

# SANTHOME

Vol 27, No. 1 | January 2020

# MISSION

*Cover Story:*

**Deepti College: Life giving Light  
Unique Identity of Deepti College in  
Minor Seminary Formation**



## **Main Articles**

- **Priestly Formation in the Light of Church Teachings**
- **Christmas, the Feast of Divine Light Coming to the World**
- **Awaking the Soul of Nation: Educating the periphery**



# SANTHOME MISSION

Vol 27, No. 1  
January 2020

## Patron

Fr Antony Perumanoor MST

## Chief Editor

Fr Francis Kureeckal MST

## Associate Editors

Fr Thomas Karamel MST

Fr Jaison Puthenpura MST

## Managing Editor

Fr Kuriakose Kunnel MST

## Circulation Manager

Fr Lijo Vadakkemuri MST

## Editorial Board

Fr Vincent Kadalikkattilputhenpura MST (Ujjain)

Fr Joseph Thekkekarott MST (Mandya)

Fr Sebastian Njalliyil MST (Sangli)

Fr Joice Puliymmakkal MST (Delhi)

Fr C.D. Sebastian MST (Mumbai)

Fr Antony Thattil MST (Germany)

Fr Antony Thundahtil MST (North America)

Fr Zacharias Azhikannickal MST (Tanzania)

Fr Joseph Maprakavil MST (Kochi)

## Contact address

Editor, Santhome Mission

Deepti Bhavan, Melampara P.O.

Kottayam - 686 578, Kerala, India

Email: mstgeneralate@gmail.com

## Table of Contents

1	<b>Editorial</b>	Fr Francis Kureeckal MST
3	<b>Priestly Formation in the Light of Church Teachings</b>	Fr Shaijan Koonamparampath MST
12	<b>Deepti College: Life giving Light Unique Identity of Deepti College in Minor Seminary Formation</b>	Fr Joseph Vadakkemuri Neyyoor MST
20	<b>Christmas, the Feast of Divine Light Coming to the World</b>	Dr Sebastian Kizhakkal MST
27	<b>Awaking the Soul of Nation: Educating the periphery</b>	Fr Josekutty Kalayil MST

Disclaimer: Ideas expressed by the contributors do not necessarily reflect the mind of the Editorial Board

# Editorial

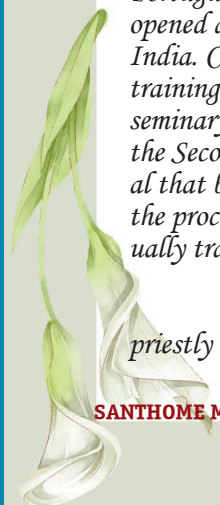
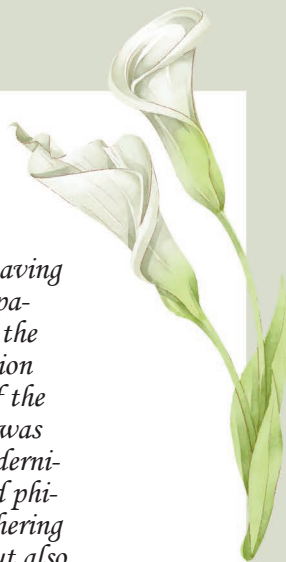
Recently, while I was speaking with one of the deacons who, having completed the required formation in the seminary, was in proximate preparation for the ordination to priesthood. Our discussion slowly turned to the effectiveness of seminary formation. He told me that the years of formation in the seminary did not equip him adequately to address the questions of the contemporary generation. In responding to his position, I added that it was quite normal because the questions of the present generation of post-modernity would be so complicated and secular that a priest who mainly studied philosophy and theology might not be competent to answer. But then, furthering on his views, the deacon remarked that not only the secular questions but also those from even theology would be hard to answer.

Christian priestly formation began with Jesus Christ and his disciples. Jesus formed them for three years in personal, individual, and non-formal ways for their future ministry. Finally, during the Last Supper, he conferred upon them the priesthood. After the Resurrection, he commissioned them to preach the Good News, going out into the whole world. Commencing from the first Pentecost, the apostles went out and preached the Word of God, established Christian communities, and ordained bishops, priests and deacons. Down the ages, the formation of Christian priesthood developed through various stages under Monastic Schools, Episcopal Schools and Seminaries. When going through the history of Christian formation to priesthood, one notices that the Church was never complacent with the formation given to its candidates for priesthood. But has always been open for evaluating and renewing it.

Among the St Thomas Christians, the formation of priests was started in Malabar, the Southern part of the country in the first century itself. The Gurukula system was followed where a candidate for priesthood stayed with the parish priest or with an elderly priest who gave him some instructions in Syriac, mostly based on catechetical principles. This arrangement, commonly known as the Malpanate system, slowly disappeared with the arrival of the Portuguese in 1498. Their efforts towards colonization and Christianization opened an important but different chapter in the formation of the clergy in India. Credit goes to them for establishing seminaries and for recruiting and training native clergy in a systematic manner. For centuries, the structure of seminary formation throughout the world had been the same basically, until the Second Vatican Council (1962-1965) which revolutionized it. The renewal that brought forth by the Council challenged, and continues to challenge the process of priestly formation everywhere. To a great extent, it has continually transformed the priestly training in India too.

However, there is still a strong feeling among many that priests and priestly training have lost its crucial touch with the day-to-day world. The

Editorial



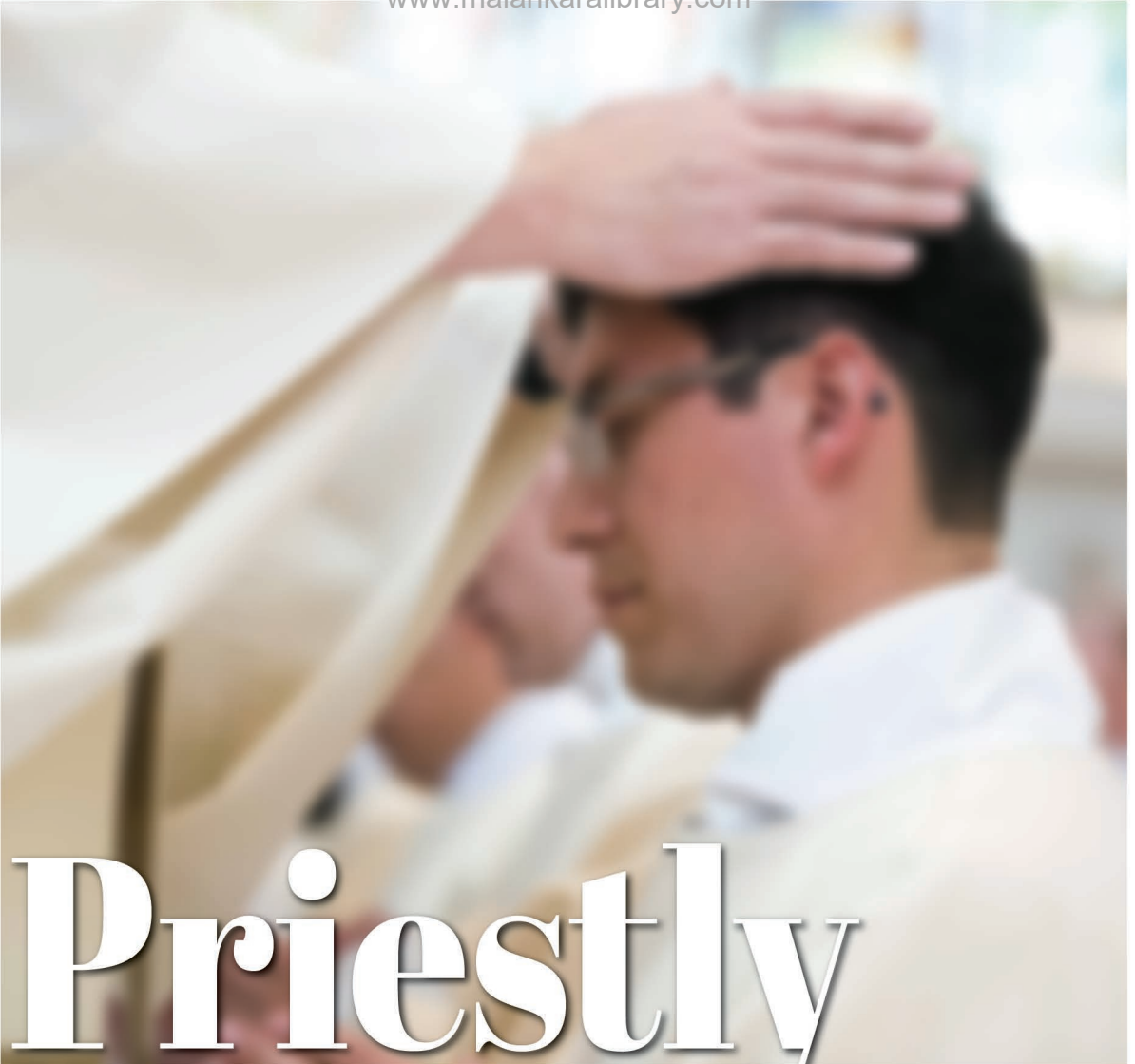
norms established in the past for priestly formation need to be replaced with new ones according to the contemporary time and context. Secularized families, changes in their structures, alterations in value system and diminishing vocations to consecrated life indicate that a reformation of priestly formation might be overdue. One fails to address today's problem with yesterday's solutions. Local issues cannot be cleared with global solutions. For example, if faith is in jeopardy in Europe, credibility of clergy is at stake in India. The working class, the poor and the marginalized groups need more attention; effective democracy is essential in the Church. The people of God want their priests not only to be cultic, but also to be efficient shepherds (LG 28). They are awaiting shepherds, after God's own heart, who will feed them with knowledge and understanding (Jer 3: 15). All these realities demand a revision in the system of priestly formation.

The amount of human and financial resources that the Catholic Church invest in the formation of its personnel is immense. Practically, no profession requires such a long period of formation as the Catholic priesthood. Despite the regular school and college education, a candidate undergoes between 10 to 15 years in formation before priestly ordination. In spite of this extensive and expensive programme of seminary formation, it often yields less than the expected. In order to improve the quality of priesthood and religious life to a life of sublime dedication and true discipleship, it is urgent to standardize the system of the selection of candidates, duly considering their aptitude and motivation, in line with modern scientific techniques. The Church has to introduce stern quality control procedures in the selection of candidates at all levels so as to have a Church-leadership in future with faith and credibility. Studies and surveys show the pressing need for competent and qualified formators in the formation houses. Indianization and adaptation of Indian value systems in the seminary formation are very essential for the future of the Church in India. Formation programme has to be contextualized and incultured, with no delay or negligence from the part of the authorities.

The present issue of *Santhome Mission* engages the formation of seminarians. The lead article views the priestly formation in the light of Church documents. While the cover story presents a success story of *Deepti Minor Seminary* which stands unique in its genesis, history and results. *Deepti* means light and there are several festivals of light in the world and this theme is presented in Christmas, the Feast of Divine light Coming to the World. The tuition centers in the rural areas of St Thomas Region, Mandya enlightens the life of many underprivileged children and it is depicted in the article- *Awaking the Soul of Nation: Educating the periphery*.

While I salute all those who involve in the noble mission of brightening our globe through spreading the True Light- Our Master, may I invite your careful attention and reflection towards the formation of the missionaries of the future.

**Fr Francis Kureeckal MST**  
Chief Editor



# Priestly Formation in the Light of Church Teachings

Fr Shaijan Koonampampath MST

## Introduction

The very term 'Formation', as the Church understands it, is not equivalent to a secular sense of schooling or, even less, job training. Formation is the first and foremost cooperation with the grace of God. The Church gives more importance to four aspects of formation in the priestly training. They are human formation, spiritual formation, intellectual formation, and pastoral formation. Together with these in this modern era media education is also very much significant and essential. Using the above said four levels of formation let us try to understand the priestly formation today.

## Formation

Formation of the priests is a very important duty of the Church. From time to time the Church has done a lot of studies to provide the best formation to its candidates to priesthood. As the time changes the formation to priesthood is also to be changed and updated. Formation is something that has to come from within. It is examining and understanding oneself and making necessary changes in one's life. Formation is primarily the duty of a formee. The best role of Formator is guiding the formees from outside, showing variety of good examples from the lives of different people and from his own life.

Formation does not end with a certain period of time, but continues all throughout the life of a person, transforming oneself. Priestly formation should touch the hearts of the students making changes in the thoughts and feelings of the candidate. Formation should not be condensed in theories, but rather given importance for actualization of those theories in the lives. Seminaries are to be venues where one actualizes and practices the real Christian community life, meeting all challenges of the world. They need to be exposed to various

sectors of the life of people in society, their problems, needs and sufferings.

Formation is not teaching certain practical rules but rather than that it is bringing changes in the personal life of the candidate by transformation of life.

What a Formator shall be  
In seminaries students always look at their formators as the model to form themselves. They try to make changes in themselves looking at the life and activities of their formators. A formator should live from grace. He must be a holy man holding good values of life which can be imparted to the candidates and implant in them. The availability of the professor is very important in the seminary formation. With the fraternal intimacy, the formator may deal with formees and build a strong and enduring trustworthy relationship with them. At the same time the formator should be prudent enough to understand the shortcomings and negligence the candidate can have in the seminary life. The formator may know each candidate



intimately well and able to accompany them. If one does not show the signs of priestly vocation, the formator may help him to find out true vocation of his life.

**What a Formator shall not be**  
The formator may approach the candidates without prejudice. By paving the path to form holy seminarians, a formator may avoid the ways which hurt the humanity. A formator must have trust in the student, respect him, should listen carefully to him. Transparency of life is very important for a formator. A formator shall not exhibit any discrimination among the students. Since formation is a community work rather than single man's task, the role of the team of forma-

tors is to be respected.

**What a Formator should Know about a Student**

The formator may learn a formee well. A good formator will be aware of Socio-economic status of a student, attachments and relationships in the family, family history (the whole family is involved in the vocation of the candidate), type of personality, emotional integrity, likes and dislikes, hobbies, friendships, talents, social life, life of faith, prayer life and very importantly attitude towards vocation. The formator should also know history of sexual life and sexual orientation which may help the formator to integrate in him a healthy and fruitful celibacy.

**The Formee**

As people are different, Formation is also something that is personal and it is different to person to person. The candidates have to be made aware of their role in their formation. And it is also very important that the formation in the institution is updated as the progress and change happens in the world. The seminarians may cope them up with their counterparts once they are out of the seminary. The candidates of the present new generation have to sacrifice a lot to be in the seminary more than the older generation. Taking into consideration the changes that are happening in the world and people, we have to make ourselves ready to bring the necessary changes into the formation system today,

and update them. 'New wine needs new wine jars.'

#### Four Pillars of the Seminary Formation

Pope John Paul II outlined in his Apostolic Exhortation, *Pastores Dabo Vobis*, four essential areas of a seminarian's preparation for the priestly vocation. They are human, spiritual, intellectual, and pastoral formation. A seminary must seek to assist candidates in precisely these four areas, because all these four areas are of vital importance in forming a candidate to be a balanced, holy, learned, and effective priest of Jesus Christ. Each area, while distinct in itself, is naturally linked to the others.

#### **a) Human Formation**

Human formation is a basic requirement in the life of a priest. "Priests, while being taken from amongst men and appointed for men in the things that appertain to God that they may offer gifts and sacrifices for sins, live with the rest of men as with brothers" (*Presbyterorum Ordinis* 3). As they are selected from and for men, it is necessary that they



should grow well in human qualities. As they are human beings, like any other person they too are open to weakness, it is visible in their day to day pastoral activities. Keeping this nature in mind, the Church reminds us the priest must never forget that he is a man chosen from among people to be at the service of the people. To sanctify himself and to carry out his priestly mission, he must present himself with an abundance of human virtues, which render him worthy of esteem by those around him. In particular he must practice goodness of heart, patience, kindness, strength of soul, love for justice, even-mindedness, truthfulness to his word, coherence in the duties freely assumed (Directory for the Ministry and Life of Priests n. 75).

Human Formation Program should be organized in such a way as to assist the seminarian to grow in true freedom, to develop a solid moral character, to be well-oriented to the truth, to become a man of communion, to be respectful of every person, to exercise appropriate care for his

physical well-being, and to be a confident leader. “A correct and harmonious spirituality demands a well-structured humanity” (The Gift of the Priestly Vocation, n. 93). The human formation has its impact on the full personality and on all levels of a person. Human formation includes the spiritual level, intellectual level, physical level, psychological level, sexual level, etc. And this formation should continue till the end of a person’s life. This all-round formation is very essential in the life of a priest.

Human formation comes together in a particular way in the domain of human sexuality, and this is especially true for those who are preparing for a life of celibacy. Education is necessary for understanding sexuality and living chastely. Those preparing to live out a celibate commitment face particular challenges, especially in today’s cultural context. So the candidates should have a physiological and psychological understanding of human sexuality. They have to be taught about the meaning of the virtue

of chastity; this includes a formation in authentic ideals of sexual maturity and chastity. If priests are more conscious of the Kingdom and of their role as Christ’s witnesses, they might view celibacy in a more objective way, forgetting themselves for love of others. “He calls me to be pure and chaste for He calls me to be another Christ” (PO n. 19).

### **b) Spiritual Formation**

This is the central aspect in the life of a priest. This will help him to open his heart to God and to find rest in Him. The means of achieving and maturing in spiritual formation is through meditation on the Word of God, participation in the sacred mysteries of the Church, offering the Holy Eucharist, spending time in personal prayer, divine office etc. As we can see in *Presbyterorum Ordinis* (n.13), Priests can acquire holiness in their own distinctive way by exercising their functions sincerely in the Spirit of Christ. As they are the ministers of the Word of God, they read and hear every day the word of God and if they strive to make it part



of their own lives, they will become more perfect disciples of the Lord. So candidates must be motivated to perfect their spiritual life. In order to give spiritual help to others, one needs to have it in oneself, because no one can give what one does not have. In the area of spiritual formation, seminarians have to seek to grow in their relationship with Christ through prayer and contemplation. This will help them to encounter the overwhelming love of God in their lives and share in His merciful compassion. “The Liturgy of the Hours cannot be lacking in the prayer life of a priest, and it is a true ‘school of prayer’

for seminarians too” (The Gift of the Priestly Vocation, n. 105).

Seminarians ought to cultivate an authentic and filial devotion to the Virgin Mary, St Joseph, the Church Fathers and Saints. Every aspect of priestly formation can be referred to Mary, the human being who has responded better than any other to God’s call (PDV, n.30). St Joseph was called by God to serve the person and mission of Jesus directly through the exercise of his fatherhood. So seminarians should always keep before their eyes his humble, mature way of serving and of ‘taking part’ in the plan of salvation (Re-

demptorisCustos, n.1&8). Knowledge of and meditation on the Fathers of the Church should form a part of the spiritual dimension in the formation of seminarians (OptatamTotius, n.16). “Moreover, pious devotions and practices, as well as certain expressions of popular piety and religion, should be promoted and given room, especially those approved by the Magisterium. In this way, future priests will acquire familiarity with the ‘popular spirituality’...” (The Gift of the Priestly Vocation, n. 114).

The Church wants its priests to become powerful and best instruments in the



hands of God. “This sacred council, in the hope of attaining its pastoral objectives of interior renewal, of world-wide diffusion of the Gospel, and dialogue with the modern world, issues the strongest exhortation to all priests to strive always by the use of all suitable means commended by the Church towards that greater holiness that will make them daily more effective instruments for the service of all God’s people” (PO n. 12).

### **c) Intellectual Formation**

Intellectual formation through the study of philosophy and theology enables seminarians to contemplate, share, and

communicate the mysteries of faith with others. In this way, it has an essentially pastoral orientation. The basic principle of intellectual formation of candidates is noted in *Pastores dabo vobis*, no. 51: “For the salvation of their brothers and sisters, they should seek an ever deeper knowledge of the divine mysteries.” Disciples are learners. The first task of intellectual formation is to acquire a personal knowledge of the Lord Jesus Christ, who is the fullness and completion of God’s revelation. It will help them to proclaim authentically Jesus as the Way, the Truth, and the Life to the faith communities they serve. “If priests are to give adequate answers to the

problems discussed by people at the present time, they should be well versed in the statements of the Church’s magisterium and especially those of the Councils and the Popes” (PO n. 19).

Intellectual formation is aimed at achieving for seminarians a solid competence in philosophy and theology, along with a more general educational preparation, enough to allow them to proclaim the Gospel message to the people of our own day in a way that is credible and can be understood. It also should help them to enter into fruitful dialogue with the contemporary world and uphold the truth of the faith by the light of reason, thereby re-

vealing its beauty (The Gift of the Priestly Vocation, n. 116).

#### **d) Pastoral Formation**

Pastoral formation is the culmination of the previous three pillars of formation. The whole training of the students should help to make them true shepherds, after the example of our Lord Jesus Christ, the teacher, the priest, and the shepherd. To be a true 'shepherd' with the smell of the sheep, means standing with and for Christ in the community, and to be like Christ, who teaches and sanctifies and guides or leads the community. "Since the seminary is intended to prepare seminarians to be shepherds in the image of Christ, priestly formation must be permeated by a pastoral spirit" (The Gift of the Priestly Vocation n. 119). The grace to be a shepherd comes with ordination. That grace, however, calls for the priest's personal commitment to develop the knowledge and skills to teach and preach well, to celebrate the sacraments both properly and prayerfully, and to respond to people's needs as well as to take initiatives

in the community.

The formation should help a candidate to become like Christ and communicate the mysteries of faith through his personal witness of discipleship rooted in his spiritual life. A candidate must be helped to understand that the pastoral work of a priest is to be full of charitable acts and that to exercise the priesthood it is also necessary to be closely linked with mankind. The seminary shall not be like an island which is separated from the mainland. The seminary shall provide sufficient chances to students to understand the life of the common people, to understand their sufferings and pain. A seminary curriculum shall have sufficient programmes for the students to get involved in the life of the people and to understand their life situations.

The sensitivity of being a shepherd is acquired consciously and gradually as the new priest assumes his pastoral responsibilities. He develops in himself in cooperation with the Holy Spirit, "the interior habit of evaluating problems and

establishing priorities and looking for solutions on the basis of honest motivations of faith and according to the theological demands inherent in pastoral work" (PDV n. 57).

#### **Missionary Formation**

The new evangelization calls for personal involvement on the part of each of the baptized. Anyone who has truly experienced God's saving love does not need much time or lengthy training to go out and proclaim that love. (Evangelii Gaudium, n.120). Mission is the goal and horizon of all formation (Ratio Fundamentalibus Institutionis Sacerdotalis, n. 91). The whole training of the students should help to make them true missionaries, after the example of our Lord Jesus Christ. The seminary shall provide sufficient chances to students to understand the life of the common people, to understand their sufferings and pain. Seminary curriculum shall have sufficient programmes for the students to get involved in the life of the people and to understand their life situations. He is formed "to have a missionary spirit, that is to say a truly 'catholic' spir-

it, which, beginning from Christ, reaches out to all so that 'they may be saved and reach full knowledge of the truth' (1 Tm 2:4)" (Directory for the Ministry and Life of Priests, n.16).

### **Media Education in Seminary**

The Church has come out with many documents to underline the importance of communication and media education in the formation of priests. "If students for priesthood and religious in training are to be part of modern life and also to be effective at all in their apostolate, they should know how the media work upon the fabric of the society and the technique of their use" (Communio et Progressio 111).

The new media have new languages and new techniques which have given birth to new possibilities for the mission of the churches as well as new pastoral problems (Redemptoris Missio 37). Priests, religious and laity should be trained at once for the critical use of media (Inter Mirifica 15, 16). The Ratio Fundamentalis points out that the various forms of social communication have created a totally new condi-

tion of living (Ratio Fundamentalis 4). It also says that the candidates for the priesthood must be trained to use the media prudently and with reason, to discipline themselves, to educate the faithful and to make effective use of the media in their apostolate (RF 68). The Pastoral instruction *Communio et Progressio* (1971) says that Communication education "should be an integral part of the ordinary priestly training. Without this knowledge an effective apostolate is impossible in a society which is increasingly conditioned by media" (*Communio et Progressio* 107). These and other documents of the Church stress the intense awareness of the importance of the integration of communication in the pastoral ministry as well as in the priestly formation.

### **Conclusion**

The seminary training based on the four pillars such as human, spiritual, intellectual, and pastoral formation will help the students to become capable priests and to carry out the mission of the Lord. So it is important to arrange occasions to help the can-

didates to pass through all these levels of formation. The training in prudent use of modern technology and communications will help the candidates to become effective priests and communicators of Good News tomorrow. The aim of the seminary formation is to form suitable priests according to the need of the culture and time. So it is always essential to bring adequate changes in the formation programme according to the need of the culture and time. As we saw above, human formation is very important in the life of a priest, it can help him to understand the needs of the people and to help them. After all, it is the candidate who is responsible for his own formation, so the candidate must be made aware of his role in his own formation and sufficient freedom is to be given to the candidate to form himself. The formators shall always keep in mind that their duty is to accompany the candidates, to support them with necessary corrections, to clarify their doubts and to provide them with a good environment to grow in their vocation.

# Deepti College Life giving Unique Identity of Deepti College in Minor

*“No one after lighting a lamp puts it under the bushel basket, but on the lamp stand, and it gives light to all in the house” (Mt5, 15)*

Deepti, as the name indicates, is “the Light” that was lit and put on the lamp stand, that is, on Bhaagyam Kunnu (presently known as Deepti Mount). During a period of long 51 years, it has given the light of life to more than 350 missionary priests and many more lay missionaries. The forma-

tion that was imparted to the young aspirants to missionary priesthood at Deepti was so effective that other seminaries in the area were looking at it as a model. When one finds so many missionaries, who were passed out Deepti, successfully serving the people of God in mission fields, it gives one

the understanding that Deepti was a prototype of missionary formation. Let us delve into the unique and exceptional model of missionary formation at Deepti in the preliminary years of priestly training .

**A Glance at the Golden Days of  
Deepti College**

Formation of its future

# Light

## Seminary Formation

Fr Joseph Vadakkemuri Neyyoor MST

priests should have been a great priority for the MST when it was founded in 1968 and the starting of the minor seminary in the same year really manifests that importance. Even though there were several possibilities like sending candidates to different seminaries, priority was given to starting MST's

own minor seminary. It was the vision of His Excellency Bishop Mar Sebastian Vayalil, the Founder of the MST who had already begun recruiting brothers even before the beginning of Deepti minor seminary. Deepti College, the first minor seminary of the Missionary Society of

St Thomas the Apostle (MST), was inaugurated on August 31, 1969 at Melampara with Rev. Fr Sebastian Thuruthel as the Rector, Rev. Fr Joseph Thaiparampil as the Spiritual Father and 35 students. Classes began at Deepti on September 1, 1969. Till this date, Deepti has given the light of life

to more than 1560 young boys from different parts of Kerala. Three of them are now Bishops of three Mission Dioceses, 350 of them have become priests and are serving in different parts of the world. Thus one can say that Deepti College has been effective and efficacious in laying strong missionary foundation in the formation of missionary priests.

### **MST Minor Seminary Formation at Deepti**

Minor seminary, the first stage of priestly formation, aims at laying a proper foundation for the entire priestly formation. MST minor seminary imparts basic human, intellectual, spiritual and missionary formation to the aspiring young candidates to missionary priesthood and it will enable them to lead a noble, polite, integral, effective and disciplined priestly life. Deepti College has a homely atmosphere with an excellent team of formators under the leadership of a Rector. The interactive as well as accompanied style of formation at Deepti College gives prime importance to personal care and assistance.

The intellectual part of formation is given as the students acquire higher secondary education under the Education Department of the Government of Kerala. Importance of learning language, especially mastery over English, is a special feature of formation at Deepti that always follows a different style of training in language by employing contemporary language-learning techniques and equipments. It is through hard

work that the students learn the language. Spiritual life, the root of priestly life, is well taken care of by a system of organized motivation and spiritual training by effective spiritual fathers. An active system of personal assistance and accompaniment is followed





at



Deepti in the spiritual and liturgical formation of the students. Sufficient degree of motivation is given to them to be missionary priests and that is yet another special feature of formation at Deepti. Many experienced and erudite priests would

life in mission to the candidates. Physical care, through daily exercises and games, is part of the curriculum as healthy mind resides in a healthy body.

### **Influence of Vatican II in Minor Seminary Formation**

Vaidikaratnam Rev. Fr Sebastian Thuruthel, the

oc-  
ca-  
sion-  
ally  
visit Deepti and share missionary experiences through audio-visual media and thus give a pre-taste of the

first Rector of Deepti College, was a formator at Mangalapuzha Seminary at the time of his appointment. His innovative ideas, influenced by the teachings of the Vatican II, along with those of the other staff members paved the way for the extraordinary and excellent formation which made an influence in the entire formation system of the Indian Church. Fr Thuruthel says that it was the influence of the teachings of the Vatican II that made him think of making a small variation in the then existing system of formation. Basing on the teaching of Optatum Totius, the Vatican Document on Priestly Formation, Fr Thuruthel did execute the vision: 'an ideal seminary must be a home'. He says that he was a pot used by God to water the seedlings in the nursery of Divine Vocation. Optatum Totius, the charter on Priestly Formation, says also about the role of families in minor seminary formation. The then formation system at Deepti took it up seriously. Family members were invited for the programmes held in the seminary. Fr



Thuruthel says that the family background of the students was a good spiritual atmosphere for them. The family members who themselves were spiritual, were able to motivate the students spiritually and their parents were holy who really inspired them with their blessed and spiritual life.

Fr Thuruthel remembers the then formation team gratefully and says that it played a great role in the overall formation of students. Appreciating the role played the formation

team, he says that the superiors of the Society made the best formators available from different Syro-Malabar dioceses in Kerala. They worked as a team and always wished the well-being of the students. There was an openness in everything and thus it gave a positive stimulus to the students. They grew in everything from their inner convictions. Fr Thuruthel remembers that he never imposed any rule upon the students. The students themselves, after his instructions, were convinced of the importance of rules. The rules

in the seminary were thus formed and they, in turn, molded a disciplined group of candidates. As a result, they excelled in everything as they reached the major seminaries. Fathers and brothers lived like a family. They were part of all the activities of the seminary and found joy in participating in every activity. The students, not terrified of their superiors, did nothing out of fear or persuasion, but of conviction. They were not afraid that they would be dismissed from the seminary. The staff and students talked together during

recreation. The medium of language during such talks was English and the formators corrected the mistakes of the students. Fathers always accompanied the students. The students lived like friends and the staff seldom found any malice in them. They, as a peer group, enjoyed the life at Deepti and it paved the way for a natural growth in them. They motivated each other with positive and competitive spirit.

The old minor seminary, also the first Generalate of the Society, was a small building with limited space and conveniences. These inconveniences were blessings in disguise as they caused the togetherness of the staff and students who did not have any other place to move out: the house and the premises were the whole world for them. The small building functioned as chapel, refectory, staff room, class rooms and dormitory! They never complained about inconveniences. The students who were promoted to five major seminaries

that time, made so great an impact where they studied that the CBCI seminary Commission visited Deepti to study about the specialty of Deepti formation. They found something new in the system of formation at Deepti. It was the hard work of the students that spread the good name of Deepti and they exhibited innovations, creativity and positive competitive spirit. The present Rector, Rev. Fr George Kuppayil considers the openness of both the staff and students as the special feature of Deepti College. He joyfully mentions the availability of formators all the time at Deepti as one of the most positive features of the staff at Deepti seminary. MST Priests who are full-timers in the seminary and are available with the students during their entire formation make the difference. The candidates feel themselves being with the formators and well taken care of. They live as one mind and heart. Rev. Fr George refers to the missionary orientation in the entire formation system at Deepti that can also be considered

a specialty. Candidates are free in the campus and that makes them responsible and disciplined.

### **Uniqueness of Deepti Seminary: Homely Atmosphere and Missionary Thrust**

The first batches of students feel that it was the homely atmosphere, in the first level, that distinguished formation at Deepti from that of the other seminaries. Rev. Fr Peter Vattappara, one of the students of the first batch and later Rector of Deepti College, shares his experience of Deepti as a unique minor seminary from the point of view of a student as well as Rector and formator. He says that it was the accompaniment of the then formators that made a homely feeling among the students. They were always with the students to guide them. He remembers that the family spirit in doing everything made the students easily mingle with the priests. Students enjoyed their freedom with responsibility and priests were ready to help them in their needs. The second thing that the



first batches of students think to have distinguished formation at Deepti from that of the other seminaries is the thrust given for missionary and human formation. It was a special feature of Deepti that missionaries from different missions of India came to Deepti to share their experience in the mission. There were bishops and priests among them who, through their sharing of missionary experiences, encouraged the first sprouts of Deepti, transforming them to be full-fledged missionaries. Deepti gives its students all facilities to develop their talents and skills through various activities such as spiritual, intellectual, literary and sports events. Human formation, with its due importance, is also imparted to the students through various means. Brothers read motivational books in the morning during breakfast. Rev. Fr Peter Vattappara still remembers reading Nam Munnott, an inspirational book for many to be better human beings, by K.P. Kesavamenon, in the vernacular language of Malayalam. Such practices

indirectly sowed the seeds of humanness in the students. Simultaneously, the greater importance given to manual work is a specialty of formation at Deepti. It makes the brothers feel that they also belong to Deepti, says Fr Peter. According to him, other programmes such as Literary Academy and Mission Motivation Programmes improve their skills and set their mindset to MST missionary priesthood.

**Exceptionality of Deepti Seminary: Approachability, Love and Care of the Fathers**

The present candidates to missionary priesthood at Deepti feel that the homely atmosphere and the love of the staff members towards them as the uniqueness of Deepti. Bro. Abin Manayathukudy, a third year student with whom I interacted, says that some of his friends who study in other seminaries speak about their superiors with fear while they do not do it at Deepti as the fathers are very much approachable and as they care for them. He also feels that the

campus is full of life. It is an eco-friendly campus with lush greenery, and there are many fruit bearing trees. Bro Alex Vadayanezhath, another third year student thinks that Deepti amply prepares the students to be fruitful and perfect priests. All the activities at Deepti help them in their future priestly life. A priest is a man who has always to be vigilant and active and the timetable at Deepti makes one disciplined and dynamic with an orientation to future. All that they are today is thanks to Deepti, says, Bro. Gladson Thenamakkal, another third year student. He feels that Deepti has the capacity to make the impossible possible in some way. He also says that he very well knows what he was, before joining Deepti and now, after three years of formation at Deepti, finds a great difference and achievement in all fields. He has experienced the love and care of the fathers and brothers at Deepti and that has transformed him from nothingness to perfection. Deepti makes her children dream the impossible and gives them love, knowledge,

faith and talents.

**Conclusion**

Deepti is a great positive feeling for all those who have lived there. Whoever starts speaking about Deepti becomes very eloquent thanks to fond memories at Deepti. Approachable fathers and hardworking students contribute a lot to the uniqueness of Deepti, according to many, as I talked with them. The formators always want their students to be successful in life and therefore, give them freedom with responsibility. It has generated innovations and creativity in students and makes them outshine everyone everywhere. The students who went to different major seminaries made great impact in the past and still do so, and the formation at Deepti became/becomes a talk in the town. Even today, the whole formation programme at Deepti with responsibility makes the students energetic, enthusiastic and innovative to be holy and effective missionary priests for the MST and for the whole Church.



# **Christ** **the Feast of** **Divine** **Coming to**

# Christmas

## Light the World

Dr Sebastian Kizhakkal MST

*According to Dallin H. Oaks, "The gospel of Jesus Christ is the brightest light and the only hope for this darkened world." In the words of Samuel Logan Brengle, "there was nothing dark and hidden about Jesus. He was and is the Light of the world, and He welcomed the light." Ricky Maye explains the meaning of the light of the world in the following words: "Being*

*the light of the world is about being a broken, exploding, scarred star and shining a light of hope and inspiration to everyone around you." According to David A. Bednar, "many of our memorable and enduring Christmas traditions include different kinds of lights — lights on trees,*

*lights in and on our homes, candles on our tables. May the beautiful lights of every holiday season remind us of him who is the source of all light!"*



# Christmas, the Birth of Jesus, the Light of the World

As we know, Christmas is the annual festival commemorating the birth of Jesus Christ, observed primarily on December 25 as a religious and cultural celebration among billions of people around the world. Although the month and date of Jesus' birth are unknown, the Church in the early fourth century fixed the date as December 25. This corresponds to the date of the solstice on the Roman calendar. Most Christians celebrate Christmas on December 25 in the Gregorian calendar while some Eastern Christian Churches celebrate Christmas on December 25 of the older Julian calendar, which currently corresponds to a January date in the Gregorian calendar. For Christians, believing that God came into the world in the form of man to atone for the sins of humanity, rather than knowing Jesus' exact birth date, is considered to be the primary purpose in celebrating Christmas.



The Gospel of John introduces Jesus as the true light coming into the world, the one who gives light to every human being:

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 were made through him, and without him was not anything made that was made. In him was life,[a] and the life was the light of men (Jn 1:1-4).

The true light that enlightens every man was coming into the world (Jn 1:9).

I am the light of the world. Whoever follows me will never walk in darkness, but

will have the light of life (Jn 8:12; cf. 9:5).

The coming into the world of that divine Light from heaven as the light of the world is now celebrated as Christmas all over the world. In this sense Christmas is a feast of light. Not only in the theological and spiritual sense but also externally and visually Christmas is a feast of light. Brightly decorated and luminous Christmas trees and electric illuminations in the Christmas season remind us of the nature of the feast: it is a feast of light. By crossing over the divine barrier and reaching out to the tree of the knowledge of good and evil the first



parents forfeited their right to approach the Tree of Life and were thrown out from the Garden of Paradise. Thus the way to the Tree of Life was blocked in front of humankind ever since then. The historical and decisive moment for the lifting of the blockade came with the incarnation of the Son of God as the Son of Man. The Christmas tree that shines brightly in the Christmas season reminds us that the true Light of the world has already come into the world and opened for us the way to the tree of light and life. The gospels of Luke and Matthew describe Jesus as being born in Bethlehem to the Virgin Mary. In Luke, Joseph and Mary travel from Nazareth to Bethlehem for the census, and Jesus is born there and laid in a manger. Angels proclaimed him a saviour for all people, and shepherds came to adore him. Matthew adds that the magi follow a star to Bethlehem to bring gifts to Jesus, born the king of the Jews. King Herod orders the massacre of all the boys less than two years old in Bethlehem, but the family flees to Egypt and later returns to Nazareth.

**SANTHOME MISSION**

## *Etymology and Meaning of Christmas*

“Christmas” is a shortened form of “Christ’s mass”. The word is recorded as Crīstesmæsse in 1038 and Cristes-messe in 1131. The word Crīst is from Greek word Chrīstos (Χριστός), a translation of Hebrew Māšīah (מָשִׁיחַ), “Messiah”, meaning “anointed”; and mæsse is from Latin missa meaning celebration. Thus Christmas means ‘celebration of Christ’ or ‘Christ-celebration.’

Xmas is an abbreviation of Christmas found particularly in print, based on the initial letter chi (X) in Greek Chrīstos (Χριστός), “Christ”. “Nativity”, “Natale”, “Weinachten” and “Noel” are other terms used for Christmas. Nativity and Natale meaning “birth”, is from Latin nātīvitās. Weinachten is the German name for Xmas. Noel entered English in the late 14th century and is from the Old French noël or naël, itself ultimately from the Latin nātālis (diēs) meaning “birth (day).”

## *Feasts of Light in Other Religions*

Peoples of other religions also celebrate feasts of light. The Hindus celebrate Deepavali as a feast of light while the Jews celebrate Hanukka as a feast of light. Let us have a brief look at them.



## 1. Deepavali

Deepavali or Diwali is a five-day festival of lights celebrated by Hindus all over the world. The festival, which coincides with the Hindu New Year, celebrates new beginnings and the triumph of good over evil and light over darkness. The word Diwali / Deep-

and public buildings across the world.

Diwali celebrates the return of the Hindu god Rama to his kingdom with his wife, Sita, and his brother, Laxman, after several years of exile. To illuminate the path through which they returned and in order to guide them home, diyas (clay lamps) were lit along



avali / Dipavali comes from the Sanskrit word dipavali meaning “row or series of lights”. The festival traces its origins back to ancient times when the end of the summer harvest season was celebrated with much pomp and splendour. It signifies the triumph of light over darkness and good over evil and sees millions of lamps lit at homes, temples, shops

their path. Lakshmi, the Hindu goddess of wealth, fortune and prosperity, is also celebrated in Hindu households during the festival. The festival typically lasts for four to five days and coincides with the new moon on the Hindu lunisolar calendar, called amavasya known as the darkest night among Hindus, and

is regarded as a powerful force for both good and evil. As Diwali is a celebration of light triumphing over darkness, those who observe the festival typically decorate their homes with a plethora of lights. As a feast of lights, Diwali resembles Christmas that recalls the birth of Jesus, the light of the world.

## 2. Hanukka

Hanukka is a Jewish feast of lights for eight days commemorating the rededication of the Temple of Jerusalem after its desecration was removed by the Maccabees around 165 BC. The Hebrew word Hanukka means “dedication.” It is known also as Festival of Lights, Feast of Consecration and Feast of the Maccabees. According to a legend, a small amount of oil, enough to keep the temple lamp lit for a day, lasted miraculously for eight days. Hence during the feast days Hanukka candles / the eight-branched candle-stand (menorah) are lit for eight days recalling the traditional miracle. The feast emphasizes victory over religious persecution



and the survival of Judaism. Some people mistakenly assume that Hanukka is Jewish Christmas. Both are feasts of lights but with different significances. Both Hanukka and Christmas may occur on the same day or on proximate days as Hanukka is decided according to the lunar calendar. In 2019, Hanukkah will be from the evening of Sunday, 22nd December until the evening of Monday, 30th December.

the severest winter became a symbol of eternal life promised by Christ. Thomas Edison's assistants displayed electric lights on Christmas trees. The lights that are put on

Christmas trees were seen as representing the light the Child Jesus brought to the world. The strong and resilient evergreen used as a Christmas tree represents unwavering hope in times of adversity. Christmas trees are grown in all 50 states of USA and more than 1,000,000 acres of land are planted with Christmas trees and on an average, over 2000 Christmas trees are planted per acre. The glowing Christmas trees represent the Tree of Life of Paradise the way to which was lost by the sin of the first parents and reopened by the Saviour Jesus. Christmas Message A Christmas Carol was a novella that Charles Dickens first published on 19 December 1843. His

### *The Christmas Tree of Light*

It was St. Boniface who introduced an evergreen tree to pagans and converted them from their pagan sacrifices. The evergreen tree that can survive





book emphasized charity and goodwill towards all humankind as the main message of Christmas. He published four more books on Christmas in the following years popularizing Christmas celebration and its message of universal love of God. The message of Christmas that the angels from heaven announced to the world was the following:

Glory to God in the highest, and on earth peace among men with whom he is pleased!

The Son of God became son of man to lead humankind to the Tree of Life once lost. The Christmas tree and Christmas star are symbols of peace and hope that every Christmas assures every human being who opens him/herself to God who is coming down into his/her heart.

“Let us make Christmas real. It isn’t just tinsel and ribbon, unless we have made it so in our lives. Christmas is the spirit of giving without a thought of getting. It is happiness because we see joy in people. It is forgetting self and

finding time for others. It is discarding the meaningless and stressing the true values. It is peace because we have found peace in the Saviour’s teachings. It is the time we realize most deeply that the more love is expended, the more there is of it for others.” So is the wish of Thomas S. Monson. ‘Christmas is not as much opening presents as it is opening our hearts. Gifts of time and love are surely the basic ingredients of a truly Merry Christmas. Peace on earth will come to stay, when we live Christmas every day.’



# Awaking the Soul of Nation: Educating the periphery

Fr Josekutty Kalayil MST

## Introduction

One of the famous quotes of Gandhiji on education goes as follows: “Education should be so revolutionized as to answer the wants of the poorest villager”. Through this quote Gandhiji was underlying the

fact that the lion part of Indian population is rural and their empowerment through education is of supreme importance. Even if today we often speak of a shining India in the field of economic development and in information tech-

nology, unfortunately these development and progress are limited only to the urban and semi urban areas. There are numerous rural villages in India which has not yet received the light of education. This situation leads to lot of social and

economic problems and imbalances which make the future of this country grim. St Thomas Mission Society, Mandya tries to uplift the poor and rural population through the ministry of village schools and non-formal education. This article depicts one of the activities of St Thomas Mission Society in Mandya in the field of education that tries to bring out the best of the rural students by providing them quality education through tuition centers.

### **An appraisal of Indian rural education**

There are many government schools who are giving commendable service to the students in the remote villages. But the sub continent is so vast with innumerable population that most of the govern-

ment rural schools fail to provide quality education to its children. Education given in many of the interior villages of India is in a deplorable situation. The recent Annual Status of Education report of India shows that there is a steep increase in school enrollment and attendance but the quality of the education is so poor that half of the children studying in fifth grade are unable to read and solve simple mathematical problems. The reason for this poor quality in education is the absence of sufficient infrastructure and human resource for providing quality education. Due to the absence of sufficient classrooms and number of teachers, students from different grades sit in one classroom and there are many schools running with single teacher. Only

by improving the quality of infrastructure, providing proper study materials and improving the quality and number of teachers, standard education could be imparted to the rural students.

The poor farmers find it often difficult to send their children to the good private English medium schools. This compels them to send their children to any school available in their proximity without any regard to quality. In these schools children are promoted freely every year to the next grade till they reach the 12th standard where they face centralized examinations and stringent valuations. Thus a vast majority of students stop their education at this level without even knowing the basics of elementary education. Even the children who successfully pass out of pre-university examinations are not in a position to continue their studies as the college education is very costly and most of the good colleges are situated in the cities. Thus the vast majority of students who stop their studies after secondary or pre university education take up some jobs with minimum payments or compelled to



take up mean jobs of their parents. Thus their lives will end up in the vicious circle of debt and poverty.

### **St Thomas Mission Society and Santhome Tuition Centers**

St Thomas Mission Society for the last four decades has carried out a range of activities to promote education, to support the children in their studies, as well as to supplement academic learning with value education in rural areas of Mandya district, in Karnataka. Thus the Society has formed formal and non formal education centers for the integral development of the children in the villages. Starting with non-formal and informal study centers in remote villages, now the society has started formal schools in the villages with quality education with the support of trained and efficient staff. Society has taken up this program with the strong faith that there are so many children in the rural areas with high intellectual quotient deprived of opportunity, and once they are promoted and encouraged, they can build their future and can contribute a lot to the nation building. Seeing the poor education

quality of the children in the rural areas, St Thomas Mission Society has decided to take up some steps that will make up the education they get from the village schools. For this Society has started a number of tuition centers, with the name Santhome Tuition Centers, in the villages which will cater the educational needs of more than four hundred and fifty rural students from poor economic and social backgrounds. These centres are immensely helping the poor children in pursuing their education and enhance their academic performances. In each center there are 40 poor children studying from 1st to 10th standard. Qualified teachers are appointed in each centers to help the students to understand the lessons, clarify the doubts and to prepare them for the next day's class. Special coaching is given for them to appear for the examination. The centers run normally at the evening hours (5.00 p.m to 7.00 p.m) after school hours at 4.00 p.m. All the children are provided chances to exhibit their extra ordinary talents and encourage to develop it. Besides these, the children will be trained in good health and hygiene

practices and civic behaviors along with regular education. As most of the children are coming from poor families, they come to the tuition centers hungry and tired. To strengthen them nutritious food is served to them in a daily basis.

### **Impacts of these tuition centers**

These tuition centers ensure quality education to the children and these centers enable the students to make up for their studies in the rural schools. This makes their school life enjoyable and they show more interest in going to the school. Thus we could improve the quality of the education of these children and many children who were not able to read and write in the primary school are able to do it and now they are able to solve the general arithmetic problems. Thus this tuition centers help the students a lot in leading their daily life easily.

In the tuition centers the children get personal attention in their education. The tutors make out the children who are weak in studies and special attention is given to these children.



This helps the students a lot in their examinations and almost all the students come out very successful in their examinations.

These centers try to give holistic education to the children. The classes given are not only academic. The best in every child is drawn out. They are also given training in good health and hygiene, values of Indian culture, responsible citizenship, moral values, sports and games, leadership and so on. Thus these centers help in building good citizens who can contribute a lot for the building up of the nation. In future these children will be able to find out some good jobs in the government or private sector after the studies which will help them to support their lives and that of their

family and to lead a dignified life.

This has reduced to a great extent the school drop outs. Many of them stopped to go to the school as education was very difficult of them and no one to encourage them to go to school. The children coming to the school are given incentives to go to the school. Moreover the animators of St Thomas Mission Society visit the families of the children and keep constant contact with the parents of the children to get their support also for the education of their children.

These centers are a great support for the parents of the children who are mostly agricultural laborers. They are illiterate

and they cannot help the students in their studies by clarifying their doubts. More over they come back home late in the evening after the work and the time from 4 to 7 in the evening the children waste with their friends. As this time is productively utilized for the study of children, parents are also very happy with the tuition centers.

## Conclusion

St Thomas Mission Society is very happy with the results it is getting from these tuition centers. This has changed the lives of many children who would have otherwise stopped their school education in between. The children, parents and the whole society is edified with the positive impact of these centers. St Thomas Mission Society has a plan of starting more and more such centers in the region so that thousands of deserving children could be brought to the mainstream of society by providing them quality education. The Atma of Indian society is in the villages and only through a quality education that Atma could be awakened and get nation progressed.



## Santhome Tuition Centres function in the following villages in Mandya district.

Ambarahalli	50 students
Kagadoddi	60 students
Kanhalli	60 students
Konanahalli	40 students
Panakahalli	20 students
Daddasnahalli	20 students
Kalenahalli	40 students
Halagur	40 students
Arakere	40 students
Thandakere	40 students
Mahadevpura	40 students
Total	450 students



### Story of Shilpa

Shilpa was a very timid rural girl from Panakanahalli village and from childhood she did not have any taste in studies. Her parents were illiterate daily wage-earners who did not have a clear plan for their daughter's future. Shilpa used to help her parents in household chores and going to school was only secondary. She did not understand many of her lessons and therefore, she was often absent in the class.

Moreover, she did not have anyone to help her in her studies. She completed her primary education somehow, though she did not really know how to read and write. She was so fed up with her studies by the time she reached ninth standard that she badly wanted to discontinue.

It was at this juncture that she met one of the animators of Santhome Tuition Centre at Konanahalli village who invited her to attend the tuition classes in the village. She began attending the tuition classes and it was not easy for her in the beginning. She slowly started grasping lessons and this in turn generated interest in her for studies. The counselling lessons that she attended at the tuition centre made her aware of the importance of education and of the great role that it plays for a bright future in people's lives. Shilpa was one of the best students of her class within a short span of six months and she was able to complete her ninth standard in high first class.

Shilpa entered 10th standard with much enthusiasm, vigour and vitality and started dreaming about her life – a thing she never used to do in the past. She set a

noble goal in life and wished to earn some good job to help her poor parents who were working hard to make both ends meet. She gladly explained the changes that the tuition centre brought in her life to the other students of her age and thus brought many students to the centre. She was confident about future and even her parents were surprised to see the immense changes in her life. Shilpa prepared well and worked hard during the days of SSLC exams, burning the midnight oil to achieve her goal as she knew that only hard work would bring success. She did her SSLC exams well and the results reflected her determination and hard work: she completed SSLC in high distinction

At present she pursues her studies at the pre-university college at Mandya. She wants to be a good teacher and thus bring many an unfortunate child to the world of light and knowledge. She is inspired and now she is the inspiration for many. Thus Shilpa, who hated studies, who never dreamt of a decent future with dignity and who never wanted to continue her studies, is now a great promoter of education in the village with a clear vision of her life and that of her friends and others.

# Sacerdotal Silver Jubilarians of 2019-20



**Fr Raju Mathew Allumpurath**  
28 December 1994  
C/o Deepti Mount, Melempara, India



**Fr Sebastian Cherickanampurath**  
28 December 1994  
IIT, Mumbai



**Fr Augustine Thekkemyladil**  
30 December 1994  
Anugraha, Khed, Ratnagiri  
Dt, Maharashtra



**Fr Francis Vattakunnel**  
2 January 1995  
Aaraam, Deepti Mount,  
Melampara, Kerala



**Fr Philip (Benny)  
Karickamukalel**  
04 January 1995,  
Munich, Germany



**Fr Mathew Mulangasseril**  
05 January 1995  
Sychar Resource Centre, Zion Nagar  
K.K. Dt. Tamil Nadu



**Fr Antony Kaithottumkal**  
12 January 1995  
Lutzigen Germany



**Fr Joseph (Tomy) Karodan**  
12 January 1995  
Kristjyoti Catholic Mission  
Rohru, Shimla, Himachal Pradesh



**Fr Abraham (Joy) Purayidathil**  
3 May 1995  
Ashadeep, Sangli, Maharashtra

# MST Priestly Ordinations 2019 - 2020

*"Go into all the world and preach the gospel to the whole creation".*



Fr Joseph Vedikunnel



Fr Augustine Velloor



Fr Sebastian Maniyalil



Fr Joseph Thundathil



Fr Antony Valiyaparampil



Fr Joseph Pottananiyil



Fr George Ramachanattu



Fr George Kachirayil



Fr Mathew Kuzhiyadiyil



Fr Kurian Mundaplackal



Fr Mathew Madickankal



Fr Thomas Manjakkal



Fr Thomas Pathalil

*The world looks to the priest because it looks to Jesus!*

*No one can see Christ, but everyone sees the priest,  
and through him, they wish to catch a glimpse of the Lord!  
Immense is the grandeur of the Lord! Immense is the  
grandeur and dignity of the priest!*

*- John Paul II Rome,  
Italy, October 13, 1979*



*(For private circulation only)*

**MST Generalate, Deepti Bhavan, Melampara P.O., Kottayam - 686 578, Kerala, India**

**Ph: +91 4822 236 353, +91 9497 284 589**

**Email: [mstgeneralate@gmail.com](mailto:mstgeneralate@gmail.com), [www.mstworld.org](http://www.mstworld.org)**