



RANCHI JESUITS

YEAR BOOK 2015



Let's ask ourselves:

***are we open to the Holy Spirit,
do we pray to the Holy Spirit
to enlighten us,
to make us more sensitive
to the things of God?***

***This is a prayer
we need to pray every day:***

***Holy Spirit,
may my heart be open
to the Word of God,
may my heart be open to good,
may my heart be open
to the beauty of God,
every day.***

Pope Francis





Ranchi Jesuits

Year Book 2015



Imprimi potest

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Provincial Superior
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Foreword

THE WAY FORWARD

PROVINCE VISION 2020: PROBLEMS AND PROSPECTS

Fr. Joseph Marianus Kujur, SJ
Provincial Superior, Ranchi Jesuit Society

When the ‘Ranchi Jesuit Year Book 2015’ (RJYB-15) is released during the Ranchi Province Days (May 20-22, 2015), I will have completed one year of assuming office of the Provincial. This eventful year has been a learning experience for me and even the publication of RJYB-15 has exposed me to new realities. The RJYB-15 itself is a celebration of an ever cherished Jesuit legacy with challenges on the one hand and new possibilities and opportunities on the other. This is a celebration of the sacrifices of our ancestor missionaries – the likes of Stockman, Lievens, Hoffmann, Rasschaert, Bulcke and several others. Many ‘unknown souls’ went into the oblivion due to their terribly short life on account of hostile climatic conditions and tropical diseases. This is also an occasion of going down the memory lane of our Jesuit brethren in contemporary history, who as brave hearts have sustained the missionary zeal of our forefathers. What we are today is due to them. It is primarily due to the sweat and blood of the Missionaries that the Church in Chotanagpur today is so vibrant. The empowerment and development that tribes and other weaker sections of society, such as women, children, migrant labourers, displaced, trafficked and victims of all forms of violence, experience today, is the result of their commitment. It reminds me of an epitaph in a war memorial in Nagaland, which reads, “When you go back, tell your people – we have sacrificed our present for their future.” Hats off to them!

The present generation is trying to uphold the same spirit and vision. The field and the challenges are the same – absence of faith and presence of injustice, discrimination and dehumanization negating the beautiful creation of humans in “His own image and likeness”. Enormous activities are happening every day, in areas of -- education, spirituality, pastoral life, social action, dialogue and reconciliation, formation, temporal administration. However, we have not been able to showcase them thereby bringing in visibility to the good practices, which others may like to emulate. If we let go our attainments and rich experiences unnoticed, it will be like hiding our treasure under a bushel. It is precisely this motive that inspired me to constitute an editorial team to work on the RJYB-15.

Ever since its creation, the Ranchi Jesuit Society is engaged in multiple ministries—education, pastoral, social justice, human and tribal rights, spirituality, etc. As of now there are 10 Commissions trying to take the mission-vision of the Province forward. In the last few decades Ranchi Province has undergone a transformation from a mission province to a missionary province and spread its wings in Africa, Cambodia, Egypt, Guyana and Israel. In the Indian sub-continent itself, Ranchi Province has expanded to Assam and the Andamans. The Province has



some presence in national and international houses. The India Desk is also trying to consolidate the relationship between Ranchi and Belgian Provinces. The efforts for the beatification of Father Constant Lievens are in progress.

Thus, despite many challenges faced by the Province, we continue to make our presence vibrant and meaningful to bring about a quality change in the lives of the people. However, we are not highlighting our contribution sufficiently to the national and international constituencies. It is, therefore, desirable that the Province comes out with a regular Annual Publication to highlight the activities, achievements, challenges and opportunities of each year beginning from 2015.

The prime aims of this Year Book 2015 are firstly, to highlight the activities of 2014-15 covering all commissions and ministries; and secondly, to recognize and appreciate the contribution of every single Jesuit of the Province

The RJYB-15 hopes to inculcate in every Jesuit a sense of belonging to the Province. It envisages sharing with non-Jesuits about our life and commitment. It hopes to network with Jesuits and non-Jesuits across the world. It wants to mobilize individual and groups who are interested in partnering with us for the empowerment and development of the marginalized sections of society, so that all of us together make this world a little better place to live in.

The RJYB-15 is not intended primarily for Jesuits but for family, friends, co-workers, benefactors and the hierarchy. There is no theme for this issue, but we try to give a balanced sample of Jesuit life and apostolic activities of the Ranchi Jesuits around the world. We do all this being at the crossroads of history whereby we experience the following tensions and contradictions on a daily basis:

First, the tension between tradition and modernity: While some people would like to stick to the traditional values and ways of responding to the emerging socio-cultural, economic and political realities, there are others, primarily from the younger generation who would like to assimilate the values of modernity, which very often are not compatible with the former. A balanced approach retaining the good of the traditional and assimilation of the best in the modernity is the need of the hour.

Second, the tension between traditional concept of development and the modern: The modern paradigm of development has not been sustainable. Some tribal practices of development have been ecologically viable but they are also not sustainable. The United Nation is encouraging studies on incorporating Indigenous ways of development in the mainstream development discourse. But the tension between the old and the new continues. We need to put in concerted efforts to bridge the gap.

Third, the tension between the traditional education in conformity with one's culture on the one hand, and modern education on the other: The mainstream modern education today has become very complex, commoditized and competitive compared to the traditional systems of education that cater to the marginalized sections of society. Hence, there is a tension whether to make our education inclusive thereby keeping the doors open for the poor and the marginalized who cannot afford to send their wards to the elite institutions. On the contrary, there is also a craze among people to send their wards to English medium and elite schools with modern infrastructure and facilities in view of making their students scientifically, technologically and professionally competitive so as to face the challenges of the modern world. Thus, there are some who are struggling for their 'survival' while others are striving for 'excellence' in their lives.

Fourth, the tension in the Society between the global and the local is nothing new. However, in the light of the current developments in the Society of Jesus in relation to the restructuring process for universal mission, thinking out of box to be able to think for the next 100 year from now, is perhaps the biggest challenge before the Province. This also brings to the fore the global-local or universal-regional discourse. It becomes all the more challenging because some interpret 'universalisation' in the Society as an adverse impact of the process of

globalization from the perspective of the subalterns. The call before the Province at this juncture, therefore, is to rise above its narrow domestic boundaries and respond to the universal needs with an “apostolic aggressivity”. Father General invites every Jesuit to respond to this call and Ranchi Province cannot remain a mute spectator to the changing trends.

God created humans in His own image and likeness (Gen.1:26), and that has today been distorted due to various socio-economic, political and historical processes. Jesus precisely came to restore that lost image and likeness. He started his public life with Luke 4 in view of giving sight to the blind, heal the sick, release the prisoners, etc.

Father Ignatius also experienced a similar brokenness of the humanity when he saw The Holy Trinity looking down upon the world which was full of chaos and confusion. His Mission therefore was the mission to bring the world closer to God thereby restoring the lost image and likeness of God.

I believe that we are operating within the framework of the same mission-vision and here are some of my reflections on the opportunities before Ranchi Province in the coming years:

The Society for the Poor



After the installation of Pope Francis I, he said, “I want the Church to be a poor Church, for the poor”. Given the current scenario in the region and the various tensions of our times, resonating with the Holy Father and in conformity with the mission-vision of the Society, we are inclined to say that we shall strive to become a Province “of the poor and for the poor.” By ‘poor’ the Holy Father does not mean a simplistic and naïve understanding of the poor but ‘poor’ with serious implications and a witnessing value. It will be a sad thing if there is class formation in the Province in terms of some Jesuits being rich and others poor. Whatever assets we have are at the service of the people and not for ourselves. The absence of a sense of poverty can be concern for a rich parish or a poor parish, for an elite institution or an ordinary institution. All are invited to re-commit ourselves to the Jesuit Way of Proceeding in our everyday life.



The Restructuring Process

The process of the restructuring of the Province requires our collective discernment in the area of formation—novitiate, juniorate, regional theologate; Inter-Province collaboration in areas of—building up Bagaicha as a hub of research, capacity building and grassroots and policy advocacy; exchange of regents with other Provinces across the world; strengthening lay leadership (LNN) and Jesuit Education Board; strengthening Hoffman Law Associates as a hub of legal and human rights network activities. We will explore possibilities of linking it up with national networks in Delhi and international mechanisms in Geneva and New York under the aegis of UNO; prioritizing ‘intellectual thrust’ of each of our apostolates whether they be spirituality, education, social action, communication, dialogue, pastoral and others. This thrust will enhance our capacity, competitiveness and visibility in the national and international arena and we will be ready to send our men for any need of the Society anywhere in the world with our intellectual and spiritual caliber.

A Holistic Approach to the Ministries:

We have a common mission and vision of ‘faith that does justice’, which needs to be equally promoted by all the Ministries. Hence, we need to discern on the ways in which we can engage in inter-ministerial and inter-sectoral collaboration so that all our ministries become a means in achieving the larger goal of restoring the sacredness, dignity and self-esteem of each human person in the image and likeness of God.

A Forward Looking Province:

The process of restructuring of the Province has started within the framework of the mandate of the Superior General of the Society. We will carry on with a forward looking attitude. In the orientation programme for the new Provincials on 25 and 26 April 2014 in Bhubaneswar, Fr Lisbert said that there is no structural change without cultural change in terms of changing the mindset. Hence, we are invited to be part of the joint apostolic plans in conformity with the Universal Society. We will try to have corporate thinking for all the works of the Assistancy.

We envision the engagement of the Province as outward and forward looking. Hence, a possibility of being a global player will be explored in terms of the Universal Mission of the Society. It does not mean that the domestic needs will be neglected. Initiatives will be taken to study the way in which local needs can be addressed with fewer people and the Universal Mission can be strengthened. In this regards, efforts will be made to consolidate our mission in Assam and the Andamans.

Synergizing Our Capacities:

Our society is complex. If we want to address individual and societal problems, we need to understand them holistically, as a conglomeration of many entities. We need expertise to handle each of the entities individually and collectively. Each of them is so very complex in its own way.

Thanks to the efforts taken by my predecessors, Ranchi has a great future. We have a dream of making pools of resource persons with their expertise in various fields, such as (i) spirituality, (ii) theology, (iii) social sciences, (iv) education, (v) dialogue (which would also include addressing the problem of fundamentalism), (vi) leadership, (vii) linguistics, (viii) formation, (ix) social action and people's movements, (x) rural and urban development (which would also include innovations for income generation activities for the poor and also for the Province), (xi) human rights issues, (xii) gender issues, (xiii) environment, (xiv) issues of tribals and indigenous peoples, (xv) media, (xvi) agriculture, (xvii) management, (xviii) vocational training, (xix) finance, (xx) formation, and so on.

Each of these areas requires expertise. I am wondering whether some of our men are authority in one or more of these areas. Their opinions are sought by other societies, congregations, civil society, universities, policy makers and other stake holders. If possible, let us initiate the process of making Ranchi Province that 'powerhouse'. It will not happen overnight but let us initiate the process. Institutions and mechanisms are in place. We have to instill innovations and rigour to make our centres real hubs of Magis/excellence for highlighting the social issues in the media, analyzing and publishing them on a regular basis, engaging in policy intervention and policy analysis that are favourable to the weaker sections of society. This concept is not something 'revolutionary'. We have enormous capacities, capabilities and resourcefulness. Let us try to harness them. Let us synergize them.

Intellectual Apostolate — Need of the Hour:

There is need of serious research and analysis on the emerging socio-economic, religio-political problems of our times. We need to read the signs of our times. The intellectual apostolate that I envisage does not restrict itself to a club/group of the Province men engaged in writing. It extends to parishes, schools, colleges, Jesuits in social action and others, who can analyze the developments and engage youth and others, for common reflections and action. Hence, while a group of Jesuits can exclusively engage in intellectual activities, others can also pursue their intellectual engagement irrespective of their ministries.

Education Network:

Ranchi Province has more than ninety schools. As per the observation of the Society's Secretary for Education based in Chicago, we are doing a wonderful work in the field of education by educating and empowering the poor. He also insists that "poor education for the poor cannot be a solution." Hence, there is need of network and coordinated work among various schools. If there is a team of educationists or an educationist supported by his team, a network can be created to support one another and also to learn from the best practices of one another. This coordination or network will engage educators in giving a thrust to education. These will be the ideologues. Instead of only one or two educationists, there is a space for many more. We will be open to train these ideologues in education and give them exposure nationally and internationally so that they give direction and orientation to our educational institutions as our Jesuit schools in African and Latin American countries are doing. We will explore the possibilities, so that if any information on education is required, Ranchi Province is the centre for educators, researchers, policy makers and administrators.



Contextualizing Education in the Province

Education of the marginalized sections undoubtedly has improved considerably in the last 146 years ever since the arrival of the first Jesuits in Jharkhand in 1868. However, there is still a long way to go. The forms of discrimination and deprivation have now changed. Irrespective of the rise of the middle class, the gap between the rich and the poor has widened. Thanks to the missionaries who opened up dehat (village) schools like mushrooms, because they were convinced that education was one of the powerful ways of giving the tribals a life of self-esteem and dignity as enshrined not only in the Social Teachings of the Church but also in the Constitution of India.

The Jesuit Province of Ranchi has come a long way but has a great task ahead to concretize the Good News of liberation, empowerment and healing to the last and the least, and be ready to go to the frontiers (not necessarily physical) as GC 35 articulates it.

The Scheduled Tribe (ST) population of Jharkhand State, as per 2001 census was 70,87,068, constituting 26.3 per cent of the total population (2,69,45,829) of the State. The STs were primarily rural as 91.7% of them resided in villages. Gumla district had the highest proportion of STs (68.4%). The STs constituted more than 50% of the total population in Lohardaga and Singhbhum West districts. Ranchi and Pakur districts had 42-45% tribal population. If we look at the Human Development Index (HDI), the tribals of Jharkhand were at the bottom of every indicator—literacy, health, mortality, human rights, and so on. Except in the districts of Dhanbad, Ranchi and Singhbhum East, the literacy rates of females in all the other districts were below 50%. The education level of women was much lower than that of men in all the districts.

The Jesuit Province of Ranchi is concerned about the migration of hundreds of thousands of tribal drop out girls to mega cities and urban areas as domestic helps. We are aware of the fact that many of these girls are exploited—physically, economically and emotionally—in the cities. The Jesuit education in Ranchi is therefore faced with the challenge of providing quality education to children and youth, so that they can live a life of dignity wherever they are.

The overall literacy rate among the STs increased from 27.5% in 1991 census to 40.7% in 2001 census. Despite this improvement, the literacy rate among the tribes was much below in comparison to that of all STs at the national level (47.1%). Like the overall literacy rate among the STs, male and female literacy rates (54% and 27.2%) were also considerably lower than those at the national level (59.2% & 34.8%).

Among the total tribal literates, 33.6% were either without any educational level or



have attained education below primary level. STs with primary level education were 28.6%. STs with Middle level were 17.7%. STs up to matric /secondary/higher secondary constituted 16.5%. This implies that every 6th tribal literate was a matriculate. Graduates and above were 3.5%. Non-technical & technical diploma holders constituted a negligible 0.1% only.

The data show that the proportion of tribal literates declined sharply in higher level of education as the percentage of students after matriculation dropped down to almost one third in higher secondary level. Out of the total 19.8 lakh tribal children in the age group 5-14 years, only 8.5 lakh children had been attending school constituting 43.1%. Alarming, as many as 11.3 lakh (56.9%) children in the corresponding age group had not been going to school. Among the major STs, Oraon, Kharia and Munda had more than 50% school going children whereas Santhal, Ho, Lohra had 36–47% children attending school.

I present this data before the Province because I am convinced that the education policy of the Province should be shaped by these stark realities. The Province needs to discern on the need for expanding our higher level education (Degree) to areas outside Ranchi. Collective discernment is also required if we seek 'University status' for our centres of higher learning. In the next 50-100 years, it is likely that we will move out from the primary and middle education to university, professional and vocational education. The lower levels of education can be managed by others. We should move out to the unreachable, unimaginable and unthinkable "frontier" areas. But for that, we need to be dreamers.

Many tribal boys are put behind the bars under the pretext of being 'Maoists'. There are more than 6000 such boys languishing in the jails of Jharkhand. I am glad that BAGAICHA has already started an advocacy research to help the innocent out of the prison. To remain silent spectators to the above-mentioned situation will be a betrayal of our commitment to the mission-vision of the Society.

Vocational Training Centres:

It is a fact of life that even if we give students education either in Hindi or English not all of them will get either government or private jobs. Hence, it will be important for the Province to explore possibilities of self-employment as some Provinces are doing. We can learn from the best practices of other Provinces too in this regard.

Income Generating Activities:

Ranchi province has enormous properties and many houses. But most of them, with a few exceptions, are economically not viable nor are they self-sustaining. It will be worth exploring whether some income generating ventures, like floriculture, can be initiated in some of our properties. This also implies marketing strategies and a network with groups/persons in cities near temples and churches.

A similar effort can be reinforced for production of goods and marketing of goods coordinated by AROUSE. If poor homes can be the units of production and if centres like AROUSE, Gram Uthan and Satya Bharati can coordinate the marketing, we do not see why the quality of life, at least of the marginalized sections of society, cannot be enhanced.

For these efforts we need to have professional and business managerial skills. We will be open for training of our men in collaboration with others. There are many things which can be coordinated by Jesuits in collaboration with the lay people.

We would like to create structures/institutions which are financially viable and sustainable. We cannot afford the poor to receive poor quality of education. We will have space for evaluation of our schools, colleges, other ministries and commissions and strategies to make our systems more competitive in the world market. The marginalized sections of society should feel comfortable in our institutions.

Building up Persons, Families and Villages:

We need to further strengthen efforts of building up communities. We need to build families and rebuild broken families. There are several of our men in various ministries doing similar things in different ways and are trying to promote pro-people and pro-life values. They need to be further consolidated.



Integration of Tribal Culture and Universalism of the Society:

While we need to be rooted in our own culture, we also need to inculcate an outward looking spirituality of St Ignatius that cares for the people. There is a saying in the Mouri tribal culture in New Zealand: An Elder was asked “What is the most important thing in the world? And the answer was, “It is the people; it is the people; it is the people”.

As regards tribal culture or any other cultures for that matter, I would like to state what was mentioned during the United Nations Permanent Forum on Indigenous Issues on 12 May 2014, “In the last one century 600 languages were lost. One language disappears every two weeks.” Do we Ranchi Jesuits want this to happen to our rich cultural heritage? If not what is it that we can do to preserve, protect and promote our cultures?

It is my dream that every member of the Province has at least one international exposure in his life time which is very much in conformity with the vision of the Society. This exposure is likely to help the Province be rooted in its tradition on the one hand but also be connected to the universal mission of the Society. In order to operationalise this opportunity we will be open to negotiating with some Provinces in other countries to send our young men for training. Integration of tribal culture and universalism of the Society may also encourage us to be open to mixed vocations from outside the tribal regions. We will seek the guidance of the Holy Spirit to be able to discern on similar issues pertaining to the governance of the province for the Greater Glory of God.

Extension of Medical Facilities for the Aged and Sick: Our men, who have slogged all through their life and are not as active as before, deserve not only our prayerful support but good modern health facilities. We shall explore the possibilities of the ways in which this can be done on an urgent basis.

There are a few other areas, which need our collective reflection, deliberations and discernment. We would like to take the entire Province on board for visioning for the Province in the coming years. Since the visioning of the Province is a collective activity, I suggest that whatever has emerged out of the restructuring process, be once again taken up for a follow up—in communities, ministries, and in commissions.

At the end, I thank Ajit Xess, the Chief Editor and the entire Team, for making the ‘Ranchi Jesuits Year Book 2015’ a reality in record time. I appreciate them all for meticulously working out the details of the present publication. I thank each and every member of the Province Curia for their support. I take this opportunity to express my gratitude to the Province consultants for their guidance. My thanks to all the Commissions of the Province! My appreciation for all Superiors and Rectors of various Houses of the Province and also the Ranchi Mission in Assam and the Andamans for leading their communities in conformity with the mission-vision of the Society! My thanks and appreciation to each and every Jesuit of the Province for his prayerful support! The last but not the least, we appreciate and thank all our benefactors and well-wishers, whose continuous, constant and consistent support keeps us going with a hope that ‘another world with peace, justice and harmony is still possible’.

God bless each one of us!

God bless Ranchi Province!



Introduction

Fr. Ajit Kumar Xess, S.J.

Great civilizations have stood the test of time and have self-perpetuated themselves by leaving behind trails of grand legacy. Look at any of these traces in the records of human or natural history and you will find that they have, with the passage of time, not lost any of their sheen even after hundreds of inconstant times and centuries. It is primarily either because they have been meticulously written about at great length by the legendary historians or they have been discovered and preserved by the ground-breaking archaeologists throughout the world. In all these, evidently, we have a small but resolute group of individuals who have documented the great past by their tenacious efforts.

Since the big arrival of the Jesuits in the terrains of Chotanagpur and its Diaspora [adjoining areas], the natives have experienced an impressive testimony of extraordinary missionary work. Having set foot on this soil, they began to actualize their vision by pledging themselves to the innumerable causes of the downtrodden tribal populace. Their initiatives, in a very short time, redeemed the local population from longstanding misery. Moreover, a new era of education and social awareness was ushered in providing thus for the tribals, a vibrant culture, after years of subjugation.

The first Jesuits foresaw a wonderful community here and that's what we have become this day. They not only catered to the work of evangelization but also assisted in the orientation to a life of dignity. As true Jesuits, they toiled incessantly to accomplish everything that our Father and Founder St. Ignatius of Loyola would ever wish to in the hinterland of the exploited and illiterate tribals.

There is no denying the fact that with the work of evangelization also appeared the consciousness of human freedom, equality and dignity. Many of our pioneering Jesuits brought about drastic changes in the entire lifestyle and cultural psychology of the natives by improving their lot through intellectual works. As men of futuristic thoughts they welcomed an age of freedom, equality, and dignity. The Fathers composed a great deal of write-ups to create a new world. Besides, a fresh atmosphere of education was greeted and hailed to announce renaissance among the tribals. The work of education by Jesuits has been widely acclaimed and ratified in the state of Jharkhand.

We, as present generation Jesuits, are reaping the great harvest of this patrimony. The imposing physical structure and its spiritual physiognomy have revolutionized the way we are working now. A great deal has been achieved and much is yet to be, on the way to our common mission.

Hence, we have composed and brought out this edition of Yearbook 2015. This is not only a retrospection of our grandiose history but it will also provide us with a platform to visualize and evaluate our present work in right perspective. In turn, again, it will be highly useful in preparing better prospects for our future journeys as members of Ranchi Jesuits.

Let us consciously understand that we are now a unique link between the past and the future endeavours of our Society. While imbibing sincere sense of belonging to this inheritance, we have to realize that times are changing rapidly to test our perseverance. Hence, it is an opportune time to document all that we are and everything that we do as Jesuits.

Let this enterprise be a clarion call in this regard. Let us inspire one another to avail all the means of modern technology for documenting all our deeds. Let us archive and script some legacy for the future. We have inherited from our Fathers an amazing tradition and let it be guided by our combined effort and spirit.

The First edition of RANCHI JESUITS: YEAR BOOK 2015 would not have been complete without the inspiration of Rev Fr. Joseph Marianus Kujur, Ranchi Jesuit Provincial, and without sincere cooperation of the members of the Editorial Board. Thank you Fr. Provincial, thank you members of Editorial team.

Editorial Board

Left -Right (Standing) - Cyprian Ekka, Ajay Soreng, Xavier Soreng, Michael Kerketta, Alex Tirkey

Left -Right (Sitting) - Francis David Kullu, Ajit Kr. Xcss (Chief Editor), Joseph Marianus Kujur (Provincial), Francis Minj

Not in Picture - Aurel Brys



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A Historical Background of Ranchi Province

- 1 Figures Are More Than Figures
- 2 Fire Must Burn
- 3 Mutual Bonding: Chotanagpur and Belgium
- 4 Celebrating Jesuit Presence in Chotanagpur





“Figures Are More Than Figures” Some facts and figures from the past

Fr. Aurel Brys, S.J.

The present Bengal Mission started on 28 November 1859 when Father Henricus Depelchin and companions from the then unified Belgian Jesuit Province arrived in Hooghly and Calcutta.

Till the separation of Kolkata and Ranchi into 2 different administrative units on 8 May 1935, there have been 670 Missionaries in the Bengal Mission:

- 405 from Belgium (289 Flemish, 116 Walloon) ,
- 24 from the Netherlands,
- 115 from other countries
- 126 from India.

The growth in the number of Jesuits belonging to the Bengal Mission has been as follows:

Year	Total no. of Jesuits	Priests	Scholastics	Brothers
1860	7	6	0	1
1870	38	21	5	12
1880	77	41	23	13
1890	133	77	35	21
1900	158	93	38	27
1910	212	121	61	30
1920	239	164	45	30
1930	283	184	75	24
1935	319	202	89	28

After the division into Kolkata and Ranchi on 8 May 1935 till the late sixties (after which no more foreign missionaries came) there have come 157 missionaries coming to the Ranchi/Kolkata mission: 92 missionaries to Ranchi (86 Flemish, 5 Dutch and 1 Italian) , and 66 to Kolkata (62 Walloon and 4 from Luxemburg) . Of these there are still 16 alive: 5 in Ranchi, 7 in Kolkata, and 8 in Belgium.

Hence, during the hundred and ten years between 1859 and 1969 there have been 553 missionaries from Belgium (mostly young scholastics) coming to the Kolkata/Ranchi Mission, which means an average of 5 per year. In 1946, immediately after WWII there came 25 young men from the Flemish Province to join the Ranchi Mission.



Fire Must Burn A Short History Of The Chotanagpur Mission

Fr. Aurel Brys S.J.

1869–1885: The beginnings

The origin of the Chotanagpur mission dates back to July 1869 when Fr. Stockman came to Chaibasa from Calcutta where ten years earlier in 1859 the first two Belgian and one English Jesuit missionaries had begun the Bengal Mission. In 1875, he moved into the Chotanagpur plateau especially at Burudi–Kochang, the very first mission station. More missionaries came and later four mission stations (the “quadrilateral”) were established in the area inhabited mainly by the Munda tribals (Adivasis). It was a period of hard labour of direct evangelisation with however little success in terms of response from the people. The situation of the tribal population at that time of history was pathetic. Many tribals lost their ancestral land and were oppressed by both landlords and tax-collectors.

It was a crisis like situation - a time of transition. It was a time in which messianic expectations, hope for a Liberator, were high. Some tribals took to armed struggle which was brutally suppressed and others took to religious revival movements; while many migrated to the tea gardens in Assam. The English colonisers did not understand the tribal culture and customs and their harmonious community system. Outsiders, thus, exploited them limitlessly.

1869 : The Chotanagpur Mission, the BEGINNINGS



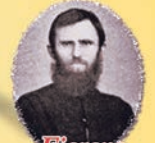
In 1869 AUGUST Stockman,
the first catholic missionary to
Chotanagpur



Mullender

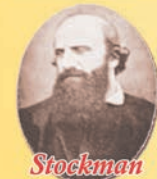


1875 He settles (temporary)
in Burudi-Kochang



Fierens

The QUADRILATERAL :
Sarwada, Dolda, Kochang, Bandgaon



Stockman

Slow painful process :
Pioneers Mullender, Fierens,
De Cock,



De Cock

1885: Constant Lievens, the BREAKTHROUGH



Lievens

1885 - 1892 Constant Lievens' 7 years in Chotanagpur :
breakthrough of the Chotanagpur Mission

Through a two-pronged simple yet brilliant approach:

"TAKE BACK YOUR LAND : I WILL HELP YOU"

"THROW OUT YOUR SPIRITS : TRUST THE TRUE SPIRIT AS I DO"

Religion cannot be separated from the social
and cultural background in which it is planted.

Constant Lievens, Jan Desmet, Superior Grosjean,
Bishop Goethals,

At the end of his stay Fr. Lievens, 37 years old,
sick and worn out, said:

"IF IT IS GOD'S WORK, IT WILL BE REALIZED"

"NOW IT IS ONLY HOFFMAN WHO CAN SAVE CHOTA-NAGPUR"



Grosjean



Desmet



Goethals



Journeys of
Lievens

1885–1892: The Emergence of Fr. Constant Lievens: A Breakthrough

Fr Constant Lievens appeared on the scene in 1885. He studied the plight of the tribals and realised the unprecedented land alienation and the helplessness of their religion to give the right answers. He promised a two-fold liberation: freedom from without by getting their land back, and the freedom from within by the removal of superstitious beliefs. Inspired by a deep love for the poor and total commitment to their welfare, he found new ways of bringing the Gospel and freedom to the tribals. It was a real spirit of creativity and love that led him to discover the right approach to work among the Adivasis then. Fr. Lievens told

the people, “I have come here, among you, for your eternal happiness. But in this life too, I can make you happy. Confide your difficulties to me. I shall help you as much as the law allows.”

This new method – legal help, solidarity with the afflicted, offering inner freedom – generated deep trust among the tribals and they poured in like a flood. They got their land restored and their fear of evil spirits, landlords and the police was removed. It was all due to Fr. Lievens and his generous Jesuit companions. Christianity in Chotanagpur emerged as a mass movement. Village after village got converted. People themselves came to the Jesuits before the Jesuits could set foot in the villages. Fr. Sylvain Grosjean, the Mission Superior, backed Lievens to the full against the external and internal detractors. Fr. Lievens is rightly called “The Apostle of Chotanagpur” and, as the title of a recent biography written by Fr. Agapit Tirkey SJ is aptly called, “Lievens, the Liberator of a People”. His poor health forced him to return to Belgium in 1892, a year before his death in 1893.

1892–1914: Father John-Baptist Hoffmann: Giving Structure and Legal Form

After the departure of Lievens there was, for a short while, a setback from within: human fear got the better of faith and trust in God. But soon the work for justice continued and it got further consolidated. Some strong pillars and a firm structure were built. Fr. Hoffmann won the confidence of the British officials and made them understand and respect the tribal way of life. He truly incarnated the Gospel message into the tribal culture. He gave legal form to Fr Lievens’ charismatic approach. He was the pioneer who established the Catholic Cooperative Credit Society which helped the people to get out of the clutches of the moneylenders. He wrote almost single-handedly the Chotanagpur Tenancy Act, 1908 [CNT] by which tribal land cannot be sold legally to non-tribals. These two pillars stand upright till today and continue to be a tremendous boon for the tribals. The beginnings were marked by creativity, option for the poor and concern for the spiritual need. These went hand in hand.

1892-1914: JAN-BAPTIST HOFFMANN, GIVING STRUCTURE, AND LEGAL FORM

- Won the confidence of the English, Incarnated the message into the tribal culture, Gave structure and legal form to Lievens’ charismatic approach.
- CNT : Chotanagpur Tendency act, 1908**
the Magna Carta of tribal law.
Tribals regaining their self confidence and pride.
- CCMCCS : Chotanagpur Catholic Mission Credit Society, 1909**
the “Bank” brought security and self-respect to the tribals.

“IF WE FAIL IN THIS, WE BETTER PACK UP AND GO.”
“THEY DID NOT FAIL. IT WAS GOD’S WORK.”

1914-1927: SILENT HEROES, EXPANSION

SILENT WORKERS, BUILDERS, EVANGELISERS, MISSIONARIES; THE FATHERS, BROTHERS, SISTERS AND LAY COLLABORATORS.

CARDON, VAN ROBAEYS, DE GRIJSE
SPREAD OUT INTO BIRU.

OTHERS ENTERED GANGPUR AND UDAIPUR.

CARDON, APOSTLE OF BIRU

FIRST MISSIONARIES OF UDAIPUR

1914–1927: Silent Heroes and Expansion

‘Fire must burn’ had been the inspiration of Father Lievens and indeed it continued to burn. Some great workers, builders, evangelisers, missionaries, Fathers, Brothers, Sisters, Catechists and other lay collaborators were hugely responsible for bringing about a consolidation of the beginning and for a steady expansion. Cardon, De Grijse, Van Robays, Van der Linden, and many others spread out into Barway, Biru, Gangpur and Udaipur, laying the foundations of future flourishing mission territories and local churches. They instilled new confidence and self-respect among the tribal people who found a new way and a new meaning within their traditional, social and cultural set up. Silent heroes indeed!

1927–1944: Interiorization through Education

During this period, a massive expansion of Primary and Middle School Education, spearheaded by the future Bishops Van Hoeck and Oscar Sevrin, brought about a deepening and interiorisation. This turned a limited Christian group into a progressive Tribal Community. Predominantly Belgian/Flemish Jesuit missionaries hand in hand with their Indian Jesuit tribal companions were instrumental for the rise of a whole people to a different level. One result of this process was a flood of priestly and religious vocations. A symbolic crowning point of this intense period was the start of St Xavier's University College in Ranchi in 1944, another act of trust and courage which has borne immense fruit since then.

1927-1944: OSCAR SEVRIN: INTERIORIZATION through EDUCATION

- Interiorization brought a flourishing yet limited Christian group into a progressive Adivasi Community
- Especially through massive expansion of primary and Middle School education.
- In 1951 the then Ranchi Diocese (Ranchi, Gumal, Simdega, khunti) had 855 primary schools, 65 Middle Schools, and 14 High schools.

"RISING TO A DIFFERENT LEVEL THROUGH EDUCATION"

- De Jongh, Durt, Callebaut, Schockaert, Van Houtte, De Jaegher, Tucker, Paul Dierckx, Nicolas Kujur, Stanislas Tigga, Julius Topno, Peter Shanti Noweangi,.....
- As a result of this process a flood of priestly and religious vocations.
- Crowning point: St. Xavier's College in 1944

1944-1975: OPENING UP, RE-DEFINING BOUNDARIES

- Within the Christian Community connecting the old traditional tribal system with the evolving Indian reality in the context of a globalising world.
- Herman Rasschaert, martyr for peace and brotherhood (1922 - 1964)
- Camil Bulcke, symbol of openness, redefining boundaries, reaching out
- Maes, Defrijn, Bulckens, Van Exem, Backaert, Bossuyt, Proost, Van Troy, Defoort,...
- Elias Tirkey, Samuel Barla, Barnabas Bara, Francis Kindo, Pius Kerketta, Philip Ekka

1944–1975: Opening up, Re-defining Boundaries

This too was a challenging time: connecting within the Christian Community the old traditional tribal system with the evolving Indian reality and that again in the context of an emerging globalising world. It needed a Camil Bulcke who redefined boundaries and reached out beyond the tribal set-up. Proost, Van Troy, the future bishops Pius Kerketta and Philip Ekka and Frs. Samuel Barla, Victor Tucker, and many other schoolmen built on the past and laid the foundation of a solid educational network. It needed a set of fervent missionaries in the Madhya Pradesh part of the Chotanagpur Mission, freed since 1947 of the

shackles of the raj-system. It was in 1956 that this Chotanagpur Mission became independent from the Calcutta Mission and became a Jesuit Province. The process of separation had started in 1935. In due time, new Jesuit administrative units of Hazaribagh, Jamshedpur and Madhya Pradesh were created. Later, they also became the Jamshedpur, Rourkela, Kunkuri, Ambikapur, Hazaribagh dioceses.

The martyrdom of Fr. Hermon Rasschaert on 24th March 1964 is considered the symbol of total commitment. He sacrificed his life in an attempt to save the lives of a group of Muslim families of Gerda village and became a martyr of Peace and brotherhood. The people of Kutungia, where Father Rasschaert was their pastor at the time of his death, remembered this event this year with a beautiful two-day long celebration. To mark the occasion, a public function was arranged in Ranchi by the India Desk and the Sadbhavna Manch (Inter-religious Forum for Harmony). A group of prominent personalities expressed their admiration for the Martyr of Peace, Justice and Harmony. Fr. Louis Francken wrote a short inspiring biography: "Fr. Herman Rasschaert S.J. Man of God, Man of Humanity." Herman was a person of total commitment and was ever ready to take risks in the line of the early pioneers.

1975–2000: Coming Fully into Our Own

This period in the Mission saw the emergence of a well-evolved local church and religious leadership at all levels. Mere 100 years of toils brought to fruition a fully evolved indigenous church. It also saw the emergence of highly educated tribals rising in different levels of the educational and administrative field. It was also a time of a concerted effort to bring together all tribals on the basis of their common cultural and historical background in the face of anti-Christian forces who tried to divide the tribal community for their own purposes. It saw a spate of secondary education and new Jesuit social ventures.

The reaction of many a visitor from abroad in this regard is symptomatic: “We didn’t know what to expect when coming to visit the Ranchi Mission. We never dared to expect what we really saw: solid institutions at all levels, a flourishing local church, deep faith, a vibrant community. The word ‘tribal’ got a new meaning for us. And that too in a relatively short time! How did you do it?” An apt answer to this may be the two following sentences:”If it is God’s work, it will be realised (Fr. Lievens),” and “We did not fail, it was God’s work (Fr. Hoffmann).” God’s work and human endeavour going hand in hand! From 1859 to 1969, 597 young men from Belgium/Holland joined the Bengal Mission: an average of more than 5 young men a year! Presently there are 369 Jesuits in the Ranchi Province of which 98% are tribals. Small wonder then, that the Christian tribals of Chotanagpur remain deeply grateful. When recently one tribal Father Walter stood in Moorslede (Belgium), the birthplace of Father Lievens, he spontaneously said: “Here I was born.” The rebirth of a people from oppression to a new freedom: externally and internally!

1975 - 2000 : COMING FULLY INTO OUR OWN

- ★ **Local church leadership at all levels**
- ★ **16 Janta High Schools**
- ★ **Resilience to anti - christian forces**
- ★ **Redefining boundaries**

Michel van den Bogaert, Michael Windey, P.P. Van Nuffel, Marc De Brouwer, Vic Van Bortel, John Lakra, Aemilianus Kujur, Charles Soreng, Pascal Topno, George Saupin, James Lakra, James Toppo, Vincent Toppo.....







2002 - 2012 : REACHING OUT, OWN MISSIONS

- **ANDAMANS, already earlier**
- **ASSAM MISSION** from 1999 entrusted to the Ranchi Jesuit Province, to take care on a priority basis of the Adivasis working in the tea gardens.
- **BRITISH GUYANA, helping out especially with the Amerindians,**
- **EGYPT, CAMBODIA, fulfilling special needs**

Xavier Lakra, Vital Ekka, Bimal Kerketta, Anil Tirkey, Amar Bage, Rajat Hassapurti, James Lakra,.....






2000 till 2015: Reaching Out, Own Missions

A Mission has not reached its full maturity till it has its own missions. Besides continuing the process of coming into its own as described above, it was during this period that tribal Jesuit missionaries from the Chotanagpur Mission went as missionaries into other territories: to the Assam mission in India itself. They went to take care, on the priority basis, of the neglected Adivasis working in the tea gardens. Besides being in a similar mission in the Andamans; they also went to help in Cambodia, Egypt and British Guyana. Missionaries from Chotanagpur teach and help in the Common Formation houses of

the Society in India and in Rome. There is much scope for work in this new challenge. It is hoped that among the good number of new vocations with whom the Lord has presently blessed this Mission with, there will be many who would generously volunteer to be a missionary reaching out beyond the local confines of Chotanagpur.

2012 : NOW THE OPEN MOMENT : CHALLENGES BEFORE US

- Understanding and living religion within the social and cultural circumstances of a changing world.
- Deeper awareness of the social responsibility of priests, religious, lay persons.
- Formation of lay leaders and collaborating with them.
- Faith-based social formation in of our students.
- Finding creative ways to protects the 'land' and the concomitant identity of the tribal people and this in the midst of so much corruption.
- Creative openness to other religions and especially seeking union with non-christian tribals.
- Formation of young Jesuits called to true inner freedom and service in deep union with Jesus
- In tune with tribal culture take initiative for creative ways on the level of ecology

ALL THIS IS MISSION TODAY ENTRUSTED TO US

very much the same. While agriculture remains the economic base for the people in the villages, no steps have been taken to bring about new practices in the agricultural sector. There is massive unemployment, both in rural and urban areas, leading to migration of young people, boys and girls, to the cities and turning them to many joining the Naxalite movements and unwittingly getting caught in trafficking. Land alienation with the development-induced displacement of people is still rampant especially as the government wants to promote large scale industrialisation of this mineral-rich region. The exploitative and nefarious link between politicians, police forces and unscrupulous business men is rooted very deep. History seems to repeat itself. The very low standard of education in government schools continues and as a result against all odds the demand on us for opening good schools continues. These challenges will seemingly remain with us for many more years to come. How we face these challenges, poses yet a worrying question.

Over the past fifteen decades the Jesuits of the Ranchi Province have successfully discerned, the content and method of their ministries. We have just celebrated the 200th anniversary of the Restoration of the Society of Jesus. We need to discern our ministries which will give outer and inner freedom to our people.

2015: Now the Open Moment, the Challenges ahead

The present time of rapid changes, a time of discontinuity, brought about by the digital technology and the impact of the media has changed the very way in which we live and learn. This is felt in every sphere of life. It has affected our way of thinking and interaction with one another. It has left a huge impact in our mission.

Yet, the age old problems are still with us today. The divide between the rural and urban, the rich and the poor, remains



From the beginning of Ranchi Mission there has been a Mission Office (Missieprokuur) in Belgium, a “logistic basis” for the missionaries and their collaborators who worked in the overseas missions entrusted to the Belgian Provinces. For many years, these Mission territories had been depending on this Mission Office for all kinds of services: welcome to and fro, health services, collection and distribution of financial and other help, networking, and contact with the families of the missionaries, exchange of information, etc. In all it enabled and fostered a growing emotional bond.

3

Mutual Bonding: Chotanagpur and Belgium

Fr. Aurel Brys, S.J.

When these Missions became independent Provinces in their own right, the relationship and the needs also shifted. Though the Mission Office still helped for financial transactions, there was much more independence. Contact with family members of the dwindling number of Belgian missionaries diminished. Yet, within a new relationship of mutuality, the emotional bonds continued to run deep. After the death of Father Jan Roex, who was assigned to the India Desk, in India, the desire for an India Desk and a continued bonding and collaboration became deeper.

A new understanding of the India Desk was actualized and partly shaped by the following factors: - The India Desk would be run from India with regular prolonged visits to Belgium. Much expansion is going on in the Ranchi Province: inward expansion in the field of education at different levels; social advocacy, adult education, lay formation and outward expansion in Assam, Andamans, Guyana, Common Houses. There is the Province Development Director’s Office for the financing of many big projects. The India Desk plays a helpful role, especially in finding sponsors and resources for ‘small-scale people-oriented projects.



Travelling has become a lot easier and India is now much ‘closer’ than before. There is also a growing interest in India. India Desk helps people of both countries to make their journeys a “life-experience,” especially

through the Live-In Journeys. The students of Klein Seminary Roeselare where Father Lievens studied and students from the Antwerp University, doctors visit Ranchi regularly to share their life and works, keeping the mutual bond alive. Some time ago a group of Lay people from USA sat with a group of Lay people from Ranchi for 'Faith-sharing'. It was for both groups deeply enriching. Every year India Desk organizes India Day in Belgium for people who have connection with or are interested in the Ranchi Mission. This is well attended and much appreciated. Last September India Day was organized for those students who over the years had come on Live-In Journey to Ranchi. It was amazing to see 90 students of different age groups and converging on the same wavelength.

India Desk is also cooperating with India and Belgium and encouraging movement in the other direction; from India to Belgium. Students of St Xavier's School Doranda and Lievens Academy Lohardaga regularly make a trip to Belgium. India Desk helps Jesuit companions to make the best of their few days in Belgium. Exposure to the interdependence of faith and culture helps people from the 'secularizing' West to find new ways to respond to their challenges. We will thus learn from our exposure to the way Christians in the West are responding to the postmodern challenges.

With the much improved electronic communication, India Desk has started with a twinning programme of parishes, schools and organizations. The yearly Ranchi Calling published by India Desk in the name of Fr. Provincial is published in Flemish, English and Hindi. It helps people worldwide to know more about the Ranchi Mission and Jesuit Province. There will be a section of India Desk in coming years in the Ranchi Province Website.

It also has a group in Facebook to help those students who have visited Ranchi. It allows them to be in touch with one another and with their India experience. An important aspect of exchange in which India Desk can play a role is the 'Cultural Exchange'. St Xavier's Doranda has made a promising start. Mutual sharing of art, cultural identity, rituals, and social structures will be a very fruitful and life-giving exchange. This will enable the sharing of our tribal culture and outlook which can be very enriching in modern time.





One pertinent and relatively new question has arisen: “What can we, the ‘Indian Mission’, give back to our friends and benefactors in Belgium in return for what we have received from them and for the way they have helped us to become where we are now?” It is not a question of duty, but one of gratitude and mutuality. ‘Mutuality’ is indeed central in our relationship with each other. How can we, the Ranchi Jesuit Province share with the Belgian/European Jesuit Provinces the visible fruits of their generosity? Can we share our personnel? The Belgian Jesuit Province is certainly open to it. It is a challenge before us. In all this, the India Desk hopes to play a positive and an enabling role.

Father Constant Lievens, SJ: The Apostle of Chotanagpur



Another aspect of India Desk is its cooperation with the Causa Lievens and its collaboration with the memory of Father Rasschaert. There is deep respect for these ‘great men’. These heroes do serve as an inspiration and source of strength to commit ourselves fully to our apostolic vocation. The Society of Jesus has however neither inclined to “sanctify” them nor sought to “promote them to the altar.” This may be the reason why for many years nothing much has happened in that respect for Father Lievens, the great apostle of Chotanagpur, nor for Fr Rasschaert, Martyr of Peace and Harmony.

The stimulus to initiate and promote the process for the Beatification of Fr Lievens has come mainly from the lay people in Flanders where the Bishop of Brugge, the birth diocese of Fr Lievens has taken up the Cause and delegated Rev. Bart Geryl as its Postulator. This effort is spiritually very much backed by the lay people, in Ranchi, who continue to have a great admiration and gratitude for their “Liberator of a People” as the recent booklet written by Fr. Agapit Tirkey has aptly indicated. Fr. Flor Jonckheere, Vice-Postulator for India, has been a great support for so many years in promoting the devotion to Fr Lievens and in



*His Eminence
Telesphore P. Cardinal Toppo
with great-grand niece of Fr Lievens, Ms. Ina*

collecting the testimony from people, so as to publish the yearly calendar of Fr Lievens. He has now handed this task of Vice-Postulator to Fr Aurel Brys partly in function of his being in charge of the India Desk.

Last year there had been many activities in honor of Father Lievens. The testimonies of many people testify that the impact of and devotion to Fr Lievens is very much alive. It was officially recorded together with a report on the different places of devotion. A dossier of 220 pages was handed over to the Postulator from Belgium who will send it to Rome as part of the big dossier. On this occasion there was a publication of the above mentioned book on Fr. Lievens. Of the 32000 copies of the book and 50000 Prayer Cards printed; the Jesuit schools and communities sold and gave away many, well aware that the personality of Fr Lievens will inspire the young people. On 13th July 2014 Solemn High

Mass in Gumla was presided by Bishop Paul Lakra and in Ranchi it was presided by H. E. Telesphore P. Cardinal Toppo. On 7th November, the birthday of Fr. Lievens, a new statue was inaugurated in the newly built devotional tower in the compound of Ranchi Cathedral. There are also yearly celebrations in four main centers of devotion. On 16 October 2014 in Bendora, the people of Barway gathered around the hut from where Fr Lievens toured Barway. On 16th February 2015 believers in Birri celebrated the first arrival of Fr Lievens in Barway. On the last Sunday of May 2014 in Bel-Bagaicha near Putrungi people fondly remembered the breakthrough of Fr. Lievens in his fight against the superstitious belief. The remains of Fr Lievens are kept in the Ranchi Cathedral and has been venerated since 1993, the centenary of his death.

Father Herman Rasschaert, SJ: A Martyr of Peace and Harmony



The devotion to Father Rasschaert has always been there in his old parish Kutungia and its environs. It is with the 50th anniversary of his martyrdom that the popularity and devotion have spread far and inside. An important half-day conference was held on 16th November 2013, prior to the Jubilee, by the Delhi ISI and the Jharkhand Sadbhavna Manch (Inter-religious Forum for Harmony) at SDC on the theme “Quest for Harmony in a Changing Context”. More than 365 of different faith (Christian, Hindu, Islam, Buddhist, Sikh and Sarna) took a pledge to honour and to promote the message of Fr. Herman Rasschaert.



There was a solemn celebration in Kutungia, the old parish of Fr Rasschaert and Gerda near the place on 6th of February 2014. Father Herman Rasschaert at Gerda was martyred on 24th March 1964 at the age of 42 trying to deter a frenzied mob from killing hundreds of Muslims huddled up in a mosque. On this occasion a new statue of Fr Rasschaert was inaugurated in Kutungia and a new shrine was built in Gerda on the very place of his martyrdom. Gerda was promulgated as a parish.

On 10th April 600 special invited guests gathered in the Hall of St Xavier's College, Ranchi, for a commemoration organized by the India Desk and the Jharkhand Sadbhavna Manch. Several eminent speakers like Dr. Ahmed Sajjad, former dean of Urdu Ranchi University, Cardinal Telephore Toppo Archbishop of Ranchi, Dr. Ram Punyani writer and social activist and Ms. Vandana Dadel IAS brought out the relevance of Father Rasschaert's supreme sacrifice in the light of today.

The Province intends to bring into service Fr Rasschaert's martyrdom to further promote and foster communal harmony, justice and universal brotherhood. H.G. Vincent Barwa, bishop of Simdega has taken the first steps to initiate the Causa Rasschaert towards Beatification.

And Now

Besides Frs. Lievens and Rasschaert, Ranchi Province has to recognize many great Jesuit missionaries, predominantly Flemish and Indian, who, labored on this God given fields of Chotanagpur and with the Lord's inward and outward assistance brought forth such an abundant harvest.

Fr. Stockman first set foot on this sacred tribal ground. Fathers Lievens, Grosjean and Hoffman laid the foundations deep and solid. Cardon was the apostle of Biru, Van Robaey, the founder of Samtoli and de Grijse a pioneer in Jashpur.

Besides these, there are Oscar Sevrin, De Jonghe, Van Houtte, Stanislaus Tigga, Nicolas Kujur, Julius Topno, Peter Nowrangi, Herman Rasschaert, Camil Bulcke, Sidon Maes, Roland Bossuyt, Albert van Exem, Pius Kerketta, Samuel Barla, Philip Ekka, Francis Kindo, Michael Windey, Michel VandenBogaert, Pieter Paul Van Nuffel, Christian De Brouwer, Vic Van Bortel, George Saupin, James Lakra, Jef De Cuyper, Aemilianus Kujur, Pascal Topno, John Lakra, to name only a few.

To conclude, it is apt to remember the words of Father Hoffmann, "They did not fail, it was God's Work". It is small wonder that the bond of friendship and love run deep among the people of India and Belgium.

Celebrating Jesuit Presence in Chotanagpur

Fr. Francis Minj, S.J.

Those familiar with the Adivasis or the autochthonous people of Chotanagpur know the Adivasi adage: “Walking is dancing, Talking is singing!”¹ Celebrations – religious or otherwise – almost always involve singing, drumming and dancing. But the Ranchi celebrations of the two hundredth year of the Restoration of the Society of Jesus were of a different kind. Fr.



Adolfo Nicolás Pachón, SJ,

the Superior General of the Society

of Jesus, invited the Jesuits all over the world

to mark the occasion with gratitude, prayer and an

openness to learn from history in order to find God’s will for

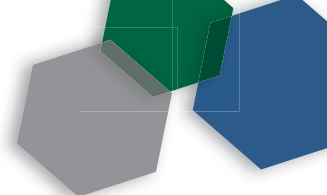
effective ministry as loyal servants of Christ in the Church. It may be

recalled that Pope Clement XIV, under severe duress wielded by many powers

from different quarters, signed the brief on July 21, 1773 to suppress the Society of Jesus. Forty years later Pope Pius VII restored the Jesuit Order on August 7, 1814.

Responding to the historic call, the Ranchi Jesuits seized the opportunity to renew themselves for greater depth and efficacy in their life and ministries. A committee led by Frs. Shailendra Bara and Deepak Toppo began working in May 2012 but later they included Frs. Alexius Ekka, Christopher Lakra, Louis Francken, Henry Barla, Francis Minj and Sudhir Kujur on the team. With a view to letting the renewal emerge from below and without imposing it from the top, the committee took up the task of renewal at the individual, community, and the Province levels. While making it participative, the committee roped in different Commissions for Ministries to evaluate each ministry in the light and background of the current issues and challenges as well as in the light of our Jesuit commitment clearly spelt out in our Province Vision-Mission Statement. The committee took up the same questions that Fr. General had put before the Province-men during his visit to Ranchi in 2012.

1. Whether we are doing the right thing and are ready to give up what is not productive?
2. Whether we are doing enough research work to bring in quality to our work, and to come up with new alternatives to our problems?
3. Whether we are examining the outcome and impact of our activities as we evaluate them?
4. Whether we have developed a holistic approach in our apostolate?



The Committee for Renewal further discussed the intricacies of the planned meetings in different communities and the zones: dynamics of the meetings; highlights of the areas for renewal, and formation of committees for renewal.

Workshop for the Commission Coordinators

The Renewal Committee organized a workshop for the Coordinators of different Commissions and explained the process and dynamics for the evaluation of commissions and ministries. Subsequently, each commission made historical and contextual evaluations of ministries in order to see how the Jesuits have responded efficiently and effectively to a particular time in the context of the social, economic, political and socio-cultural milieu and policies of the State of Jharkhand where Ranchi Province is situated. Among many, the pointed questions for evaluations were: Where do we stand in our ministries? Are we responding to the realities that exist today? What have been our vision-mission, objectives and strategies to deal with the issues and challenges arising from these realities?

Writing the History of the Province

The Renewal Committee also took the task upon itself to write the history of the Province divided in three important phases: (1) Bengal Mission to Ranchi Mission (1869-1935); (2) From Ranchi Mission to Ranchi Province (1935 – 1956); and (3) Ranchi Province in Recent Years (1956 – 2014). The committee presented a short history of the mission and the Province during the Province Days (May 24-25, 2014). It was quite inspiring to see the Province men trying to fathom the spirit, zeal and zest of the missionaries of different phases, ministries and places. The spirit of gratitude, inspiration and motivation among the Province men could be perceived as a result of going through the history of Province.

Community Meetings

According to the direction given by the Renewal Committee, the communities held meetings with a view to reflecting on our life at three levels: our life and work as apostolic communities, as institutions and as a Province. The renewal committee proposed three rounds of community meetings: (1) the preliminary meeting, (2) meeting with facilitators and (3) meeting for follow up and action plan. Like the disciples of Jesus, the members of the committee visited two by two to different communities as facilitators for the meetings. An ambience of prayer, reflection, deliberation and discernment made the whole process truly Ignatian and the members felt qualitative improvement in the meetings that facilitated candid and profound sharing of ideas, sentiments, and aspirations for the future of the Society. Jesuit communities sent the reports of the process, procedure and action plans to the Provincial. A prayer for renewal prepared by Fr. Francis Minj, recited personally and collectively, added to the spirit of renewal and was helpful for workshop as well.

Process of the Workshop

The zone-wise workshops took the overview of the context of the region. It implied an exercise about (1) an awareness of the bio-geographic and demographic specificities of the region, (2) an articulation the social, economic, political, cultural and religious specificities of the region, (3) a critical examination of the dominant forces (good or bad) of the region that divide the people or unite them and (4) a critical analysis of the problems and challenges today. Then, the groups did a personalized SWOT (Strength, Weakness, Opportunities and Threat) analysis of ministries or apostolates by asking whether “we” are relevant and effective in responding to the new challenges through our institutions and ministries. Accordingly, the groups prepared new vision-mission statements and action plans for various apostolates or ministries.

Zonal Workshops, Places, Dates and Facilitators

Zones	Dates	Places	Coordinators	Facilitators
Simdega	Feb. 11-12, 2014	St. Mary's Samtoli	Philemon Ekka	Christopher Lakra & Fr. Alex Ekka
Khunti	Feb. 14-15, 2014	St. Michael's Residence	Alphonse Aind	Louis Francken & Fr. Alex Ekka
Gumla	March 17-18, 2014	St. Ignatius High School	Thomas Barla	Christopher Lakra & Fr. Alex Ekka
Ranchi	April 24-25, 2014	XISS	Francis Minj	Christopher Lakra & Fr. Alex Ekka

The Coordinators sent the reports of different apostolates from all the zones to Fr. Shailendra Bara, the Coordinator of the Renewal Committee. On May 10, 2014 the Coordinators of different commissions gathered at XISS to compile and finalize their respective action plans including the needs and challenges, the vision-mission statement, objectives and activities, short term and long term goals, resources for implementation, monitoring and evaluation mechanisms and the time frame. These action plans were presented during the Province Days held at XISS from 22-24 May 2014.

Article on the History of the Province

The year-long process of Renewal in the Province went on quite rigorously; and the renewal committee was working on an article for the Assistancy publication. In all endeavours, Fr. Shailendra coordinated all the works well without giving any hint of fatigue or illness. But on June 28, 2014 Fr. Shailendra slumped on the chair and started foaming as he sat to chair a meeting of the committee. He suffered a massive stroke! Despite the best doctors and good medical attention his condition deteriorated and the Lord took him away on July 6, 2014 leaving a leaderless committee.

Meanwhile, Fr. Joseph Marianus Kujur, the new Provincial, appointed Fr. Francis Minj as the Coordinator of the Renewal Committee on August 7, 2014. He expedited the two projects: an article for the Assistancy publication and writing the history of the Province. Like before, the members of the Renewal Committee once again teamed up in their respective groups to write the history of Ranchi Province.

In the process of conceiving, planning and executing the above mentioned activities the members of the Renewal Committee felt the support, prayers, cooperation, and companionship of all the Province men. From the feedback received after the community meetings, it was clear that almost all members expressed their happiness and satisfaction that this process of renewal helped them to review the personal, community and apostolic dimensions of Jesuit lives.

Finally, on November 21, 2014, the concluding day of the bicentenary celebration, the history of the Ranchi Jesuits titled Jesuit Mission among the Adivasis of Chotanagpur was released by His Lordship Theodore Marcharenhas, SFX, the Auxiliary Bishop of Ranchi at the XISS Hall, Ranchi. We hope that the present and future generations will benefit from the treasures of our history and work with renewed vigour and commitment!





Formation For Mission

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5

Grooming Our Men for 'MAGIS'

Fr. Michael Kerketta, S.J.

Jesuit Formation entails identifying the aspirants, recruiting and training them as Jesuits who, through their lifelong commitment, would work as men for others. Formation remains essential for the existence, growth and preservation of the Society of Jesus and its works. Down the centuries, the Society has developed solid formation structures and programmes which last for several years. The quality of our apostolic service depends in great measure on a good, lasting and effective formation. General Congregation 35 has aptly underlined the importance of integral and qualitative formation: "It is therefore essential to give young Jesuits a human, spiritual, intellectual, and ecclesial formation as deep, strong, and vibrant as possible to allow each of them to achieve our mission in the world with a proper attitude of service in the Church." (GC 35, D.1).

Keeping this ideal and the noble task of forming the Jesuits, Ranchi Province also makes efforts to give integral formation in order to prepare men who are spiritually rooted and professionally competent. Ranchi Province desires to prepare men of depth and men of skills who are committed to the ideals of the universal Society of Jesus.

Vocation Promotion

Our Belgian Jesuit missionaries intuitively knew that the task of evangelization, expansion and consolidation of the mission would require a huge 'labour force' (personnel). Therefore, the existing parishes with schools proved a boon for them in identifying and recruiting candidates for priesthood and religious life. Indeed, the strength of the local church is the presence of the local clergy and religious men and women. Hence, they innovatively developed structures and methods which are very fruitful in promoting vocations. Jesuits opened an Apostolic School Ranchi in 1903, Apostolic School Gumla in 1955 and Apostolic School Samtoli in 1969 to nurture vocations. Traditionally, Ranchi province has relied on the Apostolic Schools for effective vocation promotion.

St. Aloysius Minor Seminary Ranchi

The Ranchi Apostolic School, also known as St Aloysius Minor Seminary, was founded in 1903 by Fr Sylvain Grosjean, SJ, the then the Rector of Manresa House, Ranchi. He appointed Fr. Scharlacken, SJ and tasked him to groom the bright young boys so that they would become Jesuit and Diocesan priests. The Apostolic School started functioning with 22 boys since April 1903 on the campus of St. John's School. In 1905 new building, known as the red-roofed bungalow, was constructed. With the establishment of St Xavier's College Ranchi in 1944, the Apostolic School boys were sent to the College for their Intermediate Studies. About this time number of candidates increased phenomenally from 65 to 114. The Apostolic School celebrated its Golden Jubilee on 8th and 9th April 1953. Later, in the year 2003 St Aloysius Minor Seminary celebrated its Centenary. In 2012, candidates were sent to St. John's Inter-College for their studies instead of St. Xavier's College.

In its 112 years of existence, St Aloysius' Minor Seminary has made enormous contribution to the local Church. It has produced many priests and religious (priests and brothers) who now work in India and abroad. Notable among the alumni of the Apostolic School are the Prelates of Ranchi – Bishop Nicholas Kujur, SJ, Archbishop Pius Kerketta, SJ, His Eminence Telesphore P. Cardinal Toppo and Bishop Philip Ekka S.J (Raipur Diocese), Archbishop Emeritus Pascal Topno S.J (Bhopal Archdiocese), Bishop Michael Minj S.J (Gumla Diocese), Bishop Emeritus Charles Soreng S.J (Hazaribag Diocese), Bishop Felix Toppo S.J (Jamshedpur Diocese) Bishop Gabriel Kujur S.J (Daltonganj Diocese), Bishop Patras Minj S.J (Ambikapur Diocese), Bishop Stephen Tiru (Khunti Diocese), Emiritus Bishop Joseph Minj (Simdega Diocese), Bishop Vincent Barwa (Simdega Diocese), and Bishop James Toppo S.J (Jalpaiguri Diocese). Those who opted out of priestly or religious life became illustrious laypersons and continue to serve the society in diverse ways. In fact, one may find many of them in the government offices.

At present Fr Frederick Kujur SJ (Director) and Sch Amit Lakra SJ (Asst Director) take care of 101 selected candidates with a vision to prepare them for the Society of Jesus. The candidates hail from the indigenous communities of Jharkhand. They pursue their Intermediate studies at St. John's Inter College, Ranchi. During their stay for two years candidates are accompanied in their integral growth suitable to this stage. Special care is taken for their spiritual and intellectual formation without neglecting character formation.

Apostolic School, Gumla, was started in June 1955. It all began with 47 students in the first batch, fourteen of whom were ordained after their prolonged formation. So far this Apostolic School has gifted more than 350 priests who are serving the Chotanagpur Church and beyond. Like in the Minor Seminary, here too, a present all the 157 students come from the indigenous tribes. They do their studies at St Ignatius' High School Gumla. Fr Praful Ekka, SJ (Director), Fr John Lakra SJ (Spiritual Guide) and Sch. Rohit Kujur SJ (Asst. Director) look after the overall formation of the students on a spacious but eco-friendly campus. Boys are motivated to study well.

They are given umpteen opportunities to develop their hobbies and talents – games, music, dramatics, dancing, language, horticulture and other interests. Resident staffs regularly teach extra classes throughout the year.

As mentioned earlier, the students come from three major tribes – Oraon, Munda, Kharia. Therefore, the Apostolic School instils confidence in their culture, tribal identity, language and customs and life in general. Sunday Masses are held in Oraon language, which majority of the students speak. Similarly, tribal dance seminar is arranged twice a year. As a result, the students are very much at



home in their culture; they have won many prizes in all the dance competitions in the vicinity. On many occasions their performances were highly appreciated.

Life for the Apostolics is not just dance and games; they students are encouraged to inculcate the taste and habit of prayer. They actively take part in choir and liturgy. During the day they visit the Blessed Sacrament twice. Every day they recite rosary in honour of Our Lady. Monthly confessions and recollections are regularly arranged. Every year annual retreat is arranged. Fr Solomon and his team conduct Jivan Pravesh seminar for Class X students.

Intellectual formation is an important aspect of the life of the Apostolic School boys. They are taught languages, especially English, religion, social sciences, natural sciences, mathematics in the school. Quiz, drama, elocution and debates are also arranged regularly. Character formation is another important area which is well taken care of. Boys are well-accompanied and helped by the staff to grow in emotional maturity. They are given responsible tasks according to their abilities. They are encouraged and guided, and also corrected. Discipline is maintained in all aspects of life. This has yielded a good result in boosting personal and social image among the students and they benefit a lot from all these activities.

Apostolic School Samtoli was founded in 1969 by Fr. Paul Terrens SJ with similar goals as those of the Apostolic School, Gumla. The purpose was to groom and nurture vocations from High School onward from the Simdega belt of southern Jharkhand. At present Fr. Isaac Tete, SJ, is the Director and Sch. James Peter Balmuchu, SJ is the Assistant Director while Fr. Albert Dungdung, SJ, serves as Spiritual Director. Of the 152 boys at the Apostolic School, 76 (50%) are Oraons, 42 (28%) are Kharias, 32 (21%) Mundas, and 2 (1%) are from other tribes. Again, of the 152 students 118 (78%) come from Simdega diocese, 22 (14%) from Gumla, 03 (2%) from Ranchi, 04 (3%) from Daltonganj and 05 (3%) from Khunti diocese.

As far as formation of the boys is concerned, they are accompanied and mentored by the staff for their holistic



growth and the school conducts activities and programs for their integral formation. While promoting vocations for the Society of Jesus remains the prime purpose but the choice is left to the students so that they could become good leaders in the church in different capacities. Therefore, the Apostolic trained students have become prominent lay leaders in the church and the civil society.

After their High School education, the students join St. Aloysius Minor Seminary, Ranchi for their Intermediate studies. After two year of their studies, selected candidates join Jeevan Deep pre-novitiate Khunti or sent to some other Pre-Novitiates.

Jeevan Deep Pre-Novitiate, Khunti

Jeevan Deep Pre-Novitiate Khunti was started in 1993 and closed in 2011 but re-started on 1st June 2014 with 39 Pre-Novices. Fr Ferdinand Kullu SJ serves as the Director Sch. Jyoti Paul Baxla, SJ functions as his assistant. The primary goal of pre-novitiate formation is to enable the aspirant to discern his vocation well in a conducive atmosphere. Besides Khunti based Pre-Novitiate our Pre-Novices are also housed and trained in Daltonganj, Bhopal and Siliguri. Our Pre-Novices come from the dioceses of Gumla, Khunti, Simdega, Dibrugarh, Rourkela, Port Blair and Tezpur. It is a positive development in recent times that we are getting some candidates from Assam and the Andamans. However, we notice that these are mostly from different tribal groups (Oraon, Munda, Kharia). We also notice that 51.28% come from non-Apostolic School background. Close accompaniment by the staff is given to each candidate. Besides, candidates also learn English and Hindi well. They are assisted to develop the habit of prayer and reflection. They are given ample opportunities for their holistic growth. Thus stress is given on spiritual formation and language skills.

Novitiate Formation

Formation in the Novitiate is special. The actual Jesuit formation begins at this stage. The primary goal of a novice is discernment of vocation and interior formation. Besides learning and living the Jesuit way of life, the following main activities are in our schedule: the apostolic experiments in villages, Long Retreat, teaching weekly catechism classes to the school children, hospital experiments, and Sunday ministry in the Mass centres and regular engaging in humble tasks in the House. These are meant to help the novices to reflect on and discern on what happens within their hearts, the interior movements the Holy Spirit tells them individually about their ability to live this Jesuit vocation. Besides, there has been an attempt to foster affectivity, the joy of discovering St. Ignatius and the heroes of the Society through classes, reading the sources of the Society and regular individual meeting with the Novice Director.



At the moment, 27 Novices (17 in the first year and 10 are in the second year) are getting their formation at Ashirvad Namkum. 5 (3 in the second year and 2 in the first year) novices are at St Stanislaus' College Sitagarha. Thus total number of novices is 32. At present Fr Raymond Kerketta, SJ is the Novice Director and Fr. Binod Toppo, SJ is his assistant (Socius). Ashirvad Novitiate was shifted from ATC to Jharna-Ashirvad in 2008.

Formees after First Vows

At the end of two years of Novitiate the suitable candidates are promoted as Jesuits. The Novice pronounces the vows of Poverty, Chastity and Obedience. Those who pronounce the vows are known as approved scholastics and approved brothers. Following is the list of the number of Jesuits in training at different stages beginning with

Deacons waiting to get ordained and at last those after their Novitiate training. It should be noted that a normal Jesuit training takes about fourteen years.

Sl.No.	Stage of Formation	Number
01	Deacons	02
02	Theology (Second year)	05
03	Theology (First Year)	05
04	Regency (Third Year)	01
05	Regency (Second Year)	07
06	Regency (First Year)	07
07	Higher Study (M.Sc)	01

Sl.No.	Stage of Formation	Number
08	Philosophy (Second Year)	09
09	Philosophy (First year)	05
10	College Studies (Third Year)	06
11	College Studies (Second year)	18
12	College Studies (First Years)	04
13	Juniorate	15
14	Approved Brothers	02
	Total	87

In fact Jesuit formation is very systematic and well planned in order to provide quality formation. Scholastics get enough opportunities and exposure to local and national cultural milieu. For theological formation 3 scholastics are in Vidya Jyoti Delhi, 2 are ordained Deacons and one is in the second year. Five First year and 3 second year theologians are doing their theology at Tarunoday Regional Theology Centre, Kanke, Ranchi. One is pursuing his theological formation at the Pontifical Gregorian University in Rome. Among 2 approved Brothers, one is a trained nurse and looks after the sick and the aged Jesuits in Manaresa House, Ranchi while the other is doing his graduation in nursing.

Regency is a period when a scholastic is actively involved in the apostolic works of the Society. Altogether 15 regents are rendering their valuable services to different schools of the Province in different places. One among them is in Cambodia who completes his second year in June 2015. Two of them are in Assam. The rest of them are in different schools of the Province. Most of them are teaching in the Hindi medium High schools and helping the Hostel Prefects.

Fourteen scholastics are getting their philosophical formation at two national centres: Sacred Heart College popularly known as Satya Nilayam, Chennai and Jnana Deepa Vidyapeeth (JDV) Pune. Eight Scholastics in Satya Nilayam 6 scholastics in JDV are pursuing their philosophical studies. In our formation structure, usually after the completion of philosophy a scholastic is sent for regency.

Ranchi province has 28 Scholastics doing their Undergraduate Studies in different colleges at St. Xavier's College, Ranchi, Andhra Loyola College, Vijaywada (Andhra Pradesh) and Loyola College, Chennai. Fifteen Scholastics are doing their classical Juniorate soon after their Novitiate. Among them 11 are at St. Stanislaus' College Sitagarha while 4 are at Sanjeevan Niwas Patna. The specific goal of Juniorate is to acquire proficiency in languages as well as gradual integration of different aspects of Jesuit religious life.

During summer holidays, scholastics come back to the Province from different places of formation. They are sent to different places for their summer ministries: some are sent to parishes, some to social centres and some are sent to Apostolic Schools for teaching English to the apostolic boys. Four scholastics help out the Directors of Minor Seminary in conducting a month long summer vocation camp held at Minor Seminary Ranchi. More than 80 candidates take part in the summer vocation camp. The camp concludes with cultural evening in which candidates show their talents in singing and dancing, acting short plays in Hindi and English. Scholastics show their skill in managing the entire summer course.



Our Scholastics learn a lot by inserting themselves in real life situation of the people. Last year 5 scholastics were sent to AROUSE Lohardaga for rural animation and outreach programme. They were guided by Fr. Sushil Tirkey, S.J, the local co-ordinator of AROUSE Lohardaga. They went to different tribal villages located in a very remote places and difficult terrains. Most of them are illiterate and know only their tribal language. Jesuit scholastics went among these people to conscientize them about education. Initially villagers were hesitant to open themselves but constant contact brought them closer. The Scholastics also conducted a week long seminar on tribal song and dance. Many boys and girls turned up for the seminar. In this way scholastics come to know the real life struggles of the people. Similarly some are sent to different parishes for pastoral formation. They are engaged in teaching to children and visiting families. By doing this they grow in their affective maturity and learn soft skills to deal with all kinds of people.

Our First Year theologians attend the Pre-Ordination Programme (POP) for a month. Thereafter they go to Assam for their summer ministries. They are placed in different mission centres. During their stay in Assam they are busy in the schools and outreach programmes. They regularly visit families to conscientize the people about the importance of education.

Annual Scholastics Meet

Our Scholastics get their formation in different places in India. Annual meet of the scholastics usually held in May when all are back to the Province for their summer holidays. It is an occasion when scholastics' body spend their holidays meaningfully, sharing their experiences with one another. It is a time for faith-sharing and mutual support in their journey as Jesuits. Lot of group dynamics take place to build up the unity and companionship among them.

Last year (2014) the Scholastics Gathering was held in Holy Family Parish, Noadih in Gumla diocese. The Jesuit community of Noadih happily welcomed and accommodated the group. The theme of the Get-Together was Leading Footprints in which scholastics drew inspiration from the leading figures of Jharkhand who dedicated their lives for the well-being of the Adivasis. Scholastics studying philosophy at Satya Nilayam Chennai planned out well and conducted effectively to the satisfaction of all the participants.

Priestly Ordinations

Our Ranchi Province received three new priests: Fr Suresh Marcus Aind SJ, Fr Ravi Bhushan Xess SJ and Fr Ajit Kalyan Kujur SJ.

Fr Suresh Aind from Bheritoli under Rengarh parish, Simdega diocese, was ordained on 18th January 2015 at the Catholic Church Rengarh by Rev. Bishop Vincent Barwa D.D.

Fr Ravi Bhushan Xess, SJ, was ordained a priest by His Eminence Telephore P. Cardinal Toppo, the Archbishop of Ranchi on 1st February at the spacious quadrangle of St. Xavier's school Doranda.

Fr Ajit Kalyan Kujur, SJ, was ordained a priest by Emeritus Bishop Charles Soreng SJ at St Anthony Church, Malom Noatoli under Gumla diocese, on 8th April 2015.

Thus Ranchi Province is delighted to get three young and energetic newly ordained priests. Ranchi Province congratulates Fr Suresh, Fr Ravi and Fr Ajit Kalyan and wishes them all success in their Jesuit priestly ministry.

Province Jubilee Celebration

It was a great day of jubilation on 19th December 2014 as the whole Province gathered to celebrate and felicitate 10 Jubilarians in Manresa House Ranchi. The whole Province thanked God and congratulated the Jubilarians for reaching a significant milestone in their lives through long years of their life and work in the Society of Jesus. Through them and their ministries God has worked wonders and bestowed innumerable blessings to the Church. The whole Province acknowledges their immense contributions.





Fifty years in the Society

Fr. Christopher Lakra, SJ (20.06.2014)

Fr. Emmanuel Baxla, SJ (20.6.2014)

Br. Gilbert Bilung, SJ (01.02.2014)

Fr. Joseph Mathias, SJ (28.6.2014)

Br. Stephen Kerketta, SJ (01.02.2014)

Sixty Years in the Society

Br. Blacius Ekka, SJ (15.03.2014)

Br. Habil Kujur, SJ (15.03.2014)

Fr. William Surin, SJ (20.06.2014)

Seventy Years in the Society

Fr. Florent Jonckheere SJ (4.8.2014)

Fr. Mark De Brouwer SJ (4.08.2014)

Thanksgiving Jubilee Mass was held in the chapel of Manresa House at 5.00 p.m. Fr Emmanuel Baxla SJ presided over the Eucharist while Fr Provincial, Fr Christopher Lakra, Fr. Mark De Brouwer, Fr Florent Jonckheere and Fr William Surin concelebrated. Jubilarian Brothers Blacius Ekka, Gilbert Bilung, Habil Kujur, Stephen Kerketta sat at special places at the side of the altar. Fr Provincial Marianus Kujur, on behalf of the entire Province, highlighted the significance of jubilee celebration by congratulating each jubilarian for his immense contribution. Fr Christopher Lakra preached the homily recounting his own rich experiences on behalf of the Jubilarians. After the Mass, the Jubilarians were led to the Refectory in procession. In the refectory, novices joyfully sang a felicitation song. Fr Provincial honoured them with shawls to all the Jubilarians as symbol of appreciation and love for what they have been. Ranchi province feels proud of our veterans who inspire us and wishes them many more fruitful and joyous years of companionship and service!

Future Planning

Last year formation commission responsible for the training of younger Jesuits met to chalk out the future action plan for quality formation. The commission is well-aware of the changing local and global socio-cultural, economic, political and religious context which certainly influences attitudes of the formators and those being formed. It is well aware of the present problems and challenges for better Jesuit formation. The vision of the Formation Commission is to give integral formation as envisioned by General Congregation 35 mentioned above, i.e. “to form our men to be academically competent, spiritually well-grounded, affectively mature, and apostolically well-motivated and committed.” The mission of the formators is to provide cordial and co-ordinated accompaniment at different stages of formation. It proposes to prepare more trained men for formation in the coming days. Ranchi Province is serious about “quality formation” in order to prepare men of depth and men of skill who will be professionally competent and committed. Thus, Ranchi Province looks ahead for a vibrant Society for effective service.



Accompanying the Youth Jeevan Prawesh – Life Orientation Programme

Fr. Solomon Barwa, S.J.

Introduction

Guiding and directing the youth in their life's journey has been one of the main concerns of the Society of Jesus right from the early days of its inception. That concern helped in giving birth to Jeevan Prawesh (Life Orientation Programme) in Gumla, a place famous for its sports activities. Since then, the Jeevan Prawesh programmes have touched, shaped and moulded the life of thousands of youth of different faiths. The animators have inspired, challenged and supported all the youth that participated in the programmes.

With the help of well experienced and well coordinated team Jeevan Prawesh carries on the good work of guiding thousands of youth. At present, the team of animators consists of three members: a nun from the Congregation of the Daughters of St. Anne, Ranchi, a layman and a Jesuit priest who functions as its programme director.



Mode of Programme

Traditionally, Jeevan Prawesh has been conducting five-day residential Orientation Programme as seminars and workshop in different schools. However, time, circumstances and needs have changed. School management finds it difficult to spare the whole week for the programme and parents also do not like to keep their children away from home for a week. Practical difficulties related to infrastructure like the lack of accommodation, toilet facilities, constant supervision and security, provision for meals and other issues make the animators innovative and they conduct the programme according to the specific context of each school. In some places the number of days for the programme is reduced. But the impacts of these different sets of seminars are different on the participants depending on the time allotted for them. Usually, the Class X students participated in the Jeevan Prawesh programmes but many schools have upgraded to the Higher Secondary level and therefore the school authorities like to have the programmes together for boys and girls of Class XI and XII in co-educational schools.

Jeevan Prawesh should not be construed as a youth conclave or a youth get-together for mere fun and celebration. It is not even a programme to impart loads of information to the participants; rather, it offers time for prayer, guided meditation and other guided activities including the sacrament of reconciliation. These activities lead the participants to tranquility in the depth of hearts where in peaceful silence each participant begins to discover within himself or herself as to “who s/he is.” Of course, discovering all the vice and virtues, likes and dislikes, strengths and weaknesses in a very short duration of five days might not be easy. But surely, this is one successful step of a great leap in one's personal life. Therefore, it needs absolute patience and a

careful attention of the animators to observe the communication of the participants – it may be verbal or in action. They need to make painstaking efforts to distinguish the movements of the spirits of the participants and help them accordingly. Thus, Jivan Prawesh is one of the means to share our Ignatian Spirituality to the youngsters as it is helpful in making their lives better in this material world and also an appropriate training for constantly seeking God in their lives.

Several topics on human development like self-knowledge, self-awareness, self-esteem, topics of religion and ethics like faith in God, respect for the parents and elders and dream for a better future with the help of the best career choice are imparted to the youth. Thus, Jeevan Prawesh truly touches, shapes and moulds the very being of a human person.

Nature of the Seminars

Seminars, in general, have been very successful. The students show their keen interest for these sessions. The interest, dispositions, and the longing desire of the students give a positive feedback and motivation to the animators of this programme. The teachers and the staff also give their strong supporting hand in the formation of the participating students. The common reflection and spiritual sharing sessions seem to be difficult for a while for the beginners, but later on they become the best moment not only for the animators but also for the participants to listen to one another. The sharing of experiences is beautiful, simple and heart touching moment. Once the deep negative experiences are expressed, the participants feel free, liberated and peace in their heart. The religious hymns played during meditation and reconciliation hour add meaning to the programme. The input sessions give them some new information about sociological background of the society where they live, teenage psychology and the current challenges and opportunities of the youth. It gives them some new insights and shows new paths which they can chose for their better future. Sessions about God, religion and moral life give them some new understanding and insight into relation with their personal moral life. It is very satisfactory for the animators when the students express their deep and sincere faith in God and moral uprightness.

Challenges

It is a great challenge for the animators to be ideal leaders, motivators, and guide for the youth. They themselves have to be ethically and morally sound and deeply rooted in spirituality. They have to make a balance between heart and mind. They have to be aware of their responsible positions as animators and careful in their own communication, movements and attitude, for the youngsters imitate the example more than mere empty words.

The other challenge for the animators is to have the ability to understand the social, political, economic, and the related issues and circumstances of the participants. A youth whom Jeevan Prawesh wants to give its help is from a particular atmosphere; therefore the problem of the youth of one place will be different from that of another. For example, there is a craze for electronic gadgets in the rural youth. This craze has become a burning problem for parents, guardians and teachers as they find that the youth are fully distracted from studies because of these gadgets; whereas the same situation of obsession with electronic gadgets may not be there in other places.



Plans

These are the plans of the Jeevan Prawesh (Orientation of Life), which are set to be done in the next academic year:



- » To conduct leadership seminars for the village youth;
- » Organizing a follow up program for those who have already attended the 'Jeevan Prawesh'
- » Upgrade and modernize our means and methods;
- » Involve better capable and efficient members in the team.

Data of Participants are as Follows

In the year in 2014, 20 (twenty) seminars were conducted in twenty different schools. Altogether 637 boys and 1524 girls, totaling 2161 students in the states of Jharkhand and Chhattisgarh profited from these seminars.



The Details of the Jeevan Prawesh Programme Held in Year 2014

Sl.No.	Name of the School	Place	Boys	Girls	Total
1	Apostolic School	Gumla	29	0	29
2	Cardon Memorial High School	Sogra	45	74	119
3	Youth Ret. Cum Sem.	Keondtanr	40	57	97
4	Nirmala High School	Khalijor	40	57	97
5	Nirmala High School	Mamarla	94	100	194
6	R.C. Boys' High School	Tainser	36	0	36
7	R.C. Mission High School	Chatapahar	43	44	87
8	R.C.Boys' High School	Dharmjaygarh	77	0	77
9	Rsj Rsjeshwar High School	Noadhih	76	70	146
10	St. Anne's English Mdm.	Tamar	49	64	113
11	St. Anne's Girls High School	Lachragarh	0	130	130
12	St. Anne's	Kurdeg	0	68	68
13	St. Anne's	Tainser	0	83	83
14	St. Arnold's High School	Turbunga	43	38	81
15	St. Inigo High School	Saparom	38	43	81
16	St. Mary's High School	Bardih	29	23	52
17	Ursuline Girls High School	Ambikapur	0	126	126
18	Ursuline Girls High School	Dharmjaygarh	0	186	186
19	Ursuline Girls High School	Gumla	0	252	252
20	Ursuline Girls High School	Tongo	0	107	107
	Total number of participants		639	1415	2161

Conclusion

My ten years of experience tells me that Jeevan Prawesh is successful in its mission. There are moments when I sense some restlessness in the core of the heart of the participants. And that gives me consolation and strength. Inspired by this seminar many boys and girls have even become priests and nuns and some are in respectable positions in their respective offices. I see these as a success story; I see that God is truly working in youth with the help of Jeevan Prawesh. He is stirring the silent heart of a young boy or a girl. This gives us energy, motivation and zeal to continue this adventurous programme with the same mission and vision for which it was launched.

7

Common Formation: Sharing Vision and Mission

Fr. Medard Xalxo, S.J.

The South Asian Assistancy comprises 18 Provinces and two regions. The Common Houses are the corner stone and the foundation of the Formees of these Provinces and regions. In order to contribute in the life of young men Ranchi Jesuits are involved in four/five common houses, Delhi, Chennai, Sitagarha, Pune and Bangalore.

Delhi

Br. Patras Minj is the Minister of Vidya Jyoti College of Theology, who takes care of the kitchen and house maintenance. He attends to the needs of the Scholastics and the staff. He is always available in all circumstances for smooth running of the house. He is also the Administrator of the College, Model Town (sister students) and the House Consultor from July 2013.

Fr. Milianus Beck is the professor of Scripture in the same College. After completing his Licentiate in 1997 from Rome he has been teaching the subject. After two years of teaching experience he was sent to Louvain for doctoral studies and completed his studies in 2007 and joined the Faculty to offer a valuable service to the students of Vidyajyoti and other common houses outside Delhi. He is the Staff Guide for 'VACHAN SUDHA' (Monthly Hindi publication of Word of God). He is also the House Consultor since 2007.

Fr. Medard Xalxo is the Spiritual Director, Counselor, Liturgical and Spiritual Animator of the House. He has been rendering his service to the Scholastics and others since 2008. Apart from all these, he is also involved in preaching retreats and conducting seminars outside Delhi.

Chennai

Fr. Vinod Soreng is the professor and the faculty member of Satya Nilayam, Chennai. Having completed his Doctoral studies last year in Linguistic Philosophy at the University of London he has joined the faculty.

Sitagarha

Fr. Ignatius Tete is the Tertian Instructor at Sitagarha. Before taking the responsibility of Tertian instructor he was the faculty member of Regional Theologate Center, Ranchi. At present he is available and committed to render his services to the ministries of the South Asian Assistancy forming the young priests.

Pune/Bangalore

Fr. Joseph Mathias has been rendering his service to South Asian Assistancy for several years in different capacities. He was the Rector and the Professor of Vidyajyoti, and later became the Rector of Papal Seminary, Pune. In recent years he was the Director of National Vocation Service Centre, Pune. He has rendered several years of service to the Church in forming the Priests and the Religious. At present he taken over the responsibility of Rector at St. Peter's Seminary, Bangalore.





Lay Ministries

Fr. Aurel Brys, S.J.

In GC 35 Decree 6 “Collaboration at the Heart of Mission” we read “the Society of Jesus renews its commitment to apostolic collaboration and to a profound sharing of labour...” In the Ranchi Jesuit Province, besides our collaboration with catechists, teachers and colleagues in different ministries, there are four ministries such as; the Marriage Encounter, LNN (Lok Netritwa Nirman), CLC (Christian Living Community) and AICUF (All India Catholic University Federation), which are primarily concerned with the Formation of Lay People. They show our diverse calls to holiness drawing together from the Ignatian charism of the Spiritual Exercises.

Marriage Encounter

“Marriage Encounter” is an international Catholic Family Movement active in 92 countries out of which 12 are in Asia. In Ranchi it has been operating since 1978. It aims at transforming human society by enhancing the dignity of the human person and of married life. The well-being of the society is dependent primarily on the well-being of the family which is the fundamental building block of society. Similarly, the Church, as the community of believers, can be renewed through the family, ‘domestic church’. In this renewal of the family the relational aspect of marriage: “love” is vital. It is the source of grace and the means of sanctification. This loving and intimate relationship between married couples leads to true communion, different from the relationships of priests and religious in leading to the love of God.

To realize the deep love of God, the Marriage Encounter Movement has been conducting three kinds of programs: The Marriage Encounter Weekends for couples together with priests and religious, Engaged Encounter (Marriage Preparation) for those about to marry, and Atam Vikas program for the Youth at college level. All these programs aim at bringing about a change of attitudes and are conducted by a Marriage Encounter team consisting of married couples and priests who give their service freely. Fr. Vincent Toppo S.J. is the promoter of ME.

In Ranchi Marriage Encounter has been conducting three programs every year: Weekends for about 20 couples, Engaged Encounter for 150 to 200 future couples, and Youth Programs for 50 to 60 boys and girls.

In the Marriage Encounter Programmes there is a close collaboration between clergy and laity, both among the participants and leadership, reflecting the complementarity of the sacraments of Priesthood and of Matrimony. Besides the deeper understanding of one’s commitment and communion there is a deepening of Christian life. To sustain this movement the Ranchi Marriage Encounter team has also been conducting follow-up programs. The Movement promotes and facilitates the equality between the sexes, enables the empowerment of women, improves the family atmosphere, and transmits human and Christian values through a new generation.

The Movement in Ranchi, an initiative of the Ranchi Jesuits, has been growing over the past 37 years and has borne much fruit. It is hoped that more priests be involved to benefit both clergy in laity bringing about a deeper and healthy collaboration.

Lok Netritwa Nirman (LNN): Lay Leadership Formation

In 1990, twenty five years after Vat II, some Catholic agencies, bishops and lay people studied the situation of the Lay people in the Indian Church. Something needed to be done. Bishop Bosco Penha, Frs. Franco sj and Claude De Souza sj, and some lay people established the LFI, (Lay Formation Initiative), as a response to the call to address the inequality and dependence vis-à-vis Lay people. It encouraged the need to prepare Christian leaders in the Church and to initiate Training Programmes. On April 1, 1994 the LFI requested Aurel Brys sj, the then Director of SDC, to join this movement and initiate action in Chotanagpur.

लोक नेतृत्व निर्माण



L.N.N.

कार्यालय

Consequently LFI Chotanagpur was started on 7 October 1994. It responded to the need and it grew quickly. In 1998 the national network of LFI collapsed. However, we continued on our own as LNN Chotanagpur, "Lok Netritwa Nirmaan," an independent grass-root Christian Lay Leadership Movement and Organization, with its own structure and capital fund. At the time there were already 14 Units with 154 members out of which 114 had finished the One Month Training (105 Lay persons 50-50% men-women, 5 priests, 4 sisters). All LNN members are Adivasis and Dalits. LNN spread rapidly. LNN members are all adults, more or less settled in life, and are in some leading positions. They have the talent and desire for leadership. Though mainly Catholics, there was also an openness to welcome other Christian denominations and men and women from other religions. Priests and religious were also invited to work shoulder to shoulder with the Lay People.

LNN is based on three pillars. The One Month Training (OMT) is fundamental and pivot of LNN. The OMT is based on the life-experience of the participants and on the Ignatian principles and methodology as found in the

Spiritual Exercises. As the title of the Handbook LIFT / UTHAAN, published in English and Hindi, indicates it is an Integrated Faith-based Leadership Training which, besides imparting knowledge, aims at fostering the right attitudes towards society, faith, self, group and organization. Secondly, each unit, which consists of 6 to 18 persons, comes together every month for about one hour and

a half of Faith-sharing. Input, Information and especially Reflection on the need and opportunities for personal and group leadership in one's place, be it village, school, family, parish, organization, work area. Thirdly, there is a progressive series of Training Programs (Newcomers, Follow Up, Renewal, Animators) through which the Vision and Methodology become more and more embedded in one's style of Leadership (Think-Judge-Act/ Content and Feeling/. The 5 Cs of Convinced, Committed, Creative, Communicative, and Constructive make individual's faith and personal relationship to God visible.

Finding the objectives of LNN to be in line with the main spirit and principles of 34th and 35th General Congregation of the Society of Jesus, a special agreement of partnership and collaborative complementarity between the Ranchi Jesuits and LNN was signed on 16th March 2013. In virtue of this LNN can be said to be Jesuit. Besides a Lay person, Mr Sudarshan Bhengra who is the Administrator of LNN Jharkhand, presently, there always will be a Jesuit Animator at the service of this mission of the laity. By offering what we are and what we have received, in particular Ignatian spirituality, as a specific gift to animate the ministry of the laity, we will be stretched in our creativity and energy to serve them in their ministry.

Presently LNN Chotanagpur is present through 35 Units, not all of them equally active though, spread over the Hazaribagh, Jamshedpur and Ranchi (including Assam and Andamans) Provinces. Besides the 400 members who have completed the One Month Training (345 lay persons, 18 priests and 10 sisters) there are other members who share this Ignatian spirit of LNN. Over the years there have been 20 One Month Training Programs, 29 Newcomers, 14 Follow-up , 7 Trainers Training, 5 Animators and 3 Refreshers Training Programs.

Presently LNN has, during these twenty years, achieved its stated objectives in the initial phase in many ways. It has begun a major rehaul, beginning with appointing a Lay Administrator, to redefine its objectives and structure. It is a process that will take some time after which it is hoped that LNN will continue to be an apt instrument for the Church and the society manifesting its Ignatian charism in the 5 Central Zone Provinces.

Christian Life Community (CLC)

CLC, present in more than sixty countries is a time-tested lay movement which has been very closely associated with the Society of Jesus. Although now it remains independent, its members draw inspiration from the same source as the Jesuits, the Spiritual Exercises of St. Ignatius. They experience the same spirituality but as lay people. The first pillar of the CLC is Ignatian Spirituality. A second pillar is the community. One does not live this way

of living alone, but in group. The members of CLC regularly come together in small groups of 6 to 12. All these groups form one world-community. The third pillar is the mission. CLC groups are directed outwardly, towards the world. Each member lives his or her life's commitment as a participant in the mission of Christ.

Earlier there had been a Jesuit who was fully responsible for CLC in Ranchi. In the recent years however there was no full time Jesuit for this important work. Since one year Fr Fredrick Kujur, who is also director of the Minor Seminary, is in charge of the CLC, mainly for the CLC at High School level. He is appointed by the Archdiocese. Fr Father



Ephrem Ba'a, a full-time professor, looks after the CLC of the Degree College section.

The CLC is mainly for adults. In Ranchi however the CLC groups are students: Junior CLC in 28 High Schools, Senior CLC in 7 Colleges: 5000 in number. There are adult training programmes for those who play important roles as animators and guides in the CLC. There is however little or no provision for individual attention and personal growth which is the hallmark of Jesuit assisted ministries.

According to our Province policy all the High Schools have CLC groups. These groups are active under the thrust of faith formation and life orientation. Schools arrange various programmes for the formation of the students.

The Schools arrange regular monthly Eucharist. The teaching of Catechism and Bible Sharing sessions are organized regularly. Recollections are organized at least thrice a year. First, during the Lenten Season as the preparation for Easter; second, before the feast of St. Ignatius with the inputs on Ignatian Spirituality, it is followed by the Novena to St. Ignatius and third, recollection in the Advent Season in preparation for Christmas.

Most of our Schools celebrate the International CLC day on 25th March. The day is marked by Bible quiz and enactment on Biblical themes. Some schools go on a pilgrimage whereas others go to spirituality centers or youth centers for some workshops or seminars.

Nine lay animators from different schools took part in the Animators' Training Programme at Jharsuguda from 16 to 20 October 2013. Three Jesuits from Ranchi (fifteen priests from Chotanagpur) took part in the CLC Directors' Training Programme from 23 to 26 January 2014 in Jharsuguda. Fourteen lay animators attended the CLC Animators' Training Programme at Jharna Ranchi from 17 to 20 January 2014.

On 15 August 2014 the 3000 CLC members had a half-day Mega Gathering to celebrate the feast of Mother Mary and Independence Day. Similarly annual retreats for the CLC have been organized in different units, schools and parishes. The Ranchi Jesuit Society arranged a three day Mega Youth Convention on Ignatian themes, named MAGIS 2013, for six hundred committed CLC students. Some CLC animators attended the National CLC Assembly at Mumbai from 2 to 4 November 2014.

One CLC witness writes: "We love to work as a community rooted and grounded in the Ignatian Spirituality and filled with the love of God. We are marching forward accomplishing our mission day by day to establish God's reign on earth."

All India Catholic University Federation (AICUF)

In the Ranchi Mission there are together 200 AICUF members, from four colleges namely; St Xavier's College Ranchi, Nirmala College Ranchi, Param Vir Albert Ekka Memorial College Chainpur and St Joseph's Degree College Torpa. At St. Xavier's College, we have the secretariat of AICUF and the Jharkhand regional Centre and Fr. Swarn Tigga S.J. is the Jharkhand State Advisor. The objective of AICUF is to build character, to instill Christian leadership and to deepen the Christian faith.



After the untimely death of Fr Walter Ekka, the previous director, there had been a gap till Fr. Swarn took over more than a year ago. AICUF Jharkhand usually has the following programmes:

The two main Leadership Training Camps of three days each for the four Units together: one during the Holi Holidays in which there is an in-depth introduction of AICUF, and one during the Durga Puja Holidays in which many inputs are given and several other issues are discussed. World Indigenous Day on 9 August, Human Rights Day on 10th December, and Women's Day on 8 March are celebrated with a public function. The AICUF members take part in the yearly Netarhat Protest rally at Joki Pokhar and regularly join other NOGs for different protest rallies besides volunteering for various activities with those organizations. Generally two boys and two girls attend the National AICUF programme in Chennai.

AICUF is popular with the students as it brings them together in a different and stimulating context. It is beneficial because of the inputs of different kinds. Many, later on, remember with affection and gratitude their time with AICUF.

Jesuit Youth Ministry in South Asia (JYMSA) National Seminar 2014 at Bhopal

About 70 Jesuits and our collaborators engaged in Youth Ministry had gathered from the South Asian Assistency at AICUF House, Bhopal in the month of November 2014 for the JYMSA National Seminar to discuss on and have better understanding of "Jesuit Youth Ministry in South Asia : Challenges and Opportunities".

Fr. Anthres Minj, Fr. Tej Kumar Baxla, Fr. Amar Beck and Sr. Lily Grace Kullu, DSA represented the Ranchi Province and participated actively in this seminar. Rev. Dr. Prakash Luis, S.J. (Director of ISI – Bangalore) and Dr. Victor Louis Anthuavn (Professor – LIBA Chennai) were the two resource persons who enlightened and rejuvenated the youth coordinators and leaders with their thought provoking ideas and quite many success stories of our people by turning over the pages of Indian history. All the participants put together their minds in sorting out different challenges and opportunities of the youth, keeping in mind the regional and national scenario. Every Province was requested to prepare its short term as well as long term plan to facilitate the youth ministry in an effective manner. This Jesuit venture at AICUF, Bhopal gave a thrust to make strategies and planning for the Province Youth Ministry. The central Zone Provinces decided to have a Youth Convention in Jamshedpur on the "Tribal Identity and Present Political Awareness" to bring social and political awareness among the tribal youth.



Jharna: Spring of Ignatian Spirituality

Fr. Deepak Toppo, S.J.

We all want to lead a purpose driven life. That is the reason we often ask questions like what do I want to be? What should I do with my life? What are my goals, my ambitions, and my dreams for my future? But these self centered questions, focusing on ourselves will never reveal our life's purpose. Job 12:10 says "It is God who directs the lives of his creatures; every man's life is in his power." We have not created ourselves, so there is no way we can tell ourselves what we are created for. We cannot arrive at our life's purpose by starting with a focus on ourselves. We must begin with God, our Creator. We exist only because God wills that we exist. We are made by God and for God. And until we understand that, life will never make sense. It is only in God that we discover our origin, our identity, our meaning, our purpose, our significance, and our destiny.



Without an iota of doubt, I am sure of your wanting to lead a purpose driven life. This is where Jharna comes to your aid in empowering you to lead a purpose driven life. Jharna is a perfect place where you can invest your time to find God's amazing plan for you- both here and now and for all eternity. Jharna means "spring" and this spirituality center would like to be a "spring" to persons who come nearer to this spring. Jharna was inaugurated in September 2008. It provides facilities for monthly recollections, group and individual retreats, spiritual and religious renewal programs as well as programs aiming at personal growth.

Jharna has Retreat Preachers as well as Spiritual Directors on staff to companion you on your spiritual journey. Fr. K.C. Philip is a Spiritual leader with vast knowledge on Ignatian Spirituality. He is specialized in Counseling and combines Eckhart Tolle in achieving one's well-being. Fr. Sylvanus Kiro SJ- a known figure in Jesuit formation, rich with experiences in guiding Jesuit Tertiaries for many long years, is deep and solid in guiding Ignatian retreat.

He brings in the refined experiences of his being in formation to the people who come to him.

Fr. Deepak Toppo SJ takes the retreat based on Ignatian Spirituality. He hails from the Counseling background and makes use of it as tools in his accompaniment with the retreatants.

Bro. Modestus Turkey SJ serves Jharna as the Administrator and Bro. Jay Prakash Kullu SJ as Treasurer. Jharna is also served by Fr. Raymond Kerketta SJ, the Novice Master and Fr. Binod Toppo SJ, Socius to the novice master as per need and request.



Jharna dreams big in serving God and His people and feels happy and satisfied as it reviews the year 2014. Altogether there were 886 people who were served by Jharna through retreats, triduum, seminars and other activities.

Purpose	No. of Groups	Individuals	No. of participants
Recollection	07	01	121
Triduum	04		62
5 Day Ret.	03	01	29
6 Day Ret.	07	02	53
7 Day Ret.		02	
8 Day Ret.	13	11	204
30 Day Ret.	03	25	
Others (Meetings, seminars, workshops etc.)	10	275	

Come! Come to Jharna! Attend a recollection, make a retreat, sit for meditation, we know that something will shift in you and you begin to live purpose driven life.

Ashirvad Novitiate Namkum is also part of the Jharna Community. In fact, it is called Jharna-Ashirvad community.

Ashirvad Novitiate, Namkum came into existence in 1992 after the Ranchi Province handed over the administration of St. Stanislaus College (SSC), Sitagarha to the Hazaribag Province. SSC had been a common Formation House for ages with acres of cultivable land and fruit gardens – Novitiate, Juniorate and Tertianship. The Ashirvad Novices were accommodated in the renovated building of ATC. Late Fr. Joseph Minj, S.J. who was the Novice Master at the SSC Novitiate, Sitagarha, continued the task of the Novice Master. Fr. Linus Dungung, S.J., succeeded Fr. Joseph and then came Fr. Benedict Lakra, S.J., who continued in this office until 2012. On June 20, 2012, Fr. Raymond Kerketta, S.J., took over the task of the Novice Master. Ashirvad Novitiate was shifted from ATC to Jharna-Ashirvad in 2008. The big white building is situated in the eastern part of the ATC property, previously a litchi and mango grove.

The eastern wing of the Jharna Spirituality Centre building serves as the Novitiate. Fr. Binod Toppo, S.J. has been the Socius to the Novice Master since 2014. Fr. K.C. Philip, S.J. the Superior of the Community, teaches English to our Novices. At the moment, we have 27 Novices: 17 in the 1st year and 10 in the 2nd year. No one is for Brotherhood among these batches. Statistic (year-wise) of the Novices who joined this centre and took vows:



Year	Novices Joined	Novices Vowed
2008	06	05
2009	12	05
2010	24	17
2011	07	04
2012	13	07
2013	11	04
2014	13	13
2015	11	...



Education Towards Nation Building

10 Primary and Secondary Education:
Empowering for Change

11 Province Journey of 70 Years in Higher
Education

12 Camil Bulcke Research Centre

13 Books Authored by Ranchi Jesuits





Primary and Secondary Education Empowering for Change

Fr. Ajit Kumar Xess, S.J.

Vision /Mission Statement

“We the Ranchi Jesuit educators commit ourselves to the service of faith, promotion of justice, formation of our students as persons of competence, conscience and compassion in collaboration with staff and parents and networking with other educators to bring about transformation of society.”

From the very beginning of our Mission, education has been one of the important apostolates of the Province. Through education we have been able to see a significant transformation in the socio-economic and political life of people in Jharkhand.



At present, Ranchi Province (including Assam Mission) has: -

Primary and Middle Schools in Parishes/Mission Centres –	24
Village Primary Schools (Hindi Medium)–	28
High Schools (Hindi Medium) -	22
Inter Colleges and Plus Two –	07
English Medium Primary Schools –	06
English Medium Senior Secondary School –	01
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Total	88



Ever since the inception of Ranchi Mission, the focus has been on having a network of schools for the total upliftment of the tribals of Chotanagpur. I have often heard senior Jesuits saying that wherever the wild beasts could not go and make their shelter, Jesuit missionaries made their ways and pitched their tents. I have also heard people quoting Bishop Oscar Sevrin – “ I would choose Schools rather than Churches if I have to choose one.” He knew the importance of education in Chotanagpur.

About 136 of our Ranchi Jesuits are fully engaged in the educational ministry in Chotanagpur, and Assam. They are regularly in direct contact with 41534=00 students coming from the primary to the plus two grades - a remarkable gathering of ethnic, cultural, religious, and economic diversity. These are the youth whose lives we touch and shape, by giving proper direction in thier life.

Students			Hostel			Teachers			
Catholics	Others	Total	Catholics	Others	Total	S.J.	Catholics	Others	Total
14177	27721	41534	1337	2018	3262	136	786	329	1148

Activities

Besides regular teaching and guiding the students the Ranchi Jesuit educators organize many kinds of activities throughout the year. Some of them are:

- » Workshops for the Education Commission to draft Jesuit Education policy for Ranchi province. (June 28, 2014)
- » *Jeewan Prawesh* Seminar for Class X students. (June – December 2014)
- » Organizing co-curricular activities – i.e. debate, elocution, declamation and other activities. (throughout the year)
- » Zone wise inter-school sports and games events (July – Oct 2014)
- » Seminars on Tribal Languages and Cultural Dances (Oct – Nov, 2014)
- » “Magis” Youth Camp (Oct 2014)
- » Activities for Crusaders, CLC and AICUF throughout the year.
- » Workshops for the heads of the schools to appraise the constitutional rights of minority schools (July 5, 2014)
- » Orientation program for the staff (May – June 2014)
- » Educational tours within and outside the country.

» Sharing of our vision and mission of the institutions and the Jesuit

Legacy with staff, students and their parents.

» Conference of Alumni Associations to strenghten our bond with them and make them the stakeholders of transformation of the society.





Challenges

- » RTE (Right to Education) has become a hindrance for us in imparting quality education.
- » Undue interference of the government officials in school matters.
- » Lack of regular payments to our teachers
- » Poor financial conditions of our educational institutions.
- » Many good teachers are leaving our schools for Government schools because of low salary in our schools.
- » Interference from the Parents Association on fees issues and too much interference from Government officials.
- » Too much pressure from politicians and bureaucrats on admission matter.
- » Mid-day meal is a great hindrance.
- » Our youth are affected by Naxalites.
- » Human trafficking

Opportunities

- » Demands of Jesuit Schools all around.
- » To make networking of the Gov. Schools by giving orientation (IPP orientation) in local schools.
- » Opportunities to become resource persons.
- » Affect education policy of the government.
- » Updating our schools according to the signs of the time.
- » Good opportunities to reach out to families through our students and impart our Christian values especially to people of other faiths.
- » Good networking among our Jesuit schools. e.g. Sharing our idea and syllabus, coming together for sports, cultural programme and for academic programme.
- » Extra classes for poor/Remedial classes.
- » Opening more English Medium Schools and upgrading our Schools.
- » Upgrading Inter Colleges to Degree Colleges.

Future Prospects

The Society of Jesus is called to work in the context of poverty, inequality and illiteracy so to change the face of Jharkhand and Assam. The Spirit of God has been inviting the Society to heal the little planet of Jharkhand. Besides being very vigilant about the current affairs of the real world around us, we also need to be attentive to the Spirit that continually speaks to us in various ways. This will enable us to respond positively and create new hearts.

In Chotanagpur, all our Jesuit educational institutions are under tremendous pressure - in terms of the intake of students. There is a greater demand for our educational institutions in rural as well as urban areas. Today, everyone's aim is to live a decent life, support one's families, and live in peace and security. Generally, students want to get ready and be equipped with professional skills so as to compete in the job market to obtain lucrative jobs. Success is their only goal in life. If they are enterprising, they will transform the fabric of life wherever they will be: as entrepreneurs, high-tech professionals, policy makers, white-collar workers, etc.

These are the young men and women we seek to serve the youth whom the Lord of the vineyard has placed in our hands. We educate them, give them degrees and equip them with skills. Education, by definition, is a transformative process. Hence anything less, is less than education. Since education changes the human person, it is a spiritual activity. Our Mission of Education looks beyond degrees and diplomas, beyond food, clothing, shelter, success, name and fame in the world. Fr. Peter-Hans Kolvenbach rightly says, "The real measure of our Jesuit universities lies in who our students become." I think, that is the point we need to ponder upon.

We want to see our institutions as 'missionary' from within. In spite of the cliché of the ivory tower we are basically 'missionaries' at heart, committed to integral evangelization as our first priority while serving as educationists in the meanwhile. We are concerned about 'fullness of life' of the people. We share our life and time, we help them see visions for a better world that is inspired by our mutual solidarity. We may not be very qualified missionaries or educationists; but obedience in the Society makes us do almost anything and do it well, even if not brilliantly.

Besides being missionaries and educationists, we are also prophets of liberation in this part of Chotanagpur to bring our students the Good News of salvation.

We are able to do this because we are the heralds of Christ, the Risen Lord, and we participate in his life, mission and victory.

Therefore, our mission is to provide the education that forms young men and women of solid character, fine competence, and clear conscience (the three C's); that frees persons from social conditioning, that nurtures an encounter with God as a personal event, a free response to the call to faith and generates encounter with people of other faith and traditions in view of making a new society.



Province Journey of 70 Years in Higher Education Beginning

Fr. Ranjit P. Toppo, S.J.

It is a matter of great consolation that Ranchi Province with very meagre resources took a very courageous and forward looking decision to start St. Xavier's College (SXC) Ranchi in 1943. Since then, we have seen a sustained growth and today our college is one of the most outstanding colleges in the Eastern part of India. With the current capacity of ten thousand students, in Science, Arts, Commerce and Vocational streams, St. Xavier's College is an autonomous college that spells confidence among students and the guardians. Additions of Post Graduate Courses and B.Ed. sections are new feathers, while delinking the Intermediate Section with its own campus and set of professors is another significant administrative decision. Meanwhile, to house all these streams and sections, new constructions on the campus have facilitated the process of transition.

Apart from the infrastructural and administrative progress, the real growth of academic atmosphere and excellence in the college has taken different shapes. In the State of Jharkhand, it is the premier college, where those who are not going for professional careers in engineering or medical, would like to register themselves. Galaxy of Bishops, priests, nuns and Religious on the one hand adorns the alumni of the college along with the political leaders, bureaucrats, bankers, government job holders, entrepreneurs and professionals in different walks of life on the other.

A few years back, University Grant Commission conferred upon SXC, Ranchi the status of Centre for Excellence with citation and a grant. True potential for quality education is visualized here. It is a matter of great pride that such status is granted to our college, when in principle SXC is committed to the furtherance of quality education amongst the tribals of Jharkhand and at least fifty percent of the enrolment is of tribals boys and girls.

Established in 1955 as an extension of SXC, Ranchi, Xavier Institute of Social Service (XISS), Ranchi is a Post-Graduate Management Institute, offering two year diploma programmes in Human Resource Management, Rural Management, Information Technology, Marketing Management and Finance Management. The Institute came to its present campus in 1977, when Fr. Michael Van Den Bogaert decided to have a separate campus for the then two courses. Since then the institute has seen five directors who have taken the institute to different heights. At present, with the approval of All India Council of Technical Education (AICTE) XISS has a total allotment of 660 seats in different streams. With the fifty percent seats reserved for ST/SC and Christian students, XISS is the only Management School in the country where so many students from the weaker sections are studying at a time. XISS ranks sixth amongst the Management Institutes in Eastern India, whereas it comes in the top fifty colleges in the country. It would be worth noting that India has about 4000 Management Colleges, which is inclusive of Government and Private ones.





With the starting of the Xavier Institute of Polytechnic and Technology (XIPT) in 2010, the Ranchi Jesuits moved in the field of Technical education for the first time. In 2013, the first batch of students from Mechanical Engineering, Electrical and Electronics and Computer and Communication streams will pass out. Till date, no Jesuit is enrolled in the faculty roll. XIPT is headed by an ex-seminarian, Dr. K. T. Lucas who was in the roll of XISS and consented to head the institute. He has done well in laying sound foundation. Two Jesuits of XISS and Fr. Francken assist him in all the administrative decisions. The first phase of the construction work in the academic building is likely to be over by December 2013. Strictly speaking, whether XIPT is a part of Higher Education can be a matter of debate, as the qualifying standard for the admission in the Polytechnic is Standard X, though most of the students joining our institute is after the Class XII.

Through the Kohima Region, in 1998, the Ranchi Jesuits were invited by Rt. Rev. Bishop Robert Kerketta, D.D., the then Bishop of Tezpur diocese to open a college chiefly for the education of the Adivasis of Assam. In 2006, Kohima Region handed over the section of Upper Assam to the Ranchi Jesuits. Since then, Assam Mission of Ranchi Province is spread over in three dioceses namely, Bongaigaon Diocese, Tezpur Diocese and Dibrugarh Diocese. Five centers in three dioceses have spread into many more sub-centres as the mission is growing from strength to strength. St. John's School Balipara was the first school in Assam Mission, which has become a full fledged English Medium School. It is here the seeds were shown for the St. Xavier's Junior College.

It is a matter of great consolation that after prolonged hard work, St. Xavier's College, Balipara got started on 1st Aug. 2013 with 23 students in Commerce stream. As a private college, SXC Balipara is affiliated with Guahati University, which does not allow all the three streams i.e. Arts, Science and Commerce all at once. After assessing the performance of one stream, they will allow other streams to open up. Meanwhile, the construction work for the Junior college, hostel and Graduate sections continued. Now with a great satisfaction we can say that we have managed to fulfil partially the call of Bishop Robert Kerketta. The hopes and aspiration of the local people in Assam will gradually take time to be fulfilled as these institutions will try and transform the life condition of people in Assam.

From 1943 to 2013, that is, in a span of seventy years, the Ranchi Jesuits have managed to open and run four centres of Higher Education where over eleven thousand students are getting education. If we consider B. Ed. as a separate entity then we will have one more centre of learning.

Way Forward

In the recently held Jubilee Celebrations of the Restoration of the Society, Ranchi Province took time to reflect and renew the spirit in the Higher Education Ministry. In order to make our reflection more universal, we took cue from the reflection process that was initiated under the aegis of Higher Education Apostolate at the Assistancy level. One such meeting was held on 18th September 2013 in Mangalore. The following points were stressed in this meeting:

1. What is the Jesuit character of education in our institutions?
2. What are the human and spiritual value system we are promoting in our colleges?
3. Regarding the protection of environment and ecology, what have we done through our colleges?

4. What are the best practices in our colleges which can be shared with the Jesuit run colleges?

The context of Jharkhand and Assam where our colleges of higher learning are established have to be taken very seriously so that we can address the needs and problems of our immediate context. Class room teaching has to go along with the problems and challenges that the local community in general is facing. Our institutions could be centres of learning where guiding lights are discussed.

Education of the youth today is a big challenge. In the fast moving world of information, youth today wants to access everything fast and furious. Information technology gives them plenty of information in the images of virtual world. Glued to their handsets for their social media, entertainment and interconnectivity, the youth today has crossed significant barriers and attained new freedom accessing, copying and pasting. But we all know that there is beyond this world, a real world and where question of life must be faced squarely.

Faced with these challenges, the Jesuit education stands at a cross road. On the one hand, the Jesuit run institutions have to compete with the fast growing stakeholders in the field of education and at the same time, they have to maintain the complete human formation on the other. Academics today are becoming more and more quantitative seeking intellectual understanding of the key questions but they tend to leave out the complete human dimension which education as a whole would like to attain. Some people are talking of Jesuit brand in education. While the idea fits the modern jargon of the day, the concept itself is drawn from the market where brand value is associated with market share, acceptance, worth money, association of leading personalities and the like. Even if we go for such market laden terminologies, we will have to make it very clear that the indicators in this Jesuit brand must be very clear as to what we stand for. Starbucks selling coffee world over in the best of the joints simply says, we do not sell coffee, we build relationships. In the world of business it goes well, but what about the education? Harvard is ranked today as the top university in the world. On the parameters of ranking the first indicator is the kind of research done by the university professors in the given line, contribution towards the knowledge bank, undertaking of the live projects, aggregate of qualified professors, their annual output in terms of articles, books, seminar and conferences at the international level and the like. In the top class universities, a lot of emphasis is given not on the students, but what kind of professors they have and what they are able to produce. Obviously, the liking of the students, infrastructure and the pedagogy do count to stand out. These are some of the basic points on which the common criteria for assessment of quality education are couched in order to create a brand.



Coming back to our own need of the Province, we need to look as to what we need today in the field of Higher Education so that we can speak of better future. Looking at the number of personnel, we find that in SXC we have eleven Jesuits, in XISS two, and in St. Xavier's College, Tejpur, 2. Clearly, we need to plan better in this regard. In the newly established XIPT we have no Jesuit as yet. Secondly, as Ranchi Province has taken lead in the technical education, we must also think of graduate level of technical education. This would be possible when we can upgrade the polytechnic to engineering level. This will provide better opportunity for our students. Good many of our own tribal students due to lack of opportunities, are not able to take up engineering courses. Thirdly, in order to provide quality education in our institutions, it is highly important that we get autonomy. Experience of SXC, Ranchi is a great testimony to the fact. Our college is not dependent on the university to conduct exams, a big factor in bringing indiscipline amongst the students. It is in this line, when we think of quality education with a focus on the value system, then one will have to think of an autonomy which the University status can give. In India, the concept of Private Universities is growing. Though Chattisgarh started it off in a big way in the 90s, it had to nose dive as it did not pay attention to the basics. In the rest of the States, the trend of Private Universities has taken off well. With large investment in the infrastructure and personnel, these universities are trying to compete with the best in the area. In fact, after autonomous status many Jesuit colleges have shown interest towards graduating into a university. There are several hurdles for the old colleges which are affiliated ones in the old university, and whose payment of the salary comes from the Government sources, for them it is becoming difficult to take a jump towards the University status. Because, they will have to forfeit all the assistance they get from the State Governments, and the faculty are not very sure as to whether they will be able to enjoy all the benefits they are having at this moment. Nevertheless, colleges, which are self financed, may face less difficulty in terms of managing the operational costs. In the recent times, we have seen positive moves coming from Orissa Government for XIM to turn into a university and SXC Kolkata too is going to move into the university status. Given the kind of government support that both these institutes enjoy, even the operational cost may be looked into, at least for the latter. University Grant Commission, the statutory body has given a guideline and framework for the opening, running and managing of the Private University provided they fulfil the terms and conditions to impart quality education. Obviously, the main guidelines will come from the UGC, but within this framework there is quite a bit of autonomy sufficient for promoting excellence in the academic area. It is high time, if the Jesuits want to impart quality education without much administrative hassles, that they start thinking of a private university which will be a trend setting exercise. We all have a well founded trust and confidence of the people and administration in the field of imparting quality education. They will welcome the move and may cooperate willingly.

The two recent trends in Ranchi Province must be noted; one, many young Jesuits have sought permission for higher education, even whilst they are completing their graduation. Some have been granted and they have done extremely well. Today many young Jesuits do not feel adequate without at least of post graduate level of education. They are eager to get better qualification. This is a positive thing. But on the other hand, many young Jesuits have opted to teach in the Middle School level. Nothing wrong in teaching the children in the Middle School level, in fact, the fourth vow has this point very succinctly mentioned there. But may be many young ones want to come in the academic field, a good aspiration which must be noted and opportunities and apostolic challenges must be created accordingly. Ranchi Province will have to waste not much time and have sufficient and deep reflection before taking suitable action.



Dr. Camil Bulcke Research Centre

Fr. Emmanuel Baxla, S.J.

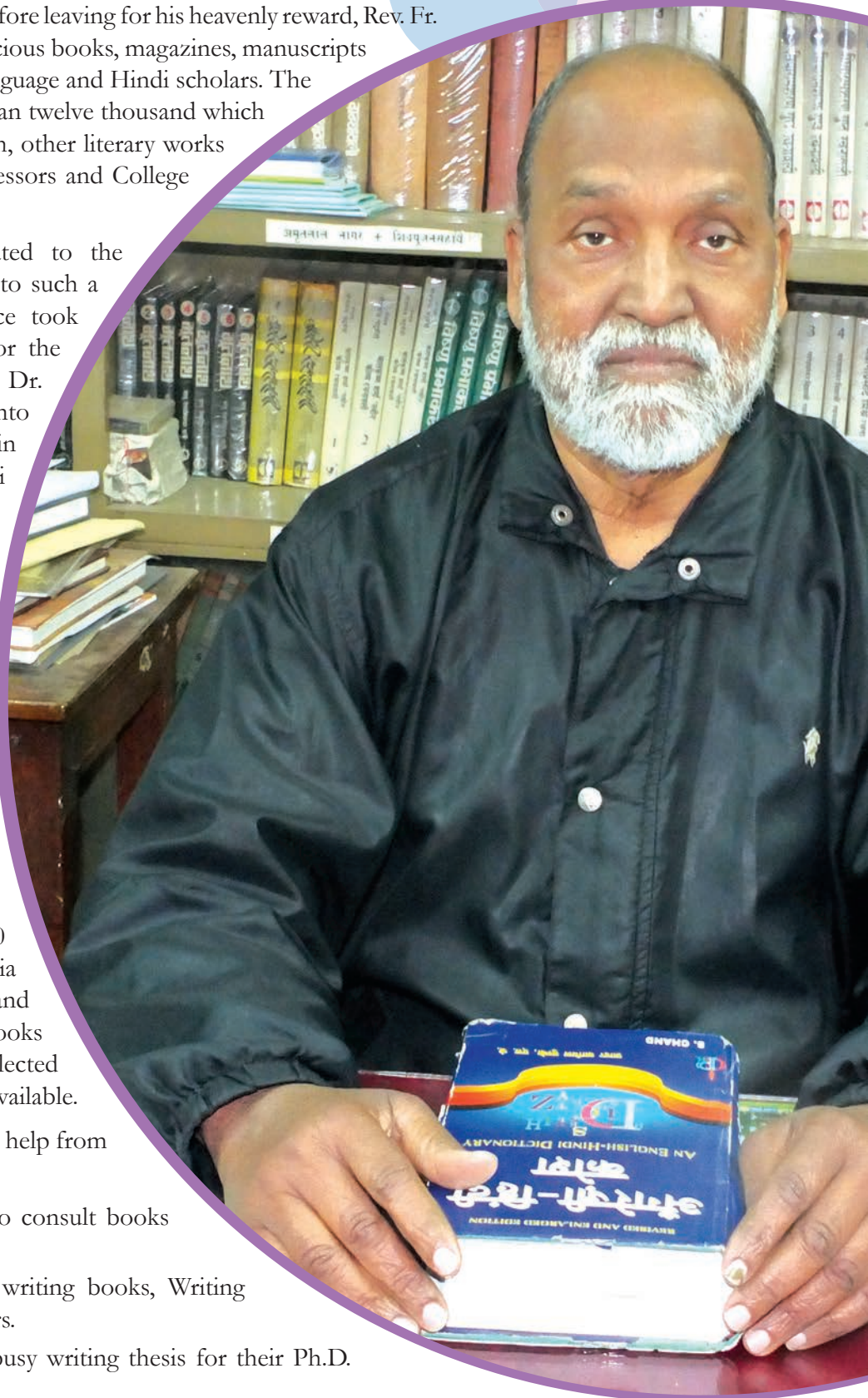
Thirty years ago, on 17 August 1982, before leaving for his heavenly reward, Rev. Fr. Camil Bulcke s.j. left behind all his precious books, magazines, manuscripts for the use for the lovers of Hindi Language and Hindi scholars. The total number of books was not less than twelve thousand which he had bought for his studies, research, other literary works as well as to help the University professors and College students.

Fr. Bulcke's whole life was dedicated to the service of Hindi. As a fitting tribute to such a great Hindi scholar, Ranchi Province took a decision to start a small library, for the benefit of Hindi loving people. Thus Dr. Camil Bulcke Research Centre came into existence and started functioning in 1983 and continues serving the Hindi world. The area provided is 1,600 sq ft. with a small Reading Room with a seating capacity for 40 students.

At present there are more than 14720 volumes of books and periodicals in the Library. These include about 2000 titles on Vedic, Puranic, Classical Sanskrit literature, Indian Culture and Indology, and commentaries in Sanskrit, English, Hindi and some other European languages. There are over 200 titles on tribals and tribal studies. Volumes of Hindi periodicals account for 500 titles. The Library has Encyclopedia Britannica, Encyclopedia Mundarica and Hindi Encyclopedia. Remaining books are on Hindi literature. Complete collected works of 35 Hindi litterateurs are also available.

Five categories of people come to take help from this Research Centre.

1. College Professors (Hindi) come to consult books concerning their syllabus
2. Intellectuals who are engaged in writing books, Writing articles for magazines and News papers.
3. Students and Professors who are busy writing thesis for their Ph.D. degree in Hindi.



4. Students pursuing their Master's Degree in different Colleges in Hindi Literature.

5. Post-graduate students preparing for competitive exams.

After the death of Fr. Camil Bulcke, Frs. Pierre Ponette, William Dwyer and Mathias Dungdung have taken care of the research centre. At present, Fr. Emmanuel Baxla s.j. is the director. Miss. Rashmi Kachhap is Asst. Librarian; Dr. Mr. Arun Kumar is helping as a Part-time Typist. Asst. Librarian is fully busy with the running of the Library. She sees to it that all the books are in right places and well taken care of. She looks after the collection of fees and keeping account. She maintains different registers. Mr. Arun is good in typing both English and Hindi. There is quite a lot of typing work i.e. getting things ready for reprinting old books written by Jesuits. It would be pertinent to note that the material for P.S. Nowrangi Rachnawali is getting ready with 8 out of 9 volumes already typed (composed). Work is in progress on the 9th volume. Once ready the Rachnawali will be published. The work on the Rachnawali of Fr. Camil Bulcke will be undertaken soon.

Translation work keeps on coming from different religious congregations. We help in Proof readings of different Christian books and magazines. Whenever required we help arranging talks and meetings with different groups in Bulcke Hall.

I have been busy revising the Hindi English Dictionary (Reverse Dictionary of English Hindi dictionary of Fr. Bulcke). Other things remaining the same, it will take at least two year and a half to complete. Besides that I have been busy with Hindi Oraon Dictionary. It is being done in collaboration with Mr. Tobias Kujur (Jabalpur) and Fr. Agapit Tirkey s.j. (M.P. Province).

Between 2012 and 2015, 56 Ph.D. scholars were enrolled as members of the Library. At present 33 students writing their Ph.D. thesis are members of the Research Centre. Because of the lack of space, every month the total number of members is restricted to 100 only. Thus, between 2012 and 2015 about 350 students preparing for different competitive examinations were enrolled in the Centre. Within last 30 years thousands of students, teachers, professors and research scholars have benefitted immensely. In future too, it will keep on quenching the thirst of those who come and drink from the ocean of knowledge left behind by Fr. Bulcke.



“Stretching Out” Books authored by Ranchi Jesuits

Fr. Aurel Brys, S.J.

Not everyone may have published. That depends on the discernment of the apostolic needs and circumstances. Yet to read and also to write is part of our Jesuit commitment.

It is a pleasant surprise to see how many books were written by Jesuits of the Ranchi Province. Here they are: a list of the books mainly authored, some also edited or translated by them. Kudos!

Some were very original, others were pioneering, most sprang from the very soil of their apostolate, many were Hindi translations which became more and more a need with the advancing education of our people.

This is only a beginning! The list is not complete. We slowly will discover there are more: not to speak of the many articles that have been written in different books and magazines. This may be for a later Ranchi Province Yearbook.

May for the moment this list be an occasion for thanksgiving for the good work done, an encouragement for others to cross the boundary between reading and writing line, and especially a stimulus for our younger brethren. Dream big!

01	Barla	Emmanuel	The Political Unification of Tribals In India
02	Barla	Emmanuel	Political Socialization of Mundas
03	Barla	Emmanuel (Ed.)	Some Aspects of Indian Society And Culture
04	Barla	Emmanuel	The World Constitution
05	Barla	Emmanuel (Ed.)	Indigenous Cultures And Folk Dances of Jharkhand
06	Barla	Emmanuel	Research Journal of Politics
07	Barla	Emmanuel Co-Au	Political Economy
08	Barla	Simon	खीस्त नाटकावली
09	Baxla	Emmanuel	हिन्दी अंग्रेजी कोश Reverse Dictionary of Fr. C. Bulcke's Hindi-English Dictionary 2008
10	Baxla	Emmanuel	कुडुख-हिन्दी कोश (सह संपादक)
11	Baxla	Emmanuel	मधु कलश Yearly Calendar 2009-10-11
12	Baxla	Emmanuel (Trans.)	Spiritual Exercises
13	Baxla	Emmanuel (Trans.)	Jesuit Ordinary of The Mass
14	Beck	Milianus	An Eye For An Eye, A Tooth For A Tooth: Lex Talionis In Light of Ex 21, 22-25
15	Beck	Walter	धुंधली दिशाएँ
16	Bilung	Vinod	Helpbook For Matric (Maths)
17	Bleses	C. (Ed)	An English - Oraon Dictionary 1955
18	Boel	Josef	Christian Mission In India: A Sociological Analysis
19	Bruggeman	Antony	ईशा मसीह के 50 कथन

20	Bruggeman	Antony	50 Saying of Jesus
21	Bruggeman	Antony	The Ecclesiology of Less
22	Brys	Aurel	We Heard The Bird Sing: Interacting With Fr.Tony De Mello
23	Brys	Aurel (Trans.)	Nosotros Hemos Oido Cantar Al Pajaro 1998 (Spanish Tr)
24	Brys	Aurel (Trans.)	Wie Horen Den Vogel Singen 2003 (German Tr)
25	Brys	Aurel	Lift : Leadership, Integrated Faith-Based Training : A Hand Book
26	Brys	Aurel	उत्थान : विश्वास आधारित सम्पूर्ण नेतृत्व प्रकाशन (Hindi Tr)
27	Brys	Aurel	Emotions In Motion : Poetic Musings of A Jubilarian
28	Bulcke	Camil	अंग्रेजी हिन्दी कोश: An English- Hindi Dictionary
29	Bulcke	Camil	बाइबिल के दस लघु उपन्यास
30	Bulcke	Camil	चारों सुसमाचार
31	Bulcke	Camil	हे हरी तुलसी लेहीं : तुलसी दास
32	Bulcke	Camil	The Hindi Psalter
33	Bulcke	Camil	मानस कौमुदी
34	Bulcke	Camil	मुक्तिदाता
35	Bulcke	Camil (Trans.)	La Naissance De Sita (French Tr)
36	Bulcke	Camil	न्यू टेस्टामेन्ट - नया विधान
37	Bulcke	Camil	राम कथा : उत्पति और विकास
38	Bulcke	Camil (Trans.)	Malayalam Translation of Ramakatha
39	Bulcke	Camil	राम कथा और तुलसीदास
40	Bulcke	Camil	रात्रि वंदना
41	Bulcke	Camil	The Saviour : The Four Gospels
42	Bulcke	Camil	Tulsidas Letter To Sri Ram. (Wisdom Of Bihar)
43	Bulcke	Camil	Technical English - Hindi Glossary
44	Bulcke	Camil	The Theism of Nyaya-Vaisesika
45	Bulcke	Camil	पवित्र बाइबिल (वाल्ड-बुल्के)
46	Bulcke	Camil	एक ईसाई की आस्था - रामकथा और हिन्दी
47	Clarysse	Lucien	Father Constant Lievens SJ
48	Clarysse	Lucien	Fire Must Burn
49	Dehon	Paul	Religion And Customs of The Oraons 1905

50	De Letter	Prudent	De Bekeering Der Malabaarsche Jacobieten
51	De Letter	Prudent	Sanctifying Grace And The Divine Indwelling
52	De Letter	Prudent	De Eerste Missie In Tibet: P.Antonio De Andrade,SJ.
53	De Letter	Prudent	Op School By De Lama's (P. Ippolito Desideri) 1684-1733
54	De Letter	Prudent	De Overste Van P. Lievens: P.Sylvain Grosjean, SJ.
55	De Letter	Prudent	After Vatican II : Renewal & Crisis
56	De Letter	Prudent	The Second Vatican Council
57	De Letter	Prudent	Two Concepts of Attrition And Contrition
58	De Letter	Prudent	The Call of All Nations
59	De Letter	Prudent	St. Prosper of Aquitainel : Defense of St. Augustine
60	De Meulder	Edward	The Challenge of The Eternal Religion
61	De Meulder	Edward	The Whole World Is My Neighbour
62	De Meulder	Edward	Renascent Youth of India
63	De Meulder	Edward	All Men Became Brothers 1980
64	De Meulder	Edward	When Two Great Hearts Meet 1976
65	De Meulder	Edward	The Dharma of Humanity 1962
66	De Meulder	Edward	They Have Not Spoken Yet
67	Delporte	Anthony	Architectural Analogies: A Study In The Relationship Between Philosophy And Architecture
68	Delporte	Anthony	एक अनुपम वरदान : विशप फिलिप एक्का ये.स.
69	Dungdung	Anthony	The Kharias of Chotanagpur - 1981
70	Dungdung	Anthony	The Kharias: Identity And Modernity - 2007
71	Dungdung	Anthony	Father Louis Cardon SJ - 2001 (H)
72	Dungdung	Anthony	Dignity of Man According To Mahatma Gandhi And Its Evaluation According To Vatican II - 1973
73	Dungdung	Joachim	आत्मबल की सफलता : जीवन-चरित, 2014
74	Dungdung	Joachim	ख्रीस्तीय जीवन समुदाय का पथ प्रदर्शक, 1987
75	Dungdung	Joachim	सी. एल. सी. जीवन-साथी (संशोधन), 1988
76	Dungdung	Joachim	सी. एल. सी. के सामान्य सिद्धान्त (संशोधन), 2005
77	Dungdung	Joachim	प्रभुआ सोन्होर - खड़िया धार्मिक गीत, 1998
78	Dungdung	Joachim	खड़िया जीवन और परम्पराएँ, 1999

79	Dungdung	Joachim	केरसोंग दुर्ग हरियर छमड़ा- शादी-गीत, 2001
80	Dungdung	Joachim	मिस्सा दाडोम रो सेनेल खड़िया मिस्सा-ग्रंथ और प्रार्थना, 2006
81	Dungdung	Joachim	सुरली कपली कोंगताँग - खड़िया कविता, 2011
82	Dungdung	Joachim	छोटानागपुर के डेलकी खड़िया, 2013
83	Dungdung	Joachim	छोटानागपुर के पहाड़ी सबर खड़िया, 2013
84	Dungdung	Joachim	खड़िया, मुण्डा और उराँव संस्कृति का तुलनात्मक अध्ययन शोध-प्रबंध, 2015
85	Dungdung	Joachim	चहुँमुखी प्रतिभा के धनी, फा. पी. पी. वनफल ये.स. जीवन-चरित, 2015
86	Dungdung	Joachim	आदिवासी और गैरआदिवासी संस्कृति का अध्ययन' 2015(अप्रकाशित पाण्डुलिपि)
87	Dundung	Mathias	आलम की आशा : ईशा की कहानी - मौलिक
88	Dundung	Mathias	मां हो तो ऐसी : मां मार्गरेट पर उपन्यास
89	Dundung	Mathias	लाल कली सफेद फूल : उपन्यास - मौलिक
90	Dundung	Mathias	हिन्दी और खड़िया (तुलनात्मक और विशलेषणात्मक अध्ययन)
91	Dundung	Mathias	वह विजय हो : कहानी संग्रह
92	Dundung	Mathias	सेवा की सौगात : संत अन्ना धर्मसमाज का परिचय
93	Dundung	Mathias (Trans.)	जीवन मूल्य शिक्षाशास्त्र
94	Dundung	Mathias (Trans.)	दूर थीं मंजिलें : संत इग्नासियुस का जीवन चरित्र
95	Dundung	Mathias (Trans.)	तुम आये पाहन : जेसुइट ब्र. गेराते की जीवनी
96	Dundung	Mathias (Trans.)	जोसेफ कला : संस्थापक की जीवनी
97	Dundung	Mathias (Trans.)	थेओदेरिन : एक जीवनी
98	Dundung	Mathias (Trans.)	उजले यादों के
99	Dundung	Mathias (Trans.)	आशा के दीप : क्रूस की पुत्रियों की कथा
100	Dundung	Mathias (Trans.)	जब तक गेहूँ का दाना मर नहीं जाता : बेथानी सिस्टरों के धर्म समाज का संस्थापक
101	Dundung	Mathias (Trans.)	मेरा बाइबिल इतिहास : एस.एम.आई सिस्टरों का प्रकाशन-अनुवाद
102	Dundung	Mathias (Trans.)	मेरा मांस खाओ मेरा रक्त पियो : प्रथम परमप्रसाद
103	Dundung	Mathias (Trans.)	चमके परिवार चमन : पारिवारिक जीवन
104	Dundung	Mathias (Trans.)	ईश्वर अपने बच्चों से बोलता है : बच्चों के लिए बाइबिल
105	Dundung	Mathias (Trans.)	बीरू काथलिक मिशन : बीरू का इतिहास
106	Dundung	Mathias (Trans.)	मेरा पहला परमप्रसाद
107	Dundung	Mathias (Trans.)	गवदालये : संत मरिया के दर्शन

108	Dundung	Mathias (Trans.)	सुखी परिवार का रहस्य : डा. एम जोन आइपे - अनुवाद-सत्प्रकाश केन्द्र इन्दौर
109	Dundung	Mathias (Trans.)	बीहड़ मेरा आतंक मेरा गौरव : एक सिस्टर मिशनरी की जीवनी - मजरेल्ला सिस्टर्स
110	Dundung	Mathias (Trans.)	सरसंग्रह (कटेकिस्म-बिशप विन्सेन्ट बरवा द्वारा प्रकाशित)
111	Dundung	Mathias (Trans.)	जीवन एक संघर्ष : एमिली दे भियालार की जीवनी : संत जोसेफ ऑफ दि अपारिशन धर्मसमाज
112	Dundung	Mathias (Trans.)	भक्ति बिना जीना क्या
113	Dundung	Mathias (Trans.)	बालक येशु की छोटी तेरेसा
114	Dundung	Mathias (Trans.)	एक अनुपम वरदान : बिशप फिलिप की जीवनी
115	Dundung	Mathias (Trans.)	भाई हो तो ऐसा ब्रदर सिमोन सुगी एस.डी.बी. की जीवनी
116	Dundung	Mathias (Trans.)	जब तक गेंहू दाना मर नहीं जाता : आर.एफ.सी. मसकारेनास की संक्षिप्त जीवनी, बेथानी धर्मसमाज
117	Dundung	Mathias (Trans.)	सुखी रहें कैसे
118	Dundung	Mathias (Trans.)	फादर कोंसटन्ट लीवन्स (TR)
119	Dundung	Mathias	गराबन्दल में संत मरिया के दर्शन
120	Dundung	Mathias (Trans.)	R.U.I.A. Kharia
121	Dundung	Mathias (Trans.)	संत इग्नसियुस लोयला का जीवन चरित्र : संकल्प की सफलता
123	Dundung	Mathias (Trans.)	सुबह के अधखिले फूल : छोटानागपूर के चार आरंभिक प्रेरित
124	Dundung	Mathias (Trans.)	कोंसटन्ट लीवन्स की बरवे यात्रा
125	Ekka	Alex (Ed)	माण्डर मिशन की धरोहर
126	Ekka	Alex (Co-Au)	भारतीय जनगणना और झारखण्डी आदिवासी
127	Ekka	Alex	Training For Self-Rule : In The Dispensation of The Panchayati Raj System In The Country
128	Ekka	Alex	छत्तीसगढ़ नव निर्माण और आदिवासी विकल्प
129	Ekka	Alex	झारखण्ड विस्थापन और पुर्नवास
130	Ekka	Alex (Co-Au)	राष्ट्रीय जल नीति - 2002 एक समीक्षात्मक परिचय
131	Ekka	Alex	A Profile of Jesuits And Education In India
132	Ekka	Alex (Trans.)	The Genesis of The Congregation of The DSA In Ranchi Arch Diocese
133	Ekka	Alex	मझाटोली पल्ली शतवर्षीय जयंती स्मारिका 1908-2008
134	Ekka	Alex	Status of Adivasi / Indigenous People Land Series - 4
135	Ekka	Alex	Development - Induced Displacement And Rehabilitation 1951 - 1995 : A Database On Its Extent And Nature

136	Ekka	Alex	Training Needs Assessment of Elected Representatives In Schedule Five Areas : Jharkhand, Himachal Pardesh, Maharashtra And Rajasthan
137	Ekka	Alex	Implementation Completion Report of SWA - Shakti Project In Jharkhand
138	Ekka	Alex	The Social Audit of Rural Development Project Under Hindalco Jan Seva Trust
139	Ekka	Alex	Navjyoti Niketan Evaluation Report 2005, Bihar - Jharkhand, Andamans (Bijhan) Regional Bishop Council
140	Ekka	Alex	Report Of The Survey At Parej East Open Cast Project
141	Ekka	Alex	Mid - Term Evaluation of Continuation of Community Development In 65 Villages of West Singhbhum District, Jharkhand
142	Ekka	Alex	Mid - Term Evaluation of Socio - Economic Development Project Non - Formal Education, Community Health Program, Self-Help Groups Etc.
143	Ekka	Alex	District Perspective Plan Under National Rural Employment Guarantee Programme of District Dhanbad
144	Ekka	Alex	Socio-Economic Survey of Chatti Bariatu Coal Mining Project of NTPC Hazaribagh
145	Ekka	Alex	Socio-Economic Survey of Keredari Coal Mining Project of NTPC Hazaribagh
146	Ekka	Alex (Co- Ed)	Jesuit Mission Among The Adivasis of Chotanagpur
147	Ekka	Beni A.	The Catholic Church In Jharkhand
148	Ekka	Beni A.	Land Reforms Administration In India : An Unfinished Task
149	Ekka	Beni A.	Social Empowerment Through Development Interventions
150	Ekka	Peter-Paul	राजकुमारियों के देश में (कहानी संग्रह)
151	Ekka	Peter-Paul	खुला आसमान बन्द दिशाये (कहानी संग्रह)
152	Ekka	Peter-Paul	परती जमीन (कहानी संग्रह)
153	Ekka	Peter-Paul	कस्ती की तलाश में (कहानी संग्रह)
154	Ekka	Peter-Paul	लूर गोमके (संस्मरण)
155	Ekka	Peter-Paul	पलारा के फूल (उपन्यास पलारा फूल) अंग्रेजी अनुवाद
156	Ekka	Peter-Paul	सोन पहाड़ी (उपन्यास)
157	Ekka	Peter-Paul	मौन गति (उपन्यास)
158	Ekka	Peter-Paul	जंगल के गीत
159	Ekka	Philip	The Mundas And Oraons of Chotanagpur

160	Ekka	Philip	The Tana Bhagats : A Study In Social Change
161	Ekka	Philip	Tribal Movements : A Study In Social Change
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163	Ekka	Walter	AICUF
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167	Feys	Jean	Ruusbroec And His False Mystics
168	Feys	Jean	Sri Aurobindo's Treatment of Hindu Myths
169	Feys	Jean	विनय पत्रिका और नया विधान
170	Feys	Jean	गीत साधना : ईसाई दृष्टि से
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172	Gallagher	Paul	KHARIAS
173	Grignard	Andreas	On The Oraon Tribe : A Short Account of Oraon Customs
174	Grignard	Andreas	A Grammar of The Oraon Language 1924
175	Grignard	Andreas	An Oraon-English Dictionary 1924
176	Grignard	Andreas	Oraon Folk- Lore In The Original
177	Hoffmann	J. Baptist	Encyclopaedia Mundarica (12 Volumes)
178	Hoffmann	J. Baptist	A Mundari Grammar With Exercises
179	Hoffmann	J. Baptist	Proposed Plan For A Savings Bank And Cooperative
180	Hoffmann	J. Baptist	Social Works In Chotanagpur
181	Hoffmann	J. Baptist	37 Jahre Missionar In Indien
182	Horo	Emmanuel	Pastoral Reflections On The Culture Of The Munda
183	Kamath	Vijay	A Skilled Teacher
184	Kamath	Vijay	Tribal Education In India 1998
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187	Kujur	Athanas	छोटानागपूर के सप्रेम सेवार्थ
188	Kujur	Athanas (Trans.)	येसु के सहचर (Saints Anthology) 1993
189	Kujur	Athanas	ईशवरीय कृपा की गरिमा

190	Kujur	Marianus	बदलते परिवेश में सद्भावना की खोज
191	Kujur	Marianus	Toward A Politics of Change
192	Kujur	Marianus	Tribes In Today's India : Challenges And Prospects
193	Kujur	Marianus	Margins of Faith : Dalit And Tribal Christianity In India
194	Kujur	Marianus	Tribal Women Domestic Workers In Delhi
195	Kujur	Marianus	Indigenous People of India : Problems And Prospects : Essays In Honour of Bishop Dr. Nirmal Minz, An Adivasi Intellectual
196	Kujur	Marianus	Pearls Of Indigenous Wisdom : Essays In Honour Of Bishop Dr. Nirmal Minz, An Adivasi Intellectual
197	Kujur	Marianus	State Aggression And Tribal Resistance:a Case Of Police Firing At Kalinga Nagar
198	Kujur	Marianus	झारखंड के पांच वर्ष : सपना और सच
199	Kujur	Sudhir Kr	पवित्र यूखारिस्त
200	Kujur	Sudhir Kr	मूसा के वंशज
201	Kujur	Sudhir Kr	The Eucharistic Theology of Dom Anscar Vonier, Osb, 1992.
202	Kullu	Paulus	खड़िया धर्म और संस्कृति का विश्लेषण
203	Kullu	Paulus	खड़िया व्याकरण एवं संक्षिप्त शब्दकोष
204	Kullu	Paulus (Trans.)	तोनमे कोलआड.रे - खड़िया नया व्यवस्थान
205	Lakra	Benjamin	Food And Nutrition Situation of The Tribals In India
206	Lakra	Christopher	Chotanagpur Survey II
207	Lakra	Christopher	The New Home of Tribals
208	Lakra	John	आदिवासी संस्कृति तब और अब, 2010
209	Lakra	John	मौसमी राग, 1981
210	Lakra	John	आदिवासी संस्कृति तब और अब
211	Lakra	John	आदिवासी आध्यात्मिकता : एक जीवन शैली, 2005
212	Lakra	John	Tribal Spirituality : A Way of Life 2006
213	Lakra	John	Tribal Culture 2007
214	Lakra	John	Tribal Myths 2007
215	Lakra	John (Trans.)	पुना गळ्का (Kurukh Tr of New Testament) 2011
216	Lakra	John (Trans.)	आदिवासी मिस्सा संग्रह, 1978
217	Lakra	John (Ed)	धर्म ओहमा , 1982
218	Lakra	John (Trans.)	नेम्हा दौंड़े पुथी, 1988
219	Lakra	John (Trans.)	कुड़ख मिस्सा पुथी, 1993
220	Lakra	John (Trans.)	नेम्हा उल्ला, 1996, 2012

221	Lakra	John (Trans.)	दौ तिगका , 2008
222	Lakra	John	नेम्हा उल्ला Revised Edition 2012
223	Lakra	John (Trans.)	Kurukh Ritual, 1999
224	Lakra	John	कुड़खर गहि दौ चलौ, 2013
225	Lakra	John (Trans.)	धर्मस तंगहै खहर गने कछनखदस, 2014
226	Minj	Francis (Co-ed)	Jesuit Mission Among The Adibasis of Chotanagpur 2015
227	Nowrangi	Peter Shanti	संत इगनासियुस का जीवन चरित्र
228	Nowrangi	Peter Shanti	नागपुरी सदानी बोली का व्याकरण
229	Nowrangi	Peter Shanti	A Sadani Reader-Containing Stories Dialogues And Songs
230	Nowrangi	Peter Shanti	सिरी येसु खीस्त कर पवितर सुसमाचार
231	Nowrangi	Peter Shanti	हिन्दी भाषा प्रदीप
232	Parapullil	Anthony	Introduction To Theology
233	Parapullil	Anthony	Swami Dayananda Saraswati's Understanding
234	Pillen	Walter	पारिवारिक प्रार्थना
235	Pillen	Walter	Oroan Idiom And Proverbs
236	Ponette	Pierre	The Dawn of The Ranchi Mission
237	Ponette	Pierre	Encyclopaedia Mundarica (Last 2 Volumes)
238	Ponette	Pierre	फादर होफमन की संक्षिप्त जीवनी
239	Ponette	Pierre	हड़मकोअः कजिको : मुण्डा कहावतें
240	Ponette	Pierre	सुबह के अधखिले फूल
241	Ponette	Pierre	Tribal Humour : A Study of The Mundas
242	Ponette	Pierre	The Munda World 1978
243	Quirijnen	Frans	ईसा की जीवन कथा
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245	Rosner	Victor	A Quiver Full of Arrows
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247	Rosner	Victor	Ranchi Archdiocese
248	Rosner	Victor	Saint Stanislaus College
249	Sanders	Jerome	Catholic Social Doctrine L. Of E. Series
250	Sanders	Jerome	Points Of Medical Ethics
251	Sevrin	Oscar	Annotations On The Niyogi Report Relating To Raigarh Ambikapur
252	Soreng	Ajay	A Short History of Noadih Parish : 2007
253	Tete	Peter	बीरू काथलिक मिरान का इतिहास
254	Tete	Peter (Ed)	छोटानागपुर के सप्रेम सेवार्थ
255	Tete	Peter	Constant Lievens And The Catholic Church In Chotanagpur 1993
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257	Tete	Peter	The Kharias And The History of The Catholic Church In Biru 1990
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261	Tete	Peter	To Chotanagpur With Love And Service 1991
262	Tirkey	Amrit	Conscience According To Mahatma Gandhi
263	Topno	Paulus	छोयानागपुर के आदिवासी
264	Topno	Martin	नवा गो-गच्छव
265	Topno	Martin (Trans.)	पिलियो दुरंड.को The Psalms (Mundari)
266	Topno	Martin (Trans.)	नवा विधान (The New Testament In Mundari)
267	Toppo	Pratap	कुरडेग मिशन का गौरवशाली इतिहास, 2004
268	Toppo	Pratap	विद्यार्थियों की प्रार्थना डायरी, 1974
269	Toppo	Pratap (Trans.)	खीस्त की चुनौती (Fr. John Belsar SJ.)
270	Toppo	James	नया सवेरा
271	Toppo	James	रांख नदी भरी गेल
272	Toppo	James	मुझमें जीवन की तलारा (12 Volumes)
273	Toppo	Ranjit	Dynamics of Tribal Migration In India
274	Surin	William	English Textbook
275	Tucker	Victor	Improve Your Pronunciation
276	Tucker	Victor	How You Can Become More Creative
277	Vanbogaert	Jan	Latin Grammar
278	Vanbogaert	Jan	Latin Exercises
279	Van den Bogaert	Michael	The Tribal My Brother
280	Van den Bogaert	Michael	Cases In Rural Change And Peasant Organisation 1982
281	Van Doorselaer	Ghislain	Latin Grammar
282	Van Doorselaer	Ghislain	Latin Exercises
283	Van Exem	Albert	The Religious System of The Munda Tribe, 1982
284	Van Exem	Albert	Evangelisation Today
285	Van Exem	Albert	Basic Socio-Economic Attitudes of Chotanagpur Tribals, 1973
286	Van Nuffel	Peter Paul	In Worship And Charity - A Liturgical Retreat
287	Volckaert	Jules	Breaking The Word: A Commentary On The Sunday Lectionary
288	Xalxo	Prem	Complementarity of Human Life And Other Life Forms In Nature
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Shepherding the Flock

Fr. Ajay Soreng, S.J.

“You do parish work? I thought you were a Jesuit.” This reaction frequently surfaces when Jesuits mention that they minister in a Jesuit Parish. In the public mind and imagination, the Jesuits are so identified with education that people are often surprised to learn that parish ministry is a key work of the Society of Jesus. Many Jesuits wonder about themselves why we are in this ministry, unaware of how dramatically it has changed in the last twenty five years, how complex it has become, and how much preparation and training the pastoral ministry now requires. Ignatius himself did not want parishes to be a Jesuit work. In his time a pastorate entailed a lifelong commitment, which would have severely inhibited availability for other ministries and missions. Also caring for a parish was equivalent to holding a benefice, along with its accompanying canonical obligations and assured revenues, factors contrary to Ignatius’ ideal of poverty.

Yet, Decree 19 of General Congregation 34, pointing out that nearly 3200 Jesuits serve in more than two thousand parishes throughout the world, affirms that a Jesuit parish ministry is under certain circumstance, an appropriate way to (1) Serve faith, (2) Promote justice, and especially (3) To live with the poor and to be in solidarity with them.

Jesuits work in 21 parishes in Jharkhand, 5 in Assam and 3 in the Andaman Islands. 58 Jesuits of Ranchi Province are engaged in the parish ministry serving 96046 Catholics besides people of other Christian denominations and other faiths.

In addition to the pastoral works, the Parish priests are also educators. They are the teachers and secretaries of village primary schools. There are 51 primary schools having an average of 200 students in each school. Therefore, the parish priests are educating 10,200 children altogether.

Sl. No.	Parish	Diocese	Year of Establishment	Number of Catholics
JHARKHAND				
01	SARWADA	Khunti	1881	2500
02	TONGO (Jesuit)	Gumla	1900	9272
03	SOSO (Jesuit)	Gumla	1901	2189
04	RENGARIH (Jesuit)	Simdega	1901	12255
05	NOADIH	Gumla	1907	10681
06	KANKE	Ranchi	1943	3048
07	PATRACHAWLI	Ranchi	1956	4125
08	DOREA (Tamar)	Khunti	1956	132
09	VIJAYGIRI (Jesuit)	Khunti	1966	793
10	MURI	Ranchi	1971	300
11	BARDIH	Gumla	1971	6358
12	PRABHAT TARA	Ranchi	1973	1595
13	BUNDU	Khunti	1982	432
14	KOCHANG	Khunti	1986	412
15	MARANGHADA	Khunti	1987	2482
16	KEONDTANR	Gumla	1987	4100
17	BINGAON	Khunti	1987	3535
18	DOLDA	Khunti	1992	728
19	RUMTUKEL (Jesuit)	Khunti	1995	3500
20	SOGRA (Jesuit)	Simdega	2000	3563
21	JHARAIN (Jesuit)	Simdega	2009	2000
		Total		74000

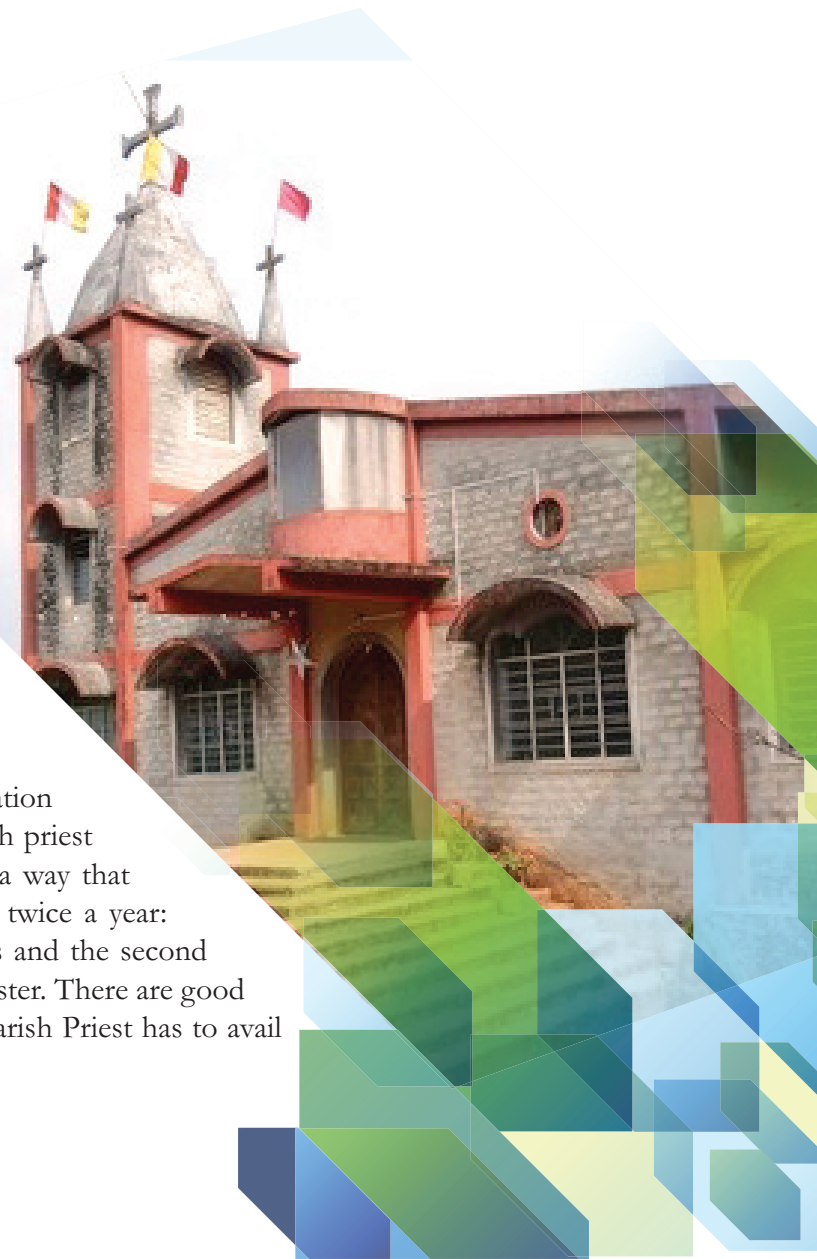
Sl. No.	Parish	Diocese	Year of Establishment	Number of Catholics
ASSAM				
01	BALIPARA	Tezpur	1999	7300
02	PENGREE	Dibrugarh	2003	3589
03	MANAS BANSBARI	Bongaigaon	2005	1740
04	KATHALGURI	Bongaigaon	2006	3326
05	MUSHALPUR	Bongaigaon	2006	415
		Total		16370

Sl. No.	Parish	Diocese	Year of Establishment	Number of Catholics
ANDAMANS				
01	DIGLIPUR	Port Blair	1987	2350
02	RAMNAGAR	Port Blair	2003	830
03	PROTHRAPUR	Port Blair	2007	2496
		Total		5676
GRAND TOTAL				96046

The primary task of the Parish Priest is “the care of souls,” a favorite expression of St. Ignatius, of which administering sacraments to the faithful is a primary means. Besides presiding at the Holy Eucharist, administering Baptism, hearing confession, anointing the sick, blessings the marriages, the Parish Priest also distributes Holy Communion to the elderly and sick, teach catechism, conduct marriage preparation courses, prepare the children for Confirmation etc. Besides these involvements visits the families, attend social functions like engagements of young people and marriage ceremonies in the family, visiting the sick, attend the village meetings when called for and so on.

The villages of the parish are divided into units for better administration. These units in many places have village chapels and the primary schools attached to them. The numbers of village chapels in each parish are varying from 2 to 20 depending upon the size of the parish.

There is a greater demand for Holy Eucharistic celebration by the faithful, which at times can drain out the parish priest physically. The arrangement has been made in such a way that the pastor has to go for Mass to the village chapels twice a year: once during the Advent in preparation for Christmas and the second time during Lent, preparing the people of God for Easter. There are good number of village chapels in each parish where the Parish Priest has to avail his services all throughout the year.





Marian Devotion is very popular among the people. The Parish Priest makes it a point to attend Marian Procession in each village in the month of May.

Every village of the Parish has a patron saint. So on the feast day of the saint the pastor has to say a Holy Mass for the faithful.

Christianity has taken deep roots in Chotanagpur. There are many vocations from the families to religious life. In some of the villages in Barway, every family has

someone in a Religious Order. After the final vows or jubilee celebration of 25 or 50 of religious life, family remembers offer thanksgiving mass at the village.

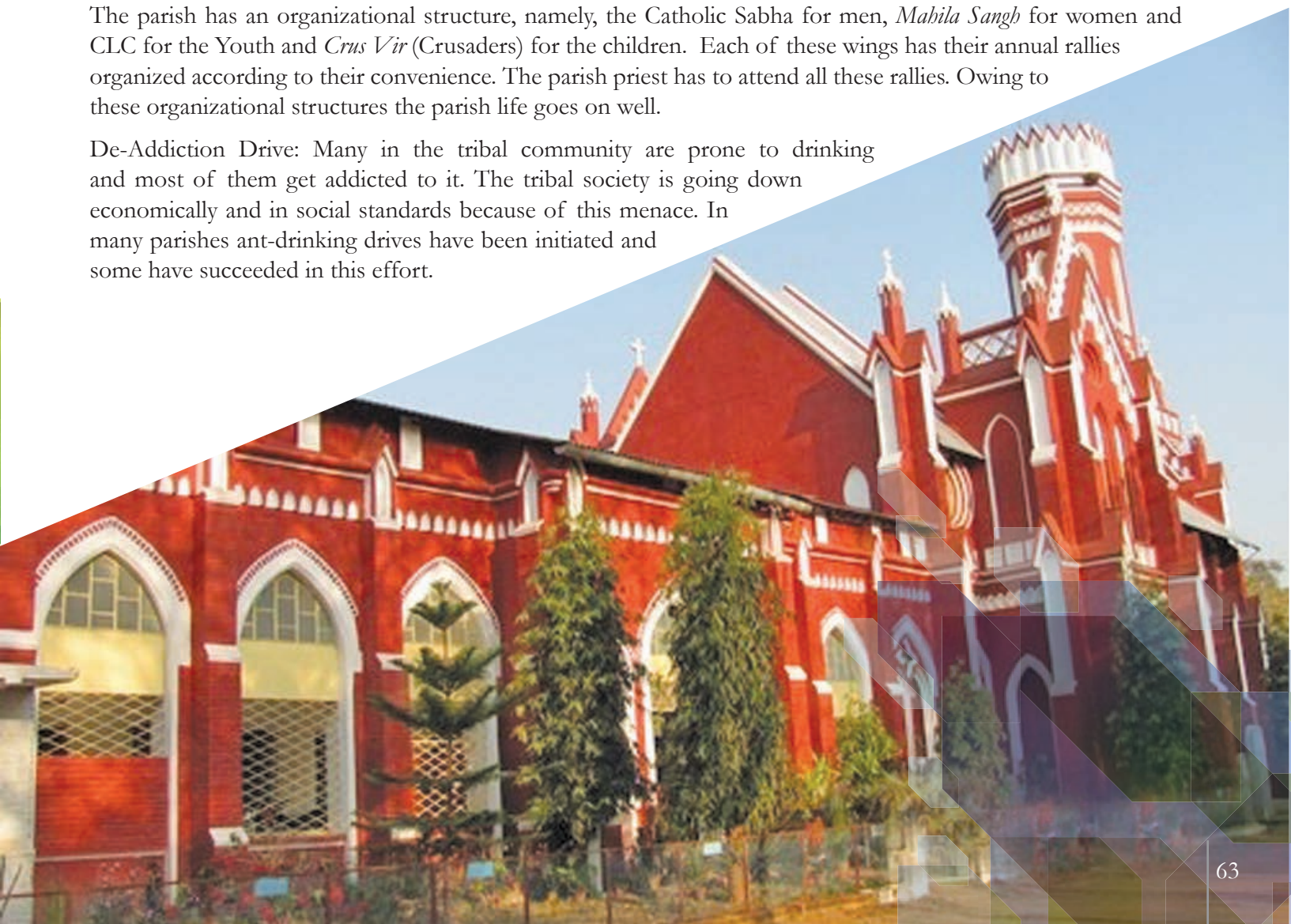
Burying the dead is sacred. On each death in the parish the parish priest is expected to offer the funeral masses.

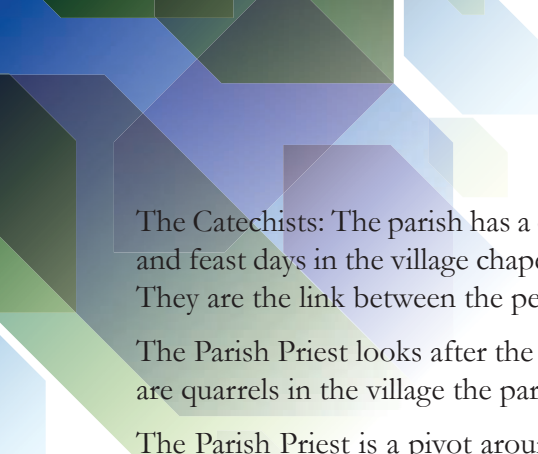
Feasts and Activities in Parishes

St. Monica's Feast: This feast has a great appeal among the mothers of the families. Mothers arrange retreats for the women and celebrate this feast on 27 August each year in great solemnity and devotion. A big number of women participate in it. It is celebrated as the Mothers' Day.

The parish has an organizational structure, namely, the Catholic Sabha for men, *Mahila Sangh* for women and CLC for the Youth and *Crus Vir* (Crusaders) for the children. Each of these wings has their annual rallies organized according to their convenience. The parish priest has to attend all these rallies. Owing to these organizational structures the parish life goes on well.

De-Addiction Drive: Many in the tribal community are prone to drinking and most of them get addicted to it. The tribal society is going down economically and in social standards because of this menace. In many parishes ant-drinking drives have been initiated and some have succeeded in this effort.





The Catechists: The parish has a catechist who takes care of the village chapels. They conduct prayers on Sundays and feast days in the village chapels. They are responsible for the social and political administration of their units. They are the link between the people and the parish priest.

The Parish Priest looks after the social, political, agricultural and developmental activities of the people. If there are quarrels in the village the parish priest goes to settle them.

The Parish Priest is a pivot around which the parish life revolves. The people trust the parish priest. If he is an able manager the people make tremendous progress in every way and if not the people tolerate him as well.

Vocation: At present there is no dearth of vocations to religious life from Chotanagpur. Boys and girls join different religious congregations in good numbers each year. The rule is that when a candidate joins any religious congregation he /she is to take a recommendation letter from the respective Parish Priest and thus the record is maintained. Priestly Ordinations of one or two deacons are a common phenomenon in every parish each year in which the whole parish takes part actively and the people contribute financially as well for the ordination expenses.

The mission of every parish is the creation of a covenant community centered on the Eucharist and God's word, dedicated to pastoral care of its own members and to the service of the wider neighborhood. Building and nurturing a faith community are the first services of faith offered by every parish including every Jesuit parish, rich or poor. Every parish has this in common.



Media Networking for Value Transmission

Fr. Alexius Tirkey, S.J.

The iconic profile of Satya Bharati as publisher, book seller and audio producer has its roots in the new Catholic perspective ushered in by Vatican II. With a motto to serve Catholic Faith and promote regional culture through media, it was transformed from being a service centre (Hindi Sahitya Samiti founded by Fr. Camille Bulcke, S.J.) to Dharmik Sahitya Samiti and got a place in the Apostolic School Ranchi.



A significant media initiative took place on July 27, 1982 founded by Fr. William Delputte S.J., with a new building, Satya Bharati and a new name was given Dharmik Sahitya Sadan. In addition to its mainstay — publishing and distributing liturgical and devotional books — it has made history by producing hymns and folk songs in Hindi and tribal languages to furnish the post Vatican II liturgy. Satya Bharati is probably the biggest to provide religious goods and articles in this part of the country.

The emergence of satya Bharati has taken placdr at surface due to the multi-directional growth of the ministry of Communication in the Province and the Arch Diocese. Its facilities include:

- (A) Production Segment, Audio-Visual section, and recording studio,
- (B) Printing and Distribution segment and publication of books and magazine, distribution of religious articles and books.
- (C) Training Segment: namely music, and journalism.

With the establishment of Tribal Museum at AROUSE, Gumla, by Fr. Peter Paul Van Nuffel, S.J., in 2004, yet another sound recording studio was set in motion. It has taken initiatives regarding the documentation of Tribal Culture through video production as well.

Vatican Radio (Hindi Service): Opening up of Vatican Radio at the premises of S.B. has offered new facilities for production and broadcasting.

Over 3000 interactive listeners of Vatican Radio Hindi programme — mostly Hindus & Muslims — are served through regular correspondence and a Hindi hand out, “Vatican Bharati Patrika”. In the course of the indicated period Fr. Alex Tirkey accompanied Fr. Justin Tirkey (Rome) to the Andamans and Ambikapur for promoting Vatican Radio.

New productions in the year 2014-2015

(A) Satya Bharati

(a) Print Publication :

- » Regular Publications: Time and again reprinting all Satya Bharati publications.
- » Special Publications (during the indicated period): ‘Pajhra’, reflection on the laily readings
- » Diary 2015 by Pastoral Apostolate was printed. The monthly magazine of ‘Vatican Bharati’ was printed.
- » ‘Tapte Jeevan Ki Sugandh’ an inspirational biography of Late Carolus Lakra by Fr. James Toppo, S.J.

‘Adholok’ of Advocate Albinus Minj was printed.

(b) Video :

- » Prayer Dance, produced by Fr. Alex Tirkey, released on July 31, 2013.
- » “Anokha Pyar”, a documentary film on Fr. Herman Rasschaert’s 50th Death Aniversary, launched on 6-7 April 2014 was made by Fr. Sibil Horo.
- » “Manglacharan Vol. II”, a prayer dance, released on 31st of July 14.
- » “Sundar Suhani Raat”, a Christmas Programme, released on the Feast of St Francis Xavier, made by Fr. Sibil Horo.
- » “Sundar Rati Pavitar Rati”, a Christmas Programme, released on the Feast of St Francis Xavier, made by Fr. Sibil Horo.

(c) Audio :

- » “Prabhu Yesu Mahotsav”, by Fr. Alex Tirkey, released in October.
- » “Dhanyavad” by Fr. Alex Tirkey, released during the Province Days 2014.

Recording completed for independent producers:

- a) Divya Vani
- b) Baitulam Sona Nagare
- c) Drill Display Jharkhand Police

A few advertisements for the civic election and for outsiders were also recorded.

Music Class: About 20 students are learning music, namely, Keyboard, Guitar and Vocal.

B. Catholic Press Ranchi

Catholic Press, Ranchi, is a small scale industry established in 1928 by the Jesuits of the Bengal Mission and registered under Factories Act 1948 registered as a printing Press. It has been a great venture as it aims to serve the Church and the society at large through print media and to create job opportunities and to explore the technical skills of the tribals of Chotanagpur. It was started by Gerard Turkenburg, SJ and carried forward by stalwards like Guy Jacquemotte, SJ, Andre Delbeke SJ, William Delputte, Pratap Toppo SJ, William Tigga SJ down the decades and contributed its might in printing Books, Journals, Periodicals, Registers, Baptismal Registers, Confirmation Registers, Marriage Registers, Exercise Books, Answer Sheets, Posters, Pictures, Brochures, Leaflets, Invitation Cards and Visiting Cards etc. With the revolution of computers, Mass Media and other technologies, Catholic Press, Ranchi needed a phase of shift from Monotype Letter press to Offset Printing Press, which was realized in the 1992 under the able leadership of Frs Andre Delbeke SJ and Alexius Toppo SJ. At the moment the press is sufficiently equipped with modern offset machines. It is fairly doing well financially.

Equipments and Machines

Presently Catholic Press Ranchi has three double Colour Printing Machines, two Folding Machines, two Stitching Machines, Three Cutting Machines, One Glue Binding Machine, One Lamination Machine, One Creasing Machine, One Exposing Machine, Ten Computers, One ECOPACK Machine and two Generators. In other words, the press has all the major departments of a printing press: Press and Post Press.

Working Personnel

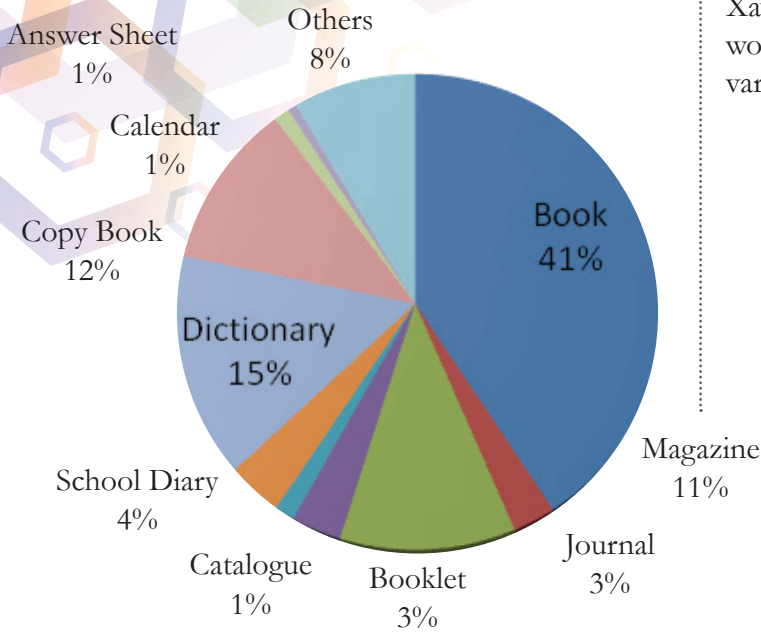
Keeping in view the objective of the Catholic Press, Ranchi has been providing job opportunities mostly to the Tribals people of Chotanagpur. Therefore, even today the 99 percent of the total working personnel are tribals. With the arrival of the latest machines the total number of the working force has been substantially slashed down. There are total of 27 employees on permanent basis, 03 on temporary basis, 10 on casual basis and 1 on contract basis. Besides these some do turn up for internship, apprenticeship and other training programmes. Having learnt the job skills, quite a few move out to work elsewhere. Catholic Press has been training personnel for that matter.

Work Load

A printing press without sufficient work load cannot sustain itself. Many Presses have been closed down due to lack of works. There have been ups-and-downs in the history of the Catholic Press, Ranchi. Yet, it has survived over the years mainly because of the work orders coming from the church and mission fields. In the current financial year, there was the net worth work of Rs. 99.42 lakhs. The Catholic Press, as the name suggests also, is basically a printer of church documents, religious, social and liturgical books, Journals and Magazines. A report tells that 41 percent of the net worth work was from printing of books of various kinds, whereas 15 percent came from Dictionary work, 12 percent from copy books, 11 percent from Magazines, 4 percent school diaries, 3 percent from booklets and journals.

Another important point to note is that the press has two permanent sources of works, one from Satya Bharati and another from Xavier Publications. For example in the current year 22 percent of the net worth work orders

Work Load in CPR

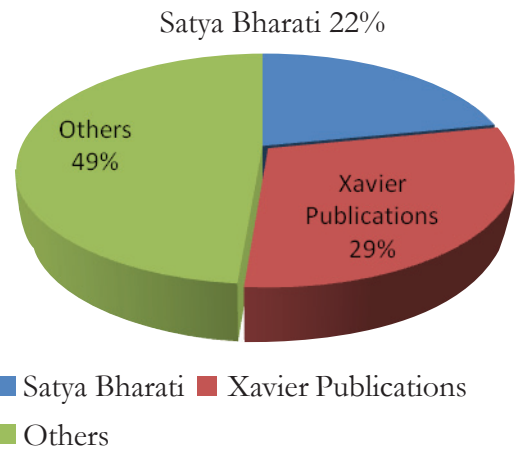


came from Satya Bharti and 29 percent from Xavier Publications, whereas 59 percent of work came from other individual sources of various nature. (Cf. Chart below)

Some of the books/booklets that the press reprinted for Satya Bharati this year are Biswas Ki Srinkhala, Jai Jesu, Kailga, Swarg Dwar, Sirma Hora, Sadri Dharm Geet, Adholok, Dono Ek Tan, Mausmi Raag, Masihi Upasna, Sanchipt Dharam Vidhi just to name a few.

No doubt running a printing press is an important venture of the Media and Communication apostolate in the Province. Indeed the province is providing an important service to the church and the society at large through this printing press.

Presently two Jesuits are in the press: Fr Francis David Kullu, SJ as the Director and Fr Alex Toppo, SJ as the Assitant Director.



Xavier Publications, Ranchi

The Xavier Publications Ranchi has its roots within the history of the Catholic Press, Ranchi which was started in 1928, with the printing of *Nishkalanka* monthly Hindi magazine. The long cherished magazine *Nishkalanka* was published from St. Albert’s College untill officially a legal publication, called Xavier Publications, Ranchi was started in 1980. Since then Xavier publications Ranchi has been the publisher of the Ranchi Jesuit Province and is busy directly in the spread of the word of God through its print publications. Presently the office of the publication is in the premises of Catholic Press, Ranchi. As a publishing house, it is not yet well established. At present it has the following publications:

Type	Publication Name	Author/Editor	Language	Year	Copies/Circulation
Book	ENGLISH - HINDI DICTIONARY	Dr Camil Bulcke, SJ	Eng/Hin	1962 (2nd ed.)	
Book	HINDI ENGLISH DICTIONARY	Fr E Baxla, Sj	Hin/Eng	2008 (1st Ed.)	-
Book	Naya Vidhan Evam Stotra Granth	Dr Camil Bulcke, SJ	Hindi	1977 (1st Ed.)	-
Journal	In Christo		English	Quarterly	1900
Periodicals	Nishkalanka	Fr Pius Xalxo	Hindi	Since 1929	13700
Periodicals	AVE	Vidyajyoti	English		7100
Periodicals	Vachan Sudha	Vidyajyoti	Hindi		600
Periodicals	RAHI	RTC, Tarunoday	Hindi		2750
Book	Lectionary	-	English		
Book	Akhil Akhara- Vol-I	Fr Shyam Tudu & Co	Santhali		
Book	Akhil Akhara- Vol-II	Fr Shyam Tudu & Co	Santhali		
Book	Akhil Akhara- Vol-III	Fr Shyam Tudu & Co	Santhali		
Book	Akhil Akhara- Vol-IV	Fr Shyam Tudu & Co	Santhali		
Book	Akhil Akhara- Vol-V	Fr Shyam Tudu & Co	Santhali		



Walking With the Poor and Marginalised

Fr. Xavier Soreng, S.J.

The social Apostolate in various forms has been the integral part of evangelization in Chotanagpur since the beginning of the mission in the late 19th century. Fr. Constant Lievens came to Chotanagpur in March 1885. His legal aid and assistance to the people of the area worked wonders. The people who were trapped by the lures of jagirdars, zamindars, thekadars and money lenders and were losing their land one after the other, found in him a great liberator who proved to be instrumental in restoring to them their lands. As they were able to redeem their land from the court, fraudulently taken away by the landlords and others, they accepted his faith too. Fr. Lievens and his companions (Huyghe, Cardon and Dehon) were not afraid to adopt an approach that was bound to conflict with the vested interests. They chose to be on the side of the oppressed, fostering in them the desire to take their destiny in their own hands.

Fr. J. B. Hoffmann continued to work on the land rights of the tribals in his own unique way. He wrote a special memorandum on the land system of the Mundas. He was the chief architect of the Chotanagpur Tenancy Act, 1908, a protective law for the tribals, dalits and backward classes. The Chotanagpur Catholic Mission Cooperative Credit Society (CCMCCS) was another of his monumental contributions to the economic empowerment and well being of the tribals which was followed by his down to earth initiatives of Dhan Golas (Rice Banks) and Catholic Cooperative Stores. Br. Lemonie started an Industrial School at St. John's School, Ranchi to teach non-agricultural skills to the students like carpentry and building works. The same was done in Katkahi by Fr. Bodson in the second decade of the twentieth century. Similarly Fr. L. Claeskens opened a weaving and cottage industry in Ranchi for the diversification of jobs for the tribal people from the primary sector.

When Ranchi became an independent Province it was a blend of the missionary zeal of the pioneering Jesuits like Lievens and Hoffmann and institutionalization of social involvement like Catholic Mission Cooperative Credit Society. Ranchi Province was created at a time when the growth and expansion of the mission was in progress not only through the establishment of new parishes, educational institutions and political proliferation of the Christian tribal community, but also through the social interventions of the Missionaries like Fr. Edward de Meulder in protecting the land of the tribals through his Jamin Bachais Sabha which he started in 1944, like Fr. Herman Rassehaert who was martyred in Gerda (Kutungia) in an effort to establish peace between the two communities during the riots of 1964, like Bishop Oscar Severin who defended the Church from the unjust accusations in the Niyogi Report published in 1956 alleging the missionaries of indulging in anti-national activities.

There has also been the institutionalization of Social Apostolate in the Province. The Province has been and is still carrying out its social outreach and empowerment of the people through XISS (Xavier Institute of Social Service), Kishor Nagar (Boys Town), ATC (Agriculture Training Centre), Namkum, AROUSE, Gumla and its Extension Centers at Simdega and Lohardaga, Gram Utthan Kendra, Gumla, Hoffmann Law Associates, etc. However, the active involvement of the Province in the Peoples' Movements against the mega projects of Koel Karo, Hydel Project, Netarhat Field Firing Range, Nagri Displacements and IBSA (Issue Based Social Apostolates) are worth mentioning.

Agriculture Training Centre (ATC), Namkum

The Agriculture Training Centre (ATC) at Namkum was started in 1962 with Fr. Jozef De Pypere, S.J. as its first Director (1960-1964). The main objective of ATC was to train students in improved methods of cultivation and to disseminate new skills in agriculture through an active extension service. Two types of courses were offered by the Centre – a junior course for non-matriculates and a senior one for matriculates. There was no guarantee of employment to the junior trainees. It was expected that after the course they would return to their villages and apply the new agricultural strategy learnt at the centre to their respective villages. The matriculates admitted to

the senior training course were in the line of Village Level Workers (VLWs) also called Kamdars. This course was meant to make them agricultural advisers in various Extension Centres. Both the courses ran concurrently for 2 years. Besides the farm, there were also training program on other allied activities like piggery, poultry, dairy and carpentry.

ATC Namkum served the tribal farmers very well for thirty years since its inception till 1992 when it had to be closed due to the problem of the Labour Union. Nevertheless agriculture extension and training programmes have continued till very recently in different parishes of Ranchi. A serious thinking process has started to renew and rejuvenate the original mission and charism of ATC in the light of the present day need of the people in the rural areas.

St. Joseph's Community College, Namkum

St. Joseph's Community College was inaugurated on August 1, 2009 by Fr. Ranjit P. Toppo, S.J., the then Provincial of Ranchi Jesuit Province. It envisions a just and self-reliant community of the marginalized people who are socially, economically and culturally conscious and sustainable. It is committed to develop human education and resources among the underprivileged people, to impact their all round development, to bring about sustainable livelihood and income generation, to bring in understanding about the meaning of life and its challenges and to develop positive attitudes. It began with the training of the health assistants along with two more trades on driving (four wheelers) and electricity and electrical. The ANM students were 30 in number; the trainees for driving were 14 and 12 trainees were for electricity and electrical. These initiatives were taken keeping in mind the need and demand of the time to prepare our own brothers and sisters coming from interior, rural and backward areas of Jharkhand for increasing their employability. As of now, it has 22 nursing students. The premises and infrastructural facilities of ATC are being meaningfully used for the purpose.

Kishor Nagar

Kishor Nagar is 45 years young. At the end of 1969, Fr. Victor Van Bortel, then Assistant Parish Priest in Ranchi, took about 30 boys to a haunted house in Samlong. It was a group of youngsters, who had dropped out of school and were living on the streets. That is how Kishor Nagar was born. Fr. Victor moved with his flock to its present location at village Bargawan in January 1972. With the tenacity of a Flemish farmer Fr. Van Bortel took up the arduous task of building up the Kishor Nagar campus.

Today, five years after his death, Kishore Nagar is very much alive. There are now 620 boys: 30 of them are post-matric students and are pursuing their further studies. While there are a good number of orphans, the majority of the boys come from one parent families. No fees are charged; there is only a one time admission fee of Rs. 400/-. There is a total of 20 staff: 17 lay collaborators and 3 Jesuits.





Some Significant Events in 2014

In January 2014 a two-day Objective Setting Workshop was held with the teachers under the guidance of Dr. Sant Kumar of XISS. In April the new Dining hall was inaugurated. Introduction to Computer classes were held in XIPT for students of Class 9 and 10. The Ranchi Samaritans–Round Table India- donated more than 10,000 books for the library. The Kishor Nagar Munna football team captured the trophy in the Guru Bhakti Munna Football Competition, organized by St. Ignatius' High School, Gumla.

Working at Kishor Nagar is a mission 'at the frontiers'. It is feeling one's way in an unexplored territory, finding a way of enabling the children from different backgrounds to live together as a family. We are called to walk with the boys, listening to them and also learning from them and to accompany them on their journey from childhood to adulthood. It calls us to be sensitive to the various ways in which God guides each one.

Animation Rural Outreach Service (AROUSE)

AROUSE began as an outreach unit of St. Ignatius' High School, Gumla on 2nd of October, 1978. Fr. Peter Paul Van Nuffel, S.J., the Principal of the School at that time, and a great educationist and visionary took this path-breaking initiative. Initially, AROUSE was extensively involved with the adult education programme under the aegis of the National Adult Education Programme of the Janata Government. In course of time, it took the shape of a full-fledged NGO (Non Governmental Organization) and was registered under the Societies Registration Act, 21 of 1860. It aims at promoting socially united, culturally integrated and just tribal and human communities through animation, organization, mobilization, capacity building, networking and advocacy, assistance and support for sustainable income generation. Since its inception, AROUSE has been working for the social, economic and cultural transformation and empowerment of the people of the area. Some of the significant interventions worth mentioning are: NLM (National Literacy Mission/Adult Education), Sericulture (with its silk processing unit), Village Balwadis (Kindergarten), Watershed Management, Micro-Economic Projects, EDP (Entrepreneurship Development Project), SHGs (Self-Help Groups), Food Processing Unit, Preservation and Promotion of Tribal Cultural Heritage of which the Tribal Museum is an integral part, etc. AROUSE Silk is still a brand name which enjoys recognition in the markets within the country as well as abroad. It is also to be noted with a sense of pride that AROUSE has been the recipient of Seth Baldeodas Shah Award for the year 1998-99 for promotion of sericulture among tribal, rural populace under the poverty alleviation programme in Gumla.

As of now, AROUSE has two sub-centres: (1) AROUSE, Simdega which was established on 19th March, 1994 and (2) AROUSE Lohardaga which was started on 1st June, 2006. AROUSE with all its extension centres is busy with some of the activities like (a) promotion of WSHGs (Women Self-Help Groups), (b) empowerment of tribal youth through promotion of Yuva Jhankars, (c) promotion of improved and diversified crops, as for example, System of Rice Intensification (SRI), vegetable production/ mixed crops, Potato Value Chain Development (PVCDD), formation of Kisan Clubs, and (d) strengthening of community based organizations (CBOs) to access government social security benefits and judicious management of natural resources for reducing the risks of climate change, (e) micro-economic activities (sericulture, cultivation of ragi, green chili and ground nut,

food preservation, poultry farming, goatry, fishery, duck rearing, retail shop, semialata plantation, etc), (f) EDP (Entrepreneurship Development Programme) like tailoring & embroidery, computer education, etc., (g) health awareness programmes, (h) promotion of tribal culture through tribal museum, (i) spiritual, intellectual and ethical formation of the High School children through Jeevan Pravesh, etc.

Gram Utthan Kendra

In 1992, Catholic Charities, Ranchi was divided further into the new Dioceses of Gumla, and Simdega in 1993. The Catholic Charities in Gumla was soon changed to, “Gram Utthan Kendra” in order to obviate the wrong impression that development was meant for a particular section and aimed at giving things only. A social need appeared which was no more fighting hunger, but awareness building. Farmers realized that together they could not only fight for their needs, but also could plan positive progress. Starting with group irrigation, they fanned out to skill training for the idle youth. Today there are 14 wisdom councils covering each 40 to 50 villages, committed to reflection on their assets and situation, and taking remedial initiatives. A new environment of concern for village communities is appreciable. Up to now untouched villages, learn to sit and listen to one another. This is a new experience of brotherhood, equality of gender and special care of the weak. A wider impact shows that these concerns open the hearts of any villager, where formerly the access was difficult or repudiated.



Central Zone Ventures

Initiatives for a Common Apostolic Platform

Fr. Xavier Soreng, S.J.

The Central Zone Provinces (Dumka Raiganj, Hazaribag, Jamshedpur, Madhya Pradesh and Ranchi) took a historic step when they identified four areas of common venture in order to address some of the common issues of displacement, migration, legal problems, minority education and media. As Ranchi is the capital of Jharkhand and as it is convenient and central to all the CZ Provinces, all the Zonal Centres are located in Ranchi, except LIFE (Lievens Institute of Film and Electronic Media) which is shifted to Xavier University, Bhubaneswar in Orissa.



Bagaicha emerged as a result of the

deliberations of a few like-minded Jesuit Social activists in the wake of the formation of Jharkhand State. They felt the need of Social Centre in the heart of Ranchi city to address the common issues of the five Central Zone Provinces. Thanks to Stan Lourdsamy, Tom Kavala, Ranjit Toppo, Dharamsheel, Marcel Ekka, Mathew Areparambil and others together with the five Provincials of the Central Zone who came together off and on to give a concrete shape to this dream project. It had a very humble beginning in July 2001 in one of the flats of Gharana Apartment situated along the Purulia Road, Ranchi with Fr. Stan as the only member who was assigned with an important responsibility of looking into the physical and financial need of the Centre. It was later shifted to its present location in July 2006. Bagaicha aims at (a) promoting and strengthening Peoples Movements and people's

organizations, (b) studying current issues affecting Jharkhandi people, (c) offering legal consultation, and (d) joining efforts of secular democratic forces. Now, we have a team of four Jesuits in Bagaicha to carry out its vision and mission: Stan Lourdsamy (JAM), Marianus Minj (DUM), Renny Abraham (JAM) and Xavier Soreng (RAN). Dr. P. M. Antony, S.J. (JAM)



has recently joined Bagaicha to assist the team as a research guide on the issue of under trials, specially the Adivasis and Dalits of the State. Besides all the other ordinary activities as above, Bagaicha conducted a workshop on “Current Issues of the People of Jharkhand” from 8 to 10 September, 2014. The participants had come from different parts of Jharkhand: Santhal Parganas, Ranchi, Jamshedpur, Hazaribag and Chatisgarh. They were 35 in number.

The topics covered during the workshop were: Traditional Self-rule and the Adivasis, Gram Sabha - its prospects, success and failures, difficulties and challenges, Illegal Mining – Reality and the Decision of the Supreme Court, Domicile Policy and Difficulties in enforcing it, Trafficking of Adivasi Girls and Migration of Youth, etc. At the end of the workshop, the participants resolved that they would strengthen Gram Sabhas in their own places by reorganization, sensitizing and networking with the neighboring villages. Bagaicha also supported the recently concluded legal training of the leaders of JAN NETRITVA PAHAL which was from February 20 to 22, 2015 in the capacity of resource persons. Thomas Barla coordinated the programme very well. It continues to support people’s causes and movements.

It has its good network with Jharkhand Nagrik Prayas, Jan Elan, Visthapan Virodhi Jan Vikas Andolan, Samkaleen Hastakshep, EKJUT, Right to Food Campaign, Samajwadi Jan Parishad Ranchi, Video Volunteers, Akhra, Bharat Jan Andolan, HRLN, Ranchi, Visthapan Virodhi Navnirman Morcha, BIRSA (JMAAC), Jangal Bachao Andolan, SUCI, PUCL (Peoples Union for Civil Liberties), Left Parties, specially CPI, CPIML, etc.; Web sites: cgnet, bharatchintan, jharkhandnirman, JESA, etc.; Publications: Jharkhand Express, Lalkar (Review), Hastakshep, Jeevan, etc.



Hoffmann Law Associates

The law office of the Province was established on 13 May, 2010 which gradually took the shape of Zonal Centre for legal services of common importance. Fr. Constant Lievens, Fr. John Baptist Hoffmann and other missionaries who came from Belgium have left us a rich legacy of legal service to the poor, marginalized and exploited people of Chotanagpur. The law office is dedicated to Fr. Hoffmann who spared no efforts to preserve the customary laws of the tribals and contributed a great deal in the drafting of the Chotanagpur Tenancy Act, 1908, a protective enactment. The Centre is committed to the creation of a just and humane society by protecting the rights, title and interests of the Adivasis and Dalits over land, forest and water. It seeks to achieve its objectives through legal awareness, information dissemination, counseling, assistance to the litigants and research and publications. The centre works in association with the people of good will and legal professionals.



Jesuit Education Bureau

Long awaited dream of the Central Zone Provinces is near its fulfillment as the Centre begins to take shape. It has been planned out with a view to address important common problems of minority education in Jharkhand. A serious thought was given to it from the year 2012 onwards. For the last few years, for sheer lack of personnel, this important initiative was not able to see the light of the day. Fr. Ajit Xess, S.J. and Fr. Florence Kujur, S. J., have been appointed as the Secretary and Assistant Secretary respectively. Apart from the Jesuit personnel, there will be full timer Office Manager and Office clerk in the bureau who will be taking care of day to day running of the Bureau. Of Course, it will take some time before it becomes resourceful and starts rendering the much needed and looked for services in the realm of education.

Lievens Institute Of Film & Electronic Media (LIFE)

Lievens' Institute of Film & Electronic media (LIFE), Ranchi began its journey from June 2011 as a Central Zone initiative in communication ministry. The objective of the institute is to coordinate the efforts of the Provinces in Central Zone and professionally help in audio-video productions. The focus is on training Dalit and Tribal youth in media. LIFE in collaboration with Xavier Institute of Communications, Mumbai began PG diploma in Film & TV: Digital Production from July 2011 at Satya Bharati premises. In July 2014, LIFE on its own started PG diploma in Broadcast Journalism. Students from other states also study in the Institute.

The institute has brought laurels to the Society of Jesus in a very short time. A documentary titled "Ray of Hope" that deals with the issue of people bringing coal on cycles from Patratu won an award at XIC, Mumbai in April 2012. One of the students' documentary titled "Bhopal shed the unsaid" won two international film festivals held at Kolkata and Delhi for direction and sound in August 2013. The institute won the first prize in a competition conducted by Ability Foundation, Chennai in January 2014. The competition was titled "60 seconds to fame" had 240 entries from all over India. The institute was awarded one lakh as prize money. This is the only Jesuit institute that won this award.

The institute will shift to Xavier University, Bhubaneswar from March 2015 and Xavier School of Communications (XCOMM), Bhubaneswar will run MA Mass Communication, BA Mass Communication, and PG diplomas in Film & TV and Broadcast Journalism. Fr. Lourduraj Ignacimuthu SJ who founded LIFE, Ranchi will head the school of communications from June 2015.



Jharkhand Sadbhavna Manch

Promoting Peace and Reconciliation



Fr. Alex Ekka, S.J.

The Jharkhand Sadbhavna Manch (JSM) is an informal civil society organization comprising the members from various religions, cultures and traditions like Hinduism, Islam, Sikhism, Christianity, Sarna Tribal Religion, Buddhism and Jainism. Its objective is to foster peace and harmony in society as well as to strengthen the bonds of mutual respect, tolerance, understanding and fellow feeling among the people of different religions and cultures. The current office bearers of JSM are Mr. Jasbir Singh, President, Fr. Alex Ekka, SJ, Secretary and Dr. Shanti Xalxo, Treasurer. It has about 60 members. The expenses of various activities are met through contribution from the members. It's temporary office is at XISS. Some of programmes and activities of JSM are (1) to organize conferences, workshops and meetings to promote communal harmony, (2) to organize protest rallies against communal violence demanding justice along with the restoration of communal harmony, (3) to celebrate the annual world peace day as well as the festivals of different religions together, (4) to instil among the students and the civil society mutual understanding and appreciation of each others' religions and culture and (5) to work for the protection of the rights of the minorities. We present here a brief description of each of these activities.

Seminars and Conferences



The first seminar of JSM on 28th August 2005 at XISS with His Excellency the Governor of Jharkhand, Shri Syed Sibte Razi as the Chief Guest was on communal harmony in the state. The seminar began with the Sadbhavna song 'Tu hee Ram hai Tu Rahim hai...'. In the inaugural address His Eminence Telesphore P. Cardinal Toppo said that inter-religious dialogue was the need of the hour and that the Sarna religion must be given a due place in society. In the keynote address His Excellency, the Governor of Jharkhand said that it was incomprehensible to think of communal disharmony in independent India. So we must stop it and foster mutual respect and fellow feeling. He said that the Constitution of India guaranteed the freedom of religion, so must respect it. Secularism meant that the State was above any religion, but must protect all religions. Our progress should not be equated with high rise buildings, but with social bonding. The Guest of Honour Major General Dalip

Bhardwaj said that unity in diversity had been the strength of India, of which the armed forces were the models. Similarly, Fr. M.D. Thomas, National Secretary of CBCI Commission for Dialogue stressed that humanness flourished on religious harmony, which should be our national identity.

In the second session Mr. Benjamin Lakra, IAAS, the then A.G. Jharkhand gave the example of the tribals of Jharkhand for communal harmony as they had never fought against each other. Mrs. Renu Bhardwaj emphasized that we in Jharkhand needed to set standards and give direction to our people for



communal harmony. Prof. Shahid Hassan, Head of the Department of Psychology, Ranchi University urged all to have a common minimum programme to promote religious harmony. Major G.S. Saluja suggested having a think tank to promote religious harmony. Rev. Swami Shashakanand, Secretary R.K. Mission concluding the session as the chairman said that all religions were like a bouquet of flower adding beauty and fragrance. In the third session Dr. Bahura Ekka, Vice Chancellor, Vinoba Bhave University stressed that we must learn from Adivasis to promote harmony with people and nature. Mr. Pankaj Kumar Shashtri from Jain community said that besides education we must foster human values. Similarly, Sr. Sosan Bara, DSA stressed that women's empowerment was promoting harmony in the family and society. And the last speaker Mr. Sohail Anwar, Senior Advocate said that safeguarding the CNT and SPT Acts was to protect tribal people's rights and promote justice in Jharkhand. Quite frequently such seminars and conferences are organized by JSM in different places of the capital city, Ranchi.

Public Rallies for Justice



In the wake of the killing of Fr. Ignace Bara at Banabira in September 2005 by communal forces and those killed by the naxalite outfits in Jharkhand, JSM organized a condolence meeting on 18th September 2005 at St. Xavier's College, Ranchi. Thereafter a human chain was made on the main road of Ranchi from Sarjana Chowk up to Albert Ekka Chowk for peace and harmony in society. The leading personalities in making the human chain were His Eminence Telesphore P. Cardinal Toppo, Shri Sitaram Modi, Dr. R.P. Sahu, Shri Lama Phur Nima Sherpa, Fr. Alex Ekka, SJ and

many others with 1000 people joining in. The media covered the whole programme with the message of joining the hands together for communal harmony and justice in society.

On August 8, 2014 there was another big rally brought out by Jharkhand Sadbhavna Manch from the Jaipal Singh Stadium to the Governor's Palace appealing His Excellency, the Governor of Jharkhand to maintain peace and law and order in Jharkhand after the communal flare up between the Muslims and the Sarna Tribals at Shilagain, Chanho and Bero. The civil society responded very well to the call for the protest march especially the students from schools and colleges. The students from XISS played a leading role in the protest rally as they invited one student from every institution to speak briefly on the incident and the need of communal harmony in society.

Joint Celebration of Festivals and the World Peace Day

Besides the annual Christmas get-togethers in collaboration with All Churches Committee, Ranchi, the JSM has been jointly celebrating from time to time the festivals like Eid-Ul-Fitra, Guru Nanak Jayanti, Karam and Deepawali on the same day and at the same venue. The first such joint celebration was in 2006 in the open hall of St. Anne's High School, Ranchi. The Deputy Commissioner Mr. K.K. Sone was the Chief Guest for the occasion who appreciated the concept of celebrating these festivals jointly. The programme consisted of Songs, dances and speeches on the significance of each festival for communal harmony in society. The audience was from all

communities and the hall was full to its capacity. At the end all were served good snacks with special items of each festival celebrated that day. A Video has been prepared of the first joint celebration of festivals in 2006.

The JSM also organizes the celebration of the World Peace Day on 21st September every year in different places like Guru Nanak Higher Secondary, School, Hindipiri, St. Albert's College, Ranchi and XISS. The first celebration of the World Peace Day organized by Jharkhand Sadbhavna Manch was in 2006 at XISS. About 300 people from various communities including students participated in the programme conducted by Mrs. Romola Horo. After the welcome by Fr. Alex Ekka, SJ, the representatives from each community lit the wicks of the lamp and JSM the Sadbhavna Manch Song 'Tu hee Ram hai Tu Rahim hai...' was led by the Brothers of St. Albert's College, Ranchi together with the students from St. John's and St. Anne's School, Ranchi. Messages on the occasion were given by Mrs. Ratna Mukherjee from the Hindu Community, Mr. Kuldip Singh from the Sikh Community, Rev. John Toppo from the Christian Community, Dr. Shahid Hassan from the Muslim Community, Mr. Debi Toppo from the Sarna Tribal Community and Purnima Sherpa from the Buddhist Community. There was also a street play on unity in diversity put up by the students of Holy Cross Convent, Burdman Compound, Ranchi. Finally Dr. S. Mukherjee gave a message on fellowship, peace and cooperation with one another. Then Mr. Jasbir Singh Khurana conducted the pledge for communal harmony before asking the gathering for a moment of silence for the martyrs of Jharkhand. He also proposed the vote of thanks and the programme ended with the final song Ham Honge Kamyab led by the students as mentioned above.

Civic Function at the Golden Jubilee of Fr. Herman Rasschaert's Martyrdom

Fr. Herman Rasschaert, SJ, a Belgian missionary was martyred on 23rd March 1964 at the village Gerda under Kutungia parish while saving the Muslims from the angry attackers. Earlier in the same year communal tension had gripped East Pakistan (now Bangladesh) leading to the killing of Hindus and later to the killing of Muslims as revenge in Jamshedpur and Rourkela. The communal frenzy had reached Gerda and the surrounding villages which had sizable Muslim population. In the morning of 23rd March after breakfast when Fr. Raschaert heard of the killing and arson of Muslims, he put on his cassock, said a prayer and left for Gerda on his cycle. He wanted to save the hapless Muslims and pacify the attackers. He reached the mosque and pleaded with the attackers to spare their Muslim brothers and sisters. Seeing him so suddenly, the attackers stopped for a few seconds. But someone shouted "He is one of them" and threw a stone hitting his face. Fr. Raschaert fell on his knees and kept pleading to stop the killing. But more stones were hurled at him and he succumbed to the ghastly injuries. The incident became national news and Fr. Raschaert a martyr for communal harmony in society.



To commemorate the Golden Jubilee of Fr. Rasschaert's martyrdom, the Ranchi Jesuit Society and Jharkhand Sadbhavna Manch jointly organized a civic function on 10th April 2014 at St. Xavier's College auditorium on the theme: Fr. Herman Rasschaert, SJ and Ambassador of Peace, Justice and Communal Harmony. The Chief Guest for the occasion was Mr. Justice Narayan Roy, Chairman State Human Rights Commission. The first Guest of Honour was His Eminence Telesphore P. Cardinal Toppo and the second Guest of Honour, Ms Maricou Annelies, First Secretary to the Belgian Ambassador in India.

The civic function began with a Hindi song on Fr. Herman Rasschaert followed by the welcome of the guests. Then the prayer song of JSM Tu hee Ram hai Tu Rahim hai... was led by the students of St. John' School. The welcome speech was delivered by Fr. Alex Ekka, SJ. Thereafter a portrait of Fr. Raschaert was unveiled by the Chief Guest who also offered floral tributes to it. Other dignitaries then did the same. Thereafter, Fr. Louis Francken, SJ spoke briefly on the life of Fr. Raschaert. It was followed by the release of English and Hindi Biographies of Fr. Raschaert and the speeches by the three eminent personalities – Dr. Ram Puniyani, a Social Activist; Ms. Sunila Basant, IAS (Rtd.) and Dr. Ahmad Sajjad, former Head and Dean, Faculty of Humanities, Ranchi University. Then a series of messages were given as follows: by one member of Fr. Rasschaert's family; the Provincial of Ranchi Jesuits; the second Guest of Honour, Ms Annelies; the first Guest of Honour, His Eminence Telesphore P. Cardinal Toppo and the Chief Guest, Mr. Justice Narayan Roy. Vote of thanks was proposed by Fr. Aurel Brys, SJ. And after the national anthem, high tea was served to all the guests.

Protest Peace March on 30th March 2015 for Justice and Protection of Minorities

Jharkhand Sadbhavna Manch took the initiative of organizing a protest peace rally on 30th March 2015 against the most gruesome gang rape of 71 year old Nun at the midnight of 14th March at Ranaghat town of Nadia District in West Bengal by miscreants after they desecrated the sacred hosts for holy communion and vandalized the convent terrorizing the nuns and decamped with Rs. 7 lakh from the victim's room. For greater efficacy of the protest two organizations were jointly put to take the leadership – The Conference of Religious, India (CRI), Ranchi Unit and All Churches Committee, Ranchi. Eleven more organization supported the protest. These were – Anjuman Islamiya, Ranchi; Gurudwara Prabandhak Committee, Ranchi; Jharkhand Nagrik Prayas; Jharkhand Sadbhavna Manch; Sarva Dharam Milan Parishad; the Catholic Yuva Sangh; Akhil Bhartiya Adivasi Mahasabha; Jharkhand Sikh Federation; All India People's Forum; Ranchi Archdiocese Mahila Sangh and Xavier Institute of Social Service, Ranchi.



After a week's time of hectic preparation with press conference and announcement about the peaceful protest in the churches on Palm Sunday of 29th March, a massive protest rally started at the Gossner College Compound on 30th March 2015 at 11.30 a.m. All the dignitaries of various churches were present to flag off the rally. His Eminence Telesphore P. Cardinal Toppo first said a prayer and blessed the gathering. After he gave a message of peaceful protest for justice and harmony, other Bishops too gave their messages including some eminent persons of the civil society. The protest march started from the club road and came to the main road of Ranchi with the Cardinal among other dignitaries in the front with the main banner. For health reasons he walked only a short distance. About 10,000 people, mostly the Religious, Priests and the lay Christians joined the rally besides the people from the Muslim, Sikh, Hindu, Sarna and Brahma Samaj communities. Students too came in big number with placards and banners. All walked in silence and gathered at the University grounds at Morhabadi. Many eminent persons and representatives of various groups gave messages of protection to the religious minorities, especially the Christians besides the messages of justice and communal harmony. In the meantime a delegation went to the Chief Minister's House to deliver the memorandum. Back at the University grounds there was singing of the Sadbhavna song Tu hee Ram hai Tu Rahim hai... and taking a pledge to uphold the dignity of women, struggle for the minority rights and in general for peace, justice and communal harmony in society. In the follow up evaluation meeting on 1st April 2015 of the protest rally a Coordination Committee was made with Mr. Ibrar Ahmed, the President of Anjuman Islamia, as the Convenor and Fr. Alex Ekka, SJ and Mr. P.P Verma as assistants to the Convenor. The signatories of the memorandum submitted to the Chief Minister would also be the members of the Coordination Committee. The SDO has assured to organize a meeting of the Coordination Committee with the Chief Minister to discuss ways and means to promote communal harmony in the state.

Conclusion

Jharkhand Sadbhavna Manch has completed ten years since its inception in 2005. Besides the above mentioned programmes, the JSM also joins the activities of other social organization on issues like development induced displacement, Ordinance of Land Acquisition, tampering by the vested interest in the government with the Fifth Schedule of the Constitution, the privatization bid of the Ranchi Sadar Hospital by the Jharkhand Government, rightful mobilization of the masses during the elections etc. There are efforts and plans to increase the members of JSM and hold meetings, seminars and conferences in different places in Ranchi. The fact finding missions and reconciliatory steps prior to the communal outbreak will be further strengthened. There is also a draft booklet of JSM on peace and social harmony as taught by different religions to be published shortly. There are also plans to have the units of JSM in the different districts of the state. But for this a lot of publicity and social mobilization is required.

The youths of various forums like AICUF and YCS too need to join the JSM in a big way so that peace, justice and social harmony can be promoted in the state more vigorously. More Jesuits too need to join or work with the Jharkhand Sadbhavna Manch, particularly the Jesuits of Ranchi Province since the Commissions for Dialogue, Human Rights and Social Apostolate have the similar vision, mission, objectives and activities spelt out as those of the Jharkhand Sadbhavna Manch. In the current political dispensation of the country and in the wake of communal onslaughts on Christians in the country through the breaking of the churches and religious status, issuing threatening letters to the Principals of Christian Schools, intimidating speeches by political leaders and the Ghar Wapasi propaganda by the personalities of the right wing Hindutwa organizations, a greater counter move needs to be worked out by the secular groups for peace, justice, freedom, equality and national integrity. In a broader perspective the Church leaders must take greater leadership for the protection of the minority rights, especially of Christians and the promotion of fellow feeling and social bonding like the Servant of the Servants – His Holiness Pope Francis in a true Jesuit spirit.





Touching Other Shores

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The Andaman Islands

Fr. David Bara, S.J.

Ranchi Jesuits have been working in the Andaman and Nicobar Islands since 1987. Some parishes have been handed over to the dioceses. We are working in the following parishes:

Prothrapur

On 15th April 2007, Prothrapur was given the status of an independent Parish. Prior to this, it was a sub-center of Stella Maris Cathedral, Port Blair. The parish is situated 3.5 K.M away from the Bishop's House and the Airport. The parish at present has 1200 square meters of land which is fully occupied by the Church building and the presbytery.

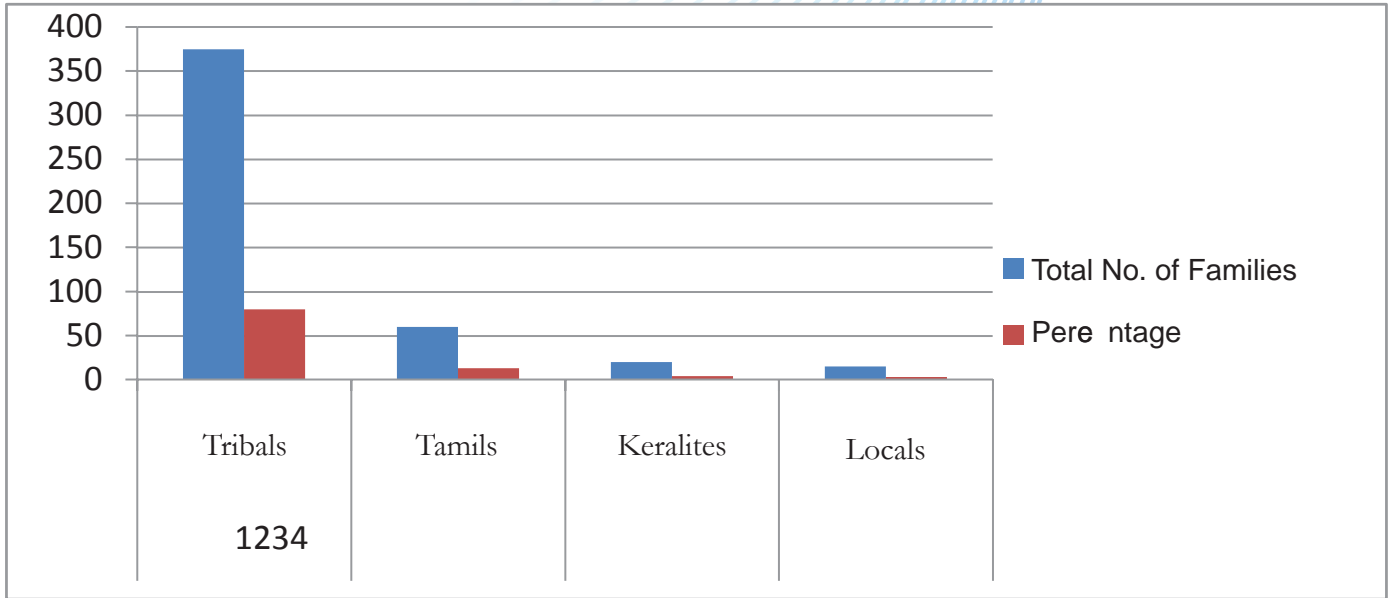
Fr. David Bara, S.J. serves as the first Pastor since 2007. He was assisted by Fr. Alphonse Aind, S.J. (2007–08), Fr. Elias Kullu, S.J. (2008–09), and Fr. Anthres Dundung, S.J. (2009 – 10). Since 2010, Fr. David is the only priest to run the parish.

At present the church can accommodate around 600 faithful, whereas the number of faithful even on ordinary Sundays goes to more than 800 to 900. In order to accommodate the extra number of faithful the church building has been temporarily extended with a canopy. Most of the time there is a big number of faithful that stays outside. Therefore the existing church is used for various purposes of the parish, such as meetings, catechism classes, seminars, social functions etc. Apart from this the parish does not have any parking place and public utilities.



The Parish has multi-linguistic Christians consisting of Chotanagpur Tribals, Tamils, Keralites and locals, having a total strength of 2500. There are around 470 families divided in the following way:

Sl. No.	Group	Total No. of Families	Percentage
01	Tribals	375	80
02	Tamils	60	13
03	Keralites	20	04
04	Locals	15	03



Economic Status of the Parishioners

Sl. No.	Group	Occupation	Status
01	Tribals	<ul style="list-style-type: none"> ●Agriculture ●Government jobs ●Daily wage earners 	<ul style="list-style-type: none"> ●Majority of them are financially poor. ●Government jobs are difficult to get as they are not given the ST status.
02	Tamils	<ul style="list-style-type: none"> ●Business ●Government jobs ●Agriculture 	<ul style="list-style-type: none"> ●Majority of them are financially strong.
03	Keralites	<ul style="list-style-type: none"> ●Government jobs 	<ul style="list-style-type: none"> ●Financially well off
04	Locals	<ul style="list-style-type: none"> ●Business ●Government jobs 	<ul style="list-style-type: none"> ●Middle income group

Educational Background

There are only two Catholic Higher Secondary Schools in Port Blair, namely; Carmel School (CBSE) run by Apostolic Carmel Sisters and Nirmala School (State Hindi and English Medium) run by the Diocese headed by a lay Headmaster.

Therefore, the people largely depend on government schools for their children's education. Very few of them move out to the places like Ranchi, Kolkata and Chennai for their further studies.

Diglipur



The old and abandoned Catholic Church has been re-started by Fr. Vital. It has 700 square meter of land. Along with the Church there is a two-rooms living quarter for the workers. As this place is abandoned and has no major usages, being the central place in Diglipur, we propose to open Pre-nursery, nursery and preparatory classes to benefit the local population.

Again, since the old building is not in good condition and renovation of it may not add to the value of the building, we desire to completely demolish the existing structure and make instead a new multi-storied building. This may be continued for the same purpose permanently.

The Bishop of the Andamans has already invited the Jesuits to open an English Medium School. There is no issue with the available land. The area of land is enough for the school purposes. There is also a need of the Church to have a good English Medium School in Diglipur.

Therefore, a master plan of the school has to be prepared to begin the construction of the school building so as to be ready for the Academic year 2015.

Ramnagar



Ramnagar, an independent parish was started by Ranchi Jesuits. At present Fr. Benedict Kiro, S.J. is the Parish Priest. He is assisted by Cluny sisters. It is somewhat situated at a remote place where only few Chotanagpur tribals are settled. They are mostly agriculturists and daily wage earners. They live by a very poor livelihood. The Parish has to fully depend on the Province for its financial needs. There is no such scope of expansion and development apart from the pastoral work.

The Assam Mission

Xavier Lakra, S.J.

“A true priest, a true Christian, have this zeal inside that no one should be lost. And for this reason they aren't afraid of getting their hands dirty. They're not afraid,” the call of Pope Francis during one of the morning Masses in the Domus Sanctae Marthae, his residence seems to be giving determination and momentum for the Ranchi Jesuits in Assam to persevere in their fledgling mission.

They were threatened, challenged and attacked; they experienced the dearth of funds and personnel apart from other socio-cultural and political challenges, but there has been no dearth of missionary zeal and spirit. The recent brutal attack on Fr. Ajay Tirkey on 9th January 2015, before evening prayer in his residence is an example enough to enumerate the innumerable and immeasurable challenges facing ahead. But “they are not afraid of getting their hands dirty that no one should be lost”.

The uncharted territory of Assam Mission did not see any Jesuit presence until 1998. Karnataka Jesuits had been commissioned to the North East of India right from 1970. It was their 25 years of missionary spirit in Nagaland and Manipur which also covered Assam earned them Kohima Region in 1995 with Fr. Hector De Souza, as the regional superior, who lost no time in soliciting the Ranchi Jesuits to ‘dirty their hands’ in the ‘rugged’ plains of Assam. Fr. Xavier Lakra and Fr. Gabriel Xess started as pioneers. Immense possibilities in the region among the 150 year old indigenous immigrants working in tea-gardens called for a strategic restructure. It saw the historic day. After 8 years of missionary experiences of the pioneers, the Superior General of the Society of Jesus, Rev. Fr. Peter Hans Kolvenvach carved out Assam Mission out of Kohima Region under the guardianship of Ranchi Province, Fr. Xavier Lakra being its Delegate of the Provincial of Ranchi.

Who and What are We Here For?

The indigenous people namely Santhals, Oraons, Mundas and Kharias were forced to migrate from greater Chhotanagpur (Jharkhand, Chhatisgarh and Orissa) to work as bonded labourers during British Colonial era. In spite of 150 years of their existence, they are faceless, nameless and strategically neglected by both, the central and the state governments. They are categorized into MOBC (more other backward class) in spite of them being backbones of the tea estates of Assam.

The basic objective of Assam Mission has been right from its inception, therefore the spiritual, educational and socio-economic and cultural resurgence of these people.



To this end, the Assam Mission Jesuits have the Mission Vision

“We, the Jesuits of Assam Mission, are called by God to be the companions of Jesus and to share in his mission of love and service by participating in the struggle of the people, particularly the Adivasis, tribals and other marginalized and oppressed in Assam. Therefore, we commit ourselves in collaboration with the people of good will: to proclaim the good news; to strengthen the faith and promote social justice and fight for human rights and dignity of the people. To this end, we commit ourselves to conscientize, unite, educate and empower the people towards self-reliance who are poor oppressed, marginalized, nameless and faceless.”

To realize these visions, just within 9 years of its existence, the fledgling but vibrant mission boasts of 7 strong mission stations—Pengaree in Dibrugarh Diocese, Kathalguri, Manas Bansbari and Mushalpur in Bongaigaon Diocese and Balipara parish, St. Xavier’s College, Sonabheel and Jesuit Bhavan cum Gana Chetna Samaj in Tezpur Diocese.



Tend my flock that No one is Lost (Mission stations and Parishes)

To cater to the spiritual needs of the people, the seven parishes are passionately engaged in the pastoral activities. The first parish to be started by the Ranchi Jesuits was Balipara which was carved out of Tezpur parish. It was declared a parish on 18 October 1998 by Bishop Robert Kerketta, SDB. Thereafter, other parishes followed one after another.

Every parish priest makes it a point that Holy Eucharist is celebrated in each village at least once a month. Whatever the situations, they are available for the sacrament of the sick. Advent and Lenten tours, retreats in the villages have become habitual spiritual activities for the faithful. Home visits are regular activities. Seasonal inter-village football tournaments have received enthusiastic response from the villages which have in fact served us build up rapport with them.

Sisters of Mercy of the Holy Cross of Ingenbohl, Ursulines of Tildong and Daughters of St. Anne’s Ranchi, Franciscan Sisters of Our Lady of Grace from Meerut and Sisters of Charity of Jesus and Mary (S.C.J.M.) have been closely collaborating with the Jesuits in all fronts of pastoral works in different mission stations. Pastoral works of eight years have borne much fruits in the form of vibrant Catholic Sabhas, Mahila Sanghs and Youth in all the parishes. No wonder why we have already vocations in the Society of Jesus from this region.

The Light of Christ through the Light of Knowledge

The response to the call of education, whether primary, secondary or higher education has been overwhelming. Prior to the Jesuit presence in these regions, there was nothing but the thumb print. The first seed of formal education was sowed in the form of St. John’s English Medium School on 1st May 1999 with 120 students close





of Old Addabari within the ambit of Balipara Parish in a thatched house. When the wild elephants trampled it in 2004, the school was shifted to the permanent school building in 2005. The school today already educates close to 1000 students and Jesuits have made their presence felt in and through the school. It also has a boarding and is supported by other feeder schools looked after by the Jesuits themselves.

That the students after matriculation continue their studies, the Province opened St. Xavier's Junior College in 2006 with just 23 students, late Fr. James Lakra being its 1st Principal with Arts and Commerce streams. Awaiting its permanent infrastructure, the college owed St. John's School for its classes until its own building was completed in 2010 at Salabasti, Sonabheel. Since then the college has grown both in terms of quantity and quality. It is already upgraded to the degree college too.

All the mission stations at present own a school each with feeder schools as well. They have become instruments of liaison with the natives there who show tremendous measure of gratefulness for reinventing their lives.

It is the process of education that has given us crucial breakthroughs in our mission. The Jesuits are able to witness real transformation in the lives of the people. It has been able to restore the self-esteem and human dignity of the faceless and voiceless people. It is through the process of education that the locals have been able to assert their rights and identity.

Empowering the People: Social Work

Gana Chetana Samaj (GCS) is an offshoot of the Nagaland Jesuit Society (NJS) which is run by the Jesuits of Kohima Region, North East India. In September 1999, the Jesuits set up a Social Centre at Balipara under the name of "Gana Chetana Samaj" (People's Awareness Society) at Eragaon in Assam. On 21st March 2011 Gana Chetana Samaj, shifted to its new office at Hazarapar, after Assam Mission was created from Kohima Region in December 2006.

Gana Chetana Samaj envisions a just, humane, equitable and harmonious society, and perceives its role as a facilitator of change and thus envisages the integrated development of Adivasis, tribals and other marginalized communities through a process of conscientization, economic empowerment whereby they become self-reliant and self-sufficient. The goal of all its undertakings is: the empowerment and improved livelihood of Adivasis, tribals and other marginalized communities.

Activities of Gana Chetana Samaj and the Outcome

Well in 1999, Gana Chetana Samaj (GCS) began mobilizing tribal and Adivasi women to form Self Help Groups (SHG) for social change and empowerment in Balipara area in villages and tea estates. The formation of SHG's gained its momentum and spread out to other Jesuit Mission centres in North East India. The formation of SHG's gave a new lease of life to the rural poor as they got redemption from the vicious circle of money lenders. GCS also made a landmark in preparing the methodology of SHG which is accepted by National Bank for Agriculture and Rural Development (NABARD). It is now widely used by other Non-Governmental Organizations not only in Assam but also in other North Eastern states.

Since 2008, GCS has started focusing its attention on the problems faced by Adivasis, tribals and other marginalized sections in tea estates and villages. Accordingly, GCS has shifted its focus on education – both formal and non-formal education of Adivasis, and on empowerment of tribal women through SHGs. Between 2008 and 2011, the non-formal education by GCS made 1144 women literate. GCS started promoted the formal education of the school-going students by opening 24 study centres in 2008. In 2012, the number of study centres has risen to 64. Now, 1409 students are benefiting through these study centres. Besides, GCS is operating coaching centre for matric students. As a result, 43 students have passed out successfully and are continuing their higher studies in St. Xavier’s college Sonabheel and in other colleges of Tezpur town. During the last financial year 119 students benefited from the coaching centre.

As for women empowerment initiatives, till 2012 562 SHG’s have been formed comprising 8,999 members. The members of SHG’s undergo capacity-building training in team participation, leadership, maintaining records and accounting, micro credit finance and inter-lending.

The seven mission stations are now pick of the eyes of all passers-by in terms infrastructure and quality of service. But behind the magnificent gaze of all this underlies the unreserved and selfless toil of all those who had and have been commissioned there. Beginning with the scratch, they lived like mendicants staying in make-shift, thatched houses. To expand the horizon of the mission, many of them also have lived like itinerant preachers looking for possibilities. This is how seven strong missions have been possible with the span of just 8 years.

Ranchi Jesuits in Assam Mission are truly exemplifying the real Church as Pope Francis says, “I prefer a church which is bruised, hurting and dirty because it has been out on the streets, rather than a church which is unhealthy from being confined and from clinging to its own security.”



International Collaboration

Fr. Linus Kujur, S.J.

Cambodia Jesuit Mission

Cambodia Jesuit Mission is under the South Korean Jesuit Province since year 2006. It presents a very good example of the universal nature of the Society of Jesus wherein there are Jesuits from 10 countries in the Province, namely from South Korea, the Philippines, Spain, Ireland, United States of America, India, Indonesia, Australia, Vietnam, Thailand, and Cambodia. Ranchi Province has been missioning Jesuits to Cambodia since 2001. At present there are 3 Ranchi Jesuits missioned there.

Fr. Rajat Hassa Purti in the capacity of the Parish Priest and the Director of the Hostel is at his best to love and serve the people of Cambodia.

As the Parish priest in St. Francis Xavier's Catholic Church, SvaySisophon and St. Mary Magdali Catholic Church, Poipet he devotes his time and energy for the total well-being of the poor, the sick, the handicapped, prisoners, children and youth of the area.

As the director of De Nobili hostel Fr. Rajat has improved the infrastructure of the hostel by the construction of a new hostel for boys. It has proper bed rooms, toilets, study rooms equipped with good furniture for quality education of the hostellers. During the four years of his assignment as parish priest and as director, Fr. Rajat has been promoting many young boys and girls to grow in Catholic faith and for getting higher education.

As a regent in Cambodia Mission from 2001 to 2003 and as the in-charge of the Arrupe Center for the handicapped and at Arrupe Outreach he had already proved himself as a dedicated companion of the handicapped and the physically challenged.

Fr. Manoj Kumar Ekka SJ has been assigned to Cambodia Mission since February, 2005. He spent the first five years of his missionary life as a Social worker in the Jesuit Service (NGO) Siem Reap, Cambodia. His main mission was to accompany the victims of land mines in the Province of Siem Reap and to coordinate all other development works (Such as Education, Rural developments and Health) of Jesuit Service in Siem Reap. In the weekends Fr. Manoj performed his priestly ministries of celebrating Holy Eucharist, hearing confession and ministering other sacraments to the Cambodians and Vietnamese Catholics in the floating parishes in the Tonle Sap Lake.

In the second phase of his Missionary life Fr. Manoj has served as parish priest of St. Andrew Catholic Church, Nikum in Battambang Diocese since 2010. He has also been helped as the in-charge of the St. Elizabeth Health Care Center run by the Diocese. As a Pastor Fr. Manoj has been entering into the depths of the lives of the people, especially of children and youth by his constant family visits, catechisms, personal interactions and the promotion of traditional songs and dances

As the in - charge of the Health Center his responsibility is to make links between the health center and foreign doctors who offer their medical Services to different Parishes in the Diocese.

Sch. Rakesh Kerketta SJ went to Cambodia for his regency in 2013. After three months of language studies he was appointed as the youth animator of Battambang parish for one year. He also helped in Arrupe Outreach Team for the Promotion of education. As youth animator Sch. Rakesh helped the parish youth very efficiently by arranging monthly meetings, music classes, English classes, home visits and sports. As a member of Arrupe Outreach Team for the Promotion of education he visited different school projects to assess different needs of the project. He links the outreach team with their donors. He has also prepared reports on the same.



Rakesh is doing his second year of his regency in Kamponthong Parish. He is in charge of boys' hostel and parish youth. He also helps in Jesuit service works for the landmine victims and the poor. He accompanies the students by his 24 hours availability for the students. Rakesh says that he is very happy to help the poor and the neglected children coming from the remote villages.

Egypt

Fr. Bimal Kerketta, is serving in Cairo, the Capital of Egypt as a Socius to the Novice master and at the same time he is a full time spiritual guide in our Jesuit French medium boys' middle school.

He is well versed in Arabic and has been enjoying his work with the Novices and school boys of the place.

Fr. Bimal was in Minia as a Minister and as the Director of Arabic medium co-ed school (KG – Matric) in Upper Egypt till last September, 2014, a place where he witnessed the series of attacks on Christians and the Churches, houses, establishments, properties on 14th August, 2013.

During the time of anti Christian violence in Egypt, the governorate of Minia saw the highest number of churches and Christian properties attacked, damaged, looted or torched down completely. It was a miracle that our heritage of more than 125 years - a Jesuit residence, school and some buildings of our Jesuit and Brothers' Association (JBA) was spared with repairable damage.

He narrates that he saw the cruelty of people burning and looting of JBA, a new house car and many more vehicles on the campus. "For the first time, I had felt that death was near." It was indeed a hard time to manage the responsibility as Minister in co-coordinating various works of the residence, school and JBA.

Yet, in all ups and downs, it was also a moment to be enlightened with signs of new hope. People were able to understand our mission and faith. The Jesuit community is enriched by more friends, benefactors, donors and people of good will.

Since then, both Muslims and Christians have stood by our side – supporting us, defending us, and encouraging us to continue our service to the people.

Pontifical Gregorian University, Rome

The Pontifical Gregorian University, Rome, was originally founded as Roman College by St. Ignatius of Loyola himself in 1551 to teach Grammar, Human Sciences and Christian Doctrines. At present the University bears the name of Pope Gregory XIII and has six Faculties: Theology, Philosophy, Canon Law, History and Cultural Heritage of the Church, Missiology and Social Sciences; two Institutes: Spirituality and Psychology; and five Centres: Saint Peter Faber Centre for the Formators for the Priesthood and Consecrated Life and Cardinal Bea Centre for Jewish Studies. The University has more than 2500 students from all over the world.



Being part of this distinguished and universally renowned University either as a student or as a member of the staff is a matter of great pride and prestige. A good number of Ranchi Jesuits have studied in Gregorian; but as one of the staff members of the University, Prem Xalxo was the first one from Ranchi Province to join the Gregorian Jesuit Community in 2006 after completing his doctorate in Moral Theology. Later, Linus Kujur joined the Faculty of Missiology in 2011. As the member of teaching staff, their primary mission is the integral formation of the students. Hence, apart from teaching regular courses, one is expected to be study as well as spiritual guide according to the needs of the students. Along with teaching and guiding the students, continuous research, writing articles and books and presenting Conference Papers constitute an inseparable part of the mission in this Gregorian University. The appointment of Prem Xalxo as the University Chaplain in 2009 added yet another dimension to the mission in the Gregorian. Working as a bridge between the students and the teaching and non-teaching staff, and animating various groups of students in organizing various extracurricular activities, Prem has brought to the fore the creativity and capability of Ranchi men in executing with perfection any responsibility when given a chance. In short, the mission in Gregorian University has helped in making the Ranchi mission known to the universal Church.

Fr. Linus Kujur, S.J. is appointed in the Faculty of Missiology of the Pontifical Gregorian University Rome. The Faculty has two Departments: Missiology and Theology of Religions. Lecturing, Guiding the research students and above all doing one's own research in the field of dialogue with cultures and religions, other than the Catholic Church, is the main orientation of his apostolate. His courses, seminars and workshops primarily follow the pedagogy of accompaniment to the students, especially to the students of Licentiate and Doctorate, coming from all over the world, by helping them in their research.



Alberto Hutardo Centre is for Faith and Culture, Ignatian Spirituality Centre and the Centre for Child Protection. His research is open to interdisciplinary subjects in collaboration with other Professors. Sometimes he has been the second reader of the Doctoral Dissertation of other Faculties as well. Besides, his duty to lecture in St. Albert's College Ranchi continues during his holidays. He has also been assisting a Parish Priest of Rodero in North Italy during the solemnities of Christmas and Easter holidays

He once conducted an online course for the Christian and Muslim university students residing in Egypt, Lebanon, Poland and Italy. It was concluded with an International Convention for Peace in Rovereto, one of the cities of North Italy. The convention was meant for the members of all major Religions.



Vatican Radio, Rome

Vatican Radio apostolate is one of the unique missions of the Society of Jesus at the service to the Church and Pope to strengthen and defend the faith and in spreading the values of the Kingdom, namely Peace, Love, Dialogue and Reconciliation in the world.

As many as 22 Jesuits are engaged in the mission entrusted to the Society including that as spokesperson of the Pope, Fr. Federico Lombardi, an Italian Jesuit, as the Director General of the Institution.

As the in-Charge of the Hindi Section of Vatican Radio since 2007 Fr. Justin Tirkey has been a broadcaster, editor, translator, reporter and a link among some 45 languages of the office, regional office in Ranchi, bishops and Episcopal conferences of India.

As an Asian representative from Vatican Radio Fr. Justin had the maiden opportunity to be part of 6 member Vatican Radio entourage of papal trip in South Korea and Philippines and contribute as official journalist for the Vatican Radio.

Apart from broadcasting the 19.14 seconds programme daily he sends VR Hindi e-Samachar to 111 dioceses of India with Sunday Reflections which have gained much appreciation among bishops clergy and religious.



Three members Hindi team keeps itself updated with all the social media like blog, facebook, podcast and twitter to spread the joy of the Gospel to everyone. The multi-media new webpage has been the attraction of the youth from various other religions

Jerusalem

Fr. Camil Kerketta, SJ is the first member of the Ranchi Jesuit Society, to serve as Minister of the Pontifical Biblical Institute, Jerusalem from the perspective of the mission of the Society of Jesus since 2014.

As a Minister he is playing a vital role in the administration of the Pontifical Biblical Institute. Contacting people of various faith, house maintenance, Co-coordinating the works of the employees of the house, welcoming the Jesuits and non-Jesuits coming here from around the world are some of the important aspects of his responsibilities.

With the passage of time, he is getting involved in the functioning of the Institute; he finds his presence and participation in the international mission of the Society of Jesus in Jerusalem mission, more meaningful.

The Jesuit community has been the host for the Biblical students coming from Rome every year for a semester. Some other works include service to the Bethlehem University and taking care of the Catholic Asian migrants in the country.

Fr General has invited and encouraged the community to enter into an apostolic discernment for the future engagement of the Society in the Holy Land which includes not only the present members of the community but also DIR and Fr. General himself.

The process of this transition is a great challenge especially in functioning as one community with two residences and different apostolic tasks. Pat Lee, as new Superior, and Fr. Camil, as new minister are willing to animate this process under the guidance of a new Delegate (Fr Arturo Sosa).

Fr. Camil believes that with the prayerful support of the Society he will contribute in building up a better common life, and give a new and effective presence of the Society of Jesus in the Holy Land.

British Guyana Mission

Three Ranchi Province members Frs. Anil Tirkey, Amar Bage and Elias Surin are missioned in Guyana. They are involved in the city as well as in the interior mission stations in the remotest villages. Fr Anil is in Georgetown and Frs.

Amar Bage and Elias Surin are in the interior villages. Since 2007 Fr. Amar is

working among Amerindian communities. Amerindians are the indigenous groups of people in Guyana. He worked in three different areas within these years. Aishaltton in Rupununi, south of Guyana which is really in the savanah, Kurukabaru in pakaraimas in the North, located in the mountain regions and surrounded by beautiful creeks and mountains. At present he is in Hosororo in North West, full of rivers and forests. From the beginning Elias is working in pakaraimas among Amerindians. Pakaraimas is considered as the most difficult mission with no communication and transportation facilities. In these three areas majority of the Amerindians are Catholics.

Our work in the mission is very much sacramental and social. In near future we are finding scope for the educational apostolate. Since there are very few priests, lay leadership in the church is in great demand. Some of the communities are very good in forming lay leaders but some communities still look for someone to lead the church in the absence of a priest. Therefore, formation of lay leadership is one of the important tasks in communities.

Amerindians in general are very good. They are simple and very hospitable. Majority of them are farmers and also their source of income is mining (gold). It is wonderful to work among these people.

Hosororo in North West of Guyana is one of the mission stations in the Diocese of Guyana. This mission was started by the Jesuits. For last ten years mission was under the missionaries from Philippines (MSP) and now once again mission is under the Jesuits. Fr. Amar Bage, as parish priest with another priest Fr. Marlon Innis, have taken this new mission as a challenge to look after 31 communities. Due to the less number of Priests some communities were abandoned, which are to be reopened and reestablished.

Our main works are: pastoral, ministering the sacraments, organizing the team to work in the communities and give them leadership training.

We have spent only a few months in this mission and we need to study the situation and gather more information for effective ministry.



ALUMINI: Miles to Go Before We Sleep

Dr. Devendra Singh & Fr. Nabor Lakra, S.J.

The Ranchi Province of the Jesuit Community is truly blessed on many counts. One such count is the “indulgence” of its “celebrated and decorated alumnus” with its respective alma mater.

No wonder, each of the alumni of Jesuit institutions, whether Schools, Colleges or Professional Institutions, owes his / her life and acclamations to teachers, guides and his / her unflinching allegiance to the alma mater. Reasons are clearly and vividly laid-out: holistic development of the human persona - character building, moral education, development of logical thinking traits, leadership, experience and opportunity; over and above classroom teaching of bare subjects.

While it is observed that the degree of affinity to the alma mater is a matter of personal conviction, some Institutions are more successful in attracting back more alumni, time and again. This trend may be individual or institutionalized. Many alumni contribute to the alma mater in their individual capacity – intellectually, with ideas, with selfless services, with grants, with scholarship programs, with infrastructural support, or with whatever the Alma mater needs from time-to-time. Some institutions are fortunate to have structured Alumni Associations.

Essentially, the pivot of any Alumni Association is the Institution: School, College or Professional Institute. The Principal / Director / Head of the institution have to be sensitive to the issue of formation and nurturing of a formal Alumni Association. It is observed that wherever the head of the institution has shown keen interest in the formation and activities of the Alumni Association(s), the alumni activity has flourished in favour of the Institution, the present population of the students of the Institution and for the benefit of the society-at-large.

Success stories of vibrant Alumni Associations in the Ranchi Jesuit Province are noticed and celebrated in St. Xavier’s School, Doranda (Doranda Old Xaverians @ DOX); St. Xavier’s College, Purulia Road (Association of Ranchi Old Xaverians @ AROX); St. John’s High School, Karbala Tank Road; and, Xavier Institute of Social Service, Purulia Road (Alumni Association of Xavier Institute of Social Service @ AAXISS) . Three things that are common behind these success stories are: -

- a. A strong, sensitive and recognizing pivot in shape of the ruling head of the institution.
- b. A selfless, elected / nominated team of volunteering local alumni as the executive committee of the Alumni Association.
- c. Commonness of cause and commitment towards “returning to the society what we have received from it”!

The Alumni Association of St. Xavier’s School, Doranda (DOX for short) has, over the years, graduated to a structured, organized, committed and meaningful partner of the School.

The amount of recognition and acceptance received by DOX from the Principal and other Jesuits Priests of the School, its teachers and non-teaching staff, its present students and their respective families is unparalleled. No wonder it has taken decades to build this level of mutual trust and belongingness.

Working hand-in-hand, shoulder-to-shoulder, the managements of both institutions have been able to carve a niche for themselves in the Ranchi community. Certain programs and activities have become “signature” to the annual calendar of events of the city. Some of the significant and routine activities are: -

- » Annual School Carnival,
- » Inter-School Cultural Festival,
- » Inter-School Co-curricular Competitions,

- » Inter-School Career Counseling Programs wherein more than 50 career experts share their views with students and information on more than 150 career options is shared digitally,
- » Annual Multi-Specialty Health Check-up Camp for Outreach Students and their families,
- » Annual Prize Distribution Function for Toppers : Class-wise & Subject-wise,
- » Felicitation of Retired Teachers,
- » Annual Silver Jubilee Alumni Batch Felicitation Program,
- » Alumni Dinner Meets wherein School Administration is a Permanent Invitee,
- » Social Dinner Meets with other local eminent Alumni Bodies like AAXISS, LARA, etc.,
- » Alumni Get-togethers at non-home locations in India and abroad,
- » Tree Plantation Programs,
- » Traffic Awareness Programs,
- » Career Networking Assistance for aspiring Alumni.
- » Periodical Support in development of School Infrastructure.

Mission

The basic Mission of any Alumni Association is to inform, engage and inspire alumni to stay connected to their alma mater, support its vision and contribute to its success.

Objectives

Broadly speaking, one may consider the following, and add more institution-specific objectives to the basket of a newly constituted Alumni Association: -

- » maintain an up-to-date and comprehensive database of alumni from the year the first batch passed-out.
- » To identify and promote the success and achievements of alumni, with a view to advance the credibility and reputation of the Institution.
- » To maintain, deepen and strengthen an enduring lifelong relationship between alumni and their alma mater through opportunities that promote interaction and engagement.
- » To maintain an alumni liaison programme that will encourage alumni to identify themselves with the Institution; to generate and sustain interest and participation in the Institution; to inspire alumni to contribute to the development of the Institution and the promotion of its good name and reputation locally, nationally and internationally.
- » To keep alumni informed and connected to the Institution through a comprehensive communications and social media programme that inspires commitment to and confidence in the Institution.
- » To support an effective advancement programme through collaboration and cooperation with all related / like-minded entities.

Goals /Purposes

- » To foster and perpetuate friendship and cooperation among the alumni through publications and creation of one central and many regional / local alumni groups / chapters / associations in all places which have reasonable concentration of alumni.
- » To have regular small informal group meetings of alumni.

- » To arrange for visits of the members of the faculty and administration of the Institution to alumni locations.
- » To maintaining an active alumni head quarters on the campus of the Institution.
- » To organize reunions on the Institution's campus or at other places with larger concentration of alumni.
- » To celebrate days of national, social and cultural importance at alumni centres.
- » To further the social, literary and cultural interests of the alumni and alumnae through the publication of articles, through functions and meetings of the associations, and in other ways.
- » To promote the interests of the alma mater by:
 - Fostering and keeping alive loyalty to the Institution and a continuing concern for its welfare;
 - Raising funds and securing gifts for the Institution for special or general purposes; and,
 - Communication with the authorities of the Institution on matters of mutual interest.
- » To enroll for membership of and to contribute and participate in the activities of the Federation of Jesuit Alumni Associations of India (JAAI).

International and National Meet



In the light of above objectives, the Congress of Medellin, Colombia (South America) was held in August 2013. Our five men namely Fr. Ranjit P. Toppo, SJ, Fr. Ajit Kr. Xess, SJ, Dr Devendra Singh, Mr Jasbir Singh Khurana and Mr. A. Bodra participated in the congress. The theme was: Jesuit Education and social responsibility: How can we serve?

There was also a meeting of accredited delegates at JAAI (Jesuit Alumni Associations of India) National Congress at Ahmadabad on 5th January 2014. Dr Devendra Singh represented Ranchi Province. The 2nd Governing Council Meet of the Federation of JAAI and the 2nd Meet of the JAAI-Central Zone Council were held at St. Xavier's School, Doranda, Ranchi on 31st May and 01st June 2014. It was well attended and participated by JAAI delegates and the delegates of JAAI-CZ Council. These were hosted collectively by the Jesuit Alumni of

Ranchi Province. It was represented by the Alumni and priests of four eminent Ranchi based Jesuit Institutions: St. Xavier's College, Xavier Institute of Social Service, St. John's High School and St. Xavier's School, Doranda.

The World Union of Jesuit Alumni/ae (WUJA)

It is also sometimes known as ASIA (Antiqui Societatis Jesu Alumni) was established on 31 July 1956 in Bilbao (Spain) during a congress held on the occasion of the fourth death centenary of Saint Ignatius Loyola. The congress adopted a statement, known as the "Magna Carta of Loyola" setting out a number of general objectives, insisting above all that the Alumni actions should be strictly linked with those of the Society of Jesus. At that time, the Union was known as "the international movement of Alumni". It had no statutes and no formal organization. It laid on the personal commitment of three strong personalities: Enzo Sala and Pietro Addomino from Italy and Theo Lombard from France.

WUJA brings together former students of Jesuit schools and universities in the entire world in order to build international relationships among these people, to contribute to the mission of the Society of Jesus and to promote the universal dynamic of Jesuit education.

Steps in Creating an Alumni Association

Step 1: Form an Interest Group

- » Meet informally with alumnus to obtain names.
- » Prepare a listing of the last-known addresses and contact information of members from office records of the Institution.
- » Contact the alumni telephonically and / or personally.
- » Directly ask for their participation in starting the association.

Step 2: The First Communication

- » A letter should be mailed (or a message sent) to all alumni, introducing them to the leader, requesting them to update their contact information, and inquiring if there are any interested volunteers for the committee.
- » Write a letter to the alumni who make up your interest group.

Step 3: Getting Organized

A meeting of interested alumni should be convened to agree upon the association's objectives and form a committee. A sample agenda might include:

- » Meeting called to order.
- » Introductions.
- » Review general concepts and goals of the Alumni/Alumnae Association.
- » Outline Alumni/Alumnae Association functions.
 - a. Communication (newsletters, mailings, directories, etc.).
 - b. Activities.
 - c. Fund raising.
 - d. Scholarships and fellowships.
 - e. Assistance in Alumni/Alumnae coordinator programming.
- » Identify short and long term needs.

- » Establish projected expenditures and dues structure.
- » Solicit areas of interest and capabilities.
- » Nomination and election of Alumni/Alumnae Association officers.
- » Appointment of a committee to draw up the bye-laws or organizational outline.
- » Appointment of other committees and delegation of responsibilities (communications, recognition, events, recruiting, etc.).
- » Set date, time and location for follow-up meeting.
- » Adjourn.

Step 4: Prepare Bye-Laws

Have a committee prepare bye-laws for adoption at the next meeting.

Sample Outline of Alumni/Alumnae Association Bye-Laws:

- » Objectives.
- » Membership.
- » Officers: positions, duties and powers of officers.
- » Regular committees: duties and functions of committees.
- » Meetings and programs: general timing of meetings.
- » Dues: members to association, control of funds.
- » Scholarship and fellowship funds, control and operation.
- » Communication: content and timing of newsletters.
- » Major activities and work projects; chapter assistance, social functions, traditionally-sponsored events.

Step 5: The Follow-Up Meeting or Event

A launch event should be organized with broad appeal to attract as many alumni as possible, preferably when a senior administrator of the organization is available to attend.

- » This meeting is crucial. If the alumni can see results, they will continue to serve on the Alumni Association.
- » Other alumnus and new contacts who could not attend the first meeting should receive invitations through mail / e-mail.
- » The Association's Constitution, Rules & Regulations and Bye-laws should be adopted at this meeting. It is also important that the chapter officers (if any chapters have already been formed) attend this meeting.
- » The meeting should also serve as an orientation meeting for first-time alumni attendees.

Step 6: Financing an Alumni/Alumnae Association

The question of financing can be a major obstacle for a new Alumni/Alumnae Association.

Generally, finances for an Alumni/Alumnae Association can be provided in three different ways: -

- » By agreeing to an Annual Subscription for Association members.
- » By contributions received by alums for specific programs / events / activities.

- » By a combination of the above methods.

Other financial considerations:

- » Capital Fund Raising Campaigns: To meet Corpus Fund requirements or for funding Infrastructure Assistance Projects.
- » Association-Sponsored Scholarships.

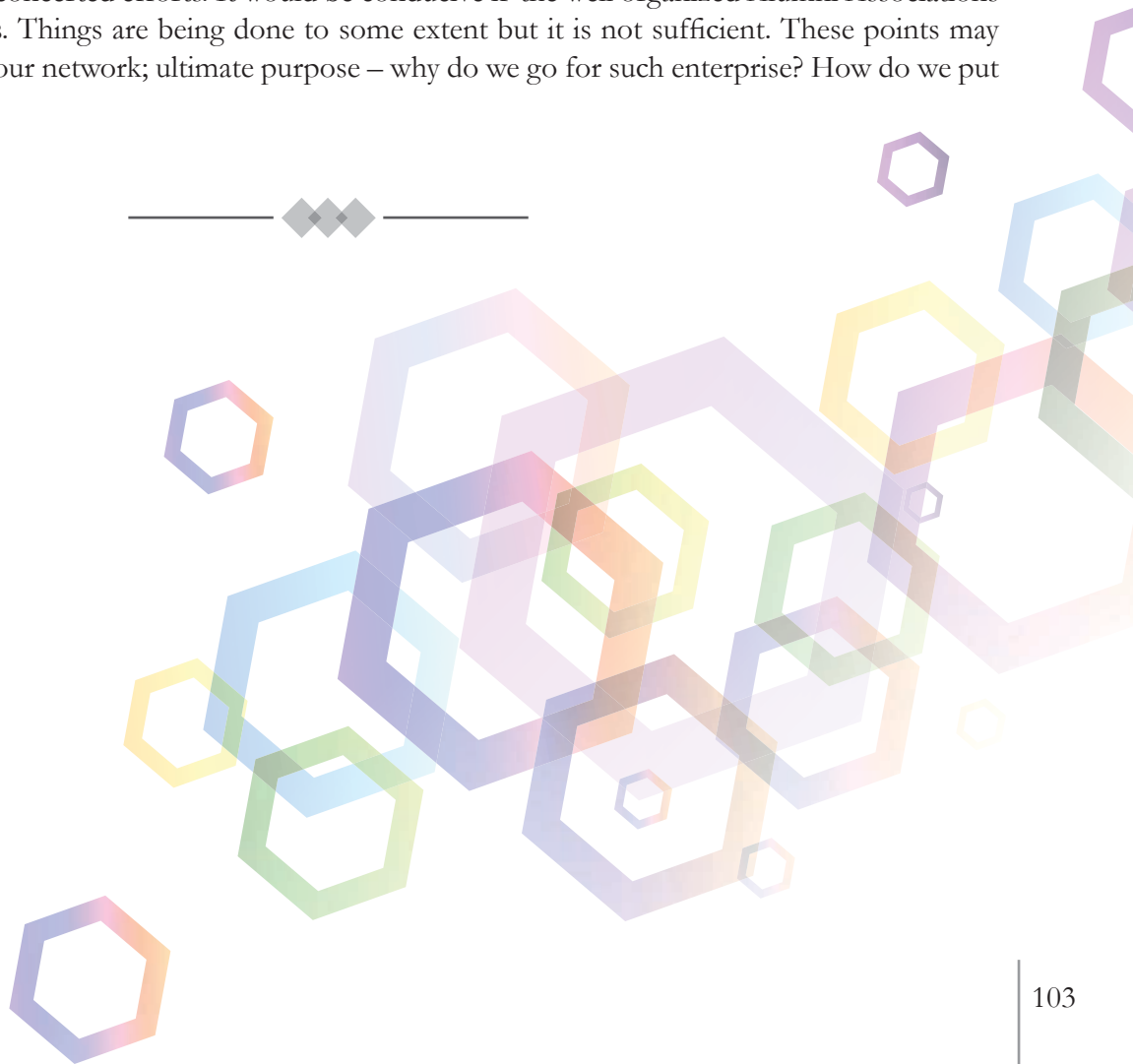
Communications

A typical Alumni communication mechanism shall entail a mix-and-match usage of any or many of the following communication tools which serve local, national and international communication needs, including precision real-time support.

- » Newsletters, Postcards, Flyers.
- » Association Directory.
- » Telephonic Messaging.
- » Web: Online alumni community, social networks using Facebook / Twitter / WhatsApp, E-mail blasting using Yahoo Groups / Google Groups.

Looking Ahead

The vision and mission of the Jesuit Networking is global in nature. Many people are inspired and are ready to work for such cause. Our Institutions are located in rural and urban areas catering to the needs of different strata of students. There are places such as Gumla, Lohardaga, Tongo, Noadih, Bardih, Samtoli, Khunti, Bundu, Vijaygiri...which need to put concerted efforts. It would be conducive if the well organized Alumni Associations come forward to assist others. Things are being done to some extent but it is not sufficient. These points may shed some light: Potential of our network; ultimate purpose – why do we go for such enterprise? How do we put our network into action?







Obituaries

23 I Have Finished the Race

Br. Samuel Toppo, S.J.

Fr. Elvius Kujur, S.J.

Fr. John Dhanwar, S.J.

Fr. Shailendra Bara, S.J.

Fr. Piergiorgio Mennini, S.J.

Br. Juel Terese Ekka S.J.

Fr. Vijay Kamath, S.J.



I Have Finished the Race

Fr. Cyprian Ekka, S.J.

This section below presents the obituaries of the Ranchi Jesuits deceased during 2014-15. Fr. Cyprian Ekka has compiled and edited the obituaries written by different Jesuits.



Br. Samuel Toppo, S.J. (August 15, 1936 – January 1, 2014)



As a Jesuit, Brother Samuel Toppo — affectionately known as Brother Samu — dedicated the longest period of his active life (34 years) at St. Xavier's College, Ranchi (1969–2003). As Infirmary in-Charge and Chemistry Lab Assistant, he accompanied numerous students in their respective needs and pursuits. Little wonder, he knew so many of them by their names. He would surprise them by unobtrusively enquiring about some concerns (beyond health and education) they might have shared with him earlier. His genuine interest in and recollection of the people's anxieties particularly endeared him to the young students. Though habitually slow paced, Brother Samu was punctual at his duty.

Besides attending to health needs of the Community members, Brother Samuel supervised the non-teaching staff. His warmth particularly towards menial staff, both in the Community and at the College, endeared him the most. Despite occupying a third floor room at the College Hostel, he could be seen virtually all over the campus, particularly with those who needed him the most. Indeed, he was accessible round the clock. To an ailing staff member, he would immediately prescribe rest and administer the required medical help. People with material needs would similarly receive succor or else they would be directed to appropriate agencies. Thanks to his recommendation and scrutiny, many people were recruited as menial staff.

Younger Jesuits at the College would be inspired and edified by Brother Samu's prayerfulness and simple life style. He would never miss the Eucharist, annual retreat and daily community exercises. A friend and colleague of late Brother De Bock, Samu would join the latter to hunt crows and use fishing rods at the College pond. Fr. Mathias Dungdung, a contemporary at the College Community, recalls that Brother Samu used to give him motorcycle ride for saying Mass at various places.

Third of the seven siblings (four brothers and two sisters), Brother Samu was born at Govindpur village in Bhikhampur parish, Gumla district on August 15, 1936. He started his schooling at Barkadih, Dumbairtoli and moved to R.C. Middle School, Bhikhampur for the sixth standard. He completed his matriculation in 1954 at Lievens' Barway High School, Chainpur.

Having completed his Novitiate and Juniorate at St. Stanislaus' Sitagarha (1955–1959), Brother Samu proceeded to complete a one-year Nursing course at Muller's Hospital, Mangalore. His first stint as Infirmary in-Charge was at St. Stanislaus' (1960–1969). He underwent Tertianship at Shembagnur in 1965 and in the following year he pronounced his Final Vows at Ranchi.

Brother Samu was transferred from the College Community to serve at Manresa House Infirmary in 2003. Despite his advanced age, he was generally in good stead. However, as his memory deterioration started showing up, he was relieved of his service in 2010. To everyone's dismay he suddenly went missing on December 13, 2013. A frantic search ensued. On the second day someone spotted a disoriented and exhausted Brother Samu treading on the road. He was entrusted to the Marianist Brothers' at Samlong. Back then to the infirmary, Brother Samuel Toppo slipped into utter exhaustion for a few days. Health speedily deteriorating, he surrendered himself to the Lord on January 1, 2014, and was interred at Jharna cemetery, Namkum. A life well lived in the Lord, indeed!





Fr. Elvius Kujur, S.J.
(25 Feb. 1927 – 30 March 2014)



Students of several academic years may remember Fr. Elvius Kujur particularly as an expert Scouts Master. Yes, his competence in this regard came from a Himalayan Scouts Programme at Kurseong during 1968-1970. He utilized this expertise during the better part of his teaching years. Without exaggeration, scouting was his passion. Dressed in full Scouts gear he would conduct the march past and drills of the Boy Scouts. He would be seen teaching in the school campus or in the countryside how to pitch tents and tie various rope knots. He would patiently explain whistle signals and teach the cadets how to decipher various SOS messages, visual and aural. At the evening camp fire his favourite anthem would be “Lambe lambe taad ke gaachh, lage hain kataar re...!” (Columns of sky scraping palm trees swaying in the winds ... !)

Born at Parsa village under Noadih Parish on February 25, 1927, Elvius completed his primary education at Noadih and finished his high school from St. Ignatius’ Gumla in 1947. He then proceeded to Sitagarha for the Novitiate. He graduated from St. Xavier’s College, Ranchi in 1953. Having completed ecclesiastical training at Pune, he was ordained a priest in 1961. Before going for the above mentioned Himalayan Scouts Programme, Fr. Elvius served as Assistant Headmaster cum hostel prefect at St. Ignatius’ during 1963-1968. He was entrusted with the same responsibilities at St. Mary’s Samtoli during 1970-1981. Then till 1987, Fr. Elvius was the Director of Apostolic School, Samtoli. He was sent to Jalpaiguri as Rector of Minor Seminary (1987-1991). Back to the Province, he was stationed at Prabhat Tara, Dhurwa, as Zonal Superior. Then he served as Parish Priest of Prabhat Tara during 1999-2008. His assignment before retirement took him to Catholic Church Noadih as Parish Priest (2008-2013). In his final months he was placed at Patrachauli Parish, more for rest than for active ministry.

Thanks to his regular family visits — particularly those in the slums — Fr. Elvius would call the parishioners by their names and they would reciprocate respectful affection to him. Financially disadvantaged families in particular were often financially helped by him. In this he sought to emulate the Jesuit elders, particularly the Belgian Missionaries whose ideals had made an indelible mark on him. Little wonder that he defied his advanced age of 82 to have willingly agreed to become the Parish Priest of Noadih and stayed put that way for five years.

Scouting and the Parish work had apparently rewarded Fr. Elvius with strong physique that in turn kept him in good stead for the better part of his life. His training as Scouts Master had also helped maintain a regular routine both for himself and for his wards. An early riser, he would regularly pray the breviary after Mass — an obvious example for the younger Community members to emulate.

As for Fr. Elvius’ philosophy of life, he would categorize people as good and bad. He would advise not to fear criticism, willful obstruction and noncooperation being meted out by “bad” elements. He would promptly contrast the scenario with what he called “good” people — those who appreciate, encourage and volunteer help. His version of the Ignatian discernment would be “Neer chheer vivek!” (distinguishing good and evil). Morality derived from the above principles would mark his interaction with the youngsters within and outside the class rooms.

Fr. Elvius’ genuine love for simplicity and poverty may be gauged from the following incident. While he was in the chapel, some Community members quietly removed a pair of tattered sandals he had left at the chapel’s door. He had been wearing them for the last five years or so. Wishing to give him a surprise, they had put a new pair in the same place. After the prayer, however, when a visibly anxious Fr. Elvius sought after the missing sandals, he was advised to forget as the dogs might have taken them away. Well, the prank was short lived. Not only did he find out the sandals, but also wore them for the next, say, two years. As for his attire, two pairs of trousers and two shirts would suffice for him. Gifts, he would give them away to the needy. Complaint regarding food was unheard of him. Always willing to give recollections and retreats, his Sunday homilies would also be well prepared. An ardent devotee of Mother Mary, he would be a sought after spiritual guide and confessor.



Nostalgia of the lone Ranchi Jesuit trained as a Scouts Master would frequently make Fr. Elvius critical of the younger generation. An unfulfilled wish for higher level of Scouts training pinched him to his advanced years.

Fr. Elvius Kujur in his advanced years was taken unawares by lung cancer. Subjected to lengthy course of treatment, he breathed his last on March 30, 2014, at Seva Nilaya Health Centre, Ara Gate, Ranchi, at 87 years of age, 64 years a Jesuit and 54 years a priest.



Fr. John Dhanwar, S.J.
(28 May 1942 – 25 June 2014)



Born on 28th May 1942 to Mr. Marcus Dhanwar and Mrs. Josephine (gotar?) at Banjari Tukutoli village in Kemtatoli Parish, John Dhanwar finished his schooling in 1963 at St. Joseph's, Noatoli. His active participation as a child in the Crus Vir (Crusade) movement is said to have been a driving force to his eventual religious life. He joined the Novitiate in 1964 at St. Stanislaus' College, Sitagarha, as a Coadjutor Brother candidate. After completing his Juniorate he continued to be at Sitagarha as a Teachers' Training student during 1967-1969.

Prior to changing over from Coadjutor Brotherhood to Priesthood — to date a lone instance in Ranchi Province — Fr. John Dhanwar taught during 1969-1981 at St. John's School, Ranchi, and St. Mary's School, Samtoli, successively. He would guide the students so well that they would return for more, be it in the classroom or on the play ground. The superiors discerned in him the aptitude and intelligence for rendering qualitative service as a priest. Like St. Ignatius Loyola, he started Philosophical studies in 1981 (at the age of 38) at Satya Nilayam, Chennai. His Theological studies immediately followed suit at the Regional Theologate, Kanke, Ranchi, and Vidya Jyoti, Delhi, during 1983-1986. His younger companions during the ecclesiastical study period affectionately called him Chacha (Uncle). He was ordained a priest on 29th April 1986.

Fr. John Dhanwar resumed teaching, first at St. John's School, Ranchi, and then at St. Xavier's, Bundu, during 1987-1991. Having then completed tertianship at Dindigul in 1991, he served the Vidya Jyoti Community as Minister during 1992-1994. Then he was successively appointed as Parish Priest at Tongo, Kanke, Keondtanr and Muri during 1994-2011. Notably, he motivated the people of Tongo Parish to contribute their might for building a new church that stands now. A peasant by birth, he would teach the parishners a thing or two about cultivation, tree plantation and fishery. He had the interest and ability for all these. After his Final Vows on 31st July 1996 he was appointed as Rector of St. Ignatius' High School, Gumla (1998-2003).

In 2011 Fr. John was detected to have been suffering from urinary tract infection. The condition gradually deteriorated to such an extent that his bladder would not hold any longer. He was shifted to Manresa House infirmary for regular monitoring. Eventually he was operated upon his prostate. For four long years John struggled patiently for a cure, but all in vain. He could take small quantity of food with considerable difficulty. Physically sturdy, sportive from childhood on and mentally resolute, John gradually gave in to his worsening condition.

Well acquainted with tribal culture and tradition, especially of the Kharia Tribe, Fr. John wrote a booklet and wished that the Regional Theologate would consider it for its course. Additionally, he prepared a liturgy for Kamaan Mass (Mass for the dead) in Kharia dialect. He also tried his hands on painting, but he would not display it publicly. One would frequently see him pottering with flower beds as well.

A faithful religious and a priest, Fr. John Dhanwar sought to closely follow Jesus. He patiently bore his sufferings, offering all for the greater glory of God. In his 71st year of life and 28th year of priesthood, John breathed his last on 25th June 2014, the year of his golden jubilee as religious. May he rest in peace!





Fr. Shailendra Bara, S.J.
(June 25, 1953 – July 6, 2014)



Fr. Shailendra Bara was entrusted with the task of coordinating the Province level 200th Jubilee celebration of the restoration of the Society, a responsibility he carried out diligently till the time of his departure had come (Cf. 2 Tim.4: 6b). While waiting for all members of the committee to be present for the meeting at XISS on June 30, 2014 at 4.00 p.m., he suffered a massive stroke. Fr. Shailendra was rushed to the I.C.U. at Guru Nanak hospital where he succumbed to a massive cardiac arrest on July 6, 2014. After the funeral Mass held in the Cathedral on July 7, 2014, and well attended by a big number of priests, religious and the lay faithful, Fr. Shailendra's remains were interred at the Kantatoli cemetery.

During his 61 years of life span, Fr. Shailendra had fought the good fight; he had finished the race; he had kept the faith (Cf. 2 Tim.4: 7). St. Paul's words characterize Fr. Shailendra as a fervent Christian and a zealous Jesuit priest. Born in a practicing Catholic family of 12 children to Mr. Elias and Mrs. Ignatia, at Fatimanagar, Ranchi on June 25, 1953, Shailendra was well initiated into Christian faith early on. In the course of time, he was inspired to join the Society, and serve the Lord and his people as a Jesuit priest.

After his initial school education at St. Aloysius, Ranchi, and later at St. John's, Ranchi as an apostolic boy, young Shailendra proved his candidacy to the Society of Jesus. He entered the Novitiate at St. Stanislaus' College, Sitagarha in 1972, and took his first vows in 1974. Thereafter Sch. Shailendra followed the usual studies and training programmes, a requirement for him, as for any Jesuit Scholastic, in order to become a priest: Bachelor's degree at St. Xavier's College, Ranchi, Regency in the Apostolic School, Ranchi, Philosophy at Shembaganur and Theology at De Nobili College, Pune. Shailendra was ordained a priest at St. Mary's Cathedral, Ranchi on May 4, 1985. Barely after a month, Father Shailendra enrolled himself at the Biblicum, Rome, for the licentiate programme, and obtained the degree in Scripture in 1989. In the same year he joined the staff at Regional Theologate, Arsanday, as a Scripture professor. He served the young Scholastics and Seminarians in various capacities as a professor, dean of studies, and Province Coordinator for formation. Fr. Shailendra edited "Tarang Bharati", a diocesan news paper, for a couple of years, and then switched over to "Nishkalanka", a monthly regional Hindi journal, as its chief editor, an office which he held till his final departure.

If these sketchy biographical data speak of Fr. Shailendra as a scholar and as an academician, his committed life of faith and spirituality as well as human approach to people made him a person who was greatly sought after by many religious congregations of both men and women in and around Ranchi for spiritual directions, instructions, seminars and retreats. He generously shared with them not only his knowledge of Scripture, but also most importantly, his Christ-experience. His long years of Jesuit formation and study of the Bible enabled Fr. Shailendra to cultivate a genuine taste for the Word of God, as well as an earnest desire to comprehend and experience its mystery and share it with others in a language and manner comprehensible to the common man and woman.

Fr. Shailendra was soft spoken, a man of a few words, but action-oriented. He meant business and demanded a great deal from himself, but towards others he was gentle, kind and loving. As such, he enjoyed the company and friendship of many good souls, both old and young from every walk of life. It leaves no room for any doubt why a large crowd of well-wishers, no matter which tenet of religion they followed, flocked into the Cathedral for the funeral Mass as well as in the graveyard of Kantatoli for the last rites on July 7, 2014.

Truly, Fr. Shailendra fought a good fight all through, finished the race, and kept the faith. May the Righteous Judge give the departed soul the crown of righteousness! (Cf. 2 Tim.4: 6-8).





Fr. Piergiorgio Mennini, S.J.
(24 September 1938 – 16 August 2014)



Addressed by many in India as Giorgio or Mennini or ‘Mompere’, Fr. Piergiorgio Mennini, S. J., hailed from Rome. The second of the fourteen children, he was born in a traditionally devout Catholic family. Giorgio had a manifest desire early on for priesthood and to preferably work in a mission country. He entered the novitiate on December 2, 1960 in Lonigo, Italy, and after his first vows he studied philosophy in Gallarate.

Aware of his desire for becoming a missionary, Piergiorgio’s spiritual director guided him to Fr. Francis Crick, S.J., then provincial of Ranchi Province visiting Rome. The discussion with Fr. Crick helped him finalize that he would eventually join the Ranchi Province. He completed higher studies in Physics in 1970 and arrived at Ranchi in the same year. He initially spent some time to study Hindi and then proceeded to Kurseong for theological studies. He was ordained a priest at St. Mary’s Cathedral, Ranchi, on 27 April, 1973. After finishing the fourth year of theology Fr. Giorgio was appointed as an assistant parish priest of Doranda in 1974. He was then assigned to teach in St. Xavier’s College, Ranchi, during 1975-1976. He did his tertianship at St. Stanislaus’ College, Sitagarha, during October 1976-March 1977 and on 31 July the same year he pronounced his final vows.

Fr. Piergiorgio was back to teach at the College while residing at Manresa House to give spiritual direction to the college going scholastics. His exceptional ability for spiritual direction prompted the Provincial of South Asia (POSA) to appoint him in the same capacity for the scholastics studying philosophy at Sacred Heart College, Satya Nilyam, Chennai. Soon he became popular particularly with those who needed guidance for integrating their spiritual, emotional and intellectual life. His effectiveness may be appraised by the fact that he continued to function in this capacity for fourteen long years. Additionally, he worked there as registrar. Beginning in 1996, he served as director of the tertians for ten years. After the initial two years, Fr. Sylvanus Kiro collaborated with him.

The summer holidays of Fr. Piergiorgio used to be packed with 6-day, 8-day and 30-day retreats for the young and not so young men and women. For many years he was also one of the four or five directors who guided the Jesuit ordinandi at their preparation retreat. Indeed, such retreatants preferred him the most to guide and direct them. Understandably, the beneficiaries passed on appreciation of his guidance to the new groups. In short, he was a true doctor and guide of souls. As for the Eucharist, he would devoutly celebrate it, many times alone. He also read the breviary regularly.

Like his mentor, Fr. Richard P. McHugh, S.J. of Jamshedpur, Fr. Piergiorgio efficiently applied Neuro Linguistic Programming (NLP) to spirituality, prayer and especially to the Ignatian retreat. A person oriented man, his strongest forte was counseling and problem solving of individuals. To his apparent discomfort, Fr. Piergiorgio was later appointed Superior of Sadhana Institute, Lonavala and, eventually, of Ashirvad/Jharna.

Fr. Piergiorgio did not like to talk about himself, much less about his ailments. A hip-bone surgery during his Lonavala years had rendered him incapable of bicycle ride. Yet he would not take advantage of the house jeep for going to Ranchi city or even to go to the railway station. Regardless of inclement weather, he would instead walk to take an auto rickshaw and return in the same manner. A poor man by choice, his genuine love for the poor and the children was already apparent during his final theological studies at Delhi. (The Kurseong Theologate had been recently shifted to Delhi.) He had befriended the neighbouring children there, who in turn would teach him their brand of Hindi. He later begged for sponsoring the studies of several such children. The children at Delhi would playfully rebuke each other with epithets such as “Pissu” (a leach found on furry animals), a term he would frequently use on his counseling clients to delightfully disarm them. In turn, the epithet since got affectionately stuck with himself.



On July 7, 2014, Fr. Piergiorgio collapsed and became unconscious while vesting himself in the Cathedral before the funeral Mass for Fr. Shailendra Bara, S.J., who had died the previous day. In the process, he hit a bench and sustained injury. The doctors attending on him in the I.C.U. later informed that he had suffered a stroke and that he was paralyzed on the right limbs, unable to speak. After several days he did gain consciousness albeit partially, yet he would frequently oscillate between stupor and consciousness.

The visit of his three brothers from Italy brought him cheers of interacting in his mother tongue, Italian. However, his own voice was hardly audible. He was able to hear and understand his language better. Next, his yet another brother — an Archbishop and the Papal Nuncio in U.K. — came down accompanied by his youngest sister to see him.

Fr. Piergiorgio was later shifted to the Holy Family hospital, Mandar — a hospital and personnel there more familiar to him. He seemed to be more relaxed and cheerful, but his days were evidently numbered. At 6.30 P.M. on August 16, Fr. Piergiorgio died of cardiac arrest.



Br. Juel Terese Ekka S.J. **(5 August 1936 - 22 Sept 2014)**



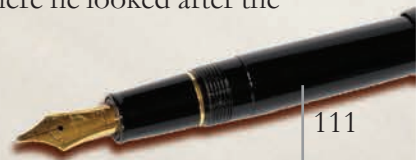
Born to Mr. Paulus and Mrs. Celina on August 05, 1936, Br. Juel Terese Ekka, S.J., hailed from Rajawal Parish, Gumla Diocese. Though poor, his family was deeply religious and a regular Church goer. Elder to his twin brother Simon, Br. Juel had one more sibling brother and a sister, who died in her childhood.

Br. Juel did his Primary and Middle School studies at the Parish and went to St. Ignatius' High School Gumla for his High School studies. Owing to the financial constraints, however, his father wanted him to discontinue school so as to help him educate the other two sons as well. Marriage was what his father had envisaged for retaining Juel at home, but God had evidently other plans. At the age of 20, Juel joined the Novitiate at St. Stanislaus' College, Sitagarha on July 15, 1955, as a candidate for Coadjutor Brotherhood. After his Juniorate he learned carpentry and went on to become a builder. Many of our Communities have been equipped with strong and beautiful buildings thanks to his tireless efforts.

Besides serving the Province for a number of years, he was commissioned in various capacities to the common houses — as Minister, builder, in-charge of carpentry, farms and kitchen. Even as he was under treatment for diabetes while serving as sub-minister at the Papal Seminary, Pune, during 1979-1985, he broke one of his ankles and sustained some head injuries at a car accident. It was learnt that he had a black out while driving. Br. Juel hired some Tribal young men from Jharkhand to work as the Papal Seminary kitchen staff. Impressed by their dedicated service, a few more institutions in the JDV Campus recruited a number of Tribal workers through Br. Juel's reference. Deeply grateful to him, several of such boys improved their livelihood.

In 1985, Br. Juel was called back to the Province. His further assignments saw his as Minister of St. Albert's college, Ranchi, for one year and in the same capacity at the Regional Theologate, Boreya, Kanke, during 1986-1987.

He was still strong enough to have been sent to the Catholic Church, Gayaganga, as the kitchen in-charge during 1987-1997. Back to the Province again, he was entrusted with the supervision of a big property and garden at Catholic Church, Noadih, during 1997-2000. With his diabetic condition now aggravated, he requested to be kept in urban location so as to better regulate his ailment. As such, he was transferred to Catholic Church, Soso (2000-2003). His final appointment was at St. Mary's High School, Samtoli, during 2003-2014. There he looked after the



fields and the garden. Ten long years of his service at St. Mary's Community were marked by his battle against persistent diabetes and blood pressure. Nonetheless, he continued to work with his usual humour and zest.

On August 29, 2014, while at his annual retreat with the Parish Priests at Jharna, Namkum, he fell ill and was immediately hospitalized in Ranchi. With no improvement in sight, he breathed his last in the hospital on Sept. 22, 2014, at about 2.30 P.M. The following day his mortal remains were interred at St. Mary's High School, Samtoli.

An enterprising Br. Juel was a firm believer in completing the task undertaken on time. A humble, simple and sincere person, his cheerfulness, obedience and prayerfulness charmed all. He had great devotion to the Blessed Virgin Mary. After completing his rosary he used to place a fresh flower at the feet of Virgin Mary's statue every day. Never skipping the Holy Mass, he would routinely carry Holy Communion to the elderly and the infirm in St. Mary's neighbourhood regardless of inclement weather. May the faithful son of St. Ignatius be eternally rewarded.



Fr. Vijay Kamath, S.J
(16 July 1935 – 20 Oct. 2014)



Earlier known as Alex Castelino, Fr. Vijay Kamath, S.J., was born in Shirva Parish of the present Udupi Diocese in 1935. He joined the Ranchi Province on 20 June 1955. Later he fostered many vocations for Ranchi Province from his and neighboring parishes. He completed his philosophical studies at JDV, Pune, theological studies in St. Mary's Kurseong, a Masters degree from Dharwad University, and spiritual and pastoral studies in Chicago.

Vijay was characteristically not meant to be constrained by the province boundaries. He started his Jesuit apostolate as an Assistant Parish Priest in Jampani in the rural area of Chotanagpur. While teaching at XISS for three years, he helped in building up Loyola Training Centre during 1978-85. He always took keen interest in the wholesome development of the marginalized students. His special interest in fostering vocational training among the youngsters very soon took him to the newly started Loyola Training Centre, Bhuwaneshwar. He became a regular visiting faculty to Loyola College of Education at Jamshedpur and in the B. Ed. Department of St. Xavier's College, Ranchi. He helped out the Bishop of Rourkela in his administrative work for a year. Vijay put his best in all the responsibilities he was entrusted with. In spite of his diabetic problem and failing eye sight he took up the responsibilities as Spiritual Director in Satya Nilayam in 2006 – 2008, at St. Albert's College, Ranchi in 2008 – 2010 and in Manresa House 2010-2014. It was indeed inspiring to see him celebrate Mass despite his poor eye sight. He would try to read with the help of a magnifying glass.

A man of varied interests and reflections, Vijay always took a special interest in the family apostolate. His jovial character, conversational abilities, psycho-spiritual advice and support made him a sought after Jesuit in guiding and helping various kinds of people. He could easily feel at home with any group. In the latter years of his life, despite his failing health and eye sight Vijay took many seminars in education, counseling and spiritual guidance for various groups. In his last days his kidneys failed and he had to be put on regular dialysis. Vijay's smiling face, inspiring personality and above all his personal interest in the families and people will be remembered by many.

Fr. Vijay Kamath, S.J., went to eternal rest in the early hours of 20 October 2014. An energetic man right from his early days, he reached out to people in his own characteristic ways wherever he was assigned.





AD
MAIOREM
DEI
GLORIAM.



The Ancestors have bequeathed
Jal, Jangal, Zameen (water, forest, land)
to the Tribals of Chotanagpur.

The mountains and valleys are dancing floor of their aspirations,
The waterfalls bring down ancestral blessings in abundance;
The greenery reflects the image of Supreme Divine.

Grateful, the Tribals look beyond these elements —
They find God therein.