

'Amcho Padryaab'



Alfred Roche

A proud son of Barkur, on his way to sainthood

Fri Alfred Roche

A Priest For Others

*son of St Francis of Assisi,
a Zealous Pastor,
a Loving Spiritual Father,
a devoted disciple of Jesus Christ.*



*His Holiness
Pope Francis*

**"A little bit of mercy
makes the world
less cold and more just."**



St Francis of Assisi

Editorial...

Amcho Padryab - Fr. Alfred Roche...

People say, the place Barkur is unique, so are the Barkurians it may be a fact...but all the 27 Priests hail from here Barkur, not only unique, but also very special... Holy and Blessed Rev. Fr Alfred Roche is just one of them...

Few of us physically experienced, scores of us seen from our eyes and hundreds of us heard of this holy Capuchin, from our elders, contemporaries and through the media, speaks in volumes, about the simple, saintly life and living, both in the service of God and his men in this surrounding, familiar to all of us.....which is a divine feeling and inspiration to all of us....Undoubtedly, he is already a Saint, a holy man, to all who know, seen and experienced him.

Various information, eye witnesses of people who received distinct favors, and benefitted from the prayers, of Fr Roche, during his lifetime and thereafter, has been recorded by various writers, which is an exhaustive treasure of both information and insight, as it contains various facts, real life incidents and rare photographs...!

There are scores of devotees at and around Barkur and Brahmmavar and elsewhere who raise their prayers through this holy man of our time, to Almighty Lord.....We are witnessing healings, peace of mind, material favors, solutions to family conflicts etc. were granted to many, through the intercession of Fr Alfred, rightly 'Amcho Padryab', irrespective of caste, creed or religion, which is also a fact...!!

There was a persistent demand from various people, primarily from the native residents from Barkur and neighborhood, comprising, both admirers and beneficiaries, to compile details of Fr Alfred Roche, a true devout Capuchin, who walked the way in the footsteps of St. Francis of Assisi, at one place in a book form....When we shared this intention with like minded people, personally I felt Fr Roche's invisible hand is working through many generous people and in profound gratitude's for Fr Alfred's timely help, immediately upon his High School when he was in dire need to further his life, Mr James Fernandes and his family as well, hailing from Moodahadu, Barkur, now settled in Chicago, USA, single handedly volunteered to bear the responsibilities... A big thank you Sir.

The Management of the '**St Peters Association Barkur - Mumbai**', established in April 1988, which is at the threshold of celebrating its 30th Annual day, decided to honor this 'Son of Holy Barkurian soil' on 8th July 2018, in Mumbai, in a simple but a very special way and feel proud to publish a Book on Fr Alfred Roche and little about his birthplace, Barkur, as well, where he was born and grown, on this historical occasion.

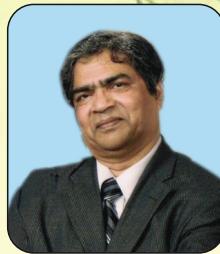
Nevertheless, the 'Editorial Team of this Souvenir' gratefully utilized parts of the information shared in various platforms, print media and web pages, especially written articles by learned men, all Bishops and Priests, with their messages of divination and perspicacity, for whom we remain highly indebted. We are neither renowned writers nor professionals in publication, still attempted to contribute our little best towards the larger cause of Fr Alfred Roche to be elevated as 'Holy Saint of our Barkur', very soon...



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SPA PRESIDENT SPEAKS...

Dear Friends and well-wishers,

St Peters Association Barkur Mumbai is a banner under which, for the last three decades, since 1988, lot of social work, cultural activities, economic support to deserving students and a helping hand to those Institutions who crave for quality, excellence and personality developments of younger generation has been fulfilled. Nevertheless, it's worth a mention, Barkurian unity has a history of coming together as early as 1938, in this Metropolis of earlier Bombay and now Mumbai.



Among other routine requirements of changing times, it has responded positively for special occasions. Mention may be made of the public honor of First Barkurian born Priest Rev. Fr William Picardo and couple of years later Rev. Fr Augustine Sequeira and in 1954 Rev. Fr Alfred Roche. It's worth mention brothers of Fr Roche Mr Alphonse (Grindlays Bank) and Louis Roche, (P&T.Dept.) and few other relatives who were very much actively involved in the activities, at that time. During the reactivation of present SPA in 1988, the role of its Ex. President Mr Henry Roche will not be underestimated and we recall these services with gratitude's.

Every year the Association celebrates the Patron Apostle St Peters Feast, following Sunday, after 29th June, with all pomp and splendors and it's a family event of our Members, especially their children / youth, longing for. The SPA Management Committee thought of celebrating this year's feast in a unique way.... yes we have Thanks giving High Mass, to Almighty Lord, for all his blessings and Patron for his continued benevolence, and a followed Get Together, which will also have a simple but very meaningful ceremony of releasing a Book on Holy Son of Barkur soil 'AmchoPadryab Rev. Fr Alfred Roche'.

As aware, to bring out a Souvenir involves lot of preparations and hard work, that too not to compromise the theme, intentions and objectives, although there is no dearth for talents in Barkur, we entrusted the job to a dedicated team under Mr P. Archibald Furtado, who had the rare honor of serving as the Founder general Secretary of both SPCYA and St Peters Association way back in 1984 – 88. Economic burden has been shouldered by a generous personality, Mr James Fernandes and family, Chicago, USA, known for social and philanthropic works in their own way. Friends, we owe you and your team, a lot and remain indebted for your services.

Ultimately a valuable Souvenir 'Rev. Fr Alfred Roche, Amcho Padryab' is in your hands now. It's a proud moment for us. It must not be seen not only as a religious work in the larger cause of Fr Roche, but every effort has been made to make it a knowledge book on Barkur too. Nevertheless it's apt to note, we honored yet another youth icon in Lawrence Sequeira on his 10th death Anniversary by bringing out a Book on this legend, in March, 2018, and today SPA is adding another feather in its cap by respecting Fr. Roche a true Saint of our time and place.....

Wish you all & your Family and Friends a Happy Patrons Feast.

Ivan M. Rebello
President.

A few words about this Book, Amcho Padryab Fr. Alfred Roche.....



All of us aware of the good news that, Rev. Fr Alfred Roche a holy man of God, lived amidst of us in the 20th century, is on his way to beatification. Holy See has constituted a Committee to oversee the process and many people, including the Capuchin fraternity of the Karnataka Province, India, are doing the needful.

We being Barkurians, hailing from the small town, Barkur where Fr Alfred was born and brought up and had his early faith formation years, are the happiest people to have the above news. We too pray that May Lord guide and guard the people and the organizations that are in this Mission.

There are many children / youth of the time, from our Barkur, specially while Fr Alfred was serving in Brahmavar as Parish Priest, sought his guidance and were helped, inspired and motivated in different ways. These people mainly from the bottom strata of society, rather economically marginalised, during those days of poverty and scarcity. Today, many of these families settled in life economically, mainly due to education, career guidance, for which Fr Roche helped a lot. There are no written records that who benefitted to what extent, and we are sure, Fr Roche too hardly remembered the good deeds and his yeoman service....!

Let us put one more point on record that, yesterday's Brahmavar was different, far away from the Bus Stand and Market, only advantage was it was on the National Highway, NH 17. The parishioners were poor, and Holy Family church had no substantial income to be self-sufficient. In this background, Rev. Fr Roche, literally begged the poor people to help the very poor, even he used to request his family and relatives for contribution. There were regular donors from Barkur, Kallianpur and even from Bombay... as they know for sure, a rupee donated will be used for charity only, in the hands of Fr Roche. To our understanding today Brahmavar parish, with a new spacious church, is one of the fast developing in the Diocese and people from all the four corners making their homes here.

We wanted to bring the good deeds of Fr Roche to the notice of people around us. Leaving everything aside, he was a human being first. That kind nature of accommodation in Fr Roche, always cherished by people who came in contact with him and few such good Samaritans thought of publishing a Book compiling few incidents of inspiration and goodwill.

St Peters Association Barkur – Mumbai which was very dear to Fr Roche, whole heartedly extended its cooperation and agreed to publish this Souvenir on their 30th Patron Feast Day of Apostle St Peter, in Mumbai. This book consists of various articles written by stalwarts and laymen alike. There are highly thoughtful, historical, in-depth social and religious write ups from learned men and on the other side; we shared simple and natural feelings of middle class. The Book also highlights to an extent the importance of historical Barkur the place, and its people, over the years. However, we admit it's not an all-inclusive, all informative one... We made an attempt to introduce Fr Roche from a Barkurian perspective and hope it will receive a better reception in your hands, heart and mind....!!

The Editorial Team.

Message

"Great men are like eagles, and build their nest on some lofty solitude" said philosopher Arthur Schopenhauer. In our world people are seen as the symbols of goodness and greatness. But finding such rare people is difficult. A great man does not seek applause or praises; he seeks for truth; he seeks the road to happiness, and what he ascertains, he gives to others. *"The first test of a truly great man is his humility. By humility we don't mean doubt of his powers or hesitation in speaking his opinion, but merely an understanding of the relationship of what he can say and what he can do"* opined John Ruskin.

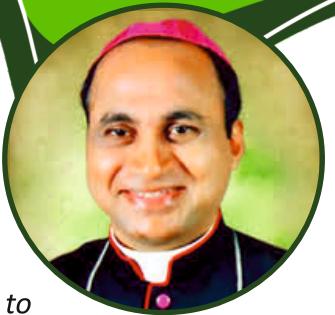
Fr Alfred Roche, the Capuchin priest who is fondly known as 'Amcho Padryab' by all who know and love him lived a saintly life. He served as a pastor in several places in the coastal areas of South and North Canara. Through simple means he endeared himself to everyone. He helped a number of youth to settle down in life and earn their livelihood. Above all, he was a spiritual stalwart and an ardent devotee of Mother Mary. The people of his native place Barkur and the surrounding place speak a number of good things about him and his holiness.

It's praiseworthy that St Peter's Association Barkur, Mumbai, established in the year 1988, a leading platform of Barkurians settled in Mumbai, known for its social and cultural activities has come forward to immortalize the memory of Fr Alfred Roche by bringing out a tiny Book about him and Barkur which is scheduled to be released on 8 July, 2018, commemorating its 30th Annual Feast Day of its Patron St Peter.

On this auspicious occasion, I wish the members of the Association every good thing. May the needy benefit from your social and cultural activities. I wish the celebration all the best and invoke upon you the choicest blessings through the intercession of your patron St Peter, the apostle.

+ Bishop Gerald Isaac Lobo

Most Rev. Dr Gerald Isaac Lobo
Bishop of Udupi Diocese
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Message

Fr. Alfred Roche - A Joyful Pastor



The history of humanity is profoundly inter-woven with the history divine intervention for the salvation of all. At all times, God continues to choose 'living stones' to be built in to 'the living Temple God', as St Peter envisioned (1 Peter 2:5). God continues to renew the local church by sending prophetic noble men and women with human and spiritual values and sanctity as models and inspiration to the people. Fr Alfred Roche ofm cap, is one such noble pastor, who like his Master Jesus of Nazareth, "was anointed with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him" (Acts 10:38).

As a young new priest, serving at St Peter's parish in the historical town of Barkur, personally I came to know Fr Alfred Roche, who was serving at the neighbouring Brahmavar. He worked closely with his fellow-priests and served as a benevolent pastor, endearing himself to all sections of people. He was a pleasant person, willing to adjust to others, yet eager, zealous and virtuous. People and pastors were edified by him.

Fr Alfred Roche was firmly anchored on God; consequently there was a glow of joy in his face. He visited families of Brahmavar, Barkur and Sastan often, availed himself to administer the Sacrament of Reconciliation and the Anointing of the Sick, and even reclaimed many former Catholics from the schismatic Syrian community.

As the axiom goes, "winners do not quit and quitters do not win", a person of zeal envisions doing good, he finds a way to do it. So did Fr. Alfred Roche, a remarkable pastor. In spite of the hurdles he faced, deriving inspiration from the Holy Family of Nazareth, he ministered to families relentlessly, even those individual Catholics who continued their loyalty to Catholic faith, while living amidst the Syrian schismatic.

Fr Alfred Roche was a joyful pastor. He was blessed with a pleasant nature and cheerful disposition. His affectionate and courteous approach to others, coupled with his great talent for conversation, won him many friends and admirers among all sections of people. By his friendliness and approachability, he got along happily with his confreres and even with some problematic catholic leaders of the community. One could even say, while friends he had galore, but enemies none!

It was Fr Alfred Roche's solid and sincere spirituality, unrelenting hard work, loving and pleasant approach to people that made him a profoundly successful pastor and religious. With his joviality, friendliness and kindness he attracted all types of people young and old, men, women, and children, rich and poor, civil authorities and including people of other faiths.

The life of Fr Alfred Roche was a shining example of deep faith and an unshakeable confidence in God. He was a man for others, a kind and compassionate pastor and a zealous promoter of Christian unity. Those that lived with him and those who received his services were touched by his personal goodness and simplicity. May God in His divine plan, one day raise the saintly Fr Alfred Roche, a great son of Barkur to the honours of the altar!

+ Bishop Henry D'Souza

Most Rev. Dr Henry D'Souza
Bishop of Bellary
Bishop's House, Cantonment,
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Message

A Short Message on Fr. Alfred Roche

Fr Alfred Roche OFM Cap, the member of the Holy Trinity Province, Karnataka, India was a simple but humble and devout Priest of Christ. He was gifted with the divine gifts like preaching not only in words but in actions, a self-less social worker, a good shepherded who knew the smell of his sheep. Like a good pastor all the time concerned about his sheep, totally absorbed in mind and heart in the welfare of his sheep. Serenity and calmness was his forte. When I was a novice in the year 1983 – 84 at Farangipet, one thing I admired in him was his divine serenity, come what may, he was serene and calm as if God is present in him.



Fr Alfred Roche was a man of profound relationships. He had the gift to listen with empathy for hours together and thus, touching the hearts of many. He was a great lover of children, a confident friend of youth, wise guide to young couples and an enthusiastic collaborator with the adults.

The two strong wings of a holy man are vision and mission. As a great visionary and a dedicated missionary he worked in different parishes in the diocese of Mangalore and Karwar. The marvellous development in the Christian families of the parishes wherever he worked, speaks volumes of his selfless and zealous pastoral ministry.

The external achievements of Fr Alfred Roche were the direct consequence of his profound relationship with God. He was a God-centred personality, a person of deep prayer and a Friar committed to live his religious life with all its observances. The success in his pastoral ministry is to be evaluated from this perspective. He was a religious convinced of his 'call' to live the Capuchin Franciscan Charism as a 'friar minor'; he considered himself as a chosen one of God to live and proclaim the Divine Message to the people of God always remaining faithful to the teachings of the Church.

The Holy Trinity Province of Karnataka, in particular, and the Capuchin Order in general, is privileged to have a 'friar minor' so exemplary and so simple. We pray that the Holy Catholic Church acknowledges the wonderful witness to sanctity borne by this noble son of St Francis of Assisi and raises him to the Altar as a saint to be an intercessor for many who know him and who pray for this special grace.

Br. Joseph Dolphy Pais OFM Cap

Br Joseph Dolphy Pais OFM Cap
Provincial Minister
Holy Trinity Capuchin Province
Saccidananda, Bangalore
Karnataka. India.

Message

Rev. Fr Alfred Roche - A Peace-Maker

"Blessed are the peace-makers, for they shall be called sons of God" (Mt 5:9)



The church dedicated to the Holy Family of Jesus, Mary and Joseph in Brahmavar was established in the year 1934. Most Rev. Basil Peris, Bishop of Mangalore, entrusted the 22-year-old Parish to the pastoral care of the religious community of Capuchins in 1956 and appointed Rev. Fr Alfred Roche, OFM Cap. as the first Parish Priest with effect from April 6, 1956. He proved to be a peace-maker to the community bruised by the lamentable schism of Kallianpur which created the St Mary's Syrian Church in Brahmavar. The Milagres Church, established in 1680, saw its children breaking into two groups, and some of them crossing the Suvarna River and building their own tent in Brahmavar.

"One Lord, one faith and one baptism" was Jesus' dream. It was sad to see the mystical body of Christ breaking into groups. Fr Alfred Roche was a God-sent missionary to lead the team of Capuchin Fathers and Brothers to work for the healing mission. For a well-nigh 16-year period, from 1956 to 1972, Fr Alfred tried to restore relationships and establish peace among the separated brethren. Many a family returned to the Catholic fold, having been healed of the wounds. We salute this DOVE, the symbol of PEACE, and pray for his intercession that the good Lord may complete the mission of re-unification of the family which had one Lord, one Faith and one Baptism.

I had met this holy priest, Fr Alfred Roche, when he was serving as a retired resident priest in Brahmavar from 1994 onwards during my service at Milagres College, Kallianpur. He was permitted to reside, during his retirement, among the people he loved the most. He had a unique halo of holiness, simplicity of St Francis Assisi and cordiality of Jesus. Soft-spoken and ever-concerned about the others, especially the needy, his presence created an aura of sanctity around him. He continues to inspire me in my priestly ministry as a replica of Jesus, our Good Shepherd.

I hope and pray that his saintly life inspires many to be the peace-makers Jesus, our Lord, desires us to be. May his great and noble soul intercede for all of us so that his labour of love as a shepherd bears abundant fruit in our faith-community.

Fr Valerian Mendonca

V. Rev. Fr Valerian Mendonca
Parish Priest,
Mother of Sorrows Church, Udupi.

Message

I am very much pleased and honoured to write a few lines about my association and appreciation of late Fr Alfred Roche OFM Cap.

First of all I raise my mind and heart in praising and thanking the almighty for giving us, to Barkurians a Selfless, Dedicated, Committed and holy Priest.

When I was very young, my dearest aunty late Miss Emiliana Lobo used to highlight the works of ಪಿಟಿ ಪಾಡ್‌ಬೆ—specially his concern towards the poor and downtrodden. She used to say he was collecting funds from his relatives, friends and well wishers to pay the fees of poor children of our locality. Only when I joined the seminary, I came to know it is Fr Alfred whom my aunty was referring. I had the opportunity then to meet him personally which had a lasting impression on me - a short figure, a devout look, soft spoken and very very affectionate.

Then I had the privilege to live with him in my presbytery at Holy Rosary Church, Kundapur. Where I was the parish Priest and Vicar Forane from 1994 to 1998. In those four years he used to visit me and was my guest. Many times he substituted me in the Parish and extended his helping hand in the pastoral ministry, though he was a senior priest then, the zeal prompted him to work strenuously - specially Preaching the Salve – Our Lady of Dolours, Preaching the Sunday Sermons and attending the Sick in need.

During this time I came to know him very closely. He was a soft spoken person always having a concern for the poor and downtrodden, seeking always the upliftment of the exploited. As far as my association with him reveals that he did not hurt anyone by word or deed.

I really admire him and grateful for giving us such a Holy and down to earth Priest and I try to imitate him as my elder brother to follow Jesus, our Master, the Good Shepherd. Also pray God to uplift him and grant him the unique glory with his chosen ones.

Let us pray earnestly for this cause.

Rev. Fr Stany B Lobo

V. Rev. Fr Stany B Lobo
Parish Priest Udayavara
Chancellor
Diocese of Udupi



Message



“Many are called and few are chosen”. Yes, as a servant of God Fr Alfred Roche was specially chosen by God to the flock of Holy Family Church Brahmavar as the first Capuchin Parish Priest. An ardent lover of God and of poor people, he worked diligently for the good of the people specially by being always ready at the disposal of their spiritual life. Simple man who committed totally himself to Gods mission is still alive in the hearts of our people.

By living and walking on the footsteps of St Francis of Assisi, Fr Alfred Roche has radiated the joy of living with poverty and generosity. “Our hearts were made for you O Lord, and they are restless until they rest in you” says St Augustine.

The life of Fr Alfred Roche is very much befitting to this great line of hymn. He was a man always filled with the love of God and set on fire to share that love and care to his people. At this day people recall all his spiritual guidance and pray through him to God to shower down the blessings upon their children and families, as he is on the way of receiving the honour of the altar. May Fr Alfred intercede for all his beloved people of this parish obtain the blessings of the almighty to all the ages of life.

Br Victor Fernandes

Br Victor Fernandes
Parish Priest
Holy Family Church,
Brahmavar

Message

Dear Friends,

Greetings from USA, Dr. Gabriel Fernandes, a fellow Barkurian from Moodahadu Kudru, Barkur.

I consider it as my proud privilege to share these very few words.

Soon after my completing SSLC at Barkur, National High School, I applied to St Aloysius College at Mangalore and I was allotted a seat and selected to attend the college. I then informed this good news, to my father. But my father told me, since, I was the first to complete the high school, a big qualification of the time and instead I must go to Bombay and find a job and send money to look after our, younger brothers and sister, four of us. I then decided to honor the expectation of my father.

Before heading towards Bombay, decided to go to Brahmavar Parish to meet and obtain the Blessings from Amcho Padryab Fr Alfred Roche. I told him my story, and he said 'yes, your family is economically very poor and may it will be the best thing to help the family, at this moment... I will bless you to find a good job and help you to support your poor family....'

With his cordial and sincere blessings, and best wishes, I went to Bombay and found a job, helped my family and later managed to find fairly lucrative jobs for my brothers James and Vincy. Once they were able to stand on their own legs and were able to support the family, I then tried to go to USA, found a job, went to an evening school and completed B.Sc., and M. Sc. and then Ph.D. I became faculty and did very well and retired a few years ago. And the University gave a Title 'Emeritus Professor'. I truly believe all this happened due to the divine Blessing of Almighty Lord through Amcho Roche Padryab,.....

I am glad James is rightfully anticipating Fr Roche's beatification soon and hopes he and others will succeed in celebrating this event. I am also glad you all, especially St Peter's Association Barkur – Mumbai, too is trying to honour Fr Roche, proud son of Barkur, on your 30th Patron's Feast, on 8th July, 2018 in a unique manner by publishing a Souvenir, containing the good acts of Fr Roche, in the larger interest of the society and Church.

With all good wishes and prayers in your mission.

Dr Gabriel Fernandes

Dr Gabriel Fernandes
Emeritus Professor, USA.





Message

A note from James Fernandes

In the year 1960 in the Seraphic School I had picked a few words of wisdom such as “Bis dat qui cito dat”, “Scripta Maneth, Verba Volanth” etc. Since last 60 years I never thought I would get an opportunity to use those lines in the open.

I am grateful to all those who provided testimonies in respecting Father Alfred Roche in writing, (in Scripta) from your own promptings of your consciences. Not only in scripta but certainly in still in time (cito) for printing. It's the ambulance, not the hearse a patient needs.

I am indebted to Fr Patrick Crasta by accommodating and receiving such overwhelming responses, without hardly any reminders.

I am also grateful to Archie Furtado for collecting, organizing, and moulding them in to this useful book form, missing breakfasts, siestas, and by burning night electricity, and even by involving his family members and Alfred his brother.

The extra effort of the printers and their staff in spite of the common cold or fever caused by the generous pouring of rain in Mangalore, their devotion to work is highly impressive.

Yes folks gratitude is still around, it will not go extinct. Besides it's such profound and irritating gratitude to Fr Alfred, that prompted me to assist the Karnataka Province Franciscans, in their efforts for the Beatification cause.

Nothing more happens just by invoking God, but He tells us “Go for it”, “What is stopping you?” Cant you catch my fish? Cant you pick my fruits roots? Hence we will show we can, collectively. I can't say my work is done, but definitely not done yet. Still more rungs to climb.

The crabs get rejuvenated and grow only by shedding their hard shells. Just musing.

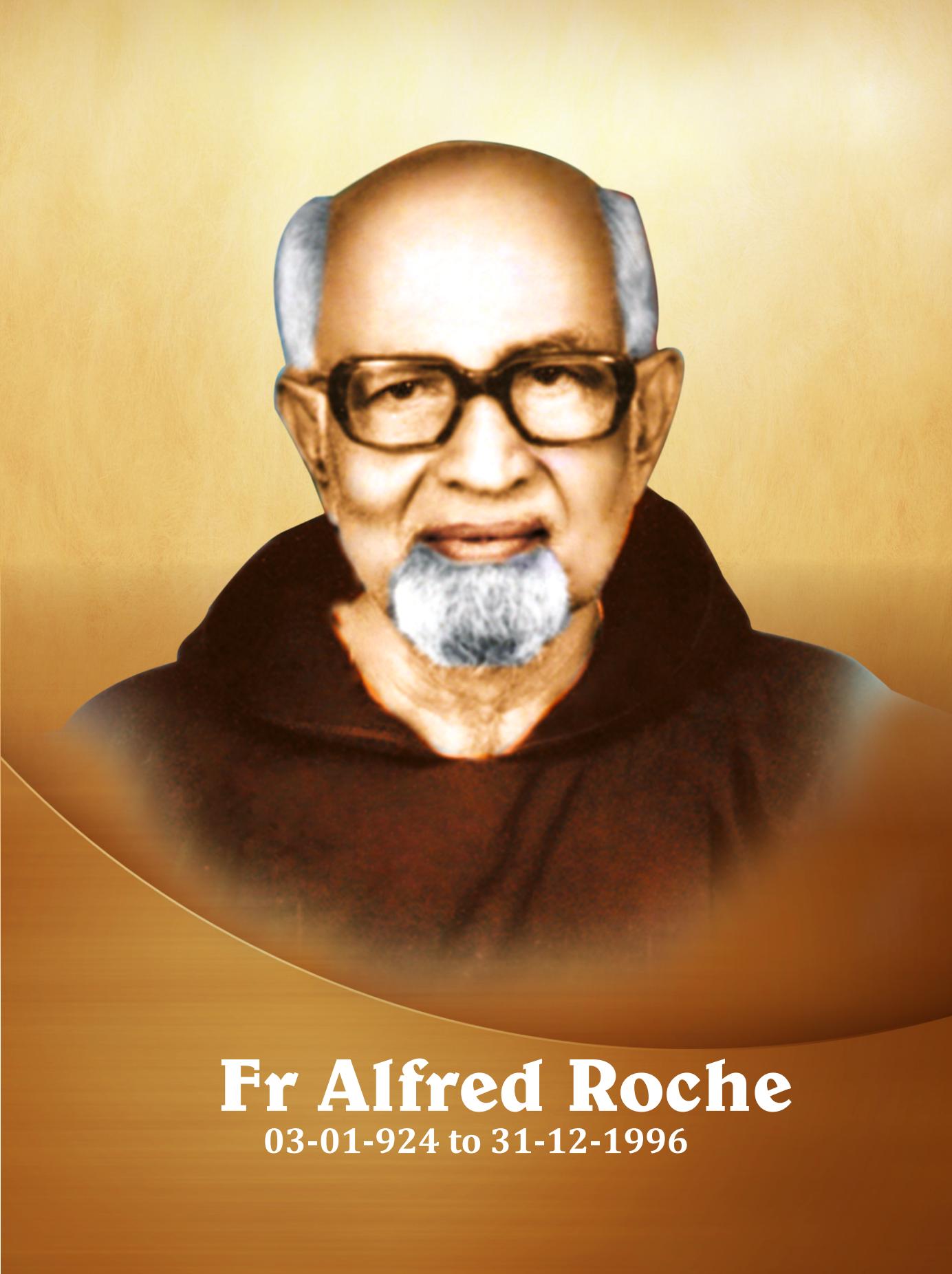
Thanks Folks!

James Fernandes.

James Fernandes
Chicago USA

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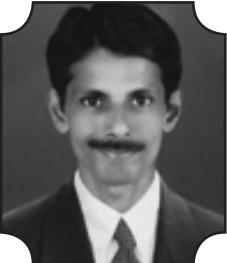


Fr Alfred Roche
03-01-924 to 31-12-1996

ದೇವೋತ್ತಾ ಘ್ರಾನಿಸ್ಕನ್ ಘ್ರಾದ್, ಮಾ. ಬಾ. ಆಲ್ತ್ರೆಡ್ ರೋಚಾಚ್ಯಾ ಚಿವಿತಾಂತ್ಲಾ ಪ್ರಮುಖ ಘಟನಾಂಚಿ ವೋಲೆರಿ

- i. ಬಾಕುರ್ ಫಿಗ್ರಜೆಂತ್ಲಾ ಮೂಡಹಡುಚ್ಯಾ ಇಜ್ಫಾಕ್ ರೋಚ್ ಆನಿ ಕಾಮಿನ್ ಮೊಂತೇರೋ ಜೊಡ್ಯಾಚೆಂ ಪಾಂಚ್ಯೆಂ ಆನಿನ ನಿಮಾನೆಂ ಬಾಳ್ ಜ್ಹಾವ್ 1924 ಎಪ್ರಿಲಾಚ್ಯಾ 3 ತಾರಿಕೆರ್ ಜ್ಲ್ರ್ (ಭಾವ್/ಭೆಯ್ಲ್- ಆಲ್ತ್ರೋನ್, ಜ್ಹಾಲಿಯಾನಾ, ಲುವಿಸ್ ಆನಿ ಸಿರೀಲಿಯಾ)
- ii. ಭುಗ್ರಾಕ್ ಪೀಟರ್ ಜೊನ್ ಮ್ಹಣ್ ವೋಲಾಂವ್ ವೆಡಿಲಾಂಚೊ ನಿಧಾರ್ ಇಜ್ಫಾಕ್ ರೋಚಾನ್ 50 ವಸಾಂ ವಯ್ಸ್ ಮಿರೊಚ್ ಜ್ಹಾವ್ ಸೆವಾ ದಿಲ್ಲ್ಯ್ ಬಾಕುರ್ ಇಗಜೆಂತ್ ಮೊನ್ಸಿಂಚೊರ್ ದೆನಿಸ್ ಸೊಜ್ಫಾಚೆಂ ಹಾತಿಂ ಬಾಳಾಕ್ ಬಾಪ್ತಿಜ್ಲ್ರ್
- iii. 1931 ಮಾಯ್ ಮಯ್ಯಾಂತ್ ವಯ್ಲ್ ಕುಮ್ಹಾರ್ ಸ್ಪ್ರೆಕಾರ್.
- iv. ಪಾಂಚ್ಯೆ ಪರ್ಯಾಂತ್ ಪ್ರಾಧಮಿಕ್ ಶಿಕಪ್ ಮೂಡಹಡು-ಪಾಂಡೇಶ್ವರ್ ಇಸ್ಮ್ಯೂಲಾಂತ್. ಮುಕ್ಕೆಂ ಶಿಕಪ್ ಸಾಸ್ತಾನ್-ಅಯ್ಲೋಡಿ ಸಾಂತ್ ಆಂತೊನ್ ಇಸ್ಮ್ಯೂಲಾಂತ್.
- v. ಹ್ಯಾಸ್ಕ್ಲೋ ಶಿಕಪ್ ಕಲ್ಯಾಂಪ್ರೂ ಮಿಲಾರ್ ಹ್ಯಾಸ್ಕ್ಲೋಲಾಂತ್. ಮಿಲಾರ್ ಫಿಗ್ರಜೆಚ್ಯಾ ಗಾಯನ್ ಮಂಡಳೆಂತ್ ಕಾರ್ಯಾಳ್ ಪಾತ್ರ್, ಧಾಮಿಕ್ ಸಾರ್ಪೆ/ಸಂಗೀತಾ ಧಂಯ್ ವಿಶೇಷ್ ಆಕಷಣ್.
- vi. ಕಲ್ಯಾಂಪ್ರೂರಾಂತ್ ಘ್ರಾನಿಸ್ಕನ್ ಘ್ರಾದ್, ಬಾಪ್ ಫಿಲಿಪ್ ನೇರಿಚೆಂ ಪಯ್ಲ್ಯೆಂ ಮೀಸ್, ಉಪ್ಪ್ರಾಂತ್ ನವ್ಯಾ ಯಾಜ್ಕಾಸವೆಂ ಜ್ಹಾಲ್ ಮಿಲಾಕ್ತೆ ತನಾಚ್ಯಾ ಪೀಟರ್ ಜೊನಾಚ್ಯಾ ಜಿಣ್ಯೆಚೆರ್ ಪ್ರಭಾವ್.
- vii. 1944 ಇಸ್ಮ್ಯೆತ್, ಆಪ್ಲ್ಯ್ 20 ವಸಾಂಚೆ ಪ್ರಾಯೆರ್ ಸಾಂ ಘ್ರಾನಿಸ್ ಆಸಿಸಿಚ್ಯಾ ಪಾವ್ಲಾನಿಂ ಚಮ್ಮೊಂಚ್ಯಾ ಉದ್ದೇಶೀಂ ಕಾಮಚಿನ್ ಸೆಮಿನರಿಕ್ ಭತ್ತಿಕ್ ಜ್ಹಾಂವ್ ನಿಧಾರ್. ತ್ಯಾಚ್ ವಸಾಂಚ್ಯಾ ಫೆಬ್ರುವರಿ 3 ತಾರಿಕೆರ್ ಫರಂಗಿಪೆಟ್ ಮೊಂತಿ ಮರಿಯಾನೊ ಕಾಮಚಿನ್ ಘ್ರಾದಿಂಚ್ಯಾ ಘ್ರಾನಿಸ್ಕನ್ ಸೆಮಿನರಿಂತ್ ಅಧಿಕೃತ್ ಧರಾನ್ ಭತ್ತಿಕ್. ಬಾಪ್ ಆಂಬ್ಲೆಸ್ ರೆಬೆಲ್ಲೊ ನವ್ಯಿಸಾಂಚೊ ವೆಡಿಲ್ ಜ್ಹಾವ್ಸ್ಸ್ಸ್.
- viii. ಪಾಟ್ಲ್ಯ್ ಜಿಣ್ಯೆಕ್ ಸಂಮಾಂತ್ ಪಾಟ್ ಕಚ್ಚ್ ರಿವಾಚ್ ಪ್ರಕಾರ್, ಪೀಟರ್ ಜೊನ್ ಆಸ್ಲೆಲ್ಲೊ ಆಲ್ತ್ರೆಡ್ ಜ್ಹಾವ್ಸ್ ನಾಂವ್ ಬದ್ಲಾಪ್.
- ix. ತ್ಯಾಚ್ ವಸಾಂಚ್ಯಾ ಎಪ್ರಿಲಾಚ್ಯಾ 11 ತಾರಿಕೆರ್ ಯಾಜ್ಕಿ ಭೆಸಾಚ್ಯಾ ಪಯ್ಲ್ಯೆ ಆಂಗವ್ಲೊ.
- x. 1946ಂತ್ ತೆಂಜೊಶಾಸ್ತಾಚ್ಯಾ ಶಿಕ್ಪಾಕ್ ಕೇರಳಾಚ್ಯಾ ಕೊಲ್ಲನಾಕ್ ಪಯ್ಲ್ಯೆ.
- xi. ಟ್ರಿಚಿಂತ್ಲ್ಯ್ (ತಮಿಳ್ಳಾಡು) ಅಮಲಾಶ್ರಮಾಂತ್ ದೇವೊಶಾಸ್ತಾಚೆಂ ಶಿಕಪ್ ಸಮಾಪ್ತ್.
- xii. 1947ಂತ್ ಇಜ್ಫಾಕ್ ರೋಚಾಚೆಂ (ಭಾವ್ ಆಲ್ತ್ರೆಡಾಚೊ ಬಾಪೆಯ್) ಮರಣ್: 23-11-1947
- xiii. 1949 ಎಪ್ರಿಲಾಚ್ಯಾ 11 ತಾರಿಕೆರ್ ಯಾಜ್ಕಿ ಭೆಸಾಚ್ಯಾ ಅಕ್ರೆಚೊನ್ ಆಂಗವ್ಲೊ.
- xiv. 1951 ಎಪ್ರಿಲಾಚ್ಯಾ 11 ತಾರಿಕೆರ್ ತಮೀಳೊನಾಡುಚ್ಯಾ (ಆಧ್ಯೆಂ ಮದ್ರಾಸ್ ಪ್ರಾಂತ್) ನೀಲೊಗಿರಿ ಜೆಲ್ಲ್ಯುಚ್ಯಾ ಕೊಂಡಿಗಿರಿಂತ್ ಆಪ್ಲ್ಯ್ 27 ವಸಾಂಚೆ ಪ್ರಾಯೆರ್ ಕಾಮಚಿನ್ ಯಾಜ್ಕಾಂತೊಚೆ ದೀಕ್ಪ್.
- xv. ನವ್ಯಾನ್ ದೀಕ್ಪ್ ಲಾಭೊಲ್ಲೊ ಯಾಜ್ಕಾಕ್ ಮಾ. ಬಾ. ಆಲ್ತ್ರೆಡ್ ರೋಚ್, ಕಾಮಚಿನ್ ಮ್ಹಣ್ ನವಿ ಪರಿಚಯ್.
- xvi. 1951 ಎಪ್ರಿಲಾಚ್ಯಾ 14 ತಾರಿಕೆರ್ ಮಾಯ್ ಫಿಗ್ರಜ್ಲ್, ಬಾಕುರ್ಚ್ಯಾ ಸಾಂ ಪೆದ್ದು ಇಗಜೆಂತ್ ಯಾಜಕ್ ಜ್ಹಾವ್ ಪಯ್ಲ್ಯೆ ಮೀಸ್. ಚಾರಿತ್ರಿಕ್ ಘಟನಾಕ್ ಜ್ಹಾಯ್ ಪುತ್ರ್ ಮಾಂಡಾವಳ್ ತವಳ್ಳೊ ವಿಗಾರ್,

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ಮಾನಾದಿಕ್ ಚಾಲ್ನ್ ನಭರೆತ್ ಬಾಪಾ ಧಾವ್ಯ್.

ಭಾವ್ ಆಲ್ಮೋನ್ ರೋಚಾಚೊ ಮೂತ್, ಎಜೊಲ್ ಆನಿ ಭಯ್ ಸಿಸಿಲಿಯಾ ಕ್ರಾಸ್ತಾಚೊ (ಕನ್ನಡಕುದ್ರು) ಮೂತ್, ಪ್ರಾಟ್ಕ್ ಹಾಂಕಾ ದೊಗಾಂಕೇ ಹ್ಯಾಚ್ ಸಂದಭಾರ್ ಪಯ್ಲ್ಲಿ ಕುಮಾರ್. ಹ್ಯೆ ದೊಗೀ ಮುಕಾರಿಂ ಯಾಭಕ್ ಭಾವ್ ಸೊಮ್ಯಾಚೆ ಸೆವೆಂತ್.

ಮಾ. ಬಾ. ಆಲ್ಡ್ ರೋಚ್ ಬಾಕುರ್ ಫಿಗ್ರಜೆಂತ್ ಮುಲ್ಲೆಲ್ಲಿ ತಿಸ್ತ್ರೋ (ಪ್ರಾನಿಸ್ನ್ ಮೆಳಾಂಕೆಲ್ಲಿ ಪಯ್ಲ್ಲಿ) ಯಾಭಕ್. ಪಯ್ಲ್ಲಿ ದೊಗ್ ಭಾವ್ ಸಾತ್ ಬಾಪ್ ವಿಲಿಯಂ ಲಿಕಾಡ್ರೋ, ಜೆಜ್ಜ್ತ್ರೋ (ಪಾಂಡೇಶ್ರ್ರೋ) ಆನಿ ಮಾ. ಬಾ. ಆಗಸ್ಟಿನ್ ಸಿಕ್ಕೇರಾ (ಹೊಸಾಳ್), ಬೆಂಗ್ಸ್ರ್ ಆಚ್ರ್ ದಿಯೆಸೆಭ್.

- 27 ಆಕ್ಟೋಬರ್ 1951 ಬಾ. ಆಲ್ಡ್ ರೋಚಾಚೆ ಆವಯ್ ಕಾಮಿಕ್ ರೋಚ್ ದೆವಾಧಿನ್.

ಫರಂಗಿಪೆಟ್ ಮೊಂತಿ ಮರಿಯೆಚ್ಚ್ ಸೆಮಿನರಿಂತ್ ‘ಸಹಾಯಕ್ ಪ್ಲಾಟ್ಲೆ’ ಭಾವ್ ತನ್ಯ್ ಯಾಭಕಾಚ್ಚ್ ಸೆವೆಚೆ (ಚಾರ್ ವಸಾಂ) ಸುವಾರ್ತ್. ಸಾದ್ಯ ಮೊಕ್ ಪ್ರಭಾವ್ ಶಾಲಿ ಪ್ರಸಂಗಾದ್ವಾರಿಂ ಶಿಕ್ಷ್, ಸಂಗೀತ್ ಆನಿ ಗಾಯನ್ ತಸಲ್ಲ್ಯ್ ದಯ್ಯ್ಕ್ ದೆಣ್ಣಾಂಚೆ ವಾಡಾವಾಳ್.

1954, ಎಪ್ರಿಲಾಚ್ಚೆ 8 ತಾರಿಕ್ರೋ ಬಾಕುರ್ ಫಿಗ್ರಜೆಚೆಕ್ ಶತಮಾನೋತ್ತ್ವ ಆಚರಣ್. ಜ್ಲಾಲ್ಲಾರ್ ಫಿಗ್ರಜೆಚ್ಚ್ ಸಂಭ್ರಮಾಂತ್ ತನ್ಯ್ ಕಾಮಚಿನ್ ಯಾಭಕಾಚೆ ಹಾಭಪ್ರಕ್.

1934ಂತ್ ಜ್ಲಾರ್ ಫ್ರೆತ್ಲಾರ್- ಭಾಗೆವಂತ್ ಕುಟ್ಟೊಕ್ ಸಮಮ್ನನ್ ದಿಲ್ಲ್ಯ್ ಬ್ರಹ್ಮಾವರ್ ಫಿಗ್ರಜೆಕ್ 1956 ಎಪ್ರಿಲಾಚ್ಚೆ 6 ತಾರಿಕ್ರೋ 22 ವಸಾಂ ಭತಾರ್ತ್. ಎಪ್ರಿಲ್ 4, 1956ಂತ್ ಮಂಗ್ಲಚೋರ್ ಬಿಸ್ಪ್ ಅ. ಮಾ. ಬಾಭಿಲ್ ಪರಿಸಾ ಧಾವ್ ಕಾಮಚಿನ್ ಪ್ರಾದಿಂಚ್ಚ್ ತಾಚೆನ್ ದಿಲ್ಲ್ಯ್ ಫಿಗ್ರಜೆಚೆಕ್ ಪಯ್ಲೆಲ್ಲಿ ಕಾಮಚಿನ್ ವಿಗಾರ್ ಜಾವ್ ಬಾಪ್ ಆಲ್ಡ್ರೆಡಾಚೆ ಸೆವಾ ಆರಂಭ್.

- 1956 ಧಾವ್ 1972 ವರೆಗ್ ಫಿಗ್ರಜ್ ಮುಳಾಧಾವ್ ಹಂತಾಹಂತಾನ್ ಬಾಂದ್ವ್ಯಾಂತ್ ವಿಳ್ಳಿತ್ ನಾತ್ಲೆಲ್ಲಿ ವಾವ್. ಚುಕೊನ್ ಗೆಲ್ಲ್ಯ್ ಶೇಳಿಯಾಂಕ್ ಪಾಟಿಂ ಮೂಲ್ ರೋಮನ್ ಕಢೊಲಿಕ್ ಪಂಥಾಂತ್ ಹಾಡ್ವ್ಯಾಂತ್ ಭಾರಿ ಜಯ್.
- 1938 ಧಾವ್ ಫಿಗ್ರಜೆಂತ್ ಸೆವಾ ದೀವ್ ಆಸ್ಲಾರ್ ಮಾಯಾಮೊಗಾಚ್ಚ್ ಧಾಮಿಕ್ ಭಯ್ಯಾಂಕ್ ಸಹಕಾರ್, ಕೊವೆಂತ್ ಬಾಂದ್ವ್ಯಾಂತ್ ತಾಂಕಾಂ ಭಾಯ್ ಮತ್ತೊರ್ ಆಧಾರ್ ಆನಿ ಸಹಕಾರ್.
- ಬಾಪ್ ಆಲ್ಮೋನ್ ಸಿಕೆರಿನ್ ಆರಂಭ್ ಕೆಲ್ಲೀಂ, ಬಾಪ್ ಎಡ್ವಿನ್ ಕಾಸ್ತೆಲಿನಾನ್ ಮುಂದರುನ್ ವೆಲ್ಲೆಂ ಮೊಕ್ ಆರ್ಥಿಕ್ ಕಾರಣಾಂಕ್ ಲಾಗೊನ್ ರಾವ್ಲೆಲ್ಲೆಂ ಬ್ರಹ್ಮಾವರ್ ಫಿಗ್ರಜೆಚೆಂ ಬಾಂದಾಪ್ ಸಂಪೊಕ್ ಆನಿ 1961 ಎಪ್ರಿಲಾಚ್ಚೆ 1 ತಾರಿಕ್ರೋ ಲೋಕಾಪ್ರಕ್. (ಸಾಂದರ್ಭಿಕ್ ಜಾವ್ ತ್ಯಾಚ್ ವಸಾಂ ಬಾಕುರ್ ಫಿಗ್ರಜೆಚ್ಚ್ ಸ್ವತ್ತಂತ್ರ್ ಅಸ್ತಿತ್ವಾಚೆಕ್ ಶತಮಾನೋತ್ತ್ವ್- ಬಾಕುರಾಂತ್ 1854-61 ವರೆಗ್ ಮಿಲಾರ್ ಫಿಗ್ರಜೆಚ್ಚ್ ಹಾತಾಖಾಲ್ ಕೊಪೆಲ್ ಆಸ್ಲೆಲ್ಲೀಂ.)
- ಬ್ರಹ್ಮಾವರಾಂತ್ ಕಾಮಚಿನ್ ಪ್ರಾದಿಂಚೆಂ ‘ಸಾಂತಿಸಿಮ್ ತ್ರಿಂದಾರ್ ಮಾಯ್ಯರ್ ಸೆಮಿನರ್’ ಆರಂಭ್, 1966 ದಸೆಂಬ್ರುಚ್ಚೆ 19 ತಾರಿಕ್ರೋ ನವ್ಯ ಬಾಂದ್ವ್ಯಾಂಚೆ ಉಗ್ರಾವಣ್.
- ಫಿಗ್ರಜೆಂತ್ಯ್ ಯುವಜಣ್ ಆನಿ ಧಾಮಿಕ್ ಭಯ್ಯಾಂಚೆ ಮಜ್ಜತ್ ಫೆವ್ ದೆಣ್ಣಾಂಭರಿತ್ ಸಂಗೀತ್ಗಾರ್ ಯಾಭಕ್, ಬಾಪ್ ರೋಚಾ ಧಾವ್ ಫಿಗ್ರಜ್ಗಾರಾಂಕ್ ಲಿತುಜ್ರ್ ತಬ್ರೆತಿ ಆನಿ ಕಾರ್ಯಾಳ್ ಗಾಯನ್ ಮಂಡಳಿ ಆರಂಭ್.
- 50ವ್ಯ ಧಾಕ್ಕುಚ್ಚೆ ಅಕೆರಿಕ್ ಫಿಗ್ರಜೆಂತ್ ಮುಳಾವಿ ಕ್ರಿಸ್ತಾಂವ್ ಸಮುದಾಯೆಚೆ ಸುವಾರ್ತ್ ವಾಡ್ಯಾನಿಂ ಮರಿಯೆಚೆಂ ಭಕ್ತಿಪ್ರಕ್, ‘ಶಾಂತಿ ಸಮಿತ್ಯ್’ ಇತ್ಯಾದಿಂಚೆಕ್ ಆರಂಭ್. (90ವ್ಯ ಧಾಕ್ಕುಂತ್ ಅವಿಭಜಿತ್ ಮಂಗ್ಸ್ರ್ ದಿಯೆಸೆಚೆಂತ್ ಲ್ಲೀ ಕ್ರಿ. ಸ. ಚ್ಚೆ ಚಿಂತಾಪ್ ಹೇತು.)
- 1968 ವರೆಗ್ ಕಾಮಚಿನ್ ಪಾರ್ವಿಂಚ್ಚೆ ಸೆವೆಂತ್ ಆಸ್ಲೆಲ್ಲೆಂ ಪೆತ್ರೆಚೆಂ ಕೆಲಪೆಲ್, ಸಾಂಪೆದ್ರು ಆಪೆಸ್ತಲಾಕ್ ಸಮರ್ಪಿತ್ಲೀ ಸ್ವತ್ತಂತ್ರ್ ಫಿಗ್ರಜ್ ಜಾವ್ ಮಯಾಚ್ಚ್ 25 ತಾರಿಕ್ರೋ ಅಸ್ತಿತ್ವಾಕ್ ಆನಿ ಮಂಗ್ಸ್ರ್ ದಿಯೆಸೆಚೆ ಹಾತಾಂತರ್. (ಹಾಂಗಾಸರ್ 1750 ಇಸ್ವೆಂತ್ಚ್ ಲ್ಲೀನ್ ಇಗಜ್ರ್ ಅಸ್ತಿತ್ವಾಂತ್ ಆಸ್ಲೆಲ್ಲಾಕ್

ರುಜ್ಜುತ್ತಿ ಆಸಾತ್.)

- ನಿರ್ಮಲಾ ಪ್ರಾಧಿಮಿಕ್ ಇಸ್ಮೂಲ್, ಮಾರ್ಕೆಟ್ ಪ್ರಮಾಣೆಚೆಂ ಪ್ರಾಧಿಮಿಕ್ ಇಸ್ಮೂಲ್ ಜ್ಞಾವ್ ಸರ್ವೆತೋಮುಕ್ ವಿಕಾಸ್.
- ಬ್ರಹ್ಮಾವರ್ ಫಿರ್ಗಜೆಕ್ ಮಾಯಾಮೋಗಾಚ್ಯಾ ಧಾರ್ಮಿಕ್ ಭಯಾಣಿಂಚೆಂ ದಾನ್ ಜ್ಞಾವ್ ಇಟಲಿ ಧಾವ್ ಹಾಡೆಲ್ಲ್ಯಾ ನವ್ಯಾ ಫಾಂಟಿಂಚಿ ತೋರ್.
- ಉರ್ಬಿವಂತ್ ಸಂಗಿತೋಗಾರ್ ಬಾಪ್ ಆಲ್ರೆಡಾಚ್ಯಾ ಮ್ಲೊತ್ತಾಹಾನ್ ಸಾಮಾಜಿಕ್ ಕಾರ್ಯಿಂ ಸೊಬೊಂವ್ವಾಕ್ ಲಾಯಿಕಾ ಧಾವ್ ಭಾಗವಂತ್ ಕುಟ್ಟಾಚೆಂ ಬ್ಯಾಂಡ್ ಆರಂಭ್ ತಸೆಂಚ್ ಜ್ಯೋತಿ ಬ್ಯಾಂಡಾಚ್ಯಾ ಅಸ್ತಿತ್ವಾಕ್ ಆಧಾರ್.
- ಹಂಡಾಡಿಕ್ಯಾ ಪ್ರಾಧಿಮಿಕ್ ಇಸ್ಮೂಲಾಚೆಂ ನವೀಕರಣ್, ನವ್ಯೋ classrooms, ಬೆಳಾ-ಮಯ್ಯಾನ್, ಬಾಂಯ್ ತಸೋಲ್ಯಾ ಸಳ್ವತಾಂಚೊ ಆರಂಭ್.
- ನವೆಂಬರ್ 10, 19670ತ್ ನೀಲಾವರಾಂತ್ ಸಾಂಪಾವ್ವಕ್ ಸಮರ್ಪಿತ್ಲೀಂ ಕೊಪೆಲ್, ತಾಬೊರ್ ಗುಡ್ಯಾರ್ ಮಂಗ್ಣಿಚೊ ಬಿಸ್ವ್ ಬಾಳಿಲ್ ಸೊಭಾಚೆಂ ಹಾತಿಂ ಉಗ್ಗಾವಣ್.
- ದುಬ್ಬ್ಯಾ ಕುಟ್ಟಾಂತ್ಲ್ಯಾ ಜೆಡ್ಡ್ಯಾಂ ಭುರ್ಗ್ಯಾಂ ಖಾತಿರ್ ನಿರ್ಮಲಾ (ಜಲಿಯಾಂಚೆಂ) ಹ್ಯಾಸ್ಮೂಲ್ ಅಸ್ತಿತ್ವಾಕ್ ಹಾಡುಂಕ್ ಧಕುನಾತ್ಲೆಲ್ಲ್ ವಾಪ್ರ್. ಹ್ಯಾಬ್ ಯೋಜನಾಕ್ ರಾಜ್ಯರಸ್ತ್ಯಾ ಪಲ್ತ್ರಿ ಆಸ್ಮೂಲ್ಲ್ಯಾ ಜ್ಞಾಗ್ಯಾಚೆ ಖರೀದ್. 1963 ಧಾವ್ ಹ್ಯಾಸ್ಮೂಲ್ ಪ್ರಸ್ತುತ್ ಘಾಮಾದ್ ಜ್ಯೋನಿಯರ್ ಕೊಲೇಚ್) ಜಲೊಂವ್ವಿ ಜ್ಞಾಬಾಬ್ರಾರಿ ಮಾಯಾಮೋಗಾಚ್ಯಾ ಧಾರ್ಮಿಕ್ ಭಯಾಣಿಂಕ್.
- ಫಿರ್ಗಜೆಕ್ ಚಡಿತ್ ಆದಾಯ್ ಯೆಂಪ್ಜ್ಕ್, ರಾಜ್ಯರಸ್ತ್ಯಾಕ್ ಘುಡ್ ಕನ್ಕ್ ಆಂಗ್ ಆಷ್ಟ್ರೆಪರಿಂ ವ್ಯಾಪಾರೀ ಬಾಂಧಾಪ್ (ವಾಂಚ್ಯ್ ಸಂಕೀರ್ಣ್) ಬಾಂಧುಂಕ್ ಯೆವ್ವಣ್.

xxii. 1972 ಜುಲಾಯೆಚ್ಯಾ 18 ತಾರಿಕೆರ್ ಕಾವಾರ್ ಲಾಗ್ನಿಲ್ಯಾ ಬಿನಾಗಾ ಹಾಂಗಾಚ್ಯಾ ಸಾಂತ್ ಅನ್ನಾಚ್ಯಾ ಫಿರ್ಗಜೆಕ್ ವಿಗಾರ್ ಬಾಪ್ ಜ್ಞಾವ್ ವರ್ಗ್.

- ಹಾಂಗಾಸರ್ ದಿಲ್ಲ್ಯಾ ತೀನ್ ವಸಾರಂಚ್ಯಾ ಸವೆಂತ್ ಭಾವಾಧಾರ್ಚೆಂ ಸಂರಚನ್, ಶ್ರೀಕ್ಷಣ್ ಆನಿ ವೃತ್ತಿಪರ್ ತರ್ಬೆತ್ ಮುಕಾಂತ್ರ್ ಸಾಮಾಜಿಕ್ ಪರಿವರ್ತನಾಕ್ ಪರಿಪೂರ್ವ್ ಪಾಟಿಂಚೊ.

xxiii. 1975 ಎಪ್ರಿಲಾಚ್ಯಾ 30 ತಾರಿಕೆರ್ ಹೊನ್ನಾವರ್ ಲಾಗ್ನಿಲ್ಯಾ ಕಾವರ್ಕೊಂಡ್ ಫಿರ್ಗಜೆಕ್ ವಿಗಾರ್ ಬಾಪ್ ಜ್ಞಾವ್ ವರ್ಗ್.

- ತವ್ಲ್ ಬೆಳ್ಗ್ಯಾಮ್ ದಿಯೆಸೆಭ್ರಿಂತ್ ಆತಾಂ ಕಾವಾರ್ ದಿಯೆಸೆಭ್ರಿಂತ್ ಆಸ್ಟ್ರೆ ಸಮ್ಮೀ, ಕೊಡಾನಿ, ಮೊಲ್ಯೊಡ್, ಗುಂಡಿಬಾಳಾ ಆನಿ ಬಿನಾಗಾ ತಸಲ್ಯಾ ದುಬ್ಬ್ಯಾ ಆನಿ ಕೇಂದ್ರೊಸ್ತಾನ್ ಧಾವ್ ಪರ್ಯ್ಯಾ ಆಸ್ಟ್ರೆ ಮಿಸಾಂವ್ ತಾಣ್ಯಾಂತ್ ಸಂಯೋಜಕ್ ಜ್ಞಾವ್ ಚಡಿತ್ ಜ್ಞಾಬಾಬ್ರಾರಿ.
- ಎಪ್ರಿಲ್ 30, 19760ತ್, ದೆವಾಕ್ ಆನಿ ಮನ್ಯಾಂಕ್ ಮೋಗಾಳಿ ಜ್ಞಾವ್ ಸ್ವಾಷ್ಚಾರ್ಯಾ ಬಾಪ್ ಆಲ್ರೆಡ್ ರೋಚಾಚ್ಯಾ ‘ಸಾಸೆದೊತ್ ಪಣಾಚೊ ರುಮ್ಯೋತ್ವ್ರವ್’ ಆಚರಣ್.
- ವಸ್ತ್ರೆ-ಯೋಜನಾಂ ಮುಕಾಂತ್ರ್ ದುಬ್ಬ್ಯಾಂಕ್ ಫರಾಂ ಬಾಂಧುಂಕ್ ಪಾಟಿಂಚೊ.
- ಎಪ್ರಿಲ್ 30, 19790ತ್ ವಿಶಾಲ್ ಆನಿ ಕಲಾತ್ಕ್ ಶಯ್ಲೆಚೆಂ ನವೆಂ ದೇವ್ ಮಂದಿರ್ ಬೆಳ್ಗಾಮ್ಜ್ ಬಿಸ್ವ್, ಅ. ಮಾ. ಇನಾಸ್ ಲೋಮೋಚ್ಯಾ ಹಾತಿಂ ಉಗ್ಗಾವಣ್.
- ‘ಸಾಂ ಜ್ಞಾಜೆಚೆ ಸೆಮಿನರ್’ ಆರಂಭ್, ಬಾಪ್ ರೋಚ್ ವ್ಯಾಡಿಲ್ ಜ್ಞಾವ್ ಸೆವಾ.

xxiv. ಘರಂಗಿಪೆಟ್ ಸೆಮಿನರಿಂತ್ 1981 ಧಾವ್ 1987 ವರೆಗ್ ಸಾಂಬಾಳ್ಯಾರ್ ಜ್ಞಾವ್ ಸೆವಾ. ಸಾಂ ಫಿದೆಲಿಸ್ ಮೊತಾಂತ್ಲ್ಯಾ (friary) ತನ್ಯಾ ಘ್ರಾನಿಸ್ಕ್ನಾ ಘ್ರಾದಿಂಚ್ಯಾ ಕಾಳ್ಜಾನಿಂ ಭಾವಾಧಾರ್ಚೆಂ ಸಂರಚನ್ ಕಚ್ಚ್ಯಾಕ್ ವಿಶೇಸ್ ವಾಪ್ರ್.

xxv. ಸೆಕ್ಯುಲರ್ ಘ್ರಾನಿಸ್ಕ್ನಾ ಮೆಳಾ ಮುಕಾಂತ್ರ್ ಸೆಮಿನರಿಸ್ತಾಂಚೆ ಸವೆಂ ಸೆಭಾರಿ ಫಿರ್ಗಜ್ಯಾಂತ್ ಸೆವಾ.

xxvi. ఎప్పిలో 9, 19850తో నిస్చూప్తంగా శేగువాం విషయంతో బాపో ఆల్ఫ్రెడానో లికోల్లో 'నిస్చూప్తం' మ్మోళ్లో నాంవాంచెం ముస్తకో పగచో. (హాజెం చేంపుటం ముద్రణం 20170తో జూలాంచో.)

xxvii. లోకాశ్వీ వినోప్పే ప్రకారం 1987 జూనాచ్యు 1 తారికేరో ధావ్యో 1993 వరేగో (సకయ్యా) కాసరో కోడాంతో పరతో సేవా.

xxviii. ఆదిం ఆప్పెం కేలల్లో సేవేచో పరిణామాన్ పట్టేవ్వో ఫిగ్రస్ జేచ్యో సవోవ్వాపి హితాకో బద్ధతేసేవెం పునరో-సమప్తం. తీక్ష్ణం (సుమాన్యో ఆని వృత్తిపరో) స్వేచ్ఛమోగో, సయ్యికే-కేంద్రో ఆని సమదానో-కేంద్రాంకో (బిసిసి ముకాంతో) ఆద్యాత్మ.

xxix. సోమాయాజుకు దాకామోళ్లోంతో సేవా దింవ్వో ఆయ్యెం జూలల్లో తన్వాం కాముచినాంకో తబ్బితో కబ్బుం సాం జుభెచ్యు మోతాకో నిశ్చితో రూపో.

xxx. ధొడ్యా భలాయ్య సంబంధితో సమస్యాంకో ఘుడో. మూడో సప్లై-వంచితో, దలితో ఆని సకయ్యా వగాచ్యో లోకాకో సోమాయాజు సువాతాం పగచ్చటింకో ఉణిం జావ్వాతోల్లి ఉబాం.

xxxi. దేవాచ్యో సబ్బాజెం భోగ్గునిం భరోల్లోం వాజపో ఆని పవిత్రో ఎవ్వరిస్తాచేం భేక్తిపణాజెం సంబ్మమా జూవ్వాస్తా బాపో ఆల్ఫ్రెడాజు గుండాయెచ్యో భావాడ్తాచేం ఆని ఆత్మికో సుమ్మడాయెచేం ఘుటో.

xxxii. 19940తో 'నివ్వత్తు యోభుకో' జూవ్యో బ్రహ్మావరాకో యెణిం, ఆప్పుకో జెడో మోగాజె జూలల్లో లోకాసెం అక్కేచి జిణి సారుంకో నిధారా. 1996 దసెంబ్రూచ్యో 31 మ్పుణ్ణ ఆప్ల్యూ మణావపరేగో వస్తి.

xxxiii. ఎప్పిలో 30, 19950తో బాపో ఆల్ఫ్రెడాచ్యో సమపితో 'ధామికో జిణ్ణేచేం భాంగారోత్వా' ఆజరణో.

xxxiv. దసెంబరో 31, 1996 ఘాంత్యాచ్యో 5.30 వరారో సాస్పికో వితేవో.

xxxv. సాం పెద్దుచి ఫిగ్రస్ బాక్సురాధావ్వో భాగెవంతో కుట్టాజె ఫిగ్రస్ బ్రహ్మావరో వరేగో కయ్యాంవాజెం పుత్రాంవో, 1997 జనేరాచ్యో 1 తారికేరో లోకాచ్యో ఇచ్చే ప్రకారం బ్రహ్మావరో సిమిసింతో నికేపో. మేనాచ్యో రితిచ్యో మీసాకో మంగ్స్యోచో బిస్సో, అ. మూ. లువిసో సోభాంచె ముకేల్పుతో సచెం శేంబోరానిం ధామికో ఆని హభారానిం లాయికో హాభరో, 'ఆమ్మాచ్చ పాద్మాబూకో' అంతిమో నమానో.

xxxvi. బ్రహ్మావరో ఫిగ్రస్ గారాం సచెం విగారో బాపో, కోనెస్ లెయిసో వోంతేరో ఆని బాక్సుజోం విగారో బాపో బెంజమినో సోభా ధావ్యో మాండావళేచి నిగా.

xxxvii. హర్షేకో వసాం భేటింప్పేం మీసో జూలాంవ్వో పావ్తు సాద్యా లోకాకో శైద్ధాంజలి భేటింవ్వో ఆని సచెంత్రరో దేవా ధావ్యో కుపారో జ్ఞాదుంకో ఏకో అవ్వాసో.

xxxviii. బాపో ఆల్ఫ్రెడాజె 'సాంతిపణాచె జిణి' జూలాంవ్వో పావ్తు కాముచినో యోభకాంకో ఆని అభిమానింకో ఏకో ప్రేరణో తాజి జీవనోకతా ఆని ధాక్కుల్లింసచెం 'పవిత్రో సద్గ్రే' లాగిం వచ్చోంకో, 'ఆమ్మాచ్చ పాద్మాబూకో' దేవాచేం భాగెవంతో మనిసో మ్పుణ్ణ వోళ్ముంచ్యుకో వినోవ్వి కరుంకో ఆని తాణిం జిణ్ణేంతో వాతిల్లో వస్తు రిలిక్షేం జూవ్యో జూతనో కరుంకో...

Always pray to have eyes that see the best in people, a heart that forgives the worst, a mind that forgets the bad, and a soul that never loses faith in God.



Chronology of landmark events in the life of A 'MAN OF GOD', REV. FR. ALFRED ROCHE OFM Cap.

- i. Born on 3rd April 1924 in Moodahadu, Barkur, as the youngest and the fifth child of Isaac Roche and Carmine Anastella Montherio. (Other siblings – Alphonse, Juliana, Louis and Cecilia)
- ii. Parents christen the child as PETER JOHN and got baptized in the holy hands of Monsignor Denis J. D'Souza, in the Church of St. Peter, Barkur, where his father served as Sacristan for over 50 years....
- iii. Receives Holy Sacrament of Communion in May 1931.
- iv. Had his primary education in the Moodahadu Primary School, Pandeshwar, till 4th Standard and continued in the St. Anthony's Higher Primary School, Airody, Sastan.
- v. High school studies in 'Milagres High School, Kallianpur'. He became an active and well sought Member of the Milagres Kallianpur Parish Choir.
- vi. In Kallianpur attends native Capuchin Rev. Fr. Philip Neri's First Holy Mass and later his meeting with this newly ordained priest, the event is a turning point in the life of young Peter John.....
- vii. In 1943, at the age of 20 decides to join the Order of the Friars Minor Capuchins to walk in the footsteps of St. Francis of Assisi. Makes the commitment to join Franciscan religious order, on 03.02.1944, at Monte Mariano at Farangipet. Rev. Fr. Ambrose Rebello was his Novice Master.
- viii. As it was the practice to renounce the past and embrace the future, the name was Peter John changed to Alfred Roche.
- ix. Makes his First Profession on 11th April 1945.
- x. In 1946 travels to Quilon, St. Anthony's Friary, Kerala to study Philosophy.
- xi. Completes Theological studies in Amalashram Trichy.
- xii. Alfred Roche's father Isaac Roche breathes his last on 23rd November, 1947.
- xiii. On 11th April, 1949 makes the Final Profession.
- xiv. Ordained Capuchin Priest on 11th April, 1951, at the age of 28, at Kotagiri, St Joseph's Friary, in Nilagiries in Tamil Nadu, earlier known as Madras Presidency.
- xv. Newly ordained young Priest, thereafter known as Rev. Fr. Alfred Roche, OFM – Order of the Friars Minor Capuchins.
- xvi. Celebrates First Holy Mass at native, St. Peters Church, Barkur, on 14th April, 1951. Rev Fr. Charles Nazareth was the Parish Priest, and makes the elaborate arrangements, for this historical event.
- xvii. Same day First Holy Communion to two nephews Adolph Roche son of his Brother Alphonse Roche and Patrick Crasta son of his sister Cecilia Crasta of Kannada Kudru. Both thereafter became priests in the vineyard of Christ.
- xviii. Fr. Alfred Roche was the third priest from Barkur and the first to be in Capuchins

xix.

Order. Rev. Fr. William Picardo S.J. was the first and Rev. Fr. Augustine Sequeira who served the Arch-Diocese of Bangalore was the second one.

xx.

Young priest Alfred serves at Monte Mariano Farangipet, as 'Assistant Novice Master', Capuchin Novitiate, for four years. Here he developed two great gifts of God – Music and Singing and preaching with effective and simple sermons.

xxi.

Fr. Alfred's Mother Carmine Anastella Roche breaths her last in the same year of his Ordination on 27th October, 1951.

xxii.

Proud son of Barkur, young capuchin Fr. Roche, attends the Centenary Celebrations of the native Church Barkur on 8th April, 1954.

Bishop of Mangalore, Rt. Rev. Basil Peris, allots infant Brahmavaru parish which was established in the year 1934, dedicated to Holy Family, to Capuchins and on 06th April 1956, Rev. Fr. Alfred Roche arrives at Brahmavaru as First Capuchin Vicar to take over the responsibility as Parish Priest.

- 1956 to 1972 - Builds the Church community brick by brick, wins back sizeable lost sheep to Roman Catholic fold.
- Encourages Sisters of Charity (Maria Bambina), who were there since 24th November, 1938 and facilitates them to have their renovated Convent, adjacent to Church complex.
- Completes the Construction work of the Holy Family Church, Brahmavaru, which was started by Rev. Fr. Alphonse Sequeira and continued by Rev. Fr. Edwin Castelino.....but stopped for want of funds, gets the work restarted and the New Church inaugurated on 1st April, 1961, (incidentally that was the Centenary year of the formation of independent parish of St. Peter's Church, Barkur – 29th April 1861, Chapel served by Milagres Kallianpur, was there since 1854).
- Conceived, promotes, forms and looks after the 'Holy Trinity Minor Seminary for Capuchin Friars' in Brahmavaru and a new building was constructed and gets inaugurated on 19th December, 1966.
- As a gifted musician Fr. Roche builds up a talented parish choir with the sisters and the parish youth and trains the entire parish community in liturgical singing.
- Basic Christian Communities BCC were introduced in late 50's in the parish, long before it was made familiar in the Diocese in 80's, through them promoted Marian Devotion, formed Peace Committees in the wards, which were very successful.
- Petre was served by the Capuchins with a chapel got a new Church dedicated to St. Peter the Apostle as patron and was made an independent parish on 25th May, 1968 and handed over to the Diocese of Mangalore.
- Further development of full-fledged Nirmala Higher Primary School, as its Manager and Correspondent.

- New Bellfry at Brahmmavar, imported from Italy, donated by Sisters of Charity Convent.
- Fr. Alfred's passion for Music encourages laymen to have a famous brass band group i.e. Holy Family Band and supports Jyothi Band, for religious, social and family celebrations.
- Renovation of Handadi Primary School, providing playground, well and new classrooms.
- Promotes Nilavara substation with a chapel dedicated to St. Paul on renamed Tabor Hills, gets inaugurated in the hands of Rt. Rev. Dr. Basil S. D'Souza, Bishop of Mangalore, on 10th October, 1967.
- Works tirelessly to start 'Nirmala Girls High School', to impart higher education for economically poor girls, in Brahmmavar, became effective in May 1963. A plot opposite to the Church was procured for this project and Sisters of Charity took the responsibility of managing the same. (Since 2014 it's a Junior College)
- Makes plans to construct a commercial complex, with shops in front of the Church facing National Highway, to enhance additional revenue to the Church developmental projects.

xxiii. On 18th July, 1972, Transferred to St Anne's Church, Binaga, close to Karwar, as Parish Priest

- Three years of Fr. Roche marked with faith formation and social transformation, with focus on education, job oriented training etc.

xxiv. On 30th April, 1975, takes up the responsibility as Vicar of St Joseph's Church, Lower Kasarkod near Honnavar.

- Fr. Alfred was assigned additional responsibilities as coordinator of Five poor and remote Mission stations – Samsi, Kodani, Molkod, Gundibala and Binaga earlier in the Diocese of Belgaum now Karwar.
- Dilectus Deo et hominibus – Beloved dear to God and Men, Rev. Fr. Alfred Roche, Celebrate Sacerdotal Silver Jubilee on 30th April 1976.
- Constructs shelters for poor through the scheme 'Help for Homes'.
- The new spacious and artistic Church dedicated to St Joseph was built by Rev. Fr. Roche gets inaugurated on 30th April 1979 in the hands of Rt. Rev. Ignatius Lobo, the Bishop of Belgaum.
- St Joseph's Friary was started in the presbytery and Fr. Roche was its first Superior.

xxv. Goes back to Farangipet as the Guardian of the Monastery – St. Fidelis Friary, to serve there from 1981 till 1987. Faith formation in the hearts and minds of young Capuchins.

xxvi. Extends his, as well as seminarian's services to the neighboring parishes, especially through SFO (Secular Franciscan Orders).

xxvii. Publishes his famous Book 'Niskolpon', about the virtue of chastity, in 1955 and on 9th April, 1985, which saw its third edition and fourth re-printing in 2017. (The English Version of the same Book, translated by Rev. Fr. Patrick Crasta is ready for publication in 2018).

xxviii. 1st June, 1987 once again on public demand, goes back to Lower Kasarkod as Parish Priest and serves there till 1993.

xxix. While seeing the fruits of his services, in his earlier stint as Vicar, rededicates with commitment for the all-round welfare of the parish; Education, Training the youth get employment, Promoting self-employment, Marriage Bureau, Formation of Peace Cells in BCC's etc. gets priority.

xxx. Infant St Joseph's Friary was given a concrete shape to train young capuchins to serve in the vineyard of God.

xxxi. Encounters some health related problems, still spirit is willing to spread the Good News to the less privileged, downtrodden and people at the lower strata of the society.

xxxii. Fr. Alfred Roche – his affective reading of the Word of God and devout celebration of the Holy Eucharist was proved to be the secret of his deep faith and spiritual vitality.

xxxiii. Comes back to Brahmavar as a Retired Priest in 1994, and decides to reside with the people he loved most.

xxxiv. Fr. Roche celebrates the 'Golden Jubilee of his dedicated Religious Life' on 30th April 1995, in Holy Family Church, Brahmavar.

xxxv. Breathes his last in the early morning at 5.30 a.m. on 31st December, 1996, at the age of 72.

xxxvi. His mortal remains brought from native Barkur St Peter Church to Brahmavar Holy family Church in a procession and as per the wishes of people, his mortal remains were buried in the cemetery on 01.01.1997 Bishop of Mangalore, Rt. Rev. Dr. Aloysius P. D'Souza leads the funeral service in the presence of hundreds of religious and thousands pay their last respects to Amcho Padryab....

xxxvii. Rev. Fr. Benjamin D'Souza the Vicar of Barkur, with Brahmavar Parish priest Rev. Fr. Cornelius Monteiro along with parishioners, oversees the arrangements.

xxxviii. Hundreds of people pay reverence to the holy soul in the cemetery and every year his death anniversary Mass in December, becomes an occasion to pay tributes, and pray for favors from Almighty Lord.

xxxix. Fr. Alfred Roche's saintly life prompt the Capuchins and other well-wishers to approach the Holy See to recognise the holiness of this Man of God and to confer upon him the grace of the altar to be a intercessor for many, with his life biography, missionary work, testimonies, and arrange to preserve the belongings as relics.....

 **Archibald Furtado**

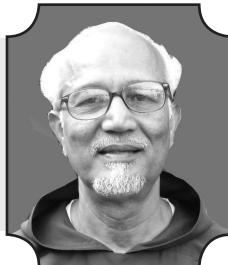
FR ALFRED ROCHE: A MESSENGER OF UNION AND COMMUNION

Background: History bears witness to the fact that Fr. Alfred Roche OFM Cap was transferred from Monte Mariano, Farangipet, the noviciate of the capuchin friars in the diocese of Mangalore, to the Holy Family Church, Brahmavar, presently in the diocese of Udupi, as the parish priest when, owing to the schism, there were many fractions in the parish precincts of the Holy Family Church, Brahmavar and beyond. It was precisely because of such a difficult situation, his Excellency Basil S. Peres, the then Bishop of Mangalore, decided to hand over the responsibility of this parish dedicated to the Holy Family with two other sub-stations: Petre and Nilavar to the capuchin friars and Fr. Alfred Roche was the first capuchin friar who was appointed the parish priest on 15th April 1956. Swami Dayanad¹ bearing witness to the person and mission of Fr. Alfred writes: "It was a Good-shepherd-sunday that the Holy Family Parish, Brahmavar, welcomed a Capuchin Priest as their parish priest. The Good-shepherd-sunday became a milestone in the history of the parish as the new parish priest, Rev. Fr. Alfred Roche, gradually became 'a good shepherd' of our sheep at Holy Family Parish". Yes, what Swami Dayanand says is very true. Biblically the most important mission of the Good Shepherd is:

¹ This is the new name that Fr. Rocky Furtado OFM Cap from Brahmavar received when he began his mission in the Ashram at Karel (in the diocese of Bareli) which was begun by Swami Deenabandhu (late Fr. Augustine Lobo OFM Cap). When Fr. Alfred came to Brahmavar as the parish priest Swami Dayanand was a youngster.

² Fr. Bertrand D'Cunha OFM Cap is a retired friar residing at St. Anne's Friary, Jail Road, Mangalore-3. He is sharing his personal experience having lived with Fr. Alfred as a novice at Monte Mariano, Farangipet, in the diocese of Mangalore.

Fr Patrick Crasta



To feed the sheep that are in the fold and
To gather the scattered, going in search
of the lost sheep.

Fr. Alfred, a disciple of the same Good Shepherd, walking in the footsteps of St. Francis of Assisi, becomes a 'good shepherd' by imbibing the spirit of the Master by reading the Word of God meditatively and by celebrating the Holy Eucharist devoutly day-by-day. It is in and through his intimacy with his Master, the Good Shepherd, that he was gradually transformed into a 'good shepherd'. Fr. Bertrand D'Cunha² bears witness to this: "The first thing that struck me about Fr. Roche was his love for prayer. Apart from his community prayers, he was also found to pray on his bended knees in his own room... In the evenings every day we had to go to him for Benedicite (blessing) before starting work and there he was on his knees praying. An inspiration for us novices, for he was our vice-novice master".

Yes, on bended knees in the presence of

his Master, the Good Shepherd, Fr. Alfred gradually learnt His Lifestyle and became a ‘good shepherd’, an active messenger of union and communion. That was the reason why the then Major Superiors of the Capuchin Order transferred Fr. Alfred from Monte Mariano, Farangipet, to the Holy Family Church, Brahmavar. They had the confidence that he, though young in age and weak in health, would be the right messenger to build up the spirit of brotherhood and sisterhood amidst the conflicts and divisions in the precincts of the Holy Family Parish, Brahmavar and beyond.

Feeding the Sheep: Faith Formation: In the School of the Master, Fr. Alfred learns that the Good Shepherd pays great attention in taking care of the sheep that are in the fold: He knows each one of them by name, i.e., that each one of them is precious in His sight; He leads them to the green pastures that they may be happy and healthy; and He protects them from thieves, wild beasts, and every danger, to the extent of laying down His own life (cf. Jn 10,1-18). Therefore, trusting in the help and guidance of the Good Shepherd, Fr. Alfred made himself available to the sheep that were entrusted to his care with a deep spirit of love and dedication: to feed them and to enrich them with a holistic approach.

In the words of St. John, he began his apostolate: a. By feeding the lambs, i.e., by catechising the children with the help of the Sisters of Charity so that they may have a strong foundation in their christian faith. b. by tending the sheep, i.e., by accompanying and forming the youth and elders by meeting them frequently, listening to their needs attentively, and enlightening and

guiding them with his practical instructions and down to earth Sunday Sermons; and trying to feed them with Eucharistic Food. c. by feeding the sheep, i.e., by frequently visiting the sick and the aged, by comforting them with his words of encouragement, by accompanying them to the hospitals, and by feeding them with the sacraments (cf. Jn 21,15-17).

Besides, when people from far and near approached him in their needs: spiritual, material, emotional, social, and psychological, they found in him a paternal and maternal figure, and they opened their heart freely and poured out their wounds and pains with trust and confidence. As a good shepherd, daily he spent hours together in listening to them and accompanying them on their life-journey with his loving and empathetic approach and guided them according to their respective needs. In a word, he lived with them, prayed with them, toiled with them, suffered with them, and also celebrated with them.

Gathering the Scattered Sheep: Ecumenism: What does the Good Shepherd do? He does not say: I have 99 sheep and I do not need the one that has gone astray, let it get lost. No, He does not say that. Why is it? We have the answer in the prophet Isaiah: “For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts” (Is 55,8-9). Yes, His thoughts and ways are unique. We need time to grasp their profound mystical meaning. Therefore, He goes in search of the lost and is restless till He finds it.

What does He do after finding it?

Ordinary persons like us would have tied a rope around the neck of the sheep and would have given a couple of pasting, saying: "You stupid creature, go back; if not, you will receive more". No, the Good Shepherd does not do so. He places the foolish sheep on His shoulder and carries it back home and celebrates this event with his friends and neighbours. In this particular passage St. Luke depicts the basic characteristics of Jesus, the Good Shepherd par excellence, going in search of the lost sheep and bringing it back home with love and care (cf. Lk 15, 3-7). Then, His unconditional and compassionate love is manifested in His attitude towards the younger son, returning with a penitent heart (cf. Lk 15, 11-24). Not a single question: Where were you? What did you do with the assets that you had taken? On the contrary, He rushes to meet him, embraces him, offers him the best of things, and wants to celebrate saying: "For this son of mine was dead and is alive again; he was lost and is found" (Lk 15,24). For, His Hands are ever extended to embrace each and every one of us in spite of our lack of generosity and our infidelity towards Him.

Now, Fr. Alfred, learning the same pedagogy from the Life-Pattern of his Guru, was really concerned about the sheep that had gone astray, i.e., those who had left the catholic fold in the context of the schism. Sr. Hilaria³ sheds light on this: "Fr. Alfred used to visit families, know their situation, and act. Brahmavar was a unique place with what we call the schismatics. It was almost

a taboo to deal with them.... Sometimes there were three categories of members in a family, i.e., Catholics, Syrian and Jacobites; and later 'Jehovah witnesses' were added to it. So, great tact was needed to deal with them. Fr. Alfred never hurt their feelings. He dealt with them in such a way that they were attracted to the Catholic Church and many families came back".

As mentioned above visiting the families was one of the important ways used by Fr. Alfred in healing the wounded relationships with people. In doing so, the children coming to the school were the launching pads, the mediators, to repair the wounded relationships and to build up new relationships with the parents and other family members. He spent much of his time with them and tried to understand the misunderstandings and hurt-feelings existing among the people because of some negative experiences of the past, and with his humble and kind-hearted attitude, he was able to heal these wounds. Further, in this ministry of union and communion, he frequently visited the pastors/leaders of different churches and denominations which gradually changed the atmosphere among the heads of these churches and denominations, and brought about the spirit of brotherhood and sisterhood among all.

Interreligious Dialogue: Today, in the Post-Vatican context we speak so much about interreligious dialogue, though what is concretely done is very little. But, Fr. Alfred, learning from the Life-Pattern and

³ Sr. Hilaria Monteiro (SCCG) was a member of the Sacred Heart Convent, next to the Holy Family Church, Brahmavar. She was the HM in the school. Living in the context, she knew exactly how the grace of God was operating in and through the person of Fr. Alfred in this mission of communion. Presently she is at Snehalaya, Solum Post, Magadi Tq, Bengaluru: 562 127.

Teaching of Jesus, his Master, Who came into this world to form One Fold and One Shepherd, i.e., to save every child of God, and to lead it back to the embrace of the infinitely loving and forgiving Father (cf. Jn 17,20-21), became a bridge-builder in the context of Brahmavar and beyond. Following the example of his founder and father, St. Francis of Assisi⁴, the pioneer in interreligious dialogue in the 13th century, Fr. Alfred worked hard to meet, to greet, and to build up new relationships with people, irrespective of caste and creed. Late Mr. M. Shivram Shetty⁵ bears witness to this: “Due to caste and colour there was sickening restlessness among us. In such a situation Fr. Alfred marched forward to help everyone without any discrimination. This daring attitude of his was indeed a proof of his godliness. People even went to the extent of opposing when the transfer order came to him to move from Brahmavar to another place called Binaga near Karwar.... Finally, he himself consoled them and made them understand with great patience that it was the wish of the superiors and that he had to abide by that.... His simplicity of life and commitment to his duty bear witness to his saintly life”.

Then, just pay attention to what the Members of the Friends Club, Brahmavar say about Fr. Alfred’s Contribution in this area: “Rev. Father, you, who have been the main pillar of our Club, are transferred to

Honnavar. You will be leaving us soon. On the occasion of your departure, we would like to offer you These Words of Appreciation with Grateful Hearts: You came to Brahmavar as the parish priest of the Roman Catholic Church in the year 1956. In and through your selfless service various societies have been founded in this area. They will be living witnesses of your spirit of service in the future. Though you have been the spiritual animator of the parishioners, you did not limit your service to your people. Your loving service has helped very many. We are proud to narrate the important good works that you have done during these 16 years:

The following examples bear witness to the important role that you have played in raising the level of education in our context. The then Nirmala Primary School is today spreading its splendour to the four directions as Nirmala High School.... When you perceived that sufficient opportunities were provided for the children/youth of Brahmavar, you directed your attention towards Handadi. You constructed the new school building, dug the well, and built the stage.... Your main purpose was to give good education to the local children/youth.... Your concern towards and support to the poor has been exceptional. Whether they are local people or not, when they came to you, you inquired about their difficulties, and helped them even going beyond your capacities”.

⁴ In the 13th century when the Catholic Church, in the context of the crusades, was sending armies with sword to the Saracens, Francis of Assisi went and met the Sultan of Egypt not with a sword but with the Word of God. The Sultan was touched by the evangelical spirit of Francis. So, Thomas of Celano, the biographer, writes: “He (the Sultan) was filled with great admiration, and he looked upon him as a man different from all others. He was deeply moved with his words and he listened to him very willingly”, 1Cel.57.

⁵ Late Mr. M. Shivaram Shetty, was a committed Hindu, who rendered a dedicated service for several years as the head master in our school at Handadi, Brahmavar.

In addition to this, Mr. Mimin C. Fernandes⁶ has something very touching to share with us: "When Fr. Roche returned to our parish SFO was existing in our parish. During the Christmas Season the members of SFO used to go from house to house and collect some amount and give it to the poor: Christians, Hindus, and Muslims. The fact that some amount was given to the Hindus and Muslims was not appreciated by some of the SFO members and they had stopped attending the meetings.

I informed this matter to Fr. Roche and he told me that he would advise them rightly. Accordingly Fr. Roche arranged a meeting and told them how St. Francis of Assisi loved the poor and the needy irrespective of caste and creed. Therefore, what they are doing is very much pleasing to St. Francis as well as to God. These words of Fr. Roche touched the hearts of these members and even today we continue this practice".

To cut short, what I am placing before you now crows all that has been presented above. As we know the Final Call from Above came to Fr. Alfred on 31st Dec. 1996 and the Funeral Mass was officiated by His Lordship Aloysius D'Sousa, the Bishop of Mangalore with a vast number of priests, religious, faithful as well as members of other religions on 1st Jan. 1997 in the afternoon in front of the Holy Family Church, Brahmavar. But, on 1st Jan. in the morning, a Requiem Mass was celebrated at St. Peter's Church, Barkur and as the mortal remains of Fr. Alfred Roche were being brought in procession from Barkur to Brahmavar there were thousands of people

along the road wishing good-bye to their guru and benefactor. When the procession was coming closer to the Hindu Temple (at Brahmavar) a beautiful hymn was sung in Kannada and the central message was "Nimage Shanthi Labhisali" (May you receive Peace). These were the words telecasted through the loud speaker. Still these words are resounding in me.

Conclusion: In the above pages I have tried to put down a few thoughts from my own personal experience and also basing on concrete facts from a few written texts presented by different witnesses. As a faithful disciple of Jesus Fr. Alfred Roche tried to imbibe and personalize the Teaching and Life-Pattern of his Guru par excellence. Following the example of the Good Shepherd par excellence he tried to feed the sheep entrusted to his care spiritually (faith formation), intellectually (education), as well as materially (help to the poor, the sick and the aged).

Along with this prime duty as a good shepherd, he spent his time and energy with the sheep that had gone astray (his ecumenical ministry with the separated brethren) and also his evangelizing work with the members of other religions (through interreligious dialogue) in a spirit of universal brotherhood and sisterhood. May God, the Universal Father and Creator, and Jesus, the Universal Brother and Saviour, and the Holy Spirit, the Universal Sanctifier, raise our Fr. Alfred Roche, OFM Cap to the grace of the Altar to be an universal intercessor to lead all to the embrace of the Triune God.

⁶ Mr. Minin C. Fernandes is a parishioner of St. Joseph's Church at Lower Kasarkod, Honnavar. He is an active member of the SFO and also a zealous helper in the parish.

YEAR 1960, MONTH OF MAY...

Matriculation results were announced. Some were passed others had to make few more attempts... Significantly I got through and found myself eligible for college education. The excitement created by the results slowly changed into anxiety. Higher education wasn't the cup of tea of everyone then. I had a plan of going to Bhadravati or Bangalore or Bombay pursuing my dream. But I couldn't find any name among my relatives as a helping hand. Nor my parents were well-off then.

I went to Brahmavar by walk, met 'Amcho Padryab' Fr. Alfred Roche. The holy man congratulated me and asked the very important question, 'what next?' I said, 'nowhere to go.' An uneasy silence prevailed for a few minutes. Then he asked whether I was ready to study in Seraphic School for three years. I said my purse wouldn't permit. He said that wasn't a problem, room, boarding, clothes, books, tuition, medical care and even conveyance would be taken care of. After three years of observation if the Capuchins find you fit, then could join the Novitiate towards Friars Minor Capuchin Order.

Beggars can't be the choosers... without a second thought I accepted the offer. It was the surviving skill rather than 'Divine Call'. Fr. Roche bought a steel trunk of Rs. 15 for me. Some shirts and pants were stitched, for the first time I got an opportunity of wearing leather footwear! In the month of June I was in Coimbatore via Mangalore travelling by train!

There in Coimbatore I proved myself a good gardener, cook, helper etc. I did pretty

✉ **James Fernandes**
Chicago, USA.



well in studies too. I completed the 'three years' and the elders found me eligible to join the seminary. I spent six months in the seminary too.

Something happened, I walked out early morning. They trimmed my 'crown type' hairstyle. They gave me Rs 15 to reach home. I presume they are offering 'anger management course' now...! The very next day I went to meet Fr Alfred, explained my experience. He surmised by saying "Not all can practise what they preach." I said, "That's why I am out of here." I could see the sadness in his face.

Within a month I went to Bombay, did well in the interview. Got a job in a Swiss firm though I didn't have any job knowledge. Married a nurse, we applied for immigration to USA and in 1977 landed in Chicago, Worked in pharmaceutical firms for many years and presently leading a comfortable retired life.

Why I am spilling these beans? Gratitude my friends, gratitude. But for his timely help at growing stage I would still be walking behind the buffaloes or grazing cows. Thanks to Archie for giving me the opportunity to express my gratitude and reciprocate his help just by 2 cents perhaps.

Folks; no saint has eradicated poverty, ignorance or disease. But each one did

make a difference to his own contemporary fellowmen. Oh! What a blessing to have known Fr. Roche, an embodiment of compassion and forgiveness. He will find a special seat in the Heavenly abode. I am sure the hard-shelled crabs will help by shedding and wearing soft shells in their larger baskets.

Once, Fr. Alfred asked me to take home

some mangoes from his garden. I told him I wish I had a bigger bag! I am still searching, so that I too could toss mangoes to school children or hungry people. Yes, Archie and Kishoo I will grow up and wider too...

Thanks folks.

When will I address you 'Amchya Santhaa'? Make it fast, hurry up...

KONKANI TRANSLATION OF W. B. YEATS' POEM, ‘THE BALLAD OF FATHER GILLIGAN’.

ಮಾಲ್ಯಡೊ ಪಾದ್ಯಾಭ್ರೋ, ವೀರೇರ್ ಗಿಲಿಗನ್,
 ಧಕ್ಕಾಲ್ಲೈ/ಕಷ್ಟಾಲ್ಲೈ ತೊ ದೀಸ್ ಅನಿ ರಾತ್;
 ಅರ್ಥ ತಾಚಿ ಪಜ್ಜಾರ್ ಆಸ್ಲೈ ಹಾತುಳ್ಳಾರ್,
 ವ ಆಸ್ಲೈ ಸಿಮೆಸೆಂಟ್ ಸಾಸ್ಕಿಕ್ ವಿಶೇವಾರ್.
 ಪಿಸೋಳೆಂ ಉಭಾಲೀಂ, ಜ್ಞಾಲೆ ಮ್ಹಣ್ ಸಾಂಜ್,
 ಪಾದ್ಯಾಭ್ರೋ ರೆಫುಮೆತಾಲೊ ಬಸ್ಮೋನ್ ಕದೆಲಾರ್
 ಪರ್ತ್ಯಾನ್ ಆಯ್ಲುಂ ಆಪ್ಲೆಂ ಪಾದ್ಯಾಭಾಕ್,
 ಬಾವ್ಯೈ ಪಾದ್ಯಾಭ್ರೋ ಸುಸ್ಕಾರ್ಲಾಗ್ಲೆನ್ ನಿರಾಶೆನ್.
 “ನಾ ಮ್ಹಣ್ಕಾ ವಿಶೇವ್, ನಾ ಶಾಂತಿ ಸುಶೇಗ್,
 ಮೊತ್ತಾರ್ತೊಮು ಲೋಕ್ ಹಾಂಗಾ ಸದಾಂಯ್”;
 ದುಸ್ಕೃ ಘಡ್ಯೆ ಉದ್ದಾಲ್ರೋ, “ದವಾ ಭೋಗೊಸ್!
 ದುರ್ಬಾಲ್ ತಿ ಮ್ಹುಜಿ ಹೊಡ್, ಹಾಂವ್ ನ್ಯೂಂಯ್”
 ದಿಂಬ್ಯೇರ್ ಪಡ್ಲೆಲ್ಲೊ ತೊ, ಪೋಣ್ಣಾಲೊ ಕದೆಲಾರ್,
 ಸಾಂಜ್ ಆಸ್ಲೈ ವಚೊನ್ ರಾತ್ ಜ್ಞಾಲೀ;
 ಮಾಗ್ತಾಂ ಮಾಗ್ತಾಂ ಆಯ್ಲು ತಾಕ್ ನೀದ್ರೋ,
 ಮೊಳ್ಳೂರ್ ಆತಾಂ ನೇಕೆತ್ತಾಂ ತಿಳುಂಕ್ ಲಾಗ್ನಿಂ.
 ಸೊಮ್ಯಾಚ್ಯೈ ಸಾವ್ಯೇನ್ ಪಾಂಗುರ್ಲ್ಲೊ ಸಂಸಾರ್,
 ರುಕಾಪಾನಾಂ ಲಾಗ್ನಿಂ ಹಾಲೊಂಕ್ ವಾರ್ಯಾಕ್,
 ಕಿತೆಂಗಿ ಮಸ್ಸುಸ್ಲೆಂ ಮನ್ಯಾಚ್ಯೈ ಕಾನಾಂತ್,
 ತಾರಾಂಚೊ ಸಂಕೊ ಜ್ಞಾಲೊ ಆತಾಂ ಲಾಕ್.
 ಸಕಾಳಿಂಚೊ ಆವಾಜ್ ಕರಿಲಾಗ್ನಿಂ ಸುಸ್ಕೆಂ,
 ‘ಪತ್ರ್ಯಾನ್’ ಆಯ್ಲುಂ ಉಬ್ಜಿಂ ಪಿಸೋಳಿಂ;
 ಪಾದ್ಯಾಭ್ರೋ, ವೀರೇರ್ ಗಿಲಿಗನ್ ಮಾಲ್ಯಡೊ,
 ಎಕಾಚೂಣೆಂ ಜ್ಞಾಲೊ ಸಾಕೊ ಉಬೊ.

“ದೇವಾ ಘ್ಯಜಾ! ತೋ ಮನಿಸ್ ಕಾಂಯ್ ಮೆಲ್ಲೋ?
ಹಾಂವ್ ಹಾಂಗ್ ಕಡಲಾರ್ ರ್ಯಾಮತಾಲೋಂ!”
ನಿದ್ದೋಲ್ಲ್ಯಾ ಫೋಡ್ಯಾಕ್ ತಾಣೆಂ ಲುತಯ್ಯೆಲ್ಲ್
ಬಸ್ತೆನ್ನೋ ತಾಚ್ರೆರ್ ಆಮೋರಾನ್ ದಾಂವಾಯ್ಯೆ.

ଧାଂହ୍ରାଯୁତ୍ତେଲ୍ଲେ ତୋ ଅମେ କିଦ୍ଦାୟେ,
ବିଦ୍ରୋହୀ ବାଟାନିଂ, ଚିକ୍କାଚ୍ଚୀ ତୋଟାନିଂ;
ଲାଗଦ୍ଦେଂ ଦାର୍ ପିଦେଶ୍ତାଚ୍ଚୀ ଶ୍ରୀଯେନ୍,
“ଫାଦର୍, ଆଯ୍ଲ୍ୟୁତ୍ତ ତୁମୁ ‘ପତ୍ରାଫନ୍ଦ’?”
“ପିଦେଶ୍ତ ମେଲୋ ଆମୋତୁଲୋ?” ବିଚାରି ତୋ,
“ଏକା ବୈରା ଆଦିନଙ୍କ ତେବେ ଅଳନ୍ତଲେନ୍.”
ସାମ୍ନ୍ ଜ୍ଞାପ୍ ଦିଲି ପିଦେଶ୍ତାଚ୍ଚୀ ଶ୍ରୀଯେନ୍,
ପାଦାର୍, ବାପୋଂକ୍ ଲାଗେନ୍ ଦୁଖିନାନ୍.

“ಪ್ರಾಣ ಕೆಲೊ ತಾಣೆಂ ಗೆಲ್ಲಾಗ್ಯ ಉಪ್ಪಾಂತ ತುಮಿ,
ಸಂತೋಸಾನ್ ಉಬೋಲ್ಲಾಗ್ಯ ಎಕಾ ಪಾವಾರ್ವಪರಿಂ.”
ಭಾಣೆಂ ಪಾದ್ವಾಬ್ರಿ, ತೀರ್ಥರ್ ಗಿಲಿಗನ್,
ದಿಂಬೀರ್ ಪಡ್ದೆನ್ ಆಯಾಲ್ಲೆಂಚ್ ಹೆಂ ಉತಾರ್.
“ಕಮ್ಮೆನ್ಬಿಂಚ್ಕ್ಯಾ, ಘಾಮೆವ್ವಾಜ್ಯ ಜಿವಿಂಬಿಾತಿರ್,
ಜಂದ್ರ ತಾರಾಂ ರಚ್ಯೆನ್ನಿ ಸೊಮಿ ರಜ್ಞಾರ್;
ಧಾಡ್ವಾ ಸಂಸಾರಾಕ್ ಭಡ್ಪ್ಯಾಂತಲ್ಲಾಗ್ಯ ಎಕ್ಕ್ಲೀಕ್,
ಪಾವ್ರೋಂಕ್ ಆಕಾಂತಾಂತ್ ಮ್ಹ್ಯಜ್ ತಸಲ್ಲಾಂಕ್.
ಜ್ಞಾಂಬಾಗ್ಯ ರಂಗಾಚೊ ಧಗ್ಗೆನ್ ನೆಸ್ತೊಲ್ಲ್ಯಾ,
ಬೊಂವಣೆಂ ನೆಕೆತ್ತಾನಿಂ ಸೊಭ್ಮ್ಹ್ಯ ಸೊಮಿ;
ದಾಕಯ್ತಾ ದಯೂ ಕಿಕೊಂಳ್ ರಚ್ಚೆಂಚೀರ್,
ಕಡೆಲಾಕ್ ವೇಂಬ್ಮೊನ್ ನಿದೊಲ್ಲಾಂಚೀರ್.”

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Alfred Furtado



ಭಾಗೆವಂತ್ ಮನಿಸ್ ಸಾಂತಿಪಣಾಚಾರ್ಯ ವಾಟೆರ್....

ಧರಾವಳ್ ಕಾರಣಾಂಕ್ ಲಾಗೆನ್ ಆಜ್ಞ್ ಮಾತ್ರೆಲ್ಲು ಧಂಡ್ ಆಸ್ತ್ರೇ ಬಾಕುರ್ ಗಾಂವ್ ಚರಿತ್ರೆಚಾರ್ಯ್ ಪಾನಾನಿಂ ಏಕ್ ಪ್ರಮುಕ್ ನಾಂವ್ ಮ್ಹಳ್ಳೆಂ ಆಮ್ಹಾಂ ಕಳಿತ್ ಆಸ್ತ್ರೇಚ್ ವಿಷಯ್. ಭಾರತಾಂತ್ ಕ್ರಿಸ್ತಾಂವ್ ಪಜ್ಞಾನ ಘಕ್ತ್ ದೋನ್ ಲಕ್ಷ್ ತರೀ ಕ್ರಿಸ್ತಾಂವ್ ಸೋಮೋದ್ತ್ ದೋನ್ ಹಜ್ಞಾರ್ ವಸಾಂ ಆದಿಂಚ್ ಹ್ಯಾ ದೇಶಾಂತ್ ಆಯಿಲ್ಲಿ ಜ್ಞಾವಾಸ್ಸಾ. ಜೆಜ್ಞಾಚೆ ಆಮೋಸ್ತ್ಲ್ ಜ್ಞಾವಾಸ್ಸೆ ಸಾಂ ತೋಮಾಸ್ ಆನಿ ಸಾಂ ಬಾರ್ತ್ ಲೋಮೆವ್ ಕಲ್ಯಾಂಪುರ್ ಆನಿ ಕೆನರಾಂತ್ಲೆಂ ತ್ಯಾ ಕಾಳಾಚೆ ಪ್ರಮುಕ್ ಶೇರ್ ಬಾಕುರಾಕ್ ಆಯಿಲ್ಲೆ. ಸಾಂ ತೋಮಾಸ್ ಆಪ್ಲೆಂ ಮಿಸಾಂವ್ ಘಡೆಂ ಮುಂದರುನ್ ಕೇರಳ್, ತಮಿಳ್ನಾಡು ಗೆಲೊ ತರ್ ಸಾಂ ಬಾರ್ತ್ ಲೋಮೆವ್ ಭಲಾಯ್ಚಾರ್ ಕಾರಣಾಂಕ್ ಲಾಗೆನ್ ಬಾಕುರ್ ಆಸ್ಪಾಸ್ ಮಸ್ತ್ ಕಾಳ್ ರಾವ್ ಲೆಲ್ಲ್. ಭಲಾಯ್ಚ್ ಸುಧಾರ್ತೆಚ್ ಹೊಯೀ ಗೊಯಾಂ, ಕೊಂಕಣ್, ಗುಜರಾತ್ ಆನಿ ಕಳ್ಬ್ ಪ್ರದೇಶಾನಿ ಕ್ರಿಸ್ತಾಚೆ ವಳ್ಕ್ ದೀವ್ವ್ ಪಾಟಿಂ ಮಾಯ್ಯಾಂವಾಂಕ್ ಭಾಯ್ ಸರ್ಲೆಲ್ಲ್. ಹಾಲೆಂ ದೊಗಾಂನಿ ಕೆಲ್ಲ್ಯಾ ಕಾಮಾಂ ವಿಷ್ಯಾಂತ್ ಕೊಂಕಣಾಂತ್ಲ್ಯಾ ಧೋಡ್ಯಾ ಜನಪದ್ ಮೊದಾನಿಂ ಉಲ್ಲೇಕ್ ಆಸ್. ಭಟ್ಕ್ಲ್, ಬಸ್ತ್ರೂರ್ ಆನಿ ಬಾಕುರಾಕ್ ತಿಂ ನಾಂವಾಂ ಯೀಂವ್ಚ್ ಸಾಂ ಬಾರ್ತ್ ಲೋಮೆವಾಚೆಂ ನಾಂವ್ ಆನಿ ಕಾಮ್ ಕಾರಣ್ ಮ್ಹಳ್ಳೆ ಅಭಿಪ್ರಾಯ್ ಸಯ್ಯಾ ಆಸ್. ಮುಕ್ಕ್ಲೀ ದಿಸಾನಿ ಹಾಂಗಾಸರ್ ಕ್ರಿಸ್ತಾಂವಾಂಚೊ ಸಂಕೊ ಚಡೆನಾ ಮಣ್ ಲೋಕಾಚಾರ್ ಉಡಾಸಾಂತ್ ಮಾತ್ರ್ ಶಾಶ್ವತ್ ಜ್ಞಾಗೆ ಘೆಂವ್ಚ್ ಹೆ ಯಶ್ಸಿ ಜ್ಞಾಲೆ.

ಗೊಂಯಾಂ-ಕೇರಂದ್ರಿತ್ ಕೊಂಕ್ಕಿಂ ಕ್ರಿಸ್ತಾಂವ್ ಚೆಡುಣಿಂ ಪಾಯಿಂ ವಸಾಂ ಆದಿಂ ಮ್ಹಡಾ ಸಂಖ್ಯಾನ್ ಕೆನರಾಂತ್ ಪ್ರವೇಶ್ ಜ್ಞಾಲೆ ಮ್ಹಣ್ ಆಮ್ ಮುಸ್ಕರಾನಿಂ ವಾಚಕಾಂವ್. ದಿಸ್ವೋಡ್ತ್ ಗ್ರಾಸ್ ಸೋಧನ್ ಆಯಿಲ್ಲ್ಯಾ ಆಮ್ಜ್ಞ ಮಾಲ್ವಾಂಕ್ ಪ್ರಮುಕ್ ವ್ಯಾಪಾರಿ ಕೇಂದ್ರ್ ಜ್ಞಾವಾಸ್ಲೆಂ ಬಾಕುರ್ ಆಕರ್ತಿತ್ ಜ್ಞಾಲ್ಯಾಂತ್ ನವಾಲ್ ಕಾಂಯೀ ನಾಂ. ಹಾಚೊ ಅಧ್ಯ್ ಆಮ್ಜ್ಞ ಮುವಜಾಂಕ್ 'ತಾಂಬ್ ಕಾಂಬೋಳ್' ಫಾಲ್ವ್ ಕೊಣೆಯೀ ಯೆವ್ವಾರ್ ಮಾಗ್ನಿ ಮ್ಹಣ್ ನಂಯ್. ಸಂಯ್ಖಾನ್ ಕೆಪ್ಪಿ ಧಯ್ಯಾದಿಕ್ ಆನಿ ನಿಮಣ್ ಕಾಮ್ಹಾರ್ ಜ್ಞಾವಾಸ್ಲೆಲ್ಲ್ಯಾ ಹಣಿಂ ಅನಿವಾರ್ಯ ಜ್ಞಾವ್ ಕುದ್ರಾತ್ ತಸಲ್ಲಾ ಜ್ಞಾಗಾಂಚೆ ವಿಚಂವ್ ಕರಿಜ್ಞಾಯ್ ಪಡ್ಲಿ. ಕೊಂಕ್ಕಿಂ ಕ್ರಿಸ್ತಾಂವ್ ಲೋಕಾನಿಂ ಶೇರಾಂನಿ ವಸ್ತಿ ಕರುನಾ ಬಗಾರ್ ತೆ ಆಸ್ಲೆ ಪಣ್ಲೆಲ್ ಜ್ಞಾಗೆ ಕ್ರಮೇಣ್ ಶೇರಾಂ ಜ್ಞಾವ್ ಬದ್ಲಾಲಿಂ. ಕೆಪ್ಪಿ

ಜಿಪ್ಪೆ ಸಾಂಗಾತಾ ಕ್ರಿಸ್ತೀಯ್ ಭಾವಾದ್ತ್ ಸಂತತೆ ಧಾವ್ವ್ ಸಂತತೆಕ್ ಮುಂದರುನ್ ಪ್ಲೆಲೊ. ಹಾಂಚೊ ಭಾವಾದ್ತ್ ಇತ್ತೊಲ್ಲಿಯೀ ಅವಿಂದ್ ಆಸ್ಲೆಲ್ಲೊಕ್ ಅನ್ನೆ ಲೋಕ್ ಹಾಂಕಾಂ ಮಾನಾನ್ ಲೆಕ್ತಾಲೊ. ಆನಿ ಹ್ಯಾ ಪರಿಸರಾಂತ್ ಜ್ಞಾಯ್ತ್ ಭಕ್ತಿವಂತ್ ಜ್ಞಾಲ್ನ್ ಆಯ್ಲೆ, ಆನಿ ಧೋಡೆ ಭಾಗೆವಂತ್ ಯಾಜಕಾಂಚಿ ಸೆವಾ ಹಾಂಗಾಸರ್ ಲಾಳ್ಜಿ. ಹಾಂಚೆ ಪಯ್ಯಿ ಧೋಡಿಂ ನಾಂವಾಂ ಜ್ಞಾವ್ಯಾಸಾತ್- ಬಾಪ್ ಜೆಪ್ಪಿನ್ ನೋರ್ಮೋನ್ನಾ, ಬಾಪ್ ದೆನಿಸ್ ಸೋಂಜ್ಞ್. ಬಾಪ್ ವಿಲ್ಪ್ರಮ್ ಏಕಾಡೊ, ಬಾಪ್ ಜೋಸ್ಫ್ ಡಿ ಸೋಂಜ್ಞ್, ಬಾಪ್ ಗ್ರೆಗೋರಿ ಎಲ್. ಡಿ ಸುಜ್ಜ್ ಆನಿ ಬಾಪ್ ಆಲೆಡ್ ರೋಚ್.

ಹ್ಯಾ ಕೆಪ್ಪಿ ಭಾವಾದ್ತ್ ಕ್ರಿಸ್ತೀಯ್ ಪಜ್ಞೆಕ್ ಟಿಪ್ಪುನ್ ವಿನಾಕಾರಣ್ ಕೆಪ್ಪಿತಾನಾಂಯೀ ಹಾಂಚೊ ಭಾವಾದ್ತ್ ಧಂಡಳ್ಳೊನಾ. ಶ್ರೀರಂಗಪಟ್ಟಾಚಾರ್ ಬಂಧಂಡೆಂತ್ ಜ್ಞಾಯ್ತ್ ಕಲ್ಯಾಂಪುರ್ (ಆತಾಂಚಿ ಉಡುಪಿ ದಿಯೆಸೆಜ್) ವಾರಾಡ್ಯಾಚೆ ಆಸ್ಲ್ಯಾರೀ ಪಾಟಿಂ ಆಯಿಲ್ಲೆ ಧೋಡೆ ಮಾತ್ರ್. ಆಸ್ತ್ರ್-ಬದ್ವು ಸಾಂಗಾತಾ ಆಪ್ಲ್ಯಾ ಮೊಗಾಚಾರ್ ಜ್ಞಾಯ್ಯಾ ಭಾವಾದ್ತ್ ಸಾಂದುಂಕ್ ನಾತ್ತೊ. ಪೊಣ್ ಜೆದ್ವು ಗೊಂಯಾಂಚಾರ್ ವ್ಯಾಪ್ತೆ ಧಾವ್ವ್ ಅವಿಭಜಿತ್ ದ.ಕ. ಜಿಲ್ಲೊ ಸ್ವತೆಂತ್ ಜ್ಞಾವ್ ಮಂಗ್ಸ್ತ್ರೂ ದಿಯೆಸೆಜ್ ಅಸ್ತಿತ್ವಾಕ್ ಆಯ್ಲೊಕ್ ತೆದ್ವು ಹಾಂಗಾಚಾರ್ ಲೋಕಾಮಧೆಂ ಜ್ಞಾಯ್ ಘುಸ್ತೆಡ್ ಉಡೆಲಿ. ಮಾತ್ರ್ ನಂಯ್ ಬ್ರಹ್ಮಾವರಾಂತ್ ಹ್ಯಾ ಲೋಕಾನ್ ಏಕ್ ಲ್ಯಾನ್ ಮಾಣ್ ಸ್ವತೆಂತ್ ಇಗಜ್ಞ್ ಬಾಂದ್ಲಿ. ಗೊಂಯಾಂಚೊ ಸಂಬಂಧ್ ಹೊಗ್ಗಾವ್ವೆ ಘೆಂವ್ಚ್ ಮೋನ್ ನಾತ್ಲೊಲ್ಲ್ಯಾ ಹಾಂಕಾಂ ಅತ್ತಿಕ್ ವ್ಯಾಪಿಲೊ ಜ್ಞಾವ್ವೆ ಗೊಂಯ್ಯಿ ಕಢೊಲಿಕ್ ತನೊರ್ ಬಾಪ್ ಜೆಪ್ಪಿನ್ ನೋರ್ಮೋನ್ ಆಯ್ಲೊ. ಮಾತ್ರ್ ನಂಯ್ ಬ್ರಹ್ಮಾವರ್ ಆಸ್ಪಾಸ್ಯಾ ಕಢೊಲಿಕ್ ಲೋಕಾಚಾರ್ ಧಾರ್ಮಿಕ್/ಸಾಮಾಜಿಕ್ ಜೆವಿತಾಂತ್ ಏಕ್ ಕ್ರಾಂತಿಕ್ ಜ್ಞಾಲೆ.

ವಿಶಾಲ್ ಮನಾಚೊ ಪರೋಪಕಾರಿ ಬಾಪ್ ನೋರ್ಮೋನ್ ಸುವ್ರೇರ್ ಮಸ್ತ್ ಸವಾಲಾಂ ಘುಡ್ ಕರಿಜ್ಞಾಯ್ ಪಡ್ಲಿಂ. 'ಇಗಜ್ಞ್' ಮ್ಹಳ್ಳೆಂ ಬಾಂದಾಪ್ ತಣಾಚೆಂ (ಕೊಲ್ಲಾಚೆಂ) ಪಾಕೆಂ ಆಸೊನ್ ಕಸೆಲ್ಲಿಯೀ ಮೂಳೊಭೂತ್ ಸವ್ಚರ್ಲೊ ನಾತ್ಲೊಲ್ಲೊ. ಲೋಕ್ ಭಾವಾಧಾರನ್ ಘಟ್ ಆಸ್ಲ್ಯಾರೀ ಆರ್ಥಿಕ್/ಸಾಮಾಜಿಕ್/ಶೈಕ್ಷಣಿಕ್ ಸ್ಥಿತಿ ಬೊವ್



ನಾಜೂಕ್ ಆಸ್ತಿಲ್ಲಿ. ಲೋಕಾಚಿ ವಸ್ತಿ ಇಗರ್ಜೆ ಧಾವ್ಯ ಪರಯ್ಯ ಆಸ್ತಿಲ್ಲಿ. ಸಂಪರ್ಕಾಕ್ ರಸೈ/ಸಾಂಕೆ ನಾತ್ಲೆ. ಧೋಡ್ಯಾಂಕ್ ಪಾಟಿಂ ಮಿಲಾರ್ ಮಾಯೆಚ್ಚ್ಯ್ ಗೊಪಾಂತ್ ವಚಿಂ ಮೋನ್ ಆಸ್ತಿಲ್ಲಿಂ ತರ್ ಮಲ್ಲಾರ್ ಪ್ರಾಂತ್ಯ ಧಾವ್ಯ ಧೋಡೆ ಪಂಗಡ್ ಹ್ಯ್ಯಾ ಭೋಳ್ಯ್ ಪರಜೆಕ್ ತಾಂಚ್ಚ್ ಕುಶಿನ್ ವೋಡುಂಕ್ ಪ್ರೇತನ್ ಕರುನ್ ಆಸ್ತಿಲ್ಲಿ. ಬಾಪ್ ನೋರೊನ್ನಾನ್ ಹ್ಯ್ಯಾ ದೊನ್ನಿ ಸಂಗಿನ್ಕ್ ಪಾಟಿಂಬೊ ದಿವ್ಯಾ ಬಗರ್ ಹ್ಯ್ಯಾ ಪರಜೆಚಿಂ ಸ್ವತಂತ್ರ್ ಅಸ್ತಿತ್ವ್ ಉರೊಂವ್ಯಾಂತ್ ಅಪ್ಪೆಂ ಆವ್ಯಾಚ್ ಸಮರ್ಪಿಕೆಂ. ಆರ್ಥಿಕ್ ಸಸಾಯ್ ವ ಮಾಲ್ಡಾಚೆಂ ಮಾರ್ಗದರ್ಶನ್ ನಾತ್ಲ್ಯೀ ಜ್ಞಾಯ್ಯ್ ಸಾಕ್ರಿಫಿಸ್ ಕನ್ಂ ಫಿರ್ಗ್ ಜೆಕ್ (ಪಣ್ಣೀಲ್ ಪಡ್ಲೆಲ್ಲು) ಜ್ಞಾಗೊ ಫೆತ್ತೆಲ್ಲು. ಪ್ರಾಥ್ಮಿಕ್ ಇಸ್ಮ್ಯೂಲ್ ಆರಂಭ್ ಕೆಲೆಂ. ಕೆಮ್ಮೇಣ್ ಲೋಕ್ ಇಗರ್ಜೆಕುಶಿನ್ ಯ್ಯೇಂವ್ಯ್ ಮೋನ್ ಕರಿಲಾಗ್ಲ್ಲು. ಅಪ್ಲ್ಯ್ಯಾ ಮಣಾಂ ವರೆಗ್ ಬಾಪ್ ನೋರೊನ್ನಾನ್ ಹ್ಯ್ಯಾ ಪರಜೆಕ್ ಏಕ್ ಆವಯ್ಯಾಪರಿ ಸಾಂಬಾಳ್ಳಿಂ. ಈ ಪರಜಾರ್ 1936 (ಮಣ್ಣೆಂ ಬಾಪ್ ನೋರೊನ್ನಾಚ್ಯ್ ಮಣಾಂ) ಉಪ್ರಾಂತ್ ವಿರೆಪಣೆಂ ಅನಾಥ್ ಜ್ಞಾಲ್.

ಮೆನ್ನಿಂಜೊರ್ ರಾಯ್ಯಂದ್ ಘ್ರಾನ್ನಿಸ್ ಮಸ್ಕ್ಯೇನ್ಸ್ ಮಂಗ್ಣರ್ ಮಿಲಾರಾಂತ್ 1875 ಇಸ್ಪೆಂತ್ ಜ್ಞಾನ್ಯಾಲ್ಲೊ. ಮಂಗ್ಣರಾಂತ್ ಮೆಟ್ಟಿಕ್ಯುಲೇಶನ್ ಪಾಸ್ ಜ್ಞಾತ್ಚ್ ಸಕಾರಿ ಹುದ್ದೆ ಅಪ್ಪಾಂವ್ಯ್ ಪ್ರೇತನ್ ಕರುನಾಂ ಬಗರ್ ದೆವಾಚ್ಯ್ ಅಪವ್ಲ್ಯೊ ಪಾಳೊ ದೀವ್ಯ್ ಸಾಂಜ್ಞಾಚ್ಯ್ಚ್ಯ್ ಸೆಮಿನರಿಕ್ ಭತ್ತಿಕ್ ಜ್ಞಾಲ್ಲೊ. 1900 ಇಸ್ಪೆಂತ್ ಯಾಜ್ಞಕಿ ದೀಕ್ವ್ಯ್ ಲಾಭ್ಯಿ. ಸಾಂ ಘ್ರಾನ್ನಿಸ್ ಸಾವೆರಾಕ್ ಆಂಗವ್ಯ್ ಘಾಲ್ಲ್ ಮಾಗ್ಲಾಲ್ಲ್ಯಾನ್ ತಾಕಾ ರಂಗೀನ್ ತಾಳೊ ಲಾಬ್ಲೊ. ಹ್ಯ್ಯಾಚ್ ಕಾರಣಾಕ್ ಲಾಗೊನ್ ತಾಕಾ ಘ್ರಾನ್ನಿಸ್ ಮ್ಹ್ಯಾಂ ನಾಂವ್ಯೇಯೀ ಕುಡ್ಲೆಂ. ಮಿಲಾರ್-ಕಲ್ಯಾನ್ನರ್, ಮಾಂವ್ಯ್ ರೋಜ್ಭರಿ ಕಲ್ಯಾನ್ನರ್, ಕರೆಂ, ಉದ್ಯಾವರ್ ಸಹಾಯ್ಕೆ ವಿಗಾರ್ ಜ್ಞಾವ್ಯ್ ಸೆವಾ ದಿಲಿ. ಉದ್ಯಾವರ್, ಆಗ್ರಾ ಅನಿ ಬೆಂದೂರ್ ವಿಗಾರ್ ಜ್ಞಾವ್ಯ್ ವರ್ತಿಕ್ ಕಾಮಾಂ ಕೆಲಿಂ. ಸೊಮ್ಯಾಚ್ಯ್ ಸೆವೆಕ್ ನಿಸ್ಪಾರ್ಥ್ ಪರೆಂ ಆಯ್ಯಿಂ ಜ್ಞಾಲ್ಲ್ಯಾ ಹಾಚ್ಯ್ ವಲ್ಲ್ಯಾ ಸೆವೆವಿಶಿತ್ರ್ ಇಗರ್ಜೆಮಾತ್ನೆ ಹಾಕಾ 'ಡೋಮಿಸ್ಕ್ ಟ್ರಿಲೆಚ್' ಮ್ಹ್ಯಾಂ ಅಭಿನಾಮ್ ದಿಲೆಂ. 1960 ಇಸ್ಪೆಂತ್ ಮರಣ್ ಪಾವ್ಯೋಲ್ಲ್ಯಾ ಹಾಕಾ 2008 ಇಸ್ಪೆಂತ್ ಭಾಗೆವಂತ್ ಮ್ಹ್ಯಾ ಪಾಚಾಲ್ಲೊ.

ಮಂತ್ರಾಪ್ಯ್ ಜೀವಾಚೊ ಬಾಪ್ ದೆನಿಸ್ ಸೊಜ್ಞ ದಯ್ಯಿಕ್ ತಶೆಂಚ್ ಲವ್ಷಿಕ್ ಸಂಗಿನಿಂ ಏಕ್ ಕಾಬಾರಿ ಯಾಚಕ್. ಕಲ್ಯಾನ್ನರ್ ಮಿಲಾರಾಂತ್ ವಿಗಾರ್

ಜ್ಞಾವ್ಯ್ ಆಸ್ತಾನಾಂ ಲೋಕಾಚಿ ಗಜ್ಞ ಸೊಮ್ಮೊವ್ಯ್ ನವಿ ವಿಶಾಲ್ ಆನಿ ಸೊಭಿತ್ ಇಗರ್ಜೆ ಬಾಂದ್ಲಿ. ಹೊ ಮಿಲಾರಾಂತ್ ವಿಗಾರ್ ಜ್ಞಾವ್ಯಾಸ್ತಾನಾಂ ಕೆಮ್ಮೊ ಅನಿ ಲೋಟ್ಪಮಾಂತ್ ನವ್ಯೇ ಫಿರ್ಗ್ ಜೆನ್ ಅಸ್ತಿತ್ವಾಕ್ ಆಯ್ಲೊ ಅನಿ ಇಗರ್ಜೆ ಬಾಂದ್ಲಿಂ ಕಾಮ್ ಕೆಲೆಂ. ಬಾಕುರಾಂತ್ಯೀ ವಿಶ್ಪ್ಯ್ ಗೋತ್ತಿಕ್ ಶಯ್ಯಚಿ ಇಗರ್ಜೆ ಬಾಂದ್ಲಿ. ಕಲ್ಯಾನ್ನರ್ ಮಿಲಾರಾಂತ್ ವಿಗಾರ್ ವಾರ್ ಜ್ಞಾವ್ಯ್ ಜ್ಞಾಬಾಬ್ರಿ ಫೆತ್ಲೊಲ್ಲ್ಯಾ ಹಾಕಿಂ ಧಂಯ್ಯಾ ಶಯ್ಯಿಕ್ ಕ್ರಾಂತಿಚ್ ಕೆಲಿ. ಭುಗ್ಯಾರ್ಂಚ್ಯ್ ದಯ್ಯಿಕ್ ತಶೆಂಚ್ ಲವ್ಷಿಕ್ ಶಿಕ್ಕ್ ಧಂಯ್ ವಿಶೇಸ್ ಆಸಕ್ತ್ ಆಸ್ತಿಲ್ಲ್ಯಾ ಹಾಕಿಂ ಮಿಲಾರ್ ಹ್ಯ್ಯಾಸ್ಮ್ಯೂಲಾಂತ್ ಜ್ಞಾಯ್ತೆಂ ಸುಧಾರಣ್ ಹಾಡ್ಲೆಂ. 1966ಂತ್ ಮಿಲಾಗ್ರಿಸ್ ಕೊಲೇಚ್ ಆರಂಭ್ ಕೆಲಿ.

ಬಾಕುರ್ ಫಿರ್ಗ್ ಜೆಚ್ಚ್ಯ್ ವಾಡ್ಯಾಂತಲ್ಲೊ ಪಾಂಡೇಶ್ವರ್ ಮಂತನಾಚ್ಯ್ ಪಿಕಾಡ್ ಕುಟ್ಟಾಂತ್ 1900 ಇಸ್ಪೆಂತ್ ಜ್ಞಾನ್ಯಾಲ್ಲೊ ಬಾಪ್ ವಿಲ್ಯುಮ್ ಲಾನ್ನಾ ಪ್ರಾಯ್ ಧಾವ್ಯಂಚ್ ದೇವೊಭಿರಾಂತ್ನೆ ವಾಡ್ಲೆಲ್ಲೊ ಶಿಕ್ಕ್ ತೆಸೆಂಚ್ ಪಾತೆತರ್ ಸಂಗಿನಿಂ ಮುಕಾರ್ ಆಸ್ತಿಲ್ಲೊ ಹಾಕಿಂ ಮೋನ್ ಕೆಲೆಂ ತರ್ ಜ್ಞಾಯ್ತೆಂ ನಾಂವ್ಯೇ/ಮಾನ್ ಜ್ಞಾನ್ಯಾತೆಂ. ದೆವಾಚ್ಯ್ ಮೋಗಾನ್ ಭರ್ಲೆಲ್ಲೊ ಹೊ ದೇವೊಪವ್ಲೊ ಪಾಳೊ ದೀವ್ಯ್ ಜೆಫ್ಜೆತ್ ಸೆಮಿನರಿಕ್ ಭತ್ತಿಕ್ ಜ್ಞಾಲ್ಲೊ. ಬಾಕುರಾಂತಲ್ಲೊ ಪಯ್ಲೊ ಅನಿ ಕಲ್ಯಾನ್ನರ್ ವಾರಾಡ್ಯಾಂತಲ್ಲೊ ಬೊವ್ ಧೋಡ್ಯಾಂತಲ್ಲೊ ಎಕ್ಕೊ ಸೆಮಿನರಿಸ್ ಜ್ಞಾವ್ಯಾಸ್ತಿಲ್ಲೊ ಹಾಕಾ ಸುವೆರ್ ಜ್ಞಾಯ್ತೆ ತರ್ಸ್ ಸೊಸಿಜ್ಞಾಯ್ ಪಡ್ಲೆ. ನಾಂಗ್ರಾಕ್ ಹಾತ್ ಧರ್ತಚ್ ಪಾಟಿಂ ಪಳೆನಾಯ್ ಮಳ್ಳೊ ಸೊಮ್ಯಾಚಾ ಉತ್ತಾ ಪರ್ಮಾರ್ಜಣೆಂ ಮುಕಾರ್ ಸರ್ಲೆಲ್ಲೊ ಹೊ ಏಕ್ ದಕೆಭರಿತ್ ಯಾಜಕ್ ಜ್ಞಾಲ್ಲೊ. ಬೆಂಗ್ಣರಾಂತ್ಲೆಂ ಪ್ರತಿಷ್ಟಿತ್ ಸೇಂಟ್ ಜೋಸೆಫ್ಸ್ ಹ್ಯ್ಯಾಸ್ಮ್ಯೂಲಾಚೊ ಪ್ರಿನ್ಸಿಪಾಲ್ ಜ್ಞಾವ್ಯ್ ಸೆವಾ ದಿಲಿ. ಪ್ರೋವಿನ್ಯಿಯಲ್ ವ್ಯಾಡಿಲ್ ಜ್ಞಾಂವ್ಯ್ಯ್ ಅವ್ಯಾಸ್ ಆಸ್ತಾಲ್ಲೀ ಇನ್ನಾರ್ ಕೆಲೊ ಅನಿ ಅಪ್ಪೆಂ ಮಿಸಾಂವ್ ಸಂಸಾರಾಂತಲ್ಲೊ ಬೊವ್ ಕಷ್ಟಾಂಚ್ಯ್ ಅಭಿಕ್ ವಿಂಡಾಂತ್ ಮುಕಾಸಿಲಾಗ್ಲೊ. ಕ್ರೀಸ್ತಾಕ್ ಆಪ್ಲೊ ಆದರ್ಶ ಮ್ಹ್ಯಾ ಫೆತ್ಲೊಲ್ಲೊ ಹಾಕಿಂ ದುಸ್ರಾಂಚ್ಯ್ ಪಾತ್ತಾಂಚ್ಯ್ ಭಾರಿಕ್ಕೊ ಮಿಂತಿರ್ ಜ್ಞಾಯ್ತೆ ಸಾಕ್ರಿಫಿಸ್ ಭೆಟೆಯ್ತಾಲೊ ಮ್ಹ್ಯಾ ತಾಕಾ ಲಾಗ್ನಿಲ್ಲೊ ಜ್ಞಾಣಾಂ ಆಸಲ್ಲೊಂಚೊ ಉದಗ್ಗಾರ್. ಅಕ್ಕೆಚೆ ದೀಸ್ ಹ್ಯ್ಯಾ ದೆವೋತ್ ಯಾಜಕಾನ್ ಮಂಗ್ಣರಾಂತಲ್ಲೊ



ನೈವ್ಯತ್ವ ಪಾದ್ಯಾಬಾಂಚ್ಯು ಘರ ವಿಚಿತ್ರೀಂ.

‘ಆಬ್ ಪಾದ್ಯಾಬ್’ ಮ್ಹಣ್ ನಾಂವಾಡ್ಲೆಂದ್ ಬಾಪ್ ಜ್ಞಾಜ್ ಸೋಂಜ್ ತೊಟ್ಪಂತ್, ಕೆಮ್ಮ್ಹಣ್ ಆನಿ ಹೆರ್ ಫಿಗ್ರಜ್ಯಾನಿಂ ಸೆವಾ ಬಾಕ್ರ್ ವಿಗಾರ್ ಜ್ಞಾವ್ ಯೆತಾನಾ ಉತರ್ ಪ್ರಾಯೆಕ್ ಪಾವ್ಲೆಂದ್. ಸೋಮ್ಯಾಚ್ಯು ದೊಂಗ್ಲ ವಯ್ಲ್ಯಾ ಪ್ರಸಂಗಾಚೊ ವಿಶೇಸ್ ಪ್ರಭಾವ್ ಹಾಚೆರ್ ಆಸ್ಲೆಂದ್. ದುಭಾಂಚೊ ಹುಸ್ಮೋ ಆಸ್ಲೋಲ್ಲ್ ಹಾಕ್ ಲೊಕಾನಿಂ ಆರ್ಥಿಕ್ ಬೊರ್ಹೊ ವಾವಂಷ್ಟೆಂ ಪಸಂದ್ ನಾತ್ಲೆಂ. ಕಾಭಾರ್ ಜ್ಞಾಯಿಂ ಕರುಂಕ್ ನಾಂತ್ ತರೀ ಲೊಕಾಚೊ ಶ್ರೀಸ್ಯೇಯ್ ಭಾವಾಡ್ ದ್ರಫ್ ಉರಯ್ಲ್. ಪಾಟಿಕೆರ್ ಶಿಸಾರ್ ಹುತ್ರ್ ಆಸೊನ್ಚೆ ಜ್ಞಾನ್ಯಾಲ್ಲ್ ಹೊ ಕಪ್ಟೊಪಣ್ ಬಿಲ್ಲುಲ್ ಒಪ್ಪಣಾತ್ಲ್. ಗಾಂವ್ಿ ವೋಕಾತ್ ದೀವ್ಯ್ ಆಸ್ಲೋಲ್ಲ್ ಹಾಕ್ ಕೆಷ್ಟೆಂತ್ ವಿಶೇಸ್ ಆಸಕ್ತ್ ಆಸ್ಲೆಂ.

ಗೊಂಯಾಂ ಮೂಳಾಚೊ ಬಾಪ್ ಗ್ರೆಗೋರಿ ಎಲ್ ದ್ಕುಜ್ಞ್ ಏಕ್ ದವೋತ್, ಪ್ರಗತಿಪರ್ ಚಿಂತಾಚೊ ಆನಿ ಧಯ್ಯಾದಿಕ್ ಯೊಜ್ಕ್ ಜ್ಞಾವ್ಯಾಸ್ಲೆಂ. ವಿಗಾರ್ ಜ್ಞಾವ್ ಮುಲ್ಲೆ ಆನಿ ಬೆಂದೂರ್ ಫಿಗ್ರಜ್ಯಾನಿಂ ವಾವ್ರೆಲ್. ಮಿಲಾರ್ ಕಲ್ಯಾನ್ಪುರಾಂತ್ 1977 ಫಾವ್ 1985 ವರೆಗ್ ವಿಗಾರ್ ವಾರ್ ಜ್ಞಾವ್ಯಾಸ್ಲ್ಯಾ ಸಂದಭಾರ್ ಜ್ಞಾಯಿಂ ಅಭಿವೃದ್ಧಿ ಯೋಜನಾಂ ಮಾಂಡುನ್ ಹಾಡ್ಲಿಂ. ಬದ್ಲೊನ್ ಯೆಂವ್ಷ್ಟೆಂ ಪರಿಗತೆಂತ್ ಇಂಗ್ಲಿಷ್ ಮಾಧ್ಯಮ್ ಇಸ್ಮೋಲಾಚೆಂ ಮಹತ್ವ ಸಮ್ಮೋನ್ ಮಿಲಾಗ್ರಿಸ್ ಇಂಗ್ಲಿಷ್ ಮಾಧ್ಯಮ್ ಇಸ್ಮೋಲ್ ಆರಂಭ್ ಕೆಲೆಂ. ಮಿಲಾಗ್ರಿಸ್ ಹೊಲೆಜಿಂತ್ ಬಿ.ಎಸ್. ಪದ್ದೆ ಶಿಕಾಚೆ ಸುರಾತ್ ಕೆಲೀ. ಸಾಮಾಜಿಕ್ ಕಾರ್ಯೀಂ ಆನಿ ಹೆರ್ ಕಾರ್ಕೆಕ್ಮಾಂ ಮಾಂಡುನ್ ಹಾಡ್ಪಾಕ್ ಅನ್ಮೂಲ್ ಜ್ಞಾಂವ್ ಮಿಲಾರ್ ಶ್ರೀ-ಶತಮಾನೋತ್ಪ್ರ್ವ ಸಭಾಸಾಲ್ ಬಾಂಡೆ. ಎಕ್ ಅರ್ಥಾನ್ ಬಾಪ್ ದ್ಕುಜ್ಞ್ ಆಧುನಿಕ್ ಕಲ್ಯಾನ್ಪುರ್ ಫಿಗ್ರಜೆಚೊ ಶಿಲ್ಪ ಮ್ಹಣ್ ಜೊಕ್ ಜ್ಞಾಂವ್ನಾಂ. ಮೂವಾರ್ಭಿಪ್ರಾಯ್ ವ ಪಕ್ಕಪಾತ್ ನಾಸ್ತಾಂ ಸವಾರ್ ಬರೆಪಣಾಕ್ ಯೋಜನಾಂ ಮಾಂಡುನ್ ಹಾಡ್ಲೆಂ ಹೊ ಸತಾಕ್ ಸದಾಂಯೀ ಸಾಧ್ ದಿತಾಲೆಂ.

‘ಆಮ್ಮೋ ಪಾದ್ಯಾಬ್’ ಬಾಪ್ ಆಲೆಡ್ ರೋಚ್ ಬಾಕ್ರ್ ಫಿಗ್ರಜೆಚ್ಯು ಮೂಡಹದು ವಾದ್ಯಾಂತ್ 19240ತ್ ದೇವೋಭಿರಾಂತೆಚ್ಯು ಕುಟ್ಕಾಂತ್ ಜನ್ಯಾಲೆಂ. ಮೂಡಹಡುಂತ್ ಪ್ರಾಯ್ಯಿ, ಕಲ್ಯಾನ್ಪುರ್ ಮಿಲಾರ್



ಹ್ಯಾಸ್ಮೋಲಾಂತ್ ಮುಕ್ಕೆಂ ಶಿಕಪ್ ಜ್ಞಾಂಡ್ ಸೋಮ್ಯಾಚೊ ಸೆವೆ ಖಾತಿರ್ ಕಾಮಚಿನ್ ಸೆಮಿನರಿಕ್ ಭರ್ತ್ ಜ್ಞಾಲೆಂ. ಆಮಬಾರ್ ಯೆಚೊ ಯೊಜ್ಕ್ ಜ್ಞಾವ್ ದೀಕ್ಪ್ ಫೆತಲ್ಲ್ಯಾ ಹಾಂತೆಂ ಕಾವಾರ್ ದಿಯೆಸೆಚೆಂತಲ್ಲ್ಯಾ ಬಿಣಾಗ್, ಕಾಸರ್ ಹೋಡ್ ಫಿಗ್ರಜ್ಯಾನಿಂ ಸೆವಾ ದಿಲಿ. ಆರ್ಥಿಕ್ ಆನಿ ಸಾಮಾಜಿಕ್ ಸ್ಥಿತಿ ಬಳ್ ಕರುಂಕ್ ಧರಾವಳ್ ಯೋಜನಾಂ ಮಾಂಡುನ್ ಹಾಡ್ಲಿಂ. ತ್ಯಾ ಕಾಳಾಚೆ ನಾಜ್ಹಾಕ್ ಸ್ಥಿತಿ ಜ್ಞಾಣಾ ಆಸ್ಲೋಲ್ಲ್ಯಾ ವ್ಯಾಲಿನಿಂ ಬಹ್ಯಾವರ್ ಫಿಗ್ರಜ್ ಕಾಮಚಿನಾಚ್ಯೆ ತಾಬೆನ್ ದೀವ್ಯ್ ಬಾಪ್ ಆಲೆಡಾಕ್ ವಿಗಾರ್ ಜ್ಞಾವ್ ನೆಮ್ಲ್. ಕಧೋಲಿಕ್ ಪರ್ಜೆಚೊ ಭಾವಾಡ್ ಫೆಟ್ ಕಚ್ಚೆಸೆವೆಂ ಶಿಕಪ್ ಆನಿ ಸ್ಥಿತಿಯೀ ಸುಧಾರುಂಕ್ ಜ್ಞಾಯಿಂ ಮೆಟಾಂ ಕಾಡ್ಲಿಂ. ಹಾಂಗಾಸರ್ ಚಡುಣೆ 20 ವಸಾರ್ ಸೆವಾ ದಿಲ್ಲೀ ಹಾಂತೆಂ ಆಸ್ಲಿಂ ನಿಮಾಣಿಂ ವಸಾರ್ ಹ್ಯಾಚ್ ಫಿಗ್ರಜೆಂತ್ ಕಾಡುಂಕ್ ಮೊನ್ ಕೆಲೆಂ ಮಾತ್ರ್ ನಂಯ್ ಮರಣ್ ಪಾವ್ಚ್ ಆಪ್ಪ್ಯಾಕ್ ಹ್ಯಾಚ್ ಫಿಗ್ರಜೆಚ್ಯು ಸಿಮೆಸೆಂತ್ ನಿಕೆಜಾಯ್ ಮ್ಹಣ್ ಆಸ್ಲಿ ಇಂಬ್ಬ್ ಕಳ್ಯಿಲ್.

ಸರಿಸುಮಾರ್ ದೆಡ್ಯೆಂ ವಸಾರ್ ಆದಿಂ ‘ಬಡ್ಲ್ ವಾಡೆಂ’ ಮ್ಹಣ್ ವೋಳ್ಜ್ನೋ ಆಸ್ಲೋಲ್ಲ್ಯಾ ಅವಿಭಜಿತ್ ಕಲ್ಯಾನ್ಪುರ್ ವಾರಾಚೊ ಆತಾರ್ ಉಡುಪಿ ದಿಯೆಸೆಚೊ ಅಧೋಂ ವಾಂಚೊಚ್ ಜ್ಞಾವ್ ಬದ್ಲುಲಾ. ಆದಿಂ ಲೋಕ್ ಕಷ್ಟ್ ಪ್ರಾಮಾಣಿಕ್ ಆನಿ ಧಯ್ಯಾದಿಕ್. ಕಷ್ಟಾಂಚ್ಯು ಸಂದಭಾರ್ ರೀ ಭಾವಾಡ್ ಸಾಂಬಾಳ್ ಧಚೋ ತಸಲ್ಲೊ ಚಡಾವತ್ ಕುದ್ರ್ಯಾನಿಂ ಆನಿ ತಗ್ಗ್ ಪ್ರದೇಶಾನಿಂ ಜಿಯೆತಾಲೆಂ. ಅಸಲ್ಯಾ ಪರಿಸರಾಂತ್ ಆಜ್ಞ್ ಆಧುನಿಕತೆಚೆಂ ವಾರೆಂ ಲಾಗ್ಲ್ಯಾಂ. ಶ್ರೀರಾಂ ಸೊಧುನ್ ವೆಚೆಂ ಆನಿ ಧಂಯ್ಚ್ ಕಾಯೂಮ್ ವಸ್ತಿ ಬದ್ಲುಚಿಂ ಸಾಮಾನ್ಯ ಜ್ಞಾಲಾಂ. ಮಾಲ್ಪಾಯ್ಯಾನಿಂ ಕಷ್ಟಾನಿಂ ಕೆಲ್ಲೆ ಗಾದೆ, ಹಿತ್ತಾಂ, ತೊಟಾಂ ಪರ್ವೀಲ್ ಪಡ್ಲುತ್ ವ ದುಡ್ಲಾಗಾರಾನಿಂ ಫೆತ್ತಾಂತ್. ಸಾಂಕ್, ರಸ್ತೆ, ಪಿಯೆಂವ್ಷೆಂ ಉದಕ್ ಮೆಲ್ಲ್ಯಾರ್ಯೋಯೀ ತನೆಂ ಜನಾಂಗ್ ಹಳ್ಳ್ಯಾಂ ಧಂಯ್ ಆಕರ್ತ್ರಿತ್ ಜ್ಞಾಯ್ಯಾ ಜ್ಞಾಯ್ಯಾ ಭಕ್ತಾಂಕ್, ಭಾಗೆವಂತಾಂಕ್, ಸಾಂತಿಪಣಾಚೆ ವಾಟಿರ್ ಆಸ್ಪುರ್ ಸಯ್ತ್ ಜ್ಞಾನ್ ದಿಲ್ಲೊ ಹೊ ಗಾಂವ್ ಆದ್ಲ್ಯಾಬರಿಂಚ್ ಉರಾಜಾಯ್ ತರ್ ತ್ಯಾಚ್ ಭಾಗೆವಂತಾನಿಂ ದವಾಲಾಗಿಂ ವಿನೋದ್ವಿ ಕಚ್ಚಿ ಗಜ್ಕ್ ಆಸಾಶಿ ಭೋಗ್ತಾ.

ವಿ. ಸೂ. ಹ್ಯಾ ಸರ್ ಲೇಕನಾಂವಿಶಿಂ ಚಡ್ಡಿಕ್ ಮಾಹೆತ್ ಆಶೆತ್ಲ್ಯಾನಿಂ barkurononline.com ಭೆಟ್ ದಿವ್ಯೆತಾ.

¤ Alfred Furtado



BRIEF HISTORY OF CHRISTIANS IN KALLIANPUR VARADO, unfortunate schism of 1888 and its effects.... and mission union and communion, with a special reference to the tireless efforts of Fr. Alfred Roche and others.....

During my youthful College days, in early 80's at Milagres, Kallianpur, a question always haunting me was 'why there are two churches within the distance of a furlong in Brahmmavar.....? Many a times I raised this question to my parents as well as priests... and didn't get the convincing answer. It all happened in December 1981, when the grand Tri-Centenary Celebrations of Milagres Church, Kallianpur was held, and on the Thanksgiving Day, Thursday, 10th December, the Chief Guest was V. Rev. Fr. K. K. Kuriakose the Vicar General of the St. Mary's Syrian Church, Brahmmavar..... yet again, on such a historic occasion the great importance to Brahmmavr Syrian priest.....? What is the link or relationship for this honored gesture....? Lately new artistic Syrian Cathedral has been built in Brahmmavar and for the inauguration ceremony on 11th January, 2018, the Bishop of Udupi Rt. Rev. Dr. Gerald Issac Lobo was there as Honorable Guest on the dais.....!

Over the years, I tried to understand as to why there are Syrian Christians in large number only in Brahmmavar, Giri, Sastan....? Whether their ancestors are from Syria...? They all speak Konkani like all of us but why these few churches in the Diocese of Mangalore are served by Malayalam / English speaking Priests from Kerala...?

Yes, such questions and above doubts

 **Archibald Furtado**

may be there in the minds of many of you and I feel it appropriate to bring the following to the notice of curious minds.....

Some authenticated Facts:

Most of the Christians in the undivided South Canara are immigrants from Goa, speaking Konkani language and bearing mainly Portuguese and Spanish surnames since 1550, and a small number of local people who embraced the religion by virtue of the Missionary services of Portuguese , Basel Mission, French and Spanish, German etc. in 17th and 18th centuries. There is a sizable number of Protestants normally using Kannada and Tulu language, around us....

Our ancestors, the Konkani speaking Christians community is from Goa, arrived here in search of better pastures, lured by the promise of land and subsidy because of their industry and improved knowledge of cultivation, to an extent prevailing political insecurity in Goa, Inquisition imposed by Goan Church authorities, especially for not allowing to follow some age old customs and rituals.....Economic compulsions like

the continued famines in Goa, in 1553, 1570 and 1582, also prompted the enterprising lot to look for new means for livelihood. They carried their new found faith in one living God intact with them and worship of Mother Mary was very dear to their hearts.

When these emigrants formed to be a sizable number, especially who settled on the shores of rivers and low-lying, risky and islands difficult to live, these small communities used to gather in leader's house to pray, socialize..... and with their age old relationship with Goa, their roots, occasionally thereafter (regularly) some Goan priests were invited to preach and celebrate the Holy Mass and other Sacraments.

About two to three generations of early emigrants had no proper spiritual guidance, say from 1550 till 1678, as many of them working as laborers, peasants, fishermen, copper smiths.... and mainly in fields and coconut plantation work or so..... For their hard work and sincerity they won the hearts of landlords of the time who gradually allowed them to cultivate as tenants, both Moolageni and Chalgeni.....Few who had bit of capital saved from Goa, purchased land and property....Few started working in Tile Factories started by the Portuguese around this time and some having trade with Goan counterparts.

As a result of a Treaty between Portuguese and Rani Chennammaji, relict of Soma Shekara I of Bednore who ruled Kanara from 1671 – 1697, the Milagres Church Kallianpur was established, by the Portuguese Hierarchy of Goa, later known as Pedro ado, in the year 1678 and around the same time the Milagres Church at Mangalore

was built with the Inam lands, generously sanctioned by the throne. The peace loving progressive community made progress economically, socially and practicing their religion without any hindrances, except a few years of darkness and instability from 1784 to 1799 during the reign of Tippu Sultan and infamous captivity of Christians in Srirangapattana, the days were peaceful.

As the years gone by, need of more Churches was felt where the Christians were localized, such as Barkur in 1861, Udyavar 1863, Mount Rosary Kallianpur, 1882, Petre etc., and these new Churches were built under the supervision of Milagres Kallianpur, the mother Church, the nerve center of religious activities for the whole of the then Northern Varado.

In 1839, Pope Gregory XVI issued the Bull 'Multa Praeclare'. By this document the spiritual jurisdiction of the Arch-diocese of Goa (Pedro ado) over Canara was transferred to the Propaganda Mission of the Vicar Apostolic of Verapoly. At this time a great majority of the Catholics in these places, preferred the jurisdiction of Pedrado Goa along with its Goan Vicar and priests.

After the promulgation of the bull 'Multa Praeclare', in 1839 there was maneuvering and, behind the scene, struggle for promoting the causes of both the Padroado and the Propaganda jurisdictions from either side. The Portuguese power in India had declined and they were trying to preserve their influence: consequently a great majority of the parishioners of Milagres, because of their long association with the ministry of the Goan priests who gave them guidance over the centuries, as the common Konkani language and culture being the binding

thread, yet again preferred to be under the Pardraido hoping that they would be accommodated as previously. However, the situation was allowed to continue, i.e., the dual jurisdiction of Pedro ado Goa and Propaganda Mission of Verapoly till 1885.

In 1885, Pope Leo XIII, established the hierarchy of India, with due discussion and agreement with the Portuguese crown, by his Apostolic Letter Humane Salutis Auctor, finally bringing an end to the dual jurisdiction in South Canara, after signing the Concordat of 1886, between Holy See and Portugal, by which eleven parishes of South Canara, including Milagres Kallianpur, Barkur, Udyavar....given under the authority of Mangalore jurisdiction, under Propaganda Mission. This development prompted to erect the new Diocese of Mangalore in the same year and the Apostolic delegate, in Bangalore, Msgr. Aligardi, issued the Order from Bangalore in 1887, and the same was published by the Vicar Apostolic of Mangalore, Most Rev. Nicholas Maria Pagani, S.J. who was consecrated as the First Bishop of Mangalore on 25th October, 1885, and took charge on 1st September, 1886.

Coming to Kallianpur, when the Goan priests suddenly withdrew and left for Goa in compliance with the above Order, the faithful were left without right leadership or guidance, in the Milagres Church, Kallianpur. (It's worth mentioning that Rev. Fr. Julius A. Torrado, originally from Goa, the Vicar of Barkur Church voluntarily stayed back, as the switch over was smooth over here, and was serving here from 19.01.1888 to 08.11.1908) The vast majority of the parishioners of Milagres

appealed to the Holy See to remain under the Padraido. There was a dispute over the temporalities of the Milagres church, to preserve the status quo, when the priests of the Propaganda Mission arrived here. It was in subordination, but no ideology or doctrine was involved or in question until this moment. In the litigation that followed, supporters of Pedraido lost their suit in the court against the Propaganda Mission, by then known as Diocese of Mangalore. Following this, the disparate dissidents, driven emotionally, built a church of their own dedicated to our Lady of Milagres at Brahmapuram. The enthusiasm was at its peak and people donated more than their purse permitted and this enabled them to purchase almost 25 acres of land in Brahmapuram to make a new house for the Almighty Lord....under the Patroness Mother Mary....

This separated group was very huge at the early stage, but with no authorized priest, from Goa, the sheep without a shepherd, for how long...? Ultimately took the guidance of a suspended priest of the Arch-Diocese of Goa, in the person of young and energetic, Rev. Fr. R. Zephren Noronha – (20.10.1850 to 23.07.1936). Though reluctant at first attempt, one Mr. David Passanha from Uppur, an influential parishioner of erstwhile Milagres Church, Kallianpur, convinced him to lead the flock. He was an outstanding Biblical scholar, young and energetic, about 37 years of age at that time, simple and humble in nature. Today's Syrian community retained its identity mainly because of the early dedicated services, and a lonely life of sacrifice and devotion of Fr. Noronha, a theologian, a physician and a spiritual healer, who almost single handedly

looked after the needs of the community, for more than 50 long years, since 1888 till his death on 23.07.1936. Elders observe that, during this period there were no hierarchical contacts with Syrian Orthodox Church in Kerala or elsewhere.... Almost all religious ceremonies, prayers, were in Latin and devotion of Mother Mary was continued in Konkani, as it was inherited from the forefathers in Milagres Kallianpur and ancestors.....from Goa.

The concern was what and how it will be after the aging Fr. Noronha...? Sometime in between, they developed links and associated with Jacobite Bishop Mar Julius II of Goa, India and Ceylon, who too was formerly a catholic priest by name Fr. Antony Alvares. He was earlier banned for defying the Ecclesiastical Authorities in Goa. He was kind enough to allocate one priest from Kerala, Rev. Fr. P.G. Koshi 1936 -1953, who continued the legacy of his predecessor and developed St. Mary's Syrian educational institutions and later Rev. Fr. K.K Kuriakose, 1954 – 1986, to serve over here, account for almost 100 years, to their credit. With this, the Schism which became more orderly with its base in Brahmavar, became popular. The delicate situation called for tactful handling with understanding, accommodation and care. Earlier records state, in 1988, there were about 650 families with around 5000 parishioners.

Mission unification with a humane touch:

The first Vicar of Milagres under the propaganda Mission after the Goan priests left, was very Rev. Fr. Albert D'Souza in 1887. Prior to this, he was the Vicar at Mount

Rosary Church, Kallianpur. He was popular as a great preacher and being already familiar with the people was liked by all. After the first period of heat, recrimination and gradually confusion of the feud subsided, on second thoughts and a great number of discerning and enlightened dissidents from all over came back to the Mother Church. It was evident therefore, that the dispute was not on the jurisdiction of the pope over the parishioners but purely as a wish to be under the Padroado on sentimental or emotional basis. The fact was almost 75% of the people once wanted to remain independent.....But with the sustained efforts of many good shepherds of Kallianpur and Barkur and elsewhere in the region, the flock returned to Mother Church Milagres, into the Roman Catholic Church.....Only those leaders, who owing to the passions aroused at that time, became prejudiced and estranged during the long litigation and those not so enlightened, remained behind. The dedicated and committed work of Fr. Albert D'Souza 1888 -1901, who had a long innings, in Kallianpur, was to win back the lost sheep which he ably did with patience and perseverance.

The mission of unification was continued by Rev. Fr. Aloysius S.L.Fernandes 1901 – 1906 and Rev. Fr. Sebastian Noronha 1906 – 1911, who has put in the best of efforts to win back the Syrian Christians with the co-operation of laity who were trained in the seminary like, Ignatius P. Lewis, Xavier Lewis, Lawrence Lewis and Simon D'Souza. The records states that he was able to convince as many as 61 families only in Giri and formed the Kolalagiri parish in 1907. The Vicar Rev. Fr. C.P.Gonsalves

1911 – 1916, continued to look after the welfare of all sister parishes under Milagres varado or Northern Varado of the Diocese, from Udyavar to Byndoor. While Fr. Francis M.C. Lyons 1917 – 1929, was Vicar at Kallianpur, he constituted Airody Sastan parish dedicated to St. Anthony in the year 1921. During this time many families of this area returned and identified themselves with this new church.

Rev. Fr. Julian D'Souza 1929 – 1934, had very much at heart the conversion of the separated Brethren of Brahmmavar. In between Barkur and Kallianpur there was no Church, though there was a sizeable Catholic population. The faithful were relying on either Barkur or Kallianpur priests for their spiritual needs. In 1934, Brahmmavar parish, with a chapel, dedicated to Holy Family was constituted and it was under the direct supervision of Milagres Parish. In 1935, Rev. Fr. Sebastian Fernandes Vicar of Giri Church arrived Brahmmavar as chaplain and he brought hundreds back to the Roman Catholic Fold. It is relevant to remember here that he was in charge of Barkur Church for a short period 30.12.1935 – 16.02.1936.

Syrian brothers and sisters, coming back to Roman Catholic Fold was a continuous process in Kolalagiri, Brahmmavar, Sastan and Barkur, Nilavara, Petri etc., and with this mission a native of Barkur, young and dedicated Capuchin Priest in the person of Rev. Fr. Alfred Roche was entrusted with the Holy Family Church, as its Vicar by the Bishop of Mangalore in 1956. Previously for 20 odd years, from 1934 to 1955, the parish was handled by Diocesan priests. (Readers can refer other articles in this book, to understand the 16 long years of yeoman

service of Rev. Fr. Alfred Roche)

Few words about the unique relationship of Monsignor Denis Jerome D'Souza and Rev. Fr. Alfred Roche:

- When Alfred was born on 3rd April, 1924, Rev. Fr. D.J D'Souza was the Vicar of St. Peter's Church, Barkur, who then just finished the construction of present Gothic Style Church, and he baptized baby Alfred, on the holy altar of St. Peter as Peter John.
- While Mons Denis J. D'Souza was the Vicar Forane of Milagres Kallianpur, 1934 – 1942, Alfred joins Milagres High School, Kallianpur.
- When Alfred decided to join the Capuchin Order, in 1944, at Farangipet, Mangalore, and Fr. D. D'Souza was Vicar of Milagres Church, Mangalore – 1942 – 1954 and Fr. Alfred was ordained Priest on 11th April, 1952.
- As a rare gesture, Very Rev. Fr. D.J.D'Souza comes back to Kallianpur third time and that too second time as Vicar in 1954 – 1971.
- It was Mons. D.J.D'Souza who conceived the plan and got it approved from the Bishop, to handover the Brahmmavar parish, to the special care of Capuchin Friars, being aware of the status, requirement, importance and sensitiveness in 1956.
- They handpick young Priest Alfred Roche to be the first Capuchin Vicar of Brahavar. As the head of Varado, Monsignor supports and guides young Fr. Alfred to finish the Construction work of the new Church and all other developmental works that take place.

Interestingly both Rev. Fr. Alfred gets transferred as Vicar of St Anne's Church, Binaga on 18th July, 1972, after 16 long years of great service and V. Rev Fr. D'J.D'Souza retires from priestly service in the year 1971, his second term, from 1954 – 1971, almost 17 years.

Conclusion:

The readers must have got a broad idea, what has happened during past 300 – 400 years of life of faith. The challenging years of captivity in Mysore Srirangapatna 1784 – 1799, a calamity occurring, and thereafter unfortunate misunderstanding growing within the same brotherhood, which led to the schism in 1888, are really painful in our ancestor's journey of faith in one living God.

We Roman Catholics and Syrians bear same surnames and co-existing with perfect harmony with almost same culture, rituals, same Konkani language, and beliefs. Almost Our prayers were almost the same till the 19th and mid-20th centuries, we have common feasts and celebrations...For our public functions and social gatherings we eat food prepared by either of the Caterers. There are regular marriages taking place every year with former and latter and jointly attending social gatherings, students are studying and teaching in each other's educational institutions.....!

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Pedruchi Chavi - Book 18, December 2017.

Rev. Fr. Alfred Roche, in his life time never criticized people of other faiths, but he lived what he preached, the highest Christian values of love for one another and that was an influential factor for convincing many to come close, listen and follow him. Born and brought up in watery surroundings, of Moodahadu Kudru, he probably learnt from water to adjust himself in every situation and in any shape...but most importantly, found his own way to flow.....as water does...!

We should learn from history. There was a time, less than a furlong away from the Milagres Church Rosary church was set up by a disgruntled group in 1839 and later shifted to Nejar Hills, in 1886, and now became Mount Rosary Catholic Church. When this can happen, let us be optimistic and we can foresee, a better understanding rising from both the sides uniting us in days or years to come....!

As explained in brief, there were no serious reasons what so ever to have two different identities....In the event of leaders of both the sides, sitting across the table, a sincere attempt can be made to merge both the fractions into one.... if not at least promote combined studies to understand and co-operate with each other...and to exhibit our solidarity as a formidable (exemplary) community, in these testing times in our country, with Jesus Christ the Savior of the world as the Center of our life over here.

A MAN OF GOD IS ALWAYS THE MAN OF GOD IN HIS ENTIRE LIFE TIME AND EVEN AFTER....

Introduction:

Barkur has a lot to offer to the world from its vitality - socially, spiritually, historically and naturally just like the Arabian Sea which contains invariably valuable living and non-living creatures. Only when a person goes in search of it, he finds it and knows its worth. There are people who have done study, research and written articles, books about and on Barkur which has given a glimpse hope to know about Barkur if not fully, in parts; because - to know about Barkur one needs to dedicate oneself entirely and need a detailed true sincere hard word on it. One of the aspects it has in its ice-berg is, till date we have 28 catholic priests from Barkur to the service of God and the church. One among them who lived a saintly life is Rev. Fr. Roche OFM.

Priests and parish priests:

Barkur is a place where the Catholic community used to be catered by Milagres Church Kallianpur as it is a mother church to most of the neighbouring churches. Barkur though has 15 decades history of its church's existence, its population has not grown very much. The people neither those who were born dwindled in their faith nor carried away by fantasies. The main reason is those priests who served the parish were frontiers in their life style, love for their flock, and much more their preaching which made everyone to cling on to God and their faith. In the words of Jesus our Lord in the Bible, "good tree bears good

 **Rev. Fr. Cyprian Henry D'Souza, SFX**
P.P. Salethur Church



fruit", the priests of our parish were really a mentors to the people and they kept united the catholic community and built a strong rapport between the other communities as well.

Local priests and their background:

"No one has come down from heaven except the son of man" we read in the Bible. Neither any one came down or fell from above for their life, sustainability and living a life that they lived upon the mother earth. All the priests who served Barkur whether came from different parts of the diocese of Mangalore or originated from native Barkur neither had a strong economic background nor a great talent. But their faith in being faithful in every aspect of the Christian life was very much visible. Their prayer life and discipline was praise worthy which the modern generation miss even the glimpse of it. Almost all priests who served the parish were like the patron saint St. Peter; in times of need they would cling on to Jesus and as for their faith they would hit the pulpit to build the faith of the people of God. Of those times there rose a man from the middle of the islands of Barkur is Rev. Fr. Roche OFM who was part and parcel of this generation.

Relationship with the religious and the people of the area:

Barkur is a calm and peaceful place. There were no religious hazards at all. On the contrary all enjoyed their faith in common and had fellowship and brotherhood. Each had their feasts and occasions celebrated in a gusto and gave a selfless yeomen service to each other in good times and bad. The faith was well equipped with strong belief and lived in common; Christian was a better Christian, Hindu was a better Hindu and a Muslim was a better Muslim.

Fr. Roche as a child and his childhood as I would understand in the perspective I have seen him as a child myself:

Hard life and difficult times make us strong and belong to each other. Crossing the river and attending the daily Holy Eucharist even at his old age it was a inspiration to me a young seminarian of early 80s. What one would eat, what one would do, and what will happen to one; was not the botheration but what was available was contended to the satisfaction because the faith and fellowship and commonality helped everyone to face the challenges of life unitedly in the ways they lived. Fresh caught river fish-curry, rice, with home grown vegetables the meal gave a glorious taste to their meal at the end of the day after the toil and hope. Respect to the elders, time to time prayers, education, work, and play made a child those days a better human being and God fearing. Fr. Roche was not less. He had to cross this weather and he did it willingly and joyfully.

Roche as a young seminarian:

There are five things one needs to

answer directly or indirectly when one steps into the seminary formation to prepare oneself as priest. One is whether he has love for prayer? Secondly whether he has been respecting the elders and others! Thirdly, whether one has love for work and feeling towards the poor and the needy. Fourthly whether one has love for the Holy Eucharist and willingly render service towards the Altar of God and the church. And fifthly whether one has a aptitude towards holiness. Good health and studying mind also was one of the requirements. All these were visible in the life of Roche. Having seen him personally myself one may recall their memory that he was often doing mortification and sacrifices even less to his mouth and more to the poor even when he was a simple seminarian which one may perceive in his way of life. He must have surely did live a simple life. I have seen him even coming to the Barkur church for mass even carrying his prayer book to pray after the Holy Mass. Just like an angel he would be there with his simple face like any other saint of the Franciscan Order. I have often spoken to him. His eyes would roll around the poor that they are standing at the church residence for begging after the mass for various reasons. Roche surely must have read the lives of many saints and great people who followed Jesus more closely than world leaders who were politicians and proved great. He surely would take the last seat of praise than appreciation and glorification as Saint Paul says, "keep your eyes on the heavenly things and store up your treasure there" so also Fr. Roche treasured his value and all pleasures of this earth in heaven.

Roche as a priest of God:

Fr. Roche OFM ordination day must have been not only a happy moment to his dear family members but there must have been angels' choir that a saint is ordained to the service of God. His service as priest and a friend of the poor has been expressed many from the places that he served especially in the Karwar Diocese. He was clear of his calling and that calling was to be like his fellow saints of the congregation. I have personally seen and have experienced in the almost last place of his appointment in Karwar Diocese that he was a man of prayer, he would speak little but concerned the other than his own self. He would put his hand in his pocket and give to the other whatever he had in his pockets of his brown cassock. He was faithfully respectfully would talk to everyone especially the poor. He was a source of self sufficiency to the people especially when they were jobless, he would show them the way by helping with maximum contribution and I have seen the rickshaws with his name in the form of a banner carried after his death in Honnavar 'thanks to Fr. Roche OFM' which means he did go out of his way to help many and many more. The words of Jesus "whatever you do to the least of my people, you have done unto me" was very much visible in this holy human being.

Roche as a zealous preacher:

A saint need no explanation who he is, or what he should be but God leads him where he should go and what he should do. I attended a ceremony of his family fellow priest's silver jubilee in St Peter's church, Barkur. In his preaching Fr.

Roche OFM said, "my dear priest of God, your qualifications, your degrees are not important for God but remember you are a donkey that carried Jesus on palm Sunday to his passion and death and resurrection. Never take pride in what you are, but take possession of Jesus who has called you". These words are inscribed in my heart even today and whenever I think of Fr. Roche or see his photo or anything about him, the above words would remind me and bring to the level of donkey as a priest of God myself so that Jesus may be glorified and not me. I am to glorify him carrying him on my back to the people who need love and salvation from God.

Conclusion:

It is easy for a man to exist and do few things that would give him external glory and keep him going. It is really a challenge and a real calling when one responds to the 'will of God' and surrender totally to him in heart, mind and will like Mary the mother of God and of us all. The tiny place Barkur has a lot instore. It's time that all of us come together to the cause of the good that what Fr. Roche OFM has done in his life time. One day Jesus said to some one "I died for you, so that you may live". Now Fr. Roche OFM is not with us, but his memories and good words and works are still alive. He is not declared what he is supposed to be; but to the people like me who have experienced him, he is a 'holy man of God' already in our hearts. May his presence with God, through our prayers of many may give him the glory which Jesus promised to his beloved- in death and even after. I pray Amen.

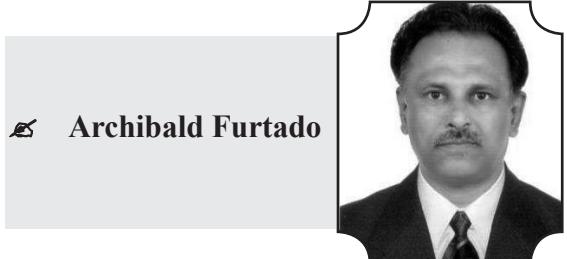
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ଜ୍ଞାନ୍ ଲାଦୁପଣି ଦିଯୁସେଜିତ୍ତେ ବିନ୍ଦୁ. ଅ. ମୋ.
ଆଯାକ୍ ଲୋହୋଜିଂ ହାଜିପଣ୍ଟେ...!

ಬುಹ್ತಾವರ್, ಹೊಳೆಗಿರಿ ಆನಿ ಸಾಸ್ತ್ರಾಂತಿಕ ಮಾತ್ರ ಕಿತ್ಯಾಕ್ 'ಕೊಂಕಿ ಉಲಂಪ್ರೇಸ್ ಸಿರಿಯನ್ ಭವಾಡಿ' ಜಿಯೆತಾತ್ ಮ್ಹಳ್ಳಿಂ ಸಮ್ಮನ್ ಹೆಂಪ್ ಹಾವೆಂ ಜ್ಞಾಯ್ತ್ವ ವಸಾನಿಂ ಪ್ರೇತನ್ ಕೆಲ್ಲೆಂ ಆಸಾ. ಹಾಂಚೆ ಮಾಲ್ಪಡ ಪಯ್ಯಿಲ್ಲಾ ಸಿರಿಯಾ ಗಾಂಪ್ರೇಗಾಯ್...? ಹಾಂಚ್ಯ್ ಇಗೆಜ್ಯೂನಿಂ ಸೆವಾ ದಿಂಪ್ಪೆ ಪಾಡಿ ಕಿತ್ಯಾಕ್ ಕೇರಳಾಚೆ, ಮಲಯಾಳಂ ವ ಇಂಗ್ಲಿಷ್ ಉಲವಾಚೆ...?

వ్యాయ, అసలిం సంవాలాం ఆని సందేహాలు మాచ్చి సబారాంచ్చా మతింతియీ అస్త్రాలు ఆని మాకా భోగ్తాకీ, ఆసక్తి ఆస్త్రల్యాంచ్చా గమానాకా హ్యా సకయ్యల్లో భోద్యో సంగ్రి హాచుంకా హిచో జోక్కి ప్రాణి మణ్ణో.



Archibald Furtado

ಮೊದಿಂ ದ್ರಿಂಕ್‌ತ್ರ್ಯಾ ಸತಾಂ ಆನಿ ಪಡಿತಾಂ:

ಅವಿಭಜಿತ್ ದ. ಕ. ಜಿಲ್ಲ್ಯಾಂಟ್‌ನ್ ಚೆಡಾವತ್ ಶ್ರೀಸ್ತಾಂವ್ ಗೊಯಾಂ ಧಾವ್ಯಾ ದೆಸಾಂತರ್ ಭಾವ್ಯಾ ಆಯಿಲ್ಲ್, ಕೊಂಕ್ಕಿಂ ಉಲ್ಲೊಪ್ಪಿ ಅನಿ ಮೊಚುಗಿಸ್‌/ ಸ್ವಾನಿಶ್ ಆಲ್ಯೂಂಭಾನಿಂ ವ್ರೋಳ್ಯೂಂಚೆ. ಅನಿ ಧೋಡೆ 1550 ಉಪ್ಪಾರ್ತ್ ಬಾಸೆಲ್ ಮಿಷನ್‌, ಮೊಚುಗಿಸ್‌, ಹೈಂಜ್ ಅನಿ ಸ್ವಾನಿಶ್ ಮಿಶನ್‌ನರಿಂಬಹ್ಯಾ ವಾವುಕ್ ಲಾಗೆನ್‌ ಶ್ರೀಸ್ತಾಂವ್ ಸೊಮೊಡ್ ವೆಂಗ್ಲೆಲ್ ಆಸಕ್ತ್ ಸ್ಥಳೀಯ್ ನಿವಾಸಿ ತಸಲೆ.

- * ತೇವೋಳ ಗೊಯಾಂತ್ರ ರಾಜಕೀಯ ಅಸುರಕ್ಷತಾ ಆಸ್ತಿಲ್ಲ. ಅನ್ಯೇಕಾ ವಾಟೆನ್ ಗೊಯಾಂತ್ರಾರ್ಥಿ ಧಾರ್ಮಿಕ ಪದಿಲಾಂನಿಂ ಧಾಪೋಲ್ಲೆಂ ಇಂಕೆಜಿಫಿಸಾಂವ್ ಮಾಲ್ಪಾಯಾಂಬೆಂ ರಿತಿ-ರಿವಾಜಿ ಅಚಸ್ಮಿಂತ್ ಆದಯ್ಯಾಲೆಂ. 1553, 1570 ಆನಿ 1582 ಇಸ್ಟೆಂತ್ ನಿರಂತರ್ ದುಕೋಳ ಆನಿ ಹರ್ ಆರ್ಥಿಕ ಕಾರಣಾಂ ಉತ್ಸಾಹಿ ಕೊಂಡ್ಯಿಂ ಲೋಕಾನ್ ದಿಸ್ಪ್ರೆಡ್ಯೆತ್ ಗ್ರಾಸ್ ಜ್ಞಾಡುಂಕ್ ಪರ್ಯಾಯ್ ವಾಟೊ ಸೋದುಂಕ್ ಪ್ರೇರಿತ್ ಕತ್ತಾಲೀಂ. ಬರೊ ಚರವ್ ಸೋಧನ್ ಕೆನರಾ ಆಯಿಲ್ಲ್ಯಾ ಹ್ಯಾ ಮ್ಯಿನತಿ ಆನಿ ಸುಧಾರಿತ್ ಸಾಗ್ರಂಧದಾರಾಂಬ್ಯ್ ವಾಪ್ರಸ್ ಕಾನಡಿ ಕರಾವಳಿಂತ್ ಸಲೀಸಾಯೆನ್ ಭಾಗೊ ಮೆಳೆಂ. ಭಾವ್-ಬಾಂಧಾವ್ಷಣ್, ಎಕ್ಕಣ್, ಸಹಕಾರ್... ಆನಿ ನವ್ಯಾನ್ ಲಾಭೋಲ್ಲೊ ಎಕಾ ದವೊ ಧಂಯ್ ವಿಧೆಯ್ಷಣ್ ದಾಕಂವ್ಯೆ ಕಧೊಲಿಕ್ ಭಾವಾಡ್ ಸಾಂಭಾಳ್ ಸವೆಂ ಮರಿಮಾಯೆಚೆಂ ಭಕ್ತಿಪ್ರಣ್ ಮೋಗಾಚಿಂ ಭಾಲೆಂ.
- * ಸೋಮಿ ಜೆಜ್ಜುಕ್ರಿಸ್ತಾಚೆ ದೊಗಾಂ ಆಪೊಸ್ತಲಾನಿಂ-ಸಾಂ ತೊಮಾಸ್ ಆನಿ ಸಾಂ ಬಾತ್ತೋಲೊಮೆವ್



ಕ್ರಿ. ಶ. ಪಯ್ಯಾ ಶತಮಾನಾಂತ ಕೆನರಾಚಿ ಭೇಟ್ ಕೆಲ್ಲಾಯ್ವಿಶಿಂ ಧಂಯ್/ಹಾಂಗಾ ಉಲ್ಲೇಕ್ ವಾಚುಂಕ್ ಮೆಳ್ತಾತ್. ತಾಂಚೇ ಹಾತಿಂ ಜೆಜ್ಜುಕ್ಸೆಸ್ತಾಚಿ ವಳಕ್ ಆನಿ ಭಾವಾಡ್ ವೆಂಗ್ಲ್ ಬರ್ಯಾಮನಾಚಿ ಕ್ರೆಸ್ತಾಂವ್ ಸಮಾಜ್ ಬಾಕುರ್/ಕಲ್ಯಾನ್ಪುರಾಂತ್ ವಸ್ತಿ ಕನ್ರ್ ಆಸ್ಲ್ ಮ್ಹ್ವಾ ತೊಂಡ್ವಾತಿಂ ತಸೆಂಚ್ ಪನ್ನ್ ಸಾಹಿತಾಂತ್ ಉಲ್ಲೇಕ್ ಆಸ್. ದುರುದ್ವಷ್ಣಾ ಚರಿತ್ರುಗಾರಾನಿಂ ಹ್ಯಾ ದಿಶೆನ್ ಸಮರ್ಪಿತ್ ವಾವ್ ಕೆಲ್ಲಿ ದಿಸೊನ್ ಯೇನ್. 18ವ್ಯಾ ಶತಮಾನ ವರೆಗ್ ಭಾರತಾಂತ್ ಶಿಕ್ಪ್ (ಬರ್ಲೋವ್/ವಾಚೊಂಕ್) ಫರಕ್ತ್ ಬ್ರಾಹ್ಮಣಾಂಕ್ ಮಾತ್ರ ಸೀಮಿತ್ ಜ್ಞಾಲ್ಲ್ಯಾ ತ್ಯಾ ಕಾಲಾಚೊ ವಿವರ್ ಬರೊವ್ ದವರುಂಕ್ ನಾ.

ಸ್ವಂಯ್ತತಡ್, ದರ್ಯಾತಡ್, ಕುದ್ರಾತಸಲ್ಯಾ ಅವ್ಯಾಂಚ್ಯ್ ಅಪಾಯ್ಕಾರಿ ತ್ಗ್ಗಿ ಜ್ಞಾಗ್ಯಾರ್ ಬಿಡಾರ್ ಕನ್ರ್ ಆಸ್ಲ್ಯಾರ್ ದಿಸ್ಸ್ ವೆತಾಂ ವೆತಾಂ ಹಾಂಚೊ ಸಂಕೊ ವಾಡೊನ್ ಆಯ್ಲ್. ಮುಕ್ಲಾಂಚ್ಯ್ ಫರಾನಿಂ ಹೆ ತೊಪೊಳ್ ತೊಪೊಳ್ ಮಾಗ್ಲ್ಯಾಕ್ ಸಾಂಗಾತ್ ಮೆಳ್ತಾಲ್. ಗೊಂಯ್ಚ್ಂ ಮುಳಾಂ ಆನಿ ಸಂಬಂಧ್ ತುಚೊಂಕ್ ನಾತ್ಲ್ಯಾನ್ ವಿಶೇಸ್ ಸಂದಭಾನಿಂ ಗೊಂಯ್ಚ್ಂ ಪಾದ್ರಿಂಕ್ ಆಪೊವ್ ಮೀನ್ ಆನಿ ಸಾಕ್ರಮೆತಾಂಚಿಂ ಕಾರ್ಯಿಂ ಚಲ್ಲಾಲಿಂ...

ಚಡಾವತ್ ಲೋಕ್ ಕಾಮ್ಗಾರ್, ಸಾಗ್ಳೆದಾರ್, ಪಾಗಿ, ತಾಂಬ್ಯಾಕಾಮಾಚೆ ಜ್ಞಾವ್ಯಾಸ್ಲ್, ಮಾಡಾತೊಟಾನಿಂ ಆನಿ ಶೆತಾನಿಂ ವಾವ್ ಕಚ್ಚೆ ತಸಲೆ. 1550 ಧಾವ್ಯಾ 1678 ವರೆಗ್ ಹಾಂತ್ಲ್ಯಾ ಸುಮಾರ್ ತೀನ್ ತಕ್ಲ್ಯಾಂಕ್ ಜ್ಞೋಕೆಂ ಧಾಮಿಕ್ ಮಾಗ್ರದಶನ್ ಮೆಳ್ಳೊನಾಂ. ಹಾಂಚೊ ವಾವ್, ಹಿಮ್ಮತ್ ಆನಿ ಪ್ರಾಮಾಲೀಕ್ಕಣ್ ಪಾಕ್ರಲ್ಲ್ಯಾ ಜ್ಞಮಿನ್ನಾರಾನಿಂ ಹಾಂಕಾ ಮೂಲ್ಯೇಂಕೆ ಆನಿ ಚೊಲ್ಯೇಂಕೆ ಹಿಸ್ಪಾರ್ ಸಾಗ್ಲೊ ಕರುಂಕ್ ಭುಂಯ್ ದಿಲಿ. ಗೊಂಯ್ಯಾಂ ಧಾವ್ಯಾ ಹಾಡ್ಲ್ಯಾ ಇಲ್ಲ್ಯಾ ದುಡ್ವಾನ್ ಧೊಡ್ಯಾನಿಂ ಇಲ್ಲಿ ಭುಂಯ್ ಹೆಳ್ಲಿ... ದೊಡ್ಯಾಂಕ್ ಮೊಚ್ರಗಿಸಾಂಚ್ಯ್ ನಳ್ಯಾ ಕಾಖಾನ್ಯಾನಿಂ ಕಾಮಾಂ ಮೆಳ್ಯಿಂ... ಆನಿ ಧೊಡ್ಯಾನಿಂ ಧಳೀಯ್ ವ್ಯಾಪಾರಿ ಮೊಚ್ರಗಿಸಾಂ ಸಾಂಗಾತ್ ವ್ಯಾಪಾರ್ ಸುರು ಕೆಲೊ.

ಬಿದನೂರ್ಚಿ (ಕೆಳದಿ) ರಾಣಿ ಜೆನ್ನಮ್ಹಾಜಿ (1671-1697 ವರೆಗ್ ಕೆನರಾಂತ್ ರಾಜ್ಜುಟ್) ಸವೆಂ ಮೊಚ್ರಗಿಸಾನಿ ಕೆಲ್ಲಾಯ್ ಸೊಲ್ಲ್ಯಾ ಪಮಾಂಕ್ ಕಲ್ಯಾನ್ಪುರಾಂತ್ ಮಿಲಾರ್ ಇಗ್ಜ್ರ್ ಸಂಸಾಪನ್ ಜಾಲಿ. 1678 ಇಸ್ವೆಚ್ಯ್ ಆಸ್ಪಾಸ್ ರಾಣ್ನೆ ಇನಾಮ್

ಜ್ಞಾವ್ಯಾ ದಿಲ್ಲ್ಯಾ ಜ್ಞಾಗ್ಯಾರ್ ಕೊಡ್ಯಾಳಾಂತ್ ಗೊಂಯ್ಚ್ಲ್ ಅಧಿಕಾರಿ ವೆವಸ್ತೆನ್ ಮಿಲಾರ್ ಇಗ್ಜ್ರ್ ಸಾಫಾಪನ್ ಕೆಲೊ. 1784-1799 ವರೆಗ್ ಮಯ್ಲ್ ಹೆಚ್ ರಾಯ್ ಟಿಪ್ಪುಭಾರ್ ಕಾಳಾರ್ ಶ್ರೀರಂಗಪಟ್ಟಾಂತ್ ಕ್ರೆಸ್ತಾಂವಾಂಚ್ಯ್ ಬಂಧದೆ ಸವೆಂ ಆಯ್ಲೆ ಕಷ್ಟ್ ಆನಿ ಅಭದ್ರತಾ ಸೊಡ್ಲ್ಯಾರ್ ಹ್ಯಾ ಶಾಂತಿಪ್ರಿಯ್, ಪ್ರಗಿತಿಪರ್ ಲೊಕಾಚೆ ದೀಸ್ ಅಧಿಕ್ ಆನಿ ಸಾಮಾಜಿಕ್ ಅಭಿವೃದ್ಧಿ ಅನಿ ಧಾಮಿಕ್ ಅಚರಣಾಂ ಸವೆಂ ಸವಸ್ತೋಕಾಯೆನ್ ಆಸಲ್ಲೆ.

ವಸಾಂ ಸತ್ರಾನಾ ನವ್ಯಾ ಇಗ್ಜ್ಜಾಂಚಿ ಗಜ್ರ್ ಭೋಗ್ನಿ. ಬಡ್ಲ್ ವಾರಾಡ್ಯಾಚೊ ಧಾಮಿಕ್ ಸಂಗ್ರಿಂಚೆಂ ಶಿರೋಕೇಂದ್ರ್ ಜ್ಞಾವ್ಯಾಸ್ಲ್ಯಾ ಮಿಲಾರ್ ಇಗ್ಜೆಚ್ಕ್ಯ್ ಮೇಲೊವಿಬಾಡ್ವೆರ್ ಬಾಕುರ್ (1861), ಲಾದ್ಯಾಪರ್ (1863), ಮಾಂವ್ಯಾ ರೋಜರಿ (ಅಕ್ಕೋಬರ್ 24, 1886), ಪೆತ್ರೆ ಆನಿ ಹೆರ್ ಗಾಂವಾನಿಂ ನವ್ಯೇ ಇಗ್ಜ್ಮ್ಹಾರ್ ಅಸ್ತಿತ್ವಾಕ್ ಆಯ್ಲೊ.

18390ತ್ ಪಾಪಾ ಗ್ರೆಸೊರಿ ಸೊಳಾವ್ಯಾನ್ Bull Multa Praeclare ಪಗ್ರೆಟ್ ಕೆಲೆಂ. ಹ್ಯಾ ದಸ್ತಾವೆಚೊ ಪಮಾಂಕೆಂ ಕೆನರಾಂತ್ಲ್ಯಾ ಧಾಮಿಕ್ ಸಂಗ್ರಿಂಚೆಂ ಗುಕಾರ್ಪಣ್ ಗೊಂಯ್ಚ್ಲ್ ಆಚ್ರ್ ದಿಯೆಸೆಚಿ ಧಾವ್ಯಾ ವೆರಾಮೊಲಿಚ್ಯ್ ಆಮೊಸ್ತಲಿಕ್ ವಿಗಾರಾಚ್ಯ್ ಮೊಪಗ್ಯಾಂಡಾ ಮಿಷನಾಕ್ ವಗ್ರ್ ಜ್ಞಾಲೆಂ. ಮಾಣ್ ಹ್ಯಾ ಸಂದಭಾರ್ ಹಾಂಗಾಚ್ಯ್ ಜ್ಞಾಯ್ತ್ರೀ ಕಢೊಲಿಕಾನಿಂ ಧಾಮಿಕ್ ಸಂಗ್ರಿಂಕ್ ಗೊಂಯ್ಚ್ಲ್ ಪೆದೊವಾದೊಕ್ ಆನಿ ವಿಗಾರಾಕ್ ಪಸಂದ್ ಕೆಲೊ.

Multa Praeclareಕ್ಯ್ ಪಗ್ರೆಟ್ ಉಪ್ಪಾಂತ್ ಮೊಡ್ವೊ ಪಾಟ್ಲ್ಯಾನ್ ಪೆದುವಾದೊ ಅನಿ ಮೊಪಗಾಂದಾಚಿ ವ್ಯಾಪ್ತ್ ಬಳ್ ಕಚ್ಚಿಂ ಪ್ರೇತನಾಂ ಚೆಲೊನ್ ಆಸ್ಲ್ಯಾಲ್. ಮೊಚ್ರಗಿಸಾಂಚೆಂ ಬಳ್ ಉಣಂ ಜ್ಞಾವ್ಯಾ ಯೆತಾಲೆಂ ಆನಿ ಆಪ್ರೊ ಪ್ರಭಾವ್ ಉರೊಂವ್ ಪ್ರೇತನ್ ಜ್ಞಾಲು ಆಸ್ಲ್ಯಾಲ್. ಗೊಂಯ್ಚ್ಲ್ ಪಾದ್ರಿಂಸಂಗಿ ಲಾಂಬ್ ಅವ್ದೆಚೊ ಸಂಬಂಧ್ ಆಸ್ಲ್ಯಾನ್ ಕಲ್ಯಾನ್ಪರ್ ಮಿಲಾರ್ ಫಿಗ್ರೆಚೆಂತ್ಲ್ಯಾ ಚಡ್ಯಾವ್ ಲೊಕಾನಿಂ ಪತ್ಯಾನ್ ಪೆದೊವಾದೊಕ್ ಪಸಂದ್ ಕೆಲೊ. ದೊಡಿ ನಿಯಂತ್ರಣಾಚಿ ಹಿ ಪರಿಸ್ಥಿತಿ 1885 ವರೆಗ್ ಆಸ್ಲ್ಯಾಲ್.

18850ತ್ ಪಾಪಾ ಲಿಯಾಂವ್ ತೆರಾವ್ಯಾನ್ ಆಪ್ಲೆಂ ಆಪೊಸ್ತಲಿಕ್ ಪತ್ರ್, Humane Salutis Auctor ಮುಕಾಂತ್ ಭಾರತಾಂತ್ ಆಪ್ಲೆಲ್ ಅಧಿಕಾರ್ ಸಾಫಿತ್ ಕೆಲೊ. 18860ತ್ ಪವಿತ್ರ್-ಸದ್ರ್ ಆನಿ ಮೊಚ್ರಗಲಾ ಮಧ್ಯಾ ಸೊಲ್ಲ್ಯಾ ಪಮಾಂಕೆಂ ಕೆನರಾಂತ್ಲ್ಯಾ ಇಕ್ರಾ ಫಿಗ್ರೆಚೊ ಮಂಗ್ಸ್ರಾ ವ್ಯಾಪ್ತೆಂತ್ ಆಯ್ಲೊ.

ಈನರಾಂತ್ ಪೆದುವಾದೋ ಆನಿ ಪ್ರೋಪಗಾಂಡಾ ಮಿಷನ್ ಮ್ಹಳ್ಳೆ ದೊದೋನ್ ವಾಮ್ಲೋ ಅಕೇರ್ ಜಾಲ್ಯೋ ಬೆಂಗುರಾಂತ್ಲ್ಯೋ ಆಪೋಸ್ಟಲಿಕ್ ಪ್ರತಿನಿಧಿ ಮೋನಿಂಚೊರ್ ಅಲಿಗಾಡಿಚ್ಚ್ಯಾ ಫಮಾಂಟಾನ್ ಪೆದುವಾದೋಚಿ ವ್ಯಾಪ್ತ್ಯೋ ದ. ಕ. ಜಿಲ್ಲ್ಯೋಂತ್ ರದ್ದ್ ಕೆಲಿ. ಹೆಂ ಫಮಾಂಟ್ ಪಗ್ರಿಚ್ ಕೆಲ್ಲ್ ಮಂಗ್ಯುಚೊ ವಿಗಾರ್ ಆಪೋಸ್ಟಲಿಕ್, ಬೊ. ಮಾ. ನಿಕೋಲಸ್ ಮಾರಿಯಾ ಪಗಾನಿ ಮುಕಾರ್ ಮಂಗ್ಯು ದಿಯೆಸೆಚೊ (ಅಕ್ತೋಬರ್ 25, 19850ತ್ ಕೊನ್ಸೆಕ್ರೋ) ಬಿಸ್ಸ್ ಜಾತಾ ಆನಿ ಸಪ್ತಂಬರ್ 1, 18860ತ್ ಅಷ್ಟ್ ಜಾವಾಬ್ದಾರಿ ಹಾತಿಂ ಫೆತಾ.

ಪಾಪಾಲ್ ಫಮಾಂಟಾಂ ಪಮಾಂಟೆಂ, ಕಲ್ಯಾಂಪುರ್ ಆನಿ ಹೆರ್ ಇಗಜ್ಞನಿಂ ಸೆವಾ ದೀವ್ಯ್ ಆಸೋಲ್ ಗೊಂಯ್ಚ್ಯೆ ಪಾದಿ ಎಕಾಚ್ಯಾಂತೆ ಗೊಯಾಂಕ್ ವೆತಾತ್. ಕಲ್ಯಾಂಪುರ್ ಕೇಂದ್ರಿತ್ ಕಢೊಲಿಕ್ ಸಮುದಾಯೆಕ್ ಸಾಕ್ರೆಂ ಮುಕೆಲ್ಲಾಂ ಆನಿ ಮಾರ್ಗದರ್ಶನ್ ನಾಂಜಾತಾ. ಗೊಂಯ್ಚ್ಯೆ ಪೆದುವಾದ್ಯಾಂತ್ ಉಚ್ಯಾಕ್ ಅವ್ಯಾಸ್ ದೀಂವ್ಯ್ ಸ್ಥಳೀಯ್ ಕ್ರಿಸ್ತಾಂವ್ ಮುಕೆಲಿ ಪವಿತ್ರಸದ್ಯೆ ಮುಕಾರ್ ವಿನೋಧ್ ಕರ್ತಾತ್. ಪ್ರೋಪಗಾಂಡಾ ಮಿಷನ್ ಜ್ಯೆ ಪಾದಿ ಇಗಜ್ಕೆ ಯೆತಾನಾ ಯಧಾಸ್ತಿ ರಾಕೊನ್ ವ್ಯಾಚ್ಯಾವಿಶಿಂ ಲೊಕಾಮಧಂ ತಕ್ರಾ ಆಸ್ತಾ. ಹಾಕಾ ಫರಕ್ ಅವಿಧೇಯತಾ ಸೊಲ್ಲಾರ್ ಕಿರೆಂಯೀ ಸಿದ್ಧಾಂತ್, ರಾಜಾಂವ್ ಆಜ್ಞವರೆಗ್ ದಿಸಾನಾ. ಪ್ರೋಪಗಾಂಡಾ ಮಿಷನ್ ಜ್ಯೆ ವಿರೋಧ್ ಕೊಡ್ರಿತ್ ದಾವೋ ಮಾಂಡಾತ್ ಮೊಣ್ ಜೀಕ್ ಮೆಳಾನಾ. ಹಾಂಚಿಂ ಅಸ್ತಿತಾಯೆಚೆಂ ಭೋಗಾಂ ಇತ್ತಿಂಯ್ ಬಳಾದಿಕ್ ಆಸ್ತಾತೋಕೀ ತಾಂಕ್ ವರ್ತೆಂ ದಾನ್ ಜಂಕ್ ಕನ್ ಬ್ರಹ್ಮಾವರಾಂತ್ ಮಿಲಾರ್ ಮಾಯೆಕ್ ಸಮರ್ಪಿತ್ ತಾಂಚಿಚ್ ಸ್ವತಂತ್ರ್ ಇಗಜ್ಞ್ ಬಾಂದಾತ್ ಆನಿ ಪರ್ವಿಲ್ ಪರ್ವಿಲ್ ಸುಮಾರ್ 25 ಎಕ್ಕೆ ಜಾಗೊ ಅಮಾನತ್ ಕರ್ತಾತ್.

ಅನಿತ್ಯಿತಾಯೆಚಿ ಕಾಳಿಂ ಮೊಡಾಂ ನಿತ್ಯೋಂಕ್ ಎಕ್ / ದೊನ್ ವಸಾಂಚ್ ಲಾಗ್ತಾತ್. ಬಾಪ್ತಿಜ್ಞ್ ರೆಸ್ಪ್ರೋ, ಮಣಾಂವಿಧಿ ಸಂದಭಾರ್ ಯಾಜ್ಕಾಚಿ ಸೆವಾ ನಾಸ್ತಾನಾ ಹೊ ನೆನ್ಹೋ. ನತದ್ಯಾಪ್ತ್ ಲೋಕ್ ಬರೊಚ್ ಕರ್ಪುತಾ. ಉಪ್ಪಾರ್ ಚೊ ಕಢೊಲಿಕ್ ಮುಕೆಲಿ, ದಾವಿದ್ ಪಸನ್ನಾಚೆ ಮುಕೆಲ್ಲಾರ್ ಪಾದಿಚ್ಚ್ಯಾ ಸೊಧ್ಯೋ ಗೊಂಯಾಂ ಪಾವ್ಯೋಲ್ಯ್ ಹಾಂಕಾ ಸಾಂದರ್ಭಿಕ್ ಜಾವ್ಯ್ ಮೆಳ್ತಾ ಎಕ್ ನಿಲಂಬಿತ್ ಪಾದಿ, ಬಾಪ್ ಜ್ಯೆನ್ ನೆರೆನ್ವ್ (20-10-1850 ಧಾವ್ಯ್ 23-07-1936). ಪವಿತ್ರ್ ಮಸ್ತಕಾವಿಶಿಂ ಸಂಮಾಂಟ್ ಜ್ಯಾನ್ ಆಪ್ಯಾಯಿಲ್ಲ್ಯ್ ಹಾಕಾ ಮಾಚ್ರ್ 3, 18810ತ್ ಯಾಜ್ಕಿ ದಿಕ್ಕು ಲಾಬ್ಲ್ಯ್.

ಹೊ ಗೊಂಯಾಂ ಆಚ್ರ್ದಿಯೆಸೆಚೆಂತ್ಲ್ಯ್ ಎಕ್ ದೆವೋತ್ ಪಾದಿ ತರೀ ಧೊಡ್ಯ್ ಧಾಮಿಕ್ ಪರಿಕಲ್ಪನಾಂವಿಶಿಂ ತಾಕಾ ಭಿನ್ನಾಭಿಪ್ರಾಯ್ ಆಸ್ಲ್ಯ್.

ಬಾಪ್ ಜ್ಯೆನ್ನಿನಾಕ್ ಬ್ರಹ್ಮಾವರ್ ಯೆತೆಂ ಕಚ್ಯಾಂತ್ ಭಿನ್ನಾಮುತ್ತಿಯ್ ಮುಕೆಲಿ ಯಶ್ಸಿ ಜಾಲೆ. ಆಜ್ಞ್ ವಿವಿಧ್ ಶಿಕ್ಕು ಸಂಸಾರ್ ಖಾತಿರ್ ನಾಂವ್ ಪೆತ್ತಾಲ್ಲೆಂ ಎಸ್ ಎಂವೆಸ್ ಪರಿಸರ್ ತವಳ್ ಆಸ್ಲೆಂ ಏಕ್ ರಾನ್ವೆಟಿ ಗಾಂವ್. ಅಸ್ಲ್ಯ್ ಪರಿಸರಾಂತ್ ಘಾದ್ ಜ್ಯೆನ್ನಿನಾನ್ ಸುವೆರ್ ಸಾರ್ಲ್ಯ್ ತಿ ಎಕ್ಪರ್ಫಣಾಚಿ ಜಿನೆ ಸಾಕ್ರಿಪ್ಸಾನಿಂ ಭರ್ಲ್ಯೆ ಜಾವಾಸ್ಲ್ಯ್ಲ್. ಹಾಚಿ ಎಕ್ಪು ಸೆವಾ ಹ್ಯಾ ಭಾವಾಡ್ತಿ ಲೊಕಾಕ್ 50 ವಸಾಂ ವರೆಗ್ ದೃಢ್ ಆನಿ ಎಕ್ಕಟಿತ್ ಉರಂವ್ಯ್ ಸೆಕ್ತು. 1888 ಧಾವ್ಯ್ 1936 ವರೆಗ್ ಲಾತ್ಯಾಂಲ್ ಪಾರಂಪರಿಕ್ ದೇವ್ಯ್-ಸ್ತುತಿ ಆನಿ ಗೊಂಯ್ಚ್ ಲಿತುಜಿಕ್ ಸಂಸಾರಾಂ ಸವೆಂ ಹೊ ಲೋಕ್ ಆಪ್ಲೆಂ ಸ್ವತಂತ್ರ್ ಅಸ್ತಿತ್ವ್ ಸಾಂಬಾಳ್ತಾ. ಹ್ಯಾ ಅವ್ಯೆರ್ ಕೇರಳಾಚ್ಯಾ ವ ದುಸ್ತ್ರ್ಯ್ ಖಿಂಚ್ಯಾಯ್ ಗಾಂವ್ಯಾ ಪರ್ಯಾಯ್ ಭಿಗ್ರಜಾಂ ಸವೆಂ ಹಾಂಕಾ ಅಧಿಕೃತ್ ಮೆಳೊವಿ ಆಸಾನಾ. ಚುಕೊನ್ ಗೆಲ್ಲ್ಯ್ ಹ್ಯಾ ಭಾವಾಂಕ್ ಪರತ್ ಮಿಲಾರ್ ಮಾಯೆಚ್ಚ್ಯಾ ಗೊಪಾಂತ್ ಹಾಡಿಜ್ಜಿಂ ಪ್ರೇತನಾಂ ಮಾತ್ರ್ ಜಾಲುಚ್ ಆಸ್ತಾತ್, ಆನಿ ಹಾಕಾ ಬಘೂರ್ ಯಶ್ಸಿಯ್ ಮೆಳ್ತಾ ಧೊಡ್ಯ್ ವಸಾಂನಿಂ ಬಾಪ್ ಜ್ಯೆನ್ನಿನ್ ಪ್ರಾಯಿಸ್ತ್ರ್ ಜಾತಾ ಆನಿ ತಾಕಾ ಸಾಂಗಾತ್ ಮೆಳ್ತಾ ಬಾಪ್ ಆಂತೊನಿ ಅಲ್ಲೂರಿಸ್ ಹಾಚೆ. ಹೊ ಅದಿಂ ಕಢೊಲಿಕ್ ಆಸೊನ್ ಉಪ್ಪಾಂತ್ ಮಾರ್ ಜ್ಯೋಲಿಯಸ್ ದುಸ್ಲೆ ಮ್ಹಳ್ಳೋ ವ್ರೇಳ್ಯೋಂಚೊ (ಗೊಯಾಂ, ಭಾರತ್ ಆನಿ ಸಿಲೋನ್) ಎಕ್ ಜಾಕೊಬಾಯ್ ಬಿಸ್ಪ್. ಗೊಯಾಂತ್ ಆಸ್ತಾನಾ ಧಾಮಿಕ್ ವ್ಯಾಡಿಲಾಂಕ್ ದಾಕೊಲಿಲ್ಲ್ಯ್ ಅವಿಧೇಯ್ ಪಣಾಕ್ ಲಾಗೊನ್ ಹಾಕಾ ಬಿಫ್ರಾರ್ ಘಾಲ್ಯೋ. ಆಶೆಂ ಸಿಜ್ಞ್ ಜಾವ್ಯ್ ಪಾವ್ತ್ ಎಕ್ ವಾಸ್ತವ್. ಸಮ್ಮಣೆ ಆನಿ ಜಾಗ್ರುತ್ಯಾಯೆ ಸಾಂಗಾತಾ ಶಾಣ್ಯಾಪಣಾನ್ ಹಾತಿಂ ಫೆಜ್ಬಾಯ್ ಜಾಲ್ಯೆ ವಿಷಯ್ ಜಾವಾಸ್ಸಾ ಹೊ.

ಮೊವಾಳಿ ಸ್ವಶಾಂಸವೆಂ ಎಕ್ಕೊಟಾಚೆಂ ಮಿಸಾಂವ್:

18870ತ್ ಗೊಂಯ್ಚ್ಯೆ ಪಾದಿ ಕಲ್ಯಾಂಪುರ್ ಮಿಲಾರಾ ಧಾವ್ಯ್ ಪಾಟಿಂ ಗೆಲ್ಲ್ಯ್ ಉಪ್ಪಾಂತ್ ಪ್ರೋಪಗಾಂಡಾ ಮಿಷನ್ ಜೆ ಪಯಿಲ್ಲೆ ವಿಗಾರ್ ಜಾವ್ಯ್ ಯೆತಾ ಬಾಪ್ ಆಲ್ಟರ್ ಡಿಸೊಜ್ವಾ. ಹೊ ಹಾಚ್ಯಾದಿಂ ಕಲ್ಯಾಂಪುರ್ ಮಾಂವ್ಯ್ ರೋಜರಿಂತ್ (ವಯ್ಲ್ ಇಗಜ್ಞ್) ವಿಗಾರ್ ಜಾವಾಸ್ಲ್ಯೆಲ್ಲ್. ಲೋಕಾಕ್ ವ್ಯಾಚೆ ಆನಿ ಲೊಕಾಮೋಗಾಳ್ ಪ್ರಸಂಗೋದಾರ್ ಜಾವಾಸ್ಲೆಲ್ಲ್ ಹೊ ಸವಾಂಕ್ ಮೊಗಾಚೊ ಜಾತಾ. ಜಿದ್ದುಚಿ ಮನ್ಸಾಂ.



ದುಸೋಣಿಯಂತೆ ಆನಿ ಗೊಂದೊಳ್ಳ ನಿವ್ವಾಲ್ಯಾ ಉಪ್ಪಾಂತ ಶಾಂತ ಆನಿ ಚ್ಹಾನ್ಮೋದಯ ಲಾಬ್ಲೆ ಭಾಯ್ತೀ ಭಿನ್ನಮತೀಯ ಪಾಟಿಂ ಮಾಂಯ ಫಿರ್ಗಜೆಕ್ ಯೆತಾತ್. ಅಶೆಂ ಪದ್ಮವಾದೊ ವಿಷ್ಣುಂತ್ ಲೋಕಾಕ್ ಆಸ್ಲೀಂ ಸಿಂತಿಮೆಂತಾ ಸೊಡ್ಲ್ಯಾರ್ ಹ್ಯಾ ತಕ್ಕುರಾಂತ್ ಪಾಪ್ ಸಾಯ್ವಾಚ್ಯಾ ಕಾರ್ಯಾವ್ಯಾಪ್ತಿ ವಿರೋಧ್ ಕಾಂಯ್ಜ್ ನಾತ್ಲೀಂ ಸ್ಪಷ್ಟ್ ಭಾತಾ. ಎಕ್ಕು ಸಂದಭಾರ್ ರ 75% ಲೋಕ್ ಪ್ರತ್ಯೇಕ್ ಉರೋಂಕ್ ಆಶೆಲ್ಲ್ಲ ತರೀ ಬರ್ಯಾ ಗೊವಾಳ್ಯಂಚ್ಯ್ಯಾ ನಿರಂತರ್ ಪ್ರೇತನಾಚೊ ಫ್ಲ್ ಭಾವ್ಯಾ ಭಾಯ್ತೀ ಪಾಟಿಂ ಮೀಲಾರ್ ಮಾಯೆಚ್ಯಾ ರೋಮನ್ ಕಫೋಲಿಕ್ ಪಂಥಾಕ್ ಯೆತಾತ್. ಲಾಂಬ್ ಅವ್ವೆಚ್ಯಾ ಕೊಡಿಚ್ಯಾ ದಾವ್ಯಾ ಸಂದಭಿಂ ಪಯ್ಸ್ ಉರ್ಲೀ, ನೀಭ್ ವೆಕೀಕ್ತೋ ನೆಂಳಾಸ್ಲೀ, ಮೂವಾಗ್ರಹಾಂತ್ ಭರ್ಲೀ ಆನಿ ಚ್ಹಾನ್ಮೋದಯ ಲಾಬನಾತ್ಲೀ ಮಾತ್ರ ಪಾಟಿಂ ಉರ್ತಾತ್. 1888 ಧಾವ್ಯಾ 1901 ವರೆಗ್ಜ್ಯಾ ಆಪ್ಲಾ ಲಾಂಬ್ ಅವ್ವೆಂತ್ ಬಾಪ್ ಅಲ್ಪಭ್ರ ಡಿಸೋಭ್ರ ಚುಕೊನ್ ಗೆಲ್ಲ್ಯಾ ಶೆಲ್ಯಿಯಾಂಕ್ ಪಾಟಿಂ ಹಾಡ್ಯೆಂ ಕಾಮ್ ಸೋಸ್ಕಿಕಾಯೆನ್, ಫಿರಾಸಾಂನ್ ಆನಿ ಶಾತ್ರೇನ್ ಕತಾರ್.

ಸಿರಿಯನ್ ಭಾವಾಂಕ್ ಪಾಟಿಂ ಹಾಡ್ಯೆಂ ಕಾಮ್ ಬಾಪ್ ಲುವಿಸ್ ಫೆನಾರ್ಂದ್ (1901-06) ಆನಿ ಬಾಪ್ ಸೆಬೆಸ್ಟಿಯನ್ ನೊರೊನ್ನ್ (1906-11) ಮುಂದರುನ್ ವೆಲ್ಲಾತ್. ತರ್ಬೆತಿ ಜೊಡ್ಲೀ ಲಾಯಿಕ್- ಇನಾಸ್ ಲುವಿಸ್, ಸಾವರ್ ಲುವಿಸ್ ಲೋರ್ಸ್ ಲುವಿಸ್ ಆನಿ ಸಿಮಾಂವ್ ಸೋಭ್ ತಸಲ್ಯಾಂಚೊ ಸಹಕಾರ್ ಲಾಬ್ತಾ. ಧಾಕ್ಕ್ಯಾನಿಂ ಸಾಂಗ್ರೆ ಪ್ರಕಾರ್ ಕೋಳಳ್ಗಿರಿ ಎಕಾಚ್ ಗಾವಾಂತ್ 61 ಕುಟ್ಟಾಂಚಿ ಮನಾಂ ವ್ಯಯ್ ಕನ್ ಗಿರಿ ಫಿರ್ಗಜ್ ಅಸ್ತಿತ್ವಾಕ್ ಯೆತಾ, ಬಾಪ್ ಸಿ. ಪಿ. ಗೊನ್ನಾಲ್ಪಿಸ್ (1911-16) ಮೀಲಾರ್ ವಾರಾಡ್ಯಾಂತ್ಲ್ಯಾ ಸೆವ್ರ ಫಿರ್ಗಜ್ಯಾಚೆಂ (ಉದ್ದಾವರ್ ಧಾವ್ಯಾ ಬಂಯ್ಲ್ಯಾರ್ ವರೆಗ್)

ಬರ್ಯಾ-ಫಾಲ್ಯಾಚ್ ಜವಾಬ್ದಾರಿ ಫೆತಾ. 1917-29 ವರೆಗ್ ಕಲ್ಯಾನ್ಪುರ್ ಮಿಲಾಚೊ ವಿಗಾರ್ ಭಾವಾಸ್ಯಾಲ್ಲೆ ಬಾಪ್, ಎಂ. ಸಿ. ಲಿಯೋನ್ಸ್, 1921ಂತ್ ಅಯ್ಲೋಡಿ-ಸಾಸ್ತಾನಾಂತ್ ಸಾಂತ್ ಅಂತೊನಿಕ್ ಸಮರ್ಪಿಂ ಕಫೋಲಿಕ್ ಫಿರ್ಗಜ್ ಉಭಿ ಕತಾರ್.

ಬಾಪ್ ಆಲೆಡ್ ರೋಚ್ ಬ್ರಹ್ಮಾವರ್ ಭಾಗೆವಂತ್ ಕುಟ್ಟಾಚ್ಯಾ ಫಿರ್ಗಜೆಚೊ ಪಯಿಲ್ಲೊ ಕಾಪುಚಿನ್ ವಿಗಾರ್ ಭಾವ್ಯಾ 1956 ಎಪ್ಪಿಲಾಚ್ಯಾ 6 ತಾರಿಕೆರ್ ಜವಾಬ್ದಾರಿ ಸಾಂಭಾಳ್ತಾ. 1934 ಧಾವ್ಯಾ 1955 ವರೆಗ್ ದಿಯೆಸೆಜ್ಫ್ ಯಾಭ್ಕ ಹಿ ಫಿರ್ಗಜ್ ಪಳೆತಾತ್. (ಹ್ಯಾಚ್ ಬುಕಾಂತ್ಲಿಂ ದುಸ್ಸಿಂ ಲೇಕನಾಂ 16 ವಸಾರಂ ಬಾಪ್ ಆಲೆಡ್ ರೋಚಾಚೊ ವತ್ತೊ ವಾವ್ಯಾ ವಿವರಿತಾತ್.)

ಮೋನ್ಸಿಂಚೊರ್ ದೆನಿಸ್ ಜಿರೋಮ್ ಸೋಭ್ ಆನಿ ಬಾಪ್ ಆಲೆಡ್ ರೋಚಾ ಮಧ್ಯಾ ವಿಶ್ವಾ ಸಂಬಂಧಾವಿಶಿಂ ಫೋಡೆ ಸಚಾದ್:

- * ಎಪ್ಪಿಲ್ 3, 1924ಂತ್ ಬಾಪ್ ಆಲೆಡ್ ಭಲ್ಯಾತಾನಾ, ಬಾಪ್ ಡಿ. ಜಿ. ಸೋಭ್ ಬಾಕುರ್ಚೆರ್ ವಿಗಾರ್ ಭಾವಾಸ್ಯಾಸ್ತಾ. ಧೊಡ್ಯಾಚ್ ತೆಂಪಾದಿಂ ಗೋತ್ತಿಕ್ ಶಯ್ಯೆಚಿ ನವಿ ಇಗಭ್ರ್ ಉದ್ಘಾಟನ್ ಭಾವ್ಯಾ ಆಸೊನ್ ಸಾಂಪದ್ಮುಚ್ಯಾ ಪವಿತ್ರ್ ಆಲ್ತಾರ್ ಪಿಂಟರ್ ಜೊನ್ ಮ್ಹುಳ್ಳಾ ನಾಂವಾನ್ ಬಾಪ್ತಿಜ್ ದಿತಾ.
- * ಬಾಪ್ ಆಲೆಡ್ ಕಲ್ಯಾನ್ಪುರ್ ಮಿಲಾರ್ ಹ್ಯಾಸ್ತ್ರೋಲಾಂತ್ ಹ್ಯಾಸ್ತ್ರೋಲ್ ಶಿಕಪ್ ಭೊಡ್ಯಾತಾನಾ (1934-42) ಬಾಪ್ ಡಿ. ಜಿ. ಸೋಭ್ ಕಲ್ಯಾನ್ಪುರ್ ವಿಗಾರ್ ವಾರ್ ಭಾವಾಸ್ಯಾಸ್ತಾ.
- * ಬಾಪ್ ಆಲೆಡ್ ಕಾಪುಚಿನ್ ಮೆಳಾಂತ್ ರಿಗ್ತಾನಾ (1944), ಬಾಪ್ ಡಿ. ಜಿ. ಸೋಭ್, ಮಂಗ್ಲ್ಯಾ ಮಿಲಾಚೊ ವಿಗಾರ್ ವಾರ್ ಭಾವಾಸ್ಯಾಸ್ತಾ.

ಮಿಲಾಗ್ರಿಸ್ ಕಲ್ಯಾನ್ಪುರ್ ಫಿರ್ಗಜ್ ಪ್ರಗತಿಚ್ಯಾ ಮೆಟಾಂನಿ...



ಎಪ್ರಿಲ್ 11, 1951ಂತೆ ಬಾಪ್ ಆಲ್ಫ್ರೆಡ್ ಯಾಜ್ಞಕಿಯ್ ದೀಕ್ಷಾ ಹೇತಾ.

- * ಅಪ್ರೊಪ್ರೋ ಪಾಪಿಟ್ ಜಾವ್ ಬಾಪ್ ಡಿ. ಜಿ. ಸೋಜ್, ತಿಸ್ತೇ ಪಾಪಿಟ್ ಕಲ್ಯಾನ್ಪರಾಕ್ ವರ್ಗ್ ಜ್ಞಾತಾ. (1954-71 ದುಸ್ತೇ ಪಾಪಿಟ್ ವಿಗಾರ್ ವಾರ್)
- * 1956ಂತೆ ಬ್ರಹ್ಮಾವಚ್ಚ್ ಗಳ್ಕ್, ಸಾಫ್ನಾವೊನ್ ಅನಿ ನಾಭೂಕ್ ಸ್ಥಿತಿ ಪಳೆವ್ವು ಮೊ. ಡಿ. ಜಿ. ಸೋಜ್, ಪ್ರಾನಿಸ್ಕ್ವನ್ ಕಾಮಚಿನ್ ಪ್ರಾದಿಂಕ್ ಫಿಗ್ರಜ್ ಹಾತಾಂತರ್ ಕರ್ಕ್ಯೂ ಯೋಜನಾಕ್ ಬಿಸ್ಪಾಚಿ ಕಬ್ಲಾತ್ ಜ್ಞೋಡ್ತ್.
- * ತನೊ ಯಾಜ್ಕ್ ಬಾಪ್ ಆಲ್ಫ್ರೆಡ್ ಬ್ರಹ್ಮಾವಚ್ಚ್ ಪಯಿಲ್ಲೈ ಕಾಮಚಿನ್ ವಿಗಾರ್ ಜ್ಞಾವ್ ವಿಂಚತ್ತ್.
- * ವಾರಾಡ್ಯಾಚೊ ಪ್ಲಾಟ್ ಜ್ಞಾವ್ ಇಗ್ರೆಚ್ ಬಾಂದಾಪ್ ಅನಿ ಹೆರ್ ಅಭಿವೃದ್ಧಿ ಕಾಮಾಂತ್ ಮೊ. ಡಿ. ಜಿ. ಸೋಜ್, ವಿವಿಧ್ ರಿತಿನಿಂ ಕುಮಕ್ ಅನಿ ಮಾರ್ಗದರ್ಶನ್ ದಿತಾ.
- * 1971ಂತೆ ಮೊ. ಡಿ. ಜಿ. ಸೋಜ್, 17 ವಸಾರ್ ಆಳ್ಳಿಂ ದುಸ್ತ್ರೀ ಅವ್ವೆಕ್ ವಿಗಾರ್ ವಾರ್ ಜ್ಞಾವ್ ಸೇವಾ ಸಂಮೋಹ್ ನಿವೃತ್ತ್ ಜ್ಞಾತಾ. ಜುಲೈ 18, 1972ಂತೆ ಬಾಪ್ ಆಲ್ಫ್ರೆಡ್, ಆಪ್ಲಿಂ 16 ವಸಾರ್ ಸೇವಾ ಬ್ರಹ್ಮಾವರಾಂತ್ ಸಂಪವ್ವು ಬಿನಾಗಾಚ್ಯ್ ಸಾಂತ್ ಅನ್ವಾಚ್ಯ್ ಫಿಗ್ರಜೆಂತ್ ವಿಗಾರ್ ಜ್ಞಾವ್ ವರ್ಗ್ ಜ್ಞಾತಾ.
- * ತ್ಯಾ ಕಾಲಾರ್ ವಾರಾಡ್ಯಾಂತ್ ತೀನ್ ನಾವಾಡ್ಕ್ ಯಾಜ್ಕ್ ಜ್ಞಾವ್ಸ್ಲ್ಯಾ- ಕಲ್ಯಾನ್ಪಚೊ ವಿಗಾರ್ ವಾರ್ ಮೊ. ಡಿ. ಜಿ. ಸೋಜ್, ಬಾಕುಚೊ ವಿಗಾರ್ ಬಾಪ್ ಲುವಿಸ್ ರೆಂಭಾರಿಯೊ (1959-72) ಅನಿ ಬ್ರಹ್ಮಾವಚೊ ವಿಗಾರ್ ಬಾಪ್ ಆಲ್ಫ್ರೆಡ್ ರೋಚ್ (1956-72) ಹಾಂಚೊ ತೆಗಾಂಚೊ

ಪ್ರಭಾವ್ ಕ್ರಿಸ್ತಾಂವ್ ಎಕ್ಕೆಟಾಚ್ಯ್ ವಾವ್ರಾಂತ್ ಪ್ರಭಾವ್ ಜ್ಞಾವ್ಸ್ಲೆಲ್ಲ್.

ಆಂಚಾಪ್ಪಿಂ:

ಪಾಟ್ಲ್ಯ್ 300-400 ವಸಾರ್ ಬಾವಾಡ್ತ್ ಭಾವಾಡ್ತ್ ಜರಿತ್ತೆಂತ್ ಪಾಪ್ಲ್ಯ್ ಸಂಗ್ರಿಂ ವಿಷ್ಣ್ಯಾಂತ್ ವಾಚ್ಯ್ವಾಂಕ್ ಸಂಪ್ರಿಪ್ತ್ ಮಾಹೆತ್ ಮೆಳ್ಳು ಆಸ್ತೆಲ್. ಶ್ರೀರಂಗಪಟ್ಟಾಚೆ ಬಂಧದ್ (1784-99) ಅನಿ ಸಮುದಾಯೆ ಭಿತಲ್ಯ್ಚ್ ಚೊಕ್ ಸಮ್ಮಣಿಂಕ್ ಲಾಗೊನ್ ಪಾಪ್ಲೆಲ್ಲೆಂ ಸಿಜ್ಞ್ (1888) ಹಿಂ ದೋನ್ ಪೆಟನಾಂ ಆಮ್ರಾಚ್ಯ್ ಮಾಲ್ಪಡ್ಯ್ಯಾಂಬ್ರ್ಯ್ ಭಾವಾಡ್ತ್ ಪಯ್ಯಾಂಲ್ಲಿಂ ದುಕಾಚಿಂ ಪಾಪಿತಾಂ ಜ್ಞಾವ್ಸ್ಲಾತ್.

ಅಜ್ಞೆ ಆತಾಂ ಆಮಿ ರೋಮನ್ ಕಧ್ಮಾಲೀಕ್ ಅನಿ ಸಿರಿಯನ್ ತಿಂಚ್ ಆಲ್ಯುಂಜಾಂ, ತಿಚ್ ಸಂಸ್ಕ್ರೀ, ತಿಚ್ ಕೊಂಕ್ಣಿಂ ಭಾಸ್, ತೊಚ್ ಭಾವಾಡ್ತ್ ಅನಿ ತ್ಯಾಚ್ ಸಂಸ್ಕಾರಾಸವೆಂ ಮಾಯಾಮೊಗಾನ್ ಜಿಯೆತಾಂವ್. ದೊನಿ ಸಮುದಾಯೆಂತ್ ಕಾಜಾರಾಂ ಜಲ್ತಾತ್, ಸಾಮಾಜಿಕ್ ಕಾರ್ಯಾನಿಂ ಸಾಂಗಾತಾ ಮೆಳ್ಳಾಂವ್, ಎಕಾಮೆಕಾಚ್ಯ್ ಶಿಕ್ಷಾ-ಸಂಸ್ಕಾರ್ಯಾನಿಂ ಆಮ್ಲಿಂ ಭುಗ್ರಿಂ ಶಿಕ್ತಾತ್, ಆಮ್ಲಿಂ ಶಿಕ್ಕಾಂ ಶಿಕ್ಯಾತ್...

ಎದೊಳ್ಳಬ್ ವಿವಸ್ರಿಲ್ಲ್ಯ್ ಪರಮಾಣೆ ದೋನ್ ವಿಭಿನ್ನ್ ಅಸ್ತಿತ್ವಾಕ್ ಅನಿ ಅಸ್ತಿತ್ವೆ ಕಸಲೀಂಯ್ ಸಫ್ರ್ ಆನಿ ನಿದಿಷ್ಟ್ ರಾಭಾವಿಂಕ್ ಕಾರಣಾಂ ನಾಂತ್. ದೊನಿಯ್ ಸಮುದಾಯೆಚ್ಯ್ ಮಾಲ್ಪಡ್ಯ್ಯಾನಿಂ ಆಳ್ ಸ್ಪ್ರೆಟಿಪ್ಪ್ ಸೋಡ್ ಎಕ್ಕೆಟಾಕ್ ಪ್ರಾಮೊಕ್ ಪ್ರೇತನ್ ಕರ್ತೃತ್ತ್... ಹೆಂ ಜ್ಞಾಯ್ಯಾತ್ರ್, ಎಕಾಮೆಕಾ ಸಮ್ಮೇವ್ ಫೆಂವ್ ಆನಿ ಸಹಕಾರಾನ್ ಜಿಯೆಂಪಾಚ್ಯ್ ವಿಶೀಂ ಸಂಘಟಿತ್ ಅಧ್ಯಯನಾಕ್ ಪಾಟಿಂಬೊ ತರೀ ದಿವ್ಯೆತಾ. ಜೆಜ್ಜುಕ್ರಿಸ್ತ್ ಆಮ್ರಾಚ್ಯ್ ಜೀವನಾಚೆಂ ಕೇಂದ್ರ್ ಜ್ಞಾವ್ಸ್ಲಾತ್, ಹ್ಯಾ ಕಷ್ಟಾಂಚ್ಯ್ ನಾಭೂಕ್ ಕಾಲಾರ್ ಆಮ್ಲಿ ಎಕ್ತಾರ್ ಆನಿ ಬಳ್ ಹೆರಾಂಕ್ ದಾಕೊವ್ ದಿವ್ಯೆತಾ...

ಸ್ವೇಂಟ್ ಮೇರಿಸ್ ಸಿರಿಯನ್ ಕಾಫೆದ್ರಾಲ್, ಬ್ರಹ್ಮಾವರ್



FR. ALFRED ROCHE: A SPIRITUAL COMPANION¹

Books have been written on the life and apostolate of late Fr. Alfred Roche, OFM Cap and very many inspiring and informative articles have been published in different reviews, journals and other means of mass media to make his saintly person and dedicated mission known far and wide as his Cause for beatification has been sent by the Provincial Council of the Holy Trinity Province, Karnataka, India to the Sacred Congregation, Rome.

Reading through a book written by Fr. Alfred in Konkani entitled “Nilshkalpon”² and translating it in English, I realize the value of this book, though it was written by him in the year 1955³. The central message of this book is spiritual accompaniment. While reading this book with due attention one learns the depth of his knowledge on this subject and what kind of a spiritual companion he was in spite of his young age. He addresses children and youth and accompanies them step by step on their spiritual journey, giving them the necessary instruction and guidance on the virtues of purity, chastity, and celibacy according to their age and the call from God.

This book has two parts. In the first part Fr. Alfred speaks of the Greatness of the virtue of Celibacy. He highlights the

Celibacy and Virginity of Jesus, Celibacy and virginity of mother Mary. Then he deals with the topics: Celibacy and Angels, Celibacy and Saints, and finally treats Purity, Chastity, and Celibacy of every Human Being. In this context he shows how the virtues of purity, chastity, and celibacy are Sources of Joy and Peace in Life as well as in Death of every one according to the call from God.

In the second part Fr. Alfred presents the Means to obtain the above mentioned graces. The first and the most important Means proposed is Prayer: Trinitarian, Christological, and Marian. It is in this context that he deals with the sacraments of Eucharist and Reconciliation, emphasizing the importance of these sacraments in building up the spiritual life and in fighting with demon. Then, great emphasis is laid on spiritual accompaniment: necessity of choosing a spiritual companion as early as possible and of seeking timely help and guidance according to one's need, considering him or her as the messenger of God like Ananias accompanying Saul in the process of his becoming Paul (cf. Acts 9,10-18).

Further, he speaks of the beauty and nobility of the human body (person) created

¹ This is the current term that is more commonly used for spiritual director, spiritual guide, spiritual father etc.

² The Konkani word has a wide range of meanings in English. According to the context it can mean purity, chastity, celibacy and even virginity. As the content of this book is very solid and practical, very soon it will be published in English for the advantage of many.

³ Ordained as a Capuchin priest in the year 1951, his first appointment was at Monte Mariano, Farangipet, in the diocese of Mangalore, as the assistant novice master. He wrote this book while he was accompanying the novices as well as other people approaching him for guidance.

in the image and likeness of God (cf. Gen 1,26-27; 2,7) and how we need to take care of it. It is in this context that he explicitly speaks of the male and female sexual organs and their scope according to the plan of God. At this juncture he lays due emphasis on the fact that boys and girls need to get proper knowledge and guidance from the spiritual companion or from other people of good faith and experience. If not, children and youth can easily be misled by provocative mass media, bad company, reading harmful material from cheap reviews, and manipulative advertisements. Further, he reminds everyone of the deceptive and manipulative operations of demon, showing what all ways and means it uses to trap young and old and lead them to sin.

The content of this book is very rich. While explaining what the virtues of purity, chastity and celibacy are, Fr. Alfred repeatedly substantiates his teaching with the Word of God, bringing in concrete scriptural quotations both from the OT and the NT. His teaching is solidly based on the Bible. Then, there are a number of quotations from the life of the saints, showing the efforts that they made to grow in these virtues and also the concrete measures that they took in order to ward off every temptation that could hinder the growth of these virtues. Further, there are several quotations from the Fathers of the Church who, from their pastoral experience, accompany and lead their flock on this spiritual journey laying special emphasis on the virtues of purity, chastity, and celibacy. In addition to this, there are also beautiful instructions given by the Popes on these virtues to different categories of people: children, youth,

married couples, priests and religious.

It is very important to note that what Fr. Alfred had put down in this book as a young capuchin friar, he has been putting into practice in his pastoral ministry from place to place: Monte Mariano Friary at Farangipet, at the beginning as the assistant novice master and later as the superior of the friary, in the diocese of Mangalore; Holy Family Church at Brahmavar in the diocese of Mangalore (presently Udupi diocese), St. Anne's Church at Binaga in the diocese of Belgaum (presently Karwar diocese), and St. Joseph's Church, Lower Kasarkod in the diocese of Belgaum (presently Karwar diocese). I can bear witness to this. For, from 1957 to 1959, when I was a high school boy, I used to go to Holy Family Church, Brahmavar and stay with Fr. Alfred for a week during the summer vacation. What I was noticing, besides his ministry of catechizing, teaching liturgical music along with the Sisters of Charity, ecumenical work with the separated brethren, and visiting the parishioners, especially the sick and the aged, he was dedicating a lot of time for meeting the people coming from far and near and patiently listening to their needs, and trying to come to their rescue as a spiritual companion.

How and where was he offering this service? There was no special room or office for this ministry. The present parish office was the parish office during the course of the day and the common dormitory at night for him and for 3-4 boys who were staying with him. Living with him they were either schooling or working. But, all of them were assisting him in different ways in the parish. So, he was rendering this service of spiritual



A group family photo taken on the occasion of Fr. Alfred Roche Ordination and First Holy Mass celebrated at St Peter's Church, Barkur - 14th April 1951.

accompaniment sitting on a stool with a small table and offering a stool to those who came from far and near to pour out their joys and sorrows. This precious service of spiritual accompaniment was offered on the corridor just next to the old belfry. Some of the parishioners and people coming from neighboring parishes, who used to come seeking enlightenment in their doubts and solace in their trials are still alive and do bear witness to this factor.

This small article is specifically meant to bring to the notice of the readers that spiritual accompaniment was one of the important ministries that Fr. Alfred Roche was rendering to the poor: spiritually, physically, materially, intellectually, emotionally, and psychologically. Yes, he was a confessor. To quote Sr. Hilaria: "Fr. Roche would get up early for his prayers and when we went for Mass we could see him on his pew bent

⁴ Sr. Hilaria Monteiro (sccg) was one of the members of the Sacred Heart Convent at Brahmavar and also the HM in the school. Presently she is at Snehalaya, Soloru Post, Magadi Tq, Bengaluru: 562127.

in prayer. He would spend some time in the confessional before the Mass. The offering of Mass evoked devotion"⁴. In and through the confessional ministry he could help only the Catholics. But, people, irrespective of caste and creed, were seeking guidance and assistance from him. Consequently, as a messenger of God, with his kind and empathetic approach, he was offering this service of spiritual accompaniment to the young and old, people of every walk of life.

Fr. Patrick Crasta OFM Cap
Shanthi Sadhana, FISI

1. *The more we care for the happiness of others, the greater is our own sense of well-being- Dalai Lama.*
2. *Each day comes with a possibility of a miracle.*
3. *A healthy relationship doesn't drag you down. It inspires you to be better.*
4. *Relationships are not exams to pass or fail and not a competition to win or lose, but it's a feeling in which you care for someone more than yourself. - Gautama Buddha.*
5. *Speak from your soul and every heart will understand- Margaret B. Moss.*
6. *If everyone is happy with you then surely you have made many compromises in your life. If you are happy with everyone surely you have ignored many faults of others.*

VICARS OF ST. PETER CHURCH BARKUR, OVER THE YEARS...

We are now living in a world, for our every questions we seek answers in Google, however, there was a time, for everybody's questions the answers were sought after in the Churches, as the parish priest was the only learned man, a doctor, a consultant, judge to settle disputes, in a way playing different roles.....!. Barkur parish was fortunate to be served by variety of priests with rich talents and administrative skills, who not only taken care of religious needs for more than 157years but also material wellbeing of the society at large, from time to time.

In brief, the legend Barkur had that, Apostles Bartholomew and Thomas first landed at and around Barkur – Kallianpur in the first century, since then a community believed in one living God was existing around the place. There were places of worship for all faith in Barkur, during various rulers, from Alupas to Hoysala and Vijayaagara... mainly because, for centuries, it was the capital of Tulu Nadu and the center of commercial activities, with a natural harbor, of the Western Coast, was frequently visited by traders around the globe.

There was one oldest and the historical small Holy Cross Church, rather a place for prayers, in Hosala near the present Mosque, and the same was destroyed in the year 1784 during the infamous captivity of Catholics by the soldiers of Tippu Sultan, the ruler of Mysore.

Once few survivors returned to Barkur, they built the second known Church, more like a prayer hall, or a chapel, a make shift

arrangement with a thatched roof, dedicated to patroness Mother Mary of Holy Rosary around 1810, near the present Maryknoll High School, and there were no resident priests. During the conflict of Pedro ado – Propaganda Mission of Verapoly, the dual jurisdiction, and probably due to the reluctance of priests to serve here, it gradually went into decay in 1834 -45.

The present plot where Church stands was procured around 1850, and a Chapel served by Milagres Church Kallianpur was built around 1854, dedicated to Apostle St. Peter, as patron and the then Assistant Parish priest Rev. Fr. Caetano Joao Fernandes, used to come every Sunday to Barkur to celebrate Mass and sacraments. The same was promoted as independent parish on 29th April 1861, with Rev. Fr. Cosmos Damian Rebello as the first resident Vicar. Most of the primary formalities and facilities were in place by August 1863. Today's gothic style Church, an attractive architectural marvel was built by Mons. Denis Jerome D'Souza, which was inaugurated on 28th May, 1923.

Over the decades, as many as 28 priests served as Vicars and around same number as Assistant parish priests. It is a herculean task again to record all of them and that too everything in detail at one place, moreover, now-a-days the present generations have little time to read them. Here below is a small effort to call back few of the wonderful contributions of our previous pastors in our parish as well as their services to the Barkur town.

1. Rev. Fr. Cosmos Damian Rebello – 28-04-1861 to 19-04-1870.

- i. Took charge as first Parish Priest of newly structured church.
- ii. The earlier existing small Chapel was utilised for the purpose. Place for burial earmarked.
- iii. He makes some temporary arrangements for his residence and manages to serve the people of God for 9 years.

2. Rev. Fr. Basil J.C. Baretto – 20-04-1870 to 19.06-1872.

He was in Barkur for just two years, as Vicar.

3. Rev. Fr. Benedict Rosario Pereira – 20-06-1872 to 28-12-1884

- i. He was here for 12 long years and organized basic amenities for the church.
- ii. Catholic population was increasing as there was no Church in Brahmmavar 1934 or Sastan till 1921.
- iii. The Belfryconstructed earlier was damaged and plans were on to make a new one.

4. Rev. Fr. Louis Cajetan Cutinho – 29-12-1884 to 18-01-1888.

He was here for just three years.

It was a testing time for him, as the controversy of dual jurisdiction of Pedro ado and Propaganda Mission was at its peak. He fairly managed to keep the flock together.

5. Rev. Fr. Julius A. Torrado – 19.01-1888 to 08-11-1908.

- i. Earlier served at Milagres Church, Kallianpur as Assistant Parish Priest and was in Barkur for a record number

of 20 long years as Vicar. His special assignment was to win back the lost sheep.

- ii. He was a very popular people's priest and a famed doctor giving treatment for ailments.
- iii. Established various prayer groups for the devotion of Sacred Heart, Mother Mary, various saints and the Passion Week used to be celebrated outside the church, as the distant parishioners were provided simple food and overnight stay.

6. Rev. Fr. Francis S.D'Souza–08-11-1908 to 05-03-1911.

He too served here for a short stint of 2 years.

Parish community was making steady progress and there was scarcity of space, hence he planned for a spacious church, but those days of scarcity of resources deferred the execution.

7. Rev. Fr. Sebastian Vincent Rebello –05- 03-1911 to 11-09-1915

- i. He too had served in Milagres Church, Kallianpur as Assistant Vicar.
- ii. The demand for new Church was more loud and visible and he started mobilizing resources and financial assistance from various sources.
- iii. He was here for little more than 4 years but made the ground clear for a new



church building.

8. Mons. Denis Jerome D'Souza -11-09-1915 to 27-04-1929

i. A great builder, who constructed todays Gothic styled Church dedicated to St. Peter the Apostle, got blessed on 28th May, 1923.

ii. He was instrumental to have Local Fund Hospital near NJC Barkur.
iii. New Parochial House for resident Priests was constructed.

9. Rev. Fr. Julian L.D'Souza – 27-04-1929 – 30-10-1929.

i. He was here for 6 months and from Barkur promoted as Vicar Vara of Kallianpur Church.
ii. Worked tirelessly for the unity of Christians, and won back many who were out due to unfortunate Schism of 1888.
iii. Later took charge as Vicar General of the Diocese of Mangalore and it was said Barkur was close to his heart.

10. Rev. Fr. David S.F. Cohelho – 30-10-1929 – 13-09-1931

He served in Barkur only for two years.



11. Rev. Fr. Francis X. Aranha – 13-09-1931 to 30-12-1935.

i. Being the Assistant parish Priest of Milagres Church Kallianpur had

thorough knowledge of the locality.

ii. Highly educated priest, made exhaustive arrangements to keep all Church records, regular catechism classes, Choir group etc.
iii. He was keeping poor health and after serving for 4 years requested for transfer.



12. Rev. Fr. Sabas S. Fernandes – 30-12-1935 – 16-02-1936.

The first Vicar of Holy Family Church, Brahmavara, was temporarily in charge of the Barkur parish for 2 months only. He too earlier served as Assistant Parish Priest in Milagres Church, Kallianpur.



13. Rev. Fr. Joe A. Noronha – 16-02-1936 to 08-09-1936

Took charge of the church for an interim period of 6 months as Vicar.

14. Rev. Fr. Marian F.C Castelino – 08-09-1936 to 27-05-1944.

i. Responsible for educational revolution with the starting of Maryknoll Primary School, Hosala Barkur, in May, 1940.
ii. Founder of St. Peters Association Barkur, to encourage, social, cultural activities in the parish on 16th May, 1937.



iii. Installed the Statue of St Anthony at the left side of the Main altar.

15. Rev. Fr. John M. Menezes – 28-05-1944 to 28-01-1947.

- He was a devout priest and managed the parish for little more than 2 years in Barkur.
- The Maryknoll Primary school was very dear to him and encouraged all children to have compulsory primary education.
- A moral supporter for the establishment of a High School in Barkur.



16. Rev. Fr. Thomas A. Lobo – 29-01-1947 to 31-12-1949.

- He constructed side wings of the church.
- He had knowledge of medicines and treating people free of cost.
- Also repaired the portico with some alterations.



17. Rev. Fr. Charles Nazareth – 01-01-1950 to 23-04-1957

- Celebrated Centenary Celebrations of the Church on 8th April, 1954 with all pomp and splendor.
- Electrification of the Church Building was completed.
- St Peters Association Bombay joins their hands to put mosaic tiles for the main



body of the church floor. Added a new block to MHPS.

18. Rev. Fr. Lawrence Montiero – 23-04-1957 to 6-05-1959.

He served here for a short period of two years.

19. V. Rev Fr. Aloysius Rosario – 06-05-1959 to 30-01-1972

- Invited Sisters of Charity to start their Convent and Maryknoll Girls High school, May, 1966.
- Barkur unit of the Secular Franciscan Society – Tertiary was formed in the year, 1961.
- Artistic Bell fry, with three gigantic Bells constructed in 1962, was once and still a land mark clock tower of Barkur



20. Rev. Fr. Joseph D'Souza – 31-01-1972 to 16-04-1980

- Founded CYM (Catholic Youth Movement) of Barkur in September, 1976.
- Leveled the ground and improved the Coconut garden and constructed Open Stage -Dec 1977
- Poor Brides Monthly Saving Scheme was started, May, 1973.



20. Rev. Fr. Joseph Nicholas Lobo – 16-05-1980 to 20-05-1987

- Constructed New Portico – 1982.



- ii. Started Vincent De Paul Society Barkur on 17-04-1983 & Inaugurated SPCYA Barkur - Mumbai on 1st Dec 1985
- iii. CYM of Barkur Celebrated its Decennial Celebration on 12th, 13th, & 14th December, 1986.

21. Rev. Fr. Mark D'Sa – 20-05-1987 to 30—05-1994

- i. Formed Catholic Sabha Unit of Barkur on 20-05-1990
- ii. Inaugurated Hostel constructed by SPA Barkur - Mumbai at Naigaum, Vasai West, for Barkurians, January, 1990.
- iii. MHPS Celebrated its Golden Jubilee with an Extended Building on 29-12-1989.



22. Rev. Fr. Benjamin D'Souza – 30-05-1994 to 5-06-2001

- i. Small Christian Communities formed in Barkur, in 1995.
- ii. Stree Sanghatan was started in the parish 16-10-1999.
- iii. Pedruchi Chavi the parish magazine took its birth, in the year 2000.



23. V. Rev. Fr. Sylvester D'Souza – 05-06-2001 to 28-05-2004

- i. Compound wall Board School and Cemetery, was reconstructed, June, 2003.
- ii. YCS – Young



Christian Students federation was formed, 2003.

- iii. Historical three day Silver Jubilee of the ICYM celebrated on 18th Dec, 22nd Dec and 25th Dec. 2002.

24. V. Rev. Fr. Remigious C.M. Aranha – 28-05-2004 to 30-05-2011

- i. Sauharda Community Hall was constructed and opened for public use on 29-06-2007.
- ii. New Entrance Arc with new gate was got inaugurated.
- iii. Provided new Benches / furniture in the Church.



25. Rev. Fr. Alban D'Souza – 30-05-2011 to 03-06-2012

- i. New Adoration Chapel for private prayers- 11th May, 2012
- ii. Interlock to the front side Church Compound.
- iii. New sound system with 15KV Generator was installed in the Church.



26. V. Rev. Fr. Valerian Mendonca – 03-06-2012 to 06.06.2017.

- i. Parish celebrated Post Centenary Golden Jubilee (150 year) in December, 2013
- ii. As a memorial of the Jubilee a spacious New Parochial House was constructed and ready for use since 29th November,



2014.

iii. MHPS celebrated its Platinum Jubilee on 18th December, 2015.

27. Rev. Fr. Philip Neri Aranha—09-06-2017....till to date.

One of the young priests to take over the reins of Barkur Church, earlier served in Mount Rosary Church Kallianpur, who constructed the New modern, artistic and spacious church over here.

It is premature to evaluate his services as he completed just one year in Barkur.

To the best of our knowledge he is having plans to repair the roof of the church, without touching the main structure.

Some observations: Barkur Church is one of the oldest and witness to many historical developments, in the Diocese in general and the Kallianpur Varado in particular. It has grown and now remained almost stagnant, at par with the progress of the town. Out of 28 parish priests served here, as many as 8 of them served as Vicars, were Assistants in the Milagres Church now Cathedral, including Frs. Valerian Mendonca 1981 -84 and present incumbent Fr. Philip NeriAranha, 2000-2001.

Secondly, Fr. Julius A. Terrado holds the record of unstinted 20 years of service as Vicar followed by Mons. D.J.D'Souza, 13 Years, Very Rev. Fr. Aloysius Rosario 12 years and 9 Months and Rev. Fr. Benedict R. Pereira 12 years 6 months. These 4 priests account for almost 60 years in Barkur....!



Almost 8 Vicars served here more than 5 years or more with a total of 65 years. The remaining 30 years, the Church was administered by 16 different priests, as mentioned above.....!

It may just a co incident, or a divine providence, Barkur too given birth to 28 priests; almost all of them brought glories to the home parish, by serving in the vineyard of Christ in different congregations and in various capacities in India and abroad. We are very happy to include this article in a BOOK specially dedicated to AmchoPadryab, Rev. Alfred Roche, OFM Capuchin, going to be released on 8th July, 2018 in Mumbai.

Conclusions: The above summarization of some parish priests their major works in Barkur, must serve us as lamp posts. You must have observed, some built monumental structures, few gave birth to great educational Institutions, some were instrumental to have popular organizations, also there are priests who reactivated the existing Associations and celebrated the land mark mile stones. One cannot weigh all of them in same balance; it's the time, needs, resources and initiative coupled with the support of parishioners made them to achieve all these things. There were around 28 parish priests and about same number served as Assistant priests had their own share of sacrifice. We the Barkurians owe a lot to them. We pray to Almighty to give all the departed saintly souls eternal peace and reward in heaven and few others who still serve elsewhere, good health and peace of mind...

✉ *Archibald Furtado*

V. REV. FR. ALFRED ROCHE OFM. CAP.

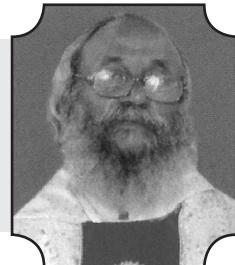
Background:

It was on the GOOD-SHEPHERD-SUNDAY that a CAPUCHIN PRIEST was accepted at the Holy Family Church, Brahmavar, as their parish priest. The 'Good Shepherd Sunday' became a symbolic sign as the new parish priest, Rev. Fr. Alfred Roche, really turned out to be 'good-shepherd' of our sheep at Holy Family parish. Three great Capuchins like three Kings of the East reached our parish in the person of V. Rev. Frs. Cyril Andrade, Gregory Vas, and Alfred Roche. The last, the least, short like Zacheus, took charge of our parish from Rev. Fr. Castellino, a diocesan priest. As history bears witness to the fact, owing to the schism and the divisions existing in the context of Brahmavar, the then Bishop of Mangalore diocese, his Lordship Basil S. Peres, handed over the Holy Family Church to the Capuchins, and Rev. Fr. Alfred Roche was the first capuchin parish priest, short in stature, deep in faith, and steady in his views and convictions, who took charge of the parish in a humble and simple way.

A VISIONARY:

Fr. Alfred was a visionary, a foresighted person, who always looked far ahead. He looked at the future and planned for a future generation; the future of the parish. His first sight fell on the youth and the children. He decided to give all importance to the education of the children. He gave all possible support and encouragement to parents to educate the children. Within a couple of decades one could observe the change in the parish youth: the whole

☛ **Swami Dayanand
(Fr. Rocky Furtado
OFM Cap)**
*Jyothiniketan Ashram
Kareli P.O. Bareily, U.P.*



atmosphere looked different. Today there are so many graduates, post-graduates, engineers, and doctors in our parish. A number of them are employed in foreign countries holding responsible jobs. This has brought about a lot of change in our parish.

A GOOD PASTOR:

Fr. Alfred was a people-oriented and family-loving pastor. He insisted on good family life in the parish. He repeatedly hammered on the 'image-of-the-Holy-Family'. His preaching was firm, substantial, clear and to the point. It was concrete and existential – touching to everyone's life. He never preached standing at an ambo. He stood in front of the altar, faced the people boldly and looked at everyone, even the last person at the entrance door. In his preaching there was a message for parents, youth, and children, individuals and parish as a whole. As my memory goes he preached more than a year on the 'Apostolic – Creed', a thorough catechism for all. The message was so clear and so interesting that parishioners were eagerly waiting to hear the pastor's Sunday Sermon. When the 'pitch' went high, it was clear that there was an important message. Only those who heard his preaching and experienced his fiery voice could say what it was. For, he practiced what he preached:

so, message went home.

A Vocation Promoter:

The sower went to sow, and some seed fell on the fertile ground. The Word of God (the seed) sown by Fr. Alfred began to sprout in the hearts of the young and old and changes came about in the families, and vocations for priestly and religious life grew. For, Fr. Alfred kept an eye on every child. Today there are more than a dozen priests and several religious springing from our parish and working in the vineyard of the Lord. I had my own brother studying in a government village school. He was forced to attend that school. But, Fr. Alfred whispered into the ears of the late Fr. Vincent Lobo, OFM Cap and succeeded to take him to Mangalore and to keep him in the Apostolic School at St. Anne's Friary. Today he (Fr. Vincent Furtado OFM Cap) is a member of Holy Trinity Province, Karnataka. Fr. Alfred succeeded to get five Capuchins from one 'Furtado Family'. Let us praise the Lord.

GROWTH OF THE PARISH:

The poor, humble, unknown Holy Family Parish has become an eye-sore today. It stands on the high way surrounded by prestigious institutes, College, shopping complexes, hotels, and big business centres. All these changes have taken place within five decades. As an alter boy I used to count the Sunday Collection- it was not more than 30 to 40 rupees but never reaching more than 50; today it is more than five thousand rupees. Every Sunday church is overcrowded. All this began by one simple Capuchin Friar's foresight and spiritual vision. A great Visionary and a Good-Shepherd, our Dear Fr. Alfred Roche. 'AMCHO-PADRAIAB'

– our father.

AN APPROACHABLE PERSON:

Fr. Alfred was a person whom anyone could meet and approach at any time. There was no board for visiting hours. He was available all twenty-four hours for others. His simple and loving expression – POOTHA (son) attracted one and all. I never saw him in a four wheeler or on a two wheeler. But he reached all the families of the parish without exception. His vehicle was a person who accompanied him in his pastoral work. He had a strong will and a soft heart to all. He knew each and every person in the parish. At the funeral mass of my father, Fr. Alfred, at the top of his voice, spontaneously said: 'here lies a man of faith'. He could say that publicly because he knew my father through and through.

31st December, the last day of the year 1996, was a very painful day for me. **It was on this day that God called our beloved father alfred roche to his eternal reward.** But, I did not have the privilege of hearing the last words of my spiritual father, nor could I participate in the funeral service. But I was very happy to know that his Lordship Aloysius D'Souza, the Bishop of Mangalore, officiated the funeral liturgy along with a number of priests, religious, and a huge crowd of people, irrespective of caste and creed. It is a privilege that he is buried in our parish cemetery at Brahmavar. Every time I do pay homage to him whenever I get a chance. I strongly believe that one Day God will raise him to the honour of the Altar and he will be counted one of the Indian Capuchin Saint.

FR. ALFRED ROCHE: *A Capuchin after the Heart of Jesus*

Introduction:

Fr. Alfred Roche came to our parish, dedicated to St. Joseph, at Lower Kasarkod, in the diocese of Karwar, as the pastor in the year 1975. I was eight years old, when I saw him first. I saw him with admiration. His Capuchin humility and gentleness was attractive. His life of holiness still continues to inspire me. Today I am proud to be a capuchin friar and I am glad to narrate my beautiful experiences lived with this man of God as a parishioner.

Though I have heard quite a few things about him, i.e., where he was born, when he joined the Capuchin Order, when he was ordained, and which were the places where he had rendered his precious pastoral service prior to his coming to our parish, I do not venture to touch upon these areas of his life and mission. These historical data you can easily get from other sources. The only reason why I do not want to touch upon these areas of his life and mission is that I do not have a first-hand experience about them. Therefore, what I am going to share with you in the following pages, to put in the words of the beloved disciple, is: What I have seen with my eyes; what I have heard with my ears and what I have touched with my hands (cf. 1Jn.1.1-3). For, like the beloved disciple, I had the privilege of living with him, moving with him, listening to him, working with him, and learning from his life-pattern and teaching from the age of eight. Being with him and learning from him gradually enriched me and empowered me. He was a father whom I loved dearly; he

was a guru whom I tried to follow closely; he was a lover of the poor whom I admired immensely; and he was a consoler of the afflicted whom I tried to imitate zealously.

The Secrets of his Holiness as I Witnessed

First of all, my memories go back to the situation when people of Lower Kasarkod lovingly called him with due respect “Roche Bap”, here ‘Bap’ in Konkani language means father. Yes, he was first and foremost a loving father to all without distinction – whether rich or poor, educated or uneducated etc. His life resembled very much that of his patron Holy Father Francis. As a result, his rays of holiness penetrated not only the parishioners where he was working but also the people around. He reacted to each according to his age and stage. For example, for the poor, he was a loving father, for many he was a spiritual father; and for all he was a humble pastor. Besides, for the sick and suffering, he was a compassionate pastor who spent his time and energy in coming to their rescue. But for me personally, he was a holy person of three dimensions: humble pastor, a person for ‘others’, and a man of God. These three characteristics envelop the personality and holiness of Fr. Alfred.

1. A Humble Pastor:

He radiated divine qualities of simplicity, purity, and sincerity. He was an earnest man – earnest in his words and deeds. There was a perfect harmony in what he did and what he said or what he preached and what he practiced. He was a well-integrated man.

Fr. Roche was a sincere person. He expressed his thoughts freely and openly. He took courage to tell openly the mistakes and faults of others without any fear or favour. He did it but with simplicity of heart, without hurting anybody. He was doing what perhaps St. Augustine said long ago: "Love and do what you want". Fr. Roche was a person who loved and did everything in truth and justice. He readily dispensed pardon of God to others. His loving advice was: "If you keep silence, keep silence out of love, if you correct, correct out of love, if you forgive, forgive out of love". He allowed the love of God work silently within and then shared his love with others spontaneously.

Jesus was a man of genuine emotions. We hear in the Gospel acc. to St. John that he wept for Lazarus. Jesus came to dispense the compassion of the Father. In like manner, Fr. Roche was authentic in giving expression to his emotions. The scene of his departure (transfer) from Lower Kasarkod struck me very much. Though he was fully convinced that as a Capuchin he was a pilgrim and stranger, it was really a trying moment for him. We saw him weeping bitterly at the time of his departure, not because he was so much attached and did not want to depart. It was all because he loved the people and the people also loved him. He accepted his transfer in good spirit and bade farewell to his people.

In his letter to the Romans: 12.15 Paul gives a Panacea for all ills: "Rejoice with those who rejoice, weep with those who weep". Fr. Roche always had a sweet and graceful smile. To cite Simone Weil: "The beauty of the world is Christ's tender smile for us." Fr. Roche transmitted this tender

smile of Christ to all. Added to this he was gifted with humour with which he kept everyone happy and glad.

In his beatitudes Jesus says that meekness is not weakness! Fr. Roche was meek and humble of heart. His humility made him to give first place to others. To cite one example, the inauguration of the newly built church of Lower Kasarkod, dedicated to the patronage of St. Joseph, the worker. It was a day of great joy and felicitation. It was a day of celebration and jubilation. There were bishops and pastors, priests and religious, men and women, young and old, coming from far and near. The mass was celebrated in its splendour and festivity; a melodious choir added colour to the solemnity. It was the time of felicitation, all the honoured guests appreciated Fr. Roche and the multitude applauded as loud as possible, with the rhythm of Gloria-Jyothi Band, Brahmavar. Now it was his time to deliver the vote of thanks. He proceeded to the microphone. He stood straight as a happy priest and an able architect of the newly constructed church. He looked straight at the whole assembly. He found it very difficult to speak but he spoke! The first sentence which he spoke was: "My dear people, you all say that I built the church. But my dear people, I say loudly, it is not I who built the church, it is you who built it". There was pin drop silence. He looked at his parishioners and they looked at him. Once again he whispered the same phrase: "It's you who built the church". To cite Emmanuel Lévinas: "Humility lies when 'I' allow others to pass before me". This virtue was vibrant within him in that he allowed others to increase and himself to decrease.

He knew the art of combining humility with simplicity! He lived a simple life. He did not multiply his needs but voluntarily reduced them. He utilized the popular mode of transport. He encountered God's providence whenever he travelled from place to place. As a religious he was faithful to his life of poverty and that was the secret of his happiness.

He was an honest and trustworthy person. Honest persons speak truth and create in the minds of others. To quote Wolfgang: "What is uttered from heart will win the hearts of others to your own". Fr. Roche spoke truth and he spoke it from his heart. People flocked from far and wide to take his advice and guidance.

Honesty is the best policy! He was transparent in all his dealings. Purity of thought and action was his strength. This virtue helped him to see God in everything. "Blessed are the pure in heart for they will see God": Mt.5.8. He loved this virtue very much. He even wrote a book entitled: "Niskalpon" (chastity) in Konkani language. The central message of this book is: Life of chastity is a life of total consecration to God. Yes, this book is a rare treasure wherein one can taste the depth of his thoughts. His life is a rare model for all priests and religious.

Fraternal love was his strength and therefore he was effective. He was not solely given over to reason and rationalism. He thought twice before acting. As a result, he had an effective language to capture the hearts and minds of the people. To cite René Descartes: "The language is an exterior sign of the soul". Yes, his language was really a sign of his soul, which sprouted from the depth of his being.

In Fr. Roche there was a good blending of both human and divine qualities. He was a man of love. It was all-embracing and unconditional love, a self-gift which liberates one from the shackles of selfishness and self-interest: "For God so loved the world that he gave himself for us in the person of Jesus Christ": Jn 3.16. I witnessed this divine quality of unconditional love of a person in Fr. Roche. This love he expressed through his life of renunciation and sacrifice. He renounced everything willingly in order to embrace Jesus Christ in his life. Fr. Roche expressed his love by becoming one among us. He spoke our language. He ate with us. He thought like us. He worked like us. He suffered with us. He fully adapted himself to our life-style. We could see perfect lucidity in his renounced life. He lived every instant for love of God and love of others.

This love was also manifested through his divine quality of forgiveness. He was a man who really forgave. He forgave everyone from the depth of his being. As Simone Weil says: "The gift in the form of forgiveness is also a form of highest gift. It exceeds the logic of justice, the law, the pure reciprocity, or of exchange". Yes, forgiveness was the gift he shared with others. Forgiveness sprang from the interior of his being. He was not angry nor did he treasure hurt feelings.

2. A Man for Others:

Today our world has become a global village. With rapid transport facilities and communication media the world moves like an 'easy jet'. Fr. Alfred opted to work in the Diocese of Karwar and in parishes far flung from each other without any means of transport.

As a pastor I saw in him a man for others all-inclusive- friends and enemies, neighbours and strangers, rich and poor. I saw him hour-by-hour, day-by-day, year-by- year mingling with one and all more and more freely and lovingly.

His serene voice and adorable character reminds me of St. Francis of Assisi who was like a ‘mother to her children’. Fr. Roche was a true follower of St. Francis of Assisi. Lovingly he addressed the youngsters as ‘PUTA’ (child). In his approach he was a mother to all!

Man for others is a man of communication. He had an extraordinary talent to unite people. I still cherish the memory of our parish: It was like a beautiful family, a joyful family, a sharing family, an ideal family. There was true communion and fellowship among us. Our parish was like a single family. We called our parish as “amche kutam”(our family). There was a deep sense of belongingness. In this beautiful family we always sang: “Oh how good and wonderful it is to live like brothers in unity”. Fr. Roche had a great conviction that a united parish can soar higher and higher and achieve its objectives. The construction of the parish of St. Joseph would be a beautiful example for this. It was a hard labour of all the parishioners under the guidance of the shepherd, Fr. Roche. Young and old, men and women, short and tall, thin and thick, rich and poor all felt that they were part of the church. Fr. Roche united us all into one large family. In this family we experienced the kingdom of God. One can recall the words of Jesus: “The kingdom of God is among you, nay it is within you”! To live in unity is the biggest challenge that our

parishes face today!

“Let little children come to me”, the Lord said, “Theirs is the kingdom of God”. Fr. Roche had a great love for children. He expressed his love by teaching catechism, hymns, songs, accompanying them for picnics, giving them sweets, eating with them etc. One thing, which I observed very much, was that he called children by various names like doctor, engineer, musician, violinist, lawyer, judge, secretary and others. Though one did not have a violin or did not see a violin, he named him a violinist. To be frank, though I did not have an office or files in my hands, and though I found it difficult to pronounce the word ‘secretary’, he called me his secretary. Oh! I was very proud of my title, whenever he called me secretary before others. Thank you Fr. Roche for that title! Though you called me your secretary I did not do much at that time, because I was small. This is how Fr. Roche was instilling in us genuine interest and ambition to become somebody in life. He taught us how to dream of becoming doctors, engineers, priests, violinist, pianist, philosophers, theologians etc. This is what we see today getting realized in our parish context.

The thing which impressed me very much was that whatever delicious dishes or sweets the families prepared, to honour their parish priest, he first distributed them to the band of children who followed him, secondly to all the family members, and finally he served himself. He always treated little children with fatherly/motherly love and care. He always said that little children are the treasure of the families; they are pearls of the society.

As an enthusiast of the poor and suffering

Fr. Roche walked and talked with them and suffered with them with a compassionate heart. He visited them in their homes and hospitals. He shared their burdens and pains. In his love for the poor he did not count the cost, nor did he seek a reward! The good words and deeds of Fr. Roche are etched in our memories. He continues to live in our hearts.

Fr. Roche took great interest to educate the people of his parish. He rehabilitated the students who had discontinued their studies because of poverty or lack of interest, laziness or lack of guidance. He instilled in them an ardent love for studies and tried to find the necessary means to pursue their studies.

Fr. Roche was a great peace lover. He spread the message of peace everywhere. For achieving the objectives of peace in our parish he formed the “Shanthi Dal” (an army of peace). With the help of this group he was able to settle every dispute in the family context and every misunderstanding and quarrel in the parish milieu.

Another strength of Fr. Roche was his preferential love and option for the sick and the aged. He had a great care and concern for them. Besides visiting them in the hospitals, he used to help them financially. In times of great illness he made arrangements to shift them even to different hospitals. He gave them moral courage and strength to endure their suffering patiently. For major illnesses he sent a letter of recommendation to Sr. Lucy in Father Muller’s Hospital (the then Matron) who did the needful with great care and attention. His love for the aged was immense! He visited them in their homes. He spent time with them. He conducted

Communion services for them. Above all he prepared them to die a peaceful death.

3. A Man of God:

The third main factor of his life is that he was a man of God or a man of God-experience. Fr. Roche expressed it or shared it in varied ways. As the saying goes “action speaks louder than the words”, his life itself was an open book of God-experience. I witnessed it, I experienced it, and I tasted it. One cannot measure it; one cannot evaluate it; nor can one express it. For, our language is insufficient to express the lived experiences, because the experiences transcend human language.

The Constitutions of the Friars Minor Capuchin chapter 3 highlights the life of prayer and appeals each one to build his abode in God. Fr. Roche was a man of prayer and a person faithful to the Constitutions. Prayer was the key for him to open the day and lock the night. He built his abode on the rock-foundation of prayer. He conversed with God. When I was a small boy I asked him “father what is that thick book you are carrying every day to the chapel”? With a broad smile Fr. Roche replied: “It’s not a thick book but a book of prayer for a priest to be constantly in touch with God”.

Moreover, the holy Eucharist was the centre of his life. He tried to inculcate a true devotion to the Holy Eucharist in the heart of his parishioners. He admonished the children and the elders to come for the daily mass. He prepared himself well for the celebration of the Eucharist and preached fitting and thought-provoking homilies. His sermons, though simple were clear and distinct. His amazing voice resounded in the church, a rare and exceptional voice

which still rings in my mind. But I cannot make a critical analysis of his sermons, because I was then a little boy. I could not understand all that he said but what I still remember is that the people who listened to him remarked: "What a lovely sermon!" He preached what he lived, he proclaimed what he practiced, and he announced what he performed. Every Thursday he kept an hour of holy Adoration. This devotion kindled in us a taste to be in union with Jesus, to make Jesus our friend. He taught us short and beautiful hymns to adore Jesus in the holy Eucharist. During each holy hour he gave a brief reflection on the Word of God, which was a special nourishment for our souls. During the time of adoration, he prayed specially for the vocations for priesthood and religious life. Thus, an hour of prayer became an hour of power in our lives.

He also instilled in us the devotion of Rosary. To promulgate this devotion he also distributed the rosaries, holy medals, holy pictures etc. I know that there are a few persons who still treasure those rosaries and medals as a remembrance of their beloved and holy person of Fr. Roche.

The experience of God he expressed through music. He was a man of music. Music was the melody of his heart. He had a great love for music. Not only he sang but he also composed some beautiful hymns. The words of St. Augustine: "He who sings prays twice" was always on his lips. He adorned the liturgy with a beautiful choir. This lovely choir created an interest and love for the Eucharist. Each one participated in the mass and the choir sang actively and devoutly. He prepared the choir group well in advance. Sometimes he animated the choir and taught

us how to sing with unction and devotion. Not only did he teach us liturgical hymns but also some Konkani as well as English songs. Though our English pronunciation sounded bizarre but still he always accepted and appreciated us. One of his favourite songs was: Ha kithlo boro amcho bapui, ha kithli bori amchi avoi..."Oh! how good is our father, how good is our mother..." In heaven there is God our Father, and on earth He has given us our father and mother. A beautiful song that expressed the significance of one's parents and at the same time glorified God our heavenly Father. Through this song he instilled in us love and respect towards our parents. He taught us that our parents are the resemblance of God, our Father in heaven. If we obey our parents we obey God, our heavenly Father. Yes, this might look simple for some. But, we know that wisdom lies in small things.

He experienced God in beautiful things. "Big is Beautiful" was his philosophy of life. This sense of beauty and goodness he expressed in various ways. He was a person who wanted everything to look big, beautiful, clean, impressive and capturing. For example, one can witness the beautiful art and architecture of the Church of St. Joseph, Lower Kasarkod. This splendid and wonderful edifice radiates the aesthetic sense and a rare creation of the fair person of Fr. Roche. It has a sublime beauty. It has a mixture of simplicity and magnificence. He did this work for the glory of God. At the entrance of the church stands he caption: "Come let us adore him". Yes, that was the objective of his efforts; that was the purpose of building a huge house of God – for prayer and celebration! The Sunday Liturgy, well

prepared, attracted the faithful and the church was full to its capacity.

Beauty and bounty come from God. Fr. Roche had a long desire to have a mighty belfry with the gigantic bell for the new church, so that all could see it, all could hear it and rejoice. With the help of a generous benefactress from Switzerland, Miss Elizabeth Maier, he succeeded in getting a gigantic bell, produced at Padua, Italy. The day when it arrived at Lower Kasarkod his joy was immense. He literally danced with joy and happiness. He invited all his parishioners to have a first glance of it, which was followed by a grand celebration.

“Beauty is the participation of God’s love” says Simone Weil. In beautiful things Fr. Roche saw the beauty of God’s creation. He wanted to have two more statues in the newly constructed church – one of St. Joseph and the other of Mother Mary. Thanks to Simon and Co. Mangalore, this desire of his was fulfilled.

The holy person of Fr. Roche was a symbol of generosity. To cite Hegel: “The beauty is the symbol of generosity of the being”. He was a very generous person. Though he did not have much, nevertheless he shared with others whatever he had. He never sent away empty handed those who knocked at his door. He gave whatever he had. When he did not have anything he knocked at the door of generous friends, relatives, and benefactors. What he gave to others he gave it in secret. According to the evangelical teaching: when you do a charitable deed, do not let your left hand know what your right hand is doing so that your charitable deed may be in secret, and your Father who sees in secret will Himself

reward you openly. He never waited for appreciation nor did he proclaim his charity from the pulpit. He did everything for the love of God.

He was generous not only in material things but also in spiritual guidance. He embraced with joy everyone who came to him for spiritual comfort. There was neither strict time nor any prior appointment. He spoke to them; he guided them to resolve their problems. He embraced them with tenderness and love. He was both a father and a mother to them. At times he was like a father very authoritative and demanding, and at the same time he was like a mother gentle, kind, compassionate, caring, and tender. At this juncture I must admit that my mother is a great admirer of Fr. Roche. She always liked him and always appreciated him, and still today, she says: Fr. Roche was a living saint”. Yes, he was a man who lived a holy life.

A man of God will certainly act according to the will of God. This was not only at the time of good health but also in times of sickness. St. Francis of Assisi called sickness as sister sickness and embraced it with joy. As a true follower of St. Francis, Fr. Roche had very similar attitude. He was a person who stood at the foot of the cross of Jesus. His attitude towards sickness was very amazing. He always faced his sickness with courage as part of his life, with a smiling face. When he was ill, he was more worried about others than about his own health. Whenever we visited him in the hospital, he first inquired about our health, our family members, and the parishioners. He had a long relationship with the doctors and nurses who treated him and also others

who served him. He bore everything with joyful patience.

As a man God he had a passion for God. This was a source of inspiration for me. Today if I am a Capuchin thanks to the holy life of Fr. Roche. When I expressed my desire to be a Capuchin Fr. Roche was very happy. But, immediately he put me an important question: "Why do you want to be a Capuchin"? My response was: "I want to wear a Capuchin habit". He gave a simple smile and said: "You must think a little more". This gave me enough time to reflect. According to Saint Jean-Marie Vianney: "Priesthood is the love of the heart of Jesus." Fr. Roche was a priest of the love of the heart of Jesus. Thus, the God-centred personality of Fr. Roche, embellished with the Franciscan Capuchin Spirit of fraternity and simplicity, attracted me to be a capuchin.

Conclusion:

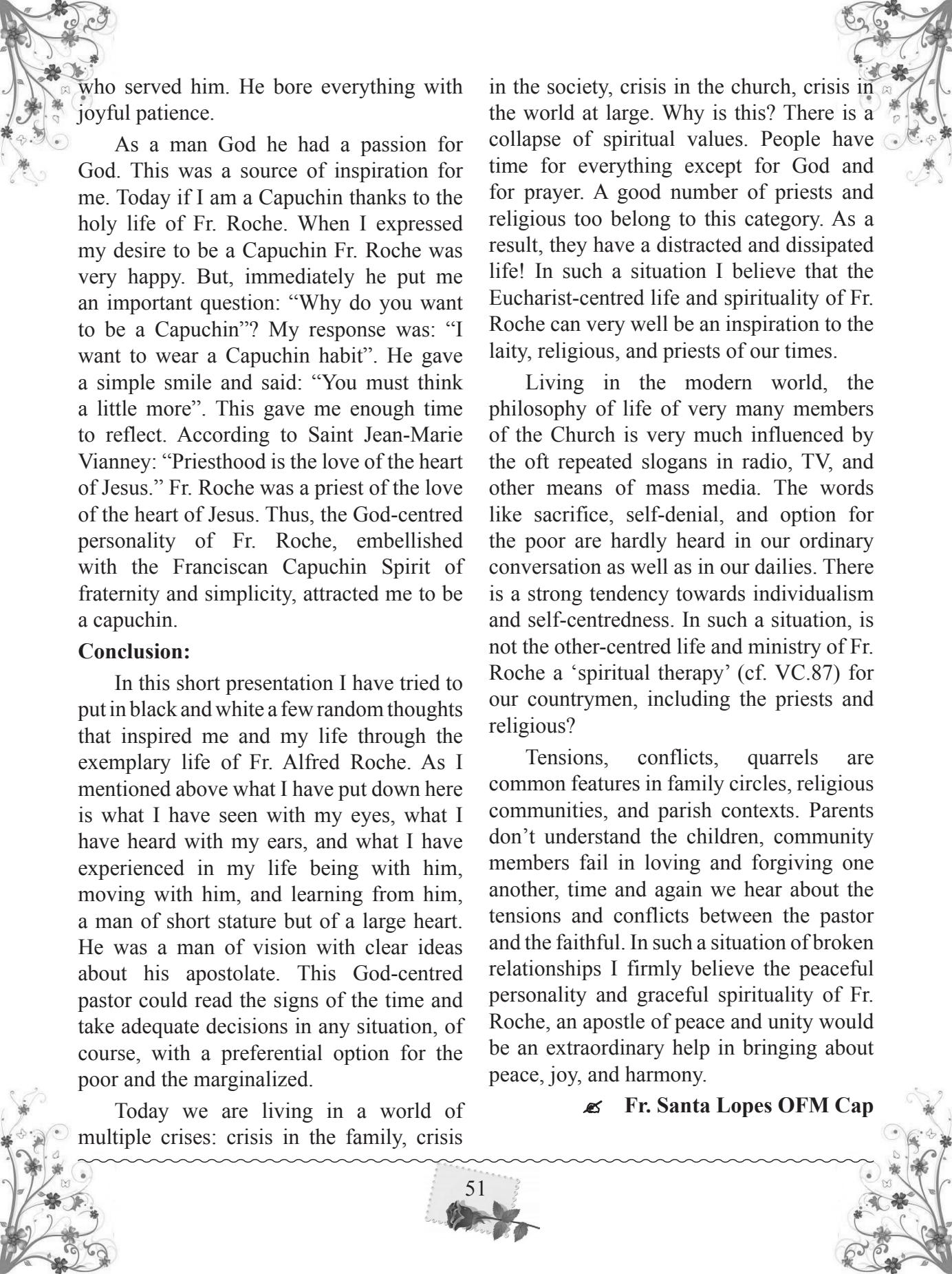
In this short presentation I have tried to put in black and white a few random thoughts that inspired me and my life through the exemplary life of Fr. Alfred Roche. As I mentioned above what I have put down here is what I have seen with my eyes, what I have heard with my ears, and what I have experienced in my life being with him, moving with him, and learning from him, a man of short stature but of a large heart. He was a man of vision with clear ideas about his apostolate. This God-centred pastor could read the signs of the time and take adequate decisions in any situation, of course, with a preferential option for the poor and the marginalized.

Today we are living in a world of multiple crises: crisis in the family, crisis

in the society, crisis in the church, crisis in the world at large. Why is this? There is a collapse of spiritual values. People have time for everything except for God and for prayer. A good number of priests and religious too belong to this category. As a result, they have a distracted and dissipated life! In such a situation I believe that the Eucharist-centred life and spirituality of Fr. Roche can very well be an inspiration to the laity, religious, and priests of our times.

Living in the modern world, the philosophy of life of very many members of the Church is very much influenced by the oft repeated slogans in radio, TV, and other means of mass media. The words like sacrifice, self-denial, and option for the poor are hardly heard in our ordinary conversation as well as in our dailies. There is a strong tendency towards individualism and self-centredness. In such a situation, is not the other-centred life and ministry of Fr. Roche a 'spiritual therapy' (cf. VC.87) for our countrymen, including the priests and religious?

Tensions, conflicts, quarrels are common features in family circles, religious communities, and parish contexts. Parents don't understand the children, community members fail in loving and forgiving one another, time and again we hear about the tensions and conflicts between the pastor and the faithful. In such a situation of broken relationships I firmly believe the peaceful personality and graceful spirituality of Fr. Roche, an apostle of peace and unity would be an extraordinary help in bringing about peace, joy, and harmony.

Fr. Santa Lopes OFM Cap



MAKINGS OF A SAINT - AMCHO PAADREAB

With feelings of great nostalgia and a sense of great pride, I, a fellow Barkurian welcomed the big news about the Cause for Beatification of our own fellow brother, late Very Rev. Father Alfred Roche OFM Cap. It is wonderful that the Provincial Superiors of the Holy Trinity Province, Karnataka, in which he grew up, worked, and died, has forwarded the Cause of Fr. Alfred Roche to the Congregation of the Causes for Saints at the Vatican. But many skeptics may wonder how can this be? How a simple and humble priest from a remote village in Karnataka can possibly be raised to such a status viz, that of Sainthood.! ?

Having known him personally during my childhood days in Barkur, this step that has been taken is not at all surprising to me and to most of the people who had known him. For most of us, there is absolutely no doubt that amcho padriab , as he was known, was a saintly person, and that he rightly deserves the grace of sainthood and the grace of the Altar.



Nirmala Primary School, Brahmavar

I consider and believe this honor is due to him for the following reasons and perhaps others have more:

1. It is possible to be a saint with the grace of God, however simple, humble and unworthy a person may be, just like Mary, a humble and simple village girl who became the Mother of the Son of God with His grace, and likewise others who became saints. All saints are filled with the love of God and choose God above all others. They live for the glory of God. They understand God as the Supreme Good and they pattern their lives to do all things they can for the glory of God. Fr. Alfred excelled in this. He never claimed that all the good that he did and achievements that were accomplished were the fruit of his own efforts, but by the grace and help of God. He did so solely for the glory of God and not for his selfish glory and pride. His love for God was uncompromising.

2. All the saints love other human beings. They work for the salvation of souls. They understand that the mission of Jesus Christ is to save all, so they live their lives to spread the Good News. So St. John says" if anyone says I love God and hates his brother is a liar" (1Jn 4,20). All saints are generous. There are no stingy saints found in the church. Fr. Alfred was such a person. His sole mission was to go after the lost sheep. His hand was big and generous towards the needy. He was devoted to the poor.

Nirmala High School, Brahmavar



Whatever he got from his well wishers was given away to the needy. He was not concerned about his own health and safety. He went and help those in need, be it those who were affected by flood or stricken by sickness or calamity. He shared whatever he had with others whether it is his food, clothes, other than his cassock, his money and even his bed. He loved his flock dearly and went out of his way to help them to lead a good and graceful life. Children and youth were his main concern and did all he could to educate them and send them to good schools.

3. All Saints are risk takers. When God called, they answered. Taking chance on a new way of life, just like Abraham, when at his right old age was called to leave his country and go to a place and plunge himself into the unknown. Like him Fr. Alfred too heeded the call of God and God's grace was with him to do His holy will and the people who lived with him bear witness to the good that he did to them and their respective parishes. He feared no obstacles while doing good.
4. The Saints lived a simple life among their own families, friends and unknown people, serving God and His people with all their heart and never making a big show. Fr. Alfred too lived a simple life. His room consisted of a table, two chairs, a bench or two for the people coming to see him and a simple bench used as his bed. He owned just one or two cassocks and just a few necessary clothes along with his Rosary, breviary and a Cross. His food was frugal and simple, which he shared when someone came hungry. He never made a show of his numerous talents but used them for others for the benefit of the common good. He attributed to God the talents he possessed.
5. Saints have great devotion to Mary, the Mother of God. They loved her tenderly. They understood Mary as a special gift of Jesus to each one of us. Fr. Alfred was no exception. His devotion to Mary and trust in her was childlike. He never missed saying his Rosary and encouraged one and all to never let a day pass by without saying it. He made great effort to promote her devotion and

celebrate feasts in honor of her with great fervor, preaching a well prepared homily in honor of Mary.

6. Saints are people of God and of prayer. Some spent entire days in prayer. Others found their time with God in other ways. They reached out to people, in whom they saw God. Fr. Alfred realized that prayer is fuel that feeds the interior life, the life of a personal relationship with God. Saints were devoted to the Eucharist. Fr. Alfred spent hours before the tabernacle on his knees in prayer both before and after celebrating the Eucharist and before going to bed. To receive Jesus in Holy Communion was a great joy to him every day, from which he received nourishment both spiritual and physical.
7. Saints are not perfect. Each saint had some flaw or the other. They had faults. They made mistakes. They learnt from their mistakes and even at death bed they found themselves in need of contrition, pardon and reconciliation. And yet, the Church honored them with sainthood, because they accepted their limitations and repented. So, for skeptics, who think that Fr. Alfred does not deserve such a crown, because he had flaws, they are mistaken. For Fr. Alfred never claimed that he was perfect. He was humble and repented his flaws and remained in the grace of God. Because of this he was able to do the good in the broken families in the parishes, broken on account of bad marriages, sickness, drunkenness, unemployment, misunderstandings, natural disasters, and other calamities.
8. Saints loved the Church. Knowing that the Church is the bride of Christ, they were loyal to the teachings, doctrines and dogmas of the Church even when unjustly accused by the authorities. Fr. Alfred never questioned his superiors. He spent his time and energy in explaining the teachings of the Church to his flock. He accepted to work for the Lord in most difficult surroundings and parishes, and with his love and zeal for the Church brought his flock to love the Church and her authorities.

In conclusion, to promote this noble Cause, local interest has to be harnessed. People should be made aware of Fr. Alfred's life and work. People who knew him should make known to others about his heroic virtues and encourage them to imitate his life as worthy to the path to holiness. People should be encouraged to speak about him and study his life, in the family, in groups and in the parish. It is good to gather as many evidences as possible in writing. They should be encouraged to come forward as witnesses. People should also be encouraged to make pilgrimages to his tomb individually as well as in groups and pray for miracles through his intercession. Encourage those seriously sick to pray for Fr. Alfred's intercession and also take them to his tomb to pray for cure. Prayer meetings should be encouraged to pray for the success of this noble cause and finally arrange every year a Thanksgiving Mass, to thank God for giving us such a holy and saintly person in our own backyard.

 **James Sequeira**
Barkur/Bangalore

ಫ್ರಾದ್ ಅಲ್ಲೆಡ್ ರೋಚ್ - ಕ್ರಿಸ್ತಾಬ್ಯಾಚ್ ಕಾಳ್ಜಿಮ್ ಕಾಪುಚಿನ್

ಎಕ್ಕು ಬರ್ಮೊ ಗೊವಿ: ತಾಚೆ ಧಂಯ್ ಅಸಲೆ ದಯಿಸುತ್ತಿರುತ್ತಾನೆ, ಸಾದೆಪಣ್, ಪವಿತ್ರಪಣ್ ಅನಿ ಪ್ರಾಮಾಣಿಕತಾ ಪರಜಾಖಾಲ್ತಿ. ತೋ ಎಕ್ಕು ಸುಂಕಲ್ಪ ವರ್ಕೆ, ಸುಂಕಲ್ಪಿಕ್ಕು ತಾಚೆಯ್ ಉತ್ತರಾಂನಿ ಅನಿ ಪ್ರವಚನ್ ಕೆಲ್ಲಿ ಪರಿಂ ತೋ ಜಿಯೆಲ್ಲೊ ತಾಂಚೆ ಜಿಣಿಯೆಂತ್ ಎಕ್ಕು ಪರಿಪಕ್ವ ಸಂತುಲನ್ ಆಸ್ತಿಲ್ಲಂ.

ಫೂಡ್ ರೋಚ್ ಏಕ್ ಪ್ರಾಮಾಣಿಕ್ ವ್ಯಕ್ತಿ. ಉಗ್ರಾನ್ ತೋ ಅಪ್ಪಿಂ ಚಿಂತಾಂ ಉಚಾರಾಲ್ಯೋ. ಧಯ್ಯಾನ್ ಹೆರಾಂಚೆಡ್ ಚುಕ್ಕಿ ಭಿರಾಂತ್ ನಾಸ್ತಾನಾ ವ ಪಕ್ಕಪಾತ್ ಕರಿನಾಸ್ತಾನಾ ಸಾಂಗ್ತಾಲ್ಯೋ. ಹೆಂ ಸ್ವೇಚ್ ತೋ ಸಾದ್ಯಾ ಕಾಳಾನ್, ದುಸ್ತಾಂಕ್ ದುಕರ್ಯಾಪ್ತಾನಾ ಕರಾಲ್ಯೋ. ನಾಂ

ಆಗಸ್ಟಿನಾನ್ ಸಾಂಗ್ಲೇ ಬರಿ 'ಪಯ್ಯಂ ಮೋಗ್ ಕರ್
ಆನಿ ಉಪಾರ್ತ್ ತುಕಾ ಜ್ಯಾಯ್ ತಶ್ಯಂ ಕರ್.' ಸತ್ತಾ



ಕ ಸಾಂತಾ ಲೋಪಚ್ಚ್ ಕಾಮುಚಿನ್

ఆని నితిచో మనిన్ జాల్మై ఘ్రాద్ రోజ్ ఆప్టిం హరేకో కామాం సతాన్ ఆని నితిన్ కెర్చులో. దేవాజి కాకుల్తే వాంటప్పుంత తో సదాంజ్ తయార్ ఆసోల్మై. 'ఎకాదావేళా తుం మాన్ రావాయ్ తర్ మోగాన్ తువెం మాన్ రావుంకో జాయ్, తువెం హరాంజి చూకో తిద్దుల్మార్ మోగాన్ తిద్దుంకో జాయ్, హరాంకో తువెం భోగ్నుంకో ఆస్ల్యార్ మోగాన్ తువెం తాంకాం భోగ్నుంకో జాయ్', ముఖ్య తాజి మోగాజి సలవా ఆస్ల్యి. తాణేం దేవాజో మోగో కేల్మై ఆని తోజో మోగో హరాం ధంయ్ వాంటప్పున్ పేతోల్మో.

జేబు ఏకో లుగ్గాల్ని భోగ్గుణించే వ్యక్తి ముణ్ణ అమి సాం బువాంపూస్త వాంజెలాంతో 'జేబు లాజరాచ్యు ఘోడండా లాగిం రద్దుల్ని' ముఖ్య వితిం ఆయ్యాతాంపో. జేబు దేవాచి అపరిమితా కాకుళ్త దీంప్యు ఆయ్యాల్ని. తె పరిం ఘూదు రోచు ఆప్పిం భోగ్గుణ లుజార్చుంతో ఖిరొ వ్యక్తి. తో లోవరు కాసరోకోండో ధావ్వు వగ్గో జావ్వు వేచిం దృశ్యాల్ని ముజ్జు కాళ్తాంతో ఆనికోయి ఉర్లాం. కాపుజినో జాల్లుల్లి తాకా ఆముణ్ణ ఏకో పయ్యారి ఆని ఎకాజో జాగ్గార్ ఆస్మేళ్లునా ముఖ్య ఖాత్రి ఆస్ల్యూరోయి తాకా తి ఏకో కష్టాంచి ప్రది జాల్లి. ఆముణ్ణ త్వా జాగ్గాకో జిడ్డుల్లే బరి వ తో జాగో సోడుంకో రద్దాల్లో ముణ్ణ స్నయ్యా, బగరు తాణె లోకాచేం మోగో కేల్పుల్లి ఆని లోకానోయి తాకా మోగో దిల్పుల్లి. తాణెం తాచేం వగ్గో ఖిర్మా సిరితానో స్థీకార్ కర్రో లోకాకో ఆదేవ్య మాగ్గెల్లు. సాం. పావ్వు రోమాగారాంకో బరయ్యల్లుల్లి పత్రుంతో అశేం సాంగ్త్రా, 'సంతోస పావ్తెల్లాం సంగిం సంతోస పావ్, రుదానో కర్తల్లాం సంగిం రుదానో కర్త...'.

ఫ్రాద్ రోచా థంయ్ హో ఏక్ గొణ్ ఆస్ లో, తాజ్చా, ముఖ్యామళ్లార్ సదాంజ్ మోగాళ్

ತನಿ ಕುರ್ಚೆಚ್ಚೋ ಹಾಸೋ ಆಸೋಲ್ಲೋ ಸಾಯ್ನೋ ವೆಯ್ಲಾಚ್ಚೋ ಉತ್ತಾಂ ಪ್ರಕಾರ್, ‘ಹ್ಯಾ ಸಂಸಾರಾಚಿ ಸೇಭಾಯ್ ಜೆಬುಚ್ಚ್ಯಾ ಅಮ್ಮುಕ್ಕ್ಯಾ ಹಾಸ್ಯಾಂತ್ ಲಿಪನ್ ಆಸ್ಾ.’ ಘ್ರಾದ್ ರೋಚಾನ್ ಹೊಚ್ಚೋ ಕ್ರಿಸ್ತಾಚ್ಚೋ ಮುಗ್ಗ್ಯಾ ಹಾಸೋ ಸ್ವಾರಾಂಕ್ ದಿಲ್ಲೋ. ತಿಕ್ಕೆಂಚ್ ಸ್ವೇಯ್ ಆಸ್ತಾಂ ತಾಚಿ ಧಂಯ್ ದುಸ್ತ್ರಾಂಕ್ ಸಂತೋಷಭಿತ್ ಕರುಂಕ್ ಮಿಶಾಲ್ ಕರ್ಜೆಂ ದಂಡೆಂಯ್ ಆಸೋಲ್ಲೋ.

ಅಟ್ಟೋ ಭಾಗಿಂತ್ ಜೆಬು ಸಾದೆಪಣ್ ವ ಭೋಳೆಪಣ್ ಎಕ್ಕ್ಲ್ಯಾಚೆಂ ಉಣಿಪಣ್ ಸ್ವೇಯ್ ಮ್ಹಣ್ ಕಳಿಯ್ತ್ತ್ ಘ್ರಾದ್ ರೋಚ್ಚೋ ಖಾಲ್ಜ್ಚ್ಚೋ. ತಾಚೆಂ ಖಾಲ್ತೆಪಣ್ ಹೆರಾಂಕ್ ಪಯ್ಲೀಂ ಸ್ವ್ಯಾನ್ ದಿಂವ್ಯ್ ಪಾಷ್ಲೇಂ. ದಾಕ್ಕ್ಲ್ಯಾಕ್ ಸಾಂಗ್ಸ್ಯಂ ತರ್, ವಾವ್ರಾಡ್ಯಾಂಚ್ಚೋ ಪಾತ್ಲೋನ್ ಸಾಂ. ಜುಜೆಚ್ಚ್ಯಾ ಮಾನಾಕ್ ಅಪ್ರಿಲ್ಲೆ ಲೋವರ್ ಕಾಸರ್ಕೋಡ್ಚ್ಚ್ಯಾ ನವ್ಯ್ಯಾ ಇಗ್ರೆಚ್ಚ್ಯಾ ಉಗ್ರಾವಣಾಚ್ಚೋ ಭಾಗಿ ದೀಸ್ ತೋ. ಪಯ್ಸ್ ಧಾವ್ಯ್ ತಶೆಂಚ್ ಲಾಗ್ಗಿಲ್ಲ್ಯಾ ಗಾಂವಾಂ ಧಾವ್ಯ್ ಆಯ್ಲ್ಯಾ ಬಿಸ್ಯಾಂಚ್ಚೋ, ಯಾಜಕಾಂಚ್ಚೋ ಆನಿ ಧಾಮಿಕಾಂಚ್ಚೋ, ದಾದ್ಲ್ಯಾಂಚ್ಚೋ ಆನಿ ಶಿಯಾಂಚ್ಚೋ, ಯುವಜಣಾಂಚ್ಚೋ, ಪ್ರಾಯ್ ವಂತಾಂಚ್ಚೋ ಏಕ್ ವ್ಯಾಡ್ ಜಮೋ ಆಸೋಲ್ಲೋ. ಎವ್ವರಿಸ್ಯಾಚೆಂ ಬಲಿದಾನ್ ಸಂಭ್ರಮಾನ್, ಗಾಯನ್ ಮಂಡಳೆಚ್ಚ್ಯಾ ಸುಮಧುರ್, ಗಾಯನಾಂ ಸವೆಂ ಭೆಟ್ಯಾಲ್ಯೀಂ. ಅಪ್ರೀರಿಕ್ ಇಗ್ರೆಚ್ ಖಾತಿರ್ ವಾವ್ರ್ ಕೆಲ್ಲ್ಯಾಂಕ್ ಸನ್ವ್ಯಾನ್ ಕರ್ಜೆಂ ಕಾಯ್ರಿಂ. ಸವ್ರೋ ಸಯ್ಯಾನಿ ಘ್ರಾದ್ ರೋಚಾಕ್ ಅಭಿನಂದನ್ ಪಾಟಯ್ಲ್. ಲೋಕಾನ್ ತಾಳಿಯಾಂಚ್ಚ್ಯಾ ಆವಾಜಾ ದ್ವಾರಿಂ, ಆನಿ ಬ್ರಹ್ಮಾವಾರಾಚ್ಚ್ಯಾ ಗ್ನೋರಿಯ್ ಜ್ಯೋತಿ ಬೆಂಡಾ ಸಂಗಿಂ ಉಲ್ಲಾಸ್ ಪಾಟಯ್ಲ್.

ಮುಕ್ಕೆ ಘಡಿ ಘ್ರಾದ್ ರೋಚಾನ್ ಉಲೊಂಬಿ! ತೋ ಮಾಯ್ಯ್ ಮುಕಾರ್ ರಾವ್ಲ್. ಇಗ್ರೋ ಬಾಂದ್ಲ್ಯಾ ಸಂತೋಷಾನ್ ತೋ ಆಸೋಲ್ಲೋ. ಉಬ್ಬೋ ರಾವುನ್ ಸ್ವಾರಾಂಕ್ ಪಳೆಂವ್ಯ್ ಲಾಗ್ನ್ಲ್. ತಾಕಾ ತೆದ್ದಾಂ ಉಲೊಂವ್ಯ್ ಕರ್ಷ್ಯಾ ಜಾಲೆ, ಉತ್ತಾಂ ಸುಟ್ಟಿಂ ನಾಂತ್ ತರ್ಯಾಯಿ ತೋ ಉಲಯ್ಲ್. “ಮ್ಹ್ಯಾಚ್ಚ್ಯಾ ಮೇಗಾಚ್ಚ್ಯಾ ಲೋಕಾನ್ಚ್ಚೋ, ತುಮಿ ಸ್ವಾರ್ ಹಾಂವೆಂ ಇಗ್ರೋ ಬಾಂದ್ಲ್ ಮ್ಹಣ್ತಾತ್, ಮಾಣ್ ಹಾಂವ್ ಧಯ್ಯಾನ್ ಸಾಂಗ್ತಾಂ: ಹಿ ಇಗ್ರೋ ಬಾಂದ್ಲ್ಲೀ ಹಾಂವೆಂ ಸ್ವೇಯ್, ಬಗ್ಗೋ ತುಮಿ!” ಹೆಂ ತಾಂತ್ ಉಚಾರಾತ್ಯಾನಾ ಸವ್ರೋ ನಿಶ್ಚಯ್ ಜಾಲೆ, ಮೊನ್ ಪಾಚಾರ್ದೆಂ. ಉಬೆ ರಾವುನ್ ತಾಂತ್ ಫಿಗ್ರೋಗಾರಾಂಕ್ ಪಳೆಲೆಂ ಆನಿ ಫಿಗ್ರೋಗಾರ್ ತಾಕಾ ವಿಜ್ಞೋ ಜಾವ್ಯ್ ಪಳೆಂವ್ಯ್ ಲಾಗ್. “ಹಿ ಇಗ್ರೋ ತುಮಿ ಬಾಂದ್ಲ್ಲೀ”, ಮ್ಹಣ್ ಲೋವ್ ತಾಳ್ಯಾನ್ ಉಚಾರಿ ಲಾಗ್ನ್ಲ್. ಇಮಾನ್ಯುವೆಲ್ ಲೆವಿನಾನ್ ಸಾಂಗ್ಸ್ ಪರಿಂ, ‘ಖಾಲ್ತೆಪಣ್ ಅಪ್ಪೆಂ ಹೆರಾಂಕ್ ಮ್ಹ್ಯಾ ಮುಕಾರ್ ವಚುಂಕ್ ಸೊಡ್ಯಾಂತ್ ಆಟಾಪ್ತ್ರಾ’ ಹೊ ಏಕ್

ಬರೋ ಗೂಣ್ ತಾಚೆ ಧಂಯ್ ಆಸೋಲ್ಲೋ. ಹೆರಾಂನ್ ಜಿಂಬೆಂತ್ ಪಜ್ಜಳುಂಕ್ ಜಾಯ್ ಆನಿ ಆಪುನ್ ಖಾಲ್ತ್ತೋ ಜಾಂವ್ಯ್ ಜಾಯ್ ಮ್ಹ್ಯಾಚ್ಚ್ಯಾ ಧ್ಯೇಯ್ ತಾಚೊ ಆಸೋಲ್ಲೋ.

ತಾಕಾ ಖಾಲ್ತೆಪಣ್ ಆನಿ ಭೋಳೆಪಣ್ ಸಾಂಗಾತಾ ಫಾಲ್ಲಿ ಸಕರ್ ಆಸೋಲ್ಲೀ. ತೋ ಏಕ್ ಸಾಧಿ ಜಿಂಬೆಲ್ಲೋ. ತಾಂತ್ ತಾಚ್ಚೋ ಗಜೋರ್ ಜಡೋಂವ್ಯ್ ನಾಂತ್ ಬಗ್ಗೋ ಸ್ವೀಮಿಶ್ನೋ ಉವ್ವೋ ಕೆಲ್ಲ್ಯಾ ತೆವ್ನೋ ಹೆವ್ನೋ ಯೆಂವ್ಯ್ ಆನಿ ವಚುಂಕ್ ಸಾಧಾರಣ್ ಪಯ್ಸ್ಯಾಚ್ಚ್ಯಾ ಸವ್ಲತ್ಯೋ ಉಪಯೋಗ್ ಕೆಲ್ಲ್ಯಾ. ತಾಕಾ ದೆವಾಚೊ ಆಧಾರ್ ಲಿಂಯ್ ಗೆಲ್ಯಾರ್ಯಾಯಿ ಮೆಳ್ಲ್ಯಾ. ಏಕ್ ಧಾಮಿಕ್ ಜಾವ್ಯ್ ತೋ ಸದಾಂಚ್ ದುಬ್ಬಿಕಾಯೆಚ್ಚ್ಯಾ ಜಿಂಬೆ ಧಂಯ್ ವಿಶ್ವಾಸಿ ಜಾವ್ಯ್ ರಾವ್ಲ್. ದೆಹುನ್ ಹೊ ತಾಚೊ ಸಂತೋಷಾಚೊ ವಿರೋ ಘಟ್ ಜಾಂವ್ಯ್ ಪಾವ್ಲ್.

ತೋ ಏಕ್ ಪ್ರಾಮಾಣಿಕ್ ತಶೆಂಚ್ ಪಾತ್ಯೆಂಚೊ ವ್ಯಕ್ತಿ. ಪ್ರಾಮಾಣಿಕ್ ವ್ಯಕ್ತಿ ಸದಾಂಚ್ ಸತ್ ಉಲಯ್ತ್ತ್ ಆನಿ ದುಸ್ಯಾಂಚ್ಚ್ಯಾ ಮನಾಂತ್ ಭವಕ್ಸೊ ರಚ್ತ್. ವ್ಯಾಗ್ಗಾಂಗಾನ್ ಸಾಂಗ್ಲೆ ಪರ್ಮಾಣಂ ಕಿತೆಂ ತರ್ಯಾಯಿ ತುವೆಂ ಕಾಳ್ಜ್ಚ್ಯಾ ಭೋಗ್ಣಾಂ ಧಾವ್ಯ್ ಉಚಾರ್ಲ್ಯಾರ್ ಹೆರಾಂಚಿಂ ಕಾಳ್ಜ್ಜಾಂ ತುಂ ಜಿಕ್ಕ್ತಾಯ್”.

ಘ್ರಾದ್ ರೋಚ್ಚೋ ಸತ್ ಉಲಯ್ಲ್, ತೆಂ ತೋ ಕಾಳ್ಜಾಂತ್ ಧಾವ್ಯ್ ಉಲಯ್ಲ್, ಸಬಾರ್ ಲೋಕ್ ಲಾಗ್ಗಿಲ್ಲ್ಯಾ ವ ಪಯ್ಲುಲ್ಲ್ ಗಾಂವಾಂ ಧಾವ್ಯ್ ತಾಚೆಂ ಮಾರ್ಗದರ್ಶನ್ ಆನಿ ಸಲಹಾ ಫೆಂವ್ಯ್ ಯೆತಾಲ್ಯೊ. ಪ್ರಾಮಾಣಿಕ್ಪಣ್ ಆನಿ ಆಪ್ಪಂತ್ ಪಣ್ ತಾಚೆಂ ಉತ್ತೀಮ್ ಧೋರಣ್. ತೋ ತಾಚ್ಚ್ಯಾ ಸವ್ರೋ ಕಾಮಾಂತ್ ಪಾರದರ್ಶಕತಾ ಸಾಂಭಾಳ್ತಾಲ್ಯೊ. ನಿತ್ಯಾ ಜಿಂತ್ಯಾಂ ಆನಿ ಕರ್ಲೋ ತಾಚೆ ಬರೆ ಗೂಣ್. ಹೆ ಶೆಗುಣ್ ತಾಕಾ ಸವ್ರೋ ಸಂಗ್ರಿಂನಿ ದೆವಾಕ್ ಪಳೆಂವ್ಯ್ ಲಾಯ್ತ್ಲೆ (ಮಾತ್ರೆ 5, 8). ತಾಂತ್ ಹೆ ಶೆಗುಣ್ ಆಪ್ಲಾಚೆ ಕರುನ್ ಫೆತ್ತೆ. ಶೆಕಿಂ ತಾಂತ್ ಕೊಂಕ್ಕಿಂತ್ ‘ನಿಸ್ಕಾಂಪಣಾಚಿ ಜಿಂಬೆ’, ದೆವಾಕ್ ಸಂಪೂರ್ಣ ಧರಾನ್ ಸಮರ್ಪಿತ್ ಕೆಲ್ಲಿ ಜಿಂಬೆ. ವ್ಯಾಯ್, ಹ್ಯಾ ಬುಕಾಂತ್ ಆಮಿ ತಾಚ್ಚ್ಯಾ ಗೂಂಡ್ ಜಿಂತ್ಪಾಚಿ ರೂಚ್ ಜಾಕ್ತೆತಾ. ತಾಚೆ ಜಿಂಬೆ ಸವ್ರೋ ಧಾಮಿಕಾಂಕ್ ಏಕ್ ವಿರಿ ದೇಕ್.

ಮಾಯ್ಯಾಸ್ ತಾಚೊ ಬರೋ ಗೂಣ್ ಜಾಲ್ಲ್ಯಾನ್ ತೋ ಹೆರಾಂ ವಯ್ರ್ ಪರಿಣಾಮ್ ಕಾರಿ ಜಾಲ್ಲ್. ಕೆದ್ದಾಂಯ್ ತಾಂತ್ ಜಿಂತ್ಪಾ ಸಕೆಕೆಚ್ ಮಹತ್ವ ದಿಲ್ಲೆಂ ನಾ. ಮಾಣ್ ಕಿತೆಂಯ್ ಹಾತಿಂ ಧರ್ಜೆ ಪಯ್ಲೀಂ ಹಚಾರ್ ಪಾವ್ಪಿಂ ಜಿಂತ್ಲೆಲ್ಲೆಂ ಆಸ್. ರನೆ ಜೆಕಾಟ್ ಉಲೊವ್ವಾ ವಿಶಿಂ ಅಶೆಂ ಸಾಂಗ್ತಾಂ. ‘ತುಜೆಂ ಉಲೊವ್ವಾಂ ತುಜ್ಜ್ಯಾ

ಅತ್ಯಾಚಿ ಭಾಯಿ ಸಾಕ್ಷಿ. ತಾಚೆಂ ಉಲ್ಲೊಷ್ಟೆಂ ತಾಚ್ಯಾ ಕಾಳಾಚಿ ಗುಂಡಾಯೆ ಧಾವ್ಯಾ ಉಬ್ಜಲೆಂ ತಾಚ್ಯಾ ಬರ್ಯಾ ಮನಾಕ್ ಸಾಕ್ಷಿ.

ಘ್ರಾದ್ ರೋಚಾ ಲಾಗಿಂ ದಯ್ಯಿಕ್ ತಶೆಂಚ್ ಮನ್ಯಾಪಣಾಚಿ ಗೊಣ್ ಆಸ್ಲೆ. ತೊ ಮೋಗ್ ಕರೆಣ್ಣ ವೈಕ್. ತಾಚಿ ಧಂಯ್ ಸವ್ರ್ ಲೋಕಾಕ್ ಮೋಗಾನ್ ವೆಂಗುನ್ ಧರ್ಷಿ ಆಧ್ಯಾತ್ಮಿಕ್ ಸಕತ್, ಗಡ್ ನಾಸ್ಲೆಲ್ಲು ಮೋಗ್ ಆಸ್ಲೆಲ್ಲು. 'ದೆವಾನ್ ಸಂಸಾರಾಚೊ ಇತ್ಯೆಲ್ಲ ಮೋಗ್ ಕೆಲೊ ತಾಹೆಂ ಆಪ್ಲಾಚ್ ಮತಾಕ್ ಹ್ಯಾ ಸಂಸಾರಿ ಧಾಡ್ಲೆ' (ಜುವಾಂವ್ 3, 16). ಹಾಂವ್ಚ್ ಹ್ಯಾ ತಾಚ್ಯಾ ದಯ್ಯಿಕ್ ಗಡ್ ನಾಸ್ಲೆಲ್ಲು ಮೋಗಾಕ್ ಏಕ್ ಸಾಕ್ಷಿ. ಹೊ ದೆವಾಚೊ ಮೋಗ್ ಘ್ರಾದ್ ರೋಚಾನ್ ತಾಚಿ ತ್ಯಾಗಾಚ್ಯಾ ಆನಿ ಸಾರ್ಕಿಫಿಸಾಚಿ ಜಿಣೀಯೆ ಮುಕಾಂತ್ರ್ ಉಚಾರ್ಲು. ತಾಹೆಂ ತಾಚಿ ಜಿಣೀಯೆಕ್ ತ್ರಿಸ್ತಾಕ್ ವೆಂಗುನ್ಕ್ ಸ್ವಂತ್ರೆನ್ ತ್ಯಾಗ್ ಕೆಲಾ. ಘ್ರಾದ್ ರೋಚಾನ್ ಆಮ್ಲೆ ಸಾಂಗಾತಾ ರಾಂಷ್ಟೆಂ ಆನಿ ಆಮ್ಲೆ ಸಂಗಿಂ ಭಸೊಂಚೆಂ ಆಪ್ಲಾಕ್ ಬರೆಂ ಲಾಗ್ಲು ಮ್ಹಣ್ ಕಳಯ್ಲೆಂ. ತೊ ಆಮ್ಲೆ ಬರಿಚ್ ಉಲಯ್ಲೆಂ, ಆಮ್ಲೆ ಸಾಂಗಾತಾ ಜೆವ್ಲು. ಆಮ್ಲೆ ಸಾಂಗಾತಾ ಜಿಂತಾಲೊ. ಆಮ್ಲೆ ಬರಿ ಕಾಮ್ ಕರ್ತಾಲೊ. ಅಮ್ಮಾಚ್ ಕಷ್ಟಾಂತ್ ತಾಹೆಂ ವಾಂಟೊ ಫೆತ್ಲೆಲ್ಲು. ತೊ ಆಮ್ಲೆ ಜಿಣೀಯೆ ಶೈಲಿಕ್ ಸಂಪೂರ್ಣ್ ಧರಾನ್ ಮೊಂದೆಲ್ಲೊ ಜಿಯೆಲ್ಲು. ಆಮಿ ತಾಚಿ ಧಂಯ್ ಏಕ್ ಪರಿಪೂರ್ಣ್ ತ್ಯಾಗಾಚಿ ತ್ರಿಸ್ತಿ ಜಿಣೀ ಪಳೆಂವ್ಯಾ ಸಕ್ಕ್ಲ್ಯಾಂವ್. ತೊ ಆಪ್ಲಾಚ್ ಜಿವಿತಾಚ್ಯಾ ಫೆಡಿಯೊ ದೆವಾ ಖಾತಿರ್, ಪೆಲ್ಯಾ ಖಾತಿರ್ ಲಿಜೆತಾಲೊ. ಹೊ ಮೋಗ್ ತಾಚ್ಯಾ ಭೋಗ್ನಣ್ ಮುಕಾಂತ್ರ್ ಆಮ್ಲ್ಯಾಂ ದಾಕಯ್ತಾಲೊ.

ತೊ ಭೋಗ್ನಣ್ಚೊ ವೈಕ್. ತಾಚ್ಯಾ ಕಾಳಾಚಿ ಗುಂಡಾಯೆ ಧಾವ್ಯಾ ತೊ ಸವಾಂಕ್ ಭೋಗ್ನಿತಾಲೊ. ಸಾಯ್ನ್ ವೆಯ್ಲ್ ಅಶೆಂ ಸಾಂಗಾ: 'ಭೋಗ್ನಣ್ಚೆಂ ದೆಣೆಂ ಏಕ್ ವರ್ತೆಂ ದೆಣೆಂ. ಹೆಂ ಭೋಗ್ನೆಂ ಸವ್ರ್ ನಿತಿಚೊ ಸಿದ್ಧಾಂತ್, ಕಾನೂನ್ ದಿವಪ್, ಫೆವಪ್ ವಾ ಅಧಿ ಬದ್ದಿ ಕರ್ಪೆ ವನಿ ಸವ್ರ್ ಉತ್ತಿಮ್ವೊ!' ಭೋಗ್ನಣ್ಚೆಂ ದೆಣೆಂ ತಾಹೆಂ ಹೆರಾಂ ಸವೆಂ ವಾಂಟೆಲ್ಲೆಂ ಆಸಾ. ಹೊ ಭೋಗ್ನಣ್ಚೊ ಗೊಣ್ ತಾಚ್ಯಾ ಅತ್ಯಾಚಿ ಗುಂಡಾಯೆ ಧಾವ್ಯಾ ಉಬ್ಜಲ್ಲು. ತಾಹೆಂ ಕೊಣಾಕ್ಯೊಯಿ ರಾಗಾನ್ ಪಳೆಲ್ಲೆಂ ವ ಕೊಣಾಚೆರೊಯಿ ರಾಗಾರ್ ತೊ ಜಾಲ್ಲು ನಾ.

ಮುಸ್ತಾಂ ಖಾತಿರ್ ಜಿಯೆಲ್ಲು ವೈಕ್: ಆಜ್ ಆಮ್ಲೆ ಸಂಸಾರ್ ಏಕ್ ಸಾವರ್ತಿಕ್ ವ ಅಖಿಂಡ್ ಹಳ್ಳಿ ಜಾಂವ್ಯಾ ಪಾವಾ. ಆಧುನಿಕತೆಚೆ ಸುಳಿಯೆರ್, ತ್ವರಿತೋಗತೆಚೆಲ್ಲೊ ಪಯ್ಯಾ ಸವ್ಲತೆಯ್ ಆನಿ ಸಂಪರ್ಕ್ ಮಾಧ್ಯಮಾಂ ದಾರ್ವಿಂ

ಸಂಸಾರ್ ವೆಗಾನ್ ಧಾಂವ್ತ್ ಮೊಣ್ ತ್ಯಾ ವೆಳಾರ್ ಸಂಪರ್ಕ್ ಮಾಧ್ಯಮಾಂ ನಾಸ್ಲೆಲ್ಲೊ ಪರ್ಯಾ ಕರುಂಕ್ ಸವ್ಲತೆಯ್ ನಾಸ್ಲೆ ಕಾರ್ವಾರ್ ದಿಯೆಸೆಚಿಂತ್ ವಾವ್ರುಂಕ್ ಮುಕಾರ್ ಆಯೆಲ್ಲೊ ಘ್ರಾದ್ ರೋಚ್. ಮ್ಹಣ್ ಪ್ರಕಾರ್ ತೊ ದುಸ್ರಾಂ ಖಾತಿರ್ ಜಿಯೆಲ್ಲೊ ವೈಕ್. ಸವಾಂಕ್, ದುಸ್ರಾಂಕ್ ವ ಇಶ್ವಾಂಕ್, ತೆಚಾರ್ಯಾಂಕ್ ವ ಅನ್ವಜ್ಞಿತ್ಯಾ ವೈಕೆಂಕ್ ಗ್ರೇಸ್ತ್ ವ ದುಬ್ಬ್ಯಾಂ ಧಂಯ್ ಏಕ್ ಜಾವ್ಯಾ ಜಿಯೆಲ್ಲೊ. ತಾಕ್ ಸದಾಂನಿತ್ ಸವಾಂ ಸಾಂಗಾತಾ ಮೋಗಾನ್ ಭಸೊಂಚೊ ಆಮಿ ಪಳೆಲ್ಲೊ.

ತಾಚೊ ಮಾಯ್ಯಾಶಿ ತಾಳೊ ಆನಿ ತಾಚೆ ಶೆಗುಣ್ ಸಾಂ ಘ್ರಾನಿಸ್ ಆಸಿಸಾನ್ ತಾಚ್ಯಾ ಭಾವಾಂಕ್ ದಿಲ್ಲ್ಯಾ ಆವಯ್ ಸಾಕ್ಷ್ಯ ಮೋಗಾಚೊ ಉಗ್ಣಾಸ್ ಹಾಡ್ತ್. ಘ್ರಾದ್ ರೋಚ್ ಸಾಂ ಘ್ರಾನಿಸಾಚೊ ವಿರೊ ಪಾಟ್ಲಾವ್ವಾರ್. ತೊ ಸವ್ರ್ ತನಾರ್ಚಾಂಕ್ 'ಮತಾ' ಮ್ಹಣ್ ಆಪಯ್ಯಾಲೊ, ತೊ ಸವಾಂಕ್ ಏಕ್ ಆವಯ್ ಸಾಕೊ ಆಸ್ಲೆಲ್ಲೊ.

ತೊ ದುಸ್ರಾಂ ಖಾತಿರ್ ಜಿಯೆಂವ್ಯ್ಲೊ ಸಳಾವಳಿಚೊ ವೈಕ್. ತಾಚಿ ಧಂಯ್ ಹೆರಾಂಕ್ ಎಕ್ಕಟಿತ್ ಕರ್ಪೆ ಅಮೊವ್ರ್ ದೆಣೆಂ ಆಸ್ಲೆಲ್ಲೊ. ಮ್ಹಣ್ ಮತಿಕ್ ಆಮ್ಲೆ ಥಿಗ್ರಜೆಚೆಲ್ಲೊ ಅಮೊವ್ರ್ ಯಾದಿ ರುಳ್ಳತಾತ್. ತೆಂ ಏಕ್ ಸೊಭಿತ್ ಕುಟಮ್, ಎಕ್ಕಟಿತ್ ಕುಟಮ್, ಸಂತೊಸ್ಪರಿತ್ ಕುಟಮ್ ವಾಂಟುನ್ ಫೆಂಪ್ಟೆಂ ಕುಟಮ್, ಏಕ್ ದೆಕಿಭರಿತ್ ಕುಟಮ್. ಆಮ್ಲೆ ಮಧೆಂ ಎಕ್ಕಟ್, ಮಾಯ್ಯಾಮೋಗ್ ರಾಜ್ ಕರ್ತಾಲೊ. ಆಮ್ಲೆ ಥಿಗ್ರಜ್ ಎಕ್ ಕುಟ್ಟು ಬರಿ ಆಸ್ಲೆಲ್ಲೊ. ಆಮಿ ಆಮ್ಲೆ ಥಿಗ್ರಜೆಕ್ 'ಆಮ್ಲೆ ಕುಟಮ್' ಮ್ಹಣ್ ಆಮೊಂವ್ಯೆಂ ಆಸ್ಲೆಲ್ಲೊ. 'ಹಿ ಥಿಗ್ರಜ್ ಆಮ್ಲೆ' ಮ್ಹಣ್ಣೊ ಮನೋಭಾವ್ ಆಮ್ಲೆ ಧಂಯ್ ಆಸ್ಲೆಲ್ಲೊ. ಹ್ಯಾ ಸೊಭಿತ್ ಕುಟ್ಟಾಂತ್ ಆಮಿ ಸಾಂಗಾತಾ ಮೆಳುನ್ 'ಹಾ! ಭಾಗಿ ಕಿಲೆಂ ಭಾವಾ ಭಾಶೆನ್ ಎಕ್ಟಾನ್ ಜಿಯೆಂಪ್ಟೆಂ' ಮ್ಹಣ್ ಗಾಯ್ತ್ರಾಲ್ಯಾಂವ್. ಎಕ್ಕಟಿತ್ ಥಿಗ್ರಜ್ ಉಂಚ್ಲೊ (ಅನಿ ಉಂಬ್) ಶೆವಟ್ ಆಪ್ಲಾವ್ಯೆತ್ ಮ್ಹಣ್ ಘ್ರಾದ್ ರೋಚ್ ವಿರೆಂಚ್ ಜಾಟ್ ಆಸ್ಲೆಲ್ಲೊ. ಸಾಂ ಜುಚೆಕ್ ಅರ್ವಿಲ್ಲೆಂ, ಆಮ್ಲೆ ಲೋವರ್ ಕಾಸರ್ಕೋಡ್ ಇಗರ್ಜೆಚೆಂ ಬಾಂದಪ್ ಹಾಕ್ ಸಾಕ್.

ತೆ ಥಿಗ್ರಜ್ ಘ್ರಾದ್ ರೋಚಾಚ್ಯಾ ಮಾಗ್ರದರ್ಶನಾ ಖಾಲ್, ಲೋಕಾಚ್ಯಾ ಕಷ್ಟಾಂ ವಾವ್ರಾ ವರ್ವೆಂ ಬಾಂದ್ಲೆಲ್ಲೊ. ತನಾರ್ಚ ಅನಿ ಪಾಯ್ದುಂತ್ ದಾದ್ದೆ ಅನಿ ಸಿರೊ, ಭುಗಿಂ ಅನಿ ಪ್ರೆಡಿಲಾಂ, ಗ್ರೇಸ್ತ್ ಅನಿ ದುಭ್ಯೆ ಹ ಇಗರ್ಜೆಚೆ ಮೋಗಾಚೆ ಸಾಂದೆ ಅನಿ ಬಳ್ಳಂತ್ ಖಾಂಬೆ ಮ್ಹಣ್ ಸವ್ರ್ ಲೆಕ್ಕಾಲೆ. ಘ್ರಾದ್ ರೋಚಾನ್ ಆಮ್ಲ್ಯಾಂ ಸವಾಂಕ್ ಎಕ್ ಕುಟ್ಟು ಭಾಶೆನ್ ಸಾಂಗಾತಾ ಹಾಡ್ಲೆಂ. ಹ್ಯಾ ಕುಟ್ಟಾಂತ್ ಆಮಿ 'ದೆವಾಚ್ಯಾ ರಾಜಾಚೊ' ಆನ್ಜ್ಞಾಗ್ ಭೋಗ್ನೊ. ಜೆಜುನ್ ಸಾಂಗ್ಲೆ ಬರಿಂ 'ದೆವಾಚೆಂ ರಾಜ್ ತುಮ್ಮೆ ಧಂಯ್ ಆಸಾ ಆನಿ ತುಮ್ಮೆ ಭಿತರ್ ಆಸಾ' ಮ್ಹಣ್ಣೆಂ

ಉತ್ತರಂ ನೀಂಜ್ ಜಾಲ್ಲಿಂ. ಎಕ್ಕಟಾನ್ ರಾವುಂಕ್ ಅಮ್ಮೆಚ್ಚೆ ಸಬಾರ್ ಭಿಗ್ರಚೆ ಕರಿಕ್ ಕಷ್ಟತಾತ್. ಪ್ರಾದ್ ರೋಚಾನ್ ಭಿಗ್ರಜ್‌ಗಾರಾಂಕ್ ಎಕ್ಕಾಂಯ್ ಕೆಲ್ಲೆಂ ಸವಾರ್‌ಂಕ್ ಏಕ್ ದೆಬರಿತ್ ನಿದರ್ಶನ್.

‘ಲ್ಲಾನಾ ಭುಗ್ಯಾಂಕ್ ಮ್ಹ್ಯಜೆ ಯೆಂವ್ ಸೊಡಾ, ದೆವಾಚೆ ರಾಜ್ಯ ತಾಂಚೆ ಮ್ಹ್ಯಭ್ಯಾ ಸೊಮಿಯಾಚ್ಯಾ ಉತ್ತರ ಬರಿ ಪ್ರಾದ್ ರೋಚಾಕ್ ಲ್ಲಾನಾಂ ಭುಗ್ಯಾಂ ವರ್ಯ್ ವ್ಯಾದ್ ಮಾಪಾನ್ ಮೋಗ್ ಆಸ್‌ಲೆಲ್ಲ್. ತಾಣೆಂ ಹೊ ಮೋಗ್ ತಾಚ್ಯೆ ದೊತೊನೆ ದ್ವಾರಿಂ, ತಾಂಕಾಂ ಕಂತಾಂರಾಂ ಅನಿ ಪದಾಂ ಶಿಕೊಂವ್ಯೆ ದ್ವಾರಿಂ ವ ತಾಂಚೆ ಸಾಂಗಾತಾ ಜೆವ್ವ್ ವ್ಯಕ್ತ್ ಕೆಲ್ಲ್. ತಾಣೆಂ ಭುಗ್ಯಾಂಕ್ ಧರಾವಳ್ ನಾಂವಾನಿ ಆಪಯ್‌ಲೆಂ ಧೋಡ್ಯಾಂಕ್ ದಾಕ್ರೋ, ಅನಿ ಧೋಡ್ಯಾಂಕ್ ಇಂಜನಿಯರ್, ಧೋಡ್ಯಾಂಕ್ ವಕ್ಕೆಲ್ ವ ಸೆಕ್ರೆಟರಿ ಇತ್ಯಾದಿ ನಾಂವಾಂ ದಿಲ್ಲಿಂ. ಕಿತೆಂಯ್ ಲಿಮೋವ್ ದವರ್ಯಾಸ್ತಾಂ ಸಾಂಗ್ರೆಂ ತರ್ ಮ್ಹ್ಯಜೆ ಹಾತೆಂ ಘಾಯ್ಲಾಂ ವ ಆಫೀಸ್ ನಾಸ್ಲ್ಯಾರ್‌ಯಿ ಸೆಕ್ರೆಟರಿ ಮ್ಹ್ಯಜೆ ಇಂಗ್ಲಿಷಾಚೊ ಸಬ್ದ್ ಸುಡಾಳ್ ಕರುನ್ ಉಚಾರುಂಕ್ ಯೆನಾಸ್ಲ್ಯಾರ್‌ಯಿ ತೊ ಮ್ಹ್ಯಾಕ್ ಸೆಕ್ರೆಟರಿ ಮ್ಹ್ಯಣ್ ಅಪಯ್ತಾಲೊ. ಹಿಂ ಬಿರುದಾಂ ವ ನಾಂವಾಂ ದುಸ್ಯಾಂ ಭುಗ್ಯಾಂ ಮುಕಾರ್ ಆಪಯ್ತಾನಾ ಮ್ಹ್ಯಾಕ್ ವತ್ತಿ ಮುಶಿ ಜಾತಾಲಿ. ತ್ಯಾ ಬಿರುದಾನ್ ತಾಣೆಂ ಮ್ಹ್ಯಾಕ್ ಆಪಯ್‌ಲೆಂ ತರ್‌ಯಿ ಮ್ಹ್ಯಜೆ ಲ್ಲಾನ್ ಪ್ರಾಯೆ ನಿಮ್ತಿಂ ಮ್ಹ್ಯಜೆನ್ ಚಡ್ ಕಿತೆಂಯ್ ಕರುಂಕ್ ಜಾಲ್ಲಿಂ ನಾಂ. ತಾಚ್ಯ್ ತ್ಯಾ ಮ್ಹ್ಯೇತ್ಸಾಹಾನ್ ಆಮ್ಮೆ ಜೆಣೆಯೆಂತ್ ಭವಿಷ್ಯಾಚೆಂ ಸತಾಂ ಬಂಷಿಂ. ತಾಣೆಂ ಆಮ್ಮುಂ ಜೆಣೆಯೆಂತ್ ಏಕ್ ದಾಕ್ರೋ, ಇಂಜನಿಯರ್, ಪಾದ್ರಾಬ್ರೋ, ಸಂಗಿತ್‌ಕಾರ್, ಬರವ್ ವ ತೆಪ್ಪುಶಾಸಿ ಜಾಂವ್ಯಿಂ ಸಪ್ಪಾಂ ದಾಕಯ್ಲಿಂ. ಹೆಂಕ್ ಪ್ರೇರಣ್ ಆಜ್ ಆಮ್ಮೆ ಭಿಗ್ರಜೆಂತ್ ಜ್ಬಾರ್ ಜಾಲ್ಲಿಂ ದಕ್ತಾಂವ್.

ಭಿಗ್ರಜ್‌ಗಾರಾಂ ಕಿತೆಂ ತರ್‌ಯಿ ರುಚಿಕ್ ರಾಂದ್ವಾಂ ರಾಂದುನ್ ಏಗಾರಾಕ್ ಮ್ಹ್ಯಣ್ ಪ್ರಾದ್ ರೋಚಾಕ್ ದಿಲ್ಲ್ಯಾ ತವಳ್, ತಾಣೆಂ ತಿಂ ಪಯ್ಲಿಂ ಭುಗ್ಯಾಂಕ್ ಅನಿ ತ್ಯಾ ಸಗ್ಗ್ ಕುಟ್ಕಾಕ್ ದಿವುನ್ ಆಖ್ಯೆಕ್ ತೊ ಘ್ತತಾಲೊ. ಹೊ ಗೂಣ್ ಮ್ಹ್ಯಾಕ್ ಬರೊ ರುಚ್ಚ್ಲ್. ತಾಣೆಂ ಸವ್ರ್ ಭುಗ್ಯಾಂಕ್ ಎಕ್ ಆವಯ್ ವ ಬಾಪುಯ್ ಬರಿಂ ತಾಂಕಾಂ ಮೋಗಾನ್ ಅನಿ ಜತ್ತೆನ್ ಪಳಯ್ಲಿಂ. ತಾಣೆಂ ಭುಗ್ಯಾಂಕ್ ಕುಟ್ಕಾಚಿ ಆಸ್ ಅನಿ ಸಮಾಜಾಚಿಂ ಮೋಲಾಧಿಕ್ ದಿವಿಕ್ ಮ್ಹ್ಯಣ್ ಉಲ್ಲೇಂ ಕೆಲ್ಲುಯ್ ಆಸ್.

ಪ್ರಾದ್ ರೋಚ್ ದುಬ್ಬ್ಯಾ ಧಾಕ್ವಾಂಚೊ ಮೋಷಕ್ ಜಾವ್ವ್ ತಾಂಚೆ ಸವೆಂ ತಾಂಚ್ಯ್ ಕಷ್ಟಾಂತ್ ವಾಂಚೆಲಿ ಜಾವ್ವ್ ತಾಂಕಾಂ ದಯಾ ದಾಕಯ್ತಾಲೊ. ತೊ ಸದಾಂಚೊ ತಾಂಚ್ಯ್ ಕಷ್ಟಾಂ ದುಕಾಂಚೆ ವಚಾನಾಕ್

ಖಾಂದ್ ಮಾರ್ತಾಲೊ. ಹ್ಯಾ ತಾಚ್ಯ್ ಮೋಗಾಂತ್ ತಾಣೆಂ ಕಸಲೊಚೊ ಪ್ರತಿಫಳ್ ಅಪೇಕ್ಷ್ಯಾಂಕ್ ನಾ. ದೆಪುನ್ ಬಾಪ್ ರೋಚಾಚೆನ್ ಬರೆನ್ ಕನ್ಮೋರ್ ಅನಿ ಉತ್ತರಾಂ ಆಮ್ಮಾಚೊ ಕಾಳ್ಜ್ಜಾಂ ಮನಾಂನಿ ಲಿಂಚುನ್ ಉರ್ಲ್ಯಾಂತ್.

ಪ್ರಾದ್ ರೋಚಾಕ್ ಲೊಕಾಕ್ ಶಿಕಪ್ ದಿಂವಾಷ್ಟೀಂತ್ ಜಾಯ್ತ್ ಮಿನತ್ ಕೆಲ್ಲ್ ತಾಣೆಂ ದುಬ್ಬ್ಯಾ ಭುಗ್ಯಾಂಕ್ ಶಿಕಾಂತ್ ಆಸಕ್ ನಾಸ್‌ಲ್ಲ್ಯಾ ವ ಆಧ್ಯಾರ್ ಇಸ್ಸೊಲ್ ರಾವಯ್‌ಲ್ಲ್ಯಾ ಭುಗ್ಯಾಂಕ್, ಘಾವ್ ತೆಂ ಮಾಗ್ರದರ್ಶನ್ ಮೆಳನಾಸ್ಲ್ಯಾ ಭುಗ್ಯಾಂಕ್ ಪಾಟಿಂಚೊ ಅನಿ ಮ್ಹ್ಯೇತ್ಸಾಪ್ ದಿವುನ್, ತಾಣೆಂ ತಾಂಚೆ ಮತಿಂತ್ ಶಿಕಬೆ ಆಸಕ್ ಉಚೊವ್ವ್ ಶಿಕಪ್ ಸೊಂಮೊಂವ್ ಹರ್ ಪ್ರಯುತ್ತ್ ಕರುಂಕ್ ಸವ್ರ್ ಧರಾಂಚಿಂ ಯೋಜನಾಂ ಹಾತಿಂ ಫೆತ್ಲೆಲ್ಲ್.

ಪ್ರಾದ್ ರೋಚೊ ವ್ಯಾದ್ ಏಕ್ ಶಾಂತಿಚೊ ಮನಿಸ್. ತಾಣೆಂ ಶಾಂತಿಚೊ ಸಂದೇಶ್ ಸಗ್ಗ್‌ನೊಯಿ ಪ್ರಸಾರ್ ಕೆಲೊ. ಹೊ ಉದ್ದೇಶ್ ಪೊಂತಾಕ್ ಪಾಂಪುಂಕ್ ‘ಶಾಂತಿ ದಳ್’ ಮ್ಹ್ಯಳೆಂ ಏಕ್ ಸಂಫಟನ್ ಭಿಗ್ರಜೆಂತ್ ನಿಮೀತ್ ಕೆಲೆಂ. ಹ್ಯಾ ಸಂಫಟನ್ ದ್ವಾರಿಂ ಭಿಗ್ರಜೆಂತ್ಲ್ಯಾ ಕುಟ್ಕಾಂತ್ಲ್ ಲಡಾಯ್, ರುಗ್ಗಿಂ, ಮನಸ್ತಾಪ್ ವ ನಾ ಸಮ್ಮಣಿ ಪಯ್ಸ ಕೆಲಿ.

ಪಿಡೆಸಾಂಚೊ ಅನಿ ಪ್ರಾಯ್ದಂತಾಚೊ ಮೋಗ್ ಕರೆನ್ ಫ್ರಾದ್ ರೋಚಾಚೊ ವತ್ತೊ ಶೆಗುನ್. ತೊ ತಾಂಕಾಂ ಹುಸ್ಮೊ ಅನಿ ದಯಾ ದಾಕಯೆಲೊ. ಆಸ್ತ್ರೆಂತ್ ತಾಂಚಿ ಭೆಕ್ ಕರ್ತೆಲೊ. ಗಜೆವಂತಾಕ್ ಆಸ್ತ್ರೆಂಚೊ ಏವಜ್ ಪಾವಿತ್ ಕರುಂಕ್ ಆಧಿಕ್ ಮುಜತ್ ದಿತಾಲೊ. ಪಿಡಾ ಮಾರೆಕಾರ್ ಜಾತಾನಾ ಪಯ್ಲ್ಯಾ ಆಸ್ತ್ರೆಂತ್ ದಾವಿಲ್ ಜಾಂವ್ಯೆ ಬರಿ ವ್ಯವಸ್ಥಾ ಕರ್ತೆಲೊ. ಕೆಂಬೊಂಚ್ಯೆ ಪಿಡೆಸಾಂ ಧಂಯ್ ನ್ಯೆತಿಕ್ ಧಯ್ ಭರ್ತಾಲೊ. ವ್ಯಾದ್ ಪಿಡೆಕ್ ತೊ ಸಿಸ್ಪರ್ ಲೂಸಿ ಮುಕಾಂತ್ ಕಂಕನಾಡಿ ಆಸ್ತ್ರೆಂತ್ ದಾವಿಲ್ ಕರುಂಕ್ ಚೀಟ್ ದಿತಾಲೊ. (ಸಿಸ್ಪರ್ ಲೂಸಿ ತೆದ್ದಾಂ ಕಂಕನಾಡಿ ಆಸ್ತ್ರೆಂತ್ ವ್ಯಾದ್ಲ್ಯಾ ತಿ ಹ್ಯಾ ಪಿಡೆಸಾಂಚಿ ಬರಿ ಜತನ್ ಫೆತಾಲಿ). ಪ್ರಾಯ್ದಂತಾಂ ಧಂಯ್ ತಾಕಾ ಆಸ್‌ಲೆಲ್ಲ್ ಮೋಗ್ ವಿಶೇಸ್. ತೊ ತಾಂಚೆ ಸಂಗಿಂ ತಾಚೊ ಮೋಲಾಧಿಕ್ ವೇಳ್ ಪಾಶಾರ್ ಕರ್ತೆಲೊ. ತಾಂಚಿ ಖಾಂದ್ ಮೋಗಾನ್ ವೇಳ್ ತಯಾರ್ ಕರ್ತುಲೊ. ತೆಂಚೆ ತಾಂಕಾಂ ಪಿಕ್ ಬರೆಂ ಮ್ಹ್ಯಾ ಮರುಂಕ್ ತಯಾರ್ ಕರ್ತುಲೊ. ದೆವಾಚೊ ಮನಿಸ್: ಹೊ ಅಂಶ್ ತಾಚ್ಯ್ ಜಿವನಾಚೊ ಪ್ರಮುಖ್ ವಾಂಚೊ: ತೊ ಏಕ್ ದೆವಾಚೊ ಮನಿಸ್ ವ ದೆವಾಚೊ ಆನ್ಮೋಗ್ ಜೊಡ್‌ಲೆಲ್ಲ್ ವ್ಯಕ್ತಿ. ಹೊ ಆನ್ಮೋಗ್ ತಾಣೆಂ ಆಮ್ಮೆಂ ಮಧೆಂ ಧರಾವಳ್ ರಿತಿಂನಿ ಉಚಾರ್ಲ್. ಆಮ್ಮಾಂ ಸವಾರ್‌ಂಕ್ ‘ಕನ್ವ’ ಉತ್ತರಾಂಚ್ಯೊಯಿ ಚಡಿತ್

ಮೊಪಾನ್ ಉಲಯ್ತ್ತು ಮ್ಹಣ್ ಕೆಳಿತ್ ಆಸಾ. ತಾಚೆ ಜಿಂಬೆ ದೆವಾಚ್ಯಾ ಅನೆಂಬ್ರೋಚೆ ಏಕ್ ಬೂಕ್. ಹಾಂವ್ ಹಾಕ್ ಏಕ್ ಸಾಕ್ಸ್ ಜಾಲಾಂ. ಹಾಂವೆಂ ಹೊ ಅನೆಂಬ್ರೋ ಭೋಗ್ಲ್ ಅನಿ ಚೊಕ್ಲ್. ಕೊಹೆಂಯ್ ಹಾಚೆ ವರವ್ವಿ ಕರುಂಕ್ ವೆಲುಚಾರುಂಕ್ ಜಾಯ್ಯಾ. ಕಾರಣ್ ಜಿಂಬೆಯೆ ಅನೆಂಬ್ರೋ ವರ್ಣನ್ ಕರುಂಕ್ ಉತ್ತಾಂ ಪಾವನಾಂತ್.

ಕಾಮಚಿನ್ ಫ್ರಾದಿಂಚ್ಯಾ ಸಂವಿಧಾನಾಚ್ಯಾ ತಿಸ್ತ್ರ್ಯಾ ಅಧ್ಯಾಯಾಂತ್ ಮಾಗ್ಲ್ಯಾಚ್ಯಾ ಜಿವಿತಾಕ್ ಮಹತ್ವಚೆ ಪೂತ್ರೆ ದೀವ್ಷ್ಯ್ ಸವಾರಂನಿ ದೆವಾ ಧಂಯ್ ತಂಬು ಮಾರುಂಕ್ ಉಲೊ ದಿಲಾ. ಫ್ರಾದ್ ರೋಚ್ ಏಕ್ ಮಾಗ್ಲ್ಯಾಚೆ ವೆಕ್ತಿ. ತಶೆಂಚ್ ಕಾಮಚಿನಾಂಚೆಂ ಸಂವಿಧಾನ್ ವಿಶ್ವಾಸ್ಪಣೆಂ ಪಾತ್ಕಲೊ. ಮಾಗ್ನಿಂ ತಾಕ್ ತಾಚೆ ಜಿಂಬೆ ಸಕಾಳಿಂಚಿ ಸುರ್ಕಾತ್ ಕರುಂಕ್ ಅನಿ ರಾತಿಚೆಂ ದೀಸ್ ಭರ್ ಕೆಲ್ಲೆಂ ಕಾಮ್ ಸಮಾಪ್ ಕರುಂಕ್ ಏಕ್ ಚಾವಿ ಜಾಲ್ಲಿ. ತಾಣೆಂ ತಾಚೆ ತಂಬು ಮಾಗ್ಲ್ಯಾಚೆಂ ಧಳ್ ಮ್ಹಳ್ಳ್ಯಾ ಧ್ರುಡ್ ಫಾಲುಚೆರ್ ಫಾಲ್ಲ್ಯಾ. ತೊ ದಾಟ್ ಬೂಕ್ ತುಮಿ ಇಗಜೆಕ್ ಸದಾಂಚ್ ವ್ಹರ್ವ್ ವೆತಾತ್? 'ತಾಣೆಂ ಅಮ್ಮುಕೊ ಹಾಸೊ ದೀವ್ಷ್ಯ್ ಅಶೆಂ ಮ್ಹಳೆಂ: "ಹೊ ದಾಟ್ ಬೂಕ್ ಸ್ವಯ್ಯಾ, ಬಗರ್ ಹೊ ಪಾದ್ರಾಭಾಂಕ್ ದೆವಾ ಸಂಗಿಂ ಸದಾಂಚ್ ಲಾಗಿಂ ದವರೆಷ್ಟ್ ಮಾಗ್ಲ್ಯಾಚೆ ಬೂಕ್."

ಎವ್ವರಿಸ್ ತಾಚೆ ಜಿಂಬೆಯೆಂತ್ ಪ್ರಮುಖ್ ಕೇಂದ್ರ್. ತಾಣೆಂ ಫಿಗ್ರೆಜ್ಗಾರಾಂ ಧಂಯ್ ಎವ್ವರಿಸ್ತಾಚೆ ವಿರೊ ಮೋಗ್ ಕಾಳ್ಜಾಂತ್ ರೋಂಚೊಂವೆಂ ಹರ್ ಪೆಯ್ತ್ರ್ ಕೆಲ್ಲೆಂ. ಭುಗ್ರಾಂಕ್ ತಶೆಂಚ್ ವ್ಹಡಾಂಕ್ ಸದಾಂ ಮಿಸಾಂತ್ ಪಾತ್ರೆ ಫೆಂವ್ತ್ ತಾಣೆಂ ಉಲೊ ದಿಲ್ಲ್ಯಾ. ಪವಿತ್ರೆ ಎವ್ವರಿಸ್ ಭೆಟೊಂವ್ವೆ ಘುಡೆಂ ತೊ ಫಾವ್ರೆ ತಿ ತಯಾರಾಯ್ ಕರೊಕೊ ಅನಿ ಗೂಂಡ್ ಚಿಂತಾಚೆ ಶೆಮಾರಂವ್ ದಿತಾಲೊ. ತಾಚೆಂ ಪ್ರವಚನ್ ಸಾದೆಂ ಜಾಲ್ರಾಯಿ ಸುಡಾಳ್ ಅನಿ ಅಧಾರ್ಭರಿತ್ ಆಸ್ಲೆಂ. ತಾಚೆ ಪ್ರಭಾವೆಶಾಲಿ ತಾಳೊ ಅಮ್ಮೆ ಮತಿನಿ ಅಜೂನೊಯಿ ಘುಣ್ಣಣ್. ತೆದ್ದಾಂ ಹಾಂವ್ ಲ್ಪ್ನ್ ಭುಗ್ರೊ ಜಾಲ್ಲ್ಯಾನ್ ತಾಚ್ಯಾ ಶೆಮಾರಾಚೆ ವಿಮಸೊ ಕರ್ಜ್ ತಿಲ್ಲಿ ಸಕತ್ ಮ್ಹಣ್ಕಾ ನಾಸ್ಲೆ. ಮ್ಹಣ್ಕಾ ಕಿಶೆಂಚ್ ಸಮ್ಮನಾಸ್ಲ್ಯಾರೊಯಿ, ಲೊಕಾನ್, 'ಭಾರಿ ಬರೊ ಶೆಮಾರಂವ್' ಮ್ಹಳೆಂ ಮ್ಹಜೆ ಮುತಿಂತ್ ವಿಂಚ್ಯಾಂ. ಜೆಂ ಜೆಯೆಲ್ಲೆಂ ಜಿವಿತ್ ಪ್ರವಚನ್ ಕೆಲ್ಲೆಂ; ಜೆಂ ಕಿಶೆಂ ತೊ ಪಾತ್ಕಾಲೊ ತಂಚ್ ಹೆರಾಂಕ್ ಶೆಕಯ್ತಾಲೊ.

ಹರೇಕ್ ಬ್ರೆಸ್ತಾರ್ ಏಕ್ ವರಾಚೆಂ ಅರಾಧಾನ್ ತಾಣೆಂ ಫಿಗ್ರೆಚೆಂತ್ ದವರ್ಲೆಂ. ಹ್ಯಾ ಭಕ್ತಿಪಣ್ ದ್ವಾರ್ಪಿಂ ಅಮ್ಮಜೆ ಕಾಳ್ಜಾಂನಿ ಜಿಂಬೆಚ್ಯಾ ಮೋಗಾಚೆಂ ಕೆಟ್ಪಾಳ್.

ಪರ್ಜಣಭುಂಕ್ ಆಧಾರ್ ಜಾಲೆಂ. ತಶೆಂಚ್ ಜಿಂಬೆ ಅಮ್ಮೆ ವಿರೊ ಇಷ್ಟ್ ಮ್ಹಣ್ ವೆಂಗುಂಕ್ ಪ್ರೇರಣ್ ಲಾಬ್ಲೆಂ. ತಾಣೆಂ ಅಮ್ಮಾಂ ಎವ್ವರಿಸ್ತಾಂತ್ಲ್ಯಾ ಜಿಂಬೆ ಆರಾಧಾನ್ ಕರುಂಕ್ ಲ್ಪ್ನ್ ತಶೆಂಚ್ ಸೊಬಿತ್ ಕಂತಾರಾಂ ಶೀಕಯ್ಲೆಂ. ಹ್ಯಾ ಭಾಗೆವಂತ್ ವ್ಹರ್ ವೆಲಾರ್ ಅಮ್ಮಜೆ ಅತ್ಯಾಕ್ ಮೋಪಣ್ ಜಾವ್ತ್ ದೆವಾಚ್ಯಾ ಉತ್ತಾಂ ವಯ್ತ್ ಏಕ್ ಲ್ಪ್ನ್ ನಿಯಾಳ್ ದಿತಾಲೊ. ಹ್ಯಾ ಆರಾಧಾನಾಚ್ಯಾ ವೆಲಾರ್ ತೊ ಪ್ರತ್ಯೇಕ್ ಜಾವ್ತ್ 'ದೇವ್ ಅಮೋವ್ಲ್ಯಾ' ಪಾಸತ್ ಮಾಗ್ನಿಂ ಕರ್ತಾಲೊ.

ಅಶೆಂ ಹೊ ವೇಳ್ ಅಮ್ಮೆ ಜಿಂಬೆಯೆಕ್ ಸಕತ್ ದೀಂವ್ಯ್ ಪಾವ್ಲ್ಯಾ. ತಾಣೆಂ ಅಮ್ಮಾಂ ಕೊಂತಾಚೆಂ ಭಕ್ತಿಪಣ್ ಶೀಕಯ್ಲೆಂ. ಹ್ಯಾ ಭಕ್ತಿಪಣಾಂತ್ ಆಸಕ್ ಯೆಂವ್ತ್ ಅಮ್ಮಾಂ ಕೊಂತಾಂ, ಪವಿತ್ರೆ ಅಲ್ರ್ ಕ್ರೀಸ್ತ್ ಪವಿತ್ರೆ ಪಿಂತುರಾಂ ದಿಲ್ಲೆಂ. ಹಿಂ ಕೊಂತಾಂ ಅಜುನೊಯಿ ಧೊಡ್ಯಾನಿ ಫ್ರಾದ್ ರೋಚಾಚ್ಯಾ ಉಗ್ಣಾಸ್ ಖಾತಿರ್ ದವರ್ಲ್ಯಾಂತ್.

ಹೊ ದೆವಾಚೊ ಅನೆಂಬ್ರೋ ತೊ ಸಂಗೀತಾ ಮುಖಾಂತ್ ಅಭಿವ್ಯಕ್ತೊ ಕರ್ತಾ. ತೊ ಏಕ್ ಸಂಗೀತೊಕಾರ್. ಸಂಗೀತ್ ತಾಚ್ಯಾ ಕಾಳ್ಜಾಚೆ ತಾಳೊ. ಸಂಗೀತ್ ಧಂಯ್ ತಾಕ್ ಮೋಗ್ ಅನಿ ಆಸಕ್ ಆಸ್ಲೆ. ತಾಣೆಂ ಕಂತಾರಾಂ ಗಾಯಿಂ ಮಾತ್ರೆ ಸ್ವಯ್ಯಾ ಧೊಡಿಂ ಸುಂದರ್ ಕಂತಾರಾಂಯ್ ಫ್ರಾಲ್ಯಾಂತ್. ಸಾಂತ್ ಆಗುಸ್ತಿನ್ ಮ್ಹಣ್ತ್ವ್ 'ಜೊ ಹೊಣ್ ಗಾಯ್ತ್, ತೊ ದೊಡ್ಯಾನ್ ಮಾಗ್ಲ್' ತಾಣೆಂ ಗಾಯನ್ ಪಂಗ್ಣ ಮುಖಾಂತ್ ದೇವ್ ಸುತ್ತಿ ಸೊಬಿತ್ ಕರುನ್ ಮಾಂಡುನ್ ಹಾಡಿ ಆಸ್ಲೆ. ಗಾಯನ್ ಮಂಡಳೆ ಸವ್ರ್ ಲೊಕಾಕ್ ಮಿಸಾಂವ್ ಭಕ್ತಿಪಣ್ ಅನಿ ಕ್ರಿಯಾತ್ಕ್ ಧರಾನ್ ಭಾಗ್ ಫೆಂವ್ತ್ ಉಪಾರ್ಕಾಕ್ ಪಡ್ತಾಲೆ. ಮಿಸಾಕ್ ತಯಾರಾಯ್ ಜಾವ್ತ್ ಪಯ್ಯಂಚ್ ಕಂತಾರಾಂಚಿ ತರ್ಪಣಿ ದಿತಾಲೊ. ಧೊಡೆ ಪಾಪ್ತಿಂ ಅಪ್ಪಣ್ಣೊ ಗಾಯನ್ ಜಲೊವ್ತ್ ವ್ಹರ್ತಾಲೊ ಅನಿ ಕರೆಂ ಗಾಯನಾಂ ಭಕ್ತಿನ್ ಅನಿ ಉಭ್ರಣ್ ಗಾಂವೆಂ ಮ್ಹಣ್ ಶೀಕಯ್ಲೆಲೊ.

ಕೇವಲ್ ಲಿತುಜೆಕ್ ಗಜ್ರ್ ಆಸ್ಲೆಂ ಕೊಂಳ್ಳಿಚೆಂ ಕಂತಾರಾಂ ಶೀಕಯ್ತಾಸ್ತಾಂ ಧೊಡಿಂ ಇಂಗ್ಲೀಷ್ ಪದಾಂಯ್ ಶೀಕಯ್ತಾಲೊ. ಅಮ್ಮೆಂ ಇಂಗ್ಲೀಷ್ ಉಚ್ಚಾರಣ್ ಆಯ್ದ್ಲೆಂ ಬರೆಂ ನಾಸ್ಲೆಂ ಜಾಲ್ರಾಯಿ ತೊ ಅಮ್ಮಾಂ ಉತ್ತೇಜನ್ ದಿತಾಲೊ. ತಾಚೆಂ ಮೋಗಾಳ್ ಪದ್: 'ಹಾ! ಕಿಶೆಂ ಬರೊ ಅಮ್ಮೆ ಬಾಪುಯ್, ಹಾ! ಕಿಲ್ಲಿ ಬರಿ ಅಮ್ಮೆ ಅವಯ್ ಸಗಿನ್ ಆಸಾ ದೇವ್ ಅಮ್ಮೆ ಬಾಪುಯ್ ಅನಿ ತಾಣೆಂಚ್ ಅಮ್ಮಾಂ ದಿಲಾಂ ಹ್ಯಾ ಸಂಸಾರಿ ಅವಯ್ತ್ ಅನಿ ಬಾಪಾಯ್...' ಹ್ಯಾ ಸುಮಧುರ್ ಪದಾಂತ್ ಅವಯ್ ಬಾಪಾಯ್ಚೆಂ ಮಹತ್ ತಶೆಂಚ್ ಸಗಿನೆಂಚ್ಯಾ

ಬಂಧುವಾಯ್ಕು ಹೊಗ್ಗಾಪ್ಪೆ ದಿಂವೇಣ್ಣ ಉಲ್ಲೇಖ್ವಾ ಕೆಲು. ಹ್ಯಾ ಪದಾ ಮಾರಿಫಾತ್ತೆ ತಾಣೆಂ ಆಮ್ಮಾಜ್ಞೆ ಪ್ರದಿಲಾಂಕ್ ಮಾನ್ ಕರುಂಕ್ ಆನಿ ತಾಂಚೊ ಮೋಗ್ ಕರುಂಕ್ ಆಮ್ಮಾಂ ಶಿಕಯ್ಲೆಂ. ಆಮ್ಮಾಂ ಆಮ್ಮಿಂ ಪ್ರದಿಲಾಂ ಸಗರ್ ಆಸ್ಪಾಂ ಪ್ರದಿಲಾಂಕ್ ಮಾನ್ ಕರ್ತಾಂವ್, ತೆದ್ದಾಂ ಸಗಿಂ ಆಸ್ಪಾಂ ದೆವಾಕೆಚ್ ಮಾನ್ ಕರ್ತಾಂವ್ ಮ್ಹಣ್ ಆಮ್ಮಾಂ ಕಳಯ್ಲೆಂ. ಹ್ಯೋ ಲ್ಹಾನ್ ಸಂಗ್ರಿ ಜಾಲ್ಯಾರ್ಯೋಯಿ ಹಾಂತುಂ ವತ್ತಿ ಜಾಣ್ಣಾಯ್ ಲಿಮನ್ ಆಸಾ.

ದೆವಾನ್ ತಾಣೆಂ ರಚ್ಲೆಲ್ಲಿ ಸೊಭಿತ್ ರಚ್ಲೆ ಧಾವ್ಯ್ ಆನ್ಮೋಗ್ ಕೆಲ್ಮೊ. ಪ್ರಾಜ್ಲೋ ಸಂಗ್ರಿ ಕೆದ್ದಾಂಯ್ ಸೊಭಿತ್ ಆಸ್ಪಾತ್ತೆ ತಾಚೆ ಜಿಣ್ವೆಚೆಂ ತೆಂ ಹೆಂ. ಹೆಂ ಸೊಭಾಯೆಚೆಂ ಆನಿ ಬರೆಪಣಾಚೆಂ ಭೋಗ್ಪೊ ಸಬಾರ್ ರಿತಿಂನಿ ತಾಣೆಂ ವ್ಯಕ್ತ್ ಕೆಲೆಂ. ತಾಕಾ ಸರ್ವ್ ವಸ್ತು ಪ್ರಾಜ್ಲೋ ಸೊಭಿತ್, ನಿತ್ಳೋ, ಪರಿಣಾತ್ಕ್ ಆಸುಂಕ್ ಜಾಯ್ ಆಸ್ಲೆಂ. ದಾಕ್ಕುಕ್ ಲೋವರ್ ಕಾಸರ್ಗೋಡ್ ಇಗರ್ಜೆಚೆಂ ಸೊಭಿತ್ ಸುಂದರ್ ಬಾಂದಪ್ ಆನಿ ಕಲು ಹಾಕಾ ನಿದರ್ಶನ್. ಹಿ ಅದ್ಭುತ್ ಮಜ್ಜಾತ್ ಕಲಾತ್ಕ್ ಶೈಲಿ ಘ್ರಾದ್ ರುಂಚಾಚ್ಯ್ ಪ್ರಕ್ರಿತ್ಯ್ ವಿಶ್ವಾಂತ್ ಸಾಂಗ್ತ್ರ. ಹೆ ಇಗರ್ಜೆಚ್ಯ್ ಬಾಂದಪ್ಪಾಂ ಸೊಭಾಯ್ ಆಸಾ. ಹಾಂತುಂ ಸಾದೆಪಣ್ ತಶೆಂಚ್ ವ್ಯೆಭವ್ ಆಸಾ. ಹೆಂ ಕಾಯೆಂ ತಾಚೆ ಮ್ಹಣ್ತೆಚೊ ಲುದ್ದೇಶ್. ದೆವಾಚ್ಯ್ ಉತ್ತಾಚ್ಯ್ ಆನಿ ಎವ್ವರಿಸ್ತಾಚ್ಯ್ ಸಂಭ್ರಮಾ ಖಿಾತಿರ್ ಆಯಾರಾಚೆ ಲಿತುರ್ಜೆಚಿ ತಯಾರಾಯ್ ಬರಿ ಜಾತಾಲಿ ದೆಕುನ್ ಇಗರ್ಜೆಂತ್ ಭರುನ್ ಲೋಕ್ ಯೆತಾಲೊ.

ಘ್ರಾದ್ ರೋಚಾಕ್ ನವೆ ಇಗರ್ಜೆಕ್ ಸುಂದರ್ ತಶೆಂಚ್ ಪ್ರಾಜ್ಲಿ ಘಾಂಟ್ ಹಾಡುಂಕ್ ಮನ್ ಆಸ್ಲೆಂ. ತಿ ತೋರಿಚೆ ಘಾಂಟ್ ಸರ್ವಾಂನಿ ಪಳೆವ್ಯ್ ಘಾಂಟ್ ಕೆಂಚೊ ನಾದ್ ಆಯ್ಮುನ್ ಸಂತೊಸ್ ಪಾವುಂಕ್ ಜಾಯ್ ಮ್ಹಣ್ಲ್ ಅಶಾಯ್ ಆಸ್ಲೆ. ಮಾನೆಸ್ತಿಕ್ ಎಲಿಜಬೆತ್ ಮೋಯಿರ್, ಸ್ಪಿಕರ್ಲ್ಯಾಂಡಾಚ್ಯ್ ಎಕಾ ನಾವಿಚ್ಯ್ ಉದಾರ್ ಮನಾನ್, ಇಟೆಲಿಚ್ಯ್ ಪಾದ್ವಾಂತ್ ತಯಾರ್ ಜಾಲ್ಮೆ ಏಕ್ ಮಜ್ಜಾತ್ ಆನಿ ಸುಂದರ್ ಘಾಂಟ್ ಹಾಡ್ವಾಂತ್ ಯಲ್ಸಿ ಜಾಲೊ. ಘಾಂಟ್ ಲೋವರ್ ಕಾಸರ್ಗೋಡ್ ಏಕಾಕ್ ಆಯ್ಲ್ಯಾ ದಿಸಾ ತಾಕಾ ವತ್ತೋ ಸಂತೊಸ್ ಜಾಲೊ. ಹ್ಯಾ ಸಂತೊಸಾಂತ್ ವಾಂಟೆಲಿ ಜಾವ್ಯ್ ತೊ ನಾಚ್ಲೆಲ್ಲ ಮ್ಹಣ್ಕು ಉಗ್ಂಾಸ್ ಆಸಾ. ತಾಣೆಂ ಸರ್ವ್ ಫಿಗ್ರ್ಜ್ಗಾರಾಂಕ್ ತ್ಯಾ ಸಂಭ್ರಮಾಂತ್ ವಾಂಟೆಲಿ ಜಾಂವ್ಚ್ ನವಿ ಘಾಂಟ್ ಪಳೆಂವ್ಚ್ ಆಮೊಷ್ಯೆಂ ದಿಲ್ಲೆಂಯ್ ಆಸಾ.

ಸಾಯ್ಮನ್ ವೆಯ್ಲ್ ಸೊಭಾಯ್ ದೆವಾಚ್ಯ್ ಮೋಗಾಂತ್ ವಾಂಟೆಲಿ ಜಾತಾ ಮ್ಹಣ್ ಸಾಂಗ್ತ್ರ. ಸೊಭಿತ್ ವಸ್ತುಂನಿ ಘ್ರಾದ್ ರೋಚಾನ್ ದೆವಾಚೆ ರಚ್ಲೆಚೆ ಸೊಭಾಯ್ ದೆಕ್ಲೆ. ತಾಕಾ ನವೆ ಇಗರ್ಜೆಂತ್ ಸಾಂ.

ಜುಜೆ ಆನಿ ಮರಿಯೆ ಮಾಯೆಚಿ ಇಮಾಜ್ ದವರುಂಕ್ ಖಿಶಿ ಆಸ್ಲೆಲ್ಲಿ. ಹಿ ಖಿಶಿ ಮಂಗ್ಣಾಚ್ಯ್ ಸ್ಯೇಮನ್ ಎಂಡ್ ಕೊ. ಹಾಂಚ್ಯ್ ಉದಾರ್ ಮನಾ ದ್ವಾರಿಂ ಜ್ಯಾರಿ ಜಾಲೊ.

ಭಾಗೆವಂತ್ ಘ್ರಾದ್ ರೋಚ್ ಉದಾರ್ಪಣಾಚೊ ಘುತ್ತೆ. ತೆಲ್ಲೊಚ್ಹಾನ್ ಹೆಗೆಲಾನ್ ಸಾಂಗ್ಣೆ ಪರ್ಮಾಣಂ ಸೊಭಾಯ್ ಆಸ್ಪಿತ್ತಾಚ್ಯ್ ಉದಾರ್ಪಣಾಚೊ ಸಂಕೇತ್. ತೊ ಏಕ್ ಉದಾರ್ ಮನಾಚೊ ವ್ಯಕ್ತೆ. ತಾಚೆ ಲಾಗಿಂ ಚಡೆಕ್ ಶಿತೆಂಚ್ ನಾಸ್ಲೆಲ್ಲಿ ಜಾಲ್ಯಾರ್ಯೋಯಿ ಆಸ್ಲ್ಯಾಂತ್ ತೊ ವಾಂಟುನ್ ಫೆತಾಲೊ. ಆಪ್ಲಾ ಲಾಗಿಂ ಆಯ್ಲ್ಯಾ ಕೊಣಾಕೊಯಿ ರಿತ್ಯಾ ಹಾತಾಂನಿ ಪಾಟಿಂ ಧಾಡುಂಕ್ ನಾ, ತಾಚೆ ಕಡೆನ್ ಆಸ್ಲೆಲ್ಲಿ ತೆಂ ದಿತಾಲೊ. ತಾಚೆ ಲಾಗಿಂ ಕಿತೆಂಚ್ ನಾಸ್ಲ್ಯಾ ವೆಲ್ಹಾರ್ ತೊ ತಾಚ್ಯ್ ಉದಾರ್ ಇಶ್ವಾರ್, ಸಯ್ಯಾರ್ ವ ದಾನಿಂ ದ್ವಾರಿಂ ಕುಮಕ್ ಕರ್ತಾಲೊ. ಶಿತೆಂ ದಿಲ್ಯಾರ್ಯೋಯಿ ತೊ ಘಟಾನ್ ದಿತಾಲೊ. ವಾಂಜೆಲಾಂತ್ ಸಾಂಗ್ಲೆ ಪರ್ಮಾಣಂ ತುಮಿ ಶಿತೆಂಯ್ ದುಸ್ಯಾರ್ ದಿತಾಲ್ ಜಾಲ್ಯಾರ್ ತುಮ್ಮೆ ಉಜ್ಜ್ವಲ್ ಹಾತ್ ಶಿತೆಂ ತೆಂ ದಿತಾ ಮ್ಹಣ್ ದಾವ್ಯ್ ಹಾತಾಕ್ ಕಳನಾ ಜಾಂವ್ದಿ, ದೆಕುನ್ ತುಮ್ಮೆ ಕೆನ್ ಘುಟಾನ್ ಆಸುಂದಿ; ತುಮ್ಮೆ ಸಗಿಂಚೊ ಬಾಪ್ ಜೊ ಘಟಾನ್ ಪಳೆತಾ ತೊ ತುಮ್ಮುಂ ಪ್ರತಿಘ್ಲೊ ದಿತಲೊ. ಹ್ಯಾಚ್ ಖಾತಿರ್ ಬಾಪ್ ರೋಚ್ ಖಿಂಯ್ಯೆಯ್ ಹೊಗ್ರಿಕ್ಕೊ ರಾಕುನ್ ರಾವುಂಕ್ ನಾ ವ ತಾಚೆಂ ದಾನ್ ಧರ್ವ್ ಆಲ್ತಾರ್ ಧಾವ್ಯ್ ಪರ್ಗ್ರೆ ಕೆಲೆಂ ನಾ. ತೆಂ ಸರ್ವ್ ದೆವಾಚ್ಯ್ ಮೋಗಾ ಖಾತಿರ್ ಕೆಲ್ಲೆಂ.

ಕೇವಲ್ ಲವ್ವಿಕ್ ವಸ್ತು ದೀವ್ಯ್ ಆಧಿಕ್ ಕುಮ್ಮೆ ದ್ವಾರಿಂ ತಾಚೆಂ ಉದಾರ್ಪಣ್ ದಾಕಂಣ್ಲೆಂ ನಾ, ತಾಣೆಂ ತಾಚೆಲಾಗಿಂ ಅಧ್ಯಾತ್ಮಿಕ್ ಭುಜ್ಜಣೆಕ್ ಆಯ್ಲ್ಯಾ ಸರ್ವಾಂಕ್ ಸಂತೊಸಾನ್ ವೆಂಗನ್ ಧರ್ತಾಲೊ. ತೊ ಪಯ್ಲ್ ಶಿತೆಂಚ್ ತಯಾರಿ ನಾಸ್ತ್ರಾಂ ತಾಂಚೆಸಂಗಿಂ ವೇಳ್ ಖಿಜೆತಾಲೊ. ತೊ ತಾಂಚೆಲಾಗಿಂ ಉಲಯ್ತಾಲೊ ಆನಿ ತಾಂಚೆ ಸಮಸ್ಯೆ ಪರಿಹಾರ್ ಕರುಂಕ್ ಜೊಕೆಂ ಮಾರ್ಗದರ್ಶನ್ ದಿತಾಲೊ. ಮೋಗಾನ್ ಆನಿ ಮಾಯ್ಸಾನ್ ತಾಂಕಾಂ ಆರಾವ್ಯ್ ಧರ್ತಾಲೊ. ತೊ ತಾಂಕಾಂ ಏಕ್ ಆವಯ್ ಆನಿ ಬಾಪಾಯ್ ಬರಿ ಜಾಲ್ಮೆ. ಧೋಡೆ ಪಾವ್ಣಿಂ ಬಾಪುಯ್ ಬರಿ ಶೀಸ್ ಸಾಂಬಾಳ್ತಾಲೊ ಆನಿ ತಾಂಚೆ ಧಾವ್ಯ್ ಬರೆಪಣ್ ಹಕ್ಕಾನ್ ಮಾಗ್ತಾಲೊ. ಮೋಕ್ ಸಬಾರ್ ಪಾವ್ಣಿಂ ತೊ ಎಕ್ ಆವಯ್ ಬರಿ ಸಾದೊ, ಭೋಳೊ, ಖಾಲ್ಮೊ, ದಯಾಳ್, ಮೋವಾಳ್, ಮಾಯ್ಸಾಸಿ. ಮ್ಹಣ್ಣಿ ಮಾಯ್ ಘ್ರಾದ್ ರೋಚಾಕ್ ಗೌರವಾನ್ ಮಾಂದ್ತಾಲಿ. ಕೆದಾಳಾಯ್ ತಾಕಾ ಮೋಗೊಳ್ಣನ್ ಉಲಯ್ತಾಲಿ; ಅಜೂನೊಯಿ ತಿ ಘ್ರಾದ್ ರೋಚ್ ಏಕ್ ಜಿವಂತ್ ಸಾಂತ್ ಮ್ಹಣ್ತಾ. ನಿಜಾಕೊಯಿ ತೊ ಏಕ್ ಭಾಗಿ ಜಿಂ ಜಿಯೆಲ್ಮೆ ವ್ಯಕ್ತೆ.

ದೆವಾಚೊ ಮನಿಸ್ ಸದಾಂಚ್ ದೆವಾಚೆ ಖಿಶಿ ಬರಿ



ತಪ್ಪಿ ಜಿಂ ಮಾಂಡುನ್ ಹಾಡ್ತಾ. ಹೆಂ ಕೇವಲ್ ಅಪುಣ್ ಬರೆ ಭಲಾಯ್ದುತ್ ಆಸುನ್ ಮಾತ್ರ ಪ್ರಯ್ ಬಗರ್ ಅಪ್ಪೆ ಪಿಡೆಶಿಡಿಂತ್ ಪರ್ಯಾಂತ್ ದೆವಾಚೆ ಖಿಶೆಕ್ ತೊ ಖಾಲೀಮಾನ್ ಘಾಲ್ತಾ. ಸಾಂ ಘ್ರಾನ್ಸ್ ಆಸಿಸಾನ್ ಪಿಡೆಕ್ 'ಭಯ್ಯ್ ಪಿಡಾ' ಮ್ಹಣ್ ಆಮೋವ್ ತಿಕಾ ಮೋಗಾನ್ ಸ್ವೀಕೆಸಿಕ್ಲೆಂ. ಸಾಂ ಘ್ರಾಸ್ತಾಚೊ ವಿರೋ ಪಾಟ್ಲಾವ್ವಾರಿ ಜ್ಬಾವ್ ಘ್ರಾದ್ ರೋಚಾ ಥಂಯ್ ಆಸ್ಲೆಲ್ಲ್ ಮನೋಭಾವ್ ಅಸಲ್ನೆ. ಪಿಡಾ ಜಿಂಯೆಚೊ ಭಾಗ್ ಮ್ಹಣ್ ಸಮ್ಮನ್ ತಾಕ್ ಆಸ್ಲೆಲ್ಲ್ ಪಿಡಾ ಥಯ್ಯಾನ್ ಆನಿ ಸಂತೊಸಾನ್ ತಾಣ್ ಸ್ವೀಕಾರ್ ಕೆಲಿ. ಪಿಡಾ ಯೆತಾನಾ ತೊ ತಾಚೆ ವಿಶಿಂ ಗಣ್ಣಂ ಕರಿನಾಸ್ತಾನಾ ಪೆಲ್ಲ್ಯಾ ವಿಶಿಂ ಚಿಂತ್ತಾ ಕರ್ತಾಲ್ಲೊ.

ಅಮಿ ತಾಕ್ ಆಸ್ತ್ರೆತ್ತಂತ್ ಭೆಟುಂಕ್ ಗೆಲ್ಲ್ಯಾ ವೆಳಾರ್ ಆಪ್ಪೆ ಭಲಾಯ್ದು ವಿಷ್ಯಾಂತ್, ಆಮ್ಹಾ ಕುಟ್ಟ್ ವಿಷ್ಯಾಂತ್ ಆನಿ ಫಿರ್ಗ್ ಜ್ಗಾರಾಂ ವಿಶಿಂ ವಿಚಾರ್ತಾಲ್ಲೊ. ತಾಕ್ ಸೇವಾ ದಿಂಘ್ಯ್ ನಸಾರ್ ಲಾಗಿಂ ಆನಿ ದಾಕ್ತೆರ್ ಲಾಗಿಂ ಮೋಗಾಚೊ ಬಾಂದ್ ಆಸ್ಲೆಲ್ಲ್. ತಾಚೆ ಪಿಡಾ ಸೋಸ್ಸಿಕಾಯ್ನೆ ಆನಿ ಸಂತೊಸಾನ್ ಸೋಸ್ತಾಲ್ಮೊ.

ದೆವಾಚೊ ಮನಿಸ್ ಜ್ಬಾವ್ ದೆವಾ ಲಾಗಿಂ ತಾಕ್ ವಿಶೇಸ್ ವ್ಯೋಡ್ ಆಸ್ಲೆಲ್ಲೊ. ತೊ ಮ್ಹಣ್ ಜಿಂಯೆಕ್ ಏಕ್ ಪ್ರೇರಣ್. ಅಜ್ ಹಾಂವ್ ಕಾಮುಚಿನ್ ಜಾಲಾಂ ತರ್ ಹಾಕ್ ಕಾರಣ್ ಘ್ರಾದ್ ರೋಚಾಚೆ ಭಾಗೆವಂತ್ ಜಿಂ, ತಾಕ್ ಜಾಂವ್ ಅಗಾರ್! 'ಹಾಂವ್ ಕಾಮುಚಿನ್ ಜಾಂವ್ ಖಿಶಿ ವ್ಹ್ರಾತ್,' ಮ್ಹಣ್ ಹಾಂವೆಂ ಘ್ರಾದ್ ರೋಚಾ ಲಾಗಿಂ ಮ್ಹಣ್ ಆಶಾ ವ್ಹ್ಕ್ ಕರ್ತಾನಾ ತಾಕ್ ವತ್ತೋ ಸಂತೊಸ್ ಭೋಗ್ಲೆಲ್ಲ್ ಮೊಣ್ ತಾಣೆಂ ಮ್ಹ್ವಾಕ್, "ತುಂ ಕಿತ್ಯಾಕ್ ಕಾಮುಚಿನ್ ಜಾಂವ್ ಆಶೆತಾಯ್?" ಮ್ಹ್ವಿಂ ಸವಾಲ್ ಕೆಲಿಂ. "ಮ್ಹ್ವಾಕ್ ಕಾಮುಚಿನಾಂಚೊ ಲೋಬ್ ಘಾಲ್ಸ್ ಆಶ್" ಮ್ಹಣ್ ಹಾಂವೆಂ ಜಾಪ್ ದಿತಾನಾ, ಅಮ್ಹುಕೊ ಹಾಸೊ ದೀವ್ ಮ್ಹ್ವಾಕ್ ಆಂತ್ ಆಶೆತಾಯ್?" ಮ್ಹ್ವಣ್ ಮ್ಹ್ವಾಕ್ ಬರೊ ನಿಧಾರ್ ಫೆಂವ್ ಜಾಂಗ್ಲೆಂ.

ಸಾಂ. ಜೊನ್ ಮರಿಯಾ ವಿಯಾನ್ ಮ್ಹಣ್ತ್ 'ಯಾಜಕ್ಕೆನ್ ಜೆಜುಚ್ಯ್ ಪೆವಿತ್ ಕಾಳ್ಜುಚೊ ಮೋಗ್.' ಘ್ರಾದ್ ರೋಚೊ ಯೊಜಕ್, ಜೆಜುಚ್ಯ್ ಪೆವಿತ್ ಕಾಳ್ಜುಚ್ಯ್ ಮೋಗಾಚೊ. ಹೆ ಪರಿಂ ಘ್ರಾದ್ ರೋಚಾಚೆಂ ದಯ್ಯ್ಕ್ ಕೇಂದ್ರಿಕ್ತ್ ವ್ಹ್ಕೆತ್ ಘ್ರಾನ್ಸ್ತಾನ್ ಕಾಮುಚಿನ್ ಭಾವ್ ಬಾಂದ್ವಣ್ಣಾಚೊ ಸ್ವಿರಿತ್ ಆನಿ ಸಾದೆವಣ್ ಮ್ಹ್ವಾಕ್ ಕಾಮುಚಿನಾಂಚ್ಯ್ ವ್ಹ್ರೊಡ್ತಾಂತ್ ಯೆಂವ್ ಪ್ರೇರಿತ್ ಕರುಂಕ್ ಪಾವ್ಣೆಂ.

ಸಮಾಪ್ತ್: ಹ್ಯಾ ಮ್ಹಣ್ ಲ್ಲಾನ್ ಬರ್ವ್ ದ್ವಾರಿಂ ಘ್ರಾದ್ ರೋಚಾನ್ ಮ್ಹಣ್ ವಯ್ ಘಾಲ್ಯಾ ಪ್ರಭಾವಾ ವಿಶಿಂ, ತಾಣೆಂ ಜಿಯೆಲ್ಲ್ ಪ್ರೇರಿತ್ ಆನಿ ದಕೆವಂತ್ ಜಿಂಯೆ

ವಿಶಿಂ ಕಿತೆಂಜ್ ದಾಕ್ಕೆಂ ನಾಸ್ತಾನಾ ಬರಯ್ಲಾಂ. ಹೆಂ ಮ್ಹಣ್ ಸ್ವಂತ್ ದೊಳ್ಳಾನಿ ಪಳೆಲ್ಲೆಂ, ಕಾನಾನಿ ಆಯ್ಯಲ್ಲೆಂ, ತಾಚೆ ಸಂಗಿಂ ಭೋಗ್ಲೆಲ್ಲೊ ಆನ್ವೋಗ್, ತಾಚೆ ಸಂಗಿಂ ಜಿಯೆಲ್ಲೊ ಜಿಂ ತಾಚೆ ಧಾವ್ ತಿಕ್ಕಿಲ್ಲೆಂ ಹಾಂಗಾ ಬರಯ್ಲಾಂ. ಪಳೆಂವ್ ತೊ ಮೋಟ್ಲೊ ದಿಸ್ತಾಲೊ ಜಾಲ್ಯಾರೊಯಿ ಕಾಳಿಜ್ ತಾಚೆಂ ಉದಾರ್. ದೆವಾಕ್ ತಾಣೆಂ ಕೇಂದ್ರ್ ಜಾವ್ ನಿತ್ತಾ ಧ್ಯೇಯಾಂನಿ ಭರುನ್ ತಾಚೆ ಗೊವ್ವಿ ಜಾವ್ ತಾಣೆಂ ಜಿಯೆಲ್ಲೊ ಕಾಳಾ ವಿಶಿಂ ಮಾಹೆತ್ ಆಪ್ಪಾವ್ ಸವ್ರ್ ತಾಚೆ ನಿಧಾರ್ ತೆ ಪರಿಸ್ವಿತೆ ಪರಮಾಣಣೆಂ, ಉದಗರತೆ ಖಾತೀರ್ ಫೆತ್ಲೆ ತಸಲೆ.

ಅಜ್ ಅಮಿ ಸಮಸ್ಯಾಂಚ್ಯ್ ಸಂಸಾರಾಂತ್ ಜಿಯೆತಾಂವ್, ಕುಟ್ಟಾನಿ ಸಮಸ್ಯೆ, ಸಮಾಜಾಂತ್ ಸಮಸ್ಯೆ, ಫಿರ್ಗ್ ಜಿಂತ್ ಸಮಸ್ಯೆ ಆನಿ ಆಪ್ಪಾ ಸಂಸಾರಾಂತ್ ಜ್ಬೊ ಸಮಸ್ಯೆ ಉಬ್ಜಲ್ಲಾತ್. ಹೆಂ ಸವ್ರ್ ಕಿತ್ಯಾಕ್? ಹಾಂಗಾ ಆಧ್ಯಾತ್ಮಿಕ್ ಮೌಲ್ಯಾಂಚಿ ಸುಕಿದಾಡ್ ಆಯ್ಲ್ಯಾ ಲೋಕಾ ಲಾಗಿಂ ದೆವಾ ಕಡೆ ಮಾಗುಂಕ್ ವೇಳ್ ನಾ? ಸೋಡ್ ಉರ್ಲೊಲ್ಲೊ ಸವ್ರ್ ಸಂಗ್ರಿಂಕ್ ವೇಳ್ ಆಸ್. ಪರಿಣಾಮ್ ಧ್ಯೇಯ್ ವ ಉದ್ದೇಶ್ ನಾತ್ಲೆಂ ಜಿವಿತ್! ಜರ್ ಘ್ರಾದ್ ರೋಚಾಚೆ ಜಿಯೆಯೆ ಕಧಾ ತಾಣೆಂ ವಾಳ್ಜಿ ತರ್ ಲಾಯಿಕಾಂಕ್ ಆನಿ ಧಾಮೀಕಾಂಕ್ ಏಕ್ ಪ್ರೇರಣ್ ಲಾಬತ್.

ಹ್ಯಾ ಅಧುನಿಕ್ ಕಾಳಾರ್ ಇಗ್ಜೋಂಮಾತೆಚೆ ಸಾಂದೆ ಟಿ.ವಿ, ರೆಡಿಯೋಂತ್ ಆಯ್ಯಂಚ್ಯ್, ಪಳೆಂವ್ಚ್ಯ್ ಧೋಡ್ಲ್ಯಾ ವಿಷಯಾಂ ಧಾವ್, ಆಧುನಿಕ್ ಜಿವಿತಾಚಿಂ ತತ್ವಾಂ ಪಳೆವ್ವೊ ಆಯ್ನೊ ಪ್ರಭಾವಿತ್ ಜಾಲ್ಯಾತ್. ಸ್ವರ್ತಾ ಧಾಮೀಕ್ ಜಿಂ ಆಪ್ಪಾವ್ ತಾಂತ್ರಾಚಿ ಆನಿ ವಿದೇಯ್ ಪಣಾಚಿ ಜಿಂ ಸಾರ್ತಾಂವ್ ಮ್ಹಣ್ ಕೆಲ್ಲಿ ಆಂಗೋವ್ ವಿಸರ್ವ್ಯಾತ್. ದುಬ್ಬಾಳ್ ಸಂಗಿಂ ದುಬ್ಬಾಳ್ ಜ್ಬಾವ್ ಜಿಯೆವ್ ತಾಂಕಾಂ ಆಯ್ಚ್ಯೆ ಆಧುನಿಕ್ ಸಂಸಾರಾನ್ ಆಡಾಯ್ಲಾಂ. ತಸಲ್ಲೊನಿ ಘ್ರಾದ್ ರೋಚಾಚಿ ಜಿಂ ವಾಚುಂಕ್ ಜಾಯ್, ಆಪ್ಲೊ ಕೆಲ್ಲಾರ್ ಆಂಗೋವ್ಳೊ ಉಗ್ಗಾಸ್ ಕರುಂಕ್ ಜಾಯ್.

ಲಡಾಯ್, ರುಗ್ಗಿಂ ಮನಸ್ಸಾಪ್ ಸವ್ರ್ ಕುಟ್ಟಾಂನಿ, ಫಿರ್ಗ್ ಜಿಂನಿ ವ ಸಗ್ಗಾಂನೊಯಿ ಪಳೆಂವ್ವೊ ಮೆಳ್ತಾ, ಪ್ರದಿಲಾಂ ತಾಂಚ್ಯ್ ಭುಗ್ಯಾರ್ ಸಮ್ಮುಂಕ್ ಸಕ್ಕನಾಂತ್, ಸಬಾರ್ ಪಾವ್ಪಿಂ ಫಿರ್ಗ್ ವಿಗಾರ್, ಗೊವ್ವಿ ಆನಿ ಲೋಕಾಂ ಮಧೆಂ ಮನಸ್ಸಾಪ್ ಆಸ್ಲೆಲ್ಲೊ ಆಯ್ತಾಂವ್. ಹ್ಯಾ ಸಂದಭಾರ್ ನಿಸಂಬಂಧ್ ತುಟ್ಲೆ ವೆಳಿಂ ನಿಜಾಕ್ಯಾಯಿ ತಾಂತಿಚೊ ಆನಿ ಎಕ್ಕಣಾಚೊ ಆಮೋಸ್ಲೊ ಜಾಲ್ಲಿ ಘ್ರಾದ್ ರೋಚಾಚಿ ಕುಪ್ಪೆ ಭರಿತ್ ಜಿಂ ವಿಂಡಿತ್ ಜಾವ್ ಶಾಂತಿ, ಸಮಾಧಾನ್ ಆನಿ ಸಂತೊಸ್ ಹಾಡ್ತಾಂತ್ ಏಕ್ ಕುಮ್ಮೆ ಹಾತೀರ್ ಜಾಂವ್ ಪಾವ್ತಲಿ ಮ್ಹಣ್ ಹಾಂವ್ ಪಾತ್ಯೆತಾಂ.

BARKUR A HOLY PLACE GIVEN BIRTH TO HOLY PRIESTS

It is said, our Barkur had a rare distinction of housing as many as 365 Temples, some large, few small, at least a dozen of Moolastana's, and today, few once neglected are getting renovated and everyday there is some utsava, religious celebration, in this temple town. It is also a fact that Barkur was the oldest known port city known to Europe and Africa and Middle East countries for centuries. It has the credit of being the capital of Tulu Nadu, especially Aulupa kings reigned from Barkur throne.....



Probably this is one of the holy place in India visited by Saints and social reformers of world's major religions, legend has it that, St. Bartholomew and St. Thomas both Apostles of Christ in the first century AD landed here and spread the goodnews of Christ. The haji who built the first Holy Mosque in Canara, Manik Dinar is in Barkur in the 7th Century, Swami Madhwacharya of Udupi Krishna Mutt who had links with Bhandarkeri Mutt in Barkur and Palimar Mutt etc....There are references of Shankaracharya from Kerala paid his visit

 **Sylvan D'Almeida**
Barkur



to Barkur on his way to Kollur.....

This is a place where people from all walks of life and faith co-exist with perfect harmony; it must be the divine blessings of Almighty and perhaps the holy soil... Barkur too given birth to great people, leaders, teachers, scientists and artists..... Our Christian existence though linked to early Christian era, records to prove this rare honour yet to be streamlined....There were efforts in this direction to infer that legendary BhutalaPandya and Apostle Bartholomew are no two different identities but one and the same. Hope learnedmen will research and throw light on this in coming days....

During the Alupa Kings, the Coastal Karnataka was a very peaceful and prosperous place and these God fearing rulers recognized and respected people of all faith with highest honors.... Barkur being their Capital and major port for commerce, they generously provided places for worship for visiting merchants from Rome, Egypt, Constantinople, Kabul and Arabian gulf countries.....They had trade with Kutch in the north and Calicut etc. in the South.....Since the trade was through sea route, seasonal changing climate used to effect the travel schedule and traders were



halting here for longer duration, waiting for opportune time for voyage...and lodging facilities with amenities to practice their faith was provided.....With this background, in Barkur one can trace the ruins of Inguladevi Temple, which has its roots in Afghanistan, Bhairava temple belonging Natha cult of Varanasi, Jain Basadi's, a synagogue for Jewish merchants and a church type facility for visiting Christian traders.....Most of the old were went into decay for various reasons and its difficult to preserve such historical monuments unless there is concern, passion and support to preserve them...Todays generation not keen to study history except what is made compulsory.....to pass the exams.....!

As mentioned above, surely there must be few Christians or people knowing Christ were living in this old city... but no community as such until in the later 16th and 17th Centuries, Konkani speaking emigrants from Goa, in fairly large numbers made this place suitable for their permanent settlement. Keladi Kings and other local satraps and landlords were very kind and receptive to these innovative, enterprising courageous flock.... In fact they developed un-explored and abandoned low lying

islands, sea shores and converted them into coconut gardens and paddy fields with hard work and determination..... Though the first Church in the Coastal Karnataka, probably in India, was existed in Barkur, or around, in the first century, till the great VijayaNagara rulers. On the contrary written records state that the Milagres in Kallianpur was the first built Church in Coastal Kanara, the one now the Cathedral, having about 350 years authenticated legacy behind it... Under its supervision the present Barkur Church dedicated to Apostle Peter took its birth in 1854 and raised to be an independent parish on 29th April 1861. In the beginning it was under GoanPedrado, Arch-Bishop of Goa i.e. 1854 till 1885 and for a short period it was a part of Propaganda Mission of Verapoly and consequently Diocese of Mangalore, for almost 125 years. However now Barkur parish is part and parcel of new Diocese of Udupi under the Bishop Rt. Rev. Dr.Gerald Isaac Lobo, in the Kallianpur deanery, with local resident priest Rev. Fr. Philip NeriAranha looking after the daily needs of the faithful.

As we mentioned above, the place Barkur must be holy and to add yet another feather in its credit cap, its our Barkur which has given birth to many religious, both priests and nuns to serve all over the globe in the vineyard of Christ. I am sure, soon someone will collect the details of these people at one place and bring out a Book to introduce them to the public.

There were / are as many as 27 Catholic priests hailing from Barkur served / serving people of God and another 60 plus Barkur born nuns dedicated their lives in Education, health and social work serving



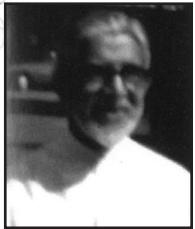
every nook and corner of this globe... These figures themselves is a proud record. This book on Rev Fr. Alfred Roche is an effort in this direction to preserve the great legacy of these holy, dynamic people in the service of mankind.... Someone have to start somewhere.... and we made a small beginning.... its our effort to mention here in short the names of Nine Priests who now in heavenly abode but the foot prints left behind always a pleasant memory.....

- i. Rev. Fr. William Picardo S.J.
- ii. Rev. Fr. Augustine Sequeira – Arch Diocese of Bangalore.
- iii. Rev. Fr. Alfred Roche, OFM Capuchin.
- iv. Rev. Fr. Denis D'Souza S.J.
- v. Rev. Fr. Jerome D'Souza Prabhu – Arch Diocese of Delhi
- vi. Rev. Fr. Pascal D'Souza – Diocese of Ajmeer.
- vii. Rev. Fr. Joseph Maria Gonsalves, SVD – Diocese of KhandwaMadya Pradesh.
- viii. Rev. Fr. Mark Gonsalves, Diocese of Bellary
- ix. Rev. Fr. Evans Suares – Diocese of

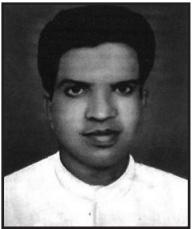
Andaman and Nicobar Islands.

The names of other Barkur born priests are given below:

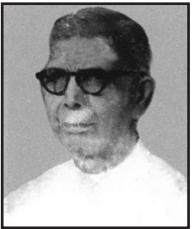
- i. V. Rev. Fr. Stany B. Lobo, Chancellor of Udupi Diocese and Vicar of St. Francis Xavier Church Udyavar.
- ii. Rev. Fr. Alphonse D'Lima, Diocese of Udupi
- iii. Rev. Fr. Wilfred Gonsalves, Diocese of Mangalore.
- iv. Rev. Fr. Valerian D'Silva, OFM Capuchin
- v. Rev. Fr. Vishal Lobo, Diocese of Udupi
- vi. Rev. Fr. Vijay Lobo, Diocese of Mangalore
- vii. Rev. Fr. George Andrade, Diocese of Chickmagalore.
- viii. Rev. Fr. Charles Lobo, Don Bosco, Delhi.
- ix. Rev. Fr. Anthony Fernandes, Diocese of Bellari
- x. Rev. Fr. Tony Andrade, USA
- xi. Rev. Fr. Cyprian Henry D'Souza, Pilar Fathers, Parish Priest, Salethur Church.
- xii. Rev. Fr. Victor D'Souza, Pilar Fathers
- xiii. Rev. Fr. Nelson Furtado, Pilar Fathers, Germany
- xiv. Rev. Dr. Ivan D'Almeida, Pilar Fathers, Mumbai
- xv. Rev. Fr. Johnson Furtado, SVD, Mosambiq, Africa.
- xvi. Rev. Fr. Jason Furtado, SJ.
- xvii. Rev. Fr. Rohan D'Almeida
- xviii. Rev. Fr. Anil D'Almeida



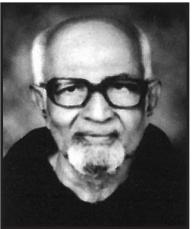
Fr William Picardo
Kachur



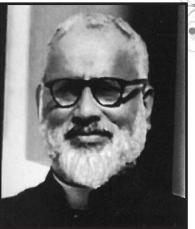
Fr Joseph Gonsalves
Ruzai



Fr Mathias Picardo
Kachur



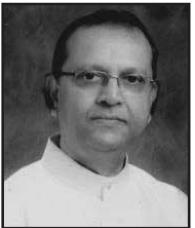
Fr Alfred Roche
Kudru



Fr Augustine Sequeira
Ruzai



Fr Antony Fernandes
Nagarmutt



Fr Stany B. Lobo
Ruzai



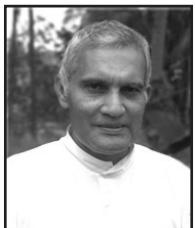
Fr Henry D'Souza
Nagarmutt



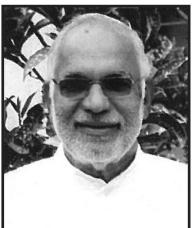
Fr Tony Andrade
Nagarmutt



Fr Charles Lobo
Nagarmutt



Fr Mark Gonsalves
Halekody



Fr George Andrade
Nagarmutt



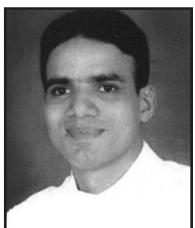
Fr Roshan D'Almeida
Halekody



Fr Victor D'Souza
Kudru



Fr Ivon D'Almeida
Nagarmutt



Fr Anil D'Almeida
Halekody



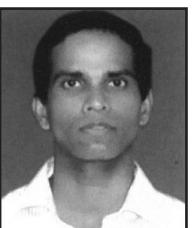
Fr Vishal Lobo
Hosal St Lawrence



Fr Vijay Lobo
Hosal St Lawrence



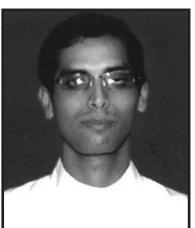
Fr Evans Suares
Halekody



Fr Johnson Furtado
Hosal St Lawrence



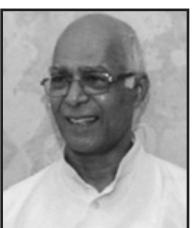
Fr Valerian D'Silva
Halekody



Fr Jason Furtado
Hosal St Lawrence



Fr Nelson Furtado
Hosal St Lawrence



Fr Alphonsus D'Lima
Nagarmutt



Fr Wilfred Gonsalves
Ruzai

LATE FR. ALFRED ROCHE, OFM CAP - A Profile

1. Personality:

- * Godly person, humble, meek, simple, always laughing
- * First day only requested the Parishioners to accept him as a family member
- * Stayed gracefully even though priest's home was in a very bad shape, leaking all through in the rainy reason.
- * Undertook renovation of the main altar with new big size statues of Crucifix and St. Anne as also flooring.
- * An Orthodox Christian, an administrative officer, in the local Chemic Company, was impressed by Fr. Roche's personality. He said to me "Peter, I never like Catholic Priests, but this Priest has changed my attitude – towards Priests and I respect him very much. Fr. Roche approached him & arranged employment to two local Catholic Boys and a Hindu Boy from Brahmavar.

2. A Good Shepherd:

- * A Good Shepherd; a very good singer. During his short stay of 3 years faith formation was good, in spite of his facing lot of problems from the parish elders. Regular family visits made a good difference. Very cordial relationship with youth specially children. This led to many vocations at a later date. We have now 2 priests, 2 seminarians & 6-7 religious sisters.
- * He used to spend hours in confessional with great sacrifices and inconveniences. He practiced the words of St. Peter "Be sober and watch". In a way his life was like St. Francis of Assisi – a life of Beatitudes, a total dedication to his mission.
- * As for me, he was a good guide and changed my spiritual life totally, & because of this today I could involve in many diocesan activities, like Family Commission, Pro-life, Public Relations, Communication & Proclamation

Commission, Teaching Catechism to youth etc.

- * For the first time he translated festal vespers in Konkani.

* Used to give free tuitions not only to Catholics, but also to the students of other Christian communities. He was to encouraging youth for higher studies.

- * Used to distribute note books. Used to give some first aid medical treatment.

3. Relationship with other communities:

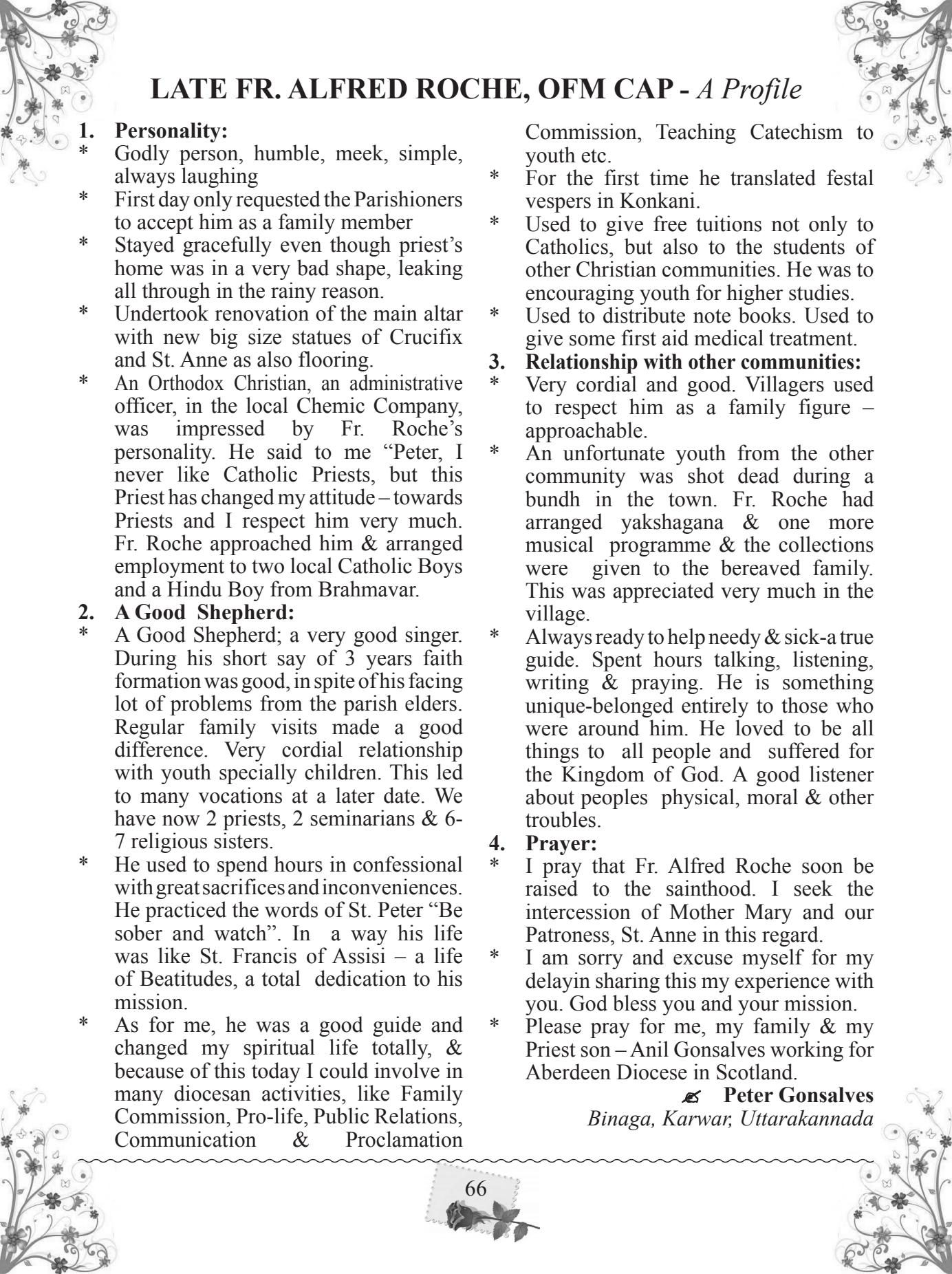
* Very cordial and good. Villagers used to respect him as a family figure – approachable.

- * An unfortunate youth from the other community was shot dead during a bundh in the town. Fr. Roche had arranged yakshagana & one more musical programme & the collections were given to the bereaved family. This was appreciated very much in the village.

- * Always ready to help needy & sick-a true guide. Spent hours talking, listening, writing & praying. He is something unique-belonged entirely to those who were around him. He loved to be all things to all people and suffered for the Kingdom of God. A good listener about peoples physical, moral & other troubles.

4. Prayer:

- * I pray that Fr. Alfred Roche soon be raised to the sainthood. I seek the intercession of Mother Mary and our Patroness, St. Anne in this regard.
- * I am sorry and excuse myself for my delay in sharing this my experience with you. God bless you and your mission.
- * Please pray for me, my family & my Priest son – Anil Gonsalves working for Aberdeen Diocese in Scotland.

Peter Gonsalves
Binaga, Karwar, Uttarakannada

CURÈ DE ARS OF BRAHMAVAR

FR. ALFRED O.F.M. CAP

Introduction:

I am very much delighted to hear that our reverend Fr. Alfred's name is sent to Rome and many people have come forward to work for the cause of his serventhood.

Fr. Alfred can be very well called as "Curè – de – Ars of Brahmavar" – a little town in Udupi District. This year is dedicated to priests. When the Church celebrates 150th year of the death of St. Jean Mary Vianney, the patron of priests, it is fitting that the Church honours Fr. Alfred by making him the servant of God.

Curè – de- Ars spent twenty hours a day in the confessional. I don't say this of Fr. Alfred. But in all other aspects St. Jean – Mary Vianney was his role model.

June 1964 when I was transferred to Brahmavar Fr. Alfred was the Parish Priest. Surrounding parishes were Kallianpur Holy Rosary, Kallianpur Milagres, Sastan, Barkur, and Kolalgiri. Brahmavar was a problematic parish.

Schism:

150 years ago schism broke out at Kallianpur. Hundreds of Roman Catholics joined schism. They went away from the Catholic Church and built a big church at Brahmavar, started a school. Today it is a big college.

Evil spirit started fishing in the troubled water. In no time Jacobites, Bible Society built their churches in Brahmavar. We find four churches within half a kilometre. In such a complicated area Fr. Alfred, a young,

energetic, enthusiastic, zealous capuchin priest was appointed as parish priest. He worked there for 19 years.

Catholics built a beautiful church which was dedicated to the Holy Family and a community of Capuchin Fathers resided in the friary. In 1938 Srs. of Charity of Sts Bartholomea and Vincenza opened their convent in the parish compound. Some of the sisters were teaching in the Primary School. They were also helping in Parochial Work, and teaching catechism. They also started an orphanage to the school going girls. When I was transferred to Brahmavar Fr. Alfred, Fr. Apolinaris, Fr. Theophilus and Br. Odoric were the members of the friary. High school was started in 1963 by the Sisters of Charity Education Society. Girls could stop going to schismatic school.

We can imagine how difficult it was to be a pastor of such a parish. One has to be a person of God, prudent, gentle, patient, sacrificing. All these virtues were embedded in Fr. Alfred. His native place was neighbouring Barkur, just two kilometres away from Brahmavar. Most of the families in Brahmavar knew him in person.

Education:

Fr. Alfred was very particular that every child in the parish goes to school. He would try to get help from his relatives and friends to educate poor and clever children of his parish. Nirmala Hr. Pry School is of Catholic Board of Education. Fr. Alfred, the parish priest, was also the manager of the school. Nirmala High School Management

was taken by the Sisters of Charity. Whole-hearted cooperation was given by Fr. Alfred and other members of the Friary in every respect. Facing all sorts of oppositions by the neighbouring school Fr. Alfred succeeded to get permission to start the High School.

For, the Capuchin Fathers did not make it any difference when the management changed. Always for them it was our school. First time to get the grant-in-aid Fr. Alfred accompanied me with another Sister to Mangalore D.D.P.I.'s office. If we did not succeed to get the grant-in-aid by the 31st of March, the day the financial year ends it would lapse. Due to Fr. Alfred's efforts, we got the bill signed at midnight. Then we were able to cash it. I am ever grateful to Father.

Every Saturday evening and on holidays for two hours Fr. Alfred was taking special classes for the catholic boys of the parish who were attending other schools.

Good Preacher:

Fr. Alfred was a good preacher. His sermons daily and on Sunday would give appropriate message to the congregation about the Word of God. He would give us, sisters, instructions some times weekly or fortnightly. When he was preaching three days retreat to the High School students practical points meant for their age were given. He would keep a "Question Box" in which students were free to put questions or doubts in slips without their signature. When the sermon was 'death' he would take students to the cemetery where impressive sermon was preached.

Love for the Poor:

Fr. Alfred had great love for the poor.

He was helping the poor by supplying funds for the education of the children. He was striving for job facilities. I know a few families who had low income, faced hard days. Today they are well to do, flourishing. All because of Fr. Alfred.

Parish – his family:

He was considering the whole parish as his family. Visiting all the families in the parish, he knew the problems of the Catholics and tirelessly worked for their well being.

Fr. Alfred was going in search of his lost sheep. I know a boy who was away from the house for several years, had given great sorrow to the family. Fr. Alfred's efforts and prayers were answered. After ten years one fine day Father locates him in Bombay. He brought him to Brahmavar and handed him to the parents. Today the boy is happy with his wife and children.

In 1968 Nirmala High School secured cent per cent results in S.S.L.C. Public exam. That was the only school in South Kanara District that got hundred per cent results that year. On hearing this good news Father hastened to the belfry to ring joyful bells for a long time which brought the



Parishioners from far and near to the Holy Family Church. Father's joy of so much that he wanted to share it with his parish family. Once more in 1971 the school achieved cent per cent results in the tenth standard.

When his parishioner who had joined a seminary of a diocese of North India had to be ordained Father announced the good news to his parish family. He asked everyone to pray for the would be ordained young seminarian. He asked a box to be kept in every family to make sacrifices and to put the grain of wheat in the box in the name of each member of the family. As the ordination day was approaching the boxes were collected. Host and particles were prepared for the day of the 1 Mass by grinding the collected wheat.

The whole parish would come to know if any boy or girl has come out in flying colours in their graduation. Fr. Alfred would share this good news from the Altar the following Sunday. No wonder all the Parishioners felt that they belonged to the Holy Family Church.

Lived for Others:

Fr. Alfred lived for others. Eva Mendonca, a seven year old child, from the orphanage was seriously ill. Doctors diagnosed as Tetanus. She was admitted in isolated ward at Udupi C.S.I. hospital. Doctors had given up hopes. No one was allowed to visit Eva. Fr. Alfred visited her, instructed her, taught her to make confession, gave her First Communion and Confirmation. The child died in his arms. Eva had no father. Her mother was far away in Bombay. Procession on the road was taken while the High School girls carried

the coffin.

Hidden Works of Fr. Alfred:

These works are innumerable. Hardly anybody would come to know what good he has done every day. He has never reacted any grievous feelings or remarks made against his reputation. Fr. Alfred would tackle the problems so carefully and prudently so that no one gets hurt, e.g., a lady was in moral danger. When Father came to know this he wrote a beautiful anonymous letter to that lady, she was converted.

Conclusion:

I worked in Nirmala Girl's High School for eleven years (1964-1975). During that period for nine years Fr. Alfred was the parish priest. My contact with Fr. Alfred for 9 years was the most inspiring one. His good qualities have ennobled many a heart. It is praiseworthy to say that he had always kept himself calm and patient even in the most irritable circumstances.

We are proud that one of our Indian Priests has led an exemplary life as a follower of Christ. I have read a book written by him titled “niskalpon” (chastity). He might have written other books. He was such a gem – a font of patience and understanding. He possessed all the qualities which we should all emulate.

I pray that his cause may be taken up and soon he may be granted the honour of the Altar to pray in a special way for India that diversity of caste creed may be set apart for the Glory of God.

✓ Sr. Bernadine D'Souza

Stella Maris Convent, Bangalore

THE ANCIENT COASTAL PORT TOWN OF BARKUR

And the myth of Bhutala Pandya or Apostle Bartholomew

History is a subject always fascinates most of us, though many of us, so I am, not qualified enough to analyze the same, scientifically. One such topic, I failed understand is the legend of Jain King Bhutala Pandya, always referred, as the nobleman who first ruled from Barkur throne, as early as 78 AD, hence the name Barkur and a claim that his descendants ruled the place later for almost 300 long years! It is equally important to note here, except a book referring to this dynasty, which looks more like imaginative and exaggerative, to narrate a story that may or may not, really taken place almost 2000 years earlier, written in 14th century. No other historical evidence, structure, is yet to be traced at Barkur, as most of the monuments, one can find in the place, the most ancient one, date back to 9th Century AD and thereafter.....

Only three absurd arguments are put forth by some of the historians to infer the reign of Pandyan's from Barkur are:

1) A Sanskrit Book containing 13 chapters

Whether he belongs to erstwhile Pandya dynasty that ruled South India, especially today's Tamil Nadu and part of Southern Andhra Pradesh, still a matter of debate, since there is no unanimity on the very authenticity of date line of only source i.e. Bhutala Pandya Charitam a book in Sanskrit, written somewhere in 14th Century, by a Brahmin Sanskrit scholar. Most of the historian's set a side the claim of Bhutala Pandya legend for want of trust worthy proofs, pertaining

to this period, not only at and around Barkur but also in contemporary records of the same age elsewhere in the country.

The above Book says, the King Bhuthala Pandya was a follower of Jainism. On the contrary, many historians' argue that Jainism though first arrived in Karnataka in the 4th century BC, near present Shravanabelagola, it spread to Canara only in the 12th century AD during the reign of Hoysala Kings. The Jain Basadi's now we can find in Hosala, (the name Hosala originated from Hoysala, some say) Barkur also built during this time. King Vishnuvardhana captured the Jain territory of Hombuja and they later arrived in Barkur and ruled from here, with a small kingdom. The architectural features of Basadi's resemble to an extent to the Temples of Belur and Halebeed.

2) Other legendary, oral, hearsay and folklore stories.

There are many stories of this legendary King and his dynasty in local pad-dana's, mainly in Tulu language, passed on to generations by memory and recitation. One have to make a scientific research to analyze them, whether the incidents narrated over here are imaginative or the events actually taken place or a mixture of both like purana's of Hindu mythology, containing and teaching moral and ethical values.

3) Aliya Santana

Aliya Santana is a system of inheriting property from female line attributes its origin to Bhutala Pandya with an interesting story. Most of the historian's are not ready



to accept this theory for many reasons.

The legend of aliya-santana (as against makkala-santana) is traced back to Bhutala-Pandya in year 78 C.E. Deva-Pandya launched his newly built fleet of ships into sea but ran afoul with the lord of demons, Kundodara. The demon asked the king to give him one of his sons as sacrifice, the king's wife refused. Satyavati, the king's sister offered her son, Jaya-Pandya instead. The demonic Kundodara was pleased by this act, honored the child and restored to him his father's kingdom of Jayantika. Later, the same drama was played out again and this time the king's wife not only refused to part with one of her sons but also publicly renounced her position as queen and her son's rights for any property. Kundodara then instructed Deva-Pandya to disinherit his children and make his sister's son (nephew) his legal heir. Jaya-Pandya was given the name Bhutala-Pandya and was seated on the throne, from where he ruled for 75 years. Thus was born the aliya-santana, where the nephew became the legal heir to property. From whence the practice of aliya-santana is prevalent in the region is not clear.

Matriarchal family system gave more importance to the mother's side. The respect given to the maternal uncles were not normally given to the paternal uncles. Another reason for this may have been, to keep the family property intact. To support this, "aliya santhana" system came into practice and was followed by every one with the belief that it was an ancient practice. It is also controversial here as some experts date back this system come into practice about 800 years ago!

In other words, the place Barkur house

as many as 400 small and big temples, good number of them are Moola-stana's, (first of its kind in the region and sacred to the concerned very specific community) historians date them from 9th century onwards, no epigraph, or any other structure belonging to earlier age has been unearthed or thus far located around.....

It is also very interesting here to note yet another legendary story attached to Barkur, pertaining to almost same period is of Apostle Bartholomew – one of the twelve, lived with Jesus Christ. It was / is believed that that Barkur got its name as Bartholomeo-oru. It's a fact, all will accept that the origin of name Barkur must owe a lot to these two different legends or one and the same....!?

Here also there are no proven records except:

"Acts of Apostle" says, as per the wishes of Jesus, the disciples went in pairs to different places, to spread the Gospel to the then known world, including India.

Indus Valley and many parts of Indian sub continent was a civilized place much before the early Christian era and naturally known to the then world. There were established trade links with Roman and Arabian countries. Early disciples of Jesus, too aware of this fact and may not afford to ignore to spread the good news to these cultured and receptive destinations.

The belief is that the Apostle Thomas and Bartholomew sailed through Arabian Sea and shored at Hungarkatte estuary, a natural harbour where River Swarna and Seeta embrace.... and both lived here only for short period of time together and spread

the Gospel of Christ. In early Christianity there were no structures to call them as Churches, hence nothing of the kind was erected by these people but a 'community' must have been formed.... after all, the rich values, ideals, and faith in one Supreme power, already existing within the locals, the original inhabitants of the time, might not have encouraged, to name it as a new found faith or religion!

We heard some elders stating the name Tonse sprung from the St Thomas, who miraculously cured many peasants and fishermen.....The story goes further stating – St. Thomas travel down to South to Kerala and then to Mylapore, near today's Chennai in the Eastern Coast of India and spread the Christianity and suffers martyrdom there. There are numerous Church, the holy place he was persecuted and killed, tomb, and many other preserved relics attributed to St Thomas, both in Kerala and Tamil Nadu. Let us not elaborate this, as our concentration is Apostle Bartholomew at the moment.....

Since St Bartholomew, was a Doctor by profession, was physically weak, instead opt to stays back, in Barkur - Baikady area, to find his dwelling in Collombe Kudru (Island), near present Kallianpur. It was also said, after some time, he decided to go back by land route to Palestine, to continue his missionary work including that in Armenia, where he suffers martyrdom.

On his journey back, he spreads the good news of Jesus Christ, in various places on the Western Coast of India viz. Basrur, Bhatkal, parts of Goa, Konkan and Kalyan, near Mumbai, all through... up-to Kutch, in Gujarat. Many believe that, some of the places where this holy man visited eventually

named after him. Moreover even now, there is tribe here, in Kutch region, claiming to be the followers of St Bartholomew in Kutch, both in India and Pakistan.....it is worth a mention, this community, even now preserve a copy of Bible written in Hebrew language, presented or brought by St. Bartholomew.

Folklore and other literature on St. Bartholomew:

Folklore like 'nagdo bethallo xhethak vetallo xetkaranc udac diun ghara vethalo'....i.e. the naked Fakir Bhetal going to the fields, gives water to the farm laborers and returns home – the water obviously the water of Baptism. Obviously many of us heard this song from our grand mother, while playing in her laps, so I do.

Some references in Western writer's articles are worth a reading. To substantiate that Apostle Bartholomew visited India and that too our Western Coast, hence the oldest known port town of Barkur:

Patriarch Ladislaus Zaleski, Apostolic Delegate of the East Indies who devoted 30 years of his life in India, and who has to his credit 34 published and unpublished works mostly of research, has in his 'Les Origines du Christianisme Aux Indes' on page 39 marked that Kallianpur as the place where Apostle established a Church and that there was a community of Christians.

Coming to St. Jerome – (342-420AD) in his 'De Viris Illustribus' states that St.Pantheneus found that the light of faith taught by St. Bartholomew was kept alive for 90years with a Hebrew version of Gospel of St. Mathew. Pauline De.S. Bartholomew in his 'India Orientalis Christiana' page 14 has said that in the sixth century, Kallianpur



was an Episcopal See. Further, Cosmos Indicopleustes a Greek traveler (later a Monk in Sinai) who visited South East Asia between 520–525 AD and wrote his Christian Topography says that in the direction of (or into) the country Male, evidently meaning Malenad, where pepper is grown and in the place called Kalliana there is also a Bishop ordained from Persia. (E.O.Windstedt. 'The Christian Topography of Cosmos Indicopleustes', Cambridge 1901m p.119) The fact of 'Episcopal See in Kallianpur' in the Sixth Century has however gained acceptance and was therefore mentioned and highlighted at the reception accorded to the Bishops at the CBCI Conference held at Mangalore in 1975.

Today, Milagres Church at Kallianpur is the Cathedral of the newly erected Diocese of Udupi, 2012 and should it be a divine providence to glorify the forgotten legacy to a certain extent.

Is there any possibility to infer both Bhutala Pandya and Bartholomew, no different identities but the same person?

- i. Both the names sound somewhat same, phonetically.
- ii. Both legends date back to the same period i.e. 40–78 AD. – (Deva Pandya arrives at Barkur as a merchant, his sister's son Jaya Deva Pandya become king with the title as Bhutala Pandya)
- iii. Both are not natives of Barkur – rather strangers to the place.
- iv. Both revered as holy men and reached Barkur the ancient port by Sea route – using large boats or pandi and the place Barkur has a mention as a natural harbor of the Western Coast,

around that time (and an important port thereafter, till the fall of Vijaya Nagara Kings)

- v. Both have no written records, to substantiate their presence in the region.
- vi. Some refer Bhutala Pandya just a merchant, and he was a stranger to Barkur – is that means Bartholomew arrived in a pandi a large boat, mostly with some traders of the west or Arabia.....
- vii. There is no mention of King or Prince named Bhutala in the contemporary history pages of Pandyan's of South India, a famous dynasty ruled from Tamil Nadu region.
- viii. One more assumption is since there was no priestly class Brahmin's inhabitation in the Coastal Karnataka, till 9th Century, there were none to keep records as the doors of knowledge, mainly writing, reading skills confined or reserved for these upper strata of Hindu Society.
- ix. In the 14th Century, there must be some folklore or hearsay stories making round with people, must have prompted a Brahmin scholar to script the imaginary story of Bhutala Pandya and his dynasty – in that book titled Bhutala Pandya Charitam.
- x. Yet another observation worth a mention is – many names of decedents of Bhutala Pandya appearing in the above book resemble with many of the Alupa Kings who ruled the region later period i.e. 7th century AD till 14th Century AD, either Barkur as

their capital or Udyavar and later from Mangalore.

xi. One important greatness and characteristic of Santana Hindu Dharma is, it accepts all good things in any other faith (e.g. Gautama Buddha as one of the avatars or incarnation of Lord Vishnu) and absorbs the same, and hence Bhutala Pandya legend may be an effort in this line to perpetuate the memory of a Saint or a nobleman.

xii. Yet another hearsay description is – the staff, a wooden stick and Apostle’s shawl type linen garment was preserved with reverence in one of the households for centuries and later handed over to a Garodi or a temple.

xiii. Geographically, the ancient Western Coast was a very narrow strip, earlier not suitable for human habitation, as the dense forests of Western Ghats, reaching the very sea shore and torrential rains causing heavy floods might have washed away or might have eliminated people en-masse and destroyed the signs of early settlements found on fertile river belts and delta.

Coming to early Christian records; it was also a fact that most of the historical relics got destroyed during infamous captivity of Christians of Canara in the hands of Tippu Sultan. It is said he demolished as many as 25 churches and took some 50,000 (the figure is in the range of 27000 - 90000 as per different versions) as prisoners to Srirangapatana, near Mysore. After Tippu’s death in 1799, only few survivors returned to Canara....to find their land, property etc in the possession of others!

Though today’s majority of Christians in the Coastal Districts are immigrants from Goa, in the 16th and 17th Centuries, by and large bearing Portuguese and Spanish Surnames, there are many related legendary stories and folklore fingering at the influence and the presence of age old ‘Christian values’ in the region. One such example is the reverence to Mother Mary as Mariamma or Shakti, a cult prevailing for centuries in fishing and working class communities of the Coastal districts, even in these days.

One more argument in favor of St Bartholomew is the ‘dwaitha philosophy’ propagated by Acharya Madhwa in Udupi, is always said that was influenced by Christian Philosophy. There are some devout people believe that Krista, Isa introduced by Apostle Bartholomew and St Thomas and Lord Krishna, of temple town Udupi, are inter-linked to each other....

In other words, Tatva-vada of Sri Madhvacharya (Udupi the birth place of Dvaitaphilosophy), if Christianity influenced Madhva philosophy, as proposed by some experts, the influence of Christianity in the region was long before the appearance of the Portuguese in the 16th century.

What monuments and epigraphs say?

Oldest of the existing monuments unearthed thus far date back to 11th century AD. Jain Basadi’s at Hosala, about 1000 years old structures were built by Hoysala Kings and Queen Chikkai Thayi, who reigned from Barkur the whole of Tulu Nadu. The palace known as periyara mane, at Shimhasana Gudde was built not by Bhutala Pandya but by Alupa Kings who later ruled from Barkur.

Conclusion:

In our opinion, there is a possibility of referring Deva the merchant who arrived Barkur by a large boat or pandi in 40 - 55 AD would have been Apostle Bartholomew, probably known to locals as God sent holy man. Before he left the place might have ordained or appointed a devout local Jaya to continue his work in 78AD.....Pandi / Pandya may be just addition to their names since they come by sea route. As the message of salvation was spread not as a religion, it was injected into the day today life of people just as a way of life.....The holiness of the soil of Barkur still intact with great Temples, ancient Mosque and a Church dedicated to St. Peter.....!

We have mentioned in the very beginning, these few words are just a reflection on what might have happened in the Coastal Karnataka some 2000 years ago.....Learned men of the area and historians and history students have a challenge to make a unbiased, thorough study, to come to a logical conclusion.....truth lies somewhere..... We have picked up information from various sources and indebted to all of them.....please send in your feedback to us furtadoarchibald@hotmail.com which will be of great help....moreover anyone need to have elaborate information on whatever we have mentioned above will be provided on request.....

References & Sources

Book Title: Hinduism-What Really Happened in India

Author: Prof. M.M.Ninan

Book Description:

This book is a revolutionary study which shows how the modern Hinduism is totally different from the

Vedic Religion. The sharp discontinuity takes place with the advent of St.Thomas the Apostle's ministry all over India. Brahman, Trinity, Bhakthi, Avatar, and Om are basic Christian contributions.

Book Title: Tulu Nadu – The land and its People

Author: Neria Harish Hebbar

Source: shivallibrahmins.com

Notes:

- 1) Bhuthala Pandya Charitam – Author unknown.
- 2) Aliya Santhana
- 3) Pandyan Dynasty of Tamil Nadu
- 4) The Chera's Kerala
- 5) Acts of Apostles
- 6) Milagres Church, Kallianpur – Milagrian- Tricentenary Souvenir.
- 7) Madhvacharya

Madhvacharya's *tatva-vada* or Vaishnava-siddhanta took shape in Udupi in the 13th century. Madhva was a child prodigy, who had mastered Sanskrit by age five and the Vedas by the age of ten. He lived for eighty years and said to have joined his guru, Badarayana in the Himalayas in the year 1317. He was a well-built personality, a tall and strong-limbed man, interested in varied subjects including music, sculpture, debating and weight lifting. He has written 40 books, mostly commentaries on Vedanta, and established a unique approach to Vedantic philosophy. He claimed to be the third incarnation of Vayu, the sublime angel of God. His *tatva-vada* is referred to as *Dvaita* philosophy (dual). He founded the Sri Krishna temple in Udupi and the eight monasteries for the ascetics around the temple. Udupi became the center of devotional Hinduism and even today is considered as the hub of Vaishnavism and Vedanta. Madhvacharya was undoubtedly the most famous and influential personality of Tulu Nadu.

- 8) Periples of Erthraian Sea
- 9) Dwaita Philosophy
- 10) Agreement of Rani Chennammaji of Bidanore.
- 11) Captivity of Canara Christians & Barkur Document.
- 12) The history of ancient Dakshina Kannada – M Ganapathy Rao Igal

 **Archibald Furtado**



WHO ARE FRIARS MINOR CAPUCHINS?

The Order of Friars Minor Capuchin is an Order of friars within the Catholic Church, among the chief offshoots of the Franciscans. The worldwide head of the Order, called the Minister General, is currently Rev. Fr Mauro Jöhri.

The Friars Minor Capuchin Order (known in abbreviation: Capuchins, O.F.M. Cap., Capuchin Franciscans), arose in 1520 when Matteo da Bascio, an Observant Franciscan friar native to the Italian region of Marche, said he had been inspired by God with the idea that the manner of life led by the friars of his day was not the one which their founder, St. Francis of Assisi, had envisaged. He sought to return to the primitive way of life of solitude and penance, as practiced by the founder of the Order St Francis of Assisi.

His religious superiors tried to suppress these innovations, and Friar Matteo and his first companions were forced into hiding from Church authorities, who sought to arrest them for having abandoned their religious duties. They were given refuge by the Camaldoleses monks. The Order is also known as mendicant Order for the friars were itinerant, moving from place to place questing and going about everywhere preaching to the poor and the rich. These monks normally wore rough cassock with a hood/cappuccio and had the practice of growing beard as a sign of austerity. The popular name Capuchins originates from the chestnut brown habit with a hood.

In 1528, Friar Matteo obtained the

 **Fr Maxim D'Silva
OFMCap.**

Manager, Assisi Press



approval of Pope Clement VII and was given permission to live as a hermit and to go about everywhere preaching to the poor. These permissions were not only for himself, but for all such as might join him in the attempt to restore the most literal observance possible of the Rule of St. Francis. Matteo and the original band were soon joined by others. Matteo and his companions were formed into a separate province, called the Hermit Friars Minor, as a branch of the Conventual Franciscans, but with a Vicar Provincial of their own, subject to the jurisdiction of the Minister General of the Conventuals. The Observants, the other branch of the Franciscan Order at that time, continued to oppose the movement. In spite of strong opposition the Order survived to this date.

Franciscan Capuchins in India

The arrival of the Franciscan Capuchins in India dates back to the year 1632 when a band of foreign Franciscan Capuchin Missionaries landed in Pondicherry. After serving as missionaries for about two and half centuries, the idea of implanting the Order of Friars Minor Capuchin in India was considered as a possibility. Hence in 1880 a novitiate house was opened in Mussoorie.

After 10 years later however this novitiate was closed down for want of vocations. A second attempt was made in 1992 at Sardhana, which could be said as the cradle of the Order of Friars Minor Capuchin in India. Vocations to the Capuchin Order came from many dioceses of India but more from the South than the North India. To overcome many of the initial troubles in the area of formation of students, like the absence of strong, vibrant and populous Christian community in North India, even as the extreme weather conditions of the place, the novitiate house was later transferred from North to a more favourable location in the South. Franciscan Capuchins were offered a little hill at Farangipet, called Monte Mariano (Mount Mary), in the diocese of Mangalore. Hence the Novitiate began in South India in May 1930. The Capuchin Province of Paris was called upon to undertake this formation venture. A study house was set up in Quilon that most of the students who had not yet finished their studies abroad were brought back to continue from here. The influx of candidates was unabated and the Franciscan Order grew from strength to strength. Hence in 1954 Fr Cyril Andrade became the first Indian to head the unit as Commissary Provincial. The number of Capuchins by 1960 had grown to almost two hundred Friars. In 1962 Rev. Fr Clement of Milwaukee, the General Minister who had seen the growth of the Franciscan Capuchins constituted the unit into a full-pledged Capuchin Order.

Ever since the novitiate was shifted to Monte Mariano, St Fidelis Friary, Farangipet, the Province had seen nothing but steady

and rapid growth, so much so by the year 1967, just about 37 years after migrating to the South, it could count almost 500 friars distributed among 40 houses in the five states of Karnataka, Goa, Maharashtra, Kerala and Tamil Nadu. Besides they were working also in many other States of northern India as missionaries and even in some foreign countries like Indonesia, Philippines, and Tanzania as Formators.

For the sake of greater efficiency in 1972 the General Minister and his Definitory took the important but necessary decision to dismember the Province into four units/Provinces namely St Joseph, Kerala; Holy Trinity, Karnataka - Goa - Maharashtra; Amala Annai Tamil Nadu, and St Francis Vice Province, Kerala.

On 8 December 1998 the General Definitory by its Decree constituted and declared established the Most Holy Trinity Province of Karnataka.

A multi-faceted person Fr Alfred Roche, a true son of St Francis of Assisi imbued by the spirit of a good and compassionate Pastor Jesus Christ lived his Franciscan Capuchin way of life in a noble manner in the Holy Trinity Province, Karnataka.

I was privileged to live with Fr Alfred Roche during my regency at Lower Kasarkod. He was so exemplary and down to earth in his way of living. We all look forward that his cause be promoted and forwarded to the Holy See so that the Church acknowledges the holy life lived by a noble son of St Francis of Assisi.



Fr. Alfred Roche titled 'A Messenger of Peace and Communion'

1.1. Humble Origin:

Fr. Alfred Roche was born on the 3rd of April 1924 at Moodhadu Kudru, a small island in South Karnataka, belonging to St. Peter's Parish, Barkur, in the diocese of Mangalore. His baptismal name was Peter John. He was the youngest of the 5 children (Alphonso, Juliana, Louis, Cecilia and Peter) of Mr. Isaac Roche and Carmine Monteiro. Peter was born in a devout family wherein daily prayers took priority over all other exercises. "His father Isaac was a deeply religious man and prayers were recited at home daily without fail. The service of Isaac Roche, as a sacristan at St. Peter's church Barkur for 55 years, is unparalleled".¹ Though a farmer by profession, Isaac Roche could find time to go to the parish church daily and render his dedicated service as a sacristan for so many years. Going to the church was not an easy feature. He had to cross the Seetha river every day on a small canoe. It was nothing but his lively faith and spirit of prayer that gave him the grace of perseverance to render this service to his parish

Peter was a devout and prayerful boy. He tried to go to the church even on weekdays whenever it was possible. He was repeatedly elected secretary of the altar boys' society and took keen interest in helping and guiding the altar servers. He schooled at Pandeshwar (Moodhadu) up to the 5th standard and received his first Holy Communion in his own parish church

dedicated to St. Peter at Barkur in the year 1931. Then, having completed the higher primary schooling in St. Antony's school at Sastan, he pursued his high school studies at Milagres High School, Kallianpur. For about one year and a half he stayed at Kallubai's house as a boarder, after which he moved into the school boarding. But, he could not complete his matriculation at St. Milagres High School, Kallianpur. It was during this period of uncertainty and search, when he was trying to know the plan of God, he felt the call of God to join the Capuchin Order. In fact, he completed his matriculation after joining the Capuchin Order.

Peter had keen interest in music. He could cultivate this God-given gift at Kallianpur under the masterly guidance Fr. Simon Tellis, a diocesan priest and well known musician, who trained very many parishioners and students in vocal and instrumental music. He was a celebrated educationist for several years in Milagres Parish and High School, Kallianpur. Peter was a member of the parish choir and daily participated in the holy Eucharist. This musical talent, that he developed as a high school student helped him throughout his life. In his pastoral ministry, he could build up beautiful choirs in all the parishes where he rendered his precious service. One of the means that he employed in building up friendly relationship with the youth and in enriching the liturgical life of the faithful was music.

¹ Mr. Vally Roche, Isaac Roche and Carmine Anastella Monteiro , p.2. Mr. Vally Roche is one of the cousins of Fr. Alfred Roche. He is a retired engineer and builder, residing at Chaulikere, Barkur, South Karnataka.

He was a sportsman. He played different games. Cricket was his favourite. He could freely relate to others and easily get in touch with others. Through music and games, he was in good contact with the youth. He became a good friend of many because of his simple, gentle and devout character. Though he was not a very brilliant student, nevertheless he was very much loved and appreciated by his school companions because of his mild and friendly nature.

It was while he was studying at Milagres High School, Kallianpur, that Peter came in contact with Fr. Philip Neri, OFM Cap., who had gone to his home parish at Kallianpur to say his first Holy Mass. This historic event of coming in contact with Fr. Philip Neri evoked in Peter the desire to become a Capuchin, son of St. Francis of Assisi. Thus, the seed of vocation - already sown in the heart of Peter by the all-loving Father and nourished in the God-fearing family context of Isaac Roche and Carmine Monteiro - slowly began to sprout, and he gradually decided to join the Capuchin Order. But, it was not so easy for Peter to take such a decisive step. Many relatives and well-wishers discouraged him from doing so, saying that the Capuchin way of life was very tough and that it would be impossible for him to put up with the hardships of the Capuchin Charism as he was a weak young man. Many of them advised him to join some diocese or some other religious Order. But Peter felt that the Lord was calling him to be His disciple, walking in the footsteps

of St. Francis of Assisi. In the course of time his good parents, though with great pain, supported him in responding to the call of the Master. "In 1942, Isaac Roche retired from his service in the parish due to ill health.... In 1943, he blessed his youngest son with tears in his eyes before Peter left for the seminary".² Thus, Peter joined the Franciscan Capuchin Order at Farangipet, Mangalore, in the year 1943.

1.2. Initial Formation:

When Peter sought admission into the Capuchin Order, Fr. Sylvester Renac, a French Capuchin, was the superior and director of the postulants at Monte Mariano, Frangipet. On February 3, 1944 he was vested in the humble capuchin habit with a new name: Alfred.³ Fr. Ambrose Rebello, an existentialist and a deep-rooted capuchin, was the novice master of Br. Alfred. At the end of the novitiate he made the first profession on 11th April 1945. He did his philosophical studies at St. Antony's Friary, Quilon, Kerala, where he made his final profession on 11th April 1949. Then, he pursued the theological studies at Amalashram, Trichy and at St. Joseph's Friary, Kotagiri, Nilgiris, Tamilnadu, where, with his four companions: Brs. Hyppolitus, Blaise, Eusebius, and Richard, he received the priestly Ordination on 11th April 1951. As a student, what kind of a person Br. Alfred was can be known from Fr. Eusebius, one of his companions: "Fr. Alfred Roche from Barkur was a man of prayer and a lover of

² Mr. Vally Roche, Isaac Roche and Carmine Anastella Monteiro , p.2

³ Change of name during the first profession was an ordinary practice in the Capuchin Order (Religious Orders and Congregations) before the econd Vatican Council.

Accordingly, Peter John received the new name Alfred in the Capuchin Order.

silence. He prayed always. He loved music and sang well. He never accused or criticized anyone. He always worked for unity and fraternity and never for division. I was the only Tamil in the batch and never had any difficulty with him. He was very charitable. He was a happy man who cracked many jokes and laughed. But his jokes were never vulgar".⁴ Fr. Eusebius was a well sought after Capuchin preacher in Tamilnadu. He preached more by his prayerful, poor, and humble life than by his words. Presently he is an elderly friar who is practically blind.

In this context, Sr. Egreida Crasta has something very important to add. First, she would like to share something that she had heard from her sister: "I had heard about Fr. Roche even before my joining the Ursuline Franciscan Congregation (UFC). As a seminarian Br. Alfred Roche had gone to Anagalli, to his sister, Juliana Rebello's house. My sister, Anna Furtado, is a neighbour to Juliana Rebello. This was what my sister had shared with my mother and with me: 'I saw this brother walking in the coconut grove. He was looking like a saint. He was reciting the rosary with down-cast eyes. Cecilia and his parents are really very fortunate people. He would be a wonderful priest'". Having shared what she had heard from her sister, Sr. Egreida now shares her

own experience: "After his ordination when he used to come to his sister, Cecilia's house, people were highly praising him. They used to say that he was a very soft spoken person. Personally, I felt very happy on every occasion when I met him and listened to his loving and compassionate words. The formees, coming from St. Joseph's Church, Lower Kasakod, where he was rendering his precious pastoral service, used to tell me that Fr. Roche was a holy priest".⁵

Mr. Isaac Roche, the dear dad of Fr. Alfred, did not have the joy of participating in the solemn liturgy of his son's sacerdotal ordination at Kotagiri, Tamil Nadu on 11 April 1951; nor did he have the privilege of assisting at the altar which he loved and served with great devotion for 55 years as a dedicated sacristan, when his son celebrated his first Eucharistic Sacrifice on the very same altar at St. Peter's Church, Barkur on 14 April 1951. Being elderly and sickly he had peacefully passed away in the year 1947. But, he had the joy of seeing his son as a seminarian, when he had come home from Kotagiri for a couple of days to see his ailing father before his beloved dad embraced sister death. His mother, Carmine Monteiro, had the joy of participating at the solemn Eucharistic Celebration of her son at Barkur and to receive the Eucharistic Lord

⁴ 4 These are the words of Fr. Eusebius OFM Cap., one of the companions of Fr. Alfred all-through his initial formation to capuchin life. Out of the above mentioned four companions of Fr. Alfred, Fr. Eusebius is the only one surviving today. He is the senior most member of the Amala Annai province of the Capuchins in India. He is a member of the novitiate fraternity: Assisi Ashram, Pampanvillai, K. K. District, Tamilnadu. He is a man of prayer and simplicity of life.

⁵ Sr. Egreida Crasta, Small History of Fr. Alfred Roche, pp. 1-2. Sr. Egreida, as mentioned above, is a member of the Ursuline Franciscan Congregation. She is born and brought up at Kannada Kudru, which belongs to the Immaculate Conception Church, Ganguli. Fr. Alfred Roche's sister, Cecilia Crasta, Fr. Rudolf Crasta, SVD and my mother, lived at Kannada Kudru. Sr. Egreida is a retired teacher who presently lives in Christa Raja Convent, Naganahalli, in the diocese of Mysore.

from her own son, though she could not go to Kotagiri for the sacerdotal ordination of her son owing to ill her health. Similarly, one can imagine the happiness of Piad Roche, Fr. Alfred's aunt, who had played an important role in the well-being and early formation of Fr. Alfred, when she saw her nephew returning to his home parish, as an ordained capuchin priest and celebrating the First Holy Eucharist with his dear and near ones.

14 April 1951 was a red letter day in the history of St. Peter's parish, Barkur, when, under the able leadership of Fr. Charles Nazareth, the then parish priest, and the wholehearted co-operation of the entire parish, Fr. Alfred celebrated his First Holy Mass in his home parish. Of course, one can imagine the enthusiastic note of the entire Roche family when they saw one of their own becoming the minister of the Word of God and the Eucharist. It was on this occasion that Adolph and I, two of the nephews of Fr. Alfred, received our First Holy Communion from our uncle. Drawing inspiration from the life-pattern of my dear uncle today I, the author of this book, am serving in the vineyard of the Lord as a Capuchin Friar Minor of the Holy Trinity Province, Karnataka, India.⁶ Adolph Roche is working and living with his family at Milano, Italy.

Fr. Alfred was the third priest from St. Peter's Parish, Barkur. Fr. William Piccardo was the first and Fr. Augustine Sequeira was the second to be ordained from this parish. Following their example many young men

and women have responded to the call of the Master and have become ministers and consecrated messengers working in the vineyard of the Lord, belonging to different Dioceses, various Religious Orders, Congregations, Societies, and Institutes in the country and beyond.

1.3. Mission Field:

The mission field of Fr. Alfred was not very extensive geographically. But, his mission was very intensive.⁷ After his Priestly Ordination he began his humble service as the vice-master in the capuchin novitiate at Monte Mariano, Farangipet, in the diocese of Mangalore. Along with his responsible task as a formator, he rendered his pastoral ministry in the friary chapel. Then, as per requests, he extended his apostolate to the neighbouring parishes and religious communities. From Monte Mariano he was transferred to the Holy Family Church, Brahmavar, as the first capuchin parish priest, where he tirelessly laboured for 16 years and brought about an all-round development in the entire parish with his holistic outlook in life. From Holy Family Church, Brahmavar, he was transferred to St. Anne's Church, Binaga, in the then diocese of Belgaum (presently part of the diocese of Karwar). He could serve the faithful of St. Anne's Church, Binaga, and the neighboring people of other faiths only for three years, when, the then major superiors felt that his dedicated service was needed at St. Joseph's Church, Lower Kasarkod, Honnavar, in the then diocese of Belgaum (presently part of the diocese of

⁶ Presently I am rendering my service as vice-rector, professor of the Sacred Scripture, and animator at the Darshan Institute of Theology, the Capuchin Theologate, at Kengeri, Bangalore.

⁷ He worked in the dioceses of Mangalore and Karwar, which was a part of the former diocese of Belaum.

Karwar).

St. Joseph's Church, Lower Kasarkod, was another fertile soil in which he tried to plant his God-given gifts and talents. He spent his time and energy in faith-formation and giving a new shape to the life-pattern of the parishioners and people of good will, irrespective of caste and creed. After rendering praiseworthy service for 6 years, he returned to the novitiate house as the superior at Monte Mariano, in the diocese of Mangalore, where he had initiated his pastoral ministry as a newly ordained priest. From the novitiate house at Farangipet, once again, he was transferred to St. Joseph's Church, Lower Kasarkod, Honnavar, where he had gracefully labored 6 years, for another term of 6 years. Finally, as a retired friar, he was transferred to the Holy Family Friary and Church, Brahmavar, in the diocese of Mangalore, where he rendered his little service, conditioned by his limited energy and failing health.

St. Joseph's Church - Lower Kasarkod:

In the year 1975 the parish of St. Joseph at Lower Kasarkod, Honnavar, was permanently entrusted to the pastoral care of the Capuchins of the Holy Trinity Province (KGM) with the understanding that they would also look after the pastoral care of the faithful at Samsi, Kodani, Molkod, Gundibala and Binaga. It was in this context that a call came to the good-hearted pastor from his Major Superiors to proceed to St. Joseph's Church, Lower Kasarkod, Honnavar, in the same diocese of Belgaum (today, diocese of Karwar), to take up the responsibility of a bigger parish. He took charge of St. Joseph's parish on the 30th of April, 1975 and also became the superior of

the "Honnavar Fraternity".

This term "Honnavar Fraternity" needs a little explanation. The above mentioned five places were small mission stations, just developing. It was not possible to set formal fraternities in all these places. Therefore, according to the directives given by Very Rev. Fr. Paschal Rywalski, OFM Cap., the then General Minister, the friars from the above mentioned places, had to come together for their monthly meetings to one of these places. Geographically, the parish of St. Joseph at Lower Kasarkod, Honnavar, was/is situated close to the national highway no 17. Travelling and communication were/ are quite easy. So, it became the central place for any fraternal gathering. All important meetings were held at St. Joseph's church, Lower Kasarkod, and Fr. Alfred, being the parish priest of St. Joseph's church, had the privilege of hosting such meetings and welcoming all the friars coming from these mission stations. That is the origin of the term "Honnavar Fraternity"

Sacerdotal Silver Jubilee:

It is interesting to note that Fr. Alfred had the joy of celebrating his Sacerdotal Silver Jubilee at St. Joseph's Church, Lower Kasarkod within one year after his taking charge of St. Joseph's Church, Lower Kasarkod. Although 11th April 1976 was the actual day of the jubilee, nevertheless for practical reasons the festive celebrations were held on the church grounds on 30th April 1976. The solemn Eucharistic liturgy, organized on an open air stage, well decked by the zealous parish youth, was celebrated with twenty concelebrants accompanied by the melodious hymns sung by the parish choir under the able baton of

Fr. Archie Lewis, capuchin. The liturgical and cultural celebrations well prepared by the enthusiastic parishioners and friends, were attended by hundreds of relatives and friends of Fr. Alfred coming from far and near, many capuchin confrères, religious and the diocesan clergy. The Jyothi Band of Brahmavar, embellished under the guidance of Fr. Alfred, added further splendour to the entire celebration.

It is important to remember one expression used by Fr. Remigius Sequeira, the then Provincial of the KGM Province of the Capuchins, on that occasion. Summing up the life and ministry of Fr. Alfred, using a Latin expression, he said: "Dilectus Deo et hominibus" (beloved/dear to God and men). Then, Fr. A.J. Rego in his article, published in the diocesan bulletin, wrote: "In his priestly and parochial ministry, Fr. Alfred has always and everywhere won the hearts of all by his suave, humble and gentle ways and by his delicate love for the poor, the sick, the handicapped and the underprivileged". These words of the provincial superior and a member of the diocesan clergy speak volumes about the august personality of Fr. Alfred.

Later, in 1976, North Kanara became the new diocese of Karwar and the earlier agreement was slightly altered. The parishes of Samsi and Binaga were ceded to the diocese in 1981 and the friars continued to work in the following four parishes: Lower Kasarkod, Gundibala, Kodani and Molkod. In the year 1986 the parishes of Gundibala, Kodani and Molkod were also ceded to the diocese, retaining only St. Joseph's Church, Lower Kasarkod, for the friars.

Liturgical Reform:

Fr. Alfred succeeded Fr. Kurian Therady - an intelligent and dynamic pastor. He wanted to put into practice the liturgical reforms proposed by the Second Vatican Council. He started celebrating the holy Eucharist facing the people; introduced offertory procession; started preaching from the floor and not from the pulpit, and so on. These changes introduced by the parish priest caused a lot of misunderstanding and confusion in the parish, splitting it into different groups. According to some, Fr. Kurian had failed in instructing and giving due explanation to the faithful before introducing the liturgical changes in the parish. This lack of right information and instruction about the liturgical reforms advocated and encouraged by the Second Vatican Council, became the bone of contention for some unfortunate conflicts and divisions in the parish.

Fr. Alfred saw some disturbing elements as he took up the responsibility of St. Joseph's church, Lower Kasarkod. He saw that the atmosphere in the parish was not peaceful. He saw a lot of conflict-situations in different sections of the parish. He realized that some of the liturgical changes introduced by Fr. Kurian, his predecessor, were not rightly understood and accepted by good many of the parishioners. In such a situation, he did not go to let down his predecessor nor to condemn the parishioners. As a cool-headed pastor, he took time to make a personal study of the entire situation.

The first step that he took in repairing the little misunderstanding was that he made a personal study of the documents in consultation with the experts, and rightly enlightened the faithful on the theological

significance and practical application of the liturgical reforms proposed by the Second Vatican Council. That is how he cleared the doubts and misunderstandings that were in the minds of the parishioners. Some of them who were thinking that the liturgical changes proposed by Fr. Kurian were heretical/harmful, gradually realized that they were not so. They gradually realized that it was lack of proper instruction that had given room for such misunderstandings. As a result, the faithful willingly accepted the liturgical reforms introduced in the parish. The wounds slowly got healed and they participated in the liturgical celebrations more and more actively. Such openness, on the part of the faithful, to learn and personalize the message of the Word of God, and their eagerness to receive the grace of the sacraments more frequently, offered a fertile soil to the new pastor to implant and nurture the Gospel values with a Franciscan Capuchin blend.

Family Atmosphere:

The humble and simple fatherly figure of the pastor fostered trust and confidence in all. Young and old were drawn towards him and felt at home in his company. Putha (child/son) was the endearing term that he frequently used: "His serene voice and adorable character" writes Fr. Santa Lopes, "reminds me of St. Francis of Assisi who was like 'a mother to her children'. Fr. Alfred Roche was a true follower of St. Francis of Assisi. Lovingly he addressed the youngsters as 'PUTA' (child). In his approach he was a mother to all!" While addressing children and youth, irrespective of male and female, he used this term.

He had a special way of encouraging

and instilling genuine interest in the children and the youth. He used to give them different titles though some of them did not understand the real significance of those titles/names given to them. Fr. Santa Lopes bears witness to this: "One thing, which I observed very much, was that he called children by various names, like doctor, engineer, musician, violinist, lawyer, judge, secretary and others. Though one did not have a violin or did not see a violin, he named him a violinist. To be frank, though I did not have an office or files in my hands, and though I found it difficult to pronounce the word 'secretary', he called me his secretary. Oh! I was very proud of my title, whenever he called me secretary before others. Thank you, Fr. Roche for that title! Though you called me your secretary I did not do much at that time, because I was small". Today, we see these dreams getting fulfilled. The youth of St. Joseph's parish, Lower Kasarkod, climbing the rungs of excellence in different fields and occupying important positions in the Church and society both on the national and international levels.

In turn, Fr. Alfred was called Roche Bap (Roche Father) by the young and the old. In fact, he was more known by his family/surname (Roche) than his proper name (Alfred). In this context, once again it is good to know what Fr. Santa Lopes writes: "First of all, my memories go back to the situation when the people of Lower Kasarkod lovingly called him with due respect 'Roche Bap', here 'Bap' in the Konkani language means father. Yes, he was first and foremost a loving father to all without distinction – whether rich or poor, educated or uneducated and the like. His

life resembled very much that of his patron Holy Father Francis". As a result, the parish house became a little home to the children and the youth.

One may ask: What were they doing there? They were not just chatting. Nor were they whiling away their time. Some of them learnt to read and write; others learnt instrumental music; others practised liturgical hymns; and some others helped their good pastor in the daily chores. "We were eight children", says Mr. Mathias Juze Dias, "And my parents were very poor. I was living with Roche Bap in the parish house. Since he was not able to pedal the bicycle owing to the operations that he had undergone, I was taking him on the bicycle even up to the Holy Rosary Convent and St. Ignatius Hospital for mass. As far as sick calls were concerned, he was ready at any time. If it was at night, he would get up, visit the sick with the help of a torch, anoint them, and give them the viaticum. I was accompanying him very happily". This is how he assisted and comforted the sick and dying, and consoled the dear and near ones of those in pain.

These boys were very happy to stay with their generous pastor. As they tried to help their guru, they received a holistic formation. As they were helped intellectually, culturally, and economically so they were formed spiritually. It was something very remarkable to see them praying with their good shepherd and singing beautiful hymns taught by him. "Fr. Roche was the one who taught us how to pray. Very often he used to take us before the Blessed Sacrament for a short adoration in order to pray for different intentions. One of them was to get the necessary help to build the new church".

This is how the God-centered pastor prayed with them and taught them how to pray.

When he went for some celebrations among his relatives and friends, he never went alone. It was a wonderful scene to see him accompanied by some of these boys like bodyguards. Why was he taking them? Was it just for some entertainment? No. He did not take them just for some entertainment. He had a specific purpose in doing so. Since the life-pattern and the social standard of the faithful in the parish were traditional and outmoded, he wanted to offer them opportunities to see the lifestyle and learn the social customs different from those prevailing in his parish and in the neighborhood.

Faith Formation:

This homely atmosphere and contacts with the children and the youth helped him to build up fraternal interpersonal relationships with one and all. The children and youth became the spring-board to come in contact the elders who came to know their kind and generous pastor through their children. His prayerful and simple lifestyle drew their attention; his compassionate approach built up greater trust and confidence in him. According to Mary Fernandes, "Fr. Alfred was not only a priest but also he was a 'priest of all priests'.... In fact, he was the one who was responsible in building a true church. In terms of faith-formation, he was the one who sowed the seed of faith in the people of Lower Kasarkod. Today, if this parish has grown in terms of faith, it is because of Fr. Roche and Fr. Roche only. He turned every stone to make this parish a lively one. He was truly a loving saint in our midst". Sr. Leena Dias wants to corroborate

the spirit of simplicity, humility and prayer of Fr. Alfred from her experience: “I learnt from my foster father, Fr. Alfred Roche, simplicity and humility in life, generosity towards the poor, prayerfulness, and love of God and love of neighbor. Today, I am a sister of Charity because of him. Now I feel his absence a lot in my life. He always supported me in my life-journey. I believe that he is in heaven and also on earth in spirit. From 1975 to 1996 my father (Fr. Roche) played an important role in my life and in the life of my family. Dear Fr. Roche, with sincere heart, I say a BIG THANK YOU”.

Fathima Minin Fernandes would like to add something more to what is said above: “Fr. Alfred’s life was like that of St. Francis of Assisi. He was a simple and humble minister of Jesus, the Good Shepherd. He lived for others.... As the disciple of the Lord, he was a wonderful example for all of us”. The testimony of Lawrence Lopes is very touching: “I used to go to the church only on Sundays. But, when Fr. Roche came to our parish, I started to participate in the Holy Eucharist every morning. I do not miss any novena and adoration of the Blessed Sacrament. Now my age is 81. I continue going for daily Mass because of Fr. Roche. He helped me and my family in many ways. Today, I and my family are happy because of his blessings”.

People flocked around their shepherd and frankly poured out the profound desires of their hearts. There was neither a strict time table nor any previous appointment. He welcomed them with love and respect. He was both a father and a mother to them. As an empathetic spiritual director/companion, he spent his precious time listening to

them, understanding their joys and sorrows, discerning the will of God in their life, and guiding them with a fatherly touch to fulfill the will/design of God in their life.

In this context, we have a beautiful lesson to learn: The integration of human and divine relationships. This horizontal relationship of love, trust and confidence gradually became the stepping stone for building up their relationship on the vertical level, for strengthening the faith of the people. They began to realize how good the Lord is. Their trust and confidence in the Lord increased; prayer-life got deepened in the families; the number of the faithful participating in the day-to-day Eucharistic liturgy increased; those, who were rarely stepping into the church compound, began to be regular for the Sunday Mass; the ‘out-standing christians’, who were passive spectators, became active participants in the liturgy; people for whom sacraments did not mean much for years, began to approach the sacraments more frequently; individuals who were wont to speak ill of the pastors became close friends of the new pastor.

Word of God - Instruction:

In such an atmosphere, faith-formation became quite easy. They were keenly interested to listen to him and learn from him. His ‘well-chewed’ sermons, based on the Word of God, pierced not only their minds but also their hearts. So much so, those who were habitually entering the church after the sermon changed their timings. They did not want to miss the down-to-earth sermons of their pastor who, they realized that following the admonition of St. Francis of Assisi, his founder and patron, was talking to the Lord before talking about the Lord.

They knew that his sermons were not some superficial stories but they were profound prayerful reflections based on the Word of God well digested before delivering them to the faithful.

The Word of God was given due importance in faith-formation. The testimony of Mr. Ruzar Juze Fernandes sheds further light on this: “Roche Bap has done a lot of good in our parish. He has deepened our faith with the help of the Word of God. His well-prepared sermons touched the core of our heart and many began to say: What a saintly priest! His simple explanation of certain biblical passages, which were very difficult for us to understand, created in us a certain love for the Word of God and we began to read the Word of God which we had never done before. This has brought about a lot of change in our families”.

Regarding the central place that was given by Fr. Alfred for the faith-formation of his parishioners, Mr. Juze Sajião Fernandes and Mrs. Alpy Bogla have something more to add: “Roche Bap was a loving and an exemplary priest. The Lord told Francis of Assisi to repair the broken church and he repaired it. In the same way, God sent Roche Bap to repair our church which was old and small. Besides, he enlightened our darkened minds with the Word of God and fostered in us the spirit of prayer and adoration. Thus, with his instructions and guidance we have become like the seed that has fallen on the good ground”.

Bloom where you are planted. This was the philosophy of life of Fr. Alfred. When he was sent to a place with a particular mission/responsibility he focused his total attention on that particular project entrusted

to his care. He used the God-given gifts and talents to carry out the responsibilities placed on his shoulders to the best of his capacities. That does not mean that he was not available for any service outside the parish precincts. Knowing very well the quality of his preaching, time and again, he was invited to break the Word of God in different parishes, schools, colleges, seminaries, formation houses and religious institutes. Those who listened to him, and came in contact with him, were touched by the depth of his God-experience, compassionate attitude, and fatherly approach. His sermons/conferences, totally based on the Word of God and personal experience in life, were very much sought after by every category of people. Wherever he went, his simple and devout life-pattern touched the pastors, religious, and laity who took inspiration and guidance from him. Witness-value in his day-to-day life was the secret of his success wherever he went. For, he firmly believed the words of Pope Paul VI: “I can’t hear you because your deeds speak louder than your words”.

Liturgical Music:

Along with teaching and preaching liturgical music was another means used by Fr. Alfred in deepening the faith of the parishioners. He knew very well the Latin saying: *Quis cantat bis orat* (he who sings prayers twice). Music was the melody of his heart. As a qualified music master, he composed beautiful hymns. Wherever he went, he paid a lot of attention to train the parish choir. In this context, training the choir did not mean just making its members professional singers. No. The purpose was quite different. It was to teach the faithful of the parish to sing with devotion; to help them

to sing not only with their lips, but also with their mind and with their heart. He taught them to sing with unction. The final goal was to involve the entire parish/congregation in and through the members of the choir so that everyone actively participates in the Eucharistic liturgy and returns home duly enriched and empowered by the power of the Word of God. It was a joy to listen to the entire congregation singing and praying together as one family.

This spirit of prayer and devotion initiated and cultivated in and through the liturgical singing did not remain within the four walls of the church. It was borne by the faithful and penetrated into their respective homes. Thus, it spread far and wide in the parish. It had its repercussion on their personal prayer life as well as the prayer life of the family. Evening prayer with the members of the family, which was not found in some of the families, became a common feature all over the parish. One could hear many of those beautiful hymns, taught by the pastor, being sung as part and parcel of the family prayer. Thus, family prayer brought together the members of different families and the wise saying: "A family that prays together, stays together", became a lived-experience, bringing in peace joy and harmony from family to family.

Family Rosary:

Praying the rosary, a devout practice, initiated in the family context, was never given up by Fr. Alfred. As a capuchin friar, he made every effort to foster this Marian devotion, which is thoroughly biblical, wherever he went. In the parish context, taking with him the cook and other inmates and praying the rosary with them was part of

his daily apostolate. Thus, it was easy for him to spread this Marian devotion, practiced by him with the inmates, throughout the parish. Every family began to pray the angelus, creed, and rosary. Let us listen to what Fr. Santa Lopes has to say about this Marian devotion, gaining ground in the entire parish: "He instilled in us the devotion of the rosary. To promulgate this devotion, he also distributed rosaries, holy medals, holy pictures and so on. I know that there are a few people who still treasure those rosaries and medals as a remembrance of their beloved and holy person of Fr. Roche".

Along with the liturgical music and devotional hymns, he taught them some amicable songs to build up their interpersonal rapport with the members of the family. One of his favorite songs was: "Ha kitlo boro amcho bapui, ha kitli bori amchi avoi ..." (Oh! How good is our father, how good is our mother...). He taught such songs to the children and youth to emphasize the place of their parents in their life. It was to foster genuine love and respect towards the parents. The central message was this: As we try to love and adore our heavenly Father in and through our life of prayer, so we must love and respect our parents, who are His representatives. After the celestial Father, they are responsible for all that we are and all that we have. Consequently, we should never offend or pain them. We should always show certain concern towards them, especially when they are sick or elderly. We should go out of our way in helping and serving them. The happiness and blessings of the parents are very precious.

Holy Eucharist:

Fr. Alfred gave ample importance to the

sacrament of the holy Eucharist. In fact, the Holy Eucharist was the centre of his life and mission. He firmly believed in the words of the Lord: "Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day" (Jn 6,54). Realizing the real significance of the Bread of Life in the life of a priest, and being fully aware of the words of the poverello of Assisi: "Behold, each day He humbles Himself as when He came from the royal throne into the virgin's womb; each day He Himself comes to us, appearing humbly; each day He comes down from the bosom of the Father upon the altar in the hands of a priest", as a minister of the Sacrament of the Eucharist, he duly prepared himself for the daily celebration of this Fountain of grace. His lifestyle was not 'from the bed to the altar'. He was a self-disciplined person and he had a well set schedule for himself, according to which there was time set aside for the Lord, for the people of God, and for himself. According to the testimony of Sr. Hilaria Monteiro: "Fr. Roche was very particular in keeping his monastic rules.... He would get up early for his prayers.... The offering of mass what evoked devotion". What we learn from the above testimony is that every day he rose quite early in the morning and spent time in silent meditation before and after the Morning Prayer as an immediate preparation for the celebration of the Eucharist.

It is said: "He preached what is lived, he proclaimed what he practised, and he announced what he performed". It is very true. For, doing is an expression of our being. This is what one could see in the day-to-day apostolate of Fr. Alfred. What

kind of a person he was, and what place he had given to the holy Mass in his life, could be known at the altar, the way in which he celebrated Mass. It was not just fulfilling a law or performing a ritual. It was a moment of meeting the Lord, prayerfully conversing with Him and dining with Him at the table set by Him. It was a table of relationship (cf. Jn 13,21-30). He was fully aware what kind of Food he was receiving from Him during every Eucharistic celebration.

As a good shepherd he tried to inculcate a similar spirit in the hearts and minds of his flock. He encouraged the young and old to participate at the Eucharistic table as frequently as possible. This is how Fr. Santa Lopes bears witness to this fact: "Every Thursday, he kept an hour of holy Adoration. This devotion kindled in us a taste to be in union with Jesus, to make Jesus our friend. He taught us short and beautiful hymns to adore Jesus in the holy Eucharist. During each holy hour, he gave a brief reflection on the Word of God, which was special nourishment for our souls. During the time of adoration, he prayed specially for the vocations for the priesthood and religious life. Thus an hour of prayer became an hour of power in our lives". The special instruction that the holy pastor gave during the holy Hour on the holy Eucharist, based on the Word of God, was a special source of enlightenment and enrichment to one and all. It evoked in them a special love for the holy Eucharist and they began to participate in the holy Mass more frequently and more devoutly. Besides, they began to pay frequent visits to the Blessed Sacrament and quietly spend some time in prayer.

Education - Encouragement:

While laying due emphasis on the spiritual growth of his people, Fr. Alfred did not neglect the other areas of life. While inspiring and enlightening the faithful spiritually he simultaneously focused his attention on the intellectual formation of the children and youth, updating and adapting his approach according to the times and circumstances. With his holistic approach in life, he rightly instructed and animated the parents who did not know the real value of education; he made the necessary provision for the education of the children, who were not going to school owing to economic poverty by encouraging and supporting the parents through his generous friends and benefactors; youngsters, who had discontinued their studies due to their negligence or economic reasons, were duly advised and guided to resume their studies. Let us pay attention to what Sr. Leena Dias has to say in this respect: "In my life, Fr. Alfred Roche played an important role for which I am very grateful to him. In 1975 I had just finished my 7th standard and started to go to the nearby tile factory for work. Like other girls, I, too, hadn't any desire to continue my studies. Since my sisters were working, I also wanted to do the same. That very year, Fr. Alfred Roche, a holy and simple priest, came to our parish as the new parish priest. He called me and my elder brother, Mathias, and told him that he should send me to Brahmavar where he was the parish priest for several years and knew the sisters very well who were actively involved in the running of the parish school. He told us that the sisters were running a boarding and that he would make the necessary arrangements in the boarding so that I might continue

my studies. I simply said yes to this. He sent nine others along with me. But, only I survived".

There were many youngsters, like Sr. Leena, who had given up their studies and were just whiling away their time or working in a tile factory or in a small shop. They were rightly motivated and helped to continue their studies. Today, the very same individuals, who had received such psychological encouragement and economic support, have become priests, religious, leading parishioners and distinguished personalities working in different parts of the country and abroad. It is very comforting to listen to these individuals who, with a profound spirit of gratitude, say: "It is because of the constant guidance and support of Fr. Roche I am what I am today! After God I am immensely indebted to him"!

Further, it is very touching to see the parents, like Jacki Costa Fernandes and Jajvin Fernandes, pouring out their grateful sentiments with tears in their eyes: "Mine is a big family. It was "Roche Bap" who helped me in educating my children. If not for his help, I do not know what would have been the condition of my family. I have not seen such goodness in any priest. It was he who sent my children to school; it was he who paid the school fees; it was he who supplied the books and clothing. I cannot forget the help received from him and I cannot restitute it. When he was transferred, I wept very much. Owing to poverty, I could not go for his funeral".

Lawrence Lopes too has something very important to share with us: "I have five sons and one daughter. My family was very poor

and I was not able to educate my children because of poverty. At that time Fr. Roche came to our parish. He visited my house and understood the actual situation. He helped me to educate my children. When my children were sick he himself used to take them to the hospital. Today, they are working and standing on their own feet.... Today, we are happy because of Fr. Roche's blessings. He was a faithful person, loving person. He specially loved and cared for the poor". There are several parents who have expressed their heartfelt gratitude towards Fr. Alfred for the economic help that they received from him for the education of their children.

'Shanthi Dal':

Fr. Alfred started his mission in the church precincts by focusing his attention on faith-formation. While strengthening the spiritual life of the parishioners he paid due attention to the intellectual-formation of the children and youth, the future of the parish and society at large. His mission did not stop there. He perceived the broken-relationships and fights among the members of different families and the struggles that were going on in and around the families in the parish precincts. What the actual situation was, can be known from the words of Mr. Francis Rodrigues: "What I put down in writing is from my personal experience with Fr. Alfred, while I was the sacristan in our parish for ten years. Prior to the arrival of Fr. Roche to our parish at Lower Kasarkod, dedicated to St. Joseph, there was a lot of poverty, jealousy, superstition, divisions, and fights among the members of different families. Time and again people had to go to the police station and waste their time

and money. Faithful from the neighbouring parishes were afraid to come to our parish even on feast days. After Fr. Roche's arrival we could see the change, the transformation taking place in different areas: spiritual, intellectual, moral, and social, in our parish. Thus, within a few years, our parish became one of the most leading parishes in the entire diocese of Karwar. The credit goes to Fr. Roche". During his regular visits to the families, he learnt that the atmosphere was really detrimental to family life as well as for the well-being of the entire parish.

As a wise pastor, instead of handling the cases unilaterally and imposing his ideas on the people, he took the parishioners into confidence and worked with them entrusting certain responsibilities to them. He knew that, being sons and daughters of the soil, they were in a better position to understand and solve these problems. He formed a peace committee. In the words of Fr. Santa Lopes: "Fr. Roche was a great peace lover. He spread the message of peace everywhere. To achieve the objects of peace in the parish, he formed a 'Shanthi Dal' (an army of peace). With the help of this group, he was able to settle every dispute in the family context and every misunderstanding and quarrel in the parish milieu". All social problems were handled with great prudence and delicacy with the active involvement of the members of the 'Shanti Dal'. Thus, within a short span of time, better understanding and harmony began to gain ground in the entire parish.

The 'Shanti Dal' did play an important role in bringing about peace and brotherhood in many families and in the parish at large. But, these extraordinary results were not achieved just by human intelligence or

human efforts. It was the divine grace operating and touching the hearts of these people who were in constant conflict among themselves. Every meeting was begun with a prayer of petition and every session ended with a prayer of thanksgiving. For, he firmly believed in the words of Jesus: “Where two or three are gathered in my name, there I am in their midst”. As a result, no dispute or fight was too difficult to be dealt with.

Besides, before holding such important meetings, the pastor spent time in personal prayer in the presence of the Lord, seeking enlightenment and guidance from above. That was the secret of his serene comportment. The inner peace and tranquility that was emanating/vibrating from his person touched everyone. As a result, even hot tempered and emotionally tensed people lost their temper when they came in his presence and looked at his grace-filled countenance. Minin Fernandes narrates a scene to confirm this: “In our area there used to be a boat race on the feast of St. John Baptist. People from different villages/places used to compete in this boat race. Once, the youth from Lower Kasarkod won in the competition. But, there was some conflict among the youth and some of the young men from Lower Kasarkod seized one boat and caught one of the young men and locked him in a room. Fr. Roche was happy when he got the news that the youth from his parish had won in the competition and had got the prize. But, he did not know anything about the tragic story of the young man kept under lock. When he, as the parish priest, was accused of such a drastic act by some, he did not open his mouth. He listened to the accusers humbly and patiently. When

they left the place, he met the parishioners and got all the necessary data. Then, he asked the parish youth to release the young man, kept under lock, and requested them not to take part in that competition any more”.

Shelter for the Poor:

Our friars working in different parishes did pay due attention to the social uplift of the people along with faith-formation and education. Seeing the poor living condition of some families at Lower Kasarkod, Fr. Alfred made a special project called “Help for Homes” and tried to knock at the door of some of his friends and well wishers. In fact, seeing his sincere efforts to help the poor and the marginalized, he was helped by the General Curia of the Capuchins and other benefactors. As a result, several poor families were helped to have a decent roof over their head. One can know the feelings of Mr. Jacki Ruzar Rodrigues, one of such beneficiaries: “I was a very poor handicapped young man without much education. At a particular juncture I was really desperate. I came and shared my misery with Roche Bap and he helped me build a small house. I did not have a proper job. Knowing my helpless situation, Roche Bap, the good hearted father, provided for me Rs. 45,000.00 and thus helped me to buy a rickshaw. I have received many things from him and through him. I can never forget him. I have a crucifix received from him. I preserve it as a precious treasure”.

Similarly, there are very many who had been helped in building or rebuilding their simple abodes. Assis Augustine Fernandes and Bemodthin Fernandes have something very noteworthy to share: “Fr. Roche was an extremely good father (bhari mogacho

Padriab). He did many good things in our parish. He had helped us to repair our house. We cannot forget his love and concern towards our family. We daily pray for him". Thus, with the help of the General Curia of the Capuchins and several relatives, friends, and benefactors, he could come to the rescue of the poor and the downtrodden. It is important to note that the help was not given only to the Christian families. This help was given to the needy, irrespective of caste and creed. Mr. Mathias Juze Dias bears witness to this: "Fr. Roche's generous heart and hands were opened to everybody. So, many Hindus and "Kharvis" were helped by him. They have been loving him and admiring him, considering him as a man of God". Thus, his dream, in coming to the rescue of some of the unfortunate families and providing them a decent abode, came true.

In extraordinary situations, when people suffered from some natural calamities, he was there to sympathize with them and help them. With his personal efforts he saved them from such tragic circumstances. Mary Fernandes explains to us how close he was with those who were in such difficulties: "Fr. Roche was so concerned with every member of his parish that he personally visited all the people, asked about their welfare, and soothed their difficulties and sorrows. In times of floods his efforts were exceptional. He helped everyone in need.... He worked very hard for the upliftment of the people of Kasarkod".

Having a decent dwelling place of their own gave them an identity, gave them a personality, and they could walk with their heads up in society. Men and women, who

were suffering from inferiority complex and regularly having recourse to liquors to forget their pain, shame, and misery, gave up such drinks and bad habits and began to save something from their daily wages, however meagre they might have been. Individuals, who were loitering about aimlessly and whiling away their time, began to show keen interest in work and earn something more. One could see a new orientation in life; one could notice a broad smile on their face; one could perceive bright light in their eyes; one could see them wearing clean clothes. One could see their children happy and graceful; one could observe them going to school regularly; one could see them putting in great efforts in their studies. When we meet and spend a few moments with some of these senior citizens, they pour out their sentiments of deep gratitude towards their beloved pastor who became the stepping stone for the present harmony, progress and development in their families. In the same way, if we spend a few minutes with the youth of today, they too say likewise. They pour out their deep sentiments of indebtedness to their guru who guided and led them on the right path animating them spiritually, intellectually, morally and socially so that they could become what they are today in their family contexts and society at large.

Comforting the Sick:

Another great asset of Fr. Alfred was his preferential option for the sick and aged. He visited the sick and the aged time and again in their homes. He spent time with them offering them the moral support and courage to endure their suffering patiently. He helped them financially. In times of grave illness, he made the necessary arrangements

to shift the patients even to distant hospitals. Please, lend your ears to what Mr. Jacki Ruzar Rodrigues has to say: "When I was small, my father had to undergo an operation at Fr. Muller's hospital, Mangalore. It was Fr. Alfred who helped us economically. He supplied food for my father and mother from Monte Mariano, Farangipet, where he was the superior at that time. When I was in the hospital with typhoid, once again, it was he, who came to see me and economically supported me. I am immensely grateful to him. I cannot forget him". The testimony of Raymond Juze Fernandes and Preschilla Fernandes will certainly consolidate this point: "Roche Bap was a saintly priest who brought about so much of change in our parish. He loved us and he was a father to us. He saved the life of my son, Samuel, who was very ill. When he was in the danger of death, he baptized my son to liberate him from the stain of sin. He helped us when my son had to undergo two operations. One of them was a plastic surgery without which my son would not have been able to speak properly. Besides the help that he personally gave me, he gave me letters of recommendation to receive help from charitable institutes without which I was not able to meet all the expenses. Later, when my son was able to work, he helped him to buy a rickshaw. Today he is earning our livelihood as a rickshaw driver. He has helped several people in their various needs".

As mentioned above, very often he used to accompany the patients to the hospital. When he was not able to accompany them, he would give a ring to the respective hospital authorities, specially St. Ignatius

Hospital, Honnavar; Fr. Muller's Hospital, Kankanady; Goretti Hospital, Kallianpur or send a letter of recommendation to a particular doctor or nurse. He could do so because he had personal contact with many doctors and nurses who loved and respected him very much. Sr. Lucy Rodrigues, (the then Matron) in Father Muller's Hospital, was one of them. Knowing very well the different departments as well as the doctors in the hospital, she did the needful with great care and attention, knowing that the particular patient had been sent by Fr. Alfred.

New Church - Construction:

While building up the spiritual, intellectual and social life in the parish context, the foresighted pastor realized that the parish church was very old and was not spacious enough to accommodate the faithful for the ordinary liturgical celebrations. He felt he need to provide a more worthy temple to the Lord in collaboration with the faithful who were gradually getting re-generated and vitalized by the Spirit of the Lord (cf. Jn.3.3.)

This new project was begun in the name of the Lord. As mentioned in one of the testimonies borne by Mr. Mathias Juze Dias, the good pastor initiated this project placing it, first and foremost, in the hands of the Lord. He began to pray for the success of this project with the faithful. He regularly assembled the children and the youth before the Blessed Sacrament to invoke the blessing of the Lord. All of them, young and old, continually prayed so that they might be able to have a more spacious temple of the Lord.

It was in such an atmosphere of trust in

the Lord and the intercession of St. Joseph that he presented the church-project to different friends and benefactors. One could see the grace of God operating. Inspired and guided by the Spirit of the Lord, good hearted benefactors came forward and generously contributed their might. Then, with the wholehearted collaboration and voluntary service (serthi) of the parishioners, he succeeded in putting up a simple but monumental church. There was a deep sense of belongingness among the parishioners. From the script of Fr. Santa Lopes, one can get a clear idea about it: "Our parish was like a family. We called our parish 'amche kutam' (our family). There was a deep sense of belongingness.... The construction of the church of St. Joseph, Lower Kasarkod, would be a beautiful example for this. It was the hard labour of all the parishioners under the guidance of the shepherd, Fr. Roche. Young and old, men and women, short and tall, thin and stout, rich and poor, all felt that they were part of this church. Fr. Roche united us all into a large family. In this family, we experienced the kingdom of God".

The foundation of the new church was laid on the 2nd May, 1977 by his Excellency Ignatius Lobo, the then Bishop of Belgaum, and after its graceful completion, it was blessed by him on the 30th of April, 1979. It was one of the most spacious churches in the diocese of Belgaum. It is important to note the two captions that one can read at the entrance of the church: One just above the main door: Shanthi (peace) and the other above this caption: Come let us adore Him. The mighty belfry, with its magnificent bell from Padua, Italy, gave a new identity to the

parish dedicated to St. Joseph, the worker.

The inauguration of the new church was, of course, a historical event. It was a day of celebration and jubilation for everyone. There were bishops and pastors, priests and religious, men and women, young and old, even of other religions, coming from far and near. After that the blessing of the new church and the solemn celebration of the Eucharistic liturgy, with the melodious singing of the parish choir, got over, it was time for a cultural celebration with songs, dances, speeches, vote of thanks. All the honoured guests appreciated the marvellous work done by Fr. Alfred and applauded as loudly as possible, accompanied by the rhythmic music of the Gloria-Jyothi Band, Brahmavar.

When the time came for the beloved parish priest to say a few words, having thanked the Almighty God, the Source of every grace and blessing, he said: "My dear people, all of you say that I built the church. But I say boldly that it is not I who built the church, it is you who built it. It is you, young and old, who worked day and night without minding the heat of the midday sun; without minding your rest and recreation. It is a fruit of your faithful and generous labour". There was pin drop silence. He looked at the parishioners and they looked at him. Once again he whispered the same thing: "It's you who built the church and not I". Was the pastor just acting out something or was he sincere when he said this?

He was not just dramatizing the event. He was very serious about it when he made that observation. It was nothing but an expression of his simplicity, sincerity, and honesty. He knew very well how much the

parishioners were interested and how much they were involved in the construction work of the church and how generously they had contributed their might, especially in terms of manual labour. At this juncture, it is very important that I place before you the precious testimony of Fr. Alopplinaris Pinto, the senior most member of our province dedicated to the most Holy Trinity: "Fr. Alfred was a very simple and humble man, no show, very sincere, man of the heart. I have fought with many. But I do not remember to have fought with him". Fr. Apolinaris lived with Fr. Alfred for many years, when he was one of the members of the Holy Family Friary, Brahmavar. He generously collaborated with Fr. Alfred, who was the superior and parish priest. What he shares here is from his lived-experience.

When the members of a family build a house, they have a certain fulfillment in life, a sense of achievement in life. It is not rare that we hear such beautiful expression: Thank God, now we have our own house. Children feel extremely happy about it and feel proud to say to their colleagues: "My mom and dad have built a beautiful house. I want to show you my room and all the toys that I have". Similarly, constructing a new church means getting a new identity to the entire parish and one can hear the faithful joyfully and gracefully saying: "We had a small church which was very old. Our parish priest is a wonderful person. By the grace of God and with his arduous efforts, we have been able to build a magnificent new church. We feel so happy when we enter into our church. It helps us very much to pray". Actually, such were the sentiments of the faithful of St. Joseph's Parish, Lower Kasarkod. They

were very happy because the spacious and magnificent new church gave them a new identity in the entire diocese. Besides, the new church helped them to pray well. So, they thanked the Loving and Compassionate Father for the timely help that He provided them through the generous benefactors and thanked their selfless and foresighted pastor who was behind the whole scene.

Capuchin Fraternity:

Fr. Alfred came from St. Anne's Church, Binaga, Karwar, to St. Joseph's Church, Lower Kasarkod, Honnavar, as the parish priest and his attention was primarily focused on the parishioners, using the God-given gifts and talents to carry out the responsibilities placed on his shoulders at the best of his capacities. As a parish priest, he used his spiritual, intellectual, physical and psychological energy for the well-being and well-doing of the faithful entrusted to his care although time and again he extended his service to the people of other faiths according to the needs and circumstances.

Initially, Fr. Alfred was alone at St. Joseph's Church, Lower Kasarkod. As it has been already explained, the "Honnavar Fraternity", of which he was the superior, had a special physiognomy. St. Joseph's Church, being situated very close to the national high way, it was easy for the friars, dispersed in five other places, to come together for their spiritual renewal as well as fraternal gatherings. But, in the course of time, other friars were gradually sent to St. Joseph's parish for pastoral reasons, and so, St. Joseph's parish presbytery/house gradually became St. Joseph's Friary, Lower Kasarkod, of which Fr. Alfred became the first superior.

Thereafter, he had a two-fold office: He was the superior of the fraternity as well as the parish priest. This experience was similar to that he had at Holy Family Church, Brahmavar, where he was alone (as a friar) at the beginning, and then, in the course of time, other friars had joined him when the parish house became a capuchin friary. With the fund of knowledge and experience that he already had as the superior of the fraternity at the Holy Family Friary, Brahmavar, he could easily render his fraternal service for the spiritual growth and physical health of his confreres. He was aware of the teaching of the Post-Synodal Document: *Vita Consecrata*, which says: "But It should be recognized that those who

exercise authority cannot renounce their obligation as those first responsible for the community, as guides for their brothers and sisters in the spiritual and apostolic life". So, he set aside a good amount of time in order to be with the friars so as to know their views and their expectations. He tried to take them into confidence and involve them in the decision-making process, and shared his responsibilities with different confrères according to their God-given gifts and talents. As a result, all the friars felt that they were accepted and respected members of the fraternity and wholeheartedly collaborated with him

 **Fr Patrick Crasta**

- * Prayers and faith both are invisible, but both have so much of energy to convert impossible to possible.
- * Don't feel low when someone doubts your caliber, just be proud of yourself because people always doubt the Gold for its purity, not the iron...
- * Every little smile can touch somebody's heart, No one is born happy, but all of us are born with the ability to create happiness.
- * Forget who hurt you yesterday, but don't forget who love you yesterday. Forget the past which makes you cry & focus on the present makes you smile. Forget the pain, but never the lessons you gained.
- * Words are like keys, if you choose them right, they can open any heart and shut any mouth...
- * Difficulties in your life do not come to destroy you. But do help you realize your hidden potential and power....
- * As you start and end the day, be thankful for every little thing in your life. You will come to realize how blessed you really are...
- * A normal person prays God 'don't give me problems'. But great person prays God 'Give me the power to face and solve my problems'.

Collection : Adrian D'Almeida

Good and saintly brother in religion, Br. Alfred Roche, joyfully lived the Capuchin Franciscan way of life for 51 long years! No matter what responsibility he shouldered or what work or duty he was entrusted with, commitment was the hallmark of his life. It shone forth particularly with brightness, whenever the poor and the oppressed were concerned. Having lived gladly his commitment for a total span of 72 years, of which 45 were dedicated to priestly ministry, he returned to God on December 31, 1996 as a person full of holiness meriting the just eternal reward. We, his brothers, would ever remember him, particularly for the wonderful work done with singular zeal and commitment to bring about the unity of faith among Catholics and the separated brethren at Brahmavar.

Born on April 3, 1924 to God-fearing and devout parents, Isaac Roche and Anna Stella Carmine Monteiro of Barkur parish in the diocese of Mangalore, he was the last of the five children. Baptized as John Peter, he grew up acquiring his primary education in his own native place of Barkur and traveling from Barkur to Kallianpur concluded his High School studies. When in high school seeing a Capuchin priest, Philip Neri, who had come to celebrate Mass at his parish, the young John Peter was inspired and decided to follow him in the Capuchin Order.

Vested with the Capuchin garb on April 10, 1945 and given the name of Alfred, he had a year of novitiate formation at Monte Mariano in Farangipet under Br. Ambrose Rebello, his novice master. After his temporal profession on April 11, 1946,

 **Fr. Andrew Anil Sequeira, OFM Cap**



he was sent for his philosophical studies to Kollam, where he committed himself fully to the Lord on April 11, 1949 with his perpetual profession. He pursued his theological studies, first at Amalashram in Trichy, later at Kotagiri in Nilgiris and was ordained a priest on April 11, 1951.

Knowing well his commitment in living the Capuchin Franciscan way of life, the superiors straightaway appointed him as the assistant novice master at Monte Mariano in Farangipet. Gifted as he was with a musical voice, he was asked to give the novices music lessons and guide the faithful on Sundays in the celebration of sacred liturgy. This very first assignment of his lasted for five years until 1956.

In 1956, Bishop Raymond D'Mello of Mangalore diocese decided to hand over to the Capuchins the Holy Family parish at Brahmavar that was beset with disunity among the faithful. As a result the church-building lay incomplete and the belfry to invite the faithful to the celebration of liturgy did not exist. Br. Cyril Andrade, the provincial commissary, who accepted the offer, chose Br. Alfred to be the first parish priest, confidently laying on his young but capable and energetic shoulders the heavy responsibility of bringing about unity and peace. Br. Alfred assented to the assignment

looking upon it as a challenge of his life and intending to work assiduously as the messenger of peace and reconciliation after the manner of St. Francis of Assisi. From day one, he tried to unite Christians by his typical Capuchin Franciscan style of simplicity, gentleness, charity and peace.

Building up friendly relationship among the parishioners and unhesitatingly preaching to them the Catholic faith, he strengthened first and foremost the faith of the Catholic faithful themselves. Next, the same methodology of good relationship and enlightenment of Christian religion he used in his dialogue with the separated brethren. His own simple lifestyle and humble approach gradually changed good many of them. They sought to return and joyfully live the Catholic faith as they were made to know and understand the authentic Catholic religion. Alongside, he succeeded in completing the unfinished church building and the construction of a belfry. With help of some generous benefactors, he also put up a modest friary building for the residence of the friars.

Working in this way for almost 14 years at Brahmawar, he succeeded to a great extent in changing the very face of the parish, before being transferred to Binaga in the Karwar diocese, as the parish priest. Though division as such did not exist there, it also happened to be a parish that required building up the faith of the simple folk and working for their social uplift. Br. Alfred worked for three years without respite to bring about some significant change and improve their existential lot.

From Binaga, Br. Alfred was posted

as the parish priest to St. Joseph's Church, Lower Kasarkod, in the same Karwar diocese. Here again, he found himself more or less in a similar situation of earlier two parishes. He had to slog almost for another 12 years from 1974 until 1981 and 1987 until 1993 so as to nourish their faith and construct a proper church for prayer and worship. The interval of six years in between 1981 to 1987, was for him a welcome break, as he was appointed the guardian of St. Fidelis Friary in Farangipet.

In 1994, he was back once again at Holy Family Church in Brahmavar as the vicar of the fraternity. It was in a way a second stint to continue the good work that he had begun long ago and to put the finishing touches wherever needed. While he was there, it happened to be the time to celebrate his own Golden jubilee of consecrated life, which he did in 1995 wanting to thank and praise the Lord for the manifold blessings received and the fruitful priestly ministry accomplished.

The stressful life that he had lived for almost 50 years had understandably worn him out a lot and it was now clearly telling upon his health and vigour, both of which were very much in decline, if not at their lowest ebb. Additionally, he was suffering from several other ailments like diabetes, heart complaints, kidney problems and vocal cord disturbances. His cherished Franciscan virtues of endurance, patience and serenity were undoubtedly a great help at these times of his ailments. But, when his condition got absolutely aggravated, he was promptly shifted to Fr. Muller's Hospital in Mangalore for medical care and treatment.

Even so, his condition took a critical



turn towards the end of 1996. The best of Medicare by now was of no avail. Accordingly, he sought to be strengthened by the sacraments and prayers of the Church. This was immediately provided to him and from then on he lay peaceful. In serene sleep, itself in fact, he happened to leave quietly from this world to his eternal abode during the early hours of December 31, 1996.

Normally a Capuchin friar's mortal remains find their place in a Capuchin cemetery. In his case, however, his manifold devotees wished for an exception. At the insistent request of the faithful, whom he had served long and lovingly as their good and holy pastor, the superiors permitted his mortal remains to be taken to Holy Family

Church at Brahmavar for obsequies and burial. His funeral service was attended by thousands of people and he was laid to rest in the cemetery of the parish church.

Br. Alfred would always be remembered for his committed life and the enormous ecumenical efforts made to bring about the unity of Christians at Brahmawar. His love for the poor and the marginalized, pastoral care of the faithful, promoting countless vocations to the Capuchin Order and last but not the least, fostering a universal brother-sisterhood in accordance with the mind and spirit of St. Francis of Assisi will all go down into the chronicles of history as the singular Capuchin contribution to the local Church of Mangalore. We, therefore, make bold to sing, "Rejoice and be glad, for your reward will be great in heaven" (Mt. 5:12)

AMCHOPADREAB: AN AMALGAMATION/EMBODIMENT OF ALL THESE MOTTOES.

Deus Meus et Omnia : "My God and My All." Motto of the Franciscan Order.

Jesu cum Maria sit nobis in via: "May Jesus with Mary be with us on the way." One of Christopher Columbus's favorite prayers.

Zelo Zelatus Sum Pro Domino Deo Exercituum: "With Zeal have I been Zealous for the Lord God of Hosts." The motto of the Carmelite Order.

Ora et Labora: "Prayer and Work." One of the mottoes of the Benedictine Order and of the Trappists.

A.M.D.G.: Ad Majorem Dei Gloriam, or "For the greater glory of God." This is the Jesuit motto, beloved by St. Ignatius of Loyola.

Christus vincit, Christus regnat, Christus imperat: Christ conquers, Christ reigns, Christ commands

Deus Meus et Omnia: "My God and My All." Motto of the Franciscan Order.



AN ENCOUNTER WITH LATE REV. FR. ALFRED ROCHE

This incident took place in the year 1966-67 when Rev. Fr. Alfred Roche was the Parish Priest of Holy Family Church, Brahmavar.

Mr. Wilfred Gonsalves and I were doing our PUC at National High School, Barkur. That was for the first time, PUC was introduced in that School. Hence, neither the School nor the teachers were fully equipped to conduct the new course. Therefore, nobody expected good results.

Amidst this pessimism, our School was not considered as a Centre for the Final Examination. Instead that privilege was given to S.M.S. High School, Brahmavar. Accordingly PUC students from our school had to go to Brahmavar for appearing PUC Final Examination.

My friend Wilfred and I approached Fr. Roche and requested him to allow us to stay at his Parish for a week during the examination since it was extremely difficult for us to walk 5 - 6 km from our Nagarmut village to SMS High School to appear for the examination at 9.00 a.m. every day. For, those days there was no means of transport as there was no bridge across Barkur river. Fr. Roche readily agreed and since he hailed from Barkur, knew every family of Barkur. He did not charge us a single Rupee for the entire stay.

What appealed me most was his concern for us. He used to keep an eye on us during the study hours at night and whenever we dozed, he came to us patting our backs gently and advising us not to sleep but to study. To kill our sleep he used to give us milk and fruits. Such was his care, concern and love

for us. His kindness knew no bounds.

Why Fr. Roche was so kind to us? After all, my friend and I were no better than strangers and in no way related to him. Still he went out of the way to help us which, no ordinary man would have done. That is the difference between an ordinary man and a saintly priest like Fr. Roche. His innate desire to uplift the poor was perhaps, the only reason why he helped us. He knew that education would eradicate poverty and wanted his "children" to come up in life. He was a true "Father" in every sense!

We had the rare opportunity to stay with him for a week and what we saw was unbelievable. He used to sleep on a hard wooden bench without a bed. He lived a very simple life and always was prayerful. He helped everyone who came to him irrespective of caste, creed and colour. He was a father figure to the people at large who came to him with their problems seeking solace from Fr. Roche and he comforted them all.

When the results came out, only five students from PCM group of our School passed and my friend Wilfred passed in First Class. About Wilfy's results I cannot comment because he was a brilliant student and he would have passed in First Class anytime anywhere. In fact, he stood first in the School. As regards my performance, it was a miracle that I passed. For, I was a sure candidate for the Supplementary Examination but for the divine intervention and the blessings of Fr. Roche.

¤ Augustine D'Lima

Barkur/Bangalore

Wilfred's Clarification:

Under the adverse conditions and unfavourable circumstances, I expected only to get through in PUC exams. I never imagined that I would pass in First Class, First in the School. Surely, it was a miracle through Fr. Roche. Although I could not afford to pursue my education further, this

PUC rank enabled me to join a reputed Petrochemical Company in Mumbai which in turn, facilitated me to get a lucrative job in Qatar Petroleum. Thank You Fr. Roche – you helped me to become what I am today.

 **Wilfred Gonsalves**

Barkur/Mumbai



FATHERLY FIGURE, FR. ALFRED ROCHE, OFM CAP

We wish to say a few words about our fatherly figure, Fr. Roche, messenger of peace and justice.

God has chosen him to be a messenger of peace, justice and good works. Fr. Roche was a great support to the poor. He rendered his service for 6+6 years in our parish. He taught to our people to live an exemplary life. He enlightened and guided the children of our parish who had left the school and helped them to resume their studies.

Fr. Roche worked a lot in our parish to improve the status of the poor. He helped the homeless people to build houses; he helped school-children to buy books and also to pay the fees. Those who did not have drinking water, he helped to have wells. He helped the jobless to get good jobs in the tile factory and also helped others to go to Gulf and support the families. Thus, he worked hard to help the people both in their material needs as well as to be devout families.

Now our families, inspired and enlightened by Fr. Roche's guidance, live an exemplary life in the society, and our children have gone ahead in studies. Our

youth have got very good jobs.

Fr. Roche gave good instruction about God's call to our children and gave good example to them through his devout priestly and religious life. Today we have a number of priests and sisters in our parish as a fruit of the faith formation and his exemplary life.

Fr. Roche was very dear to our family. He taught us how to help one another in our needs. As a member of our family he inaugurated our house in the year 1987 and taught the importance of the rosary in our day to day life. Today our family has become an exemplary family.

“O you, Christ-like Fr. Roche,
Joy of heaven
Intercede for us in all our needs
O little flower of Jesus
You have blessed Fr. Roche”

 **Lidiya Victor Fernandes**

St. Joseph Church

Lower Kasarkod

Honavar



FR. ALFRED ROCHE: *Messenger of Unity*

Before Fr. Roche's coming to our parish there was a lot of hatred and disunity in the parish. There were two parties in the parish. It was during this period that Fr. Roche came to our parish. He, with his loving and gentle words, and with his deep and spiritual sermons, helped to heal the misunderstandings existing among the Parishioners and brought about reconciliation and unity in the parish. Fr. Roche deserves our praise.

First of all, Fr. Roche tried to unite the youth by forming a youth group and with this group he could do many good works and thereby fostered spiritual life in the parish. Father had a special love towards the children and owing to this, very many children used to be very close to him. He had a special love and concern towards the poor and used to help the poor and the needy. The loving relationship between Fr. Roche and the parishioners was so deep that, when he got a transfer after 6+6 years, practically all the parishioners wept and when he came

back a second time they welcomed him warmly because he was a messenger of divine grace and peace.

All the parishioners were very sad when we got the sad news of the demise of Fr. Roche. After a few years my mother slipped and fell down and her waist was damaged. We tried to give her the necessary treatment. But she could not stretch out her legs and gradually her legs got bent. As she was nearing her last end, I was worried how to place her in the coffin. So, I began to pray to Fr. Roche. When my mother died her legs became straight. We got this favour through Fr. Roche. As per my promise I gave a publicity to this miraculous healing in the Konkani monthly review Darshan. Now we are praying daily so that God may give to Fr. Roche the grace of sainthood and the honour of the altar.

✉ **William Philip Fernandes**
*St. Joseph's Church
Lower Kasarkod*

A note on FR. ROCHE

During the period of Fr. Kurian there was a dispute in the parish. Due to this dispute, Fr. Kurian was transferred to Upper Kasarkod Parish. By the effort and request of Rev. Dr. William D'Mello, Provincial of Capuchin appointed Fr. Roche as Parish Priest in the year 1976.

When Fr. Roche arrived to St. Joseph's Church Lower Kasarkod, he was quietly observing the parishioners for one year.

After that he slowly started visiting the families of the parish and was preaching the Good News and through this the religious foundation of the parishioners became strong.

He supported and took active part in giving education to the children of the parishioners. He also brought many vocations in our parish and many became priests and nuns in our parish.

As per circular from the Bishop, he introduced youth association and united some 89 youths together. And through election he elected Mr. Victor Rodrigues as president. With the help of youth, he started devotional works and many other developments in the church. He introduced an Association known as "Shantidal". This was introduced to maintain peace between parishioners and through this Shantidal Association he started prayers and preaching, he maintained peace & love between the parishioners.

Since the parishioners were increasing in the parish, the space in the church was not enough for the parishioners. The

parishioners contributed some funds and some other funds he collected from his students from abroad, and he demolished the old church, and built the new church.

He used to speak very kindly and politely, but his preaching were very strong and powerful. His service at St. Joseph's church was for 12 years and his service was Good and of Sincerity. He was transferred to Brahmavar and was expired after few years.

We always remember Fr. Roche in our prayers and will pray for his soul.

 **Victor Rodrigues**
Hiremath, Kasarkod, Honnavar

A WITNESS – **THAT'S TRUE**

I am a resident of Lower Kasarkod named Mary P. Fernandes. I feel very happy to speak about our dearest and most reverend Fr. Alfred Roche. He was not only a mere Parish Priest but also priest of all priests. He was a friend, guide, philosopher, and a God-loving person. In fact he was the one who was responsible in building a true Church, in terms of faith. He was the one who installed faith in the people of Lower Kasarkod. Today if our parish has grown in terms of faith, it's because of Fr. Roche and Fr. Roche only. He turned every stone to make this parish a lively one. He was truly a living and loving saint in our midst.

Our parish has not only grown spiritually but also economically (in terms of money). People were so poor that we had hardly one or two vehicles. But now people have improved. I can firmly say that it is the faith in God instilled in us by our dear father that

is the basis of all that we receive in terms of blessings. The number of masses that are being offered to his soul is the real proof for that. He was so concerned with every member of his parish that he personally visited all the people, asked about their welfare and soothed their difficulties and sorrows. In times of floods, his role was very great. He helped everyone in need.

He was such a simple man that everybody who met him would forget his pride. Though simple he was filled with grace and kindness together with skill. He worked very hard for the upliftment of the people of Kasarkod.

We salute him with hats and hearts. May his soul rest in peace. May he be raised to the honour of Saint – 'A True Saint'.

 **Mary Felix Fernandes**
Lower Kasarkod

A GOOD PASTOR

Fr. Alfred Roche was my vocation Promoter. His soft talk, brown cassock, white cord, a long rosary with big beads hanging from the cord, and hair-cut like a crown on the head attracted me to join the Capuchin Order.

After my priestly Ordination, my first appointment was as an assistant parish priest to Fr. Alfred at the Holy Family Church, Brahmavar. I lived with him three years and knew him very intimately. As I observed him, he was a good, fervent, and enthusiastic pastor. He was always available for the pastoral needs of his parishioners. He was a very good preacher. People were longing to listen to him. By his preaching

and catechesis he was deepening more and more the Christian faith of his parishioners. He had a simple, humble and lovable way of approaching and attracting the children, youth, and elders rich and poor irrespective of caste and creed. So, they too were approaching him easily in their spiritual and material needs, for advice and solace. The saying - “love and you will be loved” was realized in his life. He had special concern for the sick and poor and he was helping them as much as he could. He was really a good pastor. His pastoral life has been an inspiration to me for my pastoral ministry.

✉ **Fr. Dominic Viegas, OFM Cap**
Holy Family Church, Brahmavar

SMALL HISTORY OF FR. ALFRED ROCHE OFM CAP

I had heard something about Fr. Alfred Roche even before my joining the Ursuline Congregation. When he was a seminarian (before his ordination) he had come to his sister's house at Anagalli, a small village belonging to the parish of Basoor, in the diocese of Udupi. My sister Anna's house is close to the house of Fr. Alfred's sister Juliana Rebello.

My sister Anna saw him walking in the coconut grove and this is what she shared with my mom: “That Brother looks like a saint. I saw him praying the rosary with his eyes turned towards the earth; he was not looking at any woman. How good he is! We can say that Cecilia (Fr. Alfred's another sister, mother of Fr. Patrick Crasta,

OFM Cap and Fr. Rudolph Crasta SVD at Kannada Kudru, belonging to the parish of the Immaculate Conception at Gangolli, in the diocese of Udupi) and his parents are very fortunate people. He will be a very good priest. When he comes to his sister's house at Kannada Kudru all will praise him. His way of talking is very gentle and he is of a loving character. I used to feel very happy when I heard him speaking”.

Our Sisters from Kasarkod have told me that Fr. Roche is a very good and devout priest.

✉ **Sr Egreida UFS**
*Naganahalli, H.D. Kote,
Mysore.*

FR. ALFRED ROCHE OFM CAP: *A Bundle of Love and Respect*

What I put down here is something of my experience of around 50 years ago. As a high school student, I was in the Assisi House, run by the Capuchin Friars. It was through Fr. Pacificus OFM Cap, who was at that time the novice-master at Monte Mariano, Farangipet that I came to Assisi House. It was under Fr. Alfred that I made the first retreat in my life, when I was in the Assisi House. I felt very peaceful when I saw him, when I listen to him, and when I spoke to him. His topic was simple, explanations were clear and touching the heart. The central message was: We need God, and God needs us. We need to one another. When I heard it, I was surprised. These words are very much alive in my life.

Fr. Alfred met me personally and listened to my life-story. He shared with me his experience on vocation. He told me that in the Capuchin Way of Life there is every opportunity to love God, to follow Christ, and to love and serve the poor. Like the life of St. Francis of Assisi our life is humble, gentle, poor, of service, and of sacrifice (penance). Such words filled my nerves (penetrated every fibre of my personality).

The seed of God's call sown by the Capuchin friars has borne its fruit in and through the example and encouragement of Fr. Alfred Roche. Since I have been very much influenced by him from my young age, I have tried my best to follow his advice and to respond to God's call. Thus, in my apostolic work and pastoral service his memory has always remained fresh in me. Fr. Alfred Roche, whom I had met at the

beginning of my Capuchin life-journey, I met him also at the end of his life-journey.

I met Fr. Alfred Roche just for a day. It was during the 8th year of my initial formation when Fr. Archie Lewis OFM Cap, who took me to our Capuchin friary at Brahmavar. It was towards evening and the church-compound was filled with people. I could see the tears in the eyes of every one. I too wept along with them. That was the day on which the parishioners of Holy Family Church, Brahmavar, were saying good-bye to Fr. Alfred who was leaving for Binaga, after having rendered 12 years pastoral service in their parish. They were speaking about his extraordinary service at Brahmavar, Nilavar, Petre as well as in Mumbai where is founded a club for those who were going to Mumbai in search of a job. When people were speaking about his hard work in completing the construction work of the church, in bringing together the separated brethren, in helping the poor, the jobless, the sick, and those who became homeless owing to heavy floods, I was listening to them sitting under the belfry. Besides, I learnt how Fr. Alfred had kept the parish lively and active in and through altar boys, legion of Mary, youth committee, choir etc. All these good works done by him were brought to the notice of all on the occasion of saying good-bye to him.

I have been attracted by the exemplary life of Fr. Alfred and I have been trying to spread, in the places where my superiors sent (appointed) me, the good values: his zeal, his experience-bound spiritual guidance,

the grace to unite (bring together) people within and beyond the confines of the parish with his loving approach, and helping them to strengthen their faith in their day-to-day life. Fr. Alfred Roche was a Capuchin totally dedicated to God. He lived among the people and for the people: Pro Populo. He was a Capuchin who helped the people in the material and spiritual needs being

with them in all their trials and difficulties; he was a man of God who worked hard for the well-being of the poor and simple till the end of his life.

Fr. Baptist Brags, OFM Cap

*Athma Jyothi Ashram,
Souza Lane, Kadri Road
Mangalore: 575 003*

Happy Memory - LATE FR. ALFRED ROCHE OFM CAP

My contact with Fr. Alfred Roche was limited to just one year, i.e., May 10, 1952-53. It was at novitiate house, Farangipet, when I was a novice, 21 years old.

1. The first thing that struck me about Fr. Roche was his love for prayer. Apart from his community prayers, he was also found to pray on his bended knees in his own room when free of any other work/duty. In the evenings every day we had to go to him for Benedicite (blessing) before starting work, and there he was on his knees praying. An inspiration for us young novices, for he was our vice-novice master.
2. He was a beloved of Mother Mary. He would collect lovely flowers from the garden and help us prepare good bouquets to honour the Blessed Mother.
3. In spite of his multitude of domestic works, he would prepare his sermons for the faithful on Sundays very diligently and conscientiously, then give it to me for fair writing and sit at times late into night to make himself thorough with it.

The faithful appreciated it and loved to hear the same.

4. Within his delicate, poised health he was carrying a very loving, simple, down to earth heart. His humble, and yet straight forward approach endeared him to one and all.
5. On one occasion I was instigated by the evil one that Fr. Roche was against me. With my timidity I met him and told him what was agitating my mind. His answer: Yes brother, I am against you? I love you. Carry on.
6. Fr. Alfred was a cheerful man, spreading cheer and sunshine to all and on Sunday – children, elderly loved his company and his heart was big and large enough to embrace all.

All these qualities of mind and heart were the product of intense and regular prayer where he met his Lord who made Fr. Alfred's heart like his own.

Fr. Bertrand D'Cunha OFM Cap

*St. Anne's Friary,
Jail Road, Mangalore: 575003*

DEAR FR. ALFRED ROCHE OFM CAP YOU ARE PRECIOUS IN MY LIFE BECAUSE YOU PLAYED A GREAT ROLE IN MY LIFE.

I am Sr. Leena Dias from Lower Kasarkod, at present residing at Prem Sadan Convent, Bangalore. In my life Fr. Alfred Roche played a great role for which I am ever grateful to him. In 1975 I had just finished my 7th standard and started to go to the near-bye tile factory for work. Like other girls I too hadn't any desire to do any further studies, because my sisters were working and I too wanted to do the same.

A holy, simple person called Fr. Alfred Roche came to our parish as a parish priest. He called and told my elder brother Mathias and me that he would send me to Brahmavar for studies, where he was the parish priest for several years and knew the Sisters Charity very well. I simply said yes to him. Along with me he sent 9 girls. Living in the boarding run by the Sisters, we continued our studies at Brahmavar. But, in the course of time, only I survived.

After my SSLC he sent me to Capitanio Mangalore along with bro. Roshan Menezes (now Fr. Roshan OFM Cap) for TCH. His wish was that I should become a Sister of Charity and My desire also was to become a nun. My desire was to become a nun and he encouraged me to be a Sister of Charity (SCCG). He himself took me to the convent to join the religious life. He had been my spiritual guide till the end. On 9th Sept. 1984 my family members and my foster father, Fr. Roche, were present and were very happy that I became a nun. In my home town he arranged an Eucharistic

Celebration and Felicitation. Likewise, in 1989, along with my family members and parishioners, he organized everything for my final profession.

Since my foster father, Fr. Alfred, encouraged me and took care of my education I became a Sister of Charity according to the plan of God. He always filled me with courage, faith and love. For all the main celebrations of my religious life Fr. Roche was always present along with my parents and he blessed me with blessings and graces. I did not celebrate my silver jubilee in the year 2009 because my parents and Fr. Roche were in heaven. To show my sincere love towards them I did not celebrate my jubilee in their absence.

From 1975 to 1996 my foster father, Fr. Roche, played an important role in my life and in the life of my family. I learnt from him simplicity of life, generosity towards the poor, humility in life, prayerfulness, and love of God and neighbour. Today I am a Sister of Charity because of him. Now I feel his absence a lot in my life. He always supported me in my life-journey. I believe that he is in heaven, and on earth in spirit.

Dear Fr. Roche with sincere heart I say a BIG THANK YOU. May the Loving Father grant you the grace of the Sacred Alter.

 Sr. Leena Dias
Prem Sadan Convent
Chikkakamanahalli, Bangalore: 83,
tel: 8971569995

ALFRED ROCHE OFM CAP

A CAPUCHIN PRIEST – LIFE APPRAISAL

Brother Alfred Roche OFM Cap, was a multi-faceted personality – a rare son of St. Francis of Assisi, a zealous pastor, an inspiring preacher, a loving spiritual father, a selfless social worker and, most of all, a devoted disciple of Jesus Christ. All this is only because he never lived for himself; he was a ‘pastor for others’ – like a good pastor all the time concerned about his sheep, totally absorbed in mind and heart in the welfare of his sheep. Hence all his energy, all his talents, and all his gifts he kept at the disposal of his sheep. Providentially he was gifted with basic capacities of relating with people in a noble manner, speaking with a sense of conviction, listening with attention for hours together and thus, touching the hearts of one and all. He was a great lover of children, a confident friend of youth, wise

guide to young couples and an enthusiastic collaborator with the adults.

The external achievements of Br. Alfred Roche had a strong internal foundation in his relationship with God. He was a God-centered personality, a person of deep prayer and a friar committed to live his religious life with all its observances. The success in his pastoral ministry is to be evaluated from this perspective. He was a religious convinced of his ‘call’ to live the Capuchin Franciscan Charism as a ‘friar minor’; he considered himself as a chosen one of God to live and proclaim the divine message to the people of God always remaining faithful to the teachings of the Church.

✉ **Br. Vincent Furtado OFM Cap**
*Provincialate, Saccidananda,
Bangalore: 560013*

FR. ALFRED ROCHE OFM CVAP:

A Humble, Patient, and Peace-loving Friar

My acquaintance with Fr. Alfred Roche dates back to the year 1949, when we were students of theology at the Friary, Kotagiri. In 1949, his batch of students along with the seniors came from Amalashram, Trichy, to pursue their theology course there. It was the year when the theology course at Amalashram was shifted to the Friary, Kotagiri. He was a year ahead of us. He was ordained on 11th April, 1951.

My close acquaintance with Fr. Alfred

was for about a year and a half. Later I found him as the superior and parish priest of Brahmavar, and still later as the superior and parish priest at St. Joseph’s Friary, Lower Kasarkod, Uttara Kannada.

To describe the personal qualities of Fr. Alfred, I would like to say that he was a humble and obedient friar. There was nothing showy or glamorous about it. Above all, he proved himself an effective pastor, dealing with his flock with much

patience and pastoral discretion. The people of Brahmavar as well as of Kasarkod loved him. He brought about reconciliation between the factious communities at Brahmavar. His reputation among the flock was praiseworthy. I would sum up the

qualities of Fr. Alfred as a humble, patient, and peace-loving friar.

Fr. Remigious Sequeira, ofm cap

S. Anne's Friary,

Jail Road, Mangalore: 3

FR. ALFRED RCHE: *A MAN WHO SOWED THE SEED OF LOVE*

Our Late Pope John Paul II said: "Man grows to the extent to which he gives himself for others". As per my personal experience which I had with Fr. Alfred Roche I think these words of our Pope are very much fitting to Fr. Roche's personality.

When I encountered him for the first time I felt such intimacy with him which I never felt with any other priest. I came to know Fr. Roche during my high school studies when I attended an Ordination ceremony of one of my cousins. It is there he talked to me and hugged me with a Franciscan hug. And from that day and from that moment onwards a relationship grew between us. And that relationship continued till he breathed his last.

It is more or less five years before his death that I met Fr. Roche. But during that short period of time he taught me many things by his life example. I belong to the diocese of Karwar and my house is situated in the small island called Molkod. I used to meet Fr. Roche in St. Joseph's Church where he was working as the parish priest. Today I am a ordained priest in the Order of Capuchin Friars Minor. I feel proud to say that it is his love and encouragement that

helped me join the Capuchin Order and to persevere till today. From the moment of his encounter until his death he kept contact with me through letters, and whenever possible in person. Whenever he met me he never gave me anything, never promised me anything but just gave me his loving advice. I had a beautiful opportunity to live with him one day and night in my cousin's house. On this occasion he explained me in detail the requirements, sacrifices, and commitment that the Franciscan way of life demands. And he gave me time to think over it.

In those years what I observed in him was his loving acceptance and openness towards the needs of others. He was a man who spoke less but did more. His life spoke more than his words. He represented love of Christ in all that he did. He became the Sower, sowing the seed of love of Christ wherever he went. The people who were entrusted to his care found peace and consolation whenever they approached him in their needs. Most often he himself came down to people sensing their difficulties. He gave his whole self to others. In this way I feel that the words said by our Pope are very much fitting to his personality.

To whom he could not love in person all the time, he did it through the letters as it is in my case. During the period of one and a half year he wrote about 10/11 personal letters to me which I have preserved until now. What made me to preserve those letters is that the love and encouragement he expressed in them. I have kept all these letters with me throughout my formation. Those letters really helped me to move forward in my religious life. Whenever I was discouraged I used to open those letters and read and find peace. Whenever I read them I felt as if he himself is talking to me and encouraging me because his way of writing letters is such. I am sure, all those who received letters from him will agree with me if I say those letters contained lot of love. He really spent time in writing those.

After appreciating his style of writing the letters, I feel I must attach the copies of those letters for the reader's reference. Hereby I attach some copies of his encouraging letters with his own handwritings (copies of few letters printed on the last page of this book). It may be of some use for others too.

I thank God for introducing me to such a holy personality in the person of Fr. Alfred Roche. I still remember some of his advice which keeps me encouraging and find satisfaction in my life and keep going ahead. I pray to God so that many people especially all those who have lived with him, stayed with him, seen him and experienced his love, may draw inspiration from his personality.

 **Br. Deepak Fernandas OFM Cap**
Saccidananda, Capuchin Provincialate
Rajajinagar, Bangalore

FR. ALFRED ROCHE, OFM CAP: *A Compassionate Pastor*

In 1985 I was sick and it was Fr. Alfred Roche who helped me by buying the medicine for me. After getting recovered, I resumed my ordinary service and caught one youngster who was robbing something from the church compound. I thought that Fr. Roche would punish that youngster and would praise me. But, to my surprise, Fr. Roche gave to the individual the things that he had robbed and sent him home advising him not to steal in the future.

To foster the spirit of peace in the parish Fr. Roche formed a team called Shanthi dal consisting of elders and youngsters. This team worked very hard to help the victims

of alcohol in a very special way. My dad was one of those who were helped by the members of this team because he was an alcoholic. My dad was a very loving person, who used to love the children very much. But, he was angry with Fr. Roche because the members of the Shanthi dal were coming and giving him cold water. In spite of this, Fr. Roche was visiting our family and was concerned about us. On these occasions my dad used to ask pardon from him.

In spite of his coming to our house many times, Fr. Roche never asked my dad about his wife. It was after the death of my dad that he asked me: "Where is your mom?"

and I did not know anything about her. For, my mom had left the family when we were small and later I was told by several people that because of the harassment of my dad, owing to his alcohol, my mom left the home. At that moment, since I did not know anything about her, Fr. Roche said: "My son, your mom is there. Let us bring her back", and I said: "Yes, father". When we were trying to bring her back, we came to know that that she was living with some other man and that she had four children.

In fact, my mom was living with the elder brother of my dad. Therefore, Fr. Roche said: "Please do not worry. Your mom will come to see you". In fact, after

some years my mom returned according to the word of Fr. Roche.

In and through very many instances of this kind we learn that Fr. Alfred Roche was a fatherly, loving, understanding, merciful person, like a mother taking care of all. Though he was a spiritual leader, as far as the Parishioners are concerned, to put it in one word, "He was a mother and a father".

We pray that the Good Lord may grant the grace of Sainthood and the honour of the Altar to Fr. Roche, whom the Lord had blessed with several virtues.

✠ **Francis Joseph Antony Lopes.**
Hiremat, Kasarkod, Honavar, 581 342

FR. ALFRED ROCHE OFM CAP: *A Messenger of God*

It was in 2013 November I had a severe pain on the right finger. Tendon pain. It was so severe that I could not bend the finger; neither could I squeeze the clothes nor write anything. When I consulted the doctor he suggested that I had to undergo a plastic surgery at the earliest and the finger could get back to the normal. Since the pain was so severe, I decided to go for the surgery and within a month I could use my hand normally.

After about 6 months, I got the similar pain on the left hand ring finger – terrible ache, pain and the finger could not be used. Then it flashed to mind I'll pray to Fr. Alfred and asked him to help me to be cured without a surgery. I prayed intensely.

I met the doctor; he suggested that surgery is the only way to set the finger healed. I,

with firm faith, prayed to Fr. Alfred during the month of June 2014. At the end of the month I could experience some relief in the hand. Still I went on praying, and my finger got completely healed. I believe that Fr. Alfred has been interceding for me. I thank and praise the Lord for the marvellous cure that He has given to me in healing my tendon pain. All glory and praise be to Jesus. He has touched me and healed me through the intercession of Fr. Alfred. I pray for the honour of the Altar for him. He is a salient soul that always thought of the good of others. Even from heaven he continues to be our intercessor in obtaining showers of blessing to those who have recourse to him.

✠ **Sr. Lucy Rodrigues**
*Snehalaya, Soluru post, Magadi Tq.,
Bangaluru: 562127*

FR. ALFRED ROCHE - *Simplicity and Commitment Personified*

Rev. Fr. Alfred Roche was born in a renowned family in a little village called Barkur. He was always cheerful. Yet, he was concerned about the people who suffered the hard realities of life, and was always ready to lend a helping hand to such underprivileged and neglected ones of the society.

Poverty was rampant in our village in those days. There was food scarcity due to which many people went to bed with their hungry stomach. Children suffered from acute malnutrition. Having witnesses this dreadful situation, Fr. Roche tried hard to wipe out poverty by providing what best he could. He even tried to have recourse to some of the benefactors from abroad for this noble cause. Besides, he went to the poor, conversed with them, gave his precious time to listen to their woes, worries and tenderly consoled them with his kind and sympathetic words. Because of his efforts numerous children could obtain good education; several homeless got a roof on their heads. The words he spoke were like pearls, which simply touched each one in the village.

He had a very special attraction towards

those born and brought up in poverty. He spent time with them to know the real cause of their misery and tried to find adequate means to solve such problems. He really was happy when he could come to their rescue.

He scrupulously made it compulsory for the poor children to attend the school. Due to caste and colour, there was sickening restlessness among us. In such a situation, Fr. Roche marched forward to help everyone without any discrimination. This daring attitude of his was indeed a sign of his godliness. People even went to the extent of opposing when the transfer order came for him to move from Brahmavar and to go to another place called Binaga near Karwar. People vehemently insisted that he must stay. Finally, he himself consoled them and made them understand with great patience that it was the wish of the superiors and that he had to abide by that. When he was to leave Brahmavar many of the affluent people wanted that he would travel in their vehicle. His simplicity of life and commitment to his duty bear witness to his Saintly Life.

✉ M. Shivaram Shetty

Rtrd. Head Master, Matpadi, Brahmavar

STILL MORE FEELINGS....

I have never seen Fr. Alfred getting angry with anybody. Something very special about him was his ha ha ha laughter. There was a white dog that used to always sit close to Fr. Alfred. When Fr. Apolinaris returned from somewhere he used to say: "What is

this that you are always sitting close to Fr. Alfred?" Then the dog used to look at him, slowly get up and go.

✉ Fr. Theophilus Pereira, OFM Cap
St. Anne's Friary, Jail Road, Mangalore-03

Witness - FR. ALFRED ROCHE OFM CAP

“Blessed are the poor in spirit, for theirs is the kingdom of heaven” (Mt 5,3)

Father Alfred Roche, my uncle, that is my mother's first cousin, was a “man of prayer and a man for others”. He was a real follower of St. Francis of Assisi. His spirit of poverty was very remarkable. He lived a very poor life, in order to help the poor. His food and clothes spoke of poverty. He shared with the poor whatever he received from the others. He recruited many vocations for priesthood and Religious Life from my village, Kannada Kudru: Fr. Patrick Crasta, OFM Cap, Fr. Desmond Rebello, OFM Cap., and Fr. Rudolf Crasta SVD. Fr. Patrick was the provincial of the KGM Province and Fr. Desmnd Rebello was the Episcopal Vicar in the diocese of Mysore. There are ten Religious Sisters from this small village (island) belonging to the Immaculate Conception Church, Gangolli,

in the diocese of Udupi.

Fr. Alfred's confrere, late Fr. Tarcissius told me, when I was in Carmel, Lucknow, how much good work Fr. Alfred was doing. “He is full of zeal for souls, Baptizing, Counselling, Bringing back to the true fold, the lost sheep of Brahmavar.” I felt proud of my uncle priest. His father loved me very much. Whenever I went to his house, he used to make me repeat three times daily “I want to be a Sister”, when I hardly thought of it. That must have been the seed of my vocation to the Apostolic Carmel.

I hope & pray that the Cause of Fr. Alfred may be taken for Sainthood and that he may become our intercessor in becoming more graceful children of God.


Sister Hilda Crasta A.C.
St. Joseph's Convent, Carmel School
Hazaribag: 825 301

FR. ALFRED ROCHE, OFM CAP: A Saintly Priest

I am Paschal Lopes from Lower Kasarkod. What I like to write about Fr. Alfred Roche is that he was a devout and loving priest. His words were loving and humble. Even if someone was angry, when he or she saw his face, his or her anger cooled down. His life was simple and gentle. Often my wife used to say: “Certainly one day Fr. Roche will be a saint”. Fr. Roche was helping everyone: Whether one was a

Christian, a Hindu or a Muslim. He did not disappoint anyone.

I, Paschal, firmly believe that Fr. Roche will be one day a saint; I and my family pray to God Almighty that Fr. Roche may become a saint. Further, we firmly believe that Fr. Roche will help us.


Paschal M. Lopes
Hiremat, Lower Kasarkod
Honavar, UK



Dr. Alfred Reuter.

Phone: 61033
HOLY FAMILY CHURCH
BRAHMAVAR-576 213
DAKSHINA KANNADA
INDIA.

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A. Roche
(Dr. Alfred Roche)

Few hand written letters
of Fr Roche addressed to
Fr Deepak Fernandes
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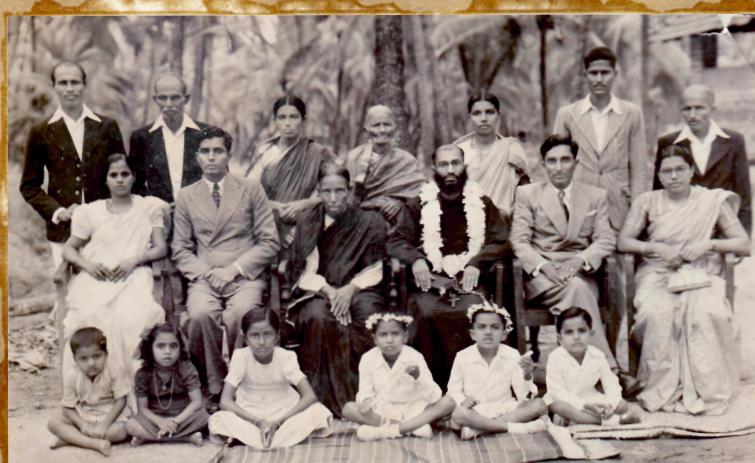
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నొంగల ప్రభుత్వం చేంగాల్కొండి వ్యాపారం

A. Rocke
(Dr. Alfred Rocke)



A special word of sincere gratitude's to you all...

The Publishers St. Peter's Association Barkur Mumbai, The Editorial Team, sincerely thank our various Authors, Priests, Nuns, and writers, who took initiatives and devoted their valuable time to record their feelings and sent their valuable Articles to us, to make this Book memorable and informative. Our special thanks to all who shared their personal experiences from far and near, especially from Farangipet, Brahmavaru, Barkur, Honnavar, Binaga and Lower Kasarkod.

For want of space and last moment inflow of information, we may not be able to include few write-ups, photographs etc. Hope you will bear with us and thanks for your understanding....

1. **Rev. Fr Patrick Crasta OFM Cap.**
2. **Rev. Fr Santa Lopes, FM Cap.**
3. **Rev. Fr Maxim D'Silva,**
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4. **Rev. Fr Baptist Braggs, OFM Cap.**
Mangalore
5. **Rev. Fr Rocky Furtado, OFM Cap,**
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6. **Rev. Fr Cyprian Henry D'Souza,**
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50. **Ela Rani Tingga**

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A detailed book on his life and living as a relic to his blessed memory was the plan conceived few days ago and today it is realized. In this mission, many people, organizations, worked hand in hand and many minds contributed their resources. It's impossible to call out all the names over here, still feel, without the involvement and sacrifice of the following, SPA would not be able to publish this Book.

In short, the 'St. Peters Association Barkur – Mumbai', sincerely indebted to:

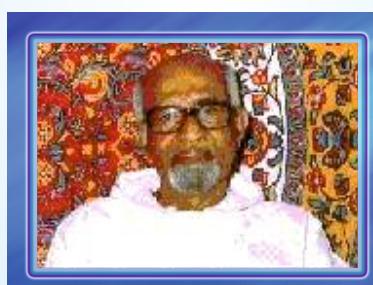
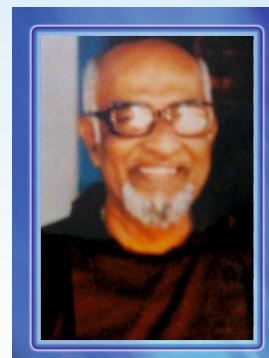
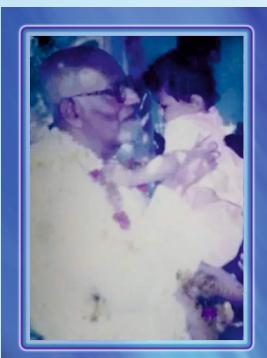
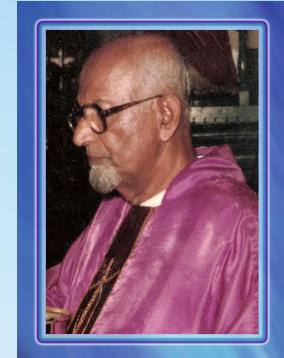
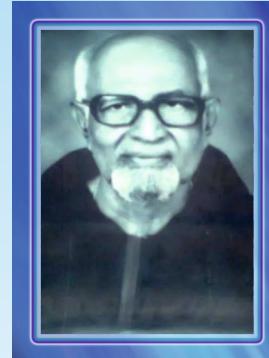
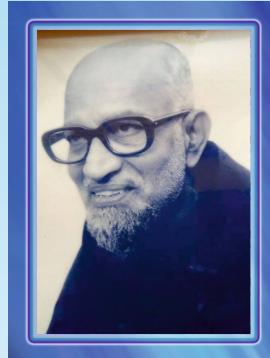
- Editor in Charge Mr P. Archibald Furtado and his Team, for compiling this souvenir, an exhaustive treasure of information, on Fr Alfred Roche, probably first of its kind, by arranging Articles, photographs, Messages and reports.
- Mr James Fernandes, Chicago, USA, an ardent disciple of Fr Roche, and the person always working behind the scene in the larger cause of Fr Roche, for sponsoring the whole cost of the Book and initiating this herculean task of venturing an all informative Book on Roche Padryab.
- It is with a proud feeling we express our heartfelt gratitude's to our Bishop H.E. Most Rev. Dr Gerald Isaac Lobo, who was kind to send an encouraging message for this Book on Rev. Fr Alfred Roche and greetings on Patron's Feast day on 8th July, 2018.
- We the Barkurians enjoy a very special bond with the Bishop of Bellary, great Founder of CYM of Barkur parish, the only parish he served as Assistant Vicar in 1976-78, his one word of encouragement, thrills us even now.... and he is kind to send a beautiful message on this occasion and we extend our sincere thanks to Rt. Rev. Dr Henry D'Souza.
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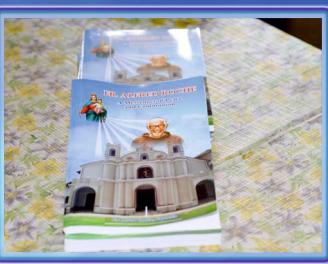
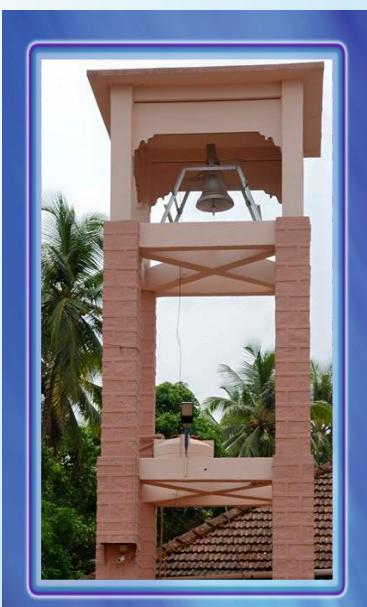
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- All our well-wishers, especially our former Vicar of Barkur Church, V. Rev. Fr Valerian Mendonca, a known educationist, served as Principal for decades, now the Parish Priest of Udupi church and vicar vara, a rare personality who have time for everything and everyone, for his inspiring Message and guidance in formalizing this monumental Book.
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- Present Parish Priests of both, St Peter Church, Barkur, Rev. Fr Philip Neri Aranha and Holy Family Church Brahmmavar, Rev. Fr Victor Fernandes, all former Vicars, and various Capuchin Priests in the Karnataka Province, especially from Farangipet and Mangalore, our humble salutes to all of you for all acts of goodwill and favors received, in the execution process.
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- This is a very special day, as we celebrate our Patron St Peter's titular feast in Mumbai, a big thank you to all of you guests who attended this function in large number.
- All who helped us directly or indirectly, in our effort to respect and recognize, a holy soul of Barkurian soil, Rev. Fr Alfred Roche, enabling us to publish this Book, with your prayers, praises and priceless encouragement.

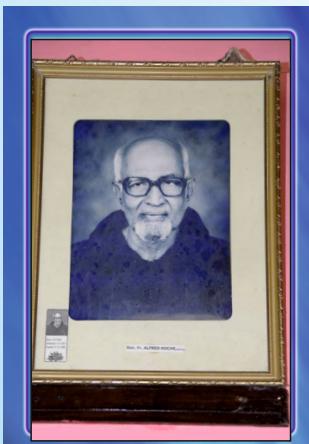
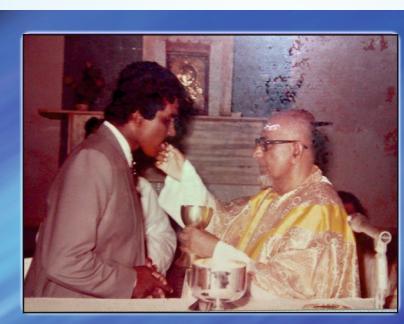
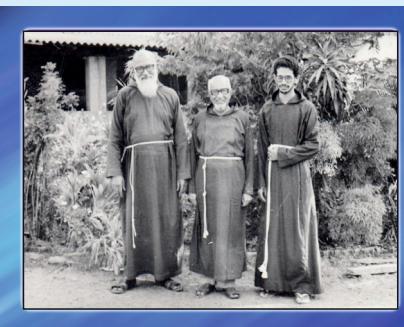
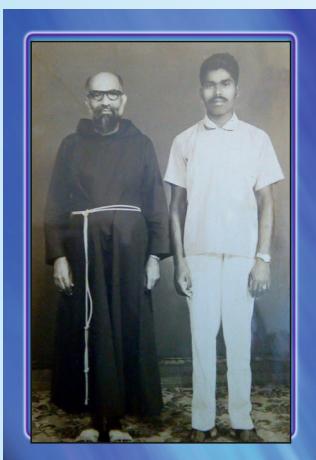
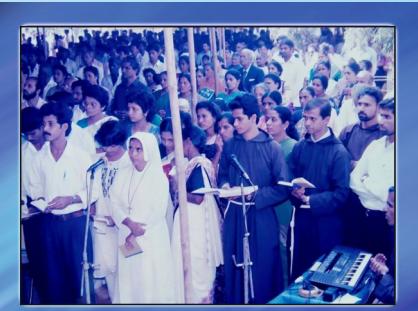
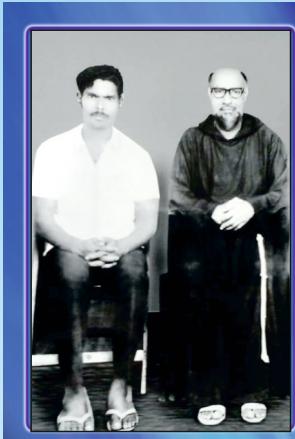
THANK YOU ONE AND ALL.

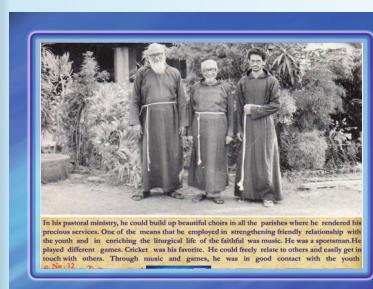
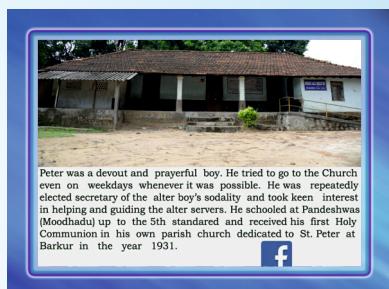
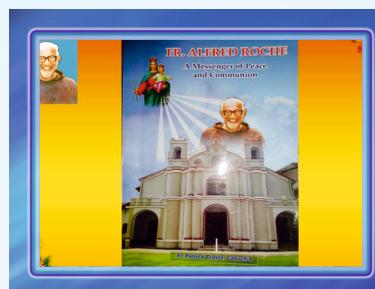
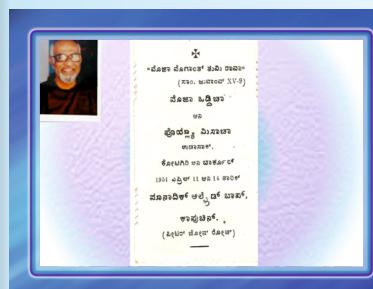
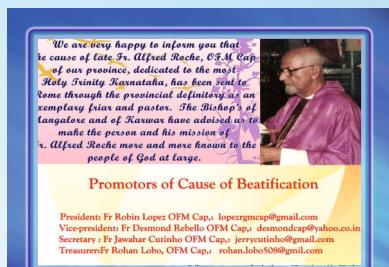
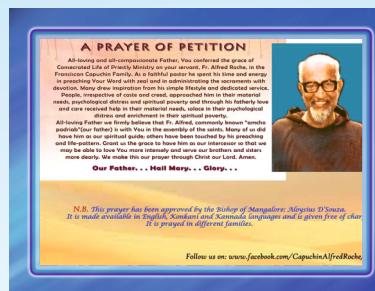
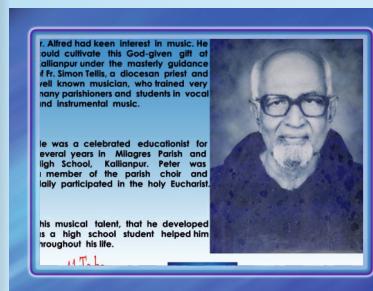
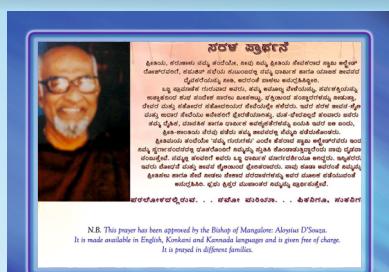
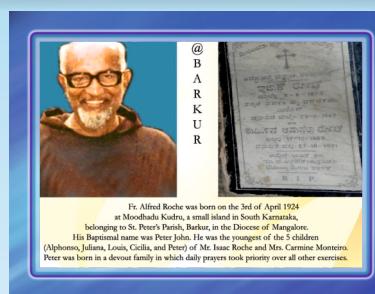
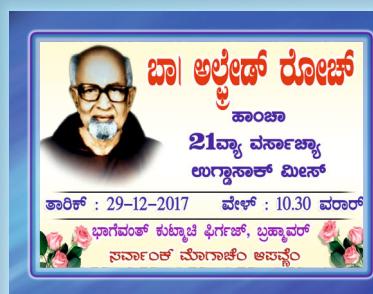
On behalf of St. Peter's Association Barkur – Mumbai.

ERIC L. CARVALHO – General Secretary.











A PRAYER OF PETITION

All-loving and all-compassionate Father, You conferred the grace of Consecrated Life and of Priestly Ministry on your servant, Fr. Alfred Roche, in the Franciscan Capuchin Family. As a faithful pastor he spent his time and energy in preaching Your Word with zeal and in administrating the sacraments with devotion. Many drew inspiration from his simple life-style and dedicated service. People, irrespective of caste and creed, approached him in their material needs, psychological distress and spiritual poverty and through his fatherly love and care received help in their material needs, solace in their psychological distress and enrichment in their spiritual poverty.

All-loving Father we firmly believe that Fr. Alfred, commonly known "amcho padriab" (our father) is with You in the assembly of the saints. Many of us did have him as our spiritual guide; others have been touched by his preaching and life-pattern. Grant us the grace to have him as our intercessor so that we may be able to love You more intensely and serve our brothers and sisters more dearly. We make this our prayer through Christ our Lord. Amen.

Our Father... Hail Mary... Glory....

ನಾದೆಂ ಮಾಗ್ನಿ

ಅಗೇಶೆ ಆನಿ ಕಾಕುಳಾರೂ ಬಾಪಾ, ತುಜ್ಯಾ ಬಾಕ್ರು ದೇವಾಧಿನ್ ಅಲೆಡ್ ರೋಚ್‌ಕ್ ಪ್ರಾನ್‌ಸ್‌ನ್ ಕಾಮುಚಿನ್ ಕುಟ್ಕಾಂತ್ ಸಮರ್ಪಿತ್ ಜಿಂ ಜಿಯೆಂದ್ ಆನಿ ಯಾಜಕೀ ಸೇವ್‌ ಅರ್ಮಂಕ್ ಫಾವ್‌ ಕೆಲೆಂಯ್. ತೊ ಏಕ್ ಸಾದ್ರೋ, ಪ್ರೀತಿವಂತ್ ಆನಿ ಶಾತಿವಂತ್ ಯಾಜಕ್ ಜಾವ್‌ ಆಸ್‌ಲೆಡ್ ಆನಿ ತಾಂಕೆ ತಾಚೊ ಮೊಲಾಧಿಕ್ ವೇಳ್ ಆನಿ ಸಗ್ಗಿ ಜಿಂ ಸುವಾತಾರ್ ಪರ್ಗಣ್‌ ಕರ್ಷ್ಯಾಂತ್ ಆನಿ ಸಾಕ್ರಾಮೆಂತ್ ದಿಂಪ್ಪಾಂ ಕಾಮಾಂತ್ ಭಕ್ತಿಪರಣಾನ್ ಆನಿ ಧಿರಾಸಾಂತ್ ವಿಚಿರ್.

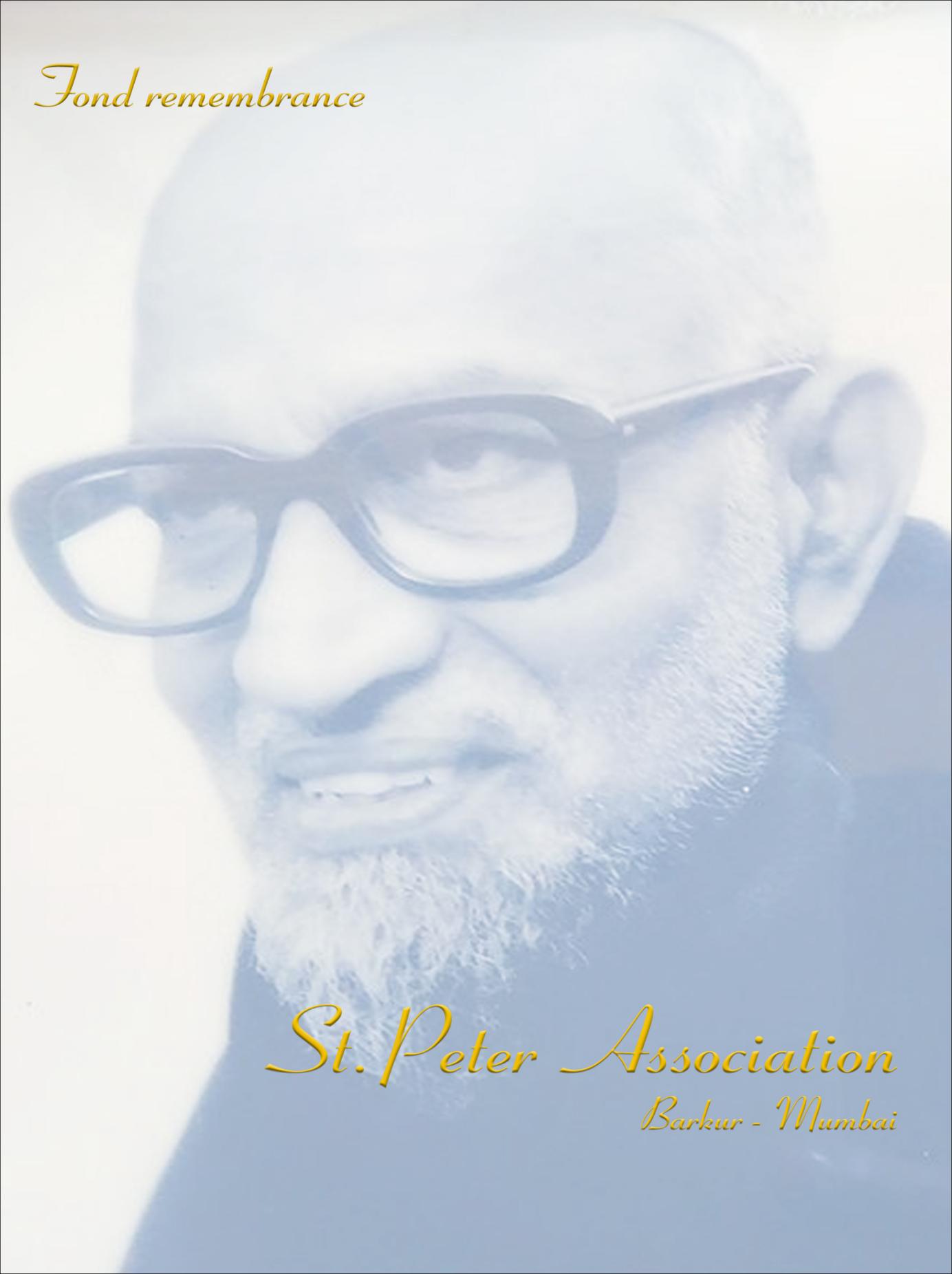
ಅಪ್ಪ್ಲ್ಯಾ ಸಾದ್ರೂ ಆನಿ ಸಮರ್ಪಿತ್ ಸೇವೆದ್ದಾರಿಂ ಸಭಾರಾಂಕ್ ತೊ ಪ್ರೇರಣ್ ಜಾಂವ್ ಪಾವ್ಲೋ. ಸಭಾರ್ ಲೋಕ್ ಜಾತ್‌-ಕಾತ್‌-ಧರ್ಮ್‌ ಲೆಕ್ಕಿನಾಸ್ತಾಂ ತಾಂಚ್ಯಾ ಜಿಂಕ್ ಗಜೆಂಕ್ ಕುಮೊಕ್ ವಿಚಾರುನ್, ಮತಿಚಿ ಆನಿ ಕುಡಿಚಿ ದೂಖ್ ಉಚಾರುನ್ ತಾಂಚಿ ಅತ್ಯಿಕ್ ಭಲಾಯ್ಯಾ ಜೊಡ್‌ಕ್ ತಾಂಚೆ ಸರ್ಪಿಂ ಯೆತಲೊ. ಅಪ್ಪ್ಲ್ಯಾ ಬಾಪಾಯ್ ಸಾಕ್ರ್ಯಾ ಮೊಗಾನ್ ಆನಿ ಹುಸ್ಕ್ಯಾನ್ ಗಜೆವಂತಾಂಕ್ ಕುಮೊಕ್, ದುಖೆಸ್ತಾಂಕ್ ಭುಜಾವಣ್ ಆನಿ ಅತ್ಯಿಕ್ ದುಭ್ರಾಯ್ಯಾಯ್ ಅಸಲ್ಯಾಂಕ್ ದ್ವೇರಿಕ್ ಗ್ರೇಸ್‌ಕಾಯ್ ದೀಂವ್ ತೊ ಪಾವ್ಲೋ.

ಮೊಗಳ್ ಬಾಪ್ 'ಅಮ್ಮ್ಯಾ ಪಾದ್ಯಾಖ್' ಮ್ಹಣ್ ನಾಂವಾಡ್ಲೆಲೊ ಆಮ್ಮ್ಯಾ ಭಾವ್, ಬಾಪ್ ಅಲೆಡ್ ರೋಚ್, ಸರ್ವ್ ಸಾಂತಾಂ ಭಕ್ತಾಂ ಸಾಂಗಾತಾ ತುಜ್ಯ ಸಮೋರ್ ಆಸ್‌ ಮ್ಹಣ್ ಆಮ್ ದ್ವಾರ್ಪಣೀ ಪಾತ್ಯಾತಾಂವ್. ಸಭಾರ್ ಜಣಾಂಕ್ ತೆ ಅತ್ಯಿಕ್ ದಿರೆಕ್ಕೊರ್ ಜಾವ್ ಆಸ್‌ಲ್ಯಾ ಆನಿ ಸಭಾರಾಂ ತಾಂಚ್ಯಾ ಕೊಲ್ಲ್ಯಾ ಜಿಂಕ್ ವರ್ವಿಂ ಪ್ರಭಾವಿತ್ ಜಾಲ್ಯಾತ್. ದೆಕುನ್ ಮಾಗ್ನಾಂವ್ ಆಮ್ ಫಾವ್ ಕರ್ ಮ್ಹಣ್ ಆಮ್ಮ್ಯಾಂ ತಾಂಚೆ ಮಜತಿನ್ ತುಚೊ ಚಡ್ ಆನಿ ಚಡ್ ಮೋಗ್ ಕರುಂಕ್ ಆನಿ ತಶೆಂಚ್ ಆಮ್ಮ್ಯಾ ಪೆಲ್ಯಾಚಿ ಸೇವ್‌ ಕರುಂಕ್. ಹೆಂ ಮಾಗ್ನಿಂ ಆಮ್ ಕರ್ತಾಂವ್ ತುಚ್ಯ ಮುತಾ ಆಮ್ಮ್ಯಾ ಸೋಮಿಯಾ ಮಾರಿಫಾತ್ ಆಮೆನ್.

ಆಮ್ಮ್ಯಾ ಬಾಪಾ... ನಮಾನ್ ಮರಿಯೇ... ಆನಂದ್ ಬಾಪಾ

"BLESSED ARE THE POOR IN SPIRIT, FOR THEIRS IS THE KINGDOM OF HEAVEN" (MT 5,3)

Fond remembrance



St. Peter Association

Barkur - Mumbai