

YEARLY MAGAZINE

SEMINARY

ECHOES

PILGRIMS
OF
HOPE

73

YEARS OF
FORMATION



2024-25

SEMINARY OF OUR LADY

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OUR MOTTO:

SEEK THE THINGS THAT ARE ABOVE
(*'QUAE SURSUM SUNT, SAPITE'*- COL3,2)

OUR VISION:

TO HAVE WELL FORMED YOUNG MEN, WHO,
ANIMATED BY THE LIBERTY AND CHARITY
EMANATING FROM THE GOSPEL, WILL
DEDICATE THEMSELVES, EVENTUALLY SA
ORDAINED PRIESTS, TO THE SERVICES OF
THE HUMANKIND, FOLLOWING IN THE
FOOTSTEPS OF JESUS CHRIST, OUR HIGH
PRIEST.

OUR MISSION:

- TO MOTIVATE THE STUDENTS TO ALWAYS
AIM HIGH, BY PROVIDING THEM AVENUES
FOR THEIR HOLISTIC DEVELOPEMENT
THROUGH THE RELIZATION OF THEIR
GOD-GIVEN TALENTS.
- TO ENABLE THE STUDENTS TO ACCEPT
EACH OTHER IN MUTUAL RESPECT AND
LOVE AND TO INSTILL IN THEM THAT
SERVICE TO HUMANKIND IS THE HIGHEST
CHRISTIAN VIRTUE AS SHOWN TO US BY
OUR REDEEMER AND LORD, JESUS CHRIST.
- TO FOSTER IN THEM A TRUE SENSE OF
PATRIOTISM THAT WILL LEAD THEM TO
ENERGETICALLY WORK FOR THE
DEVELOPMENT OF THE NATION'S POOR
AND THE MARGINALIZED AND THUS HELP
BUILD A STRONG AND ENLIGHTENED
INDIA.



**ARCHDIOCESE
OF
GOA AND DAMAN**

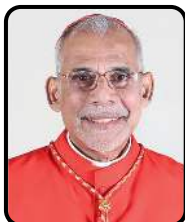
PATRIARCHATE OF THE EAST INDIES

CP/555/2025

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M E S S A G E

My dear Seminarians,

It is with great joy that I write this Message for your annual magazine, Seminary Echoes. Like many other annuals being brought out worldwide during this year, you have chosen to theme your magazine after the Jubilee Year theme, Pilgrims of Hope.

This theme invites us to reflect deeply on our journey of faith, our vocation and our mission in this world. As Christians, we are indeed pilgrims. Our pilgrimage is not merely a physical movement but a spiritual quest, calling us to walk in faith, trust and perseverance. It is a path that is often marked by challenges and uncertainties; above all, it is a journey enlightened by hope. And Hope is a gift from God, a virtue that sustains us, particularly amid adversity.

As men who have heard God's call to priesthood, you live in the hope of serving the Church as priests someday. The seminary, as the cradle of priestly formation, plays a crucial role in nurturing this spirit of hope. It is a place where faith is deepened, character is shaped and the commitment to serve is strengthened. As you discern God's call to serve Him and His people, may you embrace your 'pilgrimage of hope' with trust, knowing that He will sustain you in your quest for your vocation, whatever it may be.

As you continue your pilgrimage, under the paternal guidance of your Formators, remain steadfast in prayer and joyful in service. May Our Lady, the Patroness of our Seminary and Model of Hope, accompany you and intercede for you, that you may always walk in the light of Christ.

Archbishop's House, Panjim, February 14, 2025.

+ Filipe Neri Card. Ferrão
Filipe Neri Cardinal Ferrão
Archbishop of Goa and Daman

From the editors desk

-sem: Joenathan Gomes, PV



Our journey in life is one filled with hope and expectation to have and to experience goodness in all our doing. we have decided that the theme of the magazine will be the same as the Church's theme this Jubilee year, that is, **"Pilgrims of Hope"**.

Jesus said "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened." (Mt 7:7-8) these words encourage us to trust in the lord and to walk the journey of life in the hope that it will be a fruitful one making us achieve the goodness of life. So let us ask the father for Grace and walk this journey keeping God our father in our midst and trusting in him that all our hopes will be achieved through his grace.

'SEMINARY ECHOES', the annual magazine, shows us how our brothers are the pilgrims journeying to achieve the fruits of priesthood by the life that they live and what they experience while they journey towards discernment in hope to be Holy priests. To show their talents, creativity and skills the annual magazine becomes a means to promote and show how talented a person can be when he is united in Christ.

I would like to show my gratitude, first and foremost, I am very grateful to the Triune God for showering his blessings upon us through this academic year. I also thank the Rector of our Seminary, Rev. Fr. Valeriano Joaquim Vaz, for guiding us in the publication of the magazine and helping us in every possible way. I am also grateful to our prefect, Rev. Fr. Reagan Fernandes and Rev. Fr. Elvis Dias, Spiritual Director of the seminarians, for helping and encouraging us with their loving support. Special thanks goes out to all the priests in the seminary and seminarians for contributing to this magazine by their articles, poems, art works and moral support. I also thank all our well-wishers who generously contributed to facilitate the publication of this magazine.

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 set our ways on the journey of hope in God and to strive for greatness in the arms of Risen lord.



Rectors message

Can. Valeriano Joaquim Vaz.



We are almost at the end of the Academic year 2024-2025. God has blessed us in various ways during this year. We are especially happy that we were privileged to have the Exposition of the Relics of St. Francis Xavier, in our Archdiocese. It was a rich spiritual experience for all of us, as it offered us an opportunity to deepen our relationship with God and with each other, taking St. Francis Xavier as our model. The two years long preparation for the event, steered our Christian community, to build strong interpersonal relationships with people of other faiths. And the event of the Exposition itself, showed how the devotion to St. Francis Xavier brought together people of all faiths. The beautiful way, in which the Ecclesiastical Exposition Organizing Committee worked, hand in hand, with the Government Coordinating Committee, was a message of harmony and peace. This Exposition was considered as a very well organized Event, at the National as well as the International level, and appreciation from people of various walks of life, was profusely expressed in the media.

These positive life experiences fill us with Hope in God, and in the goodness of humankind. It is with the same spirit that the Church is celebrating the Year of Hope.

This year our Annual magazine "Seminary Echoes" has taken the theme 'Pilgrims of Hope' in line with the theme of the year. It is very important that, each one of us, as members of the Living Church, should be people of Faith, Hope and Charity. **In FAITH**, we surrender ourselves into the hands of our Loving God, **with HOPE**, we look forward to God's loving presence and accompaniment of us in our joys, sorrows, struggles and challenges, and **through CHARITY**, we are encouraged to embrace our fellow human beings and the whole universe in the same way that we embrace our Loving God. So through Him and with Him and in Him, we all will be Pilgrims of Hope.

I take this opportunity to Congratulate specially our students of the Propaedeutic year, who are joyfully shouldering the responsibility of preparing this issue of Seminary Echoes. I proudly acknowledge the contribution of the eight students of the Propaedeutic year, who have shown especial interest in the Agricultural Activities of the Seminary. Together with the other seminarians, they have managed to keep the surrounding green and clean. I am grateful to all the staff members who are actively involved with the formation of the Seminarians like unto the Heart of Jesus. I would like to also appreciate the work that is done by our domestic staff, who, in a spirit of service, take care of the house and all its inhabitants. Before I conclude, I would like to express my profound gratitude to all our Benefactors, well wishers, and Diocesan Authorities who lovingly support us in various ways. And above all, on behalf of every one, I thank and praise our Provident God in Whom we trust as
PILGRIMS OF HOPE.



A Year In Review

2024
25





A Holy Beginning

-Tuning ourselves To The Lord



-Interaction And Fellowship
Journey of HOPE Begins!!!

“When you’re at the end of your rope, tie a knot and hold on.” — Theodore Roosevelt



Crafting Tradition

- Propedentic seminarians organize a vibrant Kopel-making competition for São João celebrations at the Semianry.





Gospel Proclamation: Poster Style!!!



-Spreading
Hope,
Giving Joy



“Hope is outreaching desire with expectancy of good. It is a characteristic of all living beings.” — Edward S. Ame



celebrated Grandparents' Day
with the elderly at Nachinola Old
age Home.



Honoring Wisdom, **SHARING** Joy Hope

- Priests and seminarians





GUIDING SOULS TO CHRIST

**-Fr. Socorro Mendes, the chief guest,
shares his pastoral journey with the
seminarians at First Mission Academy's
programme on Pastors Day.**

**-sharing a piece of joy with cutting of
cake and a cultural programme**

**-SERENADING OUR PASTORS IN THEIR
HOPE FILLED JOURNEY**



**"Hope is the companion of power, and mother of
success; for who so hopes strongly has within him the
gift of miracles." – Samuel Smiles**



15 August

Shepherds Among Us
 - Our Cardinal and Our
 Auxiliary and Priests
 celebrate Mass on the
 occasion of the Solemnity of
 the Blessed Virgin Mary at
 the seminary.

Seminaricians Shine on Stage

-SEMINARIANS PERFORM WITH
 MUSIC, SKITS, AND
 INSTRUMENTAL
 PERFORMANCES AT THE
 PROGRAMME.



New Football Ground

Inaugural Game-set-match!!!

**The
Football
game
Begins!!!**

**Seminarians
Vs
Priests**



"Hope is the only bee that makes honey without flowers." — Robert Green Ingersoll



FRIENDLY MATCH SEMINARIANS VS QUELOSSIM YOUTH

– Seminarians
from Saligao
and Pilar face
off in a
friendly
football
match.



Match of Brotherhood

“But I know, somehow, that only when it is dark
enough can you see the stars.” — Martin Luther King, Jr

sem-gram 

SOAKING IN THE SPIRIT OF Matechem Fest

— Seminarians
enjoy the parade,
music, and
festivities.

02

OCTOBER





**28-30
OCTOBER
2024**



VOCATION CAMP

Inspiring Vocations,
Guiding Hearts



**"There was never a night or a problem that could defeat
sunrise or hope." — Bernard Williams**



Tournament held at the Seminary by the VCDC.

Kick off in FAITH

All Goa alter servers Football Tournament

seminarians assist in organizing the
Football Tournament





Feast, Fun, Fellowship

Seminarians organized live
music, food, and games

ON THE OCCASION OF
CHRIST THE KING FEAST



"A dream is the bearer of a new possibility, the enlarged
horizon, the great hope." — Howard Thurman

Spreading Christmas Cheer

- Seminarians prepare Christmas treats with festive joy
- Seminarians bring joy through caroling and serenading as part of their outreach and SSVP program.





Season of JOY

*-Welcoming Our Lord this
Christmas Season*

-Time For More JOY!

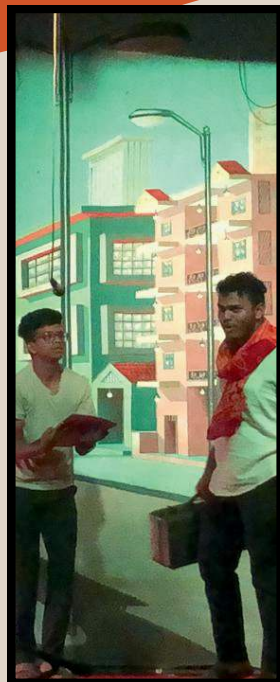
Christmas Celebrations At The Seminary



**"Be faithful in small things, because it is in them
that your strength lies." — Mother Teresa**



Called and Consecrated



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JANUARY

-ON THE FEAST OF ST. JOSEPH VAZ

– Elizabeth D'Mello (Consecrated Virgin) inspires seminarians at the Second Mission Academy Programme

splash

Time To Cool Off

Fun Time!!!



“There is a crack in everything. That’s how the light gets in.” — Leonard Cohen



-St. Joseph Vaz
Community Celebrated
Beneficiary Day At Saligao
Seminary

SPREADING HOPE!!!

Green activities at the Seminary Gives HOPE for Green Future



**Rooted in
Creation**

– Chief guest Jorge Fernandes [Forest Officer] joins seminarians for Van Mahotsav celebrations.

**Being one
with nature**

*Exploring The Hope-
Filled Project*



*-Hopeful
journey to
preserve green*

Turning Waste into Wealth

– Guest speaker Allywin Siqueira leads a composting workshop for seminarians.



“They say a person needs just three things to be truly happy in this world: someone to love, something to do, and something to hope for.” – Tom Bodett

Seminarians with Their Prefects



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



Seminarians of Std. 11th and 12th
with their Prefect
Fr. Clive Diniz

Seminarians with Their Prefects



Seminarians of Seminary Niwas
with Their Prefect Fr. Mariano Travasso
And Spritual director Fr. Nobert D'silva

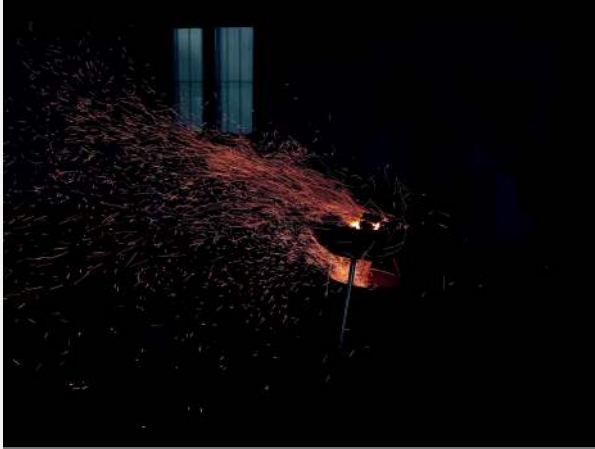


Seminarians of Propaedeutic year
with their Prefect
Fr. Reagan Fernandes

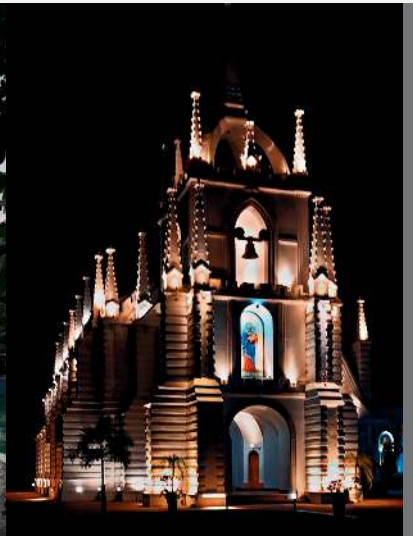
"We dream to give ourselves hope. To stop dreaming
— well, that's like saying you can never change your
fate." — Amy Tan



Photography



-SEM: Frank Fernandes, Fy



-SEM: Ranen Fernandes, Fy



Photography



-Sem: Venan Fernandes, 12th



-SEM: Joenathan Gomes,
PY



"The past is a source of knowledge, and the future is a source of hope. Love of the past implies faith in the future." – Stephen Ambrose

ART Section



-SEM: Aldrich Dias, Fy

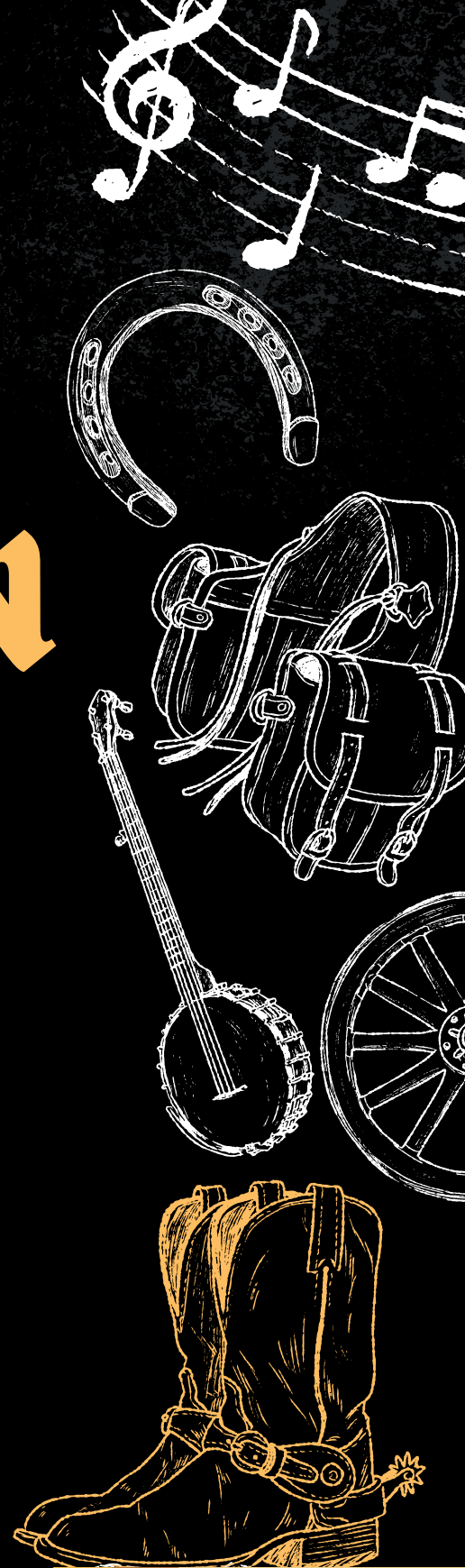


-SEM: Joenathan Gomes, Py



POETRY SECTION

English & Konkani



We must accept finite disappointment, but
never lose infinite hope. - Martin Luther King, Jr.

Realm of Verses

Vocation

A voice that calls, so soft, so near
A whisper in the heart we hear
A vocation Blooms in quiet grace
A purpose found at holy place

Its not our desire,
But a call by the Creator
A call to serve, to give, to grow
To let Gods love within us flow

Through every joy and pain,
The vocation leads us through sun and rain
A life of meaning, deep and true,
To pray for others, as we're called to do.

With hands open and humble prayer,
the soul is pure, its purpose is clear
The vocation is great to a sacred place.

-Sem: Sanny Vaz, Std. XII



LOVE'S GOLD

There is a Golden Flower
That blooms so sweet and fair.
When you and I show kindness,
Its perfume lingers there

There is a golden sparkle
in every friendly smile
It sets sad eyes to dancing,
And makes Life more worth wile.

There is a golden Candle
That sheds a Gleaming Light.
It's God's love shining Through us
A beacon in the night.

There is a golden season,
Bright as the sun above.
It's beauty never changes,
When the heart is Filled with love.

-Sem, Erwin Rodrigues, Std. X





War a solution??

War is like a thunder cloud
Which looms over a place,
Unpredictable events happen when no
one knows a thing.

Leaders fight, leaders curse
Thinking they will be victorious,
but people cry and die.

Sympathies empathies pour in,
aids and supplies come in desperation
kicks in ,
leaving everything in chaos

Soldiers leave their families bidding tears
and good byes
Hugging their children,
saying see you later knowing that one
small piece of metal can end their lives.

They say children are the future,
children are innocent souls,
but sad to say, war does not care about it.
war brings havoc, war displaces people,
war destroys families,
war wipes out life, but at the end of the
day, the question remains,
is war a solution..

Realm of Verses

UNBROKEN

I'm hurting, the weight is too heavy to
bear,
Wounds unseen, yet they linger in air.
But I won't give in, I won't bow down,
Through every storm, I'll hold my ground.

Time will pass, and so will the pain,
Like the sun returning after the rain.
I'll rise again, strong and free,
Reaching the heights meant for me.

Yet through it all, I'll stay the same,
Kind and true, never shifting my name.
For no pain can change who I am inside,
Through highs and lows, I'll stand with
pride.



-Sem: Jordan Lobo, SY

TIME FLIES

Time flies like a flying kite
High up in the air, out of sight
Moments pass and hours flee
Time flies and we can't see.

Time flies, it flees so fast
Moments lost, forever past
Hours turn to days and days to years
Memories fade, through joy and tears.

Yesterday's gone and tomorrow's new
Today's moments are all we can do
Let's make the most of every single day
Before time flies and goes away.

So let's make the most of everyday
And cherish each moment in every way
For time flies and waits for none
And before we know our time is done.



**-Sem: Gavison Fernandes,
PY**



LOVE

Love can give life
Love can give peace
But loving each other just feels eternal.

Love can be bitter,
Love can be sweet,
Ups and downs are Part and parcel of life
just as two friends get along in life.

Love can stop wars
Love can bring serenity,
Fighting can be a question of tensions
But love can be a perfect answer to the problem.

Love can be caring
Love can be hurting
No one will treat you
As a prince
But a sister will always be a princess for her brother.

Love cannot be compromised
Love does not have boundaries,
But a mother's love is unconditional, pure to her heart
as long as you live.

Love brings repentance
Love gives forgiveness,
It can give healing,
Love is universal just as a boy loves his girl,
A friend loves a friend
A brother loves his sister
A mother love's her child.

Love can diminish wars
But always remember, the greatest "I Love You" is
from our saviour Jesus from the cross.

Realm of Verses



**-Sem: Movish Fernandes,
Std. IX**

The Magic Touch Of Love

Work is a burden when
we do it as a duty, but
When it is done with love it
Becomes a joy.

if a mother
Carries a five kilo rice bag
in one hand and a five kilo
baby on the other hand
which will weigh heavy?
Though the weight of both
is the same, yet the weight
of the baby seems lighter
because of love.

love makes
every burden light and every
hardship sweet.



**-Sem: Venan Fernandes,
Std. XII**

The Beautiful Game

The ball is kicked, it starts to fly,
Across the field, beneath the sky.
The crowd erupts, a roaring cheer,
As players chase with hearts sincere.

With every pass, with every sprint,
A dance of skill, no room for lint.
The goal is near, the stakes are high,
The final whistle drawing nigh.

A leap, a strike, a perfect bend,
The ball finds net, the game's ascent.
In football's world, the dreams are spun,
Where teamwork shines and battles are
won.



A Mother's And Son's Bond

An unique bond between Duo
In which love Flows
The Care for each other is sublime
Not just for a show.

They have a language to speak
with words no one can imagine
Their understanding is beyond our reach
The gentle touch, hug and kiss.

She Carries in her bosom
once nurtured in her womb
many big hardships she endured
Forgetting each and every sorrow

The little ones grow into an adult
Reaches far and wide for prospects
the loving core that knit together
Mother-Child bond remains forever.

Childhood

We used to play on the roads
Running, jumping, dancing, enjoying
not cared about the world
We used to love how we were.

Where are the days gone?
When we used to gather in everyones house
No worries, no cares
And the world was good to us.

We were like small flowers
From a beautiful garden
We were like angels on earth
Whome the world loved and admired

Where are the days gone?
When we thought we would be same forever
But the childhood passed away
Today it is a memory to cherish.



Sweet Times

I saw a women
sweet and kind
she was beautiful
she was lovely
like a bloomy rose

her eyes were sorrowful
And heart of wounds
yet she was cheerful

she had a simple look
That shook me Full
I fell in love
In a single look.

I was lost I was shocked
To say a word to talk to her
she gazed at me with a humble look
That made me a Fool
To reflect a bit
To give a conclusion for this

The Reflection gave me the Answer
To grow a lot in love
With mother of all
whom I met in chapel a lot.



ROSTO AZILACHO

Sobit mog avoi- bapaicho
tankam mog bhurgeancho
boro fuddar zaunk amcho
aunddo sodanch asta tancho

Mogan amkam samballtat
zai tem amkam ghevun ditat
visvas amcher tim dovortat
ami bhurginch visvas toddtat.

khori khuxalkai tanchea jinnechi
bhurghim tanktana vatt zoitachi
apurbai tankam sodanch amchi
vatt tanktanam ami sotachi.

tum trasant jednam poddta
mai paichem kalliz roddta
dolleantlim dukham zoddtat
punn tuka khuim re dista?

Azilamni aiz amchi mai- pai
kosli chuk tannim keli kai
tanche koxtt tuka disle nai
tanchea vinnem sukhak uzo lai

mog korat avoi bapaicho
mog tankam diyat tumcho
mai pai tujea rogtacho
visronakat upkar tancho!



ULO AMKAM .

Ulo amkam , ullo amkam ,
Ulo amkam ! Konnacho ?
Zuze , Marie ani Jezucho,
Povitr kuttumbacho !

Ulo amkam, ullo amkam ,
Ulo amkam ! Kiteacho ?
Niyall korunk Jivitachea pavlam-cho,
Teach Povitr kuttumbacho !

Ulo amkam, ulo amkam ,
Khoreanich Povitr kuttumbacho ,
Bhavartan pavl marunk,
Sohobagilliponnan vaddunk ,
Eka- mekak somzunk ,
Xekim ekvottan Bapak govia zaunk !

Ulo amkam,ulo amkam ,
Jivitachim novsorni korunk ,

Dusreak bori dhek zaunk ,
Niyall korunk Jivitacho
Dhekicho arso ,
Teach Povitr kuttumbacho....



Sukhi Ghorabo Amcho

Xallek hanv gelom,
Ekloch bankar boslom,
Tonddar hanso naslo,
Polleun, teacherin vichar kelo
“Tuzo svobhav oso zalo koso?”
Aikon, ogich hanv ravlo.

Moidanar khellunk mhaka apoilo,
Soi-bhoir koso groundar hanv dhanvtalo,
Sogllech ball miss kortalo,
‘Best’ mhonttalo to aiz ‘worst’ zalo,
Ojap zaun ixttan vicharhak kelo
Aikon, ogich hanv ravlo.

‘Happy Go Lucky’ lok mhaka mhonnttalo,
Hanstem mhojem tondd polleun loku-l hanstalo,
Konnak khobor bitorle bithor hanv roddttalo,
“Kitem? Avoi-Bapaik sang mhonnttai?”
Are ixtta, tinch karonn mhojea dukhacho,
Tinch kantto mhojea jivitacho.

Hoi, sokallfuddench avaz aidonam dhaddpacho,
Nidtanai aikonk yeta bovall zhogddeancho,
Mogacho duspott zaun futtlo rag dusmankayecheo,
Mon-vrat chol’la mhojea kuttumbachea
vangddeancho,
Lhar patoll’llam mama-dadachea apsvurtacho,
Visrosleant tim, hanv asa munn tachea mogacho.

Mama-dada, kitlo mhonn hanv sonstolo?
Zhogddeamnim tumchea mansiktayen thir koso
urtolo?
Konnak mhonn hanv dukh mhojem sangtolo?
Ekuch tallo aik tumchea bhurgeacho,
Zhogddeank tumchea visor ghalun
Sukhi ghorabo ghoddoum-ia amcho.



Friends forever

Xallecho Nimanno Dis
Polear dukam golloun
Haskar suskar soddun
Mhuntallim You will be missed

Group kello watsappar
Mhunnun Friends forever
Urlem atam fokot ever
Karon soglem zale disapear

Tedna ditalim umedin
Eka mekak haso
Aiz mellear muntat
Hanv tukam noko

Watsappar group urlo toso
Mhunnun Friends forever
Poixanim borlim munn posa
Aiz mhuntat I Don't know you ever.

Vochat aní porgotat

Devachem raj bandunk
Vichun kaddle xisank
Xubvotoman porgottunk
Patoilem soglea sanvsarant .

Dor disa dor ghoddie
tanchea sangata ravon
Apnnem jem kelem
Te tankai xikoillem

Amkai vichun khadle
Zavunk seminarist bore
Akarnim korun hea ghorant
Zavunk bore padri fuddarak

Lhanvik kalte zavun
Dusreank sodanch bogsun
Bori toyairi korun
Xubvortoman porgotumia vochun .



Mai Paichem nanv Dhovrunk Zai Vhodd

pop singer micheal jackson mojem nanv
akkhea sonvsarak vollkota tho ganv
Devan maka borem dennem dekh keelem fav
denem tem zoddun, sonvsarant nanv dovrunk gelam hanv

az sonvsarant hav porzoltta hanvem kel'lo vaur lok vakhanta,
mhojo munvo podovun lok ojapta
mhojem music gharani vazta,
Havem kello dance bhurgim korta
hanv mela mhunn mhojem nav sogleak gazta.

Aichea sonvsaracher tu nodor mar
Mai-Pai chinta bhurgeancho punn fuddar
Atam bhurgim, bhurgepona soddun vetat ho sonvsar
Bhurgeache fondar mai pai roddta zavun fugar.

Thodim drugs-ani poi jiyetat,
Thodim ciggarete, soro piyetat
Vaith vostunk bullon Burgim sonvsar sodtat,
Vokle, novreak lagon Moronn vetat
Main-Pain Kel'le koxtt tim visortat
mai- paichea mogak lagon
Sang maka konn morta?

Tornatteenim mojem aikat sangnnem
Vaith rosto soddun diyat hem magnem
Ginyan ason tumi, gineanan Zainakat unnim
Sonvsarant borem korat sonvsar poila konne?

Devan dil'lem denem uzar kor
Vaith vostuncher ghal tum visor
Sonvsarant tujem borem nav tum dovor
Sodanch borem korun tum morot tor
Tujea vavrak astolo valor
melo munntoch ugdas kortolo sonvsarbhor

Bhurgeani mai- paichem nav dhovrunk zayem vhoddx2

Adventacho Kall



Utram ani Nad: Sem. Stanzil Fernandes

Allegro Intro...

6
1. Dis to ponch-vis ta - rik de-zem-ra - cho

12
Je - zu-chea zol - ma dis mo-nov-pa - cho Je - zun mon-xam pa -

18
sot jiv prann di - lo Tis - rea di-sa Je - zu ji-vont za - lo

24
bha-varth khu-xal - kai mog a - ni xan - ti him De-van am-kam

30
dil' - lim tim de- nnim De - van ap-lea sar - ko mon-xank roch - lo

36
Toch mo-nis gi -neanzann - vai-ien vadd - lo Ch.De-zem-ra-chea poi

42
lea ai-ta - ra ad-ven-ta-chea ka - llant panvl mar-tanv

48
chear ai - ta - ra up - rant na - ta - lam

52
Je-zu-cho zolm khu - xal - kai di - ta

2) Kallokhant choltolea lokak
ek vhodd uzvadd dixtti podtolo
Mornache sanvllent jietolea
Somestancher ek uzvadd fanktolo
Ami Roddtoleat, pinrgotoleat
Punn sonvsar khuxalborit zatolo
Ami khontibhorit zatoleat
Punn khontiche bodlek sontos mevtolo

3) Devachi bokti kortoleank to pavtolo
Kallzant gory dhortoleank duspaittolo
Bhukeleak to borea denneamni bhortolo
Girestank ritea hatamni porot dhadtolo
Mornantlo jiv nivarunk muxam pavona
Dhuddu moddun-ui jivit togona
Haka kosloch upai mevona
Fondant vetolo to portun yeuncho-na

Article Section

English &
Konkani

"It's amazing how a little tomorrow can make up
for a whole lot of yesterday." — John Guare

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Renewing the HOPE in the Young



-Fr. Elvis Dias

The bull of indiction, “Spes non confundit” promulgated during the Year of Jubilee, The Holy Father brought to our awareness the gift of Hope God has implanted in us, “In the heart of each person, hope dwells as the desire and expectation of good things to come, despite our not knowing what the future may bring (Spes non Confundit, no. 1).” Christians are called to be the sign of hope to all, without any boundaries or discrimination. However, reading the signs of times, the Holy Father has shortlisted priorities, and invited the people of the God and those of good will to be tangible signs of hope to various groups of people. The six priorities include prisoners, the sick, the young, migrants, elderly and the Poor (Spes non Confundit, no. 10 -15). I wish to continue my reflection in this article with a particular focus on the young people, taken into consideration the context depicted by the Holy Father.

The Young people are the embodiment of hope, but sadly, they often see their dreams and aspirations frustrated. When the young people lose hope, the hopelessness creates in them an ‘existential vacuum’ - a sense that nothing really matter anymore (Viktor Frankl, Austrian Philosopher). In such situation, the Church must reach out to them with renewed passion and not disappoint them, for the future depends on their enthusiasm. The story of the two disciples on the Way to Emmaus (*Lk 24, 13-35*) provides an inspiration to renew the Hope in the Young People. The narrative presents before us a model, which I called “The Emmaus Model”.

Steps involved in the Emmaus Model of Renewing Hope

1. Listen

The two disciples were sad and said, “We were hoping the he would be the one to liberate the people of Israel.” Likewise, the young people feel tired, sad and disappointed by the situation in which they live. They have so many sad stories to narrate. Giving a listening ear to them like Jesus will surely give them motivation.

2. Accompany

Jesus accompanied the disciples on their journey. Accompaniment gives courage and strength to the hopeless. We should never keep the young people away from our community saying that there is no hope left for them.

3. Challenge/Confront

Jesus challenged and confronted the disciples of their disbelief. Jesus had often told them about his Passion, but they did not make efforts to understand Jesus’ saying. Young people have lots of complains and often think that they are right at all the time. Once they feel at ease with us, we should bring to their notice their faults, misunderstanding and irrational way of going about in life.

4. Celebrate

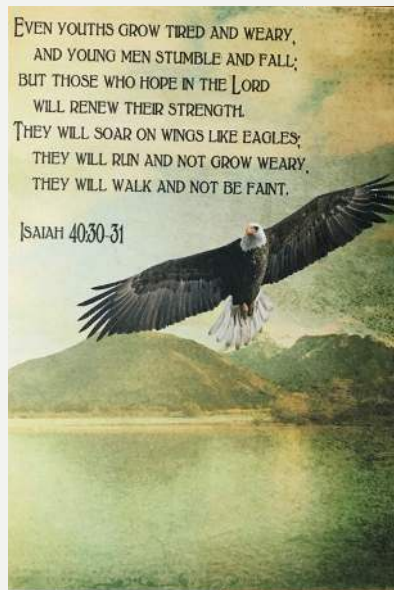
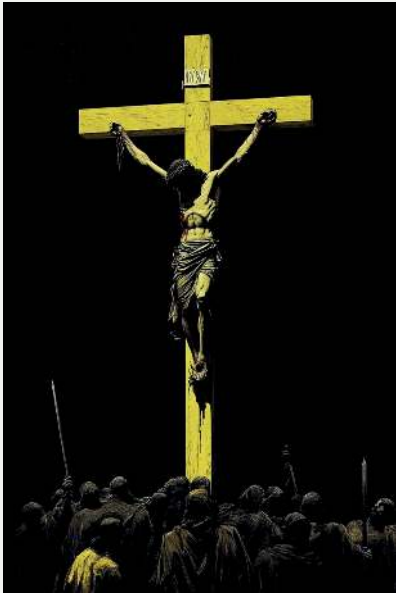
Jesus celebrated the supper with the disciples. Make time to share in the joys and celebration of the young people. Sometimes their celebrations may make us uncomfortable, but we should be with them in their celebration.

5. Set a Vision

The disciples returned to Jerusalem with hearts full of joy. Now they were witnesses of

what they experienced. The Word of God and the Eucharist gave them a new vision to see their situation with hope. The Spiritual treasure at our disposal, especially the Sacraments and the Word of the God should be a guiding force in instilling a vision in the lives of the young.

The Holy Father admonishes us to show care and concern for adolescents, students and young couples, the rising generation. We need to draw ourselves close to the young, for they are the joy and hope of the Church and of the world. Let me conclude by saying that our closeness to the young people will surely bring many vocations to priestly and religious life.



PILGRIMS OFHOPE.



-Fr. Jovier Barreto

God will make a way, where there seems to be no way.....He works in ways we cannot see.... He will make a way. God is love, and where there is love there is care and HOPE. For this hope is the flame; kindled by faith; which of course is not the absence of fear but rather the presence of trust.

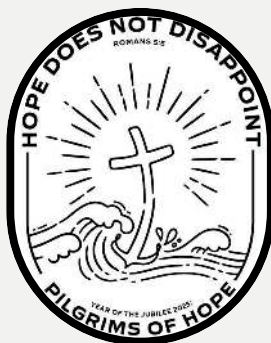
The birth of our savior, Lord Jesus Christ, 2000 years back, is the epitome of Hope which God gave to the human race. The death and resurrection of Jesus is the testimony of God's love for his people. Therefore, behold and hold on to your FAITH. Hope is built, where there is assurance of love and prayer. For it is through prayer that we are drawn closer to God; With the ultimate hope to live a God-fearing life on this earth and finally to attain eternal bliss.

Human life is a pilgrimage, where we, the pilgrims are expected to live a life, in accordance with God's plan. TO LIVE, TO LOVE AND TO BE MESSENGERS OF GOD'S LOVE; through an exemplary life. The hope that we receive from God, needs to be shared with those who have lost hope. This responsibility is bestowed upon us, with the reception of The Holy Spirit.

Let us ask our self/myself a question, Am I A PILGRIM OF HOPE.....A MESSENGER OF GOD'S LOVE?

As God has created us in his likeness and image, we are called to follow him, in good times and in bad. Always being assured that he is with us. The quotient of enthusiasm and high hopes is always there at the beginning, but many a times we are led astray as days go by or may be because of various external situations and internal emotions. In such times remember and remind yourself of Phillipians 4:13 "I can do all things through Christ who strengthens me."

Do not fall down with situation and condition rather bow down before the lord who is with you, for the God of good times is still the God of the bad times.... therefore, believe and pray and be assured you will receive. For the one who kneels before God can stand before anyone.



Fr. Thomas Stephens: An Outline of his Life and Work



--Mousinho de Ataíde

1. Thomas Stephens or Thomas Stevens or, as he signed in Goa, Thomas Estevam or even, as he signed in Rome, Thomas Stephanus, was born at Bushton, Willshire, in 1549. But, His place of origin is London, because his parents had a domicile there.
2. Little is known about his childhood and youth. In the “Book of Novices”, he signs a declaration, dated 20-10-1575, that he did humanities privately.
3. Due to religious persecution of Catholics in England, he crossed over to France disguised as a servant and from here to Rome where he was admitted as a Jesuit novice on 20-10-1575 in St. Andrew’s College. After his novitiate and his first Profession, he did his Philosophy, Physics and Mathematics at the Roman College. At his request he was destined by his Superior General for mission in India. So he went to Lisbon to join the group of 11 Jesuits meant for India. On 4th April 1579, a fleet of 5 ships, carrying among them Thomas Stephens, set sail. The sea voyage lasted 6 months. The fleet reached Goa on 24th October 1579.
4. Thomas Stephens immediately began Theology and study of Konkani. The course was rushed through and within a year, i.e., 1580 he was ordained a Priest. The need of priests was a dire need and hence the speed of his theological formation. His field of mission was Salcete.
5. The evangelizing work went forward like a wildfire, with mass conversions, the establishment of Parishes, of Colleges, of Hospitals. In 1574, a College-cum-Hospital was set up in Margao, which, for fear of Bijapuri Muslim incursions kept on shifting to Rachol, a fortified village, to and fro, finally settling down here in a sumptuous building in 1609. This building, with additions in the course of time, stands strong till today, but, since the suppression of the Society of Jesus by the Portuguese Government in 1759 in the Metropolis and its Possessions, it functions from 1761 up to today uninterruptedly as a diocesan Seminary.
6. Barring a few brief interruptions, Thomas Stephens was engaged in intense missionary activity in Salcete until his death at the Professed House of Bom Jesus, Old Goa, in 1619 and, due to the clamor of his converts in Salcete, he seems to have been buried at the cemetery attached to the College of Rachol, then named of All Saints and later of St. Ignatius of Loyola. He was Rector of the Holy Spirit College, Margao, from 1590 to 1594. He was in the College of All the Saints, Rachol, for a few years, but does not seem to be as a Rector. The fruits of his labours and those of his confreres are evidenced in the fact that, at the time of his death, the entire Salcete Peninsula had turned into a Christian Land.
7. Realizing that knowledge of the local language was an absolute necessity for evangelization work, Thomas Stephens learnt Konkani. Also aware that, if he wanted to enter into dialogue with Brahmin elite, he required to know their cultural language, viz. Marathi, he learnt likewise the latter. It was not a superficial knowledge, but a thorough mastery, which is proven not only by the fact that he spoke these languages

proficiently, preached in them, heard confessions in them but also wrote books in them.

8. Books, printed or not, by Thomas Stephens ,are the following:

I. “Khrista Purana”- in Marathi. This is the name by which this “magnum opus” of his is commonly known, but its real title is in Portuguese: “ Discurso Sobre a Vinda de Jesu Christo Nosso Salvador ao Mundo”. It is a massive work in 2 volumes. The first narrates the episodes of the Old Testament and the second those of the New Testament. It is an Epic poem in the style of Hindu Puranas. It soon became popular. Till a few years back it was sung during the night vigil before the dead body in Pernem. The so called “Purankar” died and with him the chanting of the Purana. Editions of the Purana followed one after another. It is considered to belong to classical Marathi literature.

II. “Konkani Catechism”, the real title of which is “ Doutrina Christam em Lingoa Bramana Canarim”. It is a catechism for children. It is in “Lingoa Bramana Canarim”, as Konkani was then known for some time.

III. “Konkani Grammar”, the title of which is “ Arte da Lingoa Canarim”. It is a grammar of Konkani in Portuguese. If Thomas Stephens composed a grammar for Konkani, it means that he was conscious that he had a thorough grasp of the language, both spoken and written, and its structure. It seems that this “Arte” was the first printed grammar for an Indian Language.

9. Indian Languages have their own proper scripts Thomas Stephens knew the scripts in which Konkani and Marathi were written and he wanted that his works in these languages should be printed in their own proper scripts but, as there were no printers able to do it, he had to fall back on the Luso-Roman script. It is to be noted that a manuscript copy (not a printed one) of the “Khrista Purana” in Devanagari was discovered in the “Marsden Collection” of the School of Oriental Studies, London. It has been edited and printed by Fr. Nelson Falcao, SDB, in 2009. Some say that the Devanagari version is by Thomas Stephens himself, who, given his ardent desire to have the Purana printed in this script, had it handwritten to have it later printed, which desire unfortunately did not realize. The Marsden Devanagari version avoids using the Portuguese Theological and Ecclesiastical terms, preferring to use dignified Sanskrit sized terms.

10. There are 3 Devanagari editions of the Purana, one by Shantaram Bandelu (Pune, 1956), the second by Caridade Drago (Mumbai, 1996) and the third by Suresh G.Amonkar(Goa,2017). All three are Devanagari transliterations from the Roman script Purana, edited by Joseph L. Saldanha (Mangalore, 1907). The speciality of Amonkar’s edition is that it is primarily translation or rather a transcreation into Konkani (Devanagari script) from the original Marathi which he gives in Devanagari script side by side.

11. As said above, Fr. Falcao’s edition of Khrista Purana is the print out of the Devanagari Edition existing in the Mardsen Collection, London. He bases himself of this edition for his doctoral dissertation “Khrista Purana: A Christian-Hindu Encounter”(Pune-Anand,Gujarat,2003).

Embodying Mercy: Visiting Old and Sick Priests During the Jubilee Year



Fr. Clive Diniz

The Jubilee Year is a sacred period of renewal, mercy, and reconciliation observed in the Christian tradition. It is a time for spiritual reflection, acts of charity, and deepening one's faith through concrete actions. One of the most profound and practical aspects of the Jubilee Year is reaching out to those in need, particularly the elderly and sick priests who have dedicated their lives to the service of God and the community. Inspired by the values of the Jubilee Year, we, priests from the Saligao Seminary, visited the sick priests, reflecting the mercy and fraternity of the Jubilee Year."

A Visit Rooted in Compassion and Gratitude

Our visit to the old and sick priests was not merely a charitable act but a deeply spiritual experience that embodied the essence of the Jubilee Year. These priests, once vibrant shepherds of their congregations, now spend their days in quiet solitude, often battling illness, weakness, and loneliness. The visit was an opportunity to express our gratitude, listen to their wisdom, and offer companionship, reinforcing their sense of belonging to the larger Church community.

Moments of Sharing and Reflection

As we arrived at the home for elderly priests, we were met with warm smiles and heartfelt blessings. Some of them shared stories from their years of ministry, recounting moments of faith, struggles, and triumphs. These narratives were a testament to their unwavering commitment and the sacrifices they made for the Church. Listening to their experiences reminded us of the strength and dedication required to serve others selflessly.

We also engaged in prayers and hymns, filling the space with a sense of peace and spiritual rejuvenation. Holding their hands, offering words of encouragement, and simply being present meant more than any material gift. The visit was not only about giving but also receiving—learning humility, patience, and the profound impact of faith.

Acts of Mercy and Kindness

One of the key themes of the Jubilee Year is mercy. In line with this, our visit focused on small yet significant acts of kindness—helping with their daily routines, reading to those with weakened vision, and ensuring they felt cared for and respected. These gestures reinforced the importance of human connection and the Christian call to serve the vulnerable.

A Renewed Sense of Purpose

As we left, there was a deep sense of fulfillment. The visit was not just about fulfilling a moral duty but about understanding the true meaning of love and service. It inspired us to continue these acts of kindness beyond the Jubilee Year, making them an integral part of our lives.

"A positive statement propels hope toward a better future, it builds up your faith and that of others, and it promotes change." — Jan Dargatz

Conclusion

The practical aspect of the Jubilee Year lies in translating faith into action. Visiting the old and sick priests was a reminder that mercy and compassion should not be confined to a specific time but should be an ongoing commitment. Through this experience, we learned that by bringing joy and comfort to others, we, too, are enriched spiritually, drawing closer to the divine call of love and service.



HEART OF A PRIEST



Fr. Reagan Fernandes

Heart is seat of conscience. It is a place where we find voice of God. This voice always keeps us on right track and indicates our purpose in life. Many young boys hear this call and would like to follow the Lord closely. And what better way to follow Him then to become a priest.

A person who would like to be a priest or is a priest must have a heart. God always takes the first step towards calling. Biblical passages will help us to understand the importance of heart.

God looks at heart

In 1 Samuel 16:1-7 narrates that God wants a new leader for His people. God instructs Samuel to anoint the new leader. Samuel thinks a tall, handsome boy will be the choice of God. But God says, "... For the Lord does not see as the mortals see; they look on the outward appearance, but the Lord looks on the heart". So, Samuel anoints David, son of Jesse.

The biblical passage makes it very clear that the criteria to become a follower of Christ is the presence of heart. This heart needs to beat for the flock. David was a shepherd. It is a shepherding heart that is the requirement to follow the lord. This calling is always to lead the people towards salvation.

Heart seeks the treasure

In Gospel of Luke 12:32-34 says, "where your treasure is there your heart will be." The seeking of treasure very much reciprocates, mostly, with the upbringing and the surrounding environment in which a person grows. At the young age if a child is oriented towards the automobile or the worldly enticements then the heart will seek it. If a child is in the environment of prayer and grace then the heart will seek God. Heart motivates to achieve the treasure. This seeking of divine treasure or a call to priesthood demands detachment from our attachments and humane upbringing.

A Sacrificial Heart.

In Gospel John 19:31-37 we find that the side of our Lord Jesus is pierced and there is flow of blood and water. A person who has a calling to become a priest needs to have a sacrificial heart. A broken person will be in better position to empathize with the pain of his people. The Cross had a broken Lord nailed on it, and people saw the pierced as felt one with him. Similarly, a broken priest will be better equipped to smell its sheep. God looks at the heart of a person and calls. This heart needs to seek the Gospel treasure by renouncing anti Gospel values. This heart must be a sacrificial heart. The salvation of souls demands an evangelised heart of a priest.

Reflecting on Life With Lessons from St Augustine's Confessions



-SEM. JOSEPH COUTHINO, PY

"The Confessions of St. Augustine" is a spiritual classic and one of the greatest autobiographies ever written. In it, St. Augustine reflects on his life in the presence of God. Born in Africa in 352, Augustine was sent to university to learn rhetoric. He had worldly ambitions and rose to become the Public teacher of Rhetoric at Milan. Though he was caught in sin by this time, Divine Providence arranged it that in Milan he would meet St. Ambrose.

Under the influence of grace, Augustine was converted, baptised, and completely transformed his manner of living. He pursued a form of monastic living and studied the Scriptures. Later, as bishop of Hippo, he wrote about his life and named his work, "*The Confessions*".

Let us consider certain themes from the first two books of "*The Confessions*".

Book 1 — Infancy and Boyhood

1. God: Augustine's opening words summarise how all of his experience's were a search for the peace, rest, and satisfaction God alone can give: "You have made us and drawn us to Yourself, and our heart is unquiet until it rests in you." (*The Confessions, Ignatius Critical Editions*)

2. Fallen Nature: Augustine reflects on how "I-centred" sinful nature is. Even young babies are jealous of other babies nursing. The education system of his time did not correct this self-centredness. Language lessons, for example, taught new words in the context of bad stories. In the end, students are drawn to vice.

Book 2 — Adolescence

1. Sexual desires and bad company: Augustine's sexual awakening was rough: "deeds of the flesh corrupted my soul". His friends led him to commit sins: "the more disgraceful their deeds, the more credit they claimed". In the end, Augustine even pretends to have committed sins, so that he should not be "accounted cheaper for being more chaste".

2. Sin and mercy: Augustine spends many pages reflecting how he stole pears not for the pleasure of sin but simply because the act was forbidden. He realises how far he has progressed in choosing "evil deeds". Yet, he is able to entrust his past to God: "How can I repay the Lord for my ability to recall these things without fear?...By Your sheer grace and mercy you melted my sins away like ice."

Tips for Writing a Spiritual Journal Like St. Augustine:

1. Make a firm decision that you want to find God, especially in the Scriptures
2. Be true to yourself and reflect on your life in the presence of God
3. Keep a journal where you will write down your actions, and the feelings, reasons and circumstances accompanying them
4. Address God directly as you are speaking to a friend

This book is a must read for every Christian, and it explains how we should view our lives — even the bad parts — in relation to God. While journaling, let us praise God's goodness for the times we are good and cling to His mercy when we are sinful. Being with God, our hearts will experience the peace Augustine finally achieved

Navigating the Dark Night: Overcoming Capital Sins as Spiritual Beginners



-SEM: FLUINO CARVALHO, PY

St. John of the Cross was born in the 16th century and joined St. Teresa of Avila in her efforts to reform the Carmelite Order. He was a renowned spiritual director and observed that souls experience a “dark night” as they journey to God. One of the reasons our transformation involves “darkness” is because we have to give up things we are attached to.

We are all aware of sins like pride and lust. We must give them up. As a master of the spiritual life, St. John explains that we must give up such sins in their spiritual form as well. Let us take three examples.

1. **Spiritual Pride:** the excessive belief in one's own abilities or importance in the spiritual realm.

Context: Beginners may struggle with pride by seeking recognition for their spiritual achievements or feeling superior to others.

Example and signs: Boasting about one's spiritual life and desiring praise and confession ; favourite confessors. the feeling of discontent or resentment towards others' successes or virtues.

Implication: Pursue humility and submit to others, especially superiors

2. **Spiritual Gluttony:** an excessive desire for spiritual experiences or knowledge

Context: Beginners may overload themselves with spiritual practices, books, or rituals, seeking comfort rather than genuine growth.

Example: Killing oneself with penances

Implication: Practice moderation and focus on quality not quantity

3. **Spiritual Anger:** an intense emotional response, often leading to resentment or frustration.

Context: Beginners may experience anger towards themselves for their imperfections or towards others who seem to progress more quickly.

Example: Getting angry because one is not perfect in a day

Implication: Learn to manage anger and cultivate patience, respecting God's time

The counsels in “Dark Night of the Soul” help us go deeper in our spiritual lives. They also fill us with a renewed desire for spiritual growth and maturity. Let us, then, read the works of St. John of the Cross, cast away our spiritual imperfections, and experience a deeper union with God!

Finding True Friends



-SEM: LESTEN FERNANDES, PY

St. Francis de Sales was born in the Savoy region of France in 1567. He earned doctorates in both civil and canon law from the University of Padua. While combatting the Protestant Reformation, he wrote much in defense of the Catholic faith, and today he is venerated as the patron saint of writers and journalists.

St. Francis was a great spiritual director and in his work *The Introduction to the Devout Life* he offers profound advice for the laity. Let us consider his thoughts on the topic of friendships.

Types of Friendships: Chapters 17-19

1. **Bad and Frivolous:** These are harmful, based on superficial qualities or mutual weaknesses, lack depth, and can lead to moral or spiritual harm. These may even be flirtatious, characterized by playful and misleading interactions that can misrepresent one's true intentions and lead others to have false expectations. Christians should be cautious about forming and maintaining such friendships.
2. **True Friendships:** These are rooted in mutual respect and genuine care for the other. They foster spiritual growth and virtuous living. True friends support one another in their pursuit of holiness and virtue. Such relationships are invaluable for spiritual development and provide a source of strength and encouragement in one's devout life.

Differences Between True Friendships and Vain: Chapter 20

TRUE FRIENDSHIP	VAIN FRIENDSHIP
built on mutual respect and shared values	Based on superficial qualities
Deep and sincere	Shallow and self-seeking
Promotes spiritual life	Foster negative behaviour

Counsels and Remedies Against Evil Friendship: Chapters 21-22

1. Setting boundaries to limit the influence of negative friends
2. Avoid situations that could lead to moral compromise
3. Seek the company of virtuous individuals who can provide positive reinforcement
4. Maintain your own spiritual discipline and integrity, regardless of the influence of others.
5. Select friends who uphold spiritual and moral values
6. Persevere with true friendships

Let us ask St. Francis de Sales to give us holy friends who will lead us to heaven!

7 Steps to Understanding Humility and 5 Ways to Practice It



-SEM: ROYAL DIAS,PY

St. Francis de Sales placed great emphasis on humility as a foundational virtue for Christian life. He viewed humility not as a passive virtue but as an active and transformative attitude that permeates one's entire spiritual life. Humility opens the door to genuine relationships, fostering empathy, patience, and forgiveness. Let us try to understand this virtue.

7 Steps to Understanding Humility

1. **Definition of humility:** St. Francis de Sales defined humility as “truth”. He believed that humility is not about self-degradation but about an honest self-assessment of oneself in relation to God.
2. **Root of all virtues:** Humility is the foundation of all virtues. He believed that without humility it is difficult to acquire and practice other virtues sincerely.
3. **Interior humility:** He stressed the importance of interior humility, which is the humility of the heart rather than outward appearance. This involves a genuine acknowledgement of one's weaknesses and dependence on God.
4. **Acceptance of imperfections:** St. Francis de Sales encouraged people to accept their imperfections and weaknesses humbly, without despair or self-hatred. He believed that God's grace works best in those who recognise their need for it.
5. **Practice of humility:** He recommended practical ways to cultivate humility, such as seeking the lowest place, accepting criticism graciously, and performing ordinary tasks with a spirit of service.
6. **Humility in relationships:** St. Francis de Sales taught that humility fosters healthy relationships by promoting gentleness, patience, and understanding towards others. It helps in avoiding conflicts and promotes reconciliation.
7. **Imitating Christ:** Central to his teachings on humility is the example of Jesus Christ, who humbled himself to the point of death on the cross. St. Francis de Sales encouraged his followers to imitate Christ's humility in their daily lives.

5 Practical Steps to Cultivate Humility:

1. **Daily examination:** Reflect on your thoughts, words, and actions with honesty
2. **Service:** Look for opportunities to serve others quietly and selflessly
3. **Prayer and reflection:** Engage in prayer and spiritual reading to learn more about humility
4. **Practice forgiveness:** Let go of resentments and forgive others and yourself
5. **Learn from mistakes:** Acknowledge and learn from mistakes

In a world that often glorifies strength, success, and self-promotion, the virtue of humility shines as a beacon of light and truth. St. Francis de Sales, invites us into a profound journey of self-discovery through humility—a journey that transforms not only how we see ourselves but also how we relate to others and to God. Let us today, as all humble souls do, return God thanks for everything, radically accept who we truly are in His eyes, and rest in the security of His love.

The Importance of Thoughtful Communication



-SEM: AZIEL ALVARES, PY

In his classic work, *Introduction to the Devout Life*, St. Francis de Sales offers profound insights on the nature of speech, emphasizing the significance of how we communicate both with God and with others. As Christians, our speech ought to be reflecting our beliefs and promote love of God and neighbour. Let us see how we can communicate in a godly manner.

5 Ways to Improve How We Speak

St. Francis de Sales teaches that our conversations with God should be rooted in sincerity, reverence, and humility. Approaching God with an open heart, we should articulate our thoughts and desires authentically while maintaining respect. This perspective reminds us that prayer is not merely a ritual, it is a heartfelt dialogue that reflects our true selves and nurtures a deep relationship with the Divine.

Turning to our interactions with others, St. Francis highlights the importance of propriety in speech. Our words should reflect respect and consideration for the dignity of those we engage with. This requires careful choice of words, avoiding offensive remarks, and ensuring our communication aligns with ethical standards. By fostering a culture of kindness and respect in our speech, we honour the inherent value of each individual we encounter.

St. Francis also warns against the dangers of making rash judgments. Hasty conclusions can lead to misunderstandings and unjust criticisms. Instead, he advocates for a patient approach, urging us to withhold judgment until we have a full understanding of a situation. By giving others the benefit of the doubt, we cultivate compassion and avoid unnecessary conflict, promoting a more empathetic view of those around us.

Another critical aspect of his teachings is the sin of detraction, which involves speaking ill of others without just cause. Such behaviour not only damages reputations but also harms relationships. St. Francis encourages us to refrain from gossip and unkind remarks, emphasising the importance of building others up rather than tearing them down. This spirit of charity and integrity enriches our communities and enhances our connections with one another.

Furthermore, St. Francis offers practical counsel on maintaining virtue in our communication. He advises us to be mindful of the impact our words can have, urging us to align our speech with our spiritual values. Using language as a means to uplift and support others is vital, as positive communication can transform relationships and foster personal growth.

In summary, St. Francis de Sales presents counsels for speaking with integrity and respect. Whether we are speaking to God or engaging with others, our words should be rooted in sincerity, respect, and love. By communicating thoughtfully, we can create a more compassionate and spiritually-aligned community. Ultimately, these principles guide us toward more profound and meaningful interactions with both the Divine and our fellow human beings.

St. Francis de Sales on Three Evangelical Counsels



-SEM: ALBITO OLIVERA, PY

St. Francis de Sales is a saint renowned for his profound spirituality and pastoral care. His legacy lives on through his spiritual writings and the Salesian family of religious orders inspired by his teachings. The evangelical counsels of obedience, poverty, and chastity are the foundations of the life of perfection. Let us gain some insights on the counsels from St. Francis.

Obedience

"Obedience is the highest form of humility, and through it, we become more aligned with God's will."

1. Obedience is not merely a duty but a path to holiness as well
2. Obedience to legitimate authority is seen as an expression of trust in God
3. A joyful attitude enhances the spiritual benefit of obedience
4. Obedience extends to everyday life, including doing duties at home/ work
5. True obedience does not contradict one's moral conscience or lead to sin

Chastity

"Our bodies are temples of the Holy Spirit; chastity helps us honour this sacred dwelling place."

1. A chaste life opens our hearts to a fuller union with God
2. It honours the body and seeks the divine purpose for human sexuality
3. Chastity protects the heart from becoming entangled in sinful desires
4. A chaste life fosters virtues like humility, patience, and charity
5. Chastity respects others and brings joy, inner peace and happiness

Poverty

"The value of our possessions lies not in their quantity but in our freedom from attachment to them."

1. Poverty embraces simplicity and focuses on spiritual wealth
6. We don't allow possessions to dominate our desires or define our worth
7. Generosity is the fruit of poverty, encouraging us to give to others out of love
8. True richness is found in spiritual growth and a deep relationship with God
9. Trust in God's Providence and believe that God will provide for every need

Let us ask St. Francis for the grace to live the evangelical counsels in our state of life. They are a sure means to holiness and embracing God's plan in our lives.

Growing in Prayer



-SEM: GAVISON FERNANDES, PY

St. Francis de Sales was a spiritual master and his teachings flowed from his deep life of prayer. In his writings, he offers insights into the different types of prayer. Let us consider three types of prayer that are accessible to us all.

Three Types of Prayer We Can Start Practicing

1. Vocal Prayer: This type of prayer involves using words to express our thoughts and feelings to God. It can take the form of reciting prayers like the Our Father, Hail Mary, or other formal prayers. Vocal prayer helps us focus our minds and express our devotion to God.

2. Vital Prayer (also known as Heart Prayer or Affective Prayer): This type of prayer goes beyond words and engages our emotions and will. It's a prayer of the heart, where we express our feelings, desires, and intentions to God. Vital prayer helps us cultivate a deeper relationship with God and seek His guidance and wisdom.

3. Meditation: This type of prayer involves reflecting on spiritual truths, scripture passages, or the life of Jesus Christ. Meditation helps us quiet our minds, contemplate God's presence, and apply spiritual principles to our lives. It's a prayer of reflection, where we seek to understand God's will and grow in holiness.

These three types of prayers are not mutually exclusive, and St. Francis de Sales encouraged Christians to incorporate all three into their lives to cultivate a deeper relationship with God.

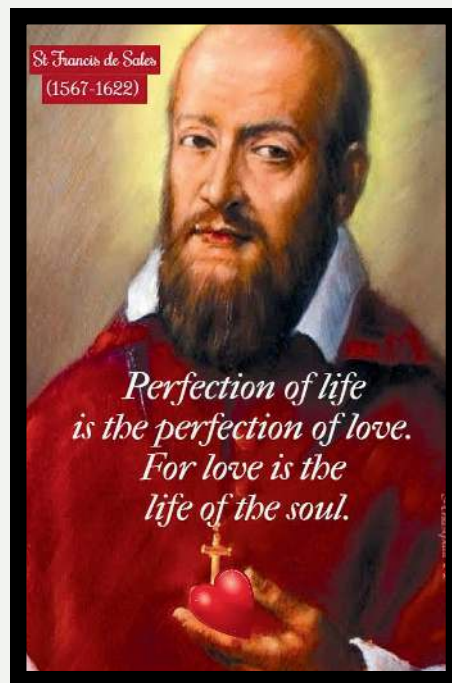
A Personal Reflection

1. Vocal Prayer: I find vocal prayer helpful when I'm feeling overwhelmed or struggling to focus. Reciting familiar prayers like the Rosary calms my mind and lifts my spirit. However, I sometimes rely too heavily on vocal prayer and neglect to engage my heart and mind more deeply. I want to work on using vocal prayer as a starting point, and then move into vital prayer and meditation to deepen my connection with God.

2. Vital Prayer: When I take the time to express my true feelings and desires to God, I feel a sense of freedom and honesty. Vital prayer helps me confront my fears, doubts, and weaknesses. I struggle with vital prayer when I'm feeling numb or disconnected from my emotions. I need to work on cultivating emotional awareness and vulnerability in my prayer life. I've experienced moments of profound peace and guidance through vital prayer.

3. Meditation: Meditation challenges me to slow down and listen to God's whispers. It's helped me develop a greater appreciation for Scripture and the mysteries of our faith. I find it difficult to quiet my mind and stay focused during meditation. I need to practice it more regularly to develop my concentration and inner stillness. Through meditation, I've gained insights into God's will as well as my motivations, values, and relationships.

By reflecting on my experiences, I've identified areas for growth and improvement. I want to strive for a balanced prayer life that incorporates vocal prayer, vital prayer, and meditation!



Dealing With Anger: 3 Insights



-Sem: Joenathan Gomes, PY

Francis de Sales served as Bishop of Geneva and is noted for his deep faith and gentle approach to the religious divisions in his land. He is known as the “saint of kindness”.

Though a towering figure, he had advice for simple layfolk. In his book *Introduction to the Devout Life*, he emphasises that spiritual perfection is possible not merely for people who withdraw from the world but also for those busy with the humdrum of life’s daily chores.

The book covers an extremely wide range of topics concerning faith and morals, all with a focus on practical living. I have read the writings on “anger”. It calls for a change of attitude, away from being “bloody-minded” and towards being gentle and humble. Reflecting on St. Francis de Sales’ thoughts on anger, I have taken back three practical points.

Three Ways to Approach Anger

1. Talk rather than suppress

Suppressing anger can lead to bottled-up feelings and a greater anger, which can destroy us completely. Think that “I should not get angry”, we may keep suppressing all our feelings. Rather than holding everything within, we can share our lives with an elder and gain spiritual guidance. When we are angry we do not feel that we are wrong. But a guide can help us see the truth. If the other is wrong, we can gain insight into how to act.

2. Be calm and then act

Eagerness disturbs the reason and the judgement and hinders us from doing things well. Those who are eager with a tormenting anxiety and clamorous solicitude never do much nor well. We find a similar situation with Martha, who was eager to show her service and love towards Jesus: “Martha, Martha thou art troubled about many things” (Lk. 10:41). Jesus called her to take a moment to calm down and reflect. Rather than act impetuously, we too should a moment to calm down and reflect. Then, we can act peacefully and gently. It will bear more fruit.

3. Be aware of the heart

We must address underlying issues through self-reflection and prayer. Rather than remain hard and closed, our hearts must get used to forgiving and letting go of grudges. Patience, kindness, and humility are very important virtues to cultivate, in this regard. By acknowledging and addressing the root causes of anger, we can work towards greater self-awareness and self-control. We will enjoy more harmonious relationships and a deep sense of peace and inner calm.

This book calls me to be humble and gentle, true to my self internally. I realise that by being calm and acting without eagerness, I can build harmonious relationships with others.

Surviving to Be Green: A Journey of Hope



-Sem. Aziel Alvares, PY

As the planet faces escalating environmental challenges—climate change, pollution, and resource depletion—the need for sustainable living has never been more urgent. "Surviving to be green" is a journey of hope, resilience, and collective action, offering a pathway not just for survival but for a thriving future.

Green living goes beyond recycling and reducing waste; it's a mindset that embraces sustainability in every aspect of life. Whether it's choosing renewable energy, reducing consumption, or supporting eco-friendly businesses, adopting greener habits is crucial for the health of our planet. Every small step matters, from planting trees to choosing products with minimal environmental impact. The green movement is rooted in the belief that our actions today shape the world of tomorrow, and that even the smallest changes contribute to a larger, global shift.

Hope is at the core of this journey. While the challenges of climate change can feel overwhelming, hope lies in our ability to make a difference. Around the world, communities are taking action—whether through local sustainability initiatives or advocating for policy change. Individuals are embracing green practices, from growing their own food to choosing sustainable transportation. These actions, though seemingly small, create a ripple effect, inspiring others to join the movement.

Innovation also plays a critical role in our green future. Advances in renewable energy, sustainable agriculture, and eco-friendly technologies are helping to mitigate environmental harm and create lasting change. As the world invests in these innovations, the green journey becomes not just about survival, but about building a future that is both sustainable and prosperous.

Ultimately, "surviving to be green" is a journey of hope because it proves that positive change is possible. By making conscious choices and fostering collective action, we can create a future where both people and the planet thrive. Together, we have the power to transform our world, one green step at a time.



Pride and humility: A battle.



-SEM. BRIAN FERNANDES, SY

We see how human nature is like a swing which goes from sin to asking mercy from God. It is a human tendency to sin. We always want to do good, but as our nature tends us, we tend to do bad. How is it that we serve two masters at the same time? No, we can't, but we get a clearance of the same idea in the Scriptures. We are put to light that our human nature tends to serve God in our mind and sin in our human nature, i.e., flesh [Rom 7:25, 8:1-2]. So is it that there won't be condemnation because we serve Jesus at all times, who is always in union with God?

Sin was never created at the beginning of time. Then why does it inhabit more deeply in our hearts? Or is it that Christ, as the Paschal sacrifice, washed all our sins so we tend to walk blameless in Him and be vulnerable to sin. Is this the Pride we are talking about?

[Gen 1:31] God was pleased with what he had created. Though he created with love and purity, man was always vulnerable to sin. What was it that man couldn't get away from the occasion of sin? Was it lack of humility? Was it lack of self-awareness? Or was it Pride? that they would lack the opportunity to be like God.

God's grace through Jesus Christ was that of which is a free gift, unlike that which Adam had given of sin [Rom 5:15]. The outcome of Adam (Guilt) was washed with a most undeserving gift we have been given of (not guilt).

Talking about graces, [Rom6:1] so by this virtue is it that we sin to increase God's mercy and grace [Rom6:11]. We are to look at our lives and to look upon ourselves as dead so far as sin is concerned. This is the cause for which the union with Jesus so our bodies become a dwelling place to God and His mercy, a vessel in which God's grace and mercy should be poured out, which gives us a clear picture of why we should not sin.

Is just faith enough to walk this path of life without getting into temptation? Is prayer enough to walk this path of life without getting into temptation? If yes, how do the people who pray and are faithful fall for temptation? Sin condemned all mankind; we Christians are called to reflect on the same. Let us always be reminded by this that our pride acts as a catalyst that brings out the urge to sin; of body and of mind. It penetrates deep within our body. We still have time to let off these burdens. It's beneficial to love for a better good than to live for nothingness and self-pleasure, which lasts for only a few hours, days, weeks, months.

In order to practically complete this path which we are talking about, we need to practice humility. How come? Being prideful overcoming sin is anticipated at a certain point whereby it blinds us to humble ourselves towards others, thinking that we are the one, true, holy being, and that becomes a catalyst that is more concerning to

Going to the roots of our faith will be the easiest way to opt for humility. In a sense that we should always look upon our old self contemplating our lives, how and why we choose to say yes to our vocation, whether it be of holy order, marriage, or our single life, it's our choice to serve God, because through service we share in His humility which he extend even until death, dead on the cross.

I tell you the truth, only if we try each day we will succeed, as each day, each morning, each Eucharist, each confession, each spiritual reading will build and rebuild our bodily temple which we destroy each time we sin; not to build it within three days but trying to be holy is always the best part, cause even if we fail, the devil is challenged when we pray, or when we turn our hearts to God. Let us prevent the occasion of sin, but at the same time if fallen, not to look back and cry over it but fight Satan with all our might and be good Christians and good Catholics everywhere we go.

Let us not burden our hearts with sin's guilt or its anchor, but sail freely with the graces that God has given us through His son Jesus Christ and walk in His path. No wonder we will fall, but with haste, run into His arms asking for the same grace to renew us so that we may serve and choose humility every time we think of pride.

Amen.

Pride makes us artificial and
humility makes us real.



A Priest



-Sem. Raenan Fernandes, FY

You are a priest forever in the line of Melchizedek. A life of love, a life of sacrifice, a life of service, a life of joy and a life of simplicity. It is not easy to be a priest but the love of Christ compels a person to be one, this is the beauty of this sacrament as John Mary Vianny Rightfully said "The priesthood is the love of the heart of Jesus when you see a priest think of our lord Jesus Christ.

It is always thought by the youngsters that the life of the priest is confined just to only pray the whole time but it's partially Right. God has ordained a person a priest to serve his people to be a father to his children, to be a shepherd to his flock. To live in joy to share joy to people, to love.

"He made them the vicars of his love" quoted by St. Ambrose. God appoints on earth public person to watch over the people and to procure the salvation of souls. Jesus has instituted a priest to proclaim God's message to the world and to bring the lost close to God again as quoted by St. John Mary Vianny "if I were to meet a priest and an angel I should salute the priest before I salute the angel the latter is the friend of God, but the priest holds his place. A life of simplicity, humbleness, peace, joy, sacrifice and love of Christ.



The Merciful Humility



Sem. Royal Dias, PY

I'm sorry, but I don't want to be a slave to sin. That's not my calling. I don't want to be held captive by fear, doubt, and uncertainty.

We all want to help one another. As children of God, we are called to love and serve. We want to live by each other's joy, not by each other's sorrow. We want to uplift, to encourage, and to bring hope.

We think too much about our own limitations and feel too little of God's presence. We forget that we are not alone, that we have a Savior who loves us, who guides us, and who gives us strength.

Let us fight for a world that reflects God's love, mercy, and compassion. Let us stand up for justice, for equality, and for the dignity of every human being. Let us be the hands and feet of Jesus, bringing light, hope, and healing to a world in need.

The soul of humanity has been given wings, and at last, we are beginning to fly. We are flying into the rainbow of God's promise, into the light of His love, into the future, the glorious future that belongs to us.

This is a message of hope, unity, and the struggle for a better world!



Beyond Words: The Unbearable Pain of Child Loss



Sem. Royal Dias, PY

When a man loses his wife, he becomes a widower, a title that acknowledges his loss and new status. Similarly, when a woman loses her husband, she becomes a widow, a word that conveys her grief and changed circumstances.

But what about parents who have lost a child? What word can we use to describe their unbearable pain, their shattered dreams, and their forever-altered lives? There is no word. No title. No label.

We have words for every other kind of loss, every other kind of grief. We have words for the loss of a spouse, a sibling, a friend. But we have no word for the loss of a child.

This is not just a linguistic oversight; it's a reflection of our society's inability to confront and acknowledge the unbearable pain of child loss.

We struggle to find words to comfort parents who have lost a child. We struggle to know how to behave around them, how to support them, how to acknowledge their grief. And so, we often avoid them, avoid the topic, avoid the pain. But avoidance only exacerbates the wound.

Parents who have lost a child are left to navigate a dark, endless ocean of grief, without a compass, without a map, without a name. They are the invisible mourners, the silent sufferers, the forgotten bereaved. Their pain is so profound, so overwhelming, that we can't even begin to imagine it. And yet, they deserve our acknowledgment, our compassion, our support. They deserve a name, a title, a label that recognizes their unique, unbearable pain. Until we find that word, let us strive to be present for these parents, to listen to their stories, to hold their hands, and to acknowledge their unending grief.

For in the end, it's not the word that matters, but the love, the support, and the compassion we offer to those who have suffered the unthinkable loss of a child.

The doubter's POV



-Sem. Brian Pereira, SY

Doubt is something we always carry within us; it involves questioning even the smallest things while remaining curious. But was this the same doubt that Thomas experienced, or was it his faith and personality that influenced him? Did he truly doubt Jesus, despite following him to his last breath? We know how eager Thomas was to die for Jesus (John 11:16). He was the only one who didn't want to leave Jesus but wanted to be among those killed with him. Scripture doesn't provide further insights into Thomas and his works, but the ones given stand as strong pillars that act as a foundation to build our faith upon.

Regarding his doubt, was it jealousy that led him to utter those words (John 20:25)? Why would a person doubt if they were so determined to die for him? Many might question the role of jealousy. Consider how heartbroken he must have felt when he didn't meet Jesus, while everyone else in the group got to talk with him and look at him. Why did the Lord choose to meet the disciples in Thomas's absence? Why was Thomas missing from the brotherly company he had? Was this element what stopped him from being close to God? "Loneliness" - was that the central element that separated him from the presence of God? Thomas was clearly a person filled with id, the same id that brings about qualities like selfishness and self-centeredness. Did this influence his doubt? Does envy toward others blind us to other feelings, leading to doubt? The great faith of Thomas was shifted away in just a few minutes, influenced by the same id that brought him his faith (John 11:16) and also led him to lose it. How stubborn can we become in making the same mistake as Thomas did, letting our emotions peak to the point where we forget that we are not masters of this world, incapable of understanding even its bare minimum?

Thomas's faith, in fact, was without doubt. It was the purest among all, even to the extent of Peter's. Then why did that "doubt" inhibit him? Was it spiritual blindness caused by jealousy, envy, and his id? Were these his temptations that led him to doubt? Were these things enough to crumble the faith he had, even to die for Jesus willingly (John 11:16)?

When it comes to pride, which Thomas had in being closest to Jesus and expecting him to appear to him while he was away from his brothers, how could it not take over him? It's the same with us. Expectations, jealousy, and loneliness bring about another element, i.e., in this case, "doubt," which Thomas could have never imagined and was left questioning. But still, in his loneliness, God, as humble as he could be, came to Thomas and proved his presence to him. Not so that he may believe in his Resurrection, but so that he may realize that God was always present for him, waiting for him. The only thing he lacked was the strength to face his temptation.

Let us ask the grace of the Holy Spirit to guide us as we journey through our individual vocations allotted to us, bringing joy in what we do, and staying in his care and prayer. Thereby, let us keep in mind that if we fall again, he will be ready to show us his merciful self and bring his stray sheep back to his kingdom.

Amen.

Mhojea Sopnantlem Gõy



-Sem. Nigel Pereira, TY

Udente vatten panchvochar sahyadri porvot zalear ostemte diken mon bhuloinno xant, sundor oso orbi sagor. ‘Udentechem Rome’ oxi namna zhoddil’lem oxem mhojem Gõy. Zhaddam- peddamnim nettoil’lem, madd maddeamnim pitrayil’lem, nivoll nitoll vojreachea ghoshgoxeamnim ani poryottokank akorxit korpi sundor somudr-tottamnim nettoil’lem mhojem Gõy. Xitoll udok, kallzak sontosavpi varo ani bhangrallea xetamnim bhoril’lem mhoje Goyche ganv ani udrogotik veng martelim oxim mhojim xharam. Igorz, Devllam, Masjid oxea ekcharanchea bautteamni bhoril’lem mhojem Gõy. Hem mhojem Gõy, Gõy urlam kaim? Devachem udar dennem ami samball’llam kaim?

Halinchea kalllar ‘Apunn apnnak Dev somestank’ oxi Gõykaranchi vaggnuk zal’lea vorim dista. Itlench nhoi, soimbache vatten legit ami apsuvarthi zaleat. Soimbakui ami soddunk na. Soimb ani monis eka ‘symbiosisant’ ravtat hea vicharacher ami visor ghala. ‘Poixe mhonnlear dev’, poixe aslear monis ho sonvsaruch vikto gheunk xokta oso amcho goirsomoz zala. Duple tracking, kollso, somudrant ani nhoiyamnim kochro, vatter ghann martolo kochro, goroz nastanam hisba bhair margar vaddil’lim vahonom, pikall zomin padd korun tea suvatencher ‘konkrittachim ranam’ oxem korun ami purai Gõychem chitruch bodlun uddoilam. Ami amcheach paiar kuradd marun ghetlea.

‘Choli ghorachi Laxmi’ oxem mantat punn khoreponnim tem chalint asa kaim? ‘Rat sodanch kiteak yeta’ oxem chintun choleo ratheo bhair sorunk kanchvetat. Monis ‘kul’li’ zala. Ekamekak khala oddit asa. Ekamekachem nanv vibaddop, dusreancheo zomni, bhattam besam aplim korop hem sodanchench zaun gelam. Hea sogllea khatir monxam monxam modim dusmanokayechim durgam voir sorleant. ‘Monisponn amcho dhorm’ mhonn ami mantat punn dhormvadak ani zativadak lagun Gõychi xanti vibaddot asa. Sorkari sevent vavurpi kaim lok kamak yetat khore punn beimanan thodde sorkarak, apleach bhava bhoinnank fottoitat, zoim gorib durbollank te adarache dive zaunk zai thom-I te toxem korinant.

Makodd kai boreo uddkeo martat punn tankam-I fatti ghalunk amche montri asat. He vatten thaun dusre vatten uddkeo marit astat, sorkar ken’na kosllo tolo tem konnachean sangu nozo. ‘Goa mein ao, khao, pio our mouz kor’ hench toklent dhorun Gõyant zaite poryottok yetat. Gõyant kitem-I mekkleponnan korunk mellta ho somoz tancho zala. Hatint sigretti, soreacheo battli tonddak, dregsacho ximvor soglleak.

Hem oxench cholpachem? Oslench Gõy zai kaim mhaka ani tuka? Ojibat na. Mhaka zai Gõy zal’lem ekvottachem bhanddar, yeun tea ekcharachea manddar, dor eklean ukkol’lolem zobabodarechem zhum aplea khandar. Mhaka Gõy zai bhavponnak, ekcharak mukhar ghalun, svarthiponnak patt kortolem, poreavoronnachem mhotv somzun, tachim soundarya samballottolem. Soimbachem vaitt korinasotona udrogot

kortolem mhaka Gõy zai. Poixanchi ast pois korun ‘monisponn’ ho dhorm’ mhonn vollkhun gheupi Gõykar Gõyant mhaka zai. Sitidan paim ghalun produxonnan marun uddoitole poilo Gõycho sorkar ani lok mhaka zai. Cholyek khoreamnich laxmi bhoxen lekhtolem, sodanch ekamekak adaracho hat diun voir kadduk adhar kortole Gõykar mhaka zai.

Dhormovad, zativad visrun ekamekachea sonnam porbank umedin vanttekar zaun dusmankai pois dovrn sonvsarak Gõycho ekchar dakhoun divpi Gõy mhaka zai. Gõychem daiz, sonskrutai hi Gõychi girestkai. Tem samballun fuddle pillgek dovrotolia Gõykarachem utor mhaka zai. ‘Fottingoponnanche gulam’ nhoi punn sotache uzvaddache dive dor ekleach monam- kallzant pettlele mhaka zai. Sogllim moreada sabamllun mouza kortole, tontr-gineanacho zobabdaren vapor kortole Gõykar mhaka Gõyant zai. Hoi hench tem mhojea mogachem Gõy, mhojem ekcharachem Gõy, mhojea sopnantlem Gõy.



Mel'lea zhaddak kombri



-SEM. Slifon Simoes


Kaim pautti ami zhaddam katortat ani tem zhadd melem mhunnon toxench soddtat. Kaim disamni pollelem zalear taka ek novi kombri fulon tem portun ek zhadd zata hem nodrek poddta. Taka jivont korpacho amcho Hentu nasta, punn aplech apunn tem jivem zata.

Ek Oslo monis zache vangdda tum sogle tujem sukh Ani dukh vyokt korta, Oslo monis zo sodanch tujea borea vaitta vellar tuka sangat zata, zo tuka boream vaitt kitem hachi zannvikai dita. Sodanch tujem boream zauchem haka lagon nisvarthi zaun tuka aplo boreantlo boro vell dita. Tum tachie vangdda sukhi ani khuxal asta. To monis astanam khub kama tuji tharear poddttat. To ek mogich asonk zai oxem nasta. Pun tea monxea bhitor promannikponn tuka dista. Tache vangdda tum surokxit asta. Konnakuch sangona tio khobro taka sangta. To monis Apleponnan tuka vengoita oxem tuka dista. Valor oslea mon'xeank jim 'vixvaxiponn' hea utrak man ditat.


Hea sonvsarant ami soglim prannim zaka eka mekachi goroz asta. Monak monam zoddun dis sartat zalear kallzak kallzam. Oxem fuddem paul ghaltanam vo koslem-i karia korta astanam konnem tori apleak pattimbo diuncho ho khub zannancho aunddo asta. Nhoich fokt arthik vatten punn bhov korun bhavnam vholkkun gheupi monis ascho orshi opekxea dusrea koddlean asta. Khub zannak Oslo boro sangat mellta Ani kamam korunk ek nett mellta. Ani tim nettan aplo vaur kortat. Ani ek dis oso yeta okosmat tuka aslolo Sangat nach zata. Kaim pautti tum karonn pasun noko asta. Tedna tujem mon kosollta anik tache vangdda tuzo sonvsar.

monant tigovun dovortanv ani haka lagon monacher probhav poddttat ani amchi mansiktai bigoddta. Kaim pautti monis gunvllim vokdam gheun hatuntlo bhair sorunk proitn korta. Osli pavti eka vellar yeta tednam bhovuch kottin zata. Karonn kuddik zalolo ghavo kaim vokdam gheun pekhta zalear monak poddlolo burak pekhunk Vell lagta. Pun to choddun voddlo zaun tuka chodd luksonn korche adim taka pekovunk kam korop mhotvachem tharta.

Zonn eklea osle poristithink ek vhodd avhan mhunnon fuddem paul marunk favo. Tea avahan koxe toren fuddo korchem he vichar amchea monant yeunk mhotvachem. Apleachi kosli chuk, vo tannem apleak oxem korunk nozo aslem hench vichar monant haddpache bond korop gorjechem. Amkam zai tio Sogliocho vastu amkam mellonam, kaim noxiban asta zalear thoddeank titlocho Vell asta. Pun soglech pautt ami dusreacheruch nhoi bogor amchean asleli tank ami vollkunk favo. Ami svotacher ubhe ravunk mhotvachem. Hea khatir tuka tujeruch poilim viswas asunk zai. Tem melelem zhaddak novi kombri ful'li teach bori ami novean punorjivont zaunk zai. Jednam ami ek oxem avhanak fuddo kortele. Tednach amkam avhanam koxi fuddo korop hachie vixim zannovtelem. Tor hem avhan ghe ani tunch tuzo sangat za.



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Pastoral Institute
PASTORAL
COURSE 1YR

AFTER COMPLETING PASTORAL
TRAINING A DEACON IS
ORDAINED PRIEST



If You Hear God's Call

- Meet Your Parish Priest,
- Contact VCDC Director
7875740870
9579450691