

*"Give me a fiery love
that neither cools nor desists
and let me possess you,
my Beloved, already here
and forever in the world to come"*

Fr. Jordan



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In The Shadow Of The Cross



Vol. III, Issue-1 [April, 2013]



Year of Faith

October 2012 - November 2013

"Nothing grows except in the shadow of the Cross"

Fr. Jordan

THEOLOGY STUDENTS' DAY OUT



Theological /students day out

The students of Theology together with Rector organized a one day trip to Mawlynnong, known as the cleanest village in Asia. The picnic spot is around 90 Kms from Shillong. The journey through the fog covered hills was really mind blowing. The trip was a complete package of fun, relaxation, rejuvenation and entertainment.

VICARIATE CHAPTER



Vicariate Chapter

The First Indian Mission Vicariate Chapter was held on 13-18 January at Bethel Conference Centre, Shillong. The theme of the Chapter was same as that of the XVIII General Chapter: Know, Love, Proclaim. The Chapter assessed the present situation of the Vicariate and drew a comprehensive plan for the next three years.

IGNATIAN RETREAT



Ignatian Retreat

As part of the preparations for the final profession and diaconate, the third year theology students of the Vicariate attended a month long Ignatian retreat at Dhyanashram, Kolkata from 8th of January. The retreat was animated by Rev. Fr. Peter SJ. The scenic beauty of the nature, the indescribable tranquillity and solace atmosphere created a perfect ambience for the retreat. At the end of the retreat a tour was organized around Kolkata, including the tomb of Bl. Mother Teresa.

WELCOME FR. PROVINCIAL



Welcome Fr. Provincial

Fr. Michel Coppin SDS, the Provincial and the National Director of Missio, Belgium took time out to visit many Salvatorian communities of the Vicariate during his recent visit to India to participate in the various programmes organized by the Missio. We are enriched by his Salvatorian spirit and his contribution to the universal mission of the Church as a Salvatorian.

MISSION OUTREACH



Mission Outreach

The Novices stayed at Thirumuga Ashram, Bangalore and rendered service to the inmates. It is a home for abandoned people, who are psychiatric and mentally challenged. The initial fear and bias gradually vanished and gave way to joy once they experienced the providence of God working through this institution. The experience remains an ever cherished memory of their novitiate life.

INDO-GERMAN PARTNERSHIP PROGRAMME



Indo-German Partnership Programme

The German representatives of the Indo-German Partnership Programme visited Christ Jyoti School, Nagaon on 23rd March for a period of ten days. Since its inception the programme has proved to be a real success. Fr. Rosario, Fr. James, Fr. Prasad and Fr. Alex of the Vicariate represented Christ Jyoti School in Germany prior to the arrival of the German representatives. The programme aims at cultural and educational exchange between these two nations.

CONTENTS

Editorial	1
Memories of Salvatorian Encounter in Rome	2
Sts. Peter & Paul Parish: A Centenary Tribute	5
Salvatorian Vocation: A Call to be Inclusive	8
A brief sketch on Zou Tribe of Manipur	12
The India I Know	15

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EDITORIAL



"It is always springtime in the heart that loves God"
(J. M. Vianney)

After a long cold winter, here comes the spring season in all its splendour; blanketing the mother earth with its lustrous colours. The old barks and dead leaves are shed, while the sleepy seeds and co-cumbered bulbs start to open to new life. This process is repeated year after year irrespective of any changes. If we observe the nature carefully we'll notice that between these two seasons there exist a brief but crucial windy period. For us humans, this blink of an eye moment may be an unpleasant unwelcome time, due to its blowy, dusty and at times destructive nature, but in fact it is a crucial and important part for mother earth. It can be compared to a loving but firm hand of a mother that shakes her little boy to wake him up from a long slumber of the night, to rise to freshness of the day full of possibilities. This gentle wind blows off layers of winter dust, shakes up branches to let off old faded leaves and swing the trees to soften the earth so as to enable the roots to descend deeper and spread further for accumulating better nutrition and firmness, as it grows taller and bigger. A similar event (so to say) took place more than two thousand years ago, where the thirty years of hidden life and three years of preaching life of our Saviour was brought to its peak by a short but violent and cold wind of being three hours on the Cross and three days in the tomb, so that the salvation for the world is achieved. Between our sunny and blue days there are moments too, where we find ourselves at the worst end and everything seems rather worthless. But those in fact are hinges that hold us tight into self-realization, to go deeper into our own faith and religious call and to rise above all human weaknesses. The Good Lord allows those windy seasons to visit us now and then not to let down but to raise us up, not to bring us to an end but to help us start anew, to hold our head high with our feet firm on the ground. He wants us to love him sincerely, faithfully and without condition, so that our spring of life may not be once in a blue moon but always enduring.

Yours in the Saviour

Fr. Peter Kordor Nengnong SDS

Memories of Salvatorian Encounter in Rome



Fr. Vinoy Joseph SDS

Rector of Scholastics, Manila

It is a short description and reflection about the workshop; **Quality in Mission: Capacity Building for Salvatorian Apostolate** held in Rome (Motherhouse) from 25th to 29th of September, 2012.

I guess all those who stayed at Salvatorian Motherhouse would agree with me that there is an additional energy



we experience as Salvatorian missionaries; thanks to the holy presence of the founder and pioneers, the art and archives, the sublime majestic ambience of the eternal city etc. The Salvatorian encounter was a quality time to experience the need for adequately updating our missionary method and meeting the challenges involved in the mission.

The workshop was divided into three sections:- Safeguarding Children, Project Management and Catholic Social Teaching.

Safeguarding Children: It offered knowledge and skills to develop effective policies and practices for preventing, reducing and responding to child right violations in the workplaces. With regard to safeguarding children, policies for child protection were discussed. It is noted that these policies have to be written in a way that makes them



relevant and achievable. The advantage of implementing child protection policy is that it protects children and the organisations involved in children oriented apostolate. Some of the overview of the policy is as follows:

- A written policy on keeping children safe.
- Putting the policy into practice.
- Preventing harm to children.
- Written guidelines on behaviour towards children.
- Equal rights of all children to protection.
- Communicating the ‘keep children safe’ message.
- Education and training for keeping children safe.
- Access to advice and support.
- Implementing and monitoring of the policies.

At the end of the workshop it was clearer for the participants, why it is essential that all personnel working with children should have the appropriate knowledge and skills to ensure that children are safeguarded from any form of neglect, abuse or exploitation.

Project Management: It aimed to help members to be more professional in apostolate, understanding the project cycle and the skills required such as, perceiving a need, communication, fundraising input, reporting etc.



The SOFIA administration shared and updated about project cycle management, result focused planning, communication and reporting. The main objective was to hone the participants professionally and introduce the subtle nuances and the challenges involved in the procedures. The challenge and responsibility is so enormous for those who are involved, because it deals with the intentions and trust of the grant making foundations. Various phases involved in actualising a project were explained with concrete examples and encouraged everyone to execute them not only with good intention but also with a sense of professionalism.

Catholic Social Teaching: This helped members to understand, how to explicitly and concretely connect their daily apostolate to the Society’s charism and the mission of the Church through Catholic Social Teaching.



When the life and dignity of the human person is endangered by the oversteering elements of materialism, relativism and so on, the Catholic Church has the duty to proclaim through her social teaching that human life is sacred. The foundation of the moral vision of the society solely depends on the inherent dignity of the human person. Awareness of this sacredness enables everyone to treat others as precious and act against dehumanizing elements, where life is under direct attack like abortion, assisted suicide etc. The human person is not only sacred but also social. The Church notices the culture of excessive individualism downplaying the social aspects of human persons therefore the Church constantly promotes the person's right and duty to participate in society, seeking together the common good and well being of all, especially the poor and the vulnerable.

The church through her social teaching makes her stand clear about the dignity of work and the rights of workers especially in the context of growing tendency where economy is not serving people. The Church is duty bound to proclaim that work is not merely a way to make living rather it is also a way of preserving and protecting the creation of God.

Solidarity is one of the enormous responsibilities we learn from social teaching. Through solidarity we proclaim that we are one human family. Therefore solidarity implies that 'loving neighbour' has a global dimension.



Preserving the dignity of every person and protecting and safeguarding them have to be an indispensable element of our apostolate. Apostolate therefore is the continuous incarnation of God's love, engaging in the process of liberating from all that is harming the dignity of the person. A notable attention is to be given to the children as they are vulnerable and any harm in any form can hazard their future. Hence there is always the need of a common and standard policy in our apostolate. Salvatorians are also designed with the charism of our founder to manifest the goodness and kindness of the Saviour in all our apostolates.

"It is no use walking anywhere to preach unless our walking is our preaching."

St. Francis of Assisi

Sts. Peter & Paul Parish: A Centenary Tribute



Fr. Vimal Raj SDS

Parish Priest, Laitkynsew

One hundred years - a full century has elapsed since the Salvatorians laid the humble foundations of this mission work in Laitkynsew. The mustard seed then planted has brought forth its branches and borne fruits of faith in the region of North East.



This mission had 265 Catholics, 50 Catechumens, 2 Catechists, 2 Primary Schools, one Dispensary, 2 Substations and 2 Out-posts at the end of 1914. However, the Laitkynsew Mission which was started in 1897 had to be stopped by the Salvatorian Missionaries in 1915 due to the First World War. After their departure the mission was left without pastors. But

by the benevolence of the Saviour on 25th January, 2004 the mission was re-opened as a full fledged Parish by His Grace Dominic Jala SDB, DD, the Archbishop of Shillong. This newly erected Parish under the patronage of the Apostles Peter and Paul has 36 Villages with 1760 Catholic families; a population of 7860 Catholics, 78 Catechumens, 4 Catechists, 11 Pre-Primary Schools, 2 Upper Primary Schools and 5 Sub-districts.

“If the Lord does not build, in vain do the builders labour”. Very true are these words. It is the Lord who has willed that we complete a hundred years of



commemorating His presence with us in this church of Sts. Peter and Paul. We raise our hearts in gratitude to the Almighty God who has made the day of centenary possible. Through His loving accompaniment and protection he has blessed abundantly all who have entered this abode of his presence, and worked miracles to accomplish many works on time to arrive at this day of celebration.



“Time and tide wait for no men” So to accomplish great things we must begin with small things. This attitude and initiative of the parishioners is what carried our parish to this day of success. Every one have given their best and contributed generously to make this event a heavenly one. This occasion has brought us together as one family and the works which we have done have proved to us that when we are united we can work wonders. My wish and prayer is that this cooperation and feeling of oneness should not end with the centenary rather it should grow and continue for all time to come.

On 31st March 2012, we laid the foundation of the front façade of the church and the bell towers. We began the

works purely believing in the providence of God. We can say that it was a miracle that we were able to complete the works successfully. For when we started this work we had only few thousands of rupees in hand but God was gracious enough, He worked through many people and helped us in many ways to complete the works.

There is a saying that ‘many cooks spoil the broth.’ But it is different in our case, all the people of our parish worked together as one family to make this occasion colorful and memorable. There are many committees and units like Parish unit, Shillong unit and Sohra unit (the faithful of our parish who are settled in Shillong and Sohra) worked together like the early Christian community, witnessing to the unity of one flock belonging to Christ.



On 20th January 2013 we had the official closing centenary celebration. In preparation for this event we had nine months of Novena and nine days of special novena before the conclusion of the centenary. To make these days of Novena remarkable and meaningful, we administered all the sacraments (except anointing of the Sick). The ordination of



Dn. James Antony Mawa CMF, who hails from our parish on the day of closing ceremony, was an added blessing for

all of us. The whole celebration was a remarkable event; the parish compound was filled with people from all the villages of our parish and the neighboring parishes. The Holy Eucharistic was concelebrated by more than 50 priests.

In remembrance of the celebrations, we built the front facade of the church and grotto which was blessed by Most. Rev. Dominic Jala and Rev. Fr. Piet Cuijpers SDS. We thank God for his manifold blessings which he showered upon us especially during this year of the Centenary.



What the Bible means?

A father was approached by his small son who told him proudly, "I know what the Bible means!" His father smiled and replied, "What do you mean, you 'know' what the Bible means? The son replied, "I do know!" "Okay," said his father. "What does the Bible means?" "that is easy, Daddy..." the young boy replied excitedly," it stands for '**Basic Information Before Leaving Earth.**'

Prayer

"My complete trust is in you O almighty One!
You know my desire. You know my poverty.
My weakness.
But I can do all things in you who strengthen me."

Fr. Jordan



Salvatorian Vocation: A Call to be Inclusive



Cl. Evarist Myrsing SDS

Student of Theology, Shillong

The mission of the Church has its source in the Trinitarian love of God. The will of God is to invite all men to share in His life. In order to achieve this union, God decreed a new and definitive event in the history of mankind, the incarnation. God the Father sent His own Son in human form to reconcile the world to Himself. The Father together with the Son sent the Holy Spirit. This third Person of the Blessed Trinity from the day of Pentecost remains with us forever, to unify and animate the Church in order to instill in the heart of the



faithful the same spirit of mission which moved Christ.

The mission of the Church has its origin and foundation in Jesus Christ. Jesus at the beginning of His ministry called twelve men to be with Him and to be sent out for preaching. When Christ had completed this mystery of salvation by His death and resurrection, He founded before ascending to heaven, the Church as the sacrament of salvation. He sent the Apostles to the whole



world just as He himself had been sent by the Father “Go in to the whole world and preach the Gospel to every creature” (Mk 16:15). The successors of the twelve and the entire Church have therefore the same duty of spreading the faith and doctrine of salvation by Christ’s explicit command. The reason for missionary activity lies in the will of God, who wishes all men to be saved and to come to the knowledge of truth (I Tim 2:4).



Salvatorians share in the same mission command of Jesus. Sharing the mission and vision of Fr. Jordan for the universal Church, we are called to involve in the life and ministry of the Church, using our unique gifts and abilities. Fr. Jordan urges his spiritual sons and daughters to “proclaim like trumpets through all the earth that every creature may hear”. Our charism can be explained as “omnibus et obique” meaning; to all, anywhere at any time. We have the duty to rejuvenate this

charisma of our founder in our every day lives. The history of the society is indeed the history of our mission. The mission nature of the Society is clearly manifested in the very first missionary undertaking of the Society in the Northeast India in 1890, just after few years of founding the Congregation. Fr. Otto Hopfenmüller in one of the letters expressed the joy of being part of God’s mission in a distant land. He says “doing all these things, we are physically well, spiritually satisfied and happy in the joy and comfort of Jesus Christ, which the world cannot give but is given only through solitude with God”. It is an exhortation for us to take active part in the life and mission of the Church as Salvatorians.

One of the challenges and urgency of modern mission is involving the laity in our apostolate, who constitute 99% of the baptized. The Church needs the laity to help the bishops and the priests in their apostolate. Above all the laity is the Church’s bridge to the modern world as said by Pope Paul VI. The active role of the laity in the mission of the Church is the urgent need of the time because of the shortage of priests and religious, more importantly by the very virtue of the sacraments the laity shares in the mission of the Church.

The laity partake in the three fold mission and ministry of the universal

Lay
Vocation 



Church. They share in the priestly mission of the Church by patiently bearing all their works, prayers, apostolic endeavours and the family life in accordance with the spirit of the Church. During the celebration of the Eucharist these sacrifices are most lovingly offered to the Father along with the Lord's body and blood. Thus as worshippers whose very deed is holy, the laity faithfully consecrate the world itself to God. The laity share in the prophetic office of Christ by their life witness and evangelization of the world. The kingly mission is carried out through establishing on earth the kingdom of truth, the kingdom of holiness and grace, the kingdom of justice, love and peace. Therefore, the faithful, who by baptism are incorporated into Christ are placed in the people of God. In their own way they share the priestly, prophetic and kingly office of Christ and to the best of their ability carry on the mission of the whole Christian people in the Church and in the world.

It was the dream of our venerable founder to include all God's people in the

mission of the Church. The laity specially have countless opportunities in drawing men to the Church and to God. God's call as lay or religious is a great responsibility for all of us, to be living witnesses of the Saviour himself. As baptized members we must be able to hear the whispering voice in our hearts for the mission as Blessed Mary of the Apostles writes "when I hear about missions, I experience within me real urgency, a love and a yearning that otherwise one unknown to me". We are duty bound to lend our hands, intellects and life itself for the missions. We are called to be the present and future missionaries of the Church to different corners of the world. Therefore our spirituality and charism should be shared to the whole world through our life and witness.

Today as ever before, Salvatorians has the duty to share in the mission of the Church by witnessing and preaching the word of God to all people and nations. We are therefore urged to be inclusive in our mission. We have to take along with us the baptized from all walks of life in



our missionary apostolate to make known the Saviour to all peoples, tribes and nations. Like the Apostles after Christ's ascension, we must gather in the upper room "together with Mary, the mother of Jesus" (Acts 1:4) in order to pray to the

Spirit and to gain strength and courage to carry out the missionary mandate. The Church is inviting us to live more intensely the mystery of Christ by gratefully cooperating with God's mission of salvation to all people at all times.

Is there anything breakable?



There was a very gracious lady who was mailing an old family Bible to her brother in another part of the country. "Is there anything breakable in here?" asked the postal clerk, "Only the Ten Commandments", answered the lady.

"Review the individual nations, countries and languages of the globe and see how much there is to do for the honour of God and the salvation of people"

Fr. Jordan



"Prayer is not asking. It is a longing of the soul. It is daily admission of one's weakness. It is better in prayer to have a heart without words than words without a heart."

Mahatma Gandhi

A Brief Sketch on Zou Tribe of Manipur



Cl. Ashok Reddy SDS

Student of Theology, Shillong



Manipur, one of the seven sisters of Northeast India, is aesthetically described by many as the Land of Gems, Jewel of India, A little Paradise, A Flower on Lofty Heights, The Switzerland of India etc. Manipur can be called a mini-India with its varied cultures and tribes. It is inhabited by Naga, Kuki, Mizo Hill-tribes and the Meitheis, Bishnupriya Manipuris, Brahmins, Pangam Muslims etc. What follows is a brief sketch of Zou tribes, one of the officially recognized 29 indigenous people within the state of Manipur.

Origin and Development: The facts about the origin of the Zou people are lost in myths and legends. The oral tradition maintains that the Zou people are the descendants of Zomi brothers: Songthu alias Chongthu, Songza and Zahong. Zomi myth regarding their origin accounts their first home in a cave variously known as Khul or Chhinlung, or Khur. This site is near a village called Saizang of the Chin State in North Western Part of Burma. This site can be verified by evidence supporting such claim. Another tradition maintains that the people are called Zo (Zou) because of its geographical as well as genealogical connotation, 'Zo' literally means highland. While another speculation on Zou origin is that they probably once inhabited the T'ao



valley of Kansu province in North-west China. The legends about their origin may be so many but one fact remains that they form a group of Tibeto-Burman people inhabiting the Chin Hills in Myanmar and Manipur in India.

The term ‘Zou’ is officially accepted as referring to the Zou tribe in Manipur since 1956. According to 2001 census, the Zou population in Manipur was around 20000. The community lives mainly in Churachandpur and Chandel districts of Manipur. The term Zomi implies the word ‘Zou People’ as evident in the terminology used by the Zou people to an organization in Manipur, which is called United Zomi Organization (UZO).

Language: The Zou/Zo language is one of the prescribed major Indian languages in the high school and higher secondary schools of Manipur. The community has a script of its own known as “Zolai”. Zou youngsters learn their script as a piece of curiosity. The official script used by the Zous of Burma and India is the Roman script. The Indian Zou and Burmese Zou belong to the same dialectal community. The Zou people resisted the British rule and its colonial culture, including Christian community by joining in the so-called “Kuki Rising” and through their local folk songs composed on the occasion of the revolt. Christian Missionaries adapted Roman script to translate the Bible in to the Zou language. The development and growth of the Zou language and its literature owes to one great missionary, Rev. Joseph Hebert Cope of the American Baptist Mission.

Dress: The Zou people have various traditional clothes. These clothes are used at various occasions and their significances are many. There could hardly be any household where any one of these traditional clothes is totally absent. *Tuolpuon*



is the dress which is used by men folk and *Zou niih* is used by the women folk while performing cultural dances. The Zou people have different kinds of traditional clothes namely *Zou Puondum*, *Puonlaisan* and *Zou Puonah*. *Zou Puondum* is mostly used by women. It is the most important dress of the Zous, and it must be worn on particular occasions like death ceremonies, festivals, marriage, divorce, winter, etc. *Puonlaisan* is worn mainly by men on the occasion of boating festivals and on joyous occasions.

Religion: Culture, religious rites and rituals cannot be separated in the Zou society because every aspect of the ancient Zou life is associated with religion from birth to death. The Zous believed in the existence of God in three different forms – *Sianmaang*, *Lungzai* and *Jinmaang*. While the first two deities were believed to be the attributes of the creator and benevolent



God, *Jinmaang* was believed to be the source of all evils in the world. Ritual sacrifices were very common among the ancient Zou people. They mainly used pigs, goats, cows, black hens or red cocks for sacrifices. Zous believed in the existence of the soul and the continuation of life after death. Death is a continuation of one's journey and a passage to the 'mishikhuo' or the abode of the dead. They believe that the soul of the dead stays until the ceremony of 'innsiensuo' or cleansing the house and leave the house after this cleansing rite. Salvation, according to the Zous belief, is a means to pass the gate of the Dragon –like wicked witch called *Gulsamnu* who stands as the gate keeper of the abode of the dead. It was achieved only by human determination and perseverance and following the traditional rites and rituals.

Christianity: Although the Zous were surrounded by people of different faiths and idolisms such



as; communism to the North, Hinduism to the West, Islam to the Southwest and Buddhism to the East they have only been influenced by the Gospel of Jesus Christ. It is partly because of the fact that the Old Testament history and traditions have so many similarities with that of the Zou religion. The first known evangelist to the Zou people is *Hrangsuaka*, a Mizo tribe man. The translation of the Bible into Zou dialect also helped the mission. The significant local church movement began with the formation of Jou Christian Association (JCA) in 1954. In 1951, the Holy See created a new diocese of Dibrugarh in Upper Assam, and appointed Rt. Rev. Orestes Marengo as its first bishop. He visited some Zou settlements. Bishop Marengo, appointed his secretary Fr. Aloysius Ravalico to take care of Manipur Mission. So Fr. Aloysius set out to Manipur in October 1953 for a three week tour and visited the Zou villages of the *Lentaang* range during which he baptized about 45 people at Kathuong Village. In 1953, Fr. Joseph Mattam appointed one of the converts who were baptized by Fr. Aloysius as the touring catechist of Sugnu village from where the Salvatorians now have candidates for priesthood. At present, the Zou Roman Catholic Church has a membership of around 5346 strength. Most of the educated Zous are of Catholic background which shows that the Catholic missionaries approach was productive. This mission success was not much of theological or doctrinal accomplishments but more of transformational and missiological accomplishments.

The India I Know



Andreas Höcherl

German Volunteer to India



I arrived together with Simon, another German like me, in India on the 19th of August 2012. It was our first time in Asia. Coming straight from Germany without having slept the previous night we're pretty tired and exhausted. Since then we've been to Bengaluru (Bangalore) for about one and a half month, staying with Brothers, Novices and Fathers, taking part in their work and prayers. We stayed in Assam, at CJS Nagaon and Dhing, for around three to four months, trying to help the Fathers where we could. We also visited Shillong

for couple of times. Furthermore, we had the chance to travel around India for some time, which was one of the greatest experiences I was allowed to gather so far. What follows is a short text about my experience in this country so far.

India is very different from Germany in many ways. The first obvious difference is that India is an incredibly vast country with a lot of people living in it. Germany has an area of ca. 360.000 km², while India is with an area of ca. 330.000.000 km², which is around 10 times as big. There are around 82 Million people living in Germany,



while there are over 1.2 Billion people living in India, that's around 15 times as big. Another difference is the variety of ethnic and religious groups. There are Hindus, Muslims, Jains, Sikhs, Buddhists, Christians, and many other small religious sects. However my home country is mostly protestant and catholic plus a small minority of Muslims. India has from the north to the south, from the west to the east so many differently looking, speaking and behaving people, while people in Germany more or less look the same. It is a great task to keep the peace among so many different beliefs and opinions, which can often be not communicated easily; however as a whole you manage to do it.

Furthermore most part of India is rural, power cuts are frequent, the climate is hot (except some parts) and humid and the food is hot but very tasty. While in India one has to learn to be patient, in Germany people are always very impatient; we are just not good at waiting for things. We're not happy to wait even if we're expecting friends. Where as in India you may have to



wait, for example the trains, which can be late for hours. Indians are very enthusiastic dancers and singers. Though I am quiet shy about dancing and singing but I learned to just let that go and take part in the joy of dancing and singing. I also made some attempts to learn Hindi, which is rather difficult for me, however I managed to learn few words and a little bit of grammar.

To sum it up: India is very different from Germany and I think that is the very reason I love this country and its people so much. I am confident to say that my stay in India was very pleasant, during which I learned a lot. Since this hopefully won't be my last time in India, I am looking forward to visit India again.



RENEWAL OF VOWS



Renewal of Vows

Seven temporary professed members of the Vicariate renewed their vowed life for one year during the solemn Eucharistic celebration in Shillong on 30th April. The vows were received by Rev. Fr. Peter Nengnong SDS on behalf of the Vicariate Superior. Please remember to support them in your prayers as they progress in their religious vocation.

ORA ET LABORA



Ora Et Labora

The Aspirants of Rakshaka Sadan Minor Seminary, Bangalore observed 11th of March as a day of community work. It promoted sense of team work and cooperation among the young seminarians. All the brothers voluntarily rendered service for the better upkeep of the campus.

RENEWAL OF VOWS IN SRI LANKA



Renewal of Vows in Sri Lanka

Cl. Nirmal and Cl. Vinothan of the Salvatorian community in Sri Lanka renewed their vows in Jaffna. Fr. Selvanathan Soosai SDS presided over the Eucharist and accepted their renewal in the presence of Fr. Thomas SDS, Fr. Philip SDS, Fr. Damien SDS and the Salvatorian community on First of May, 2013.

CONGRATULATIONS!



Congratulations!

Prayerful wishes to the newly elected Generalate leadership; (l to r) Fr. Thomas Malal (Consultor), Fr. Augustin (Stijn) Van Baelen (Consultor), Fr. Milton Zonta (Superior General), Fr. Raúl Gómez (Vicar General), Fr. Scott Wallenfelsz (General treasurer) and Fr. Christopher Kowalczyk (Consultor).

HEARTFELT GRATITUDE



Heartfelt Gratitude

The Indian Mission Vicariate sincerely thank the outgoing Generalate members; Fr. Andrew Urbanski, Fr. Piet Cuijpers, Fr. Mario Agudelo, Fr. Paul Portland and Fr. Bronisław Jakubiec for their contributions to the growth and development of the Vicariate over the years. We wish all of them very best and God's blessing in their future undertakings.

CONSTRUCTION UNDERWAY

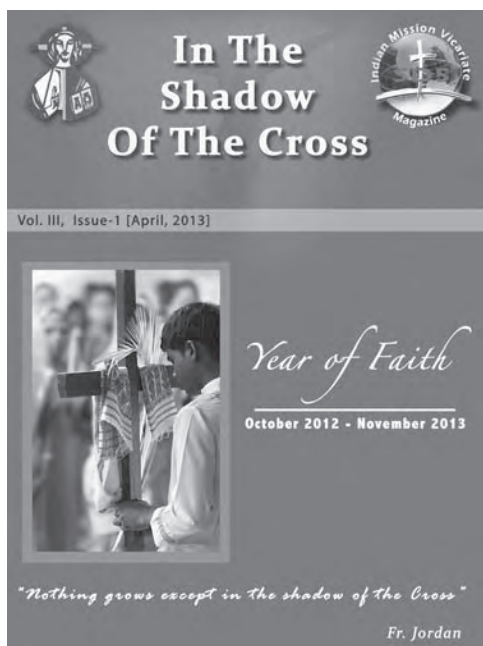


Construction Underway

One more floor is being constructed on the Theology Study House in Shillong in order to accommodate the growing number of students and to make sufficient rooms for the guests. The work is fast progressing as expected. We thank all the benefactors who contributed generously towards this project.

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