

FEBRUARY 2026 | VOL.15

# THE SEEKER'S SCROLL

MONTHLY NEWSLETTER FROM 2 MINUTES WITH THE LORD

## LOVE THAT TURNS US BACK TO GOD



February opens with a gesture both stark and tender. Ashes are placed on our foreheads. A simple truth is spoken aloud: “Remember that you are dust, and to dust you shall return.” These words are not meant to frighten us. They are meant to free us. They strip away illusion and bring us back to what is real. This is where Lent begins—not with fear, but with love that tells the truth.

Ash Wednesday reminds us that love in the Christian life is not sentimental; rather, it is honest. Love sees our weakness without rejecting us. The ashes we receive are traced in the shape of the cross, quietly proclaiming that even our fragility is held within God’s mercy. When we drift, love is what calls us back. It is love that gives us the courage to turn again toward God.

This February edition of The Seeker’s Scroll invites us to reflect on love as conversion—a steady turning of the heart. Lent is not about doing more or proving ourselves; rather, it is about allowing God to soften what has become hard, letting God heal what has grown distant, and inviting God to renew what has become tired. Love becomes real when it changes the direction of our lives.

The Gospel of the Good Samaritan guides this month’s reflection. In a world that often rushes past suffering, the Samaritan stops; he draws near, and he stays. Here, love in the Gospel sense is not just an idea or a feeling but is presence—bearing another’s pain, even when it costs time, comfort, or certainty. This kind of love is deeply Lenten, mirroring the path of Christ Himself.

As the Church marks the World Day of the Sick, this issue also turns our attention to those who suffer quietly. These include the ill, the elderly, caregivers, healthcare workers, and all who accompany others through pain.



Lent calls us not away from them, but toward them. Compassion is not optional; it is a sign that our conversion is real.

Throughout this newsletter, you will find Scripture-rooted reflections. In addition, you will encounter a saintly witness who embodied love through quiet faithfulness, along with simple invitations to examine your heart. These offerings are not meant to overwhelm, but to guide—gently and patiently—through the early steps of the Lenten journey.

February's message is clear and demanding. To return to God is to learn how to love as He loves. Love that tells the truth. Love that draws near. Love that remains.

May these weeks help us walk more honestly, humbly, and compassionately with God and one another.

With prayer and hope,  
Fr. Veigas Dominic, SVD



## 2 MINUTES OF DIVINE WISDOM

### REFLECTION ON THE WORD OF GOD

“But a Samaritan traveler who came upon him was moved with compassion.” — Luke 10:33

In a world that keeps moving, the Gospel pauses. A wounded man lies on the roadside. Others see him—and pass by. Then comes the Samaritan. The Gospel does not describe his thoughts or calculations; it reveals his heart. It says he was moved with compassion. Love begins not in strategy, but in a heart that allows itself to be touched.

The Greek word used here is σπλαγχνίζομαι (splanchnízomai). It is one of the strongest emotional words in the New Testament. It comes from splágchna, meaning the inner organs or guts. Compassion, in the Gospel sense, is not polite sympathy. It is a deep, visceral response—a movement felt in the depths of one's being. It means being shaken from within by another person's pain.

This kind of compassion interrupts the journey. The Samaritan allows suffering to rearrange his plans. He crosses boundaries of fear, prejudice, and inconvenience. He does not ask whether the wounded man deserves help.



He simply draws near. In the Gospels, this word *splagchnízomai* is most often used to describe Jesus Himself—when He sees the hungry crowd, the grieving widow, or the lost sheep. To be compassionate, then, is to share in the very movement of Christ's heart.

The Good Samaritan teaches us that holiness often looks ordinary. It looks like stopping when others rush, bending down when others remain upright, and staying when others move on. Compassion is not abstract. It binds wounds. It pours oil and wine. It lifts burdens that are not our own.

This parable speaks powerfully at the beginning of Lent. Ash Wednesday calls us to conversion, and the Good Samaritan shows us what that conversion looks like. To turn back to God is to let our hearts be moved again. To love God is to refuse to pass by suffering.

Jesus ends with a simple yet demanding command: "Go and do likewise." Compassion is not something we admire—it is something we live.

#### Examine

- When was the last time I allowed someone's pain to truly move me?
- Where have I grown numb, hurried, or indifferent?
- What would it mean for my heart to be softened again?

#### Action Step

Today, let yourself be interrupted.

Pause for one person's need—without fixing, without explaining.

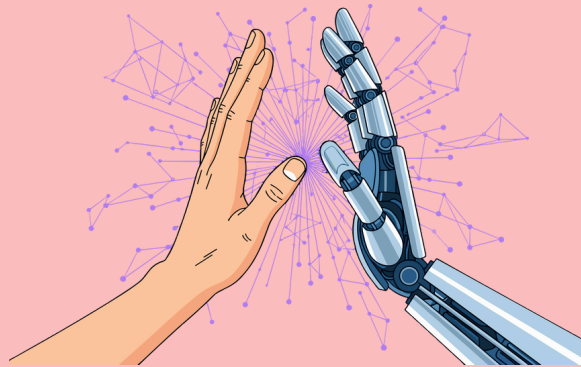
Simply draw near.

## 10 Words of Love



1. Compassion — Love that moves us to draw near and suffer with another.
2. Mercy — Love that responds to weakness with forgiveness and care.
3. Kindness — Love expressed through gentle words and thoughtful actions.
4. Empathy — Love that tries to understand another's pain from the inside.
5. Patience — Love that remains calm and faithful over time.
6. Tenderness — Love that treats others with softness and respect.
7. Faithfulness — Love that stays, even when it is difficult.
8. Generosity — Love that gives without counting the cost.
9. Presence — Love that shows up and remains, even without answers.
10. Sacrifice — Love that willingly puts the good of another first.

# CHURCH & ARTIFICIAL INTELLIGENCE



## What is Magisterium AI?

Magisterium AI is a digital research tool designed to help users access the official teachings of the Catholic Church in one place. It draws from authoritative sources such as Sacred Scripture, the Catechism of the Catholic Church, Ecumenical Councils, papal encyclicals, apostolic exhortations, and other magisterial documents.

Its purpose is not to create new teaching or offer personal opinions, but to assist users in finding, understanding, and cross-referencing what the Church already teaches. In this sense, Magisterium AI functions like a well-organized digital library with intelligent search capabilities.

It is important to remember that the Magisterium teaches; AI assists. The authority remains with the Church, guided by the Holy Spirit. Magisterium AI simply helps users navigate that teaching more efficiently.

## How to Use Magisterium AI Wisely

- Begin with a clear question
- Ask precise questions rooted in Church teaching, such as moral issues, doctrine, or pastoral themes.
- Use it as a study aid, not a final authority
- Always verify important points by consulting original Church documents or trusted pastoral sources.
- Cross-check references

- Use the citations provided to read the full context of councils, encyclicals, or catechetical texts.
- Integrate prayer and discernment
- AI can inform the mind, but prayer forms the heart. Allow silence and reflection to accompany study.
- Apply with pastoral sensitivity
- Teachings retrieved through AI must always be interpreted with charity, human dignity, and real-life contexts in mind.

Used thoughtfully, Magisterium AI can serve priests, religious, educators, and lay faithful as a supportive tool for learning and clarity, helping the Church's voice be heard more clearly in a complex digital world—without ever replacing faith, conscience, or community.

Magisterium AI is a specialized, faith-based artificial intelligence platform launched by the Canadian company Longbeard, designed to provide accurate answers regarding Catholic Church teachings.

Who is behind Magisterium AI?

Magisterium was launched by Canadian company Longbeard in 2023, founded by entrepreneur and former seminarian Matthew Harvey Sanders.



# **Holy See and Diplomats Echo Pope Leo XIV's Call for an 'Unarmed' Peace**

Against a backdrop of escalating global conflicts and a growing reliance on the “logic of brute force,” the Holy See’s Permanent Mission to the United Nations in Geneva hosted its 17th Annual Interreligious Service for Peace, bringing together nearly 300 diplomats, ambassadors, and religious leaders.

Held at the Church of St. Nicolas de Flüe and co-organised with the Diocese of Lausanne, Geneva, and Fribourg, the service focused on Pope Leo XIV’s 2026 World Day of Peace Message, titled “Peace be with you all: Towards an ‘unarmed and disarming’ peace.” The gathering offered a moment of reflection and prayer amid mounting international tensions.

In his welcoming remarks, Archbishop Ettore Balestrero, Apostolic Nuncio and Permanent Observer of the Holy See to the United Nations in Geneva, described the initiative as a counter-narrative to violence. An “unarmed and disarming” peace, he said, “conquers without conquest,” forming consciences not for battle, but for reconciliation and cooperation. He urged diplomats and believers alike to resist the weaponisation of language, thought, and even faith itself.

Arriving from Jerusalem, Cardinal Pierbattista Pizzaballa called on the international community to reject resignation in the face of ongoing violence. Accepting war as inevitable, he warned, would make it the “normal language” of human relations. Echoing Pope Leo XIV, he described the call to peace not as naïve optimism, but as a “demanding hope.” True peace, he stressed, cannot exist without justice, and justice begins with recognising the other as a person, not an obstacle.

The humanitarian dimension was highlighted by a statement from the International Committee of the Red Cross, which noted that over 130 armed conflicts are ongoing worldwide. Respect for international humanitarian law, the statement affirmed, is the essential first step toward saving lives and preserving paths back to peace.

Reflections from Christian, Jewish, Muslim, and Buddhist leaders, accompanied by music from Filipino and African choirs, underscored the universal call to peace. The service concluded with the Prayer of St. Francis of Assisi—a fitting reminder that peace begins when hearts are disarmed.

(VATICAN NEWS: SOURCE)

★ SNAP SAINT ★

# ST. JOSEPHINE BAKHITA

FREEDOM THROUGH FORGIVENESS



Born in Sudan,  
Kidnapped & Sold into  
Slavery



Freed & Baptized  
Through Christ



Dedicated Her Life to  
Serving God & the Poor

★ FEAST DAY: ★  
**FEBRUARY 8**

“IF I WERE TO MEET THE SLAVE TRADERS, I WOULD  
KNEEL AND KISS THEIR HANDS.”

# SAINT JOSEPHINE BAKHITA

PATRON OF TRAFFICKING VICTIMS

## REAL STRUGGLE.

Kidnapped as a child, sold into slavery, stripped of name and freedom—her suffering was long and hidden.

## SNAP MOMENT

She encountered Christ and discovered a freedom no chain could hold. Pain did not define her—forgiveness did.

## ONE-LINE WISDOM

“If I were to meet the slave traders, I would kneel and kiss their hands.”

## WHY IT MATTERS TODAY

Josephine shows us that dignity cannot be erased and mercy can break cycles of violence. Her life speaks powerfully to issues of trafficking, abuse, and human worth.

## TRY THIS TODAY

Choose forgiveness where resentment lives.

Stand for the dignity of one overlooked person.



# Saint Josephine Bakhita: From Chains to Freedom

Josephine Bakhita was born around 1869 in a small village in Darfur, Sudan. Her early childhood was simple and peaceful, shaped by family, village life, and the quiet rhythms of her homeland. But that peace was violently shattered when, at about seven or eight years old, she was kidnapped by slave traders. Torn from her family, she would never see them again.

Over the next few years, Josephine was sold multiple times, enduring physical cruelty, psychological trauma, and deep humiliation. Her captors stripped her of her given name and called her “Bakhita,” meaning “the fortunate one”—a bitter irony for a child living in chains. She later recalled that the pain was so great she sometimes forgot who she was. Yet even in this darkness, something remarkable took root within her: her heart did not grow bitter.

Eventually, she was purchased by an Italian diplomat and taken to Italy in 1883. For the first time, Josephine encountered kindness without violence. While living with the Canossian Sisters in Venice, she came to know Christ—not as a distant ruler, but as a loving Father who knew her suffering. In Him, she discovered a freedom no human power could give or take away.

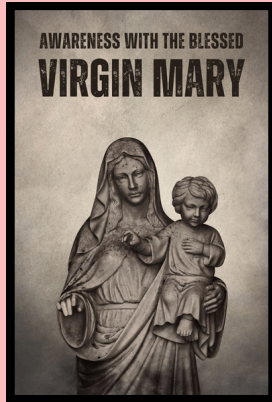
In 1890, Josephine was baptized, confirmed, and received First Communion. She chose the name Josephine, embracing a new identity rooted in dignity and love. Three years later, in 1893, she entered the Canossian Sisters, dedicating her life to prayer, service, and quiet joy. Those who met her were struck by her gentleness, humility, and radiant peace.

When asked about her past, Josephine did not speak with hatred. She once said words that continue to astonish the world:

“If I were to meet the slave traders, I would kneel and kiss their hands.”  
For her, forgiveness was not weakness—it was freedom.

Josephine Bakhita died peacefully on 8 February 1947, whispering, “Our Lady... Our Lady...” Pope John Paul II beatified her in 1992 and canonized her in 2000, presenting her to the Church as a powerful witness to human dignity, mercy, and hope.

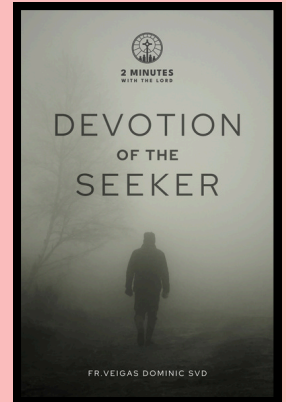
Today, she is the patron saint of victims of human trafficking and modern slavery. Her journey from slavery to sainthood inspires us to stand for freedom, forgiveness, and the dignity of every human life.



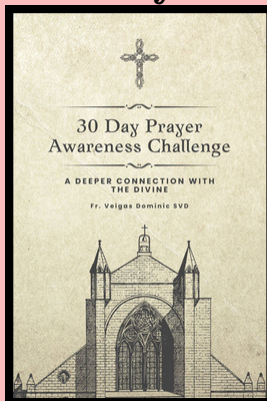
Awareness of the  
Blessed Virgin  
Mary



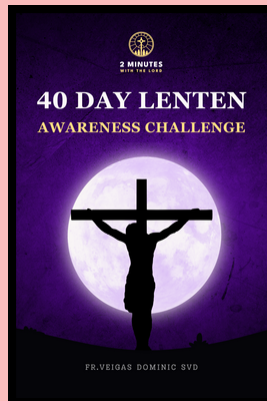
Guiding Little Hearts  
of Hope



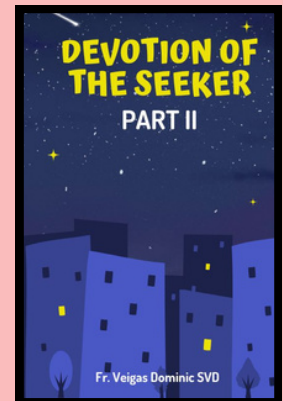
DEVOTION OF THE  
SEEKER



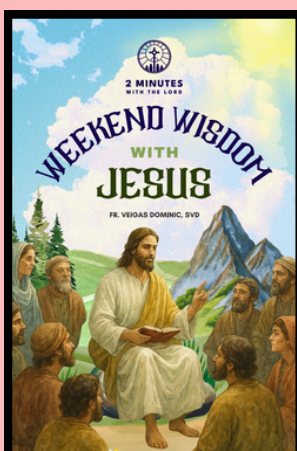
30 Day Prayer  
Awareness  
Challenge



40 Day Lenten  
Awareness  
Challenge



Devotion of the  
Seeker II



Weekend Wisdom  
with Jesus

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Success Planner  
2026

# LET'S CONNECT

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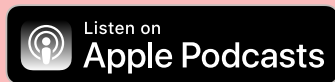
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Season Three: Miracle Series

Season Four: Parable Series

Season Five: Psalm Series

Season Six : Prophet Series

Season Seven: Witness Series

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