



Our call is to witness as consecrated persons along with our apostolic activities in the today's world of individualism, digital domination and uncertain.

This can start from our community life. It demands a daily attitude of conversion, readiness to question oneself, vigilance over rigidities and over excessive tolerance. These are the words of Pope Francis to the religious. He continuous to share that, “witnessing as a community is like an orchestra with several instruments where the essential thing is not the skill of the soloists but the ability to listen to everyone in order to create the best harmony”.

Our Superior General mentioned the same thing in his recent visits to our province. He invited us to bear witness and bear testimony for our Eucharistic call starting from community and moving to our mission.

There is joy in bearing witness as members of Eymardian family with all our limitations and struggles. The forgiveness we experience and sharing with our brothers is joy. This joy cannot be hidden; it shines through and extends to many.

“Our communities become places of prayer, of reconciliation and festive celebration, signs and leaven of the unity...” ROL 05. Shall we remind ourselves and make efforts to renew our life in the community. I thank all those who have shared and contributed their write-ups.

**Fr. D. Peter Jayakanthan sss**

**Provincial Superior  
Kristu Jyoti Province – India  
28-10-2022**



## Fr. Superior General's Message: Eucharistize Your Lives & Society



Dear Brothers of the Province of Kristu Jyoti, India.

I am deeply grateful to God for the rich opportunity of visiting your Province, however brief, and nurturing the bonds of communion and brotherhood that unite us as the Family of Father Eymard.

The main focus of the visit was the formation communities which is an expression of the vitality and growth that the province is accomplishing. The organization of meetings with the religious of the nearby communities were also moments of growth and an opportunity to pray and reflect together on the challenge of building more unity and communion in the province.

The meeting with the Provincial Council gave us the opportunity to reflect more deeply on some important aspects of the growth and administration of the province, as well as on some challenges that need to be faced.

The life of the Congregation, as described in the Rule of Life, has its meaning in living - witnessing - and proclaiming the mystery of the Eucharist (ROL 01). We always remember that the first proclamation we can make of this Mystery is our witness of life. The

world is full of words, modern society is accumulated of images that often substitute reality. It is the examples of life that really remain and build history. I wish that the strength of the Eucharistic Mystery that we celebrate and adore every day continues to strengthen the personal testimony of each sacramentine brother (Blessed Sacrament Religious), qualifying even more the community witness, always at the service of the Church and God's beloved people.

May the building of fraternity, together with the lay men and women who make up Father Eymard's beloved foundation, the Aggregation of the Blessed Sacrament, help you to continue to '**Eucharistize**' your lives and society.

With a heart full of gratitude for your fraternal welcome, I assure of my prayers for each one of you and for the Province.

Melbourne, October 8, 2022.

**P. Eugenio Barbosa Martins sss**

**Superior General.**





*Icon of the Synod: Jesus, Mary & People*

**“In Mary, we learn how to travel as a synodal Church. We learn to be at home in the world and to make a home for all those who are seeking home, a place of welcome and refuge, healing and salvation, a place of reconciliation, peace and the assurance of eternal life”.**

### ❖ Showing the way

One of the oldest and most venerated icons of Mary, Mother of God, is known as the 'hodegetria': she who shows the way. As we conclude these reflections, we might find in Mary the one who embodies all the dimensions of the spirituality for synodality that we have sought to outline. She is the one who accompanies the Church on its synodal journey. As depicted in the icon, she always directs our attention away from herself to her son, to the source of our salvation and the terminus of our hope. Every parent will recognise Mary's simple gesture. In this one natural loving movement, Mary opens the way for the journey of the pilgrim Church. She also points out the way for the whole of humanity searching for healing and the fullness of life.

Mary, the mother of God, is always with us on the synodal path, for she is also 'Mother of the Church' (Mater Ecclesiae); mother of all those who are companions and disciples of her son. Whenever we are feeling lost, confused, or hesitant about the way, we only have to look to her to point out the way.

Mary does not speak. She does not need to. She only needs to direct our gaze to her son. In her wordless gesture, she sums up the whole mission of the Church. Even when the People of God are 'in via'—on the journey—they are always in mission. The two cannot be separated, for there is but one way and one object of our desire, one source of our life and our hope: Jesus Christ.

It is in making the journey that we become the communion into which the Spirit has already called us. In walking together, we discover that we need each other to participate in the mission we have received. However, we walk, whatever we bring, even if we sometimes need to be carried, we are never a burden. Whatever our state or condition, we can show the object of our love and the source of our hope and joy: Jesus Christ, our Lord and Saviour, Son of God and son of Mary.

### ❖ **The Journey together**

In a sense, the whole of Mary's life is a journey: the inward journey of handing herself over to God's purpose, even when she does not fully understand where it will take her, and the physical journeys that map her life: the roads from Nazareth to Bethlehem, the refugee road into Egypt and the long road back. We find her on the pilgrim journeys of her people as they travel to celebrate the great festivals of Israel's pilgrim history in Jerusalem. We meet her on the hardest road of all: following her son into the dark night of Calvary and Golgotha.

We encounter her in the stillness of God's silence, as a mother waiting for the annunciation of new life again; waiting to hear her risen son call her and then to follow him into the journey of the resurrection. For Mary, whether the journey is inward or physical, a journey of exile or return, there is but one journey only: the journey of faith in her son, Jesus Christ, who is her way.

With her son, Mary knows all journeys that we each must make. She is truly 'Our Lady of the Way'. She, too, has learned how to listen and respond to the Word that comes to her amid the routines of daily life,



prayer, worship and family. She has learned how to speak the truth in humility, for she is also one of the 'anawim'; how to proclaim the coming of God's Kingdom; how to serve it with unwavering faith and courage, not seeking her own path but only that which Christ walks.

One of her first journeys is the Visitation. Here, Mary shows us that, if the synodal journey is to proclaim God's mighty work, it will also be an intergenerational one. In making the journey to the home of Elizabeth, we can see that the gifts of the 'elders' are needed to recognise, support and nurture the graces of younger generations. Like the young Mary of Nazareth, they need those who can give them a home while the graces they possess have time to grow. In finding welcome and understanding companionship in each other, Mary and Elizabeth already witness to the new community that God is fashioning. Together they can sing the prophetic and joyous song which announces the advent of God's Kingdom.

Their song does not arise from a pre-prepared text but from the Spirit moving within them. From their own experience, they have a 'new song' which gathers up the whole tradition in which they stand. In their common song and shared voice, they can only proclaim what God has done for them. Although they stand within the prophetic tradition of Israel, they are not women who look back. They are women who walk into the future which they already know from their experience of God's grace in their lives.

The lives of these two women are forever entwined. They know that their lives are no longer their own. They belong now to God's future and to the community which is still being born.

Mary and Elizabeth anticipate the prophetic Church. Their presence reminds it that it speaks best when it speaks from its experience of God's grace in its own life. In Mary's journey to her kinswoman Elizabeth, and Elizabeth's response, we are shown the way to a synodal community of welcome, refuge and joy. In them, we learn that from listening to the Word comes receiving and welcoming the unexpected



gift of God, for whom nothing is impossible. Together, Mary and Elizabeth, and all the generations which enter their song, are already the community of hope that God's promises in Christ will never fail.

### ❖ The Journeying in Care



In the gospels, we find that she is always on the road with Christ, sometimes anxious and protective about his safety but always following with a discreet, attentive and caring love. We have a sense that, as she made a home for Jesus, so too, she makes a home for his disciples and all who follow him. Because he is her home, how could she not live the grace of hospitality? How could she not care for those for whom he cares, especially the poor and those on the margins for whom he keeps a special place in his heart? Her door is always open to those who seek him, and she is always willing to guide us to him, especially those who need him most. In this sense, Mary is mother of the Kingdom; mother of all those, who like her, live in and for her son and the God whom he reveals. At the foot of the cross, from her suffering son and Lord, her mission is confirmed: to be the mother of the new community born from his sacrifice.

At the foot of the cross, gathered with her community of faithful women bound in love and friendship beyond the natural bonds of family, we find her. Together, they are not afraid to be seen as those who love him; to bear witness to him when all have deserted and are filled with fear. Through their long vigil of his suffering, putting their own lives at risk, they show a love that is stronger and more enduring than any worldly power. With these women, Mary waits to receive the tortured and lifeless body of her son into her arms and place him in the tomb, returning him to the Father God who gave him to her.





Yet even those disciples and followers who abandoned him in this hour always had a home with her and the women who stood in solidarity with her. This is their grace; it is the grace of a synodal Church to which Mary and these women of astonishing love and faith continue to call us. They never ceased to be witnesses to future generations that, no matter how far they stray, they will never be abandoned. They will always have a home.

### ❖ The Journey of a Pentecost Magnificat



It is no surprise that we find Mary, Mother of God and Mother of the Church, refuge of sinners and all who seek a home, with the disciples at Pentecost, for no one knows better than she how the indwelling Spirit makes a home in us.

Again, we see how, without a word, Mary remains the deep source and touchstone of truth for Christ's disciples. With her in their midst, they can never invent another Christ. While she is at the centre of the community, it will always know who he is: The Lord and Saviour of the world. In Mary, we have an image of the *sensus fidelium*: all those in every age who, through the gift of the Holy Spirit, know Christ by love in their hearts, express his truth in their lives and unerringly remain faith-filled and faithful to him and his Church. As in her, 'Theotokos'—Mother of God—so in them the flame of Pentecost does not grow cold nor is its light dimmed. No matter how dark the road ahead or difficult and unmarked the road, the light of the Holy Spirit continues to guide the holy People of God.

In Mary, we learn how to travel as a synodal Church. We learn to be at home in the world and to make a home for all those who are seeking home, a place of welcome and refuge, healing and salvation, a place of reconciliation, peace and the assurance of eternal life. This is a Church for which we long and need. At some point, we all become refugees seeking a homeland. With Mary, Mother of the Church, we learn how to make the Church, the Body of Christ, such a place, a people of living communion, participation and mission. With her, we learn to say our 'fiat' in all the circumstances of our lives and to join in the great chorus of faith that echoes through 52 the centuries, 'Magnificat anima mea dominum' – 'My soul glorifies the Lord, and my spirit rejoices in God my saviour'. So long as that chorus never fades, the world has a sure hope; if it follows the great song, it will find its way to the inestimable gift of life who is Jesus Christ.

***Resource From - 'spirituality for synodality'***

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## Virgin Mary: forerunner of the synodality



*Visitation of the Blessed Virgin Mary*

### Introduction

The Spirituality of Synodality is indeed hidden in the mantle of Mother Mary who can be aptly perceived as forerunner in the Synod on Synodality which has become the talk of Mother Church today. The theme of the Synod is, “For a Synodal Church: Communion, Participation, and Mission.” All are well aware of the preparation that began in October 2021, will reach its summit in October 2023. The process is on progress enhanced by both the hierarchy and the people of God at various levels. While the entire Church is involved in discerning and listening to one another under the guidance of the Holy Spirit what it means to be a Synodal Church, ability to walk together, ability to listen to one another and the ability to place oneself at the service of others. The Blessed Virgin Mary already prefigured these aspects of Synodality in her life. So, the focus here will be limited to the role of Virgin Mary in view of being a model of Synodality. Prior to that, brief yet comprehensive idea of Synodality will usher one as to become unambiguous about Mary and Synodality.

### The Etymology of Synodality

First of all, the word, Synod which derives from the Greek word, *synodos* consists of two Greek words *syn* and *hodos*. *syn* means together or with and *hodos* means way or journey. When taken

together, it means journeying together or walking together. So, synodality is walking or journeying together on the same road as to discover what the Lord wants of His Church to manifest. This is a kind of process which is made possible, by the action of the Spirit in the communion of the Body of Christ and in the missionary journey of the people of God. It is indeed a discerning process internally and externally.

## **The Notion of Synodality**

Fr. Abeyasingha points to us that Synodality is on the one hand to understand and commit to God's will and on the other hand it is to discover God's will amidst solidarity and subsidiarity. In other words, it invites everyone primarily, as seekers of God in the pilgrim Church (*LG* 48) under the direction of the Holy Spirit. He also makes the distinction between the Synodality and Synodal structures; while the former one is the idea of synergy and the latter one is the concrete articulation in the Church. So, in this context Synodality is to discern and commit to God's will. According to Fr. Felix Wilfred, our Indian theologian, it renews the idea of People of God envisaged by Vatican Council II. The Church as the people convoked and gathered in the name of God to be together on the way. They need to journey together as the people of God, with all the people of God the entire humanity. From this perspective, he recommends all the participatory structures wherein the people of God find their suitable place as to contribute and have communion on account of their Christian vocation. In short, Fr. Wilfred emphasises on the Church as the people of God and communion and participation in view of Mission because Church does not exist for its own sake. However, Fr. Felix Wilfred is not unaware of the conflicts that may come up but he suggests seeking the aid of human sciences in the light of faith and discernment.

## **Virgin Mary and Synodality**

St. Ambrose says, “The Mother of God is a type of the Church in the order of faith, charity and perfect union with Christ” (*LG* 63). She is the



type in the very spirit of Synodality: trying to grasp and commit totally to God's will. The evangelists present Virgin Mary primarily as the believer and follower of God in and through her own discernment of God's will in her life since the annunciation (Lk.1:26-31). Ever since she surrendered to God's will, her discernment process was ongoing under the direction of the Holy Spirit. Thus, Virgin Mary becomes the type of the Church because she “treasured all these things in her heart” (Lk.2:51). Mary is the model in order to understand and commit oneself to God's will as well as to discover God's will precisely at the excruciating situations that life poses.

Another pivotal role of Mary is her accompaniment with the people. Her accompaniment was not primarily effected by the needs of the others like that of Elizabeth and the wedding family at Cana. Her accompaniment or journey with the people of her time was born out of her Sense of Mission which the Lord had entrusted to her and that she realized in her discernment. Her visitation in haste to the house of Zechariah is not out of filial affection or portrayal of Mary as the epitome of Charity but to reveal that God's plan of salvation in Jesus Christ has already begun. Mary in a way points Lamb of God to John the Baptist in the womb who in turn will point out to the Nations, “the Mission of the Lamb of God” who has come to restore all in the new Covenant as people of God (Lk.20:22). Mary is also praised by Elizabeth for her unwavering trust and fidelity in God's words. So basically, Mary's presence means God's Mission in restoring them all as new people of God in and through Jesus Christ. This restoration and renewal of the people of God, she verbalized in her Song of Praise, as she sang, “He has helped his servant Israel in remembrance of his mercy according to the promise he made to our ancestors... (Lk.1:54-56).

Thus, what God has done for Mary on account of her following efforts in:

- Understanding and committing to God's will,



- Her discernment under the direction of Holy Spirit,
- Her accompaniment and journey with the people of her time with Sense of Mission,
- Her unwavering trust and fidelity in God's Promise including that of new structures in the society brought forth by God,
- Her life always directing to God (Jn.2:5) and model of Mission (*LG 65*),

will be the works that God will do today, as the Holy Mother the Church has embarked in this Synodal journey.

## Conclusion

“...Steadily imitating the Blessed Virgin Mary, we may always be found intent on service of the Church and may know the joys of doing your will.”

The above liturgical prayer in the Roman Missal for the Common of the Blessed Virgin Mary, affirms effectively her role and expect us to do the same as the entire Church reflects upon communion, participation and mission. It is no exaggeration that Blessed Virgin Mary is the forerunner in the Spirit of Synodality and has become the type forever in realizing Gods vision and mission in the spirit of solidarity and subsidiarity. Like Virgin Mary, may the Church rejoice over the mighty works of God as well as hope in the promise of God as it continues to journey along with the people of God for a Synodal Church!

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## MARY THE EXEMPLAR OF THE SYNODAL JOURNEY



**BRO. JOYSON**

*Eymardian Scholasticate*



### INTRODUCTION

*Icon of the Synod: Conversion of Cornelius & Canaanite Woman*

In His goodness, God created the world even though humanity went away from His grace and love, He wanted to save and redeem humanity through His son Jesus. *1John 4:9* says, “The love of God was made manifest among us that God sent to us His only Son into the world so that we might live through Him.” The salvific plan of God was set in motion through Mary. When the angel of God approached her with an offer to be part of God's plan, she said 'yes'. Her *Fait* changed her simple human life into being the *Theotokos*. Through her, the eternal word became flesh and dwelt among us. The synodal journey is walking together with the Lord towards the growth of the church.

### MARY THE EXEMPLAR

Pope Benedict XVI in the year 2006, on the occasion of the Solemnity of Assumption of Mary proclaimed Mary as the exemplar of Christian life. The word exemplar means a person who serves as an appropriate model for others to follow. In this way, Mary becomes the greatest model of our Christian faith. *Hebrews 11:1* says “Faith is the guarantee of things we hope for and the certainty of things that we do not see. When Mary was faced with the greatest struggle of her life to accept being a virginal mother in the strict Jewish society, she believed in God's word. Our life situations are different from the life situation of Mary but her faith life is very relevant for us today to live in the synodal church.



## SYNODAL JOURNEY

When the people of Israel were struggling under the tyranny of Pharaoh through Moses, Yahweh saved His people from slavery. In their exodus journey Yahweh walked with them. He journeyed with them in the wilderness. Israel and Yahweh walking together is the good example for Synodal Church in the Old Testament. When we come to the New Testament early Christians living together as a one community is an another example of Synodal church. There are numerous examples we can take from the scripture but Mary is a standout model for our Synodal church.

## MARY AND SYNODALITY

*Acts 1:13-14* says that Mary was present with apostles in the upper room, strengthening them to stay together as one church. When the apostles needed a strong support till the coming of the Holy Spirit, Mary was with them when they received the Holy Spirit. From the Annunciation, Holy Spirit played an important role in the life journey of Mary. She cooperated with the Spirit to fulfil all God's plans. She worked along with the Spirit all through her life's journey. The relationship between Mary and the Holy Spirit is an another way for us to look at the Synodal church. Being the Mother of the Church she is always part of its journey. At the foot of the cross, Jesus entrusted the Church to the maternal care of His Mother, Mary. Being the Mother of the Church she always walked with us. She is a role model for us to live our Synodal journey. When our founder St. Peter Julian was looking for the answers to the problems of his society, Mary led our founder to the Eucharistic Lord and to the Eucharistic vocation. Our founder St. Peter Julian through the guidance of Mary found the answers to the hungers of the human society in the love of God manifested in the Eucharist.

## CONCLUSION

Mary the exemplar of our Synodal journey, challenge us with a question as members of the Congregation of the Blessed Sacrament **'Are we walking together?'**





## MARY AN INSPIRATION FOR SYNODAL LIFE



*Blessed Virgin Mary: The Hand Maid of the Lord*

Fundamentally, Synodality means journeying together, accompanying one another, listening to the voice of every creature with an open heart, with the help of the Holy Spirit, in order to create fraternal love and brotherhood and walk together as a people of God. To speak about Mary who is indeed an inspiration and an icon of Synodal life. When we look at the life of Mary who was receptive in accepting and listening to the will of God declared by Gabriel angel of God. She walked miles from Nazareth to the town of Judah in order to help her cousin Elizabeth, despite conceiving Jesus in her womb. She accompanied Joseph, her spouse, to Egypt and fulfilled her mission by bringing the child Jesus to the world in Bethlehem. She also journeyed along with Jesus till his death on the cross, experiencing and sharing in the suffering of Jesus. She even continued Jesus's mission by being with the apostles in the time of confusion and fear especially during the Pentecost when they were in fear.

This is how mother Mary lived and led a life of Synodality by listening, journeying, accompanying, helping and standing firm in the time of suffering, trials and tribulations throughout her life. In the context of today's world being a religious of the Blessed Sacrament let us, examine and ask ourselves, How do I lead and live a Synodal Life like Mary?



**BRO. LEO**

*Eymardian Scholasticate*



## MARY AND THE SYNODAL CHURCH



**BRO. BHARATH**

*Eymardian Scholasticate*

*Blessed Virgin Mary: The Mother of the Church*

Synodality is a way of living out the faith of the church in every aspect of one's life and that is rooted in the Pascal mystery beginning with baptism through which every individual shares in the communion of the Trinity. When I see Mary and the Synodal Church I can see that she walked in the path of God along with the Holy Spirit as we can read in the Gospel of Luke 1: 28 says, 'he came to her and said, "Greetings, favored one! The Lord is with you." It was said by the Angel to her because she would have to bear the Son of God, whose name will be Jesus. She was obedient enough to say "Yes" to the will of God which marked her journey to God along with the Holy Spirit. She, did not just say only yes and forget it, but lived her life as an obedient disciple to God and that's how she becomes and remains forever as an example for each and everyone. Saying yes to the will of God demanded from her a life of sacrifice as we can see in the life of Jesus, whenever, he was praised Mary was not present with him but, whenever, he suffered she accompanied him, especially, when Jesus was dying on the cross. Let us look at our life. Do you believe that Mary walks with us and intercedes for us? Yes. She does because she is our mother, As we know when Jesus was dying on the cross he told John that Mary was his mother which symbolizes that she is given to the church as our only Eternal Mother. Therefore, She is the mother of every member of the church. If we are her children then, like a mother she is walking with us, her children. Therefore, let us take responsibility to walk with her like a son or a daughter. How is this possible? If she is mother to every one of us then we are one family, and one body of Christ. Then, we need to walk with every one of the members of the church especially in the time of need and in times of difficulties. Let us feel for one another because, 'if one member suffers, all suffer together with it,' as St. Paul says in 1 Cor 12: 26.



## MY EXPERIENCE: PRAYING WITH MOTHER MARY

**“Everything came from Christ, even Mary; everything came through Mary, even Christ”**

I was happy to celebrate the feast of the Assumption of Mary with new people in a new place. It was a wonderful learning experience for me to involve myself in church activities. What I have learned from here was, caring for the faith of the people as well as giving importance to the people. Here the people were very approachable and friendly. We had prepared for the feast for nine days with different themes on Mother Mary. The nine days novena referred to nine days of prayer, reflecting on Mother Mary. On the feast day, 85 children received the first Holy Communion and Confirmation. Archbishop George Antony Samy D.D celebrated the Eucharist and blessed all those who received the Holy Spirit. I had an opportunity to take classes for the first Holy Communion children and organize the liturgy of the Eucharist. As we know, Mother Mary is a central figure in the Catholic Church. Mary came from a simple background and yet she was called by God to fulfill a very extraordinary role of, becoming the mother of Jesus Christ. Likewise, Mother Mary is fulfilling the desires and personal intentions, of people who constantly come to pray in her presence.

I admired the people's faith in Mother Mary, coming to the church regularly and praying the Holy Rosary. According to me, Faith is acting on what we think and believe. St. Augustine beautifully said, “What you see are the bread and the chalice; that is what your own eyes report to you. What your FAITH obliges you to accept is that the Bread is the body of Christ and the chalice is the Blood of Christ.” Therefore, pray to Mother Mary with trust, not on our thinking. So, what I have learned from the people's faith, is to believe in God and to have a personal relationship with Jesus Christ and Mother Mary. Because our Mother is a model of Faith. By Faith, she accepted God's plan and believed the message from the angel chosen that she was to become the mother of God. I witnessed the people's Faith and believed that Mother Mary is our peacemaker and guide in our life's journey. Thank you, Mother Mary, for your guidance and protection.

**“Mother Mary, help all of us, to bear our burdens in this life, until we may share eternal life and peace with God our Father.”**



**Bro. Pradeep Raj**  
*Regent, Mannurpet*



## ONE MONTH OF REGENCY EXPERIENCE AT SIOLIM

First, I thank God the Almighty for his grace, mercy, and plan for me. I express my deepest sense of gratitude to my provincial superior Father Peter Jayakanthan and the Council members for appointing me to do my regency at Mae de dues Chapel, Gaunsavaddo, Siolim. As soon as I reached the Siolim community there was a warm welcome by Father Nathan along with parishioners in the Chapel and soon after the welcome, I started my regency ministry. I was glad to do my regency with Father Sebastian since the transfer took place. As I completed the first month, the difficulties and challenges in communication became easier to handle. The difficulties and challenges taught me a great lesson on how to combine the work as well as to see, to judge, and to act. As I was involved in my regency activities, I had the opportunity to be with lay aggregates and different community members, where I had various types of experiences. The people are hospitable, humble, generous, devoted, and give so much respect to the priests and brothers. Father Sebastian encouraged me to mingle with the lay people and youth. As I participated in all the church activities with the lay people and the youth, I found wonderful support at the human and spiritual levels. I enjoy the people's participation in the Eucharist, especially the senior citizens. They are all very much devoted to the Eucharist. I feel glad being with people on the first Friday of every month. I like to spend the time before the Eucharistic Lord in adoration from morning to noon.

One of the best experiences for me is the time I spend with the youth and Altar servers every Saturday. I am touched by their behaviour and attitude. The Youngsters pay exceptional attention to what I have to say, especially about how to animate the Liturgy and it's importance in our life.

Finally, I feel happy, and full of hope, to do my regency in this Chapel. I Enjoy learning Konkani for future ministry and liturgical service. I thank the good Lord for this mission.



**Bro. Anil**  
*Regent, Siolim*



## Fr. Superior General Visit to the Eymardian Scholasticate



**“And the Lord will make you the head and not the tail, and you shall only go up and not down, if you obey the commandments of the Lord your God, which I command you today, being careful to do them”, (Deuteronomy 28:13).**

Dear brothers and fathers in Christ, I am very much elated to pen about my experience with General. It was a wonderful moment for me to be with our General. I met him the fourth time. He is the man of vast knowledge of our founder and his spirituality. His sharing made me to work on our founder's spirituality. Also, I had a personal meeting with our General who helped me to have vision of our congregation in world wide. He was very gentle and patient enough to listen to our sharing. He spent one and half day in our Scholasticate community. He patiently listened to our brothers and fathers. He met all our scholastics with enthusiasm to share Eucharistic spirituality. Similarly, he was very joyful to be with our community. He encouraged our students and fathers to learn French and use our website in order to know about our Founder. There are so many articles, the life history of our founder, and in-depth knowledge on congregation and life style of each province. He inspired many of us.

He met our Scholastics in two groups. To the theologians he gave an insightful theological sharing. He invited them to contextualize the

theological studies by applying the studies in our daily life. To the theologians he also shared, about producing theology, the mission in the context, the founder's spirituality, Eucharistic Evangelization, gift of self as well as reading the retreat notes of our founder. These were the insights from Fr. General's sharing. To the philosophers he shared, producing philosophy contextualizing, questioning the situation, entering into critical thinking. He invited them to contextualize the philosophical discussions in their daily lives. On the whole the visit of Fr. General had been an enriching experience to our Scholasticate Community.



**Fr. Rajesh sss**  
*Eymardian Scholasticate - Pune,*





## The General's Message to Our Postulants and Collegians



Rev.Fr. Eugenio Barbosa Martins SSS, the Superior General and Rev. Fr. Philip Benzy SSS, the General Treasurer and Consultor visited the Cenacle community at Veplappanchavady on 26<sup>th</sup> and 27<sup>th</sup> September 2022. During their visit, Fr. General, along with Fr. Benzy met the postulants and collegians and addressed them individually. The message of Fr. General is as follows:

We have made the choice to be part of the family of Fr. Eymard, or the Eymardian Family, which consists of three branches, namely, the congregation of the Blessed Sacrament, the servants of the Blessed Sacrament, and the Aggregates. By entering into this new family and way of life, we have a new identity; we have certain values as members of this family. The General asked the students the reason for joining the congregation. The answers, one said he was inspired by the priests and another said he was inspired by brothers of the congregation, another said he was guided by the vocation promoter yet others were inspired by the parish priests and sisters etc.

The vocation stories in the Gospel are like our own stories. In the Gospel of John, Andrew, after his experience with Jesus, He invites his brother Peter to Him. So also, Philip invites Nathanael to “Come and See”. This is what the true discipleship is all about. Vocation is our first love. It alone is not enough it should be mature and deep. The vocation journey is not always joyful; it has its limitations. I studied Portuguese but had

to learn English for the mission. We have to learn a new language or a second language like Jesus, our founder. Jesus spoke Aramaic and learnt Greek to communicate in the synagogue.

The other example was our founder, St. Peter Julian Eymard. He spoke French, his mother tongue and learnt Latin for the seminary studies. There were lots of barriers for St. Peter Julian Eymard to realize his vocation such as his mother's death, his Father's refusal to allow him to join the seminary, his sickness etc. We should learn new languages English, other foreign and regional languages. During the time of Fr. Eymard, the opportunities were limited but today there many more opportunities. As we remember the 60<sup>th</sup> Anniversary canonization of our founder, St. Peter Julian Eymard, we make an effort to imitate his values especially of reading the Scripture every day. We must resolve to read one or half a chapter from the Gospel daily so that we know Jesus and proclaim Him through our life.



**Fr. Lazar sss**  
*The Director of Collegians & Postulants,  
The Cenacle, Blessed Sacrament Community, Chennai*





## CHERISHING IN THE VISITATION OF FR. GENERAL



Prayerful greetings in the Eucharistic Lord, with a joyful heart and blissful smile, here I would place my few experiences of the visit of our Superior General, Rev. Fr. Eugenio Barbosa Martins SSS at the Cenacle community.

The days that were filled with bountiful blessings and wonderful love, made the days more colourful and allure. I feel it's all the presence of great personalities in our congregation. We are indeed blessed with his presence. We wholeheartedly express our gratitude to our Superior General and Rev. Fr. Philip Benzy who is the general treasurer and consultor for spreading the Eucharistic fire all over the world.

I was inspired by his words at the meeting I'm attracted to him like a bird whose instinct leads him to his best before the coming of the tempest. Though he spoke in Italy, Fr. Benzy was patiently translating each and every word into English. As we listened to him, he shared the call of Jesus's discipleship. In addition, He highlighted that we should be awakened by the spirit and be firm in our vocation. Moreover, He said that Jesus learnt new languages to proclaim the kingdom of God. For this, He gave the example of St. Peter Julian Eymard who lived, celebrated and proclaimed the Eucharistic kingdom. As we are religious, we must know multi-languages to spread the Eucharistic fire throughout the world. That is our mission and vision.

In the suffering; Our General Superior also shared the vocation stories that encouraged me to be firm in my way of life. In life's journey, suffering is most often inevitable which makes us fail to have confidence in prayer. We should see the mystery of Jesus's suffering when we face the reality of suffering in our lives. Prayer is an unfailing power which opens our minds to understanding. And if we fail to pray in our daily life, suffering will lead us to confusion and despair. If we pray without fail daily, we would experience the wonders of God through our sufferings. For instance, our founder had lots of blocks, the loss of his mother at a young age in life. He suffered often physically due to his bad health. He surrendered himself to God with all his heart and with all his soul and with all his might through his unfailing prayers. At the end of his talk, I felt strengthened and encouraged in my prayer life.

Having heard all this, I light the candle of knowledge. I look at them and try to reflect beyond them. I'm inspired and motivated in learning new languages for the sake of our Christ Jesus and in following our founder's footsteps. I hope this gracious visit is an inspiration for all of us that we may also become a good priest like St. Peter Julian Eymard one day in the family of SSS.



**Bro. Rex Rajan**  
*Collegian & Postulant,  
The Cenacle, Blessed Sacrament Community, Chennai*



## "MEMORIES ARE PRICELESS BUY IT FOR NO COST"



It was a very big privilege to meet our Superior General, of the Congregation of the Blessed Sacrament at the Cenacle, at the community in Velappanchavady. He started with a random talk, on learning a new language, in a very particular way to evoke our sense of future mission. It is the core of our vocation. The more languages we know the more equipped we are to preach. So, with this ideology he expressed himself to all of us. Though he is Portuguese, he learnt Latin, and still learning English. My mother tongue is English, I like to learn German & French. He spoke in a simplified manner about our founder. St. PJE as a Eucharistic, enthusiastic all-rounder. He was a man on fire who went on preaching to inspire. Today, he is recognized as the Apostle of the Eucharist. He was so passionate to become a priest for Christ. He undertook great difficulty to become priest. At last, he was very keen to know about our vacation stories. He listened to all our vocation stories and appreciated and encouraged us all.



**Bro. Antonysagayam**

*Collegian & Postulant,*

*The Cenacle, Blessed Sacrament Community, Chennai*



## "Fr. Superior General Visit to Cenacle Community"



*"Happy is the soul that knows how to find Jesus in the Eucharist and the Eucharist in all things"*

*-St. Peter Julian Eymard.*

I am very delighted to share about the visitation of Fr. General to our community at Velappanchavady. We welcomed him to the Cenacle Community with a joyful song and a cheerful voice. I felt like Jesus Himself was coming to this house saying, "Salvation has come to this house." We were happy and showed him our hospitality.

He encouraged us to learn a new language. He told us this new language would help us as we take the first step towards becoming a priest. Just as the disciples of Jesus learnt many languages, to preach the word of God. Jesus even learnt a new language to proclaim the word of God in the synagogue and to the people. We also see St. Peter Julian Eymard learnt Latin in the seminary. Though he faced a lot of difficulties and struggles, he never gave up his desire to become a priest. He persevered in his vocation journey and achieved his purpose set forth by God for him.

Through his talk, I was inspired, motivated and encouraged in many ways. I had a new perception and a paradigm shift. This inspires me to achieve my goal in the future.

**Thank you very much**



**Bro. Philip Kisku**

*Collegian & Postulant,*

*The Cenacle, Blessed Sacrament Community, Chennai*



## Novitiate is the Heart of all the Formations



*Rev. Fr. Eugenio sss, Superior General & Rev. Fr. Benzy sss, General Consultor  
Visit to Casa La Mure, Badem - Goa.*

We were indeed glad to have our superior general visit to our community. His visit to our community brought immense joy and it has shown the love that he had for the students. "You are the future of the congregation" in his words the Father General Superior has expressed his concern and love for the young students. Also, he spoke about founder St. Peter Julian Eymard especially on the gift of self. He insisted that we follow our founder's footsteps by giving up ourselves for the mission of the congregation at the large mission of the church which is given by God. He told us to learn to appreciate our Eucharistic vocation and feel the sense of belonging to the Eymardian family. He requested us to keep up our SSS identity. He made himself available to meet everyone individually and as a community. He has expressed his view about the future of the congregation and let everyone speak. He also expressed his gratitude and love for visiting India and all the formation houses, for the love that he had for the Indian province. He thanked Fr. Peter Fernandez for his patience and commitment as a Novice master and moderator of the IP4 brothers. He instructed us to pray for vocations to the congregation. He enjoyed his stay in the Novitiate Community.



**Fr. Joseph Thambi sss**  
*Casa La Mure - Badem, Goa - India*

## FR. GENERAL SUPERIOR VISIT WITH IP4 BROTHERS



*Rev. Fr. Eugenio sss, Superior General & Rev. Fr. Benzy sss, General Consultor  
Visit to Casa La Mure, Badem - Goa.*

We the community of Casa Lamure novitiate, Badem had a marvellous and hope filled visit of our general superior Fr. Eugino Barbosa Martins sss. The Superior General arrived at our community on 23<sup>rd</sup> September evening along with general consuler Fr. Benzy sss with our provincial Fr. Peter Jeyakanthan sss and the provincial treasurer Fr. Jesu Augustine sss. They were warmly welcomed with an **Arathi** by the novice and welcome song by IP4 brothers. They brought us lot of joy by being in the community till 26<sup>th</sup> Sep morning. They had a busy schedule of visiting all the three communities of Goa. They enjoyed being in our novitiate community.

We had a group sharing on 24<sup>th</sup> Sep in the morning, where our Fr. General gave importance to our founder's "gift of self" secondly on the "internationality" thirdly on the preparation of the upcoming of general chapter at Vietnam. Fourthly about the hope and aspiration we have from our founder St. Peter Julian Eymard. In our Community life we all had a great opportunity to spend some personal time with general along with the General Consultor which helped us to open ourselves and share our views with him. We were so happy that he responded well and sharing his suggestions. This personal sharing gave me lots of encouragement personally for my growth. Quite few of us were happy to have the privilege to spend some time with him. We also enjoyed with the Siolim community on 25<sup>th</sup> eve where all three communities gathered and heard concerning words from father



general. We had a prayer service by Provincial Peter Jayakanthan sss where he addressed all communities in general. He brought forth various issues of the province and talked about feasting. He expressed how we need to be happy and feast for we have a wonderful charism which is “Eucharist” the source and summit of our Christian life. He spoke about Blessed Sacrament and founder and at the same time brought the example of St. Paul how he owns his life and gives it for the great will of God.

This gathering or the fellowship ended with a great banquet. This fellowship reminded us of our togetherness, oneness as Eymardian family. This gathering helped us to cherish our life together with lots of hope for the future. This strengthened our bonds of life and encouraged our lives for a joyfully living in the Congregation of Blessed Sacrament. I thank God for this visit of our general Fr. Eugenio Barbosa Martins sss. The Indian province remains ever grateful to you.



**Bro. Sujit Ekka sss**

**From Ip4,**

*Casa La Mure - Badem, Goa - India  
Kristu Jyoti Province, India.*



## My experience of IP4 in Goa-India, 2022



I'm Brother Emilio Agostinho Sozinho Mossa sss from Mozambique belonging to the Province Saint Peter Julian Eymard.

Responding to the appeal of our Congregation on aspect of internationality, my province sent me in 2017 to Sri Lanka to do my Theological studies and I finished successfully in July of this year. Then I was sent to Goa- India for International Program of Preparation for Perpetual Profession IP4. Indeed I can say that it is a great blessing for me to be part of this wonderful group.

Our IP4 was comprised of by six Brothers: four from: Kristhu Jyothi Province India, one from Saints Peter and Paul England; and one from Saint Peter Julian Eymard Province. It gave us the real understanding of the nature of our Congregation: the Internationality. It is really delightful to see brothers from 3 different Countries: England, India and Mozambique, united with the same ideal. United in the name of Eucharistic Lord, and following the steps of our Father Founder Saint Peter Julian Eymard.

My experience in India was so good. I hope that this kind of events will continue being organized in the future in the same dimension of internationality.

I thank the former Provincial of Christ bread of life Sri Lanka: Reverend Father Dilan Fernando sss, the former provincial of Saint





Peter Eymard Province Reverend Father Mauritis, sss and Fr. Peter Jeyakanthan sss, The Provincial of Kristu Jyoti province - India, who took trouble by organizing this wonderful program. I thank Father Peter The provincial of India who found very qualified resources personel to conduct our sessions. I thank the Provincial of Sri Lanka Rev. Fr. Justin Chawhan sss, and Fr. Eugenio sss newly appointed as provincials. I thank Fr. Peter Fernandez who was our director of this IP4 program. Father Peter, who with understanding spirit was able to accept each one of us as we are.

United in the Eucharist Lord we are Eymardian family. We the new generation of Eymardian Family have the responsibility to carry out the legacy of our Founder

**Bro. Emilio Agistinho Sozinho Mossa sss**

**From Ip4,**

*Casa La Mure - Badem, Goa - India*

*Saint Peter Julian Eymard Province, Mozambique*



## IP4 in India



International Perpetual Profession Preparation Program held in Goa, India by Kristu Jyoti Province. The Candidates are Bro. Emilio (St. Peter Julian Eymard Province), Bro. Amirtharaj (Sts. Peter and Paul Province), Bros. Dibin, Ignatius, Stephen, Sujit (Kristu Jyoti Province).

It was a great opportunity to participate in the IP4 in Goa, India. Even though I was joined later in the program because my visa was delayed. Bros. Dibin, Ignatius and Sujit & Stephen and I took our First Vows on the 1st of May 2018 in different countries and provinces. After four years we were united face-to-face for IP4 in India. And Emilio came from Mozambique to join us.

All the sessions about the Congregation, Fr. Eymard, Eucharistic Spirituality, Rule of Life, Mission, Religious life, Integration of Personal Skill, etc, given by Religious and laypersons has helped me to deepen my understanding. Every religious and layperson used a different method of teaching and some of them used practical kinds of stuff. It will be helpful for our future SSS missions work. I have learned a few new things. It is a great example of our SSS internationality. During this time, I have met many people. During the month of October Blessed Mother Marys' statue went around the houses. The benefactors invited us, and we went to different houses to pray the rosary. We went on some religious tours and other tours around Goa. It was a good experience to tour the place with my Brothers. We worked as a team on certain project works. The first time I participated in the **Indian Rites** mass, was when I came to Goa.

We had turns in sharing during mass, we prayed a leading prayer and animated the Holy Hour. We performed different house duties. We held fun activities with the community members.

I am grateful to Kristu Jyoti Province for accepting me in the IP4 program and for their hospitality. I am thankful to Kristu Jyoti Province. Rev. Fr. Peter Jayakanthan (Provincial Superior) and His Council and Fr. Peter Fernandez and the Novitiate Community for all the arrangements, providing our needs organising the IP4.

I am thankful to Rev. Peter Dowling, SSS, and His Council. Sts. Peter and Paul Province UK/I. Specially Fr. Darren who helped me in applying for my visa and his guidance.

**Bro. Amirtharaj sss**

**From Ip4,**

*Casa La Mure - Badem, Goa - India.  
Saints Peter & Paul Province , England.*



During this life movement St. Peter Julian Eymard cooperated with God to fulfil His mission on earth. Likewise, I feel motivated to move towards the Eucharistic Lord completely and give myself fully like Him for His mission.

## **HUMAN OBSTACLES**

Fr. Eymard realized that the human obstacles which were disturbing all along his life journey. As a follower of Fr. Eymard, I would like to pinpoint some of the obstacles which are common in our day today life. They are namely distraction while praying, neglecting to pray, sacrificing anything in order to learn, not sufficiently praying with the heart, reasoning too much at prayer, spending time in exterior activities, feeling boring while praying, seeking to impress, while talking freely about oneself, pride, self-love, impressing others with new insights, slave to popularity, concern for health, fear of discomfort, not fasting, unable to concentrate and meditate, inconsistent in resolution, unable to wake up on time for prayer. After realizing all his weaknesses Peter Julian asked God to free him from all those obstacles so that he can fulfil God's vision and mission on this earth with full interest and love. Having known the attitude of our founder I surrender myself fully in the hands of God, accepting my vulnerabilities to convert them as my strength, for His mission as He did of the weaknesses of the Biblical personalities.

## **CENTERING LIFE IN CHRIST**

In the beginning Fr. Eymard was finding out the ways to correct his involvement in the external affairs, by entrusting attention to God's presence. He was aware of his weakness, and he was constantly in union with God through his prayer. He understood that the love of God creates the intimate bond of love. So, his attention was more and more to our Lord's presence in the Eucharist than focusing on his own self and external affairs. That was the reason he said, "Jesus in the Eucharist must be the center of my life as he is the supreme law and the final goal of my existence". Experiencing God in the Holy Eucharist he



found out the answer for all the problems in the Eucharist. Once Christ became the centre of his life Fr. Eymard said, “ Nothing for me as a person and asking for the necessary grace nothing by me.” At the end St Peter Julian constructed the thought in his mind that the gift of self is a supreme act of self-surrender. It is the renouncing of self-will and self-interest to live for the others. As I am at the threshold of my final commitment and priestly ministry, I focus my attention on Jesus in the Eucharist and His loving mission.

## **PASTOR AT MONTEYNARD**

Father Eymard prepared himself for new responsibilities beginning with a retreat to seek God with pure intention, with pure zeal proclaim the Gospel with our zeal and work only for God's glory in the Blessed Sacrament. The population of the parishioners numbered about 450 people. This parish was abandoned after the French revolution. The young pastor Fr. Eymard renovated the parish church and asked for the help from the Carthusian fathers. After renovation, the church was brightened, and the sacred liturgy was celebrated with dignity. He was available for the people. People appreciated him for listening to their problems and guiding them and treating them with dignity. He also confronted the people and their religious ignorance of Mary; he awakened the mind of the people by giving simple sermons. He stayed for hours in the church for prayer before and after the Mass. His simplicity, his poverty, his spirit of detachment made people open their hearts to him. He used to give everything to the poor without calculating. Through his patient listening, many people were brought back to the church. Particularly solemn communion was reintroduced in his parish after many years.

## **LESSONS FROM THE EYMARDIAN LEGACY**

As I said in the beginning, life is a journey from birth to death, in that movement we go through lots of experiences and those experiences can teach us good lessons for our life. Fr. Eymard's life gives me the greatest lesson today. As a human being I go through lots of painful moments,



anxieties about the future, problems within the community and interior struggles like him, particularly personal life, prayer life and spiritual life. To overcome all these difficulties, I need to have constant touch with Christ in the Eucharist and like St. Peter Julian, I need to discover the solution for all the problems only through the Eucharist. I also dream that my parish pastoral ministry should be as that of Fr. Eymard's attitude towards the people in Monteynard, specially where he began his ministry with retreat and prayer. Therefore, I understand that I must begin my ministry with retreat and prayer and strive to bring unity, joy, confidence, trust, faith, and dignity to the people. I look forward in the future the following words of Fr Eymard, "If you have Eucharist, you have everything" must come true in my life by taking Eucharist as my breath and life.



**Bro. Stephen Raj sss**

**From Ip4,**

*Casa La Mure - Badem, Goa - India.  
Kristu Jyoti Province , India.*



## FOUNDER'S FEAST AT SCHOLASTICATE



In our Scholasticate community, the feast of St. Peter Julian Eymard began with a fortnight-long spiritual preparation. Every day we listened to reflections from "Praying 15 Days with Peter Julian Eymard", written by Fr. Manuel Barbiero sss. We took a spiritual journey together with Fr. Eymard himself. We held special prayer services during these fifteen days in honor of St. Peter Julian Eymard and explored his writings, in order to gain a more comprehensive understanding of him. All the brothers read from the book and shared their thoughts. Having the opportunity to read about him and the passion that burned within his heart for the Eucharistic Lord, was a prayerful experience.

During the morning hours of August 2, we celebrated a liturgy of the hours in honor of our founder. It was deep and reflective. We then celebrated the solemn Eucharistic celebration, remembering and celebrating the memory of our founder, St. Peter Julian Eymard. Fr. Michael SSS, the superior, presided over the mass, while Fr. Rajesh, the treasurer of the community, assisted him. There was a sense of inspiration in the celebration.

It was challenging to hear the words that were broken during the liturgy of the word. We were touched by the spirit of Fr. Eymard, from the sharing of Fr. Michael. It was also a double celebration for us as we witnessed the ceremony during which our brothers were conferred with the minor orders of reader and acolyte. Bros. Solomon, Bharath,

Rajkumar, and Beskilin were conferred with the minor order of reader, while Bros. Infantraj and Luie were conferred with the minor order of acolyte. The entire community rejoiced at the celebration.

In preparation for the feast day, we began planning and preparing much earlier. The entire preparation process was carried out with great enthusiasm. As a community, we were engaged in all activities together. Despite having groups with different responsibilities among us, we extended our hands out to others when needed. In terms of decoration, the house was kept simple and neat. As a result, it was very welcoming. Additionally, we pasted a quote from our founder on every door on the ground floor. This idea was well received by the JD family and all well-wishers, as it helped them to gain a deeper understanding of our founder's insights concerning Eucharistic ministry.

On the feast day, we invited the entire JD family to the High Tea. For the refreshments and coffee, we had set up about three counters. There were samosas, wafers, and plum cakes available for refreshments. About 700 students and faculty members attended our house on this occasion of our founder's feast day. The experience was joyful, inviting brothers and sisters and faculty members and sharing our joy with them. As a result, the house was full. Frs. Michael and Rajesh welcomed everyone happily.

In the evening, the Holy Hour was the culmination of the day. We expressed our gratitude to God for the gift of our founder and our celebration. As a group, we shared our experiences related to our vocation similar to those of our founder. It was an enriching experience that allowed everyone to get to know each other better while living together as a community. We then had a festive dinner and an entertainment program. Thus, St. Peter Julian Eymard's feast has become a memorable one in the history of our Eymardian Scholasticate.



**BRO. INFANTRAJ. L**  
*Eymardian Scholasticate*





## Eucharist and the Family



I would like to refresh your memory back to the year 2016 which was celebrated as the year of Eucharist and the family. This theme had developed from the International Eucharistic Congress held in Philippines in the year 2016. As we come across various reformations in the church or its renewal, this year also the church felt an urgent need to bring the renewal in the church.

An effective renewal and evangelization is not possible without the participation of the Christian families. At the same time, to make this happen first and foremost our families need to be brought in communion with the Church.

Jesus Christ who gifted himself to the world in the form of the Eucharist wished that all His loving children should be brought to communion through the celebration of the Eucharist. Families must be made to realize that they have their own identity within the Eucharist which gives them purpose and the hope of life.

Today our families are facing the challenge of being united and form a moral and decent family modelled on the love and mercy of God. There are innumerable causes that divide the family to name few: alcoholism, immoral sex, unemployment, illegal marriages, drugs, social media and various others. They throw the challenge before the parents to create a counter culture within the family which Jesus taught opposite to the present society.

In the present scenario only, Eucharist has the power to save our families from the forces of the evil of modernism. Evolution is always good and appreciated for the growth of the family and society. But the evolution based on present modern culture is seen not as productive but destructive. Families believe in nuclear lifestyle. The loving bond among the siblings is not lasting. Parents are treated just an instrument to bring up the children. Once children become dependent, they consider themselves as self-sufficient. They don't want the advice and guidance of the parents. As a result, many old age homes are taking birth in our society.

In order to tackle the above-mentioned issues in family, the families must realise that life cannot be fostered without the Eucharist. Eucharist has the perennial effect on life. It brings the broken families together as one Body of Christ. Families who receive the Eucharist daily, reinforce their desire for fraternity, their social consciousness and their commitment to those in need.

I would like to conclude this article with the words of our Holy Father Pope Francis who writes, “Formed by the Eucharistic love, our families can become vital cells for transforming the world”. Our families are meant to be schools of mercy, where compassion and care for the poor are learnt and practised.

**Fr. Stephen Paul sss**

*Eymard Cottage, Mazagon.*





