

Homecoming of the Domestic Church: A Perspective of a Blessing in Disguise on the Pandemic Covid-19

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Abstract

The Covid-19 pandemic has made an impact on the lives and relationships of people around the world. The crisis of the pandemic offers opportunities to review the present system and to renew the programme of life in light of the integral, inclusive, and interrelated nature of life. The fundamental inherent and instinctive clinging to one's own home amidst a long, tedious, and hazardous journey tells a wonderful story. The outbreak of Covid-19 offers a genuine perspective on the flourishing of life, inviting us to invent the dynamics and resourcefulness of home in promoting the integral and inclusive development of human persons.

Keywords: Covid-19; Blessing in disguise, Saint Kuriakose Elias Chavara

As the Pandemic, So the Pathways

The Covid-19 pandemic has not only signaled a sea change in social life, but some of the changes and challenges are to stay with us for a while, if not for good. "International lockdown and the effective suspension of civic and commercial activity across entire countries have thrust up a mirror on how our economic, social and political systems operate and forced the beginnings of a global conversation on how they may need to change" (Dartnell, 2020). No area of life is spared by the pandemic, for better or for worse. It has impacted both personal and global relationships. The coronavirus crisis has "reshaped our relationships in unprecedented

ways, forcing us to live closer together with some people and further apart from others. Life in lockdown has necessitated close, constant contact with our families and partners, but social distancing measures have isolated us from our friends and wider communities” (Liu, 2020). Whether these changes suggest any perspective for a better life, respecting the rhythm of life in the world?

At the outbreak of the pandemic, the structure of the society and infrastructure services have undergone an unprecedented change and pose many challenges, including in the sector of faith and its celebration, beginning with the familial ambiance. The faith celebrations, in many parts of the world, were substituted by online mode due to restrictions imposed by the government to contain the spread of the virus. An inspiring practice to learn was that “Many Churches have been ringing their church bells five times a day for the Liturgy of the Hours as a call to prayer amidst the coronavirus outbreak” (“Catholicism,” 2020). Does this offer the right direction in accompanying and assisting the faithful in their family settings? Is this not an acknowledgment of family as the domestic Church?

The crisis of the pandemic offers opportunities to review the present system and to renew the programme of life in light of the integral, inclusive, and interrelated nature of life. Though the pandemic has unleashed unparalleled disruption, destruction, and damage to every sector of life, it makes its presence felt on all walks of life, starting with family, for a rethinking and reclaiming the holistic approach to life, promoting all forms of life at every stage, the scope of it ranging from the womb to tomb. In retrospection, Covid-19 presents home as an icon to make a course correction and to move forward in the right direction. Is this anything less than a blessing in disguise? The pandemic of this size forces us to combat and to overcome the tragedy through a thorough review of the past and chalking out creative and constructive narratives capable of capturing the imagination of people.

Pervading Impact of the Pandemic

The pandemic COVID -19 has turned almost everything upside down regardless of creed, colour, caste, race, gender, class, rank, status, etc. Almost all activities are brought to a halt and revolutionized the mode of operation. Because of the unexpected changes, people find it difficult to cope with the situation: they are pushed to mental anger and anxiety; curtailed freedom of movement resulting in social bankruptcy; the

collapse of economic enterprises and leaving people to abject poverty; overwhelmed by the pandemic religious leadership find themselves clueless and helpless because of the lockdown and has slipped down to a stage of ecclesial dormancy; an ambiance similar to the state of emergency due to excessive use of power by the government to score political mileage and execute hidden agendas; unfortunate move of the world democracies slipping into dictatorship in the absence of freedom of expression. However, an awakened consciousness of people is discernible around the corner; but how far will they be able to arrest such unbridled aggressive attacks of the government on the institutions and agencies of democracy is a million-dollar question. Nevertheless, a homecoming is visible at every quarter, protesting against the unreasonable and unacceptable masking of the truth of the Indian cultural narrative, the quintessence of which is unity in diversity.

The national dailies are crowded with columns on the colossal impact of COVID-19. “In addition to severe health effects, the pandemic is certainly an acute shock to the world economy, its education system, job market, social stability, the process of globalization, international trade, the global supply chain model and international politics” (Biswas, 2020). Obviously, the consequences are far-reaching than imaginable.

The pandemic has done damage to the ecosystem of our society and has showcased the structural deficiencies inherent in the contemporary management of society. Recently National Statistics Office has released the contraction of the GDP and the crumbling of the economy of the country. “India’s gross domestic product (GDP) contracted 23.9 percent in the April-June quarter of 2020-21 from that in the same quarter last financial year, showed official data released by the National Statistics Office (NSO) on Monday” (Waghmare, 2020). This is alarming in more ways than one. A huge challenge is in store for us. To add fuel to the fire, the government has issued a notification to dilute the ecological protection to the existing regulations of Ecological Impact Assessment (EIA), which is a denial of ecological crisis. Jairam observes rightly, “Environmental health will be the key enabler of socio-economic growth in the future” (Jairam, 2020). The pandemic illustrates the interconnectivity of all things in the world.

We are at the crossroads. We shall overcome them with a communitarian vision, where unity is celebrated amidst plurality and diversity adding beauty to the earth, our common home.

As the Home, So the Horizon

Having made the above preliminary note on COVID-19 and its colossal damage impacted in every sphere of life, I would like to focus on family, the fundamental institution of society, and the Church.

Nevertheless, the government and healthcare agencies took note of home, but for isolation or home-quarantine. Indirectly, this vouches for the significance of home in the overall scheme of life – the overarching structure safeguarding life in wholeness and fullness – in addressing the pandemic. Though the home was not given its due place in the discussion and discernment, the home serves as the backbone of health and happiness. Thanks to the different agencies, both governmental and non-governmental, for having taken recourse to home. Family is “the fundamental and living cell of society. It is the school of social virtues, which are necessary for life and the development of society” (Kasper, 2014). Being the basic cell of society, the family deserves to be the centre stage in the planning and execution of projects reassuring the welfare of people and society, shaping the future of humanity.

At the outbreak of the pandemic and the subsequent lockdown, the ardent desire of people engaged in their studies or services both formal and informal sector was to get back home. The exorbitant hike in the travel fare did not deter the stranded from traveling to their own villages. Some of the scenes linger in our minds to this today: kid sleeps on bag that his mother pulled (Chauhan, 2020); Jyothi Kumari cycling 1,200km to Bihar across eight days with her father sitting behind (Menon, 2020); thousands of migrant workers throng to Delhi’s Anand Vihar Bus station to go back home (Bagga, 2020); hundreds of students studying in Rajasthan’s Kota returning to their home (Asian News International, 2020); and lakhs of jobless migrants returning home from West Asia (Chandran, 2020). All these news reveal one basic sentiment and fundamental attachment of people to their home, despite numerous hardships and risks on their way back home. Since the government did not think of graded lockdown and make necessary arrangements for the public transportation, the poor, who were otherwise hit by poverty, had to bear the brunt of such a dictatorial decision in one go and thousands of them then began walking back home. “Lacking jobs and money, and with public transportation shut down, hundreds of thousands of migrants were forced to walk hundreds of miles back to their home villages – with some dying during the journey” (Dreze, 2020). A modern exodus experience of the workforce of the country

during the pandemic Covid-19. Braving heat, hunger, and dust, they made their exodus on foot back home. Home is home; nothing replaces home.

The fundamental inherent and instinctive clinging to one's own home amidst a long, tedious, and hazardous journey tells a wonderful story. Home is a space of care, confidence, and flourishing. Homecoming is a joyful and hopeful experience, whereas homelessness is seen as a curse and a burden. The celebration of faith at home is a living tradition of our ethos. Homemaking is considered an envious blessed responsibility. Homeland generates emotions in people and it offers comfort and awakes a sense of safety and security. At the outbreak of the pandemic, once again people are compelled to revisit and revive practices at home. In essence, there is a rediscovery of health at and wealth of home due to the pandemic and its uncritical lockdown for months together. Returning home had a healing impact on people.

As the Home, So the Health

This is an opportunity to revisit and reinvest our resources and imagination to restore the value of home or family for the holistic development as human beings, celebrating our relationships with the land, people, and the Lord of all, starting with family.

A reinstatement of home at the centre of human formation and flourishing of human person tethered to family bonds takes us to the larger picture of the world as a family and growing into the universal sisterhood and brotherhood under the Godhead.

It is interesting and enlightening to see that Saint Kuriakose Elias Chavara of the Holy Family in the 19th century recognized the worth of family in imparting values necessary for human living and building up the Church. Hence, he wrote *The Testament of a Loving Father (Nalla Appante Chavarul)* to the members of his home parish, a programme for the renewal and sustenance of Christian families. Insightfully, he writes in the covering letter to *The Testament*, "The countless favours God has bestowed on you are not entirely due to your meritorious lives: they are also earned by the merits of your fore-fathers; take care that you do not render yourselves unworthy of such blessings." With a sense of appreciation and a sense of duty, Major Archbishop His Beatitude George Alencherry sees the wealth of *The Testament* and recommends it to the close reading and following the roadmap bequeathed by Saint Kuriakose for families. He writes, "During this time and age in

which we live, when families, the fundamental unit of human society, are undergoing tremendous crises and challenges, let us turn to St. Chavara, who is a special patron for various needs of families in the divine presence, and earnestly study his directives for making our families ideal.”

As the Family, so the Formation

Kasper articulates family as “the way of the Church” (Kasper, 2014). He observes, “Domestic Churches are *ecclesiola in ecclesia*, a small church within the big Church. They make the Church present on site in the midst of life” (Kasper, 2014). Family walks the roadmap for Christian life, though the blueprint of the way is drawn up by the Church at the service of the domestic Church. The mutuality of the two is non-negotiable. “Families need the Church and the Church needs families in order to be present in the midst of life and the milieus of modern living”(Kasper, 2014). An integral vision is the need of the hour that we are on a mission and we are mission.

Family matters. It is the cradle of human life and flourishing. As life matters, so also family. As the family, so the society; as the family, so the Church. We cannot bypass family. Family and society stand or fall together. Kasper (2014) points out the direction, “Only through families can the Church be at home there, where people are at home.” Hence, a family is rightly “considered the domestic Church, the parents, by word and example, are the first heralds of the faith with regard to their children” (Paul, 1964). In the post-synodal apostolic exhortation, *Amoris Laetitia*, Francis (2016) picks up the gems from the teaching of the Church on marriage and family. According to the Church, “The family is the way of the Church (Francis, 2016, AL 69); “The family is the image of God, who is the communion of persons” (AL 71); and “The family is the sanctuary of life” (AL 83). He goes on to show the relationship between the Church and the domestic Church, “The Church is a family of *families*, constantly enriched by the lives of all those domestic churches” (AL 87) and emphasizes the mutuality by stating that “The Church is good for the family, and the family is good for the Church” (AL 87). Family and the Church go hand in hand; one mirrors the other. There is a beautiful illustration of a family in the document:

The experience of love in families is a perennial source of strength for the life of the Church. “The unitive end of a marriage is a constant summons to make this love grow and

deepen. Through their union in love, the couple experiences the beauty of fatherhood and motherhood, and shares plans, trials, expectations, and concerns; they learn to care for one another and mutual forgiveness. In this love, they celebrate their happy moments and support each other in the difficult passages of their life together... The beauty of this mutual, gratuitous gift, the joy which comes from a life that is born, and the loving care of all family members – from toddlers to seniors – are just a few of the fruits which make the response to the vocation of the family unique and irreplaceable,” both for the Church and for society as a whole (AL 88).

Family is a fundamental – unique and irreplaceable – unit of the Church and for society. We can buy houses, but not homes. Vigilantly and joyfully we have to make a home; it is an art of love-making and life-giving through selfless service and sacrifice. Everybody in the family has a role in the making of one’s home. Hence, family matters, and the life and love in it matter in recapturing the ideal of the domestic Church. The mission of the domestic Church is spelled out, “We must once again understand the family as the domestic Church and make it the paramount path of the new evangelization as well as the paramount path for the renewal of the Church – a Church that is on its way with the people”(Kasper, 2014).

No Place Like Home

No place like home. Though this has been our experience in the past, the scene in families changes faster than ever before. Unfortunately, the changing scenario seems to take the wrong direction. Maira writes, “No place is like home” is the heading of the Economist’s account of what the pandemic has revealed. Across the rich world, nearly half of all deaths from COVID-19 have happened in care and nursing homes, even though less than one percent of people live in them. Countries with fewer care homes have had fewer COVID-19 deaths, all else being equal” (Maira, 2020). And the author adds, “What we have learned from the pandemic is that local system solutions, developed and implemented by communities, are necessary to solve complex problems” (Maira, 2020).

Huge mansions are being built, but homes are rare. Family culture is under threat and thrown away by the business culture. Even educational institutions and their result seem to be given the promotion of business. The idea of character formation is a distant reality; education for life

is almost forgotten. Marketability is the catchword swaying our generation today. As a result, homes look deserted, and work culture is promoted. Dwindling of relationships among the members of the family is rampant. The growing nuclear or single-family setup numerous issues than what they promise to solve. The common minimum programme is the catchword that sweeps our families. The distancing of family members has become a rule, no more an exception.

Thanks to COVID-19, for it, has positively and creatively infused the minds of the people to revisit their homes and restore the home ecosystem for the recovery of people from the pandemic. There is a better recognition regarding the home, the seat of health, and happiness. Today there is a greater realization among people that home is a healthier and safer place to live and flourish. No place like home. As if it is a new vocabulary, the term 'home' recovers its pristine glory and power in the ordinary parlance. It is a season of homecoming: homeward exodus, work from home, home quarantine, home food, home garden, worship at home, etc. The writing on the wall is clear – a course correction in our ecosystem rediscovering the significance of home for all-round development.

The home serves as the seat of education, character formation, and personal transformation. In this respect, the pandemic has helped people to review the ambience of the family as the right place for education, formation, and transformation. I would consider this as a blessing in disguise. With time, many parents had left the total responsibility of education and formation to the teachers. They are also burdened because of the workload they have in their workplaces. Such a stance is unwarranted and not proper for them to wash their hands from their responsibilities. To check this menace, the pandemic brought the parents and children under the same roof, giving ample opportunities and adjustable schedules to accompany their children. The school housed at home, online mode replacing the regular classes. Parents and children spend time learning and working, at different time slots.

The pattern of prayer and worship assumed a new landscape. People reinvented their homes as the primary place of prayer and worship. Devotion and worship became a home affair and nothing to show others, but an opportunity to encounter the Lord as a family and to grow in spirituality within the religious tradition.

Family being the domestic Church, all the activities of life and faith should find a reverberation of it in a profound and personal manner. In recent decades, the Church services had assumed the stature of crowd service. Worship and prayer had become too loud and noisy in the public square, showcasing a pharisaic mentality. The Church campus and the manifold activities therein shifted their focus from faith celebration to sponsored programme of the affluent parish community, often devoid of humility and holiness; they support unhealthy competitions and unwarranted promotion of the pomp and self-glory. For instance, the construction of huge extravagant churches and attached parish halls is a case calling for thorough scrutiny. All these colossal structures are indeed impressive and architecturally great achievements to boast about, but whether they ensure a worshipping community witnessing to their faith. Whether they steal and substitute the settings of family celebration? For the last six months, the places of worship were locked down and only a restricted number of people can participate in the community worship at a time.

As the Domestic Church, So the Sacramental Church

After a long time, the Church has come home. The Church has landed where it primarily should be witnessing to the truth of being a Christian. Though we need worshipping space, it might be a mistake to identify the nature of the assembly of worshippers with the structure of the building. This is a golden occasion to restore the proper balance between the domestic Church and the Church building where we gather for worship. To tide over the difficulties caused by the pandemic, the leadership came up with several measures to bridge the gulf through online services. Indeed a welcome step to have something better than nothing. But is this enough?

It is time to invest our energy and imagination to attend to the spiritual needs of the people and enhance and empower the people in their faith-experience in the context of their families. Pastoral ministry needs refocusing. It should be refocused on families and the wellbeing of the faithful. Pastors or ministers are to search for and serve the people. They have to go to the homes and ensure that they are deeply rooted in the Lord and dedicated to the Word of God, suited to their circumstances. When the pastors get a first-hand experience of the situation of the faithful by visiting their families, they will be better equipped to serve them, recognizing the importance of home.

As the Church is the sacred space for praising, thanking, adoring, worshipping, and honouring the Lord our God, so should the domestic Church be a space for worship and thanksgiving. Along with their daily family services at and from home, they should be enlightened and empowered to thank and praise the Lord at home as a family united with the whole world. Initiating the Liturgy of the Hours in the families can help the members to transform their home as a worshipping domestic Church. The churches may ring the bell at different intervals to remind the faithful regarding the time of worship at home.

The Church has to walk down the line of the home. Home is the place where faith should be celebrated. What members celebrate at home will be of great service in their trials and tribulations. They will hold on to what they have been doing at home, for they are at home with those patterns and practices. The Churches have survived persecutions on account of their faith celebrations at home. All else may be banned by political powers, but families will be spared. Times of trouble awaits us, or they are already at doorsteps. The faithful should be equipped to withstand any adversities in the future.

Feeding the family with the Eucharist celebration, Sunday School Catechism and other devotions online are for emergencies, but we need to explore ways and means to serve the families through genuine faith expressions, responding to the context of their life and service. Spirituality and religiosity flourish in India only because it is primarily observed and celebrated at home. The village Church should be a catalyst in equipping and enabling the families to be a real mirror of the gospel of life and love. The family centred celebrations should be restored and new ones should be introduced to address the changing times. Such celebrations should strengthen the mutual bonds of the members of the family and the members of the neighbourhood – becoming the salt of the earth and light of the world.

All genuine celebrations of life in Christ in the families should be protected, preserved, and promoted, beginning with birth, growth, marriage, death, etc. We should not encourage the celebration of the crowd, instead, we should focus on the core of our belief; what is comfortable, keeping abreast with the centrality of faith in Christ and as members of the apostolic Church. Serving the families – the domestic Church - is strengthening the Church.

The coronavirus pandemic has helped people to revisit the age-old healthy practices at home. Because of the lockdown, fast food services, food catering centres, restaurants, public entertainments, etc. were not operational and therefore, people were compelled to discontinue the fast-food culture; they began to rediscover the taste of food made at home. People found time to grow vegetables and enjoy the fruit of their work at the dining table. Returning to earth and the homemade food proved to be healthier and cheaper. Such good practices kept the hospitals and doctors away.

Sharing the blessings and bearing the burdens become an everyday experience of the members of the family. Above all people find time for everything and special care is given to each member of the household. Children learn the lessons of collaboration and commitment from their parents, great space, and time for immersive learning, leaving an indelible character in the members.

Getting around the hearth helps the family schedule the programme of the home, organize the items according to the priority; it assists the family to rediscover the rhythm of family life. There is time for everything. Scheduling family affairs become easier and better. Family is the cradle of culture. If children learn the basic lessons of work, study, and prayer from home, it is natural for them to retain and recall them in times of trouble. The families in Diaspora are typical examples.

With great respect, I should appreciate the trouble the leadership takes to inculcate faith experience in the children through Sunday catechism and other pious associations. Due to the overemphasis of imparting doctrine through formal classes, examination, and promotion-focused education with military discipline, I seriously doubt whether children imbibe anything from these classes for their life. Intellectual content is a must in the programme of the catechism, but affective, emotional, social aspects are to be incorporated as well. Participation in the faith celebrations of relatives will educate the children much more than what is shared in a catechism class. Values are caught than taught. Nothing can be a substitute for the encounter of the Lord in the context of everyday life.

If the emphasis is given to faith formation at home along with the teaching and learning in a formal catechism class and the celebration of the mystery of the faith in the liturgy, they will be mutually enriching. The family liturgy should go in tune with the liturgical traditions of

the Mother Church; one should mirror the other. Due to the pandemic, there is no celebration of the faith in the Church as it used to be. Either on account of our ignorance or aversion to the tradition, the teachers and leaders of the Church are reluctant to hand over the rich heritage to posterity. Religious education and character formation take place at home. Family liturgy should include meaningful symbols of faith, like, a burning lamp, the recital of the biblical passages, singing hymns, venerating the Cross of Christ, and an icon of the Lord. Along with these symbols of prayer, the family should witness to Christian sharing through selfless service, unconditional forgiveness, compassion, care for creation, and serving people in need. This goes in tune with the Indian ethos as well. A family that prays together stays together.

Homecoming implies also the coming together of all the family members, both young and old. One of the instructions during the pandemic was to keep the elderly at a distance. Though the intention is unquestionable, the practice of isolating elderly people from the contact of the family is a danger to health. Maira (2020) observes, “The most vulnerable persons during the Covid-19 pandemic are the elderly. If infected their odds of survival are the lowest. When shut away to save them from infection, they are likely to suffer from neglect – from lack of care for other ailments, and loneliness.” The elderly people are also part of the family; it is an inhuman act of the family to isolate them from other members. They have the wisdom to overcome the tragedies and troubles of life. Maira (2020) concludes his article with an insightful observation:

Older people have an invaluable role to play in our collective future. We must keep older people engaged, not shut them out to protect their bodies from the virus. Unfortunately, the generic medicine of “physical distancing” to fight the pandemic has been branded as “social distancing”. We need “social cohesion”, not “social distancing”, in communities, and in humanity as a whole, to fight this pandemic and also improve human wellbeing.

Family as the Fountain of Formation and Transformation

Human life springs in the family. And family life is a gift and a grace. The celebration of life is an art acquired over the years. Pope Francis (2016, p. 1) acknowledges “The joy of love experienced by families is also the joy of the Church.” He reiterates, “The family lives its spirituality precisely by being at the same time a domestic church and a vital cell for transforming the world” (Francis, 2016, p. 324). The

family occupies the central stage in the transformation of the world. Pope Francis emphasizes, “Christian couples are, for each other, for their children and their relatives, co-operators of grace and witness of the faith”(Francis, 2016, p. 321). This is the apostolate proper to the family. A succinct description of the family apostolate is in *Familiaris Consortio* of John Paul II:

“This apostolate will be exercised in the first place within the families of those concerned, through the witness of a life lived in conformity with the divine law in all its aspects, through the Christian formation of the children, through helping them to mature in faith, through education to chastity, through preparation for life, through vigilance in protecting them from the ideological and moral dangers with which they are often threatened, through their gradual and responsible inclusion in the ecclesial community and the civil community, through help and advice in choosing a vocation, through mutual help among family members form human and Christian growth together, and so on” (John Paul II, 1981, p, 71).

“The entire world is experiencing a shutdown, we are quarantined, and we are scared of our safety like never before. However, for those sheltering in place with family, COVID-19 provides an opportunity for connection” (Fader, 2020). Life faces threats outdoor. But life is safe at home. Life is the fountain, force, and focus of all human enterprises; life springs through celebrations of relationships, seen among and embraced by the members of the family. People confess, “While we’re isolated from the world at large, we’re indoors and physically closer to the ones we love, remembering the value (and challenges) of bonding with family” (Fader, 2020). It is time to deepen the bond among the family members. In this endeavor, faith can supply great impetus and direction in cementing relationships. Pope Francis exhorts, “If a family is centered on Christ, he will unify and illumine its entire life” (Francis, 2016, p. 317). In his appreciation for families, he advocates, “moments of joy, relaxation, celebration, and even sexuality can be experienced as a sharing in the full life of the resurrection.” The celebration of family life can unpack the treasure hidden at home and come up to enlighten and empower to take a stand in the right direction.

Scholars take note of the blessings in disguise, “the onset of the global pandemic and the resultant lockdown, has given families across India and the world a new lease of familial bonding that was otherwise hard to come by”(Desai, 2020). The couples working from

home begin “to break down walls, forge stronger relationships, and communicate with one another” (Desai, 2020). Researchers opine, “With more home structures in the immediate future, the current trend of familial bonding will only witness an upswing. People are going to make space for family and willingly spend happy times together to strengthen their bonds every day” (Desai, 2020).

Conclusion: Homecoming an Opportunity to Celebrate the Domestic Church

The outbreak of Covid-19 offers a genuine perspective on the flourishing of life, inviting us to invent the dynamics and resourcefulness of home in promoting the integral and inclusive development of human persons. Homecoming is a dream for everyone. It is a wakeup call to return home and to revive the rich and varied relationships celebrated at home to face the challenges of our times, across the spectrum. A blessing in disguise, Covid-19 has unveiled the truth and wisdom lived for centuries in the setting of the home, a remedy for the social, cultural, and spiritual malaise. The return home is the mantra today: respond to the reality of family; restore the relationships at home and revive the celebrations of the family at home.

The role of families is to be reinstated in every sphere of life, including ecclesial life. “The family is the future. For the Church too, it is the way into the future” Kasper (2014). If the domestic Church is not given its space and significance in the ecclesial life, the structure of the Church will crumble or will be auctioned out. It is not the structure of the church which builds up the faithful, but the nature of the witnessing of faith at home and sharing of it with the people around. We need to ensure that the family celebrates the space and time reserved for them at home. “Sunday is a day for family,” says Kasper (2014). The families have to rediscover and rededicate themselves to the dreams of God for the families by being at home. The Church celebrates the mystery of the Incarnation, “the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth” (Jn 1:14), the guarantee for the transformation of the world. Every family is an icon of the Incarnation. Restoration and renewal of the domestic Church is the way of being the Church, always incarnational in her outreach and transformational on her journey. Saint Kuriakose Elias Chavara of the Holy Family, who illustrates the joy and beauty of the home. “A good Christian family is the image of heaven, where members live together by the bond and affection, duly

respecting and obeying the parents, walking peacefully before God and people, seeking eternal salvation according to each one's proper state of life"(Chavara, 1868).

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