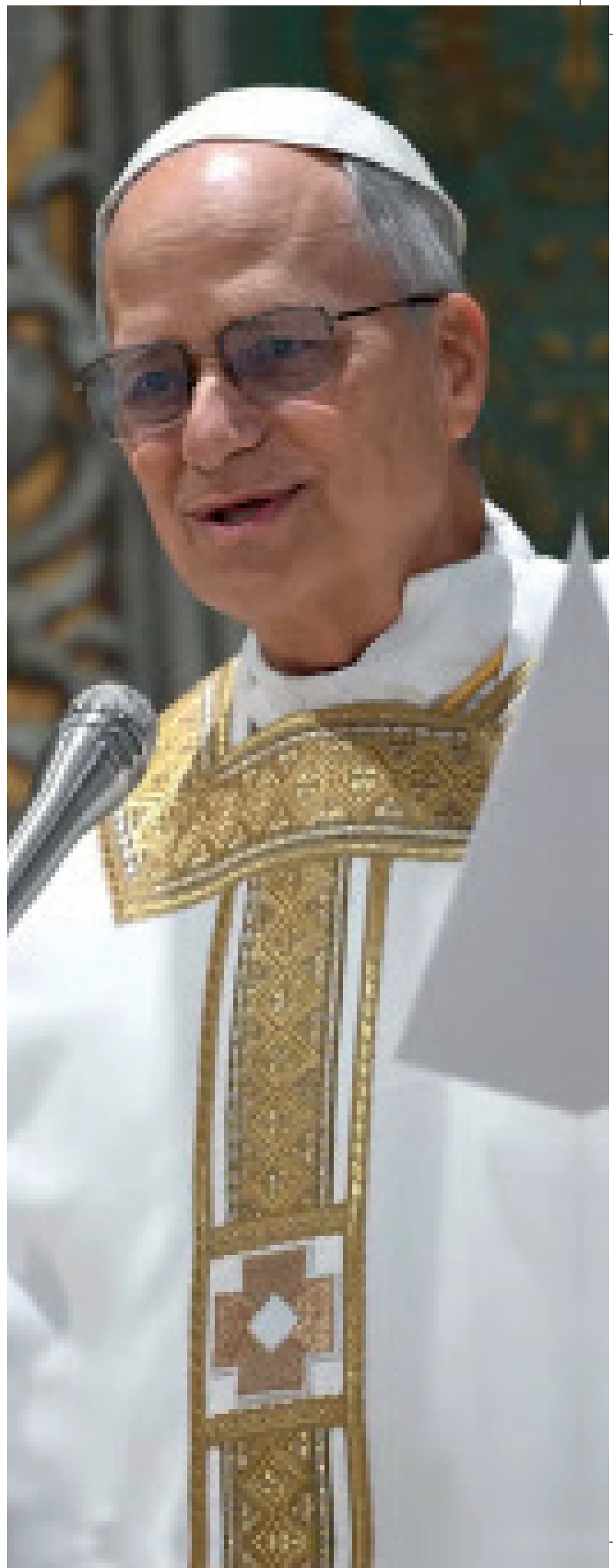
The sections of **Experience** and **Evan-gelize** consist of articles dedicated to narrating the life and mission of Preshitha Province of CMI Congregation, which completed 60 years of its existence, contributing substantially to the mission undertaken by the CMI Congregation to proclaim the Gospel of Jesus to the ends of the Earth. The experience the young people share about their visit to Arunachal Pradesh also speaks of the marvellous way the Lord is guiding the people to receive the Gospel message, which transforms their lives. Along with all these articles and other regular features and news from the Mission scenario of the Congregation, the current issue CMIssion, I am sure, has a lot to offer to invigorate and rejuvenate the missionary enthusiasm in each of us.

In this our time, we still see too much discord, too many wounds caused by hatred, violence, prejudice, the fear of difference, and an economic paradigm that exploits the Earth's resources and marginalises the poorest. For our part, we want to be a small leaven of unity, communion and fraternity within the world. We want to say to the world, with humility and joy: Look to Christ! Come closer to him! Welcome his word that enlightens and consoles! Listen to his offer of love and become his one family: in the one Christ, we are one. This is the path to follow together, among ourselves but also with our sister Christian churches, with those who follow other religious paths, with those who are searching for God, with all women and men of good will, in order to build a new world where peace reigns!

This is the missionary spirit that must animate us; not closing ourselves off in our small groups, nor feeling superior to the world. We are called to offer God's love to everyone, in order to achieve that unity which does not cancel out differences but values the personal history of each person and the social and religious culture of every people.

Brothers and sisters, this is the hour for love! The heart of the Gospel is the love of God that makes us brothers and sisters. With my predecessor Leo XIII, we can ask ourselves today: If this criterion "were to prevail in the world, would not every conflict cease and peace return?" (Rerum Novarum, 20).

With the light and the strength of the Holy Spirit, let us build a Church founded on God's love, a sign of unity, a missionary Church that opens its arms to the world, proclaims the word, allows itself to be made "restless" by history, and becomes a leaven of harmony for humanity. **(From the Homily on 18 May 2025. Inaugural Holy Mass of the Pontificate of Pope Leo XIV)**



A large green quotation mark icon.

The meek may one day
inherit the earth, but
not the headlines.

Indira Gandhi
Former Prime Minister of India

Let's face God in context and text



Encounter

Evangelization in an Age of Cultural Degradation





Joel Cherian Srampickal
Bangalore

In an era of rapid technological advancement, globalisation, and shifting societal norms, "cultural degradation" has become a rallying cry for many observers. This perceived decline, characterised by the erosion of traditional values, the rise of consumerism, the fragmentation of community, and the dilution of moral absolutes, presents a unique landscape for evangelisation. Far from rendering evangelism obsolete, this age of cultural flux offers both profound challenges and unexpected opportunities. This essay argues that evangelisation in a time of cultural degradation requires a reimagining of its approach confronting the malaise head-on, leveraging the tools of the age, and embodying a counter-cultural witness rooted in hope and authenticity.

Defining Cultural Degradation

Cultural degradation is subjective, but it often points to unravelling shared norms that once anchored societies. In the West, the decline of religious adherence, the prioritisation of individual pleasure over collective good, and the commodification of human relationships through media and technology are frequently cited culprits. Globally, the homogenisation of cultures under the weight of consumerism threatens local traditions, while social fragmentation—exacerbated by digital echo chambers—leaves individuals isolated amid a sea of connectivity. This is a world where meaning is scarce, attention spans are fleeting, and scepticism reigns. For evangelisation, this is not merely a backdrop; it is the mission field itself.

The Challenge: A Gospel in the Noise

Evangelization has never been a stranger to hostile terrain, but the current age amplifies the obstacles. The first challenge is noise. The Gospel, a message of depth and stillness, must compete with the relentless hum of notifications, viral trends, and streaming playlists. In a culture that prizes instant gratification, the call to repentance and transformation can feel like an unwelcome interruption. Moreover, the secular tide has recast faith as a relic irrelevant at best, and oppressive at worst, making evangelists appear as out-of-touch interlopers in a world that celebrates self-definition over divine authority. Moral relativism further complicates the task of evangelisation, as it challenges the very foundation upon which the Gospel stands. When truth is reduced to personal preference and subjective experience, the Gospel's claim to universal hope and salvation risks being dismissed as just another opinion among many competing worldviews. This erosion of absolute truth creates an environment where faith is often perceived as a matter of individual choice rather than divine revelation, making evangelisation an uphill battle. In such a cultural climate, the Christian message can struggle to find fertile ground, as scepticism and ideological pluralism discourage the acceptance of any singular spiritual truth. Therefore, Evangelists must approach their mission with patience and ingenuity, finding new ways to communicate the Gospel in a manner that resonates with contemporary audiences. In many ways, evangelisation in this context feels like sowing seeds on concrete, but it requires persistence, creativity, and a keen understanding of the subtle cracks where faith might take root and grow.

The Opportunity: A Light in the Dark

Yet, cultural degradation is not a death knell for evangelism; it is a clarion call. The very symptoms of decline—alienation, purpose-

lessness, and a hunger for authenticity—create a vacuum that the Gospel is uniquely equipped to fill. In an age where shallow materialism leaves souls unsatisfied, the message of a God who offers eternal purpose shines brighter. The fragmentation of community opens doors for the Church to model radical belonging, while the scepticism of the age invites evangelists to engage with questions rather than merely dictate answers.

Technology, a double-edged sword, is often blamed for cultural decay. However, technology can be used for our boon. Social media platforms, though breeding grounds for distraction, also amplify the Gospel's reach. A viral testimony or a well-crafted video can pierce through the noise, planting seeds in hearts continents away. Digital tools like Zoom enable virtual Bible studies, connecting seekers in ways unimaginable a generation ago. The challenge lies in wielding these tools without succumbing to their superficiality, ensuring that the medium serves the message, not the other way around.

A Counter-Cultural Witness

In an age of cultural degradation, evangelism cannot merely blend in; it must stand apart. This counter-cultural stance is not about rejection but redemption. The Gospel has always thrived in tension with its surroundings—calling for justice amid oppression, love amid hate, and humility amid pride. Today, it must do the same, offering a radical alternative to the degraded norms of the age.

Consider compassion as a witness. In a culture of self-interest, acts of selfless love, feeding the homeless, visiting the lonely, and forgiving the unforgivable cut through the cynicism like a beacon. When Christians live simply in a world obsessed with excess or uphold integrity in a landscape of corruption, their lives become living parables. This embodied evangelism speaks louder than words, answering the question "Why should I care?" with a tangible demonstration of "This is why."

Art and creativity also rise as vital tools. Where logic alone falters in a postmodern wasteland, beauty can stir the soul. A film depicting grace, a song lamenting brokenness yet pointing to hope, or a poem wrestling with doubt can reach hearts hardened by cultural decay. These expressions don't preach—they invite, offering a glimpse of something transcendent amid the mundane.

Navigating the Tension

Evangelisation in this age walks a tightrope. On one hand, it must engage the culture—speaking its language, inhabiting its spaces, and addressing its pain. On the other, it must resist being swallowed by it, refusing to dilute the Gospel into a feel-good platitude or a trendy hashtag. The temptation to prioritise relevance over substance is real; a Christianity that mirrors the degraded culture it seeks to transform loses its saltiness (Matthew 5:13). True evangelism holds fast to its core—the cross as both scandal and salvation while adapting its voice to be heard. This balance echoes the incarnational heart of the Gospel: Christ entered a broken world without conforming to it. Today's evangelists must do the same, entering the digital fray, the urban sprawl, or the rural void with a message that is both timeless and timely. Hospitality becomes a bridge—sharing a meal with a sceptic or listening to a neighbour's despair can open doors that sermons alone cannot.

Individualism and Western Relativism

Western culture's embrace of individualism and relativism poses a distinct hurdle for evangelisation in this degraded age. Individualism, with its mantra of self above all, clashes with the Gospel's call to community, sacrifice, and submission to a higher purpose. In a society where personal autonomy reigns supreme, yielding to a divine narrative can feel suffocating, even archaic. Coupled with relativism—the belief that truth is subjective and malleable—this mindset turns the Gospel into one option among many, stripped of its authoritative claim. Evangelists must counter this

by demonstrating the richness of interdependence, showing how faith weaves individuals into a larger story, and engaging relativism not with condemnation but with compelling evidence of the Gospel's transformative power lived out in real, relational ways.

The Role of Community in a Fractured Age

One of the starkest casualties of cultural degradation is the loss of community a void that evangelism can uniquely address. In a world where relationships are reduced to likes and follow, the Church can offer a flesh-and-blood alternative. Small groups gathering to pray, serve, and wrestle with life's questions become microcosms of the Kingdom, countering the isolation of the age. These communities don't just proclaim the Gospel; they live it, demonstrating that faith is not a solitary pursuit but a shared journey. In a degraded culture, where trust is scarce, the authenticity of a loving community can be the most compelling evangelistic tool drawing the weary and the wary into a space where they are known and valued.

A Hopeful Horizon

Cultural degradation, for all its shadows, is not the end of the story. The Gospel has flourished in darker times—from Roman persecution to medieval plagues—and it can do so again. The key lies in seeing this age not as a barrier but as a canvas. The cracks in the culture—its loneliness, its restlessness—are the very places where the light of Christ can shine most brilliantly. Evangelisation in this degraded age is not about reclaiming a lost golden era; it is about planting seeds for a new one. It demands courage to speak truth amid relativism, creativity to pierce the noise, and love to heal wounds. The task is daunting, but the promise is sure: a degraded culture cannot extinguish the hope of a Gospel that has weathered empires and outlasted storms. In this fractured world, evangelisation stands as a defiant act of faith—a declaration that even in decay, redemption is possible, and the dance of grace goes on.

In a world where
relationships
are reduced to
likes and follow,
the Church can
offer a flesh-
and-blood
alternative.





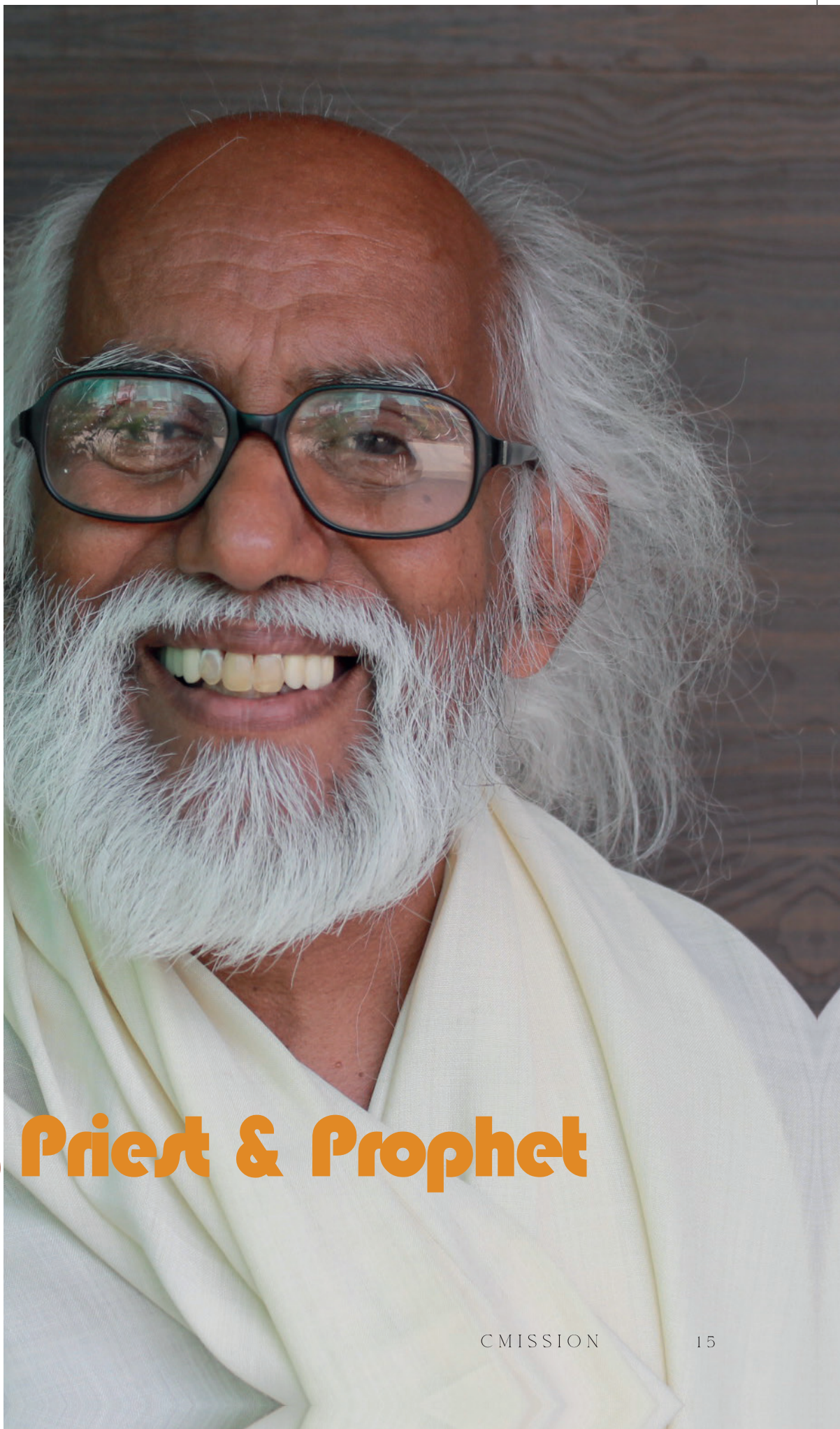
“ Swami Sadanand is still a dangerous memory within our community, society, and even in the Church, constantly reminding us of Christian Gospel living”.

Swami Sadanand died as a CMI religious priest and belonged to St. Paul Province, Bhopal. He was well known for the ultra simplicity with which he lived his life. He moved around bare-footed, dhoti clad without an upper body cloth even in inclement weathers, travelled always by third class facilities, a vegan by choice with a single meal per day. He was such an ascetic that no one would believe that he lived amidst us in this contemporary society. A prophet of harmony and reconciliation, he was pivotal in the conversion of Samandar Singh, the murderer of Bl. Rani Maria and initiated his reconciliation with her family. He passed away on April 25, 2016 and his body was donated to AIIMS ,



**Rev. Fr. Paul Achandy CMI
Kenya**

swami
sadananda



Priest & Prophet

In the streets and in the squares I must seek him whom my soul loves.” (Song of Songs 3:2) He has been ever a seeker as instructed by the Lord, “Seek and you will find” (Mathew 7:7), and he uttered, along with the psalmist, “Your face, O Lord, I seek.” (Ps 27:8):33) Seeking the face of God in everyone and everywhere has been his way of life. He set his priority right in the art of seeking, first the kingdom of God and His righteousness, and then God did the rest, adding unto him blessings upon blessings and transforming him an icon of blessing for many. (Mt 6: 33) His art, science and profession of seeking gifted him with deep God Sensitivity and it was evident in his attitude, attire, and behavior; thought, word and action. His intense God sensitivity led him to be ever sensitive to every person he met with and every creature he came across and the whole of creation he was part of. Being specially called by the Lord, he had his own burning bush encounter and that compelled him to put off his shoes and he showed his holy and respectable sensitivity to the Mother Earth and, in turn, he became bare-foot sage who walked on the holy ground of God. His Tabor experience in his own tent - hut had the spark of the divine and he forgot himself and found the joy of being in His presence. His Abba experience enabled him to see God as his Father and all human beings as God’s children and hence, he lived the gospel of the universal brotherhood, “You are all brothers” (Mathew 23:8). Being an authentic friar in Carmelites of Mary Immaculate (CMI) family, His life has been a rare integration of mystery and ministry, mystic and missionary, and contemplation and action.



Swami sadanand had no mission apart from continuing the mission of the Lord. **He took the Nazareth manifesto of Jesus very seriously and pondered over it and gave it flesh in his life. The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favour.” (Luke4:18-19)**

His passionate God sensitivity inculcated in him compassionate people sensitivity. He inherited it in from the DNA of his Master. At the sight of the crowds, his heart was moved with compassion for them as they were troubled and abandoned, like sheep without shepherd (Mathew 9: 36; Mt 14:14; Mt 15:32) During the war in Japan, this boy was carrying his dead brother on his back to be buried. A soldier notices him and asks him to drop the dead child so that he does not get tired. He replied: He is not heavy; he is my brother! Fr. Sadanand found in every person his brother or sister and that made all the difference and it was rooted primarily in his rootedness in his Abba experience of God.

As Jesus has been Emmanuel, God with us and God for us, Swami Sadanand followed the same path out of his Abba consciousness and universal brotherhood; As Jesus came down to us as the poorest among the poor, Swami wanted to be counted among the least and the last. Simplicity has been his hallmark and an attitude. Setting up a hut in a comfortable Dharmaram campus and living the life of the poor with one's own seat is radical and prophetic. It was in his attire, travel in General compartments, radical simple lifestyle of the Ashram. "The simple life based on the Gospel message is the best remedy against bitter criticisms, deep doubts and dominance of money over human relationships." (Pope Francis). Jesus became available and accessible to all because of his incarnational identification with the poor. Swami Sadanand has a sage of the poor and for the poor out of love for the poor because of his brotherhood. That is why he stayed with the poor, worked with the poor and identified with the poor in all he could do.

Jesus came to reconcile the human beings with the Heavenly Father and among themselves and to give back them the salvation of the paradise. The incarnation mystery begins with the hymn of peace to

the world and the ends with the peace being offered to the humanity. No father ever wants his children to be away from him and any disconnect with his children themselves and no loving brother or sister too desires so. Such an attitude of Abba consciousness and universal brotherhood led to venture into connecting broken relationships in families, in communities and in parishes and dioceses. He became an apostle of peace to people of goodwill despite the challenges and oppositions from people of vested interests. Blessed are the peacemakers, for they will be called children of God (Mathew 5: 9)

Fr. Sadanand had no mission apart from continuing the mission of the Lord. He took the Nazareth manifesto of Jesus very seriously and pondered over it and gave it flesh in his life. The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour." (Luke 4:18-19) He dared to different even among the religious and took the path less travelled to set the captives free and to bring them to reconciliation and to the compassionate love and mercy of the Heavenly Father. He tried to connect with the families of the prisoners and other parties involved in the case. The transformation brought to Samunder Singh, the murderer of Blessed Rani Maria, is only one among them. Nobody can ever doubt the role and intervention of Swami Sadanand in bringing the family of Blessed Rani Maria to forgive and reconcile with Swami Sadanand. The fact of tying the rakhi again confirms his commitment to foster the universal brotherhood.

"The question of bread for myself is a material question, but the question of bread for my neighbor is a spiritual question." (Nikolai Berdyaev) Jesus felt hungry after the fasting and he was tempted

to perform miracle. But he did not. Later when he found that people were hungry he fed them by multiplying the bread. When you are on fire, you cannot be on chair and sit idle. The prophetic fire in the mystic of Fr. Sadanand compelled to fight for the justice of God's children, his brothers and sisters. He fought for drinking water in the villages to those who were denied of it, merely because of their birth, caste and creed. He had the divine power to find water even in the desert lands of MP or any dry land. He rebelled against the injustices against the poor and the downtrodden because in them he found his brother and sister and in them he found Jesus disguised, pleading for justice. Blessed are those who hunger and thirst for righteousness, for they will be satisfied (Mathew 5:6) Swami Sadanand is still a dangerous memory within our community, society and even in the Church, constantly reminding us of the radicality of Christian Gospel living. His life teaches us what does it mean to be a Christian and Christ-like. To follow Jesus means ultimately not only to admire him, to take him as a model, but something more radical and more dangerous: putting him on, putting Christ on (Rom 13:14). (Johannes Metz) Yesterday, today and tomorrow, his memory is a kind of shock treatment to all of us against the dangerous accommodations and questionable compromises that we, as Christians, especially religious and priests can always incline to. He keeps on challenging us the uncompromising nature of the gospel and of the imitation of Christ.



Chavara Cultural Centre

Journey of Interfaith Harmony and Social Change



Samastha Xavier
Bangalore

The Second Vatican Council, concluding in 1965, introduced transformative ideas through key documents such as *Nostra Aetate*, which emphasised interfaith harmony, dialogue, and mutual respect among religions. Inspired by these progressive and innovative visions of the universal Church, the CMI congregation established the Chavara Cultural Centre in 1971. The Centre was founded to embody these values, promoting unity and cultural exchange in a rapidly evolving world.

Strategically located next to the Ernakulam Karikkamuri St. Joseph's Ashram, where the General House of the CMI congregation was then situated, the Centre maintained close ties to the CMI's spiritual and administrative roots. This positioning strengthened its role as a hub for cultural and interfaith engagement, deeply rooted in the principles articulated in *Nostra Aetate* and other Second Vatican Council documents. The Centre was inspired by the

radiant spirit of Saint Kuriakose Elias Chavara, a leading light of Kerala's 19th-century social, cultural, educational and spiritual progress, and a towering advocate for love, brotherhood, and humanity that transcended caste and religion. Under the leadership of the then Prior General, Servant of God Rev. Fr. Canisius Thekkekara C.M.I., the Centre was inaugurated to commemorate the centenary of Saint Chavara's death, bringing together prominent cultural and public figures of that time.

The first meeting for the formation of the Chavara Cultural Centre was held on August 8, 1971, with notable participants including Jnanpith award-winning poet Mahakavi G. Sankara Kurup, Justice Joseph Vithayathil, Sri Thilakan, Vasudevan Pillai, A.K. Sheshadri, C.P. Isaac Master, M.K. Sanu Master, and Fr. Albert Nampiarambil C.M.I., who served diligently as the first director of the cultural centre. Chavara Cultural Centre's core mission has been to foster mutual

understanding and coexistence through cultural and interreligious dialogue, promoting exchanges of ideas across diverse beliefs and worldviews. The Chavara Public Library, envisioned as a cornerstone of the project, began operations alongside the Centre. In its early years, the centre became a beacon not only for Kochi but for all of Kerala, particularly in education. It also served as a vibrant space where people from diverse backgrounds could gather and exchange ideas. The Cultural Centre has hosted national and international literary figures. It also provided alternative learning opportunities for young men and women, offering practical courses such as ICWA (Cost Accounting), ICSI (Company Secretaryship), KIATA (Hotel Management), Travel and Tourism, Aviation courses and Computer Training. These programs opened new pathways for countless students, shaping their personal and professional lives.



Christmas Celebration with the Prime Minister of India

Along with these, the World Fellowship of Inter-Religious Councils (WFIRC) was officially established as an interfaith organisation in 1983. Its origins trace back to 1981, when interfaith collaborators, Mr. M.K.K. Nair, Advocate, P.K. Shamsuddin, Prof. N.R. Menon and Fr. Albert Nambiaparambil CMI formed an ad hoc committee with the intention of organising a global conference of religions in Kochi, Kerala. This was initiated as an event of the 150th anniversary of the CMI congregation. The resulting Conference of Religions took place at the Chavara Cultural Centre in Kochi from November 15 to 21, 1981, under the theme "Religion and Man." WFIRC was established two years later as a continuation of this interfaith initiative. Since Rev. Fr. Albert Nambiaparambil C.M.I., there have been 15 directors who have served the Cultural Centre.

A new significant chapter in the Centre's history began in 2005

when Fr. Roby Kannanchira C.M.I. assumed the role of Director, ushering in a period of unprecedented growth and dynamism. When Fr. Roby took charge, the centre was going through an existential crisis. The property in which the office and auditorium were located was sold in 2003 to buy the new property for the generalate at Kakkanad. This caused a huge pain for the cultural society of Kochi and Kerala, as it had been a cherished hub that united people from diverse backgrounds.

Rev. Fr. Roby's arrival infused the Centre with fresh momentum and energy, reversing its fortunes. His strategic vision and steadfast dedication revitalised operations. After the sale of the old property, the Centre relocated to modest rooms in the former CMI Generalate. The new space was constrained, lacking an auditorium and sufficient room to sustain ongoing educational programs. Despite these humble conditions, Fr. Roby led

determined efforts to rebuild and expand the Centre's infrastructure and initiatives.



**The visionary founder behind Chavara Cultural Centre
Fr. Albert Nambiaparampil C.M.I**



Under Fr. Roby's leadership, he revitalised key initiatives like the Chavara Public Library, Chavara Matrimony, and various diploma courses, elevating them to new heights. In 2006, he launched Moolyasruthi, a monthly magazine, and fostered new ventures such as the Chavara Film Society (Chavara Movies Circle) in 2007 and the Chavara Theatre Academy in 2013. He also played a pivotal role in establishing Chavara Fest in 2008, a vibrant festival celebrating traditional art forms and cuisines. The Centre remained dynamic and responsive to societal needs, expanding its offerings from diplomas to degree programs. During his tenure, Chavara Matrimony grew from a small startup into the world's leading matrimony platform. The able leadership of individuals like Johnson C. Abraham, Jijo Palathinkil, Jolly Pavelil, and others further propelled the Cultural Centre's activities and impact.

Fr. Roby's efforts also prioritised infrastructure development. During the tenure of Rev. Fr. Jose Panthaplamthottiyil CMI as Prior General and his general council, approval was granted for rebuilding the Chavara Cultural Centre's infrastructure. The project was planned in three phases: the first for a monastery and the second for educational facilities, and in the third phase, a separate building for the cultural centre.

In the first phase, St. Joseph's Monastery was constructed for priests and inaugurated in 2013. The second phase saw the completion of an eight-story building in 2015, housing the Chavara Institute of Management Studies and Media, which also accommodates annexes of the German and French embassies. Fr. Roby's visionary leadership played a pivotal role in elevating the Chavara Cultural Centre to international prominence. In 2019, the Centre earned Special Consultative Status with the United Nations ECOSOC, a prestigious acknowledgement of its significant contributions to global values, interfaith

Located in the capital city of India, the Delhi Centre operates with the mission to create a society free from religious conflicts and tensions, foster discipline and respect for other religions among youth, and promote harmony with nature and humanity. It aims to revive folk art forms of indigenous groups to awaken a culture of mutual respect and acceptance, reducing intolerance and religious fanaticism, by celebrating all cultures.

understanding, and the promotion of Sustainable Development Goals (SDGs).

The third phase of the Chavara Cultural Centre's infrastructure development began in 2018 and was completed in 2020 with the inauguration of the structural building. In March 2020, Fr. Thomas Puthishery assumed the role of director and spearheaded the transformation of the Chavara Public Library, elevating it to international standards and making it a prominent attraction in Kochi. In 2023, Rev. Fr. Anil Philip Puthuparamil, CMI, who previously served as assistant director from 2017 to 2020, took charge as director. His efforts were pivotal in advancing Moolyasruthi to new heights. On March 22, 2025, the Chavara Cultural Centre's new auditorium was inaugurated at a grand event presided over by Rev. Dr. Fr. Thomas Chathamparambil, CMI, Prior General of the CMI congregation, with Mr. P. Rajeev, Minister for Law, Industries, and Coir, as the chief guest. The success of the Chavara Cultural Centre in Kochi inspired the CMI congregation to extend its mission to other parts of India, with a significant milestone being the establishment of the Chavara Cultural Centre in Delhi. Inaugurated on October 9, 2021, which coincided with 150 birth anniversary of St Chavara. This Centre is an offshoot of the Kochi institution, carrying forward the same commitment to promoting peace and harmony through interreligious dialogue, art, and cultural interactions.

Located in the capital city of India, the Delhi Centre operates with the mission to create a society free from religious conflicts and tensions, foster discipline and respect for other religions among youth, and promote harmony with nature and humanity. It aims to revive folk art forms of indigenous groups to awaken a culture of mutual respect and acceptance, reducing intolerance and religious



fanaticism, by celebrating all cultures. Under the dynamic leadership of Dr. Fr. Roby Kannanchira, CMI, Director of the Chavara Cultural Centre in Delhi, the Centre has rapidly transformed into a vibrant secular cultural hub. It organises an annual inter-religious and ecumenical Christmas event, featuring performances by differently-abled children, promoting inclusivity and community spirit. The Easter celebration at the Centre is deeply meaningful, integrating seamlessly with Delhi's cultural fabric and earning recognition from the Vatican Dicastery. These initiatives highlight the Centre's commitment to celebrating India's religious pluralism by fostering mutual respect through diverse religious and cultural festivals.

The Centre's influence extends far beyond Delhi, with outreach to other states and international locations, including California. Its events, such as the memorial meeting held after the passing of Pope Francis, which was covered by the BBC, reflect its global resonance. By promoting values of unity and diversity, the Chavara Cultural Centre in Delhi continues to strengthen its role as a beacon of cultural and interfaith harmony, inspiring communities worldwide.

The Chavara Cultural Centre, both in Kochi and Delhi, stands as a testament to Saint Kuriakose Elias Chavara's vision of a world united by love, brotherhood, and humanity. Its enduring commitment to interfaith dialogue,

cultural integration, and social progress has made it a cherished institution in Kochi, a growing force in Delhi, and a model for communities worldwide. As it embarks on its next chapter with the inauguration of the new auditorium in Kochi and continued expansion in Delhi, the Centre remains dedicated to fostering mutual understanding and peaceful coexistence through continuous exchange of ideas. With its rich legacy, innovative programs, and global recognition, the Chavara Cultural Centre continues to inspire and uplift, embodying the timeless ideals of its founder and the universal values of the Second Vatican Council.

will be continued...

“



The good God does not
need years to accomplish His
work of love in a soul; one ray
from His Heart can, in an
instant, make His flower
bloom for eternity...

St. Thérèse of Lisieux
A Carmelite Nun & the Doctor of the Church

Experience is shared and transmitted
to the next generation in Mission

Experience



Prashitha
Sixty Years of
Coimbatore Mission



Six decades ago, in the spirit of faith in God and dedication to zealous service to society, was born the Little Flower Region (1964), Coimbatore, named in honour of Saint Therese of Lisieux, a Carmelite nun. This Region was eventually renamed Preshitha (meaning missionary), and it became a thriving province of the CMI congregation, a 193-year-old religious congregation founded by Saint Kuriakose Elias Chavara. Saint Chavara was a prominent Indian Catholic religious priest and social reformer committed to education, social reform, and the welfare of the marginalized. CMI Preshitha Province, which addresses a wide range of social, educational, and spiritual needs in society, is deeply rooted in the Catholic tradition and the values upheld by its founder, Saint Chavara, and patron, Saint Therese of Lisieux. The Preshitha Province inspired by the CMI charism of evangelization, education, spirituality, and serene service, has left indelible traces in the socio-spiritual fabric and sands of time.



Wilson Chakkyath CMI
Coimbatore

Evangelization and Social Service

Committed to spreading the Gospel and living out the teachings of Jesus Christ, Preshitha Province is actively involved in evangelization and pastoral ministry, reaching out to thousands of faithful in 11 countries – India, Kenya, Germany, Switzerland, Italy, USA, Canada, Brazil, Philippines, Spain, and Papua New Guinea (PNG). The Province is delivering spiritual solace and charitable support through a network of 36 communities, which includes parishes, schools, colleges, destitute homes and hospitals, ashrams and retreat centres for spiritual renewal, training centres for special children, interreligious dialogue centres, and counselling centres. The members of the Province offer shelter, care, medical aid, empowering of women and youth, educating the marginalized, and administering disaster relief, uniquely adding to the Preshitha Province's sixty-year-long legacy. Close to 130 learned and spiritually-motivated men in white are proactively involved in Christian charitable initiatives, educational apostolate, global ministries, interreligious dialogue initiatives, ministries of pastoral care, solidarity with tribal groups, social development in rural areas, media outreach programmes, youth ministry activities, and beyond. Savant leaders of the Province are known for their transformative leadership. Many examples of exceptional and charismatic leadership can be discovered through Preshitha conduits.

Altruistic service being the soul and story of Preshitha Province, it consistently works to make productive contributions to the welfare of those in need. The Province has also spread its roots to the foreign soil by sowing seeds of universal mission of faith, charity, and education in Kenya, Brazil, Germany, Canada, Switzerland, the USA, and Papua New Guinea (PNG), adding a global touch to the Province's religious and community service anecdotes. The Preshithites out there are providing educational assistance and social supports, making a concerted effort to uplift

the standard of living, especially in Kenya, Brazil, and Papua New Guinea (PNG).

Preshitha Communications has published notable books, articles, musical albums, renditions, documentaries, and a Tamil monthly magazine, Paasamalar, under its banner, offering spiritual and emotional assistance through written expression and musical renditions. Humble, though its beginning, the Province's accomplishments are impactful to the community at large. It is undoubtedly a beacon of service, social transformation and spiritual renewal.

Empowering Educational Service

Education has always been at the heart of the Province's mission, with schools and colleges established to provide quality education regardless of the socio-economic background of the students.



CMI Preshitha Province provides educational outreach through 15 schools and 2 colleges in and around India. Annually, lives of around 20,000 students are empowered and crafted through these portals of learning. Over 950 staff and abundant resources have been invested under the expert guidance of CMI Fathers to manage the schools and colleges.

These 17 institutions maintain a high standard of excellence, both in character formation and academic results. These institutions of holistic education are hubs of charity and venues for cultivating compassion, where students are encouraged and trained to positively contribute to society and make a difference in the

lives of others. Through hands-on activities and direction from dedicated instructors with expertise, students develop empathy and a desire to serve their communities, preparing them to be involved and responsible citizens in the future. These educational institutions, ingrained with the core values highlighted by the CMIcongregation, toil successfully to educate students, not just for a career but for value based life with communitarian and familial focus. Built brick by brick, strengthened by folded hands in prayer, and guided by vision steadfast, CMI Preshitha Province is more than just a structure but a saga of mercy, hope, and excellence. Despite various challenges and changes,

the Province has persevered and evangelized, educated, sheltered, healed, comforted, and inspired many generations. Like a steady flame, it has illumined the paths for countless women and men, offering light, hope, and enrichment to all who seek it, with a special place reserved for the marginalised and destitute. This veritable account of the pilgrimage of Preshitha Province is a tribute to days gone by and all those who made it, a celebration of here and now, and a promise of hope for what lies ahead. Reflecting on the six decades of religious commitment, fervent social involvement, and educational excellence of the Province, one cannot but bow with gratitude to the Almighty for all that is and yet to come.

Through hands-on activities and direction from dedicated instructors with expertise, students develop empathy and a desire to serve their communities, preparing them to be involved and responsible citizens in the future.





Linston Olakkengil CMI
Rome



Mr Joseph Pettikkal Named Knighthood of Saint Sylvester



Let us embrace the Church as communion and promote lay co-responsibility in the Catholic Church. There is co-responsibility, accountability and transparency in the contributions of the laity. It is related to the cultural and spiritual dimension of each person. According to Thomas F. O'Meara, ministry is an activity at the service of the reign of God, a public activity, the representation of the Christian community, the exercise of a gift received in faith, and it has meaning in diversity. Pastores dabo vobis 220 speaks of the priest as one who awakens and facilitates the co-responsibility of the faithful for the Church's mission of salvation. By baptism we all are marked with the dignity and freedom of children of God in Jesus Christ. So all are responsible for the tasks and charisms that spirit gives us for building up of the church. As Pope Paul VI wrote that the priests must become brothers to all and wish to be people's shepherds, fathers and teachers.

The acceptance of co-responsibility for the mission is seen as essential for the proper structuring of lay ministry. According to Pope Pius XII, the lay faithful are at the forefront of the life of the Church. Not only do they belong to the Church, but they are the Church, that is, they are the community of the faithful on earth. They are the Church in that they seek to be the soul of human society. Moreover, its mission is to lead human society to God and according to God. The lay faithful are not the parts of the Church, they are the Church. The lay faithful do not exist to constitute the Church as a sacred organism, but to enable her to fulfil her mission fully. The Church cannot do this without the laity. Therefore the laity are necessary, not so that the Church may be a power of salvation, but so that she may carry out the fullness of her mission. St. John Paul II during his visit to Nigeria in 1982, said to the lay faithful as lay people, you know that your special apostolate is to bring Christian principles to bear on the temporal order, that is, to bring the spirit of Christ into such

This is the Holy Father's personal recognition of an individual's exemplary service. The Pontifical Equestrian Order of Saint Sylvester, sometimes called the Sylvestrine Order or the Pontifical Order of Pope Saint Sylvester, is one of five orders of knighthood conferred directly by the Pope

spheres of life as marriage and the family, commerce and industry, the arts and the professions, politics and government, culture and national and international relations. Similarly, in his Apostolic Exhortation *Christifideles Laici*, St. John Paul II stated that The Christian family, as the "domestic Church", is also a natural and fundamental school for formation in the faith: father and mother receive from the sacrament of Matrimony the grace and service of the Christian education of their children, before whom they bear witness and to whom they transmit both human and religious values. Thus, more than

the values of religious life, he gives importance to the value of the family. For all vocations are the fruit of family situations. Therefore, the lay faithful have a greater responsibility to promote good religious vocations for the service of the Catholic Church, together with the spirit of spiritual, human, intellectual and pastoral formation.

The ordinary daily work of the lay Christian, every aspect of his married life, in his acts of charity towards others, his prayer and good example, his recreation and enjoyment, his patient endurance of evil, are the actions of one who is incorporated into Christ and anointed with the Holy Spirit. All these activities have a priestly dimension. Together with the life and activity of all other Christians, it is now offered to God in union with and through Christ as an ongoing act of worship and consecration. Thus the formation of the lay faithful enriches the growth of the Catholic Church. Priesthood is the good fruit of families. Priesthood has the role of the Catholic Church. They can guide and inspire the laity. So I would say that both have the greater role and importance. Let us see how the Catholic Church responds to the fruitful service of the laity. I would like to present to you the person called Mr Jose Pettikkal, who received the knighthood of St Sylvester Pope when St John Paul II was Pope. The Vicar Apostolic of Arabia, Bishop Bernard Gremoli, conferred the papal honour in August 1995. This is the Holy Father's personal recognition of an individual's exemplary service. The Pontifical Equestrian Order of Saint Sylvester, sometimes called the Sylvestrine Order or the Pontifical Order of Pope Saint Sylvester, is one of five orders of knighthood conferred directly by the Pope in his capacity as Supreme Pontiff and Head of the Catholic Church, and as Head of State of Vatican City. It is intended to honour lay Catholics who take an active part in the life of the Church, especially in the exercise of their professional duties and as masters of the various arts.





Orders are generally awarded on the recommendation of diocesan bishops or apostolic nuncios (parish priests can make nominations to their bishop for consideration). It is undoubtedly the oldest and at one time one of the most prestigious of the papal orders. Let us see the great contributions of Mr Jose Pettikkal in the context of his ministry and how the catholic church responded to the fruit of a lay faithful.

It is a glimpse into the life of Mr Jose Pettikkal, the knighthood of St Sylvester the Pope. Mr Jose was born in 1951 to a noble family at Ollur, Thrissur, Kerala. His father is Joseph and he was a businessman. His mother is Mary Joseph and she was a housewife. He has five sisters and three brothers. He married Mary on 31st December 1978. They have two children. They are Fr Blesson Pettikkal CMI and Katherine Steffy. Throughout his life he was convinced that his vocation was to family life. He believed that the greatest responsibility of parents was to bring up their children in holiness and obedience. And to be an example for their family members, especially for their children. He firmly believed that family life is the best vocation when it is obedient to the commandments of God. Therefore, the motto of his vocation to family life is "A family pleasing to God".

Mr Jose came to Qatar in 1979 and has made many contributions to the ministry of building up the fellowship of believers in Jesus Christ in a troubled time. He began his journey of ministry before the church was established in Qatar. At that time there was no church in which to celebrate Mass. Mass was celebrated in homes. His home used to be a place of worship and prayer. In those days, people would contact each other by telephone about the Mass and the place. At the same time there were people who were in charge of the traffic in front of the house. In those days Fr Lesak was the parish priest and they celebrated mass in English. There were some Keralites who used to attend the mass. It was

there that Mr Jose Pettikkal met his friend Mr Siby Joseph Vaniapurakkal (the other person who received the Papal Award along with Mr Jose Pettikkal). One day Fr Lesak advised them to organise Malayalees to celebrate Mass and other activities in Qatar. So they formed a committee with Mr Siby as the President and Mr Jose as the Secretary. As a result of their hard work, they started celebrating Malayalam services from 21 November 1986. Apart from this, they had various activities along with their work. It was all for the service of God.

There was a team called the Body Wash Team. Mr Jose was a member of this special team. Their job was to clean the body, dress it and perform prayers and religious rituals before they left for their respective home countries. Usually the mortuary staff would inform the team leader, who would then contact the whole group.

There was another team of members who visited the hospitals and comforted the sick. Mr Jose was a member of this team. It was a good experience for them to share the good news of Jesus Christ. By talking to them, they found speedy recovery. In this way they participated in the healing ministry of Jesus Christ.

The other important ministry was that of the Eucharistic minister. Mr Jose was a Eucharistic minister. In the absence of the priest, they conducted the Eucharistic service instead of the holy Qurbana. Along with him, Mr Siby Joseph Vaniapurakkal, Jose Purakkal and Mathews were the Eucharistic ministers. It was a wonderful experience for him to be part of this Eucharistic service. The Eucharistic ministry was fulfilled by his son Fr. Blesson Pettikkal CMI. Once Mr Jose was the part of the Eucharistic ministry and now his son himself is offering the Holy Mass. It is one of the happiest achievements of a father. These are the main means and contributions to the development of the Qatar Mission.



Mr Jose came to Qatar in 1979 and has made many contributions to the ministry of building up the fellowship of believers in Jesus Christ in a troubled time. He began his journey of ministry before the church was established in Qatar. At that time there was no church in which to celebrate Mass. Mass was celebrated in homes. His home used to be a place of worship and prayer. In those days, people would contact each other by telephone about the Mass and the place.



The inspiration behind Mr Jose was the inner call to go deeper into the Word of God. It helped him to know the will of God and His plan for the salvation of mankind. He believed that the only instrument for growing in faith and purity is the Word of God. According to James 1:21, "Wherefore put away all filthiness and the growth of wickedness, and receive with meekness the word that is implanted in you, which hath power to save your souls". According to 1 John 4:8, he believes that "He who does not love does not know God, for God is love". That was his strength and courage. Even his job in Qatar was a result of his prayer experience. While he was in Qatar, he used to go to the director of the pharmacy looking for a job. But each time he was disappointed because there was no vacancy. Finally, he got a job as a registration clerk in medicine. He sincerely believes that the grace of God is the reason behind this job. It was a spiritual experience for him. From his life experience, he was able to understand that if we do God's will, He will help us.

When Fr John Vanderleen was the priest in charge, he set up a team of five members. In order to help Fr John in preparation for the Mass. Mr Jose was one of the members. They usually celebrate Mass in the camps and in the houses. Fr John drops each one off at different places to prepare for the Mass and to interact with the people. Sometimes to listen to the problems of their lives. Then they could comfort them with the Word of God and help them with other needs. Then Fr John would come and celebrate

Mass in these camps and homes. So the trip with Fr John was a happy occasion for Mr Jose because it was the place where he could share the Good News of Jesus Christ. There were good effects of the Malayalee meeting. Obviously it was for the Malayalam liturgy and at the same time it was the reason for the happiness of the community. Those who are unemployed could find a job because of this meeting. It was the platform to solve their problem. These meetings brought good relations among the people. They started catechism for their children. They started prayer meetings other than Holy Mass. So these are the main results of their hard work. The team always advised the people to do everything sincerely and to the glory of God.

He has done all this work for the satisfaction of serving others. During his seventeen years of service in Qatar, working in the Ministry of Public Health, he did all his work as a service without expecting anything in return. Even when he was asked to receive a salary for his services, he did not. Rather, he believed it was a special call from God to serve the people, and he did it with all his heart.

The resource for his ministry was the Rosary. Continuous prayer with Mother Mary could bring the Church to Qatar. According to Acts 1:14, they prayed together for the same intention to establish the Church in Qatar. And with her intercession they were able to achieve it. The other source of their ministry is the Word of God. So they began to read the Bible regularly.

He left Qatar in 1997. In the same year, the community in Qatar received official permission from the government to build a church. Then on 22 May 2009, the first Syro-Malabar church in the Middle East was consecrated. It was the hard work and selfless service behind the group, including Mr Jose. Mr Jose always tried to be holy without making mistakes before God. To this end, he used to pray with the words of St. Paul: "Just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love". Through this article I was trying to give you an example of a person called Mr Jose who has embraced the Church as a community and has shown the contributions of lay co-responsibility in the Catholic Church. It is the result of lay co-responsibility, accountability and transparency and Mr Jose is the best example of this. His missionary experience is unique. It has developed through struggles. Now the community of Qatar is benefiting from the fruits of some legends who tried to build the church for the Malayalee community. So we must appreciate his contributions to the Catholic Church. The knighthood of St Silvester is the best reward for this activity. Let us also remember all the other co-workers who gave their service for uplifting the community of believers in Qatar. Mr Jose Pettikkal, Knighthood of St Silvester, could be helped to fulfil his role in the ecclesial mission which is shared by all. And it is the constant and fruitful mutual exchange between the life of faith of the priest and that of the laity.



Dear brothers and sisters,

I am pleased to join you in giving thanks to the Lord for the canonization of two new Indian saints, both from the State of Kerala. I take this opportunity to thank the Church in India, the Church in Kerala, for all its apostolic vigour and for your witness to the Faith! My heartfelt gratitude! Keep up the good work! Kerala is rich in vocations to the priesthood and religious life. Continue on this path, working through your witness. I thank Cardinal George Alencherry, the Bishops, priests, men and women religious, and each of you, dear brothers and sisters of the Syro-Malabar rite. I remember in a special way the Cardinal of the Syro-Malankara rite: thank you! Did you know that your Syro-Malankar Cardinal is the youngest member of the College of Cardinals?

You have come to Rome in great numbers on this very important occasion, and have been able to live days of faith and ecclesial communion, praying also at the tombs of the Apostles. May this time of celebration and intense spirituality help you to contemplate the marvellous works accomplished by the Lord in the lives and deeds of these new saints.

Father Kuriakose Elias Chavara and Sister Euphrasia Eluvathingal, who was a member of the religious Institute founded by him, remind each of us that God's love is the source, the support and the goal of all holiness, while love of neighbour is the clearest manifestation of love for God. Father Kuriakose Elias was a religious, both active and contemplative, who generously gave his life for the Syro-Malabar Church, putting into action the maxim "sanctification of oneself and the salvation of others". For her part, Sister Euphrasia lived in profound union with God so much so that her life of holiness was an example and an encouragement to the people, who called her "Praying Mother". There are many consecrated religious here today, especially consecrated women. May you also may be known as "Praying Sisters". Dear brothers and sisters, may these new saints help you to treasure their lessons of evangelical living. Follow in their footsteps and imitate them, in a particular way, through love of Jesus in the Eucharist and love of the Church. Thus you will advance along the path to holiness. With this hope and the assurance of my prayers, I impart to each of you and to all your loved ones my Apostolic Blessing. Thank you!



A speech given by Late Pope Francis during the canonization ceremony in Rome, in honor of St Chavara.

I am a mission, always;
you are a mission, always;
every baptized man
and woman is a mission.



Dear,

Every baptized
is a missionary.
We can become
a missionary in different ways,
in whatever situation you are.
St Therese of Child Jesus,
Patron of missionaries
had never been to a mission yet
was a missionary to the core of
her heart. She became a mis-
sionary
by praying for
the mission and the missionaries.
So CMission offers
the forum to become
a missionary by praying
for the missionary.
Those who are interested- par-
ishes families, religious commu-
nities,
retreat centres, and prayer cen-
tres- can adopt missionaries and
pray for them.

Those who wish to join,

One Family One Missionary Prayer Programme

✉ cmissonmagazine@gmail.com

☎ 94255 29603, 9539747947

Chief Editor, CMission
CMI Prior General's House
Department for Evangelization and Pastoral Ministry
Chavara Hills, Kakkanad,
Post Box 3105, Kochi 682 030 Kerala, India
<http://www.cmi.org/>



I love
mission

CMISSION Magazine recruits

Mission Needs

prayer
preachers
care and Love

You can support
CMISSION, CMI missionary
activities across
the globe for a seminarian.
Please send your contributions

A CMI Initiative to Strengthen
mission *ad gentes*

A family together prays for
a mission and a missionary

Connecting our Catholic
families to the mission of the Church.

A Mission

One Family
One Missionary
Prayer Programme

Account Details In India

ACC NAME:- GENERALATE OF
CMI CONGREGATION
Acc. No. 0313053000000182
IFSC Code:- SIBL0000313
SOUTH INDIAN BANK, KAKKANAD BRANCH

For Abroad

Acc Name : CMI Dormagen
Bank: Sparkasse Köln Bonn
Iban: DE0437050021013065
Keyword: CMI Mission
(Stichwort)



Please cut here and send this in the given address



Please send your valuable information and suggestions.

Chief Editor, CMISSION
CMI Prior General's House
Department for Evangelization and Pastoral Ministry
Chavara Hills, Kakkanad,
Post Box 3105, Kochi 682 030 Kerala, India

✉ cmissionmagazine@gmail.com

Regular updating of the missionary endeavours
will be sent to you in your personal address.

Your Name

Address.....

.....

.....

Mail ID

“



But the only thing that is important
is, Am I loving God and growing
holy every day?

Mother Angelica
The Foundress of EWTN Television Network

Chosen ones are ready for it.
Let's always do it together.

Evangelize





Mission Meditation



**Paulson Muthupeedika CMI
Bhopal**

Mr. Tatin Mibang of Boleng who had started to attend our church, told us that his friend's wife is ill for many days and no treatment could bring her any relief. He told us that his friend Mr. Tatar Mibang had asked him to request the fathers and Catholic community to come to his house to pray for his wife. So we along with the Catholic community went three consecutive days to pray for Mrs. Olek Mibang. After a while she was alright and she and the family started to attend the church regularly. After six months she along with her little daughter and cousin received baptism. After a year or so Mr. Tatar Mibang also received baptism.

In Matthew 10: 7-8 we read, "As you go, proclaim the good news, 'The Kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons.

You received without payment; give without payment."

Healing is an essential part of sharing the message of Kingdom of God. Jesus healed many people and because of his healing many came to him and he preached the good news of Kingdom of God and healed them. Healings act as a means to attract the people who could be given the message of the love, mercy and compassion of God.

The family of Mr. Tatar Mibang was in great troubles and difficulties due to the sickness of his wife. Though they treated her at many places but did not have any relief. His friend Mr. Tatin Mibang who himself had experienced the healing power of Jesus, led this family to Jesus and His power. Once the lady, Mrs. Olek Mibang received healing, they had no hesitation about attending the church regularly and becoming the part of the Catholic Community. The Catholic community used to visit their family for weekly rosary, Christmas carol and other Catholic Family prayers. After a few months Mrs. Olek, her little daughter Adol Mibang and cousin brother Bhai Mibang received baptism. It took over a year for Mr. Tatar Mibang to be fully convinced of the need to receive baptism, though he was very regular at the church.

How do we look at the healings taking place in the Catholic Church? Do we really understand their significance in sharing the message of Jesus Christ and his Kingdom? In the above Gospel passage Jesus clearly tell us to cure the sick, raise the dead, cleanse the lepers, cast out demons. For Jesus these are the signs of coming about of the Kingdom of God. They also play an important role of bringing more and more people to him to listen to his teaching, sharing the values of the Kingdom and making them experience the power God the Father. It is worth listening to Jesus when he says you received without payment; give without payment. Healing service should never become a means for the livelihood of the healers and preachers. They

are the free gift of God for the sake of believers. They are to be the channels and medium for more and more people to come to God and experience his love and mercy. It should lead the recipient of the grace or healing to the message of Jesus Christ, to believe in him and to accept Him as one's Lord and God. If the healings are done for financial gain or self-publicity, the charism of healing will die down within a short span. The healer should never take it as the result of his / her power. It is purely a gift of God and the healer becomes only a medium to lead the recipient to faith in Jesus, to accept Him as the Lord and God.

Of course in the healing one experiences the mercy and love of God. This experience of the mercy and love of God is to lead one to the true God, to have faith in his son Jesus Christ and the Holy Spirit. If the recipient of the healing does not move on to accept Jesus as the Lord and God, the gift of healing remains incomplete. The community has to support the person and family who had received the healing to accept Jesus and His message. In the case Mr. Tatar Mibang and family the Catholic community of Boleng was very supportive of them and really encouraged them to accept Jesus and his message. Thus within a period of one and a half years the entire family accepted Jesus and received baptism. In North India also many people receive healing and graces from Lord Jesus Christ. But most of them remain as they were in their faith and it does not lead them to believe in Jesus Christ and accept him as their Lord and God. This may be due to the political and religious situation of the North India. But in most of the North East India, healing and grace experienced through the power of Jesus Christ mostly lead the recipients to believe in Jesus Christ as their Lord and God and receive baptism. The Christian communities in North East India support the persons who receive healing and grace through Jesus Christ to become the part of the believing community and gradually accept Jesus as their Lord and God



**For
Mission**

Fr. Diego, founder of the Dhule Jalgaon mission, used to say that after becoming religious, we die to the world and go for God's mission. Inspired by his words, we named our mission exposure programme "Die and Go." "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel." Matthew 10:5-6

Inspired by God's command, CMI Devamatha Province started Dhule Jalgaon Mission. We have completed 25 years in the Dhule Jalgaon mission. To ignite missionary zeal, our provincial team remarkably started a new program: Mission Exposure for Aspirants.

After confirming that we are going for the mission exposure, we prayed for the mission and the missionaries working in the Dhule Jalgaon mission. From beginning till end, we felt God's divine providence in our prayers. Since our exposure was to Maharashtra, we booked our train tickets early. Our mission exposure was well-planned by the provincial team, the regional superior of Dhule, and Fr rector.

Beginning of the Journey

We began our mission exposure program on November 11th. We started our journey by celebrating Holy Mass and went to the provincial house to receive Fr. Provincial's blessings. Fr. Provincial greeted us, blessed us, and wished us well for our mission exposure program.

Travelling by train was an exciting experience for us. We began our journey from Thrissur Railway Station. We spent our train time jovially, meeting new people, interacting with them, and communicating with them. We took photos, videos, and played exciting games. Sometimes, our co-passengers also joined in our games. More importantly, our train journey provided us with valuable insights. We witnessed the plight of many poor people and their challenges.

Chavara Niwas Dhule

The next day dawned with a wonderful morning on the Konkan

Railway. Most of us experienced it for the first time. We all enjoyed that moment on the Konkan Railway. After so much fun and experience, we reached our railway station, Manmad, where Brother Jobin and Abba were waiting for us. Then we went to our house:

The next morning, we began our day by reciting Divine mercy chaplet. We visited our schools with Fr. Sijo Chonedan, Fr. Joy Vattoly, and Fr. Alex. We interacted with teachers and students and received jackets as tokens of their love. In the evening, we played basketball and we celebrated Holy Mass at our Dhule regional house. On our way to the regional house, we visited charity sisters' convent. Later, we arrived at our regional house and celebrated Holy Mass with the parishioners. Our regional superior, Fr. Joy Vattoly welcomed us with flowers. After dinner, we returned to our house.

The next day, we travelled to Khar-gone and Chalisgaon, where we have a special school and a house. The exciting part was our journey by a local train. We enjoyed those moments with the local people. A few hours later, we arrived in Khargone, where our Father picked up and took us to the house. We immediately went to the special school to celebrate Children's Day with the special children. It was an eye-opening experience, and we enjoyed every moment with them. They sang songs, we danced with them, and we shared sweets. It was a truly delightful day.

Afterward, we had lunch and went to a dragon fruit garden. We enjoyed a delicious meal made with dragon fruit. Finally, we went to Chalisgaon, where we celebrated Holy Mass with the Charity Sisters.

Over the next two days, we visited several historical sites in Maharashtra. After celebrating Holy Mass in Khargone, we went to the Ellora Caves. We explored various temples and caves associated with Buddhism and Hinduism. We also visited the Mini Taj Mahal and Daulatabad Fort.



Bro. Abhin Valiyaveettill
Thrissur

Later, we visited the Golden Palace, where we saw traditional weapons and other historical artefacts. Finally, we went to a famous park and spent the evening with children, playing cricket with them. At the end of the day, we went to a St. Alphonsa school to stay at night. The next day, we visited the Ajanta Caves. There, we explored several temples and caves associated with Buddhism. Our brothers provided insightful explanations about the history and significance of each cave. In the evening, we went to Jalgaon, where we have a parish and a school. We were warmly welcomed by Fr. Antony Panjikkaran, Fr. Senjo, and Br. Sonu.

The next day, we celebrated Holy Mass with our parishioners, who warmly welcomed us to their parish. Afterward, we visited the Holy Family Convent, where the Provincial Superior was celebrating her feast day. In the evening, we visited our schools and the CMC Convent. We participated in prayers and had dinner there.

On the next day, we went to Amalner, where Fr. John Arikkat and Br. Christo welcomed us with a beautiful bouquet. In Amalner, we visited our fields where we have cotton farms and other crops. We also visited a village called Devauli, where the people were very respectful. They greeted us warmly and invited us to pray in their homes. Some even invited us for tea. Despite their poverty, the villagers were incredibly kind-hearted. Even though they belonged to a different religion, they prayed to Jesus and often said "Jai Yesu."

After Amalner, we went to Chopda, where Fr. Biju welcomed us. We played football with the local children there. Over the next two days, we visited the villages of Amalwadi and Karyapada. Amalwadi and Karyapada were once very corrupt villages. However, they later converted and embraced Christianity, proclaiming the Kingdom of God. We had the opportunity to interact with the villagers, some of whom shared their personal experiences with God and their journey to

Christianity. As we prayed in each house, the villagers praised God. In the evening, we had a prayer meeting with the community. The pastor welcomed us warmly and the villagers greeted us with beautiful flowers and prayers. We conducted various camps and prayer meetings, well-attended by both children and adults. Our brothers Ashwin, Christo, and Sonu led these programs, and we were happy to assist them. By the end of the day, we felt a sense of having interacted with saints living among us.

After two days of immersing ourselves in village life, we returned to our Shahada community. We had breakfast and attended Holy Mass at the nearest convent. We celebrated the Mass and interacted with the parishioners. In the evening, we played football with the school team. That night, we gathered around a campfire with other priests. The next day, we visited our school and parishioners in Nandurbar. As we had to catch an early morning train the following day, we turned in early.

The next morning, we left for Nandurbar railway station and then boarded a train to Surat. The journey from Nandurbar to Surat was quite challenging, giving us a glimpse into the difficulties faced by ordinary people. We began our journey to Kerala in the afternoon. Most of us were quite tired, but our spirits remained high. We entertained ourselves by playing games, cracking jokes, and enjoying delicious train food. The next day, we arrived in Thrissur. After reaching our house, we celebrated a thanksgiving Mass in the evening.

End of the Journey

Our mission exposure programme was an extraordinary experience, a testament to the power of divine providence. We are deeply grateful to Almighty God for guiding our steps and blessing us with this opportunity.

We extend our heartfelt thanks to our Provincial Superior and his team for their visionary leadership

and initiative in organizing this mission exposure program. Their commitment to fostering a deeper understanding of our mission's work is truly inspiring.

We are also immensely grateful to our Prior, Rector, Assistant Rector, and all the priests who selflessly accompanied us on this journey. Their unwavering dedication and willingness to embrace the challenges of mission life were a source of immense encouragement. Through this program, we gained invaluable insights into the realities of mission life. We witnessed firsthand the sacrifices made by our missionaries and the profound impact of their ministry on the lives of countless people. This experience has ignited a renewed sense of purpose and a deeper commitment to our vocation. We are truly blessed to have been part of this transformative experience. May God continue to bless our mission and inspire us to serve Him with renewed zeal.

A malwadi and Karyapada were once very corrupt villages. However, they later converted and embraced Christianity, proclaiming the Kingdom of God. We had the opportunity to interact with the villagers, some of whom shared their personal experiences with God and their journey to Christianity.





Mission Villages

The journey to Tuting, a tribal village in Arunachal Pradesh, was a transformative experience for a group of youth and families from Bangalore. Tuting parish (name to be added) belongs to the Bhopal Mission Province of the CMI Congregation, and this mission was not merely about travel but about immersing ourselves in a way of life profoundly different from our own. Over ten days of travel and ten days of living among the Adi tribal community, we witnessed faith in its most raw and beautiful form. The village, with its simplicity and warmth, welcomed us into their homes, their culture, and their prayers.

Our mission was centered around sharing faith and fostering spiritual growth. One of the most enriching aspects was the children's retreat, where children under 12 embarked on a spiritual voyage, much like Noah's ark, discovering God's love through stories and immersive activities through theatrical experience. Beyond this, house visits of parishioners was a time of heartfelt interactions with families, listening to their stories, praying with them, and receiving their generous hospitality. The depth of their faith, despite limited resources, was a humbling reminder of the richness of spiritual wealth over material abundance. As we ventured beyond Tuting to nearby villages like Gilling and Niming, we encountered even more profound expressions of faith. The people, though lacking formal education or exposure but possessed an unshakable trust in God's providence. Their sense of community, their traditions of music and prayer, and their unreserved generosity resonated deeply with us. The experience mirrored the early Christian church as described in the Acts of the Apostles—a faith community bound by devotion.

These are sharings of three members of our team, each offering a unique perspective on the mission and the life-changing encounters they experienced.

By Anna Rose Vallayil



The word missionary holds a profound meaning, encompassing love, sacrifice, forgiveness, and repentance—unconditionally. For me, the Arunachal mission was and still is a memorable journey filled with sacrifice, fun, love, and care. This journey taught me the purity of faith and love among the villagers of Tuting. The Christian community there was established only 15 to 20 years ago, yet their faith and love for GOD are far stronger than ours. They believe and trust in HIM with the innocence and dependence of a two-year-old child trusting their parents.

The entire journey was my greatest experience not only because of the miracles HE showed us but also because of how HE cared for us from the beginning to the end. Despite the many problems and struggles along the way, HE ensured that nothing could harm or stop us, for it was HE who guided and protected us throughout.

One incident that deepened my trust in HIM occurred while we were in the church with the children and their annas (mothers in Aadhi language). Some were having tea in the refreshment area when we noticed a huge tornado approaching from the mountains. Fr. Sijo started shouting, instructing everyone to get inside the church as quickly as possible. Once everyone was inside, a heavy rainstorm began. We watched as our kitchen area was blown away and disappeared. Hailstorms followed, and I felt scared since it was my first time witnessing something like that. As the storm raged on, Fr. Jebin began the mass. We all attended and immersed ourselves in praise and worship. For nearly 45 minutes, we prayed and sang with devotion. When the mass ended, we opened the church's main door. What greeted us was a cool breeze, with small leaves gently drifting in the air, and a profound calmness. It felt as though HE had literally calmed the weather, just as HE calmed the storm while with the disciples in the boat. The Arunachal mission was more than just a journey—it was a divine encounter that

deepened my faith and revealed the boundless love and power of God. Through every challenge and moment of fear, His presence was undeniable, guiding and protecting us like a loving Father.

by John Koshy

This experience humbled my heart a lot. It made me question – why do we waste our resources by building fancy Churches and other places of worship, when I could feel the presence of God so strongly in that small Church at Panggo?

The mission to Arunachal Pradesh was an unforgettable experience, blending adventure, connection, and spiritual growth. One of the most joyful highlights was the 3-day retreat for kids. We built a ship-shaped structure inspired by Noah's, where the children laughed and played, unaware they were also learning about God's protection and promises. Watching their faces light up as they climbed aboard was a simple yet profound reminder of the joy faith can bring.

The journey through Arunachal was no less remarkable. The rugged terrain and winding mountain roads tested our stamina, but each challenge felt like a spiritual lesson. The tough paths reminded us of life's trials and how perseverance with faith can lead to beautiful destinations. The lush landscapes, with mist rolling over the hills, felt like a touch of heaven on earth, a reminder of God's hand in creation.

What stood out most was the people. They had so little materially, yet they gave so generously. A family once shared their meal with us, just rice and some vegetables but it was given with such love and warmth that it felt like a feast. Their generosity reminded us of the widow's offering in the Bible, giving not out

of abundance but out of a heart full of love. Evening prayers under a starlit sky were some of the most spiritually moving moments. Surrounded by the kids and locals, we sang, prayed, and shared stories of faith. It wasn't just about teaching others but was about all of us being reminded of God's love and His presence in the simplest moments.

By Jyothis

Arunachal Voyage was my very first mission and it was an experience that I will cherish my whole life. I saw the true meaning of fellowship among Christian communities. Throughout the mission I experienced selfless love through the people I met. Even though we were meeting them for the first time, there was already a sense of familiarity, friendship and unity in Christ.

My experience at the village of Panggo is something I hold close to my heart. The people had limited resources but accepted us into their homes with limitless love. To visit their Church, we had to hike for about 20 minutes up-hill. We finally reached, and I look up to see their Church and my heart just broke for them. I saw an extremely humble structure. A small dark room with wooden walls. They have an altar but no Eucharist. Two wooden sticks put together made their cross. When I spoke to the priest, I learnt that the entire village gets only one Holy Mass in a month if the conditions are favourable.

This experience humbled my heart a lot. It made me question – why do we waste our resources by building fancy Churches and other places of worship, when I could feel the presence of God so strongly in that small Church at Panggo? We are so privileged to have unlimited access to faith activities every day and yet we don't utilize them to seek God.

I remember being so emotional that evening. Even now, sometimes, when I attend the Holy Mass, I think of the people at Panggo and surrender their intentions on behalf of them.

By Saniya Elizabeth



IN BRIEF news / events

New CMIs Meet 2025 : New CMIs Meet 2025, a gathering of newly professed, was held from 25 to 27 April, 2025. Newly professed brothers and Novice Masters participated in the event. The blessed occasion commenced with the inaugural message from the Prior General. Fr George Kulangara CMI and Prof. Kochurani, were the resource persons who really enriched the program. The event concluded with the pilgrimage to Kainakari and Mannanam.



Brothers From KECSH

On April 23, 2025, five brothers from the Diocese of Moshi, Tanzania, and one CMI brother from Kenya, belonging to the Devamatha Province, Thrissur, who are studying at KECSH, Bengaluru, visited the CMI Prior General's House. They were accompanied by their master, Rev. Fr Jomon Mularikkal CMI, and their animator, Rev. Fr Lijo Thekkanath CMI.



Golden Jubilee Celebration

Golden Jubilee of Religious Profession of 1975 - 2025 batch was celebrated in General House on 14 - 15 February, 2025. Rev. Fr Jilto Pulpara CMI led an input session for them and it was an occasion for the jubilarians to come together. The experience sharing of jubilarians was really enriching.



✉ cmissionmagazine@gmail.com, 94255 29603, 9539747947

IN BRIEF news / events

**194th Founders Day & the declaration of CMI
Year of Education in 11 May 2025 at Mannanam**



Image Gallery

General Plenary Assembly (2025)

The second General Plenary Assembly was held at CMI Prior General's House, Chavara Hills, Kakkanad from 05-09 January, 2025. The GPA formally began with the solemn concelebration of the Holy Qurbana by the Major Archbishop of the Syro-Malabar Church, Mar Raphael Thattil. Various Sessions and interactions were held during the GPA on the theme "Being Synodal to be Pilgrims of Hope"





Reception to the Newly Ordained Priests was held at the Prior General's House, Chavara Hills, Kakkanad on 03 - 04 January, 2025. They were welcomed by Rev. Fr Thomas Chathamparampil CMI, Prior General and the 38 Newly Ordained Priests with their master Rev .Fr Sebastian Mulloparambil CMI were the celebrants for the Holy Mass.



Printed and Published by Josey Thamarassery CMI for the CMI General Secretariat for
Pastoral and Evangelization Chavara Hills, Kakkanad, Post Box 3105, Kochi 682 030 Kerala, India.
<http://wwwcmi.org.in/> Printed at Viani Printings, Kochi.