

# **PRISON MINISTRY SUNDAY**

**10<sup>TH</sup> AUGUST, 2014**

## **Pastoral Letter**

(Please read this pastoral letter in all the churches on 10<sup>th</sup> of August 2014, in connection with Prison Ministry Sunday.)

Dear Brothers and Sisters in Jesus Christ,

On this Prison Ministry Sunday the Church is inviting us to think about the people in prisons with the theme of Changing hearts, transforming lives and changing the world. The celebration of Prison Ministry Sunday is not about new dresses, arranging parties, giving expensive gifts or taking up many journeys. It is about love, the love that changes the hearts of many in the prisons, giving them a chance to transform their lives and change the world of crimes into the world of love. It is the same love that transforms enemies into friends, love that turns fear into trust. It is about love that heals broken relationships and that mends broken dreams. This day helps us to prepare our hearts to receive the miracles of that love. It removes the burden from the shoulders of many in the prisons and gives colour and hope to the faded dreams of many prisoners.

### **Mission of Church**

We believe that no life is beyond the reach of God's power, and we envision a future in which countless prisoners, ex-prisoners, and their families, are redeemed, restored, and reconciled through the love and truth of Jesus Christ. We believe that God's Glory is that man lives; nobody is disposable, or less worthy than any other. Like the Good Samaritan we want to spend our lives in favour of our imprisoned sisters and brothers, and all who, in one way or another, are suffering due to the crime.

In the dynamics of Emmaus, the Master teaches us the pedagogy of accompaniment: to make ourselves present, walking together and illuminating life through his Word which gives understanding, freedom, and sharing the bread that nourishes and gives eternal life.

It is to recognize the suffering face of Jesus in our brothers and

sisters and to be the hand that blesses and heart that loves, heals wounds, and quenches the driving thirst, the hand that holds and turns sorrow into joy, just as the Good Samaritan.

Our place is to be in line with Ex 2.4 which says that God has visited and redeemed his people. This is not a polite passing by visit, but a visit of incarnation. Incarnate means to dwell in and to enter the lives of other, not impose, or force, not to snoop or give lessons, but to accompany the needy, to share life and walk together, each one giving to the other the best that we have.

### **Our challenges**

There are about 385135 prisoners in 1394 prisons and among them 254857 prisoners are waiting for trial. In a world of imprisonment, this is our challenge; to fight against everything that threatens the dignity of the human person, realizing that the kingdom of justice is full life for all.

We live in a system of exclusion, that considers many brothers and sisters as disposable and worthless and disregard, especially prisoners, as well as many people who would kidnap to kill them or lock them up forever. We are concerned with the increase of violence and insecurity. It feeds the desire for revenge and death for the perpetrators of certain crimes, with the wrong belief that this will resolve something. Prisons, refugee camps, and miserable living conditions are not the answer.

Prisoners are disabled before, during, and after imprisonment; they are disabled by parental care, by lack of education, by drugs, by gangs, by being born into below poverty level, or by being subjected to inhuman or perverted persons.

The challenge of reconciliation, of building bridges, of believing that love is stronger, and peace and justice walk together gives another chance to one who repents with his whole heart. Let us not forget the words of Pope Francis that God is never tired of forgiving though we may be tired of asking forgiveness". It is a fact that forgiveness does not change the past but it does enlarge the future" as told by Mary Koren.

### **Present voice of Pope**

While addressing the national congress of Chaplains of Italian Prisons Pope Francis said that he prays for them, keeps them in his heart, prays to the lord and our lady that they would be able to surmount positively this difficult period of their life. They should not be discouraged or close themselves. He advised the chaplains to tell them that the lord is close to them and say it with gesture, with words, with the heart that the Lord does not stay outside, he does not stay outside of their cell, he does not stay outside of prisons, but inside; The lord is inside with them; he too is a prisoner again today, prisoner of our egoisms, of our system of so many injustices, because it is easy to punish the weakest, but the big fish swim freely in the waters. No cell is so isolated as to exclude the lord, none. He is there, he weeps with them, works with them, waits with them. His paternal and maternal love reaches everywhere. The Pope himself feels after many occasions of communicating to prisoners earlier, why is he there and not me who has so many more reasons to be there? It does me good to think this; because the weaknesses we have are the same, why did he fall and I did not? This is a mystery for me which makes me pray and makes me come close to prisoners. Let us follow the voice of our pope in our dealings with prisoners.

### **Victims and their family**

The victims and their families are completely forgotten by the government and judiciary. They have to be taken care of and supported by society. The Church has also decided to take a wider step to look in to the matter of victims and their families.

### **The changes through you**

It was a heart breaking scene to see that a rich lady came to the prison and embraced the lady who robbed her jewels. The constant prayer of some volunteers and a couple of visits made the lady forgive the one who had stayed with her for the last 14 years. It was like the father receiving the prodigal son. We may not have great things to show to people in our ministry but God always gives us a little satisfaction or a surprise fruit to re-energize us in our trials and hard works for the people behind the bars. Martin Luther King Jr. says

that love is the only force capable of transforming an enemy in to a friend, we never get rid of an enemy by meeting hate with hate; by its very nature, hate destroys and tears down; by its very nature, love creates and builds up. Love transforms with redemptive power.

St. Maximillian Kolbe being the patron of Prison Ministry volunteers is the best example for all of us. He was ready to take up the place of another prisoner who cried for his return to his family. Thus our patron gave back a father to the family, husband to the wife. The Church is engaged in the same ministry of giving back a son to the family, father to the children, mother to the children, and further a good member to the society. You can help this ministry of the Church by your prayers and financial support. During last 28 years the ministry has come across a lot of generous people who help regularly and also on the occasions of wedding anniversaries, birthdays and other occasions. So let us take a decision to rehabilitate at least one prisoner today. All cannot be volunteers but you can help all those who are volunteers to be your presence in the name of Jesus.

I express my heartfelt appreciation to all those who are involved in this ministry and pray for them. You are not alone in this mission, not alone in your struggles, not alone in your prayer and not alone in your joy. May God bless you and be with you.

Yours devotedly in Christ,

**Rt. Rev. Peter Remigius**  
Patron of Prison Ministry India

**Changing hearts, transforming lives and impacting the world;  
Prison Ministry Sunday -2014**

### **Liturgy part**

Readings : **First reading: Ezekiel 34: 11-15, Second reading: Hebrew: 13: 1 -8, Gospel : Lk : 15: 1 – 7**

### **Entrance Antiphon.**

Jesus our master indentified himself with the people in prison by saying that “ I was in prison and you visited me”. You include every one as your sheep. Lord, give us the grace to include all our brothers and sisters whom we have excluded as disposable and worth-

less.

### **Penitential Rite**

Once a judgment has been made upon a prisoner, for the general public the matter is closed. But for God it is not a closed chapter. It takes a “renewed mind” to forgive your enemies and do good to those who despitely use you. It takes a “renewed mind” to visit prisoners especially with very deplorable living conditions. It certainly takes a “renewed mind” to provide housing, clothing and food for people who have raped, maimed, robbed, abused and destroyed the lives of other members of the society. While the normal or natural mind would prescribe a punitive response to crime and criminals, a “spiritual mind will prescribe redemptive response without minimizing the pain, horror and negative consequences of the criminal act. Let us sincerely ask ourselves do we have the same heart as Our Master has ?

### **Opening Prayer:**

Merciful father, you know the secret of all hearts, the just and unjust deeds we have committed. Hear our prayers for those in prison. Give them patience and hope in their sufferings and bless their desire to return home soon. Bless Lord all the people who are working for their good. Through our Lord Jesus Christ your Son who lives and reigns with you in the unity of Holy Spirit one God forever and ever.

### **First Reading : Psalm 102.**

### **Response: The lord is compassion and love**

My soul, give thanks to the lord, all my beings, bless his holy name. My soul, give thanks to the Lord and never forget all his blessings. **R...**

It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion. **R...**

The lord is compassion and love, slow to anger and rich in

mercy. His wrath will come to an end; he will not be angry forever.  
**R...**

For as the heavens are high above the earth so strong is his love for those who fear him. As far as the east is from the west so far does he remove our sins. **R....**

**Second Reading:**

**Acclamation:**

Alleluia, Alleluia; I am the good shepherd, who is willing to die for the sheep. Alleluia

**Gospel;**

**Prayer of the faithful**

**Cel.** Dear brothers and sisters, Jesus shows great compassion towards the sinners and the poor. Let us therefore pray that we will be guided by the Holy Spirit to show our compassion towards others saying

**Response: Lord, Graciously hear our prayer.**

**Lord,** we pray for the universal Church. May the Pope, Bishops, priests and consecrated people be the powerful instruments of your liberating love and shall be helpful to the brethren behind bars to rejuvenate the image and likeness of you in them. Let us pray to the Lord.

**Lord,** you were an innocent prisoner. You had experienced the plight of a prisoner. We bring before you all our brothers and sisters behind the bars with their mental torture and physical discomforts. We request your blessings upon them and their families. Bless the jail authorities to be kind, gentle and understanding towards the inmates. Let us pray to the Lord.

**Lord,** we ask your blessings upon all the volunteers of prison ministry who dedicate their time and energy for the least lost and last. Jesus our Good Shepherded, we ask your guidance and protec-

tion always up on them and in their ministry. Let us pray to the Lord.

**Lord,** we pray for all those who are wrongly accused and imprisoned. Lord as you know, they are undergoing a lot of agony and bitterness within them. Merciful God graciously bless them with positive self realization and legal assistance that they may be released fast. Let us pray to the Lord.

(Pause to pray for personal and community needs)

**Cel.** Loving Father, you are the happiest when we your children reach to you. Stretch out your healing hands and touch all our brethren behind bars and help them to lead a renewed life. We make this prayer through Christ our Lord, Amen.

**Prayer over the Gifts:**

We offer you, O Lord, the sacrifice of conciliation and praise, that, being moved to compassion, you may both pardon our offences and those in prison and direct our wavering hearts through Christ our Lord.

**Communion Antiphon:**

Remember those who are in prison as though you were in prison with them.( Heb. 13:3).

**Prayer after Communion:**

Grant us, merciful God, that, receiving in this gift the forgiveness of sins, we may be able by your grace to avoid sinning from now on and to serve you in the least, lost and last of the society through Christ our Lord.

**Prison Ministry India in brief.**

Prison Ministry India, a national voluntary organization works for the welfare and rehabilitation of the prisoners and their families as well as the victim's families. This organization has been borne, as a result of the continuous prayer and consistent prison visits of two great inspiration of change, namely, Fr. Varghese karippery & Fr.

Francis Kodyan. Later prison ministry India was recognized by the CBCI in the year 2000. There are about 6000 volunteers working for this noble cause. We have 30 rehabilitation centres all over the country. Through these centres, hundreds of released men and women whose life otherwise had been found in morally dangerous atmosphere, affected children of prisoners, the victims and the juvenile delinquents enjoy peace of mind and new layers of hope in their life. Our volunteers all over the country are constituted in 850 units, who are actively involved in carrying out various programs like counseling, medical camps, free legal aid, cultural programs, inner healing retreats, job oriented training programs and so on, in the prisons of India. Special attention has been given to the education of prisoners about their worth and their potential to live as dignified persons of our country.

St. Maximillian Kolbe, the perfect example of inviolable courage, paved an exemplary model of care of the prisoners through his own life. Kolbe was arrested during the World War II and was sent to the concentration camp. When he was there with the prisoners he shared his meager ration of food with those around him. He prepared many of them to make a good confession and prayed for them. Finally he sacrificed his life for the sake of someone else something which we see seldom in today's world. This is the same that Jesus expects of us, to develop an attitude of sharing, whatever we hold precious in our life, our prayer, our time, our money etc.,

The prison ministry society operating among the National, Regional, State and the Diocesan levels, believes that reformation rather than retribution is what will rehabilitate transgressors. Apart from bailing out innocent prisoners, the ministry helps spouses and children of prisoners to lead a crime free life by rehabilitating them through vocational courses and admitting them to schools.

There are many ways; you all can get involved in this ministry. First of all, this mission calls you to raise your hearts in prayer for

this less privileged one in society. It requests you to visit the prison inmates in the rehabilitation centres or in the prison in order to make them feel that we love them and care for them. You are also invited to contribute your mite for the education of the children, to support them at least with a meal for the day. There are many who wait for their release; if possible, you can also help for their speedy release. The more we help, the better we become human.

**Fr. Sebastian Vadakumpadan,**  
National coordinator,  
Prison Ministry India

## Justice Sunday

17 August 2014

*Environmental Justice*

Your Eminence/ Grace/ Excellency/Father/Sister/Brother in Jesus,  
Warm greetings from the CBCI Office for Justice, Peace and Development!

On 28 April 2014, the national as well as international media was abuzz with the news of Indian environmental activist Mr. Ramesh Agrawal, 60, being honoured with this year's \$175,000 Goldman Environmental Prize, often called the "Green Nobel", in San Francisco, for fighting for the cause of "*jal, jungle, zameen* (water, forest, land) for the past two decades in Chhattisgarh. He has been relentlessly battling against indiscriminate and senseless industrialization; and campaigning to educate the people about their rights in fighting pollution and land-grabbing by powerful mining and electricity companies. In 2012, he won a court case that blocked a major Indian company, Jindal Steel & Power Ltd, from opening a second coal mine near the village of Gare in the mineral-rich state of Chhattisgarh.

Environmental activism is not new to India. The *Chipko Movement* or *Chipko Andolan* of the 70's is one of the first well known people's movements that engaged in non-violent resistance to felling of trees in Chamoli district Uttarakhand. The *Save Silent Valley*

*Movement* became the bedrock of Indian environmental activism. Other well-known environmental movements include: the *Jungle Bachao Andolan*, the *Navdanya Movement* and the *Narmada Bachao Andolan* of 80s; International Campaign for Justice in Bhopal (ICJB); Anti-POSCO Struggle Movement; People's Movement Against Nuclear Energy; and the Greenpeace India, etc.

Besides established social activist groups, there are thousands and thousands of people actively fighting different environmental issues like mining, dam construction, nuclear power projects, agricultural degradation, deforestation, pollution and so on and so forth. Their voices of dissent are forcing India to change. Their struggle involves confronting the unholy alliance of the politicians, the government juggernauts, and the moneyed and mighty business corporations. More often people's non-violent protests are greeted with brute force by the police and the hoodlums hired by the companies to quell people's resistance. The people who fight to safeguard the environment and the natural resources are branded as anti-developmental; as anti-national and, sometimes, as *Naxals*. False cases have been foisted. At this juncture, one cannot afford to forget the sacrifice of Sister Valsa John who led people's resistance movement against coal mining and displacement in the Amrapara block of Pakur district, Jharkhand and was killed in the coal mine areas of Pachuwara on November 15, 2011.

India is said to have achieved rapid economic growth over the past decade. But the environmental impact has often been ignored, and the rural poor largely left behind. Experts say that over-exploitation of natural resources and economic disparity are the two factors causing the collapse of civilisations, and the modern civilisation, too, is similarly vulnerable. On the other hand, equitable access to natural resources and responsible and restrained use of those resources will surely save civilisations from collapse and humanity from extinction. Unless we safeguard the environment, there will be hundreds of thousands of people with nothing, no employment, no money, no farmland, no forests, etc. So it is clear that the struggle for environmental justice is also a struggle for social justice. Enlightened by Biblical teaching, the Catholic Church has seen creation as the gift of God to humankind and has been always in defence of nature and the environment. Pope Emeritus Benedict XVI in his encyclical

letter, *Caritas in Veritate*, no. 51 says: "The Church has a responsibility towards creation and she must assert this responsibility in the public sphere. In so doing, she must defend not only earth, water and air as gifts of creation that belong to everyone. She must above all protect mankind from self-destruction. There is need for what might be called a human ecology, correctly understood ... when "human ecology" is respected within society, environmental ecology also benefits."

The Catholic Bishops of India has a clear grasp of the complex environmental issues plaguing the country and made a firm resolve to address those issues: "We stand for the protection of the environment. We are stewards of God's Creation and we must use our resources for the good of all, keeping in mind also our duty to future generations. Illegal mining, deforestation, some mega projects, pollution of water, air and land are destructive of ecology. We will resist such moves and encourage greater use of natural sources of energy, promote organic farming, encourage proper methods of waste management and other such initiatives" (Final Statement of the 30<sup>th</sup> CBCI General Body Meeting, Bangalore, 2012, no. 8.8). Again in February 2014, the Bishops re-affirmed their commitment to the protection of nature when they declared: "We stand for sustainable development of peoples and human ecology" (Final Statement of the 31st CBCI General Body Meeting, Pala. 2014, no. 5.8).

Against this milieu, the CBCI Office for Justice, Peace and Development makes an appeal to all the Christian faithful in India to stand up for environmental protection and raise their voice for environmental justice. This appeal is in consonance with Pope Francis' own call, which he made on 31 July 2013, during the World Youth Day in Rio de Janeiro, for "respect and protection of the entire creation which God has entrusted to man, not that it be indiscriminately exploited, but rather made into a garden (of life)." "Never doubt that a small group of thoughtful people can make a difference, in fact it's the only thing that ever has", said Margaret Mead. We hope that our faith in a Creator-God will translate into a firm commitment to effectively living our 'ecological vocation' as stewards of God's creation, promoters of human ecology, and defenders of environmental justice.

Yours in Jesus Christ,

**Most Rev. Dr. Gerald Almeida**      **Most Rev. Dr. Abraham Mar Julios**  
Chairperson                              **Most Rev. Dr. Abraham Viruthikulangara**  
Member Bishops

**Rev Dr. Charles Irudayam**

Secretary

Office for Justice, Peace and Development Catholic Bishops'  
Conference of India

## **For Justice Sunday Eucharistic Celebration**

*Environmental Justice*

### **Introduction**

Human beings are part of the entire creation. However, what distinguishes the humans from other creatures is their capacity to effect changes in their environment. That capacity is not without responsibility. They are to be stewards of creation, because the destruction of nature will inevitably bring about the destruction of the humankind. However, through Our excessive consumption and irresponsible behaviour, we have been either depleting or polluting the natural resources, precipitating an environmental crisis.

As we celebrate Justice Sunday with the theme. *Environmental Justice*, let us commit ourselves to the cause of environmental justice which calls for not only respect and regard for the natural environment but also protection of the same from exploitation or destruction by vested interests. Let us accept our own faults of commission and omission and resolve to change our practices. During this Eucharistic celebration, let us also fervently pray to the Lord of Creation, that we may be aware of the finiteness and fragility of the planet, and that we may become responsible stewards of God's creation.

### **Prayers of the Faithful**

*Celebrant:* Dear sisters and brothers, the planet earth is a gift of love from God that is necessary for the survival and sustenance of humankind. Our lives are inextricably connected with the environment, We are duty-bound to keep the planet with utmost care and love, as a mark of respect and love for the Creator. But often times the way we treat or allow others to harm the environment causes an environmental disaster, imperiling our own lives and those of posterity. Let us invoke God's blessings and strength so that we will

do the best we can to conserve and sustain the planet earth.

1. God our Creator, everything that you have created in this world is immensely beneficial to us. That we may see and appreciate your love that is reflected in the goodness of every one of the creatures, we pray to you, O God.

Response: Fill our hearts, O God, with love for all your creation!

2. God of love and life, you created the world and all it holds that we may have life and have it in abundance. Whatever we have received from your bounty is not for ourselves only but for posterity as well. That we may use them with moderation and respect, we pray to you, O God.

Response: Fill our hearts, O God, with love for all your creation!

3. God of mercy and compassion, your son Jesus Christ - through his life, death and resurrection - has reconciled us all with you, with our neighbours and with all creatures. That Francis, our Pope, and our bishop and the bishops everywhere may become luminaries of environmental justice, effectively leading and guiding all the faithful to live in peace and harmony with you, with one another and with all your creation, we pray to you, O God.

Response: Fill our hearts, O God, with love for all your creation!

4. God of justice, bless all the activists and advocates of environmental justice, and all the poor and marginalised people who have been rendered environmental refugees because of wrong and unethical policies, schemes and paradigms of development. That a just society, a new heaven and a new earth, may be born that will fulfil their dreams and aspirations, we pray to you, O God.

Response: Fill our hearts, O God, with love for all your creation!

5. God of all goodness, everything you have created is intrinsically good and has a right of its own to exist. That our political leaders and policy-makers may earnestly and adequately respond to the call of St. John Paul II to an ecological conversion, and that they may conceive and implement a new development paradigm that is inclusive, eco-friendly and sustainable, we pray to you, O God.

Response: Fill our hearts, O God, with love for all your creation!

*Celebrant:* God, our Father and Mother, we thank you for helping us understand that our salvation, our destiny, is bound up with the entire created order. We ask you to answer all our supplications so that we may be blessed to witness and enjoy the wonderful harmony in nature where the lion lives with the lamb, the leopard lies with the goat, and the small child peacefully leads all the creatures - the harmony that was envisioned by prophet Isaiah (Isaiah 11:6). This we ask through Jesus Christ your Son and our Lord. Amen!

## **Points for the Homily**

### **1. Creation: The Common Patrimony of Humankind**

God created man and woman by entrusting to them the task of populating the Earth and subjugating it, which does not mean to exploit it, but to cultivate and guard it, to care for it with their own labour (Gen 1:28). Creation is always an object of praise (Ps 104: 24) because nature, the work of God's creative action, was very good (Gen 1:4, 10, 12, 18, 21, 25). Creation is the gift of God to us. We are called to only cultivate and safeguard all the goods of creation! "The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole..." said Benedict XVI, (*Caritas in Veritate*, no. 48)

God's mandate to humankind is very clear: "till it and keep it" (Gen 2:15). To have 'dominion over' creation means for the human race not to destroy it but to perfect it; to transform the world into a beautiful abode where everything is respected. Human being<sup>c</sup> and the environment are interdependent and their interactions mutual. The environment essentially conditions the life and development of humans, while in turn they perfect and ennoble their environment through their presence, work, and contemplation.

Pope Paul VI's Message to the Stockholm Conference on Human Environment emphasised the concept of common patrimony. "No one can take possession of the environment in an absolute and selfish way, because it is not a '*res nullius*' - something not belonging to anyone - but the '*res omnium*' - the patrimony of humankind. Those in possession of it must use it in a way that redounds to the real advantage of everyone".

### **2. Universal Destination of Goods and Intergenerational Justice**

The development paradigm and the economic policies of the government, that favour mega projects, encourages mindless, untrammelled looting of natural resources to the benefit of the privileged few, and negates the principle of *universal destination of goods*, one of the key principles of Catholic Social Teaching.

Utilisation of the riches of nature must take place according to criteria that take into account not only the immediate needs of people but also the needs of future generations. In this way, the stewardship over nature, entrusted by God to human beings, will not be guided by short-sightedness or selfish pursuit; rather, it will take into account the fact that all created goods are directed to the good of all humanity. The use of natural resources must aim at serving the integral development of present and future generations. (St. John Paul II's address to the UN Centre at Nairobi, 18 August 1985, no. 2). Thus human race has an obligation, a duty, to conserve creation and prepare a hospitable earth for future generations.

### **3. The Wounded and Fragile Earth**

Today creation has become material, extractable and marketable. Earth is endangered by actions of the greedy and privileged few, who indulge their extravagances. Resource depletion, waste, and pollution cries to heaven to be exposed and halted by all legitimate means. Ecological imbalances are caused in the biosphere by the disorderly exploitation of the physical reserves of the planet. Pope Francis points out that the current economic system is detrimental to the eco system. He says that the current economic system devours everything which stands in the way of increased profits, and the fragile environment "is defenceless before the interests of a deified market, which become the only rule." (*Evangelii Gaudium*, no. 56)

India and China are among countries that will face more extreme weather events and shortage of drinking water and food-grains by middle of this century. This warning was raised by a UN panel, in their report *Climate Change 2014: Impacts, Adaptation, and Vulnerability*, in March this year. "India faces increased drought, flood risks during monsoon, Stanford scientists warn," reported on 29 April 2014 by the Times of India. The cyclone that targets the coasts of Orissa almost every year is a stark reminder that India is



already in the grips of climate change.

#### **4. Understanding Environmental Justice**

The phrase environmental justice highlights the strong relationship that exists between the ecological question and the issues of justice. It calls for the fair treatment of all with respect to the development and enforcement of environmental laws, regulations, and policies. Fair treatment implies that no population should be forced to shoulder a disproportionate share of exposure to the negative effects of pollution or other environmental dangers due to lack of political or economic strength.

The destruction of the planet and the pollution of its resources arise in the context of our current economic model which produces much violence, natural disasters, hunger and inequality. In this system it is the poorest that are expropriated, excluded and marginalised. The poor are forced to become “environmental refugees” or “climate refugees” and bear the brunt of environmental crises like drought, floods, desertification, disappearance of species, etc. Environmental justice does demand justice for these “environmental refugees”.

#### **5. The Example of St. Francis of Assisi and the Call for Ecological Conversion**

St Francis of Assisi, the patron saint of ecology, related to all created things - living or inanimate - with great respect and sought to be subject to them. He saw them as sisters and brothers, fellow creatures of the same God. He expressed his spirituality poetically in the *Canticle of the Creatures*. In the spirit of St. Francis, care for creation springs from a deep respect for and interior solidarity with everything that God has created. He always looked for suitable ways to defend the environment according to the needs of each living being. St Francis’ spirituality envisages a *cosmic fraternity* that forbids all abuses and exploitation. He is truly a model practitioner of environmental justice!

In many parts of the world society is given to instant gratification and consumerism while remaining indifferent to the ecological damage, which these attitudes cause. During a General Audience, on 17 January 2001, Pope St John Paul II called all people to an “ecological conversion,” that is to an increasing sensitivity to

ecological issues, urging them to take a critical look at their lifestyles, and emphasizing that the ecological crisis is a moral issue. Simplicity, moderation and discipline, as well as a spirit of sacrifice, must become part of everyday life, he said.

#### **The St. Francis Pledge**

##### **I/ We Pledge to:**

- ❖ PRAY and reflect on the duty to care for God’s Creation and protect the poor and vulnerable.
- ❖ LEARN about and educate others on the causes and moral dimensions of climate change.
- ❖ ASSESS how we as individuals and in our families, parishes and other affiliations-contribute to climate change by our own energy use, consumption, waste, etc.
- ❖ ACT to change our choices and behaviors to reduce the ways we contribute to climate change.
- ❖ ADVOCATE for Catholic principles and priorities in climate change discussions and decisions, especially as they impact those who are poor and vulnerable.

**MALANKARA CATHOLIC CHURCH**  
**Eparchy of Mavelikara**



Dr. Joshua Mar Ignathios **Amalagiri Catholic Bishop's House**  
**Bishop of Mavelikara** **Punnamoodu, Mavelikara - 690 101**

**Circular No. 03/ 2014**

**പ്രിയ ബഹുമാനപ്പെട്ട വൈദികരേ, സന്യസ്തരേ, വിശ്വാസികളേ,**

**മാവേലിക്കര ഭദ്രാസന പ്രത്യേക നിയമാവലി**

നമ്മുടെ ഭദ്രാസനത്തിലെ അജപാലന ശുശ്രൂഷ ഫലപ്രദവും നിയമവുമായി നടത്തുന്നതിനുവേണ്ടി മാവേലിക്കര ഭദ്രാസന പ്രത്യേക നിയമാവലി ദൈവദാസൻ മാർ ഇവാന്റിയോസ് മെത്രാപ്പോലീത്തയുടെ 61-ാം ഓർമ്മതിരുനാളായ 15 ജൂലൈ 2014-ൽ പ്രാബല്യത്തിൽ വരുന്നു. സാർവ്വത്രികസഭയിലെ പൗരസ്ത്യ സഭകൾക്കായുള്ള പൊതുനിയമങ്ങൾക്കും (CCEO), മലങ്കര സുറിയാനി കത്തോലിക്കാ സഭയുടെ പ്രത്യേക നിയമങ്ങൾക്കും (CPCSMCC) വിധേയമായാണ് മാവേലിക്കര ഭദ്രാസന പ്രത്യേക നിയമാവലി തയ്യാറാക്കിയിരിക്കുന്നത്. നമ്മുടെ ഭദ്രാസനത്തിലെ എല്ലാ അംഗങ്ങൾക്കും ഭദ്രാസനങ്ങളിൽ പ്രവർത്തിക്കുന്ന എല്ലാ നൈയാമിക സഭാ സ്ഥാപനങ്ങൾക്കും സംവിധാനങ്ങൾക്കും ഈ നിയമങ്ങൾ സാധകമാണ്. ഈ നിയമാവലിയിലെ നിയമങ്ങൾക്ക് വിരുദ്ധമായ യാതൊരു ഭരണനിബന്ധനയ്ക്കും പാരമ്പര്യങ്ങൾക്കും നമ്മുടെ ഭദ്രാസനത്തിൽ നിയമസാധുത ഉണ്ടായിരിക്കുന്നതല്ല. ദൈവിക സ്നേഹത്തിന്റെ കൂട്ടായ്മയായി കെട്ടുറപ്പോടും ക്രമമായും ജീവിക്കുന്നതിന് ഈ നിയമാവലി സഹായിക്കട്ടെ.

**പുതിയ വൈദികജില്ല**

നമ്മുടെ ഭദ്രാസനത്തിലെ അജപാലന ശുശ്രൂഷ കാര്യക്ഷമമായി

നിർവ്വഹിക്കുന്നതിനുവേണ്ടി സാർവ്വത്രിക സഭയുടെ പൊതുനിയമങ്ങളുടെയും (CCEO cc. 276-278), മലങ്കര സുറിയാനി കത്തോലിക്കാ സഭയുടെ പ്രത്യേക നിയമങ്ങളുടെയും (C.P.C.S.M.C.C. cc 115-119) പിൻബലത്തിൽ നമ്മുടെ ഭദ്രാസനത്തിൽ ഒരു പുതിയ വൈദികജില്ലയുടെ നിലവിൽ വരുന്നു. കറ്റാനം കേന്ദ്രമാക്കി പുതിയ വൈദികജില്ല ദൈവദാസൻ മാർ ഇവാന്റിയോസ് പിതാവിന്റെ 61-ാം ഓർമ്മതിരുനാളായ ജൂലൈ 15-ന് പ്രാബല്യത്തിൽ വരുന്നു. പുനര്രൈക്യ പ്രസ്ഥാനത്തിന്റെ അഭേദ്യമായ ബന്ധമുള്ള കറ്റാനം പുരാതന, സാംസ്കാരിക, ക്രൈസ്തവ കേന്ദ്രമാണ്. മാവേലിക്കരയിലെയും കടമ്പനാട്ടെയും ചെങ്ങന്നൂരിലെയും വിവിധ ഇടവകകൾ പുനക്രമീകരണം ചെയ്താണ് പുതിയ വൈദികജില്ല രൂപീകരിച്ചത്. പുതിയ വൈദികജില്ലയിൽ 17 ഇടവകകളാണ് ഉള്ളത്. ജൂൺ 27-ന് അമലഗിരി അരമനയിൽ സമ്മേളിച്ച വിവിധ ആലോചനാസമിതികളിൽ വൈദികജില്ലാ പുനസംവിധാനം ദീർഘമായി ചർച്ചചെയ്യുകയുണ്ടായി. ഭദ്രാസനത്തിലെ ദൈവമക്കൾക്ക് കാര്യക്ഷമമായ അജപാലന ശുശ്രൂഷ സംലഭ്യമാക്കുവാനാണ് പുതിയ വൈദികജില്ല നിലവിൽ വന്നത്. പുതിയ വൈദികജില്ലയിൽ ശുശ്രൂഷ ഏറ്റെടുത്തിരിക്കുന്ന ബഹുമാനപ്പെട്ട വൈദികരെയും സമർപ്പിതരെയും അൽമായ വിശ്വാസികളെയും ഹാർദ്ദവമായി അഭിനന്ദിക്കുന്നു.

ദൈവദാസൻ മാർ ഇവാന്റിയെസ് മെത്രാപ്പോലീത്തയുടെ സാർഗ്ഗീയ മാദ്ധ്യസ്ഥം നമ്മുടെ ഭദ്രാസനത്തിന് യാചിച്ചുകൊണ്ട് ദൈവാനുഗ്രഹങ്ങൾ നേർന്നുകൊണ്ട്

ദൈവം നിങ്ങളെ സമൃദ്ധമായി അനുഗ്രഹിക്കട്ടെ!

അമലഗിരി  
 03 ജൂലൈ 2014

**+ ഡോ. ജോഷ്യാ മാർ ഇഗ്നാത്തിയോസ്**  
 മാവേലിക്കര ഭദ്രാസനാദ്ധ്യക്ഷൻ