



*Quæ sursum*

*Sunt Sapite*

*Seminary*

*echoes*

*23*

*24*



**SEMINARY OF OUR LADY  
SALIGAO-PILERNE**





**ARCHDIOCESE  
OF  
GOA AND DAMAN**

*PATRIARCHATE OF THE EAST*

*INDIES*

CP/366/2024



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**MESSAGE**

It gives me great pleasure to send this Message to be published in the 2023-2024 issue of Seminary Echoes, brought out by the students of the Propaedeutic Year at the Seminary of Our Lady, Saligao-Pilerne. I am told the publication this year features mostly their reflections on prayer and the teachings of the mystics.

My dear Seminarians, you have set out on a journey towards the priesthood, guided by the light of faith and by the teachings of Jesus, many of them beautifully interiorized for us by great mystics, down the centuries. During the years of your formation, you are called and challenged to deepen your relationship with the Lord, to grow in holiness and to develop the virtues necessary for an effective priestly ministry. Prayer, study and community life are some of the essential components of your formation, which will shape you into the priests that God desires you to be.

Develop the habit of reading the mystics. They give us a unique and experiential understanding of our faith and spirituality. Their writings inspire us to embark on our own journeys of self-discovery and inner growth. Some of their experiences transcend religious boundaries and can indeed facilitate our dialogue with people of other faith traditions. Their profound sense of the divine reminds us of the enduring presence of God in our lives.

As you leave the Seminary of Our Lady to join our Major Seminary, or take another direction, I pray that Our Lady, your Patroness and the Mother of the Church, may help you to face the various challenges that life offers and, God willing, to become one day exemplary priests, rooted in Jesus and sincerely dedicated to the service of the other Mother, the Church.

Archbishop's House, Panjim, Goa, February 7, 2024.

*+Filipe Neri Card. Ferrão*

**Filipe Neri Cardinal Ferrão**  
**Archbishop of Goa and Daman**







## *"From the Editor's Desk..."*



**Jaison Gomes, P.Y**

"Quae sursum sunt sapite" (seek the things that are above) is the motto of our minor seminary. It encourages us seminarians to reorient our thinking and centre our lives on the risen, reigning Christ, His Kingdom and ways. We have a new identity through the life he gives us, which culminates in an eternal existence in the new creation. As the front cover depicts, God reaches out to us from heaven with His Holy Spirit to help us. By our own power, we cannot rise to heaven. We are too weak, and we fall again and again. With the help of the Risen Jesus, we are able to rise from the earth and strive for the things that are above.

Colossians 3:1-4 says: "If then, you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you will also appear with Him in glory."

We are those who have been raised with Christ, and He is calling us to set our minds on the things above, on His kingdom, His plans, His thoughts. Amidst the chaos of our life, Jesus calls us to refocus our attention. He reminds us that, though we are here on the earth, our ultimate citizenship is in heaven, and that is where we should be getting our "news" from. We are called to look up, not ignoring what is in front of or around us, but at the same time not becoming fixated on them either. With the noise this world creates, it is easy to be distracted and allow fear and worry to overtake our minds and emotions.

Jesus says, "What good will it be for someone to gain the whole world, yet forfeit their soul?" Moreover, in order to truly follow Christ, we must be willing to "deny ourselves and take up our cross and follow Jesus" (Matthew 16:24). To take up one's cross means we must be willing to die to worldly things and strive for the things above.

Let me end with a short note of gratitude. First and foremost, I am very grateful to the Triune God for showering His blessings upon us throughout this Academic Year. I also thank His Eminence, Most Rev. Filipe Neri Cardinal Ferrão, our Archbishop, for his blessings and message. I also thank Rev Fr. Rector, Valeriano Jacinto Vaz, for guiding us in the publication of this magazine and helping us in every possible way. I am also grateful to our Prefect, Fr. Xavier Estibeiro, for his encouragement and love. Special thanks to all the priests in the seminary for contributing to this magazine by their writings and moral support. I also thank all our well-wishers who generously contributed via advertisements. Last but not the least, I thank all our young seminarians for contributing their beautiful articles, poems, and art works.

As we come out with this issue of Seminary Echoes, we hope and pray that this magazine will enlighten the minds of all our readers. We also pray for God's abundant blessings on all of us as we strive to seek the things that are above and become the living presence of the Risen Christ in the world.



# *"Rector's Message"*

**Rev.Fr. Valerian Jacinto Vaz**



We are in the Lenten Season and soon it will be Easter. Do we go through this annual exercise of reflecting on the passion and death of Jesus hopelessly or do we celebrate His sufferings with the knowledge that He has won over death? We certainly celebrate His triumph, rejoicing that He shares His glory with all of us. This is the joyful Easter mystery we need to keep our focuss on and see how God leads us in our life, always drawing the best out of any situation that we encounter.

The Covid 19 Pandemic affected every one's life and especially the education system in a considerable way and for a sizable length of time. The impact of the pandemic is visible even at the present time. Surely every one had a share in this challenge. There were many adjustments that had to be done at the Seminary of Our Lady, due to this situation. However, during all this time, God was accompanying us and protected us from dangers and helped us sail safely. Do we recognise the Easter mystery in this?

In addition to the challenges of Covid 19 Pandemic, during the last three years, the Seminary of Our Lady was also undertaking a systemic change that was opted in the formation process of the three Diocesan Institutions of Priestly formation.

Besides the fact that there were offline and online classes in the year 2020-2021 due to Covid 19, there were other changes like sending the Seminarians to St. Theresa's High and Higher Secondary School and introducing graduation as part of the Minor Seminary program. Our students completing their Higher secondary, who normally do their Orientation course, were sent to College, to complete their graduation before joining the Orientation/Propaedeutic course and those who had finished their Orientation course also had to complete their graduation before proceeding to the Major Seminary.

We were able to smoothly implement all these changes/ steps with the help of God and the accompanying presence of Mother Mary, who is the Patroness of our Seminary. This is the Easter that we experienced in our daily life.

Just as the birth of a child brings great joy at the end of the pangs of delivery, the Seminary of our Lady could conduct a regular Propaedeutic course after three years. We are glad that this year, there are 13 students in the Propaedeutic year. They have worked hard to come up with 'ECHOES' with the help of their prefect and other members of the staff and students. They have meticulously put together the various components. Above all, the magazine is a result of the Communion, Participation and Mission that is spoken of in the Synodal reflection. I hope all who go through this magazine will be enriched with the writings appearing therein. May this magazine and all of us, be at the service of each other and at the service of the Church, in line with the theme of this year. "YOU ALSO SHOULD DO AS I HAVE DONE TO YOU"

I take this opportunity to congratulate, appreciate and thank all those who have contributed to publish this magazine. May God bless us all.





# A YEAR IN REVIEW

## *Seminary News and Events 2023-2024*

### **Feast of Our Lady of Assumption ►**

The seminary chapel, dressed in celestial hues, anticipates the celebration on 15 August, where His Grace Bishop Filipe Neri Cardinal Ferrão presided.



### **Message to the People ▼**

Father Rector Valerian Vaz delivering his address to the audience assembled in the seminary hall on the occasion of 15 August.

### **United in the Priesthood ▲**

His Grace, in the chapel's sacristy, imparting his insights to the seminary priests before the Feast mass.





# A YEAR IN REVIEW



## ◀ Making Sweets for São João

P.Y students preparing for the evenings' festivities, making the traditional Goan sweet 'patolio'.

## São João Celebration ▶

By evening, we found ourselves at Betim, where we could dip in the water and enjoy as a community.



## ◀ Capturing Memories

Group photos ensured that the spirit of the celebration endured for a time to come!





# A YEAR IN REVIEW



## ◀ Visiting the Elderly

On September 14, we had the privilege of visiting Mother Mary Haven (old age home), where we celebrated Grandparents' Day.



## ◀ A Day of Blessings

The visit ended with priests, seminarians, and inmates giving and receiving blessings.



# A YEAR IN REVIEW



## ◀ Pastor's Day Celebration

On August 4, we conducted our first Mission Academy of the year. The evening involved a cultural programme as well as elements of learning.

## Honouring Our Pastors ▶

All the priests from the seminary, including Fr. Rocklin, the esteemed chief guest for the occasion, participated in the cutting of the Pastor's Day cake.



## ◀ Cultural Programme

There was a small skit depicting the life of a priest, followed by a musical instrumental performance by P.Y. students.





# A YEAR IN REVIEW

*Day of vocation promotion: P.Y students visited surrounding parishes*



*Group catechism class for students at Porvorim Church*



*In front of Pilerne Church for 'Matiechem Fest'*



*Parade during 'Matiechem Fest' at Pilerne Church*



# A YEAR IN REVIEW



*The statue of  
Our Lady of  
Fatima,  
◀ decorated for  
the Feast on  
14 October,  
taken in  
procession  
amidst  
recitation of ▶  
the Rosary*



*Vocation camp held  
◀ from October 24 to 26  
for altar servers*

*Eucharistic celebration  
for the altar servers ▶*





# A YEAR IN REVIEW



*Group prayer for the altar servers attending the vocation camp*



*The altar servers showcased their talents by taking to the stage*

*Altar servers pray before their Eucharistic Lord*



*Altar servers enjoying time together around a campfire*



# A YEAR IN REVIEW



*All lined up for the handshake*

## Winner Takes it All!

On 17 November 2023, the Vocation Commission for the Diocesan Clergy (V.C.D.C) held the All Goa Altar Servers Football Tournament.



*Finalists of  
the All Goa  
Altar  
Servers  
Football  
Tournament  
2023*





# A YEAR IN REVIEW



*Winners of the Goa Altar  
Server Football  
Tournament 2023  
Girls Match: Camorlim*

*Runners-up of the Goa  
Altar Server Football  
Tournament 2023  
Girls Match: Assolna*



*Winners of the Goa  
Altar Server Football  
Tournament 2023  
Boys Match: Arambol*



*Runners-up of the Goa  
Altar Server Football  
Tournament 2023  
Boys Match: Verna*



# A YEAR IN REVIEW



◀ *Seminary Chapel, decorated for the feast of Christ the King*

*Solemn procession with the Blessed Sacrament on the feast of Christ the King* ▶



◀ *Seminarians organized a fete, "Christ Reigns," after the Feast Mass*

*The Seminary band performing at the fete, "Christ Reigns"* ▶





# A YEAR IN REVIEW



## ◀ *Awaiting the Coming Lord*

Seminarians prepared for Christmas by offering up sacrifices and good deeds, while meeting to light the advent candles each Sunday.

*Organized Recreation  
Presented by the 9th,  
10th, 11th & 12th std  
seminarians*



◀ *Old Goa Pilgrimage*  
Seminarians participating in the Novena of St. Francis Xavier on 30 November, the feast of Saint Andrew

# A YEAR IN REVIEW



*Seminarians and priests went serenading, visiting families nearby*



◀ *Excited seminarians prepare Christmas sweets*

*Fr. Elvis and seminarians make the Goan sweet 'Dosh'*



*Seminarians learning to prepare the Goan Christmas sweet 'Nevrio'*





## A YEAR IN REVIEW



*Father Rector placing Baby Jesus in the crib after the Christmas celebration*

*The seminary looking festive, illuminated in the colours of Christmas!*



*P.Y students singing carols during the community Christmas party*



# A YEAR IN REVIEW



*Seminarians travel to Sancoale on 16 January to participate in the Feast of St. Joseph Vaz, patron of our diocese*



*The second Mission Academy*



*The chief guest for second Mission Academy, Sr. Mariazinha, sharing her missionary experiences*





# A YEAR IN REVIEW



*Seminarians and priests  
enjoying a picnic at  
'King's Nest,' Verna*

*Father Rector lead us  
in prayer, invoking a  
blessing upon the meal*



*An entertaining day  
ended with group  
pictures at the poolside*

*Celebration of  
Beneficiary Day*



# FACULTY AND STAFF



*Rector of the  
Seminary*  
Rev. Fr. Valerian  
Jacinto Vaz



*Professor*  
Rev. Fr. Mousinho  
de Ataíde



*Spiritual Director  
of the Seminary*  
Rev. Fr. Elvis  
Marcelino Dias



*Professor*  
Rev. Fr. Bernardo  
Cota



*Spiritual Director  
of Seminary Niwas*  
Rev. Fr. Norbert  
D'silva



*Priest on staff in  
the Seminary*  
Rev. Fr. Pio Herman  
Fernandes



*Procurator of the  
Seminary*  
Rev. Fr. Jovier  
Barreto



*Priest on staff in  
Seminary Niwas*  
Rev. Fr. Pascoal  
Colaco



*In-charge of  
Seminary Niwas*  
Rev. Fr. Mariano  
Travasso



*Visiting Faculty*  
Rev. Fr. Clifford  
Castelinho



*Prefect of the  
Propaedeutic Year*  
Rev. Fr. Xavier  
Estibeiro



*Visiting Faculty*  
Mr. David  
De Souza



*Prefect of 9th, 10th,  
11th & 12th*  
Rev. Fr. Clive  
Diniz







# SEMINARIANS AND PREFECTS



Seminarians of  
Std.9th & 10th  
with their prefect  
Fr. Clive Diniz



Seminarians of  
Std.11th & 12th  
with their prefect  
Fr. Clive Diniz





# SEMINARIANS AND PREFECTS





# ON-GOING PROJECTS

Watermelon cultivation: Barren land becomes fruitful in just a few months.



A new, international-standard football ground takes shape!



Towards a sustainable tomorrow: Rainwater harvesting shows every drop is precious.



Organic foods grown in collaboration with Goa With Earth







KONKANI & ENGLISH

# ARTICLE SECTION



A realm of written wonders awaits...







## ARTICLE REALM



# SURSUM

SET YOUR MIND ON THINGS ABOVE

*By Fr. Elvis Dias*

The Minor Seminary of the Archdiocese of Goa and Daman, dedicated to Our Lady and situated on the hill of the villages of Saligao and Pilerne, has for its motto: SURSUM. The words of the motto are in Latin, and in English they mean, "Aim Higher".

The motto is inspired by the letter of Saint Paul to the Colossians: "Set your mind on things above", Col 3, 2. (the Latin Text: Quæ Sursum unt Sapite). The motto was chosen with the aim of encouraging seminarians to seek excellence in all their activities (All the activities in the seminary are planned keeping in mind the four areas of formation, viz. Human, Spiritual, Intellectual and Pastoral, highlighted by the Post Synodal Apostolic Exhortation Pastores Dabo Vobis of His Holiness Pope John Paul II).

SURSUM is very much applicable in today's fast changing times, where the pull towards worldly desires and the attitude of mediocrity is forceful and mesmerising. The motto guards the seminarians from falling prey to worldly attractions, and keeps their focus on their Master, the Christ, who has blessed them with the greatest gift, that of a vocation to the priesthood.

The ideal of SURSUM compels the seminarians to remain open to the promptings and inspirations of the Holy Spirit in their daily life in the Seminary ("Those who live in accordance to the Spirit have their minds set on what the Spirit desires", Rom 8, 5). The vision of the motto urges seminarians to inculcate the virtue of detachment, and ask for a constant renewal of their behaviour in the light of God's Word ("Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind", Rom 12, 2)

To seek the things that are above requires spiritual discipline. The saints down the centuries in the history of Christianity sought to live holy lives, pleasing only to God, and showed us the WAY towards SURSUM. Their spiritual works (writings), which were the result of their lived experiences, have become the spiritual classics, which are now guides for those looking for the things above."Further on, in this magazine, you will read the work of the Propaedeutic Year seminarians, their encounter with the mystics of the Church and their spiritual writings. "



## ARTICLE REALM



# The “Propaedeutic” Year: An Interview with Fr. Xavier Estibeiro

*By Fr. Xavier Estibeiro*

*The Propaedeutic Year is a period of mandatory formation before major seminary. Seminarian Reuben Carvalho talks to Fr. Xavier Estibeiro, Director of the Vocation Commission for Diocesan Clergy (VCDC) and Prefect of the Propaedeutic Year, about this crucial phase of seminary formation.*

**Sem. Reuben:** Father, we have at this seminary boys belonging to the Propaedeutic Year. Next year, they will go to the major seminary at Rachol. The word “propaedeutic” is unfamiliar to us. Could you help us understand it?

**Fr. Xavier:** Although the word “propaedeutic” is difficult to pronounce and spell, its meaning is clear: a period of preparation. The word “propaedeutic” originates from the Greek word “propaideio”, which implies “to teach in advance.” The Church applies this concept to the preparation of candidates for the priesthood. The “Propaedeutic Year” in the seminary is a period of study that precedes the formal academic curriculum of philosophy and theology.

**Sem.Reuben:** So, would you say that the Propaedeutic Year is like a warm-up period, acting as a bridge between minor and major seminary?

**Fr. Xavier :** Yes, every candidate for the priesthood is prepared for the path ahead during this preparatory phase. It helps him get ready for the period of extensive study that the formation journey necessitates, and provides him with the time and space to cultivate a grounded spiritual life.

The year-long program acknowledges that today’s applicants for the priesthood have diverse backgrounds and particular situations. The formation process therefore doesn’t take anything for granted. The curriculum aids in the formation of students’ conceptions of the priesthood and the Catholic Church.

**Sem.Reuben :** Father, you mentioned the formation process. What kind of training are the seminarians given?

**Fr. Xavier :** The formation process is holistic, aiming to foster the human, spiritual, intellectual, and pastoral dimensions of the candidate. We also guide the candidate, helping him discern his vocation and suitability for priestly ministry.





## ARTICLE REALM



**Sem.Reuben:** Let's talk about human formation. Could you tell us why it is important?

**Fr. Xavier :** Human formation is the necessary foundation of priestly formation. The priest, in and through his humanity, is called to be an instrument of Christ and his redemptive gifts. In his fully-developed humanity, the priest brings others to an encounter with Christ. He imitates Christ as a man of communion. This means that the priest is called not only to enter into a deep relationship with God, but also to communicate this relationship to God's people in the community that he serves.

**Sem.Reuben:** When it comes to spiritual formation, would it be right to say that it is essentially about helping the seminarian deepen his relationship with Christ?

**Fr. Xavier :** Yes, exactly. And more so because this is a year of discernment. Spiritual formation aims to configure the candidate to the heart of Christ: "I no longer call you my servitor but my friends as all I have heard from my father, I have now told you". This familiarity with Christ is essential to the discernment of a vocation. It allows for the hearing of the Lord's call. The program ensures that the seminarian enjoys times of prayer, meditation and retreat, as well as access to the sacraments and regular spiritual direction.

**Sem.Reuben :** The main intellectual formation happens at the major seminary, correct? Then what kind of learning is imparted at this stage.

**Fr. Xavier:** The intellectual formation at this stage, while not being too exhaustive, helps seminarians acquire the mind of God. It is based on a broad vision of priestly ministry and devised to suit the philosophical and theological studies to come. So, we have courses touching on philosophy, theology, scripture, liturgy, spirituality, morality, canon law, history, culture, languages, psychology, sociology, pedagogy, communication, and pastoral care.

**Sem.Reuben :** That sounds impressive, father! The last aspect is pastoral formation, which is so crucial to the life of a diocesan priest. Could you shed some light upon it?

**Fr. Xavier :** Yes, sure. This year is the perfect moment to inculcate the aspect self-giving within the context of parish life. Pastoral formation challenges seminarians, requiring them to become mature and effective ministers of the Gospel. They develop an ability to recognise, through theological reflection, how God is actively and profoundly present within every life experience. Community life itself helps seminarians deal with other personalities. Added to that, we provide opportunities for service, like vocation camps, and apostolates, like the SSVP.



## ARTICLE REALM

**Sem. Reuben** : Such holistic formation is sure to make the seminarian more mature and grounded in his vocation. Would you agree?

**Fr. Xavier**: Absolutely. Upon completion of this preparatory phase, the candidate ought to be cognizant of the obstacles that confronts him and be equipped to dedicate himself entirely to further preparation for a life of ministry within the Universal Church.

**Sem. Reuben** : Father, the Propaedeutic Year is not something peculiar to Goa, but happens in dioceses across the globe, correct? What is the vision of the Church when she proposes this period of preparation?

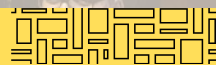
**Fr. Xavier**: Yes, the Propaedeutic Year happens worldwide. We get a good idea of the Church's vision from the Apostolic Exhortation Pastores Dabo Vobis. Paragraph 62 states: "It is a good thing that there be a period of human, Christian, intellectual, and spiritual preparation for the candidates to the major seminary. These candidates should, however, have certain qualities: a right intention, a sufficient degree of human maturity, a sufficiently broad knowledge of the doctrine of the faith, and some introduction to the methods of prayer and behaviour in conformity with Christian tradition. They should also have attitudes proper to their regions, through which they can express their effort to find God and the faith."

**Sem. Reuben**: What more could you tell us about this interesting phase, father?

**Fr. Xavier** : So, recent experiences have shown that, given the priestly formation to come, a period must be set aside as preparation. Normally, this time shouldn't be shorter than a year or longer than two. Also, it makes sense that the preparatory stage be completed in a distinct community environment apart from the main seminary, have a residence of its own, and possess its own instructors.

**Sem. Reuben**: Let's end on the topic of discernment. The propaedeutic phase gives seminarians an environment wherein they can gain clarity on their vocation, correct?

**Fr. Xavier**: Yes, that's right. In today's society, where numerous voices prevail, it is crucial for young individuals to filter out the noise and truly listen to the voice of God within their hearts and lives. Discernment does not end here, but the candidate enters major seminary with improved clarity and purpose.





## ARTICLE REALM



**Sem. Reuben:** How does one enter the Propaedeutic Year?

**Fr. Xavier :** So, there are two routes. In Goa, many students already part of the minor seminary system do the Propaedeutic Year after graduating and passing out from Seminary Niwas. Any other young man, who has completed his graduation, may join the Propaedeutic Year directly. The initial point of contact for him is his parish priest.

**Sem. Reuben :** Father, it's such a blessing that the diocese offers young men the opportunity to discern their vocation with other priests and seminarians, and grow in their personal and spiritual lives. Thank you so much for your time, it was a pleasure talking to you.

**Fr. Xavier :** You're most welcome, it was a pleasure to speak with you as well!





## ARTICLE REALM



# ‘Variorum Varia’

*By Fr. Mousinho de Ataíde*

There is a WhatsApp group promoting Konknni. If one wishes to write there, one may do it in English, but there should be at least one word in Konknni.

Teaching Latin to post-graduate students, I like to follow the said policy in writing on their magazine. Hence, the title of these stray thoughts of mine in Latin.

Having to give these students, among whom I feel at home and happy precisely because they are boisterous, some inputs in higher grammar and literature, pertaining to Konknni, the object of these stray thoughts are some day-to-day issues pertaining to it. They are many, but I have exercised and restricted my choice to five. The treatise of each of them is uneven, but this is because of each one's content, different and specific.

The medium of this article is English, because the medium of instruction (post-graduation) is English. So we have here a ‘khichdi’ of languages: Latin, Konknni and English. But sometimes a ‘khichdi’ is palatable, and I wish that mine too will be.

-1-

### “Zaun asa”

Writers, Hindu as well as Christian, gifted with literary awards or not, professors or teachers, not to speak of teatrists in their dialogues and priests in their sermons, use at every step “zaun asa” as a copulative verb. We find it in ‘Amcho Sevadhorn’ and other religious magazines.

Thus, a conviction has grown that, when in English ‘is’ is used, in Portuguese ‘e’, in Marathi ‘ahe’, in Hindi ‘hai’, in Konknni one has to use “zaun asa”. This is not Konknni syntax. The correct syntax is that in Konknni the copulative verb is omitted as in Sanskrit. In fact, this is done in day to day conversation.

For example, we say ‘Pedru boro bhurgo’ (Peter is a good boy), ‘Aiz S. Pedruchi porob’ (today is the feast of St. Peter). In fact, the writers, the teatrists, the priests omit the copulative verb in their conversation, but once a writer holds the pen, the teatrist takes the stage, the priest climbs the altar they follow the syntax of English, Portuguese, Marathi and Hindi languages, and distort the one proper to Konknni, by using “zaun asa”.







The doctrine, as expressed, has the language people speak, as its basis, for it cannot be otherwise. The language is people's, so its syntax has to be people's, not concocted on the basis of other languages. This is what master-grammarians teach. I refer the benevolent reader to authors I have in my private library:

Gaspar de S. Miguel, ofm, Syntaxis Copiosissima, no. 82; Sebastião Rodolfo Dalgado, Gramática da Língua Concani, no. 412; Graciano Moraes, Gramática Concani, no. 135-138; P.B. Janardhan, A higher Konkani Grammar, pg. 458-459.

-2-

## "Apleponn"

'Apleponn' as meaning selfishness has on the quiet entered Catholic hieratic language: in preaching, in homily books, etc. Its correct meaning is precisely the contrary, and I refer to acknowledged authors: Sebastião Rodolfo Dalgado, Dicionário Concani- Português, Bombay, 1893, pg. 38; Shripad Raghunath Desai, Konknni Shabdkosh, Pedne, 1980, vol. 1, pg. 41; Pandurang Bhangui, Konknni Shabdsagar, vol. 2, GKA, 2003, pg.192; Damodar K. Ghanekar, Konknni Abhyaskosh, Panjim, 2009, pg.121.

If one peruses these dictionaries, one concludes that 'apleponn' means love, sympathy, friendship, spontaneity, self-honour, which is precisely an antonym of selfishness.

For example, the Shabdsagar says: "konnench tika apleponn dakhoilem nam" (Hema Naik, Sukhacho sugurvo, pg. 72). 'Apleponnacho obhiman'.

It is time that we use the word in its proper meaning.

-3-

## "Somudai"

This is a felicitous entry to designate mainly a Small Christian Community. In the beginning, there was a hiccup about its gender. Some gave it the masculine gender, others the feminine one. Now it has veered towards the former one, which is its correct gender. Once again I refer to the acknowledged authorities: S. R. Desai, op. cit., vol. 3, pg. 876; D. K. Ghanekar, op. cit., pg. 1865.

-4-

## Nasal sound

Lately, writers in Konknni succumbing to the temptation or their peers in Marathi are dropping nasal sound from the ending of the instrumental case plural. In my view, any innovation needs to be tested on the doctrine of classical grammarians. It is to be noted that Konknni is more nasal than Marathi.



## ARTICLE REALM

As usual, I invoke some classical grammarians, whom I have in my private library:

Thomas Stephens, S. J., *Arte da Língua Canarim*, 1640, fac-simile ed., Margão, the entire section on declensions. The A. uses the general term ‘ablativo’, which includes the instrumental.

Angelo F. X. Maffei, S.J., *A Konkani Grammar*, Mangalore, 1882, reprint by A. E. S., New Delhi, 2003, pg. 9ff.

S. R. Dalgado, *Gramática da Língua Concani*, handwritten, Central Library, Panjim, published in Eng. tr., Panjim, 2022, pg. 43ff.

José de S. Rita e Souza, *Elementos Gramaticais da Língua Concani*, Lisbon, 1929, pg. 18ff.

Crescêncio F. Monteiro, *Konkanichem Gurupustok*, Saligão, 1962, pg. 50ff.

Lurdino A. Rodrigues, *Konknni Bhashechem Vyakoronn*, Goa, 1983, pg. 21ff.

In view of such a qualified range of authorities, it is but right that we return to the praxis, which is the correct one, of nasalizing the ending of the instrumental case plural. E.g. ‘utramnim’ instead of ‘utramni’.

-5-

### **“... sodanch tuji niti vortota”**

In honour of St. Francis Xavier, we have the well-known traditional hymn “Sam Fransisku Xaviera, Tuji kuddi Gōyam xhara”. Every Goan Catholic knows it and sings it with gusto.

The author of the hymn is Raimundo Barreto (1837–1906) and is in *Novi Saxtti* (cfr. José PEREIRA, *Konknni Bhagti Gitam*, Goa Konkani Akademi, Panaji, Goa, 2004, 144–145).

The last two lines of the first strophe read: “Jezuchea sangata/Sodanch tuji niti vortota” (the spelling is mine). This is the original and this is how we all sang till some decades ago, when some savant, in his wisdom, changed it into: “Tum Jezuchea soinika/Sodanch zoitivont kor mhaka”. Perhaps he thought that the words, as they stood, had no meaning and/ or the use of the verb “vortota” was misplaced.







Anyhow, the text was changed and the “Gaionancho Jhelo” reproduces the hymn in its new avatar, in which also the congregation sings now.

“Vortota” is the third-person singular of the indicative mood of the present tense of the verb “vortunk”.

Prof. Lurdino Rodrigues has written two scholarly articles on the meaning and use of “vortota”: Vortota, in “Konknaian”, Katolk Boroinnarancho Ekvott, 1981, 141-143; and Novean Vortota, in V. Ixtt, 15-10-1983.

Prof. Lurdino surveys and examines the dictionaries by Diogo Ribeiro, S.J. (1623), by Gaspar de S. Miguel, O.F. M. (1635), by Miguel D’Almeida, S. J., by A. F. X. Maffei, S.J. (1883), by S.R. Dalgado (1893 and 1905), by Furtado (1930) and by C.F. Monteiro (1968); the “Onvalleancho Mollo” (1658- 1659) by Miguel D’Almeida, S. J., the works by António de Saldanha, S. J.

(1598-1663), the “Syntaxis Copiosissima” (1635) by Gaspar de S. Miguel, O.F. M., and the “Gramática Concani” (1961) by Graciano Moraes, and concludes that “vortota” has at least thirteen meanings, among which are: “to be at”: hanv ghora vortotam= I am at home. — “to prevail” (to shine): to soglleam modhem vortota = he prevails/shines among all.

The only meaning “vortota” does not have, but in which in the past it was used, abused and misused, is the copulative meaning, viz.: “John vortota boro bhurgo”. It should be: “John boro bhurgo”. Nowadays, a new avatar is born instead, viz. “zaun asa” (“John boro bhurgo zaun asa”), which is also a grammatical error, but let me leave it for a future note.

“Niti/nit” means justice, including salvific, that is grace, holiness, blessedness.

It being what it is, “Jezuchea sangata/sodanch tuji niti vortota”, means “In the company of Jesus /Your blessedness ever shines”.

My conclusion, “salvo meliori iudicio”, is that we can very well retain/restore and sing the said original two lines of the hymn “Sam Fransisku Xaviera”.

In order to avoid any misunderstanding, I wish to state that I do not have any objection against the changed text per se, but I do not find any reason for discarding the original one.



## ARTICLE REALM



# 'The Language Of God Is Silence'

*By Fr. Jovier Barreto*

"Prayer begins by talking to God, but it ends by listening to Him. In the face of absolute truth, silence is the soul's language," thus says Venerable Fulton J. Sheen. Amidst the noise of this world, silence remains as the medium of connecting with God. Today, many feel that the louder the words, the better we are heard. Yet, peace dwells in the hearts of those who know the power of silence and the unspoken word. As life unfolds, we are faced with numerous situations where we feel that the best way to react or express ourselves is through the use of as many words as possible. Even when we are not conversing with another person, our mind remains full of thoughts which often have no meaning, no purpose, and no direction. In such a state of activity, it is tough to keep the heart happy.

Actually, to attain peace, one must practice silence. This is because, in the quietness of the mind and heart, the soul connects to its Creator. The soul realises that He has carved it on the palm of His hand, and He knows every hair on its head. So, for our every need, comfort, and problem, let us withdraw in silence, run to our Creator, and pay our obeisance. Let us express gratitude for the blessings received. Let our mind and heart experience the presence of God, and draw strength from the power of the Almighty. In silence, we learn that, in the end, no technology, no medicine, and no therapy can give us what we want: only God the creator of heaven and earth can! Time and silence are essential companions if we want to have a fuller understanding of God's plan for our life. We invest in different insurance schemes for a better future, and yet have anxieties. Let us invest our time in silent prayer and be assured that it will bear abundant fruit.

Here is something you can try: Choose a time for silent prayer. Perhaps it could be day break, when there is stillness around. Learn to be comfortable on your knees, accepting the fact that God is in charge of your lives. Then, listen to God, for He waits to embrace you, and give direction to your lives. He reveals the real purpose of all that you go through. He walks the path of life with you, if only you have the courage to take Him along.

Spending time with God is not like going to a box wherein we drop complaints and expect favourable solutions. Often, God's answers are not what we want or expect. But, nevertheless, we must remember that He is the ultimate source of strength and light, and moves us towards a life of eternal blessings.

So, let us improve the quality of our life by keeping a check on our words and deciding to spend quality time listening to the One who has created you and me!







## ARTICLE REALM RECIPES



### A Priest Teaches How To Make Pavlova!

*By Fr. Clive Diniz*

Most of us, young or old, love dessert. There are times when nothing but dessert can satisfy our cravings. Sometimes we crave simple things like chocolate or cake. But if we can cook up an exotic dessert with little effort, it's worth trying, isn't it? Pavlova is one of those stunning desserts which fall in this category. It is exotic, elegant, and delicious.

Although it looks and sounds sophisticated, it is easy to make. It is crisp outside, gooey and marshmallowy on the inside, and topped with whipped cream and fruit of your choice, preferably tangy ones.

It is very tasty, as rightly said by my favourite celebrity chef Nigella Lawson. Pavlova is a meringue based dessert that originated in either Australia or New Zealand. It was created in honour of Anna Pavlova, the ballerina, after her fabulous performance at Swan Lake. There are many recipes of Pavlova, but I reckon my all-time favourite, the recipe of celebrity chef Nigella Lawson. Not only does she give you the method or rather the recipe, but she also has a unique style of doing things, which is captivating.

#### *Here are the Ingredients*

- 4 egg white
- 250 gm. Caster sugar
- 2 tsp corn flour
- 1 tsp white vinegar
- 1 tsp vanilla essence - For topping:

*Whipped cream*

*Seasonal strawberry/ passion fruit/ blackberries/ fruit of your choice*

*Chocolate shavings (optional)*



## ARTICLE REALM RECIPES

### *And now, the Method*

Preheat the oven to 180 °C. Whisk the egg whites till they are white, smooth, satiny peaks, as beautifully described by Nigella. Continue to whisk adding the Caster sugar, one spoonful at a time, till the meringue looks glossy. Now add 1 tsp of white vinegar, 2 tsp cornflour (it makes sure that the inside of the Pavlova stays gooey and marshmallowy, while the outside crisps up – and that is what we want), and 2 tsp of good vanilla essence.

Gently fold the whole mixture. Mount this meringue on a baking tray lined with baking paper and gently smoothen it into the form of a disc.

Bake in the oven at 180 °C for 5 minutes and then reduce the temperature to 150 °C for an hour. This ensures that the outside remains crisp while the inside turns marshmallowy. Turn off the oven and let the Pavlova cool completely inside the oven.

Don't be alarmed if you see cracks on the Pavlova. Those will be covered with a thick blanket of whipped cream and your favourite tangy fruits (strawberries, kiwi, passion fruit, etc.).

As rightly said by Nigella, “Pavlova; easy to make and very easy to eat.” Let's try this recipe and impress our friends, family, and guests without much sweat!







## ARTICLE REALM RECIPES



### Summer Mocktail Recepies To Try At Home

*By Brendon D'Costa P.Y*

*Two refreshing concoctions you can sit back and enjoy!*

#### **Zakuro Kiss**

##### Ingredients:

- Pomegranate juice
- Sprite/ 7up
- Lime
- Clove
- Ice

##### Instructions:

- Squeeze half a lime in a shaker
- Add 7/8 cloves
- Muddle together
- Add 60ml cranberry juice and 4 cubes ice
- Shake then strain it into a glass (Rocks glass or glass of choice)
- Add 3-4 cubes of ice in the glass
- Top up the glass with Sprite
- Garnish with cloves and mint leaves



#### **Fraise Boire**

##### Ingredients:

- Strawberries
- Lime - Mint
- Sprite/ 7Up - Ice

##### Instructions:

- Add 12-15 mint leaves to a highball glass
- 4 wedges of lime and squeeze half a lime
- 4 cut strawberries into the glass and muddle them together
- Add 5 cubes of crushed or broken ice
- Top the glass with sprite/ 7Up
- Garnish with lime and strawberry slices





# ARTICLE REALM

## THE SPIRITUALITY OF MYSTICS



### Union With God With St. Bernard of Clairvaux

*By Jaison Gomes, PY*

St. Bernard was born to noble parents at Fontaines, near Dijon, and lived from 1090-1153 AD. His parents were exceptional models of virtue, and through them, he cultivated a deep respect for virtues like mercy, justice, and loyalty. After the death of his mother, he decided to pursue the monastic life. At age 22, he took his brothers, uncle, and several friends to join the Cistercians, a group committed to the strict observance of the Benedictine rule. St. Bernard made great progress in the spiritual life and was hand-picked to found a new monastery at Clairvaux.

#### St. Bernard: A Father and Mystic

St. Bernard's deep contemplative life made him an apostle: he advised popes, preached a crusade, healed the sick, founded monasteries, and was a prolific writer. Owing to the soundness of his teachings, he was proclaimed a doctor of the Church, called "doctor mellifluus" as his words are as "sweet as honey"! His notable works include the "Sermon on the Canticle of Canticles" and "De Amor Dei (On Loving God)".

St. Bernard is considered to be the last of the "fathers of the Church." He is unique among them as his writings not only hand down the truth but reveal the depths of his personal, mystical experience as well. Let us consider his thoughts on union with God by exploring his writings on "losing oneself in God" and "mystical marriage."

#### 1. Losing Oneself In God

Losing oneself in God is one of the themes St. Bernard exposes in De Amor Dei. This reality involves a deep and intimate union with God through contemplative prayer and the practice of virtues like kindness, humility, charity, and patience.

St. Bernard uses striking imagery to explain the reality of being "lost in God": Just as a little drop of water mixed with a lot of wine seems entirely to lose its own identity, while it takes on the taste of wine, and its colour, so also losing oneself in God is a process of surrendering One's own will, desires, and attachments in order to align oneself completely with the will of God. This kind of surrender is rooted in love for God and a desire to be in harmony with the divine.

#### Union With God is a Process

The teachings of St. Bernard reveal different stages in spiritual development: The first is the purgative way, where the need is to examine one's life and purify oneself from all immorality and wicked behaviour. Next, follows the illuminative way, where the soul begins to experience divine light and insight. All this leads to the unitive way, where the self is transcended and the soul experiences a profound sense of oneness with God.

For St. Bernard, losing oneself in God is not an act of self-annihilation but rather a transformation of the self in the light of divine love. It is a journey of growth in intimacy with God, leading to spiritual transformation and union with the divine.

#### Thy Will Be Done, Not Mine

"Unless a grain of wheat falls into the earth and dies, it remains alone, but if it does, it bears much fruit."  
(Jn. 12:24)



# ARTICLE REALM

## THE SPIRITUALITY OF MYSTICS



If we long to do our own will and satisfy ourselves, we will remain alone, and our satisfaction will not last long. Just as a grain of wheat dies to its own self to bear new fruit, so also our affection must melt away from self and be entirely transfused into the will of God. If we die to our own will and do God's will, we will enjoy the perfect satisfaction we all long for. When praying the Our Father, we pray "Thy Will be done": this is the attitude we must cultivate daily if we want to lose ourselves in God.

### 2. Mystical Marriage

*By Reuben Carvalho, PY*

We gain further insight into St. Bernard's thoughts on union with God by considering his teachings on mystical marriage: the love relationship between Christ, the bridegroom, and the individual soul, the bride.



### Understanding This Spiritual Marriage

For St. Bernard, it is charity that makes the bride like the bridegroom. When the soul loves the Word as it is loved by Him, a marriage takes place. So we can say that when love is perfected in the soul, the soul is married to the Word. This corresponds to a state of transformation in God. The bride loves totally, she is greatly loved by the bridegroom, and in the consent of the two parties consists a full and perfect marriage.

The love of the bride in this state is a refined love. It is full of confidence and fear has given way to a reverent familiarity. In mystical marriage, "the very being of the bride and her only hope is love. In this the bride abounds; with this the Bridegroom is content. He seeks for nothing else. She has nothing else." (Mystical Marriage, The Soul Afire, H. A. Reinhold, Image Books)

### Being Embraced by Christ, the Word

For St. Bernard, mystical marriage is more than a contract — it is embracement.

"Happy the soul to which is granted the experience, the embracement of such sweetness, which is naught else than a love holy and chaste...a love mutual, intimate, powerful, which not in one flesh, but in one spirit joins together two, and makes them no more two, but one, according to St. Paul: He that is joined to God is one spirit" (The Soul Afire).

But what is embracement? Contemporary writer Michael Casey OSCO explains:

It must be said [that] the embrace of the Word is fundamentally the experience of the full implications of being in harmony with the will of God. This is not to be understood in the sense of mere objective conformity with positive prescriptions and legitimate commands, but rather as having all one's sensitivities and instincts suffused with spiritual light so that God's gift of himself is not so much "out there," as within, moulding subjectivity. (I Am the Way, Maureen McCabe, Liturgical Press, Kindle ed.)

This insight shows that in St. Bernard's thought, union with God is a process in which God is the principal actor. One can lose himself in God and attain to mystical marriage only because God chooses to invade the willing soul, take hold of it from within, and enrich everything within it with a divine quality. May we, then, respond to God's invitation and aspire for union with God following the example of St. Bernard!



# ARTICLE REALM

## THE SPIRITUALITY OF MYSTICS

### Growing In Prayer With St. Teresa Of Avila



*By Luis Rodrigues & Anselm Fernandes , PY*

St. Teresa of Ávila, also known as Saint Teresa of Jesus, was born Teresa de Cepeda y Ahumada in 1515 in Gotarrendura, Spain. She was a Spanish Carmelite nun, mystic, and writer. Teresa experienced profound spiritual visions and encounters from an early age, and these greatly influenced her religious journey. She is renowned for her deep spiritual insights, writings, and efforts at reforming the Carmelite Order. Her dedication to reform led to the creation of the Discalced Carmelites, a more austere and contemplative branch of the order. St. Teresa's revealed much of her own interior experience of prayer in her famous writings "The Interior Castle" and "The Way of Perfection." In her exposition of the stages of prayer, she is in unparalleled among the mystics. She was the first woman to be proclaimed a doctor of the Church, and is called the "doctor of prayer."

St. Teresa once used the imagery of watering a garden to provide an overview of the journey one makes in prayer. Let us take a look at this to get a glimpse into St. Teresa's thought on growth in prayer.

### Degrees of Prayer: 4 Ways of Watering a Garden

#### 1. Manually drawing water from a well

St. Teresa explains that beginners in the way of prayer water the garden only with considerable human effort: numberless trips to and from the well. There is a need to persevere, remain courageous, practice self-denial, cooperate with grace, grow in virtue, and recollect the senses, which until now have been used to worldly distractions. The understanding, with much effort, applies itself to meditate on the life of Christ and derive some spiritual fruit. The journey here is laborious, but not without great rewards.

#### 2. Using a pulley and buckets

The element of the supernatural now enters into the prayer of the soul, and it begins to experience the prayer of quiet. The waters of grace recollect the faculties of the soul. The understanding and the memory are not asleep, but the will is held captive by God, and this brings to the soul an immense sense of peace and satisfaction. St. Teresa takes care to explain that since this prayer is supernatural, the soul cannot produce it by its own efforts.

Since prayer has become more contemplative and less dependent on active effort, the soul enjoys rest while watering the garden. St. Teresa says the prayer of quiet is like a little spark given to the soul as a sign that God wants to do great things in it. However, she sadly notes that though many come this far, she has seen few proceed further.

#### 3. With water running from a river or brook

The Lord now seems to take over the watering, and all the soul needs to do is direct the water. The pleasure and satisfaction experienced in this prayer are far greater than that experienced in the prayer of quiet. Similarly, the virtues are now much stronger than what they were in the preceding stage of prayer. St. Teresa describes this prayer as a "sleep of the powers of the soul," which, however, retain the power to occupy themselves with God. The soul is almost in complete union with God.



# ARTICLE REALM

## THE SPIRITUALITY OF MYSTICS



### 4. By showers of rain

In this stage, the soul does no work in watering the garden. As God grants it the prayer of union there is only a sense of fruition. The faculties of the soul are entranced, and the senses are all occupied in the fruition being wrought. The soul experiences an incomparable joy in God. In the beginning, this prayer lasts for a rather short time.

St. Teresa's imagery of watering a garden reminds us of the woman at the well and Jesus' saying that, "from the believer's heart shall spring forth rivers of water." Her teaching invites us to deepen our prayer lives, allowing the waters of grace to flood the garden of our souls.

### Degrees Of Prayer By An Early Eastern Saint

*By. Anthony Britto, P.Y*

Saint Isaac the Syrian was an important 7th century spiritual writer, venerated in the East. He was born in 613AD in Beth Qatraye, Qatar, and died at the age of 87 in Nineveh. He spent his early life in a monastery, living the life of an ascetic. He rose to become a prominent theologian, and was even made bishop of Nineveh. However, he preferred prayer and solitude to administrative tasks and retired to the wilderness, and later, to a monastery.

He is best known for his writings on the interior life. Prayer was a favourite theme that St. Isaac spoke about. His insights complement those we find in the mystics of the West.

Let us consider his insights on the degrees of prayer: non-pure prayer, pure prayer, and beyond pure prayer.



### The "Emotions" of Prayer

In prayer there is an interior movement: a "beseeching," "caring," "longing," "desire," "liberation," "demand," and so on. St. Isaac calls these movements emotions, and says that in the emotions all the "habits of prayer" are included.

### Pure Prayer vs Non-Pure Prayer

St. Isaac uses the image of a sacrifice being offered to God to explain pure prayer. If, when the spirit gives itself to one of the emotions (e.g. longing for God), a distraction or "foreign deliberation" interferes, the prayer is non-pure. It is like offering upon the altar of the Lord a forbidden or unfit animal.

But if emotion is directed by faith and no foreign element intermingles with prayer, we have pure prayer. This is the acceptable offering, the highest form of prayer. Here, the mind is focused solely on God, and distractions are absent. Also, all other forms of prayer like lamentations and self-humiliations have their boundary in pure prayer.

### Beyond Pure Prayer

The steadfastness of mind, and silence and stillness of pure prayer prepare for the next state, the fruit of pure prayer — which "is no longer prayer." Rather, it is "the gaze in ecstasy at the unattainable things."

St. Isaac compares this experience of being engulfed by the Holy Spirit to the descent of the Holy Spirit descends on the gifts of bread and wine during consecration: during pure prayer, the light of the Holy Trinity may engulf the soul, making the insights born during prayer "pass into ecstasy."

The teachings of St. Isaac remind us of the purity of heart required for prayer. We must do all we can to eliminate distractions and focus solely on God. They also remind us that prayer is, above all, a gift. We need the Holy Spirit to descend upon our hearts if we are to rise to heavenly realities.



# ARTICLE REALM

## THE SPIRITUALITY OF MYSTICS



### Transformed In Divine Light With John Ruysbroeck *By. Brendon D'Costa, P.Y*

Blessed John van Ruysbroeck was an Augustinian canon, and a famous Flemish mystic of the 13th century. His devout mother trained him from infancy in the ways of piety and holiness. Ruysbroeck grew to become a priest and a skilled spiritual director. His spiritual works reveal a deep penetration of the interior life, and he began to be known as the “divine doctor” or “ecstatic doctor” after his death.

The writings of Ruysbroeck show that the contemplative, who enjoys a deep, intimate relationship with God, experiences the divine as Light and Love. Based on his teachings, here is a reflection on how the contemplative is transformed by divine light.

### Entering The God-seeing Life

Ruysbroeck explains that God may freely choose to raise the inward and righteous soul to a state of contemplation where the person “sees God.” In this sublime state, the soul is enlightened by God Himself. This “seeing God” happens in a direct manner, without intermediaries or means. As we can see, partaking of this God-seeing life is an exquisite gift. It is not something we can produce; but we can prepare for it. Ruysbroeck teaches that to “see God with God...without means” the soul must:

1. “Be perfectly ordered from without in all the virtues, and within must be unencumbered,” says John (The Adornment of Spiritual Marriage, The Soul Afire). An interior emptiness is required if one is to be filled with God’s light.
2. “Inwardly cleave to God with adhering intention and love.” Here, we see the need of possessing an intense desire for God.
3. “Have lost himself in a Waylessness and Darkness.” From this we can understand that the soul is surrendering itself to an incomprehensible light, which appears as darkness, and a divine mode of acting, which is waylessness to mere creaturely modes of acting.

These three points stress the need for active efforts to grow in virtue, attain purity of heart, and sustain an ardent love for God. We also see how the soul must passively submit to the activity of God, which appears as darkness and waylessness.

### Being Transfigured in Divine Brightness

We can go further in unravelling the experience of God as light: The Light which shines in the darkness of the contemplative soul is nothing else but the Son of God. Moreover, it is “in this Light one becomes seeing.” The God-seeing soul participates in this Light to the extent that it feels itself “to be that same Light by which he sees.”

We have here a lofty experience in which the soul is transfigured by the Light of God. We can almost imagine Peter, James, and John on Mount Tabor becoming other Christs by participating in the divine light issuing forth from the transfigured Christ.

In his theology, Ruysbroeck would often like to start with God, come down to man, and rise again to God. In this reflection, we have the sketch of a coming forth from God and return to Him:

- a. God fashions the soul after Christ: “Through Him all things were made”
- b. The soul grows in prayer and virtue, thus preparing itself for contemplation
- c. God raises the soul to a high degree of contemplation, where it participates in Divine Light, which is Christ Himself

This is a mystical journey we can all prepare for, as God wills us to see Him as He is in the light of His glory in heaven. Inspired by John Ruysbroeck may we strive to enter more and more into the divine brightness each passing day.





## ARTICLE REALM THE SPIRITUALITY OF MYSTICS



### Discovering The Profound Beauty Of Contemplative Prayer With Fr. Louis Lallemant

*By. Fraser Gomes,P.Y*

Born into nobility on October 17, 1587, in Paris, France, Fr. Louis Lallemant entered the Society of Jesus (Jesuits) at a young age. His noble background and early devotion to Jesuit ideals set the stage for a life dedicated to understanding the mysteries of God. His deep spiritual insights earned him recognition as a leading authority on matters of the soul, making him a sought-after spiritual director and a prolific writer.

Fr. Lallemant's writings reveal his profound grasp of the spiritual journey and the ways of God. His teachings on the interior life continue to shape the fields of spiritual direction and Christian spirituality. At the heart of spiritual growth lies contemplation, a profound form of prayer and a foretaste of heaven. His works provide precious insight into contemplative prayer, a reality often obscure to us.

Let us consider Fr. Lallemant's thoughts and begin to discover the beauty of contemplative prayer.

#### Man Strives to Ascend to the Divine

1. **Aligning with God's Will:** Fr. Lallemant stresses the importance of living in accordance with God's will. This alignment involves seeking to understand and fulfil God's purpose for our lives. When we align our actions, decisions, and intentions with what we believe to be God's plan, we create an environment conducive to experiencing His presence more deeply.

2. **Desire for Deeper Prayer:** We must possess a genuine and earnest desire for a more profound connection with God. This desire acts as a catalyst, propelling us to seek God in prayer with greater fervour and dedication. It is about recognizing that there is more to our relationship with God and longing to explore those deeper dimensions.

#### God Descends to Raise Man Heavenward

1. **The Gift of God's Holy Presence:** Father Lallemant speaks of a divine gift—a profound encounter with God's holy presence. This experience is not something that can be achieved solely through our efforts; rather, it is a gift bestowed by God's mercy. When God reveals His presence to the soul, it is a transformative moment filled with delight, awe, and a sense of astonishment.

2. **Contemplation vs. Meditation:** There is a distinction between contemplation and meditation. Meditation involves active thought and mental effort, where we reflect on a specific topic, scene, or passage. In contrast, contemplation is a more passive state, where we receive insights and perceptions from God in a way that is simple, free-flowing, and without the need for extensive mental exertion.

3. **Characteristics of Contemplation:** Contemplation is simple, free, clear, and certain. "Simple" refers to the straightforward and uncomplicated nature of the experience; it is not marked by complex thought processes. "Free" suggests that the soul engaging in contemplation is liberated from sin, distractions, and unnecessary concerns, allowing it to be fully present with God. "Clear" highlights the clarity of the insights received during contemplation, compared to the dry and confused knowledge we derive from meditation. "Certain" highlights the conviction and surety that comes with contemplation; when God speaks directly to the soul, doubt is diminished.

Father Lallemant's teachings encourage us to recognize the transformative potential of contemplation—a gift bestowed upon us through divine grace. Contemplation enriches our lives by opening us to the beauty of the divine presence, fostering a profound connection with God's plan, and enabling us to see the world through a spiritual lens. May we, with Fr. Lallemant, continue to seek a deeper experience of the divine through the gift of contemplation.



# ARTICLE REALM

## THE SPIRITUALITY OF MYSTICS



### Meister Eckhart Unearths The Riches In Spiritual Poverty

*By Sebastiao Rodrigues, PY*

Eckhart von Hochheim (1260–1328) was a German Catholic theologian and philosopher. He joined the Dominicans at the age of 15, and may have studied with Albert the Great. In Paris, he earned a master's degree, leading to his title “meister.” Meister Eckhart became known as mystic and master of spirituality.

His teaching emphasised the importance of a direct experience of God through inner contemplation. To this end, he explained concepts like detachment and the birth of the divine within the soul. His writings on spiritual poverty serve as a commentary on Our Lord's words, and illustrate the depth of his thought. Let us get a glimpse of Meister Eckhart by considering his views on spiritual poverty

#### Four Degrees of Spiritual Poverty

Spiritual poverty is a central teaching of Jesus. At the sermon on the mount, St. Matthew recalls Jesus preaching, “Blessed are the poor in spirit.” And the promise to this is that, “theirs is the kingdom of heaven.”

However what is “spiritual poverty?” To understand this, we turn to Meister Eckhart's concept of four levels of poverty.

Here is what we observe in a soul that has grown spiritually poor:

1. Firstly, the soul views all that is not God as very little. All creatures weigh not even as much as a crumb.
2. Next, the soul finds that her good works and merits are so much as nothing.
3. Thirdly, the soul undergoes a spiritual death, wherein she is made poor of her will: the Lord is now the master of it.
4. Lastly, the incomprehensibility of God fills the soul with a sense of poverty: she is unable to compass God.

#### Why to Grow in Spiritual Poverty

Spiritual poverty is a means to achieve union with God. Meister Eckhart encourages us to let go of our ego and desires, so as to open ourselves to divine grace. Achieving spiritual poverty involves a radical reorientation of our lives. However, as we surrender the “self” we become receptive to God's presence.

The one who has grown in spiritual poverty is lost to creatures and herself as well. However, far from losing everything, the soul is now able to enjoy God and all creatures in His light. Being lost to material possessions as well as desires and ego-driven pursuits, the soul is fulfilled, being immersed in God in a heavenly joy.

The spiritually poor soul possesses great treasures, but even these, Meister Eckhart would remind us, she is unaware of. The doctrine of spiritual poverty is all about giving up to receive more from God. With Meister Eckhart, may we seek this narrow path, which is full of blessings and riches!



## ARTICLE REALM THE SPIRITUALITY OF MYSTICS



### St. Nicholas Of Cusa & The Mysteries Hidden In God's Face

*By Lloyd Fernandes, PY*

Nicholas of Cusa was born in 1401 in Kues, southwest Germany. He was a German Catholic cardinal, philosopher, jurist, mathematician, and astronomer. As a spiritual and mystical writer, he popularised Renaissance humanism, a conception of life that places importance on nature and humanity. A salient treatise of his is *Of Learned Ignorance*. Here, he says that though the human mind can not fully grasp God, one can attain to “learned ignorance.”

In the context of Nicholas’ humanist framework and his idea of learned ignorance, we can consider his reflections on knowing God by beholding His face. What is the face of God? Can we know God by seeing His face? Let us gain some insight from St. Nicholas.

#### “Face of God” as Anthropomorphism

In the book of Exodus, God says, “you cannot see my face, for no one may see me and live.” (Ex. 33:20) However, from the Gospel of John we know that “God is spirit.” (Jn. 4:24) How do we reconcile these statements?

The answer lies in the fact that the human mind has trouble comprehending a being who is pure spirit, without form or material substance. So, to help people relate to God in an understandable way, the Biblical writers cast human attributes onto God. Thus, through the Bible, we read the “face”, “hand”, “ears”, “eyes”, “mouth”, and “arm” of the Lord.

Applying human characteristics to God is called anthropomorphism, from the Greek words *anthropos* (man, or human) and *morphe* (form).

#### Contemplating the Divine Face

According to St. Nicholas, the Lord’s face is marvellous. Different individuals can imagine the divine face differently: youthful to the young, mature to adults, and aged to the elderly. So, the “face of God” becomes an apt starting point to contemplating the divine.

In the same breath, St. Nicholas takes our understanding further, highlighting the limitations of human comprehension. The true essence of the face of God transcends all human understanding. So, any attempt to conceptualise this divine face falls short of reality. In fact, the only way to truly apprehend it is to enter into “learned ignorance,” to move beyond all concepts, and enter a state of mystic silence.

#### Approaching Light in the Darkness

St. Nicholas compares the act of beholding the brilliance of God’s face to gazing at the sun. The sun’s light is first veiled by stars and colours of the sky, and in the same way the divine face remains veiled by various interpretations.

One then goes further, seeking to see the light of the sun unveiled. To do this, we seek a light greater than what we see now, and doing so step out of the limits of visible light, entering darkness. In the same way, to approach this divine beauty, one must venture into a space devoid of visible light—a metaphorical “darkness.” This darkness, symbolising ignorance or the unknown, signifies a place where one begins to realise his proximity to the divine. In fact, the thicker the darkness, the closer one is to light invisible.

The teaching of St. Nicholas inspires us to let go of the fixed ideas we have of God and be open to a deeper spiritual experiences. This requires humility and a willingness to journey in faith. May we, with St. Nicholas, continue seeking God, till we penetrate the mysteries hidden in God’s face.





# ARTICLE REALM

## THE SPIRITUALITY OF MYSTICS



### St. John Of The Cross Explains The Dark Night Of The Soul

*By Manford Fernandes, PY*

*"If a person wishes to be sure of the road they're walking on, they must close their eyes and walk in the dark."*

Saint John of the Cross, born Juan de Yepes y Álvarez on June 24, 1542, in Fontiveros, Spain, was a Spanish mystic, poet, and major figure of the Catholic reformation. He co-founded the Discalced Carmelites along with Saint Teresa of Ávila. His life was marked by his commitment to deepening spiritual experiences and a battle for a more contemplative and ascetic lifestyle within the Carmelite order.

His spiritual masterpieces include "The Dark Night of the Soul" and "The Ascent of Mount Carmel," which describe the journey of the soul seeking union with God. He is revered as the "mystical doctor" of the Church for the precision of his spiritual theology.

Let us consider what St. John of the Cross teaches on the topic of dark night of the soul.

### The Journey to God is a "Night"

St. John of the Cross gives three reasons for calling the journey to God a night.

1. Point of departure: The soul must detach itself from all inordinate desire. Such deprivation is a "night" to the senses.
2. The means: The soul journeys to God along the road of faith, which involves the element of obscurity. Faith acts a "dark night" to the natural way of understanding.
3. The end: God also appears to be dark as night, as He transcends all concepts and experiences the soul may have of him.

### Stages in the Dark Night

There are two phases in the dark night: that of the senses and that of the spirit. Each of these phases in turn have two modes: The "active" mode, where the soul does all it can to purify itself, and the "passive" mode, wherein God is the main actor and the soul co-operates with his work within it.

Let us now briefly consider the 4 stages of the dark night.

1. The Active Night of the Senses: This initial stage involves detachment from sensory pleasures and worldly distractions. Also, the soul begins to practice self-discipline and moderation to overcome sensory desires that hinder spiritual progress.
2. The Passive Night of the Senses: In this stage, God initiates a deeper purification, allows the soul to experience a sense of spiritual dryness, and transforms "beginners" into "proficients." God begins to communicate Himself to the soul through contemplation, and the soul begins to transition away from meditation to a simpler form of prayer. One of the main effects of the passive night of sense is the accommodation of the senses to the spirit.
3. The Active Night of the Spirit: It is a building upon of the purification of the senses. The soul now focuses on detaching itself from spiritual consolations and experiences, and strives to seek God for God's own sake. The soul pursues the path of supernatural obedience and uniformity with God's will.

# ARTICLE REALM

## THE SPIRITUALITY OF MYSTICS



4. The Passive Night of the Spirit: This stage involves a profound purification of the soul's faculties (intellect, will, and memory). If the dark night of sense is a trimming of the branches, the dark night of spirit is a removal of impurity right from the roots. Here, the soul feels a sense of abandonment by God, leading to feelings of darkness and spiritual emptiness. This dark night effects a great moral purification and brings about a psychological reorientation by which the soul receives light and movement not from the outside but from the life of God within. Finally, there is a triumph of loving Wisdom in the soul. (I am a Daughter of the Church, P. Marie-Eugène OCD)

This intense journey takes the soul to the summits of the spiritual life, which is, spiritual betrothal and marriage. The soul is now consumed by the flame of God's love, and grace has transformed the soul, making it beautiful. So, we can, in a way, say that the "dark night" is actually a "luminous night," wherein we are being transformed from glory to glory. May the example and teaching of St. John of the Cross give us the zeal to journey to God with all our strength!

### St. Augustine's Vision Of The City Of God

*By. Baylon Dias, PY*

Saint Augustine is one of the greatest theologians and an official doctor of the Church, the "doctor of grace". He lived from 354 to 430 AD, became a priest and bishop, and is one of the Latin Church Fathers. Despite his illustrious titles, he had a sinful past and owes his conversion to the prayers of his mother, St. Monica.



After turning to Christ, St. Augustine adapted classical thought to the Christian message and created a powerful theological system of lasting influence. His distinctive theological style shaped Latin Christianity in a way surpassed by Scripture alone. He also shaped the practice of biblical exegesis and helped lay the foundation for much of medieval and modern Christian thought.

One of St. Augustine's major philosophical works is The City of God. Here, he portrays human history as a tussle between the "city of man" and the "city of God." Let us try to draw some insights from this work.

### The Place of the Righteous

The "city of God" is the city of the elect. It is inhabited by those devoted to God's will and living according to divine values. The citizens of this city seek the ultimate good, which is God Himself. The citizens prioritise love, virtue, and spiritual enlightenment.

This heavenly city includes not only the living, but the righteous of the past and future as well. All the elect will be gathered to form one community in heaven.

### Living Amidst the "City of Man"

The citizens of the city of God, like grain among chaff, live alongside persons of opposite beliefs. Members of the "city of man" are those who build their lives on the pleasures of this passing world. If the "city of God" is an embodiment of faith and virtue, the "city of man" is an embodiment of unbelief and immorality.

### Christianity & The Sack of Rome

After the Edict of Milan in 313 AD, Rome turned increasingly Christian. In 410 AD, the Visigoths destroyed Rome. Many attributed this turn of fortune to Rome forsaking its traditional gods for the new state religion, Christianity.



# ARTICLE REALM

## THE SPIRITUALITY OF MYSTICS

St. Augustine wrote *The City of God* as a response, contending that, in fact, the Christian God is the only source of lasting strength and consolation. Moreover, things could have been worse if not for Christianity: defeat and destruction were the result of Rome's moral ruin.

St. Augustine's thought gives us some points for reflection:

1. The "city of God" and "city of man" coexist here on earth
2. As Christians, we must do our best to fight the forces of darkness
3. The Christian message is concerned with temporal affairs, but its main focus is spiritual
4. We may face discouragement and disaster here below, but we reach out in hope for the life to come

St. Augustine's theological interpretation of history shows us the Christ intervenes in human history and is actually its answer and focal point. He is guiding it to the end of time, at which point the "city of God" will be revealed as the "new Jerusalem come down from heaven." (Rev. 21:2) Then, all suffering will be wiped away and God's elect will be beautifully adorned as a bride is for her husband.

May we, then, with St. Augustine, keep our feet on the ground, but our eyes trained on heaven!

## A Search For The God Of Darkness With St. Gregory of Nyssa

*By Joshua Mascarenhas, PY*



Gregory of Nyssa, born around 335 AD, was a prominent theologian and philosopher in the early Church. He became the bishop of Nyssa, a small town in what is now Turkey. He is part of the "Cappadocian Fathers," a group of influential theologians that includes his brother St. Basil the Great and their friend St. Gregory Nazianzus.

St. Gregory played a significant role in shaping early Christian thought, particularly in the areas of theology and spirituality. In fact, his theology contributed to the formulation of the Nicene Creed. Some books written by St. Gregory of Nyssa include "The Life of Moses," "The Life of St. Macrina," "On the Soul and the Resurrection," and "On the Making of Man."

As a spiritual master, St. Gregory grappled with the question of knowing God. How can we begin to contemplate a God whose nature is indescribable and beyond all human ways of knowing? Let us reflect upon his thoughts on the quest to see God.

### A Search for God in the Dark

In the East, "apophatic" theology holds great importance. Here, one ascends to God by speaking in terms of what God is not. This makes sense, because our God is unknowable in His essence. So, we can say that God, who transcends everything, resides in darkness. St. Gregory thought that darkness was a fitting way to talk about God. He cites St. Paul's view that no one has seen God or is able to see Him.

How then can we find God? For St. Gregory, God "becomes visible by His causality and by His activity." (Human Nature Purified Reflects Divine Nature, *The Soul Afire*) Moreover, a central place to find the action of God is the human heart. St. Gregory, then, takes as a starting point the promise of our Lord that He would be seen by the "pure of heart."





# ARTICLE REALM

## THE SPIRITUALITY OF MYSTICS



### A Call to Find God Within

If we go back to the Book of Genesis, we recall that God created mankind in His own image. This means that there is some similarity between human nature and divine nature. However, due to the presence of sin and moral corruption, human nature has become impure. Being impure of heart, we are unable to see God.

Nevertheless, if we take courage and cooperate with God's mercy, He will purify our hearts.

Then, as the purification unfolds, the God who dwells in darkness suddenly becomes tangible. Another promise of Our Lord comes to life: "The kingdom of God is within you." Commenting on this reality, St. Gregory says that, "he who has purged his heart of everything created and of every inordinate affection sees in his own beauty the image of divine nature." (The Soul Afire)

This is a call to contemplation: The God, whose majesty is exalted above the heavens and whose glory is indescribable, can be "seen" by the pure of heart. Let us, then, take St. Gregory's advice to never despair in our search for God. God might sometimes seem afar. However, as we grow in holiness, the core of our being is transformed, and we begin to see God in our hearts!

### St. Francis Of Assisi Teaches What Perfect Joy Is

*By Ericsson Figueiredo, PY*



Francis of Assisi is a popular saint around the world and even in Goa. He is the patron of animals and the environment because of his tender love for creatures and nature. He was inspired to live a life of simplicity and poverty. St. Francis is known for his ministry to the poor and underprivileged, his care for nature, and the founding of the Franciscan Order.

As a spiritual mentor, his brothers in the Order looked up to him for guidance. One day, he gave Brother Leo a memorable lesson on what our hearts should rejoice in. Let us learn from St. Francis.

### What "Perfect" Joy Is Not

We all may have a unique response to the question of what "perfect" joy consists in. One may identify it with "having everything they ever dreamed of," another with "living a life full of contentment," a third with "possessing a loving family," and so on.

While we find traces of joy in many things, St. Francis wants to achieve "perfect" joy. So, one day while journeying to the chapel of St. Mary's, he begins to instruct Brother Leo.

He tells Brother Leo to imagine that the Franciscan brothers were great examples of holiness. "Perfect" joy did not consist in this, according to St. Francis.

He then highlights some spiritual gifts mentioned in the scriptures (1 Cor: 12). Suppose the brothers healed the sick, gave new life to the dead, spoke in tongues, possessed deep knowledge of scriptures, and science, had all treasures and wealth – "perfect" joy was not in all of this.



# ARTICLE REALM

## THE SPIRITUALITY OF MYSTICS

### Joy in Nothing But the Cross

Growing curious, Brother Leo asks St. Francis to then explain the matter clearly: "What is perfect joy?"

Once again, St. Francis asks him to imagine a situation. Suppose that on reaching St. Mary's they find themselves drenched in the rain, soiled by mud, shivering because of the cold, and suffering from hunger. In this bad state, they ring the doorbell and the brother porter comes to the door and, assuming them to be robbers, drives them away. If in such a situation, St. Francis and Brother Leo suffer the contradiction patiently, in this would consist "perfect" joy.

Further, if they are able to reflect that the brother porter really knows them and is carrying out

God's wish in sending them away, if they can take this without being troubled, they have found "perfect" joy. Moreover, if they continue to knock and the porter chases them away with hard blows, if they can bear all this patiently, without murmuring, and with a loving heart, they possess "perfect" joy!

After understanding the meaning of perfect joy according to St. Francis, we may feel that it is nearly impossible to attain. Yet, what is impossible for humans is not impossible for God (Lk. 1:37). When we face trials and contradictions in life, we have a chance to overcome self and endure patiently with Christ. May St. Francis help us daily find joy in the cross.





## ARTICLE REALM



### My First Steps In The Seminary

*By Dwayne Rodrigues, Std. XI*

*"Let the little children come to me, and do not stop them, for it is to such as these that the kingdom of heaven belongs." (Mt 19:14)*

Before I joined the seminary, I was very lazy, physically and spiritually. My parents would always encourage me to grow in spirituality, and my mother would tell me to become a priest. But I had no interest in becoming one.

Years passed, and my father planned a tour to the holy land. The entire family was very excited to go to Jerusalem. Looking back, I can say that the tour brought some holiness to my life. One of the holy sites we visited was the sepulchre, Golgotha, the place where Jesus died. At that point, the tour guide asked us to reflect on our life and what we wanted to become. Then it came to my mind to become a priest. I thought Jesus was calling me to become a priest. So, I told my parents about it, and they said, "it is your choice, become whatever you want." I was very happy with my parents' response to my call to the priesthood.

Mt. 16:24-25 says, "Then Jesus told his disciples, If anyone desires to come after me, let him deny himself, and take up his cross, and follow me. For whoever desires to save his life will lose it, but whoever loses his life for my sake will find it." In pursuing life in the seminary, I realised I was finding my life in Jesus.

I was sad to leave my family and everything behind, and join the seminary at Saligao. To begin with, the seminary was far from home. It was very difficult for us to travel to the seminary, which lies in the North, as we hail from Colva, Salcete, in the South. But I had to endure this, for I wanted to become a priest. My father asked me, "Is this what you really want to become?, because it is very difficult to become a priest, and you have to sacrifice a lot of things in life." And I said, "Yes, I want to become a priest." And so, I joined the Seminary of Our Lady, Saligao, in my 8th standard.

At the start, it was very difficult for me to adjust to the timetable. I could not get sleep at night, and waking up early in the morning was tough. It was very hard for me to pray and read in Konkani, as I would read everything in English at home. Moreover, there was a time for everything and a bell was rung for each activity. Washing clothes was quite hard for me as I had never washed clothes at home. In short, everything was difficult for me.

However, after a few months I started adjusting to life in the seminary. I made friends, improved my spiritual life, and grew in confidence. I could read and pray in Konkani as well. Not only that, but I picked up a musical instrument, and started playing football, table tennis, and other sports. This is now my fourth year in this seminary, and I still want to continue, and one day become a priest.





## ARTICLE REALM



### Searching For The Voice of Jesus

*By Steve Rodrigues, Std. XII*

Jesus speaks to us in different ways throughout our lives. But how can we hear him?

God can be found in Silence, and therefore it is said, "To hear God, we not only have to maintain silence in our surroundings but also in our hearts". As I am writing this article, I remember the call of Saint Mother Teresa. While she was travelling in a train, she heard the voice of God in the silence of her heart, urging her to help the poor children on the roadside.

God speaks to us through his wonderful Creation. The sun, moon, trees, and the air we breathe reflect the presence of God. Nature reminds us about the blessings that God has given us. The sun reminds us that this is new day is an opportunity for a new life. In this way, everything in nature has its own way of expressing God's presence.

God speaks through Human Beings. Each one of us is beautifully created. He has fashioned each one of us according to His own image and likeness. Therefore, God is present in each one of us. Failing to recognize the other, our family members, friends, the poor, can make us lose touch with God, who is present in them. When Peter and John were going to the temple, they met a man on the way who asked for alms. Peter and John replied lovingly and healed him. Why? Because they recognized Jesus in the poor man.

So, in our life, let us try to find Jesus in the silence of our hearts, in the beauty of nature, and in the cry of our poor brothers and sisters.



### Music Is A Way Of Living

*By Moses Cardoz, Std. XI*

Music is a language. Through it, we express our feelings and thoughts to others. It is universal and, above all, a language of love.

Music is medicine. It may not heal physically, but it can heal a disturbed mind, mend a broken heart, drive away sadness, and bring peace and serenity.

Music is something to learn. You can pick anything from a guitar to a saxophone or drum. With focus, dedication, and sacrifice, your instrument will soon become a part of your life.

Music is for all. Not good with an instrument? Listening to others sing is just as enjoyable. Today, accessing music online is as easy as a few clicks.

Music is diverse. Each culture or ethnicity has its unique forms. Goa is blessed with its own traditional styles, like the "dekhni" and "mando."

Music is a way of living. It is felt within, giving peace and rest to body, mind, and soul. It can happen any minute, hour, day, month – it is infinite. So we need to love music, listen to music, learn music, and live in the moment with music. Make music your way of living!





## ARTICLE REALM



### Road Of Challenges Leads To Eternal Life

*By Aloysius Fernandes, Std. IX*

We are all created by God and sent into this world. This life that God has given us isn't an easy one. In fact, we encounter challenges and tests all along the way. Imagine yourself in Heaven alongside God, talking to Him and His creation, strolling through the garden, and living a blissful life.

Heaven is a state of paradise that we all want to attain in our life. For that to happen, we need to face the challenges and stumbling blocks that come our way and not search for an easy way out.

God has planned and written down our destiny way before we are born into this world. The tests and challenges that we will face throughout our life are written down. As we grow, we start mumbling then talking, crawling, and walking. As we grow older, we begin accepting the challenges and tests in our path. However, at times, a huge boulder falls in front of us and we fail.

Do we remain fallen with our crosses and mourn our failures? Grieving over our failures isn't the right way to go about it, but we must take courage, pick up our cross, and follow Jesus.

In life, we pass through various stages: school, college, higher education, employment, family life, service. Challenges and tests are present throughout our journey. This life on earth that God has given us, we can never get it back. So, we must make the most of every challenge.

If we falter, God forgives, but we need to repent of the wrong we have done and live our lives according to the will of God. To move forward, let us take up our crosses and follow Him at every stage of life. By embracing the road of challenges and fighting back trials and temptations, we will gain Eternal Life.



## ARTICLE REALM



# Heaven And Hell

*By Brendon D'Costa, PY*

Heaven and hell are contrasting concepts that exist in various religious beliefs. Heaven is often portrayed as a realm of eternal joy and communion with a higher power, while hell is depicted as a place of punishment and suffering for those who have committed evil deeds. These beliefs have encouraged people to live virtuous lives and consider the consequences of their actions. However, it's important to remember that interpretations and beliefs about heaven and hell can vary greatly across different cultures and religions. Let us see how various religions portray heaven and hell.

In Christianity, Heaven is seen as a place of eternal joy and communion with God. It is believed that those who have accepted Jesus Christ as their saviour, received the sacrament of Baptism, and lived a righteous life will be granted entry into heaven.

The state of Hell, on the other hand, is seen as a place of eternal punishment for those who have rejected God or committed grave sins.

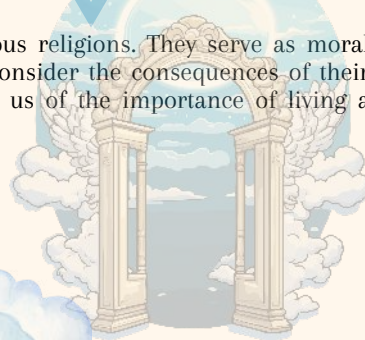
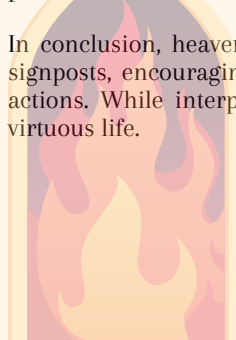
In Islam, heaven is known as Jannah, a paradise of eternal bliss. It is described as a place of abundant rewards and pleasures for those who have followed the teachings of Islam. Hell is referred to as Jahannam, a place of punishment and torment for those who have committed major sins or rejected the faith.

The concept of heaven and hell in Hinduism is not as prominent. There are a diverse range of beliefs regarding the afterlife. Some believe in the concept of Swarga, a heavenly realm of pleasure and reward for righteous actions, and Naraka, a realm of punishment for sinful deeds. Most often, however, Hindus don't believe in heaven and hell, but the focus is on a cycle of birth, death, and rebirth known as samsara. Good actions lead to a better future life, while negative actions can result in a lower birth or difficult circumstances.

Buddhism teaches that heaven and hell are temporary states of existence within the cycle of rebirth. The goal is to attain enlightenment and escape the cycle altogether, reaching a state of ultimate peace and liberation known as Nirvana.

Judaism's beliefs about the afterlife vary. Some branches believe in Olam Ha-Ba, a future world of reward and spiritual fulfilment for the righteous. Hell, known as Gehenna, is seen as a place of purification rather than eternal punishment.

In conclusion, heaven and hell hold significant meaning in various religions. They serve as moral signposts, encouraging believers to strive for righteousness and consider the consequences of their actions. While interpretations may differ, these concepts remind us of the importance of living a virtuous life.







## ARTICLE REALM



### Why “The Beatitudes” Are Different In Luke And Matthew

*By Fraser Gomes, PY*

The Beatitudes given to the people during the Sermon on the Mount summarise the entire teaching of Jesus Christ. They are the surest way of achieving holiness while still living on this earth. Two Gospel writers wrote about The Beatitudes following different literary styles. Have you ever noticed the differences between The Beatitudes in the Gospels of Luke and Matthew?

As you explore these sacred texts (Luke 6:20-23 and Matthew 5:3-12), you'll uncover the timeless truths of Jesus' teachings, and at the same time the different perspectives taken by the Gospel writers. Understanding the reasons behind these differences enriches our appreciation of the Gospel writers' diverse viewpoints and the contexts in which they penned their accounts.

Luke presents The Beatitudes with a focus on inclusivity and humility. Jesus delivers His message on a plain, a place accessible to all, showing that His blessings are for everyone, including the Gentile Christians and social outcasts. Luke wants to emphasise that Jesus' teachings are for all people, especially those who are marginalised or overlooked.

In contrast, Matthew's portrayal of The Beatitudes emphasises authority and the fulfilment of the promises. Jesus delivers His message on a mountain, a place accessible to a select few and one that recalls the episode of Moses delivering the Law. Matthew wants to highlight Jesus' authority, His role as the promised Messiah, and the fulfilment of Jewish prophecy, all of which would resonate strongly with Jewish Christians.

So, you would wonder: why these differences? These differences can be explained on the bases of the audience to whom the Gospel was addressed and the theological emphasis of Luke and Matthew. Luke's audience was mainly Gentile Christians, so he emphasises the universal aspect of Jesus' mission and teachings, while highlighting themes like inclusivity and humility. Matthew's audience was primarily Jewish Christians, so he focuses on Jesus' fulfilment of Jewish prophecy, while underscoring themes like the authority of the Messiah.

As you look at how Luke and Matthew narrate The Beatitudes differently, think about how interesting the Gospel stories are, how they illustrate different sides of Jesus' message, though the message is one. By appreciating the different perspectives of each Gospel writer, you gain deeper insights into the timeless truths embedded within the Scriptures and the enduring relevance of Jesus' teachings for your own spiritual journey.



## ARTICLE REALM



### Thoughts on Parish Life From The Seminary

*By Brendon D'Costa, PY*

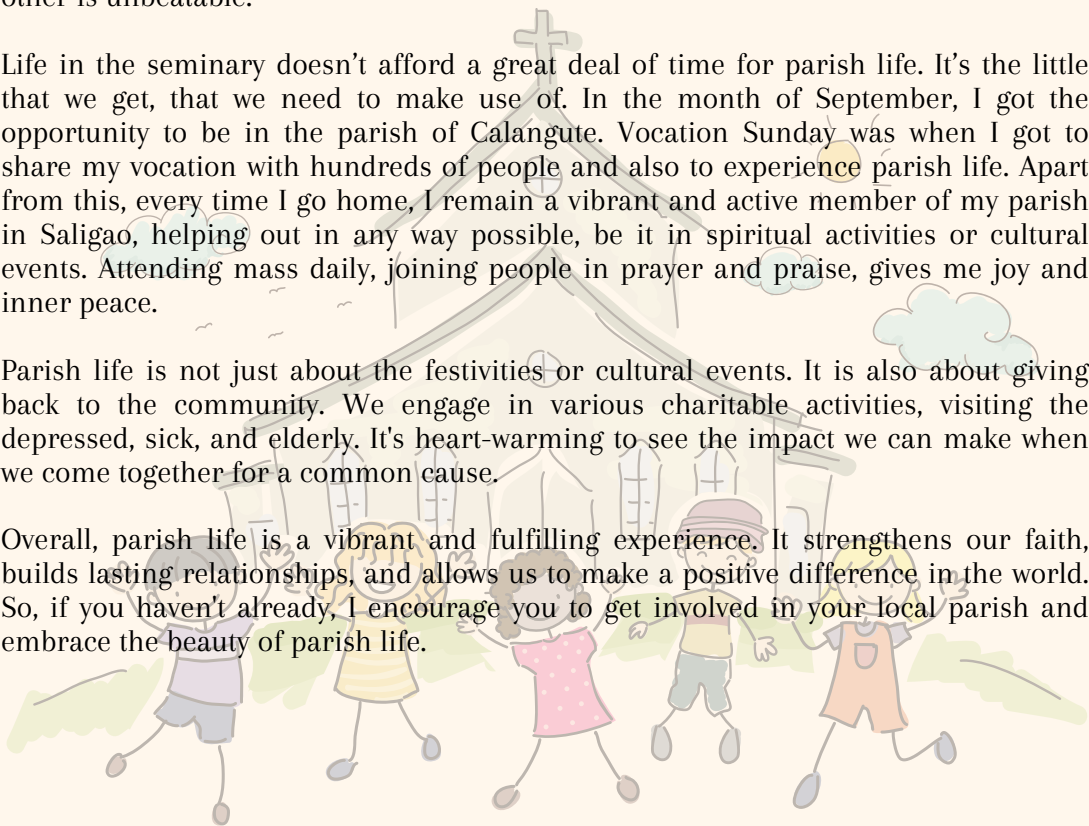
Parish life is an amazing experience. It's all about being part of a tight-knit community and coming together to celebrate our faith. The sense of belonging is incredible. You get to know your fellow parishioners and form lifelong friendships. It's like a second family that supports and uplifts you. We gather for Mass, where we pray, sing, and listen to inspiring sermons. It's a beautiful way to connect with God and find spiritual guidance.

Parish life is full of meaningful traditions and events. From baptisms and weddings to religious processions and feast days, there's always something special happening. Be it any event such as fetes, picnics, gatherings, the joy of sharing a meal with each other is unbeatable.

Life in the seminary doesn't afford a great deal of time for parish life. It's the little that we get, that we need to make use of. In the month of September, I got the opportunity to be in the parish of Calangute. Vocation Sunday was when I got to share my vocation with hundreds of people and also to experience parish life. Apart from this, every time I go home, I remain a vibrant and active member of my parish in Saligao, helping out in any way possible, be it in spiritual activities or cultural events. Attending mass daily, joining people in prayer and praise, gives me joy and inner peace.

Parish life is not just about the festivities or cultural events. It is also about giving back to the community. We engage in various charitable activities, visiting the depressed, sick, and elderly. It's heart-warming to see the impact we can make when we come together for a common cause.

Overall, parish life is a vibrant and fulfilling experience. It strengthens our faith, builds lasting relationships, and allows us to make a positive difference in the world. So, if you haven't already, I encourage you to get involved in your local parish and embrace the beauty of parish life.





## ARTICLE REALM



### Mobile Obsession: Today's Youth And The Digital World

*By Lesten Fernandes, 3rd Year Graduation*

In the modern, digital era, youth find themselves deeply immersed in a world of technology. Smartphones are now an integral part of their life, shaping their social interactions, providing options for entertainment, and avenues for learning.

Social media, such as Instagram, TikTok and Snapchat, serves as a virtual stage for young individuals wanting to showcase their talents, disclose their daily life affairs, connect with friends and people, and seek validation through likes and comments. The word "entertainment" has undergone a significant transformation in recent times. Streaming platforms, gaming apps, and various online content have replaced the traditional forms of amusement and leisure. Watching series/movies or engaging in multiplayer online games are common pastimes, leading youth away from reality and into virtual realms.

The educational landscape has shifted drastically, with mobile phones serving as powerful tools for learning. E-books, educational apps, and online courses provide a wealth of information at one's fingertips. While this accessibility is beneficial, it raises concerns about the potential distractions and the impact on face-to-face learning experiences.

However, mobile obsession comes with its challenges. Issues concerning excessive screen time results in various health problems such as sleep deprivation, mental health issues, and decline in physical health. The constant need for online validation has created a culture wherein the mobile screen acts as a mirror reflecting self-worth.

Few ways in which we can keep ourselves away from excessive use of phones and technology.

- 1)"Productivity Apps": Utilise apps that track your screen time, setting limits on certain apps and even overall usage. This way we can be more aware of usage time of our phones and encourage ourselves to cut back.
- 2)"Prioritise tasks": Before picking up the phone, ask yourself, Is it necessary or whether it can wait. Prioritising important tasks and limiting recreational phone usage during the day especially when needed to focus or be productive.
- 3)"Practice mindfulness ": Be mindful of your phone usage, by staying present in the moment. Making yourself conscious, knowing when it's required or whether it's turned into a habit. Engage in activities that promote mindfulness, such as meditation, walks, hikes and outdoor games.
- 4)"Find alternative activities": Identify hobbies or activities that you enjoy and that don't involve your phone, such as reading, exercising, music. Spending time with friends and family. Make an effort to put these activities into your daily routine to reduce reliance on your phone for entertainment.
- 5)"Set goals ": Establish goals for yourself, reduce your phone usage, and engross yourself completely to stay focused on your goal.

Mastering a balance between advantages and drawbacks of mobile usage is crucial for the overall well-being of youth. As we navigate through this digital era, mindful usage of phones is an essential requirement. Encouraging face-to-face interactions, adjusting screen time usage, and fostering a healthy relationship with technology can help the youth harness the benefits of mobile phones, while avoiding the pitfalls of excessive engagement. Today's youth must find a balance between virtual and reality to lead fulfilling and well-rounded lives.





# ARTICLE REALM



## Steps To Sainthood

*By Jaison Gomes, PY*

### Who is a saint?

A saint is a person who lives his whole life trying to please God in the best way possible, doing His will cheerfully, continuously.

### God's Terms

- Live every day of your life as best as you can, cheerfully, for God's glory, in utter simplicity, without any fanfare. That is all any man is expected to do.
- Pray sincerely to know God's will. And He who can successfully do that is nothing less than a saint!
- Seek first the kingdom of God, and all things will be given you besides.
- Never make anyone feel inferior or bad; try to see the best side of everyone.
- All are called to be saints.

### How Can I Be a Saint?

- Do what you are supposed to do, when you are supposed to do it. Pursue a clean mind and a clean life; follow the rules and safeguards, never making yourself the exception—to any rule.
- Just do your duty well, day by day, every minute of the day.
- Put first things first: the things of the spirit before pleasures which pass and die. Always be cheerful, pray well, even when you don't feel like it; study hard, and be a good sport at recreation.
- Be humble: a concrete way to make humility come alive in our lives is to be content with the ordinary in food, drink, and the common schedule. The saints never staked their happiness on being special in this life.
- Stay at your post of duty, no matter where it is, no matter how ordinary it is. Be satisfied to do the ordinary things in an extraordinary way.
- Little penances were all right too, as long as they did not interfere with the ordinary duties. They could be done, but without show or fuss, and without any harm to soul or body.
- Society becomes what the individuals who make it are.
- Be good — it's so easy! All you have to do is set your mind to it.
- Whenever you do any mistake, admit it.
- Go to confession often.
- Receive Communion as often as you can.
- Make Jesus and Mother Mary your special friends.
- Choose death rather than sin. Like St. Dominic Savio, let this be our motto — "Death before sin."
- Those who get to heaven are saints.

The saints say, **"as long as there is the breath of life and a crucifix, there is hope."**

Let this be our prayer, **"Help me understand this better each day, and help me please you all my life."**





## ARTICLE REALM



### St. Joseph- A True Leader

*By Fraser Gomes, PY*

In the pages of history, among tales of great leaders, St. Joseph stands out as a symbol of true leadership, a guiding light amidst shadows of doubt and uncertainty. To understand his exemplary qualities, we can consider his journey into becoming a father and caring for a family. The news of impending parenthood often elicits a range of emotions—joy, anticipation, and perhaps even a touch of anxiety. In the midst of such emotions, his response exemplified qualities of resilience, sacrifice, and the unwavering devotion that would define his legacy.

#### Stage 1: Overcoming Turmoil and Doubt

Upon hearing the news of his wife's pregnancy, St. Joseph found himself in a state of turmoil: sadness, confusion, and doubt swirling within. The weight of societal expectations compounded his inner conflict, contrasting starkly with the ordinary person who mostly embraces such news with unbridled joy and excitement. Despite the uncertainty, St. Joseph bravely confronted the unexpected, laying the groundwork for his transformative journey.

#### Stage 2: Remaining Trusting and Resilient

While the ordinary person may struggle to accept unexpected events, St. Joseph embraced God's will with remarkable resilience. Setting aside his own desires, he, guided by deep faith in God, embarked on an unknown path. In the face of challenges and uncertainty, his resolve remained steadfast and trusting.

#### Stage 3: Looking to Sacrifice for the Other

As the time to deliver the child approached, St. Joseph's leadership shone brightly as he sacrificed personal comfort for the safety of his family. With a father's love, he ensured they had shelter, provisions, and support, placing their needs above his own. Often times, the ordinary person prioritizes personal convenience over the well-being of others, lacking the selflessness that defined St. Joseph's actions.

Throughout his journey, St. Joseph embodied timeless qualities of leadership—selflessness, sacrifice, humility, and faith. His ability to confront adversity with grace, and prioritize the welfare of others, serves as a model for generations to come. As we reflect on his legacy, we are compelled to dwell on a question: What if St. Joseph had given up at the beginning or, perhaps, somewhere in the middle? Would the salvation of mankind have come true?

These open-ended questions call for introspection, prompting us to recognize the important role of one's actions in shaping the course of history. St. Joseph's resilience, sacrifice, and unwavering faith were not merely admirable qualities but indispensable elements in the grand tapestry of salvation history.

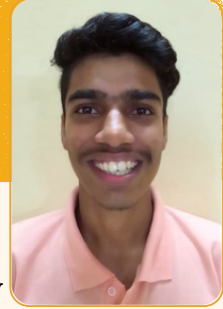
May we be inspired to not only emulate his example, but also recognize the deep impact of our own actions as leaders shaping the world around us.



## ARTICLE REALM

### Kupertinecho Sant Zuze: Jezuchea Mogacho Uddtto Rupkar

*By Joshua Mascarenhas, PY*



Sant Zuze hem nanv aikotat tednam Jezucheo bapui ani Saibinn Maiecho poti Sant Zuze vo amche Diocezicho askari Sant Juze vaz hanchem Chitr amchea dolleam mukhar ieta. He lekhanth hanv khobor korta ti zaun Kupertino hea ganvcho Sant Zuze, zaka Povitr Sobhen viman proves kortoleam latrekaranchi ani xikpi bhurgeacho askari koso nemla. Tachem jivitant Devan taka uddpachem dennem dil'lem. Bhov thoddeank, ani bhov korun bhagevontponnim jietoleam mon'xank Dev hem dennem favo korta.

Sant Zuzecho zolm sotravea xekddeant 17 June 1603 hea vorsa zal'lo. Sant Zuze zolmun ieunche adinch tacho bapui somplo. Tachea bapain zaitem rinn kaddlolem. Tachea mornna uprant tache avoin tem rinn farik korun proitn kelo, punn tiche lagim te korun zaunk na dekhun tankam aple ghor vinkchem poddlem. Ani oxem tankam ghor asunk nam. Sant Zuzecho zolm eka ghotteant zalo, zoso amchea Somia Jezucheo zal'lo. Itli goribsanechi poristhiti tanchi asli.

Sant Zuze ek nennar, ani chaltea sobhavacho bhurgo aslo. To sodanch ghoddona toslea chitnanim gul' astalo (day dreamer). Taka lagun tache boroborche taka "ukttea tondacho" mhoneun tacheo moskoreo kortale. To xikpant sarko osokt aslo ani hea karonnak lagun taka distalem ki tachean khoimsorunk vaur korun zaunche nam. Oslea tachea chitnam khatir ani unnea atm-visvachea karonnak lagun to chodd kall koicheach vaurak urlo na. Xekim taka Kupertinechea Fransiskan mottant eka ghotteant monzatincho samball korcho vaur favo zalo. Tea mottant aplo vaur korta astanam taka tache apovnnem gomun ailem ani tannem padriponnache xikop korche mhoneun tharilem.

Xikpan zhodd axil'lean taka xikop korun khub khottin zatalem. Pun Devachem besanv tacher aslem ani tachea nimanne porikxek tachea vhothdilan taka ekuch proxn vicharlo ani Teach zobabacho vixio Zuze boro zanno aslo. Oso to te porikxent zoitivont zalo ani rokdich tannem padriponnachi mhaknni melloun to padri zalo.

Zuzek Mariechi bhokti korun chodd avodd'ttalem ani to zata titlo vell magnnem korun sartalo. Lokache govaik pormonnem to jednam magnnem vo mis bhetoitalo tednam to uddttalo ani Deva lagim ulounk lagtalo. Tacho sombondh Deva lagim itlo ghott aslo ki sonvsarant kiteam zata te taka kainch poddun vochunk nasle.

Sant zuze mhoneutalo "Mog korat, Mog korat, Mog korat bhieum nakat Dev tumkam ditolo". Hench zaun asle tache sadem lhanvikaien bhorlolem jivit. Oxem mhoneut ki tachea zaitea milagri ani vismitam pasot ponchtis (35) vorsan tannem ukteponnim misachi bhatt bhattounk nam. Sant Zuze moro porian Devak ani peleak khalti ravlo. Septembrache 18,1663 vorsa To hea sonvsarak ontlorlo. Sant Juzechi jivit sogllea bhavarthiank sfurti dita Jezuche niz pattlavdar zaunk, tor dor disa jedna amchea otmik vatten oddchonneo uprastat tednam, Sant Juzechi jivitacher amchi nodor marum-ia, ani tachech baxen kalljidarponnan ietolea koxttancher zoit vhorunk ami vavrum-ia.







# ARTICLE REALM



## Pakham

*By Nigel Pereira, 2nd Year Graduation*

Pakham “Na, mhaka marinaka, hanv tujem sogllem aikotolom.” Oxem Sam sopneta. Sam oso sodanch bovall marta. Nid mhnunnta ti taka sarki poddoch-na. Osoch to modem ratcho uttun zaito roddtta. Hoch porinnam tachea bholaikecher ani xikxonnacher poddttta. Sokall zata mhnunnlear tachem kalliz gop-gop zata. Toh dukham vhanvun khasavis zata. ‘Surya udevop mhnunnlear vaittacher nixed marop’ hem ami sogllem zannach punn Sam-achea jivitant hem sarkech urfattem. “ Sam chol re uth, xallek vochpacho vogot zalo.” Oxem Samacho bapui Ronald taka ulo marta. Dukham puxit “yeta dada” mhnun Sam tond dulpak dhanvta.

Sam ho ek 8-9 vorsancho bhurgo. Mottvo, angan barik ani kallso. Chali ritint sarkoch zobabdarecho, dusreank manan lekhipi, zavn teo xikxika vo konnui burgo, dusreanchea vella-vellar adharak pavpi hem tachem sodanchench oxem sogllean polloilelem. ‘Apunn apnnak Dev somestank’ hacher toh samkoch negar vouchun dusrea bhurgeank ek adharacho divo zatalo. ‘Ratiche dis korun’ aplem matem korpun to bhes-boro xiktalo. Itlench nhui, xallek koslem competition aslear umedin aplem nanv ditalo ani schoolak jikun haddtalo. Khellop, nachop, gavop hem tachea kallzacho ek bhaguch mhnunnlear zata. ‘Dev nasop mhnunnlear xitant mitt nasop’ oxem to mandtalo ani dekhunuch chukoinastana apli cycle ghevun to misacho vantteli zatalo. Aplem kalliz-mon disache survatek devak bhettoitalo.

Punn halinchea disamnim Sam guspaghondollak sampodlolo. Tachem mon tharear naslem. Na mhnun xallek vocho...Na mhnun scholachea karyavollint bhag ghevop...Na mhnun aplea xezarea, ixtta vangdda khellop...mis tor ek “heliz comet” oxem zal’lem. Scholak ailoi zalear modem-modem hasop zalear modem-modem thiddkin bhorop. Tachea kallzak dhopko laglea vorim tachem kalliz zhodd zal’lem.

Osoch classint boson astana Lizan taka vicharlem, “Kitem mhnunnta re Sam, ya mare aiz football kelpak?” Tedna Samak gham sutli ani toh mottean bhovall marunk laglo, “ Na! mhaka khellunk naka, mhaka naka lok, mhaka naka hanga ravunk. Mhaka mhoji avoi zai. Maka tichi apurbayechi veng zai.’ I miss you mama, I want you with me.” Ozem kallzant thaun toh roddunk laglo, ho tacho bhes pollovun xikxikan headmasterak apovun haddlo. Tachem nanv Fr. Romeo Pereira.

Tannem taka aplea sangata roomant vhele, pivonk udok dilem and kodelar susegad bhosoilo. Samak hasovpak tannem taka ek vinod sangpacho proitn kelo punn na, soglench ‘omtea kollxear udok’. To og’gi ravlo. Thoddea vellan kai probhav galinastonam taka vicharlem, “ Baba, kitem zalem?” toh kaich sangna zalo. Portun ek pautt fatheran taka proxn kelo ani hea vellar mat dukancheo zhoreo vhanvleo. Ani aplea kallzache kholaye thavn toh sangunk laglo, “Father, zanna tu mhoji avoi mhozo khub mog kori. Ami.. ami dogai samki ‘best friends’ ekameka sangata khellunk, chakattam fokannam korun ami tigami ‘mama,dada ani hanv’ amche dis kuxalkaichea nadar sartalim. Eka mekachea sukhadukhant vantto ghetalim. Itea sogott karyavollint hanv bhag ghevunk pavlo to fokot mhojeam mama-k lagon. Zanna father, tichem jevonnn. Arey! Va re Va! ‘tasty!’ hea uktea mollbant uddunk tinnech mhojim pakham fuloil’lim. Punn itleoch amcheo yadi urtoleo hem hanvem chintukuch nam. Mhaka scholak pavoun ghara vetanam ti eka truck-uck apttun hatak bapachea ghora portoli ani bhalo toplo mhojea hodgeant”, roddot oxem toh uchrunk laglo. “Punn baba, hi vagnnuk kiteak?” fatheran chintnamnim guspon vicharlem.

Tenna tachea mansik ovtikayecher vaitt probhav ghalpi monxa vixim headmasterak kollun ailem . Samachi dusri avoi taka khub tras kori. Eka durboll ballkachi ti faido kaddtali ani kam zalem mhnuntach taka bhair martali. Fatrachem kalliz axil’le porim ti taka martali. Sarkem jevonnn, pivonnn pasun dinasli. Taka ‘hampri’ mhnun ulo marun tich taka khala uddoitale. Dusre avoichea mogan Ronald legit aple mogache nixannek visorlo. Samache avoin fuloil’lim pakham tannim dogainim katrun udoil’lim. Eka fultea fulachi pakham tannim pissodlim. Hem aikun headmasterachea dolleantlean dukham vhanvpak laglim ani tannem Samak oxem asxvason dilem.” Baba, him tujim katorlolim pakham fulovnk hanv zatlo tuzo ‘Anj Bhoddvo.’”



## ARTICLE REALM



### **Tornattea Tuzo Otmo Tum Konnak Ditai?**

*By Albito Oliveira, 3rd Year Graduation*

Naka naka! anik ani vachpak naka mhaka, konnui punn hem khobra potr kaddun gheiat vachukui bhirant dista. Vachunk gelear choddan chodd tornattim aplo jiv ditat te pollovpak mellta.

Kitem zala tuka tornattea. Kiteak tuzo jiv tum sompoita? Kiteak tum tukach baint ghalun gheia, Kiteak mhunn tum tuzoch rostear atmhatea korta, kiteak mhunn tum tukach fasi dita, kiteak mhunn tum tim gunngim vokhdam gheia kiteak? kiteak tornattea...

Amchem jivit ek Devan dil'lem dennem zalear kiteak tornattea hea sonvsari axecho tum itlo gulam zala, ani hea gulamponnak lagun tum tujea jivitachi vatt laita? Rosteacher tum tuji gaddi vegan choloita ani tujoch jiv tu sompoita. Aplea borobor tu dusreanchi jivitachi vatt laita.

Koxtt, niraxiponn, eksurponn soglleacheach jivitant astach. Pun hea niraxiponnak fuddo korunk tum gunngim vokhdam gheia, soro pievpak lagta ani tu tujeach jivit devcharachea hatant ghalta?

Tuzo sombond tu somaza kodlean toddun udoita ani eksurem jivit jieta. Tujem jivit devcharachea hatant ghalche poros ekameka lagim sombondan jieunk goroz, ani ho ekchar zoddtole zalear poile suater ami amchea Avoi- Bapai lagim lhanuch astona ixtagoticho sombondh dovrunk zai. Soglleam amchea jivitant ietole koxtt, tras ami tankam sangunk zai, tankam ami uktim ravop gorjechem. Soglleam amche proxn ami tankam sangunk zai ani tednach ami borem jivit jieunk pavtolim. Jitlim ami amchea familik uktim astolim titlim ami vaitt vostu koddlean pois zatoli. Tor ami amcho otmo devcharachea hantant ghalche poros Devachea hatant galunk zai.

Tor tum tuzo otmo konnak diunk sodta?





## ARTICLE REALM



### Sorkar Hansta Porza Roddta

*By Slifon Simoes, 3rd Year Graduation*

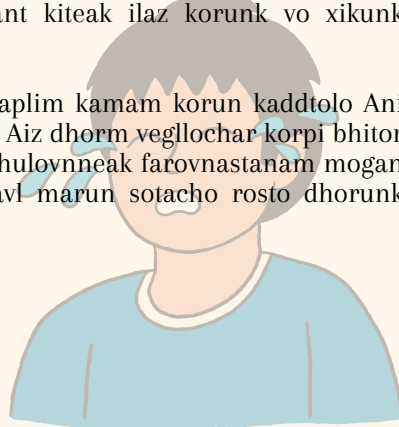
Koslem-i raxtr dis lagim pavta tednam Iskolant ami "March past parade" kortany, tea vellar zo monis mukheliponn ghetta tachea pavlamni amchi-i pavlam ghalop asta. Monis zatik samballunk, sogleamni eke pod'dotin fuddem vochunk someponn zavunk ek fuddari vinchun kaddtat. Jednam to fuddarponn ghevpi monis boro asta tednam tache fattlean pavl martoli borea rostear pavl martat.

Aiz hanv mukhel lokx divunk sodtam to mhunnlear amchea desant chalu aslolea dhorm veglocharacher. Amchea xallechea pustokachea poilea panar amcho dis survat korche adim mhunntat to soput mellta. Tacher khoinch amkam "hanv kristavam vo hindu sangatakuch bore toren vagtolo" oxem disun iena, portench zalear ami bharotant ravtolim sogllim bhavam bhoিন্নam oxem amkam mellta. Bharot ek oslo des zhoimsor zaite torenche dhorm vangdda ravtele amkam disun ietat. Ami torkari vo dusri kosli vost haddunk vetanam kristavanchem khoimchem dukan vo hinduvanchem tem ami pollenant.

Aiz goyant itle vichar asat vo udorghot korunk mud'dhe, punn amcho sorkar hacher lokx dinastanam dhorm samballunk fuddem sorla. Motam mellunk, zai tea vostuncher lokx ghalche bodlek naka zal'le vicharancher aplo vell vogddaita. Aiz Manipur ujeant lasta, tanchi goroz somzun ghevche bodlek amcho mukhea montri londonak vochun aplo vell vogddaita tem disun yeta.

Amchea goyantunch nodor bhonvddailear kitlim sorkari iskolam aiz bond poddleat, kitlim moddpache poristithir asat. Aiz hea sorkari iskolamni lok aplea bhurgeank kiteak dhaddinant kai hea proxnacher kednam tori sorkaran niyall kela ghai? Vhodkam poros aiz soro khub promannan sovai asa. Sorkari hospitalamni paim doverlo ani tuji poristhiti gombhir asa zalear porto tum jivo bhair sortolo hachi khatri konn divpak na. Sorkar hodd'dem fulovun goyant soglleo sovloti je porim xixonn vo bholaiki samballunk hospitalam asat mhunnta, punn te aplea bhurgeank bhailea desant kiteak ilaz korunk vo xikunk dhaddtat hi niyallpachi gozal.

Ho sorkar amkam bhuloit ravtolo. Dhorm-Dhorm korun aplim kamam korun kaddtolo Ani ami zogddonkuch urtele Ani ies akrek tankam favo zatlem. Aiz dhorm veglochar korpi bhitore sust apli jinn zogtat Ani lokank rostear denvoitat, tachea bhulovnnneak farovnnastanam mogan ani ekcharan amchi jinn zogunk ani favo tea pavlar pavl marun sotacho rosto dhorunk nichev korum-ia.







## ARTICLE REALM



# काळीज फातराचें

By Albito Oliveira, 3rd Year Graduation

फातोडेचो वेळ, थंड वारे वावताले नवंबर म्हयनो सोपून डिसेंबर सुरू जाल्लो. पूण जॉकीचे वातावरणूच दुखांत आसले. जोकी सवकास कुंटीत कुंटीत आयलो आनी नळां पोंदाक बसून खा खा करून तोण दुवपाक लागलो. ताचे दांत सारके कर करताले ताचे लागी उलोवंक लेगीत जायनासले इतले थंड वारे मारताले, कि मुखावयली शेतां पळोवपाक धवीं दुरगां कशी दिसताली .फाटल्यान सावन ताका कोणे तरी विचारले किते रे जॉकी इतले फातोडेर उटलासो. ताणे फाटल्यान पळयले, पळयत जाल्यार गोडामाय, कांय ना गे गोडामाय असोच रातबर नींद पाडना जाली त्या खातीर असोच उठून आयिल्लो. नींद पडना कित्याक रे आयज चलयेक सोयरीक हाडटा म्हण? आयकिले हांवें तुज्या दाकटे दुवेक चलो पळोवपाक येवचो आसा म्हूण. दाकटें एकलेच आपुरबायेचे पोर नुरे ते. वडली दुव लग्न जावन गेल्ली तेदनासावन घरांतलो सगलो भार ताचेरूच पडिल्लो. जॉकी मान्यानीच ओगी उरलो.

वयल्या वाडयार हो एकूच नळ आसालो आनी हो नळ सगळ्या जाणांची तान भागयतालो. गोव कंय गेलो गे तुजो तू आयज एकलीच कोळसो गेवन उदक हाडपाक आयल्याशी, जॉकीन तीचे लागी विचारले. आयज आमी बात उकडपाक दवरला.तो सकयल्या वाडयार कणकोटा हाडपाक गेला. केनला कुशीक आंबो आसा थंय तेक्यन देवरिल्ली, काल दोंगरार वचुन पूंजायलेली तीं.काल उमेदीन गोवां बाराबर आकखो दोंगर माडयलो हांवें.

ह्या सकयल्या आनी वयल्या वाडयाक दवरून त्या गांवात फकत चाळीस घरां आसली. हर्शी तो एकूच वाडो, ताकां फक्त गांवची मनशां वयलो आनी सकयलो वाडो म्हण वळकताली.

जॉकी भुरगेपणार सावनूच घटमूट. कसलेय काम करपाक तो वाग. ताच्या बापायचे वीस खाणयो शेत आसले .इतले व्हडले शेत तांच्या गांवात आनी कोणाच लागी नासले, तो घरांत एकलोच शिकूंक नासलो. ताचे तिनूय भाव शीकून बरे नोकरेंक लागिल्ले आनी काम करपाक कोण मुंबय सेटल जालो जाल्यार कोण लंडुन वचून सेटल जालो. जॉकीकूय कायच उणेपण नासले एदे व्हले बापायचे शेत ताकाच मेळिल्ले.

जॉकी कसलेय कामांत वाग कसो वावुरतालो पावसाच्या दिसानी तो शेंता रोयतालो, काजूच्या दिसानी तो फेणी काडटालो आनी उरलेल्या दीसानी गांवच्या लोकांची घरां शींवतालो. ताणे इतले कशट काड्डूनय आपल्या पांचुय भुरग्यांक केन्नाच कांयच उणे केल्ले नात. ताणे ताकां जाय त्या वेळार जाये तें सगले दिले.

एक दिस असोच घर शीवंक गेल्ले कडेन ताचो पायो निसरलो आनी वयर सावन सकला पडून ताच्या दाव्या पायाक बरोच मार लागलो.आयज ताचे लागी ती आदले भाशेन ताकत नासली ताची कूड जिरिल्ली सगलीच ताची आडां कळटाली ताच्या तोंडार मीन्यो पडिल्यो आनी तकलेर दवी फुल फुलताली.





दाकटे दुवेक सोडून सगल्या आपल्या भुरग्यांची ताणे लग्न करुन दिल्ले. व्हडली दूव लग्न जावून गोवां वांगडा लंडुनांत गेल्ली मदलो पुत आपल्या भायलेक घेवून दुबाय गेलो आनी दाकटो पुत घरजावंय जावुन मुंबयूच रावलो. एकूच दाकटी दूव तांचे बरोबर रावताली ताचे हालींच शीकप पुरें जाल्ले ते आतां लग्नाचे जाल्लें, इतले व्हड जावूनय ते आपल्या आवय बापायक मान दिनाशिल्ले ताचे काळिज सामकें फातरां सारके. आपलो बापूय थंटो आनी आवय रकड्या रकडी दुयेंत पडटाली देखून ताका तांची विट्ट येताली. तांकां नाका आसल्या उतरानी सवताले तुमी कितयाक मरनांत आपलो जीव खावपाक रावल्यांत असली नाका आशिल्ली उतरां उलोवून तांच्यां काळजाक काटयांचो भालो तें तोपताले. आपलो कॉलेजीत रिसल्ट गेवापाक तें दुसऱ्याल्या आवय बापायक घेवन वताले. कारण आपल्या जाणट्या आवय बापायची ताका लझ दिसताली.

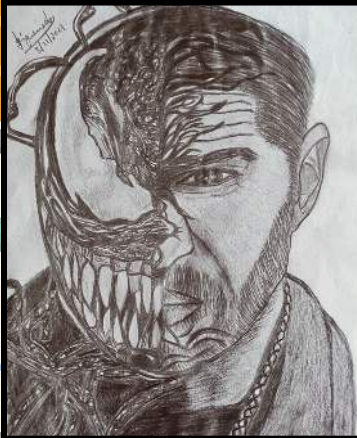
आपल्या आवय बापायची ताणे कोणाच लागीं वळक करून दिवूंक नासली आनी ह्याच कारणाक लागून जॉकीक आयज नींद पडनासली कारण आयज ताची सोयरीगत येवची आसली रातभर तो हेंच चिंतालो आपल्या गोवांलागीं तरी आमची वळक करुन दितले काय. तो सामको चिंतनानी घुस्पल्लो.

शेंकी जांवचे आसले तेंच जाले ताणें आपल्या जाणट्या आवय बापायक एका काळख्या कुडांत बंद करुन दवरली .शेजारी कायतान आनी ताची भायल हालीच लंडुना सावन आयिल्ली तांकां ताणी आपली फटकिरी आवय बापूय केली.

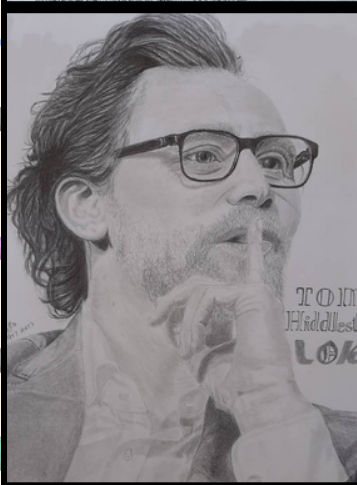
भितर कुडांत रावून ती किते उलयाताली तें सगले ताची आवय बापूय आयकताली आनी फुगार जावन रडटाली इतले कशट त्रास काडून वाडयलल्या चेडवान आपल्या आवय बापायक एके काळके कुडींत दवरून तांचीं काळजां पिसूडली



# ARTISTRY REALM



*Sketches by  
Ericsson  
Figueiredo, PY*



*Sketches by  
Anthony Britto,  
PY*





# CAPTURING MOMENTS



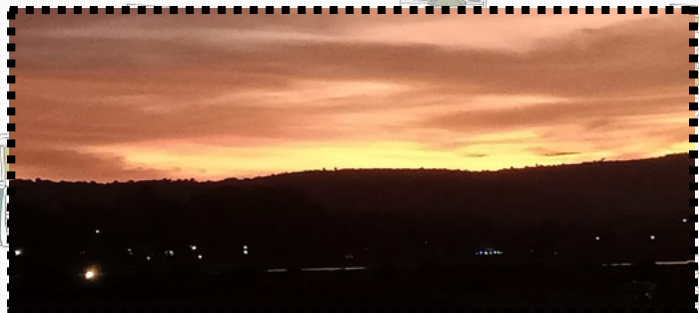
*Pictures by Vennan  
Fernandes, Std. XI*



*'Let's take  
a pic...!'*



*Pictures by Sany  
Vaz , Std. XI*





English & Konkani

# POETRY SECTION

LET US WALTZ TO THE MELODIES...





## REALM OF VERSES

### Learning To Love

Love it is that rules the world,  
God's love gradually unfurled,  
From love his creation springs,  
In his great glory, my heart sings.

In love, he lifted me up high,  
From every pain and sigh,  
Healed my soul and body too,  
Raised my spirit to life anew.

Steeped deep in sin and shame,  
Forgave my guilt, great is his name.  
Seated on the throne, he reigns,  
Always eager to purge all pain.

Daily from all harm and fear,  
Shields me throughout the year.  
His love sublime and so genuine,  
May I truly learn to love, not sin.

*By Floyd Barretto, Std. IX*

### Music

We all love to hear it,  
For it turns our life sweet,  
It brings us joy and peace,  
All tensions released.

Music springs from the heart,  
All emotions are freed,  
It brings lovers together,  
Binds their soul in glee.

Uniting friends and foes,  
To forgive and to be free,  
Music makes you change,  
You live a new tomorrow.

Music draws into its love,  
You fall prey to it, for sure,  
Music lifts your soul high,  
Raises you up to the sky.



*By Aloysius Fernandes, Std. XI*





# REALM OF VERSES



## Priesthood

In sacred halls, where whispers echo prayers,  
A seminarian walks, burdened with cares.  
Robed in vestments, a vessel divine,  
To the priesthood's calling, his heart does entwine.

In the chapel's hush, a solemn vow,  
To shepherd souls, both then and now.  
Study scriptures, ancient and profound,  
For wisdom sought in holy ground.

Candles flicker, casting shadows long,  
As the seminarian hums a sacred song.  
Through trials and tests, his faith refined,  
A servant of God, his purpose defined.

Sacrifice embraced with each passing day,  
For the path to priesthood is not child's play.  
A journey of devotion, a spiritual quest,  
Guided by faith, put to every test.

In prayerful moments, communion's grace,  
A seminarian seeks a sacred place.  
To uplift hearts burdened and torn,  
In the cosmic dance, a divine reborn.

Yet, human struggles, doubts may wade,  
In the seminarian's heart, a silent parade.  
For in the sacred quest, shadows persist,  
A constant wrestling, a soul's eucharist.

Through the vestiges of doubt and despair,  
The seminarian's spirit continues to bear.  
A beacon of hope, a vessel of light,  
Navigating the shadows, embracing the night.

In the sacrament of service, a life unfolds,  
A seminarian's story, as ancient scrolls.  
Guided by faith, in the priesthood's embrace,  
He walks the path, in God's sacred grace.

*By Brian Pereira, 1st Year Graduation*





# REALM OF VERSES

## On The Battleground

I pen these words for your remembrance  
I ask blessing on you in abundance  
Warriors of the past, you are  
Keepers of the present, you are

Nation: the cherished place in which I live  
How much respect to it do I give?  
Due to endless struggles, freedom I got  
Freedom fighters, thanks a lot

Owing to your struggle, we've come a long way  
Living, as we are, this tranquil, peaceful day  
A nation with many hopes, you crowned  
With a future won on the battleground

Freedom to us is living in the light  
Injustice and inequality is wrong in our sight  
We must therefore pledge to build a society  
Where all live as brothers in unity

For the peace and harmony we have today  
With grateful words, we try to convey  
How much we owe to your bravery on display  
"Thank you fighters," together we say

"There is no gain without pain": a message for us too  
So, see not what the nation can do for you  
But what you can do for the nation  
To us all, this is a common invitation

*By Steve Rodrigues, Std. XII*



# REALM OF VERSES



## Rat Sodanch Kiteak Ieta?

Rat sodanch kiteak ieta?  
Chintun kalliz mhojem kanchveta  
Polleun kitem ghoddlam tem  
Jivitak bhalo mhozo topta

Devak kednach polleun na hanvem  
Devcharachem rup tachech zalem thavem  
“Naka!” “Mhaka sodd!” zalem magnnem mhojem  
Punn sadhem ful pisuddlem tannem

“Help....help....” mhone khorselem  
Konnuch zavunk na dive adharache  
Darar marlem pulisanchem, punn montricho put mhone  
Sangnnem hea niropadheachem bharea kanar ghetlem

Fuddar mhozo uddoilo chirun  
Uddtim pakham mhojim ghatlim katrun  
Dis mhoje sartam bhieun  
Polleun disona rup tea devcharachem portun

KITEAK MHONNUN YETA TI RAT MHAKA RODDOUNK?  
HOI, KITEAK MHONNUN YETA TI RAT MHAKA  
RODDOUNK?

*By Nigel Pereira, 2nd Year Graduation*



## Kristticho Mog

Sorbhovtonnim nodor marlear,  
kallzak melta xanti  
Gosgoxan vanvta zhoi  
Unch-unch dongor,  
sokol nillo sagor

Asa hirvim rannam,  
tatunt ravta lhan-vhodd zonavoram  
Bim voptale, konnsam lunvtale,  
Bhaji roitale, ruchin khatale  
Baileo-dadle xetant vavurtale,  
rukha pondak visov ghetale

Sokallim kombeacho sad,  
babak haddt'ta zag  
Suriachi kirnnam fankta,  
xitoll varem marta  
Suknnim aple gon'ntter bandtat,  
zaddam-peddham, fulam-follam,  
xrittichim sobitai vaddoita

*By Royal Dias, 3rd Year Graduation*







## REALM OF VERSES

### Kuddko Mhojea Kallzacho



Mog amkam amchea avoi bapaicho,  
toxech chod mog amkam amchea ajea-ajyecho  
Amchea bhurgeponnant zaiti mosti ami kortalim,  
avoichi tokli ami khatalim

Tednam eklich amkam vanchoitali,  
hoi, ti zaun asli amchi aji  
Amkam tore torecheo kannio sangtali,  
ani amchi umed vaddoitali

Kanni aikun jedna ami niddalim,  
tednam amkam tichea paim-iar nidoun lori gaitali  
Azo amkam aple jinnechi kanni sagtalo, tantutlean dekh ditalo,  
tinch amchea mogachim, tinch amchi azo ani aji

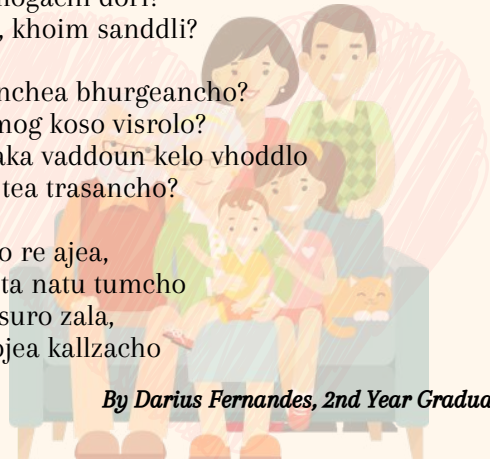
Punn kitem zalem tea mogak?  
pois geli soddun aplem kalliz hanga dovrin  
Atam poddlo eksuro,  
konn na ani ghorant dusro

Kitem korum kai kollona,  
konnak vicharum kainch somzona  
Khoim geli ti mogachi dori?  
sodhlear mellona, khoim sanddli?

Khoim gelo to mog tanchea bhurgeancho?  
itle begin tancho mog koso visrolo?  
Kitlo tras tannim kaddlo, taka vaddoun kelo vholdlo  
koslo faido zalo tea trasancho?

Yo ge aji yo re ajea,  
ho poi vatt polloita natu tumcho  
Rito ani eksuro zala,  
to kuddko mhojea kallzacho

*By Darius Fernandes, 2nd Year Graduation*





# REALM OF VERSES



## Mai-Pai

Mai mhoji kitli bori korta ti sodanch mhoji apurbai  
Pai mogan vicharta, "porak mojea kitem zai?"  
Jivitant tumkam lamb auk ani di mhonn gottai  
Hench magnnem mojem sodanch Deva thaim

Bhurgeponnant mhaka vengent kelloilo  
Vaddtana boro toch marg dakoilo  
Paim-ar mhojea ubo ravunk xikoilo  
Sodanch mog diun mhaka vaddoilo

Mog mhozo kelo itlo  
Thav naslolea somdira jitlo  
Vorto tumcho mog kitlo  
Farik korunk zaina titlo

Dhorun monant tumi dil'lem lisanv  
Pavlam mhojim martolo hanv  
Ubovecho na kodinch tumchem nanv  
Kiteak mog tumcho korta hanv

*By Gavison Fernandes, 3rd Year Graduation*



## Ugdas Tea Bhurgeaponnacho

Ek kall tho aslo bhurgeaponnacho  
Zantunt aslo bhanddar kuxalkaiecho  
Asli itcha chondrim apnnavunk  
Punn aslem kalliz pixem fulpake dorunk

Iskolak sakun thokun yevop  
Tori astanna kellunkui vo chop  
Pavsachea udkant volim korun soddop  
Tech porim xudh vatavoronnacho lhab-ui ghevop

Roddpak karonn naslem  
Na munn hansste jinnent fotingponn naslem  
Kiteak munn ami itle vaddle?  
Hache poros burgeaponnachech dis te bore asle

*By Lesten Fernandes, 3rd Year Graduation*





# REALM OF VERSES



Utram: Jaison Gomes



Nad: Fr. Bernardo Cota

## Moga

C E Am

Rup-nnem tu-jem an-jea-chem Ful mho-jea mo-ga-chem Fudd-lem  
San-gath am-cho sas-nna-cho Ek-vott am-cho mo-ga-cho Mog am-  
Ug - ddas tu-zo ko-run Do - lle ai-le bho-run le mo-

4 F G Dm A Dm

pavl mho - jea ji - vi - ta - chem Rup-nnem tu-jem an-jea-chem Ful  
cho panch vor - sa - cho San-gath am-cho sas-nna-cho Ek-vott  
ga ve - gim dhan - vun Ug - ddas tu-zo ko-run Do -

7 G C

mho-jea mo-ga-chem Fudd-lem pavl mho - jea ji - vi - ta - chem  
am-cho mo-ga-cho Mog am - cho panch vor - sa - cho  
lle ai - le bho-run le mo - ga ve - gim dhan - vun





# REALM OF VERSES



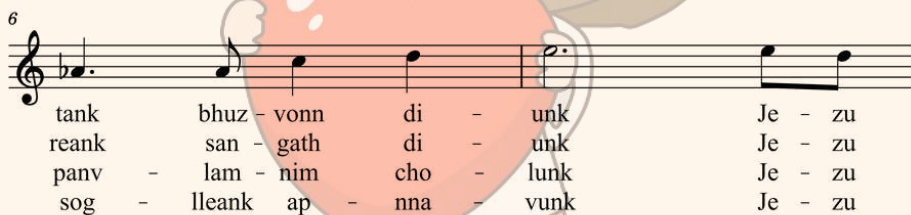
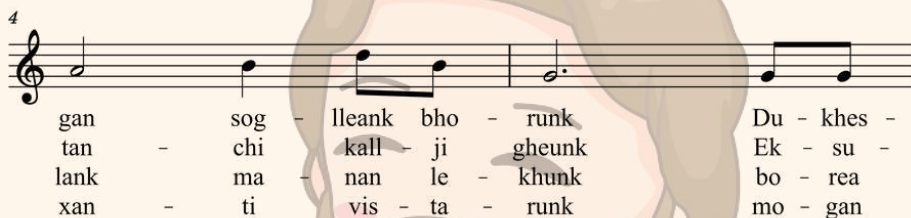
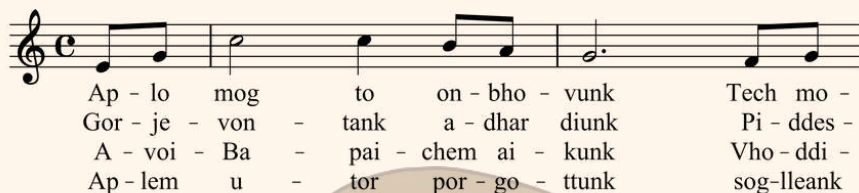
Utram: Jaison Gomes

## Jezu Mhaka Apoita

Subtitle



Nad: Fr. Bernardo Cota





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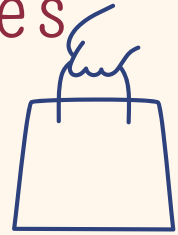
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**If You hear God's call**

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