

sds
Indian Mission Vicariate



**"Let us strive earnestly,
to be filled with an apostolic spirit
To suffer in an apostolic spirit
To pray in an apostolic spirit
To work in an apostolic spirit"**

Fr. Jordan



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In The Shadow Of The Cross



Vol. I, Issue - 2 (November - March)



"There in prayer you are to seek the fire"

Fr. Jordan

Entry into Aspirancy



On 8th September 2011, 29 new students were received in to the aspirancy formation program of Savatorian formation in Rashaka Sadan, Bangalore. During this stage they will undergo English language training and other elementary studies necessary for the next stage of formation. The students are from various linguistic, educational and cultural back ground. We hope that they would bloom as future Salvatorians who would carry out the mission of Christ in the vision of venerable Fr. Jordan.

Annual Eucharistic Procession of Shillong Archdiocese

The annual Eucharistic procession which coincided with the conclusion of the four-day North East Regional Mission Congress 2011, organized by fifteen catholic dioceses of the North Eastern region witnessed thousands of faithful participating in the Holy Mass and the procession. During the homily, Rt. Rev. Menampampil, the Archbishop of Guwahati urged the faithful to respect the culture of others and to imbibe the ethical values of all cultures. He also spoke of the need of witnessing the gospel values in personal life. The event was participated by students and priests of Shillong community as well as Frs. Rosario and Varaprasad from Nagaon community.



Priestly Ordination



Two more members were added to the Mission vicariate with the Ordination of Dn. Charles Patrick Damien Raj Peries SDS and Dn. Juliu Lambert Jesurajan SDS. They were ordained priests in Sri Lanka by His Grace Rt. Rev. Rayappu Joseph DD, the Bishop of Mannar- Sri Lanka. There were over 70 Priests both religious and diocesan, religious men and women, lay faithful to grace the occasion of the first SDS priests in the Diocese of Mynnar – Sri Lanka.

Episcopal Ordination in Kohima



Very Rev. Fr. James Thoppil was ordained as the third bishop of Kohima diocese on 8th September 2011 on the feast of the Nativity of Our Lady. The relation between Salvatorians and the diocese is traced back to Fr. Marcellinus Molz SDS, who was the first missionary to visit Nagaland in 1908. Though it could not bear the desired fruit due to various reasons yet the mission grew and

flourished under the guidance of a group of Spanish Sisters belonging to **The Sisters of Christ Jesus** and Msgr. Bars SDB. Today the Diocese of Kohima comprises the State of Nagaland covering an area of 16,579 sq. kms. with a total population of 1,999,036. The Catholic population is 57,509 spread over 35 parishes and 9 mission centers. There are 14 major tribes and as many languages. Today there are Catholic communities practically in all major tribes.

Fr. Peter Nengnong SDS, Fr. Varaprasad SDS and Fr. Noble SDS were present on this auspicious occasion to witness the event on behalf of the Society. They conveyed to the newly ordained Bishop the prayers and best wishes of the community members. His Excellency Archbishop Salvatore Pennacchio, The Apostolic Nuncio to India was the main celebrant. Many Bishops from different diocese of India, hundreds of priests, religious and multitude of faithful witnessed the ceremony. People from different parts of North East India dressed in their respective tribal attire added colour and beauty to the ceremony.



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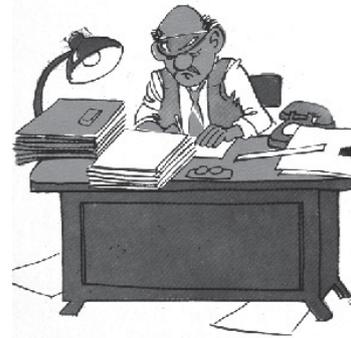
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EDITORIAL



Dear friends,

Autumn is decked with the beauties of nature. The beautiful autumn flowers are in boom. We see kinds of lotus in the ponds and the white and blue lilies blooming in the evening. The cool touch of the autumnal wind works magic in us. We feel a trilling sensation all over body and new vision comes to our mind.

Autumn is also the time when leaves fall and prepare themselves for a new beginning in the spring ahead. As we watch leaves fluttering to the ground in the autumn, we are reminded that nature's cycle are mirrored in our lives. Autumn is a time for letting go and release things that have been a burden.

We need autumns in our life, a time to let go all the bad memories, failures, faults and all that has been a hurdle to our inner freedom. It reflects a need of renewal, response to change and a new spiritual awakening in the life circle so that we can face the harsh winters of our life and look towards a cherishing and fulfilling spring ahead. It would help us to retain the youthful vigor of our mind from spiritual decadency and emotional emptiness.

The season of advent can provide us the autumnal experience. Advent is a time to interiorize and introspect; an occasion to accept the realities of life that comes to us with its contradictions as well as with its own joys and sorrows. It is a time to look beyond the intricacies of human life and experience the grandeur of spiritual awakening in this earthly life. Let this Advent be a right time to let go all the self-centeredness and selfish motives by inviting Christ into our lives. Let us enjoy the ecstatic feeling of forgiving and forgetting. May this season brings us all a step close to God and to one another.

Yours in the Divine Saviour
Fr. Peter Kordor Nengong SDS
Rector

AN APOSTOLIC SPARKS THAT ENKINDLES...



Sr. Ridalin Jyrwa SDS

She serves as teacher in Shillong, Meghalaya

John Baptist Jordan was born in a very poor family and was brought up in a much less material cares that threatened his religious vocation.



The mysterious experience during the first Holy Communion was a turning point in his life. One can compare his life with a wick which found its life by immersing in the oil and burning for others. His life's desire was to be a burning fire for God and a flaming torch that will always burn ardently for the love of God.

In his writings and talks, Fr. Jordan always spoke of the apostolic spark which kept burning within him. His life journey can be a radical inspiration in our religious life. He can be a mentor or icon to many who carry out the mission of God with the same spirit which enkindled

him in his work and mission. The most inspiring act of Fr. Jordan was his boldness to take daring steps in spreading the spark of light to the unknown corners of the world.



One has to admire the courage of Fr. Jordan in undertaking the Assam mission with limited resources and persons at his disposal. He started his mission by sending four tiny sparks who had just begun their religious life. Through their dedicated and sacrificial life they dispelled the darkness, by lighting the divine light of Christ in the hearts of many.

For me, the most inspiring apostolic words of Fr. Jordan to all his followers who wish to carry the divine spark to their missions and apostolate are: "As long as there is one person on earth who does not know

God and does not love Him above all things, you dare not allow yourself a moment's rest".

Fr. Jordan felt the great need to imitate the twelve apostles who were spirit filled persons responsible for the spread of the church. He played a role in renewing the apostolic spirit to the tepid world and always



allowed himself to be guided by the Holy Spirit.

In today's world it is a great challenge and responsibility for each of us to live the same apostolic spirit in our religious life. Thus let the words of Fr. Jordan echo in our hearts and minds inspiring us to carry with us the divine spark always burning: "an apostolic life is a whole hearted effort toward humility, patience and good works for the conversion of souls."

**"... Many persons have the capacity
Themselves to suffer-personally
They are such that they can endure
It is something quite other
To see another- suffer-
One for whom we deeply care-
Of all suffering and pain
This is the most difficult to bear
The greatest for the heart to
sustain..."**

- Blessed Mary of the Apostles



LIFE

The adventure of life is to learn.
The purpose of life is to grow.
The nature of life is to change.
The challenge of life is to overcome.
The essence of life is to care.
The opportunity of life is to serve.
The secret of life is to dare.
The spice of life is to befriend.
The beauty of life is to give.
The joy of life is to love.

-William Arthur Ward

*A Mission In the abode
of clouds...*



Fr. Noble SDS

Assistant Parish Priest of Sts. Peter and Paul Parish, Laitkynsew, Meghalaya

We, the Salvatorians have received the mission to make the Saviour known and loved by all from our venerable founder Fr. Jordan. His ardent missionary zeal and enthusiasm was well articulated in his spiritual diary “review the individual nation, countries and languages of the globe and see how much there is to be done for the honor of God and the salvation of people”! (SD 1/63, 4). It is one of the reckoning words from our founder, rejuvenating each Salvatorian to do the apostolate more fervently and enthusiastically.

Laitkynsew is a village in the East Khasi hill district of Meghalaya. It is one of the beautiful places in North East India. The beauty of the nature has unfolded itself in the form of blue lakes, steep valleys, huge waterfalls and pine forests. It is a place where cloud and rain romance each other. It

is also a place where the nature is at its pristine best untouched by pollution and the evils of urban life. One would immediately fall in love with this beautiful place at the very first glance.

Sts. Peter & Paul parish, Laitkynsew is one of the oldest mission centers



of Salvatorians, where the pioneer missionaries worked hard to bringing the people to the knowledge of the Savior. It has a catholic population of approximately 8720, which is spread across 40 odd villages. The territory of the parish reaches up to Bangladesh

border. There are mainly two tribal groups in our parish territory. They are known as the Khasis and the Garos. They are distinct in their own language and culture. Most of the parishioners are economically poor but they have strong faith in Christ and sacraments. The villages mostly are situated far from the parish centre. Thus it is difficult to reach out to all the villages frequently. Added to that some of the villages don't have road facilities so we have to walk over hills, mountains, rivers, stones, valleys and thick forests for hours to reach some of the villages.

The mission activity in the parish



is very dynamic. There are many programmes conducted throughout the year for the faithful in various mission sub-centers of the parish. Seminars, retreats, youth gathering, prayer meeting are some of the programmes, which make the parish activities alive and vibrant. There are mainly four occasions during which

all the parishioners gather together in the main mission center, such as Parish day celebrations, Easter, Christmas and the Eucharist Procession of the parish.

There are also different sodalities and groups working together hand in hand with the parish priest to invigorate and to revitalize the faith such as; parish pastoral council, Men's association, women's association, youth movement, young students movements, educational board etc. Every first Friday of the month the heads of the village church gather together with catechists and touring sisters to discuss and decide different programmes to be conducted for the following month. Thus the parish programmes are well arranged throughout the year.

It is always a joy to work in the mission parish because it gives us an opportunity to actively involve in the three fold mission of Christ:- priestly, prophetic and shepherding. It also fulfills our desire to cherish and live the dream of our dear founder. The love of the parishioners and their receptiveness to faith energizes us to carry out the work of Christ more better each day. Since love is the common bond that binds us together, no obstacle may prevent us from serving the people of God in this beautiful place for the salvation of souls and good of the community.

A BRIEF SKETCH ON KHASI TRIBE



Cl. Amalraj SDS

*Student of Theology in Shillong,
Meghalaya*

North East India: An Unexplored Paradise

North-east India is a bouquet full of unique treasures of “Mother Nature”. It is the least explored and the most pristine region, which is one of the most enriched regions of flora and fauna. It is a home to various indigenous tribal communities and linguistic families. It comprises of eight incredible states namely Assam, Arunachal Pradesh, Meghalaya, Mizoram, Nagaland, Manipur, Sikkim and Tripura. All these states are mostly inhabited by the tribal people. They have their own distinct culture, traditions, languages, cuisines and attires.

The Khasi Tribe of Meghalaya: Khasis are one of the important tribes of North-East India who inhabit the state of Meghalaya, a small north-eastern state. They liked to be called as *Hynniew Trep* meaning “Seven Huts” symbolising the seven families from whom the khasis believe to have been originated.



The Khasi tribe comprises of various clans consisting of families sharing the same family name or a group of family names bonded together as a clan. The concept of clans is to knit families together for mutual support and to avoid incest.

Social Structure: The Khasi society is matrilineal in nature. Among the Khasis, the descendants are recognised from the Mother and not from the Father. The children take the mother’s family name and clan. The father’s clan is much respected as they are said

to have given life but the children do not take his family name. In a Khasi family, the ancestral property goes to the youngest daughter (*Khatduh*). She has the responsibility to manage the ancestral property and assist any family member who is in need. If the *Khatduh* wants to dispose off the ancestral property, she must take into confidence her uncle and brothers, and other family members. The maternal uncle plays a key role in family affairs especially in decision making.

Occupation:

Agriculture is the main occupation of the Khasis. They use the cultivation method called *Jhum* in which the tribals clear a piece of land (generally on hill slopes) and harvest crops there over a long period till it loses its fertility. Then it is left to reclaim its fertility while they shift to some other site. Among agricultural crops, the Khasis produce potato, orange, and export them to various places. They also produce maize and rice besides fruits, cassia leaf, cinnamon, ginger, millet, sugarcane, pulses, turmeric and vegetables.

Staple Food: Staple food of the Khasis is Rice. Apart from rice they take fish and meat. On the ceremonial occasions



they love drinking rice beer. Culturally, rice beer is served when one visits any family but now this rice beer has been substituted with tea. As a gesture of friendship, a Khasi would offer you *Kwai* or betel nut. This is eaten by the young and old, rich and poor and can be said to be an equalizer.

Traditional Attire: A Khasi male wears *Jainphong* which is a long sleeveless coat, tied by thongs in front. They also wear *Jainspong* (turban) and *dhoti* with an ornamental waistband on certain ceremonial occasions. A Khasi female wears a *Jainsem* or a *Dhara*, two pieces of material pinned at the shoulder and a “*tapmohkhlieh*” or shawl. On annual festivals and special occasions, the Khasi women wear gold or silver crown on their heads.

Entertainment and Festivals: Music is an important part of the Khasi way of lifestyle. They play drums, flutes, wooden pipes, and metal cymbals of their own making. Khasis love dancing. *Nongkrem* (also known as *Ka Pomblang Nongkrem*) is the major festival of the Khasis, which is celebrated in the month of November every year. There are also many thanksgiving festivals.



Shad Suk Mynsiem or the harvest dance is celebrated for three consecutive days. The young girls and men attired in silver and gold ornaments dance in thanksgiving to God for the spring harvest.

Political organization: The head of each political organisation of the Khasi society is called *Syiem*. Local governance lies entirely with the local *dorbar* or local assembly comprising of male members of the locality. It is in this assembly that most decisions of the locality are taken.

Religions: *The Khasis* have their natural religion alongside Christianity (Presbyterian, Anglican, and Roman Catholics). In their religion they worship the supreme God by the name of *U Blei Nong-thaw*. Their idea

of God is believed to be the saviour from all trouble, and He is addressed by different names such as, *U Blei Muluk* (God of the state), *U Ryngkew* or *U Basa Shnong* (village God) and many such names.

The Khasi culture with its blend of richness and grandeur makes it unique among other tribes in the Northeast India. Though the modernity has influenced much to its traditional practices and cultural values, yet it has not lost its uniqueness. The common features of the tribes like, clan and family bond, distinctive food habits, love for the nature, music and festivities make the tribal community vibrant. As one of the important tribes of India, the Khasis can be called one of the jewels of the North-East India.

I do not know what I may appear to the world, but to myself, I seem to have been only like a boy playing on the seashore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.

- Isaac Newton

Do not despair, that you cannot change the world in a day or two.
Instead, just give your very best in the little things you do.
Then you will find in days to come when taken all together,
These little steps did change and make the world a little better.

- Thomas C. Gallagher

Theology as God-Talk: Its Implications

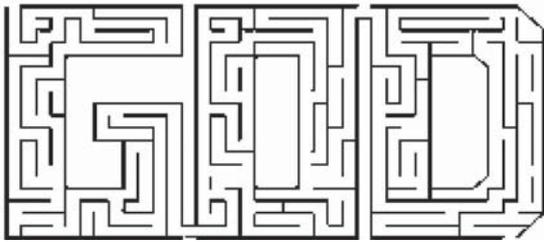


Cl. Johnson SDS

Student of Theology in Shillong,
Meghalaya

God: The Puzzle

One of the concepts which puzzles philosophers and concerns theologians is the concept of God. There is a battle between the God of philosophers and the God of believers. Both of them use many words to describe the term 'God'.



Though it may seem unintelligible, in one or other way we speak of God either to accept or to deny.

It gives rise to the question - can we talk about God at all? What can we speak of something unintelligible

with our limited knowledge? Even if we speak won't it be with our own words which have their reference in the world? Now what has he in mind when someone proclaims that there is no God? Is that concept anyway expressed in human language at all? Will it not fall short of the fuller meaning?

God-Talk: The Problem

According to John Macquarrie who coined the word God-Talk, it is the equivalent for the Greek word theology.¹ All theological problems arise from the language we use while speaking about God. Some theologians have proposed a theology without God. They have proposed to concentrate on ethics and history. Their argument is valid to some extent because they argue that as Alchemy and Astrology

¹ John Macquarrie, *God-Talk: An Examination of the Language and Logic of Theology* (London: SCM Press Ltd., 1967) 11.

were replaced by Astronomy we need to concentrate on theology. The crisis is equivalent to Nietzsche's declaration God is dead. For some the problem is that the word God is dead.

Another relevant question we could ask is that, should we talk about the concepts such as God, religion and salvation in this post-modern secular world at all? Does it make sense still to clarify the complicated terms used in the religious circles? The tendency now is to speak about human beings and their aspirations rather than the abstract ideologies of religions and complex words. Though many turn towards New Age ideologies, yet they want to remain simple in their approach. Yoga, for example is considered to be a form of physical training rather than a part of a religious tradition. People try to find the answers for everything within the world. One cannot have religion without religious discourse. The children are taught through stories and parables by which they are acquainted with the attributes of God. As a result of this teaching children form an idea of God. The idea of God is formed in the actual storytelling and religious services.² At the same

time, texts are also important. Now in both, language becomes very significant. According to Macquarrie, the word 'God' provides the clue for understanding the significations of the other religious vocabularies. The discourse about God moves in the space of total existence, in its expressions, representations and communication.³ So it is important to talk about this particular term 'God' – though confusing it may be.

God - Talk
p r i m a r i l y
c o n s i s t s
o f n o u n s ,
a d j e c t i v e s ,
a n d v e r b s .
The nouns include



'agent', 'person', 'father'; the adjectives, 'good', 'just', 'merciful', 'powerful' and the verbs such as 'act', 'cause', 'know'. They all refer to things in the world. Yet God is not supposed to a thing in the world. According to Hume, God-talk is the talk of what we cannot understand. On the other hand, Augustine held the view that our minds will be illumined by God to know Him.⁴ But it did not make him silent on speaking about God.⁵

2 Philips D.Z., *The Concept of Prayer* (Oxford: Basil Blackwell Publisher, 1981) 5.

3 John Macquarrie, *God-Talk: An Examination of the Language and Logic of Theology* (London: SCM Press Ltd., 1967) 101.

4 Davis. *The thoughts of Thomas Aquinas*, 58.

5 Brian Davies, *Philosophy of Religion: A Guide and Anthology* (New York: Oxford University Press, 2000) 15.

Different Views

Logical positivists: According to them there are only two kinds of meaningful statements- (a) Mathematical statements (b) Statements which can be confirmed through the use of human sense (methods used commonly by natural science). So the God-Talk is mere nonsense. Therefore religious language is meaningless and misleading in its reality claims.⁶

Theists: Richard Swineburne in his article argues on behalf of theism. According to him, despite the verification arguments there may be factual statements which no evidence of observation can count for or against. Verificationism does not provide principles which are of use for telling the character of theological statements.

Atheists: According to Antony Flew, God-Talk has 'peculiar damage' and 'endemic evil'. God-Talk is a linguistic cheating. For example, theists tell 'God loves us as a father' but when a child suffers of pain, the earthly father run frantic and the so called heavenly father reveals no obvious sign of concern; so it is a cheating.⁷

God-Talk and Language Game: A Way out

God-Talk can be explained with the help of the concept "Language Game" introduced by Ludwig Wittgenstein. According to him, all words are embedded in "language games and each linguistic game is defined by systems and rules that govern within the context.⁸ He asserts that each use of language occurs within a separate and apparently self-contained system complete with its own rules.⁹

In *Lecture on Ethics* Wittgenstein emphasizes the difference between absolute judgments of value and relative judgments of value. Words such as 'good', 'right' have a relative and absolute use.¹⁰ He illustrates it within an example: 'the right road' is the road which leads to a randomly predetermined end and it is quite clear that there is no sense in talking about the right road apart from such a predetermined goal. Now when we speak of 'absolutely right road' it would mean that it is the road which everybody on seeing it would, with logical necessity have to go, or be ashamed for not going.

6 Louis Dupré, *Symbols of the Sacred* (Michigan: Wm. B. Eerdmans Publishing Company, 2000) 47.

7 Brian Davies, *Philosophy of Religion: A Guide and Anthology* (New York: Oxford University Press, 2000)115.

8 Ludwig Wittgenstein, *Philosophical Investigations*, I, 65.

9 Stanley Z. Grenz, *A Primer on Postmodernism* (Michigan: Wm. B. Eerdmans Publishing Company, 1996) 113.

Fr. Otto Hopfenmüller: A Saintly Missionary



Stephan Lanong

He is the translator of Salvatorian Publications into Khasi language



The Catholic Church in north-east India is celebrating 121 years of its existence. It is a flourishing Church in India and the credit of sowing the first seeds of Catholic faith goes to the congregation known as “The Catholic Teaching Society” or the “Society of the Divine Saviour” (SDS) and their founder Fr. Francis Jordan, who commissioned his first missionaries to take-up this difficult task in an unknown region of India. They were

sent with the mission mandate to spread the Good News to the gentiles and the pagans to win their souls for the Lord. The history of the Catholic Church in north-east India begins with the coming of the first mission superior Fr. Otto Hopfenmüller SDS and his companions.

Fr. Otto was an exceptional missionary with a clear vision and dedication.

He and his companions had to face a lot of difficulties in the mission land not knowing their culture, language, custom and their way of life.

Besides, they had to face the harsh realities of the unpredictable and extreme climates of the region,



unfamiliar food habits, prone to deadly diseases, danger of wild animals, inaccessible to proper



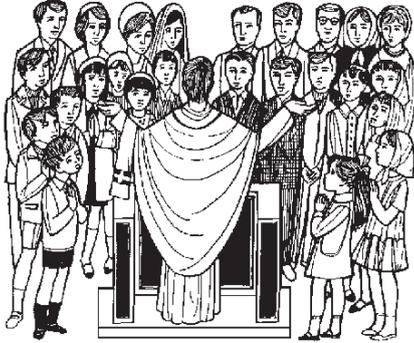
transportation, communication, health and medical facility. Fr. Otto was least bothered about all these difficulties but he had only one goal in his life - to be an apostle to the gentiles and the pagans who did not know the love of Christ and to bring them to the knowledge of the faith. He dedicated himself for the cause of evangelization in an unknown land far from his own country, leaving behind his parents, relatives and friends just for the sake of winning souls for the Kingdom. His missionary fervor consisted in his willingness to learn the language and the culture of the people of this beautiful land of north-east India particularly of Khasi and Jaintia people and to live the missionary mandate of Christ "Go and make disciples of all nations".

I thank God for sending us Fr. Otto Hopfenmüller who sacrificed his life for the sake of the Kingdom and who laid down the foundation of the Catholic faith in this region. He was a true missionary whose life was deeply dedicated and devoted to the Holy Eucharist and our Blessed Mother Mary; a man who loved the culture and language of the people,

taught prayers and instructed them in the teachings of the Lord. He spent most of his time in learning the local language. In a short time, he translated all the Catholic prayers and the life history of our Lord and Mary into Khasi language. What a great commitment of our first faith-father for taking such a step in transmitting the teachings of Jesus Christ to them through their own medium of understanding!

Fr. Otto lived his life for others with deep faith, dedication, and self-sacrifice and with a vision and a mission to spread the Kingdom of God. But his task of completing his missionary work in this region ended abruptly just after six months. While still staying with the Khasi people, learning their language, culture and tradition, he was suddenly taken back to his master the Lord almighty, leaving behind his entire dream. He died in a lonely mission hut, without having converted a single soul, without a priestly brother by his side, without receiving the comfort of the holy sacrament or even having been able to confer his ecclesial authority on his successor.

Even before coming to this place, Fr. Otto was known as a Saint by his friends and all those who had acquaintance with him in the parishes of Germany where he lived and worked. Ms. Margaretha Spies, a loyal helper of Fr. Otto in Reichmannsdorf (Germany) wrote: when I heard the news of his death, I didn't know whether I should say: "Oh Lord, give him eternal



peace,” or, “St. Otto, pray for us!” In another incident, when a new chapel was built in the cemetery of Seusling where Fr. Otto worked, a painter was instructed to paint the image of St. Francis Xavier. The painter who knew Fr. Otto well gave St. Francis Xavier’s face the features of Fr. Otto and in his

zeal wrote in a halo around the image: “St. Otto, pray for us!” Though he had to change these words later on, the features remained those of Fr. Otto and to this day they remember him and his virtuous example remained alive and effective in them.

Now it is our turn to be grateful to him and to show our love and respect in asking God the almighty in our prayers to give Fr. Otto Hopfenmüller a place among the saints in his Kingdom, so that one day we may receive God’s blessing through the intercession of Fr. Otto Hopfenmüller and that through his prayers God may bless us and this beautiful land of ours and His Church.

SEVENTEENTH CHAPTER

A Sunday school teacher was giving in his class the assignment for the next week

“Next Sunday” he said ‘we are going to talk about liars, and in preparation for the lesson I want you all read the 17th chapter of Mark.”

The following week, at the beginning of the class meeting, the teacher said “ now then, all of you who have prepared for the lesson by reading the 17th chapter of Mark please step to the front of the room.”

About half of the class rose and came forward

“The rest of you may leave” said the teacher “these students are the ones I want to talk to, there is no 17th chapter in the gospel of Mark.



A Visit to Rome- The Sanctuary of Catholic Faith



"A Domino factum est istud" (The Lord has done this)

I had the privilege of participating in the Salvatorian International Spirituality Encounter 2011. The theme: "Inflamed anew by the Spirit of Pentecost, go and teach all people" was indeed very apt and befitting.

The encounter was held from 4 to 29 July 2011, in Rome, Italy. There were 39 participants including the translators from different parts of the world. It was a kind of a Pentecostal experience for

us because though most of the participants spoke their own native language yet everyone could understand each other; perhaps this was the work of the Holy Spirit. During these four weeks long international encounter we discussed various topics and shared each other's views. The first week's discussion was on 'called-Salvatorians: called to a new beginning'. The second and third week's topics were 'Discipleship-Salvatorians: Disciples of Jesus in the footsteps of Fr. Jordan' and 'Pentecost -Salvatorians: Apostles of Jesus guided by the Spirit' respectively. The fourth week's theme was 'Evangelization-Salvatorians: Missionaries of Salvation to all people'.

As part of the encounter, we visited various places related to our venerable Father Jordan such as, Assisi, Compo Teutonico, S.Apollinare, St. Brigida's Church, St. Benedict's Monastery at Subiaco, Domitilla Catacombs etc. The programme was well organized by the coordinating team. The opportunity to meet and interact with members from different parts of the world was one of the cherishing moments of this encounter. One could experience the real sense of universality during these four weeks. The journey to Rome was very special to me because I felt blessed as I was praying at the tomb of Fr. Jordan. I remembered him saying: "O all you saints of God, intercede for me, a sinner! O Holy martyrs of the eternal city of Rome, whose soil I do not merit to touch, plead and pray for me that I may follow faithfully in your footsteps". Amen (SD 1/146).

To conclude, it was truly an enriching, inspiring and unique experience.

Noble George SDS



A Day Out



The Apostolic boys along with Fr. Peter SDS made a trip to Kshaid Dainthlen and Cherrapunjee on Easter Monday. It was a day of relaxation from their hectic works and was an opportunity to explore some of the beautiful waterfalls, mountains and green landscapes of Meghalaya.

Final Profession

Responding to the invitation of the Lord, "To abide in my love", Cl. Johnson and Cl. Stephen Louis, said final "yes" to the Lord on 31st April 2011, in the presence of Rev. Fr. Rosario Chinnappan SDS, superior of the Indian Mission Vicariate. The ceremony took place in Shillong community chapel. The occasion was solemnized by the presence of many priests, sisters, parents, friends and well wishers.



Annual Retreat



The annual retreat for the North East confreres was held at Bethel Retreat Centre, Umiam, Shillong between 4th and 9th of July. Fr. Job SDB, our Spiritual Animator guided the retreat. The focal point of the retreat was "To know, Love and Proclaim" which is also the theme of the forthcoming General Chapter. Fr. Job's inspiring message helped us to review our lives in the light

of our Constitution and Spirituality. It was also a graceful time for personal reflection and spiritual awakening.