



# THE Mustard SEED

DEHONIAN BULLETIN ... SPREADING LOVE AND LIFE

**PASSION FOR THE WORD**



**PASSION FOR THE WORLD**



No  
43

July 2025



# *The Holy Father Invites us to Pray*



 **POPE LEO XIV**  
267TH PONTIFF OF THE CATHOLIC CHURCH

## **JULY 2025**

### ***For formation in discernment***

Let us pray that we might again learn how to discern, to know how to choose paths of life, and reject everything that leads us away from Christ and the Gospel.

## **AUGUST 2025**

### ***For mutual coexistence***

Let us pray that societies where coexistence seems more difficult might not succumb to the temptation of confrontation for ethnic, political, religious, or ideological reasons.

## **SEPTEMBER 2025**

### ***For our relationship with all of creation***

Let us pray that, inspired by Saint Francis, we might experience our interdependence with all creatures who are loved by God and worthy of love and respect.

## **OCTOBER 2025**

### ***For collaboration between different religious traditions***

Let us pray that believers in different religious traditions might work together to defend and promote peace, justice, and human fraternity.

## **NOVEMBER 2025**

### ***For the prevention of suicide***

Let us pray that those who are struggling with suicidal thoughts might find the support, care, and love they need in their community, and be open to the beauty of life.

## **DECEMBER 2025**

### ***For Christians in areas of conflict***

Let us pray that Christians living in areas of war or conflict, especially in the Middle East, might be seeds of peace, reconciliation, and hope.



# THE Mustard SEED

*The Dehonian Bulletin*

....spreading love & life

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## EDITORIAL MESSAGE



In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. (Jn 1:1 – 4).

Dear friends its been a long time since we published our last edition of the Mustard Seed magazine. In fact it was before covid 19. This year we decided to re-start our publication. The theme taken for this edition is **“PASSION FOR THE WORD; PASSION FOR THE WORLD.”** We Priests of the Sacred Heart of Jesus by the very fact of our Charism are called to be *'Prophets of Love and Servants of Reconciliation'* to a world that is presently weighed down by evils in society viz., misuse of social media, misuse of electronic gadgets, corruption, divisions in society, loneliness seen even in children.

We are called to transform society by going back to our roots, going back to our Charism by sharing God's love to His people by reconciling them with God and with one another. How are we to do it? **HAVING PASSION : FOR GOD'S WORD AND THE WORLD** i.e., His people. To bring about this love and reconciliation, we need to first have a passion for the Word of God by first of all assimilating His Word in us. As the Holy Mother Church teaches us in the CCC 752. Its only when we feed ourselves with the Word and Body of Christ that we can be true witnesses of Him to His people.

In this edition we bring about some of the experiences of our confreres, scholastics and students in their different areas of their ministries.

Fr. Wenceslaus Pinto SCJ



# VOICE OF THE SUPERIOR

Dear Confreres in the Heart of Jesus!

-Fr. Michael Augustine SCJ 

As **“Pilgrims of Hope”** and as **“Dehonian Pilgrims”** in this year of **Dehonian Jubilee** (100<sup>th</sup> Year of Founder's Death Anniversary & in the 150<sup>th</sup> Birth Anniversary of the Congregation), we are making concrete attempts to **grow and to glow in the theological virtues of faith, hope and charity** in order to interiorize the *'union with Christ in His love for the Father and for all the principle and center of our life'* (Cst 17).

**“PILGRIMS  
OF  
HOPE”  
AND  
AS  
“DEHONIAN  
PILGRIMS”**



We as the members of the **Priests of the Sacred Heart Congregation (Dehonian Family)**, are very much delighted to bring forth this special edition of the **“Mustard Seed” Magazine** in honor of our **Founding Father Leo John Dehon**. He is the man who had a deep and profound **“Passion for the Word and the Passion for the World”** as the **Disciple of the Heart of Jesus**. This passion of the

**Passion for the Word!**  
**Passion for the World!**  
**As disciples of Father Dehon,**  
**we want to make union with Christ in His love**  
**for the Father and for all the principle**  
**and center of our life (Cst 17).**

Founder was strongly reflected in his writings as well as in his lived life. His passion was for the **Word made Flesh** enabled him to have a strong passion for the **'World in the flesh'**. His passion for the **Word** was translated into concrete terms as **Compassion for the World**. So we are glad to have it as the **theme of this special edition to commemorate the Dehonian Jubilee, namely: Passion for the Word and the Passion for the World”**.

This special edition of the **Mustard Seed** contains **reflective articles** written by our **confreres** through which they express their love for the **Sacred Heart, the Founding Father, our charism, spirituality and mission**. We wish and pray that these write ups may become the concrete channel to **spread the fragrance of the Word to this World**.

**Word stands for faithfulness! World strives for fruitfulness!**

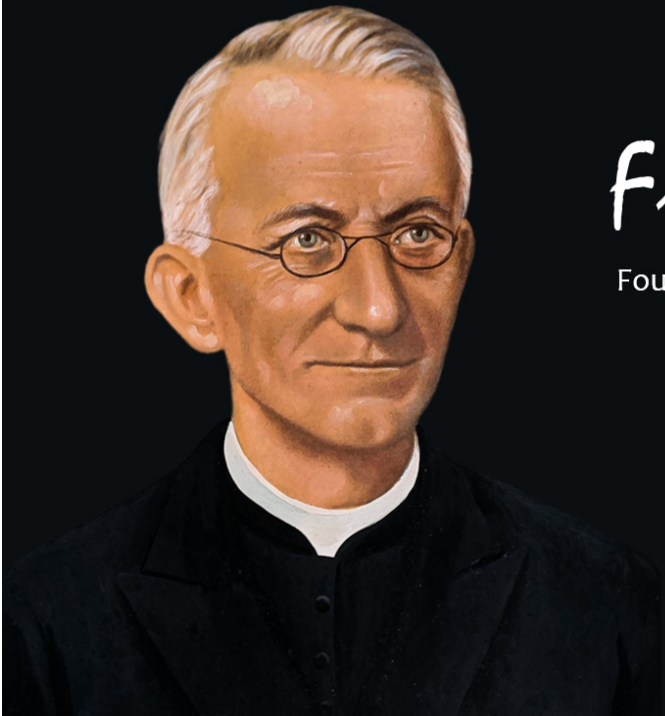
**Word offers brightness! Word opts for belovedness!**

**Word expels darkness! World experiences divineness!**

May we as **Dehonian disciples** continue to strive to bring about the **Reign of the Heart of Jesus in Souls and Societies** as has been willed by our Founding Father through the Spirit of **Availability** (Ecce Venio), **Fidelity** (Ecce Ancilla), **Synodality** (Sint Unum), and **Charity** (Adveniat Regnum Tuum). May the **Mustard Seed** which has become the **'tested Seed'** may gradually become the **'Must-work hard Seed'** in the **Indian Soil** for the glory of the **Heart of Jesus**.







# Fr. Leo John Dehon

Founder of the Priests of the Sacred Heart of Jesus

March 14  
(1843)

In his biography “Leo Dehon and His Message,” Giuseppe Manzoni, SCJ, dates Dehon’s “social apostolate” from 1888 to 1908 – only twenty years of a much longer career. But he opens the chapter of the same title by remarking: As a young chaplain in the industrial city of Saint Quentin, Leo Dehon was moved by the social decay and his own apostolic zeal to become interested in the world of work. This included apprentices, laborers, students and entrepreneurs. From that time on, his goal was to find a just solution to the social question. He made every effort to sensitize parish priests and seminarians about social problems so that they would leave their sacristies and go to the people.



Leo Harmel

So, even from his early priesthood in the 1870’s, Fr. Dehon was becoming exposed to what would later become known as “Social Catholicism.” At this time he was starting a newspaper and organizing the St. Joseph Youth Club. He started a “Workers Circle” for young apprentices and workers living far from home. This group was part of the Catholic Circle Movement, begun in 1871 by Albert de Mun and Rene La Tour du Pin[1]. They wanted to create workers’ associations under the guidance of respected members of the Catholic middle class. For three years, from 1874-76, Dehon took part in general assemblies of workers circles.



It was at the first of these assemblies that he met Leo Harmel, devout Catholic owner of a textile mill in Val-des-Bois in northeastern France, which had become something of a (for the times) workers' paradise, with limited hours, humane working conditions, provisions for workers' retirement and education for their children, and leisure and worship opportunities. Early Catholic social action efforts were quite paternalistic, but both Harmel and Dehon ultimately moved toward a more collaborative approach which encouraged the workers' own leadership, unlike de Mun and La Tour du Pin. They and Dehon eventually went their separate ways.

In 1876, Fr. Dehon was asked to speak to the seminarians at St. Sulpice on the social question. The invitation was extended for several years, and other seminaries began to show interest, leading to the establishment of annual conferences at Val-des-Bois, and after they outgrew that venue, at St. John's College. Dehon took part in them regularly until they ended in 1901.

After his decision to found a religious congregation, Fr. Dehon spent the years 1878 to 1888 immersed in that effort and the direction of St. John's College, which his bishop had made a condition of his approval of the Congregation. In 1888, he finally obtained the "decree of praise" from Rome he needed to proceed[2]. In September, he went to Rome to thank Pope Leo XIII for the decree. There he received the Pope's famous instruction "Preach my encyclicals." *Rerum Novarum* would not appear for almost three years, but at that point 27 of the 85 encyclicals Leo would eventually issue had already been promulgated. Dehon would follow that command from that moment until Leo's death twenty years later.

In January of the next year (the 100th anniversary of the French Revolution), Leo Dehon launched his magazine, "The Reign of the Sacred Heart in Souls and Society." In an early article, he wrote that "It is necessary that the veneration of the Sacred Heart of Jesus, which was begun in the mystical life of souls, come down and enter into the social life of the world's peoples. It will bring the sovereign remedy to the cruel ills of our moral world." And these ills, he made clear, had one primary cause: the atheistic State. Christ, the benefactor of society, is held up by them as the enemy. Open warfare has been declared on him. He is pursued, hunted, chased from the schools, from the hospices, from the courts, from the cemeteries. They would like to erase all mention of him from legislation and diplomacy. They would even like to remove Christ from history and literature.

Two issues later, he turned to the struggle of workers and acknowledged the inroads made by socialism:

The Revolution overturned the Christian mode of living for laborers. It reduced the influence of the Church and curtailed the faith of the worker and of those who employ him. The people are agitating to rediscover an equilibrium. The socialists proposed some useful measures, but on balance they have as their criterion of validity only the opinion of the crowd, changing, ignorant, and emotional; and as their means of action, they have only violence and strong-arm tactics.







Pope Leo XIII

While noting that The Church will be the “main factor in the recovery,” because it alone “has the full concept of justice and the secret of charity” without which “the lower, suffering classes will not make the best of their fate, nor will the wealthy and powerful be disposed to lend their aid to the disinherited,” he insists that the State and private initiative must also contribute. Government must legislate rest on Sundays, regulate the work of women and children in factories and night work, reform inheritance laws and encourage workers' guilds and insurance. Business needs to “attend to the moral well-being as well as to the temporal well-being of their workers... assist in

works of moral teaching, education, relief, and insurance funds. They must unite with their workers in cooperative associations.” Finally, workers themselves must take initiatives and have their contributions valued.

In the December 1889 issue of *The Reign*, he again condemns socialism, which “represents the overturning of the order established by God.” Religious faith and socialism he sees as “mutually exclusive expressions.” Only “religion, and Catholicism in particular have enough authenticity to wrest [the worker] away from the seductive hopes of socialism.” However, while the Church has an “essential role [in stopping] the rising wave of socialist democracy, its efforts must be protected against heartless and pitiless exploitation by capitalism. It is incumbent upon the State to come to its aid through legislation protecting labor.”

In July 1891 there appeared an article in *The Reign* entitled “The Encyclical of May 15 on the Social Question.” That was *Rerum Novarum*, the “long-awaited” and “longest...yet” teaching from Leo XIII on the rights and duties of capital and labor. Dehon quotes the Pope’s statement of the problem and its solution, and adds his own summary of what created the problem:

"The problem is not easy nor free from danger, but it is necessary, through prompt and effective measures, to come to the aid of the lower classes," which as a result of the destruction of the old guilds which protected them; and as a result of unbridled competition, of stock speculation, of the concentration of labor and wealth in a small number of hands, are in a state of "undeserved wretchedness." Dehon approvingly notes the Pope’s “refutation” of socialism as a solution, as well as his insistence that "A major error is the belief that the two classes are natural enemies. Each has a driving need for the other; there can be no capital without labor, nor labor without capital. The whole thrust of religious truths concerning the economy concerns the rapprochement between rich and poor, by reminding them of their reciprocal duties and, above



all, those of justice (his emphasis). The rich and the employers must not treat the worker as a slave, but must respect in him the dignity of man and that of the Christian. Work, far from being shameful, brings honor to a person. What is shameful is to use a person like a cheap instrument." To this Dehon adds that "the truth is social harmony, not antagonism," a principle to which he would adhere for the rest of his life. He also stresses the papal declaration that "labor is the sole source from which the wealth of nations comes." What were Dehon's other "take-aways" from the encyclical? A few other quotes illustrate what he saw as of central importance:

***"The State must particularly make itself the protector of the weak and the poor."***

***"Wages must not be insufficient for the worker's subsistence at a moderate level. If he accepts harsher conditions out of necessity, it is a serious injustice."***

"All of the works which are appropriate for relieving poverty and reconciling the classes...help remarkably in the solution: societies for mutual aid and assistance in case of accidents, organizations for children and adolescents, and (especially) workers' guilds, which in themselves embrace almost all kinds of works." (again, his emphasis)

#### FOOTNOTES:

[1] Former French military men and staunch royalists, but also well-intentioned social reformers.

[2] Still to come were struggles with two unsympathetic bishops, leading to what he called the "Consummatum Est" (the four month suppression of his congregation by Rome in 1893-4).

Source: Dehonians USA

## THE COAT OF ARMS AND MOTTO OF POPE LEO XIV

Pope Leo XIV's coat of arms offers a clear reflection of his Augustinian roots and the values he seeks to promote during his pontificate, particularly unity and communion within the Church.

The shield is divided diagonally into two sections. The upper half features a blue background with a white lily, symbolizing the purity of the Blessed Virgin Mary.

The lower half of the shield has a light background and displays an image that recalls the Order of

Saint Augustine: a closed book with a heart pierced by an arrow. This is a direct reference to the conversion experience of Saint Augustine himself, who described his personal encounter with God's Word using the phrase: "*Vulnerasti cor meum verbo tuo*" - "You have pierced my heart with your Word."



Pope Leo XIV has also chosen a motto that reflects this Augustinian tradition: *In Illo uno unum*, which means "In the One, we are one". The motto is not new but was chosen when he was consecrated a bishop.

In a 2023 interview with Tiziana Campisi of the Vatican News, then-Cardinal Robert Francis Prevost spoke about the significance of this motto: "As can be seen from my episcopal motto, unity and communion are truly part of the charism of the

Order of the Order of Saint Augustine, and also of my way of acting and thinking," he said. "I believe it is very important to promote communion in the Church, and we know well that communion, participation, and mission are the three key words of the Synod. So, as an Augustinian, for me promoting unity and communion is fundamental."





Saint Augustine's reflection on Psalm 127 highlights the theological foundation of this idea. "Christ - head and body - is one single man. And what is the body of Christ? His Church," Augustine writes. He then adds, "Although we Christians are many, in the one Christ we are one. We are many and we are one - because we united to Him, and if our Head is in heaven, the members will follow."

At a time when the Church insists on the principles of communion, participation and mission - the three keys to the current synodal process-the Pontifical Emblem is a clear message:

*fidelity to Augustinian roots and commitment to a Church united in Christ, pierced by his Word.*

Source: Internet



CHRIST. COMFORTER. COUNSELOR. CREATOR. DEFENSE. DELIVERER. DESPISED & REJECTED. DOOR OF THE SHEEP. DWELLING PLACE. EMMANUEL. ETERNAL GOD. FAITHFUL. FIRST BEGOTTEN. FORTRESS. FOUNDATION. GIFT OF GOD. GOD WITH US. GOOD SHEPHERD. HIDING PLACE. HIGH TOWER. I AM. IMMANUEL. INTERCESSOR. JUDGE OF ALL. JUST ONE. KEEPER. KING OF GLORY. KING OF KINGS. LAMB OF GOD. LIFE. LIFTER OF MANKIND. LIGHT. LIVING BREAD. LORD. MAKER. MAN OF SORROWS. MASTER. MEDIATOR. MESSIAH. NAME ABOVE EVERY NAME - PHIL 2:9. PHYSICIAN. POTTER. PRINCE OF PEACE. RABBI. REFUGE. ROCK. ROSE OF SHARON. SACRIFICE. SALVATION. SAVIOR. SHELTER. SHEPHERD. SON OF GOD. SON OF MAN. SONG. TABERNACLE OF GOD. TENDER PLANT. TREASURE. TRUTH. UNDEFILED. UNSPEAKABLE GIFT. UPRIGHT. VERY GOD OF PEACE.



# IN HIS HEART FOR EVER..!

Life is full of unexpected turns-some gentle like a breeze, others sudden like a storm. We walk, we wander, we dream, never knowing which path will lead us home. My journey was no different.

I never imagined myself in the seminary. The thought had never taken root in my heart. After completing my 10th standard, while others spoke of their dreams and ambitions, I simply followed the rhythm of life without a clear direction. Then came an invitation for Vocation camp in kumbalangi minor seminary. I had no desire to go, but my friends pulled me along. I stood on the sidelines, watching, feeling nothing. But when the final names were called, mine was there, it was unexpected, yet undeniable.

Thus began my new life of grace.....!!!

At first, it was a struggle. The structured routine, the endless activities, the unfamiliar rhythm of prayer and discipline, it all felt overwhelming. There were moments when I wanted to turn back, to return to the life I once knew. But something kept me rooted, though I could not yet name it.....!

One of my greatest struggles was my inability to express myself. Words would rise within me, but something always held them back, like a river blocked by a dam. I felt trapped in my own silence. As the years passed, something changed within me. I began to see beyond my struggles. Slowly, like the dawn breaking after a long night, I realized that this journey was not started to realize an accident. God had been calling me all along. His love, patient and unyielding, had been gently shaping me, waiting for me to recognize it. With this realization, my heart awakened. I no longer walked in doubt but in faith. I began to dream not of what I would do, but of who I was meant to become. And in that dream, I found peace.

I have come to understand that religious is not simply a path I chose, but it is a gift. It is something I have been entrusted with by God, not for my own sake, but for the sake of His mission in the world. This realization has shaped the way I approach my daily life. Whether in moments of joy or difficulty, I have come to see that my vocation is a living relationship with Christ.

Then came the most sacred moment of my journey my perpetual profession. As I stood before God and His people, surrendering my life completely, I felt an unshakable truth deep within me I am His, forever. I no longer questioned my place in His plan. I no longer wondered if I was worthy. In that moment of grace, I knew I had always been in His heart, and I would remain there for eternity.

Today, I stand firm in my calling, knowing that nothing can separate me from the love of Christ. This journey was never mine alone; it was always His plan, unfolding in His perfect time. And now, I embrace it with all my heart, trusting that He who called me will never let me walk alone. To those who feel uncertain, who stand at the crossroads of doubt and faith trust in His love. And so, The Journey didn't End. It had only Just Begun.....



*Br. Ashwin Joseph SCJ*





# The Stillness of God to Still the Humanity

## Towards Communion

In our fast-paced, noisy world, the idea of stillness can seem foreign or unattainable. Yet, within Christian spirituality, the phrase “Stillness of God to Still the Humanity Towards Communion” carries profound meaning, offering a pathway to peace, inner quiet, and deeper communion with the Divine. This phrase invites us to explore the transformative power of God's stillness and its profound impact on our lives.

**Understanding the Stillness of God: (*Sacro Sanctum Concilium*, nos; 10 & 47),** discuss on the aspect of Eucharist as Gods stillness and Communion. The "stillness of God" is not merely a quiet absence but a dynamic state of peace, calm, and presence. In Scripture, God's stillness is often associated with His sovereignty, power, and calm authority. (*Psalms 46:10*), (*Deus Caritas Est*, nos; 18-20), reflects on the stillness of God's love and communion. "Be still, and know that I



am God" invites us to cease our striving and acknowledge God's presence. This stillness is not passive; it is active and alive, radiating divine peace that transcends human understanding. God's stillness is rooted in His nature. He is never hurried, never anxious, and never uncertain. His stillness reflects the perfect peace and order that come from being in complete control, not just of creation but also of the intricate/complex details of our lives. It is a stillness that radiates from His very being, drawing us into a deeper, more intimate relationship with Him. The stillness of God is a sanctuary of peace amid the chaos of life. It is where we find rest from our burdens, where we are reminded that God is present with us in all things, and where His love calms the deepest fears and anxieties.

**The Stillness of Our Hearts (*Lumen Gentium*, nos; 7 & 8),** they emphasize the Church as the body of Christ, where its members are united in communion with God and are sanctified. While God's stillness is ever-present, our hearts are often filled with restlessness. We live in a world that bombards us with distractions, responsibilities, and worries. The noise of our thoughts, the demands of life, and the weight of our circumstances can create inner turmoil that leaves little room for peace. The stillness of our hearts, therefore, refers to a state of spiritual calm and peace, a quiet surrender where we allow ourselves to be open to God's presence. It is a place where the noise of the world fades into the background and our souls can rest in the quiet assurance of God's love and care. This stillness is not an absence of feeling or emotion but rather a deep sense of peace that transcends understanding (*Philippians 4:7*). In Christian spirituality



and the formative journey, achieving the stillness of our hearts is an ongoing practice. It involves learning to slow down, quiet the mind, and cultivate a space for God to speak. It is in this quiet space that we experience God's peace, a peace that guards our hearts and minds (*Philippians 4:6-7*).



**Stillness of God to Still the Humanity Towards Communion:** When we say “Stillness of God to Still the Humanity Towards Communion,” we are describing a profound spiritual exchange. In the same way that *a river flows into a basin, God's stillness pours into our hearts, transforming our inner turmoil into tranquillity*. This flow is not one-sided; it requires us to be open and receptive, to create space for God's stillness to settle within us.

### **Jesus exemplifies this in His own life:**

In the Gospels, we often see Him retreating to quiet places to pray, seeking moments of stillness with His Father (*Luke 5:16*). In these moments, Jesus models for us the importance of drawing near to God in stillness and silence. It is through such quiet communion with the Father that Jesus experienced peace, strength, and clarity, and it is through this same stillness that we, too, can experience God's presence in our lives.

- ***The Role of Prayer and Meditation in Cultivating Stillness: (Dei Verbum, nos; 25 & 26)***, reflects on the role of God's word in stilling the human souls and transforming them

towards communion with God and others. One of the most powerful ways to invite the stillness of God into our hearts is through prayer and meditation. These practices help us set aside the noise of daily life and focus our attention on God. Prayer, in its many forms, allows us to speak to God and listen for His voice.

- It is in moments of prayer that God's stillness often becomes most apparent. Meditation, on the other hand, is a practice of dwelling deeply in God's Word, allowing Scripture to settle into



our hearts and minds. In moments of silence, we can meditate on God's promises, His character, and His work in our lives. This meditative reflection opens the door for the stillness of God to take root in our hearts. By creating space for God through intentional prayer and meditation, we invite His peace into our lives. As we become still before Him, we allow His presence to fill the empty places within us, bringing a quieting peace that surpasses all understanding.

- ***Surrendering Control: The Key to True Stillness (Gaudium et Spes, nos; 78 & 92)***, speaks on the Church's role in creating a peaceful and just society, in stillness and communion through the Gospel. Another aspect of entering into God's stillness is the act of surrender. The restless heart often struggles with the desire to control situations, circumstances, and even outcomes. However, true stillness comes when we let go of our need to control everything and place our trust fully in God's care.





- In (*Matthew 11:28-30*), Jesus invites those who are weary and burdened to come to Him for rest. He promises that His yoke is easy and His burden is light. This passage reflects the peace that comes when we release our grip on life's anxieties and surrender to God's will. It is in surrender that we find the true stillness of our hearts, as we acknowledge that God is in control and that we are safe in His hands.
- ***The Transformative Power of God's Stillness:*** When the stillness of God flows into our hearts, it has a transformative effect on every area of our lives. The peace that God offers is not a fleeting moment of calm but a lasting, enduring presence. It changes our outlook, our reactions to stress, and our ability to navigate life's challenges with grace. God's stillness helps us to see beyond our circumstances, offering us a sense of perspective and clarity. It enables us to approach life with a deep sense of trust in God's goodness and faithfulness, even when things are uncertain or difficult. In His stillness, we are reminded that God's purposes are greater than our own, and we can rest in the assurance that He is working all things together for our good (*Romans 8:28*).

Furthermore, this stillness enables us to be more present with others. As we experience God's peace, we become conduits of that peace to those around us. Our calm, grounded presence becomes a source of encouragement and hope to others who are navigating their own struggles and chaos.

### **Practical Ways to Invite God's Stillness into Our Lives**

While God's stillness is always available, we must intentionally create space in our lives to receive it. Here are a few practical ways to invite the stillness of God into your heart:

- ***Set Aside Quiet Time:*** In the busyness of life, prioritize quiet moments of stillness. Find a place to be alone with God, free from distractions, and simply sit in His presence.
- ***Practice Breath Prayer:*** Engage in a practice of focused prayer where you align your breathing with a simple prayer, such as “Lord, have mercy,” or “Be still and know that I am God.” This can help centre your mind and heart on God's presence.
- ***Cultivate Trust:*** Surrender your worries and anxieties to God. Trust that He is in control and that His stillness will guide you through difficult situations.
- ***Embrace Silence:*** Silence is often the gateway to stillness. Embrace moments of silence in your day—whether during your commute, while waiting in line, or in the stillness of your home.
- ***Meditate on Scripture:*** Take time to reflect on God's Word, allowing the Scriptures to settle into your heart.



Meditative reading, particularly of Psalms and passages that speak of God's peace, can open you up to His stillness.

- **Growing in mindfulness and God's Presence:** In the Christian tradition, mindfulness can be integrated with a focus on God's presence. Practices of mindfulness involve being fully present in the moment, which can be particularly useful in cultivating an awareness of God's ongoing work in one's life.
- **Stillness and Mental Health:** Psychological models, particularly those rooted in mindfulness and cognitive-behavioural therapy, suggest that stillness can be a path to greater emotional stability. In Christian psychology, stillness before God can be a form of healing where the individual seeks peace in God's love, reducing feelings of anxiety and despair.

- **Integrating Stillness in Everyday Life: *The Balance Between Activity and Stillness:*** Christian spirituality often encourages finding a balance between action and contemplation. The stillness that one seeks in prayer, for instance, should be balanced with active service to others. Stillness in this context is not about withdrawing from the world but finding moments of peace that enable a more active and compassionate presence in the world.



- **Living in Communion:** Stillness is a practice that leads to deeper communion not only with God but also with others. The stillness of the heart allows a person to be fully present to those around them, reflecting God's love and grace in relationships. This interconnectedness with others is central to the Christian community.

**Conclusion:** “Stillness of God to Still the Humanity Towards Communion” is a beautiful expression of the peace and presence that God offers to those who seek Him. In a world filled with distractions, God's stillness invites us to pause, breathe, and rest in His presence. As we open our hearts to receive His peace, we are transformed, experiencing a deeper connection with God and a greater sense of calm in our everyday lives. The stillness of God is not just a fleeting moment of quiet; it is a deep, abiding peace that changes us from the inside out. By cultivating practices that help us be still before Him, we allow His divine stillness to flow into our hearts, filling us with a peace that passes understanding and equipping us to face the challenges of life with grace and confidence.





# DEHONIAN COMMUNITY LIFE



## JOURNEY WITH FR. LEO JOHN DEHON

**L**ove  
closes its eyes to difficulties;  
it sacrifices its own interests;  
it makes and believes  
everything possible.

**Fr. Leo John Dehon**

I

I believe, that in this dehonian vocation journey I always travel with our beloved founder Fr. Leo John Dehon. I always admire his personality, deep spiritual life and mission spirit. Looking at his life I get the energy and inspiration for my life and religious vocation. Fr. Leo Dehon was known for his simplicity, apostolic zeal, and for his deep spiritual life. He is a model of priesthood and religious life, and his life and work continue to inspire us today. His life and witness teach me, how should I live my life and dehonian vocation. I believe, that in this dehonian vocation journey I always travel with our beloved founder

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Fr. Dehon calls each one of us to live out the value of compassion in our community life. Our Rule of life No. 65 tells us "Through fellowship even above and beyond conflicts, and through mutual forgiveness, we would like to be a sign that the fraternity for which people thirst is possible in Jesus Christ and we would like to be its servants." In the life of each dehonian the people should see and experience the compassionate touch of God. As Jesus Himself told that He came for the sinners and the weak, and so He did in His life. Our



dehonian vocation has a call to take part in the sufferings of others. We should be close to the people, especially those who are suffering, and show the ONE Who carries our burdens, that is Jesus. In Whom we find love, mercy and solutions for all our problems.

Looking at the life of Fr. Dehon, it inspires me to live out in my life the values; hospitality, availability and love everyone without any separation. The central to Fr. Dehon's life and teaching was a fervent devotion to the Most Sacred Heart of Jesus.

The experience of the deep union with the Lord moved him to love them with the same love. Fr. Dehon invites us to experience the unconditional love of Jesus in the Holy Eucharist and the Eucharistic Adoration, from there we get the strength to focus on our ministries and community life. In my life I had the opportunity to live in different dehonian communities in India and outside of India. From all the communities I experienced the most beautiful dehonian values of hospitality and availability. As I experienced



these values from our dehonian brothers, today I try in my life or I make it possible to live out these values in my daily life in the community.

" Living in community is both rewarding and demanding. Each member of a religious community will need to compromise, adjust, forgive, and be forgiven, over and over."

Journeying with Fr. Dehon these years and being in all the dehonian communities I have learnt certain values for my whole religious life. These values lead me and give me strength in my community life. These values are very dear to all the dehonians.

**HARD WORK:** Dehonain Community life taught me that do not trust in luck but trust in hard work. Do not try to hurry up or find easy way but work hard. Difficulties which come in our life will teach us the meaning of life.

**PATIENCE:** whatever we do in our life do it with patience. Never ever run away from the duties and responsibilities. Trusting in God we need to take courage and try to do the things. We need to build up the spirit to take effort to work and achieve fruitfulness in our responsibilities. If we do not have patience, we will never achieve anything in life.





**SACRIFICE:** as life goes on, we learn the meaning of Christian sacrifice. Christ Himself is the perfect example for us. Jesus's sacrifice is seen as a perfect and ultimate offering that fulfils the need for redemption and forgiveness. To gain values of religious life I must let go something of my attitudes which I am holding on from my early age. Community life may also tell me to sacrifice my own desires in order to give meaning and fruitfulness to my religious community.

**CONTINUITY:** Fr.Dehon's life and mission teach us that we need to have the value of continuity in the work and ministries. It's about maintaining a sense of self and purpose, even amidst change and challenges. Continuity in life is about finding a balance between maintaining a sense of self and stability while also embracing change and growth. It's about finding a sense of purpose in our lives, even amidst the inevitable changes and challenges we face. Our creativity starts working when the mind becomes familiar with a situation. To have success in life and ministries we need to have the continuity in our life and work. We have a tendency to jump one after the other, it brings difficulty and confusion in our community life and ministries. Let us fix our heart and mind on the given task and bear fruit in our religious life.

**SELF CONFIDENCE AND SELF-DISCIPLINE:** In the life of our founder, we see these two aspects leading to success in his priestly ministries. His life tells us that we must grow in self-confidence and build up discipline in our life. We do things properly and get good result in our responsibilities when we have the confidence in us and when

we do them with discipline. Let the spirit of Fr.Dehon leads us to have these two values in our life.

I feel that I am blessed to learn these qualities from the life of Fr.Dehon and from the dehonian communities. Being part of the dehonian family I feel that I am not alone in my life journey. I learned that being an active participant in my religious community and building up healthy relationship, bring happiness and joy in me. Involvement in the community activities and responsibilities help me with personal development and to think creatively. In the communities I had the chances to meet with different people and personalities. I learned from all of them the meaning of life. A Community provides the opportunity where we can use our strengths to help other people in need and I get to know so many generous individuals who are willing to share their time and knowledge with others in the community. When I look back in to my life, I bow my head to thank so many people who really taught me the meaning of life through their participation and contributions in the well-being of the community. First, the life and mission of our beloved Fr. Leo John Dehon, then the missionaries who were the real witnesses of religious community building, and my beloved companions who stood with me in all the situations of life.

The community is where we share our existence and our history of salvation. It is the place where communion, service, witness, and the proclamation are lived. The mission is carried out in the name of Jesus the Master, of the dehonian family and of the community.



*-Fr.Christy Peter, SCJ*





## **A VOCATION IS A SWEET MEMORY AND A FOUNDATIONAL EXPERIENCE OF GOD**

Every vocation reminds us something of our past life which is imprinted in our hearts and minds, that which strengthens us in times of crises. I am Br. Mohan Uthansingh. I hail from a beautiful village called Ulipadar in Kandhamal district, Odisha. Being the youngest in the family, I was the most loved by my parents and my 5 siblings (3 elder brothers and 2 elder sisters). My father, Prashant Uthansingh, is a farmer and my mother, Pramila Uthansingh, is house wife. And one of my elder sisters, Sr. Chandhini, a religious Nun, is in the congregation of “The Friends of the Poor” and she resides in Chhattisgarh.

Right from my childhood I had great desire to become a priest even without knowing the meaning of priesthood. When the teachers used to ask in the school about my future goal and desire, I would always tell them with joy, **“I want to become a priest”**. “To dream about our future goal, there must be some background, which is an inspiration to move towards the goal or it is a kind of faith experience.” Therefore, I too would like to share the background of my vocation.

I was 5 when I experienced a great and tragic situation in my life in the form of the *Kandhamal Persecution* of 2007-2008. On 25<sup>th</sup> December 2007 while the whole world

was making merry and celebrating the Nativity of Jesus Christ, the Christians of Kandhamal had a great loss. Around 9:30AM I was at home with my mother and Chandan, my second eldest brother, when the '*Bajrangi Dall*' (Hindus) entered my village shouting slogan (*Jay Bajrangi Bali*) and firing with the guns. At first, I thought of that as the sound of crackers but coming out of the house I saw a group of people holding guns, swords, axes and knives. No sooner had I seen them than I started running to the forest without knowing where I was headed. In the forest I missed the way and I found myself alone sitting beside a river and crying bitterly while my mother was worried and looking around to find me. A little later, by the grace of God, she came exactly to where I was. As soon as she saw me, she cried and embraced me and held me close to her bosom. If my mother had not been there at the moment, I would have either been killed or lost in the forest. But she came at the right time and in the right direction. She was like an angel sent by God to protect me at that situation. Then we both went to the other side of the forest where we met our villages and stayed there for a week, eating wild fruits for survival. Meanwhile, the rioters burnt our church and houses and looted all that we had.

There also was a graceful moment





during the time of persecution for my villagers. After hiding for a week in the forest, while we were marching towards a village called Dekapanka (Gajapati) and we lost the way. Crying and praying for help at that moment, we could see that the place was filled with a radiance which overtook the darkness, a very special moment which turned our sorrows into joy. That was **the apparition of Mother Mary**, stretching her hand and showing us the way. And, we could peacefully travel to the village where we became refugees for one month. And slowly when the situation was back to normal, we returned home and rebuild our houses and church.

From that very moment I had a great passion to become a good priest and to bear witness to how the Lord protected us in the time of persecutions. After the completion of my 10<sup>th</sup> exam, I attended the vocation camp and gave my name to different congregations. But finally, when the time had come, I refused to go seminary. A few days later I received a phone call from Bro. Biren Scj who introduced me to join the SCJs. At that very moment my mind was opened and my desire to become a priest was reignited. That same day there was train to Ernakulum so, I packed up my luggage and bid farewell to dear ones and reached **DEHON BHAVAN (KUMBALANGHI)** on 13 June 2018 for my initial formation, where Fr Matthew scj was there to welcome me. My parents never imagined that I would be able to stay in the seminary, because previously I had gone to a tuition centre during my tenth standard, where I was supposed to stay for one and a half month, but returned home in less than two weeks. But I had quite a different experience in the first 3 years of my seminary life. Though in the beginning I was struggling with the food, climate and culture of Kerala, I could slowly adapt to it. Moreover, I was struggling in my studies but slowly I overcame my difficulties by the grace of God and by the help of the Formators. And I successfully completed my 3 years of initial formation.

Then I moved to **Dehon Vidya Sadhan, Aluva** for the postulancy. My postulancy master was Fr. Antony Alex scj. There I came to know more about our founder and the congregation and learned different subjects, which helped me to grow in my spiritual, intellectual and social life. Then I moved to **Sacred Heart Ashramam, Nambur (Andhra Pradesh)**. My novitiate master, Fr Christy Peter Scj, guided me through personal talks and inspired me to be a good religious. This was the place where I discovered my vocation. Before my entrance to the novitiate, I wanted to leave the congregation but some instructions from my sister who insisted me by saying “**You have not yet experienced your Novitiate life. First experience your Novitiate life and then take a decision**”. I listened to the advice of my sister and made the entrance to the novitiate. I was totally inspired during the one-month Ignatian Retreat, where I could see the plan of God in my life and discovered my vacation and recollected the aim that I have been having from my childhood. Moreover, I was fascinated by the life style of our founder and I have a great devotion to the Sacred Heart of Jesus and Immaculate Heart of Mary. And I made my first profession on 25<sup>th</sup> of April, 2023. My family members were present for my profession and prayed for me. This was the most joyful moment in my life.

At present I am happy with my life in DVS and doing my 2<sup>nd</sup> year of philosophy. All the community members are so supportive and encouraging. This year as Holy Catholic Church celebrates the Jubilee year, **The Pilgrims of Hope**, I as a pilgrim, journey in my vocation, having faith and hope that I would become I good priest in the future and fulfil my aim and serve the congregation and the church.



Br. Mohan, SCJ



## FOSTERING FUTURE VOCATIONS IN THE DPN COMMUNITY

The month of April marked a significant period for the DPN Community, highlighted by the annual seminarian vacation and a highly anticipated vocation camp for prospective students. This camp, held from April 03<sup>rd</sup> to 05<sup>th</sup> at the Gorantla Community, successfully brought together sixteen students who have completed their tenth standard, eager to explore God's call.

The success of the camp was a testament to the dedication of each DPN community member, who collectively ensured the students felt welcomed and at home. The planning committee, comprising Fr. Kishor SCJ (Vocation Promoter), Fr. Mariano SCJ (Superior), Fr. Vimal SCJ, Fr. Moses SCJ, and Fr. Thambi SCJ, meticulously organized a comprehensive program. They also invited esteemed fathers- Fr. Marianad SCJ, Fr. Rajesh SCJ, Fr. Mahesh SCJ, and Fr. Kiren SCJ- to deliver insightful sessions. These classes provided students with a deeper understanding of the congregation's founder, its values, the significance of a vocation, and the profound nature of God's call.

Beyond the informative sessions, the camp offered a vibrant and engaging experience through various cultural programs and action songs. Dn. Arun SCJ and Br. Ravi Teja Yadala SCJ played a pivotal role in leading these activities, fostering an energetic atmosphere. Their active participation in teaching dance, preparing skits, and co-ordinating programs ensured the students' enthusiastic involvement and made the camp truly memorable.

A special vote of thanks is extended to Fr. Kishor SCJ, the Vocation Promoter, and Dn. Arun SCJ for their tireless efforts in finding and motivating prospective students to attend the camp. A special thanks to DPN Community for their great efforts to make this camp so successful.







Br. Ravi Teja Madanu SCJ



# A PREPARATION FOR FINAL DESTINATION

My life on Earth started with a cry and it ends when I die. To reach from birth to our final destination is a process, this process is called life. Until the age of fifteen I found no meaning in my life. I tried my level best and even shed the last drop of my blood to add meaning and essence to my life but all that had been done was in vain and it became impossible with my abilities. But there was someone who added true meaning and essence to my life without much hard work, just by calling my name and that was God. What seemed impossible, God proved to be possible, ***“For nothing is impossible with God” (Luke: 1:37)***. Before birth and after death we experience darkness and the essential period between them is called life where we experience the true light. I experience this light through my vocation.

Just as Four angles make a square, four words spoken with love make a relation beautiful. In the same way there are four stories which made me respond to the call of God. My vocation story is like that of Samuel[1sam:3], just as God has called him four times, I too received His call through four different experiences in my life. Every vocation story has a starting point, mine started on a bicycle along with my friend. I feel funny when I think about it, even though it has so much meaning. The journey on the bicycle with him was a transforming journey

a journey of awareness and a journey of response to the call of God. It was at this time that he shared his experience with God in his life, then I also wished to have the same experience that he had with God. Maybe God himself might have come in the form of my friend, and I always relate it to the story of Philip and Nathaniel [Jn1:43-51]. I need to admit that before joining the seminary I was not aware of the real meaning of Christmas, Easter, Good Friday and not even the Holy Eucharist. I thought of them as the days of new cloths, an opportunity to meet my relatives, a time to go for pilgrimage and of special food. But as the days passed in the seminary I slowly started learning and experiencing the real meaning of these great mysteries.


Having experienced in different communities, in different places, with





## UNDER THE SHADE OF LOVE

different people of different cultural backgrounds, I have seen and experienced through all of them the Fatherly love, Brotherly approach, Fraternal care and friendly interaction. The common element that I found in all communities is the “Hospitality”. Their hearts were always open receive everyone not only in giving them shelter but also making them to feel at home. These are some of the elements which inspired me to be a Dehonian. When I speak of the communities, I find that the words are inadequate to express what I really feel, because the most beautiful feelings in life need to be experienced and not to be expressed. Nevertheless, what made me a Dehonian primarily is the very words of Fr. Leo John Dehon: “For him I live, for him I die”.



God is  
preparing you...

### FOUNDATION STONE

First four years of my formation as a brother in the congregation of the Priests of the Sacred Heart of Jesus was fundamental to lay a strong foundation to my vocation. The real foundation was laid during the time of novitiate which was so beautiful, graceful and meaningful. The Novitiate was the most precious one where I discerned my vocation, a time I fell in love with God because He loved me even when I could not love myself. It was all possible because of the close encounter and intimate union with God. The act of complete surrender was done during the Thirty Days of retreat. There was only God and myself, with no one to disturb. It was at this time that God worked as a refiner and a purifier. I passed through the refiner's fire and came out as purified gold. Before this purification, I used to say to God, “Thank you Lord for adding one more day to my life”. But after this purification and refinement there was a great transformation in my words and started to say to God, “Thank you Lord for reducing one more day from my life”. I realized that my life is like a ladder towards Heaven where God is enthroned in His glory. With each step, God reduces one more day from my life and draws me closer to Him. Then again, I started to say to God, “Oh... God! See that I am getting closer to you”. This is the moment when I realized and told myself, “My death day on this earth should be my birth day in Heaven”. After all these countless blessings of God, I am here as a Religious Brother. I am here not because I wanted but God wanted. Before offering myself, I made a request to God regarding my end: “Dear Lord, just as the sentence ends with a full stop so let my life end in You”.

**Now I place my entire life in the hands of God.**



Br Santosh, SCJ



# WORDS OF GRATITUDE



## DIVINE MERCY PARISH, VASAI

On behalf of the community of Divine Mercy Church, I would like to express my gratitude first of all to God the Almighty and Secondly to our District Administration for giving us the opportunity to render our service in the Divine Mercy Church, Kalher assisted by Fr. Sajith and Regent Br. Biren Ranasingh, lastly and to never ending thanks to the Parishioners of the Divine Mercy Church, Kalher. It was really a true blessing for us to work; especially the month of April with the preparations and the celebrations of Easter starting with the Palm Sunday. It culminated with our Parish Feast of Divine Mercy on 27th April, together with the administration of the Sacrament of Confirmation, received by our Parish children and given by the Bishop of Vasai Thomas D'Souza in the presence of the guest Priest of the day Fr. Mc Queen Mascarenhas SCJ. The bishop also consecrated the same day the new Altar where the Christ is represented everyday with our Dehonian identity under the shadow of Dehonian Cross. The month we also celebrated the 4th Priestly Anniversary of Fr. Sajith as well as the Farewell to Br. Biren on the Easter night.







**Fr. Ajit Baxla SCJ**





**“All Sacraments are marvelous gifts of our Lord, but the **EUCHARIST** far surpasses the others. For in the others he gives us his grace; in the Eucharist, he gives us **HIMSELF**.”**

**Fr. John Leo Dehon**





# DEHON VIDHYA SADHAN COMMUNITY





# RENEWAL RETREAT

## FORMING RETREAT

Having fruitfully completed our Annual Retreat 2025 preached by Rev. Dr. Daniel Ribeiro SCJ, a committed missionary in China, we are spiritually guided and fed, ignited and enlightened, enabled and enhanced, reformed and renewed in our hearts and minds during the five days of our annual retreat for all young Dehonians. The inputs delivered by Fr. Daniel were of great worth and value, both informative and reflective in our spiritual and intellectual journey as scholastics engaged in the ecclesiastical studies that helped us to enhance our exegesis of the Scripture and personalize it into our very lives as religious. The retreat consisted of only two talks a day and ample of time was given for more reflection and to do 'lectio Divina' or specific passages from the Holy Scripture. The talks were of deep spirituality that were ranging from Jesus' life, his apostles and Fr. Dehon. The combination of these three characters during our talks and reflection have helped us understand better the Dehonian mission and vision for the world and the Church. The retreat was concluded with the sharing of each one's personal encounter with God during few days of intense and immense consumption of our time with the Lord and everyone shared about their personal encounter with the Lord. The following day May 1st nine of our brothers renewed their vows in the presence of Rev. Fr. Michael Augustine, the District Superior.

The First day of our meditation has accentuated the need for deep conscience over God's natural process of calling to religious life and humans' rational choice in responding to his call with freedom. God calls us naturally but it is left to the individual whether to make use of the given freedom to respond to it to be faithful forever. St. Peter was demonstrated as the perfect epitome of making a choice to catch the men after his encounter with Jesus on the boat. The first day, we deeply reflected on character of St. Peter and how he remained faithful in his call despite his human frailty and limitations. This helped us to look not our limitations, but to the grace bestowed on each of us by God, and the same grace, further led us to resolute our decision to be his effective channels of love and mercy to the world.

The Second day of our meditation, we reflected on the guidance of the Holy Spirit in the time of Jesus's temptations in the wilderness in connection to the challenges in the religious life of Fr. Dehon. As the Spirit's assistance led Jesus to the resistance of the evil, the love of Fr. Dehon for the Heart of Jesus had led him to accept all possible challenges in founding the congregation. However, Fr. Dehon's unwavering dependence over the providence of God and his 'Never Give Up' attitude have taught us a lot in strengthening ourselves in following Christ more closely. And we were given the





sure assurance that the Spirit is always with us in all the walks of our lives.

My message to people is this: Let us carry the memory of those who perished not as a burden but as a torch. Let their lives inspire us to build a world where no one is hated for their race, faith, or heritage. Let love triumph over fear. Let mercy guide our actions. And let us say, with our lives, Never again. (My Special Thanks to Fr. Michael Augustine SCJ, the District Superior for this opportunity).

The third day our meditation has focused on the “greatest value of the beginning of Jesus’s Mission and Dehonian Way of Holiness”. The central theme that strikes all our hearts was ‘faith’ and ‘holiness’. Fr. Dehon has revealed to all of us the secret of being true Dehonians by his way of holiness that was lived up to the mark. The same holiness must become the prime motivation and aim of every Dehonian order to be effective instruments of God’s mission: in spreading his love and mercy to the world. Fr. Dehon’s life is a witness to all of us through various characteristics that were practiced a perfect balance between natural and supernatural virtues, virtues coming from his spiritual life, act of forgiveness, ordinary holiness, generous soul and having zealous and Pious heart. These were the true motivations that have moved our hearts to reflect our Dehonian vocation in the congregation.

The fourth day of our meditation has enabled us look into each one’s ordinary way of experiencing God in simple things and what God expects from us. This reflective input really helped us a lot, taking us a long way to recount the simple things that the Lord has done in our lives and burned our hearts to question ourselves what have we done for God and what we can. The basic nature of Jesus’ call is to be with Him, to proclaim the good news and to cast out the demons. However, this input session has helped us to be grateful to the Lord for his mission for each one and for his love.

The final day of our retreat, we have really taken up by the method of Jesus in proclaiming the gospel. Jesus did not directly preach the Word of God rather he was attentive to the people; he accompanied, dialogued with them and then preached the Word which opens and burns every heart to announce the risen Lord. In the final session we had a beautiful sharing coming from each one’s encounter with God and experiences that we shared were genuine, inspiring and touching.

On the first of May, nine of our brothers have renewed their vows in the presence of Rev. Fr. Michael Augustine SCJ, the District Superior. He was the main celebrant of the Eucharist and delivered a homily on St. Joseph, the worker quoting about him from the Apostolic letter “Patris Corde” of the Holy Father Pope Francis as a perfect example for submitting oneself to the Lord’s Will. He spoke about seven characteristics of St. Joseph as mentioned in that letter. Joseph as beloved father, a tender and loving father, an obedient father, an accepting father, a creatively courageous father, a working father, and a father in the shadows. The homily moved our hearts to deep thinking of St. Joseph our patron’s qualities to be actualized in our lives too. We are immensely grateful to God for making possible all things to happen meticulously and miraculously.







**Br. Nirmal Uppatti SCJ**





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