

FORTY SHADES OF GREEN AND JOYFUL AGONY



Fr Kaleekal continues fast in hospital

EXPRESS NEWS SERVICE
Thiruvananthapuram, Nov 11

Fr Jose Kaleekal, who has been leading a fast demanding immediate compensation for inland fishermen hit badly by the fish epidemic, continued his hunger strike at the medical college hospital here on Monday.

Fr Kaleekal was arrested and removed to the hospital on Sunday which police and doctors found his condition worsening.

Kerala Swathanthra Matsyathozhilali Federation general secretary A.J. Vijayan said in a statement that Fr Kaleekal continued his fast despite attempts by doctors to force-feed him. The doctors registered in the case-sheet that the patient refused to take medicine.

Thousands of fishermen from Kottayam, Alappuzha and Kollam arrived here on Monday to participate in the dharna before the Secretariat in protest against the arrest of Fr Kaleekal.

District Council member Antony Raju, who is also the KC(J) district president joined the hunger strike. District Council president K. Anirudhan and Thiruvananthapuram Mayor Karunakaran Nair visited those taking part in the fast.

The Matsyathozhilali Federation State committee has protested against the attitude of the State Government in not convening a meeting to solve the problems of the fisherfolk. It urged all trade unions and workers to join the protest.

Compensation to fishermen

Priest launches fast

EXPRESS NEWS SERVICE
Thiruvananthapuram, Nov 1

Father Jose J. Kaleekal, leader of traditional fishermen and former president of the Kerala Swathanthra Matsyathozhilali Federation, began an indefinite fast here on Friday, demanding immediate compensation to fishermen rendered jobless by the fish epidemic.

The launching of the fast was the culmination of a month-long awareness campaign initiated by the Federation throughout the State. The Federation had submitted detailed memorandums to the authorities demanding urgent measures to contain the epidemic and evolve a long-term strategy to save fish wealth and ecology.

The Federation also demanded that the Government should procure fish from inland fishermen and

organise sales in the wake of misapprehensions over buying inland fish after the outbreak of the epidemic.

The indefinite fast undertaken by the priest in front of the Secretariat was inaugurated by Federation president Lal Koiparambil. National Fishermen's Forum chairman F. Thomas Kocheri, Tamil Nadu Union president Constantine. Bay of Bengal Union secretary P. Ravi and Mr T. Peter addressed the dharna held in connection with the fast.

Earlier, Fr Jose Kaleekal was taken in a procession to the satyagraha pandal by volunteers of the Federation. Unity Centre of India representatives offered felicitation to the satyagrahi. An official statement issued here said that picketing will begin on Saturday in all district centres in support of the fast.

Priest on fast arrested

EXPRESS NEWS SERVICE
Thiruvananthapuram, Nov 10

Father Jose J. Kaleekal, leader of the traditional fishermen and former president of the Swathanthra Matsya Thozhilali Federation, who has been on a hunger strike for the past 10 days, was arrested and removed to the Medical College Hospital here on Sunday.

The police said that Fr Kaleekal was arrested and removed to the hospital as his condition had worsened. He went on a hunger strike on November 1 demanding immediate compensation to fishermen rendered jobless as a result of the fish epidemic that hit some parts of the State two months ago.

However, the priest's arrest has only served to create a tense atmosphere in the State capital and in the coastal areas in the State. The Police arrived at the satyagraha shamanas at 6.30 p.m. along with a doctor and an ambulance. The doctor examined the priest, though he resisted. Two of Fr Kaleekal's assistants were also arrested when they resisted the police attempt to remove the priest.

Later, Fr. Kaleekal was given glucose drip. However, the federation, which has been spearheading the strike of traditional fishermen, announced that Fr. Kaleekal was continuing his hunger strike in the Medical College Hospital.

As soon as the news about the arrest and removal of Fr Kaleekal spread, traditional fishermen staged a march to the Medical College Hospital and staged a sit-in there. In

the evening, they staged a torchlight procession. The federation announced its plans to launch indefinite dharna before the Secretariat on Monday. Hundreds of fishermen and women have started arriving in the city on learning of the arrest of Fr Kaleekal. According to reports, fishermen in the coastal areas took out protest marches Sunday in protest against the police action.

Fr. Kaleekal launched his fast on November 1 at the end of a month-long campaign throughout the State. The federation submitted memorandums to the authorities, demanding urgent measures to contain the epidemic and evolve a long-term strategy to save the State's resources and the marine ecology.



This Threshold Moment...

I have come to the fiftieth year of my priestly commitment. Thankful for the many life fulfilments, I stand with folded hands before the Divine and all my people in gratitude. I say, "Thank you!"


I have been inspired in my past with many a thought. One comes from Archbishop Helder Camera. He said, "Transformation is a messy matter. The distance between an acorn and an oak. A caterpillar and a butterfly. A rally and a riot. A sinner and a saint." And this admits of many strange twists and turns.

The scenes are not always beautiful. The process is not always painless. In the midst of transformation, we can be only assured of unknowing. The past offers no hope of return. The future suggests no promise of arrival. Attentiveness to the journey becomes an important activity, but always in reference to the unknown rather than the known.

We must, as the Peruvian proverb indicates, 'create the path by walking.' In an age of transformation there is no other choice. I bow to those inspirers and present to you some glimpses into my life which I qualify as "Joyful Agony: Forty Shades of Green." I looked in amazement when friends in Ireland told me that they speak of forty shades of green on their Emerald Isle. I have taken that phrase of "forty shades" to depict my life story. Just a few glimpses that stand out in my memory. There are more. But on this fiftieth year let me share these forty shades.



Bless me.


Jose J. Kaleekel.

1 BIRTHING



Birthing is the process and call of every being from Godde to amoeba. I have been called into being to birth life in myself, in every other element of creation and in all human beings in particular. Birthing has been my special call and vocation in my priesthood more so. Today I sit, look back to all my life and relish moments of Birthing in it.

Two situations are forceful in my memory.

In Varanasi, I was doing a retreat on Creation Spirituality. I repeated in session after session the word Birthing. My friend sister asked, "Have you ever witnessed the mystery of birthing?" And she took me, with the client's permission, to the maternity theatre to witness the Birthing. Two, was the birthing of Ashely. The twin doctor sisters were in theatre with Omana Kunnam, and when they had taken the baby, they sent the baby straight to show me. The beauty of the events linger with me. Like in the story where the farmer father invited his daughter and asked her to wait to witness a miracle. The breaking open of a seed was the miracle he showed her.

All Birthing is a Miracle. I have witnessed in myself continuously this miracle. And I have birthed every moment of my life and relationship. Miracles and miracles in places, in people. Every moment.



2 ABHAYA MUDRA

Be Not Afraid

That was a bog-oak wood workshop in Mount St. Ann's, Ireland. Roisin called us to the store place of bog-oak wood pieces. "Look for the piece that beckons you," she said. We searched and each one found their own pieces. We took it to the conference hall. Took



our own places. There was soft background music. We had sand paper, chisel, blade, etc. by us. Each one entered their own depth levels. I started journeying while brushing and carving over the piece of wood for hours and hours immersed in my own story of journey. It was a three-day workshop with breaks in between. We sweated over it. At the end we looked at the shape of the carved wood. We were asked to name it.

I named it Abhaya Mudra. That same piece I used a number of times in Mount St. Ann's Center as altar wood and center-piece over the year. Finally, Kathleen decided to gift me the same and sent it to me by post. I possess it in my Ades Veedu at the centre welcoming every guest. It was "Be not Afraid." The great holding in my life. Not to be, not to be afraid.



The same is enlarged in the poem, Desiderata: You are a child of the universe, no less than the trees and the stars. You have a right to be here... Be not afraid to be who you are.

3 DANA MUDRA



Be ye Compassionate

The Oakwood piece had a second message. Hold it upside down.

It becomes Dana Mudra - "giving." Giving again is the life principle of life. Giving. Giving. I believe it fully. Even as Jesus said: unless a wheat of grain... Even as Jesus did: The Wheat bread broken...

I tell you all life has to be Eucharistic. Thanks giving. I treasure the Jesus events of Eucharist, not the rubrics of ritualizing it. I have not been a daily communicant of the 'Mass'. But I do believe in the Eucharist. To break Bread. To share table. To open up table. To celebrate. To offer Body. To offer myself unconditionally. To be compassionate. My life for my brothers and sisters. To be in communion. Remember Jesus. Remember Nestor Pas, Remember Camillo Torres. Remember Arch Bishop Romero.

Giving. Giving. Giving away is the sole destiny of life. I cherish the other Eucharist; I love Eucharist with small 'e'. Every table. Every fellowship. Doing it. Not just the 'saying' of Mass.



4 NOT TO BE AFRAID TO BE A HUMAN

Training, Training

It all started with Ammachi and Pappa taking me to the schools where they taught. Then to Govt. BHS Mavelikkara. Then to St. Aloysius Kollam, Then St. Raphael's, Kollam, Then St. Joseph's Carmelgiri and last



to St. Joseph's Mangalapuzha. Till the age of 24 I learned lessons. And I was ordained. My involvement and Birthing in society as a priest started. Versatile in many things and proficient in more than a dozen things.

But an over turn of learning came in 1974 with the 3 months course in ISI Bangalore. The traditional clergyman of rituals was challenged with socio-political awareness lessons and I was radically changed. Transformed. Sr. Gladys gave me the course file over which was written "Not to be afraid to be Human." I sat resisting all teachings and doings in ISI for over a month. In between came in a young woman from Marianad programme, Nalini. She challenged us Kerala clergy not to sit in the presbyteries and churches but



to get out among the people. Something clicked and over the period of 3 months I was changed. Changes began. And life got birthed anew. I was an action man from then on. Action for Change.



5 SREE CHAKRAM

I came across the concept of Sreechakra from artist Prabha of Thiruvalla. Centering the concepts of Sarovara was the occasion. A centering piece. Prabha drew it for us. The idea of Mandala was with me from Carol Huss' teaching. So I drew on it when Prabha introduced it and Sarovara had one drawn. It was a centre of attraction. I think I had an article around it in one of the magazines of VHA.

I have had a number of workshops on Mandala exercises too. Every one of it was colourful and deep. We sit in meditation and build images of our own deep intent. And they stay before us to deepen more and more and then they become the divine to strengthen us.

The Sree Chakra drawing in the prayer room of Ades Veedu is my strengthening Sacred Symbol. Centre pieces are for meditation, interiorization and strengthening. I have tried



to combine all my growth in the sense of the Divine therein. The wall mural is by an artist from Kottarakkara. The centre is a merging of Indian and Celtic symbols. The spiral centre comes from the central image of Irelnad's New Grange. Embedded in is an Indian OM. Into the centre is stuck an African image of Suffering Human.

6 BHAIRAVI MANDALA

The space is the chapel of MMS in Kodaikanal. A renewal programme for MMS. I teamed with Carol. The topic was Empowerment of Women; Woman Power. We agreed to remodel the process meditation of Intensive Journal of Dr. Ira Progoff with a Mandala drawing. Artist Prabha had told me of the Mandala drawn in Vaikom temple once in twelve years. Bhairavi kolam was in my mind. How a Goddess with powers of creation on one side hands and of destruction on the other side hands stays integrated in the drawing. We picked on that image. Prabha was joined with Ruslie, his wife and his brother as we had intended to draw it big enough so that every member of the group could join the process and interiorize. All the paint had to be natural dust only. All was readied. Prabha drew me a picture. I captured it on my camera. Elaborated the story on paper. Everyone had a copy of it all. And we entered the process. Day by day it caught momentum. Every sister joined meditatively to fill in colours at the sketching of Prabha. Finally, the image came. To be lit all around with chirath lights. Such glow! The concluding liturgy was presided over by Bede Griffiths. How he stood mesmerized over the image and the concepts. Power.



7 CHAKRA OPENING & HUMAN UNIVERSAL ENERGY

The seven chakras for energy was a concept introduced to me by Br. Senan in the International Spirituality Centre, Lusaka with Caroline Myss' video being played and Mathew Fox's box, "Sins of the Spirit and Blessings of the Flesh" as text. I have read and read; worked and worked so much on Chakras from then on. It has grown with me. So many meditations, a number of retreats, so many penitential services and much more has come out over the years. One of the treasured experiences initially was when I was invited to do retreat for all sisters of Good Shepherd, Bangalore province in a sequence, invited by Sr. Meera. They had to have a Holy Hour. For seven days, along with the Blessed Sacrament expositied in a monstrance, I put up a picture of a woman with Chakra points on the ambo side. Some of the senior sisters were scandalized of course, but majority joined the sessions fully. It effected deeply. To my personal self, an early morning energizing meditation and at evening an energy evaluation and at occasions a penitential service, all deepened the experiences. It is connecting to Divine energy in one's own self. Really impressive experiences.



8 NATARAJA NRITHAM



The Lord of the Dance is a great song. Singing it I always place Nataraja in mind. The universe coming up in a Dance. I cherish the Image. All creation is the Divine at dance. I look at the winds and waves. I look at the clouds moving and the trees shaking. I look at the leaves falling and the flowers breaking open. I look at the seeds breaking open and fruits falling.

The rhythm of the Dance in nature. I believe in the Dance of the Divine, in the word of the Divine (Om-kara) and the Flesh of the Divine (Incarnation). They are all alive. They are all within me and all around me. And so, I seek for that stilling in spaces, by the seas, on Mountain tops and in open nature, sun and rain, wind and thunder.

I think of a song of Miriam Therese, Winter Rhymes
- Run with your head up in the rain...

The mystery of the divine is all around and to block it into a scaffolding of church, mosque or temple is waste of energy. Let yourself loose. Let the Divine Be. Being and Becoming the Dance. And so most of my programmes I do in the open spaces or corners of ground or under trees or open skies.

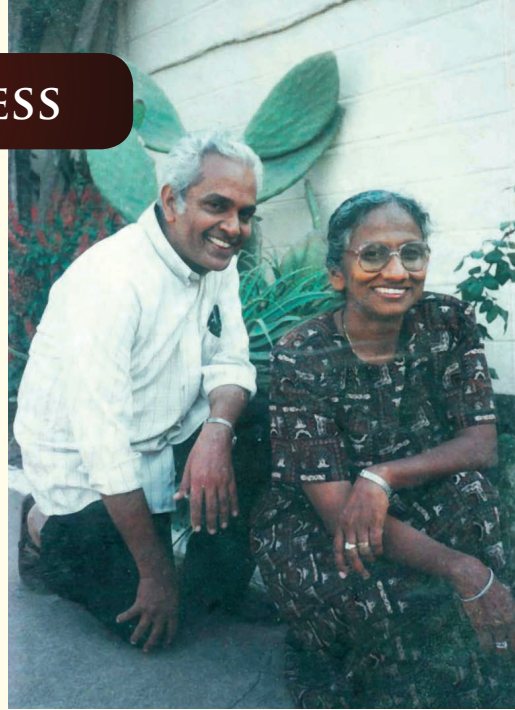


9 GARDEN OF ONENESS

I owe big thanks to Sr. Terresita Abraham (as well she to me). My last 19 years (of 50) had been desert days. Like in the Exodus story. Desert experience after the crossing of the sea. Everything in life opened up brighter and brighter to me over the years of my ministry. Parishes, one after another, gave me terrific boosting with love in abundances and chances of creativity. I carry a motto from a batik wording gifted to me by Sr. Noel from Ceylon in the Sudeep Institute, Bangalore, lessoning on socio-political awareness.

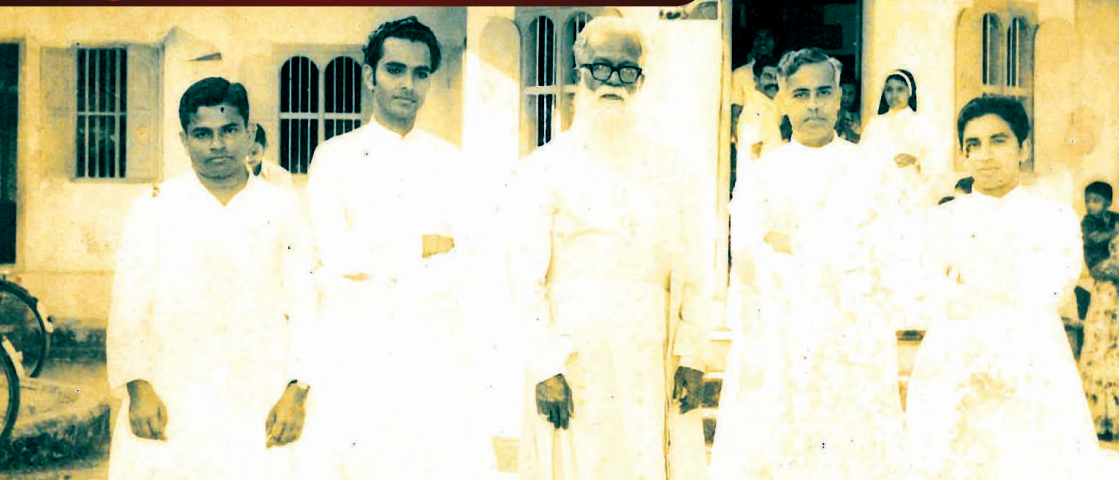
“YOU ARE LOVED” is my experience in life. You are loved is my mantra of Blessing to everyone I meet.

To speak of my desert experiences: The desert bloomed for me all these 19 years more because of me being introduced to Lusaka International Spirituality Centre, by Terry, when she was an ordinary sister in the African Community. (Later she grew to be the general of PBVM.)



It was Carol who suggested to me to have a break. To opt for Tuscon diocese to work with Boarder Refugees. Leave granted; my plan got torpedoed. I was left out of parish ministry. But desert blossomed with Terry, Senan, Mary, Selven, M K George and Dominic George who came to my aid.

10 SAROVARA DREAM



Nothing lost - just the cost of loving you. We have been growing. Education for change programme initiated at Mavelikara grew into MJM. Later we created DPIFC in Kundara. Again, ADES in Puthur. From Puthur the next step was SAROVARA. ORA in between and finally Janajagriti. I had been an essential part and the dreamer behind it all; Of course, due credits of initiation to Alosius for DPIFC & JJ. Full credits to Romance Antony for ORA till he resigned from editorship; Aloysius had yet another forum in Pathanamthitta called VVK. Joseph Thomas had SCD Kadampanad, Thudi and yet another. All that grew mighty from our small resources and contributed heavily to mobilization conscientization and social involvement. All stood a time. And we collaborated actively and generously. But over period ruptures occurred, dissipation, quarrels and breakaways. A number are still alive but as good as dead or offering counter values against what was intended.

To me the great dream and growth in vision was Sarovara - a Centre for Creation Spirituality. I resigned from the FRCS Trust. Now Sarovara does not exist. But I hold on to the dream of Creation spirituality centre.



11 NATTUKOOTTAM



The great growth point in the year dawning 1990. The gathering of over 40 Action groups in Sarovara Campus called Piravik oru Nattukootam.

I had already introduced Nattukootam under the auspices of Ades in the parishes of Attuvachery, Vallamkara and Perumkulam. They were big events in themselves. Taking energy from that experiment I proposed at the dawn of 1990 a new vision for Action groups... We, Ades, patronized and mobilized the funds for over 600 people gathering and living for 3 days in temporary sheds, cooking and sharing discussion in day times and enactments on social themes by each group at night and opening the new year dawn with liturgy named "Udgeetham" ending with a fire dance and Agape. Solomon did all work for making the site ready and all matters of mess and others. Brick making project choola made the stage and the workers joined selflessly on making matters ready. Prabha and team made the welcome atmosphere. Dynamic Action group and Joseph Thomas worked at the Udgeethm. It was a Big Event. Everyone was happy over the event. We made a video as well with Camera group in Mumbai. But all ended. There is a part two to it.

12 PASSOVER MEALS



Passover - In life everything shall pass over. But in EXODUS story Passover is a memorial. All events in life are to be Remembered. And so the memorial of Christ. I was ordained to be a priest, to be celebrating this memorial of his passion, death and resuscitation in real life. And so, life has been a memorial enactment of this Passover.

In the beginning it was the accuracy of the Ritual of the Mass. But meanings changed for me as I sat in the chapel of ISI with Duarte Barreto, Volken and others and they initiated a different drum to the celebration of Eucharist. Things began to change for me. Solemnities and garbs were not my inkings any more. The man kneeling at the feet of others with a basin and towel and then the man hung on the wood with just a loin cloth was my choice.

After the first hunger-fast before the secretariat, Nalini wrote me this, "Nobody regrets a minute of those days of action which have brought to light so many positive things which prove that only real involvement can build revolutionary consciousness in the true sense of the term... It is sign of hope... that we can enter the liberation struggle supported by our faith and our institution... nobody's faith or hope or commitment was shattered... the struggle has proved that this is the church - where the fast was not symbolic, where the places of worship and sacrament were where the people were - the shed, the police camp, the police, under the burning sun at the railroad, the airport, the secretariat...

this is the new life, faith and the new church which has to be kept alive to face the struggle that still awaits us."



The Real. I began to learn it. On a Sunday at the secretariat when asked if I was not to offer mass, I responded: This fast for the people is my Eucharist. And of Course, on entering the fast I wrote that poem to all clergy and friends:

“He was tired, old and sweaty, pushing his home-made cart down the alley, stopping now and then to poke around in somebody’s garbage.

I wanted to tell him about Eucharist. But the look in his eyes, the despair on his face, the hopelessness of somebody else’s life in his cart, told me to forget it. So I smiled, said: “Hi.” And gave Him the Eucharist.

She was cute, nice build, a little too much paint, wobbly on her feet as she slid from her barstool and on the make. No thanks. Not tonight. And I gave her the Eucharist.

She lived alone, her husband dead, her family gone, and she talked at you, not to you, words endless words, shewed out. So, I listened. And I gave her the Eucharist.

Downtown is nice. Lights change from red to green and back again flashing blues, pinks and oranges. I gulped them in said: Thank you Father and made them Eucharist.

Your selfishness I forgive you, I accept you, I love you. It is nice and so necessary to give yourself Eucharist.

My Father, when will we learn. You cannot talk Eucharist - you cannot philosophise about it - You DO IT.

You don't dogmatize Eucharist. Sometimes you laugh it. Sometimes you cry it. Often you sing it. Sometimes it's wild peace, then crying hurt, often humiliating, never deserved.

You see Eucharist in another's eyes, give it on another's hand held tight, squeeze it in an embrace.

You pause Eucharist in the middle of a busy day. Speak it in another's ear, listen to it from a person who wants to talk. Eucharist is life.

For Eucharist is as simple as being on time and as profound as sympathy.

I give you my supper. I give you my sustenance. I give you my life. I give you me. I give you Eucharist."

I request you to join me celebrating Eucharist in the form of my own oblation in some small measure as I declare solidarity with the Agitating Fishermen to go on an indefinite fast from the 1st of August, 1985.

"The open table and the breaking of the Bread continues to be my Eucharistic Passover meals.



13 TRIDRUM PASCHALE



The year 2018. It was a gracious invitation from Sister Anne McDermot again to celebrate Triduum Paschale in Mt. St. Ann's. What thrill it was to do the program with the Renewal people and others who joined the Holy Week. Among them two venerable priests and a very old sister. I mention them, because after the week's celebration the sister presented me a card for the wonderful experience in life and the two priests expressed gratitude that never in life Triduum

Paschale meant so much. I was happy.

Yes, I had been an orator and preacher in my younger days preaching at the diocesan ceremonies of the Passion Sunday and at the Eucharistic procession at Tangassery. Have always done it well and high appreciations followed.

But later in the midst of agitations we agreed to gather in PCO and created our own event of Triduum, it was entirely a different experience. I used to squeeze in between to be participating in it from my parochial duties in parish. Tom was the main hinge for that event and Medical Mission Sisters.

Recently Pope Francis ordered washing of feet of women on Maundy Thursday. I had a whole liturgy "Purappadu muthal uyirppu vare" in 1985 in Puthur in which we made real liturgy of men and women washing the feet in a deep mystical experience.





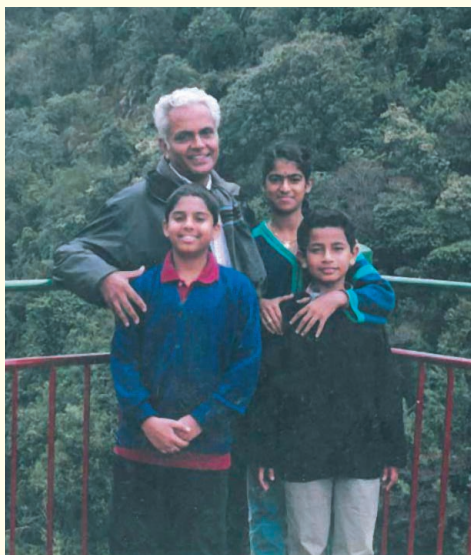
14 OAKHIE

Two involvements on the coast. Tsunami first. Reaching the burial ground at Colachel after the tsunami to bury hundreds of villagers in one single grave. Almost a whole village. And then walking around the village of Alappad in the months that followed tsunami. I did not do much. But stood a presence in the suffering moments of my people by the sea.

Then it was the Oakhie. I was readying for my trip to Ireland and Zambia. Nalini again gave the ring. “Two days in Vilappin sala Sewa Centre with some hundred fisher men who were saved from the sea, some of them having struggled in the sea holding on to the planks of the catamarans with nothing other than salt water of the sea to drink and are still in trauma and scared of the sea. George Sebastian S.J. joined in. It was only 3 days of sharing of the experience for trauma relief. A beautiful experience lived and I treasure every bit of it.

On arrival after the 2018 flood I picked on Pandanad in the same line to work with on a longer plan of 3 years. Still searching for ways to execute the dream of “Pralayananthara Manassinai” Making a new culture from the learnings of the great flood.

15 MOHANAN SOLID FRIEND



A singular relationship. Mohanan walked into life a little above teenage. It was Sr. Annet who sought him out for me. Mohanan went to Amma and learned to cook and joined me as companion to serve house from Cherianad. Over the years when I drove the two engines of Parish and Federation all over the state, Mohanan stood me in good stead A loving and caring brother, watch and ward, nurse and mother. He cared for every guest of mine; male or female, child or old. He was part of

our family and parish. He was friend, defender and challenger. Cherianad, Puthur and Kadampandu and then in Ades Veedu. My house was safe. All my possessions were cared for. Money transactions, in perfect position. It was a beautiful time.

I have offered shelter to a few priests who had broken relationships with the Bishops of Alleppey and Cochin. My own classmate Aloysius Thekke stayed with us over four years. What a beautiful time of sharing, caring and doing. Cherinad gardens and redoing of churches in Cherianad and Puthur, redesigning the altar and the sanctuary, the decorative works around the Eucharistic preservation places and liturgies, meditations, seminars, Onam celebration are all sweet memories. Thanks to Mohan, Thanks to Aloysius.



16 THEERAM PATTINY AVUNNOO

The Movement waves of Alleppey Inland fishermen's union was first. I entered social field under the tutelage of Samson, Director of QSSS. He supported me in Kozhuvallor parish. Mr. T. K Mathew of Caritas Delhi held my hands and taught me to walk the grounds of KSSS working with a number of projects. Agricultural Development, Nursery and Sewing Centre, Laterite stone Cutting, Housing under Food for Work, Public Road making between Chammathumukku and Kulanada and Dressmaking unit.

Then Samson sought my help to run office in Quilon Bishop's home and later on made me independent, in charge of QSSS zonal office of Aleppey district in Mavelikkara, from where I ran heavy projects of DIR loans for all parishes of Aleppy Zone and then the Community Health Programme for the whole zone. Yes, a very powerful time.

Things took a shift with the formation of LCFF under the leadership of Paul Aracal and KSMTF under the leadership of Albert Parisavila. Later, with the split in KSMT I took leadership of KSMTF and Parisavila went with AKSMTF. It was a significant moment, and event after event occurred all chronicled in the book Samarakatha written by me mostly, with materials provided by Tom.





17 MALSYAKOORMA VARAHA & THE FISH DISEASE

After quite a bit of involvement with the coastal belt and hunger-fasts on two occasions came the call to give energies to the Inland fisheries sector. I had, under the auspices of MJM Centre, organised a state Seminar on Inland Fisheries in Cochin Town Hall. It was an important event in that sector and papers got published in book form. MJM and Vincent coordinated activities in the Inland zone. MJM offered space for all the state meetings of KSMTF and several other programmes. After the 1984 agitations Fr. Remigius, Caritas India Director offered the KSMTF 6 lakh rupees or more from a women's organization toward activities. The amount was routed to MJM and we worked out a communication programme with TV, VCR and a cyclostyling machine. Part of the investment went for construction of the first building in Sarovara. Everything went in good form.

While fish disease broke out in freshwater from Pookode lake and came down to Inland zone, fisher people suffered terribly for six months with no jobs, no income. We came out with an agitation. Jatha from Pookode reached TVM and I took up the longest fast before the secretariat for compensating fish workers and studying the cause of fish disease. We won both our demands.

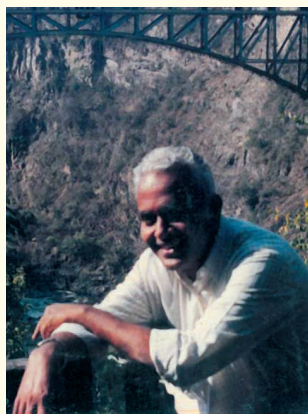


18 LIKE A SUNFLOWER



'Like a sunflower that follows the sun' - is a poem that stays with me and the image stuck to my heart to speak to me of Christ the liberator. We were very much in touch with the Liberation Theology. We had a great master in the person of Fr. Samuel Ryan S. J. He used to come down to us to give lessons in MJM and Sarovara. He was present in most of the agitation fronts, before the secretariat or in the long march from Kollam to TVM or in the famous Neendakara March or after the Burning of the Purseiner in the Quilon Vaddy Sea. He was such an inspiration.

The Catholic Priests Conference of Kerala brought down Tissa Bala Surya in one convention in Charalkunnu for which I was convenor. We had followed Latin American Theologians and Black Theologians in great measure and I had written articles in ORA and Dyanmic Action on Liberation Theology and conducted Bible studies in MJM after the model of Solentinamy gospels. Jesus the Liberator concept again from Bas Wilenga and John Deroshe. We as a team walked the way of Jesus the Liberator - like a sunflower that follows the Sun.



19 ALL I ASK OF YOU

All I ask of you is forever to remember me as loving you - Yes, Love is the theme of life. I had learned by heart Anna Dengal's (Foundress of MMS) words on love. That turned to be the touch stone of life. "If you really love you are inventive" To be inventive was to be creative. And there has been no lessening in that sequence. Inventiveness at the realm of love had been our craze and quest. How many events in all our organizations and institutions have come our way! We never repeated events in learning, lessons, agitations, in any endeavour.

One great event was commemorating MJ Joseph after his death. We gathered at Charalkunnu and started the program spreading a cloth with everyone joining the event painting the first letter of Alphabet in every language known. What a great connectedness to the Adimanthra, to Alpha and Omega. One time in church we spread a long cloth and invited all present to dip a hand in chandan and imprinting the cloth with that hand. That imprinted cloth became the canopy to bless everyone who entered the church. Blessings. Blessings. Blessings.



20 HOPE FOR THE FLOWERS



A few books built up life visions for me. In action, *My Life For My Friends*, the *Gorilla Diary* of Nester Pas is one. *The Alchemist* presented by Senan, when I was kind of 'thrown out' by BP Mathias. It guided me to dream on. *The Prophet* by Khahil Gibran was introduced by

Chinnoy from her College days. She stood a lover from my very young days of priesthood unto today, living the notions of Gibran's love theses. *The Prophet* was commented on by Osho in two volumes that deepened my learning of its wisdom. And of course Tagore's *Gitanjali*. This is for me a psalmody always. I always travel to a program with a Bible, *Gitanjali* and *The Prophet*.

Of late the book *Hope for the Flowers* showed itself to be a manual for Dr. Thomas Abraham, who has evolved a transformation study system in schools. We are in touch to work together in Pandanad for creating a new culture. Hopefully we will vindicate.

And of course, Jonathan Livingstone Seagull inspired me along with "Who Moved My Cheese?" to search on to move beyond and to dare. Books are my Biggest Possession and passion.



21 EDUCATION FOR CHANGE AND TRAINING FOR TRANSFORMATION



I came across the Training for Transformation Text and programmes in Lusaka, Zambia. I had generated two programmes to the effect, first in Mavelikara, under the name Education for change with 100 participants before we had any organization or setup.

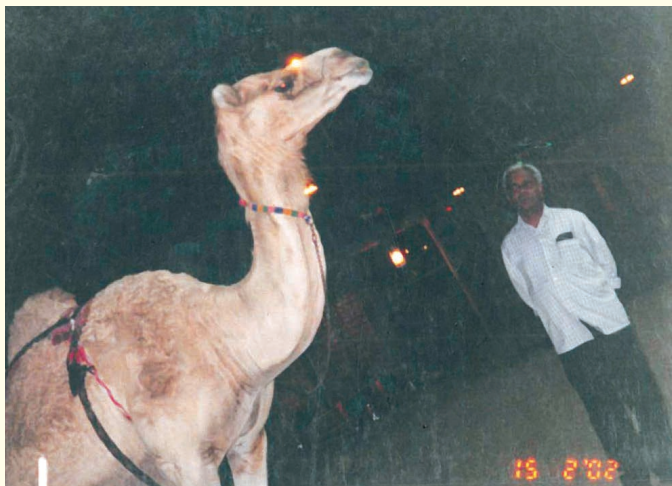
Oxfam funded the programme those days. A regular program with high impact in the church circles. It was so forceful that Bishop Joseph tried to stop it and it compelled us to do it outside church context. Over a period that came to be MJM Centre. The building was designed by architect Baker and the opening was real ceremony! Dr. M.M. Thomas, Fr. Samuel Ryan and Woman priest from Bangalore Florence Deenadayal, Rev. M.J. Joseph and other eminences joined. Padayani Team of Kadammanitta and his singing of “Kurathi” augured the event.

Yet another initiative was CETRAJ.

It was a major event in the life of some 40 Dalith youth, which really transformed a good few and today we have a good number still at work in a number of villages: Catalyzing Education to Reality and Justice. In the annals of Ades Cetraj this stands out.



22 BENEDICTUS



Among the many connections made in the second part of my life in priest hood - call it my desert experience - the best came from me connecting to Celtic spirituality. This has been a very great streaming and opening and empowering.

There were many encounters with Celtic spirituality in places and people. One stands out - the week-long stay and visit to Balintuber Abbey stands out. This enriching opportunity was gifted by a Provincial of PBVM. It immersed me in the Celtic traditions and spirituality centres in and around Balintuber. It took me to a time before Christianity and the spirituality's growth into Christianity.

Among these Celtic waves, connecting to New Grange was rich and unique. The richest gathering goes to the books of modern author, the late John O'Donohue. I pride in possessing his two titles: *Anam Cara* and *Benedictus*. Both were gifted to me by two venerable nuns of Moore Abbey. On the gift wrap of *Benedictus*, she wrote - *YOU ARE A BLESSING*. That matters. To hold a Blessing. To be a Blessing. I treasure that notion of Being a Blessing, Becoming *Anam Cara*.





23 ORU SAMARA KATHA



My life has been a constant agitation, I must say. All through different stages of involvement I had to fight and fight. Was it all intended? Was it all contributive? Let history judge. As state president of KSMTF I wrote the book ORU SAMARAKATHA. It is the story of the federation growing to be the power it was, fighting for identity within and militancy for rights of traditional fisherfolk all through. From charity-oriented project in the setup of diocesan bodies we grew into Latin Catholic fishermen's federation. Over the period of one major agitations under the leadership of Paul Arakcal we were compelled to change the name of LCFF into KSMTF, to widen our tents and move from Samudayikam to Secular. We struggled with Albert Parisavila as leader to move further from sheer secular to real political. That resulted in the breakup of the union to KSMTF and AKSMTF. Me heading the one, Parisavila the other. And we continued to grow. The 1984 Agitations narrate that story.

My own personal story in the diocesan context is one stretch of fights and where I stand now is still another story of fight and militancy.

24 PURAPPADU MUTHAL UYIRPPU VARE



Experiments in Liturgy was my great interest. No complaints. I have taken my freedom to make liturgy the work of the people. Between Kozhuvalloor and Cherianad it was so much of adaptations of church connected rituals, like adoration and conventions and parish

festivals. Even to incorporate Onam into liturgy in Kozhuvelloore was no easy job I remember.

Moving to Puthur the first experiment was with the Easter Liturgy. In the year 1985 was that convening of the six stations together and planning the Holy Week. The splendour and beauty of the week still lingers. The washing of the feet was singular. The celebrant washed the feet of one of the 12. There were 12 seated in a row in the middle, men and women, each representing one or other work sector in the Puthur area. The crowd responded by anyone coming forward - man or woman - taking the feet of the person seated, sharing the worth of the sector in society, offering thanks and washing their feet. The whole ritual was so meaningful, touching, rich and relevant.

There have been many openings beyond that, working with secular contents, like the marriage ceremony at Kumarakom in a prestigious five star hotel.





25 NOORAKKA PARAKKUNNU

My family is a blending of two traditions in Kerala Church - the Latin and Syrian. I account myself in the Latin community after title of Pappa. But I am in touch with and influenced by Ammas Syrian lines very much. A cosmopolitan concept has grown in me from that blend. The same grew stronger into my major seminary training where the 3 rites of Kerala blended. All of us equals growing together, whether Latin, Syrian or Malankara.

We lived in Mavelikara all the time. But Jolly and me had a vacation stay annually in Champakulam under the tutelage of Valiammachi. Cousins of Amma's side would be there from Alleppey and Changanachery under the strict guidance of grandmother and the tender love of grandpa as well the caring of two uncles. The meals, the teashop products and the abundant variety of mango fruits and other berries and the fresh fish caught by Appappan are all lingering tastes and love. So many events linger with me. Simokkunju being lost after the festival in Chambakulam church and me being bitten by our dog at home. They are, all stories still alive in me and the journeys by motor boat and by night in Kettuvallam from Mavelikara to Pullangady.



26 JUNE JULY AUGUST KALAM MEEN PERUKUNNORU KALAM



Turn of events in life do they just happen or are they designed to happen? The turn of events in my life are not my making for sure. Let me say it is Divine planning. Every step from schooling to seminary days and into priestly ways, all the way

till today. It is not my design definitely. Many others have been the instruments in this design of life.

Amma for number one, Pappa and family members as well. Msgr. Victor in St. Raphael's, Fr. Mankuzhikary in Carmel Giri Fr. Bernard ocd in Mangalapuzha, Fr. Joseph Kannath with POC, Frs. Seby, Samson and Mathias in the diocese of Quilon, Mr. K G Celestine in AUMT union, Joychan Antony and Thomas Kochery in KSMTE, Sr. Carol, Ann McDermot and Senan in my international dimension. All people of great might and beauty. I bow to every one of them.

And the greater bow goes to the people of the parishes and the fish workers of the Trade Union. We weaved together sitting around fired by the scorching sun. Organising, agitating, building, planning and carryong out to make true the





27 JOSE ACHA NETHAVE... LAKSHAM LAKSHAM PINNALE

It has been a privilege to be raised to leadership. A priest by position is leader in the establishment of the church. So many have been raised to leadership without capabilities and often without proper training. But the church survives. Nothing to complain. The world is full of such intricacies. A few postings in life created chances for me. Not ever in position. But at service.

The one occasion was in Carmalgiri when Mankuzhikary appointed me corrector of English reading. I put on a serious studious mode, reading and learning English and the accent. Then it was secretary of academy in Mangalpuzha. I made big leaps forward in oratory and organization. In charge of zonal office in QSS. A terrific growth in me in many ways of management and organization. Being designated president of KSMTE. Leadership qualities and gaining of extra courage to take risks and to face critical situations. The state-wide confrontational agitation methods were all joint action. Envisioning, organizing, executing meticulously was real doing. I was tried and tested. But always the chorus of crowds that said 'we are behind you' were in lakhs and lakhs. They gave me strength and support.



28 BODY BROKEN AND AN ALTAR



Hunger-fast beds became part of life at one time in my life. The first was when Tom went on fast. Till then it was a distant notion. I was on my way to Ithithanam to offer Eucharist to the MMS community on 3rd of July, St. Thomas Day. At Thiruvalla bus station

someone of Dynamic Action shared to me that Tom had gone on hunger-fast. It bothered me. Next morning while squatting on the floor for the Eucharist, I shared my anxiety and more than that, that Tom cannot be celebrating eucharist on his feast day. In my mentality a Eucharist on your feast day was essential. The Eucharist proceeded. Time came for consecration. I took bread and started the words. As I pronounced 'body broken'. It was like a sudden bolt of lightening struck me. A moment of recognition. My eyes were opened. The real Eucharist is done by Tom on the pavement of the road before the secretariat. Real learning in life. To this moment Eucharist for me is wherever body is broken or blood is spilt for life of others. For sure when I made my first fast, I came back and made a new altar at Cherianad with words on the pillars of the altar: Body Broken. Yes. Eucharistic living is what matters. It is about living, not ritualizing. Eucharist is an Act. Not a ritual impersonally enacted. I love holding the bread - fruit of the Earth and work of human hands. To become my body. To gift my body for others. The Real Eucharist.

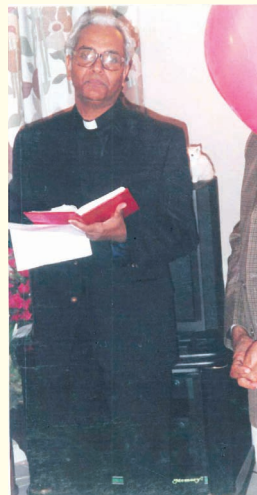




29 NEW CREATION STORY

This I learned in USA. When finally, Selven declared that he will see me in USA without a NOC from Bishop Mathias, he did it in collaboration with Sisters of Mercy hospital in Philadelphia. He got me an appointment as chaplain there. I got a visa and I reached there. Selven made every arrangement for my stay and work. But the job, with high pay, was too stressful for me. My stress bothered Selven. He said that perhaps I should not do it. He took the job in my place and financed me to be visiting places in USA. That was gracious of him.

I had time with Carol Huss in Tuscon where Carol and Mary lived and worked. She was very happy that I an Indian was there for her golden jubilee. I stayed in the hermitage of the MMS foundation house in Philadelphia. The powerful leaders there organized a number of liturgies. I was referred to the house of an ex-priest and ex-nun couple, who taught me so much of the New Creation Story and put me in touch with Miriam McGilles of Genesis farm and introduced me to the books of Thomas Berry and other promoters of the New Creation Story. From there I picked up on the notion of Creation Spirituality.





Imagine A retreat on peace and our references were figures like Phulan Devi, Romeriro, Gandhi, Mother Theresa, Martin Luther King and such. The programme was run in Ranchi.

Working with Carol was great thrill. We started at Loka Rakshaka Hospital, where

Sallette hosted us with Samson arranging things there. The first travel together was to Kuriode with the programmers of Health for Millions. This was CHAI organizing 6+1 programme for empowerment of the voluntary hospitals. 6 minor hospitals and one major hospital came together in different zones of Kerala. Carol had come down from Delhi and I was to contribute to the programme with socio political analysis; I was referred to by the ISI Extension Centre, Bangalore. We worked for KVHA in various sessions. Carol picked a liking for me. After that we worked together on varied experiences and experiments. Transaction Analysis Programmes, T.A Retreats, Intensive Journal workshops, Community Building Exercises, Holistic Health workshops, peace retreats, one month retreats, Creation Spirituality, Sacred Spaces Retreats, Mandala Exercise, Labyrinth Retreats all came into form. I contributed. And I benefitted greatly.





31 ITHITHANAM TO BIBVIEWADI & BEYOND

I had the great chance of working in the frame of Paulo Freire's Action - Reflection process very much. I was very much an activist with trade union involvement and work among action groups. I was invited regularly to places to evaluate NGOS and action groups. And for years in the union of fish workers - Inland and Sea going - it was one agitation after another. All that was Action.

After every major action there was a major retreat or workshop to which Carol invited me. I always got permission from the Bishops and support from friends to replace me in parish. That was blessing. That helped me to hold equilibrium. It has served me greatly. The first TA retreat was for the Bambino sisters, Mangalore. I was initiated into retreat-giving there. The first one month retreat was in MMS Ithithanam, Changanachery.

The best remembered and relished spaces for retreat were MMS Bilwewadi in Pune, Baga Beach in Goa, Fr. James Tanbo's Ashram in Chunkamkada, Vivekananda Centre in Kanyakumary and the forest Bungalow in Pacha. Each of these places lead to a culmination in the Garden of Oneness, Zambia and in Mount. St. Ann's Retreat Centre, Ireland. Thank Godde for all these spaces and people.



32 AMERICAN NATIVES & TUSCON DREAMS



Foreign travels were never in my dreams or desiring. Travels for a purpose was allowed in my thinking. Foreign studies or trips were never intended. It was a turn of concepts when Carol suggested a break from the diocesan context. Carol Huss had been

my mentor from the time we met each other. She was very appreciative of me and knew my every beat and step. I had been in militancy and had been in conflict with powers and she suggested a break. She made it possible as well. She connected me with the diocesan authorities in USA and agreed to take me for service in that diocese. It was on the US border, connected to American Natives and involvement with many Mexican people crossing the desert for illegal immigration into USA. The idea was to take a long leave from the diocese after the great Jubilee year 2000. I placed the request with the dioceses of Tuscon and Punalur. Tuscon replied welcoming me. But a year later and multiple correspondence with Bishop Mathias to give me a letter of leave from my diocese who sent a confidential report to Tuscon. Resulting in welcome note from Tuscon being withdrawn. So by the end of 2000 I was on leave with my plans to USA swept and nowhere to go.





33 MEDICAL MISSIONARIES & SISTERS OF MERCY

My first contacts with Religious sisters was very minimal. In the context of my parish of origin or training I had no contact absolutely... It is when I started to work helping Fr. Joseph Kannath in POC one or two sisters became friends. Of them Heliodora of St. Therasa's stand out. Then a few from the diocesan congregation as I attended POC courses. Then the first convent connection in Sasthamcotta with Aloysius Mary, James and Aquilina from Sasthamcotta. On visits with Mathias to Loka Rakshaka Hospital, a friend of Mathias, Sr. Salette Mary met me and we became very close. The intimacy grew and she followed my ways with constant support, until she died leaving a big vacuum within me.

But later congregations came into the fabric of my life with Medical Missionaries, ICM, FMM, PBVM and Ursulines, and a few more. Sisters of Mercy come in as they supported me with an appointment in their hospital in Philadelphia at the beginning of my desert days in 2001. That did not last as I left the job too soon. But solid relationships continue with a few members of varied congregations to this day blessing me abundantly.



34 IRISH CHRISTIAN BROTHERS & IRISH PRESENTATION SISTERS



My Desert stars are the Irish Brothers and Irish sisters.

As my attempt to work in USA failed, I came back to the asylum in Loyola Campus Sreekariyam, provided by my friends and supporters - Fr. Dominic George S.J. and Fr. MK George. Thanks to them.

While I decided to stay on campus with an allowance from Loyola Extension Service Centre, like in the story of Hagar in the desert, the divine opened wells of abundant waters for me with the call of PBVM and CFC communities to travel over to Zambia and get involved in programmes of I.S.C. Lusaka. What a surprise! What a grace! That opened up to me two great avenues of chances and opportunities. Till 2018 both channels were open immensely, me becoming international and national over these eighteen years. Great events like International gatherings and at one stage, Chapter meetings were opened to me.

I did preach in most of their communities in India. But the outstanding experience was the chapter continuation of CFC at Munnar. It was named PARIKRAMA. Brothers from India, Senan from Zambia and me did the job for 3 consecutive years for brothers and collaborators from India and abroad. Great!





35 LOOKING AWAY & INTERNATIONAL GATHERINGS

Looking Away is a book written by Harsh Mander, activist of notable fame. Christian Brothers took him for resource in one of their international gathering in Francis Xavier Institute Goa. Brothers from all over their world communities joined. Very eminent personalities. I was invited to join the programme to contribute. I never know why I am called into these kinds of sessions. But enthusiastically I go in and offer my share. And everyone values it greatly and offers me profuse thanks for my contributions, Again and again invitations continued between the Brothers and Sisters Congregations.

The last cherished event was the Chapter meetings of PBVM and the Tricentenary celebrations of the Birth of Nano Nagle. In 1918 in Ireland. What a magnificent organization it was. Mary Deane, the Superior General asked me if I would join and explained to me all the processes of their functioning to prepare for the event. We worked on documents and through skype and finally when the event occurred it was two events of the Congregation superbly managed. A full year after the event, I am full of solid, sweet memories.





We were always taught about original sin. I remember the theologian of Sri Lanka, Tissa Balasuraya being silenced over his stand on the matter, finding it difficult to look into the face of an innocent child and to pour water over its head to wash away the original sin.

Then it was turn of Mathew

Fox, the Dominican. His book *Original Blessing* was read with Enthusiasm. For that matter all his books I try to secure and just now I am reading his book “Letters to Pope Francis”.

New creation story attached to Creation spirituality is my theme of Being and living at present. Such powerful concepts of inspiration. As of now I am following Mathew Fox in his Daily Meditation with MF on the internet. Great inspirations.

Working with KSMTE, we had started to work for rights of traditional fisher people. Soon our defence had to be over the waters and fishes. Protect Waters, Protect Life was our motto a second time. The third time we spoke of saving fishes. Arguing against capture fishing and promoting pisci culture spoke to us of saving the universe, caring for it.





37 INTERNATIONAL SPIRITUALITY CENTRES AND A VILLAGE PARISH PRIEST

My lesson learned in the English classes of the village preacher is my best image of priesthood. The image of “some tall cliff that lifts its awful form, swells from the vale, and midway leaves the storm, though round its breast the rolling clouds are spread, Eternal Sunshine settles on its head”, is the best narration for me of a country parish priest. Some where I picked the phrase “Priest is the heartbeat of Jesus”. I have tried to live these concepts in my practice of priesthood. I have no regrets. No complaints.

Each parish assigned to me; I left an indelible mark. Even after many years of having left the parishes, I stay remembered and loved. It is always a joy to get back to old parishes and to meet people. Such lovely experiences of being Beloved. ‘Beloved’ is a retreat I made online over a Lenten season. The concept lingers with me as the sacred word over Jesus in the moment of his Revelation at his Baptism. At the Transfiguration. At the Crucifixion. These will stay with me as a reward for all these years lived in service.

How I was invited into Internationality is pure grace. Nothing to do with my merits. By the Grace of the Divine only. Thank you Godde.



38 EMPOWERMENT & SOCIAL SERVICE SOCIETIES



Training for Transformation is a programme for social workers. I was introduced to it while in Zambia. The manuals the programme are really worth possessing. I had been introduced to notions of conscientization very early. The socio-political analyses conducted by Francoue

Houtart regarding the hospitals run by MMS in India and by the same Houtart of Kerala churches Social Service Activities were introduced to me very early. So, from the beginning Social Service was not Charity for me. It was a tool for empowerment. And over the main society of my own initiation, Ades, this specificity has been followed. Empowerment of the poor. Becoming self-sufficient is the purpose of any action. So hard to work through. Yet managed to some extent.

I stood as a part of QSSS for many years, in charge of Alleppey zone of QSSS, From Kozhuvalluore to Cherianad I had been in charge. The major project initiated in the zone was "Koopu Krishi". Govt. forest land with plantations were hired for a period and we organized 100 Agricultural workers to work in those lands and produce Tapioca + Bananas so that in the end they would get a enough income to buy 5 cents of land for themselves. The best part of it was the commune living that was a model community after the model of first Christian community. This was an attempt that was happy in the running but failed in achieving its goal.





39 NEENDAKARA MARCH & SECRETARIAT MARCH

Forceful events in the organization of fisher folk linger as truly great achievements. One such was Neendakara March. After quite a few efforts to invite attention of the government failed, we decided to March to the den of Machinised Sector, Neendakara. We knew that it would be a typical face to face fight. Leaders of Quilon were very diffident to do it. But State leadership decided to do it at any cost. Even if Quilon coast would defy the call, we said, we will do it with people from other Districts. We followed a simple technique of authorizing Andrews Chettan to get out every evening with a federation flag in hand and move among the houses of Thope, Vaddy and Tangassery, with a slogan "Neendakara March zindabad". It worked. Children followed him. And when the day came over 8000 of us marched to Neendakara. There was strong opposition and effort at Neendakara to block us and to confuse us with bad words and action. But we managed to cross Neendakara Bridge and picket the port offices at Neendakara.

A similar event was the long march in the monsoon rains from Vaddy to Trivandrum Secretariat, starting one noontime and reaching Trivandrum the next day to blockade gates of Secretariat.

An ambitious attempt was the burning of a ship in the Vaddy Sea. True war stories.





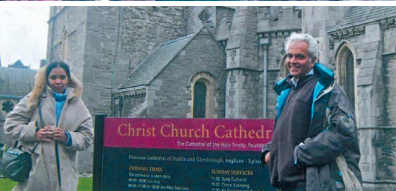
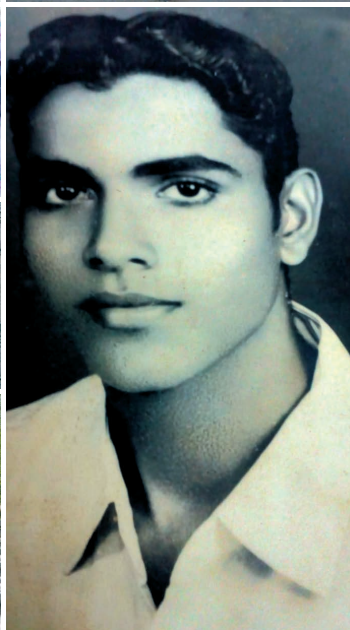
There is yet another dream in my life. Qualify it as my swan song. The great flood of 2018 was horrific. I was out of country when the floods struck. Toward the waning of the waters I returned to

be diverted from the airport at Cochin to Trivandrum because of flood waters and damage. On arrival from abroad I made contacts and came across Pandanad, one village that was totally submerged. Because of my previous connections in the place when working with Inland fish workers, I chose the place for a rebuilding programme. Ades committee agreed to work there. So, we launched the programme with funds availed from Sr. Rose and team of PBVM South India Sector. Our hope is to build up a new culture frame in the area supporting four wards of the Panchayath of Pandanad. So far, some minor help has been offered. A Children Theatre programme was launched for trauma relief. We are holding discussions and seeking aid from various agencies for other programmes and projects. So far nothing genuine has materialized. But we stay open. All shall be well.













Fishermen's agitation called off

EXPRESS NEWS SERVICE

Thiruvananthapuram, Nov 15

Traditional fishermen leader and Kerala Swatanthra Matsya Thozhilali Federation ex-president, Fr Jose Kaleekel, on Friday ended his second bout of fast after the Government assured the fishermen's representatives that action will be taken in two days on their demands.

Fishermen leader A. N. Vijayan said in a statement that the federation had called off the agitation in the light of Chief Minister K. Karunakaran's assurance that "he will do all that is possible to meet the demands, including fixing of a floor price for inland fish catches, adequate compensation for fishermen and steps to contain the fish epidemic. The federation hoped that "Mr Karunakaran will keep his word".

Federation leader Lal Koiparambil who also participated in the talks with the Government said that the Chief Minister conceded that all their demands were genuine. He also admitted that the Government had been belied in its hope that once the rains were over the epidemic will be controlled naturally, Mr Koiparambil said.

Among the demands was a compensation of Rs 30 for 100 days the inland fishermen were rendered

jobless. Mr Karunakaran also appreciated the federation's suggestion that the Government without delay contribute a sizeable amount to the Fishermen Welfare Fund so that the federation could also collect amounts from the public and voluntary agencies and deposit in the fund. The fund thus created would offer instant relief to fishermen in a contingency, Mr Koiparambil said.

Others who attended the talks were Fisheries Minister M. T. Padma, Mr K. V. Thomas MP, MPE-DA chief C. T. Sukumaran and Fisheries Secretary P. J. Thomas.

Priest in hospital: Fr Jose, who had not been taking food for 15 days, sipped coconut water, offered by a fisher woman and ended the fast. He would be under observation at a private hospital here until Monday.



A Dangerous Memorial

Life doesn't leave a ritual untouched
It makes it flesh and blood.
Sometimes the Eucharist frightens me ...
It becomes ...
A 'Dangerous Memorial'

Jesus began His Mission
Jesus proclaimed His Mission
Jesus neared His Passion
He called companions to Mission

He said ...
Do this in memory of Me
Take Eat, Take Drink
My Body, My Blood
Do this in Memory of Me.

He said ...
My people are oppressed
My people are hungry
My people are in despair
Can you share My Vision?
Can you share My Passion?

Then eat My Body, drink My Blood
Yes, share in this 'Dangerous Memorial'
Not alone
With Me.



My sisters are oppressed
My children are on the street
My brothers are dying

My parents are homeless
Can you share My Vision?
Can you share My Passion?

Then eat My Body, drink My Blood
Yes, share in the 'Dangerous Memorial'
You. And Me



Family of God ... a new name
Six million go hungry each day
200 children die each day of malnutrition
Hundreds are jobless
Prices hike each day
Death is at our doorstep

Hoe does it feel sharing My Vision?
Sharing My Passion?
Eating My Body? Drinking My Blood?
Sharing in this 'Dangerous Memorial'?





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