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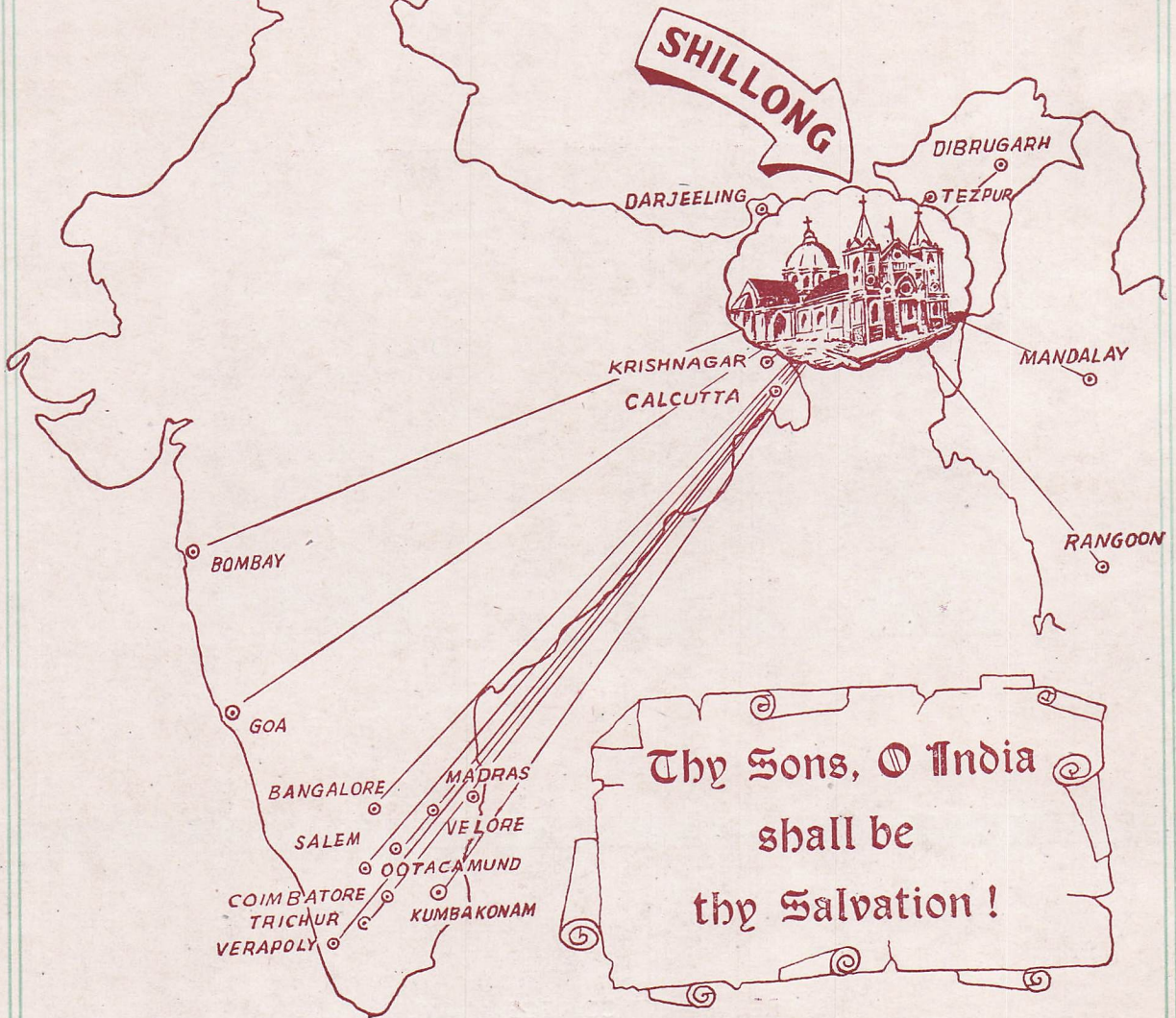
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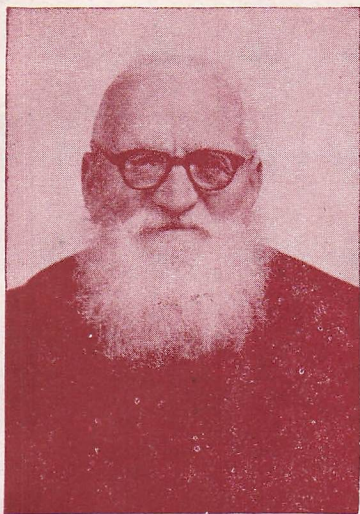
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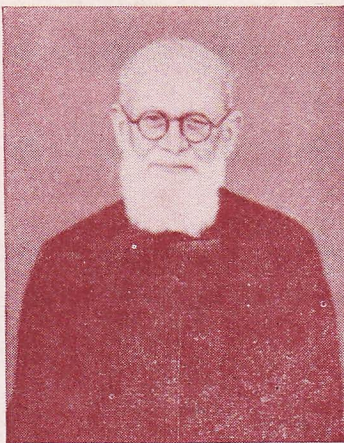
SACRED HEART COLLEGE - MAWLAI

Past Alumni of the Sacred
Heart College working
in the Vineyard of the
Lord in different Dioceses
of India & Burma

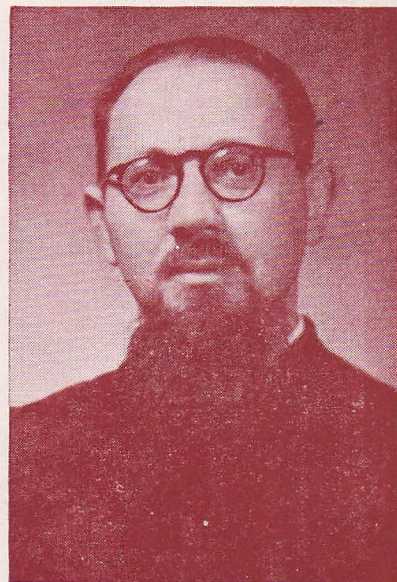




Rev. Fr. A. Comba, S.D.B.
CONFESSOR
Professor of Morals



Rev. Fr. E. Gutierrez, S.D.B.
CONFESSOR
Professor of Patrology and Liturgy



Rev. Fr. J. Zampetti, S.D.B.
Professor of Morals and Canon Law.

RECTOR



Rev. Fr. J. Marchesi, S.D.B.

Present

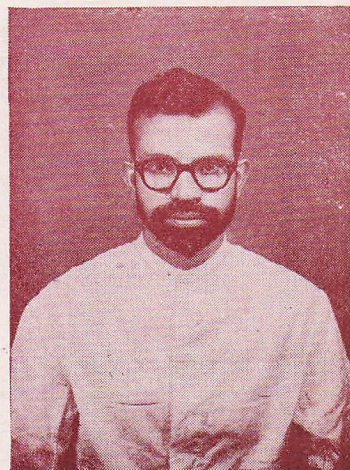
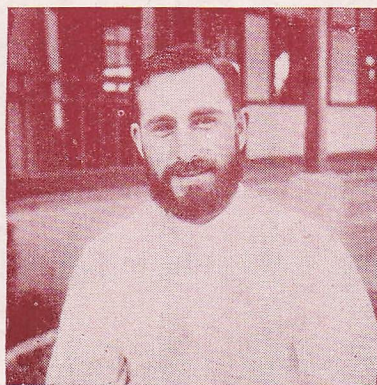
Staff

Rev. Fr. Sylvanus Lyngdoh, S.D.B.
Professor of Holy Scripture and Dogma

Rev. Fr. K. M. Mathew, S.D.B.
Professor of Dogma and History



Rev. Fr. A. Marzo, S.D.B.
Professor of Catechetics and Sacred Eloquence



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are not. Consider the countless vocations that drew their inspiration from Saint John Bosco... Saint Ignatius of Loyola, Saint John of the Cross, Saint Dominic, Saint Francis, Saint Benedict.

Yes, sanctity is the solution and it was precisely because of her sanctity that Saint Therese of the Child Jesus, a cloistered nun who died at the age of twenty four, was declared along with Saint Francis Xavier, Patroness of the Missions.

Priestly vocations are the fruits yielded by a mature priesthood. The saintly servant of God Card. Idelfonsus Schuster used to say to his priests: "What does the fig tree give? A fig. And the cherry tree? A cherry. And the peach tree? A peach. And the Olive tree? An olive. And what does a priest yield? PRIESTS." Yes, we must not forget the biological law which states that a life before generating a life similar to itself has to reach a certain degree of maturity. It is true also in the supernatural life. A priestly life will not generate a priestly life unless it has reached a certain degree of perfection. Should we not then conclude that a priest who does not bring forth vocations is spiritually immature? It seems so.

Youth is won over only by what is genuine. This has always been true and it is even more true today. They like what is genuine and sincere while they reject what is not. An approximation or compromise serves only to irritate them. These are the children of the times whose aspirations are always totalitarian and towards the highest goal. They fear neither sacrifice nor danger. Just listen to youth in its criticism of men and events. It is ruthless because of one thing... a lack of genuineness and perfection.

Now a priest is genuine in as much as he is holy. The great powers he has received over the Body and Blood of Christ and over His Mystical Body demand from the priest a continual striving for holiness. Where such efforts exist, a priest is found to be transparent, true and genuine. Youth perceives this at once and is irresistibly attracted. On looking at such a priest, those who are predestined by God, cannot but say to themselves: "Why not I?" On the other hand when a priest is not genuine, or worse still, when his life is an open contradiction to what it should be, how then can the hearts of youth be won over? What a crime, to darken the brightness of the priesthood with our own unpriestly lives.

Practical Conclusion

Therefore before the problem of the scarcity of vocations a priest should ask himself: "How far am I responsible?" Is it perhaps because I did not pray or because I am not holy enough? Am I one of those priests who make little or no effort to advance in perfection? Or is my heart consumed with a great longing for sanctity that no failure can discourage, that the Breviary encourages, that weekly confession purifies, that my Holy Mass supports and that my pastoral labours stimulate?" These are the priests who pray and obey without pretension and criticism. These are the priests who accept their duties humbly and who have always before their eyes the model, the exemplar of all priesthood... Christ. These are the priests who are genuine and authentic. If such as these could be multiplied there would not be a vocation problem.

"Agnoscite quod agitis. Imitamini quod tractatis."

A few considerations of vital importance gleaned from the writings of Mgr. J. Colombo, Archbishop of Milan

SHORTAGE OF VOCATIONS

Why?



(Fr. J. Marchesi, S.D.B.)

Vocation is a supernatural gift that only God can grant. So what? So if we want vocations we've got to ask God for them and we need more holy priests to do the asking. Let us go into these two points more in detail.

Necessity of Prayer. ◀

We often lament the scarcity of vocations. Perhaps we preach a lot in order to raise vocations and stress the grave responsibility of those who are called and refuse to listen to the call. Yes, it is all very well to preach but why don't we pray more? Why don't we do what Our Lord did when He was confronted with the very same problem? On that occasion He said: "Pray ye therefore the Lord of the harvest that He send forth labourers into His harvest." Therefore preach less, complain less, and PRAY more. It's as easy as that.

Let us be frank. Where are our hours of adoration spent for this purpose? How often do we visit Jesus and ask Him to send more labourers into the vineyard? How many Masses do we offer up for this intention? Well.....?

And that's not all. What about our recital of the Breviary? It could be recited **digne, attente ac devote** to beg from God other voices to join our choir..... voices that will continue this priestly prayer when we have gone. Do we say fervent rosaries to Mary, Queen of the Apostles, so that she may send us other apostles? How can we ask others to pray for this intention if we don't pray ourselves? And yet we must ask others. Parish communities... innocent children... the sick... youth... mothers... christian families. All must be enlisted. Then, one more important thing. It seems that we have forgotten the meaning of the Ember days. Yes, they are days of prayer and penance to beg for the needs of the whole church and especially for vocations. Yet, we let them pass without so much as a thought about vocations. There is a scarcity of vocations. There is an increasing number that do not persevere. And there are some seminarians so mediocre that it makes one think. Perhaps, yes perhaps this is God's punishment because we priests have neglected PRAYER.

Priestly Sanctity ◀

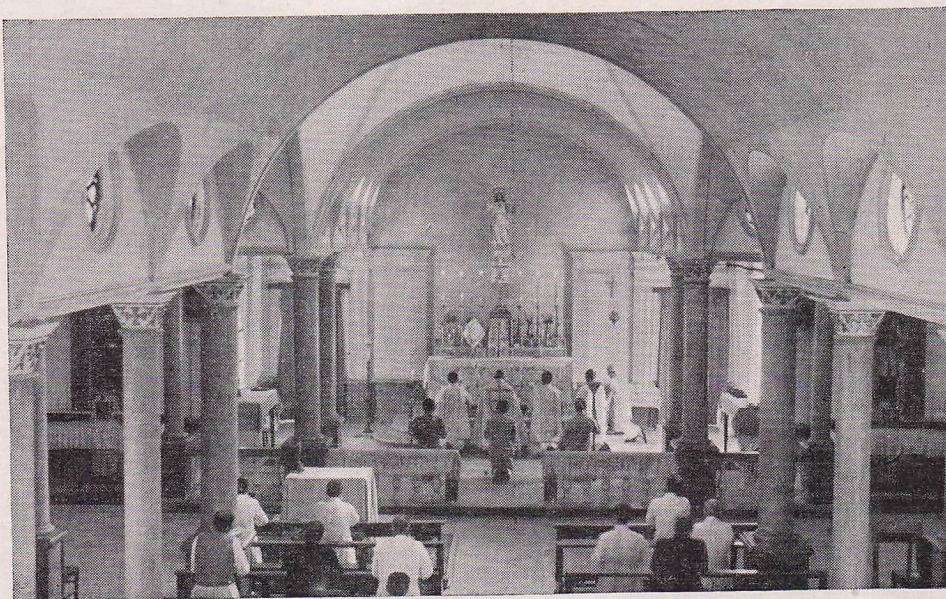
The efficacy of a person depends more on what he is than on what he does. In the supernatural order we measure the quality of a person from his sanctity. Vocations will flourish better beside a single saint than beside a thousand recruiters who

Fr. Marchesi, was ordained in 1944 in the "Concentration Camps." After some years of work in Liluah, Calcutta, he was appointed Prior of Bandel. He then went to the Salesian College, Sonada, as its Rector. From there he came to Mawlai as our Rector.

So the theologians began the school year of 1938 in Bandel but already mists were beginning to clear in Shillong. In Mawlai village, beside the church of the Sacred Heart, there was a building destined for the Daughters of Mary Help of Christians but His Lordship Bishop Fernando thought that under the circumstance it would be better to bring the theologians there instead. This was agreed upon and so in April of that year the theologians were on the move again.

In Mawlai the theologians were received with great affection by Reverend

Father Vendrame, the Parish Priest and by Reverend Father Costa, Secretary of the Bishop of Shillong. At last we had reached home! After so many difficulties, after so many trials the Good Lord had brought us home. On our arrival we went to the church to sing a solemn "Te Deum" to the Sacred Heart of Jesus. A cloud of incense rose up before the Sacred Host and a crowd of thoughts raced down my mind but through the cloud and the crowd your voice, O Lord, seemed to be telling us..... **"nor are your ways my ways"**



Interior of the Sacred Heart Shrine during Benediction of the Blessed Sacrament.

home of many young Salesian philosophers.

In the meantime our Superiors were on the lookout for another house in Shillong. Possibilities were explored in Madanryting, Umpling, Upper Shillong and Malki but nothing definite could be decided in Shillong. In January 1937 our superiors arranged for our removal to Bandel. And at the end of January we packed up all our belongings and with feelings of deep gratitude we said good bye to "Woodcot" and the good Jesuit Fathers who had treated us so magnificently all the time we had been there. A marble slab was erected at the entrance to the villa to remind future generations of the goodness of those who had taken us in when we were homeless.

Second Transplanting

So we travelled down to Bandel - to the dust, the heat and the mosquitoes - to begin a new life under the mantle of Our Lady of Happy Voyage. The Prior, Reverend Father A. Cocco, received us cordially and did his best to make us feel at home but the building, as it was then, was not suited to the needs of a studentate, and life was indeed much more difficult than it had been in "Woodcot". Anyway we struggled on. But how difficult it was to teach in a crowded classroom, without a fan, in the heat of Bengal! In those days a fresh group of young Salesians came to join us from Italy. Certainly it was a great pleasure to see them. But where were we to put them? Eventually they were settled in the garden close around the statue of Our Lady. On the first night, one of the new missionaries found that there was something moving under his mattress. He lifted it up and there was a deadly cobra. Luckily

enough it scuttled away without doing any harm. But it was enough to test the courage of any young missionary just fresh from home. Bandel that year seemed to be the happy hunting ground of all the diseases common in Bengal. And to tell the truth our confreres caught all of them. The infirmary was always full and many had to be sent to the hospital in Calcutta. Despite all these difficulties, however, the daily routine continued and we did our best to help the Prior in celebrating all the Feast Days with fitting splendour.

During this year Don Bosco Technical School, Liluah was opened and we helped the Provincial to prepare for this great event. Then came the most momentous event of the year. The extraordinary visitation of our province by two of our major superiors, Very Reverend Father Berrutti, Prefect General; and Very Reverend Father Candela, Director General of Arts and Trades. Their visitation was indeed propitious and fruitful for they helped our local superiors to solve the pressing problems of the movement.

It was decided then that the novices and philosophers should go to Sonada with Reverend Father Pianazzi as Rector and Reverend Father Marengo (now Bishop of Dibrugarh and Tezpur) as Novice Master. At first it was decided to accept the invitation of His Grace Archbishop Mathias and send the theologians to Poonamallee. Everything was ready for the change but the Rector Major Very Reverend Father Peter Ricaldone, did not approve and ordered the theologians to remain in Bandel until a suitable place could be found in Shillong.

Of course the usual ordinations and religious professions had taken place that year in Bandel. With those new priests the number of ordinandi to pass through our studentate reached fifty.

Mary's Theologate had come to welcome us. And a real cordial welcome they did give us. A welcome that went straight to our hearts via our stomachs, for they had prepared a very substantial lunch to help us recover from the fatiguing effects of the journey. Soon we were taken over to the villa which was to be our new home and there we found that the good Fathers had prepared chapel, dormitories, library, and classrooms. It was wonderful. But that's not all. We found also that they had provided us with all the facilities for recreation. In fact every thing had been so well arranged that on the very next day after our arrival we were ready to begin classes.

And so we settled down to our new life in "Woodcot." There were of course unavoidable inconveniences, as is only to be expected with so many people in such a small place. The theologians and the philosophers had their classes in the same room with only a curtain separating them. The novices had class in the corridor. Moreover, our teaching staff had been considerably depleted by the loss of Father Wollaston and Father Foglia. The former had been sent to Krishnagar, and the latter was sent to Saharanpur to substitute the Rector, Father Sanna, who had died at that time. Anyway the teaching carried on with the help of the theologians who were only too glad of the break from their own daily classes. Well, in those days theologians and philosophers had none of the "blessings" afforded by "Sedes Sapientiae". We also celebrated our Feasts with as much solemnity as we could muster under those circumstances. The refectory was converted into a theatre hall and when the entertainment called for it, pyjamas were converted into pantaloons. On one occasion our actors almost brought the house down both literally and metaphorically. Archbishop Mathias was pay-

ing us a visit - a red letter day for us - so there just had to be an entertainment to honour our distinguished guest. The improvised stage went up with the help of wires which stretched from one wall to another. The scenery consisted of bed-sheets and a few coloured odds and ends. Our spotlight was a petromax. That evening it was a comedy in three acts. Well, things were going wonderfully well and everyone was enjoying the fun when the comedy was almost turned into another tragedy. On the stage our funniest actor was chasing an imaginary bat with a towel. He was making wild swipes and with one of these he accidentally hit the main wire which was supporting the scenery and the petromax. There was a crash as the petromax hit the floor. The scenery also fell down and for a moment it looked as if there was going to be another conflagration but His Grace, with great presence of mind, grabbed the lamp and hurled it out into the open.

In June of that year we had the usual annual ordinations and Fathers Boscardin, Dal Broi, Dal Zovo, Ferrario and Sergi were ordained priests. Mgr. Perier, Archbishop of Calcutta, kindly invited Mgr. Ferrando to officiate. The ordination service took place in the chapel of St. Mary's and there the good Jesuits had prepared everything to solemnize the occasion. In December we had the profession of the novices after the arrival of Father Provincial from Italy. For the annual retreat the confreres went up to Sonada at the kind invitation of Mgr. Anselmo and there they made their retreat in the villa of the Milan Fathers.

In those days also, we had many picnics and outings and it was on one of these outings that the old brewery of Sonada was discovered - the site of the future Salesian College which is now the happy



(Sitting) L. to R. — Rev. Fr. F. Colussi, Very Rev. Fr. E. Gutierrez (Rector), Very Rev. Fr. M. Uguet (Provincial), Rev. Fr. S. Ri-ghetto, Rev. Fr. J. Gustas. — Standing 1st. row : — Bros. S. Mantarro, P. Gatti, Cigan, A. Swamy, J. Decaroli, E. Bianchi, E. Hope-well, A. Mariotta, R. Silva. — 2nd. row :- Bros. J. Schielder, I. Giacomello, U. Bordin, E. Usai, J. Giacomello, E. Sola, H. Kalmeyer, L. Kerketta, J. Ferretti. — 3rd. row :- Bros. H. Fontana, G. Pajetta, A. Revolta, J. Arokiaswamy, P. Maggioni, G. Palotti, M. Enri-etta, O. Berti, H. Colzani, P. Doro, G. Colussi, P. Fracasso.

THE WAYS OF THE LORD



"... nor are your ways my ways, saith the Lord."



IS. 55,8

(Fr. E. Gutierrez, S.D.B.)

When Don Bosco's Oratory was on the run from one place to another, the Saint with characteristic cheerfulness said to his boys: "Cabbages grow better when they are transplanted. These changes will do our Oratory good."

I think that we may safely apply these words of Don Bosco to our Theologate. It has also been the subject of several unexpected "transplantings", which caused no little pain in the beginning but which proved a real blessing in the long run. Allow me to tell you of the first two of these.

The first Salesian Theologate was "planted" in Shillong by His Grace the Most Reverend Mgr. Mathias, the father and founder of our congregation in India. He consecrated this building to Our Lady and it was called "Our Lady's House." The theologians were not so many in those days so they shared their abode with the philosophers and the novices.

Just when everything seemed to be going along fine, a fire broke out which completely gutted the building. Thank

God no lives were lost but the seminarians were rendered homeless – quite a problem for the superiors – fortunately enough, however, the good Jesuit Fathers of Calcutta came to the rescue and offered us "Woodcot" their vacation villa at Kurseong. Though they informed us that the villa could accommodate only thirty persons we gladly accepted this magnanimous gesture and immediately made preparations to depart.

The fire had taken place on Good Friday, the 10th of April, 1936 and on the following Easter Monday we said farewell to Shillong and all our dear confreres and friends. With the few belongings we had salvaged from the fire we set out for Kurseong and our new home.

The journey itself was uneventful but the tragic events of the previous days had left their mark. A cloud of despondency had settled upon us and our hearts were heavy and as dark as the night on which we travelled. Early the following morning we reached Siliguri and boarded the Darjeeling bound train for the last lap of our journey. We started climbing up the foothills of the Himalayas and at times we caught glimpses of the majestic, snow-capped Everest range far above us.

Towards noon we reached Sipaidura, a very small hill station with nothing very special to recommend it, except...well it was a marvellous sight on that day for almost all the Jesuit community of St.

The Mawlai Theologate and Fr. Gutierrez have been inseparable. He was ordained in Foglizzo in 1913 and after teaching in Spain for some years came to India in 1929. Since then he has spent his life in India teaching Theology. He was Rector for many years and is now our confessor. He is held in great esteem by his past pupils and he is still widely consulted by them.

were struck to see such a picture resembling the statue they had always venerated as the Queen of the Apostles, and to the surprise of each one of us, the good Jesuit Father in expressing to the faithful our sentiments, spoke to them of Mary Help of Christians, and inviting them to consider henceforth the statue on the side altar, no more as the Queen of the Apostles, but as Mary Help of Christians. It was the first miracle and the first victory of the Madonna of Don Bosco. The faithful returned to their homes, each one with an image of Don Bosco's Madonna, and the miracle began, for Don Bosco had promised to his missionaries and to his children that if they would propagate the devotion to Mary Help of Christians, they would see marvels.

Forty years have gone by. The eleven

Salesians of 1922 are nearly 1000 today, and if the Second World War had not broken out, they would probably be 2000. There are three Provinces, 2 in the North and one in the South. Six Dioceses are entrusted to them. The future is bright, for there are more than 600 aspirants in the three and more aspirantates. Bombay and Calcutta, seen by Don Bosco in his dream, have today beautiful and large institutions with thousands of pupils.

Let the new generation spread devotion to Mary Help of Christians, and they too will realise how our Saintly Founder was well inspired when he recommended to his children: "Spread Devotion to Mary Help of Christians, and you will see miracles."

+ L. MATHIAS



The importance of You

"Who am I?" is a question more and more people are asking these days, according to one sociologist. With the increasing complexity of modern society, the expert added, the individual "often feels lost and powerless".

"This feeling of alienation," she said, "lessens the individual's sense of social responsibility and tends to block out his social conscience". Although rapid changes in all areas of life conspire to pull many persons loose from their moor-

ings, this trend can and must be reversed.

There is no prefabricated solution for the tendency to drift with the crowd. A change for the better can occur only as person after person asks himself, "What can I do?" - and then does it. Resist the insidious temptation to say, "I don't count".

In fact, you count so much in God's sight that He will not send certain blessings into the world except through you.

From Christopher News Notes



gregation of Propaganda Fide pointed that the Protestants had in that region more than 600 schools, whereas the Catholics had only nine, and how important it was then to send the Salesian Missionaries to take care of the youth of that country.

When after much hesitation and correspondence, the Very Revd. Fr. Paul Albera, Our Rector Major, had accepted the Mission of Assam, His Eminence Cardinal Van Rossum answered enthusiastically thanking him for accepting this mission, and ending his letter with these words: "We bless most cordially the future missionaries of Assam sure that their apostolic fatigues will turn to the advantage and increment of the Pious Salesian Society which brings such great honour and lustre to the Church." These were prophetic words.

The first batch of Salesians arrived in India by steamer on the 6th January 1922, and after a short stay in Bombay and Calcutta, they reached the capital of Assam, Shillong, on the 13th January at 1.30 p.m. received and welcomed most cordially by the Very Revd. Father Paul Lefevre S.J., Superior of Assam Mission, who had been sent as Vice-Administrator by His Grace Archbishop Meulmann of Calcutta, to whom the Mission of Assam had been temporarily entrusted by the Holy Father.

After the preliminary good wishes, the first thing the new Missionaries did was to enter the church or the Co-Cathedral of the Divine Redeemer in Shillong, magnificently situated on the top of the so called St. Mary's Hill. As soon as they entered, one of the Brothers present saw on one of the side-altars a statue of Our Lady Help of Christians, and shouted immediately: "La Vergine Ausiliatrice è qui"! Such an out-burst in the church surprised us all but especially the good Jesuit Superior of the Mission who showed in no un-

mistakable terms his displeasure that we should speak so loudly in the Church. Struck however with what the Brother had said, the first missionaries turned towards the side-altar, and to their amazement they saw clearly a Statue of Mary Help of Christians. Immediately, all of them, eleven in number, proceeded straight to the altar, and there a little hot discussion took place between the Superior of the Mission and the Head of the first batch of the Salesians who acknowledged that the statue was indeed the Statue of Mary Help of Christians, who had preceded the Sons of Don Bosco in this beautiful mission, whereas the good Jesuit Father denying that it was the statue of Mary Help of Christians, maintained that it was the statue representing the Queen of the Apostles.

The new missionaries accompanied by the Superior of the Mission went to the refectory for lunch, and spent the afternoon visiting the various institutions and preparing their rooms. After the night-prayers, in the Co-Cathedral, they gathered together at the feet of the Statue of Mary Help of Christians, and there, the Head of the first batch of the Salesian Missionaries consecrated first the missionaries, and then the new Mission of Assam entrusted to them, to Our Lady Help of Christians, with an Act of Consecration which came spontaneously from their hearts.

Two days later, being a Sunday, the Superior of the Mission arranged for a meeting of all the Catholics of Shillong, anxious to welcome the new missionaries. After an address read in Khasi by the Head of the village, and translated into French by the Superior of the Mission, the Head of the Salesian missionaries replied in French, and distributed pictures of Mary Help of Christians. The faithful

principio

THE FIRST DAYS

in

IN
ASSAM.



Mgr. L. Mathias as He then was.

The Salesians of St. John Bosco had been sent to India by the Very Revd. Father Michael Rua in 1906 to take charge of an orphanage in Tanjore within the Diocese of Mylapore, a Padroado Diocese. In 1908 they took charge of another orphanage at San Thomé, a suburb in Madras itself. The first Indian Salesian vocations came to us from Tanjore. His Excellency Bishop Mariaselvam who died as Bishop of Vellore in 1954 as well as his successor, His Excellency Bishop David Marianayagam, came to us from Tanjore.

Divine Providence however had its own plans, and wanted that the dream of Don Bosco at Barcellona in 1886 should be realised. Thus in 1921 the Sacred Congregation for the Propagation of the Faith addressed a letter on 24th March of the same year to the Very Revd. Fr. Paul Albera, the second successor of Don Bosco, asking him with insistence that he should accept the Mission of Assam, and send into that corner of India the Sons of Don Bosco. Among the reasons given in that letter for the acceptance of this beautiful mission, the Prefect of the Sacred Con-

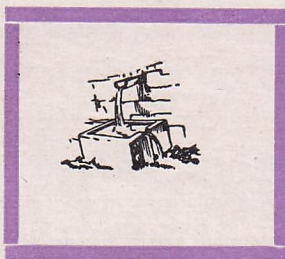
It is in gratitude to God for so many graces, and in praise of the past achievements of those whose indefatigable labours produced lasting results for God's cause, and in humble confidence in God's unfailing help for the future, that we observe the twentyfifth anniversary of this seminary.

In issuing this modest Souvenir, it is hoped that all the ex alumni will recognize God's unspeakable goodness imparted to them through the instrumentality of this institution. Within this seminary they had received what money cannot purchase – the loving, dedicated service and care leading them on to the Altar.

In getting up this humble work we are indebted to many. The various articles have been generously contributed. Some have willingly helped us financially too. To them all go our heartfelt thanks.

In the choice of the subjects, a special stress has been given to 'Priesthood and allied subjects' that interest the priests of the modern age.

With evident joy we present this little souvenir to the "ex-alumni," to all the friends and well-wishers of this institute.



GRATIA DOMINI NOSTRI JESU CHRISTI
SIT SEMPER NOBISCUM

Foreword



In the providence of God, this major seminary has been instrumental in training numerous priests who labour in the various parts of India and other countries. It has considerably helped make possible the opening of new Missions and institutions by turning out good and holy priests.

Seminaries "with which the well-being of the Church is so closely connected", are dear to all Catholics and in a particular manner to those who have the interest of the Church at heart. No institution is more essential in a Mission land than a seminary. There is no exaggeration whatever if I should say that the development of the Salesian Mission in India is, in great part, due to this institution. As years rolled by it has supplied personnel for the vast missions and Salesian institutions of Assam, Bengal and Madras. It has trained priests for Burma and Siam as well.

It is impossible to assess the full extent of the beneficent influence this seminary has exerted on the Missionary apostolate in India. Annually new zealous priests went forth from here and joined the ranks of those already in the Vineyard of the Lord, bringing the "Good News" to more and more people.

Truly the efficacy of God's Message depends in a large measure on the instrumental cause. It is a cause of great joy to remember that this seminary has done much in these past twenty five years, to prepare priests according to the Heart of Jesus.

I received with great joy the wonderful news of the Silver Jubilee Celebrations which you are going to celebrate this year.

Twenty five years is a long time but there are some things which the passing years cannot efface from my memory. Some of these are connected with the opening of the Theologate.

I remember well the tragic night of Good Friday, 1936, the night of the big fire. Seventy Salesians were left homeless with barely the necessities of life. They were difficult days but the good Jesuit Fathers of Kurseong came to our rescue and to them we shall always be grateful. There followed a wandering life but the encouragement of Fr. Ricaldone, our far-seeing Rector Major helped us fight manfully and play our part well despite the odds.

Eventually we came to Shillong. The Sacred Heart of Jesus wanted a sanctuary in Mawlai and so we planned. There was a big plan to erect a centre of Theological Studies to prepare Salesian priests for India and Siam.

With the help of Fr. Silva and good Bro. Mantarro the plan was begun and was half way towards completion when the war broke out. It was a heavy blow but still the work went on somehow.

Throughout the past twenty five years the Theologate has provided many zealous missionaries to serve God and the Church in many parts of India, Siam and other nations. I ardently pray and hope that it will continue to provide worthy ministers to spread the light of the holy Gospel.

Kindly remember me in your good prayers.

Yours in C. J.

Fr. V. Scuderi



"I am very glad that you are going to celebrate the SILVER JUBILEE of the foundation of the Sacred Heart College, Mawlai. I rejoice and thank God because in these past 25 years the College has done a lot of good in preparing good and zealous priests who work in the Mission Fields entrusted to the Salesian Congregation."

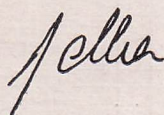
M. Uguessano

On this occasion of the Silver Jubilee of the Theologate of Mawlai my thoughts go to those years which I spent in Shillong partly over books and partly in forced rest. Those years were anxious with war clouds hanging over the world and we, Theologians, could not but feel that anxiety.

Yet, I spent two happy years in Mawlai and the merit of it all goes to those good Superiors who really proved to be good Fathers to me, understood my difficulties and helped me to come out of them without undue stress.

Now, as I think of the number of us priests that came out of that House of studies I feel always more and more grateful to those good Superiors especially to Frs. Gutierrez and Comba who with admirable constancy, exemplary life and spirit of deepest piety were the great support of those young men who came to be shaped in their hands. May the Theologate of Mawlai continue in this work and prepare many more apostles for the vast field that is prepared for our Congregation here in India.

When thanking the Theologate of Mawlai I feel the need of expressing the deepest gratitude of this South Indian Salesian Province to our Mother Province for all that she has done for us and still does. May we, Salesians, always keep united in prayer, zeal and fraternal charity under the mantle of our good heavenly Mother, Mary, Help of Christians in the spirit of our Father St. John Bosco.



(MED, S.D.B.)

SALESIAN PROVINCIAL OF MADRAS

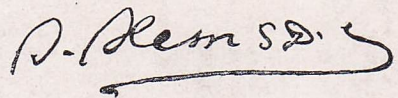
With a deep sense of joy I welcome the SILVER JUBILEE of the Sacred Heart College, Shillong-Mawlai. This Studentate of Theology, being so far the Theologate of the Three Salesian Provinces of India, has always been the most important House in Salesian India.

The Sacred Heart College, Mawlai, for the past 25 years and prior to that, Our Lady's House (of which it is the continuation) for the previous fifteen years, has been the heart of Salesian India, from which the LIFE-GIVING BLOOD OF SALESIAN LIFE has been pumped out to every House and school in India.

Our Lady's House and the Sacred Heart College, Mawlai, may rightly be compared to the cenacle wherein the Apostles prepared themselves for the advent of the Holy Spirit; and for the reception of the divine mandate to go and to preach to every creature. For this reason, the driving force of the Theologate has ever been and is still the Shrine of the Sacred Heart of Jesus, erected by His Grace, Archbishop Mathias and the zealous missionary Father Vendrame, of happy memory, to spread far and near the LOVE of the Sacred Heart. The Theologate has also been singularly privileged to house the Statue of Our Lady Help of Christians, which preceded the Salesians into Assam and was venerated as the Queen of the Apostles in Shillong.

It is my ardent wish that the Sacred Heart College may continue its MISSION... LUCEAT! ARDEAT! ACCENDAT! That more and more Leaders and Apostles may come forth from this Alma Mater of Priestly Formation to carry the NAMES of Jesus and Mary to every corner of India.

We most fervently pray that both Superiors and Students may ever remain faithful to the example and teaching of our Father and Founder Don Bosco.



(A. ALESSI, S.D.B.)

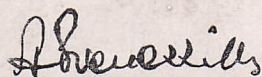
PROVINCIAL

“It gives me great pleasure to know that the Sacred Heart College celebrates its Silver Jubilee. Greater than when I celebrated my own! For my Jubilee merely meant that I was growing older; but yours means that the S. H. College is growing stable and mature and can already look back on a long list of priests it has formed and sent into the Vineyard of the Lord.

One further reason for pleasure is of course the fact that for a few years at least I was associated with the College as its Rector. It still is part of “home” to me and I follow its fortunes with special affection.

The first preoccupation of H. G. Archbp. Mathias, when he came to Assam, was the Houses of formation, and that proved to be a stroke of genius. The marvellous growth of the Assam Mission and of Salesian work in India was certainly the direct consequence of the good functioning of Novitiate and Studentates from the very beginning.

Vivat, crescat, floreat ! May the S.H.C. ever prove worthy of its history and equal to the new needs of the Church and of the Congregation in India.



(A. PIANAZZI, S.D.B.)
PREFECT GENERAL OF STUDIES

I cherish happy memories of this Hallowed Institution. In 1926 I made my Novitiate there and my Rector and Novice Master was the esteemed Bishop Ferrando of Shillong. My Provincial was the present Archbishop of Madras – Mylapore, Dr. Louis Mathias, S.D.B. and in the guidance of such Exemplary Salesians as well as of other holy Confreres' examples, especially of V. Rev. Fr. Pianazzi, and the late lamented Fr. Cinato who were my assistants, I was able to reach my Goal of Priesthood. Finishing my theology in this unforgettable Alma Mater I was ordained priest on July 7, 1934.

I owe an immense debt of Gratitude to this Institution and all its Superiors who had a large share in making me as good a Salesian as possible and then a Priest and finally a Bishop. On the occasion of the Silver Jubilee of this Cherished Alma Mater I fervently Bless it and pray Jesus and Mary that it may live on vigorously for many years to come sowing and reaping a plentiful harvest of Spiritual good.

Yours sincerely in D.B.

+ S. David Marianayagam

(S. DAVID MARIANAYAGAM, S.D.B.)

BISHOP OF VELLORE





On the joyful occasion of the Silver Jubilee celebrations of our Theological Studentate, I wish to extend to its Superiors and Pupils, past and present, my hearty congratulations on the much that has been achieved in these past 25 years of its life and to convey to you my prayerful wishes for an ever more bright and fruitful future.

May St. John Bosco obtain for all those who have been formed and will be formed in this Alma Mater in the years to come, a genuine Salesian and missionary spirit.

As for me I earnestly and hopefully sing with the Psalmist: "Levavi oculos meos in montem unde veniet auxilium mihi."

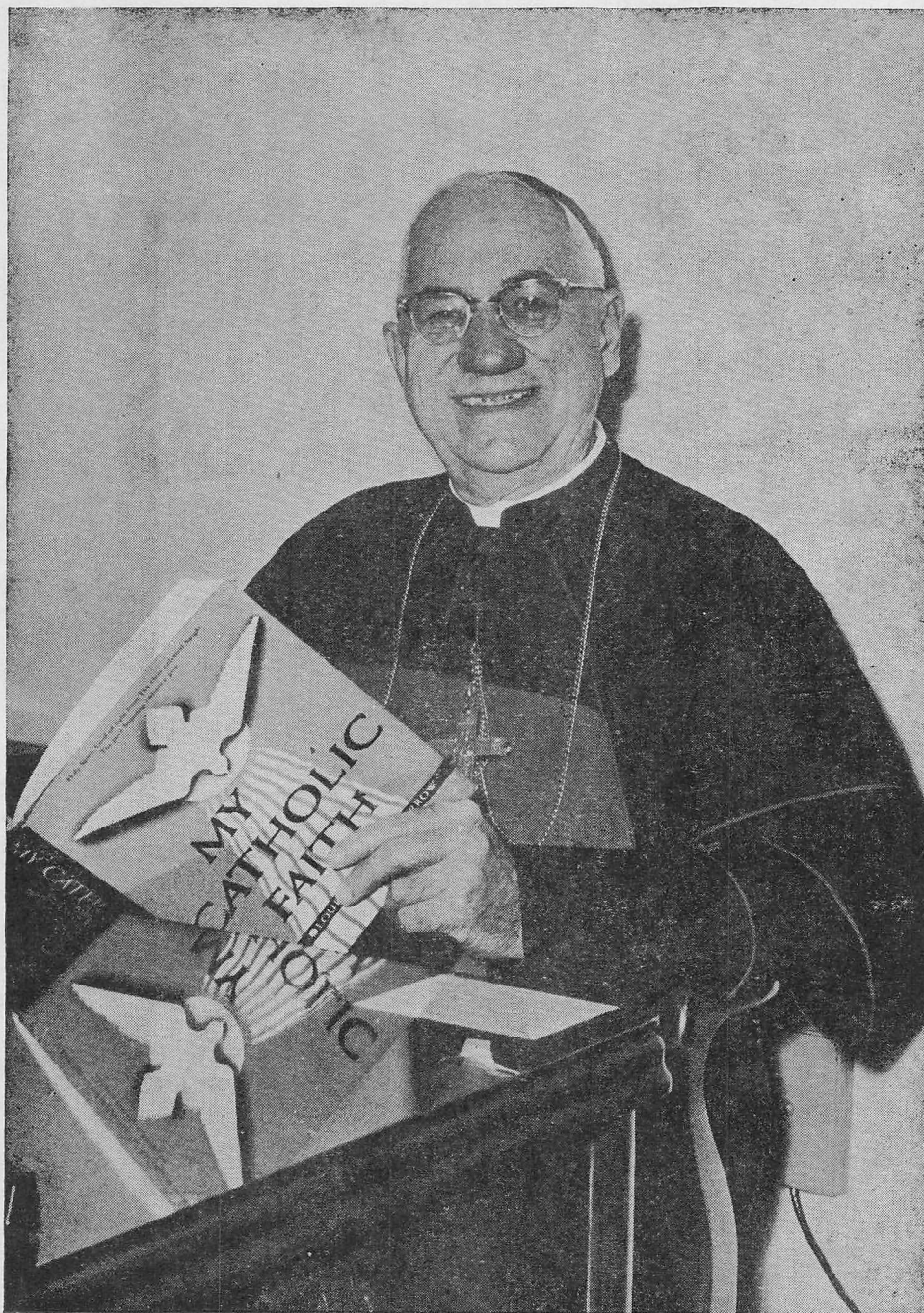
Yours Very Sincerely in O. L.

✱ *O. Marengo S.D.B.*

(O. MARENGO, S.D.B.)

BISHOP OF TEZPUR





It is with pleasure and great satisfaction that we join in the SILVER JUBILEE celebrations of the Sacred Heart College of Mawlai. This happy recurrence coincides with my Silver Jubilee as Bishop of Krishnagar. I can therefore say I have witnessed the birth and the growth of this Theological College. It has been eminently successful in forming to the priesthood so many young men who are now spending themselves, even heroically, for the Church in India.

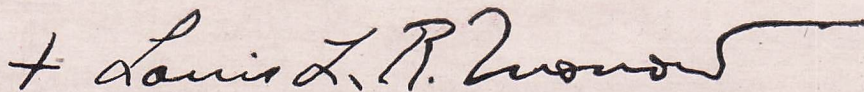
It is most gratifying to see how generously the Sons of India have responded to the call for vocations. In the beginning, most of the seminarians were from abroad—now we see they are from all parts of this beloved country of ours. This shows the strength of the Church in India, and assures confidence for the future.

With all the love of my heart I bless this Alma Mater. I pray that our most loving Father may continue to bless the zealous Staff and all the Students, past, present, and future.

We are particularly happy with the work of our worthy Fathers now giving Christ to our many thousands of people in Krishnagar Diocese. The Sacred Heart College at Mawlai may be proud of these zealous Salesians, as I am proud and grateful.

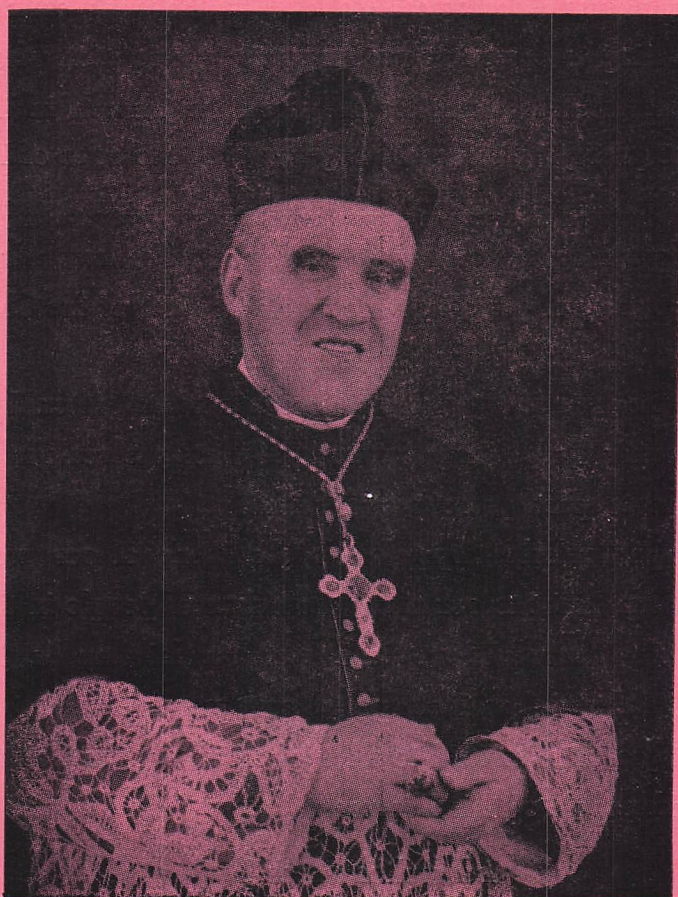
Heartfelt greeting I extend to all, in the name of the Confreres, Missionaries, and people of this Diocese.

Ad multos annos !

A handwritten signature in dark ink, reading "Louis L. R. Morrow". The signature is written in a cursive style with a long, sweeping horizontal line extending to the right.

(LOUIS L. R. MORROW)

BISHOP OF KRISHNAGAR



THE SALESIAN THEOLOGATE OF MAWLAI had its beginning in the year 1925 in the first Salesian House in India for the formation of the Religious and Priests. Both the Staff and the Students of the Salesian Theologate were overburdened with work – very much like the first priests trained at the Oratory in the earliest years of the Congregation.

From among those first students we have had three Bishops, four Provincials, Masters of Novices, Directors and zealous Missionaries.

Then on the tragic Good Friday of 1936, “Our Lady’s House”, that was the pride of the Salesian Congregation in India, was reduced to a heap of ashes; and the theologians with the philosophers and novices flew away like poor birds, hit by the hurricane – in search of another nest..... We looked eagerly forward to their return, because Shillong without their lively enthusiasm seemed to be dead. Many obstacles stood in the way, but after two years our hopes materialized.

On the 28th May 1938 – oh! Dies felix! Memoranda Fastis! – they returned. It was the Sacred Heart who called them back near His Shrine in Mawlai. The Bishop was not in Shillong; but he had given them the most heartfelt welcome at Pandu... It was the joyous dawn of the Resurrection after the tragic Good Friday of 1936. It is now 26 years since the establishment of the Salesian Theologate at Mawlai.

The Institute had experienced and was still to experience several transplantations: Laitumkhrach, – Woodcot (Kurseong) – Bandel- Mawlai - Dehra Dun (St. Peter in chains) – Kotagiri and Mawlai again! Who does not recall to his mind the various peregrinations of the Oratory, and the famous sermon of good Father Borel on the cabbages?

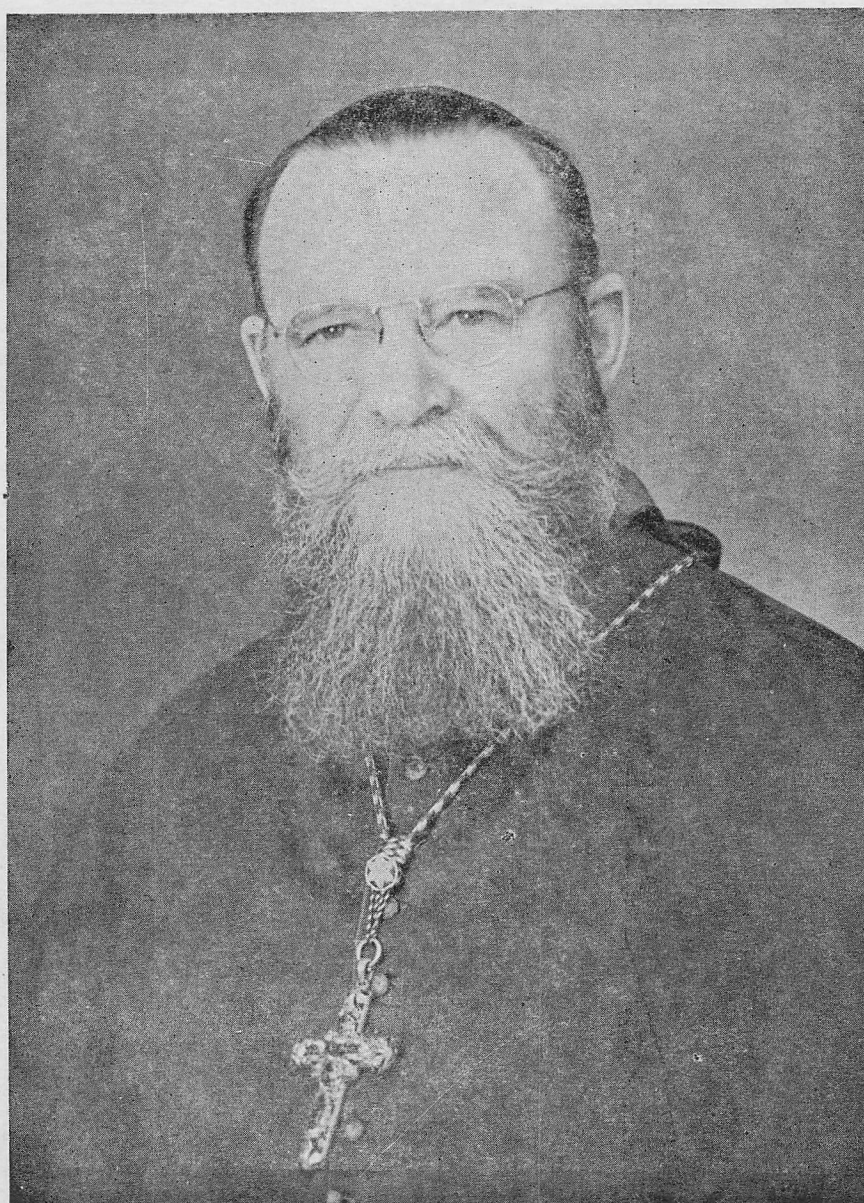
“Cabbages” – he said to the boys of the Oratory – “you see, my dear children, do not flourish unless they are frequently transplanted..... It is the same with you. Every time you have changed your quarters, you have grown stouter..... The Lord is watching over you: let us leave ourselves in His Hands and have an utter trust in Him, always...!”

I cannot find any better conclusion than these words of Rev. Fr. Borel. My heart is again brimful with joy and deep gratitude to God, because if there is an Institution which is as dear to the Bishop as the apple of his eye, it is certainly the Salesian Theologate!

May Almighty God continue to bless the Theologate so that it turns out priests of whom Saint John Bosco in heaven may be justly proud.

(S. FERRANDO, S.D.B.)

BISHOP OF SHILLONG



Though far away down in the South, I cannot and do not forget my dear Mission of Assam, the first field of my Apostolic labours.

On this occasion from Madras, the City of the Mother of God, I send the Sacred Heart Theologate of Mawlai, Shillong, my very best wishes for its Silver Jubilee Celebrations. But with these wishes of mine go also my prayers and my blessings so that this Salesian Theologate in the North will continue its splendid work which has been achieved in these 25 years.

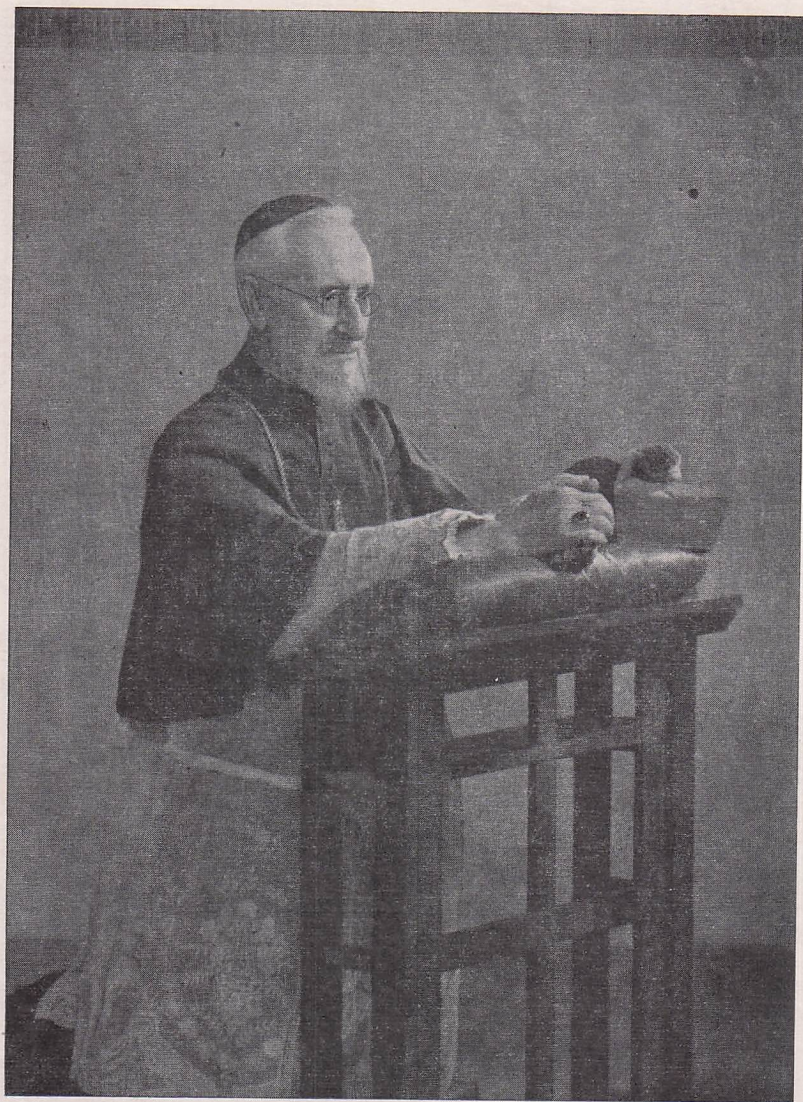
We are few, and we need more, zealous and good missionary priests. And when we work for God, He will certainly bless our efforts.

Congratulations then to one and all at Mawlai, and during the days of celebrations let us not forget the veterans – Fathers Comba and Gutierrez – who have done so much and so well to lay the spiritual foundations for this Theologate.

Floreat et Crescat!

* *L. Mathias*

ARCHBISHOP OF MADRAS-MYLAPORE



Before your kind letter of the 2nd instant reached me, I was far from realizing that quarter of a century had elapsed already since the opening of your Theologate at Mawlai.

Time flies, they say, but I am afraid our poor memory is responsible for this impression; during that period a magnificent work has been achieved and we must be grateful to Divine Providence Who guided your Superiors and predecessors to establish the means that would enable your religious students to complete their formation, in the land we have to work in. The intimate relations which have from the beginning, existed between our two missions make me rejoice with you on the silver jubilee of your excellent achievements in Assam.

May your Theologate of Mawlai develop further still and may the vocations increase rapidly in number and quality.

May God bless your Institution, the Staff and Professors and Students is my prayer for you.

Yours very sincerely in Christ

+ *F. Perier S.J.*

(F. PERIER S.J.)

TIT. ARCHBISHOP OF ROINA

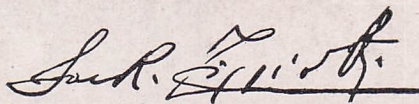


I have heard with great pleasure of the Silver Jubilee of your Studentate. If it is always a source of joy to hear of the opening of a new House of Formation, it is even a greater joy to hear that a Studentate of Theology has been for 25 years preparing young men for the Priesthood and is still going strong.

My wish is that your Studentate may prepare ever more and ever better Priests for many, many years to come. *More*, because the Church, and India in particular, needs many Priests. *Better*, because if there is one field in which we must aim at excellence, at doing "ever more and ever better," it is the field of Priest-formation.

May Don Bosco's example inspire you and Mary Help of Christians aid you in this great endeavour. May your Priests ever have as their Model the Sacred Heart, to Whom your House is dedicated.

Yours aff.ly in O. L.

A handwritten signature in dark ink, appearing to read 'R. Ziggiotti', with a stylized flourish at the end.

(R. ZIGGIOTTI, S.D.B.)

RECTOR MAJOR



Carissimi Signori Superiori e Teologi:

Con molto piacere unisco al gaudio delle vostre Nozze d'Argento, le mie preghiere, il mio affetto e la mia voce, portatrice di una grande benedizione per voi tutti.

In questi venticinque anni di lavoro, il vostro Studentato Teologico ha dato alla Chiesa ed alla Congregazione, nuovi ed ottimi sacerdoti, pieni di zelo e di santità salesiana.

Io mi auguro che, questo prezioso contributo sia sempre più fecondo di bene e di frutti, ispirati nell'esempio del nostro Santo Padre Don Bosco, e guidati dalle magnifiche direttive, che oggi ci addita la Santa Chiesa.

Il Concilio Ecumenico, è per tutti noi, la volontà e la voce dello Spirito Santo.

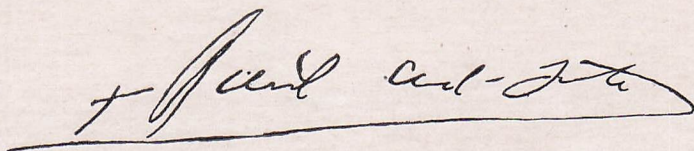
Che le sue decisioni, ispirino quindi la formazione e l'apostolato di tutti gli studenti di Teologia del Vostro Studentato, e dei futuri sacerdoti.

Credo che questo, possa essere il più bel proposito del vostro anno giubilare.

Che il Signore vi benedica e vi faccia sacerdoti santi, secondo il cuore di Dio, per la salvezza del vostro grande Paese.

Con tutto affetto vi saluta,

il vostro amico, fratello e servitore in Xto

A handwritten signature in dark ink, reading "Raul Cardinale Silva Henriquez". The signature is fluid and cursive, with a long horizontal line extending from the end of the name.

(RAUL CARDINALE SILVA HENRIQUEZ, S.D.B.)

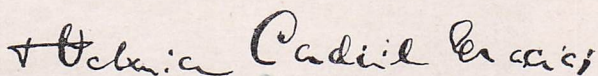
ARCIVESCOVO DI SANTIAGO, CILE



I am happy to send this Message for the Silver Jubilee issue of the Magazine of the Sacred Heart College, Shillong, to commemorate the Silver Jubilee of its Theologate. I join the Staff and Students in thanking God for all the favours and graces received during the last 25 years and in saluting the memory of all those, Rectors and Professors, who have made the Theologate what it is today.

But we must also look to the future. It is a commonplace that theology today is being rethought in the light of the findings made by Science and secular learning. The "aggiornamento" so much desired by the Second Vatican Council surely has an important application in the field of Theology. And in India there is the special problem of thinking and expressing our theology in a manner that takes into account the modes of thought and the mentality of our countrymen. To this task, Professors and Students of Theology, each in his own way, have to address themselves.

May God abundantly bless the Staff and Students of the Theologate of the Sacred Heart College, Shillong.



(VALERIAN CARDINAL GRACIAS)

ARCHBISHOP OF BOMBAY.



It gives me great pleasure to learn from your letter of 23rd. April, 1964 that this year the Studentate of Theology will be celebrating the Silver Jubilee of its Foundation.

I join you in spirit in thanking the Good God for all His mercies and favours to you and the Institution during the past twenty five years and express the fond wish and prayer that His Love and Grace may see you through as the Silver turns to Gold.

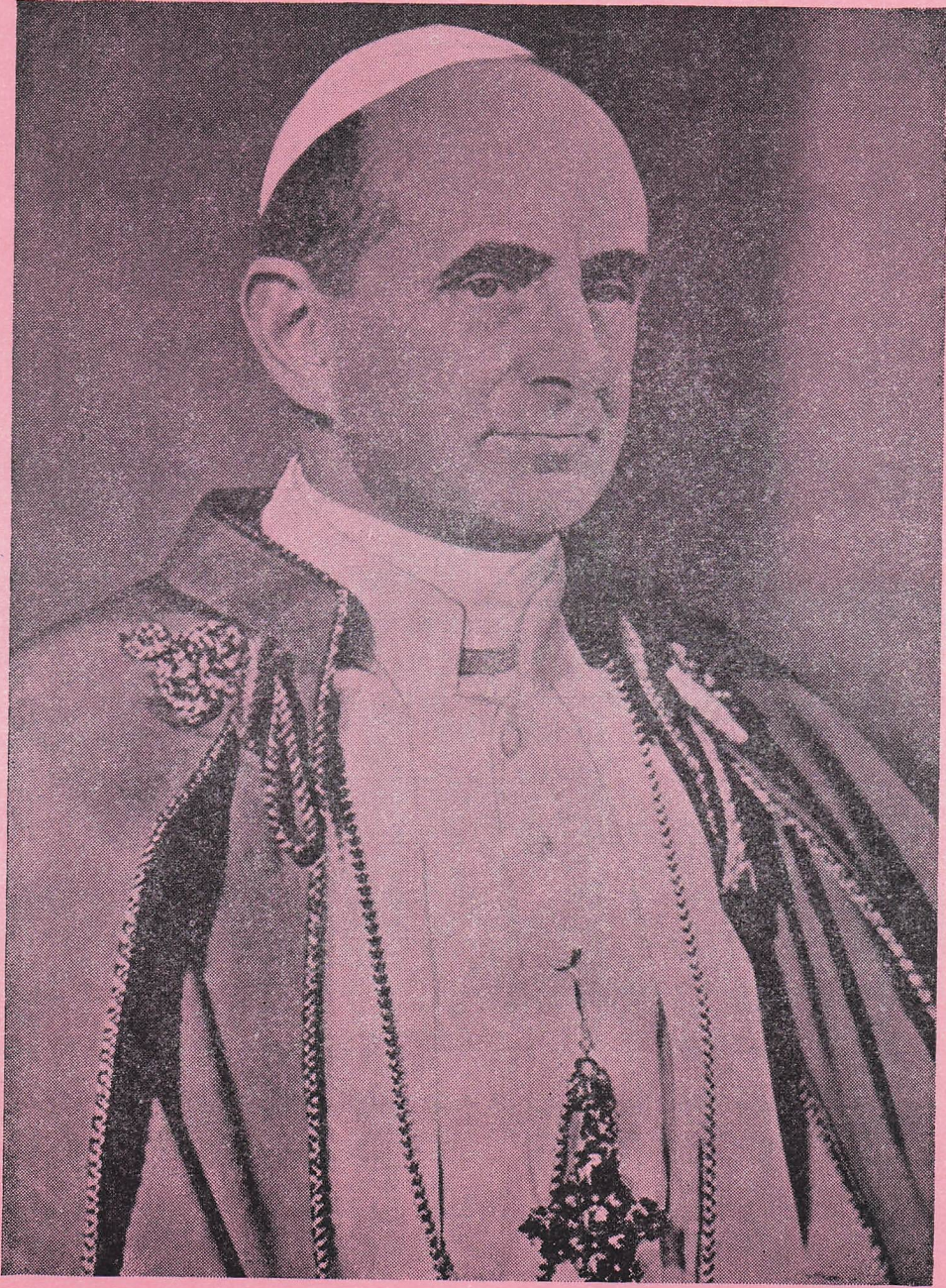
With all good wishes for the occasion and my cordial blessing, I remain,

Yours sincerely in O. L.

+ *JR Knox.*

(J. R. KNOX)

APOSTOLIC INTERNUNCIO



VATICAN CITY
ROME

Occasion Silver Jubilee Foundation

Salesian Major Seminary

Mawlai Shillong

Holy Father cordially imparts

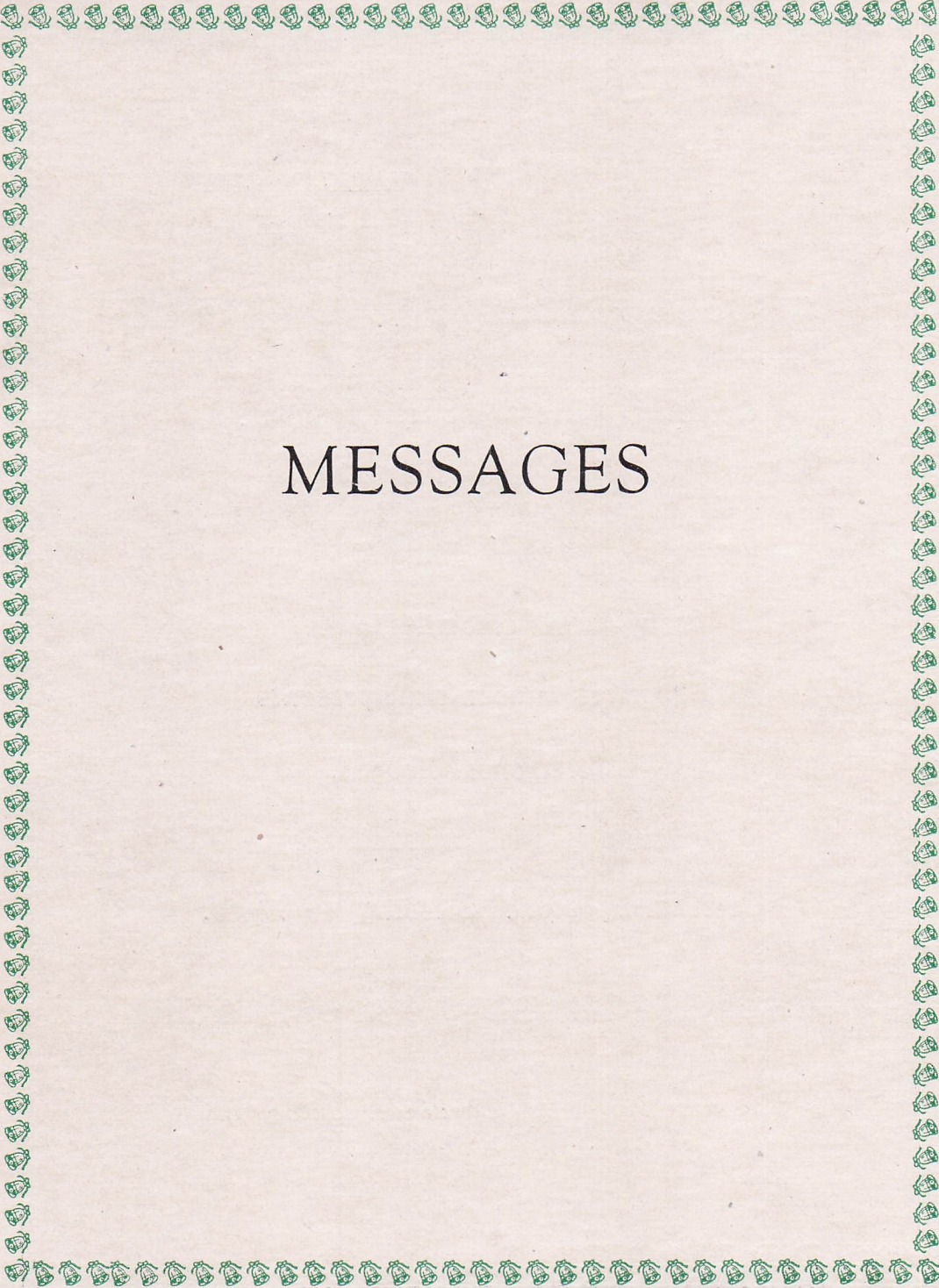
Superiors Students all presents

Ceremonies pledge

Abiding Divine assistance

Paternal Apostolic Blessing Implored.

Cardinal Cicognani



MESSAGES

THE SOCIAL LIFE OF A PRIEST

•
Fr. P. Burns, S.D.B.

Cardinal Suenens in his wonderful book, "The Nun in the World", emphasizes the fact that we are living in a rapidly changing world and that Religious must widen their Apostolate and save our society from atheism, communism and anti-clericalism. He points out that the time has passed when we could pray piously in our Religious houses, knowing that our lay Christians were safe and devout outside.

If nuns are being encouraged by the Church to act as leaven in our modern world, how much more does the idea apply to Priests to whom Christ says, "Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned."

Fr. Burns left his native Ireland in 1934 and was ordained in 1944 at Tirupattur (The Theologate broke up during the war). He is at present Headmaster and Parish Priest in Gauhati. He has had extensive experience in missionary activities and in the conducting of schools.

If the Legion of Mary is sending young lay men and women to the utmost bounds of the earth for Apostolic work, and if the same Legion for the love of Mary is conducting an intense and specialized Apostolate in cities, towns and villages, we, as Priests, are more bound by our Priesthood to throw ourselves heart and soul into an organized Apostolate.

Preaching the Gospel to every creature is necessary to preserve the Gospel where it is established and also to spread it in Missionary countries where so many millions are waiting to hear the good news of the Redemption.

Thus every Priest must be full of Apostolic zeal and Missionary spirit, and he must try to influence as many souls as possible. However, the Apostolate of a Priest depends upon his imitation of Christ; and in all his social relationships with others, this must be borne in mind. Every Apostle must spend some of his time in the solitude of the desert. The ascetical figure of St. John the Baptist should be ever before his mind. And the example of Christ, Who fasted forty days and forty nights, alone in the desert, teaches all missionaries that solitude, fasting and prayer must precede and accompany all their activities and all their dealings with their fellow men.

A study of the Gospels will show us that Christ conducted an intensive social programme during His three years of public life; He explained the Scriptures in the synagogue. He never compromised with Truth. He was extremely active, moving from city to city and from village to village preaching the kingdom of God. He explained to Simeon that as Apostles they must catch not fish but men. He made an Apostle of Levi who invited Christ and His disciples to a great feast. Christ mixed with all to heal all. "But the Pharisees and Scribes murmured, saying

to his disciples : Why do you eat and drink with publicans and sinners ? And Jesus answering, said to them : They that are whole need not the physician : but they that are sick."

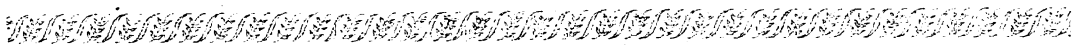
He was a great planner, and organizer. He chose His twelve Apostles to perpetuate His work. He was not satisfied with having twelve Apostles only ; so He appointed seventy two disciples and sent them two by two.

He was broad-minded and approachable. He forgave Mary Magdalen her sins and converted her. With His twelve Apostles He preached to multitudes. We see the kind human touch in His miracles. He raised the daughter of Jairus to life. "And He bid them give her to eat" Chapter XIX of St. Luke describes one of the most dramatic conversions in the Gospel and reveals the kindly approach of Christ. "Zacchaeus, make haste and come down ; for this day I must abide in thy house." Thus Christ is ever a social personality, ever on the move correcting, reproving, encouraging, converting... In the parable

of the lost sheep and the prodigal son, He teaches us never to despair in our work of conversions.

In India too, we have ample scope to imitate Christ. Whether it be in a school or outside, moving in towns or villages we must influence and uplift all with whom we come in contact. Rectors, Principals, Headmasters, Parish priests and all missionaries dealing with Government officials directly or indirectly can give them some valuable Christian message. Similarly our presence at non-catholic deaths, marriages and times of sickness gives us a golden opportunity to pass on a Gospel message which is loved and appreciated by the people. Even in schools if we have a missionary and Christ-like approach to our non-catholic boys and their guardians we shall widen and deepen our Apostolate.

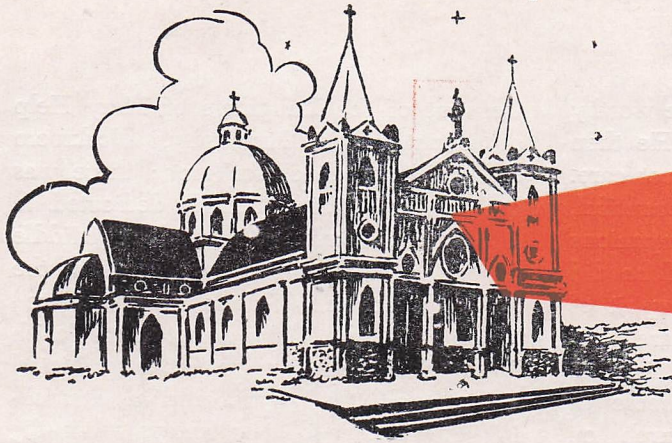
With prudence and zeal let us preach the Gospel to every single person ; let us create social opportunity to pass on the Christian message of our Redemption.



*To be in the midst of the world without wishing its pleasures,
To be a member of each family, yet belonging to none,
To share all suffering, to penetrate all secrets, to heal all wounds,
To go from men to God, and offer Him their prayers ;
To return from God to men, to bring pardon and hope,
To have a heart of fire for charity and a heart of bronze for chastity,
To teach and pardon, console and bless always,
What a glorious life ! And it is yours,*

O PRIEST OF JESUS CHRIST.

LACORDAIRE



Reminiscences

(Fr. J. Dal Broi, S.D.B.)

Over thirty years ago the writer of these lines was still struggling with Theology and even managing to give some spare time to office work in the Prefecture Apostolic of Shillong.

One day he saw the Parish Priest of Shillong coming out of the office of Rt. Rev. Mgr. L. Mathias. Beaming with joy the Priest exclaimed: "Brothers! (there were two of us) another conquest! Mawlai is coming!" and off he went without any explanation. Fr. C. Vendrame was a man of action and few words. On hearing the remark my companion (two years my senior in studies) turned to me and said: "I shall be the Parish Priest of the new Parish!" "And I, your assistant!" I rejoined.

Mawlai? Of course, we had heard of it: a village on the outskirts of Shillong. Mawlai (The three Stones Village) was even then famous for its number of Protestant sects. It could not help feel the influence of the nearby Protestant stronghold, Mawkhar (central Shillong). But Fr. Vendrame, the apostle of the Khasi Hills, had been at work there. A festive oratory

had also been opened. The seed sown germinated and the first family came over. Others followed. Fr. Vendrame, a great devotee of the Sacred Heart, thought of building a chapel there. A boy from the first converted family, now a grown up man, suggested that the church should be dedicated to the Sacred Heart of Jesus. The suggestion was endorsed and Fr. Vendrame set his hands to the task. A plot of land was bought, and countless leaflets were sent out bearing the inscription: "Salus Indiae ex Corde Jesu". (The salvation of India will come from the Sacred Heart). Fr. Vendrame, though, could not wait for a chapel or a church. He put up an improvised hut and said there the first Mass surrounded by a handful of Christians. He did not give way to despondency. He preached with his usual zeal and enthusiasm promising that Mawlai would become a centre of the devotion to the Sacred Heart of Jesus.

He also set his hand to the building of a real chapel. But he was not born for such a work. His soul was the soul of an apostle, not that of an architect. His time was too precious and the call of souls was more pressing than that of building a chapel, even though a chapel is a sacred thing.

Moreover Mgr. Mathias wanted to

Fr. Dal Broi was the Prefect of the Theologate, before he was appointed Rector of Savio Juniorate (the minor Seminary of the Salesians of Assam). He had been in Mawlai before as Master of Novices when the Novitiate was attached to the Theologate.

build something more grand, more worthy of the Sacred Heart in Mawlai. He then took the enterprise under his direct care. And thus the Shrine came up beautiful, big and artistic. One of my companions of studies was the supervisor and he did a good job of it. With a great spirit of sacrifice he dedicated all his spare time to the work. Mgr. Mathias, now first Bishop of the newly erected Diocese of Shillong, blessed the new Church on Palm Sunday 1935.

The great day was preceded by a whole night of adoration of the Blessed Sacrament. Fr. Vendrame did not leave the place, he did not go to sleep that night. It was spent in thanksgiving for the wonders of mercy that the Sacred Heart had lavished on his missionary endeavours.

The Sacred Heart had been honoured and is still honoured and He kept and still keeps His word: the efforts of the priests have not been in vain, they were blest abundantly.

On entering the Studentate of Theology in Mawlai you are impressed by a marble slab telling you of the big conflagration of 1936, a conflagration which destroyed completely "Our Lady's House", the House of Formation comprising the Novitiate, the Studentates of Philosophy and Theology. With the building of the Church in Mawlai the Sacred Heart has also started a "Conflagration": near the Shrine there arose the Sacred Heart College or Studentate of Theology, a

Convent of the Daughters of Mary Help of Christians, a Dispensary, Workroom and a High School for girls; there was built a new Parish Church dedicated to St. Dominic Savio, a flourishing Middle School for Boys and more recently the Savio Juniorate (Salesian Aspirantate) which has now 168 inmates. A Parish High School has also been initiated and to all the above add a flourishing Parish.....and who knows what the Sacred Heart has still in store for us? And mind that the road to all these achievements was by no means a smooth one!

My companion's prediction did not come true. A fervent devotee of the Sacred Heart, he felt himself called to a life of greater sacrifice, greater self abnegation. He is now confessor in the leper asylum run by the Salesians at Contratacion (Colombia).

As for the writer of these lines: he has never been an Assistant Parish priest at Mawlai, though he has had more than a chance of giving a helping hand in the Parish.

I find no better way of closing this article than by quoting the clarion call which we read in Psalm 80: "Open wide your heart and I will fill it". Let us open our hearts to all possible extent to the Sacred Heart of Jesus and He will fill it with graces and blessings by far surpassing our every desire and conception. THE SACRED HEART KEEPS HIS WORD.

● GREAT MINDS

Discuss ideas

● AVERAGE MINDS

Discuss events

● SMALL MINDS

Discuss people



THE SHRINE AT BANDEL

(Fr. P. J. Sheehy, S.D.B.)

Most of us have a soft corner in our hearts for this Shrine. Apart from the fact that the Shrine has a magic attraction for all those who have been to it, it was the first Aspirantate (Minor Seminary) for a good many of us. It will be so for the future theologians of the Bengal Province. During the wandering days of the Theologate Bandel sheltered the theologians for a few months. May Our Lady help and protect all those that have passed through and will pass through Her House.

The story of our Lady of Bandel goes right back into the dim past of centuries but the charm of this Lady attracts pilgrims to her Shrine in large numbers right up to this very day.

Our Lady of Bandel was already venerated even before the Church at Bandel, that is, the present shrine, was built. The statue was first venerated in the Portuguese settlement about a mile from the place of the Church and monastery and many a captain sailing his ship on the high seas vowed his offering to Our Lady of Happy Voyage if she took them safely through dangers and storms.

A huge ship's mast is still now on show in front of the Shrine and tradition has it that before the middle of the seventeenth century a Portuguese merchant-ship was in dire trouble in the Indian Ocean. The pious captain promised a votive offering to Our Lady if she pulled them through their trouble. It was not long before they sailed up the Ganges and harboured near the Shrine of Our Lady at Bandel. The thankful captain thought that the best thing to offer to Our Lady was part of his very ship. He gave the mast and had another prepared locally. That mast still stands tall and straight to remind pilgrims of Mary's ever loving care.

Fr. Sheehy, originally from Ireland, became a naturalised Indian Citizen and was ordained in 1949. He was Rector of the Salesian College, Sonada, before he was appointed Prior of Bandel.

It is such a common scene to see a big family enter the precincts of the Shrine very devoutly and carry with them large

life-size candles. The whole party roll along into the Church and there have their candles lighted ; then they prostrate themselves before the Blessed Sacrament and Our Lady or else they kneel down quietly in the pews and one member of them strikes up the holy rosary and all respond. They have come to thank Our Lady for favours obtained.

A strange and most common feature is to find mothers and fathers coming to one of the priests asking that his blessing be given and a few locks of their child's hair be cut off. The reason is that at the birth of their child they offered it to Mary and they promised that not a single instrument would cut a hair of its head until the priest in charge of Our Lady's Shrine at Bandel would cut the first lock and offer it to Mary.

Innumerable are the graces prayed for. At times there reach telegrams with frantic appeals : Offer Mass for success of operation : Pray for return of one who has given up the faith ; Son dying offer Mass..... If the appeals for Mary's favours are pathetic, it must be said that

the letters of thanksgiving are truly sincere and full of faith and they show how Mary has been more than generous at times and how she lovingly looks after those who call on her.

Pilgrims come from anywhere. They come from all parts of India, from Assam, Bombay, Madras and Kerala. Our Lady of Bandel has her clients even outside India. It is not many days since Father Prior received from Ireland a note in which a lady wrote : "From the day I began to receive the Bandel magazine and I prayed to Our Lady of Bandel, all my headaches have gone !"

And it would be an object of wonder enough if only Catholics turned so devoutly to Our Lady of Bandel. But no ! People of all races and all religions appeal to Our Lady of Bandel for graces. Buddhists, Hindus, Jains, Mussulmans, Parsis and others have no difficulty at all in calling on Our Lady as their Mothers. They write and clearly say they are not Catholics but they thank Mary for her love and protection of them. Some time ago there came a father and mother with their



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young boy, now about seven or eight years old. They begged as a special favour that one of the priests should accompany the boy as he walked from the Communion rails up to the altar steps and there place a pair of silver shoes. The priest willingly agreed to be with the little boy and the parents explained that previously they had brought their boy and he was so completely paralysed in the legs that he could not move them an inch. But they offered him to Mary and they begged her to cure him. They brought him the second time to show to anybody

who might see them that Our Lady had fully granted their petition. These were Hindus.

Pages without end could be written on the manifestation of Our Lady's bounty and goodness to all who call upon her at Bandel. The daily constant stream of pilgrims from all walks of life testify to this and certainly the very continuation of the Shrine itself in a place where there is but a handful of very poor resident Catholics is in itself another wonder and miracle and a proof of Mary's provident and loving care.

Venerazione a Mamma Margherita

I figli di San Giovanni Bosco devono un tributo di riconoscenza alla piissima sua madre, che cooperò alla fondazione dell'Oratorio di San Francesco di Sales. La sua vita fu uno specchio delle più pure Virtù Cristiane: essa fu vigilante nell'educazione dei figli, costante nella pratica del bene, rassegnata e previdente nelle angustie della vita, risoluta in tutto ciò che il dovere le imponeva.

Educata nel Santo timor di Dio, coll'energia della sua volontà, appoggiata all'aiuto celeste, seppe condurre a termine felicemente la missione che Dio le aveva affidata.

Mentre finiva in seno a Dio la sua tarda età, lasciava dopo di se fiori olezzanti e germi di fiori. Fortunati quei figli che ebbero da Dio la gloria di possedere tali madri.

(Fr. Comba)

THE
Contingent

AND THE

Absolute

IN THE

Church



(Fr. J. Puthenkalam, S.D.B.)

Introduction

Holy Mother the Church is a human-divine Institution. Her very founder is a God-Man. The Church is divine and hence absolute in her origin, in her dogmas, in her sacraments, in her infallible authority, in her ultimate purpose. But she is human and hence contingent and subject to historical conditions of time and place in her members, in the way her absolute dogmas are presented to the understanding of the historical man, in the way her infallible authority is exercised,

in the means used to achieve her absolute ultimate purpose. In the 4th century St. Ambrose ordered Emperor Theodosius to do public penance outside the Church, but probably no Archbishop today will order a Catholic President or Minister to do such rigorous public penances. And yet her infallible authority has always been and will be to the end of times, the very same. The rigours of the lenten fast and abstinence practically belong to history now and yet we too of the 20th century, relying on the infinite mercy and goodness of Almighty God, hope to obtain eternal salvation, though our penances are not exactly of the same kind as those of our forefathers of the Middle Ages! What is the *aggiornamento* (updating) of the Church, of which we hear so much now-

Fr. J. Puthenkalam S.D.B. is Professor of Philosophy at the Salesian College, Yercaud (Salem Dt.). He holds a Master's Degree in English Literature, a Licentiate in Sacred Theology and a Licentiate in Philosophy.

adays, if not the perfecting of her human and contingent elements?

The Church is visible, human and contingent and at the same time invisible, divine and absolute. According to the teaching of the Council of Trent there is in the Church "a visible sacrifice" and a "visible and external priesthood" (1). The Vatican Council I teaches that Christ appointed the Apostle Peter to be the "visible foundation" (2) of the unity of the Church. "When one visualises, says Leo XIII, the ultimate purpose of the Church and the proximate causes effecting sanctity, she is, in fact, spiritual. But when one considers the members of the Church and the means which lead to spiritual gifts, then she is externally and necessarily visible" (3). Truth transcends the world and history, but the application of truth is still an historical phenomenon conditioned by time and place. Since truth is expressed by human beings in human language, it is limited by the limitations of human understanding and human expression. This, by no means, destroys the absoluteness of truth, it only indicates that man perceives this absoluteness in a limited perspective.

It is about the human and contingent aspect of the Church from the point of view of adaptation and integration, with special reference to India, that the present article intends to say something.

The Church Integrates and Supernaturalises all Men and all Things in Christ.

In Christianity God is everything and man is everything and yet this wholly human and wholly divine Christianity is

one in and through Jesus Christ. "Herein lies one of the greatest attractions of true Christianity. Men have been forcibly attracted to Christ because they felt that by trusting Christ there was no possibility of error; that on the contrary they would fully realize themselves in the God-Man. It has been the same with Christianity. The human in Christianity has been so sublime that the divine always shone through it. That is why it is not necessary to prove Christianity by long syllogisms" (1)

Holy Mother the Church is for all men and it is the will of her founder that all men be saved, "qui omnes homines vult salvos fieri" (2). As the mystical Body of Christ it is for her to extend up to the frontiers of time and space wherever men may live, the Kingdom of Jesus. She must assume, in His name, every man, every people, every civilization, as far as she can reach them. Hers it is to transform them by the effusion of the Holy Spirit, hers it is, as Spouse of Christ, to consecrate to the Father through the Word Incarnate all the riches, God prepared for her in the nations for the fullness of times. "Heart of Thee shall overflow with wonder and gratitude, to see all the riches of ocean, all the treasures of the Gentiles pouring into thee" (3). The Church acquires nothing essential by the coming of an individual or a people to the Faith. But Christianity takes its whole significance only by informing the whole of humanity. Each man and each nation realizes in a different way the human type. In the same way the various peoples of the world realize in a different way the Catholic type. Fr. Meulder quite

(1) D (*Denzinger, Enchiridion Symbolorum.*) 957

(2) D 1821

(3) Leo XIII, *Satis Cognitum* (1896)

(1) De Meulder, *The Dharma of Humanity*, 185

(2) I Tim. 2, 4

(3) Is 60, 5

aptly remarks, "In this sense the Catholic Church will be perfectly Catholic only when the incorporation of all nations into the one Mystical Body of Christ will allow her to express all the divinizing potentialities of the Saviour. Yet, even this will mean only a secondary perfection to the Church of Christ, no real addition, for even now she is complete and fully Catholic in the essence of her being" (1). From the beginning her missionaries have tried to realize fully this Catholic aspect of the Church. St. Patrick in Ireland, St. Boniface in Germany, St. Augustine in England are considered not only as heralds of the faith but preservers and sanctifiers of the time-honoured traditions and customs of those peoples.

In fact Pius XII of happy memory, the Pope of adaptation says very clearly, ".....The Catholic Church has neither scorned nor rejected the pagan philosophers; instead, after freeing them from error and all objectionable elements, she has completed and perfected them by Christian wisdom. Similarly as regards native art and culture, which in some countries has reached a high degree of perfection: the Church has welcomed and encouraged them, and has brought them to a degree of beauty that they had perhaps never attained before. Nor has she simply suppressed the particular customs and traditional institutions of peoples, but she has in some way sanctified them; she has ever used their feasts, with some adaptation, to commemorate the martyrs and to celebrate the mysteries of the faith" (2).

The Roman Pontiffs have stressed especially in recent years, the duty of the Church to integrate and adapt herself to

whatever is good, spiritual, holy among the nations and thus to realize in full her essential catholicity. In virtue of her divine mission to integrate and supernaturalize all men and all things in Christ, the Church "appreciates, respects and endeavours to sanctify whatever is good in any civilization", says a letter from the Sacred Congregation of Propaganda (1). Again it is the Angelic Pontiff who says, "The Church from the beginning down to our own times has always followed this wise practice: let not the Gospel on being introduced into a new land destroy or extinguish whatsoever its people possess that is naturally good, just or beautiful. For the Church when she calls people to a higher culture and a better way of life, under the inspiration of the Christian religion does not act like one who recklessly cuts down and uproots a thriving forest. No, she grafts a good scion upon the wild stock that it may bear a crop of more delicious fruit" (2).

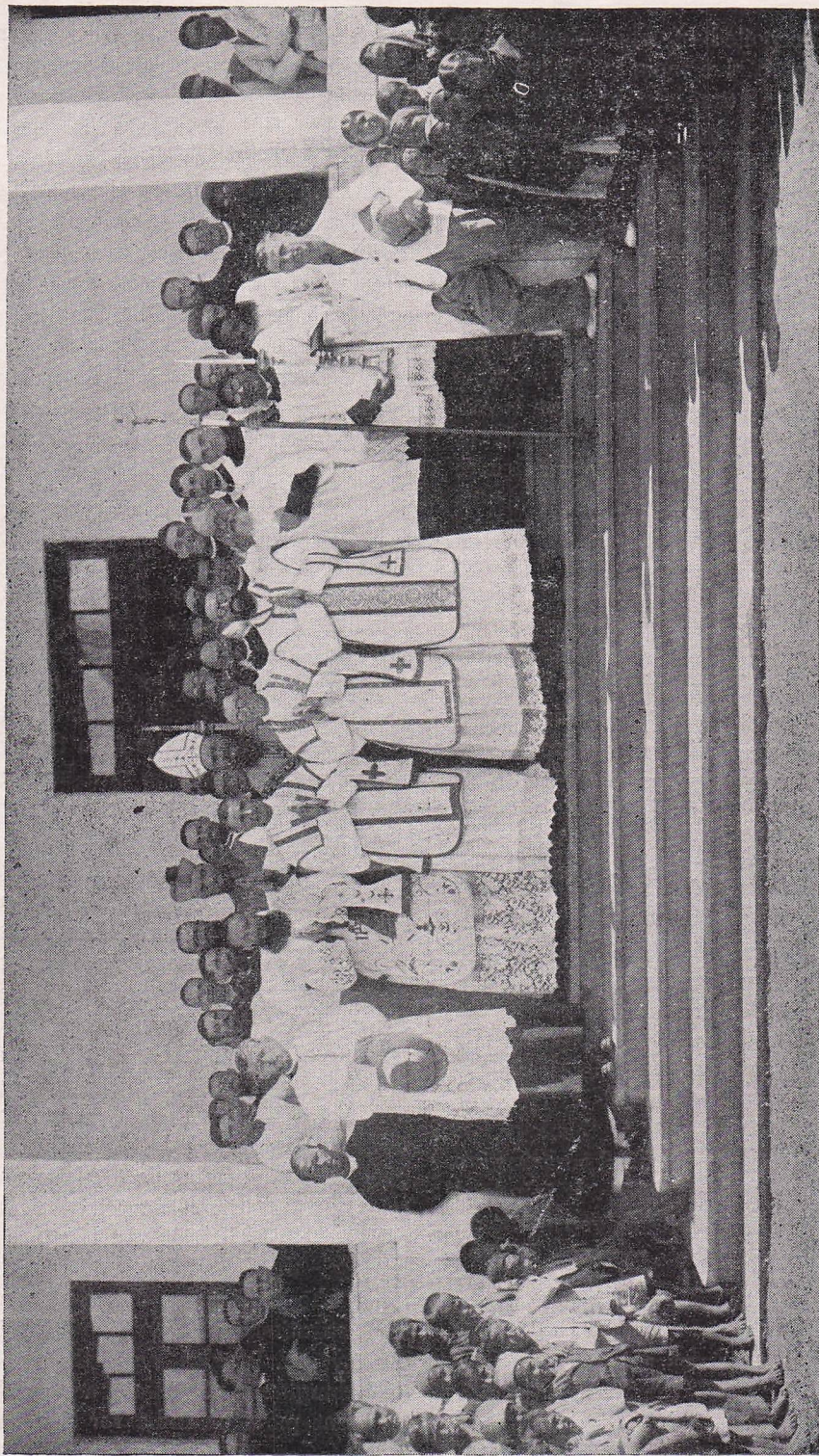
One of the greatest heresies is the heresy of extreme spiritualism which is as false as materialism and which ever tries to assert that Catholicism is the Church of souls only. But souls separated from their bodies do not exist in this world. The real beings we meet with are concrete, historical and the spirit and the matter in the living man can, by no means, be separated. The Church is not only concerned with souls and heaven, it is also concerned with men and the world. We cannot isolate the action of the Church within the four walls of our churches. The Catholic Church is not opposed to anything valuable or great in human cultures. And human cultures have

(1) De Meulder, *op.cit.*, 223

(2) Pius XII, *Evangelii Praecones*

(1) From a letter from the Sacred Congregation of Propaganda to H.E. the Delegate Apostolic Mgr. Kierkels in 1934

(2) Pius XII, *Evangelii Praecones*



Ordained by the Rt. Rev. Dr. L. Mathias, S.D.B., D.D. Archbishop of Madras - Mylapore.
On His Grace's right is the Rt. Rev. Dr. S. Ferrando, S.D.B., D.D. - Bishop of Shillong.

not to be despoiled of any valuable element in order to give room to Christianity. In the course of time she has undergone various influences, but she never becomes petrified at some historical moment and debarred from further development. "The Mystical Body of Christ, it is again Pius XII who speaks, like the men who compose it, is a living organism, substantially always the same... But it does not live and move in the abstract, outside the ceaselessly changing conditions of time and place; it is not and cannot be isolated from the world which surrounds it. It is always of its century, advances with it day by day, continually adapting its manner and demeanour to that of the society in the midst of which it must carry on its activity" (1). "She watches", continues the Pope, "the divinely guided course of times, and circumstances. This is the deep significance of her vital law of continuous adaptation, which some, unable to grasp such a magnificent concept, have interpreted as opportunism..." (2).

The Church and Cultures

At the very beginning of the Christian era she was faced with the Greco-Roman world. Under the guidance of the Apostles and the Fathers, she accepted the challenge. Without compromising in any way her divine character, she prudently and discerningly integrated what was good and so developed a theology, a spirituality, a liturgy, a social organization by which she still lives today. It is indeed true that Christ has left a deep mark on Europe, so deep that modern Europe

with all its atheism, selfishness and sin, finds it hard to rub out from its soul the lines of Christ's image. How to explain this influence of Christ in the West? They formulated His message in their philosophical terms, in their art, in their literature. By serving Him they served their own higher selves. Christ became the heart of the West, and as long as they are faithful to Him, he will be the guarantee of their culture.

The meeting of the Church and India today has a similar import for future achievements as had her meeting with the Hellenistic world nineteen centuries ago. Were she to despise the intellectual and spiritual values Providence has accumulated in India, she would do no less than if then she had despised the language, the culture, the philosophy and the religious aspirations of the Hellenistic world and refused to get out of her Jewish cradle. Already St. Paul, himself a Jew, fought against the idea that in order to become a Christian one had to adopt the Jewish culture.

Although India was privileged to receive the faith from one of Christ's own Apostles I do not think we can say that the Church is "Indian". Let us take Kerala for example, for it is there that we may expect the Church to have taken deep roots. We hear much about the vitality of the Church in Kerala and this certainly not without reason. Any visitor to the land of the Saint Thomas Christians will be impressed by the faith of the people, their novenas, "Vanakamasam" (monthly devotions), devotion to Mary, the number of Sodalities and Shrines in her honour, the high percentage of Christians who attend the Church, the number of Institutions run by the Catholic community etc. Besides, more than 3000 sons and daughters of Kerala are working in different parts of India for the spreading

(1) Pius XII to the alumni and ex-alumni of the Pontifical Léonine College, April 29, 1949.

(2) Pius XII, Allocution to the New Cardinals, Feb. 20th, 1946

of God's Kingdom. Thus the Light that St. Thomas lit in Kerala and which was kept under the bushel for so many centuries is certainly now set on a high candlestick so that it can illumine the whole of India.

Although the impression thus created is justified, we have to consider another set of facts, as Fr. Kappen S. J. remarks. We should go deeper and determine the undercurrents that condition the external life of the faithful and subject them to a criticism born of true love for the Church. "Refusal to institute such a self-criticism would be a form of escapism and would be contrary to the spirit of the present Ecumenical Council, the aim of which is precisely the bringing up-to-date of the Church"(1). What is needed is a real penetration by Christianity into the various strata of culture so that the latter becomes its embodiment in time and place. This implies that the 'novitas vitae' proper to Christianity moulds according to its inner exigency the forms and patterns offered by the local culture. But the influence of the Church in the field of philosophy, aesthetic creation is almost nil in Kerala. There is no indigenous Christian architecture. Almost all the churches have been built in degenerate gothic or baroque style borrowed from the west. They may embody a Christian idea but are not in harmony with the native genius of the people. Similarly dance and music have no place in the social and religious life of the Christians, though they still form integral part of the Hindu way of life. In the field of Christian literature Kerala has indeed some valuable contribution during the classical period of Malayalam literature, especially by Kattakayathil

(1) Kappen S., *Christianity and Cultural Values in Kerala* : The Clergy Monthly Supplement, Vol.6, no. 6, p. 231

Cherianmappila. But the general lack of genuine integration of local culture should cause serious concern for the future of the Church. "The educated layman, says again Fr. Kappen, cannot live on a disembodied faith. They need an atmosphere for their faith. Such an atmosphere can be provided only by a Christian culture. The intelligentia need for the sustenance and unfolding of their faith an architecture, sculpture and paintings which speak to them in the silent language proper to art, the message of Christ. They need original Christian music and dance that will sustain their faith while gladdening their eyes and ears. They need books in which they can find the Christian solution of the problems that harm them" (2).

On the other hand the proposed undertaking is not without risks. But this is no reason for the Church to refuse a mission given by God and imprinted by the Holy Spirit in Her very being. In faith and hope she has to direct the process, boldly and prudently.

Attempts at Apostolic Adaptation

One of the first attempts in this direction was made by Robert de Nobili who was born at Rome in 1577. In 1606 he was working in the mission of South India. Christianity was then flourishing on the coast of this country. But the interior of the vast peninsula remained almost untouched. St. Francis Xavier recognized the insuperable opposition of the "Brahmins" and other noble castes inhabiting the interior to the preaching of the Gospel. Yet those who followed him were not sparing of endeavours. A Portuguese Jesuit, Gonsalvo Fernandes by name, had resided in the city of Madura full four-

(2) *ibid.* 235

teen years, having obtained leave of the king to stay there to look after the spiritual needs of a few Christians from the coast. Through a zealous and pious missionary he did not succeed, in that long period of time, in making a single convert. De Nobili witnessed this painful state of things in 1606 when, together with his superior, the Provincial of Malabar, he paid a visit to Fernandes. At once his keen eyes perceived the cause and the remedy. For the Brahmins the Portuguese (Paranguis) were an abject class of men, with whom no Hindu could have any intercourse without degrading himself to the lowest ranks of the population because they violated the most respected customs of India, by eating beef and indulging in wine. They felt disgusted at seeing the Portuguese, treat freely with even the lowest classes, such as the Paraiahs. The contempt and the execration of the Paranguis naturally reflected on the religion they preached.

To become acceptable for all, Christianity must be preached in quite another way, said De Nobili, thinking probably of the example of his confrere Matteo Ricci, in China. At all events, he started from the same principle, resolving to become, after the motto of St. Paul, all things to all men and a Hindu to the Hindu, as far as might be lawful. With the permission of the Archbishop of Cranganore and his Provincial he re-entered Madura as a *saniasi*. He introduced himself as a Roman raja desirous of living at Madura in practising penance, in praying and studying sacred law. Soon he changed his title to that of Brahmin. People came to see him and Nobili charmed them by the perfection with which he spoke their own language, Tamil. Having thus won a benevolent hearing, he proceeded step by step on his missionary task, labouring first to set right the ideas of his auditors

with respect to natural truth concerning God, the soul etc. and then instilling by degrees the dogmas of the Christian faith. He found in the Vedas many truths which he made use of in testimony of the doctrines he preached. By this method before the end of 1608 he conferred baptism on several persons conspicuous for nobility and learning. He allowed them to keep their national customs in as far as these contained nothing wrong and referred to merely political or civil usages. For example, they continued wearing the dress proper to each one's caste, the Brahmins retained their 'codumbi' and cord. All adorned their foreheads as before with sandalwood paste. Yet one condition was laid on them, namely, that the cord and the sandal, if once taken with any superstitious ceremony, be removed and replaced by others with a special benediction, the formula of which had been sent to Nobili by the Archbishop of Cranganore. The subsequent pages of the history of this novel method of apostolate are distressing in which envy and jealousy played not an insignificant part. Had De Nobili continued his apostolate, with slight changes, if there was need, the history of India, nay of the whole world might have been different.

We could mention the names of several missionaries, valiant men, men with largeness of vision and sanctity of life who tried to present the faith in a way acceptable to the natives, within the limits, of course, of orthodoxy. These deserve all our admiration and gratitude. Coming to times nearer to our own, we have the attempts of Swami Upadhaya Brahmabandahav from Bengal. He became a Catholic in 1891 and started a group of Indian Catholic sannyasis and was an ardent Catholic apologist. We may mention Fr. Johann and his famous articles, "To Christ through the Vedanta", the

Indian Missionary Society of Benares, the Indian Benedictines of Bangalore, the Kurusumala of Kerala etc.

An Adapted Training of the Clergy

Under God's Providence, the future of the Church in India will be assured first and foremost thanks to the high quality of its Clergy. The quality of the Indian Clergy depends directly upon the excellent training which it will have received in our seminaries which should be after a pattern that answers the need of modern India. "But on the confession of various bishops and priests from mission countries says Mgr. Raymond, it appears that while they are proud of the intellectual training the Seminary has provided, they recognize that it has alienated them from their own people, to whom they are no more able to speak because of the different mental structure they have acquired in the seminary: the education in the seminary is too western to allow them to remain on the same plane as their own people"(1). Evidence comes from Japan, Africa and other mission countries. Not all our own Indian priests are able to hold a dialogue with the Hindu spiritual leaders, and this certainly not because of want of scholarship or because of ignorance of the language, but because in our ecclesiastical training probably there is no adequate provisions for adapting the curriculum to Indian mentality and conditions. We become strangers to our own people.

Discussions and studies and articles on this subject have been abundant in recent years. We may mention a few :

(1) Bishop Raymond, *The Education of the Indian Clergy* : The Clergy Monthly Supplement, Vol. VI, no.7, p. 283.

☆ 1944 – the Section for Seminary Training was set up in the C.B.C.I. with a view to orientating the studies towards Indian needs.

☆ 1945 – A meeting with 25 delegates was held in Madras to discuss problems of clerical formation.

☆ 1954 – A commission was set up, at the request of the then Internuncio, the Most Rev M. H. Lucas, S.V.D. to investigate into the actual situation of the training in our Seminaries. His Grace stressed the following points : -

1) While we agree on the principle of accommodation, we must keep clear in mind the great differences of various regions in India : mainly of the South with its old Christianity in Indian traditions, and the North where Christianity still appears as a new religion coming from the West.

2) In our sympathetic approach to other religions we must keep clear of the danger of relativism and syncretism.

3) By all means let non-Christians be assured that in accepting the message of Christ they will lose nothing of what is of permanent value in their spiritual heritage, that on the contrary it will be enriched by the fulness of truth.

4) Christianity offers salvation to all, not to a privileged group only – through God's grace, not through the unaided efforts of man, as in the Hindu margas.

☆ 1956 – A Study Week was held in Madras with the subject "Indian Culture and the fulness of Christ".

☆ 1957 – A conference of Rectors and professors of Seminaries was held at Bangalore with 58 delegates from 23 seminaries and scholasticates together with some experts.

☆ 1963 – Bishop Raymond's address to the sixth Interdiocesan conference of Priests on "The Education of the Indian Clergy".

Adaptation of seminary training will consist first of all in giving our seminarians that full and thorough Catholic training which the Church requires for all her priests while at the same time carefully preserving, developing and educating that indigenous character by which the native priest is one with his countrymen in birth, in character, in feeling, in interests. Both aspects of this training are most fittingly expressed in the Encyclical *Maximum Il-lud*. Ever since the Congregation of Propaganda was established, the growth and the adequate training of the indigenous clergy has been its primary preoccupation. Now all the documents of the Holy See regarding the training of the clergy insist on the high standard of training required. To quote only one, "Summopere tamen interest, eos uno tempore de disciplinis profanis ac sacris non confusam atque incompositam non breviorē et quasi compendiarīam institutionem suscipere sed per usitatum studiorum curriculum bona doctrinarum copia instrui".⁽¹⁾ And this high standard of general training is the fundamental element of a seminary training adapted to Indian culture and background.

The following are some of the features of an adapted seminary training, besides a thorough training in Catholic Philosophy and Theology. **Education in Patriotism:** The twin virtues of religion and Patriotism are frequently compared in Papal teachings as being "two duties of the first order from which no man, in this life, can

exempt himself" (2). This natural virtue of patriotism elevated and supernaturalised by Christianity, is no less becoming to a Catholic Priest. Leo XIII and Pius XI praised the French Clergy for their patriotism.

Indian Culture: The knowledge of India's past, its history, arts and literature, of philosophical and religious trends and systems, of the ways and customs of the people among whom the priest is destined to work, of present day political, social and economical conditions in India, etc. All this constitutes a vast field of study which can only be profitably assimilated if covered gradually and progressively. The years of study must prepare the Seminarian for his priestly life and ministry, to be the representative of Jesus Christ and His Church for India.

Adaptation of curriculum: The first requirement is a good course in Indian philosophy. This course must start with the Vedas and primarily the Upanishads, with well chosen texts. Then the great systems could be taken, again in connection with chosen texts. Thus the mind of the student is slowly opened to the Indian approach. A more difficult goal but which may be possible in the future, consists in a thorough evaluation of the Indian solutions to the problems of philosophy, a firm rejection of those among them which prove unacceptable, and a kind of reconstruction of our scholastic philosophy with Indian materials. Thus in course of time, if it were possible and when a St. Thomas will be born in India, a synthesis could be made, the very principles of which should be native to India as much as the principles of Thomist philosophy were native to Greece. It will be possible only to a genius who will work on the most metaphysical of our systems, probably Sankara's Advaita, as St. Thomas worked on the re-

(1) Pius XI, *Rerum Ecclesiae*

(2) Benedict XV, *Epistola quam Mediolani*; Leo XIII, *Au Milieu*

sources of Aristotle's doctrines. For the time being this remains wishful thinking! Regarding the Theological course Bishop Raymond says that "the main lines of Hindu thought must be woven into the structure of theology as it is taught in the classroom, and explained at adequate length, so that the student in our seminaries knows the mentality, the doctrines, the ideas, the assumptions he will have to face in his daily contacts when he emerges. For example, the student must understand that the absence of the doctrine of creation in Hinduism, compels the Hindu to monism. (1)

Conclusion

The Church has not come to India as a culture which tries to supplant India's culture, nay in her contingent and human aspect Catholicism is interested in Indian thought, art, culture, not in order to destroy or suppress, but in order to serve and fulfil. This should be our message to all the rishis, sanyasis, philosophers and the millions of good and religious-minded brethren of ours, "O sons of Bharatmatha, brothers and countrymen, you are looking for truth, it is Christ that you are looking for although you do not know it. Your Bhakti movements are but longings for Him. He alone is worthy of the utter self-surrender of which you dream. Christ alone is worthy to be the heart of India's culture". After studying Christ for quarter of a century Keshab-Chandra-Sen says, "He is a mighty reality in Indian history. He is to us a living and moving spirit... He comes to fulfil and perfect that religion of communion for which India has been panting, as the

hart panteth after the waterbrooks...None but Jesus, none but Jesus, none but Jesus ever deserved this bright, this precious diadem, India, and Jesus shall have it.... Christ is a true Yogi, and will surely help us to realise our national ideal of a Yogi... in accepting him, therefore, you accept the fulfilment of your national Scriptures, and prophets".

Transcending time and space Christianity addresses itself to all men, taking them as they are and where they are, in order to lead them to Christ, even by different paths. "Christianity, in fine, says Card. Pacelli, by the will of Christ who came 'ut vitam habeant et abundantius habeant,' is and must be the sovereign inspiration and the powerful ferment of all culture and all civilizations..."(1) Christianity must become the ferment and the inspiration of Indian culture and then she will be far greater than she is today. When India becomes Catholic she will be the brightest pearl in the crown of Christ the King!

Finally we must ever keep in mind that personal sanctity, union with our Blessed Lord, apostolic zeal, and a life of prayer and sacrifice are the foundation of all adaptation and the guarantee of success. "Such a life, says the Papal message to the Congress for Pastoral Adaptation in Genoa, when lived intensely, works miracles in the field of the apostolate. It spontaneously discovers the ways of daily adaptation to the needs of each and all; by it, every work becomes fruitful, and, thanks to its intrinsic divine virtue, even in the midst of failure it remains a source of effective zeal and deep peace"(2).

(1) Bishop Raymond, *The Education of the Indian Clergy*:

The Clergy Monthly Supplement, Vol, VI, no 7, p. 284

(1) Card. Pacelli, Letter to the Social Week of Versailles, July 10, 1936

(2) Papal message to the Congress for Pastoral Adaptation in Genoa, July 18, 1955

THE CATHOLIC PRIEST



St. Paul has given us the best definition of the Catholic Priest: "Christ's servant and steward of God's mercies" (1: Cor. IV. 1). Elsewhere Paul describes him as Christ's Plenipotentiary. He is more than an ambassador, for an ambassador has always to consult headquarters before taking decisions, whereas a plenipotentiary is commissioned to act according to his own discretion. He is a **man** delegated with all the powers of Christ (Matt. XXVIII, 18). Yet with all this supernatural paraphernalia, he does not become a god, not even an angel. God has made him a little less than the angel. For, the priest is chosen **from** men and **for** men. He is not a superman of the type described by Bernard Shaw. So, the Ordination does not erase the scar left behind by the wound caused by original sin. Hence, he is like his brethren, sin including. When we speak of the Catholic priesthood we should be very

Rev. Fr. Vikrantaswamy S.D.B., is an Assistant-Priest at Our Lady's Shrine, Perambur (Madras). His interests are Hindu Philosophy and Hindu Culture.

(Fr. Vikrantaswamy, S.D.B.)

careful not to fall into the error of angelism. The Sacred anointing does not give to the priest immunity from any human misery. Pelagius was a priest; Nestorius was a priest; Luther was a priest. The saying of an ancient philosopher is only too true in this context: "**I am a man like anybody else.**"

But, there is also something divine in the Priest. His tongue is divine! He is the oracle of the New Dispensation. In ancient Greece there was a little town called Delphi. People used to throng to this place to consult a famous oracle who lived there. The Catholic priest is the oracle of kings and emperors, rich and poor, learned and the ignorant. He is the Good Samaritan that pours oil into the spiritual wounds of the soul caused by sin. The priest is the divine nurse that looks after man from birth till death. He opens the spiritual ears of the infant in Baptism with the words: 'Epheta'— be thou opened. He closes man's eyes with the sacred anointing of Extreme Unction. His only pre-occupation is to extend Christ's Mystical Body in space and in time. He can truly say with St. Paul: "**My little children, I am in travail over you afresh, until I can see Christ's image formed in you**" (Gal. IV, 19)— This is the be-all and the end-all of his life. Homer had said that the tongue of Nestor dropped manna! With great truth we can say that the tongue of the priest drops manna. Not the manna which

the Jews ate in the desert, but the Living Manna that came down from heaven. The tongue of the priest has the power to bring forth many a Lazarus from the tomb of sin.

King Midas had the gift of the golden touch, by which everything he touched turned into gold. The hand of the priest too has the gift of a spiritual nature. It can bless and sanctify the mineral kingdom, the vegetable kingdom, and the animal kingdom. It is raised to intercede and to bless; it is raised to forgive and to console. But it is also raised to condemn and to destroy, and to uproot (Jeremy 1, 10).

Such is the dignity and the power of the Catholic priesthood. Now let us see what is the mission of the priest in the world. His mission is sacerdotal and catholic. He has to feed the flock of Christ. The Priest is essentially a pastor. If he is not a pastor, he is nothing. If he does not break the bread for the little ones, he is nothing. Cardinal Wolsey was a politician; he had no time to be a priest. So he betrayed the sacred commission of Christ. I may know all the movements of the stars, but if I am not a pastor, I am nothing; I may know the names of all the plants and animals, but if I am not a pastor

I am nothing; I may be able to split the atom; but if I do not act as Christ's servant and dispenser of God's mercies, I am nothing.

Finally, the priest must be **catholic**. It may sound like a platitude. But it is a vital point to be stressed. There was trouble even during the Apostolic times because some wanted to identify the Church with a particular culture: to wit, the Judaic culture. But Paul found the correct solution when he said: "**I have the same duty to all, Greek and barbarian, learned and simple**" (Rom. 1,14). The priest must, like Paul, be all things to all men. One day he may be sitting in the air-conditioned room of a rich man; another day he must be ready to squat on the bare floor of a poor man. To-day he is asked to cut the cake for a party; tomorrow he may be asked to help himself from a leaf of rice. He must lead the Hindu to Christ through the Vedanta. He must lead the Moslem to Christ through the Koran. He must lead the separated brethren to Christ through the Bible. The Catholic priest is beyond East and West, above caste and colour, for the Capitalist and the Communist; he is in the world but not of the world. He is the pontifex between time and eternity, between God and man.

The Priest is the creation of the infinite Love of the Heart of Jesus. The greatest gift our Divine Master can make to a youth is to call him to the Priesthood. Nothing in the world can be compared to a priest. The greatness and dignity of this earth are nothing in comparison with a priest. The Heart of Jesus confided to them a sublime mission and a superhuman power when He elevated them to a dignity which angels contemplate in astonishment.

Don Bosco

Preventive System and Non - Christians

(Fr. J. Murphy, S.D.B.).

"You are right - Religion or the Stick. I shall tell that in London." So said Lord Palmerston after seeing the Salesian System in practice and after being told that such a system would only work effectively when the great means of Confession and Holy Communion were made use of.

This incident seems to go to prove that the Preventive System of St. John Bosco will not work with Non-Christians. Perhaps we must admit at the outset that the Preventive System in all its perfection will not work if the great means of Confession and Holy Communion are missing. But having said this and having used the phrase 'in all its perfection', let us see how far the system might work.

This question is all the more important in Mission Lands for there the majority of students in most of our educational institutions are Non-Catholics. As the Salesians are also practising the Preventive System in Mission Lands, we must presume that somehow, it does work even among Non-Catholics.

We presume that in no Salesian School will there be fixed fines and punishments. We presume again that the Non-Catholics in our schools will be looked after with care. If Film Shows and Books have to be examined to safeguard our Catholic Boys, they have also to be examined to protect our Non-Catholics. These boys too have a soul and it is not merely a

question of prohibiting and confiscating, for they can surely be brought to see the danger in bad films and books. In many cases their parents will support us in any measure we take. Fee Concessions will also have to be given to Non-Catholic boys if they deserve them and this is another way of making them our friends. A fixed programme of real Catholic Teaching may never be possible but several subjects such as English, History, Economics and Geography afford us plenty of opportunities for explaining Catholic Teaching and there is no harm in making Non-Catholics aware of what we believe by way of supplying them with information.

Don Bosco always insisted that the laws and regulations should be made known together with the rewards and punishments. He insisted too on constant vigilance - what in Salesian parlance is termed or summed up in the word 'Assistance'. Don Bosco insisted again on kindness and fatherliness - a fatherliness which has often to be motherliness and for younger members brotherliness. This much of the Preventive System can certainly find its way into any of our schools and institutions.

Confession and Communion may not be able to find their true place but Prayer can and must find a place. Boys must be taught to pray; they must be taught that Prayer is something very important indeed. They must be taught how to make a Perfect Act of Sorrow. They must be taught how to examine their conscience and to pray to God for light to know His will. This can all be achieved through the Moral Classes and through the 'Good Morning Talk.' If these means are made use of

Rev. Fr. J. Murphy S.D.B., at present Rector of the Salesian Aspirantate at Lonavla (Poona Dt.), was Principal of Sacred Heart College, Tirupattur (Madras State) for nearly nine years. An able educator, he draws on his rich experience with Non-Christians to throw some light on this theme.



1940

NEW LEVITES

Ordained by the Rt. Rev. Dr. S. Ferrando, S.D.B., D.D., in the Sacred Heart College Shrine.

and if the teachers can succeed in getting their message across, there is no reason why our Non-Catholic Boys cannot become pious boys. Then let us not overlook the great means of good books.

Since these boys have so little in their own religion and since, generally speaking, they are so ignorant in matters of religion, it is quite easy to put them on the right path. Conversion may not follow and that may be a source of disappointment to many a teacher but as T. S. Eliot says in one of his poems - 'Take no care of the harvest but only of proper sowing'. If we have done our part as we ought, these Non-Catholic boys will have some principles to live by and unknown to them and perhaps to us, they will be Christian Principles. These boys are usually well disposed towards things religious, they are easily impressed and in our classes we have a more willing and receptive audience than most missionaries will ever have in their villages. Pupils usually believe their teachers. It is up to us to see that we give them something to live for and something worthwhile believing in. We should not overlook the fact that these pupils will later be the educated people in the country, that their opinion will, no doubt, count, that their views and behaviour will influence others. The power in our hands is indeed great. Even if no spectacular results seem to follow, we shall at least have removed any bias from their minds as regards the work of Priests, Brothers and Nuns and this alone is no mean achievement. We have then succeeded in creating a favourable environment and what one generation does not do a future generation will do. Many of the ideas we have put into the minds of future Fathers of families will be transmitted by them at once to their young children and these same young children will come to our schools once more and will be able to

start, perhaps, as far as Religious knowledge goes, where their Fathers ended. We must always look ahead and be prepared to plant and water while the chance is ours.

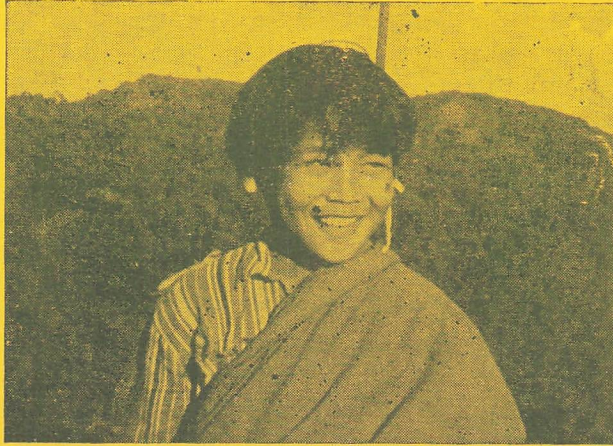
A great danger is that these young men may so easily begin to admire us for something which may be something most accidental. They will come to our schools because of the so-called 'discipline.' 'Discipline' as they understand it, should never be the 'be all and end all' of our system. Mere silence and punctuality are not everything. There must be a soul which prompts the discipline and obedience and if there is no soul, then our wonderful 'discipline' is something very empty indeed. There must be a motive for their obedience and the motive must be something more than a 'sense of duty'. Their conscience must enter into the picture for unless there is some conviction, we have merely whitewashed them for a few years and whitewash does not last. Our aim is to influence them for life - this life and the next.

Finally, if our system of education is an individual training, and it certainly is, then these thousands of Non-Catholics must not be left out in the cold, they must not go on longer than we can help walking in darkness and in the shadow of death. Group instruction is useful but personal contact is the key to success. As Don Bosco has told us there is no need of many words, but there may be need of frequent words. There will be need of those ordinary forms of politeness which all expect. There will be need of questioning the boy about his home, his studies, his games. There will always be the chance to put in a good word and the right word - a word that will sink in and which one day may bear fruit in a conversion - if not conversion as we understand it, at least a conversion of heart and that would be reward enough.

Ventures in Manipur

Fr. J.D. Wollaston,

S.D.B.



We are working in the hills of the Tangkhul Nagas, one of a number of tribes in the north eastern corner of India. For about a hundred and fifty years it has formed a part of a territory called Manipur. Manipur itself is a collection of tribes living on the hills (mountains from four to six thousand feet high surrounding a valley, itself about three thousand feet above sea-level). In this valley live the largest group, the Meiteis, who now like to call themselves Manipuris.

The origin of these tribes is not known, and various anthropologists and "tribal experts" give their theories for what they are worth. Perhaps the best is to presume that they are a people who once lived near Mongolia, migrating southwards and coming as far as Thailand. There at some period they must have met with some extraordinary natural calamity like a flood or earthquake or perhaps a major disaster in war. Groups must have fled into the jungles and migrated

northwards by the Burma Yoma Mountains till they arrived at Manipur which was far away enough from enemies and secluded enough from India in those days.

During this period they must have lost their literature and ability to read or write. But their language does show signs of having once been a cultivated one with case flexions, and suffixes and affixes.

Presumably due to a fear complex, the tribes set themselves up in villages built on the tops of ridges that run north south in this north-eastern part of the Indian sub-continent. They set anew to give themselves a tribal form of village organisation with strict rules and regulations on their day to day occupations and relations with one another.

The various groups grew and expanded, and naturally there arose disputes with regard to ownership of hills and valleys in which they grew their rice and other food, and from which they cut their fire-wood. This led to vendettas in which head-hunting formed a tribal glory.

The group, who occupied the central valley of Manipur naturally made greater

Fr. Wollaston was Principal of St. Anthony's College Shillong, before he volunteered for the Manipur Missions at the age of 58.

progress, having bigger fields which could be cultivated with greater ease, leaving time for cultural occupations. In time, some two to three hundred years ago, they had visits from the Bengalis who lived to their west, and who could and did come through the paths across the lower hills. This put them in touch with Bengali culture and eventually the Raja and his people, like Ethelbert of England and Clovis of France, adopted the religion brought to them by Hindu ascetics.

So these people, the Meiteis, of the plains adopted Hinduism in its Vaishnava form, and now in their dress and customs can be hardly distinguished from Bengalis, though their facial traits mark them out plainly as related to their tribal brothers of the hills around.

The more organised Meiteis of the valley under their Maharajas soon exercised a sort of overlordship over the villages nearest their centre, Imphal. Due to the feuds and jealousies of the villages among themselves, it was not hard for the Maharaja to push his control further especially as the British, in spreading their Pax Britannica, encouraged and helped the Maharaja to do so.



The group which occupies the north east portion of this territory of Manipur are called Tangkhuls. They speak a language which though basically the same in all their villages, has been so distorted by local mispronunciation, that the tongue of

one village cannot be understood by the inhabitants of another village, sometimes not ten or five miles away.

The British, occupied as they were with trade and commerce in the richer parts of the provinces of India, did not interfere in these hills except to "keep the peace". Thus till very recently these tribes were left very much to themselves, though they did come down to the plains of Imphal, of Silchar in Bengal, and Jorhat or Dimapur, in Assam, to buy sundry food stuffs, knives and the like, and also at times to make a raid on their richer neighbours of the plains.

Into these hills about a hundred and twenty years ago came Baptist Missionaries from America, men and women. They set about their work in right earnest. They must have been brave people, to set up their mission centres in huts away from the main lines of communication. They preached Christ the Redeemer to yet rough and uncultured men. They weaned them away from deeply ingrained customs of revenge and drink. They quickly gave them first a written language (Roman script) and their texts were the Bible stories and Baptist hymns translated into Tangkhul Naga language. They took a few of the brighter lads and gave them an education which helped them to stand up to pressure from non-Christian neighbours, whether their own tribal people or Hindus from the plains of Assam, or Imphal. The example of the first educated Christian Tribals spurred others to aim at a higher standard of learning and living when no other agencies or rulers cared for their uplift in things religious or secular.

The work which these American Baptists did among the Tangkhul Nagas of whom we are speaking is that which was done among the other Nagas (Angami,

Ao, Sema, Lotha, some half a million in India) and among the Shans, Chins, Karens and others in Burma.

We who come long after them cannot but admire their courage, their enterprise and their dedication to the personality of Christ our Redeemer. The American Baptist Missionaries have now been excluded from working among these Naga Tribes on the difficult border area of new India. But the effect of their work is still there. The Christian communities are organised in most of the villages; they pay their tithes, hire their pastors, work up their conventions and revival meetings. The New Testament has its Tangkhul translation and though used more as a book of quotations than as a summary of Christ's teaching on how we should live here to be worthy of the Kingdom of Heaven, yet it is the Gospel and is read.



It was only after India's Independence, 1947, that Catholic priests were allowed to enter these regions. During the War of 1939-45, the Japanese army penetrated right into these hills trying to get into India. There were fierce encounters, villages had to be vacated and families lived in the little make-shift huts down in their valley rice fields. Some families sent their children off to any place they could get to for a bit of education in the nearby Assam province of India. Some of these lads were admitted into the schools of the Salesians of Don Bosco.

Thus it was that a dozen or so youngsters lived for three or four years with the Don Bosco Fathers in Assam and of course learned to love their religion and ways. When they went home after the Japanese had retreated they related their experiences to their relatives and neighbours. The religion of the maligned "Romans" began to be thought of in a more friendly way.

Then came a request that the Fathers come to minister to some of their erstwhile charges in the Tangkhul Hills. The people of a village made a petition to the Maharaja of Manipur at Imphal for permission for their "Dharma Guru" to visit them. This was granted and Bishop Marengo, then a priest in Assam, came up with another Salesian priest. They were granted a few days leave of residence in the Tangkhul hills near Ukhrul, its head-quarters.

This visit inspired some ten or twelve men to visit Dibrugarh and take instruction in the "Catholic form of Christianity". Before this, the Baptist sect was believed to be the only form of Christianity in the World. A small course of instruction was given in Hindi or English, translated not-quite simultaneously into Tangkhul Naga. Hymns were translated, prayers too and a prayer book and catechism hurriedly put together.

Then after some correspondence it was announced that Catholic priests would be allowed to enter the region and reside therein on the condition of their being Indian citizens, since the Government of India did not want to be responsible for the lives of foreigners in these yet unsettled border areas.

It was then that two Salesian Fathers, naturalised Indian Citizens, entered to reside in Imphal, and work out on the hills from there. Probes were made into the

surrounding hills at the places from which calls had come. A donated jeep did the conveying along the valley roads, but the climbs into the mountain villages could be done only on foot. For two years such work went on; journeys to villages, bringing back a couple of men for instruction of a month. These then went back and gave out what they had learned. At the next visit they were brought back again to get more instruction. In the regions other than the Tangkhul area the Meitei language (of the Hindu Manipuris of the valley-plains) served sufficiently well. But in the Tangkhul area, the language had to be the Tangkhul Naga.

A boarding school was opened and boys flocked in to get the kind of education which they would not get in their villages. During the holidays they turned into little apostles and instructed their younger (sometimes elder) brothers and neighbours in the Catholic faith.

Soon it was felt that the Tangkhul area should have two priests set apart for them. One ran the eight-grade school while the other made tours to the villages. At present we have over 200 boys boarding in our two schools getting a fair amount of secular learning of which they are proud, and a good amount of religious instruction. This had attracted the attention of our other brethren, and they too wish to get their sons into the school, to which we are not averse since it will help to show that we are not the "fearsome Romans" they have considered us for long.

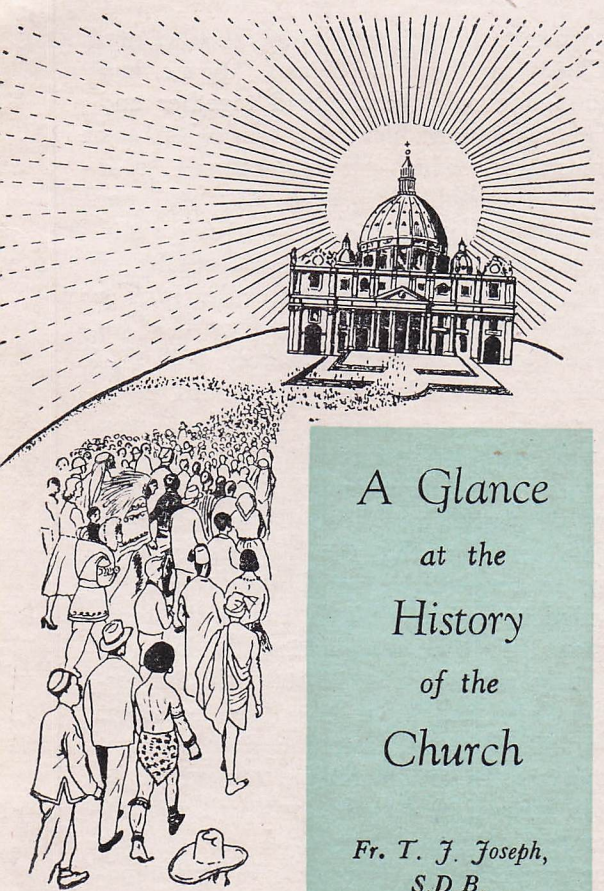
We have pitched our tents among these people only since 8 years ago, and so far, rather than going out to search for would-be Catholics, we receive deputations from various villages, at the rate of one every two months, for instruc-

tion in the faith. We are unable to cater to all as speedily as we would wish.

We are slow about receiving converts in groups from the Baptist sect as they have set views about certain things and it is hard to wean them from their concept of independent churches, independent opinions in matters of faith, and lack of submission in matters of discipline. But individually they are received and given instruction.

Calls from the yet pagan people are answered more easily. They build a house (hut) for the Catechist teacher who holds regular meetings two or three times a week, besides giving instruction from family to family. They also give him the rice and vegetables he may need for himself and his family. The Fathers add an allowance for other needs. The Catechumenate lasts generally two years, during which time they are proud to call themselves Catholics, since as they say, "we have given our names". When they are ready, they know the usual prayers, sing the hymns in our manual, and have the catechism off. Of course it is the youngsters who get off the prayers and catechism best, especially if they have got into the boarding school.

India has become very much alive in these years since Independence, and our work for these new Catholics must also move fast. We are trying to upgrade the style and type of education for our youngsters so that many of them will be able to take their place in the public life of their own people. Some are helped towards University courses, others to technical lines. The majority will leave before High School to continue their life in their villages, but as better educated Catholics.



A Glance at the History of the Church

*Fr. T. J. Joseph,
S.D.B.*

Any intelligent man that looks back on the history of the Church will realise the truth of Cardinal Newman's words: "The Church is ever militant; sometimes she gains, sometimes she loses; and more often she is at once gaining and losing in different parts of her territory. What is ecclesiastical history but a record of the ever-doubtful fortune of the battle, though its issue is not doubtful? Scarcely

ly are we singing *Te Deum*, when we have to turn to our *Misereres*. Scarcely are we in peace, when we are in persecution: scarcely have we gained a triumph, when we are visited by a scandal. Nay, we make progress by means of reverses; our griefs are our consolations; we lose Stephen to gain Paul, and Matthias replaces the traitor Judas..."

Christ has not told us how many centuries the Church will live, nor what vicissitudes she will experience, nor what epochs of persecution she may still have to endure. He has promised only that the divine life begun on Pentecost will not cease until the end of time. He who has fulfilled His promise in the centuries gone by, will again fulfil it in those still to be; and the certainty of this establishes a sure ground of hope no matter what disaster may befall. Fifteen hundred years ago St. Augustine said of the Church: "Her enemies look upon her and say, 'She is about to die; Soon her very name will disappear; there will be no more Christians; they have had their day.' Whilst they are thus speaking, I see these very men die themselves, day by day, but the Church lives on, and preaches the power of God to every succeeding generation". How many times since the days of St. Augustine have similar words been said by the enemies of the Church. Today these men are no more; but the Church which they wanted to destroy, has lost nothing of her fecundity and her immortal youth. To all the enemies of the Church past, present and future, we say with Gamaliel: "If this work be of men, it will come to nought; but if it be of God, you cannot overthrow it."

Recent European history shows how easily a State may force a quarrel over such issues as the Church's claim to function as an independent society, her title to freedom of worship and organization,

Rev. Fr. T. J. Joseph, S.D.B. was a member of the Staff at Mawlai from 1959 to 1962. In November 1962 he accompanied the Theologians to Kotagiri. In June 1963 he was appointed Rector of the Theologate at Kotagiri.

the right of parents in education – and over such issues as those which occur in the province of sexual morality, for example, marriage, divorce, birth control, sterilization. We know that Catholics may again be called upon to suffer persecutions as violent as those of the early ages, and that great sections of the Catholic world may again fall away as in the eleventh century and the sixteenth. The fluctuations of history warn us against forecasting too confidently. Yet the divine guarantee assures us that the Church will not perish and will never teach falsehood in the name of Christ. For the rest, her history will depend upon the correspondence of individuals with the grace bestowed by God.

In the course of centuries, Christians have been divided into numerous separate bodies, some of which, after a longer or shorter period of existence, have disappeared, whilst others have survived till our own day. The most important of these separations took place in the eleventh and sixteenth centuries, in the first place parting the East from the West, and afterwards extending into the Church of the West, and dividing the new world soon after its discovery between Catholic and Protestant nations. This state of affairs cannot but grieve the Christian mind, which abhors schism and desires unity.

The disunity among Christians is largely responsible for the enormous number of non-Christians still living on the whole face of the earth. In the countries of the West, the religious wars and the bitter discussions and quarrels among the various groups, have certainly helped to increase the number of the sceptics and of the indifferent, and to diminish the power of the Church. In the Christian East, the Churches have closed in on themselves, and have lost the spirit of

conquest. If only all those who acclaim Christ as their Lord and Master had formed a solid block, held together and directed by one hierarchy, the widespread apostasies, which have occurred ever since the eighteenth century, would not have taken place. But it is above all in missionary lands that the evil results of disunity are specially noticeable. It is a matter for regret to Christians that so much effort in the missionary field has been expended by scattered groups, often opposed to one another. If it had been done with the cohesion and enthusiasm of a single organization, perhaps the whole world would be Christian today. The very fact that the missionaries who go to convert the non-Christians are divided in their own faith, causes the testimony of the missionaries to lose its clarity and much of its strength. Supposing there had been no schism, and that first Europe and later America had sent missionaries to preach the same faith to the rest of the world, with all the resources at present employed, would there be more than a thousand and five hundred million non-Christians left on the earth today? The answer is an emphatic 'no'.

The divisions among Christians, then, have brought enormous harm to the cause of Christianity. This is particularly true of the division in the Western Church in the sixteenth century. But we cannot say that it was an unmixed evil, for it was the occasion of an awakening in the Catholic Church, which gave rise to salutary reforms. It has often been asked whether without this division there would ever have been a reform in the Church. A negative answer would deny the vital force of the Church, but it must be admitted that the measures of reform had been too long delayed, and that they were only carried into effect when the Church

had been shaken to her foundations and been deserted by many of her children. History tells us that not only were the reforms carried out after the defection, but that they were accelerated and carried out because of that very defection. Thus the renovation of the Church is historically connected with the schism. This schism not only hastened the work of reform in the sixteenth century, but continued to exercise an influence even after that period. The old Church was strengthened in the consciousness of unity, when a new Church, opposed to it, arose by its side. To that great movement may be attributed her increased internal solidity, and the fact that since then there has been no other schism, and that the Papal elections have been conducted with order and regularity, as com-

pared with the disturbances of former days.

Nevertheless, that schism is an evil, is the conviction not only of the Catholics, but also of every thinking Christian. But it exists, and it seems to have a long period of existence before it, in spite of the new climate of friendliness and greater brotherly feelings among the various Christian denominations. It is not possible, in a few weeks or months or even in a few years, to dissipate the vast amount of misunderstanding, prejudice and lack of charity which has accumulated over the centuries. We must nevertheless, firmly trust in the Lord of the Church, Who, though His ways are hidden from men, extends His protecting hand over the Church He has founded. It is up to Him to crown our efforts with success, if, when, and as He wishes.



Side view of the Sacred Heart Shrine.



Sono ormai 46 anni, e mi pare ieri, anzi oggi, di vederlo ancora così come allora l'ho veduto ed ascoltato sotto lo stesso tetto, alla stessa mensa, ed avendo più volte la gioia di potermi trattenere lungamente con lui, pur nella ressa indescrivibile delle occupazioni. Più che passeggera conoscenza, fu antica amicizia la mia relazione con Don Bosco, amicizia che me lo fa rivivere nel cuore con tutta la letizia, la giocondità, l'edificazione della sua memoria. Non sono soltanto fra gli ammiratori di Don Bosco, ma sono stato tra i suoi conoscitori personali, tra quelli che ebbero da lui stesso vivi e paterni segni di benevolenza e di paterna amicizia come poteva esservi tra un veterano glorioso del sacerdozio e dell'apostolato cattolico ed un giovane sacerdote.

Noi siamo con profonda compiacenza tra i più antichi amici personali di Don

Bosco. Lo abbiamo visto questo vostro glorioso Padre e Benefattore: lo abbiamo visto con gli occhi nostri. Siamo stati cuore a cuore vicini a lui. È stato tra noi non breve e non volgare scambio di idee, di pensieri e di considerazioni. Siamo ammiratori entusiasti dell'opera di Don Bosco e siamo felici di averlo conosciuto e di aver potuto aiutare per divina grazia l'opera sua col modestissimo nostro concorso: i due giorni trascorsi con Don Bosco furono giorni di gioia e di consolazione, che solo può valutare chi ebbe quella divina ventura.

Vidi in lui una figura di gran lunga dominante e trascinante, una figura completa: notai la sua energia di lavoro, l'indomabile resistenza alla fatica, fatica quotidiana e di tutte le ore, da mane a sera, da sera a mane, quando occorreva: una vita di lavoro colossale che dava l'impressione dell'oppressione anche solo a vedere. Notai una delle più belle doti, vale a dire "l'essere presente a tutto" benchè affaccendato in una ressa continua assillante di affari, tra una folla di richieste e consultazioni" e intanto avere lo spirito sempre altrove, dove la calma era sempre dominatrice e sempre sovrana; giacchè era

The most-loved man of the theologate is good old Fr. Comba. The octogenarian, an army Corporal of the First War, has been a Professor of the Theologate from 1938 on. No one will surpass him in his love for the Congregation and the Papacy. His past pupils will be offended if his article appeared in any language other than Italian.

una delle sue qualità più impressionanti "una calma somma, una padronanza del tempo da fargli ascoltare tutti quelli che a lui accorrevano, con tanta tranquillità come se non avesse null'altro da fare. Nel che lo vidi assistito da una pazienza inalterabile, inesauribile e da vera propria carità, sì da aver sempre un resto della propria persona, della mente, del cuore, per l'ultimo venuto e in qualunque ora fosse arrivato e dopo qualunque lavoro. Altra impressione ancor viva nell'anima mia è ch'ei parve fin d'allora un uomo invincibile, insuperabile, perchè fermamente, solidamente fondato in una fiducia piena assoluta nella divina fedeltà.

Mi colpì in Don Bosco un abito sacerdotale che era frutto di una perfetta preparazione: duplice preparazione, morale ed intellettuale. Ho potuto vederlo molto da vicino, edificarmi proprio in presenza dell'una e dell'altra e vedere tutto quello che non tutti ebbero il piacere di vedere anche tra i suoi figli. Giacchè la sua preparazione di santità, la preparazione di virtù, la preparazione di pietà, da tutti era vista, perchè era tutta la vita di Don Bosco: la sua vita di tutti i momenti era un'immolazione continua di carità, un continuo raccoglimento di preghiera: è questa l'impressione che si aveva più viva della sua conversazione: un uomo che era

attento a tutto quello che accadeva dinanzi a lui. C'era gente che veniva da tutte le parti, ed egli in piedi, su due piedi, come se fosse cosa di un momento sentiva tutto, afferrava tutto, rispondeva a tutto e sempre in alto raccoglimento. Si sarebbe detto che non attendeva a niente di quello che si diceva attorno a lui: si sarebbe detto che il suo pensiero era altrove, ed era veramente così; era altrove: era con Dio in spirito di unione. Ma poi eccolo a rispondere a tutti, e aveva la parola esatta per tutto e per se stesso, così proprio da meravigliare: prima infatti sorprende e poi meravigliava. Questa la vita di santità e di raccoglimento, di assiduità alla preghiera che Don Bosco menava nelle ore notturne e fra tutte le occupazioni continue ed implacabili delle ore diurne.

Ma sfuggì a molti quella che fu la preparazione della scienza, la preparazione dello studio, e sono moltissimi quelli che non hanno l'idea di quello che Don Bosco diede e consacrò allo studio. Aveva studiato moltissimo, continuò per molto tempo a studiare vastissimamente.

Fra le grazie più grandi della mia vita sacerdotale io annovero il mio incontro con Don Bosco, predisposto dalla Provvidenza divina nei suoi arcani consigli.

Pope Adrian VI wrote an instruction to the Nuncio Chieregati on his mission to the Diet of Nuremberg 1552. "Holy Scripture declares aloud that the sins of the people are the outcome of the sins of the priesthood; therefore as Christendom declares, when Our Saviour wished to cleanse the city of Jerusalem of its sickness, He went first to the temple to punish the sins of the priests before those of others, like a good physician who heals a disease at its roots."



MARY and the PRIEST



(Fr. N. J. Kenny, S.D.B.)

During the years of my priesthood I have had the consolation of preaching on numberless occasions on our Blessed Lady, but this is only the second time that I am sitting down to an article on her. I confess that I am doing so with a little trepidation. **Scripta manent**.....and, alas, it seems to have become the fashion with some to read everything hyper-critically, and to rejoice at finding things they disagree with and think they can refute, very much like those people, who, according to Hamon, listen to sermons in that part of their being where periods are measured rather than in that part where good resolutions are formed. I cannot claim to have delv-

ed deep into Mariology; so let no one who glances through these paragraphs be disappointed at finding in them nothing clever, nothing deep or new.

I feel sure that we are all intimately convinced that devotion to Mary is not just praiseworthy; much more than that, it is necessary. "In me is all hope of life and virtue," the Church makes Mary say. We cannot preserve the life of grace, if we have it, nor can we recover the life of grace, if we have the unspeakable misfortune of losing it, without the help of Mary. We cannot live a life of virtue, much less advance from virtue to virtue, as priests have the obligation of doing, without Mary's special aid. St. Anselm sums up the sentiments of the Saints when he says: "As it is impossible to be saved without the protection of the Madonna, so is it impossible to be lost when we recommend ourselves to her. He who worthily serves the Queen of Heaven will be justified; he who neglects to do so will die in his sin."

In one of his many beautiful prayers to the Blessed Virgin, St. Alphonsus exclaims: "O Mary, I already know that Thou art the most noble, the most sublime, the most pure, the most beautiful, the

Fr. Kenny is the present Vice-Principal of St. Anthony's College, Shillong, and the Hostel Warden. He is much liked for his retreats and conferences.

THEOLOGAINS

— 1946

1949



(Sitting) L to R :— Rev. Fr. John, Rev. Fr. N. Schmitt, Rev. Fr. O. Paviotti, Rev. Fr. M. Botto, Very Rev. Mon. E. Bars, Very Rev. Fr. A. Pianazzi (Rector), Rev. Fr. E. Gutierrez, Rev. Fr. A. Comba, Rev. Fr. Cogliandro, Rev. Fr. G. Mandeville. (Standing) 1st. row :— Bros. P. Kujur, C. Dyer, D. O'Callahan, F. Matta, J. Topno, P. Sebastian, Denault, L. Del Nevo, John Topno, L. Colussi, — 2nd. row :- Bros. M. Panard, S. Lazar, J. Rapati, P. Sheehy, J. Devadas, J. McGuire, J. Villa.

most benign, the most holy – in a word, the most amiable of all creatures”..... and there he gives us reasons enough for loving her. But there is a reason for loving Mary that far outweighs these: she is our Mother. Listen to Don Bosco in this connection: “Mary is our Mother. That is the important thing. That is what most concerns us. And just as in the world there is no person dearer to us than our mother, no one that we love more, no one by whom we are more loved, no one that pities us more and is more disposed to help us, so in Heaven there is no saint who loves us more, no Saint who pities us more, no Saint that is more disposed to help us than Mary.”

But if Mary is the Mother of all Christians, she is in a special way the Mother of the priest. Was not her most pure womb the magnificent cathedral in which Christ the Priest was ordained? Was it not there that His humanity was anointed with the divinity of the Word? As Mother of Christ the Priest, Mary has a soft corner in her maternal heart for all who share in His priesthood. Because of their resemblance to her Divine Son, she sees Jesus in each one of them. She loves them with an immense love, not only as members of Christ’s mystical body, but on account of the priestly character imprinted on their souls, giving them the power and authority to act, not merely in the name of Christ, but actually in *persona Christi*. And if the Saints have it that Mary loves each child of hers more than all earthly mothers together love their children, more even than all the angels and saints together love their clients, who can ever measure Mary’s love for her priestly sons? Should not this thought be joy for our spirit, and balm for our heart?

We all stand in need of grace in order to be saved; and the power of Mary to

dispense graces is another ground for our devotion to her. It is not yet an article of faith, but it is now universally accepted that Mary is the mediatrix of all graces. Having received Jesus, the universal principle of grace, through Mary, we receive through her mediation the various applications of grace required by us in divers circumstances. St. Bernardine of Sienna clearly affirms that “all graces of the spiritual life that descend from Jesus Christ, their head, to the faithful, who are His mystical body, are transmitted by the means of Mary.” St. Bonaventure makes use of a pleasing comparison to bring out the same truth: “As the moon, which stands between the sun and the earth, transmits to this latter whatever she receives from the former, so does Mary pour out upon us who are in this world the heavenly graces that she receives from God.” To quote St. Bernardine again: “All gifts, all virtues, and all graces are dispensed by the hands of Mary, to whomsoever, when, and as she pleases.” Let us briefly consider some of these particular applications of grace that the priest stands very much in need of.

If Job did not assure us of the fact, our own experience would certainly have taught us that our life on earth is a warfare. This is true of every christian, but much more so of the priest. Satan is never so happy as when he can accomplish a priest’s destruction, so that the battles the priest has to fight are many and fierce. To whom must he look for victory over the assaults of temptation if not to Mary, who crushed the Serpent’s head? “If she supports thee – St. Bernard cries out reassuringly - thou canst not fall; if she protects thee, thou hast nothing to fear.” Fighting his battles under the mantle of Mary, the priest is certain of victory. However weak he himself may be or formid-

able his enemies, Mary will be his strength; and "if Mary is for us - as St. Antoninus says - who shall be against us?" If only we have the protection of Mary (and it is ours for the asking), what need we fear from all our infernal enemies?

But, all important though it is, it is not enough for the priest to just remain in the state of grace by victories over temptation. He must grow in grace, grow in holiness, become a saint. "With me are riches that I may enrich them that love me," Mary says; and the most precious of her treasures is the gift of divine wisdom or sanctity. This gift, however, only they receive who have a great devotion to the Blessed Virgin. "It is Mary alone - St. Grignon de Montfort says - to whom God has given the keys of the cellars of divine love, and the power to enter into the most sublime and secret ways of perfection, and the power likewise to make others enter in there also." And the same Saint maintains: "I do not think any one can acquire an intimate union with our Lord, and a perfect fidelity to the Holy Ghost, without a very great union with the most holy Virgin, and a great dependence on her succour." It is Mary who causes Christ to be born in our hearts, and it is Mary who causes Him to grow there. The priest must allow her so to do this that she may be able to look upon him with all the love of her maternal heart, and repeat of him those words that the Heavenly Father spoke of Jesus: "This is my beloved son, in whom I am well pleased."

There is yet another point that touches the priest very closely. *Sancta sancte tractanda*. But, alas, how easy it is for the priest to yield to routine in dealing with even the most holy things! What has happened in many sad cases to that profound reverence, that spirit of reverential

fear mingled with love and confidence, with which the priest approached the altar of God for the first time? How his heart throbbed then with trembling joy as he whispered the words: "*Hoc est corpus meum*"....."*Hic est calix sanguinis mei!*" What reason for sorrow that sentiments like these, instead of deepening, can all but disappear with the years! And if this can happen with the celebration of Mass, what must be said of the other acts of our priestly ministry? Think of Mary at Bethlehem, in Egypt, at Nazareth. She never allowed familiarity to breathe contempt (God forgive my using the word!), never allowed her faith, her love, her reverence to be dimmed by years of closest intimacy with the Incarnate Word. And it is Mary who will save our priesthood from routine in dealing with holy things. Who better than she can teach us the sentiments that her Divine Son wishes to find in the heart of His priest during the sacred mysteries and in all the acts of the priestly ministry?

But God's priest is a soul-saver by profession. Like another Christ, he must continue the work of the redemption. Let him never forget that Mary is the Mother of the Good Shepherd, and is interested in all His sheep. Christ's shepherds must therefore ceaselessly recommend to her the sheep for which they care. As one writer beautifully puts it, "some of them are scabby, strayed sheep, entangled in the brambles and thorns of sin, cruelly torn by the teeth of the infernal wolf. With the sweet intervention of Mary, the scabby will be healed, the strayed will return, the entangled will allow themselves to be loosed, the wounded will permit themselves to be tended and dressed, and will find health again." To draw souls to Christ, the priest must constantly recommend them to Mary, and

spread devotion, true and solid, to her.

I am afraid that I have made this article rather longer than I originally intended. But who can ever say enough about Our Lady. **De Maria nunquam satis.** Let me bring things to a conclusion with a few reflections that I jotted down during a spiritual retreat a few years ago – reflections that should serve to deepen devotion to Mary in priests.

“Jesus loves His Mother, and He wants me, His other self, to love her also, for she is my Mother too.

“He has put no limits to His love for Mary, and I must put no limits to my filial affection for her.

“Jesus wished to depend in everything from His Mother. Through me, He wishes

to continue this subjection to her. I **must** therefore do nothing without consulting her, without asking her for light and aid.

“In the person of St. John, He confided Mary to me – her honour, her glory, the defence of her privileges. I **must** ceaselessly propagate devotion to Mary, inspiring souls with boundless confidence in her goodness and love.

“When my last hour sounds, Mary will be near my bed of agony, as once she stood by the cross of Jesus. She will console me with her presence, receive my priestly soul into her maternal arms, and present it to her Divine Son to receive from Him a crown of everlasting glory. Amen.”

Late one night an urgent sick call came from a small Dublin hotel in the Cathedral rectory. After the sick man had been attended to, the hotel proprietor offered the priest refreshments. “To think Father,” said he, “of the pride and the sloth of your Bishops and Cardinals, I warrant now that while the Cardinal has sent you on this long tramp through the mud, he is at home comfortable and warm.”

“He is nothing of the kind,” answered the priest.

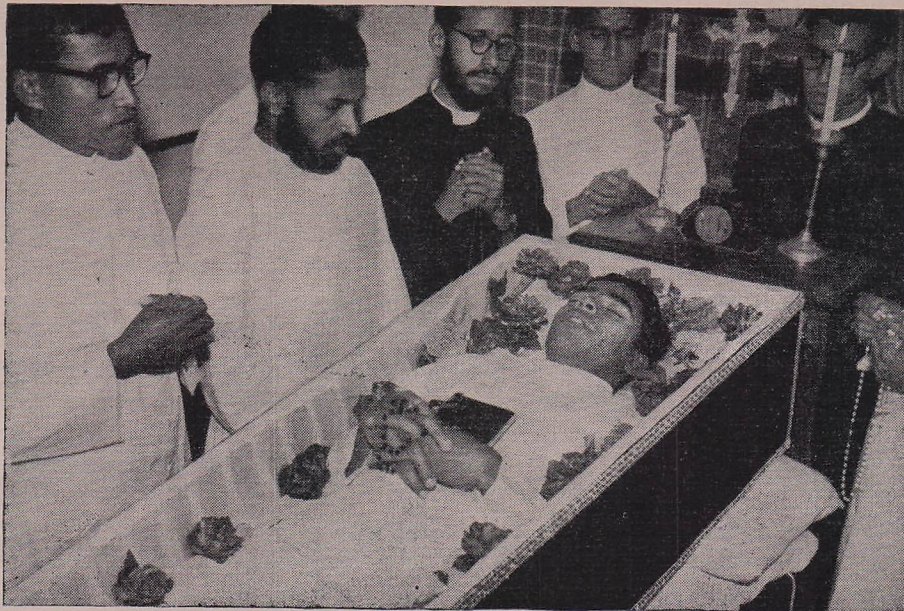
“You don’t tell me,” smirked the proprietor. “But how do you know?”

“For the best of reasons,” came the reply. “You haven’t asked me my name.”

“Your name? What is it?”

And the priest answered, “Cullen—Cardinal Paul Cullen of Dublin.”

HEROISM IN TRAGEDY



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Theologians pay their last respects to the remains of Rev. Bro. Fabian.
Around the coffin from the left are Bros. T. Pottananickal, N.J. Joseph,
V.C. Jacob, T. Basil, P.C. Thomas.

(Fr. J. Nangachiveetil, S.D.B.)

It was Saturday, 28th November 1959, the last day of the examinations for us Theologians and a day of relief and relaxation after weeks of strenuous study. Soon after lunch we set out in groups for a stroll in different directions to ease our

Father Nangachiveetil, was a companion of Bro. Fabian. He offers these few words as a tribute to the memory of this departed friend in the name of his companions.

strained eyes and nerves. When our group returned to the Theologate after about two hours we saw, small, small groups here and there talking in whispers with anxiety and worry clear on their faces. Nobody had any clear idea of what was amiss. We could only gather that somebody who was a member of an adventurous group fell down. It was only after a long time of anxious waiting we got the sad news that one of our com-

panions, Bro. Fabian Ayillookunnel fell into a pool of water and could not be traced. Let me quote from a circular of Rev. Father Rector :

"On 28th morning when the strain of the examinations was over, unprecedented signs of relief and hilarity were seen among the Brothers. Bro. Fabian tried his best to have a good football game or badminton. But with the alternative of a walk, many preferred to go out. So he decided to go down to the Power House near the Bishop's Fall, about 45 minutes walk from the house. After seeing the Power House and the machines at work, Bro. Fabian, Bro. M. C. Anthony and Bro. A. P. Thomas went ahead of Fr. Resto and Bro. Benedict down the stream. It must have been about 1.15 p.m. when God's hour struck. Bro. M. C. Anthony slipped down from a rock into a rather deep pool. Seeing Bro. Anthony struggling in the water, Bro. Fabian jumped into the pool in an attempt to save him; and in fact he pushed Bro. Anthony to the nearby rock; what exactly then took place cannot be said with historical certitude. It would seem that Bro. Fabian caught hold of him but then suddenly released his grip. Bro. M. C. Anthony clung to the rock for some time after which he was rescued by his companions. Bro. Fabian, sad to say, sank below the waters. In all probability the sudden plunge into the icy cold water must have affected his weak heart, for there was no sign of his having drunk any water at all."

None of us could believe it until his body was recovered from the water after several hours of search and brought to the college by about 7 p.m. The holiday mood was soon changed into one of deep sorrow for the loss of a companion esteemed and admired by all for his many virtues and qualities. With sinking hearts the whole of

the night we watched beside the mortal remains of Bro. Fabian, reciting a long chain of rosaries for the repose of his soul.

Our sorrow for his loss was coupled with great admiration for the heroic courage and self-sacrifice he made in meeting his death; for it was not by mere accident that he met his death; he had sacrificed his life by jumping into the icy cold current of water in order to save his companion. He did not waver or tremble for his own sake. There is no greater love than to lay down one's life for a friend. This supreme sacrifice was not a mere sporadic act done in a moment of enthusiasm or perplexity. It was the culmination of a long series of acts of charity, done often, at the cost of great personal sacrifice. As I had the fortune of studying and working with him for a few years I can attest to it without any exaggeration. He was ever ready to lend a helping hand, often without even being asked. Our only consolation is that we were able to recompense him a little for the many favours we received from him in life or even after his death by saying one of our First Masses for him after our priestly ordinations.

Our Lady called him to the celestial Salesian Garden on a Saturday. That morning he had made his confession and had the fortune to serve a Mass and receive Holy Communion. After he had finished his examination he was seen praying in the chapel for a long time and then writing something at his desk. It was a beautiful prayer that he wrote for the last time a few hours before his parting from this life and the words appear to us as if he had a premonition of the heroic sacrifice he was soon to make. There can be no better conclusion to these few lines than the words of that inspiring prayer :-



“Jesus in the Sacrament of Thy love,
I adore Thee.....

Fill my heart too
With Love for Thee.

I beg pardon for my sins. Help me to
correct my faults.

Teach me how to proceed with my
resolves.

Help me not to feel and tremble for
myself

But for you and my neighbour.
Jesus make me humble and simple”.



Bishop Ferrando on Bro. Fabian:-

“A week ago God had transplanted
into the garden of Paradise an immaculate
white lily, the saintly Mother Avio. And
today He has taken a crimson Rose of

Charity, Bro. Fabian. May the heroic
sacrifice of life he has made produce more
such vocations in the garden of Kerala
which has given so many good priests to
the Church in India”.



Rev. Fr. Provincial:- “The Angel of
Death has taken away one of the best
flowers of the theologate. We should be

proud of his passing away since he has
showed us a heroic example of charity”.



Rev. Father Rector:- “No greater love
than to lay down one's life for one's
friend. Bro. Fabian has become a martyr
of love for his neighbour, for whose re-
scue he laid down his life thus exemplify-
ing in himself the saint and martyr
Fabian, his namesake. I believe, it was

the Curé of Ars who said, “The world be-
longs to him who loves it most and proves
his love”. Bro. Fabian has certainly
proved his love for his neighbour with
the supreme sacrifice of his life. And no
doubt his glory will be commensurate
with the greatness of his sacrifice”.

POPE JOHN XXIII

(Rev. Thomas Pamparel, S.D.B.)

The man who changed the world,
His heart got the better of his mind.

*"His Eminence Cardinal Eugenio Tisserant
Dean of the S. College of Cardinals Holy See
Città Vaticano.*

"We are grieved to learn of the passing away of His Holiness Pope John XXIII. He worked for the cause of peace and friendship among men and nations until the last day of his life and his passing away at this juncture is a grievous tragedy. On behalf of the Government and people of India and on my own behalf I offer to your Eminence, to the Hierarchy and the faithful of the Catholic Church throughout the world and to the S. College of Cardinals in particular our sincere condolences and deepest sympathy.

*S. Radhakrishnan
President of India."*

It was not communities but nations that mourned the loss of Pope John XXIII who passed away on 3rd June 1963. Our own President's message of condolence to the Vatican repeats the harried feelings of loss and grief which all the nations of the world hurried to send in to Rome. At the moment of his death, there were no less than a hundred thousand people below his room weeping and praying for him, an

envious scene which ably symbolised the deep love and affection that men cherished for him.

He was the third of a large peasant family from Sotto il Monte. The house where he was born has all the simplicity of a farm house. It is one, in fact. One of his brothers lives in there. The day I visited it, when Pope John was still alive, I met his brother working on the farm. Pope John, therefore, enjoyed none of the comforts of his father's gold, for he had none. "We were poor, but happy. We were not aware of lacking anything and in fact we lacked nothing. We lived in

Rev. Thomas Pamparel S.D.B. is a student in the 4th Year of Theology at the Pontifical Atheneum Salesianum, Turin (Italy). He has met Pope John personally.

honest, cheerful poverty." That is how Pope John recalled his early days at home. He had none of the glories of a powerful family to lead him to Peter's throne. And when he became the Pope, it was a surprise to himself. This man of humble origin who lacked the flush and flourish of great reformers, who at first sight showed hardly any sign of dynamic ability for big decisions, was the man to change the world, to set it afire with new hopes, new enthusiasm and brotherly understanding.

The Americans declared him the man of the year. European news papers took up the chorus and had him for a simple but extraordinary Pope, a Pope who saw into the essence of things, the man who read the signs of the times. They spoke of him as the most courageous man of our generation, a reformer, a revolutionary, a good Pope, a holy Pope, a saintly Pope. All the while, far deep behind all that we could perceive was the dynamism of a genuine spirituality at work. The humility and benevolence of a fundamental outlook in life in which what led the way was his heart, his mind obeying the surging aspirations of a fatherly heart. It was this happy harmonious combination of heart and mind that enabled him at one glance to see into the essence of things.

The Pope of transition as had been voiced from certain quarters on Cardinal Roncalli's election to Peter's Chair knew that he was not just filling up a gap. He accepted to climb the most glorious throne to rule a vigorous crowd of five hundred and fifty millions. He knew that he was taking charge of keys which could fling open the door for other staggering millions. His calculation was accurate: the burning need of the time was a Council.

When on the 11th October, the Counciliar Fathers flowed into St. Peter's

(Pope John himself had chosen the nave for the Council sessions,) the world became suddenly aware that the old Church was after all no less modern in this modern age.

From his study he closely followed each session. And when a dramatic controversy kept on dilly-dallying for ten days, Pope John used his head and told the Council to switch on to the next topic. It was said and done. Apparently no one took it for a bolt from the blue. Neither did it produce any shrinking sensation. Simple common sense, chuckled one near me at dinner. None the less, one could hear the shattering of shackles that kept on closing in for a dim future. The Pope said that there was no fun in wrangling over a point so broadly disputed. That clinched it.

Each Pontificate has had its characteristic features. These take shape according to the way the man on Peter's Chair handles Papacy. Personal make-up channelled to meet the spiritual exigencies of a given time has an important telling too. The great success of Papacy in different epochs is due also to these variations of character.

Pope John constantly called his Pontificate a "service". He repeatedly asked for prayers that he may practise the virtue of meekness. He declared that his only ambition was to be the "pastor of the whole flock". "From the first day of Our Pontificate we intended to present ourselves to the world above all as a pastor".

Consequently, his had been the persuasive approach, the kindly plea of a warm heart before which devastating prejudices waned and preconceptions crumbled. A readily said yes and an unwilling-no-attitude befriended him to

everyone everywhere his voice reached. He beseeched power politics to think better over the surcharged nuclear headed missiles screwed down to go up into action. That was exactly what happened; when, with the naval block in the Caribbean and the missile loaded Russian ships ploughing the high seas towards the Cuban coast, the Pope's pleading appeal for peace vibrated from the Vatican radio.

The unanimity of decision with which the International Balzan Peace Organization, one of whose members is our own president, singled him out as the man for 1963, for his relentless efforts to promote peace and to save the world, spoke volumes in his favour. It was a significant episode, for it was the decision of twentyone nations from America, Europe and Asia including Russia; decision of philosophers, poets, musicians, literary men and scientists, in short the best portion of humanity that comprise the organization. True to the Gospel programme - blessed are the peace makers - Pope John's unremitting work continually bore testimony to his watch-words: no offence; pardon and peace in the Lord.

Pope John on receiving news of the Balzan Peace Prize awarded to him, said: "It is a homage paid to the constant efforts of the Church and the Popes to promote peace. Men of our modern age are becoming conscious more and more that the work for peace is a genuine characteristic of the Church." Guiding the Church above all blocks with its supernatural neutrality, Pope John had been the most active man in the work for peace. This neutrality of activity, of energetic action made him denounce inhumanity, violence and war but he did it as a father would do it. Pope John taught the world the lesson of the heart - a kind heart means kind thoughts:

When the Russian member of the Balzan Peace Organization met the jovial and animated Pope John XXIII, his impressions were great. "He is a man of genuinely great simplicity; a profound respect and spontaneous confidence well up in your heart when your eyes meet his."

Continental newspapers were crammed with guess works as to the impact of the Russian visit. Some spoke of crumbling walls, other dare-devil dailies emboldened at the event painted world communism for a Sunday outing. Italian communists were spotted out for the papal party!

What we saw was a family gathering. The Russian group chatted with His Holiness for about fifteen minutes and on leaving the august audience, they appeared deeply impressed and greatly satisfied. Rada felt the joys of a home-coming. Adzhubei "wanted to tell him that he had big and peasant's hands, just like my father."

Faced with His Holiness, men who had been born and had grown up on hot beds of misunderstanding, felt the soothing balm of friendship. Hardened dogmatism on matters other than faith, found in the old Pope the most modern Churchman who was all out for nothing short of a revolution for neat adjustments.

A happy result of this evident fact, evidently permeated with the Gospel charity, has been the bridging of the so far unbridgeable gulfs, of spanning uncovered distances. A convincing proof of it was that everybody wanted to go to Rome! And on his part, the Pope had a longing to move out of Rome to everybody's home! His memorable trip to Lourdes and Assisi had been but minor realization of the dreams of a father who felt that the whole universe was the family he was father of.



He had a soft corner in his heart for every one in this huge family. Reading sadness in the face of one of his visitors, he hastened to know what the matter was. "Is there anything that makes you sad?", the Pope yearned to hear. And the visitor confided "they phoned me up a while ago that a niece of mine is very ill". The good Pope: "I will remember her to Jesus tomorrow morning in my Mass."

A touching scene belongs to the night of 11th October 1962. The whole of Rome appeared to have swarmed into St. Peter's Square where amidst the never ending flambeau lights fluttering under a star studded sky, the Pope's voice went on the air a second time.

Retiring to his room on the Vatican palace after addressing a mammoth crowd, Pope John was overwhelmed by the tender feelings of a solicitous good dad. Up to now he was enjoying the harmless gambolling of his children. Now however, it seemed that he could not make up his mind to part with them. He appeared at his window. He was beaming with joy and paternal affection. A word more, his children deserved it he thought.

"It is a brother who speaks to you, a brother who has become father by God's will. Let us continue to love like this, to remain thus united ... Let us hold fast to that which unites us and discard what may keep us aloof... I shall now invoke upon you the blessing of God. I love to have Mother Mary by my side now... Returning to your homes, approach your dear children. Give them a caress and tell them: this is a caress from the Pope. You will find eyes swollen with tears. Help dry up their tears. Tell them a word of comfort..."

He went on thus for some eight minutes, the rest much like in tone. They were ecstatic moments during

which the heart of the father beat in unison with those of his children. Who was not moved! It was nearing 11 o'clock. And as the crowd melted away, who did not exclaim: "this Pope has something extraordinary about him. There is something!"

The summer here in Rome can be as merciless as in the tropics. A worker drenched in perspiration was bent on his work, having cast off his shirt. But when he raised his head, there by his side was Pope John with the air of a boy, who had won a hide and seek game and with a there-you-are-look in his eyes. Our young man could not, somehow, swallow down the thought that His Holiness surprised him in his unpresentable dress. Tears welled up in his half-ashamed eyes! "Come on Francis, cheer up. After all, we belong both to the same party", the Pope was alluding to his own stoutness to put Francis at ease.

There were rainy slushy days. The Italian winter does not lack any of its dreary cruelties. Pope John had hardly got out of his sick bed. With all that, he set out to visit the little patients of the Gesù Bambino hospital. He had a word for almost every one of these little ones. Among many other a moving scene, he told them not to worry about him. He was in good form, he held, although he would think twice over before he joined them in running a race.

Where had he learned that appealing affability which enthralled you and left in you a sense of self-surrender? Mr. Ikeda of Japan, addressing his nation on New Year's day said: "During my recent visits in Europe, the man who impressed me most was Pope John XXIII. He left in me a profound impression not only as a religious head but also as the embodiment of all human qualities which I

esteem most in life. When near him, I had the sensation of not being with a man of this world. I take him for a very noble man. The human qualities he is endowed with are of a different make from those of De Gaulle or of Macmillan both adept statesmen... His natural simplicity played its variations in the delicate and familiar way he spoke."

This universal appeal was but the fruit of that other lucid reality which he lived, the sublime reality of being another Christ. He himself said that he loved to repeat it and he repeated it on every golden opportunity, but he repeated it particularly on one night in those anxious days when the breath-sucking news appeared on papers that the Pope's health gave signs of alarm.

He felt badly ill and thought that he would not see the daybreak. He called in his secretary to whom he expressed the desire that he wanted to tell him something which others should know. It had nothing to do with his glorious Papal career. Nor that all should know that it was he that convoked the Council, the headlining event of 1962. No! "I am old. This may be my last night. I would like that all should know one thing. I would like that all should know that when I was a boy my greatest dream was to become a priest, and just a priest."

Time out of number one heard the spontaneous exclamation of visitors from the Pope: "We have a good Pope. How

saintly he is!" His priesthood ennobled by the long intimacy with the Lord and enriched by a vast human experience reflected the heart of the Good Shepherd in him. It had shaped in him a delicacy of heart that penetrated persons and events.

He had travelled much, seen much and had come to know much. The first ten years of his priestly life spent under Bishop Radini Tedeschi turned him out a man with apostolic experience and mature to be launched into a variety of posts. Another ten years spent in teaching and spiritual direction of candidates to the priesthood but above all as director of the missionary activities of the Propaganda Fide, opened up his mind and heart to dreams of world conquests. As a bishop, he lived the next ten years away from homeland among separated brethren, along with people of a different race, language and tradition. The next ten years he wandered about among the ruins of Eastern Christianity, searching for the lost sheep of the flock. He relates: "Divine Providence, leading me out of my own village made me traverse the paths of this world, both in the East and in the West, making me rub shoulders with men who professed different religions and ideology."

The same Providence led him back home to make him the Patriarch of Venice, to give him the final touches during the next ten years. Cardinal Roncalli ably summarises: "I am a bishop

"The Son of God in calling man to the eminent dignity of the Priesthood, places him above the kings and emperors of the earth; He exalts him even above angels and archangels, thrones and dominations." (St. Bernard.)

for thirty years... This long service (in Greece, among the Slavs, in the Arab-musalsman world and in the Latin world) has made me learn many things: to understand others, to treat all with sympathy. It has taught me to encourage all and lead them to the knowledge and love of the Catholic Church and the Pope." What everyone noticed in him was a palpable, responsive heart. What could not escape one was his boundless patience.

"Your Holiness, please improvise instead of reading", this patient protagonist of a film of his own life was advised. Raising a finger in protest he grudged: "What rare fellows. They pretend to order about even the Pope". The following day Pope John returned for the rehearsal and recited his part obediently, without looking at the paper.

"The task of being the pastor of the universal flock is uppermost in our heart," declared the Pontiff. Consequently in spite of the many ups and downs of his health, his routine of life underwent little change. Without fail, his window lighted up in the small hours of the night. That was the time when he began his work and prayer which reached down to the babies to be born on the day. He recited a Hail Mary for them too.

He listened to all. To the king who told him that he and the queen knelt to pray together before retiring for the night's rest, he had these brightening words: "che bell'anima." A Buddhist religious leader returned home determined to join hands with the Pope because the Pope encouraged: "although, we belong to different religions, both of us work for peace". Mr. Krushchev himself was certain of the holy Father's prayer for, "I will pray for the people of Russia", wrote back Pope John XXIII.

He welcomed all. Whether from Constantinople or from Moscow, from Canter-

bury or from the great Americas, what awaited everyone was the warmth of a glowing-hearted Pope. Going to Rome was a coming home. Because Pope John belonged to all nations. Politicians themselves had not been insensible to the throbbings of his heart. Stevenson, the American Representative to the U.N.O. gave it out this way. "What others do not have and what Pope John has, is the singular trait of a universal patriotism. He works for no clique. His endeavour is to foster brotherliness among all men..." For that scope, he became a brother and friend of all nations.

What impressions did one cherish most after having been to Pope John XXIII? "He has a great heart". That is it, and he himself said it elsewhere in catchy words: "less of intellect and more of heart." To be with Pope John is an immense joy, had become a refrain. Syllogisms leave one chill but the warmth of a heart sows thrill. It sows good will all round.

His heart was so large that not even the great Vatican could contain it. He sallied out of its walls, when alive, not less than a hundred and forty times to visit schools, churches, hospitals and prisons. He went out to tell his fellowmen that he loved them all. And wherever he went, they gave him a triumphal entry not only into their homes but also into their hearts. Each time it was a meeting of hearts.

Those visits to the hospitals and prisons were exhilarating scenes. The most moving visits were when he called on the little patients. One would naturally expect these little kids to take fright and remain shy. But no. He walked in; threw open his arms and said: "here you are, I have come. I told you fellows that I would come." Then he sat chatting with them like an amiable good grandfather. The

youngsters, taken up by the enthusiasm and ardour the Pope showed them, kept on repeating and repeating in their delirium of joy, Papa, Papa! It was a great scene.

Prisoners too shared the warmth of his paternal heart. No wall was too high for him. And when he entered his last agony during which St. Peter's Square witnessed an uninterrupted flow of grieving humanity, the inmates of the state prison sent him this telegram: "We are close to you. We love you immensely". He was present to the world of joy and sorrow. He meant to do good to all. Now they were all there to tell him how they loved him!

His accessible language which sounded the deep depths of the human heart by the violence of an irresistible charity, which penetrated through and through the secret folds of the human soul, was his way. It was his simple way. He spoke the language of the heart.

He confidently hoped to realize Christian unity. The way was paved. Hearts had begun to feel the warmth of heart. Heads were put together. A common effort to pull together in the best way was launched. Millions came nearer millions! And then, he took leave of them. "Children and brothers, we shall see again". They were his parting words for mankind. Will he see them united? But why? Death has joined what life was too short to do.

Yet this was the man who upset world literature which bewilderingly dug about for adjectives to describe him when he stepped into Peter's throne. He was not annoyingly intellectual to be scholarly! He was not over precise to be scientific! He was too open to be a diplomat! Yet his diplomatic skill stood the test of time. Petain's Paris did not demur.

He was a disaster on television! Dismayed at his own figure he muttered: "Lord, this man is going to be a disaster on television". But there was no man whom the world loved so much as Pope John XXIII. Here was one who had a golden heart. He had a heart that understood and loved.

Over and above all, one saw in him a dynamic optimism at work. It was not an accidental quality in his case. It was but the other side of the picture of a man whose heart's role was none too small. No exuberance of wit which, however, lacked none of its sparkle either.

As Nuncio, he was once at dinner with a group of diplomats. One of them, a respectful lady, however, not too well dressed, sat next to him. Finally the fruit dish came in. Nuncio Roncalli armed himself with a bright plumpy apple. He politely offered it to her adding: "time ago, you remember, Eve ate an apple and felt the need of making a dress for herself."

As for the namby-pamby forebodings of grim days in store, Pope John calmly mused, "men have come and men have gone, I for one always went ahead with optimism." He did not see the saint in everybody, nor the monster in anybody. He did not sigh and sob over an unpleasant past. There is no point in crying over spilt milk. He suffered from no eerie sensation of ominous shadows of a dark pall descending on mankind. For him the present was full of new opportunities. That was his attitude down to the most delicate question of Christian unity. The Reverend Leslie Davison, after an audience with His Holiness declared: "the Pope wants to get rid of the unpleasant memories of a sad past which has caused unending wrangling among us. He is out to talk matters over in charity and love."

His calculation was always for more, always for better to prepare for a new Easter. The good old times were indeed good. But there is no point in resting on one's laurels. In Pope John's vision, better times were looming on the horizon. His endeavour for the present that he had in hand was to knit together the in-going generation with those that are farther advanced on the march, so that, to put it in his words, "arm in arm and in great harmony all may work for the preparation of new times". To a group of youngmen he urged: "clear at the same time serene vision of the present reality."

The supreme simplicity which marked him out was part and parcel of his life.

It had nothing to do with superficiality. For he was content only with the whole reality. The unfailing charm about him endeared him to everyone. The smoothness with which he handled visitors was too extraordinary to be easily forgotten. It was the delicate attention, the fatherly concern that enkindled intimacy. It was a less intellect-more-of-heart dealing. You felt that John XXIII was just your dad. Mr. Ikeda of Japan couldn't think of him otherwise: "Some twenty years ago, I lost my father. To-day, I found my father once again", commented the Japanese leader after the Papal audience. Going to Pope John XXIII was a coming home.

Make use of your Bible

When in sorrow, read *John XIV.*

When you are worried, read *Matthew VI, 25-34.*

When you feel bitter and critical, read *I Cor, XIII.*

When you need Christian assurance, read *Rom. VIII, 1-30.*

When you feel down and out, read *Rom. VIII, 31-39.*

When your Faith needs stirring, read *Hebrews XI.*

When you are discouraged, read *Isaias XL.*

When you are lonely and fearful, read *Psalms XXII.*

When you have sinned, read *Psalms L.*

When you forget your blessings, read *Psalms CIII.*

When you go on a journey, or for work, read *Psalms CXXI.*

When God seems far away, read *Psalms CXXXVIII.*

THE MOST JOCLAR OF POPES

Rev. Nicholas Soares, S.D.B.

In the long line of distinguished Popes, Benedict XIV (1740-1758), popularly known as Papa Lambertini, stands out as one of the most noble Popes who through his scholarly writings and wise decrees still makes his beneficent influence felt both in theological disciplines and Church practice. He is, however, best remembered as the most jocular of Popes. He was a simple, honest, lively good-humoured man who inspite of all the strain and excitement inseparable from the conscientious exercise of his exalted office, knew how to smile his way out of trouble and judge events and persons with an attractive sense of proportion.

After the death of Pope Clement XII the Cardinals met in conclave in February 1740 to elect a new Pope. The conclave protracted for weeks and months and yet no one secured the necessary majority of votes because various political powers tried to influence the outcome of the Papal elections. Cardinal Porzia miss-

ed being elected in June by just one vote. But when he heard of a scurrilous satire written by some one outside the conclave he walked out in a fit of rage, despite efforts to calm him, and died a little later - people said of "Papal fever". One day, the jovial Cardinal, Prospero Lambertini, said to a group of Cardinals: "Aren't you guys bored stiff with this conclave? If you want a saint you could elect Gotti; if you want a statesman there is Aldrovandi; if instead you are satisfied with a good devil, then ask for me."

Cardinal Lambertini was joking as usual but this time he was taken seriously. In fact on August 17th in the 255th scrutiny of the conclave all the 50 votes went to the jolly Cardinal and the vexing conclave ended.

On the night before the final casting of the ballots, Cardinal Lambertini was restless in bed. His secretary who slept in the adjoining room came to enquire: "I'm fine" the Cardinal protested. "Let me sleep now". The secretary, some minutes later, again heard his master tossing in bed and re-entered to offer his help: "I'm not sick", the Cardinal assured him. "Didn't I say that before?" The Secretary, however, did not look persuaded and hence the jolly Cardinal beamed out: "Tomorrow Reverendo, when I am Pope I shall make you a Bishop. Let's see now if you can sleep tonight!"

When on the following day, he was asked, as is the custom, whether he accepted the election he replied with his usual good humour: "I certainly accept it for three reasons: The first is not to reject your kind offer; the second is not to resist God's will as here manifested. You, yourselves, know how I really didn't desire this burden. The third reason is to finish this conclave. It was scandalous for its length".

Rev. Nicholas Soares S.D.B., who holds a double-Master's Degree in Economics and Politics, is a Sub-deacon in the IV Course of Theology at Kotagiri. A prolific writer, he is a regular contributor to some of the Salesian publications in India.

Prospero Lambertini was born at Bologna, Italy, in 1675 and elected to the Papacy at the age of 65. He had qualified in Canon Law and was appointed a consistorial advocate and then Promoter of the Faith. So many were the burdens heaped on him that he wrote in 1722: "They must take me for a man with three heads: For each of these posts I should need a separate soul and mine can hardly look after me". Posterity is indebted to him for the serene ponderous volumes he wrote, "On the Beatification and Canonization of the Servants of God". About this research work he confessed: "If the little outbursts of impatience which these volumes have caused me were to be denoted by commas and stops there would be enough of them for re-punctuating the work".

Owing to his lively temperament it did not take much vexing to elicit an outburst of impatience from Prospero Lambertini. But his good nature quickly gained the upper hand and he would try to repair the lapse by showing extra and especial friendliness. Being naturally good-hearted and pleasant-mannered he calmed down quicker than he got excited. When a petty poet wrote a bitter satire on him, Lambertini improved the composition and sent it back to the poetaster with the remark: "In this form, my dear fellow, I guess it will find a better market".

When he was appointed Bishop in 1728 he commented to a friend thus: "One needs a deep faith in the infallibility of the Pope to get persuaded that he hasn't erred in my promotion". When raised to the cardinalate he said: "I shall not change as will the colour of my soutane". He was true to his word.

Far more difficult for him was to keep his sparkling wit within due bounds. When Clement XII heard complaints in

Rome about the behaviour of the Vicar General of Archbishop Lambertini and remonstrated with him, the Prelate made enquiries. On finding these complaints entirely unfounded he replied: "If my Vicar was guilty I would readily sacrifice him. But I know him and I pray daily to Our dear Lord that He may be as content with His Vicar on earth as I am with mine". Clement took this joke very well. He knew Lambertini for the learned canonist he was and often urged him to speak out his mind which often devastated that of the Curia.

One day, a strong denunciation was made to him of a certain young priest, Don John Pepoli, who lived in a far-off church with his mother. The charge was that Don Pepoli had appropriated some of the coppers from the dumb-box. Cardinal Lambertini summoned the priest and his accuser. Don Pepoli fell on his knees and explained how he and his mother lived in extreme poverty and how when his mother was gravely ill he was constrained to use the money to buy some medicine. "Well Reverendo", the Cardinal summed up his decision, "your fault is serious before men but it is no fault before God. He surely much prefers your filial love in this extreme case to an extra candle or flower. Go, my son, you've a good heart".

A young aristocrat of Bologna, on the eve of his wedding came to Cardinal Lambertini for confession. After receiving the absolution he ventured to observe: "What about the penance, Your Eminence? You have not told it to me!" The Cardinal looked roguishly at the penitent and retorted: "What other penance do you want? Haven't you just told me that you're going to have a wife?"

One day a protestant heatedly cited scriptural texts, shorn off their true con-

texts, in his presence. After a while he saw His Eminence agree thus: "Oh yes! Perhaps you are right. In the Bible we read that 'Judas went and hung himself' and elsewhere it suggests: 'Go and do you likewise'".

A few days after his unexpected election to the Papacy he wrote to the Bishop of Spoleto: "I can't recognise myself. So intricate is the etiquette and so many are the visits here that I am besieged and held in slavery. Here there is what people believe to be the apex of honour. This post is nothing short of terrible both in this world and for the next".

Sometimes he would go about the streets of Rome without any escort or companion, leave aside ceremonial, saying: "Let me meet people and have some real quiet and freedom". When it was suggested to him that as Pope he should refrain from using the coarse expressions of the Bolognese dialect he replied: "This is precisely the chance to ennoble the parlance of my native district".

The problems of his Pontificate (1740-1758) were many and serious: political upheavals, nationalism, Gallicanism, Baianism, virulent attacks on the Church from the French Encyclopaedists, freemasonry. It was necessary for him to be cautious, to save what he could save, to curb the forces of disunity, to tone up ecclesiastical discipline, to compromise on marginal questions, to war on superstitions, to regulate missionary endeavours and to denounce freemasonry.

Always a man of action, Benedict XIV exerted himself even more on being raised to the Papacy. His two secretaries after 40 years of labour succumbed to the strain and asked for a rest. When the third was chosen the Pope observed: "Whereas We are 35 and 45 years older than the aforementioned, We hold out at

dictation while they tire out at writing".

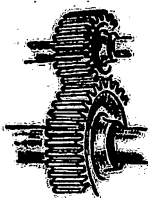
Papa Lambertini was proof against nepotism. On his election he ordered his brother Egano and a nephew not to come to Rome unless summoned - which summons never reached them. He let it be known that no member of his family would rise to a higher position because of him.

When asked why so benign a mother, as the Church, did not spread the 40 days of lenten fast more evenly in parts of 10 days for each season of the year he replied: "Don't try to cheat me. In that case people would have four Carnivals and no lent".

In his last days he was afflicted by gout but he was still as good-humoured as ever. "My Pontificate, he said, has left me only two things: my library and my gout". When his illness increased he asked for the last Sacraments. Turning to a prelate he said jestingly: "Look at me, poor Prospero Lambertini! I'm no more so prosperous. I've even lost my name". Then turning to the physician a certain Signor Ponzio he sighed: Ah, yes, even Christ suffered sub Pontio Pilato."

He was unable to stand and hence was distressed on being unable to celebrate Mass. At that venerable age (81) he dictated a learned treatise on whether one could celebrate Mass seated deciding the issue in the affirmative.

So great was the respect and esteem inspired and won by him from Catholics, protestants and even anti-christian philosophers, like Voltarie, that the son of the British Premier, Horace Walpole a protestant in a poem publicly hailed him for renewing the splendour of the tiara, for being a priest without pride, a prince without favourites, a Pope without nepotism, a writer without vanity, the best of all Popes.



"MANY MANSIONS"

(John XIV, 2.)



(Rev. E. Fernandez, S.D.B.)

"Father, I've been taught by many Salesians in the past eight years; but no two of them did things alike. I am at a loss as to whom I should take as a model." And his good Director wrote back: "Every Salesian tries to adapt his ways to one model, - Don Bosco. But we all have our own character and make-up! Didn't Our Lord say, 'In My Father's house there are MANY MANSIONS...?'" And so the young man joined the ranks of other 21,000..... and is yet adapting his ways that stray far from DON BOSCO!

Johnny was nine years old when the mysterious Personage of his dream warned: "Not with blows, but with kindness must you win them over." The boy had been subduing a crowd of warlike urchins. That's where the Preventive System began. Reason, Religion and Charity are the antidotes to all need for severity and punishments. Imagine seeing 500 boys studying in perfect silence with only a biretta to command discipline! That's what Lord Palmerston saw in the Oratory of Don Bosco!

The sweetness of St. Francis of Sales tempers the educator. True, he has to work hard, to be continuously with his

boys and to hold an even temper always (what's more difficult?!); but where love commands, a look, a word suffices to show encouragement or disapproval. How abashed that poor cleric felt, when Don Bosco ignored his greeting! As for the boys, each one thought himself the beloved of Don Bosco... and when two youngsters came to blows over this predilection, Don Bosco smiled in with a "you know, I love each finger on my hand, and would be sorry to lose any one of them!"

Founded in 1859, the Salesian Congregation is made up of Priests and Coadjutors. Except for the Sacerdotal duties, the Salesian Lay-Brother is on an equal plain with the Priests. Don Bosco loved these religious in shirt-sleeves and wanted them to be lords and masters in their own field of action. A few years ago a Provincial begged for a couple of craftsmasters (Brothers) from Europe. The Superiors replied, "It would be easier to send you two Bishops than those you ask for!" The Salesian Family comprises two other components: The Daughters of Mary, Help of Christians, and the Salesian Co-operators. Don Bosco was co-founder, with St. Mary Mazzarello, of these 'Salesian Sisters', as they are widely known. He was ever a guiding star to these sisters. "Let us walk in the presence of God and of Don Bosco", Mother Mazzarello would often tell her daughters.

An Arts graduate of the Calcutta University, Bro. E. Fernandez, is a Second Year student of Theology here at Mawlai.

1952



ORDINATION DAY OF REV. FR. MAQUIES.

Ordained by the

Rt. Rev. O. Marengo, S.D.B., D.D.

The New Levite is on the left of the Bishop.

As for the Co-operators, — they form a sort of Third Order. They were to be Religious in the world, spreading the Word of God as active Christians. They share in all the good works of the Salesian Family. Leo XIII was the first Salesian Co-operator and was proud to remain so. Don Bosco was once heard to say, "The day will come when to be a Salesian Co-operator will be synonymous with being A Good Christian"!

Don Bosco inculcated in his sons three devotions: The Bl. Sacrament; Mary, Help of Christians; and the Pope! The Saint encouraged his boys to frequent Communion. That was the centre of the day. "If you want many favours, go to visit Jesus often". And when the Saint was in dire need of support for his works, he would send groups of innocent boys to plead with Jesus while he sought the means... To Mary, his was a tender, filial devotion! To Her he attributed every miracle and blessing. When Turin suffered an attack of cholera (1854), none that wore a medal of M. H. of Christians was scathed... in spite of exposition through arduous volunteer work! "Have devotion to Mary, Help of Christians and you'll see what miracles are."

A wish from the Pope was as a command for Don Bosco. At a time when anti-clericalism was rife, D. Bosco championed the cause of the Pope even in ministerial levels. In 1850 his poor boys gathered their little mite of 33 lire 'to support' Pius IX on his return from Gaeta! It was the early earnings of poor apprentices. The fatherly Pope returned the gesture with a gift of 60 dozen rosaries for D. Bosco's children. As to seeing a command in the wish of the Pope, today the Salesians have gone a step further: they foresee a Pope in the Wish of a Cardinal. Cardinal Montini wanted the Salesians to take over a "Reformatory" in

Milan (Italy). The Salesians were reluctant to accept this novel apostolate, but Don Ziggotti, the Superior, gambled with a "Let's obey; he might be the next Pope!" The apostolate has been a marvel of success. Where Government discipline spelled chaos, love built a Home!

There is probably no other Saint with a Biography of 19 volumes a life account in 16,830 pages! God favoured Don Bosco with some 180 dream-visions forecasting the future of his congregation, the paths of Purity (40 visions!), impending deaths etc. He even saw himself at a dizzy height in the dome of St. Peter's,.... where his statue now stands! Miracles were innumerable, — but all credit to the Mother of God!..... All manner of ailments, even the bringing of the dead back to life, the curing of the cripples, the bed-ridden, the hard of hearing, right down to the multiplication of loaves and the chestnuts... everything after a prayer and a blessing in honour of Mary, Help of Christians! It grieved the Saint when people attributed to him what was due to the intercession of the Mother of God! In hours of triumph he would recall "These people don't know they are honouring a poor peasant boy of Becchi!" (he was born here on 16th August 1815).

Thomas Merton saw a picture of Don Bosco and considered him a Saint that instilled the least fear in anyone. In fact D. Bosco always wore a smile; nay, he seemed happiest when worries vexed him most. "D. Bosco must have some great problem today,... he is extra jovial", they would remark at the Oratory. Like St. Philip Neri, D. Bosco preferred a cheerful Sanctity. "Serve ye the Lord in gladness." Honest recreation, music, theatricals and even practical jokes: Count Cays (1855) exclaimed "I'd eat a dog if Don Bosco paid me a visit." Don Bosco did go over and he had a little chocolate puppy...

and he made the count 'eat his word'! (Cays later became a Salesian; his Cause of Beatification is proceeding... A milk-chocolate Saint?!))

Trials and sufferings were not wanting. The greatest pains came from the misunderstanding of his Ecclesiastical Superiors. But the steel must needs be smelted; the Saint prayed, obeyed and plodded along. The light did come...after the darkness! In 1859 the Congregation was founded and ten years later, finally approved. In 1874 the Constitutions were sanctioned... and today there are over 870 Salesian Houses, .. Colleges, Institutions, Technical and Agricultural Schools.

Don Bosco's life was a continuous prayer and intense work. Despite his children, contacts with thousands of souls, journeys and consultations, the Saint was author of over 100 books and booklets! From his death bed (31st. Jan, 1888), he kept repeating: "Work, work, work; ... Work and Prayer; Work and Temperance." His body was shattered with strenuous labours and a dozen ailments, but he wouldn't hear of rest! "A piece of

Paradise will settle everything!" Again, "when the devil stops his work, I'll stop mine!". He lived true to his motto: "GIVE ME SOULS, AWAY WITH THE REST!"

India or China was to have been the mission field of Don Bosco. Thanks to St. Cafasso, - Don Bosco's spiritual director, Fr. Bosco was held back in Turin (Italy)... whence he has sent thousands of his own likeness! His mission was to be the 'Abandoned Youth', the raising of upright Christians and loyal citizens. Thanks to the hand of Providence, his purpose has not failed. The Sons of Don Bosco march on, - to save themselves whilst saving other souls. Everyone who enters the Congregation is assured "Work, Bread, Heaven"; no one has ever lacked the first two! As for the third: "Your Salvation is assured... you and your relatives till the third generation!"

The Sons of Don Bosco are but a battalion in the Mighty Army of God... Didn't Christ say: "In My Father's house there are MANY MANSIONS.....?"

You are a priest now dear John. From now onwards you will offer the Holy Sacrifice. You are very close to Jesus. But my child, remember this. To begin to say Mass means also to begin to suffer. You won't feel it at once, but little by little you will see that your mother is right. I am sure that you will pray for me always whether I be living or dead, and this is all that I ask for. Henceforward think of nothing but of saving souls and don't worry about me.

MAMMA MARGARET



In the wake of the Chinese Aggression

(Rev. P. J. George, S.D.B.)



Though in the thick of our Sacred Studies, we came to know that the Chinese were causing some trouble at our Northern borders. The Brothers, however, went on with their usual classes, study, recreation and apostolate in the different oratories. It was November 1962. The examinations loomed large in the sky. We had got down to serious work with our books. The only silver lining in the cloud was the two months at lovely Laitkynsew following the examinations. All the while never for a moment had we given a serious thought to the border incidents. We knew our Jawans. We knew that they could rise to any occasion magnificently. In our lighter moments we even had good fun at the expense of a new arrival from Europe who was in total ignorance of the Geography of NEFA. He was convinced that a naval battle was being waged in NEFA.

The shrewd among us, however, began to sense the gravity of the situation. As news of the privations and heroic exploits of the Jawans poured in, they knew that they had not been deceived. And when a number of maimed and wounded Jawans were brought from NEFA to the military hospital in Shillong, there was no more room for self-deception. As days slipped by worse news reached us. Important army posts were falling; the

enemy was rapidly advancing into Indian soil.

The excitement that followed can be imagined. No one had any relish for study, though the impending "pericula" hovered over us like Damocles' Sword. Everyone was interested in knowing more about the latest developments on the Indian frontier, calculating the distance between the theologate and the enemy's camp. Every bit of news, from whatever source it came, was welcomed.

It was then that the three Provincials of India paid us an unexpected visit – a visit of encouragement. Within days of their visit, news reached us that Very Rev. Fr. Pianazzi, Prefect General of studies was already in Calcutta to make an on the spot study. Rev. Fr. Alessi, Provincial of Assam, rushed to Calcutta to brief the visitor from Italy on the gravity of the situation.

Meanwhile several surprises awaited us at home. The first in the series was the news that the examinations were anticipated. This was least welcome for it meant that we had to get down to serious work again. This was followed by the welcome news that exams in Minor Subjects were cancelled. For safety sake, two of our most revered professors, Fr. Comba and Fr. Gutierrez, were prevailed upon to leave Mawlai for Madras.

Then came the most startling news of all. It was five minutes to nine, November 20, 1962 when suddenly (God knows from where) Fr. Alessi appeared at the door. In a few, tense words he said the theologate was to be evacuated at once.

Rev. P. J. George is a Sub-deacon in the IV year of Theology at Kotagiri. A victim of the Chinese Aggression, he is best suited to give us a realistic picture of the "Flight" of the theologians from Mawlai to Kotagiri in November 1962.

Kotagiri was to be our future refugees' home. We knew that Fr. Pianazzi was behind that decision.

Excitement followed excitement. There were nearly 200 persons to be evacuated, including theologians, novices and young aspirants. It was decided that we should leave in three batches. It was a prudent decision for our presence among the aspirants would instil confidence into them. Here a word of praise must be said about arrangements made by the Railway authorities at Gauhati, thanks to whose kindness we had a decent journey to Calcutta. Though news reached us that the Chinese had unilaterally declared a cease-fire, still, it was felt that the evacuation should continue.

The first group to leave Mawlai had only a few hours to pack. The study-hall had to be cleared. One who was late to remove his things, ran the risk of losing everything. We were given strict orders to be prepared to go on foot in case of any emergency during the journey. That meant that we were to take with us only what each person could carry with him. The generosity of the Brothers towards the Mawlai oratories, consequent on this strict injunction, is understandable.

Incident followed incident. The first group of theologians left Mawlai. The telephone was shifted from the parlor to the Rector's office. However the installation carried out by our expert electrician, Fr. Gervasis, proved unsuccessful. The result was that when, Fr. Alessi phoned to us from Gauhati to inform us that a ferry had been arranged for our use, the message never reached us. The next morning a false alarm was given. Thinking that all were wanted, Brothers with half-shaven chins and half-packed boxes rushed to the parlour to learn that only a few more could travel that day.

On the way to Calcutta, when a Tibetan

refugee tried to enter our compartment, a tiny aspirant barred his way. In his frantic effort to get away from the Chinese, he forced his way into our compartment. Suspicious as we were, we guarded him to his great embarrassment. But soon we were to discover that he was the innocent victim of a powerful enemy. At Baraunni, to the dismay of Fr. T. J. Joseph, one of the aspirants was found missing. Everyone in the compartment was alarmed. Some even suggested to pull the alarm-chain. But what was our surprise when a little later, the missing lad appeared at the door of the bath-room.

There was also the amusing incident of a group of volunteers who wanted to be of service to us, taking us for refugees. Fearing some foul play, Fr. T. J. Joseph stoutly refused all help. We were not a little mortified to learn later that another group of Brothers was royally treated by the same volunteers and that one of the Brothers delighted everyone with his strong denouncement of the Chinese.

The Mawlai-gate was the scene of another interesting episode. The Shillong - Gauhati bus suddenly developed some mechanical trouble at the gate. The passengers were asked to alight. Thinking that it would take some time before the bus could be repaired, one of the theologians went for a stroll with a number of aspirants. And when the bus finally got ready to start, the theologian and the aspirants had not yet returned. And could you guess the direction of their untimely stroll? - in the direction of the theologate.

These and similar events crowd into my mind as I sit back at my desk thinking of those memorable days of "Flight." And now, I wonder, whether after all we were not fooled by the Chinese - they did mean when they declared the unilateral cease-fire.

THE MISSIONARY

and

Rev. P.P. George, S.D.B.

Socio - Economic Betterment

"We have today an undeniable duty towards men, in justice and charity, to do everything possible to ensure the subsistence of underdeveloped people", said Pope John XXIII.

It is the realization of this tremendous task that has made the Church, her leaders and her missionaries more and more socio-economic conscious, especially in the less developed lands of Africa, Asia and Latin America. For the Church as the Good Samaritan has always stood on the side of the suffering masses.

Doctor Joao Gonsalves de Souza of Brazil, a reputed Social Economist, speaking on the missionary's role in socio-economic betterment says, "Often among backward peoples the priest cannot start immediately speaking of God or religion. He must begin at the bottom; he must talk of food, of the cold; he must open the road to confidence by his concern for the farmer as a man. He has a big role to play in applying the social justice of the Church to millions of farmers all over the world. His great role, I think, is to link the farmers with technicians and technical institutions that can help them, to bring in ideas and experiences from outside through pamphlets, through con-

ferences, through person to person conversations, through any kind of contact. This is something that a zealous priest can do admirably and with great results for the Church."

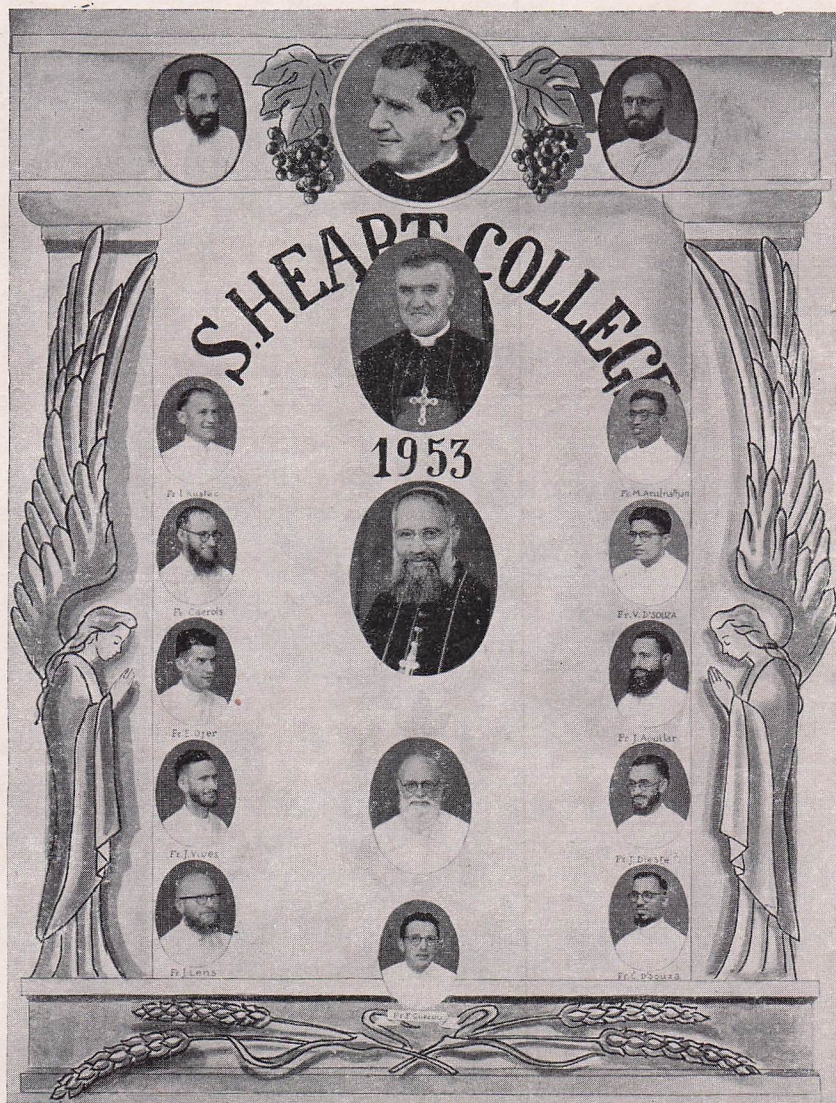
A Vision of the Role of Economics.

That the priest occupies a key-position in the socio-economic field is no more debated. He is able to fulfil his role, however, only if he understands that the basic material needs of society – food, raiment, shelter – must be provided before the average family in a society can live according to Christian principles. A priest cannot say that these problems are not his field, not his work. They are his field and his work because most important basic moral principles are involved in these socio-economic problems.

The Papal Encyclicals beginning with the *Rerum Novarum* of Leo XIII, the *Quadragesimo Anno* of Pius XI, the *Mystici Corporis* of Pius XII to the *Mater et Magistra* of John XXIII amply testify to this contention. The priest cannot let the laity fight their socio-economic battle alone; wherever and whenever possible, the priest, without trying to assume the role of the laity, must play his part, too.

He is not expected to give technical advice. There are technicians for this. The priest is an expert in the care of souls; for the socio-economic programme he should be backed by the experts. No one

Bro. P. P. George is a Theologian in the second course. Being an Honours Graduate in Economics, social and economic aspects of the Priestly ministry has a special appeal for him.



expects that every missionary should be a socio-economic expert. What is expected of him is to contribute leadership in friendly co-operation with the technician. This he cannot do without a genuine knowledge of socio-economic problems, though not necessarily of the techniques of solving them.

Hence Fr. George E. Topshee of St. Francis Xavier University, Nova Scotia says, "The day is coming, I believe, when the Pope will make it mandatory for Church leaders to take a more realistic view of the role of economics in the establishment and maintenance of Christianity".

Coordinate with Government Programmes

How are Catholic missionaries to launch upon socio-economic programmes involving thousands of Rupees, when their own finances are slender? Many missionaries around the world have found a way out of this difficulty by co-ordinating their efforts with International Programmes, such as those launched by UNESCO, UNICEF and FAO, or with programmes promoted by International Co-operation Agency (the ICA). Catholic participation with the Credit Union Movement of South Korea has resulted in great success. Similarly, the Christian Co-operation Movement in Bologna and the International Rural Life Movement founded by Mgr. Luigi Zigutti have achieved creditable success. The CARITAS and MISEREOR are doing wonderful service for missions.

A number of socio-economic programmes is at work in India under the Five Years Plans. The success of some of these has attracted the attention of several of the under-developed economies of Asia whose delegates are in India studying the "know-how". Certain social

phases of some of these programmes unfortunately mar Catholic participation in them. Barring these, in the vast majority of these development schemes, Catholics can give wholehearted support. It is here where the missionary should give the lead and act as a catalyst. For this he should be equipped with the skills of these organizations. He should know how to work with groups, how to bring to bear his influence, how to identify indigenous leadership, how to establish relationship. Further, he should make himself felt as a member of the community, not only of his Catholics, but of the whole community.

The Missionary's Role in Community Development

The missionary has strong reasons to be interested in community development. Though he may be unfamiliar with the application of its principles and techniques, he can be sure that it represents opportunities for building better people – better individuals, better families and better communities.

In the first five years of its work, the Community Development Programme in India affected the lives of more than 80 million rural people. Stimulation of self-help and co-operation in the villages resulted in the establishment of 12,000 new schools and 30,000 adult education centres, the building of 28,000 miles of new road, the reclamation of 895,000 acres of land and the irrigation of an additional 1½ million acres. It has been aptly described as a "Silent revolution" aimed at the rural uplift of the Indian villages.

Today parishes throughout the Catholic world total approximately 150,000 spread over 2,104 dioceses and mission territories, each of which counts from 20 to 500 parishes. The missionary knows by ex-

perience that there are areas in his parish where illiteracy, poverty, marked poor health and lack of proper means of communication act as deterring factors in the uplift of the community in the social and religious spheres. It is here again where he can be of service to his community in the following ways :

a) **As Programme Catalyst :** that is by stimulating the villages towards growth in outlook, finding them technical assistance, arranging with the Government or other sources for the training of the village level-workers.

b) **By helping to bring about change in village practices :** The principal fields are production (chiefly agriculture), health, sanitation, education, leisure, development of such socio-economic aids as co-operatives.

c) **Technical Direction :** Technicians from government and other sources and leadership specialists may be brought in from outside.

By his calling the missionary spends much of his life with the folk who live at the grass-roots level in the back country of the world. By his dedicated service, these poor millions stand to profit.

Socio-Economic Improvement of the Family.

This can be considered from two angles : the family in the rural areas and the family in the urban areas. Taking the former, organized efforts in improving the socio-economic condition of the family should have as their object the protection and preservation of the various sources of livelihood available to the family. These include :

1) Protection of ownership or *tenure of land,

2) Protection of the family's craft or the village's cottage industries,

3) Assistance in the development of programmes to improve methods of work,

4) Stimulation of local markets for home-grown or home made products,

5) Facilitation of production to accommodate the increase in family size.

In urban areas where paid-employment supplants self-employment the missionary's efforts turn to securing and improving working opportunities. This means include,

1) alteration to wage scales,

2) conditions of employment,

3) fringe labour benefits,

4) services and facilities to substitute for absence of the mother from home,

5) protections and safeguards for women in employment.

Socio-Economic Aids to the Farmers

Agriculture is the mainstay in India. Nearly seventy per cent of the population is engaged in agriculture. The Government has done much to improve the lot of the farmer. Much still remains to be done. Intelligent co-operation on the part of the missionary in the agricultural development of the mission area will be most welcome by all sections of the community. And with at least a minimum of knowledge in agricultural methods he can fulfil his role more fruitfully.

"The farmer", stated Pius XII, "is the foundation of the nation, whether considered for his outstanding contribution, or his sanity, or for his vigour and morality". The missionary as a helping person has, if not a direct duty, at least a splendid opportunity to better the living conditions of his mission field. He may unite his efforts with the local government officers, the village teachers and others in the area-wide programme that may

employ community development techniques and aim at the transformation of the local society and of the country side. Or he may propose more limited objects, with the economic and social goals outlined below as guides :

- 1) the promotion of continuous improvement in agricultural production,
- 2) more effective marketing,
- 3) home utilization of production,
- 4) improved management of all resources of the farm, including the directly agricultural and complementary factors such as woodlands, orchards, water and wild-life.

In the field of rural society the programme includes,

- 1) rural schools,
- 2) rural public health and medicine,
- 3) social welfare, family guidance,
- 4) rural leisure programmes,
- 5) communications, mass media, rural library services.

Certainly everything that the missionary decides to do will prove a vital contribution towards a better world society and towards a stronger Christian society.

The Missionary and Community Health.

Medicine has traditionally figured prominently in the missionary apostolate. And yet, how interested is the missionary in the public health? Many a missionary would hesitate to answer this question. He is likely to say, "I conduct a dispensary in my station and the Bishop has the hospital operated by Sisters who do grand work, but, frankly, I've never really considered myself in problems of community health".

Because this view is still encountered among missionaries, present day emphasis of the medical apostolate is on the new approach. That is why missionaries have

begun to accept the idea that medicine is no longer merely curative but should be regarded as playing a preventive role as well. Often in the mission field a public health programme needs the prestige of a hospital or a dispensary to secure acceptance. Though the missionary does not actually occupy himself personally with the work in the hospitals or dispensaries except under unusual circumstances, he can be effectively interested in the community health through co-operation with the public or local bodies engaged in public health programmes covering,

- 1) Communicable diseases
- 2) Nutrition,
- 3) Maternal and child health,
- 4) Family Health,
- 5) Environmental sanitation,
- 6) Health Education,
- 7) Personal hygiene,
- 8) Health services,
- 9) Education and training of health personnel.

The Missionary and Dwelling Improvement

"Family dignity, health and comfort can be measured by the manner in which the family is housed. Good or bad housing conditions leave an indelible mark on children and have a bearing on tomorrow's citizens of our communities."

Millions of Indians live in extremely poor dwellings. It is a pathetic sight. Every missionary would love to improve these dwellings. But the problem of finance worries him.

The missionary who is anxious to help his people improve their dwellings needs first of all, to make a size-up of the local housing practices. Such a size-up will acquaint him with the main defects in local housing. The investigation may suggest, for example, the need for clear-

● ● ● 1963 ● ● ●

Staff and Students of the First Year Theology

● ● ● 1964 ● ● ●



Superiors in the First Row L. to R. Rev. Frs. K.M. Matthew, C. Guidotto, A. Comba, Very Rev. Fr. J. Marchesi (*Rector*), Rev. Fr. E. Gutierrez, Rev. Fr. A. Marzo, Bro. Vincent Chyne, (*Students*)
2nd row : Bros. J. Burns, P.S. Thomas, C.V. George, P.P. George, K.J. Thomas, P.V. Zachary, K.V. Chacko. *3rd. row* : Bros. M.T. Sebastian, M.O. Thomas, E. Fernandes, V.T. Thomas, K.J. John, K.C. George, T.T. Thomas. *4th row* : Bros. P-J. Joseph, A. D'Mello, L. McManus, H. Bird, A. Fernandes.

ance of filth, whitewashing of walls, thatching of roofs, installing latrines or fixing up windows, relieving overcrowding or providing shelter for animals outside the house. He can then proceed to tackle other factors, such as living habits, which are closely related to housing standards. These latter need careful scrutiny and study, for any attempt at rapid action will lead to failure.

He could then proceed cautiously with a programme that should become known locally as the people's plan, **not his**, with the people making the changes. His most important contribution may be the information he may secure for the people from the government or others on financing possibilities.

Many countries today, including India, provide villages with modest financing schemes for housing under conditions for loan repayment which need to be studied. The people often do not know that such aid exists, do not know how to make application, find the procedure too complicated and discouraging. The friendly missionary can be surprisingly useful.

"Co-operatives and credit unions", says Fr. George E. Topshee, "are one important part of the formula for an economic society that will develop and distribute the natural resources of the earth for the good of all human beings. The missionary who goes out with a programme that strives for justice and charity in the economic order, wins the confidence of his people and makes great gains for the Church".

Modern co-operatives had their origin among a group of weavers in Rochdale, England in the 1840's. The Rochdale operating principles pioneered an idea that is world-wide today and represents hundreds of millions of rupees in co-operative activities.

The Indian Co-operative movement has

a record dating back to the year 1904. In spite of fifty years of co-operative activities, states the All India Rural Credit Survey of 1955, Co-operation in India has been a 'failure'. And yet, the same Survey concludes, the rural uplift of the Indian masses lies in co-operation. The Government thus places great confidence in the role of co-operation in India.

The missionary, therefore,, would do well to maintain through life at least a passing acquaintance with the economy that guides the nation. He can hardly encourage any specific form of economic assistance for his people if he is totally uninformed about the economic institutions around him.

Co-operative activities fall into five general classes :

1) **Credit Unions** : The world problem of family credit is unbelievably huge. According to the All India Rural Credit Survey 93 per cent of the total borrowings among the people came from private persons, of whom 45 per cent were Professional money-lenders, and 25 percent big land-owners. Non-institutional credit represents 54 per cent in Ceylon, 51 per cent in Japan, 84 per cent in Thailand. We are all aware of the outrageous rates charged by the money-lenders and the pitiful stories of debt entanglement. Hence, a credit union worked according to Christian principles can relieve this onerous burden somewhat and save many a farmer from the clutches of the unscrupulous money lenders. Thus, for example, to save the people from the "mahajans" and other money-lenders, Fr. Hoffman started in 1909 the Chotanagpur Co-operative Credit Society in Ranchi. It has its branches in every vicariate of the Archdiocese of Ranchi. This is run by a managing committee under a priest - director.

2) **Processing and market Co-operatives** : Farmers, fishermen and others, through

co-operatives have secured a greater share of the consumers' rupee and have thus improved their living conditions.

3) **Service Co-operatives** : Housing projects and family health and hospitalization enterprises have been successfully organized along co-operative lines.

4) **Consumers' Co-operatives** : Co-operative stores handling merchandise are another form of group activity. Most are modest efforts, but some retail organizations have built considerable networks of Co-operative wholesale centres, that all together earn millions.

5) **Multi-Purpose Co-operatives** - Some Co-operatives represent several types of activity. Farmers may possess a credit union as well as a marketing co-operative store for consumer merchandise.

The missionary engaged in social work of this kind should realize that he is not doing the people the favour by going to them. It is the people who do the missionary the favour by opening the door of their village to him. He is not the people's boss. He is their servant. He cannot make the credit union or the co-operative work. He can only point the way. He can reap the harvest of consolation when they, God's people, succeed in bettering their lives.

The Missionary and the Worker.

Work by the missionary in the field of labour is much more difficult than in the agricultural field or in the development of Co-operatives. It is a very delicate task. The trade unions are very sensitive to outside interference. Hence, the missionary will have to be particularly careful to be guided in his activity by experienced Church leaders.

Several encyclicals of the Popes have clearly defined the role of the missionary

in the labour field. The Canadian Bishops in a pastoral on the problem of workers wrote : "If there are still men so poorly informed as to contest the right and the duty of the clergy to enter into the economic and social field so that the doctrine of the Church be applied, we could repeat to them the words of Benedict XV to the Bishop of Bergamo in 1920, "let no member of the clergy imagine that such activity (to deal with unions) is outside his priestly ministry on the ground that it lies in the economic sphere, for it is precisely in that sphere that the salvation of souls is in peril".

And the Canadian Bishops say of the priest in this apostolate, "he is neither leader, director, propagandist or business agent. He is the educator. Develop among all members and especially among leaders the supernatural life, the virtues of justice and charity; the social spirit, the virtues of fortitude, temperance and prudence; fill minds with the wonderful social doctrine of the Church".

Conclusion

I could find no better words to conclude than those of Pope John XXIII, "We have today an undeniable duty towards men, in justice and charity, to do everything possible to ensure the subsistence of underdeveloped people..... For her part the Church gives the encouragement of her moral authority to this act of human solidarity. She has long participated in it, through the labours of her missionaries who, sent to the five continents in the service of souls, prove their devotion to the bodies they tend and the minds they instruct".

(Cf. "The Missionary's Role in Socio-Economic Betterment" by John J. Considine M.M.)



LOOKING BACK

FIRST PERIOD

JANUARY 1922

MARCH 1938

The period extending from January 1922 to March 1938 could be aptly considered as the epoch making period that preceded the eventual opening of Sacred Heart College, Mawlai (Shillong).

It is with a sense of nostalgia that every Salesian looks back to the beginning of the Salesian Missionary work in Assam in the early twenties of this century. The first group of Salesians arrived in Shillong in January 1922 under the pioneering leadership of Mgr. Louis Mathias, S.D.B. The second group came on Christmas Day, 1923. Fr. S. Ferrando was its leader. Together with him were Cleric J. Foglia and eight novices from Italy. The first noviciate was opened in Shillong at Our Lady's House on the 21st January 1924. Before these eight novices professed on the 21st January '25, they were joined by others led by Fr. Vendrame of saintly memory. The year 1925 is of especial importance in the annals of the Salesian Congregation in India for in that year the first Festive Oratory was opened at Malki by Fr. Vendrame. In

November of the same year two Salesians, Fr. Bonardi and Bro. Peter left Shillong to found a new house in Calcutta.

The year 1926 saw the blessing of the chapel of Our Lady's House. It was October 1926. The third wing of Our Lady's House was still to be completed. Mgr. Mathias had no funds. He left the affair in the hands of the Little Flower, and the Little Flower richly rewarded him for his confidence in her intercessory power. The funds arrived on October the 4th, 1926. The benefactor was a Chinese protestant gentleman. The wing was completed and soon after that the generous benefactor went to receive his reward in heaven.

Mgr. Mooney and the Extraordinary Visitor, V. Rev. Fr. Peter Ricaldone (Later Superior General of the Salesian Congregation) were distinguished hosts of the Salesians in Assam in 1927. In the same year the students of Philosophy moved into Our Lady's House.

The first priestly ordinations in Assam, that of Fathers Joseph Foglia and I. Ricaldone of happy memory were held on the 22nd July 1928. That was a great day and there had to be a fitting celebration appropriate to the occasion. In the same year two of our good clerics in P. T. Bros. Prando and Zaetta, passed away.

The year 1929 was the year of Don

Bosco's Beatification. Mgr. L. Mathias went to Rome to represent the Salesians in India.

A Theological Studentate at Our Lady's House was arranged in accordance with the instructions of the Superiors in Turin in 1930.

The Government recognised Our Lady's House as a centre for Matriculation in 1931.

The year 1932 witnessed the recognition of Our Lady's House as a centre for Inter Arts and Science. In the chapel a new altar was erected.

Shillong was all gay in 1933 when Lady Willingdon, Vicerine of India, visited this hill station. Six new priests ascended God's altar in the same year.

For the Salesians the 1st April 1934, Easter Sunday, will always remain a red-letter day – for Don Bosco was canonized on that glorious day by Pope Pius XI. There was a grand feast in Shillong unprecedented in its history. In memory of this great event a monument was erected in Don Bosco's honour in the play ground adjoining Don Bosco Industrial School (Shillong). Our Lady's House was blessed with two more new altars. Eight new priests were ordained on the same day. Surprises and pleasantries awaited the Mission still. Fr. Cinato of happy memory, one of the first novices in Assam was appointed Provincial of the New Province of St. Thomas the Apostle, South India. To crown all Mgr. L. Mathias was created Archbishop of Madras. And Shillong had a new Bishop. The happy choice fell on the young Fr. S. Ferrando. The Bishop-elect was consecrated in Shillong on the 10th November 1934.

The first decade of the existence of Our Lady's House (1924–1934) closes here. Within this short period it gave thirty five priests to the Mission of Assam.

The year 1935 was one of transition for the Assam Province.

GOOD FRIDAY, 10 April 1936 :

There occurred the great fire of Shillong which devastated Our Lady's House completely. Within thirty minutes the entire House was reduced to a heap of smouldering ashes. The fire was first spotted by a group of clerics returning from the cathedral after the Tenebrae Services. The fire started in the box-room and as the house was made of wood it spread to the other wings within seconds. How? Who? these are still big question marks. No lives were lost. Whatever could be snatched from the devouring flames was saved.

The theologians, philosophers, and novices took shelter at Don Bosco's Industrial School, Shillong, till Easter Monday. Then started that historic exodus which found a re-echo even as late as November 1962.

Accompanied by Frs. Uguet and Pianazzi, all left for Toong near Kurseong where the Jesuits most generously put their Villa "Woodcot" at the disposal of the Salesians. On the way to Woodcot the "refugees" were met by Mgr. Anselmo of the diocese of Dinajpur who extended his heartfelt sympathy to every one. They reached Woodcot on the 14th April 1936. Fr. Genicot S. J. Rector, the staff and students of St. Mary's welcomed the Salesians most heartily. News took wings and Mgr. Mathias and Bro. La Malfa rushed from Madras to console and comfort his children in sorrow.

On the 28th June 1936, the Jesuits played host when five Salesians were ordained at St. Mary's Kurseong, by Mgr. S. Ferrando S.D.B., at the invitation of

His Grace Dr. F. Perier, S.J. Archbishop of Calcutta.

On the 20th January 1937 the Salesians bade good-bye to the Jesuits and Woodcot. Here we wish to put on record our unfailing gratitude to Dr. Perier S. J. and to the Jesuits of Kurseong for their extreme kindness and generosity to us in our hour of need and distress.

Salesians arrived in Bandel which was to be the future study house on the 22nd January 1937. Two distinguished visitors from Turin, V. Rev. Frs. Berutti and Candela arrived in Bandel on the 21st March. Bandel had its first priestly ordination of three priests on the 27th June.

March the 30th 1938, was the last day of the stay of the theologians in Bandel. Bidding adieu to Bandel they left for the green hills of lovely Shillong in the company of the novices, while the philosophers were destined for the snow-clad Himalayas – Sonada.

the feast of the Sacred Heart in the parish. There was a large gathering of Catholics of Mawlai and Shillong. In the evening after Benediction of the Blessed Sacrament, Mgr. Bars in the presence of several Salesians and local Catholics laid the foundation stone of the Sacred Heart Theologate.

Things got moving fast. The college began its first celebration with jubilee bells. It was the 28th July 1938 and the occasion was the Silver Jubilee of the Sacerdotal Ordination of Rev. Fr. E. Gutierrez, S.D.B., Rector of the theologate.

His Grace Dr. F. Perier S. J. was once again in the midst of the Salesians to ordain eight new priests at the Sacred Heart Church Mawlai. The Syiem (Rajah) of Myllem was also present for the occasion.

The year came to a happy ending with the Christmas dinner given to three hundred youngsters of Mawlai.

SECOND PERIOD

APRIL 1938 — MAY 1964

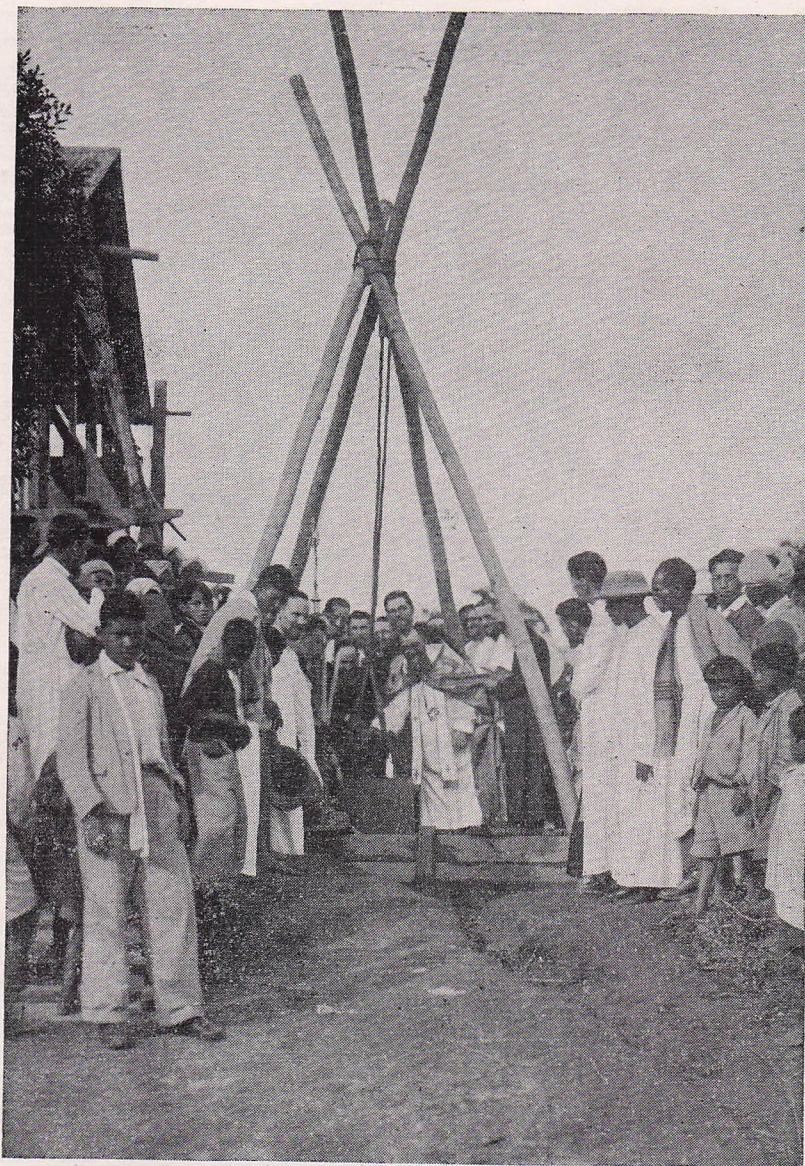
The second chapter of the history of the theologate begins with the opening of Sacred Heart College at Mawlai on the 28th April 1938. The theologians who arrived from Bandel were given a rousing welcome by the confreres and people of Shillong. The Blessed Sacrament was exposed and the Te Deum was sung. Classes began on the 27th May and two days later the Clerics were accorded a formal reception at the Mary Help of Christians' Cathedral, Shillong. In June work in the oratories was resumed.

The 26th June 1938 was an eventful day for the Sacred Heart Parish attached to the theologate. It was the occasion of

1939

The chronicler reports that Mawlai experienced violent earthquakes on the 16th and 17th January 1939. Mawlai held its First Catechetical Congress – the prelude to the many that were to follow – in four sessions on the 24th and 25th July. Besides the theologians, several missionaries also participated in the Congress.

War clouds were already hanging over Europe. The first blast came on the 2nd September when Germany declared war on Poland. The theologate was badly hit. Our German confreres, Bro. Kallmeir, a theologian and four other Salesian priests from Assam were immediately taken into custody and led to the concentration camp in Shillong. They were later transferred to Ahmednagar. The ordinations



Rev. Mgr. E. Bars,

Vicar General of the Diocese of Shillong,
lays the Foundation Stone of the Theologate, 1938.

scheduled for December were anticipated to the last day of September as a measure of prudence. Seven new priests were ordained.

Amid the welter of political upheavals in Europe and their consequent repercussions in India, Mawlai celebrated its first Rector's Day on the 18th and 19th October on a modest scale.

1940

June 10 – Distressing news – Italy enters the War on the side of Germany.

June 11 – Police were at the gate of the theologate before the community had risen. As the majority of the confreres were Italians the house was well guarded by a detachment of police men. The theologate was declared a parole internment camp. No one was allowed to leave its walls without a written permission from the warden of the camp, Mr. G. Gordon.

June 19 – The acting-Provincial V. Rev. Fr. M. Uguet came to Mawlai. The Provincial V. Rev. Fr. Scuderi was arrested at Bandel on the 10th June together with fifteen other Salesians.

August 4 – Rev. Fr. H. Tuena was ordained to the priesthood.

August 27 – The police detachment was removed from the house. Two police constables were posted to supervise the movements of the inmates.

October 26 – Mgr. Mathias raised to the priesthood Frs. I. Cigan, P. Maggioni, J. Pajietta and E. Sola.

X'mas Vacation – The Italians were not permitted to go to spend their vacation at Laitkynsew. They were, however, allowed to go out for walks thrice a week.

1941

February – News about the re-appointment of Rev. Fr. Scuderi as Provincial for a second term reached the college.

April – Mr. G. Gordon paid his first fortnightly visit to the house to report on enemy aliens to Delhi.

May – The month of May was celebrated with sermonettes on Our Lady and other devotional practices. The feast of Mary Help of Christians was duly solemnised.

June – The 5th June was the centenary of Don Bosco's priestly ordination. At Mawlai fourteen new priests were ordained in memory of this great event. With the permission of the authorities the theologians resumed the work in seven oratories.

October – The Rector's Day was kept on the 13th.

November – From the 1st to the 4th there was black-out in Shillong and suburbs from 6:15 to 9:30 p.m. On the 6th Fr. Piascesky of happy memory brought to the theologate "the Centenary Commemoration Slab". Placed at the entrance of the house it was solemnly unveiled by Mgr. Mathias on the 10th. The beautiful statue of the Sacred Heart made by a Hindu sculptor of Krishnagar, weighing 10 maunds, was solemnly placed on the front of the Church between the two belfries.

December – The First Provincial Catechetical competition was held in Shillong. Representatives from as far as Calcutta took part in it. A boy from Gauhati carried away the coveted First Prize, while the Second Prize went to a student from Dibrugarh.

The following extract is taken from the chronicle of 1942. "Mawlai, the 10th August 1942 – To the very last moment some entertained the hope of not leaving, on account of the arrest of Congress Leaders at Bombay. Vain hope. We got up at 4:30 a.m. Mgr. Ferrando came to the College and celebrated Holy Mass for us. We breakfasted early and packed up the last things still scattered about. People began to gather within our own compound, especially children. At 9:30 a.m. Mgr. Ferrando gave Benediction with the Blessed Sacrament; we said the prayers of the travellers and Monsignor gave us the Blessing of Mary Help of Christians with a short exhortation to trust in her.

"Soon after, we dined. There had already arrived four buses. Assam Rifles (Gurkha) soldiers and Assam Police, between fifty and sixty altogether. Mr. P. Gordon, the warden and Mr. Parson, the Shillong S. P., arrived at 10:30 a.m. The latter had to take charge of us during the journey.

"We took our places in the bus after the roll-call. In each bus we occupied the first rows; the soldiers and the police men sat behind us. After having been checked a number of times by Mr. Gordon and Mr. Parson, we left the College after exactly six months of close parole confinement for all of us. (About half of us, mostly students had stayed there from the beginning of the War, June the 10th, 1940). Mgr. Ferrando was very much moved; so was Fr. Comba and Fr. Giacomello and much more so, Bro. Tognocchi. Fr. Foglia arrived just at the last moment to greet us. What impressed us most was the attachment shown to us by the police men.....some of them almost shed tears.

"And the convoy moved on at 11:30 a.m. A hundred yards ahead, in front of their house, all the Sisters of M. H. of Christians greeted us as we passed on slowly. On the main road we met all the Mawlai children, boys and girls and not a few grown-ups. They waved their hands to us sadly. Some of them were crying. Many of us were deeply moved. After all, who was not sorry for leaving the Mission to which Our Lord had sent us? Where some, nay, many had worked from fifteen to twenty years. Very few had been here for less than six or seven years.

"And so we were on our way to Sylhet. At Pynursla we halted for a while. We reached the Sylhet station by 6 p.m., and a little later we boarded the train for Chandpur".

The party reached the concentration camp at Deoli on the 27th August after a very tedious and rather precarious journey. There were altogether forty seven Salesians. Fr. Vendrame was appointed Rector.

Capt. McKinnon was in charge of the barracks occupied by the Salesians. He asked them to behave like good sons of Don Bosco and said that they were internees and not on parole. A monthly allowance of Rs. 20 was allotted to each person, besides his ration. For the first time they were allowed to write letters after almost two years of prohibition. Besides the Salesians, there were also in the same camp two Bishops and a number of other religious.

Once settled in the camp the students of theology had their regular classes. The Apostolic Delegate and his Secretary visited the camp in November. The Bishop of Ajmer, too, came with the visitors. However, he was not allowed to enter the camp and could be interviewed only outside the camp.

In December 24 clerics and 2 Fathers from Sonada joined the camp. The feast of the Immaculate Conception saw Salesians, Franciscans and Carmelites vying with one another in extolling the praises of Mary. The first Christmas in the camp was a very happy one. Salesians, Jesuits and Carmelites jointly prepared the Christmas Tree, while the Franciscans prepared a beautiful Christmas Crib. Three days later Fathers Gatti and Sola joined the camp.

Thus ended the eventful year 1942.

1943

The New Year opened with 75 Salesians at Deoli camp. Of these 47 were from Assam, 26 from Sonada and 2 from Yercaud. On the 8th January 36 Salesians from Tirupattur came to the camp. Rev. Fr. Cinato, S.D.B., Provincial of the Southern Province was also among them. Camp life took a new turn with the arrival of the new comers. The hundred and eleven Salesians in the camp were divided into two separate communities, one made up of priests and perpetually professed Coadjutors and the other of the students of theology and philosophy and the Coadjutors in temporary vows. Fr. Tomè and the late Fr. Meliga were appointed Rectors of the two communities, respectively.

Deoli camp had its first ordinations on the 30th January. Mgr. Cialeo, one of the internees, raised to the priesthood six Salesians, conferred sub-diaconate on another six, gave minor orders to four and tonsure to three. Later in the day, Mgr. De Fouche, Bishop of Ajmer came to congratulate the newly ordained. The P.I.M.E. Fathers generously contributed a good bit of money for buying breviaries for the new levites.

There was unparalleled joy in the camp on the 31st January, feast of Don Bosco. Bishops Cialeo, Poli and La Fouche were among the distinguished guests who were present for the occasion. On the following day the theologians masterfully rendered a three act play, "The Two Sergeants".

Mgr. L. Mathias visited the camp on March the 4th in the company of the Bishop of Ajmer. It was an occasion for much rejoicing. It was to be the last day at Deoli for on the following day the Italian internees were transferred to Dhera Dun.

March 5, 1943 – March 22, 1946.
In Dehra Dun camp

1946

Back in Mawlai.

Mawlai, 22 March – "This morning at 11 a.m. Rev. Fr. Provincial, M. Uguet declared the 1946 scholastic year open. It was partly closed on the 11th February 1942 and completely closed around the 10th August of the same year. The Italian and German students had to go to the concentration camps first at Deoli (Ajmer) and then at Dehra Dun (U.P) where they continued to study. The other students studied privately in the various houses like Liluah, Don Bosco, Shillong and Bishop's House, Shillong. Those of the Southern Province went to Tirupattur where in 1944 they were joined by other students released from the camp."

"Today then, is a red-letter day for the Province, for a sad period of our history in Assam is about to be closed. The people here around, who were very sorry when we left have understood and appreciated the significance of today's event.

The house has again become a religious house. It had for four long years been the abode of American and British Soldiers".

Rev. Fr. A. Pianazzi, S. D.B. was appointed the new Rector of Mawlai. The wooden house adjoining the College was used to accommodate the novices. Rev. Fr. E. Gutierrez was made Novice Master. The Vestition of six clerics took place on the 25th March. At the request of the people, work in the oratories was resumed in March. In thanksgiving for the unfailing protection of Mary for her children especially during the War period, on the 2nd June the feast of Mary Help of Christians was celebrated with great pomp. No less solemn was the feast of the Sacred Heart on the 28th June.

On the 22nd October a sad community paid tribute to the remains of Fr. Joseph Hauber who died of cancer. On the same day the last group of eleven confreres arrived from the concentration camp at Dehra Dun.

After a break of four years Shillong once again witnessed priestly ordinations. Two new priests, Fathers H. Butters and N. Chiosi were ordained on the 7th December.

1947

January 1st – The New Year began with the first professions of five clerics and two coadjutors.

February 26th : Today the Provincial Chapter met at Mawlai to elect a delegate and a substitute for the ensuing General Chapter. Rev. Fr. I. Ricaldone was elected the delegate of the Province while the choice of the substitute fell on Rev. Fr. Pianazzi.

July 27th – Today three priests were ordained in Shillong. They were Fathers J. Villa, L. Del Nevo and D. Devadass.

August 15th – History was made in India on the 15th August 1947. History was made because on this glorious day dedicated to the Assumption of Our Lady, India joined the comity of Free Nations. At the Sacred Heart College Mawlai amid scenes of national rejoicings the tri-colour flag was hoisted.

November 11th – Silver jubilee bells rang in Shillong from the 11th to the 16th November. Twenty five years back the first group of Salesians landed in this beautiful spot. The celebrations were great and Shillong rose magnificently to the occasion.

1948

January 30th – Today the country lay stunned and silent. Mahatma Gandhi, the Father of the Nation, died for the country.

May 12th – Rev. Fr. Pianazzi, Rector, was welcomed back to Mawlai. He had been away in Europe for nearly a year. After taking part in the General Chapter as the substitute-delegate of the Province, he had stayed in Rome for a course in medicine and Scripture.

June 17th – The Sodality of the Blessed Sacrament was officially inaugurated today. Amid scenes of great rejoicing, Bishop Ferrando was felicitated on June the 20th on the occasion of his Sacerdotal Silver Jubilee.

October 3rd – Five priests, Fathers Borghi, Codello, Larrea, Lo Groi and Pier Luca were ordained.

November 14th - For the first time since the return to normalcy, the Rector's Day was celebrated.



Extraordinary Visitation

of **Very Rev. Fr. A. Fedrigotti, S.D.B.**,
 Prefect General of the Congregation
 with the Parish Priests and Rectors.

1st row (standing) — Rev. Fr. J. Dal Broi, Very Rev. Fr. A. Pianazzi, Very Rev. Fr. M. Uguet (Provincial) Rev. Fr. M. Bianchi, Monsignor E. Bars, Rev. Fr. P. Tonello, Rev. Fr. L. Cerrato. *2nd row* — Rev. Frs. J. Foglia, I. Ricaldone, H. Boscardin, F. Mellino, M. Botto, F. Fossati, L. Arneodo, E. Tome. *3rd row* — Rev. Frs. H. Colzani, G. Colussi, Rt. Rev. Monsignor O. Marengo, Rev. Fr. J. Costa.



Staff of the Theologate

1949

Lt. to Rt. Rev. Fr. A. Comba, Rev. Fr. A. Buccieri, Very Rev. Fr. M. Uguet (Provincial) - Very Rev. Fr. A. Pianazzi (Rector) Rev. Fr. E. Gutierrez.

1949

April 3rd - Jubilee bells echoed and re-echoed throughout the Catholic world on the occasion of the Sacerdotal Golden Jubilee of Pope Pius XII.

May 28th - A three day Marian Congress and exhibition was declared open today.

June 24th - It was again Jubilee bells. The Jubilarian was none other than, Rev. Fr. M. Uguet, Provincial. And the occasion was the Silver Jubilee of his priestly ordination.

August 25th - Mawlai played host to V. Rev. Fr. A. Fedrigotti, Extraordinary Visitor from Turin.

Earlier in the month twelve deacons were raised to the dignity of the priesthood.

1950

The Nation was declared a Republic on the 26th January 1950.

In mid-June Rev Fr. Gutierrez sailed for his native Spain. On the appointment of Rev. Fr. Pianazzi as the new Provincial of the Northern Province the Rector's chair fell vacant. Rev. Fr. Comba was appointed acting-rector of the Theologate in July. Rector's Day was kept on 24th December.

There were no priestly ordinations in 1950.

1951

The year began with the priestly ordinations of nine deacons. Fr. Comba's seventieth birthday was celebrated on March the 5th. Rev. Fr. E. Gutierrez was made Rector of the Theologate. Mgr. O.

Marengo, the Bishop-elect of the new diocese of Dibrugarh was welcomed at Mawlai on the 31st July.

Surprising news awaited the College in August. Rev. Fr. Pianazzi was appointed Provincial of the Southern Province and Rev. Fr. I. Ricaldone was to be the Acting-provincial of the North. In the last week of August V. Rev. Fr. Candela, a member of the Superior Chapter paid a flying visit to the Theologate. News about the appointment of Rev. A. Alessi as the new Provincial of the North reached the College on the 15th November.

The Salesian world suffered a heavy loss on the 25th November with the passing away of its Rector Major V. Rev. Fr. P. Ricaldone.

The year closed with the priestly ordinations of Fathers Cyril Francis and Egidius Daniel on December the 8th.

1952

The new Provincial Rev. Fr. A. Alessi was welcomed at Mawlai on the 18th February.

Representatives from all over the Province were present on the occasion of the first Provincial's Day held here at Mawlai on the 13th June.

In October, Mr. D'Souza, a delegate of the Legion of Mary in India gave an interesting talk to the theologians.

On the Eve of the feast of the Immaculate Conception Fr. Raphael Maiques was ordained to the priesthood.

An interesting Missionary Exhibition was held in the third week of December.

During the Christmas vacation oratories were opened at Laitkynsew. The people appreciated the initiative of the Brothers and co-operated wholeheartedly with them.

1953

In April Rev. Fr. J. Zampetti, S.D.B. joined the staff of the College. Eleven priests were ordained in July. Mawlai was once again the venue for the Catechetical Congress – cum – Coadjutors Day held in December.

1954

On the occasion of the arrival of Dr. Louis Mathias, S.D.B., Archbishop of Madras-Mylapore, in Shillong on the 16th February to confer knighthood on Mr. H. Pierroz, Mawlai accorded him a family welcome.

On the 23rd May Fr. Michael Balavoine was ordained a priest.

Being the year of Mary, a four day Marian Congress was held from September the 5th to the 8th.

Nine priests were ordained on December the 5th. The new priests were given the special privilege of imparting the Papal Benediction after their First Masses.

The year ended with the closing of the Marian Year on the 12th December.

1955

January 29th – This date will ever remain fresh in the history of the Theologate. For it was on the 29th January 1955 that the Rector Major of the Salesian Congregation, V. Rev. Fr. Renato Ziggotti was enthusiastically welcomed into the College.

July 22nd – Another significant date. Rev. Fr. O. Paviotti, a former member of the staff, assumed office as Rector of the College.



One of the Highlights of the Rector Major's visit to Mawlai ... **A Bocce Match**
Very Rev. Fr. A. Comba in Action.

December 8th – Twelve priests were ordained today.

1956

March 2nd – The New Year began on a jubilant note struck by the Sacred Heart College Orchestra. It made its maiden appearance on the occasion of the Eightieth Birthday celebrations in honour of Pope Pius XII.

March 5th – Fr. Comba was felicitated on his Seventy Fifth birthday.

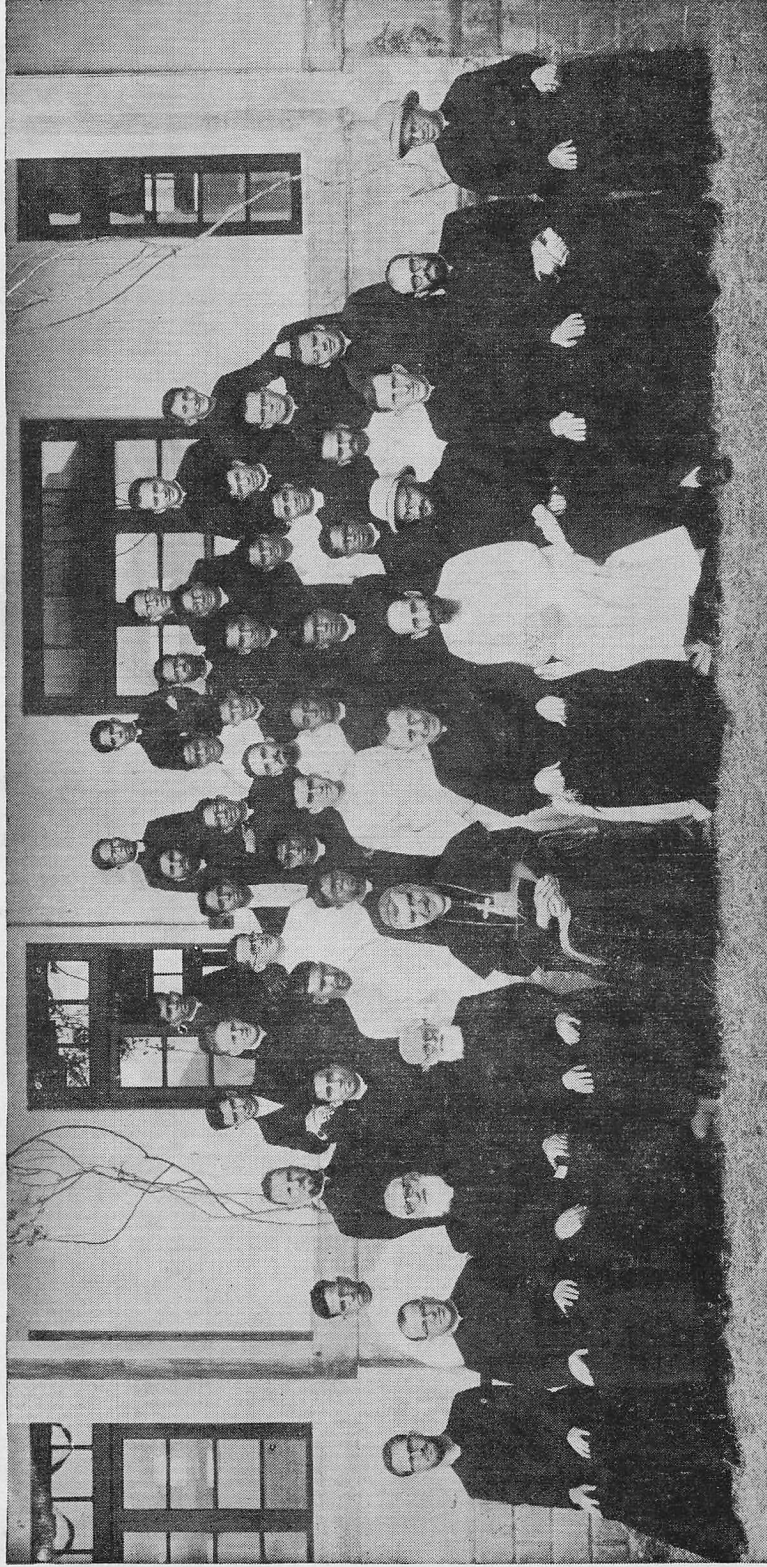
August – In the first week of August Fr. Sama S. J., Director of the Propagation of

Extraordinary Visitation



of Rev. Fr. R. Ziggiotti

Superior General of the Society.



(**Sitting**) Rev. Frs. Vivez, J. Oreglia, A. Comba, E. Gutierrez (Rector), Rt. Rev. Dr. S. Ferrando, D.D., Very Rev. Fr. Ziggiotti, Very Rev. Fr. A. Alessi (*Provincial*), Rev. Frs. Correggia, L. Arneodo, R. Maiques, Furlanetto (*Standing*) **1st. row:**— Bros. T. Phillip, Matteucci, M. Baroi, F. Pires, C. Gnanapragasam, J. Arminana, J. Andrews, C. Biswas, C. George, V.G. Matthew, S. Carvalho. **2nd. row:**— Bros. D. Venia, F. Zanghellini, P. Giraud, M. C. Anthony, G. Venturoli, A.K. Augustine, T. Naidu, N. Tuligi, Sacco **3rd. row:**— Bros. P. M. Isaac, Ittyachen M., T. J. Joseph, T. D'Souza, T. Hugo. **4th. row:**— Bros. P. Matthew, Monteiro, V. Benedict, K. K. Thomas, H. Shrieves, **Last row:**— Bros. J. Khonglah and Fonseca.



Golden Jubilee of Religious Profession of
VERY REV. FR. A. GUTIERREZ
 An open Air Entertainment in honour of the Jubilarian.

the Faith in India, delivered a lovely address to the theologians on mission-mindedness.

December 7th – The usual priestly ordinations took place today. Six new Levites ascended the altar.

December 8th – The whole Province paid rich tribute to Rev. Fr. E. Gutierrez, on the occasion of the Golden Jubilee of his Religious Profession.

1957

January 30th – Salesian India mourned the death of a pioneer, the saintly Fr. Vendrame. He came to India in the early twenties of this century, and had spent

no less than 32 years of his precious life in the missions of Assam. His death deprived the Salesians of a self-sacrificing and undaunted missionary; the Khasis lost their Father.

March 2nd – Today a long cherished dream was fulfilled with the blessing of the Dominic Savio Parish Church at Maw-lai. The theologians could now use the Sacred Heart Shrine for themselves.

May 24th – The College gave an at-home to His Excellency Dr. David Marianayagam, Bishop of Vellore.

August – A well planned Sodality Congress and Exhibition were held in the third week of August. The Congress stood to benefit the various Salesian Institutions in India.

December 8th – Thirteen deacons were raised to the dignity of the priesthood.

1958

In February the College brought out a much appreciated Sodality Calendar and a well commented book on Holy Week ceremonies. Mawlai was once again chosen as the venue to honour Very Rev. Fr. Pianazzi, on his appointment as a member of the Superior Chapter. It was as Rector of the Theologate that Fr. Pianazzi was nominated Provincial of the Northern Province, and later transferred to the Southern Province. It was while still Provincial of the South that the Superiors called him to Turin to shoulder more responsible and heavier burdens.

There were no priestly ordinations in 1958.

1959

The year 1959 had in store several surprises for Mawlai. To begin with V. Rev. Fr. Bellido, a member of the Superior Chapter was welcomed into the College on the 3rd March.

Twelve priests were ordained on June the 28th.

In September Chev. Rathnaswamy, General Secretary of the Swatantra Party, briefed the theologians on modern trends in Indian Politics.

On the 22nd of September news reached the College about the division of the Northern Province into the North-Eastern Province of Gauhati and the Northern Province of Calcutta. Once again the choice of distinction of a Provincial was accorded to the theologate. The new Provincial of the Calcutta Province was to be one from the ranks of the College and the happy choice fell on its Rector, Rev.

Fr. O. Paviotti. Rev. Fr. A. Alessi was appointed the first Provincial of the North-eastern Province.

Mawlai's new Rector, Fr. J. Marchesi, arrived on the first of October.

A distinguished gathering of Bishops and ecclesiastical dignitaries and prominent members of the laity gathered in Shillong on the 8th of November, under the Presidency of His Grace Dr. F. Perier S. J., Archbishop of Calcutta, to honour two outstanding prelates of India, His Grace Dr. Louis Mathias and His Excellency Dr. Stephen Ferrando, on the occasion of their Episcopal Silver Jubilee. Mawlai contributed in no small measure to the success of the celebrations.

It was November the 28th. The examinations were just over. Bro. Fabian went out for a walk with four other theologians. And then – that most unexpected event happened. (Vide "Heroism in Tragedy").

It was a sad group of theologians that went to Laitkynsew for their annual vacation.

1960

V. Rev. J. Med, Provincial of the Southern Province, came to see his theologians on the 7th March.

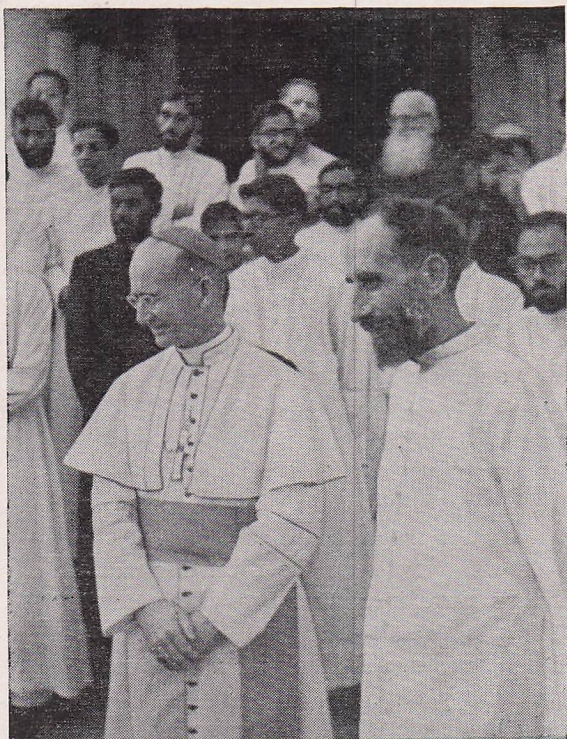
Eleven new priests were ordained in June.

1961

Eleven priests were ordained in June.

Rev. Fr. Silvanus Lyngdoh S.D.B., S.S.L., arrived from Rome on the 20th July. He was warmly welcomed by the staff and students.

The Golden Jubilee of the Religious Profession of Fr. Comba was kept on the 2nd and 3rd of October. It was one of



The visit of the Apostolic Internuncio, the
Rt. Rev. Monsignor R. Knox, D.D.
to the COLLEGE.

the most homely feasts held in the Theologate. Among the letters of congratulations, there was also one from the Good Pope John XXIII.

The visit of His Excellency, the Most Rev. Dr. J. R. Knox, the Apostolic Internuncio, on November the 14th was an occasion for great rejoicing.

1962

Twelve priests were ordained in June. The College commemorated the solemn opening of the Second Vatican Council in Rome on October 11th, with a colourful procession carrying flambeaux. La-

ter in the month a model session of the Council was beautifully staged in the College auditorium.

The theologians were feverishly preparing for their examinations when the Chinese rode rough-shod over Indian territory in November. As a consequence the College had to be closed down. The students were evacuated to Kotagiri, in the Nilgiris.

In July the Province celebrated its First Provincial's Day, since the erection of the New Province. Mawlai was once again the host.

1963

KOTAGIRI

January – Classes recommenced early in the month.

February – A record crowd of about one thousand boys turned up for the Oratory Day held in the public maidan. This was a very remarkable feat considering the fact that the theologians were at work in the oratories at Kotagiri for only three months, and yet, the response was most encouraging. There is only one explanation for this, namely, at Kotagiri the students of philosophy of the Southern Province had been working in the oratories till May 1957, when their house of studies was transferred to Yercaud. From that date to the day the theologians took shelter in Kotagiri, the oratories had remained closed.

March – A new feature in the Rector's Day held on the 19th March was the staging of the Kerala Boat Race.

May – Twenty eighth priests, the biggest number in the history of the Theologate,

were ordained in Madras by His Grace Dr. L. Mathias on the 1st of May.

June – It was officially announced that the Superiors in Turin had given permission for the creation of a second Theologate in India. Sacred Heart College, Mawlai, would in future, cater to the students of the Calcutta and Gauhati Provinces, while the students of the Madras Province would be housed in Kotagiri until further arrangements.

MAWLAI

July 15 – An important day for the Sacred Heart College Mawlai, for today, Rev. Fr. Provincial declared the College open for the scholastic year 1963-1964, after a break of nearly eight months. Twenty three students were present. Of these, twenty were of the First Course and three for the Fourth Course.

August – Jubilee bells tolled in the College twice in August. For the first time it was on the occasion of the Golden Jubilee of the Religious Profession of His Excellency Dr. S. Ferrando S.D.B. The second occasion was the Silver Jubilee of the Sacerdotal Ordination of Rev. Fr. O. Paviotti S.D.B., Provincial of the Calcutta Province.

October – Twice again in succession Jubilee bells were heard at Mawlai on the occasions of the Golden Jubilee of the Priestly Ordination of Rev. Fr. E. Gutierrez, S.D.B. and of the Golden Jubilee of the Religious Profession of Rev. Bro. Cid, S.D.B.

December – Three Deacons, Fathers J. Arampulikal, J. Edakudan and B. Thor-naplackal were raised to the dignity of the priesthood on the 8th of December.

With their ordinations, the total number of Salesian priests ordained from Mawlai over the past twenty five years was brought to 237. We have every reason to be grateful to the Lord of the Vineyard for sending labourers to this, His vast vineyard of India.

1964

January – Some of the students spent their winter vacation in the plains. Those who remained back at Mawlai went on a study-tour of the different Mission stations of the Khasi Hills. They were not the least sorry for braving the icy cold winter of Shillong.

February – Classes recommenced on the 15th February.

March – On the 7th the feast of St. Thomas Aquinas was celebrated. St Joseph was honoured on the 19th.

April – Fr. Rector's Day, originally scheduled for the 19th of March, was celebrated on the 12th of April. The theologians masterfully staged the play "**The Two Sergeants**" for the occasion. The play was staged on two other occasions for different audiences.

May – As these lines go to the press, hectic preparations are afoot for the Silver Jubilee of the College.

Co-Curricular Activities

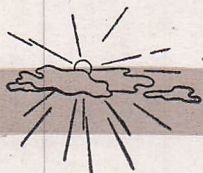
SODALITIES

THE ORATORIES

I.H.S.

ON WITH THE SHOW

SODALITIES



(This report is written with a Kotagiri-background. The Theologate was shifted to Kotagiri during the Chinese trouble)

"This is what we have done"

The sodalities are a very powerful means of sanctification and of personal formation. Such was the scope of the sodalities in the mind of Don Bosco, and such it remains to this very day.

The world is progressing day by day. True to the slogan of Don Bosco, the Salesians are always "in the vanguard of progress". The many varied and novel aspects of modern times have captured the attention and interest of the countless number of sodalists all the world over.

The social problem fascinated a few of the theologians to take up "social work" as an activity. The group known as the "social group" planned to house three poor families of the neighbourhood of Kotagiri (Nilgiris District). Letters appealing for help, personal requests for financial aid were sent out far and wide.

It took the group a few months before things started moving. The main obstacle presented itself at the very outset. The area meant for the house had to be levelled. The contractor asked an exorbitant sum for the work. The leader of the "social group" was at a loss. There was no way out of the difficulty. Plucking up courage, the leader decided to get the theologians to come to his rescue. It

was vacation period, the theologians were free from their books, and the superiors were generous enough to grant the requisite permission. It was a sight to see some forty theologians with baskets, shovels, hoes sweating over the levelling work. After a hard work of two days, the ground was fit for the foundation to be dug.

The work started in October. Slowly but steadily the granite foundation was laid, the wall rose up brick by brick, and last of all the red-tiled roof was set. It was April when the finishing touches were given to the decent but humble cottage. The social group – especially its leader – was bubbling over with joy and pride at its marathon feat! Without even a pie in anyone's pocket a white-washed, red-tiled cottage, with a spacious verandah, meant for three poor families, each family possessing two big rooms, was up, standing high as a lasting memorial to the glory of the SODALITIES of our studentate of theology.

Besides this astounding achievement, the students of theology have been doing some other marvellous work through the sodalities. The "Press group" has to its credit the publication of many books and pamphlets, such as "*The Purity of Intention*", "*On Vocation*" (in Khasi), a small pamphlet "*Shaphrang*" (for boys in Khasi), another pamphlet "*Balei?*" (in Khasi), and the best seller "*Keep Busy, Keep Cheerful*".

The "Sodality Group" has given its contribution to the publication of the "Sodalities," a magazine meant for the smooth running of Sodalities. This bi-monthly booklet aims at supplying suitable material for sodality meetings in our Salesian institutions. Judging from the reports forwarded by the many subscribers of this magazine, it appears that the topics dealt with in the booklet are of great benefit to the clerics and to all those who are in charge of the sodalities.

Other activities taken up by the sodalities in our studentate of theology may also be of some interest to the readers of this article. Some



Oratories - Open Air Class - Mawlai
Bro. M. O. Thomas teaches these boys the right way to true happiness.

“ Music is the Soul of the House.” (Don Bosco)
 A Singing Class in full swing. **Bro. K.J. John** is playing the accordion and
Bro. K. J. Thomas is conducting.



of the theologians have delved deep into the study of the practical application of pedagogical principles in the Preventive system, the manner of running the various organizations in a parish, the ways in which the faithful can take an active part in liturgical functions.

With these few words, dear readers, you have been given a wee peep into the deep and limitless activities of the theologians of Sacred Heart College, Shillong, Mawlai. Theologians are full grown men, not boys, their meetings are not mere remark classes, nor are the sodalities places where only pious conferences are delivered. Nay, the sodalities are the *TRAINING-GROUND* where the *NEAR-FUTURE PASTOR-OF-SOULS* is equipped with all the possible knowledge required for his Sacred Ministry.

T. Matthews, S.D.B.

THE ORATORIES



- SUNDAY - There is charm in the word, because Sunday besides being a holy day is a holiday as well and for us theologians it is the Oratory day. As we sit hour after hour in class from Monday to Saturday buried in our theological speculations we find relief at the thought of the Oratories.

Don Bosco in his wisdom has proposed the conducting of Oratories as one of the essential activities of the Salesians. And his proposal has been adhered to and wherever Salesians are found there you will invariably find the Oratories too.

The statistics of the Salesian Congregation reveal a very consoling fact, namely, that there are over 235,000 boys on roll today who are looked after by our Salesian oratories all over the world. The Oratories in the world number about 800 and in India 40. What an immense amount of good is being done through this, Don Bosco's most favourite form of apostolate!

Two great missionaries, the late Frs. Vendrame, the holy and zealous apostle of the Khasi Hills, and Cinato (then a brother) were the initiators of the oratories in Assam. It was a Sunday in the year 1925, (21st January) when

these two zealous missionaries trod along the unfrequented by-path going to Malki. The ice was broken, the first contact was made. With smiles and kindness, on the very first day, they got round them a jolly group of 30 boys. The few kind words they spoke to them won over the boys. This was the little seed of the Oratory, sown by these two unforgettable apostles, which like the mustard seed of the Gospel, has grown to a gigantic tree and has spread its branches to every part of India where the Salesians now work.

With the opening of the Theologate in Mawlai in 1938 the oratories were given a fresh impetus. As the number of brothers in the first years was rather limited, the Oratories, too, were few. But as years went by they gradually increased till in 1962 we were able to boast of 18 flourishing oratories in and around Mawlai. But the Chinese trouble came all too soon to retard our progress, or better, to stop it completely. The brothers had to abandon everything, the oratories too, and rush down to Madras to seek shelter from the Chinese. With their departure the work in the oratories came to a stand still. Almost a year passed without any oratory work, but it has been revived by the new comers, who though few have tried to continue the good work of their predecessors.

Oratories come only once a week and that on Sundays. All the time we can spare on Sundays as well as a good part of the free hours of the week days are employed in planning and preparing for the Oratories. After lunch on Sundays there is a rush and a hurry all over the house. Any visitor coming to the college on a Sunday afternoon will find it empty. "Where have all the brothers gone?" "To the Oratories, of course."

Some lucky ones haven't long to walk to reach their oratories and they find a good playground and every means at their disposal. But the others haven't such an easy time. The way is long and the climb tough. An hour or more passes before they reach their destination. And there, too, they do not find a spacious field where they can entertain the boys with attractive games. What they do find can hardly be called a playground.

The language is another problem. For the first three or four weeks we communicate our ideas more with our smiles and gestures than with words. But as weeks roll by we gradually

acquire a working-knowledge of the language. The more zealous ones do not stop at that, they go deeper and even become "pundits" in the local language.

Difficulties are no hindrance to us. Our aim is to make the boys happy and to use that happiness to provide them with some religious or moral instruction. Wherever possible we teach Catechism. But in some places catechism is out of the question and it is up to the Brothers to find ways and means to instruct the boys, and at the same time, avoid the least semblance of any attempt at evangelization.

Next in importance comes the games. The boys love foot-ball and take as much delight in it as in their food. A brother with a ball in hand is a magnet that attracts the boys round about. But, of course, we do not let them play foot-ball always especially, on rainy days (balls are costly!) On rainy days we provide them with indoor-games.

"A house without music", said Don Bosco, "is like a body without soul." The same may be said of an oratory. Fortunately every oratory now has some sort of a musical instrument, mostly accordians, although some of them are just tin-pots fit for a museum. Anyway with these make-shift instruments we succeed in adding to the joy and mirth of our Oratory boys. Those gifted with musical talents put them to good use in the oratories, and the boys learn a good bit of useful, catchy and merry songs.

The "dukhan" is another item of attraction. The word dukhan means shop. The brothers have to be shop-keepers, too, and shrewd ones at that. Every month in each oratory the dukhan is opened. During the week the boys are given tickets for their attendance at the oratory. If they are Catholic boys, they are given a ticket for their regularity at Sunday Mass, for serving at the altar and for taking part in other church functions. These tickets are treasured as gold by the boys. At the end of the month when the "dukhan" opens they can buy off prizes with their tickets. It is certainly a great incentive and the prizes attract even the indifferent boys to the Oratory.

There is no distinction of caste or creed, colour or rank in the Oratory. Every one is treated with the greatest care. And the boys realize this and they also realize the sacrifices the Brothers are making for them. The fruit is already visible and what is more it is consoling. Passing through areas that were till

lately resolutely antagonistic, we now find a change for the better. The once hostile boys do not any more mock or jeer at us, instead they shout "Khublei phadar" all along and we are scarcely able to reply to every one of them.

In the early days of missionary work in Assam the oratories were instrumental in bringing about several conversions. Though with the passage of time things have changed, there is no denying the fact that the oratories are a great help to the missionaries. This is particularly true of the oratories we conduct in Laitkynsew during Christmas vacation.

K. J. Thomas, S.D.B.

I.H.S.



The opening of the I.H.S. Centre at Maw-lai in July 1961 (Officially known as "CHRISTOPHER") marks a red-letter day in the activities of the Sodalities in the Theologate. It is affiliated to the I.H.S. (Institute for Home Studies) of Poona. Its aim is to make Christ and His Church known to the educated Non-Christians of Assam. This is done through a course of I.H.S. letters sent regularly every week. The letters are strictly non-controversial and purely informative.

It is entirely financed by the Theologians. On an average the expenses per enquirer comes to Rs. 5. That the I.H.S. was a long felt need of Assam could be gauged from the fact that within a few months of its starting, nearly 150 enquirers knocked at its doors. This number could have been easily doubled or trebled, had not the Chinese forced us to close down the Theologate and seek shelter in the relative safety of Kotagiri in November 1962. The centre remained closed for nearly a year and it was only in October 1963 that the First Year Theologians were able to resume the work.

At present the number of enquirers is about 300 and I.H.S. letters in English, Hindi and Malayam are regularly despatched. The entire series is being translated into Assamese and before long we hope to have them in print.

Side by side with the I.H.S. Correspondence Course, is the Free Distribution of Literature in English, Hindi, Assamese, Bengalee and Malayalam. The libraries and several houses in and around Shillong benefit from it. For this purpose, the I.H.S. maintains a lending library of its own.

Though the I.H.S. is only two years old, the amount of the work done has been considerable and indeed there is every reason to be optimistic about the future. If nothing else, we are convinced that at least old prejudices have been broken and new roads have been laid to make the way to Jesus more accessible.

P. P. George, S.D.B.

ON WITH THE SHOW



The fact that our Silver Jubilee celebrations and Shakespeare's Birth Centenary fall in the same year may be coincidental but certainly not irrelevant. From the dramatic point of view Shakespeare would have been very happy in Salesian life.

Don Bosco saw in theatricals, a powerful means, not only of entertainment but also of education. From the very beginning, therefore, the stage has played no mean role in Salesian activities. A young Salesian with any penchant at all towards the footlights will have ample scope to develop his talent. Well, there are as many opportunities to go on the stage as there are Salesian Feasts in the year.

In this respect the theologians of Mawlai have been true to the traditions of Don Bosco, for dramatics have always played an important part in extra curricular activities. The old professors here in Mawlai have seen many plays in the twentyfive years of the theologate's existence and a great variety of actors. The plays and the actors were not always a big hit. And at times tragedies were turned into comedies and vice versa. Nevertheless, great plays have been produced in Mawlai and great actors have reached the acme of their histrionic ability and then walked from the glare of the footlights into enforced oblivion. It cannot be otherwise for priests as such are not encouraged to act.

This year's theologians have been unusually fecund in the staging of plays. Already in this year, they have produced no less than seven dramas and there's an eighth and ninth in the offing, to commemorate the Silver Jubilee.

The first one staged at the beginning of the year was a one act thriller, "When the Picture Falls." Not long after this a grand entertainment was prepared by the Salesians of Shillong to commemorate the Golden Jubilee of the Profession of Bishop Ferrando and the Theologians did their part by staging a one act comedy, "Happy Jailbirds". Included in the programme for Mission Sunday was a one act drama "The Train leaves at Eight Forty." This was followed by a three act drama, "Theft of the Century" for the feast of the Immaculate Conception. To solemnize the Sacerdotal Golden Jubilee of Rev. Father Gutierrez, there was another three act drama, "Checkmate." Though the Jubilarian had seen this play several times before he emphatically declared that this occasion was the best of all. For Rector's Day there was a double feature programme prepared. An operetta, "Cox and Box", and a three act drama "The Two Sergeants." This latter play was so successful that it was staged three times. To the second performance the various communities of nuns in Shillong were invited, and for the third performance the theologians went to Don Bosco, Shillong, at the request of the Rector there, and staged it for the confreres and boys.

After all that, some may remark - Good heavens, where do the theologians get time for all this? It cannot be denied that every play calls for a great deal of self-sacrifice and hard work. Recreations have to be sacrificed and oftentimes some sleep. As the Irish poet Moore has it:

*"The best of all ways
To lengthen your days
Is to steal a few hours from the night."*

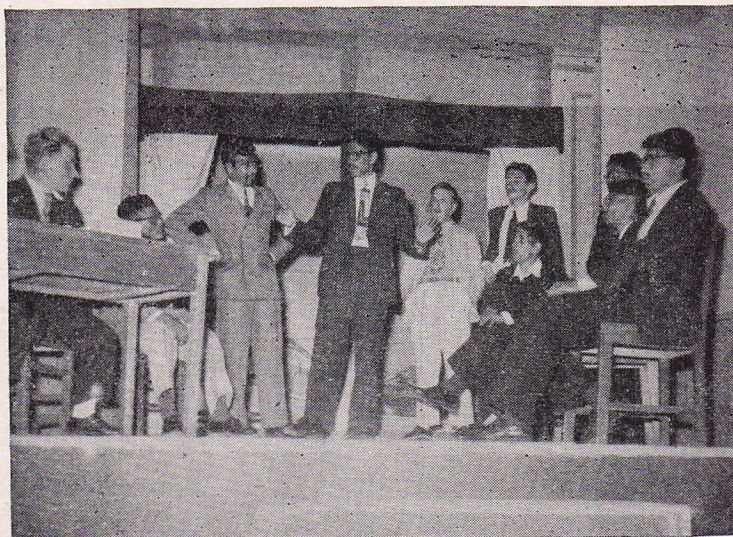
Actually, no one is allowed to steal as much as two hours - at the most one hour, and that for obvious reasons. Thus with some careful planning beforehand many things can be accomplished. It is a great pity that some modern educators are neglecting the stage and to the great detriment of their pupils are seeking the easy way out in Film Shows.

J. Burns, S.D.B.



Sacred Heart College Orchestra 1957.

Left to right - Bros. D. D'Souza, R. Jegarai, E. Kerketta, A. Fernandes, F. Liang, S. Bernard, Rev. Fr. H. Fantin (**Music Master**), Bros. U. V. Matthew, Vischien, T. Resto, J. Karun, J. Foxwell, Drummer :- Bro. M. Keogh.



● **Dramatics** ●

A Scene from
the play "the
Theft of the
Century."

Ex-alumni

ACCORDING TO THE YEAR
OF THEIR
SACERDOTAL ORDINATIONS



1938

Fr. A. Buisman
Fr. I. Giacomello
Fr. E. Fontana
Fr. J. Schilder
Fr. A. Visentin
Fr. U. Bordin
Fr. A. Buccieri
Fr. O. Paviotti.

1939

Fr. F. Capiaghi
Fr. D. Colussi
Fr. P. Gatti
Fr. A. Mariotta,
Fr. V. Mauri
Fr. R. Silva
Fr. E. Usai
Fr. J. Arokiaswamy

1940

Fr. P. Maggioni
Fr. G. Pajetta
Fr. E. Sola
Fr. H. Tuena
Fr. A. Cigan

1941

Fr. A. Anthonyswamy
Fr. J. Badalotti

Fr. O. Berti
Fr. H. Colzani
Fr. A. Decaroli
Fr. P. Doro
Fr. J. Ferretti
Fr. J. Giacomello
Fr. A. Guarneri
Fr. H. Elias
Fr. L. Kerketta
Fr. H. Kallerier
Fr. G. Palotti
Fr. A. Rivolta

1942

Fr. C. Attard

1943

Fr. V. Albera
Fr. G. Battaglia
Fr. F. Bollini
Fr. A. Cogliandro
Fr. R. Dossi
Fr. G. Mora
Fr. N. Kenny
Fr. G. Cremin
Fr. Zocchi

1944

Fr. M. Bianchi
Fr. A. Doro
Fr. C. Bili
Fr. R. Mora
Fr. J. Marchesi
Fr. L. Jellici



Fr. Mantovani
Fr. P. Burns

1945

Fr. J. Svirnelis
Fr. M. Tognocchi
Fr. G. Stadler

1946

Fr. H. Butters
Fr. N. Chiosi

1947

Fr. J. Villa
Fr. D. Devadass
Fr. L. Del Nevo

1948

Fr. A. Borghi
Fr. Codello
Fr. J. Larrea
Fr. N. Lo Groi
Fr. Pier Luca

1949

Fr. Villanova
Fr. C. Lobo
Fr. J. Deane
Fr. M. Casarotti
Fr. N. Nicoletto
Fr. P. Sheehy
Fr. F. Matta



1963

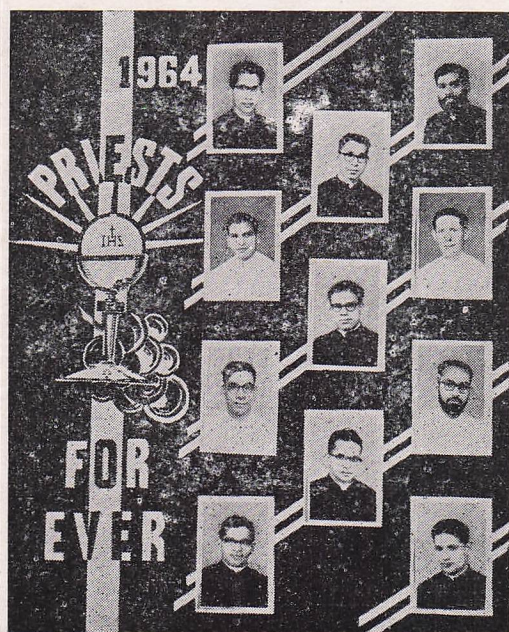
ORDINATION

SERVICE



MADRAS

CATHEDRAL



Newly-Ordained Priests

1964

Left row - downwards — Rev. Frs. A.C. James, Tito Menezes, L. Henry, K.J. Thomas. — *Middle row - downwards*—Rev. Frs. P. A. Abraham, A.R. Varghese, V.T. John. *Right row - downwards* — Rev. Frs. S. Xaviermany, B. Diamond, V.J. Kuriakose, V.V. Thomas.

Fr. J. Baracca
Fr. T. Stella
Fr. K. Paschal
Fr. C. Dyer
Fr. J. Denault
Fr. H. Frassi

1951

Fr. P. Bianchi
Fr. P. Mario
Fr. A. Duca
Fr. R. Toneguzzo
Fr. R. Strosio
Fr. P. Taverna
Fr. M. Caligaris
Fr. H. Fantin
Fr. D. Curto
Fr. Aegidius
Fr. C. Francis

1952

Fr. R. Maiques

1953

Fr. J. Aguilar
Fr. J. Dieste
Fr. E. Ojer
Fr. C. D'Souza
Fr. V. D'Souza
Fr. Guesou
Fr. Kustec
Fr. Lens
Fr. Vives
Fr. Coerols
Fr. Arulnathan

1954

Fr. Badillo
Fr. A. Battistello
Fr. Scilliga
Fr. H. Sclaroli
Fr. W. Tuligi
Fr. D. Colussi

Fr. G. Chemnarapallil
Fr. A. Dorairaj
Fr. P. Lourdes
Fr. R. O'Hara
Fr. A. Poonnoly
Fr. G. Vanni
Fr. G. Zubizarretta
Fr. J. Felix
Fr. M. Balavoine

1955

Fr. F. D'Souza
Fr. F. Peter
Fr. P. Giraud
Fr. Gnanaprakasan
Fr. G. Kochampazhathumkal
Fr. A. Mampra
Fr. Manjil Ittyachen
Fr. J. Matteucci
Fr. Thekedathu
Fr. J. Verzotto
Fr. Turco Ugo
Fr. J. Nedumpuram

1956

Fr. S. Carvalho
Fr. J. Khonglah
Fr. T. Kallanoor
Fr. Valerian Monteiro
Fr. D. Venia
Fr. G. Venturoli

1957

Fr. J. Arminiana
Fr. M. Baroi
Fr. B. Cajetan
Fr. A. Moolacherry
Fr. T. Naidu
Fr. F. Perez
Fr. P. Piemonte
Fr. F. Sacco
Fr. H. Shrieves
Fr. P. Thayil

Fr. B. Vadacherry
Fr. M. Vellicherry
Fr. F. Zanghellini

1959

Fr. D. Barwa
Fr. J. Gimenez
Fr. M. Kahit
Fr. J. Karun
Fr. F. Liang
Fr. N. Sasso
Fr. P. Schiavon
Fr. J. Vettom
Fr. M. Thalanry
Fr. Rayan Jagaraj
Fr. A. Ottathil
Fr. Jagannathan
Chinnappa
Fr. Adaikalaswamy
Mariadoorai

1960

Fr. S. Bernard
Fr. J. Dhyrianathan
Fr. R. D'Souza
Fr. M. Keogh
Fr. I. Maliekel
Fr. T. Panakazham
Fr. T. Pazhayampallil
Fr. T. Resto
Fr. H. Torra
Fr. M. Uzhynnalil
Fr. M. Vadacherry

1961

Fr. D. D'Souza
Fr. A. Fernandez
Fr. E. Kerketta
Fr. Cyril Francis
Fr. J. Fantin
Fr. J. Premoli
Fr. A. Muthamthoil
Fr. C. Packianathan
Fr. A. Payngattu

Fr. Moses Pereira
Fr. Rodriguez Xavier

1962

Fr. J. Ahkee
Fr. G. Alamkulam
Fr. T. Arackal
Fr. Paul Fernando
Fr. B. Furtado
Fr. S. Karotemprail
Fr. Marzo Alfred
Fr. G. Mukala
Fr. J. Orumpalathimkal
Fr. R. Pernia
Fr. V. Pulickalail
Fr. M. Pulingathil
Fr. B. Poothota
Fr. J. Kavipurayidathil

1963

Fr. S. Alancheril
Fr. V. Ampanattuvilla

Fr. T. Braganza
Fr. D. Chakkalackel
Fr. D'Souza Salvador
Fr. S. Fernandez
Fr. H. Otto
Fr. P. Hull
Fr. L. Heriot
Fr. A. Kadaplackel
Fr. M. Kadavumkal
Fr. J. Kizhakkayil
Fr. G. Kozhuppathadam
Fr. Menacherry George
Fr. T. Myladoor
Fr. J. Nangachiveettil
Fr. J. Palathumkal
Fr. A. Panikulangara
Fr. J. Puttenveettil
Fr. Rosario Dominic
Fr. J. Sang Maung
Fr. A. Thottumkal
Fr. T. Thottukadavil
Fr. Vaniapurayil Jacob
Fr. S. Vayalipara
Fr. V. Vaz

Fr. Yeddanapalli
A. Selvaraj
Fr. Yeddanapalli John
Fr. T. Vailatt
Fr. J. Arampulikal
Fr. J. Edakudan
Fr. B. Thornaplackal

1964

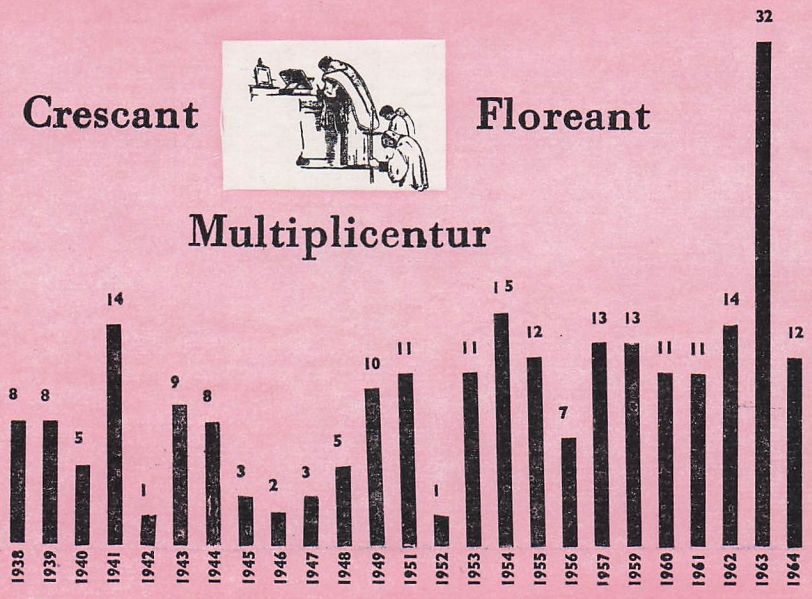
Fr. J. Adayadiel
Fr. G. Arimpoor
Cherotha
Fr. B. Diamond
Fr. L. Henry
Fr. T. Kolacheril
Fr. T. Meneses
Fr. A. Panamparrayil
Fr. A. Savairaj
Fr. K. Valiaparampil
Fr. J. Varricatt
Fr. T. Vettical
Fr. J. Visser

Crescant



Floreant

Multiplicentur



THE SILVER JUBILEE CELEBRATIONS



OF THE SACRED HEART COLLEGE - MAWLAI

Under the Patronage of His Excellency
THE BISHOP OF SHILLONG
The Most Rev. Dr. S. Ferrando, S.D.B.



Sponsored by the Staff of
THE SACRED HEART COLLEGE

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Provincial.

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The Very Rev. Fr. Joseph Marchesi, S.D.B.
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General Secretary
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Thomas ; M. T. Sebastian ; E. Fernandez.

Magazine Committee :

Rev. Bros. P. P. George ; T. T. Thomas ;
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K. J. Thomas.

THE MISSIONARY
CONGRESS
24th - 25th - 26th JULY
1964

TOPIC

LAY-APOSTOLATE

By Rev. Bro. A. J. Kuriakose, S.D.B.
24th — July.

SCHEMA :

“Nothing without the priest, everything
with the layman.”
(Pius XI.)

1. What is the Lay Apostolate ?
2. Who is a Lay Apostle ?
 - Men ?
 - Women.
 - Youth - C.Y.A.
3. Lay Apostolate (the need of the hour).
 - Theological Basis.
 - Popes' sayings.
 - Choke Law.
 - Modern Trend.

4. Difficulties. – Training ?

What kind of training? In India-Assam?

Agents of Training.

- Legion of Mary
- Catholic Action or Mission Action.
- S.M.L.
- Christopher or Pro-God League.
- Y.C.W.

DISCUSSION

“Lend me your hands.”

(Fr. Bernard Meyer.)

TOPIC

MISSIONARY METHODS

By Rev. Subd. M.C. Thomas S.D.B.

24th – July.

SCHEMA :

Christ, a Model Missionary.

The apostolic example.

The characteristics of St. Francis Xavier's preaching.

Methods of Evangelization today.

- The apostolate of the press.
- Inquiry classes & open libraries.
- Street preaching : The mobile mission.
- Methodical census: door-to-door apostolate.
- Retreats and lectures.
- Christmas and Easter campaigns.

DISCUSSION

“Reading, Preaching, Instruction, let these be thy constant care.”

(I Tim. 4, 13.)

DEBATE — MOTION

Schools are more effective in the work of evangelization than direct preaching.

25th – July.

Subd. A.M. Abraham S.D.B.

Subd. Thomas Mathews, S.D.B.

Bro. V.T. Thomas S.D.B.

Bro. P.J. Joseph S.D.B.

Bro. K.A. Joseph S.D.B.

OPPOSITION

Subd. N.M. Mathew S.D.B.

Bro. T.T. Thomas S.D.B.

Bro. Joseph Cilia S.D.B.

Bro. E.V. Chacko S.D.B.

Bro. P.P. Paul S.D.B.

MODERATORS

Rev. Fr. Joseph Marchesi S.D.B.

Rev. Fr. Silvanus S.D.B.

TOPIC

TRIBALS

By Rev. Fr. J. Costa S.D.B.

25th – July.

TOPIC

MISSIONARY TASKS AHEAD

By Bro. M. T. Sebastian S.D.B.

26th – July.

ADAPTATION

Definition

Its bases on Theology – Reason – History.

Is adaptation in keeping with the mind of the church?

Popes. Benedict XV

Pius XI

Pius XII

Do we need adaptation in mission countries?

Pride of national culture

Church is not foreign to any culture

Has adaptation been successful in the past?

De Nobili

M. Ricci

Some of the qualities required on the part of the missionary

- To know the language well.

- To love the people and appreciate their culture.

Have we anything in Indian culture that can be adapted?



A REPORT ON THE CONGRESS

Bro. M. T. Sebastian, S.D.B.

The 24th July was a memorable day. A day which has gone down in the annals of the Sacred Heart College as a red letter day. It was on this day at 9-30 a.m. that His Lordship Bishop Ferrando, with a few of his missionaries arrived to open the permanent missionary museum and to preside over the first session of the Congress. There was no hustling and bustling of photographers or newspapermen, or unrestrained crowds when His Lordship cut the ribbon and declared the museum open. It was a happy surprise for him to see the small but well planned and neatly executed museum.

At 10 a.m. we moved with His Lordship to the hall, beautifully decorated for the occasion, to start the first session of our congress. After having welcomed His Lordship, Fr. K. M. Mathew, General Secretary of the Organizing Committee, introduced the speaker to the audience.

The speaker, Bro. Kuriakose, in a well prepared lecture, showed us the different aspects of the Lay Apostolate. The speech was followed by a lively discussion in which all of us took part. His Lordship in his concluding speech told us that every Christian has a right and a duty as a member of the Mystical Body of Christ, to take an active part in the evangelization and sanctification of the world.

The topic at 4 p.m. was "Missionary Methods." The speaker, subdeacon M. C. Thomas, gave ample satisfaction to the eager audience with his informative and instructive talk. He traced the history of the missionary methods from the time of Jesus and His Apostles, to our own times. He described to us some of the modern missionary methods used in different parts of the world. A very interesting discussion took place after the speech. One of the practical resolutions taken during this dis-

cussion was to start again the monthly publication of 'Balei,' a pamphlet in Khasi.

The third session on 25th. of July was set apart for the debate. Ten able brothers spared no pains to prepare the debate and to make it a success. Five of the brothers stood for the motion that schools are more effective in the work of evangelization than direct preaching and the other five stood for the opposition that direct preaching is more effective than schools. Was the debate a success? By Jove, they kept the audience almost spellbound for more than three hours. The concluding words were given by Very Rev. Fr. Provincial, in which he demonstrated with practical examples the need of both.

In the evening one of our veteran missionaries, Rev. Fr. Costa, gave us an interesting talk on the tribals of Assam. Fr. Costa is an authority on this subject

and he has to his credit several books on the tribes of Assam.

On Sunday at 9 a.m. we gathered in the hall for the last session. The speaker, Bro. M. T. Sebastian, tried to bring home to all the need of Adaptation in Mission Countries. During the discussion that followed, under the gentle guidance of Rev. Fr. Provincial, a few practical resolutions were taken. Very Rev. Fr. Provincial then concluded the missionary congress by thanking the superiors for organizing it and congratulating us for the efficient way we conducted it.

Yes, the congress has ended, but the spirit of the congress will ever remain with us. More than ever, now we realize the words of Jesus. "Go ye into the whole world and preach the gospel to every creature baptizing them in the name of the Father and of the Son and of the Holy Ghost."

The Assam Missionary Museum

Bro. K. J. Cherian, S.D.B.

Assam is an interesting field for the study of ethnology. As the silver jubilee of the Sacred Heart College, Mawlai, approached, our superiors thought it fit to appoint an exhibition committee to set up a missionary museum in the seminary. The main object of this new endeavour was to furnish an ethnological museum and to exhibit the life of the numerous tribes who are scattered throughout the wilds and hills of Assam.

The committee worked hard over six months in planning and in gathering the

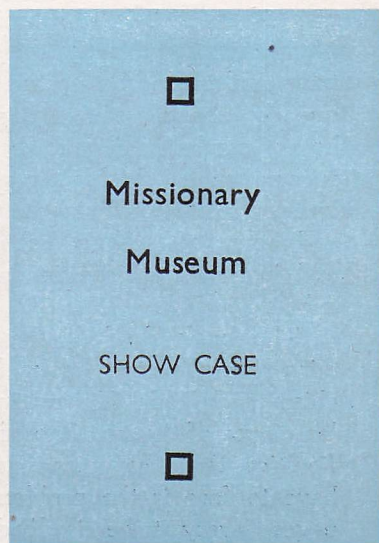
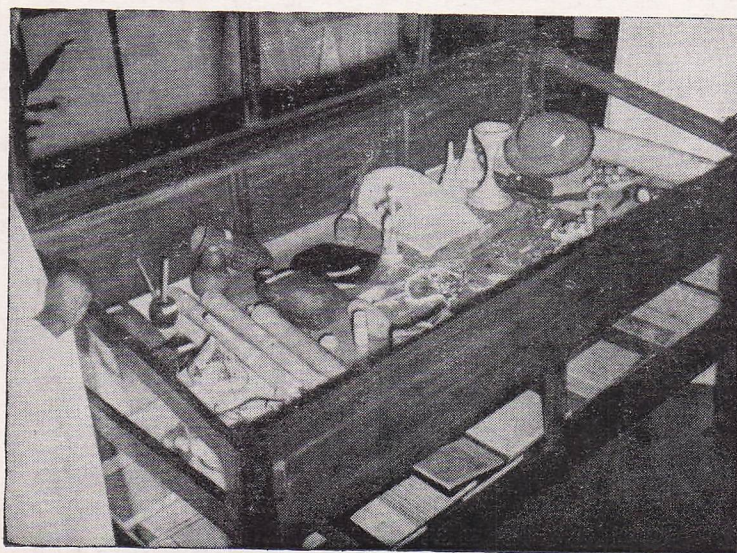
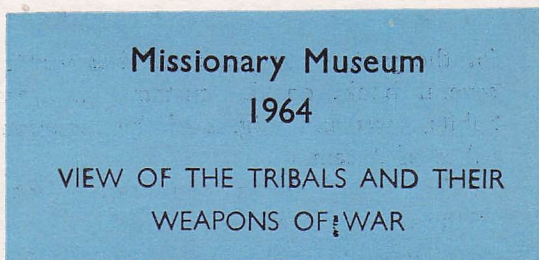
necessary and varied objects required for the purpose. With this end in view, the committee members during their winter holidays toured the different mission stations scattered throughout the plains and mountains of Assam. Their tour was not without success. They have been able to gather precious objects from the generous missionaries. Most of the priceless and rare objects, however, came from the indefatigable research work and study of Rev. Fr. Costa, an authority in ethnology. He has been a touring missionary



Entrance to the Museum

Organizers and Executive Staff

From the Left: Rev. Fr. A. M. Abraham, Bro. K.J Cherian, Bro P.J. Joseph,—Bro. C.V. George, Bro. K.V. Chaco, Bro. Punchakunnel Joseph.



for the past thirty years and has written several books on the customs, manners, habits, laws and origins of the numerous tribes of Assam.

Due to unforeseen circumstances some of the committee members had to give up their work in connection with the museum. Fresh help and new ideas, however, came towards the end of June when the new group of theologians arrived here from Kotagiri. Feverish activities were seen in the seminary during the past month to complete the various works for the jubilee celebrations. The reorganised exhibition committee worked day and night to complete the work and the result was a complete success. His Lordship Stephen Ferrando, S.D.B. Bishop of Shillong in the presence of Rev. Fr. Anthony Alessi, the Salesian Provincial of Assam, many missionaries, past pupils and students of the seminary, opened the "Assam Missionary Museum" on the 24th July at 9-30 A.M.

The Museum contains several precious and rare objects. Besides large photos of the various tribes such as Garos, Khasis, Cacharis, Lushais, Daflas, Apatanis, Abors, Miris, Mishmis, Bhutanees, Manipuris and Nagas, the museum contains multi-coloured costumes, ornaments, queerly shaped smoking pipes, tobacco boxes, combs, head gear, hats, war swords, spears, lances, shields, bows, and arrows, kitchen utensils, divination tables, skulls and horns of animals, fishing implements and instruments used in daily life by the tribals.

The book shelf of the museum contains several prayer books, books on catechism and Bible History in the different languages of Assam. One of the great difficulties that the missionaries of Assam have to face is the problem of the languages. Every tribe is divided into many

groups each having a language of its own. Hence the missionary in Assam has to be a linguist. The shelf also contains other books of interest, historical accounts of various tribes, expeditions to the different mountains, books on their customs, laws, fairs, festivals etc.

Large relief maps of the dioceses of Shillong, Dibrugarh and Tezpur, that of Assam and the town of Shillong evoke the curiosity of the many visitors to the museum. Another important item of interest is the artistic and scientific set up showing the rapid increase in the number of priests, brothers, nuns, catechists, schools and catholics in the dioceses of Shillong and Dibrugarh from the year 1922 when the Salesians of Don Bosco took over the Assam mission from the Salvatorian Fathers, to the present day.

A prominent place is given to the artistically set up life-sketches of the brave pioneer missionaries who have won over several tribes into the true fold and have laid down their lives for Christ. Among the many saintly heroes mention can be made of Rev. Fr. Vendrame, S.D.B., the apostle of the Khasi Hills and founder of the S. Heart Shrine at Mawlai, Rev. Fr. Piasecki, S.D.B., once known as the "lion of the Brahmaputra valley," Rev. Fr. Felix Matta, S.D.B., the apostle of Pauline zeal and charity, Rev. Fr. Del Col, S.D.B., the Apostle of the Assamese and Rev. Fr. Cinato, S.D.B.

The museum is a great asset to the seminarians, most of whom will be the future missionaries of Assam. As the years go by, our superiors hope to furnish and enrich it more and more. It will ever remain as the standing monument of the Silver Jubilee Celebrations held in 1964 by the staff and students of the Seminary with the help of their generous benefactors and friends.



Staff and Students of 1964 with His Lordship Bishop S. Ferrando, S.D.B., D.D., and Very Rev. Fr. A. Alessi (Provincial of Gauhati) on his right and Very Rev. Fr. O. Paviotti (Provincial of Calcutta) on his left.



The Jubilee Celebrations

1st and 2nd July - 1964

"Though classes had started, everything seemed to be pointing elsewhere the Celebrations ahead. The brothers were mostly out of the studyhall than inside it - with play practices, orchestral and choir practices... All our artists were quite busy with brushes and paints giving final touches to the Missionary Museum. You could find another group of brothers sitting at every nook and corner of the house with huge volumes. Don't imagine they were preparing for some exams. They were the intellectuals set apart for the Congress work.....

"At long last the 24th of July dawned with great expectations. His Lordship Mgr. Ferrando was here for the opening of the Exhibition and the first Session of the Congress. We don't mean to describe the exhibits in our little Museum; for we ourselves don't know the names of certain of those little things. The Missionaries who visited the Museum were very much impressed. They were glad that such a thing had come into existence, and they have promised to do all they can to better it. Rev. Fr. Provincial and the other Su-

periors have at heart the adding of a Missionary Library to the Museum.

"As for the Missionary Congress, which was held from 24th to the 26th of July, it was as grand as anything the theologians are capable of preparing. The Topics were so carefully selected as to broaden our missionary outlook. There was ample opportunity for everybody to air his views; and this all did most freely. Occasionally Rev. Fr. Provincial came to our rescue when some of these views were too grand, and far beyond description. We express our sincere thanks to Rev. Fr. Costa who gave us an illuminating talk about the Tribals of Assam. Those three days were both formative and informative.

"A week of lull followed. A big work was over; but another still lay ahead - the Jubilee Celebrations..... Rev. Fr. O. Paviotti, the Provincial of the Calcutta Province, gladdened us with his arrival on the 30th of July to take part in our Jubilee Festival.

"The Celebrations started off with rain. Though the day was somewhat wet, our spirits were quite high. For the occasion



Savio Juniorate lent us their presence and valuable contributions in the way of items during the Academy and Entertainment... The Academy was most homely; just as it was intended to be. The Brothers brought back to the stage the Theologate of 25 years ago, around the two veterans of Mawlai – Rev. Frs. Gutierrez and Comba.....

“The second of August was the crowning day. His Lordship Mgr. Ferrando pontificated; while the Theologians ren-

dered the 3v “Missa Jucunda.” The Presence of His Lordship as well as that of the representatives from the various Salesian Houses and Mission Stations, in and around Shillong for Lunch added lustre to the Occasion. In the evening the 3 act Drama “Malediction” was staged. As the curtain fell upon the final scene amidst thunderous cheers, His Lordship got up all excited and exclaimed: “But these are all stars.” In truth they deserved the praise.....” (From the ‘Family News’)



*“ And so, my fellow Americans : ask not
what your country can do for you—ask
what you can do for your country.*

*My fellow citizens of the world : ask
not what America will do for you, but what
together we can do for the freedom of man.”*

(J. F. Kennedy.)



Our heartfelt gratitude and
the assurance of prayers to
those who have contributed
generously to defray the ex-
penses of the Magazine

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