



परिषदेचो अहवाळ



Synod Report

Diocese of Sindhudurg

BRIEF PROFILE OF THE DIOCESE

Diocese: Sindhudurg

Bishop : Most Rev. Dr. Anthony Alwyn
Fernandes Barreto

Total Population: 53,65,132

Catholic Population :17,881

Languages: Konkani, Marathi & English
The Sindhudurg Diocese covers an area of 21,099 square kilometres, consisting of the entire Ratnagiri and Sindhudurg districts, including Kolhapur district (excluding Kolhapur city). It is located in the south-west (Konkan) region of Maharashtra state. The diocese was carved out from the Pune Diocese and inaugurated on July 5, 2005 during the tenure of Pope Emeritus Benedict XVI. The Diocese of Sindhudurg is known to be a missionary diocese and is home to 30 parishes and substations. Owing to steady migrations from Goa, over a period of 200 years, the cultural identity of the people of the diocese is Goan. The roots of the ethnic traditions, customs, religious customs, including the language prevalent here can be traced to Goa.

Language:

Marathi, Konkani and English, are the languages used in the diocesan lenitory. For Catholics, the language spoken at home and in the parish community is Konkani; Marathi is spoken for administrative purposes.

Groups Consulted:

The following groups were consulted during the consultation phase of the synod. Efforts were made by the parish priests and parish synod core groups to reach out to all people:

The numbers in the chart below, show those who participated in the pre-consultation training sessions (1 to 8) and in the consultation phase (9 to 18).

Sr. No.	Groups Consulted	Numbers participated
1	Diocesan Priests	15
2	Religious Priests	9
3	Religious Women	26
4	South Deanery	61
5	North Deanery	44
6	Cathedral Church	32
7	Kolhapur Deanery	73
8	Ratnagiri Deanery	37
9	Parish Consultation	26
10	Catholic schools	13
11	NGO directors consultation	10
12	School going children	650
13	Diocesan youth consultation	45
14	Parish priests and coordinators	28

15	Seminarrians	9
16	Synod consultation for Religious women	17
17	Synod consultation for Religious Priests	14
18	Synod consultation for Diocesan Priests	23

PHASES OF THE SYNOD

Inauguration: On 17 October, 2021, all of the faithful in the diocese joined in for the opening ceremony of the synod at Our Lady of Milagris Cathedral. The people, led by their parish priests, flocked to the Cathedral from the far-ends of the diocese, travelled for hours, to join in the inauguration program. It began with a brief talk by the Convener of the Synod. He explained in some detail, the objective of the synod, including other dynamics like the process and phases.

Following the key-note address by the convener, the inaugural Eucharist was concelebrated by Most Rev. Alwyn Barreto, the Bishop of Sindhudurg Diocese, with the entire presbyterate of the diocese. In his homily, Bishop Barreto spoke about the importance of the synod and urged everyone present to participate enthusiastically in the synod consultations, which ensued in the following months. He also encouraged the priests to ensure that every group participates actively in the consultations, so that

the Church listens to their voice and understands their situation.

Pre-consultation phase: A synod committee of 24 members which comprised senate members, religious women and lay persons was formed. An executive committee, which included the curia members along with two religious women (women representatives) was also formed. In the weeks that followed, the convener set up a 'diocesan synod task force' which included two more priests, Fr Cajetan Rodrigues and Fr Amit D'Britto, OFM Cap, who planned a series of intensive training programs for the different groups leaders (diocesan priests, religious priests, sisters, lay people) from all over the diocese.

The synod prayer cards were distributed among the faithful in the three languages of the diocese. Flex banners on the theme of the Synod were designed (in English and Konkani) and displayed in the premises of the churches and the ecclesiastical institutes, to raise synod awareness.

The objective of these training sessions was to train the respective collaborators on how to carry out the consultation process in phases. The task force also visited every deanery in the diocese to educate the parish synod core group

(PSCG) and parish synod committee (PSC) members on how to fruitfully execute the consultation process.

In cases where groups like the school employees



couldn't physically attend the training sessions at the diocesan pastoral centre, they were accommodated in the sessions via online platforms, so that they did not miss out on anything.

The team made every effort to ensure that the objective of the synod was clearly understood by everyone and they also guided them on how to carry out the consultations smoothly, paying extra attention to those who live in remote areas and have no means of transport. For the advent season, a synod awareness campaign, comprising activities like inter-parish carol singing, inter-parish crib competition, synodal prayer recital competition for children, essay competition were organised. All of these activities added a bit of excitement to the synodal process and encouraged the people to read more about the synod, so that they could fruitfully participate in the consultation phase.

Consultation phase: The parish synod core group (PSCG), under the leadership of the parish priest, meticulously organised the consultation phase of the synod in two parts; one, to create awareness among the lay faithful, helping them to understand the importance of their participation in the synod and what was expected from them. The second part was the main consultation phase. Depending on the size of the parish, the consultation was planned sector (wado) wise or based on existing SCC groups; announcements were made during the

Sunday Masses asking the people to participate in large numbers. Thus, every family was involved in the entire consultation phase. The diocesan monthly magazine based its January issue on the theme of the synod. The published content offered in-depth knowledge in vernacular languages. It explained the purpose of the synod to the faithful and a questionnaire was attached. Copies of this magazine were distributed to every family in the diocese.



Group discussions were organised, with questionnaires shared, on the five different themes of the synod. Moderators were appointed to ensure that everyone got a chance to speak during the consultations. Depending on the size of each sector, it was decided to either host the consultation for one day or two days so that the participation was 100%. The youth and children had separate consultations to ensure that their voices would be listened to. The children wrote essays to express their opinions while the youth made creative presentations. Consultations were planned for school employees, including people of other faiths and other Christian denominations. However, in our diocese, there is a wafer-thin population of Christians belonging to new

religious movements or other churches; in most parishes it is nil, but in those parishes where their presence is marked, efforts were made to include them in the consultation, which was well received by them. Following the parish level consultation phase, a series of consultations were organised for the diocesan priests, religious priests, religious women and seminarians. Those seminarians who were not present in the diocese, owing to their academic pursuits, were asked to write and send in their views on the synod. Besides these



groups, a consultation was organised for social workers and beneficiaries; another consultation was organised on a diocesan level for the youth, where they freely expressed themselves about the situation in the Church and their expectations.

Post-consultation phase: Over a period of three days, a drafting committee of nine people (one priest, four nuns, three lay people and one seminarian) along with the convener carefully studied the reports from each parish and group and synthesised all the reports. The challenge was to make sure that all important issues and the findings reported were covered. The

committee decided to formulate two reports; one synthesised for the synod and another longer version for the diocese. They will be used as a launch pad to make our diocese more participative and to ensure that everyone feels that they belong to one family, where their voice and opinion matters.

Concluding session: On 27 April, 2022, a day-long program was organised wherein once again, all the faithful gathered together, to reflect on the findings of the synod exercise. The report was presented to all those who were present and their reflections were sought and discussed, and presented at the final review of the Synodal process. The program concluded with the celebration of the Eucharist by Bishop Alwyn Barreto.

THE OVERALL JOURNEY

The consultation took place on the following five themes of the synod:

- 1) Companions on the Journey and Sharing Responsibility for our Common Mission.
- 2) Listening and Speaking Out.
- 3) Authority & Participation, Discerning & Deciding and Forming Ourselves in Synodality.
- 4) Dialogue within the Church, with other Christian Denominations, Other Religions and Society.
- 5) Liturgical Celebration.

Theme 1: Companions on the Journey and Sharing Responsibility for Our Common Mission

Every individual member of the Church is unique. Each of them is blessed with talents

that can be used for the common mission of the Church. Therefore, the Church needs to value every one of its members and their contribution.

Lay people support the church with their goodwill in different ways. In this way, they join in the process of working towards the common mission of the Church. Priests, sisters (religious women), seminarians actively join in and share the responsibilities of the common mission. People of other faiths also join in, supporting community activities in different ways.

Efforts have been made to reach out to the poor and marginalized by providing them financial aid and food provisions. Often, priests and sisters have spent time listening to their difficulties and empathising with them.

Liturgical celebrations play a pivotal role in bringing the entire Christian community together. All the faithful collaborate with one another in organising and participating in church activities. At these events, one can experience how the local church walks together towards the common goal, in spite of challenges. However, there are individuals who seek attention through aggressive behaviour, which is harmful for the welfare of the community and is a counter witness, hence they are excluded. The other group who are left out are those who truthfully voice their opinions and are forthright in their approach towards community issues, and thus are often not appreciated by those in authority. Challenges like lack of funds, little community service, lack of human resources are some of the challenges that hinder

communitarian growth. Another challenge is the lack of openness to authentic liturgical formation by both the clergy and laity. Other challenges are related to belief in culturally influenced mythological traditions, which once again prevent growth. Personality issues like misunderstanding, hatred, jealousy also stunt growth.

Evangelisation is the most neglected area in the mission of the Church of Sindhurg. There is no outreach to those who have left the Church, to people of other faiths, to youth and children. The proclamation of the Word of God is another area of neglect.

Clericalism has left drastic effects on missionary activities, and come in the way of co-responsibility of the laity.

In the political segment, there have been initiatives to make the voters aware of their right to vote, and make a conscious choice



to support candidates of their liking. On the social outreach front, social workers are supported in different ways, such as felicitating them publicly at parish and diocesan events and sometimes providing financial aid for their social initiatives.

Over the course of the pandemic, the use of social media [YouTube, Facebook, Whatsapp] grew exponentially spreading the message of the Gospel, including

online Masses. However, these initiatives need to be sustained and even increased, so that the Gospel message impacts all, but especially the younger generation, motivating them to undertake community service.

Theme2: Listening and Speaking Out

The local Church has a fundamental responsibility to listen to everyone, without compromise and without giving special importance to certain people owing to their socio-economic status. The laity, as well as sisters, seminarians and youth have a strong desire to express themselves in the Church. But, fear holds them back. The clergy have a responsibility and a duty to address this fear and instead encourage these groups to express themselves freely in the parish. Challenges like gender bias, revengeful attitudes, egocentric actions, power exercised by dominant groups, need to be addressed. The local Church needs to recognise the significant role played by these groups in the decision-making process and they need to be encouraged. The authorities need to listen in private to those who are unable to express themselves in public.

Media is a powerful weapon which can be used to build the Church in modern times.

As Catholics, we have a prime duty to use the media responsibly, which includes verifying news before sharing it, especially



because of the prevalent fake news culture. Over the past years, owing to the Covid-19 pandemic, we have witnessed the increased use of social media in the Church.

Theme 3: Authority & Participation, Discerning & Deciding and Forming Ourselves in Synodality

Owing to the lack of laity formation, lay ministries in parishes, though existent, are not taken seriously. In the context of the Diocese of Sindhudurg, there is a paucity of lay ministries and they are not given enough responsibility. By developing lay ministries through collaborative effort, we will arrive at a unified community, with a sense of equality and shared responsibility across all age groups. Authority has sometimes been exercised by the clergy in the parish in a prudent manner, at other times based on whims and fancies. In truth, decision making bodies play an important role in fostering healthy community life. However, when personal politics become rife, it prevents the young from speaking out and becomes a strong hindrance to growth. Irresponsible behaviour on the part of the authorities, like humiliating people in public or in private, leads to division. In such instances, there is no forum for the laity to

raise their voices against the injustice done to them. There is always room for fraternal

correction when it is given, but it must not violate the dignity of persons, irrespective of whether they are clerics, religious women or laity. On the whole, since authority is usually reserved only for the clergy and the laity have no proper knowledge of the church's teachings and functions, they have to acquiesce in decisions made by the individual clergy, whether right or wrong.

Theme 4: Dialogue within the Church, with other Christian denominations, Other Religions & Society

We need to focus on the importance of dialogue within the Church first and then expand it beyond the walls of our Church. There is a gap at the diocesan level, where there is no dialogue among the clergy, religious men and women and the lay people. In the Diocese of Sindhudurg, the geographical dynamics pose a challenge. The lay faithful from the northern area of the diocese (Ratnagiri and Kolhapur deaneries) are excluded from major diocesan events, owing to the distance they have to travel and the unsatisfactory state of public transportation. Although efforts are made to see that they do participate in the diocesan events, dialogue between these particular deaneries and the diocese needs to be strengthened.

The new religious movements exist in a few parishes, having made strides in the recent past. Many have left the Catholic Church for various reasons; lack of financial help, anger towards the priests, a sense of abandonment, inter-faith marriages and ignorance of the teachings of the Church

and its traditions.

In such a scenario, our schools are an excellent avenue for our children to learn to co-exist, irrespective of religious background. Children joyfully participate in major festivities of all faiths, without any bias. They can become the messengers of dialogue and peace. Social outreach has always been an important ministry because the Church has served humanity irrespective of caste or creed, especially during the recent pandemic. It offers us another forum where we can dialogue with other faiths.

Theme 5: Liturgical Celebration

The celebration of the liturgy is the source and summit of everything we do as a community. The liturgy nourishes our souls, strengthens us and brings us healing. Liturgical celebrations bring people closer to one another and help them to grow in the knowledge of Christ and spur them on to mission. However, it was felt that proper liturgical formation is required for the laity, to help them understand the various aspects of the liturgy, including the outward signs used and the need for a good interior disposition.

Activities such as prayer services, bible study, retreats, catechism classes are seen as unifying activities that enable better participation in the liturgy.

Lay participation in the liturgy is promoted through the various liturgical ministries. However, in some areas, language can become a barrier since the Mass readings are read in different languages. Liturgical music is another area which needs proper attention, proper use of musical instruments

and proper formation for choir members etc., with regular practices, so that they understand that they are singing with a parish community and not performing for an audience. Liturgical celebrations also offer us lessons enabling us to lead a good life filled with love, unity, peace, collaboration with others. These celebrations can give us a better understanding of God's will in our personal lives and help us to answer his call to either marriage or religious or priestly life. These celebrations are also an opportunity to unite families when challenged by climate changes. The priests should make efforts to listen to confessions periodically and help the people to prepare themselves spiritually, especially during the important liturgical seasons (advent and lent).

The Word of God augments our Christian way of life and makes us aware that we are all God's children, while giving us a sense of belonging to one Christian family. It also sustains our missionary way of life, including our lay ministries. In our diocese, efforts have been made to celebrate the Eucharist in remote mission areas where people crave for the sacraments.

Veneration of the Word of God is promoted through advance planning for the Eucharist, getting people more involved and training lectors and cantors. Well prepared homilies, the use of audio-visuals even during the homilies, can enhance the effectiveness of the liturgy. The use of regional languages during the liturgy is important

so that the people can fully understand what is going on.

Special attention must be given to homilies, which should be short and within the ten-minute frame. A homily needs to be used as a means to transform the lives of the people; to break the Word of God with practical life tips and not used as a weapon against people to blackmail the lay people emotionally into donating money to the Church, to denigrate the laity because of their lack of participation in parish life or to threaten them in the name of God by forcing them to obey the clergy. Sometimes, knowledge gained in the confessional is used indiscreetly in the sermon. It gives a wrong impression.

Priests need to introspect on their inner attitude towards the liturgy. The questions that can be asked are, "How does my spirit respond to the Liturgy?", "Is my attitude right towards the liturgy?", "Am I open to the promptings of the Holy Spirit?", "Am I doing it for the greater glory of God or myself?" The liturgy should not be used as a pedestal to promote oneself, because the focus of the liturgy is God alone and all our actions, rituals are directed towards God. Therefore, besides the external



preparation, intense internal preparations need to be done like spending time in prayer, understanding and internalising the text of the readings.

The laity will participate in the liturgy when they are empowered with responsibilities and motivated by encouragement. Special catechesis on the Eucharist should be introduced, wherein the laity are made aware of the meaning and value of the Eucharist, teachings of the church and its life-changing power. The celebration of the sacraments, novenas and other devotions, are initiatives which draw the parish family together as one people of God.

FINDINGS DISCOVERED DURING THE CONSULTATION

Theme 1: Companions on the Journey and Sharing Responsibility for Our Common Mission

Concerted efforts must be made to overcome challenges like clericalism, gender bias, jealousy and groupism, because these challenges divide the community and suffocate its growth. Love and unity provide oxygen for a healthy parish community; therefore, our sense of unity, harmony, togetherness need to expand beyond the realm of self, families and parishes. We all have a duty to connect with one another and maintain harmonious relations. Therefore, harmonious relations need to be fostered between clergy and laity; initiatives like visiting families, sharing a meal, for instance, could become a means to sort out differences, clear misunderstandings, bring reconciliation

and foster peace. There is a need to reach out to those who have left the Church and dialogue with them.

Sports and cultural activities help in the all-round formation of youth and children, owing to the lessons they learn from them. Other activities like career guidance and employment fairs for youth need to be organised to help them in the choice of a good career, including awareness about civil and defence services.

In our country where Christians are a minority and need proper representation in the government, Christians must be consciously informed, encouraged, and supported to play an active part in the political arena, especially in the electoral process.

The goal of sharing responsibility will be realized only when the laity are empowered by the clergy to join and share the responsibility of working towards the common mission of the Church. A healthy decentralisation of parish functions is key to the task of sharing responsibility. The role of sisters is often limited to only decorating altars, acting in the place of sacristans, teaching in schools, taking catechism classes, social work and some



representation in the parish council. Rarely do we find a deeper involvement of sisters in critical decision-making bodies of the parish and diocese or in opportunities to share the Word of God. Therefore, sisters need to be empowered to fruitfully reach out to the laity and offer spiritual formation. At the diocesan level, liturgical and sacramental formation programs need to be conducted for priests and sisters. We need to focus on transforming our local church into a missionary model, rather than an administrative one, which means that we need more involvement of all Christ's faithful at all levels of the parish.

Theme 2: Listening and Speaking Out

Considering that our Small Christian Communities (wados) are an integral part of the parish, their voices need to be listened to. The area leaders need to foster a good relationship between the parish and its members. They also need to be empowered in decision making for the welfare of the community.

The role of the secular media is crucial, especially during these times of uncertainty, where the right message needs to be given. Therefore, a collaborative effort must be made by the laity and clergy to address issues concerning the local church and secular media; dioceses need to appoint a competent spokesperson(s) as a single point of contact for the media.

Theme 3: Authority & Participation, Discerning & Deciding and Forming Ourselves in Synodality

Under this theme, discernment is the key



word. It empowers the communities to exercise authority and participate fully. In relation to lay ministries in the diocese of Sindhudurg, a uniform policy needs to be mandated, which must be the fruit of a joint effort by both the laity and the clergy. The clergy should also abide by this uniform policy without keeping the people in the dark. A failure to exercise the rules and regulations on the part of clergy should be dealt with by taking proper action.

Co-responsibility will become a reality when the prevailing mentality of the community and clergy changes and becomes open to change. This includes, accurate planning, transparent financial systems and taking the laity into confidence in all parish functions. A healthy decentralisation process is required to share authority and responsibility, which will foster teamwork in the exercise of authority and help the parish to take community centric decisions. The crab mentality needs to be rooted out. More importance should be given to spiritual growth of the people. The other responsibilities such as finance, different cells in the parishes, property related matters, infrastructure and repairs etc. could be shared with the laity so that the clergy can focus on the spiritual growth of

the community.

Theme 4: Dialogue within the Church, with other Christian denominations, Other Religions & Society

Before an outreach outside the Church, authentic and healthy dialogue is key to closing gaps and fostering healthy relationships between the clergy and lay faithful; between the bishop and presbyterate, including sisters and laity.

As Catholics, we have a moral duty to reach out to our protestant sisters and brothers, to understand why they have left the Church and adopt practices which will foster healing. Common prayer services, agape meals could be some ways to foster this unity.

Cultivating a sense of respect is the need of the hour. Once again, authentic dialogue plays a crucial role in this area.

Living in a multi-religious society, we also have a fundamental duty to reach out to people of other faiths, especially during festive celebrations; we also need to cultivate a sense of respect when we communicate with them. Therefore, the laity needs to be catechised on the importance of interreligious dialogue. Given the history of our country, we need to avoid divisive forces which divide communities on the basis of religion. Considering that Catholics are seen as peace-loving citizens, we need to assume the role of ambassadors for peace, and create communal harmony in society. To achieve this, diocesan level forums need to be constituted to resolve issues

and sort out differences.

Theme 5: Liturgical Celebration

Efforts need to be made to make sure that everyone participates in the Mass and we need to make room for the Holy Spirit to guide our liturgical life. The catechetical, hermeneutical or anthropological and apologetical systems should be made use of to explain the Word of God to the faithful. Other dynamics include the use of audio visuals or short skits to explain Bible stories or Gospel messages to children. Considering that parents are the first catechists, adult faith formation will play a key role in this area. Special importance must be given to study of the Bible.

A diocesan liturgical commission comprising the clergy and the laity should be introduced. All liturgical guidelines need to be updated by this commission, which would have the responsibility to form the laity liturgically. Importance must be given to the proper method of celebrating the liturgy without diluting its spirit.

Considering the long distances between those who stay in remote areas and the main churches, special emphasis needs to be given to the celebration of the Eucharist in SCCs (wadós).

Awareness needs to be raised about the role



of recurring sacraments (Reconciliation & Eucharist) in the Catholic way of life. The importance of other sacraments also needs to be taught to the laity.

HIGHLIGHTS OF THE SYNODAL PROCESS

The diocesan synod team task force employed a comprehensive strategic approach in organizing the entire synodal process; right from planning the inaugural mass and program to organising training sessions across the diocese; every aspect was well charted.

The team made sure that the parish group leaders were trained to help create an inclusive and free atmosphere, so that everyone could participate in the synod, without fear or reservation. Preparations were meticulously made in advance, to ensure that the peripheries of the diocese were reached out to. The training program was common for all, with the main goal being, putting across to the faithful, the reason and purpose of the synod. The awareness programs for the group leaders of the parishes facilitated this process in the consultation phase. Priests, religious, seminarians and the laity were enthusiastic about the synod, once they understood the

entire purpose and process. The laity welcomed the opportunity to freely express themselves without any reservation. A period of two months was allotted for the main consultation phase and the parish synod groups ensured that the deadlines were met, including that of submitting the reports.

REVIEW OF THE JOURNEY

Except one parish, all parishes joined in the synod; intensive efforts were made to include all parishes, however, only one parish could not participate fully. The church leaders and fabrikars (community leaders) played a strong role in inviting every parishioner to the consultation, so the participation was 100%. For the laity, the entire Synodal process was a breath of fresh air, since they could express themselves freely and be listened to. People of other faiths and protestant denominations were invited to participate and were impressed by the purpose of the synod and the freedom they had to express themselves. It came as a surprise to these brothers and sisters of ours that the clergy reached out to them and listened to their concerns and suggestions. The rapportage of their opinions gave them a sense of confidence that the Church was serious about listening to their voice and valued their opinion.

There is a strong desire for change in the Church, especially because some of the faithful, especially the younger generation are drifting away. Today it is a great challenge to us to dialogue with the many Catholics who have already left the Church, for one reason or another.



परिशदेचो अहवाल

(कोंकणी अणकार : अलिशा फेरॉव)

थोडक्यान धर्मप्रांताची माहिती

धर्मप्रांत : सिंधुदुर्ग

गवळीबाप : भव मानेस्त डॉ. अँथनी ऑल्विन फर्नांडिस बरेटो

एकुण लोकसंख्या : 53,65,132

क्रिस्ती भावार्थी : 17,881

भास : कोंकणी, मराठी आणि इंग्लिश

सिंधुदुर्ग धर्मप्रांताचे क्षेत्रफळ हे 21099 चौ. कि.मी. जावन आसा. जांतुन सिंधुदुर्ग- रत्नागिरी आनी कोल्हापुर (कोल्हापुर शार वगळुन) हया जिल्हयांचो सहभाग आसा. महाराष्ट्राच्या दक्षिण पश्चिम ;कोंकणद्व भागांत धर्मप्रांत विस्तारला. पुणे धर्मप्रांतापासुन विलगिकरण करुन 5 जुलै 2005 हया वर्सा पाप सायब इमेरितुस बेनेडिक्ट सोळावो हाणे सिंधुदुर्ग धर्मप्रांताची स्थापना केली.

सिंधुदुर्ग धर्मप्रांताची 'मिसावाचो धर्मप्रांत' म्हण ओळख आसा जांतुन 30 धर्मग्राम आनी उपधर्मग्राम आसात. गोवा प्रांतांतल्यान 200 वर्साआदी स्थलांतरित लोक हया भागांत आसल्या कारणान धर्मप्रांतान गोयची संस्कृती दिसुन येता. नैतीक परंपरा, धार्मिक रिती, चाली-रिती तशेच भास हाचो संदर्भ गोयाशी आसलेलो मेळता.

भास

मराठी, कोंकणी, आनी इंग्लिश हयो भासो धर्मप्रांतांन उलयतात. क्रिस्ती भावार्थी समुदायांत आनी घराब्यांत कोंकणी भास वापरतात. जाल्यार व्यवहारी कामापासत मराठी भाशेचो वापर जाता.

भासाभास वो सल्लामसलत केलेले गट

सकयल दिलेल्या पंगळांनी सल्ला-मसलतीची भासाभास झाली. मुखेल धर्मगुरू आनी परिशदेचे मध्यवर्ती गट हांच्या प्रयत्नांक लागुन लोकांपर्यंत पावोंक प्रयत्न जाले. सकयल दिलेली यादी सल्ला-मसलतीच्या आदली पातळी(1.8) आनी सल्ला -मसलतीची पातळी(9.18) हांतुन वांटो घेतलेल्यांची संख्या दाखयता.

	सल्लामसलत केलेले गट	सहभाग घेतलेल्यांचो आकडो
1	धर्मप्रांतीय पाद्री	15
2	मटवाशी पाद्री	9
3	मटवाशी माद्री	26
4	दक्षिण डिनरी	61
5	उत्तर डिनरी	44
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सल्लामसलतीच्यो पातळ्यो:

उगटावणी 17 ऑक्टोबर 2021 हया दिसा धर्मप्रांताच्या क्रिस्तसभेन परिशदेच्या उगटावणेच्या समरंभणेन वांटो घेतलो. ही समरंभणी मिलाग्रिस कथिडल सावंवाडी हया सुवातेर झाली. क्रिस्ती भावार्थी तांच्या विगारासांगाता, पयस थावन, वोरांचो प्रवास करून उगटावणेच्या समरंभणेक हाजीर आसली.

फा. अँलेक्स डिमेलो, समितीचो निमंत्रक, हाणे थोडक्यान दिलेल्या प्रस्तावनेन हया समरंभणेची सुरवात झाली. ताणे हया प्रस्तावनेन परिशदेचो उद्देश तशेच हेर मुद्दे जशे की प्रक्रिया आनी पातळी हया विशयी माहिती दिली.

त्या उपरांत उगटावणेचे मीस मानादिक बिशप ऑल्विन बरेटो, धर्मप्रांताचो गवळी बाप, हांनी समरंभले. हया मिसाच्या शेरमावान बिशप ऑल्विन बरेटो हाणे परिशदेचे महत्व सांगले आनी हाजीर आसलेल्या सगळ्या लोक. ांक परिशदेच्या सल्लामसलतीन हुर्बेन वांटो घेवंक विनंती केली. तेच भाशेन इगरजमात लोकांचो आवाज आयकुंक आनी तांची परिस्थिती समजुन घेवंक, सल्ला-मसलतीच्या वावरान तांका सहभागी करुंक सगळ्या पाद्रींक प्रोत्साहन केले.

सल्ला-मसलतीची पुर्व पातळी बिशप ऑल्विन बरेटो आनी फा. अँलेक्स हांनी 24 वांगड्यांचे एक मंडळ तयार केले जांतुन सिनडचे सभासद, मटवाशी माद्री तशेच प्रापंचिक लोकांचो सामावेश आसलो. तेच भाशेन तांनी कार्यक. ारी मंडळ तयार केल्ले. जांतुन कुरिआचे सभासद देखुन आसले आनी तांचे सांगाती 2 मटवाशी माद्री. येतल्या सातळ्यांनी फा. अँलेक्स डिमेलो हांनी आनीक दोन पाद्रीसांगाता धर्मप्रांतीय परिशद कार्य समिती तयार केली. हांनी वेगवेगळ्या समुदायाच्या प्रमुखांक (पाद्री, मटवाशी, माद्री, प्रापंचिक लोक) मार्गदर्शन करुंक कार्यक्रम नियोजित केले.

परिशदेचे मागणे 3 भासांनी छापुन तांच्यो प्रति धर्मप्रांतान वांटल्यो. परिशदेच्या विशयाप्रमाणे मराठी आनी कोंकणी भाशेन बॅनर तयार केले. हे बॅनर हे धर्मप्रांताच्या हर एक इगरजेच्या, तशेच कॅथलिक संस्थेच्या आवारान जागृताय हाडचे पासत लायले.

सल्ला-मसलतीची पातळी कशे भाशेन येवजुन वावर करचो हया बाबतीन शिकवण दिवुंक हो मार्गदर्शक कार्यक्रम

आयोजित केल्लो. कार्यसमितीन प्रत्येक डिनरीन वचोन ६ ार्मग्रामातल्या परिशदेची मध्यवर्ती समिती (PSCG) आनी परिशद समिती (PSC) हाका परिशदेचो वावर फळादिक जावंक मार्गदर्शन केले. थोडया परिस्थितीन जुंय शाळेच्या कर्मचा-यांक मार्गदर्शक शिबीरान वांटो घेवंक शक्य नसले तांचेपासत, तांका ते चुकोना जावंक ऑनलाइन शिबीराचे आयोजन सामाजिक संपर्क साधनांच्या माध्यमावर्वी दिले. निवडलेल्या पंगळान परिशदेविशी हर एकल्याक, सारखी समजणी मेळुंक, तशेच सल्लामसलत बरे तरेन जावंक फावो ते प्रयत्न केले. तशेच जे लोक खेडेगावांत रावतात आनी फावो त्यो प्रवासाच्यो सोयी जांका उपलब्ध नांत तांचेपासत अदिक लक्ष दिवुंक वावुरले.

क्रिस्त येण्याच्या काळान धर्मग्रामाच्या पातळीचेर परिशदे विशी जागृताय हाडणारे कार्यक्रम जशे की, कॅरल सिंगिंग, गोटो स्पर्धा, भुर्ग्यापासत परिशदेचे मागणे म्हणची स्पर्धा, निबंध स्पर्धा अशा स्पर्धांचे आयोजन केल्ले. हया सगळ्या कार्यक्रमावर्वी लोकांची परिशदेविशी हुर्बा वाढली आनी लोकांक परिशदेन वांटो घेवंक परिशदेविशी अदिक वाचुंक प्रेरणा मेळली.

सल्लामसलतीची पातळी: धर्मग्रामाच्या परिशद समितीन, प्रमुख धर्मगुरूच्या मार्गदर्शनाखाल 2 भागांनी परिशदेच्या सल्लामसलतीचे आयोजन केले. पयल्या भागान लोकांमदे परिशदेविशी जागृताय हाडुन तांच्या सहभागाचे महत्व ता. ांका पटोवन दिवुंक भर दिल्लो. ज्यावर्वी लोकांचो प्रतिसाद बरो येवन तांचे काम संपुर्णायेंक पावले. जाल्यार दुस-या भागांत मुळ सल्ला-मसलत जाली. धर्मग्रामाच्या आकारानुसार सल्लामसलतीची रूपरेशा वाडया परमाणे वो मुळाव्या क्रिस्ती समुदायां परमाणे आयोजित केली. आयता. रच्या मिसावेळार लोकांनी हया कार्यक्रमान भाग घेवंक सुचना दिल्ल्यो देखुन हर एक फामिल हया कार्यक्रमान वांटो घेवंक पावली.

धर्मप्रांताच्या डिसेंबर म्हयन्याच्या मासिक म्हैनाळ्याचो विशय हो परिशदेचेर आधारित आसलो. हया मासिकान मातृभाशेन परिशदेविशी खोलायेन समजणी दिल्ली. तांतुन परिशदेचो उद्देश तशेच प्रश्नावळ जोडलेली आसली.

लोकांक परिशदेन वांटो घेवचे महत्व समजुन येवंक हया मासिकाची प्रत हर एका फामिलीन वांटली. परिशदेच्या पाच वेगवेगळ्या विशयाचेर, पंगळांनी भासाभास करचे

खातीर धर्मग्रामाची गटांमदे विभागणी केल्ली; ज्यावर्वी लोकांक किते आनी कशे उलोवचे हाची समजणी मेळतली. हर एकल्याक उलोवक आनी मत मांडुंक संधी मेळचे पासत संघटक निवडलेले.

समुदायाच्या आकारानुसार सल्लामसलती खातीर एका दिसाचो वो दोन दिसाचो कार्यक्रम आयोजित करुंक थारायले, ज्यावर्वी 100% लोकांचो सहभाग जावंक पावलो. भुरग्यां आनी तरणाट्यांपासतच्या ब-या सहभागापासत आनी ताकां बरे तरेन आयकुन घेवंक वेगळी सल्ला-मसलतीची सभा झाली. भुरग्यांनी निबंध बरोवन आपले मत मांडले जाल्यार तरणाट्यांनी क्रियाशिल सादरी करणावर्वी आपले विचार सादर केले.

सल्ला-मसलतीचो कार्यक्रम शाळेतले कर्मचारी, जांतुन वेगळ्या धर्माच्या लोकांचो देखुन सामावेश आसलो, तशेच प्रोटेस्टंट पंथीय भाव-भयणां हांचेपासत आयोजित केल्लो; आमच्या धर्मप्रांतान भव उणे प्रोटेस्टंट भावार्थी आसात, थोड्या धर्मग्रामांनी हया पंथाचे लोक दिसुन येनांत. ज्या धर्मग्रामांनी हो लोक आसा तांनी हया सल्लामसलतीन वांटो घेवन, तांचे विचार आसकुंक प्रयत्न केले गेले. जाका प्रोटेस्टंट समुदायाच्या लोकांनी बरो प्रतिसाद दिलो. धर्मप्रांताची सल्लामसलत संपयल्या उपरांत वेगवेगळ्या समुदायांच्या गटांपासत सल्ला मसलत आयोजित केल्ली. हांतुन धर्मप्रांतीय पाद्री, मटवाशी पाद्री तशेच माद्री, सेमिनारित शिकप करतले ब्रदर हांनी वांटो घेतलो; ज्या ब्रदरींक आपल्या शैक्षणिक अडचणींक लागुन धर्मप्रांतान हाजीर रावुंक जावुंक ना तांनी आपले विचार बरोवन धाडले. हया पंगळा खेरिज सल्ला-मसलत ही सामाजिक कार्यां वावुरतेल्यांपासत तशेच आदार दिवपी पुढा-यां पासत आयोजित केल्ली. धर्मप्रांतीय पातळीचेर इगरजमातेची परिस्थिती आनी तांतुन जाय असलेले बदल हयाविशी तरणाट्यांचे मत समजुन घेवंक खेरितपणी आनीक एक सभा तरणाट्यांपासत आयोजित केल्ली.

सल्लामसलतीच्या उपरांतची पातळी: नव जणांच्या अहवाल तयार करणा-या समितीन (1 पाद्री, 4 माद्री, 3 प्रांपंचिक आणि 1 सेमिनरीयन) 3 दिसाच्या वेळान फा. अँलेक्स डिमेलो हांचे सांगाता हर एका धर्मग्रामाच्या पंगळाचो अहवाल वाचुन अभ्यास करुन ते एकत्रित केले. महत्वाचे अहवाल आनी मुद्दे खात्रीपूर्वक सामाविष्ट करणे हे

एक आव्हान आसले. हया समितीन दोन अहवाल तयार करुंक थारायले. एक अहवाल प्रांतीय पातळीचेर सादर करचे पासत; जाल्यार दुसरो व्हडल्या रूपान धर्मप्रांतान वावर करचे पासत मार्गदर्शिका म्हण वापरुंक तयार केलो. ज्यावर्वी हर एकल्याक आपुण एका फामिलीचो भाग आसांव आनी आपल्या आवाजाक आनी मतांक वालोर आसा म्हण गमुन येतले.

शेवटचो भाग 27 एप्रिल 2022 हया दिसा एका दिसाचो कार्यक्रम आयोजित केल्लो जांतुन धर्मप्रांताचे क्रिस्ती भावार्थी परतुन एक पावट सल्लामसलतीन मेळलेल्या विचारांचेर भासाभास करुंक एकवटले. परिशदेचो अहवाल सगळ्यांक सादर केलो आनी तांचो नियाळ घेवन ताचेर भासाभास झाली आनी शेवटच्या नियाळाचे सादरीकरण झाले. हया कार्यक्रमाचो शेवट, बिशप ऑल्विन बरेटो हाणे समरंभलेल्या मिसा बलिदानांवर्वी झालो.

एकुण प्रवास

परिशदेच्या सकयल दिलेल्या 5 विशयांचेर सल्ला-मसलत झाली.

1. प्रवासान सांगाती आनी एकाच ध्येयाच्या दिशेन चलताना जबादारेची वांटणी
2. उलोवप आनी आयकप
3. परिशदेन अधिकार आनी सहभाग, निर्णय घेवपाची प्रक्रिया आनी निर्णय घेवप आनी परिशदेन आपणाची घडण.
4. इगरजमातेन हेरां क्रिस्ती भावार्थ्यांसांगाता, हेर धर्माच्या भावार्थ्यां सांगाता, आनी समाजासांगाता संवाद.
5. सेवादधीक समरंभणी

विशय :1 प्रवासान सांगाती आनी एकाच ध्येयाच्या दिशेन चलताना जबादारेची वांटणी:

इगरजमातेचो हर एक वांगडी विलक्षण जावन आसा. हर एकल्याक वेगवेगळ्या गुणांनी देवान भरला. जे गुण इगरजमातेच्या मिसावापासत वापरुंक जाता. देखुन इगरजमातेन हर एका वांगड्यांक आनी तांचे योगदान हाका वालोर दिवुंक फावो.

प्रांपंचिक लोक इगरजमातेक उदारमनान वेगवेगळ्या तरेन आदार दिवुन इगरजमातेच्या सामान्य मिसावांत वांटो घेतात. पाद्री, माद्री आनी सेमीनरींत शिकपी सहभाग

घेतात आनी एकाच मिसावांन आसलेली जबाबदारी उमेदिन वांटतात. वेगवेगळ्या धर्माचे भावार्थाचे लोक लेगुन समुदायाच्या वावरांत वेगवेगळ्या तरेन सहभाग घेतात. गरिब आनी गरजेवंताक जेवण आनी आर्थिक मदतीवरीं तांच्या गरजेक पावुंक प्रयत्न जाल्यांत. जायतेच पावटी पाद्री आनी माद्रींनी तांचे सांगाता बसोन तांच्यो कठिनायो आयकुंक वेळ दिला आनी तांच्यो भावना समजुन घेतल्यांत.

सेवाधर्मीक समरंभण्यो क्रिस्ती समुदाय एकटाय हाडुंक महत्वाची भुमिका आसा. क्रिस्ती भावार्थी इगरजेचे कार्यक्रम आनी वावर घडोवन हाडुंक एकामेकांसांगाता सहकार्य करतात. हया वेळार कशे भाशेन स्थानिक इगरजमातेन आव्हांना आसताना पासुन आमी सांगाता चलताव हे अनुभवुंक येता.

तरी देखुन थोडे लोक तांच्या वागण्याक लागुन लक्ष वेधुन घेवचो प्रयत्न करतात. जे समुदायाच्या बरेपणापासत आनी बरी साक्ष दिणारे आसोना. देखुन तांका वेगळे केल्यांत जाल्यार ते भावार्थी लांब आसात. कित्याक तांनी आपली मता मांडल्यांत आनी समुदायासवे आसलेल्या प्रश्नांक लागुन ते उलयल्यांत, पुण जायते पावट अधिकारान आसलेल्यांक ते मानोवना जावंन ते समुदायाचे भाग नांत. दुडवांची कमी, समुदायाचो फावो तो आदार नसणे, सोई-सुविधांचो अभाव, ही जावन आसात समुदायाची वाढ ना जावंक आव्हांना आनींक एक आव्हान म्हणल्यार लोकांचे आनी पाद्रींचे सेवाधर्मीक घडवणुकीसवे उगटेपण नसणे. बाकीची आव्हांना ही लोकांची पुर्वापार काळापासुन आसलेल्यो परंपरा ज्यो ताची वाढ जावंक आडखळ हाडतात. तशेच व्यक्तिमत्वाचे मुद्दे, गैरसमज, राग, द्वेश, देखुन वाढ थांबयणारे घटक जावन आसात.

धर्मप्रांताच्या मिसावान शुभवर्तमान परगटणेच्या वावराक भव कमी महत्व दिला. जे लोक इगरजमात सोडुन गेल्यांत तशेच दुस-या धर्माचे लोक, भुर्गी,तरणाटी हांचेसवे पावुंक कसलेच प्रयत्न नांत. देवाचे उतर परगटणेचो वावर पासुन दुर्लक्षित झाला. फकत पाद्रींकुच आसलेले महत्व (Clericalism) हाचे गंभीर परिणाम मिसावाच्या वावराचेर आनी लोकांची मिसावातली जबाबदारी हांचेर देखुन दिसुन येता. राजकिय क्षेत्रांत मतदारांक तांच्या हक्काविशी जागरूक करुंक, क्रिस्ती उमेदवारांक फावो तो आदार दिवुंक पुढाकार घेतला. सामाजिक कार्यक्षेत्रांत, सामाजिक

कार्यकर्त्यांक वेगवेगळ्या रितीन आदार मेळता. जशे की, धर्मग्रामान तशेच धर्मप्रांतीय कार्यक्रमान ताचो सत्कार करुन वो तांच्या सामाजिक वावरान तांका आर्थिक मदत करुन. कोविड महामारीच्या काळांत सामाजिक माध्यमांचो (Facebook, Youtube, What's app) वापर देवाचे उतर परगटुंक जालो. ऑनलाइन मिसा बलिदान देखुन आयोजित केल्ले. हया सामाजिक माध्यमान घेतलेले पुढाक. ारण स्थिर करुंक गरजेचे ज्यावरीं तरणाट्यांचेर देवाच्या उत्राचो प्रभाव पडोन ती समुदायाच्या सेवेक पुढे येतली.

विशय 2 : उलोवप आनी आयकप

स्थानिक इगरजमातेची मुळावी जबाबदारी जावन आसा कसलीच तडजोड करीनास्ताना हर एकल्याक आयकुंक, ना की फक्त सामाजिक आर्थिकदृश्टया सक्षम आसलेल्या थोडयाच लोकांक कान दिवुंक.

लोकांसांगातीच, माद्री, सेमीनारींत शिकपी आनी तरणाट्यांक देखुन आपणाचे विचार मांडुचो आंवडो आसा. पुण भिरांत तांका पाटी ओडता देखुन धर्मग्रामान लोकांची भिरांत पयसावुन तांका आपले मत मांडुंक प्रोत्साहित करुंक पाद्रींची जबाबदारी जावन आसा. लैगिक पक्षपात, सुड घेवपाचो हेतु, गर्व, गटबाजीची प्रवृत्ती, अशा आव्हांनांक पुढो करुंक गरज. स्थानिक इगरजेन वयर दिलेल्या पंगळाचे, निर्णय घेवच्या प्रक्रियेन आसलेले महत्व ओळखुन तांका प्रेरणा दिवुंक गरज. जांका सभेमाजार आपले विचार मांडुंक जायनांत तांका पदवेर आसलेल्यांनी वैयक्तिकरित्या आयकुंचे.

आताच्या काळांत इगरजमाता बांधुंक सामाजिक संपर्काची माध्यमां जावन आसात प्रभावी हात्यारा. खोटयो बातम्यो पसरुच्या संस्कृतीक लागोन, बातमीची सारकी चौकशी करुन हेरांक वाटप करताना, सामाजिक माध्यमांचो जबाबदारीपुर्वक वापर करुंक, आमचे प्रमुख काम जावन आसा. पाटल्या वर्सांनी कोविड-19 महामारीन इगरजमातेन सामाजिक संपर्क माध्यमांच्या वाढत्या वापराक आमी गवाय आसाव.

3. परिशदेन अधिकार आनी सहभाग, निर्णय घेवपाची प्रक्रिया आनी निर्णय घेवप आनी परिशदेन आपणाची घडण.

प्रशिक्षणाच्या अभावाक लागुन, धर्मग्रामान प्रापंचिकांची आकारणी, प्रापंचिकांचे मिसांव आसुन पासुन तांका

गंभीरतायेन घेवंक ना. सिंधुदुर्ग धर्मप्रांतातान प्रापंचिकाच्या मिसावाची उणीव आसोन ताका फावो ती जबाबदारी दिल्ली दिसुन येना. समुदायाचो एकवट जुंय समान हक्क आनी सगळ्या लोकांमदे जबाबदारी वांटुन घेतात ते जाता प्रापंचिक लोकांच्या मिसावाचे फळ.

जायतेपावट पाद्रींकडल्यान तांच्या पदवेचो गैररित्या वापर जाता. जाल्यार जायते पावट तांच्या मता आनी इच्छेनुसार सगळे चलता. निर्णय घेवपाची क्षमता आसलेले पंगळ सामुदायिक जिवीतान सुयोग्यरित्या दवरुंक महत्वाची भुमिका आसता. तरीपुण वैयक्तिक राजकारण आनी तरणाट्यांक उलोवंक न दिता तांचो आवाज दाबुन दवरप हे वाढत वचुंक उपकारना. पाद्रींचे बेजबाबदारपण वागणे अशे की लोकांचो सभेमाजार वो एकसुरपणान अपमान करणे हयावर्वी वेगळेचार वाढता. देखुन थुंय सदांच फळादिक चुक दुरुस्ती आसुंक गरज. पुण हयावर्वी संबधित मुनशाची जांव पाद्री, माद्री वो लोक मान मर्यादा खुंटित जाव नजो.

4. इगरजमातेन हेरां क्रिस्ती भावार्थ्यांसांगाता, हेर धर्माच्या भावार्थ्यां सांगाता, आनी समाजासांगाता संवाद.

पयले सुवातेर, आमी इगरजमातेन संवादाचे महत्व ओळखुन त्यामागीर इगरजमातेच्या भायर ते विस्तारुंक गरज. प्रापंचिक लोकांक धर्मप्रांतीय पातळीचेर वावर करुंक संधी मेळोना देखुन धर्मप्रांत आनी लोक हयांमदे अंतर आसा. धर्मप्रांताची भौगोलिक परिस्थिती एक आव्हान जावन आसा. धर्मप्रांताच्या उत्तरेक रत्नागिरी कोल्हापुर रावणारो लोक, लांब प्रवास आनी वाहतुकीच्या असुविधांक लागोन धर्मप्रांताच्या महत्वाच्या समरंभणेन वांटो घेवंक पावोनांत. तरी देखुन खेरितपणी तांचे आनी धर्मप्रांतांमदे संवाद अदिक घट करुंक गरजेचे.

प्रोटेस्टंट भावार्थी थोड्या धर्मग्रामांनी आसात. जायते जाण आर्थिक समस्येवर्वी पाद्रीसवे आसलेलो राग, हेर धर्माच्या मुनशा सांगाता काजार, इगरजमातेची सारखी शिकवण ना, असल्या कारणांक लागुन इगरज सोडुन गेल्यांत.

आमच्यो शाळा, भुर्ग्यांक धर्माचे वेगळेपण स्विकारुन एकामेकासवे रावुंक शिकयणारी उत्तम सुवात जावन आसात. भुर्गी खुशालकायेन कसलोच वेगळेचार करी—नास्ताना मुखेल अशा परबांमदे वांटो घेतात. सामाजिक वावर सदांच एक महत्वाचे मिसाव जावन आसा कित्याक

इगरजमात मुनीसकुळाची जात, भावार्थ पळेनास्ताना सेवा करता, खेरितपणी हे आमी हया महामारीच्या काळार अनुभवला.

विशय 5: सेवाधर्मीक समरंभण्यो

एक समुदाय कशे वावुरतल्या वावरामदे सेवाधर्मीक समरंभणी जावन आसा उगम आनी शेवट. सेवाधर्मीक समरंभणी आमच्या अत्याक पोशण जाता, आमका घटाय दिता आनी पेकवणी हाडता. सेवाधर्मीक समरंभणी लोकांक एकामेकाच्या लागी हाडता आनी जेजुचे जिवीत ओळखुंक आदार दिता आनी तांका मिसावाक धाडता.

अशे दिसुन आयले की, सेवाधर्माचे वेगवेगळे भाग समजुन घेवंक, सेवाधर्मीक घडवण गरजेची जांतुन आमचो भायलो वावर आनी तांच्या सांगाता, आंतरीक तयारी जी आमका सेवाधर्मीक रितीन बरे तरेन वांटो घेवंक आदार दिता. वेगवेगळे वावर जशे मागण्याची रित पवित्र पुस्तकाची शिकवण, रिट्रिट, दतन हो एकवटाचो वावर जाता, आनी सेवाधर्मान हुर्बेन वांटो घेवंक आदार दिता.

सेवाधर्मीक समरंभणेंत लोकांचो सहभाग हो खुप महत्वाचो जावन आसा. आनी तांका वेगवेगळ्या कामांवर्वी वांटो घेवंक प्रोत्साहन दिताव. तरी देखुन थोड्या भागांनी, मिसाभेटेंत वापुरतेली भास एक आव्हान जाता अदिक करुन जेन्ना वाचपां दुस-या भासांनी वाचतात. मिसा भेटेंत वापुरतले संगित हो आनीक एक भाग आसा जाचेर अदिक लक्ष दिवुंक गरजेचे. संगिताच्या वादयांचो वापर, आनी गायनाच्या पंगळाक सारखे ते मार्गदर्शन आदी; हे देखुन महत्वाचे आसा.

नियमित सराव घेवन, ते धर्मग्रामाच्या समुदायाक गावुंक आदार दितात आनी न्हय लोकामुखार आपले सादरीकरण करतात म्हण गायनाच्या पंगळांक समजोन दिवुंक जाय. सेवाधर्मीक समरंभणी समुदायाक एकवटायता आनी आमी मोगान एकवटान, शांतीन, एकामेका सांगाता, एक बरे जिवीत जियोवंक एक भाशेन शिकवण दिता. ही भेट आमका देवाची खोशी पाळुंक आनी ताचे आमच्या जिवीतांन आसलेल्या आपोवण्याक जबाब दिवुंक जाव ते काजारी वो मटवाशी वो पाद्रीपणाचे आपोवणे. हयो सेवाधर्मीक समरंभण्यो कुटुंबाक एकटाय हाडुंक अदिक करुन आव्हानांच्या वेळार एक संधी जातात. पाद्री कुमसाराच्या साकामेंतावर्वी लोकांक आयकुन तांका

आध्यात्मिकरित्या तयार जावंक आदार दितात. अदिक करून महत्वाच्या काळांनी जशे की, क्रिस्त येण्याचो काळ, प्राचित काळ.

देवाचे उतर आमचे क्रिस्ती जिवीत सुधारता आनी आमी सगळी देवाची भुर्गी आसोन, एक फामिल कशी जिये. ताव म्हण आमका उगडास करता. देवाचे उतर आमचे मिसावाचे जिवीत स्थिर करता, आमच्या धर्मप्रांतान भितरल्या ग्रामीण भागांनी जुंय लोक साकामेंत घेवंक आशेवन रावतात तांचेपासत मिसा बलिदान भेटोवंक फावो ते प्रयत्न झाल्यांत. देवाच्या उत्राची भक्ति, प्रयत्नशील नियोजन, लोकांक अदिक सामिल करून घेवप, वाचप्याची आनी गायना करतात तांची तयारी करून घेवप वो सराव घेवप हयावर्वी करूंक जाता. शेरमावाची बरी तयारी, चल-चित्रांवर्वी शेरमांव दिल्यार भेटेचो संदेश लोकांपर्यंत पावता. लोकांक सगळे बरे तरेन समुजंक वापरूंक गरजेचे. शेरमावांचेर चड लक्ष दिवुंक गरजेचे. शेरमांव दिवपाचो वेळ 10 मिनीटाभितर आसुंक गरजेचो. शेरमांव हे लोकांचे जिवीत बदलुंक प्रयत्न घालणारे, तशेच देवाच्या उत्राची समजणी दिणारे आसुंक गरजेचे ना की लोकांक भावनिक. दृश्टया दुडु दिवुंक वो लोकांच्या कमी सहभागाखातीर तांका कमी लेखुक हत्यार कशे वापरूंक फावो ना. पाद्रींनी वैयक्तिक पातळीचेर मिसा भेटेविशी आसलेलो दृश्टिकोन तपासुंक गरजेचे. मजे मिसाभेटेसवे आसलेले वागणे सारखे हा? हाव पवित्र अत्म्याच्या सुचवणेक उगटो हा? किते हाव हो वावर देवाक म्हयमा जोडुन दिवुंक करता वो मजेपासत करता? मिसाभेट ही आपणाकुच वयर काडुंक एक सुवात जावची न्हय कित्याक मिसाचो सगळो मुळ हो देव जावन आसा. आनी आमची सगळी कार्या, रिती हयो देवाशी व्हरणा-यो आसात. देखुन भायल्या तयारी बरोबरूच भितरली तयारी जशे की मागण्यान वेळ सारप, देवाचे उतर वाचुन नियाळ करप गरजेचे. लोक सेवाधर्मांत वांटो घेतले जेन्ना तांका जबाबदारीपुर्वक सबल केल्यार आनी प्रोत्साहन दिवन उमेद दिल्यार. मिसाभेटेचेर खेरित दतन लोकाक दिवुंक फावो ज्यावर्वी लोकांक ताचो अर्थ, महत्व आनी ताची पदवी समजोंक पावतली. नवेनाची वो साकामेंताची समरंभणी हया लोक. िंक एक फामिल कशी एकटाय हाडुंक घेतलेलो पुढाकार जावन आसा.

सल्ला-मसलतीन मांडलेली मता

विशय :1 प्रवासान सांगाती आनी एकाच ध्येयाच्या दिशेन चलताना जबाबदारीची वांटणी

पाद्रींकुच आसलेले महत्व, लैगिक पक्षपात, गटबाजी, घृणा असली समुदायाक दोशी करणारी आनी वाढ जावंक न दिणारी आह्वानां पयस करूंक प्रयत्न जावंक गरज. मोग आनी एकवट जावन आसा आमच्या धर्मग्रामाच्या समुदायापासत ऑक्सिजन; देखुन आमचो एकवट, बरेपण, सांगात; हाव, कुटुंब आनी धर्मग्राम हांचेपरस अदिक वाडुंक गरज. आमका सगळ्यांक एकामेकासांगाता एकवटान रावोन, शांतीचे संबंद बांधुक जबाबदारी आसा. देखुन शांतीचे संबंद पाद्री आनी लोक हांचेमदें आसुंक गरज. वेगळेपण पयसावंक गैरसमज काडुंक, समेट करूंक आनी शांती आसुंक, फामिलीक भेट दिवुंक सांगाता जेवण आदी माध्यम जावुं येतात. ज्या लोकांनी इगरज सोडल्या तांचे सांगाती भासाभास करूंक गरजेचे.

खेळ आनी सांस्कृतिक कार्यक्रमान मेळलेल्या धडयावर्वी, भुर्ग्यांक आनी तरणाटयांच्या सर्वांगीण विकासापासत ते आदार जातात. हेर कार्यक्रम जशे तरणाटयांसाठी पुढारा-साठीचे मार्गदर्शन, आनी नोकरी विशयक प्रशिक्षण आयोजित करूंक गरजेचे ज्यावर्वी ते बरे काम आपल्या पुढारापासत विंचुन काडतले. तशेच तांचेमदे मुलकी, रक्षण आनी सेवेसंबंधी जागृताय हाडुंक फावो.

आमच्या देशांत क्रिस्ती लोक अल्पसंख्यांक वर्गान आसात आणि देखुन सरकारी कामान आमचे पुढारकारपण आसुंक गरजेचे. क्रिस्ती लोकांक राजकिय क्षेत्रांत आणि निवडुकींमदें वांटो घेवंक प्रोत्सहान आदार आनी माहिती दिवुंक गरजेचे. जबाबदारी वांटुन घेवची भावना लोकांमदें तेन्नाच वाडतली ज्यावेळार पाद्री लोकांक इगरजमातेच्या मिसावांन वांटो घेवंक आनी जबाबदारी स्विकारूंक सहभाग दितले. धर्मप्रांताच्या मांडावळींत केलेली जबाबदारीची विभागणी ही जावन आसा जबाबदारी वांटुन घेवंक.माद्रींची भुमिका ही फकत आल्ताराची सजावट करूंक, साकिस्तीनीचो वावर, शाळांमदें शिकोवंक, दतन, सामाजिक काम, आनी थोडे फार पॅरीश काउन्सीलच्या पंगळान पुढाकारपण इतलेच मर्यादित आसा. माद्रींचो धर्मप्रांतान वो धर्मग्रामान निर्णय घेवच्या पंगळान वो देवाचे उतर परगटुच्या वावरान खोलायेचो

वावर भव उणो दिसुन येता, देखुन माद्रींक लोकांपर्यंत पावोंक आध्यात्मिक घडवणुक दिवुन स्वावलंबी करूंक गरजेचे. धर्मप्रांतीय पातळीचेर सेवाधर्मीक आनी संस्काराचे कार्यकम पाद्री आनी माद्रीपासत आयोजित करूंक गरजेचे. आमी आमची स्थानिक इगरज विधायक इगरज करचे परस मिसावाच्या नमुन्यान बदलुंक गरज. म्हणजेच आमका क्रिस्ती भावार्थ्यांचो धर्मग्रामाच्या हर एका पातळीचेर सहभाग आमका गरजेचो.

2. उलोवप आनी आयकप

आमचे क्रिस्ती समुदायध्वाडो धर्मग्रामाच्या भितरल्या भागांनी आसात आनी ताचो देखुन आवाज आयकुंक गरजेचे. त्या प्रांतातल्या प्रमुखांनी धर्मग्राम आनी ताचे भाग हांचेमदले नाते वाढोवंक गरज. समुदायाच्या बरेपणापासत निर्णय घेवंक तांका स्वावलंबी करूंक गरजेचे.

आयच्या अनिशितायेच्या काळांत निधर्मीय प्रसारमाध्यमा सांगाता आसलेले नाते महत्वाचे आसा जुंय सारखे संदेश दिवुंक गरजेचे. देखुन प्रादी आनी लोक, हांनी सांगातान स्थानिक इगरजमात आनी प्रसारमाध्यमांसवे आसलेल्या प्रश्नांक पुढो करूंक गरज. धर्मप्रांतीय पातळीचेर प्रसारमाध्यमांसंबंधी संवाद साधुंक योग्य असो प्रवक्तो निवडुंक गरज.

3. परिशदेन अधिकार आनी सहभाग, निर्णय घेवपाची

प्रक्रिया आनी निर्णय घेवप आनी परिशदेन आपणाची घडण.

हया विशयान निर्णय घेवची प्रक्रियाश् जावन आसा महत्वाची ज्यावर्वी समुदाय पदवी वापरुंक स्वावलंबी जातलो आनी संपुर्णायेन सहभाग घेतलो. प्रापंचिक मिसावाच्या संदर्भान धर्मप्रांतान एक धोरण करूंक गरजेचे. ही येवजण लोक आनी पाद्री हांच्या प्रयत्नांचे फळ जातेले. लोकांचो आनी पाद्रीचो आदीचो समज वो विचारसरणी बदलोन नवे विचार स्विकारुंक ते उगटे आसतीत तर, जबाबदारी खरेपणी अस्तित्वान येवंक जाता. हयापासत अचुक नियोजन, स्पष्ट आर्थिक आनी धर्मग्रामाच्या कामाकाजा बाबतीन लोकांक विश्वासान घेणे गरजेचे.

जबाबदारी वांटुन दिवची एक बरी प्रक्रिया आसुंक गरज. जी पद आनी जबाबदारी वांटुन घेवंक फायदयाची आस. तली. जी सांगाता काम करूंक आनी समुदायाक मनांत दवरुन निर्णय घेवंक हुर्बा दितली. खेकडेवृत्ती काडुन उडोवंक गरजेची. लोकांच्या भावार्थी

जिवीताचेर चड ध्यान-मन दिवुंक जाय. दुस-यो जबाबदा-यो ज्यो आर्थिक व्यवहार, धर्मग्रामांतले वेगवेगळे पंगळ, मालमत्तेविशयीचे प्रश्न, इमारीची डागडुजी आनी सदाचो वावर प्रापंचिक लोकांसांगाता वाटुंक जाता. आनी पाद्रींक आपले ध्यान समुदायाच्या भावार्थी जिवीताचेर दिवुंक जाता.

4. इगरजमातेन हेरां क्रिस्ती भावार्थ्यांसांगाता, हेर धर्माच्या भावार्थ्यां सांगाता, आनी समाजासांगाता संवाद.

इगरजेच्या भायर काम करचे पयले, पाद्री आनी लोक, बिशप आनी पाद्री तशेच माद्री आनी लोक हांचमदें आस. लेले अंतर कमी करुन नाते जोडुंक, प्रामाणिक आनी बरे तरेचो संवाद आसणे जावन आसा मुळ क्रिस्ती भावार्थी कशे, आमका नैतीक जबाबदारी आसा आमच्या प्रोटेस्टंट भयणी आनी भावाक समजुन घेवंक; आनी इगरजमाते-थावन पयस वेचे कारण समजुन घेवन आनी तांका पेकवणी दिवंक. मागण्याची रित, प्रितीमोगाचे जेवण हो एकवट जोडुंक काय माध्यमां जावुं येतात. तांचेविशी आदारची भावना वाढोवंक ही आयच्या काळाची गरज जावन आसा. परत एक पावट प्रामाणिक संवाद हया बा. बतीन चड महत्वाचो. वेगवेगळ्या धर्मांचे लोक आसलेल्या समाजांत रावताना, दुस-या धर्माच्या लांकांक पावुंक आमचे मुळावे काम वो कर्तव्य जावन आसा. अदिक करुन परबेच्या दिसानी तांचेथाय उलयताना आदराची भावना दवरुंक गरज. देखुन प्रापंचिक लोकांक धार्मिक संवाद साधुंक शिकवण दिवुंक गरज. आमच्या देशाच्या इतिहासानुसार जे धर्मा-परमाणे समुदायांत वेगळेपण करतात त्यो विभागणी करणा-या शक्तिंकडे दुर्लक्ष करूंक गरजेचे. क्रिस्ती भावार्थी मोग आनी शांतीन जियेणारी भाव-भयण म्हण ओळख आसताना, आमी शांतीचे दुत म्हण मानुन, हेरां धर्मासांगाता एकवटान रावुंक गरज. असल्या परिस्थितीन धर्मप्रांतीय पातळीचेर वेगळेपण पयसावंक आनी आसलेले प्रश्न सोडोवंक संधी आसुंक गरजेचे.

विशय 5: सेवाधर्मीक समरंभण्यो

हर एकलो मुनीस मिसा भेटेंत भाग घेता वो ना हाची खात्रीपुर्वक चौकशी करूंक गरजेचे, आनी आमी सेवाधर्मान वांटो घेताना पवित्र अत्म्यान आमका मार्गदर्शन करुंक ताका आयती आसुंक गरजेचे.

देवाचे उतर भावार्थ्यांक परगटुंक, दुतनीसंबधी पदधत, बायबलाचो अर्थ समजोन घेवची शास्त्रशुद्ध पदधत, मुनशाविशी शिकवण, क्रिस्ती भावार्थ सांभालुन दवरचे खातीर केल्ली व्यवस्था हांचो वापर करुंक गरज. तशेच देवाचे उतर परगटताना दुस-या अशा वस्तुंचो वापर करुंक जाता जशे की, भुर्ग्यांपासत धाकटी नाटकुली, आनी आधुनिक तंत्रज्ञानाच्या वापरावरी देवाचे उतर परटणे. माय-पाय भुर्ग्यांचे पयले शिकवपी आसतात देखुन तांचेपासत भावार्थाची घडण करणारे कार्यकम आसल्यार ते महत्वाची भुमिका निभयतले. पवित्र पुस्तकाच्या शिकवणुकीचरे विशेष महत्व दिवुंक फावो.

धर्मप्रांतीय सेवाधर्मान पाद्री सांगाता प्रापंचिक लोकांचो सामावेश आसुंक जाय. आनी तांनी सेवाधर्माच्या रितीची मार्गदर्शिका सुधारित करुंक जाय. सेवाधर्माची रीत भेटोवचे पासत, तांची उमेद उणी करीनास्ताना सारखी पदधत पाळुंक प्रयत्न करुंक जाय. मुख्य इगरज आनी खेडेगांवात रावतेल्या अंतरांक लागुन मुळाव्या क्रिस्ती समुदायांनी मिसा बलिदान भेटोवक ,खेरित महत्व दिवुंक गरज.

क्रिस्ती जिवीतान परतुन परतुन घडणारे संस्कार जशे की कुमसार आनी मिसाबलिदान हांच्या भुमिकेविशी जागृताय हाडुंक गरजेचे. हेरां साकामेंताच्या महत्वाविशी देखुन प्रापंचिकांक शिकवण दिवुंक गरज.

परिशदेच्या प्रक्रियेचे महत्वाचे मुद्दे

धर्मप्रांतीय परिशद कार्य समितीन सगळी परिशदेची घडोवन हाडुंक योग्य आनी शिस्तबद्ध दृष्टिकोन आपणायलो. सुरवातेथावन म्हणगे उगटावणेच्या मिसा-पासुन ते सगळ्या सुवातेर मार्गदर्शन कार्यक्रम आयोजित करुन, हेर प्रत्येक भाग योग्य तरेन नियाळुन आयोजित केल्लो. हया पंगळान हर एका धर्मग्रामान, सगळ्यांक सांगाता घेवंक आनी उगटे वातावरण तयार जावंक धर्मग्रामाच्या पुढा-यांक मार्गदर्शन केले ज्यावरी हर एक मुनीस परिशदेन भिरांतीविणे वो निर्बंध नासताना वांटो घेवंक पावलो. आदीपुढेच तळागाळातल्या लोकांपर्यंत पावोंक सगळी तयारी बारकायेन केल्ली. मार्गदर्शनाचो कार्यक्रम हो सगळ्यांक सारखा आसलो जाचो हेतु परिशदेचो उददेश आनी संकल्पना सविस्तरपणे माहिती दिणे हो

आसलो.

धर्मग्रामाच्या पुढा-यांसाठी जागृतायेपासत केलेलो हो कार्यक्रम सल्लामसलतीच्या पातळीपासत आदार दिणारो आसलो. पाद्री, मटवाशी, सेमीनारींत शिकपी आणि प्रापंचिक लोक हे परिशदेची एकुण प्रक्रिया आणि उद्देश समजोन घेतल्या उप्रांत खुप उत्सुक आसले. प्रापंचिकांनी कायच पाटी दवरीनास्ताना उगटेपणी आपले मत मांडुंक मेळलेल्या संधी आपणायली. पयले 2 म्हयने हे सल्ला-मसलतीच्या पयल्या पातळीपासत थारायल्ले आनी धर्मग्रामाच्या परिशद पंगळांनी हया वेळांत थारायल्ली भासाभास पुरी करुंक आनी अहवाल सादर करुंक आशवासन दिले

परिशदेच्या प्रवासाचेर वो यात्रेचेर शेवटची नदर

1 धर्मग्राम सोडले जाल्यार हया परिशदेन सगळ्या धर्मग्रामांनी वांटो घेतलो. सगळ्या 26 धर्मग्रामांनी वांटो घेवंक खोलायेन प्रयत्न केले. धर्मग्रामाचे पुढारी आनी फाब्रिकार हांनी हर एका वांगडयाक सल्लामसलतीच्या हया वावरान सामील करुन घेवंक महत्वाची भुमिका घेतली. देखुन सगळ्यांचो सहभाग 100: आसलो. प्रापंचिक लोक उगटेपणी आपणाचे विचार मांडु शकताले आनी तांका आयकोन घेतल्या कारणान परिशदेची प्रक्रिया ही तांका एक नवी आशा दिणारी जावन आसली.

हेर धर्माचे लोक आनी प्रोटेस्टंट भावार्थी हांका देखुन हया परिशदेन वांटो घेवंक आपोवणे दिल्ले आनी परिशदेचो हो उद्देश आनी तांका आपले विचार मांडुंक आसलेली मोकळीक पळोवन ते प्रभावित झाले. पाद्रींनी तांचेसवे वचुन तांका आयकुंक वेळ दिलो देखुन ते अजाप झाले. तांच्या सल्ल्याशी सहमत आसलेल्या वातावरणाक लागुन तांका इगरजमात आमका आयकुंक सोदता आनी तांच्या मतांक वालोर दिता म्हण आत्मविश्वास वाढलो.

लोकांचेर नदर मारल्यार चड करुन तरणाट्यांचेर जी इगरजेथावन पयस गेल्यात, तांचेमदें इगरजमातेन बदलप हाडुंक जाय हो एक व्हड आवडो जावन आसा. पुण आव्हान म्हणल्यार क्रिस्ती भावार्थी आदी पुढेच,वेगवेगळ्या कारणांक लागुन इगरजमात सोडुन गेल्यांत.

Concluding Ceremony of the Diocesan synod



परिषद
2021
2023

परिषदीक सभा
रुक्मिणी | सहभागेलीप्राण | मिसांत

